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Friedman, Herbert A. Address to Associated Jewish Charities and
Welfare Fund [Baltimore Hebrew Congregation, Baltimore, Md.].

13 November 1956.

M1: [00:00] [The Beverly community head [Elkin Myers?]?]

ELKIN MYERS: I mentioned before that it was a fortunate coincidence that our meeting had to be held the second week in November. It is also fortunate that two months ago we got a commitment from our guest speaker tonight. There is nobody, no one in the United States who today and ever since has filled his book out, who has had schedule that is more full than Rabbi Friedman. And I am sure that if it wasn't for his obligation to honor our commitment tonight, [01:00] it would have been impossible for him to have given up an evening to come down to speak to us, as important as this evening is. Because Rabbi Friedman is right in the center of the UJA work, and his day to day contact with the events overseas, and I think I can say without any question is the most informed man in the United States on a day to day basis as to just what is going on in the Middle East, and in other areas in this world where there are Jewish

problems. Also, I would say that, from my experience, there's no one better qualified to interpret these facts, tell us what they mean, [02:00] which is really just as important as hearing what is going on. We are indeed fortunate that if there has to be a crisis (static; inaudible) the facts, the interpretation of the facts, and in some cases facts which have hitherto been unpublished and possibly never will be published. I can assure you from having heard Rabbi Friedman on many occasions that we are in for an interesting, and informative, and a stimulating address. I've heard it said that the more important a man is, the less introduction he needs. It's my privilege to introduce to you the Executive Vice Chairman of the United Jewish Appeal, Rabbi Herbert Friedman. [03:00]

HERBERT FRIEDMAN: Mr. Chairman, ladies and gentlemen, as pressing as the calendar is, in view of the events with which we're all too terribly familiar, it wasn't a chore at all to come to Baltimore tonight, it was a pleasure. It was a pleasure for a number of reasons, not the least of which is the fact that this community has a genuinely earned and authentic reputation as being a good, solid, dedicated Jewish Community, high among the honor roll of what we

consider the good communities of America to be. More personal reason for coming [04:00] is the feeling of joy and pleasure standing here on the rostrum of one whom I esteem very highly. Colleagues, friends, and coworkers, Rabbi [Lieberman?] is, in my judgment, one of the great Jewish leaders of America, and to have the opportunity to stand here in his temple is a privilege for me.

I shan't say anything about Elkin, except that all of the wars, all of the human drama, all of the heartwarming things which I would have liked to have said, he has said, and for this I shall not forgive him. [05:00] It leaves me only the dry, the political, the analytical; it leaves me in the role of the commentator after all of the pulsating drama has been laid before you. Elkin, don't do it again. We had 120 we thought rather important Americans on this recent UJA mission to Europe and Israel, and I think they all were important. Among them there were some who were younger than Elkin, some who were richer than Elkin, some who were, perhaps, higher in whatever the scale of standards is considered to be, but I tell you that among the 120, there was no one more [06:00] lovable, there was

no one more enthusiastic, there was no one more contagiously happy about what he was doing than your Elkin Myers. I'd say that to him privately as well as publically, so I have the right to say it publically.

I think it's good that we're meeting tonight in a synagogue, because this is a place where there is calm, quiet sobriety. This is a room in which we are accustomed to think of the higher things in life. This is a room where there may be clamor and clangor outside, but here, we give [07:00] ourselves over to trying to find the best within ourselves, and with trying to reach the highest ideals which we can set for ourselves. That's why it's good that in this room we have the discussion which is taking place tonight. Because part of the environment of the past two weeks has been so hectic, so violent, so filled with brutality and bloodshed, that we sometimes become overheated with the political implications and the supercharged atmosphere. We lose sight of the more transcendent and universal things which are our ultimate objective. Let's try to understand these political things, and let me try to make the events of the last weeks clear if I can. [08:00] But when I've

done that, I'd like to go back to the things which are permanent, everlasting; the things which have to do with the saving of life, and the building, the making of brown sand green, the making of sad people happy, the things for which all of us give our money, our labor, our love. So let me deal in two parts tonight. One of war, and all the things that that brought up, and one with peace, and all the things we dream about.

I think you all understand really, if you followed the events of the last eight years, and even more if you have followed the events of the last [09:00] two decades, I think you all understand pretty well what happened two weeks ago yesterday. What I mean simply by the events of the last two decades is this: we understand well what it means to be confronted in the world -- anywhere in the world -- with a man whose aspirations are grandiose and whose methods are dictatorial. We know full well now what it would have meant 20 years ago in 1936 if someone had stopped Hitler when he moved across the line. [10:00] And you must understand that what took place two weeks ago Monday was trying to stop early what the world would have

had to have stopped later at a much greater cost, had he been allowed to go unchallenged. This is the reference to 20 years ago. The reference to eight years ago means this: Israel was born eight years ago with the support of the United Nations, and against the will of the Arab world who sought to crush her then and failed, but embarked upon a program that fought eight unceasing years [11:00] has been a program of harassment, sniping, murder, sabotage, burning, looting, dedicated unendingly to the accomplishment of that objective, which they failed to do in 1948, and which they vowed eternally to continue to try to do, even unto today, when the government of Iraq announced again this afternoon that they would dedicate it to the destruction of the state of Israel. Today.

These eight years have been perfectly incredible. Elkin went to Israel five years ago, people here went [12:00] there four years ago, and three years ago, and seven years ago, and we who come and go sought, in a passing way from time to time, what it meant for the people in the country to live as it says in the Bible, with one hand on the plow and with one hand on the weapon. We appreciated it, perhaps,

from a distance, and rather academically that life was tough in Israel, and that it was sort of like the ancient Wild West, where you tried to cut out your clearing, and at the same time keep one eye on the Indians. We might have appreciated it academically; we never really could appreciate it unless we saw down deep inside the life of every human family [13:00] what that situation meant.

The harassment, the sniping, the devotion of program of extermination went on for eight years, but really reached its height about two years ago when there were organized bands that were called in the Arabic tongue *Fedayeen*. *Fedayeen* in Arabic means "unto the death." And I can only think of the example in World War II when Japanese pilots were called kamikaze pilots, which was a way of indicating that they were willing to fly their aircraft down against the decks of an American battleship in the hope that by crashing themselves and their plane on the deck, they would blow up the ship. [14:00] The pilot dedicated himself to a policy of suicide to achieve his objective of murder. The *Fedayeen* are the same. They left bases in Egypt, penetrated into Israel knowing that the possibility of their return to

safety was very limited, but dedicated to these suicide squad operations. Soldiers are supposed to be heroes, or if they're not, than their officers command them to be. But civilians are not expected to be heroes in every waking hour of their lives, and yet they've had to be.

These incidents [15:00] which have gone on month after month have never been great in number. A bus goes along the road, is ambushed, machine guns are brought to bear against it, and eight people are killed. This is no great tragedy. Eight people in a world where human life is held very cheaply. Two women go out into an orange grove to pick oranges and they are chopped down. Two women. A boy goes out on a tractor to plow his field, and he's shot at by an unseen sniper. One boy. None of this really world shaking, yet what you have to try to understand is what this means to a civilian population, [16:00] every single member of whom gets the feeling that he might be next. And mind you, we are not talking about people who live in exposed border settlements 500 yards from a bullet. The orange grove incident was inside the city limits of Tel Aviv. The bus was deep inside the Negev, which is the widest part of

Israel, far away from a border. The children at prayer in the synagogue -- at prayer, children -- machine gunned down, was in a very thickly populated village inside Israel. I think you have the picture. [17:00]

The foreign minister, Ms. Meir, who has Hebraized her name from Meyerson because Mr. Ben-Gurion has a quirk. All people in the foreign office and in the armed services -- these two things over which he has some measure of control -- must have Hebrew sounding names, and Meyerson is a Polish, Yiddish, what have you, Russian is not quite good, so it becomes Meir here. Her explanation of this is a very simple one. "What alternatives do we have? We can do three things: we can do nothing about this, and then our people would have a right to criticize their government for not providing them the basic minimum of security, or [18:00] we can let the people take the law into their own hands, and then if some Arab sniper comes and shoots them, they can organize a posse and go out to try and find some Arabs to kill. This would be chaos, this would be anarchy. Or, a third alternative is for us, the government, to try to do something concrete in the way of stopping these raids."

They tried many things. They tried to retaliate. Sometimes it stopped the Arabs, sometimes it didn't. Then the retaliation would bring upon them all of the bad public relations here in the United States and elsewhere where people would say, "Why do they retaliate?" They were confronted with an authentic dilemma.

These [19:00] *Fedayeen* raids are at the basis, I want you to understand, of eight ceaseless years of attack. Now let's build on that. In 1951, Israel took the case of the Suez Canal to the United Nations. Nineteen-fifty-one, five long years ago, and said to the United Nations, "Our ships cannot go through the Canal. If our ships cannot go through the Canal, we warn you that if Egypt is stopping us, some day she will stop some of you, and you'd better do something about it." The United Nations took the matter up in 1951, passed a resolution [20:00] saying that Israel -- specifically Israel -- should have free passage through the Canal. Egypt said no. You know what the answer of Egypt was? "We are at war with Israel, and therefore we do not give her free passage." It's on the record in the United Nations, and Mr. Trygve Lie answer back and said, "Even if

you are at war with Israel by your words, the Constantinople War of 1888 says there shall be free passage of all ships in war or peace. So, even if you're at war your argument doesn't hold water." And Egypt said, "So sorry. We intend to block the canal." [21:00] And the world did nothing about it, even though the Resolution of the United Nations was on the books.

So, this was the second thing. I should like you to know quite simply that the blockade of the Canal, discriminately towards Israel has cost, ultimately I think in many ways, has cost you and me, because our money was involved, 30 to 40 million dollars a year of things which Israel has had to buy from far places because she couldn't bring them the near route through the Canal to Haifa. Egypt tried to bring Israel to her knees with that economic [22:00] break up and blockade. And while she didn't bring her to her knees, she cost her a pretty penny of change every year.

Thirdly, Israel had a port of her own that she could use to bypass the Canal. The port is at the bottom tip of the Negev. It's called Eilat it's right on the site where King

Solomon had a port in Bible days. There are his copper mines 20 kilometers from the port. All of it's been uncovered, and it was once a great waterway. The intention was if we can't use the Canal, let's develop our own waterway. From Eilat, you go down through the Gulf of Aqaba to come out into the Indian Ocean. You come down the Gulf [23:00] and before you can get into the open stream of the Indian Ocean, you've got to pass two small islands at the neck of the funnel, and these two islands are owned by Saudi Arabia -- who left them empty for centuries, literally -- but Egypt placed upon those islands heavy batteries of artillery, and said that any Israeli ship that tries to go through the neck of the Gulf of Aqaba passed the island which is called Tiran -- concerned with which you will hear much more in the days to come -- we will shoot from our shore batteries. So, Israel is plugged on the Canal and plugged at Aqaba. [24:00] And then, Egypt really went to work to tighten the ring of steel. She began to make unified commands with other Arab armies; she began to talk to the armies of Jordan, and Syria, and Iraq, and Saudi Arabia -- whose great modern and civilized king said two years ago that he would sent 10 million of his Arabs to

their death in order to destroy Israel; cheap as he deals with the lives of his subject. Egypt began to go to these states one by one, linking them with her in a military alliance which her chief of staff, General Amer called a ring of steel. [25:00]

Insult came to injury -- the crowning blow of all, when that irresponsible madman, President Nassir, invited into that troubled area the enemy of mankind, Russia. With all of the diplomacy of the United States trying to contain Russia, with all of our efforts to build up a NATO. With all of our efforts to try to show the danger of Russia to the world, with everything that we do with blood, and treasure in Korea, to hold it back. This fine, sweet, English educated gentleman invites her in the front door. [26:00] When I came to you in Baltimore a year ago, and every other city in America to which I could reach, and said that Russian arms were crawling into Egypt, and that these arms would be used to destroy Israel, and to the eventual detriment of the western world. I was talking to Jews who were willing to listen and understand; the rest of the world neither listened nor understood. The Russian Bear

is in on the Nile by invitation. And when Israel saw this and put together the pattern, the *Fedayeen* and the blocking of the Suez, and the blocking of Aqaba, [27:00] and the economic boycott, and the ring of steel, and now the Russian arsenal available for the kill. Israel knew that the day of reckoning was coming; what do you do about it? What can you do?

One year ago in October, Mr. Sharett flew to Geneva, where the Great Summit Conference was going on. The deal with the Russians was made on December 27th, 1955, and in October, a few days later, a year ago he went to talk to the great Foreign Ministers of the powers of the West and Russia, too, to say that this [28:00] was something which the state of Israel felt was a danger to herself and to the peace of the world. He spoke then to deaf ears. As the months went by, he spoke to ears which began to open, including the ears of the United States, which began to understand the dimensions of the danger. And during 1956, Israel tried to arm herself against what would come. She did so with the active cooperation of certain western powers, and with the indirect cooperation of the United States. Indirect because

the United States sent nothing or sold nothing to her, but [29:00] encouraged other western countries of NATO to send to her, which they wouldn't have done with United States' acquiescence and approval.

And so, now the stage is set for the explosion. Mr. Ben-Gurion doesn't want a war. What does he do? He tried to find a way to break the power of the Egyptian war machine without, at the same time, making war on Egypt. For in making war on Egypt, he would have broken his word that Israel would not start a war, and more importantly [30:00] that he would have caused the death of large numbers of civilians -- Egyptian civilians. But again, he knows the Jewish heritage, and as it says in the *Midrash*, when the Jews were fleeing the Red Sea from the Egyptians then, we don't smile, and laugh, and sing, and dance when our enemies are being drowned. We Jews are not built that way. So we tried to find a way to break the power of Egypt at the same time without damaging Egyptian civilians and people. And he found his way. His way was to send his armies across the Sinai Desert, where there are no civilians, towards the Suez Canal, which the whole world

wants opened up, [31:00] and taken out of Egyptian dictatorship control. And by going across the desert and towards the Suez, he would be doing something, hoping to kill two birds at the same shot, break the Egyptian power, not hurt civilians, and do something which the rest of the world also wanted done. This was stopping Hitler at the line before it got to a big war. This was his logic; this was his motivation; this was his reading of history. Has he accomplished it?

Here's how I would add up the pluses and the minuses. The power of the Egyptian war machine to make a Pearl Harbor type [32:00] of attack on Israel is now broken. Never mind what Mr. Nassir says about the fact that the French and the British bombed dummy planes on the ground. They weren't dummy planes at all. They were those deadly Russian MiGs, scores of which, thank God, were put out of commission. Those big, horrendous, Stalin tanks were captured in that (inaudible) bigness of the Sinai Desert by these little [Moishes?] and Davids, and [Ruevens?], and [Yankels?], and all the little funny people who aren't really soldiers, but who've learned to become soldiers, who went out into the

desert and took those incredible vehicles and made them their own. [33:00] And we'll leave them, I hope, to rust somewhere never to be used again. Power of the Egyptian war machine to make the Pearl Harbor, I think, is done.

Secondly, I think that the conscience of the world will never again permit a solution of the Suez question, which would discriminate against Israel. It's unthinkable, to me, to use a word that has become very popular lately. It's unthinkable, but any decision will be made about how to set old Suez, which would not include Israel. Whether it's a User's Association, whether it's a UN corporation, whether it's some international body, whatever it is; I tell you, that if they ever agreed [34:00] -- if they ever agreed to some solution of Suez which still keeps Israeli shipping out, then the morality of the world is bankrupt. Let's not worry what happens if we ever get to that situation -- then World War III is on us, then we're all in the drink. When the morality of the world goes bankrupt, there's no hope for anything. And therefore, quite practically and quite realistically, not as a dreamer, I do not see how the nations of the West, Britain and France, can permit a

solution to the Suez that won't also include Israel and get her the free access that she, as every other nation in the world, deserves.

Thirdly, Israeli troops are now sitting on the island of Tiran. Thank goodness Tiran is very small. Nobody's talking about withdrawing from it. [35:00] It'll come up. It'll come up. Now when it does come up, Israel will withdraw from Tiran -- it belongs to Saudi Arabia -- but Israel will withdraw from Tiran only when it's made perfectly clear by whatever United Nations guarantees make anything else clear that no foreign power shall inhibit the free shipping on a free, international waterway out to the Indian Ocean. There are countries in East Africa which are hungry to trade with Israel. There's Uganda, and there's Ethiopia, and there's Eritrea, and there's Mozambique, and there's Madagascar, and there is the whole East African coast that's wide open for the free commerce upon which the welfare of the world must depend. And the other way there's India, and there's Ceylon, and there're the Philippines, [36:00] and there's Indonesia, there's the whole East to which Israel looks with great hope. Two little islands have to unplug that

funnel. That will now be done. The ring of steel is broken. Jordan, and Syria, and Iraq, regardless of what they may do tomorrow, have not today, or yesterday, or last week done anything, and there is reason to hope, therefore, that Nassir does not have a monolithic control over this unified field command which he tried so hard to create. But most importantly of all, most importantly of all, what I really see out of this situation is the possibility that there will come a permanent peace, [37:00] not just an uneasy armistice. The raiding of the *Fedayeen* was possible, and the economic blockade was possible, and the ring of steel was possible because the Arab states said we are not at peace with Israel.

When this vacuous legal argument is withdrawn from them, and they are at peace with Israel, the whole situation will be different, because any violation then will permit Israel to go to the United Nations, and shout the word, "Aggressor." I really feel that there's a situation developing here in which Israel, and the United States, and the United Nations [38:00] can take Egypt, first of all, and then the other Arab countries because they're secondary,

and force them to make permanent, binding peace arrangements which will thereafter not be able to be broken so easily. This, you may say, is visionary on my part. This you may say is a dream. This, I say, is the rainbow or the pot of gold at the end of the rainbow which may emerge out of all of this storm and thunder. If then you take the fact that there will be no Pearl Harbor, at least not now, from Egypt, that Suez and Aqaba may be open, and that peace can come out of this, not just armistice, and all this was done [39:00] without destroying Egyptian cities, and with two countries of the West who saw their reasons for coming in as allies. I say that if that be the possibility, then this event of the past two weeks may well turn out to be the brilliant stroke that will cut the Gordian knot and once and for all head towards a solution of that Middle Eastern area. There's one big if; I shan't go into it; I don't know any more about it than you do. The big if, of course, is what Russia will do; if she chooses to move she can destroy my dreams with a pin prick; if she chooses to move, she can lay Israel flat in 15 minutes; if she chooses to move [40:00] at the risk of starting another World War, then there's nothing that any decent people can do about it.

That's the big imponderable. I've left that out, because there's no answer to that one. Everything else I've said, if you leave that out, has validity.

I would just like to say, and then leave this to the limbo, and go onto the other things, I would just like to say that you and I would have given our treasure if somebody had stopped Hitler in 1936. The whole world may, in a very short time to come in the future, [41:00] be laying their kudos at the feet of Israel for having stopped this potential Hitler. It may yet turn out to be that way, and if it does, then we will look back at these uneasy days, and the uneasiness will be replaced with the feeling of pride that we did our part in the stopping of the Hitler who was the Hitler, not just to Israel mind you, but to the whole Western world. And somebody will thank us for it, mark my words. Leave it.

I take you now to something else. Elkin talked about Jews from Morocco. [42:00] If you were a Jew in Morocco, would you go to Israel under these conditions? I talked to Jews in Morocco, and in this camp at Marseilles in July in

Morocco when I was there, and in October in Morocco when I was there, with the international situation developing clearly for all to see. And I talked to Jews in a camp outside of Casa Blanca and asked them why they wanted to go to Israel now. Were they doing a foolish thing? There was a group of them from one village, and they brought out an old man -- an elder -- and they showed me his ear, which had been carefully notched with a knife, and a big slash taken out of it in a riot in the village from which they'd come. And they said, with a sort of a pitying tone to me, [43:00] these people whom we often think of as being illiterate, and subordinate, and not very important, who are these Moroccans -- they said to me in an almost self-pitying tone, as though I were the ignoramus and didn't understand the fact of Jewish history -- they said to me, "Why are we going to Israel now when Israel is in that predicament? Why should we stay here?" How stupid can you be not to see that they did this to their old man? They'll do this to the rest of us. Danger in Israel, sure. How to fire a gun? No, we don't know that. But if they put us in the most exposed border settlements, we won't be in any greater danger than we are here. [44:00] And the difference is, that in Israel,

the danger will pass over, and we'll be living in our own free land, and here the situation will never alter to our benefit, but only to our detriment." So what would you do? And I, the sophisticated, the educated Westerner walked away from these people in their jalopies, their old robes, and I said to myself, "They are smarter than I am." I was stupid to have asked the question.

All during this period, I want you to know very simply, September, October, November, next month December, there have been coming a flow of refugees and immigrants at a rate heavier than anything we've seen since 1951. [45:00] They're coming because the places from which they're coming are places in which there is no future, and the place to which they're going may be dangerous, may even be temporarily dangerous to life, but ultimately will be free, and peaceful, and sustaining of life, and that's why they're making the choice.

If there are any reporters present, I would like what I'm about to say to be considered off the record. The reason for this being not that there is anything which I would

like to hide, but because there are people in a country in Europe whose lives may be put in jeopardy [46:00] by any indiscretions which we commit in public speeches here in America. And having said that, let me tell you that the Jews of Poland are now on the move. Thousands of Jews in Poland have had the courage to go to the Polish Secret Police buildings to apply for exit visas from Poland, have been granted those exit visas, and run with them as though they have a ticket for life to the Israel embassy to get a passport to go to Israel. Once they can get out of Poland, they run to the Israel embassy, and they're processed through, and they get the passports, and they go. Elkin said [47:00] he didn't know how. Let me tell you. And that's why this is off the record, because we don't want to endanger them. They're making a hole in the Iron Curtain, and they're helping to tear it loose, and we as Jews and Americans ought to be doubly thrilled by that. And we ought to blast it in every newspaper, but we can't, because we don't want to endanger others of them back there who still are trying to get out. They go out of Poland to Vienna. The Jew in Warsaw takes his wife and his children, and he knows there's a war on in Israel, he takes his wife and his

children, and he goes to Vienna, and some other Jew who he doesn't know, whose name he'll never learn, whose face he'll never see again -- but some other Jew is there to help him, [48:00] and some other Jew feeds him, and some other Jew puts him on an airplane, whose pays for all he doesn't know, because he doesn't know you in Baltimore. You pay for it. And some Jew in Israel welcomes him when he gets off the airplane. And he cries, because we saw it, and he kisses the ground because we saw it, and he breathes the air of freedom, and for the long years of darkness and silence behind that curtain, he now has the compensation of breathing the free air and seeing the hot sun.

Two hundred fifty people a week we are now airlifting out of Vienna. And we pray to God that it can go on week after week, [49:00] week after week until we can get every Jew out of Poland who can come out. And nobody knows if that door will close tomorrow, and if that queer, perverted, vestigial, psychotic, [mirotic?] mind of the sick communist world may suddenly decide tomorrow no more Jews out. And they'll close the door as suddenly as they opened it. I told you a year ago that the doors of Morocco might close;

they closed, but we are still getting Jews out. I tell you now that I don't know how much time we have for Poland. We are trying to work as fast as we can to get out as many as we can. Good Jews, literate, highly educated, skilled [50:00] in Western ways, strong element, now fear of communist agents among them. Nonsense. They're leaving out of a strong, Jewish feeling of getting away from a place where religion, and folk, and national consciousness, and all those characteristics are being stamped out under the Russian heel, and because they want to save themselves of Jews, not just as people, they are running out, so we have no fear of their mental state of mind. We have no fear of their psychology. And I told you that if you ask a Moroccan Jew why he's willing to go to Israel now with Israel in this predicament, he'll give one answer; you ask a Polish Jew, and you'll get this answer, which is slightly different from the Moroccan answer: the Jew from Warsaw will tell you [51:00] that he lives in the shadow of the Warsaw ghetto whose bricks still give off a dusty smell; under those bricks the ashes are still there of the last 40,000 who went down in the fight in Pesach of 1943. And he will tell you that living in the shadow of the Warsaw

ghetto, he sees how Jews, even if they are heroic and want to fight back, cannot when the circumstances are against them, so he wants to go to someplace where he can fight back, where the circumstances will be for him, not against him. In Israel there will be no Warsaw ghetto. [52:00] So he comes with his wife and with his children.

I could tell you some things about Hungary. I've bored you long enough. I talked to Budapest on the telephone from Paris a week ago Wednesday. We were worried about the condition of the leaders of the Jewish community in Budapest. I'll sum it up for you in one sentence. We're in an iron trap. We're caught from both sides. The rebels who are trying to throw off the communist yoke shoot us because they say we are communists and we are responsible for bringing communism onto Hungary. And then they run away from the rebels supposed to be fighting for freedom.

[53:00] We run smack into the Russian tanks, and they shoot us because they say we are cosmopolitans, an agent provocateur, and we are the tools of the West who've stirred up this rebellion. So we're getting shot from both sides, and the Jewish quarter of Budapest is in flames.

There have been many deaths. We haven't been able to tabulate them. Two hundred Jews have gotten out of Budapest and are in Vienna now. No more than that, I'm sorry to say. But if there's ever a crack, if there's ever a fissure, if there's ever a tear in that Iron Curtain again, if you let us and if you help us, we'll put our finger in there [54:00] and try to get out as many Jews as we can.

That's for the future. Right now I can say to you that Marseilles and Vienna are two great milestones on the road to Jewish freedom, and they shall remain so into 1957 in so long as we possibly can hold those two lifelines open. With that, I think I've said enough. I've talked almost an hour. There never was a time when we need the support of the Jews of the United States more than we need it now. Never. There never was a time when more was at stake. [55:00] I tell you this: Jews have decreed by their own willpower that the state of Israel should come into being and it was. Jews have decreed by their own willpower that other Jews will be saved and they were. We can decree by our own willpower almost anything we want in the realm of decency and human progress by our own willpower. Now we need every ounce of

strength you've got. Whether the campaign comes up next week or next month or in two months [56:00] please don't forget this night because there has to be a resounding clamor from the Jews of America that this year of all years they will keep Vienna and Marseilles open to Tel Aviv and Haifa. The destiny of hundreds of thousands of people is at stake. You have it in your power to do it. Thank you very much. [56:37]

