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Address at the Session of the United Jewish Appeal Study
Mission [in Haifa]. 4 November 1958.

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TEXT OF REMARKS BY RABBI HERBERT A. FRIEDMAN -
AT THE SESSION OF THE UNITED JEWISH APPEAL STUDY MISSION
AT THE ZION HOTEL, HAIFA, ON TUESDAY EVENING, NOVEMBER 4th

We move so fast and we pack in so much that everyday seems like a century and you can lose track of where you've been and what you've seen unless you take a summary of it every once in a while. I would simply like to take a summary only of the last 24 hours, nothing else. There is a saying in Plato, that, "there's no such thing as pleasure without pain." You can't understand what pleasure is unless you feel pain, and the reverse. You don't know what pain is until you can be relieved of it for a moment and have a sense of pleasure. These two opposite things complement each other. And last night we had both things - pleasure and pain.

There was real pain when we went into that na'abara. And a lot of you people came up to me and you were very angry and one fellow said to me, "Why did you take us into this hell-hole?" And another fellow said to me, not "Why did you take us here?" but he said, "Why are these places still existing in this country. That's rotten - that's discrimination. These people have been here seven years, why aren't they out? New ones that are coming in off the ship go right into a house, why are these people sitting in a slum for seven years."

Look, you got the full impact of that thing last night - and that's not the worst of it. The day after tomorrow you're going to see another one. And, if anything, it's worse than this one and we want you to see it because to take joy and pleasure in the accomplishments is one thing, but to realize what isn't done yet is another thing, and you and I haven't got the right to say that we help to take into this country 920,000 people, we can't say that when a 100,000 people are still living in the way they live in forty-four of these places around Israel. If I had time I'd like to take you to the whole forty-four of them. But two will do on this trip.

Somebody asked me about the houses that were being built up on the hill, the new ones, the pretty ones right overlooking these shacks. And somebody asked "why aren't they taken out of here and put in those new houses?" Here is the economic answer to that question. Very simply, those new shikunim, those new houses up on the hill, are being built for those people. There are 280 families in the ma'aberet David. There are 280 apartments being built up there on the hillside two yards away, one for one.

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Is it right or isn't it right to ask these people to participate in the housing which is given to them? The participation that's required is somewhere between \$250 and \$400. For that small sum of money they can buy and own an apartment like you and I buy a cooperative apartment in New York. That's all that's required. And then they get a 25-year mortgage to pay out the rest. When I explained that to somebody, he said, "then why haven't they got 250 bucks to get out of these shacks and get up into the good housing, where there are vacant apartments?" It is very simple - when a person works 12 days a month, and one of them took out his pay-book and he showed it he got 12 days work this month from the Public Works Ministry at a net of 5 pounds a day, that's sixty pounds for the month, 30 bucks - and he's got to feed his family and maintain them, then he can be there five years or six years or seven years and not be able to save up \$250, as incredible as that sounds.

It's an honest-to-God fact that a man can't save up \$250 in five years, and the gentleman in the department of the Jewish Agency said that he has made the recommendation that they ought to be taken out of the ma'abara and out up in these new houses without paying the \$250. It's alright - maybe that's what the decision will have to be about that particular ma'abara with those particular hard-core cases. One man with 7 operations, a boy who worked in the Port and had a hernia and can't work in the Port, and case after case after case, those hard-core people. And maybe for those people you have to put them in there without even getting that small participation from them - but somebody's got to pay that 250 bucks. Somebody's got to put up the capital money to build a house to take back only in 25 years. Now that's the problem in which we're involved in all its details, and it's pretty ugly to look at it and pretty upsetting to realize that there are still forty-four such pockets in the country that aren't eliminated.

The beauty, the pleasure, the contrast of the pleasure to the pain we saw a very few seconds later, when from the ma'abara we climbed up to the top of the hill and we went to the Technion. You got there just as the sun was setting - you remember that fantastically beautiful sight, and Alpert stood on the rock and he talked with his back to the sun and we all stood up there and looked out over the harbour. And again somebody came up to me and said, "With all that ugliness and all that squalor and all that pain down below, why do they spend money in Israel on a thing as gorgeous as this?" And somebody gave a very good answer to that question - "You don't eliminate disease, you don't build water-drainage systems, you don't produce engineers and technicians and scientists for
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a country to make the country well and healthy and modern unless you've got a thing as pretty as that upon the hill to produce the technicians, to raise the standards in the country."

It's dove tailed - one goes with the other. Pleasure and pain go together, ^{ugliness and beauty go together} and we saw them in contrast in a few minutes. They're both part of Israel, and what we'd like to do is to remove the pain and remove the ugliness and remove the squalor and have only the beauty, and believe me, we can say with complete assurance that the difference between pain and pleasure is only money. Because if there were not present the skill and the technical ability then somebody could say, "You can put all the money in the world into this thing and it won't matter a damn." When you saw that ship this morning, you perceived that there is in this country, efficiency, an exact way of operating - not in everything - plenty of Baltalin here, just like we have in America - plenty of inefficient people here, just like we have in America - but by and large, anybody who went on that ship this morning saw one thing: Seven days ago in Vienna, half-a-dozen men in this room met people in Vienna who had just come out of Bucharest and out of Warsaw. We saw them come in the train in the railway station. Seven days later we saw them in Israel. Now if that isn't efficiency, I don't know what efficiency is. And if that doesn't show that there's a system in this country that works well and that, if you put money into the hands of that system, that system will work miracles and will change pain into pleasure, then you can have the feeling that the application of money to the problem is all that is required.

Brain power there is; heart and the will exist here in the strength and the skill of the people in Israel who are entrusted with the building of this country. They've got all that.

The thing at the ship was beautiful; one man hugging another man, one American hugging one Jew from Rumania whom he saw a week ago and whom he **already** feels is his brother. And one man crying because of the thing that you heard about, the story of the old mother who came in; a simple story, and if you didn't all get it, I think you ought to have it - a woman came two weeks ago from Rumania to Israel; she's here. Her husband was going to follow two weeks later and bring the old mother. You all heard in Geneva that it's only a matter of a few days before they get an exit permit, and he was sure that in a couple of weeks he'd be out - that's all the time they get. He was a doctor of chemistry - the research that he'd done is internationally known - it's filed in the Rockefeller Institute in New York. The man - his wife was here - didn't get his ~~exit~~ permit. The Communists wouldn't let him go. The mother got the exit

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permit. He came home, he told her that she'd got it, he didn't tell her about himself, he walked into the other room - they lived on the eight floor of an apartment house building - and he went out of the window. The mother arrived this morning all dressed in black - half of you saw her - and has to tell the wife who is here two weeks that the husband dosen't come.

These are the stories of human drama and human pathos. The warmth and the love that they're received with here in Israel is the opposite side of that.

We went from the ship, as you recall very well, clear across the northern part of Israel right to the other side, from the West, from the water, all the way to the East, to Syria. And you all realized perfectly well that you were standing this afternoon within a couple of hundred yards of Syrian gun-positions. We ate fish and sat on the grass, we had a good day. We took you clear across the north of Israel to make only one point and drove you hours and hours this afternoon to make one point - that the security of this country rests in the hands of people who are willing to go and sit on her borders. The security of this country is obviously in the hands of her Army, but the security of this country is also in the hands of her sons and daughters, not in uniform, who have inhabited her 700 miles length of border from Metulla to Eilat. Because Ein Gev is only one place. You think it's the only one? You can go up and down the length of the border of this country and see those settlements that were put there with no regard at all for economic feasibility or for geographical accessibility, but with only one regard - for the security of this land. And in place after place there are pockets of 40 people and 80 people and 100 people who are planted like little trees in order to protect a piece of border the way Ein Gev has protected the Lake of Galilee all these years.

We took you there for another reason as well, because we took you back across the whole emptiness of the Northern Galilee. And that's the last thing I want to say. When General Rabin took out the second map you remember, not the first, he took out the second map and he showed the incredible fact that I'm sure none in this room has ever bothered to think about, as I never bother to think about it until a certain day in July of this year, when they took me up to the Northern Galilee and put me on the ^{top} of the Mount Atzmon one morning with Raanan Weitz and Sapir. And they described the project known as Yihud Hagalil. In Hebrew it means "the Judaizing, the making Jewish, of the Galilee,"

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Who the devil ever stops to think that you have to make the Galilee Jewish? But it's empty of Jews in the middle. They're down on the West coast, Acre, Nahariya, Haifa, they're on the eastern part, from Metulla all the way down to Tiberias, but in the middle it's 96% Arab occupancy, or 94%. And you've got to plant settlements right smack in the middle of the Galilee, not on any border, or you're going to have an emptiness up there, a hole, and believe me it's very tough to do it because the Arabs have the farmland and the Jews are going to have to march up onto the hillsides and plant on the toughest, rockiest, slopiest part.

We wanted therefore to show you that the Galilee's empty. Anybody who asks you whether this land has got room to take Jews in this country's empty. There's plenty of room here. And that was the last thing we tried/^{show} to you this afternoon. Plato also has a saying that you can't appreciate the use of the waste-basket until it's empty. If it's full, it's no good to you. It's the same as pain and pleasure. You don't know what emptiness means until you've sensed fullness. Well, this country's empty, and this country can be and will be full, only with one thing - lots and lots and lots of money, because that's all that's needed.

Allright, we had pleasure and we had pain, we saw a ma'abara, and we saw a beautiful University and we saw a little village, and we saw a lot of country. And you've come away with convictions that those boats will be pulling into Haifa now with greater frequency than before. And this morning 455 people got off, and 12 of them were going to Beersheba and 12 of them were going to Kiryat Shemona, and so on and so forth, and 43 families were going to relatives that they had here already. And it's quite a question of pulling Jews out of where they are, filling this emptiness where we see in front of us, and knowing that it can be done. I say very simply, if there isn't material here for us to go home and talk about, we'll never find it anywhere, because this was a very thrilling day, and we tried to put into the day, into one tight picture, this whole concept. If you got it - and I think you did, by your reaction - I think you're perfectly well-convinced that we've got a job to do ahead of us and I think you'll do it. Thank you.