



THE JACOB RADER MARCUS CENTER OF THE
AMERICAN JEWISH ARCHIVES

MS-763: Rabbi Herbert A. Friedman Collection, 1930-2004.

Series H: United Jewish Appeal, 1945-1995.

Subseries 1: Sermons, Speeches and Writings, 1949-1982.

Box

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Folder

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Speech notes. 1960.

For more information on this collection, please see the finding aid on the
American Jewish Archives website.

HERBERT A. FRIEDMAN

for St. Louis & Chicago

Ghetto Uprising -

19 April 1943 ^{16 May} - 17 years ago.

find something to read:

Wall

p. 126-7

p. 522

p. 632 - last line

425-7

513-14

522

632

hiarenstein's book

Lubetkin p. 139-170 protest excerpts

GHETTO FIGHT LESSONS

1. Take care of our own -
because no one else will.
2. But not with bitterness.
3. Full of optimism - what's the
plan for tomorrow?

MOROCCO

POLAND

ISRAEL -

unfinished job
light to nations

money needed

International
Brotherhood -

No Man is an Island
unto himself -
For whom the bell tolls
It tolls for thee.

THE LAST DAYS

The Ghetto is a fire. It is burning night and day, the fire consuming house after house. Streets go up in flame. Columns of fire shoot skyward, sparks flying, and the skies are ablaze with a red, horrifying brightness.

Very close by, behind the wall, life goes on as usual. Citizens of the metropolis take walks, play, enjoy themselves and see at close hand the smoke by day and the fire at night. A merry-ground with children is circling to their innocent joy, village girls who come to the city also come here, waddle by and watch the flames; they know that "the Jews are burning". Flying sparks sometimes catch a house behind the wall, but there the fire is put out immediately, while here in the Ghetto no one comes to the rescue. Everything is on fire but no one extinguishes the flames.

The Warsaw Ghetto is on fire, the Ghetto of the largest Jewish community in Europe, and within its wall some remaining Jews are convulsed in the agony

of death. Only a few days ago, in April, 1943, the Germans wanted to exterminate this remaining refuge, to send the remaining Jews in death-wagons to Treblinka, in the same way they had dispatched some hundreds of thousands before without disturbance; but this time they were taken aback. Divisions of the Jewish Fighting Force who were standing on street corners and behind ruins, buried mines and threw hand-grenades at the celebrating army. The Germans were astounded; they retreated; they tried one day and again the following day, and quite to their surprise, the fire of the Jews greeted them. After ten days of battle, they dared not march in any more.

The enemy ignited the Ghetto; fire was set to its four corners to assure that this extermination would complete by suffocation what a face to face battle could not. Evidently, it is not so easy to exterminate this nation.

THE LAST DAYS

-3-

With the last spark of life, the Jews searched for an escape, running around amongst the ruins and flames. The fire drove them out of their hiding places, out of the underground bunkers. Many were burned alive or suffocated in the smoke, but many men, women and children emerged from underground, carrying the remains of food, pots and pillows. Mothers carried their babies, children dragged behind their parents, and in their eyes was a depth of sorrow and sadness, confusion and a cry for help. All of them were fleeing, searching for a refuge behind every wall, inside ruins that could burn no more, inside corners the fire had not reached yet. Who can tell the profound sorrow, the enormous horror of the community of Jews in flames?

The Z.O.B., he said, had all together twenty-two Fighter Groups; five from Dror, four each from Hashomer, the Bund, and the Communist P.P.R., and one each from Left Poale-Zion, Socialist-Zionist, Gordonia, Hanoer Hazioni, and Akiba. These Groups varied in strength from twenty-five to forty fighters apiece. The total of armed fighters was about six hundred and fifty.

According to Z.O.B. intelligence, Yitzhok said, the Germans had ready for action the Third Battalion of S.S. Grenadiers of the line, Warsaw Regiment, and a detachment of S.S. Cavalry, Warsaw Regiment, together eight hundred and twenty-one men; First and Third Battalions of the Twenty-second Regiment S.S. Police, two hundred and twenty-four men; three hundred and sixty-three Polish police and three hundred and thirty-five Baltic troops comprising the First Battalion of the Tawniki; from the Wehrmacht, a light battery of the Third Battalion of the Eighth Regiment of Artillery,

a chemical-warfare detachment of the Rembertow Regiment, and the Fourteenth Battalion of Engineers, Gora-Kalwaria Regiment, all together ninety-eight men; together with technicians, sappers, firemen, and security police numbering one hundred and ninety-four. Making a total of just over two thousand men, with officers and headquarters troops probably twenty-one hundred.

Each Jewish fighter, Yitzhok said, now had a revolver and ten or twelve rounds of ammunition. There were also a few rifles and grenades and a fair supply of home-made bottle incendiaries. There were six hundred and fifty Jewish fighters against twenty-one hundred Germans. Each Jew would have to eliminate at least three Germans with, say, a dozen rounds of ammunition. That meant that for every four bullets spent, one German would have to be removed from action.

Our casualties for the two days were seventeen killed and forty-one wounded. I would estimate that some seven hundred Jews were taken to the Umschlagplatz during that period. For the same period I have been able to verify three German deaths, nineteen wounded and none captured. The score, then, is 758-22. Nevertheless I feel able to write, in my most careful judgment --which is to say, not from my heart as a Jew but only acting as an impersonal eye torn from my earthbound body -- that this was victory. From my heart as a Jew I write now: this was the greatest thing that has happened yet in this war. For us, it seems to surpass Stalingrad, of which we have heard tremendous things, and perhaps it does: here, at last, man has shown that he holds within himself the capacity to withstand anything. I exaggerate? Just because this "man" is a Jew? Perhaps. Yes, I suppose the goyish historians who come along later will say that Noach Levinson was just an emotional Jew with the usual Jewish tendency to self-dramatize.

(Can I forgive myself this moment of bitterness? I realize that in these few intemperate words I vitiate all the effort to establish my veracity that I made in describing my methods.) All right. I stand guilty as charged. My breast is filled with emotion. I write now with tears in my eyes. I am moved because of the loneliness of this fighting figure in the ghetto. He stands alone. What has the conscience of the world ever done for him? Nothing. What will it ever do for him? Nothing. Why should I not be moved?

I hear Rachel's voice. She is speaking to Zilberzweig and
Rapaport.

-- Nu, what is the plan for tomorrow?



EVENTS NOVEMBER 4, 1942. ENTRY DITTO, N.L. The most unexpected eventuality in the history of our ghettodom has come about. I, Noach Levinson, have become a soldier of Israel. I, who without my glasses cannot see a four-storey house unless it touches the end of my nose, have joined the Z.O.B. This means, I discover, that I have just begun to live. The dedication of those young people in the Z.O.B. has made my old bones juvenescent. The young fighters gather in closets and talk with hollow eyes and lips flaking from dryness -- about revenge. They should make good soldiers, because they have no fear of death: they assume death, death is their axiom. I joined Rachel Apt's group. I remember that I once wrote in this record (ENTRY APRIL 30, 1941) that if I ever got into deep trouble, I felt I would want to take that trouble to "the Apt girl". That declaration has now come home. The trouble in which I found myself was a realization of the axiom I just wrote about -- a realization that death in the ghetto is neither accidental nor evitable.

Until recently I have persuaded myself that by one means or another -- by staring down the judge at a selection, by hiding in an attic, by holding an official position, by hoarding calories, by some act of postponement -- I could survive until the end of the war and a change in our affairs. About a week ago I surrendered that persuasion. I am now convinced that we are all to die. All, that is, but the barest handful -- like those miraculous few who, when a ship has foundered far at sea, sometimes survive through a prodigy of endurance, riding out storms on random flotsam, snatching at perched seagulls, and licking fortuitous raindrops from their cupped hands. Naturally I shall continue to use every means I can find to delay my fate as long and ingeniously as possible, in the hope, at a maximum, that I may find myself among the handful on the ultimate raft, but principally, now, in the hope that I may contribute my share, no matter how trifling, to the defeat of Anti-Humanity. I arrive late. I realize that.

But consider how late we have all arrived! The Z.O.B. was formed only last month, when nine tenths of our population had been destroyed. Even the organized revolutionaries arrived at their slightly earlier convictions, in most cases, for secondary reasons: the zealots of Hechalutz at least partly because they hoped to emigrate to Palestine, the Communists at least partly because they had been instructed as to the need for a Soviet victory; and so on. Now at last the secondary considerations have disappeared, and within our wall we are finally unanimous in adhering to the primary consideration -- namely, mankind must destroy Anti-Humanity before it becomes extinct itself.

We have had to bury some differences to arrive at this unanimity, but we have now done so. The Communist is my comrade. The once-contemptible smuggler now smuggles for me. The Zionist dreams of freedom for me, it matters not where: -

either in Jerusalem or on the Aleje Jerozolimskie, Warsaw. For we have reduced all our various politics to a single maxim:

The fact that a man is a man is more important than the fact that he believes what he believes.

Nothing is quite that simple: I know it. But when circumstances grow unbearably complex, it is natural that we should grope about for a very simple credo. And so, after all, we tell ourselves, man's real quiddity is that he is a human being, not that he is a Zionist, a Communist, a Socialist, a Jew, a Pole, or, for that matter, a Nazi. But (and here is why we prepare to kill) any man who cannot recognize this basic maxim is an agent of Anti-Humanity, and his purpose, whether conscious or not, is the wiping out of mankind. We must kill him first, for the sake of all the others.

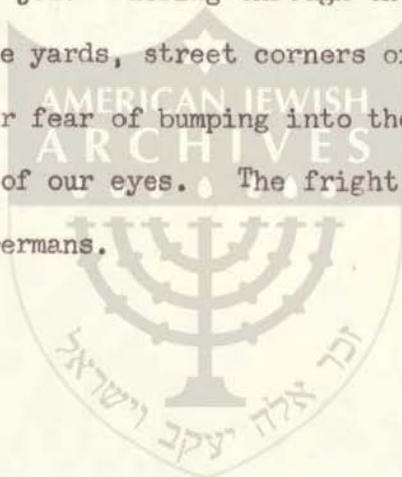
All this I have learned, really, from the Apt girl. She conveyed these ideas to me in far simpler words than those I have used here (I have come to a simple belief that I am still incapable of simple articulation; I am a damnable dryadust archivist) and even without words, in acts and gestures. I look at her unprofitable, soft-skinned face and her sparkling eyes -- and I believe in the simple, one-sentence politics of Humanity. She leaps across a room with an overhanded windmill-gesture and then crashes to the floor, in an attempt to teach me how to throw a hand-grenade and take cover -- and I understand why we must kill (if not precisely how, for though I am Pro-Humanity, I am still Anti-Athletics). She takes apart and analyzes a revolver before my eyes, fondling the weapon -- and I believe paradoxically in the sanctity of man's life.

Perhaps I am merely living out my Jewish fate; or perhaps I am just full of self-pity and self-idealization. I think not. I think this is not so specific and negligible a case. I think we are indeed involved in the struggle of Humanity against Anti-Humanity. Here, we are outnumbered. We are a little hysterical. We may all die. But we will win.



The Ghetto burns and is consumed. Completely disconnected from the world, it is doomed to a protracted death by hunger. For weeks people have not tasted bread and only the portion of soup that is cooked during the night somehow sustains their weak bodies. At night Jews from different bunkers meet, exchange news about bunkers that fell to the Germans. Someone who managed to save himself miraculously is standing in the center, telling the group a horrible story of how the Germans seized the bunker and its residents. They use various methods to discover the entrances to a bunker. At times they hide behind a ruin, stay there all night without moving, listen to conversations, see where people are coming from and going to, and after nights of watching they break in. But to discover hiding places they use the Jews themselves. They catch a tortured, hungry Jew who has lost all sign of human form, a shadow of a man, and ask him: "Tell us where the bunker is and your life will be your prize, or else....." There are Jews who, with God's horror in their eyes, lead the Germans behind them.

At night one senses that the number of Jews is ~~de~~creasing; destruction is doing its own job. Passing through the Ghetto one stumbles upon corpses lying for days in the yards, street corners or at the sides of ruins. Walking at night I shiver for fear of bumping into them. Flocks of ravens come down on the bodies in front of our eyes. The fright from the dead is bigger than the fright from the living Germans.



They reached here before we did and they have already heard the horror which befell the bunker at Mila 18.

And this is what we were able to gather from the survivors:

At noon on the previous day, as they were lying half-naked on their "beds", the sentries notified them that there were Germans in the vicinity, and their footsteps could be heard. In such cases, the Jewish fighters would usually employ two methods. Since the Germans usually call upon the Jews to come out, our group would come out first, with their weapons hidden. After a few seconds, they would shock the Germans with a blast of sudden gunfire and in the confusion of the first moment, scatter in all directions. Some might save themselves. The other method required that the Jews not respond to the German demand to come out, but remain within, and if the Germans should attempt to enter, greet them with guns flaming. It would be

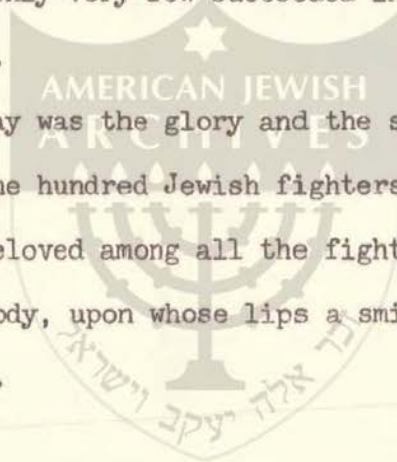
possible to last through the day -- the Germans wouldn't dare enter -- and at night it would be possible to find an escape. We all knew that the Germans often use poison gas, but we never bothered to think about that as a possibility to be considered. Somebody had led us to understand that if the face is covered with water, the gas has no effect.

When the Germans called to the people to come out, the civilians came out, and with them, the leaders of the "Chumps", and they surrendered. But none of the fighters came out. The Germans again called on them to come out and announced that those who came out would be taken to do labor, but that those who did not come out would be shot on the spot. Our friends entrenched themselves at the entrances and waited, their weapons in their hands, for the Germans to come in. The Germans again called in and said that no harm would befall those who came out, but not one man came out. Then the Germans began to let gas into the bunker, and the end came for 120 fighters.

The Germans did not condemn them to a speedy death. They ejected a little gas at a time and stopped. They wanted to destroy the spirit with a slow and painful drawn-out death. Aryeh Vilner was the first to call out to all the fighters, "Come on! Let us kill ourselves, and not fall into the hands of the Germans!" Then began a wave of suicides. Shooting began within the bunker, the Jewish fighters turning their guns upon themselves. When a gun got jammed its owner begged, implored his comrades to have mercy on him and shoot him. But none of them would dare to harm a friend. Lutek Rothblatt, who was there with his mother and his cousin, shot his mother four times, and she still convulsed, wounded and bleeding. Berl Broido, whose hands were wounded several days before, could not hold his gun. He begged his friends to end his life. Mordechai Anielewicz, who trusted the information that water would overcome the effect of the gas, suggested that they try at any rate. Suddenly someone came and

said that a passage had been found leading out of the bunker which was hidden from the eyes of the Germans. But only very few succeeded in leaving by this exit. And the rest choked slowly to death.

In this way was the glory and the strength of the fighting, struggling Jews of Warsaw cut down. One hundred Jewish fighters met their death here. Among them was Mordechai Anielewicz, beloved among all the fighters, the Commander, who was strong of heart and beautiful of body, upon whose lips a smile hovered always, even in times of greatest danger and fear.



The sight is terrible. We are all waiting for the end. We know that the end is near and coming ever closer. Yet...we mourn over the death of our friends; we grieve for our dear ones who are not wholly alive and not quite dead. It is a wound in one's heart. There is but one desire -- to end this chapter of death. We ourselves are not quite certain what we want to do. We race around the bunker like mad and try with our fingernails, with our bare hands, to budge the stones from the entrance to the bunker. Maybe we can reach the bodies. Perhaps we can get their guns and ammunition. But the Germans have dynamited the whole, everything.

We were remnants of men, clad in rags, and our bodies were caked with filth that could hardly be washed off. They didn't recognize us. They brought us cups of warm milk to drink. Everything is strange. The head spins dizzily from the events of the past few days. All around us is green forest, shafts of sunlight, beautiful spring. Suddenly, all that was closed up for years in the midst of a choked heart blocked with a spirit of stone, trembled, shook and burst, and I started to cry. "There" I never had the desire to cry. I never had the desire to discard even the slightest bit of the oppressive burden and slowly the heart turned to stone. "There" it was forbidden to cry. "There" it was a disgrace to cry. Now suddenly, relief came in a great uncontrollable flood.

And while we are talking to each other, emotionally, feelingly, saying things of meaning and no meaning, Judah Wengrover crumples in a heap at our feet. He was ruined by the poison gas and we carried him from the truck. Before our very eyes he began to go out like a candle. In a few minutes he was gone.

We sit for hours in silence. Finally, a fellow still full of courage gets up, interrupts the silence, and begins to dig a grave.

At night we sit around a fire which is burning in a ditch. The feeling in one's heart is that of a mother whose children have died before her eyes, destroyed.... We don't know what's doing in the rest of Poland but we feel that the scythe has reaped the grim harvest of our people and we are the last, the very last! And we -- dying embers. The future is only dark clouds and we are saved, alone, superfluous, deserted. Deserted by God and by men. What more does life want from us?

HERBERT A. FRIEDMAN

Adolph
wants reception
pride of this city

TASK OF OUR GENERATION

- a) To build Israel
- b) To save + rescue Jews

} This is
UJA

GLOBAL OPERATION

AZADIR

CASABLANCA

POLAND

PERSIA

AMERICAN JEWISH
ARCHIVES

new immigrants

ISRAEL

one million

finish job of

absorption

man is not at home

until he has a
home

MODEL STATE

From being the rejected, bruised +
persecuted, we may be the
teachers + saviors of many
peoples.

Torch from Zion.

5014
FE 3-9000

Notice how he switches
back and forth from local
problems to Israel.



HERBERT A. FRIEDMAN

Ruth Guber

Israel is small.

The soul of the country
is big. It is the soul
of a people who have
known death and submitted

it. This is the key
to Israel that it
was built on a Biblical
vision and the cremated
bones of 6 million dead.

HERBERT A. FRIEDMAN

4 Kinds of Jews:

Those already in Israel

" now coming

" who will come

" who can't come

Immigration is the solution,
but some can't go -
must take care of them.

CONFIDENTIAL

הסוכנות היהודית — אגף אמריקאי
THE JEWISH AGENCY-AMERICAN SECTION, Inc.

MEMORANDUM

December 21, 1960

TO: Rabbi Herbert Friedman, UJA National

FROM: Isadore Hamlin

SUBJECT:

Aliyah statistics for October, 1960:

Rumania	620
Poland	580
Morocco	680
Miscellaneous	520
Total	<u>2,400</u>

Up to November 20th:

Rumania	750
Poland	200
North Africa	450
Miscellaneous	100
Total	<u>1,500</u>



(1)

The Beverly Hills Hotel

FRUSTRATION IN WORLD TODAY

1. Israel bright spot
2. Far visions come true
3. Excitement of purpose + destiny
4. AS men + Jews

LOVE FOR ISRAEL UNBOUNDED,

PRIDE SOARS HIGH -

we saw

Soldiers - children - factories -
reactor - immigrants - universities

This mission
worked
harder



(2)

The Beverly Hills Hotel

Deepest penetration - ^{Revivin} Neger
" " agriculture

new olim-ship

army
Beersheva
Nazareth

~~problem~~
saw progress, but problems



3

The Beverly Hills Hotel

At Haifa last year, I
coined phrase to match

mizug HARELUYOT -

mizug HADIMYNOT

a better

mizug HAD MU YOT

JS/113
N/113

blending the images



(4)

The Beverly Hills Hotel

PROSPEROUS COUNTRY

no unemployment, limited immigration, no border fighting - declarations met "investments are the main thing."

SHADOWS (Eshkol's word)

farm settlements in precarious condition; maabarot still exist; slums very bad; new immigrants still coming; security problem still serious; water; empty houses



5

The Beverly Hills Hotel

WE CANNOT BUILD THESE
IMAGES ALONE. WE MUST
HAVE HELP FROM YOU HERE.

Need continuing statements from
Israel's leaders on primacy
of help from USA, to solve
many of these problems.

BRILLIANT DINNER TONIGHT
BUT need more + consistent



6

The Beverly Hills Hotel

MATURITY — NO CRISIS

TWIN THEME —

rescue a people
build a country & nation

TASK OF GENERATION.

WE WILL WORK — WE FASHIONED
~~AN APPROACH~~ THIS MORNING.

made film

RAMOT MEIR -

nestling on rolling land
near Ramleh - cool breezes - ^{wide} vista
1800 dunam

variety of soils - from heavy to loose sand.
40 little white houses - planned for
10 years struggling - hasn't quite made it
people from all over - 12 languages -
English major

They grow peanuts - but cannot
take crop each year without exhausting
the soil. must discover crop rotation -
what they can grow in between. Most
soil is too thin.

Also have citrus groves - received
them in bad condition - had to
prune them, rehabilitate - and plant
new saplings, which don't deliver fruit
for first 6-7 years.

what does this settlement need?

1. equipment - we received HD-5
(Lull's) ~~tractor~~ tractor and TD-6 International

from Jambhary
we received them in 1950 and 1952.
It was thought at that time it
was necessary to have two tractors to
work our ground. Also received
a third tractor a few years later.

By now our equipment is
old and inefficient.

We need one large new
Caterpillar D-4 to replace the
first two. This is the best and
most dependable.

There are only two ways for
us to get this new equipment -
either for the Agency to give it to
us - or for us to borrow the
money (at 15.20%) & buy. This
would put us into hopeless debt
from which we'd never get out.

Also need manure spreader, new
baler (which can make up to 1600 bales
per day). old one is broken needs
constant repair, and was of type that

could only do ⁸⁰⁰ \$ per day.
old machinery always takes
more upkeep money than new.

With the D-4 we ^{would} need
new plows, discs, cultivators - which
would be more efficient.

2. water

we have 450 additional hours
of heavy soil which could be
good for cotton & sugar beet.
This would ^{balance} solve our work-
load problem, for we could
then do our citrus in ~~Jan~~ Feb
Dec-April and have work on
cotton from April-October.

If there were money, we
could tie into the Yarkon line
which runs quite near us.
This irrigation would solve our
financial problems & our work
balance between summer & winter.

3. leveling ground

much of our soil is on rolling slopes. This is OK for citrus groves, because you can plant trees according to contour. But for other crops like corn, peanuts, potatoes we need level ground or at least gradual slope. Takes great deal of money to level off and then retreat the soil for fertility.

4. night watering - extra pipes, sprinklers & pumps.

We found that night watering is better. There is less evaporation by the hot sun ^{day} and less interference by the winds of day. We get better exploitation of our precious water and ~~better~~ more regular pattern of distribution by the sprinklers.

But night watering takes

move equipment. Day watering we move the pipes every few hours from area to area - and use high-power sprinklers for wide throw.

Night watering means no moving and changing every few hours. means setting pipes in position with low pressure and gentle sprinkle but leaves them all night. This obviously takes much more equipment. But is probably cheaper in long run.

5. education

There is no regional school in our district - quite a number of small schools. Cost of transportation of settlement children to small schools is quite high.

Small schools always less good than big one. - teachers, equipment etc.

Original idea of settlers was to educate own children.

Gradually they agreed to pool their children in regional schools. But no money available. So they fell back on each one building small school. This is more costly and less effective in long run. We are worried about standards of education for our children.

We have 25 children of school age. We send them to a market 2 1/2 kilometers away - transport both ways every day.

There is shortage of rooms & teachers - classes have to be staggered & use rooms & teachers all day long.

6. public amenities

we wish we had a meeting hall or community center building where we could have meetings of the whole 40 families - also listen to music - have a film or lecture or dramatic presentation.

originally we had high turnover. most of original group have left, as matter of fact. but in last three years there seems to be a stabilization. we feel now that we are at the cross-roads. If we could make it now, the present population would stay - and we feel sure the additional 40 families would be attracted to come - and we could be fully self-sufficient.

Settlement lister - Albert Starr

Jew from ^{Manchester} England (came in '48
with medal - infantry sergeant) -
married Dutch girl ^{British Army 5-day} white on visit
to England in 1956 - brought her
back just before Sinai campaign.

~~10~~ earns 14 million pounds per year
takes £ 280,000 per year.

Thus - annual deficit approx.

Is 30-50. We either tighten the
belt or borrow money.

For instance, in ten years we
have ~~only~~ ^{only} been able to afford
convalescent leave for sick people
~~over~~ ^{over} three times - and that
was only at expense insistence of
doctors.

When we give our people
their annual leave of ten days for
rest, we can only afford to give

them Ed25

This is the real way of
beat-tightening.

Borrowing is short term, twelve
month - 12%



TRAVEL DIARY

Sunday, October 23rd. 1960

BEERSHEBA

A first impression of Beersheba usually raises comparisons with the standard studio prop of a "western" set in a frontier town, with a few regional variations. Arabs in flowing robes, big-mustachioed desert rats of the Israel armed defence force, gun-toting scouts, commandcars jammed with oil and gas-well crews and the flotsam and jetsam of half the Diaspora blend into a piebald carnival liveliness.

Mayor David Tuviahu's spanking 'new' city in the Northern suburbs, with its elegant shopping centres, HIAS hostel, Bet-Ha'am (cultural Hall) and sleek new housing developments seem all primly determined to make you forget the ragged, kheffiyaed, brawling oasis of the older, Arab section of town, which retains its native authentic charm, unrefined odours, and frontier sense of swaggering braggadocio.

Completely emptied of Jews in 1929 as a result of Arab riots, Beersheba was reopened to Jewish Settlement when captured during the war of Independence. Today its population has reached 47,000 as part of the Jewish Agency's "dispersal of population" programme.

A railway line connects to Tel-Aviv. Local raw materials are utilized by "Harsa" factory in production of ceramic and porcelain plumbing fixtures. "Makhteshim" plant produces chemicals and fertilizers out of locally available minerals. A large flour mill also gives employment. The Arid Zone Desert Research Institute pursues vital desert studies, and housing for academic workers is attracting new scientific personnel to the desert metropolis. Ort and Youth Aliyah both jointly operate a training and day school for youth, teaching useful vocational skills. The country's newest Kupat Holim hospital has recently been erected in Beersheba, and its newest large Rassco Shopping Centre was completed a year ago. A community synagogues which will enable mingling of all ethnic groups, is now nearing completion.

The Municipal Museum at HIAS House gives a glimpse of the 5,000 year history of the city, through archeological finds that extend back way beyond Abraham's times. The colourful local market will shortly be moved to new, more sanitary locations:

BEER-SHEVA

When the Absorption Dept. started in Beer-Sheva in 1949, there were about 200 inhabitants in town. To-Day the town has over 47.000 inhabitants, from the following countries:-

North-Africa	2650 families	Persia	600 families
Roumania	1700 "	South-America	200 "
Irak	1700 "	India	300 "
Poland	1300 "	West-Europe	500 "
Egypt	600 "	Old-timers	1550 "
Hungary	800 "		

Total: 11.900 families.

About 12.000 children learn in Beer-Sheva's schools.

EMPLOYMENT SOURCES: Industry, building, development, services.

HOUSING PROJECTS:

Up to now 10.300 flats were built by the Housing-Department. There were about 400 flats in the old town and another 500 were built by contractors and private builders.

In the "maabara" (transit camp) of Khatserim there are still 720 units.

ULPAN - MASSADA

Beersheva has an Ulpán, which is the institution for learning Hebrew, where 200 students, men and women from the ages of 18 to 65 study during a period of 5 months. The pupils are immigrants whose professions require the knowledge of the language, e.g.:-

Teachers	16	Technicians	4
Engineers	11	Accountants	51
Artists	3	Lawyers	11
Journalists	4	Nurses	10
Agronomists	2	Physicians	4
Clerks	26	Pharmacists	3
Economists	5	Unspecified	33
Students	8		

The above came from the following countries:-

Soviet Russia	3	Turkey	1
Roumania	124	Bulgaria	2
Poland	9	Yugoslavia	2
France	2	Egypt	1
Hungary	7	India	3
North-Africa	16	England	2
Congo	2	Spain	1
America	10	Others	6

THE ELEANOR ROOSEVELT YOUTH CENTER

The Youth Center was founded in 1953 and there are 115 pupils in 8 classes. The children are immigrants from the age of 14 to 17 who have not finished elementary school. The Schedule includes both theoretical and professional studies.

Boys learn: Carpentry, iron work, gardening.

Girls learn: Sewing, cutting, confection, home economics and management.

In addition to this there are co-ed schedules in Hebrew and other subjects.

MATERIAL FOR RABBI FRIEDMAN'S PERSONAL LETTER

I.

SUMMER CAMPS

Nearly 22,000 Jewish children attended 102 JDC-subsventioned summer camps in Europe, North Africa and Iran this summer. The number would have been much greater if funds were available to expand and improve facilities, which at present are too often makeshift. In Poland and Tunisia, for example, ordinary school buildings are pressed into service. Sponsored by local Jewish organizations, the camps receive both financial and technical assistance from JDC.

Most of the children served by the camps came from underprivileged homes. Among them were 15,000 in 12 countries in Europe, including 3000 in Poland; 6400 in Morocco and Tunisia, and 600 from Iran. Most were in the 6-16 year age group, although there are 12 youth camps for 16-25 year olds.

For a great many of the youngsters, especially those from small communities which can provide only very limited facilities for Jewish education, their time at camps represents a unique opportunity for Jewish associations and studies. Priority is given to the neediest applicants, with many referred by Jewish social agencies. A wide variety of children benefit from their weeks in the sunshine: children of Polish repatriates, children of Egyptian and Hungarian refugees in France and Italy, children whose families are on relief, children from the North African ghetto and from the crowded cities of Iran.

In Europe an important feature of the overall camping program is the chance it gives for the exchange of groups between different countries and the resultant strengthening of social and cultural ties among Jewish youth of different nationalities.

II.

JDC HELPS WITH PERSONNEL SHORTAGE

An acute shortage of trained personnel to serve in the Jewish communities as teachers, nurses, social workers, administrators, etc. is a major problem in both Europe and the Moslem countries. In Europe the shortage is largely due to the fact that so many of the generation who should now be holding positions of responsibility were wiped out by the Nazis. In the "developing" countries of Morocco, Tunisia and Iran, facilities for professional training for the general as well as the Jewish population are still very limited, and the extreme poverty of the people makes it difficult for them to take advantage of the relatively few opportunities available.

As part of its technical assistance programme to overseas Jewish communities, JDC has been developing a many-sided program to help meet this shortage, in which it cooperates wherever possible with local Jewish organizations.

Scholarship Program in Europe

One form this takes in Europe is a scholarship program which has recently been established. Among the first group of recipients of JDC scholarships or grants, is a young woman who is pursuing a course in psychiatric social work in Amsterdam (while contributing to the support of her mother). Another is a student teacher at the Bar-Ilan University in Israel who has been giving private lessons to help earn his expenses. He will return from Israel after his studies are completed to teach in a Jewish school in Antwerp. A third is the executive director of the central Jewish organization in Denmark who will be enabled by his grant to make an observation trip to study fund-raising techniques, services to the aged, and the operation of community centers in other European Jewish communities.

Raising Nursing Standards in Moslem Countries

There are at present very few fully-trained Jewish nurses in Morocco, Tunisia and Iran. The mainstay of the nursing services has had to be girls right out of school,

many from the "mellahs" (ghettos), who could learn the elements of nursing in a few months time.

In a new program designed to help raise nursing standards in Jewish health installations in these countries, JDC, OSE-Great Britain and the London Jewish Hospital have cooperated in bringing girls to study for their R.N. degree at the Hospital with all expenses paid. The first three girls, who all had received a certain amount of training in the local JDC-supported clinics and dispensaries, have arrived in London and are spending several weeks brushing up their English before going on duty in the hospital.

At the same time, since only a limited number can be sent abroad, JDC has been developing inservice training opportunities on the spot and from time to time sends experts from its Geneva health department to plan and conduct short intensified courses. These involve teaching the corps of senior nurses to become teachers themselves so that they, in turn, can help with the training of the less-experienced nurses.

This past year has been "training year" in Morocco with a number of such courses given in public health nursing and maternal and child care. The streamlined courses are extremely practical and have been specially worked out by the JDC staff after careful study of the cultural patterns as well as the physical needs of the people, most of whom still live in the "mellahs" in substandard housing with practically no sanitation and cling to their ancient customs and ways of thought.

The effect on the trainees themselves is amazing, according to Miss Helen Cohn, the JDC consultant on public health nursing. "It's incredible to see what happens to these funny dirty little girls from the mellah. The training transforms them. They become keen, enthusiastic, intelligent and alive to the needs of the people whom they serve," she said.

The importance of the courses in public health nursing, the first of their kind in Morocco, lies in their preventive aspect. It is an axiom of public health experts that: "You can't raise a healthy child in an unhealthy environment." Going out into

the community with their increased knowledge of sanitation, family health and hygiene needs, and disease prevention, these little nurses will be able to treat the environment from which many of their patients' ills spring, as well as the patients themselves.

III.

NEW JEWISH MENTAL HOSPITAL NEAR AMSTERDAM

While people remain aware of the physical damage caused by the Nazi persecutions -- crippled limbs, lungs ravaged by TB, stunted growth -- it is easier to forget those who suffered permanent emotional and mental damage.

To care for these men and women whose souls are still twisted and scarred, a new 76-bed mental hospital has been built with the help of JDC/Claims Conference funds in Amersfoort, 30 miles from Amsterdam. While the formal opening will not be until November, it has already received its first patients.

It replaces "Het Apeldoornsche Bosche", one of the largest and most famous Jewish mental hospitals in Europe, which the Germans evacuated in 1943, of 1150 doctors, patients and nurses. This was one of the first hospitals in Europe to introduce an active therapeutic approach to long-term mentally ill patients. After the war, the hospital buildings, badly damaged and neglected, were sold for use as a home for mental defectives.

There has been no mental hospital for Jews in Holland since the war and over 100 Jewish mental cases, mostly Nazi victims, have had to be cared for in general institutions or those run by other denominations. Patients from other countries will also be considered for admission.

An enormous problem caused by the war for Jewish psychiatric patients has been that upon the improvement of their condition, it is very difficult to place them back in the community since there is often no family circle ready to receive them. In addition, their recovery is hindered by the absence of a Jewish milieu where they would feel safe and sheltered, and by their exposure to anti-Semitic utterances from non-Jewish patients.

The new hospital will be directed by Dr. A. Sunier, formerly head of the Amsterdam municipal program for mental health care, which is one of the most advanced in Europe. He was also the expert selected by JDC to make a survey of mental hospitals and facilities in Israel three years ago, and recommended the plan for their modernization now being implemented by JDC and the Israeli Ministry of Health. Dr. Sunier will institute a dynamic treatment program incorporating the most modern methods of psychiatric care, which gives promise of complete or partial recovery for a substantial percentage of the institution's patients.

1v.

AMERICAN JEWISH
CHILD CARE INSTITUTIONS IN FRANCE NEED IMPROVEMENT
ARCHIVES

At the end of the war, there were so many displaced and orphaned Jewish children in France that nearly 100 institutions had to be created to shelter them. It is indicative of the great strides the French Jewish community has since made that today this number has been reduced to 13. The original war orphans have been helped to grow up and go out into the world to take their place as independent self-supporting adults.

This does not mean, however, that the problem of homeless children has been solved in France. Rather, it has assumed a new aspect. The 700 children cared for by the present institutions are not orphans in the majority of cases, but are from broken or problem homes. They come from refugee families -- Egyptian, Hungarian, Polish, Rumanian or "foreigners" who have moved to France from Algeria or Morocco. Factors causing these families to break down are the economic pressures of their new environment, mental or physical illness, and the shortage of suitable housing which means too many people living in too little space.

In spite of valiant efforts by the French community to keep up with the influx of newcomers, the children's institutions today are badly in need of improvement. The makeshift buildings, none of which was originally designed to care for children, are drab, dreary and overcrowded. They need remodeling, repairs and new furnishings and

equipment -- some even lack adequate supplies of bed linen. There is also a lack of professionally trained staff. The low pay and poor working conditions do not attract good people which leads to a high turnover and low calibre of staff.

—•—•—•—•—



Old Lachish - 1001 families
in 13 moshavim - net
income between 2500-3600 £
per year, beside family farm
products. This is net after
production costs. They are free
of national income tax for first
ten years. Local taxes amount
to about £300 per year.

Shragai

last 10 days - Three groups of
visas from Russia - 52 people

Rumania - 600 in last 10 days

to 30 June - 13,000

to 15 July - 2,073

to 15 August - 1,202

Rumania - June 1300 July 740

Poland - 400-500 per month

Morocco - 300-400

Persia - 70-100

Turkey - 40-50

Syria-Lebanon 30-40

Morocco by plane 360



OLYMPIC
AIRWAYS

Ship - 32 Rasmanian + Ples
bus - Nazareth new
Crowds came to bus
people wanted balconies to look
lottery for rooms on floors
living room - 2 bedrooms - kitchen
one family from Congo - young
~~three~~ went from Egypt 10 years
ago
one family - three people -
Doo

- Ekron - air show
- Dimona - army exercises
- ✓ Nahal Sorek - reactor
- Bezalel Museum -
- Bedek -
- ✓ Scientific Conference - Weizman Institute
- P.M. - Kefauver
- vice P.M. - Tchead
- Ramot Meir -
- ✓ Macaband - coming under control
- Follow families
- every one's authority on it
- ✓ Army + Taxes
- ✓ Immigrants

Ull

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August 12, 1960

Mr. Herbert A. Friedman
c/o Chaim Vinitzky
Jewish Agency
P.O.B. 92,
Jerusalem

Dear Herb,

We just got in the attached letter from Ted Feder in Iran. It arrived a bit late for use as a news release but it seems to me a knock-out as an item for your newsletter.

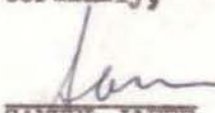
We don't have to make the 1950/1960 comparison, but when one reads the continuity of the various graduations -

graduation from kindergarten
graduation of nurses aids
graduation of kindergarten teachers
graduation of class for ghetto mothers
Alliance Israelite graduation
Ozari Hatorah graduation
ORT graduation

to which can be added graduation of children from the summer camps. The impact, at least upon me, is a terrific one and I am certain you can make something really worthwhile from it. I know I would use it in preference to three or four items you now have lined up.

I await word from you.

Cordially,


SAMUEL JAFFE

SJ/mh

cc: Mr. C.H. Jordan

COPY

JEWISH FEDERATION AND COUNCIL
KANSAS CITY

January 4, 1960

Rabbi Herbert Friedman
UJA N.Y.

Dear Herb:

When you get here Sunday afternoon, there will be an interview for you with the Kansas City Star, and then we'll take you out to the dinner, which will be at Temple B'nai Jehudah.

The program will consist of a brief business meeting, with about a twelve minute annual report by our president. Then will come you, and then a thirty minute dramatization from the novel "Exodus".

We would like you to talk about twenty-five to thirty minutes. By way of background to you, I can report that we have been telling the people that Israel is at half-way house, that any backward movement in help now would be pulling the rug out from under them, that on the contrary better giving and faster progress is needed. We have stressed not only the housing situation and the needs in the agricultural settlements, but also the fact that the standard of living for the majority of the population, while respectable, is spare, quite austere by our standards, and is possible even at that level only because UJA, bonds, etc. have been making up the \$300,000,000 a year in foreign trade. We have talked also about the forthcoming discontinuation of German reparations, the external debt of over one-half billion dollars, and the fact that payments on one large part of that debt will have to begin shortly. But, of course, we have reached only a few as yet with the message.

We're looking forward with real pleasure to having you here, Herb, and hope you will pray for the weather to be right and the plane on time, for you have "smichas", and we don't.

Best regards.

Cordially,

(sgd.) ABE

Abe L. Sudran
Executive Director

ALS:rd
Enclosure

P.S. I am enclosing that part of our president's remarks at the annual dinner which will have to do with the overseas picture, so that you can see what will have been said before you start to speak.

Over in Casablanca, I imagine it must be about one or two o'clock in the morning, Monday morning. The ghetto there is a pretty horrible place during the day, but it's dark and quiet right now. Another one of our special people -- eight year old Yehuda Benjamin -- is asleep in his one-room house with his father and mother and his eight brothers and sisters. Unless he is disturbed by a bit of snoring, Yehudah, I am happy to report, is sleeping quite soundly. Things are pretty bad for the Jews in Casablanca, but tomorrow morning Yehudah will have a hot meal at school, thanks to you and me, and he knows that one of these days, come hell or high water, we're going to get him and his family to Israel. When you know somebody cares, friends, you don't need pills to make you sleep.

I think it must be one or two o'clock in the morning in West Germany too. In an army camp over there, Rabbi Jonathan Goldstein, a chaplain is up late. He is reading over reports of the recent outburst of anti-Semitic incidents in Germany, and he is worried, as you and I are. But one thing, at least, he doesn't have to worry about -- a Jewish meal for his soldiers next Friday night, or a supply of Hebrew prayer books, or the other things he needs. He'll get them. You know how.

Over at the east end of the Mediterranean, it must be around three o'clock in the morning, and friends, there are a great many of our special people there, in the little country called Israel. I'd even call them extra, extra special, for a few years back an awful lot of them barely missed ending up as lamp shades or soap. Thank God, they're with us this Sunday evening.

Some of them are awake, guarding the frontier, and in January at three o'clock in the morning it's pretty dark and chilly along that frontier in Israel. In the little farm settlements, the folks will be getting up soon. There must be more than one Joe or Ben or Sam dreaming of the new plough, or the new irrigation pipe that will help to make his farm self-supporting, and while I can't be sure they'll have these things when they wake up tomorrow morning, they'll get them for sure one of these days, because of you and me.

A very special little boy, Youssef Levy, is having a very special dream. Youssef is in a ma'abara near Haifa, and he is dreaming of a decent home for himself and his folks. He'll get it too, one of these days.

Somewhere along the coast near Tel Aviv, Rebecca Wolf, a blind old lady from Roumania is asleep in a Joint Distribution Committee Home for the Blind. There is no need for Rebecca to dream -- she has security and warmth at last, and she is just as sure as you and I that one of these days, come what may, the sons she left behind will get to Israel too.

Friends, let's forget tonight the statistics and the pledge cards and the committees and the publicity, and the annual reports. They're all needed, but for this one evening let's clear away the underbrush and take a good look at these very, very special people of ours. Let's look at them with love. And let's feel good, real good, on this wonderful Sunday night.

That's really my annual report, but it's also my job to look ahead. And among the many, many things to come, there are two I want to mention especially this evening. Both have to do with a little matter called vision.

On the world Jewish scene, we have been going along year after year, meeting emergencies, cleaning up after them, meeting new emergencies, and then cleaning up after them. But I don't think our eyesight has been quite good enough to see what we are really involved in.

For 2,000 years our Jewish people have gone from crisis to crisis, from persecution to persecution, from country to country. There were interludes of peace and dignity, only to be followed by destruction again. Finally, during the lifetime of everyone of us in this room there came the greatest calamity of all, greater than any in the 2,500 years since Babylonian exile -- a calamity so horrible that we cannot even let our minds dwell upon it. Out of it came a plan, not a plan to patch up one Jewish problem today and another Jewish problem tomorrow, but a plan to settle the whole business one for all.

A plan to provide a country where every Jew who needs it can be the master of his own fate, with security and with dignity. A plan to leave no stone unturned until every Jew who wants to get there does actually get there, no matter how long it takes, and to insure that that country and those people are solidly and safely established, with a decent standard of living and a decent economic situation -- again, no matter how long or how much it takes. It required 2,000 years of suffering, and then the destruction of half the Jewish people, to bring us to this point of understanding, and I am sorry to say that some of us aren't there yet. But most of us are. Most of us know that we are playing now for keeps.

It is going to cost us an enormous amount of money to finish the job. There is going to be no possibility of let-down for this year, next year, or the year to follow. On the contrary, we are going to have to do even better. But we have already come part of the way, and the stakes at the end of the road are tremendous -- nothing less than real, solid, enduring victory.



I We find ourselves within a strange calm. There seem to be no burning headlines.

My Fair Lady - "I've grown accustomed to Her Face"

Last few years:

Fedayeen Raids	Moroccan large-scale
Reprisal Raids	Egyptian expulsion
Sinai campaign withdrawal	Hungarian revolution
	Rumanian exodus

We've grown accustomed to this sense of crisis - lived in this atmosphere - and when it is absent, we don't quite know how to react.

Easy to react to headlines. Harder to react to a deep story of need, which requires understanding in depth - not on surface. Must look below surface. CRITICAL YEAR BETWEEN CRISES

Long-range picture - no blood - no rehashing of past

II. TWO PICTURES OF ISRAEL TODAY (2)

1. Good - Progress

- Exports growing
- ~~Foreign Exchange balance~~
- Borders quiet
- Housing Expanding - ^{Tel Aviv} Haifa
- Small unemployment
- Inflation controlled

(Television set in shop in Haifa)

2. Bad

Is this critical?

- Maabarot - 65,000 people - "this shame"
- Slums - Wadi Salib - crime, vice, delinquency
- Farm settlements - 485
- underemployment

1 out of Three - 43 of a nation

3. Comparison

- Beth Shemesh (100 babies per month) vs. Or Yehudah (12,000 in tents)
- Lachish vs. Beth Lid
- Alonei Yitzhak vs. Wadi Salib

Which kind of Israel do we want to have?

(3.)

DISRAELI NOVEL "SYBIL OR
THE TWO NATIONS"

AUTHOR warned his countrymen
of the injustice of having two
"nations" living in England, one
secure and comfortable, and the
other existing in misery, poverty
and degradation.

Two Israels — one integrated
and more or less "at ease in Zion".
The other depressed, submerged —
cannot be.

4. And what about Jews in 25 other countries? Do we forget them?

JDC IRAN
POLAND
MOROCCO

5. And what about new immigrants of 1960? Do we ignore them in our zeal to make up somewhat to older classes? Is 25 thousand nothing?

6. And what about problems of future?

a. War - UN speeches
Kasserin

b. Vast immigration from E. Europe.

Strange calm. It is always calmest in very eye of hurricane. Who knows where and when storm breaks?

III. WHAT DRAMATIC STORY? ^{TASK of} Generation (5)

WHAT CAMPAIGN WITH NO HEAD LINES?

1. we have achieved transportation but not transformation of immigrants.
we don't drop them on the beach.

2. state has been built, but not yet a nation.
we don't let this abort.

TASK of our generation —
and we shall see it through with honor.

One Israel, indivisible, with liberty and justice for all —

One Jewish people — united — not each his brother's keeper — but each his brother's brother — under God.

Man doesn't live by freedom alone