



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 IV: Sermons, 1914-1963, undated.

Reel
165

Box
60

Folder
950

The song of freedom - in the spirit of Passover, 1955.

THE SONG OF FREEDOM

In The Spirit of Passover

April 10, 1955

The Jewish world, dear friends, is this week celebrating the Festival of Passover. The Christian world is today celebrating the Festival of Easter. Both of these festivals had their origin in spring festivals and to both in time were added historical motifs. In the case of Judaism, there was added to an original spring festival the historical event of the Exodus from Egypt. In the case of Christianity, there is added to this major festival the death and the resurrection of the master of Christianity of Jesus.

It is of interest that both the motifs of nature and of history in both of these festivals of Pesach and Easter suggest one cardinal idea - the idea of Freedom, in its widest sense. Spring always suggests to man freedom - a deliverance. The deliverance of nature from the prison-house of winter. The deliverance of life from the frozen grip of death.

It has been a long tradition in our synagogues to read during this week of the Festival of Pesach that beautiful scroll of "The Song of Songs," which is a song of spring, rebirth, of new life - "the flowers appear on the earth, the time of singing has come, and the voice of the turtle is heard in our land." Spring is nature's resurrection, and it brings to man the thought of a new life and a new hope and a new freedom.

The historical events connected with both of these holidays also speak of freedom. Pesach tells the story of the deliverance of our forefathers from the slavery of Egypt. For generations - one account has it 430 years, another account has it 200 years - our forefathers have groaned under the yoke of the taskmasters and the slave-pens of the pharaohs, building in slave-labor for their oppressors

their fortresses, their store-houses, and their pyramids. But in due time there arose a leader among them by the name of Moses who, with the help of God, led them forth from bondage to freedom, from darkness to light. And they became, in due time, a free nation.

Freedom is suggested by the historical events connected with Easter. By his death on the cross, Jesus, according to the basic theology of Christianity, redeemed men from the guilt which they incurred in the original sin of Adam, and by his resurrection men were assured of their ultimate triumph over death. Thus to the Christian, Easter brings a great hope, and to the faithful Jew, Passover brings, likewise, a message of hope, of freedom. Both holidays speak of freedom for man.

It is interesting to note that both of these holidays, Pesach and Easter, are dominated by personalities, both of them Jewish personalities. In the case of Judaism, it is the personality of Moses - a great man, the foremost among the prophets of Israel, but still only a man - but a tremendous personality. In the case of Orthodox Christianity, it is the personality of a man-God, Jesus, the son of God, in whom the divine became incarnate. A man but more than a man. This is one of the sharp distinctions between Judaism and Christianity. Without Jesus there is no Christianity. Without Moses, the doctrines and the ethics of Judaism remain intact.

It is characteristic of Judaism and of the Jewish people that it never overplayed the role of personality in human affairs. It is of interest to note, for example, that in the Haggadah which we read on Seder evening, which tells the story of the exodus from Egypt, the name of Moses is hardly mentioned - this man who was the key figure in the drama of emancipation. In fact the Haggadah takes special pains to point out "God brought us forth from Egypt, not by the help of an angel, and not through the agency of a ~~agent~~, and not through the ~~agency~~ instrumentality of a messenger or an agent, but through God alone, himself." That is very significant. You would think that the Haggadah telling the story of Pesach would extol, elaborate on the work of Moses, the liberator. It doesn't. Judaism wished men to rely upon God

alone and upon their own moral and spiritual efforts, upon their own initiative.

A great people will produce great leaders. "The greatness of Israel," declared Halevi, "was not due to Moses. The greatness of Moses was due to Israel."

Normative, classic Judaism was always apprehensive of great religious leaders, who like the among the eastern European Hassidim, pietists, in the 17th and 18th century. The among them was adored and exalted, and their disciples and their excess of love and devotion came to ascribe extraordinary powers to them, bordering on the miraculous. Normative Judaism didn't like it, because inherent in such worshipful adoration was always a threat to the pure monotheistic faith. Personality was not permitted to obtrude itself too prominently into the faith. Judaism is not built upon the story or the saga or the epic of any human being, of any personality, in the same sense, let us say, as Buddhism is built around the story and the personality of Gotama, or Mohammedanism around Mohammed, or Christianity around Jesus.

Moses, we are told in the Bible, died alone, and no one knew and no one knows his burial place unto this day so that men would not be moved in the days to come to come and adore and worship at his grave. He died alone and lies buried in an unknown grave. That is characteristic of the genius and the faith of the people.

And yet in spite of all this reasonable reticence and restraint, Moses remained the greatest figure in Jewish history and one of the most beloved. When he died, the Bible says, the children of Israel mourned for him for 40 days. The Jewish people throughout the ages loved him and revered this heroic prophet, law-giver, and emancipator. He made an irresistible appeal not only upon the great men of his own people, but upon the great men, the artists, writers, sculptors, painters, of other faiths and of other nations.

Last week the world paused to pay tribute to a great Englishman who at the age of 80 laid down the heavy responsibilities of his office as Prime Minister of Great Britain and retired...Sir Winston Churchill. Winston Churchill made history,

and his influence extended far beyond the limits of his own country and will extend, I am persuaded, far beyond the limits of the present age.

Mr. Churchill had an extraordinary career, stretching over many decades of outstanding service to his country. He led his country to victory in the last World War ~~after~~ ^{and for} a long and desperate period of time he gave his people the courage to stand alone until the gathering forces of freedom come and defeat the might of the Nazis. Because of this personality, this power of leadership his people were prepared to give of their blood and their tears and their sweat, to help save freedom and democracy in the world. Mr. Churchill was a stalwart champion of human freedom, is possessed of an indomitable courage and tenacity, a rare human spirit indeed. It will not, therefore, surprise you to learn that this same man, who was also a very gifted man of letters, greatly admired and extolled the man Moses. Quite a number of years ago, in 1932, he wrote a book called "Amid These Storms" where he devotes practically a chapter to the significance of the life of Moses for mankind. He writes, "He was the greatest of prophets, who spoke in person to the God of Israel; he was the national hero who led the Chosen People out of the land of bondage, through the perils of the wilderness, and brought them to the very threshold of the Promised Land; he was the supreme law-giver, who received from God that remarkable code upon which the religious, moral, and social life of the nation was so securely founded. Tradition lastly ascribed to him the authorship of the whole Pentateuch, and the mystery that surrounded his death added to his prestige."

He proceeds to retell the Biblical story of the life of Moses. "The years pass. The child is a man, nurtured in the palace...But he is no Egyptian. He walks abroad, he sees what is going on. He sees his own race exploited beyond all economic need or social justice. He sees them the drudge of Egypt, consuming their strong life and seed in the upholding of its grandeur, and even grudged the pittance which they earn.

"He sees them treated as a helot class; they, the free children of the wilderness

who came as honored guests and had worked every hour of their passage! Upon these general impressions he sees an Egyptian beating an Israelite.

"Not for a moment does he hesitate. He knows which side he is on, and the favours of the Court and the privileged attachments which he had with the ruling and possessing race vanish in a moment. He slays the Egyptian, amid the loud and continuing applause of the insurgents of the ages.

"Pharaoh acted. He decreed death upon the murderer. Moses fled into the Sinai Peninsula. These are the most awful deserts where human life in any form can be supported. Still, always a very few people have been able to keep body and soul together amid the rigours of the Sinai Peninsula. In these dour recesses the fugitive Moses dwelt in extreme privation for many years.

"Every prophet has to come from civilization, but every prophet has to go into the wilderness. He must have a strong impression of a complex society and all that it has to give, and then he must serve periods of isolation and meditation. This is the process by which psychic dynamite is made.

"Moses watched the skinny flocks which browsed upon a starveling herbage. He communed within himself, and then one day when the sun rode fierce in the heavens, and the dust-devils and mirages danced and flickered amid the scrub, he saw the Burning Bush.

"It burned, yet it was not consumed. It was a prodigy. Perhaps it was not a bush at all, but his own heart that was aflame with a fire never to be quenched while the earth supports human beings.

"God spoke to Moses from the Burning Bush. He said to him in effect: "You cannot leave your fellow-countrymen in bondage. Death or freedom! Better the wilderness than slavery. You must go back and bring them out.

"God went a good deal further. He said from the Burning Bush, now surely inside

the frame of Moses, "I will endow you with superhuman power. There is nothing that man cannot do, if he wills it with enough resolution. Man is the epitome of the universe. All moves and exists as a result of his invincible will, which is My Will."

Sir Winston continues to tell the story of Moses and concludes after reciting the account of the miracles in the Bible. "At any rate, there is no doubt about one miracle. This wandering tribe, in many respects indistinguishable from numberless nomadic communities, grasped and proclaimed an idea of which all the genius of Greece and all the power of Rome were incapable. There was to be only one God, a universal God, a God of nations, a just God, a God who would punish in another world a wicked man dying rich and prosperous; a God from whose service the God of the humble and of the weak and poor was inseparable.

"We believe that the most scientific view, the most up-to-date and rationalistic conception, will find its fullest satisfaction in taking the Bible story literally, and in identifying one of the greatest of human beings with the most decisive leap-forward ever discernible in the human story."

Moses is "one of the greatest of human beings," and the Exodus and what followed "the most decisive leap forward ever discernible in the human story." This is a tribute from a leader to a leader...

I sometimes ask myself, what is the chief quality in the life of Moses that endeared him so much to his people? He had many great qualities, many of them referred to by Mr. Churchill. What is the dominant? Very often a man is known not by the multitude of his attributes but by the one accentuated attribute of his being. I think the quality which distinguishes Moses was that he loved his people. There are people who love causes and they are ready to sacrifice themselves and especially other people for their cause. There are people who become so completely absorbed in an ideal that the human being comes to count for very little in their sight. There are people who are so eager to set up systems which they

believe are perfect - economic systems, political systems, and they are prepared to sacrifice millions of people - their own people, as a matter of fact, in order to achieve their system. This is true of many religious leaders who are so convinced that they have the truth, the absolute truth, that everything else is false, that they are prepared to destroy, to wage warfare upon others, in order to make their religious truth completely dominant. This is true of the Fascists, Nazis, Communists. I am sure that Lenin and Stalin had no hesitation at all to sacrifice hundred and thousands of his own fellow Russians, of their own people, in order to establish their Bolshevik ideas.

Moses of course loved his faith and loved his God, but above all, perhaps as great as his love for God was his love for people. He loved human beings, he wanted to serve them. And so when he was a young man living in the palace of Pharaoh, in the most luxurious royal palace of ancient times, he could have spent the rest of his life there in luxury and comfort and ease. The Bible says that he didn't. He went out to his brothers, to the slaves, and the filth and the dirt and the suffering. He loved his brothers. And when he saw a brutal Egyptian taskmaster mercilessly beating one of his brothers, he couldn't restrain himself; he rose up and slew the Egyptian taskmaster, endangering his own position and his own life; he had to flee from Egypt. For many years Moses dwelt quietly and calmly and peacefully in the wilderness of Midian. He could have remained there, leading the quiet life of a shepherd. But in his soul there was a burning bush, there was a fire that he could not contain - there were his brothers, suffering in slavery. How could he forsake them. And so the voice comes to him, as it comes to all men sensitive of their duties and obligations to go back to Egypt and help set your brothers free. And Moses again leaves security and quiet and returns to the hovels, the slave-pens of his fellow Jews in Egypt and begins an agitation among them, urging them on to emancipate themselves. They paid no attention to him. Slaves were not ready

for freedom. And when he goes to Pharaoh and pleads with Pharaoh to let his people go, Pharaoh, angry at Moses said "No, I will not let them go. I will put additional burdens on the people, increase the quota of the bricks that they must build for these store-cities which they are building, and when these additional burdens are placed upon the people, the people turn with wrath and anger against Moses, their would-be redeemer. Why don't you let us alone? If Moses did not love his people he would have left them alone. Why should he sacrifice himself and endanger his life further by trying to set them free. But he loved them. And so he continued his work until he finally led them to the Red Sea, out of Egypt, of slavery. There the children of Israel found themselves trapped, with the Red Sea in front of them, the Egyptian hosts coming up from the rear. And again these slaves turn against Moses and cry out, "Were there not enough grave-yards in Egypt that you brought us here to perish by the sea shore?" Let them alone! But out of his love for his people, Moses did not let them alone. He led them through the Red Sea and into the wilderness, to Mount Sinai, give them a law, build them into a nation.

But as they wandered through the wilderness time again there was no food and there was no water. And the people always complained against Moses. What shall we drink, what shall we eat? It is your fault. Very often they sought to stone him. Moses carried on. That was his people, and he loved them.

When he finally brought down the Ten Commandments to them from Mt. Sinai, and he hoped that he finally welded them into a people, "a kingdom of priests and a holy nation, and the people had taken a vow, "We will do as we have heard, we will abide by the faith in the one true God; ~~we~~ we will abandon the idols which many of us worshipped in Egypt." When Moses came down from Mt. Sinai, he found that the people were dancing in a wide orgy around a Golden Calf, steeped again in the filth and the licentiousness of Egyptian idolatry. And Moses was told by God that he was going

to destroy the people of Israel. Moses, of course, was very angry with his people. They had betrayed him. They had betrayed their God. But when he was told that his people would be destroyed, Moses kneels in prayer before God and pleads for them. "Forgive the sins of this my people. After all, they do not know any better. And if you will not forgive them, please erase my name from the book of life. I don't want to live if my people does not live." Sinful people, but still his people. And once again later on, as he came to the borders of the Promised Land, and Moses had sent spies into the land to spy out the land - what kind of a land was this Promised Land? And they came back and said the land was a beautiful land, flowing with milk and honey. They brought back a huge cluster of grapes to show how fertile the land was. But they all reported, all but one, the people living in Canaan were a piratical people - we can't conquer them. Their fortresses are too strong for us. When the people hear this report, again they turn to Moses. "Why did you lead us for 40 years to bring us to the borders of a land whose inhabitants are so powerful? Would that we had died in the land of Egypt. It is better for us to return to Egypt. Let us select another leader to take us back to Egypt." Slaves on the threshold of the Promised Land, resolving to return to Egypt. And the Bible recalls that God resolved a second time to destroy the entire people. And he said unto Moses, "I will destroy the people, but not you, and out of you I will rebuild another people fit to enter the Promised Land.. And Moses says no. Forgive this people. Forgive. I don't want to live with my people gone.

And when Moses was finally told by God that his days upon earth were over, that he would die and not enter the Promised Land for which he had longed for so long a time, the very first thought that comes to Moses' mind was "Let God, the God of all spirits and of all life appoint another man over this people, who will go out for them, come in for them, lead them, and guide them, so that the people of God should not be like a flock without a shepherd." And the shepherd was thinking

first and foremost not of himself but of his flock. "If I must die, let there immediately be another shepherd to shepherd them." We always think of Moses in the way that Michelangelo thought of him - stern, regal, majestic figure - lawgiver. But that wasn't the outstanding attribute of Moses as his people knew him, because that encourages the Michelangelo type of a personality that inspires admiration, reverence - not love. The people of Israel loved Moses. They called him "Moses, our teacher." They spoke of him as the faithful shepherd. They loved him because he loved them. And it is this loving, precious personality that hovers over this beautiful festival of Passover and that has inspired and given courage to the people of Israel from the days of Moses unto this day. Amen.



1) J. world - Passover. Christ. world Easter. Both had their origin in Spring festivals and to both in time were added historical motifs. In the case of Jew - it was the Exodus from Egypt. In the case, Christ. - it was the death and resurrection of Jesus.

2) It is of interest that both the ~~natures~~ and motifs of nature and of history in both the festivals of Passover and Easter suggest the cardinal idea of Freedom. Spring suggests freedom. ~~to man~~ the deliverance, making from the prison-house, winter; from the frozen grip of death.

"Now" the every field is clothed with grass - spring, the first of April - "and every tree with leaves; now the woods put forth their blossoms, and the year assumes its gay attire."

On Passover we read in the Song of Songs - "The pleasures appear on the earth the time of singing of birds is come, and the voice, the fife is heard in our land"

Spring means awakening to new life, nature's resurrection. It tells of new freedom - a new life - a new life for nature and man.

3) The historical facts ^{connected with} both the holidays / Passover + Easter also speak of Freedom.

Passover tells the story of the deliverance of our fathers from the slavery of Egypt. For generations they had groined under the yoke, the taskmaster in the slave-houses of the Egyptians - building in slave labor for their oppressors their pyramids, and their cities and their precincts.

וְכֵן תִּהְיֶה שְׂמֵחַ לְפָנֶיךָ יְיָ אֱלֹהֵינוּ
וְכֵן תִּהְיֶה לְפָנֶיךָ יְיָ אֱלֹהֵינוּ
וְכֵן תִּהְיֶה לְפָנֶיךָ יְיָ אֱלֹהֵינוּ

Jud. wishes men to rely upon God and upon their own
moral and spiritual efforts and initiative.

~~The~~ A great people will produce great leaders.
"The greatness of Israel, ~~say the~~ declared Habermas - was not due
to Moses. The greatness, Moses was due to Israel"

Normative Jud. was always offering us of great religious
leaders who, like the 135 among the 13,000, were adored and
exalted, and to whom their disciples in their excess of love
and devotion came to ascribe extraordinary powers, looking
on the miraculous. Inherent in such worshipful adoration,
was always the threat to the pure monotheistic faith. (Personality)
was not permitted to obtrude itself too prominently into the
faith. Judaism is not built upon the says of any person -
Gottman, the Buddha, Jesus or Mohammed.

Moses died alone ~~and his~~ and in an unknown place
grave ~~on~~ Mt. Nebo - and no one knew a place his
burial place. so that men would be not be moved to
come and adore or worship at his grave.

6/ And yet ~~these~~ in this all this reasonable
reticence, Moses remains the greatest figure in Jewish
history - and one the most beloved.

When the people, Israel became slaves - died - wept for him 40
He had led them to freedom - He had given them the Law -
He had suffered and bled for them with them - and put up with
their rebellions & ingratitude for 40 years in the wilderness - He

He loved his people - erring - running - forgetting
He loved them - They were his people -
People loved him - wept - 'לֵבָבִי וְלֵב
- עַמִּי וְלֵבָבִי -



10 karahs
plurals

Churchill Extolls Moses

It is not generally known that Sir Winston Churchill has always been very much impressed by the Hebrew Bible. In his book, "Amid These Storms," published in 1932, he devotes a special section to extolling the greatness of Moses. Excerpts from this section follow:



By SIR WINSTON CHURCHILL
An AJP Feature

"He was the greatest of prophets, who spoke in person to the God of Israel; he was the national hero who led the Chosen People out of the land of bondage, through the perils of the wilderness, and brought them to the very threshold of the Promised Land; he was the supreme law-giver, who received from God that remarkable code upon which the religious, moral, and social life of the nation was so securely founded. Tradition lastly ascribed to him the authorship of the whole Pentateuch, and the mystery that surrounded his death added to his prestige.

"Let us first retell the Bible story.

"The days were gone when Joseph ruled in Egypt. The Nomadic tribe of Bedouins who had sought asylum by the ever-fertile banks of the Nile had increased and multiplied. From being a band of strangers hospitably received into the wealth of a powerful kingdom, they had become a social, political and industrial problem.

"There must have arisen one of those movements with which the modern world is acquainted. A wave of anti-Semitism swept across the land. Gradually, year by year and inch by inch, the Children of Israel were reduced by the policy of the state and the prejudices of its citizens from guests to servants and from servants almost to slaves.

"The Egyptian government by various measures sought to arrest the increase of male Israelites. Finally they determined to have the male infants killed. It was at this moment that Moses was born.

"The years pass. The child is

a man, nurtured in the palace or its purlieus. But he is no Egyptian. He walks abroad, he sees what is going on. He sees his own race exploited beyond all economic need or social justice. He sees them the drudge of Egypt, consuming their strong life and seed in the upholding of its grandeur, and even grudging the pittance which they earn.

"He sees them treated as a helot class; they, the free children of the wilderness who came as honored guests and had worked every hour of their passage! Upon these general impressions he sees an Egyptian beating an Israelite.

"Not for a moment does he hesitate. He knows which side he is on, and the favours of the Court and the privileged attachments which he had with the ruling and possessing race vanish in a moment. He slays the Egyptian, amid the loud and continuing applause of the insurgents of the ages.

"Pharaoh acted. He decreed death upon the murderer. Moses fled into the Sinai Peninsula. These are the most awful deserts where human life in any form can be supported. Still, always a very few people have been able to keep body and soul together amid the rigours of the Sinai Peninsula. In these dour recesses the fugitive Moses dwelt in extreme privation for many years.

"Every prophet has to come from civilization, but every prophet has to go into the wilderness. He must have a strong impression of a complex society and all that it has to give, and then he must serve periods of isolation and meditation. This is the process by which psychic dynamite is made.

"Moses watched the skinny flocks which browsed upon a starveling herbage. He communed within himself, and then one day when the sun rode fierce in the heavens, and the dust-devils and mirages danced and flickered amid the scrub, he saw the Burning Bush.

"It burned, yet it was not consumed. It was a prodigy. Perhaps it was not a bush at all, but his own heart that was aflame with a fire never to be quenched while the earth supports human beings.

"God spoke to Moses from the Burning Bush. He said to him in effect: 'You cannot leave your fellow-countrymen in bondage. Death or freedom! Better the wilderness than slavery. You must go back and bring them out.'

"God went a good deal further. He said from the Burning Bush, now surely inside the frame of Moses, 'I will endow you with superhuman power. There is nothing that man cannot do, if he wills it with enough resolution. Man is the epitome of the universe. All moves and exists as a result of his invincible will, which is My Will.'

"Great interest attaches to the behaviour of Pharaoh. It was a dead-lift struggle between Jehovah and Pharaoh. But Jehovah did not wish to win too easily. The liberation of the Children of Israel was only a part of His high purpose.

"Their liberation had to be effected in such a manner as to convince them that they were the Chosen People, with the supreme forces of the universe enlisted in their special interest, should they show themselves faithful. So Jehovah laid on His plagues on the one hand, and hardened the heart of Pharaoh on the other.

"Amid the general confusion which followed this surrender the Chosen People spoiled the Egyptians. They marched accordingly to the northern inlet of the Red Sea. The fugitive tribesmen were trapped between the sea and Pharaoh's overwhelming host.

"But Jehovah did not fail. A violent eruption occurred, of which the volcanic mountains in these regions still bear traces. The waters of the sea divided, and the Children of Israel passed dryshod across the inlet. Pharaoh and his host, hotly following them, were swallowed up by the returning waters.

"We must, at this point, examine briefly the whole question of the miracles. Everyone knows that the pollution of rivers, the flies, frogs, lice, sandstorms and pestilence among men and cattle, are the well-known afflictions of the East. The most sceptical person can readily believe that they occurred with exceptional frequency at this juncture. The strong north wind which is said to have blown back the waters of the Red Sea may well have been assisted by a seismic and volcanic disturbance.

"All these purely rationalistic and scientific explanations only prove the truth of the Bible story. It is silly to waste time arguing whether Jehovah broke His own natural laws to save His Chosen People, or whether He merely made them work in a favourable manner. At any rate there is no doubt about one miracle.

"This wandering tribe, in many respects indistinguishable from numberless nomadic communities, grasped and proclaimed an idea of which all the genius of Greece and all the power of Rome were incapable. There was to be only one God, a universal God, a God of nations, a just God, a God who would punish in another world a wicked man dying rich and prosperous; a God from whose service the God of the humble and of the weak and poor was inseparable.

"We believe that the most scientific view, the most up-to-date and rationalistic conception, will find its fullest satisfaction in taking the Bible story literally, and in identifying one of the greatest of human beings with the most decisive leap-forward ever discernible in the human story."

Between You and Me

By BORIS SMOLAR

(Copyright, 1955, Jewish Telegraphic Agency, Inc.)

UN Moods

Despite the heightened tension between Egypt and Israel over the Gaza incident, some leading figures at the United Nations are optimistic over the possibility of settling the Palestine question within a year or two... They believe that within that period proper psychological conditions might be established for undertaking friendly approaches between the Arab countries and Israel with a view to obtaining a peace settlement by compromise... Some claim that while things go extremely slow in promoting better Arab-Israel relations, Arab officialdom, especially Egyptian, is giving evident signs of greater moderation... Without specifying exactly what these signs are, these diplomats assert that confidence has been sufficiently established to make it hopeful that within approximately a year the Arabs may be receptive to informal talks on the solution of the Palestine problem... This view appears to be a result of the recent visit which Ambassador Eric Johnston, President Eisenhower's special envoy, made to the Middle East in connection with his regional water development project... It is based on the assumption that once the Arabs and Israel come to agreement on this project, some of the thorny Arab-Israel problems will be nearer to solution... It is understood that the Arabs have been told that the Western powers would be ready to pour more capital and goods into their countries provided they meet Israel half-way... At the same time, it was indicated to Israel that the Western powers would be ready to contribute substantially to the development of the Negev if Israel agrees to certain compromises... The compromises which the Western powers want, UN diplomats indicate, are agreement by Israel to certain territorial adjustments and acceptance of a number of Arab refugees... The Arabs are asked by the Western powers to give up the original partition plan upon which they insist as the basis for a discussion of Palestine's future, acceptance of Israel in their midst and abolition of the anti-Israel economic boycott.

The Domestic Front

Anti-Israel propaganda is being intensified in the United States, while pro-Israel propaganda is noticeably weakening despite Jewish resolutions and statements... The Arabs are now using the most modern methods in their propaganda against Israel in this country and they have the financial means for it... Their newly established propaganda office in New York has \$400,000 at its disposal for this year... This sum offers the widest possibilities for the streamlined system of anti-Israel propaganda which the Arabs are trying to develop in this country... Aiding them in their efforts is the pro-Arab group known as American Friends of the Middle East, which also spends about \$500,000 a year on its activities in this country... On the other hand there is the American Zionist Committee for Public Affairs which is trying to counteract Arab propaganda, but can hardly raise even \$100,000 a year for its work... The Committee, although a product of the entire Zionist movement in the United States, does not get sufficient contributions, and it is no secret that it struggles to meet its meager budget... To make their anti-Israel propaganda even more effective, the Arab propaganda offices in this country are now employing American public relations experts and advisers... The objective of the Arabs is to reach Americans through people who know the American mentality... And they are succeeding gradually in achieving this aim... Thus there are at present a number of Arab scholars touring American universities and lecturing to American professors and students on the Arab-Israel issue... The Arab countries also send many of their young men as students to universities in America where they are active in anti-Israel propaganda... At the United Nations the Arab propagandists have learned how to approach American correspondents with their views... And in Washington their aim is to influence high government officials through intimate friends... This system of working less conspicuously, but penetrating more deeply contrasts strongly with the Zionist system of issuing statements and adopting resolutions "advising" the State Department to do this and not to do that—all of which remain nothing but paper work... To become even more effective in their anti-Israel propaganda here the Arab propaganda offices are now planning to use radio and television... And they can afford to do it in a subtle way since money is no object...

Violin-Making Secret Is One to Be Shared

MINNEAPOLIS, (JTA)—George J. Jelliga knows a secret but he's willing to share it with some young Israeli.

Jelliga's secret is a process of violin making—a process which, according to many authorities, produces the same result as that used in making the world-famed Stradivarius.

Jelliga's offer to pass on the process was made through the columns of the American Jewish World, of Minneapolis, St. Paul.

Jelliga, in his letter to the Jewish World, said that he was getting along in years and "I am interested in passing along my secret process to some worthy younger man, and thought you might help me contact such a person."

He went on add that he was aware of the cultural work now being undertaken in Israel and thought that such a young man might be found here.

The Stradivarius secret Jelliga says he rediscovered is a varnish. He used his own Stradivarius as a model in laboratory experiments when he sought the secret. Jelliga's varnish penetrates the wood, and it takes no less than a year to apply the successive coats of varnish needed by each instrument.

DETROIT JEWISH NEWS—5
Friday, April 1, 1955

British Groups Show Will

LONDON, (JTA)—The Anglo-Jewish Association and the British section of the World Jewish Congress indicated readiness to continue negotiations for coordination among major British Jewish organizations on approaches to the British government on foreign affairs issues.

Dr. Abraham Cohen, president of the Board of Deputies of British Jews, said such negotiations had broken down after a year, and held the AJA chiefly responsible for the failure.

At a meeting of the AJA council, president R. N. Carvalho announced that a special meeting of the Council would be held to consider the latest developments in this matter.

Carvalho told the meeting that the coordination proposals put forth by the Board of Deputies were in fact "based on subordination not coordination." He rejected the assertion that the AJA was responsible for the collapse of the negotiations and offered documentary proof that the AJA had taken a conciliatory position.

He added that he felt that "in the minds of the Board's representatives no solution stood a chance of acceptance which did not exact the Board above other participants in the negotiations." He welcomed the fact that the Board had left the door open for further negotiations, stating: "We shall not be reluctant to participate in them whenever they are arranged and whoever calls them."

The executive of the British section of the WJC issued a statement expressing regret at the breaking down of negotiations among the organizations "owing to the fact that certain organizations had rejected the

SAUL BERCH is a name that has become so closely linked with automobiles that a deal



made through him is like a guarantee of a perfect deal... And all who have purchased Pontiacs through him will tell that to deal with Saul

Berch means to be assured of excellent service on the car... On your next deal, you must contact SAUL BERCH, at Packer Pontiac, 18650 Livernois. Call him NOW, at UN. 3-9300. Adv.

Community Event THE DETROIT ISRAEL H

Extend You a Cordial
ANNUAL THIR
1955 Closing E
SUNDAY, APRIL 10th

ADAS SHALOM SY
(CURTIS NEAR LIV)



BEN BASENKO
Gifted and Versatile
Actor

Passover Refreshments



DAN FROHMAN
BELLA GOLDBERG

DETROIT VOCAL ART

RABBI JACOB I
Guest Speak