



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

22

Folder

25

Speech notes. 1960-1962.

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

(1)

OUTLINE OF YOUNG LEADERSHIP SPEECH
10 Nov 61

1) RECAP ON 1960 SPEECH

- a) SHETEL LIFE IN RUSSIA + POLAND,
 - a) richness, flavor, religious fervor, social idealism
 - b) destruction by May Laws
- b) HUGE MIGRATION TO U.S. (almost as though someone said - get out - there will be ^{big} trouble in 50 years - history has laid a trap)
- c) ZIONISM and EARLY BEGINNINGS IN PALESTINE
- d) HURBAN in EUROPE - documented in Eichmann ^{trial}
- e) TWO STRONG ^{FREE} COMMUNITIES TODAY - US + ISRAEL
- f) FUTURE: CONTINUE WITH MIGRATION, TO SAVE JEWS + STRENGTHEN ISRAEL.

2) THE BEGINNINGS OF MASSIVE AMERICAN HELP - 1914 - JDC
(use almost entire section as is)

3) SECOND WORLD WAR - ~~START~~ BEGINNING 1933
USA FORMED 1939 - POSTWAR DP AID, etc.

4) MIGRATION IS THE SOLUTION OF ~~MANY~~ JEWISH PROBLEM
IN MANY COUNTRIES - COMMUNIST BLOC + MUSLIM
WORLD - ESPECIALLY SINCE ISRAEL IS OPEN.

5) SPECIAL SITUATION OF RUSSIAN JEWRY

6. NATURE OF PHILANTHROPY IN UNITED STATES

- a) From charity to Lasting measures of Reconstruction + Rehabilitation
- b) Charity is Big Business - Big Social Enterprise
- c) Charity as Big Business requires a Philosophy - not merely Lady Bountiful, but a direction as to how money should be spent

7. FACTS ABOUT U.S. PHILANTHROPY

- a) Shifting from Central Welfare Fund
- b) Increase in Building Funds

8. SOME CONCLUSIONS FOR FUTURE

- a) There is plenty of money around, for this big philanthropy is a way of life for American Jewry
- b) There is more money being given than ten years ago.
- c) The distribution is very different today - less to central funds - more to independent campaigns - and more to capital funds
- d) Values and interests shift
- e) This reflects a lack of understanding on part of key leaders who start pet projects, then use their power against each other to obtain support - i.e. I will give to yours, but you must give to mine. No one can refuse, so an

often unnecessary or overly large structure is built, with all the future drain of maintenance representing a burden for many decades ahead.

f.) Edifices will not guarantee survival - with possible exception of schools

g.) Big philanthropy is a big weapon to move and change history. It should be used for that - not for luxuries.

9. GENERAL RECORD OF TOP FIGURES

United Jewish Appeal

1939 - 1961

I Finance

Contributions from communities
to the UJA, 1939 - 1960 \$1,346,945,000

est. 1961 58,000,000

\$ 1,404,945,000

II Social & Welfare Programs:

Total number of persons
assisted by UJA - beneficia-
ry agencies: JDC, VIA - Jewish
Agency Inc., United Service
for New Americans, New York
Association for New Ameri-
cans, United HIAS Service - 2,700,000

III Total number of persons aided in final resettlement:

	<u>1939 - 1960</u>	<u>1961^{est}</u>	<u>Total</u>
Total	1,426,000	51,000	1,477,000

of these in

Palestine Israel	1,094,000	45,000	1,139,000
------------------	-----------	--------	-----------

USA	165,000	}	338,000
-----	---------	---	---------

British Possessions	
---------------------	--

Latin America	
---------------	--

elsewhere	167,000
-----------	---------

THE ORIGIN OF THE UNITED JEWISH APPEAL

Review of Activities

On January 30, 1933 a new political force emerged in Germany. It replaced the Weimar Republic, whose constitution was considered a model of social democracy and political liberalism. The considerably renovated state, the Third Reich, had an integrated long-range program, which later became known as the New Order.

The following were the component parts of the Reich's plan:

- To create an invincible army;
- to revise the sphere of influence;
- to divide the European community into areas and races, with Germans playing the role of the superior nation, followed by Latins and Slavs.

For the Jewish minority there was no room in the New Order.

The leaders of the Reich revealed their program in installments, keeping the entire world in suspense and wonder what will be Germany's next move.

Upon Hitler's advent to power, thousands of German citizens began to leave their native country; Jews, liberals, professionals, scientists, leaders of trade unions, Catholics and Protestants, who were known for their public activity in defending the Weimar constitution. They were forerunners of a great exodus from Germany.

Between January, 1933, and September, 1935, anti-Semitic excesses were ascribed to mob emotions. The first anti-Jewish legislation was promulgated in Nuremberg, September 15, 1935. Jews were denied political rights, their economic activities were restricted. It was formally announced that the Jews were an undesirable minority.

In spite of the Nuremberg Laws, many communal leaders and public figures in Germany and abroad believed that the Jewish settlement, although suffering from various restrictions, could be preserved.

On March 15, 1938, the German troops marched into Austria and proclaimed the annexation (Anschluss) of that small German-speaking Central European country. The Jewish population, numbering some 190,000, felt the impact of the New Order almost immediately. Abuses of Jewish citizens, adults and children, became an every day occurrence. The application of Nuremberg Laws started at once. Drastic measures were taken by the new Austrian Government to oust Jewish businessmen, professionals and scientists from their positions. A mass emigration began.

Six months later, a new country fell victim to the New Order. As a result of the Munich Agreement, in September, 1938, Czechoslovakia was dismembered; Sudetenland was returned to Germany. The 20,000-strong Jewish minority of this district, terrorized by the members of the Nationalist Socialist Party, tried to escape to Bohemia-Moravia, a part of the former Czechoslovakia.

The hope that Germany might be contained within its own borders suffered a blow. The expansion of the Third Reich continued. The legal discriminations against the Jews were ceaseless.

In October, 1938, the Reich expelled some 20,000 Polish Jews, who resided in Germany for more than 15 years. They were brought to a field on the borderline between Germany and Poland and left in this first "No Man's Land."

The Origin of the UJA

On November 10, 1938, the world was horrified by the news from Germany: a series of violent pogroms took place throughout the country. Jews were arrested and beaten by mobs, synagogues were burned and destroyed; stores and homes looted. The German officials explained the anti-Jewish violence as an answer of the angered population to Herschel Grynszpan's act of vengeance in killing Ernst Vom Rath, a minor functionary of the German Embassy in Paris on November 7th. The Jewish community in the United States was shocked by this event. Leaders familiar with the situation abroad came to realize that the spread of Hitlerism would affect not only the countries under Germany's immediate rule, but also the Central and Eastern lands where German influence was felt strongly since 1936 and 1937.

Immediately after the news of the pogrom in Germany reached the U. S., Jewish leaders undertook steps to organize an overall fund-raising body to enable philanthropic agencies to meet the tremendously growing needs; on January 11th, the New York Times carried the news that three major agencies, the American Jewish Joint Distribution Committee, the United Palestine Appeal and the National Coordinating Committee Fund had merged together in a new organization, the United Jewish Appeal for Refugees and Overseas Needs.

(*) According to the New York Times (1/11/39) Mr. Edward M.M. Warburg, Chairman of the Greater New York Campaign, sent a telegram to Mr. Abraham Lendau, who presided at a testimonial dinner honoring the late Sidney Hillman, the well-known trade union leader, at the Commodore Hotel on January 10, 1939. Mr. Warburg's telegram was the first public announcement of the establishment of the UJA.

A news release, dated Friday, January 13, 1939, stated that "Major American agencies unite in unprecedented campaign to aid refugees and victims of oppression in Central and Eastern Europe."

With great foresight, the Jewish communal leaders realize^d that the American Jewry would have to assume the responsibility in aiding 6,000,000 Jews residing in Central and Eastern Europe. The goal for the first year's campaign was set at \$20,000,000.

The agreement was signed by Rabbi Jonah B. Wise, representing the JDC, Rabbi Abba Hillel Silver, ~~Representing~~ the UPA, and Mr. William Rosenwald, representing the National Coordinating Committee Fund, later known as the National Refugee Service and United Service for ~~the~~ New Americans. The Organization Committee of the United Jewish Appeal included the following persons:

From JDC:

Messrs. P. Baerwald, Isidor Coons, J. C. Hyman, Henry Ittelson, Albert D. Lasker, Samuel D. Leidesdorf, Dr. Solomon Lowenstein, James N. Rosenberg, William Rosenwald, E. M. M. Warburg, Rabbi Jonah B. Wise.

From UPA:

Rabbi Israel Goldstein, Louis Lipsky, Henry Montor, Hon. Morris Rothenberg, Rabbi Hillel Silver and Rabbi Stephen S. Wise.

From the Council of Federations and Welfare Funds:

H. L. Lurie, Charles Rosenbloom, William J. Schroeder, Joseph Willen, Ira Younker.

The year 1939 was fateful in world history. For the Jewish minority in Europe it was the beginning of a great catastrophe. A rapid succession of events made it abundantly clear that Germany was about to ~~begin~~ a new military conflict. In spite

unleash

of the Reich's assertions at the Munich Conference that no new expansionist move would be made on ~~the~~^{its} part, on March 15, 1939, Bohemia-Moravia was declared a German Protectorate. Immediately after this act, Hitler demanded Danzig and the so-called Polish Corridor. The Jewish population of Greater Germany (old Reich, Austria, Sudetenland, Bohemia-Moravia) lived in constant fear. Their economic activities were increasingly restricted. The children were mistreated in schools. The only way out of the dangerous surrounding was emigration. It was estimated that by the end of 1939, 432,000 Jews had left Greater Germany. Table I indicates the country of departure and the number of Jewish emigrants:

AMERICAN JEWISH ARCHIVES

TABLE I

<u>COUNTRY OF DEPARTURE</u>	<u>NUMBER OF EMIGRANTS</u>
Austria (since March, 1938)	117,000
Bohemia-Moravia (March, 1939)	20,000
Danzig-Memel (1939) Saar (1936)	13,000
Germany (Old Reich, 1933)	<u>282,000</u>
Total	432,000

To flee Greater Germany was not easy. Visa barriers were established in Europe after World War I. The tragic plight of the German, Austrian, Czech and other Jews moved the European Governments, above all in France and Belgium to disregard the official restrictions and to permit a mass migration of Jewish victims into the Western European countries. The United States and Central and South America had their fair share in providing haven for Jewish refugees.

Table II gives the places of temporary and permanent residence, and the number of Jewish refugees as of December 31, 1939:

TABLE II

<u>RESIDENCE</u>	<u>NO. OF REFUGEES</u>
France	38,000
Netherlands	30,000
Belgium	30,000
Switzerland	8,000
Denmark	3,000
Portugal	1,000
England	<u>40,000</u>
Europe Total	150,000
USA	90,000
Palestine	60,000
Shanghai	18,000
So. and Central America	84,000
Various (including Canada, Australia, New Zealand, etc.)	30,000
	<u>282,000</u>
Grand Total	432,000

Shanghai served as an example of how desperately Jews from Central Europe were looking for a new place to live. The majority of the 18,000 immigrants who came to Shanghai between September, 1938, and September, 1939, were Austrian Jews, joined by some German and Polish co-religionists.

The Jewish communities in Europe including France, Belgium, Switzerland, England, Netherlands and Sweden, did their utmost to assist the waves of refugees from Central Europe. With the mounting numbers of Jewish victims of Nazi persecution, the local funds were soon exhausted.

The Jewish welfare institutions of Europe were looking toward the United States for financial help in their struggle to aid the first victims of the New Order. The American Jewish Joint Distribution Committee, whose headquarters were transferred from Berlin to Paris in the summer of 1933, was called upon by the Jewish leaders of Western European and Scandinavian countries to support their activities on behalf of the refugees.

Alarming signals were received from Poland, Hungary, Roumania and Italy, where,

under the pressure of the Third Reich, anti-Jewish legislation was gradually accepted. Following the pattern of the Nuremberg Laws, they restricted political rights and limited economic activity of Jewish minorities.

On December 27, 1937, Octavian Goga, a notorious anti-Semite, was entrusted by King Carol of Roumania to form a new government. As a result, 250,000 Roumanian Jews, out of a total Jewish population of 850,000 were deprived of citizenship and their source of livelihood was threatened.

In May, 1939, a second Jewish law was passed by the Hungarian Parliament, introducing economic restrictions for the Jewish minority.

In 1938 and 1939, Italy introduced a number of restrictions directed against its native and resident Jews. Country after country in Central, Eastern and South-western Europe followed in the steps of Nazi Germany, adopting anti-Jewish laws, threatening the economic existence of the Jewish population. "Aryanization" of business ensued. The impoverished Jewish Community was unable to take care of the welfare needs. Philanthropic institutions caring for orphans, the aged and the sick, were at the closing point. Heartbreaking reports on the situation of the great Jewish communities of Poland, Hungary and Roumania, totalling close to 4,500,000 persons, reached the Joint Distribution Committee in Paris and New York, and subsequently the American Jewish community.

By coordinating the efforts to aid the needy Jews in Europe, the United Jewish Appeal was able in 1939, to collect an amount of more than \$15,200,000, whereas separate campaigns of the JDC, UPA and the Coordinating Committee Fund, raised in the preceding year, 1938, approximately \$7,000,000. In spite of the more than two-fold increase in fund-raising, the money available for distribution abroad was only sufficient to take care of the most pressing needs. All resources were mobilized to extend aid to migrants and refugees from Greater Germany and to support communal institutions in Eastern Europe.

LIFE-SAVING MISSION

On September 1, 1939, Germany attacked Poland. World War II began. Two days later, France and England were also at war with the Third Reich.

A period of extermination of European Jewry commenced. On September 18, less than three weeks after the beginning of hostilities, the Jewish community in the United States learned that by special decree, the transfer of Jews from the Polish country-side to special designated towns took place. Once more Jews were forced into ghettos. Five weeks later, on October 25, 1939, news reached New York that the first contingent with 600 deportees from Bohemia-Moravia was assigned to the "Lublin reservation" (ghetto) in Poland. By the end of the same year, the number of Czech Jews, forcibly transported to the Lublin ghetto, was estimated at 45,000.

Deportation was the first step to extermination. The Czech Jews were followed by their Slovak, Austrian and German brethren.

The work of the WA constituent agencies grew in importance. Ways and means had to be found to transmit funds to local communities suffering from Nazi persecution. Financial aid had to be given to refugees in Western Europe and to many Eastern European immigrants in France, whose heads of families enlisted in the French Army. Acting from Neutral European countries, the JDC was able to subvene in 1940, some 2046 communal institutions in 408 localities in German occupied Poland.

"At the moment when the Polish Jews fell under the horrible Hitlerite yoke, the more active elements of the Jewish population began conducting a program of broad scope with the rallying call of self-help and struggle. Through the active and generous aid of the Joint Distribution Committee, a large net of institutions for communal welfare was spread throughout Warsaw and the country..." wrote the Polish-Jewish historian, Dr. E. Ringelblum, in a letter dated March 1, 1944. One week later, he was murdered by the Germans.

In Bohemia-Moravia, Jewish philanthropic institutions financed by the JDC, supported some hundred thousand persons residing in 5 cities; more than 23,000 food packages were distributed to children. One-third of the local 75,000 Jewish population in Slovakia, depended upon JDC relief in 1940.

Although Hungary and Roumania remained neutral until the summer of 1941, strict anti-Jewish laws undermined the well-being of the Jewish communities. Dr. Bela Fabian*, member of the Board of the Budapest Jewish community, declared on June 30, 1940, that Jews in Hungary "are condemned to a slow but sure death". The Jewish position in Roumania was no better.

The situation of the German and Austrian Jews caused great concern. The Reichsvereinigung der Juden, a successor organization to the Hilfsverein, which was active in rendering all types of aid to German Jews since 1933, reported that some 240,000 persons, members of the Jewish community, remained in the Old Reich, as of December 31, 1939. The Kultusgemeinde, Vienna, stated that of the 190,000 Austrian Jews who resided in the country prior to March 15, 1938, some 60,000 mostly aged and invalids, were still living in the capital city. Through a specially established clearing system whereby the local Jews were making deposits to Welfare Agencies and were reimbursed by the JDC abroad, the JDC was able to participate in aid provided by the German and Austrian communities. Contact was established immediately after the outbreak of World War II through the neutral West European countries: Belgium, the Netherlands and Switzerland.

The military and political events in Eastern Europe in the Fall of 1939 involving the redistribution of spheres of influence between Germany and Russia, had a direct bearing on the fate of the 3,300,000 Polish and 175,000 Lithuanian Jews. By the end of September, Poland was divided into three sections; the so-called Government General with a Jewish population of 1,180,000; areas annexed to Germany (Warthegau, East Upper Silesia, Litzmannstadt, etc.) 545,000 — both areas under German rule, and the Russian occupied zone of Eastern Poland with a Jewish population of 1,175,000. Tens of thousands of Polish refugees came to Lithuania. Wilna alone doubled its Jewish population from 40,000 as of September, 1939, to more than 80,000 as of December of the same year. An American member of the JDC staff, the late Moses W. Beckelman, was sent to Lithuania to organize and to conduct an extensive relief program for the Polish refugees in that country.

* He is now in New York.

Europe emerged as "Festung Europa" (Fortress Europe). It required much ingenuity, courage and enterprise on the part of local communal leaders and JDC representatives to continue welfare aid. Although operating on a much reduced scale, the American Jewish community was nonetheless able to penetrate through the sealed walls of the Fortress Europe and to begin its life-saving mission. First acting through Lisbon and Switzerland and later through Turkey and other non-European centers, the JDC provided food, money, medical supplies and clothing to European Jews who were condemned to extermination by Hitler. As time went by, new daring methods were developed in an attempt to give aid and to save lives. In order to alleviate the situation of the Jews in the ghettos, the JDC sent funds through illegal channels. About \$800,000 which was sent to Poland after Pearl Harbor was parachuted into the country.

Between September 1939 and April 1940, there was not much military activity on the Western Front. Germany rapidly conquering Poland did not turn immediately upon France. The limited patrol encounters along the Rhine and Maginot line were called the "Funny War".

In France, as a measure of precaution, the German male refugees were interned soon after the declaration of the war. Some 20,000 persons were assembled in specially prepared camps. The Eastern European immigrants who volunteered for the special units of the French Army, left their families without source of income. With JDC initiative, new relief organizations were established in order to coordinate and to provide more effective aid to the needy. In Belgium, the local community numbering some 70,000 was faced with the problem of rendering help to some 30,000 refugees from Greater Germany. It was obvious that local funds were insufficient. JDC was called upon to increase and extend its financial assistance for the broad welfare program.

In April 1940, the first signs of a serious war appeared in Denmark and Norway. These two neutral countries were invaded by German troops. The position of the 6,000 Danish Jews and 1,000 German refugees as well as the Jewish community in Norway numbering some 1,200 was immediately endangered. Four weeks later, the force of the Wehrmacht fell upon France and Belgium. After a 40-day desperate fight, France and Belgium were conquered, France was divided into two zones; the Occupied and the Unoccupied Zone. While the military collapse brought with it much hardship for the general population, its results were disastrous for more than 400,000 Jewish residents and refugees of the two Western lands.

The European headquarters of the JDC remained in Paris almost until its fall. Moving together with the fleeing French population towards the South, the JDC representatives decided to re-establish the European office in Lisbon, Portugal, which became the headquarters for the overseas program until Sept., 1944. After contact was resumed with New York, the JDC decided to render energetic assistance to the war victims from the conquered Western countries who were coming in great masses, via Spain, to Portugal. In cooperation with Hicem, an organization jointly financed by the Jewish Colonization Association, HIAS and the JDC, transportation facilities were provided for thousands of immigrants destined for the United States, South and Central America and the British Dominions.

Because of war conditions, shipping facilities became critically limited. It required much resourcefulness on the part of the HICEM and JDC staff to find and book all available space on passenger and cargo boats leaving Lisbon for the Western Hemisphere.

Reports coming from France and Belgium were telling the tragic story of the plight of some 140,000 Jews in Occupied and some 165,000 Jews in Unoccupied France. In September, 1940, Jewish laws were introduced in the Occupied Zone. On October 23, 1940, the Vichy Government introduced the same decrees in the Unoccupied area. The numerus clausus -- 2% -- affected thousands of Jewish lawyers, physicians, teachers,

officials and others. Jewish business was more and more taken over by "Aryans". Jewish families who had acquired French citizenship through naturalization, and whose sons, fathers, brothers or husbands were killed in the war, or were prisoners of war in Germany, were eliminated from the list of Government aid for soldiers' families. Thousands of Jewish families were assigned by the French authorities to "residence forces". Some 30,000 Jews of foreign origin were kept in camps. The situation in Belgium was quite similar to that in France.

From July 1940, until December 7, 1941, the Lisbon office of the JDC was able to maintain direct contact with Western European countries and indirect contact with the Central and Eastern European lands. After Pearl Harbor, the task of the JDC became extremely difficult. When the incredible news about the deportation and extermination of Jews from all over Europe reached the United States, the WJA constituent agencies increased their efforts to organize, through illegal channels, special aid for the Jews in Europe.

In Western Europe, notably in France, Belgium and the Netherlands, two underground movements were active at the time of the German occupation. The military and political underground fought the forces of occupation with arms and other means at their disposal. There was, however, another underground; the underground of Mercy. Courageous men and women, Jews and Gentile, risking their lives undertook to save Jewish children by hiding them in Christian families or by smuggling them into Switzerland. Many Jewish families were able to survive the years of oppression and annihilation because of the underground of Mercy. In Hungary and Roumania, special Jewish clandestine councils represented by prominent communal and public leaders were established. At the request of the JDC, they were contacted by the International Red Cross which, together with some foreign missions of neutral countries, were used by the JDC as channels of transmitting funds and supplies.

New points of relief were established. In Teheran in the Fall of 1942

a JDC mission was opened from where food and clothing parcels were shipped to some 200,000 Polish Jewish war refugees in Asiatic Russia and to an additional 100,000 Jewish refugees from Bessarabia, Bucovina and other parts of Eastern Europe. From October of 1943 until August, 1944, JDC sent parcels to Theresienstadt. The number of these parcels grew from 1,000 to 16,000 monthly. In April 1944, JDC representatives in Switzerland began to send 2,000 packages monthly to Theresienstadt and 5,000 monthly to Bergen-Belsen, through the International Red Cross. By December 1944, the number of packages had increased to 12,000 monthly. The JDC Lisbon office sent 10,000 parcels to Birkenau during the period of May to August of 1944. During 1944, the JDC representative in Istanbul was able to send 10,000 packages to Transnistria (part of Moldovia and Soviet Occupied Ukraine).

In November 1942, German troops occupied Vichy France. Some 6,000 Jews were able to cross the Spanish border and find haven in Spain. A representative of the JDC was dispatched from Lisbon to Madrid in order to organize and supervise the assistance of the new refugees.

As the Second World War hostilities were expanding and becoming literally global, so was the life-saving mission of the JDC. Thousands of European refugees from France and Belgium fled to North Africa; totally dispossessed, they depended completely upon the JDC.

In Aden, some 2,600 stranded Yeminite Jews were living in camps, suffering from typhus and malnutrition. In cooperation with the Jewish Agency, special medical units, food supplies and clothing were sent to the camp. In 1943, 1,600 Yeminite Jews were transferred to Palestine, followed by 1,000 more in 1944.

In Turkey, the JDC maintained a manifold program. It rendered aid to the refugees in transit to Palestine. A purchasing mission was opened which sent supplies from Turkey to Occupied Czechoslovakia and Roumania through International Red Cross. Special Funds were provided to Turkish nationals who were repatriated from France; aid was given to the impoverished Jewish community.

By the end of 1944, the JDC functioning through seven (7) offices (Paris, London, Rome, Lisbon, Geneva, Switzerland and Buenos Aires) was instrumental in providing relief to 17 European countries, 11 Arab and Middle-East countries, 17 Central and South American countries and 3 countries elsewhere; a total of 48 countries.

One of the most effective means of saving Jewish lives was rescue through emigration. In spite of numerous obstacles and perilous conditions prevailing in Occupied Europe, the JDC, in cooperation with the Jewish Agency, was able to rescue some 162,000 Jews from Nazi-held Europe during the five war years (1939-1944). The rescue operations were often a race between life and death. The efforts of the UJA financed agencies were not always crowned with success. On December 12, 1941, the SS Struma, flying a Panamanian flag and carrying some 769 Roumanian Jews, developed engine trouble in the Black Sea. It was able to make a Turkish port. The passengers could not proceed to Palestine - their ultimate destination, for lack of immigrant certificates. The Jewish Agency and JDC representatives were trying hard to prevent the return of the Struma to Roumania. Their efforts failed. On February 25, 1942, the Turkish authority ordered the Struma back. In the open seas, the steamship struck a mine. One Jew survived!

Immediately after VE Day, May 8, 1945, the UJA could review the result of its life-saving mission in Occupied Europe and other war areas. The losses in Jewish lives were undescrivable - 5,814,000 persons perished in gas chambers, in slave labor camps, in ghettos and deportation. But the survival of 1,500,000 Jews in Eastern, Western and Central Europe (excluding the Soviet Union) was to a great degree the result of the life-saving mission of the United Jewish Appeal.

Of the 18,000 Jews stranded in Shanghai, some 15,000 remained alive; the JDC activities conducted by two American staff members interned by the Japanese after Pearl Harbor, never ceased. By borrowing money from local sources, minimum

aid was constantly provided throughout the war years. The Central and South American countries gave haven to some 125,000 refugees. An additional 50,000 found new homes in countries of the British Dominion. Between 1939 and 1944, the number of registered immigrants in Palestine reached 56,000. Some 20,000 non-certificated immigrants were enabled by the joint action of the Jewish Agency and the JDC to reach safety in the Holy Land. Some 129,000 Jewish immigrants came to the United States in the 5 year period, 1939-1943. Additional thousands of Jews were able to obtain visitors' visas, emergency visas, and reached the shores of the United States.

TRANSFUSION OF LIFE

The "Fortress Europe" cracked under the pressure of the Allied invading forces, in the summer of 1944. JDC representatives followed in the steps of the liberating armies. In the Fall of 1944, offices were reopened in Paris; representatives sent to Belgium, and Italy. Contact was established with Roumania. By the summer of 1945, the United Jewish Appeal obtained a picture of the total destruction of Jewish communal life in Europe. The American community was informed that welfare aid had to be started from scratch. Hospitals, dispensaries, infirmaries, child care institutions, communal feeding establishments, synagogues, schools, had to be rebuilt. Above all, life-saving supplies to the undernourished Jewish population, with marked effects of malnutrition, had to be rushed. Few of the pre-war Jewish leaders survived the years of extermination. Communal organizations for distribution and supervision of welfare aid had to be staffed with American and other overseas personnel.

Some 85,000 Jews were found alive in Germany, of whom 60,000 were in concentration camps and an additional 25,000 were living in communities. About 5,000 to 7,000 Austrian Jews survived the war years; later they were joined by some 10,000 displaced persons liberated from concentration camps. In Italy, there were some

30,000 native and resident Jews. Their number was soon increased by 20,000 displaced persons and refugees from adjacent lands. These three countries, called later the DP area of Operation, required special attention on the part of the Joint Distribution Committee, and cooperation of the U.S. Army and UNRRA. Welfare institutions were opened and life-saving care administered.

The Eastern and Southeastern European countries, with a Jewish pre-war population close to 5,000,000 came out of the war and occupation with its Jewish population reduced to some 800,000. Economically ruined and with their communal life disorganized and destroyed, the Eastern European Jewry were looking to the American Jewish community for aid.

In Western Europe, where before the war more than 520,000 Jews resided, only about 250,000 survivors were found after the Liberation.

The following Table III gives the total Jewish population and the number of persons assisted in Europe and Shanghai, China during 1946:

TABLE III

<u>COUNTRY</u>	<u>ESTIMATED TOTAL JEWISH POPULATION</u>	<u>TOTAL NUMBER OF PERSONS ASSISTED</u>
Poland	105,000	85,000
Roumania	430,000	230,000
Hungary	180,000	120,000
Czechoslovakia	61,000	10,5000
Bulgaria	48,000	15,000
Yugoslavia	11,900	9,000
Greece	<u>8,000</u>	<u>4,700</u>
Eastern Europe Total	843,900	474,200

TABLE III - (Continued)

<u>COUNTRY</u>	<u>ESTIMATED TOTAL JEWISH POPULATIONS</u>	<u>TOTAL NUMBER OF PERSONS ASSISTED</u>
Germany	188,600	180,600
Austria	42,000	42,000
Italy	<u>56,300</u>	<u>29,000</u>
Area of DP Operations Total	286,900	251,600
France	200,000	40,000
Belgium	34,500	10,000
Netherlands	33,000	1,500
Switzerland	25,500	6,200
Spain	3,500	600
Portugal	4,000	450
Sweden	15,000	5,500
Total	<u>316,000</u>	<u>64,250</u>
China (Shanghai)	13,100	12,100
GRAND TOTAL	<u>1,459,900</u>	<u>803,150</u>

The figures in the table above represent monthly averages of the number of persons continually assisted throughout the year. They excluded incidental relief given to tens of thousands of European Jews. While the table indicates that some 56 percent of the Jewish population in Europe depended heavily upon welfare aid provided by philanthropic and communal institutions supported by the JDC, they do however not include cultural, educational and religious assistance given to the Jewish community throughout the Continent (excluding Soviet Russia).

War devastated Europe lacked food, clothing, medical supplies. In order to alleviate the plight of European Jewry, suffering from malnutrition, the JDC was able, in spite of war restrictions and rationing, to purchase and collect through SOS supplies for overseas survivors, some 54,766,000 pounds of various goods and send it to Europe for distribution among the needy Jewish population.

Table IV indicates the type and weight of commodities distributed during the year 1946.

TABLE IV

<u>COMMODITY</u>	<u>POUNDS</u>
Food	41,506,098
Wearing Apparel	6,815,000
Other	<u>6,444,334</u>
Total	54,765,732

In the Spring of 1946, the first group of Jewish war refugees in Russia started out on the way home. In April of the same year, the JDC was informed that the first echelons of the 19,000 repatriates were brought to the Soviet-Roumanian border. The news was followed by the announcement that some 140,000 Polish repatriates were on the way to their native country. JDC staff members were dispatched to the border towns of Roumania and Poland to establish soup kitchens and to distribute clothing to new arrivals. Before the repatriates could decide how to settle in their native lands, a pogrom broke out in Kielce on July 4, 1946, sending tens of thousands of Polish war refugees westward, creating emergency situations in Czechoslovakia and Austria, the countries of transit.

To Jewish survivors in Eastern Europe, it became increasingly evident that the rebuilding of a new life was extremely difficult, almost impossible. The surroundings were hostile. The returnees were called by the local population "the shadows of the cursed past". Their homes were destroyed, their belongings looted.

The Displaced Persons camps of Germany, Austria and Italy began to swell with thousands of Eastern European Jews fleeing from the inhospitable environments

of Poland, Roumania and Hungary. It is estimated that some 180,000 Eastern European Jews reached the DP Area of Operation during the year of 1946. In the Spring of 1947, a renewed movement of transients from Roumania and Hungary reached some 50,000.

The newcomers were dispossessed. They had to be clad, fed and given medical aid. JDC facilities were overtaxed. New reception centers had to be established. Emergency medical institutions had to be opened at once. During the first three post-war years, the following type of assistance was provided to the European Jews in need:

Cash relief: 150,000 in 1945; 105,000 in 1946; 94,000 in 1947. (Monthly average)

Feeding in canteens and parcel distribution:

400,000 in 1945; 350,000 in 1946; 386,000 in 1947. (" ")

Medical and dental aid: 100,000 in 1945; 94,000 in 1946; 97,000 in 1947. (" ")

Rudimentary aid given by the JDC during the first two post-war years (1945-1946) enabled the welfare agencies to meet the most pressing needs. The original assistance helped to keep the survivors alive. As time went by, it became increasingly clear that without comprehensive welfare assistance, the revival of the post-war European Jewry would be impossible.

The WA agencies and local leaders in Europe embarked upon a new intensive program. It initiated a phase in the development in communal life, aptly called "on the road to recovery".

The aim of the plan was to assure social rehabilitation to the war shattered community and to the survivors suffering from the effects of persecution.

Jewish children, numbering some 150,000 at the time of Liberation, required special attention on the part of the JDC. After spending their child-

hood in abnormal conditions of constant fear and ever-present insecurity, the children posed a problem of tremendous importance; how to bring them back to normalcy. A great majority of the survived child population was orphaned. Many came from broken families whose members perished during the years of extermination. The obvious solution lay in the organization of an effective network of institutional care where the suffering children could gradually be introduced to healthy environments.

In spite of numerous difficulties (lack of building, equipment, furniture, etc.) the JDC, in cooperation with local communities, was able to establish 304 child-care institutions, including homes for orphans, nurseries, day and summer camps. In addition, specialized feeding centers were opened for under-nourished children living with families. At the peak of JDC activities in Europe -- 1946, more than 140,000 youngsters benefitted from welfare aid. Some 382 institutions, accommodating about 32,000 children, were maintained with the funds of the UJA. Specialized aid including fortifying diets was provided for 14,000 while over 20,000 boys and girls were sent to summer camps. Approximately 87,000 children, living with their families, received food, medical aid and other type of assistance from JDC subvention organizations.

The health of Jewish survivors, children and adults, was undermined. The war years left their impression in the form of various trauma, both physical and psychological. After the flow of supplies from the United States was assured (Footnote 2) JDC representatives inaugurated a network of medical units, hospitals, dispensaries, dental clinics and infirmaries.

Footnote 2

RELIEF SUPPLIES

1946 - 1951*

<u>COMMODITY</u>	<u>POUNDS</u>
Food	178,957,536
Wearing Apparel	25,047,179
Other	<u>20,470,535</u>
	224,515,250 **

* Except for 1946, when centralized purchases were recorded, figures above refer to shipment of supplies from U.S. only.

** An unprecedented record in distribution of life-saving goods.

In 1946, the JDC supported 210 institutions, providing medical care to some 81,000 persons. In 1948, the JDC, in cooperation with OSE, IRO and the U.S. Army, supported 526 institutions, caring for 103,000 persons.

From the beginning of the JDC post-war activities in Europe, it was clear that the extent of normalization of Jewish life depended upon the progress made in the field of communal rebuilding. It was an extremely difficult task. The depleted Jewish population constantly migrated from one part of Europe to another. It represented various conflicting groups within every settlement, with frictions running high in Eastern Europe and the DP countries. An unifying body in the form of a community, vested with authority could bring together the various opposing factions and protect their legal and other rights. The re-stored community brought about new leadership, new talents and organizers. Because of their energy and devotion a rapid cultural revival was achieved.

The educational system was totally destroyed during the war. Children and adolescents, who spent five years under Nazi regime, were deprived from an opportunity to learn. Schools, evening classes and other vehicles of education, had to be created at once.

It may be stated without exaggeration, that never in the history of welfare aid, the activity of organizations deriving their income from private funds had such a profound social significance as the work of the WJA in post-war Europe. It not only succeeded in keeping 1,500,000 Jewish survivors alive. By establishing communal institutions and organizing medical and child care units the WJA transfused life to the European Jewry. Table V below will help to appraise the magnitude of WJA supported undertakings in Europe between 1946 and 1948:

TABLE V

<u>FUNCTION</u>	<u>NUMBER OF UNITS</u>
Institutional Care and Canteens	
Child-care	382
Medical care	526
Homes for Aged	79
Canteens	<u>287</u>
Sub-total	1,274
Cultural and Religious	
Committees	627
Educational	<u>755</u>
Sub-total	1,382
Reconstruction	
Credit-Producers Cooperatives, etc.	351
Vocational Training	<u>560</u>
Sub-total	911
Total of all institutions	3,567

TO BUILD A NEW LIFE

Even a superficial examination of WJA-financed relief programs abroad expresses graphically how closely WJA activities were interwoven with all major events affecting the Jewish communities abroad. The problems with which the WJA agencies were faced in the post-war period serve as a mirror reflecting the needs and aspirations of Jewish survivors in Europe and of the so-called "forgotten million" in Moslem lands.

By 1947, three distinct groups of European Jewry emerged. The East European settlements, numbering some 800,000 were beset with numerous difficult problems. Although the local community lessened the tension, it failed, however, to solidify the Jewish minority. It was hoped that a concrete plan for future rehabilitation could unify the opposing elements in Eastern Europe. The new social and economic trends adapted by the Eastern European governments resulted in a situation whereby some 70 per cent of the Jewish survivors became automatically undesirable. By their and present trades, the bulk of Jewish population belonged to merchants, professionals, white-collar workers, and small independent entrepreneurs all of which was declared economically superfluous.

Various plans were offered to solve problems afflicting the European Jews. Projects envisaging mass rehabilitation of Roumanian Jews, the largest settlement in Eastern Europe, were submitted to the JDC. Financing the plans would imply to embark upon a costly experiment, whose benefits were justly considered doubtful.

The constantly increasing trend toward nationalization and socialization in Eastern Europe would make the process of readjustment to new conditions extremely painful for the Jewish minority. It could be, and it was foreseen that because of the social composition of Eastern European Jews, large segments would be stigmatized by the new regime.

Emigration presented a more realistic, socially acceptable solution offering better opportunities for the large masses of Eastern European Jews who found themselves in post-war Europe economically uprooted and politically undesirable.

From 1945 until the end of 1947, the policies of Eastern European governments toward emigration to Palestine, the only country that kept its doors open, could be characterized as non-interventionist.

Jewish Agency representatives, together with emissaries from various Zionist groups began to organize Jewish youth into Hachsharoth, - agricultural - vocational training. They lacked funds, facilities and implements. Realizing the importance of this program, the JDC agreed to subvention it. According to estimates between 1945 and May 1948, some 45,000 boys and girls left for Palestine upon completion of the initial Hachshara training.

There were some 180,000 displaced Jews living in camps of Germany, Italy and Austria. The area of "DP operations" served as a transit point, characterized, among others, by a great turnover in population. In spite of the constant state of flux, a system of Jewish institutions was organized for the benefit of the displaced persons, including elementary schools for children, educational classes for adults and vocational centers which gave opportunities to learn an industrial trade or to acquire an elementary knowledge in agriculture. The established camp committees resembled conventional Jewish communities. Nonetheless, the prevailing feature of the DP area was the isolation of Jews. They were a separate minority, without social and economic ties with the rest of the population. The Jews came to Austria, Germany and Italy to leave and not to live. Emigration only could solve the problems of the Jewish displaced persons.

Western European Jewry contrasted favorably with the other two groups. A remarkable degree of recovery was noticed in 1947. The native and resident population made great strides toward economic rehabilitation. The new East European Jewish immigrants could easily find jobs in the expanding post-war industry. Traditional Jewish trades, tailoring and leather manufacturing, offered employment opportunities to the skilled immigrant craftsman from Poland, Roumania and Czechoslovakis. However, among the new arrivals was a large group

of potential emigrants. They came to France and Belgium as transients in the fond hope to resettle overseas, primarily in Palestine and USA. The potential emigrants included rabbinical groups and religious students, with spiritual and family ties in Palestine and the United States.

In spite of the rapid process of economic recovery, Western European Jewry was still unable to take care of its own communal and welfare needs, let alone to give aid to new arrivals from the East.

Here again, the Jewish Agency, in cooperation with a variety of Zionist groups, established a network of Hachsharoth, supported by the JDC. The activities of WA agencies in Europe reflect with great precision the complex socio-economic and political position of the European Jewry. Two programs were enacted almost simultaneously; they were aiming at the same target; to assist Jews in their efforts to build a new life.

The broad program of economic rehabilitation included fostering of credit and producers cooperatives, expanding vocational training units and organizing workshops.

The Credit Cooperatives, by providing loans, gave thousands of Jewish merchants, artisans and professionals the opportunity to start life anew. They were especially numerous in Eastern Europe, notably in Roumania. In the Summer of 1948, some 42,000 persons were enabled, with loans given by JDC initiated credit institutions, to provide for themselves and for their families. Aside of the economic effect, the Credit Cooperatives played an important social role in transforming persons, for years on relief, into independent bread-winners.

The Producers Cooperatives, began late in 1947, endeavored to bring together skilled craftsmen and the so-called economically superfluous Jews, in order to develop trades among unemployed persons and give an opportunity to earn a livelihood as craftsmen and workers.

The vocational training program served a two-fold function; it provided industrial skills in ORT schools, and agricultural initiation in Hachsharoth. By summer, 1948, the total enrollment of ORT and Hachshara stood at 56,000. Many of Palestine-Israel immigrants benefitted from UJA supported vocational training.

No other activity conducted or supported by UJA agencies abroad served better the urgent needs of the socially and economically uprooted Jewish population in Europe and Moslem countries as emigration.

In 1946, hundreds of thousands of European Jews "sat on their luggage" containing all their scant belongings. They were ready at a moment's notice, to take off for a start of a new life overseas. Since 1948, they were joined by a multitude of Jews from Moslem countries.

Two years after the war's end, immigration opportunities were few. The general outlook - grim. Countries of the Western hemisphere, bound by their visa regulations and principles of selectivity, would eventually absorb only a small part of the potential Jewish settlers. Although President Truman's directive of December 22, 1945 gave assurance that thousands of Jewish displaced persons would be permitted to resettle in the United States, it offered no solution for the great masses of European Jews who were determined to leave the old continent. On the other hand, there was a country, Palestine, vitally interested in a mass Jewish emigration; however, it was prevented from opening its gates by quota restrictions (1,500 immigrants monthly) imposed by the British Mandatory Power.

Political events of 1945 and 1946 spurred the hopes that the Jewish aspirations for a National Home would somehow, and not in a too distant future, be satisfied. The mutual interest of the Palestine and European Jewish communities lay in the ever-increasing emigration to the Holy Land. In 1946, the Jewish Agency decided to disregard the mandatory immigration restrictions.

Emissaries from Palestine were sent abroad. An era of illegal mass immigration to the future Jewish State began.

Between November 1945 and July, 1947, ships owned or chartered by the Jewish Agency and manned by Haganah members, together with professional sailors, brought to Palestine close to 40,000 non-certified, illegal immigrants. Table VI indicates the number of trips made by Haganah boats and immigrants transported.

TABLE VI

<u>Time Period</u>	<u>Number of Trips</u>	<u>Number of Immigrants</u>
1945 (Nov.-Dec.)	2	463
1946	22	21,796
1947 (Jan.-Feb.)	13	17,545
Total	<u>37</u>	<u>39,804</u>

By Fall, 1946, emigration to Palestine assumed proportions of a mass exodus. Ships of the British Navy patrolled the Palestine coast and intercepted boats carrying non-certificated passengers. On August 14, 1946, the first vessel with illegal immigrants was brought to Cyprus. Within a 29-month period (August 14, 1946 - February 11, 1949) some 50,000 persons passed through this last detention camp. JDC and JA staff members were permanently stationed in Cyprus. Educational and crafts schools were established, nurseries, medical units opened and supplementary food provided.

The Jewish Agency for Palestine was responsible for the organization and direction groups of illegal immigrants, including the sea part of their trip. Because of the disrupted railroad facilities, the overland movement was slow, often at a standstill. Other means of transportation had to be devised. In cooperation with the JDC, bus service connecting several European points were organized, assuring an orderly flow of immigrants to the ports of embarkation.

Between May, 1945 and December, 1947, about 116,000 emigrants were assisted by WJA agencies and IRO to leave Europe; 85,000 were brought to Palestine, 15,000 to the U. S., and the remainder to the British Dominions, Latin America and elsewhere.

In November, 1947, the United Nations voted the partition of Palestine. Thus the independence of a Jewish State was only a question of time. Six months later, on May 14, 1948, the Jewish leaders of the Holy Land inaugurated the State of Israel. Among the first acts of the Government was the formulation of immigration policies. "The State of Israel will be open to the immigration of Jews from all countries of their dispersion" (Declaration of Independence, May 14, 1948). Within a 7 $\frac{1}{2}$ month period (May 14- December 31, 1948) 101,882 Jews reached Israel. The year 1949 saw an emigration to Israel of an unprecedented scale, 239,141 persons came to the New State. The importance of mass immigration for Israel was summed up by the Prime Minister, David Ben-Gurion: "It was for this (mass immigration -- the Ingathering of the Exiles) that a State was established and it is by virtue of this alone that it will stand." (Mr. D. Ben-Gurion's speech in the Knesset, April 26, 1949.)

The post-war emigration differed from that of previous years in many respects. The emigrants were penniless. The WJA agencies were called upon to provide aid prior to the actual departure of emigrants from Europe. Medical aid had to be provided. Wearing apparel -- issued; overland transportation organized and paid for; canteens and reception centers maintained and supplied with food, lodging equipment and other necessities furnished.

Between May 14, 1948 and July 31, 1961, 1,000,000 immigrants reached Israel. Table VII indicates the point of departure and the number of assisted immigrants during the four years of existence of the State.

TABLE VII

<u>Point of Departure</u>	<u>Number of Immigrants</u>	<u>Percent</u>
Europe	450,000	45.0
Asia	280,000	28.0
Africa	350,000	25.0
Others	<u>20,000</u>	<u>2.0</u>
Total	1,000,000	100.0



July 19, 1961 , JTA

Dr. Goldman reports on Jewish situation in Russia; sees no improvement.

1. during last 12 months, 13 synagogues have been closed.
2. rabbis and other ecclesiastic officials are often depicted as crooks and speculators.
3. there is a severe shortage of prayer books and other necessary religious objects, more so than in other religious denominations.
4. there is total prohibition of Jewish clubs, societies, organizations and national institutions.
5. there is no Jewish school in entire Soviet Union, nor is there a single general course where Jewish language and history is included in the curriculum.

Reader's Digest Article by W.L.White

date?

Headline: HOW RUSSIA TREATS THE JEWS

Subhead: K. denounced Stalin's persecution of the Jews as "paranoia" but his regime carries on a relentless anti-Semitic campaign. No Jew may leave Russia, and the lot of those within the country becomes steadily more precarious

(perhaps read entire article)

Seymour Friedin, New York Post, June 5, 1960

Column entitled "The Terror"

First sentence: "Anti-Semitism in the Soviet Union is more and more the fashion of the day."

Last sentence: "The tragedy of the Jews in the Soviet Union today is that they can neither live normal lives nor leave the country."

May 16, 1960, JTA

AMERICAN LEADERS PLEAD FOR RESTORATION OF JEWISH RIGHTS IN RUSSIA

Mrs. Roosevelt, Justice Douglas, Thurgood Marshall, and Rev. Dr. Reinhold Niebuhr today appealed to world leaders to give serious consideration to the situation of Soviet Jewry.

The four distinguished civil libertarians cite the fact that although the Jews are specifically recognized as a "nationality" in the Soviet Union, "they are the only group of this kind which since 1948 has been deprived by official policy of any of the attendant rights accorded to all the other nationalities in the Soviet Union." These include schools, newspapers, publishing houses and theaters in the national language, and instruction in the cultural and historical traditions of the people.

The statement also notes that religious Jews are hampered in the practice of their religion by the closing of synagogues and the official ban on the Hebrew language. Unlike the Russian Orthodox, Baptists and Moslems, "Jews are prevented from having a nation-wide federation of religious communities.

They called for the following five steps:

1. Reinstatement of full cultural facilities for the Jewish minority.
2. Permission for Jewish religious institutions to practice their rites freely and to establish formal contact with each other
3. Permission for Soviet Jewish cultural and religious institutions to establish contact with their counterparts in the outside world.
4. Permission for Soviet Jews to be reunited with their dispersed kin in Israel and throughout the world.
5. To end the anti-Jewish press campaign.

March 16, 1960, New York Herald-Tribune

SOVIET ANTI-SEMITISM BEEN BARED IN SEN. DODD'S STUDY

The Senator prepared a 10,000-word analysis and inserted it in the Congressional Record. He says: "For some strange reason, the terrifying story of persecution of Jews under communism has not penetrated the public consciousness of the free world."

"So far as is known, no Jew is to be found in the foreign service of the Soviet Union, among the higher ranks of the armed forces, or in the various military academies. Jews are also excluded from leading posts in the communist party, from the central party newspapers and the foreign section of the Soviet press, Jews are progressively being excluded from admission to the universities."

He quoted a group of professors of the social sciences division of Fairleigh Dickinson University, who toured the Soviet Union last summer, and were "appalled" by the many evidences of Soviet anti-Semitism. They wrote: "Our observations have led us to the unhappy conclusion that anti-Semitism in the USSR is not an atavistic remnant of Czarist Russia, but is the official government policy of the USSR."

Feb. 18, 1960, JTA

SOVIET NEWSPAPER ATTACKS MINSK SYNAGOGUE LEADERS

Jan. 31, 1960, New York Journal American

THE PLIGHT OF THE JEWS IN RUSSIA - THERE IS NO PEACE, THERE IS FEAR

KREMLIN KILLS IDENTITY AS A PEOPLE

SOVIET CRUSHING FREEDOM TO WORSHIP

Dec. 20, 1959, New York Times

SOVIET BROADCAST ATTACKS JUDAISM

Nov. 1, 1959, New York Times

Headline: NEW DRIVE NOTED ON JEWS IN SOVIET

Subhead: Provincial Newspapers and Visitors Tell of Sharp Rise in
Violent Incidents

Sept. 29, 1959, New York Times

Headline: ANTI-JEWISH BIAS DENIED BY RUSSIAN

Subhead: Minister Says Jews Account for 10% of Student Body in
Higher Institutions

May 20 1959, New York Times

Headline: ANTI-JEWISH CURB IN SOVIET REVIVED

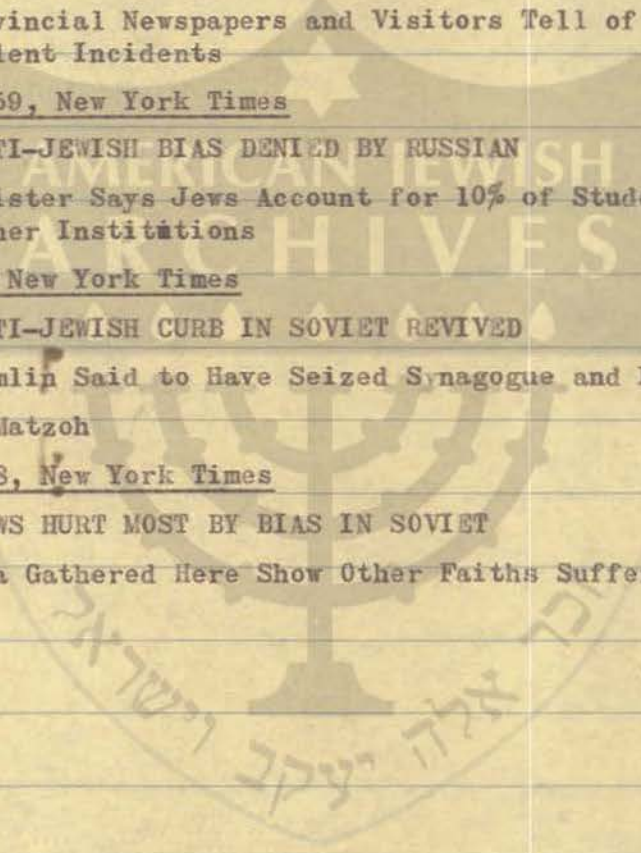
Subhead: Kremlin Said to Have Seized Synagogue and Prohibited Baking
of Matzoh

Nov. 23, 1958, New York Times

Headline: JEWS HURT MOST BY BIAS IN SOVIET

Subhead: Data Gathered Here Show Other Faiths Suffer Less From Discrimination

READ



PHILANTHROPY IN THE UNITED STATES

Preliminary Remarks. In 1958, organized fund-raising found itself at a crossroad.

Federated efforts were challenged from within, by member-agencies and allies of the Community Chests.

In Spring, 1958, the American Cancer Association advised its local chapters of a decision to begin independent fund-raising^{1959-60.}

There were reasons to believe that other major health agencies, notably, the American Heart Association may follow suit.

Although the American Cancer Association made only a "declaration of intentions," the mere fact that it is planning separate campaigns profoundly impressed the entire fund-raising field.

Fund-Raising - Big Business; Philanthropy - Enormous Social Enterprise. Fund-raising in the United States is Big Business, and some more; private philanthropy in America is an enormous social enterprise.

In 1956 (latest available data) contributions to philanthropy totalled \$6,519,000,000.

The six-and-a-half billion dollars is an amount large enough to place fund-raising in the class of big business.

However, it is only one side of fund-raising, the better-known, most publicized and often repeated part of the story. It seems, at times, that the magnitude of funds overshadowed the very purpose of philanthropy.

The manifold important social aspects of philanthropy were aptly summed up by Professor Newman:

"philanthropy in the United States....is self-help voluntarily undertaken and given by private citizens, designed to complement, and in some instances, to outdistance the role of government..." in various "fields of social service." (See: Edwin S. Newman, Law and Philanthropy.)

Charity and Philanthropy. The word charity is on its way out. It sounds archaic, because it denotes old meanings, remnants from yesteryear.

Charity began at home, when home - or family - became the basic unit of the first community. The concept of charity is as old as the human society itself. It is incorporated in many religions and is an integral part of many cultures.

The fundamental concept of charity (to give and to share) remained - through centuries - unchanged. The form in which it is expressed set charity and philanthropy worlds apart.

Traditional charity was mending the ugly holes of poverty.

Modern philanthropy not only feeds the hungry and heals the sick, but rehabilitates and reconstructs entire - often faraway-communities, - victims of social and political upheavals.

The present revolutionary form of philanthropy would have been impossible without a corresponding development in fund-raising.

Fund-raising, especially in its current dimensions, is a relatively new and purely American phenomenon. It is a part of the social complex known as "The American Way of Life."

No wonder that even a mere symptom of a change, let alone a real change, in fund-raising trends is being carefully watched, analyzed and evaluated.

Trends in Fund-Raising. The study of trends must answer two precise questions:
(1) Do contributions to philanthropy keep pace with the economy of the country?
(2) What are the prevailing methods in fund-raising-federated campaigns or multiple appeals?

The first question can be answered clearly, in the positive.

Giving in the United States is a custom, a constant factor, closely intertwined with the economy of our land. Like a high-fidelity mirror (latest innovation on the market) public giving reflects the face of American economy; the robust years of post-war prosperity and the paleness of recessions (1948-49, 1952-53, no data on the latest 1957-58).

Fund-raising is big, sharply competitive business.

The early post-World War II years saw the slight decline of community chests, the mushrooming of new rivals (Cancer, Heart, Muscular Distrophy, Multiple Sclerosis). In 1951, community chests sufficiently solidified their position to gradually promote a trend of federated efforts. The chests allied themselves with the major health agencies, and this shaky union is now put to bitter test by the American Cancer Association.

In detail, the trends in fund-raising were as follows.

The Wealth of the Nation and the Generosity of the People. In the first eleven post-war years, 1946-1956, the Gross National Product registered a gain of 97.1%, and the Total National Income increased by 90.7%.

In 1946, the GNP stood at 209.2 billion dollars; in 1956, it climbed to 412.4 billion dollars. The figures for Total National Income were 179.6 billion and 342.2 billion dollars respectively.

The overall contribution to philanthropy kept pace with the economic growth of the country. The estimated total contribution (including foundation and endowment funds) in 1946 amounted to 3.3 billion dollars; in 1956, it reached 6.5 billion dollars, representing an increase of 96.9%. Thus, the total philanthropic contribution was almost ideally aligned with the GNP, which expanded during the same period of time, by 97.1%.

But the perfect sychronization of the total philanthropic contributions with the economic growth of the country has a built-in corrective.

The term total contributions covers two main sources of philanthropic revenue: giving by living donors and amounts set aside by foundations and endowment funds.

The giving of living donors (an item of special interest to the UJA) totalled 2.9 billion dollars in 1946 as compared with 5.7 billion dollars in 1956. Family and individual giving increased by 77.5%, whereas total philanthropic giving expanded by 96.9%.

What brought about the difference in the rate of expansion?

In 1946, giving of living donors represented 88% of the estimated total contributions to philanthropy; eleven years later, in 1956, the share of donors' giving dropped to 79.3%. At the same time, the importance of foundations and endowment funds increased from 12% of the 1946 total to 20.7% of the 1956 total contributions. In other words, between 1946 and 1956, an inner partial rechannelization of philanthropic funds took place. It is important to know, but it is not a decisive factor in fund-raising.

The essential striking feature of the post World War II development is that the generosity of the American people kept pace of the growing wealth of the nation.

Particulars of Fund-Raising; Methods and Efforts

In every specific instance, philanthropy started out as a temporary undertaking called upon to meet a given need. In the last 40 years (1917-1957), community chests sprang into existence, disappeared and re-emerged as federated drives serving larger areas and more numerous agencies. Or another example, on a somewhat smaller scale. As tuberculosis and polio are being conquered, the fund-raising instruments try to switch over to other tasks, namely, general chronic diseases and rheumatic fever. Cynically, the switch can be placed in the category of self-perpetuation. But it is a rational decision to put the experience in fund-raising to another field of social service.

As stated above, the "big business" of fund-raising is a relatively new development. Essentially, there are few "rules" formulated by veteran professionals and specialized firms. Like in every other human endeavor a technique proven to be successful leads the fields. Little by little it becomes a tradition or a "law" that is unwillingly abandoned even under changing circumstances.

In 1949, John Price Jones, a leading fund-raising firm, issued an interim report, "Philanthropy Today," stating:

"In successful philanthropic endeavor
"of the past, more than 70 per cent of the money
"came from less than 5 per cent of the givers
"-those contributing \$1,000 and upwards
"It was, therefore, natural for professionals
"in the field of fund-raising to bear down
"heavily on the fruitful 5 per cent."

The statement made nine years ago summed up eloquently three decades of practical experience in fund-raising.

The Report includes a formula widely popular among professionals:

"More organization plus more publicity equals
"more small gifts - but also costs disproportion-
"ately more money."

This defines the cost aspect of commercial fund-raising firms. None the less, the report acknowledges the moral and propagandistic value of small givers:

"There is, however, no doubt that a
"large number of small gifts lends
"an unanswerable air of universality to
"an appeal, and sets an example for the
"larger givers which is not lost to them."

Community Chests - United Funds. Small contributions serve as basis for community chests or united funds, - the name varies from locality to locality. Most likely, the community chests considered the problem of cost, but it was not monetary cost alone.

As a voluntary agency, the United Funds debated the value of efforts against potential results. Here lies the difference between a "rational" - or commercialized - fund-raising and a public institution. Community chests had to expand the scope of their program and go to small towns because other drives, less equipped for fund-raising, periodically emerged in various parts of the country seeking the support of the modest giver.

The Position of Community Chests - United Funds in Fund-Raising.

The Community Chests - United Funds is the largest channel of fund-raising. In 1946, the Chest conducted 789 campaigns and raised \$197,048,839. In 1956, the Chest was engaged in 1,939 campaigns (an increase of 143%) that totalled \$339,706,067, showing a gain of 72.4%.

Within this eleven-year period, there were some traits in the community chests of special interest to fund-raising agencies. 1946 remained for five years an example of an outstanding performance. Not until 1951 were the Chests able to surpass the amount raised in the former year. With the number of campaigns doubled (from 798 as of 1946 to 1,498 as of 1951) the Chests raised \$212,987,298, - indicating for the first time an increase of 8.1% over 1946.

Community Chests fund-raising efforts are based on continual penetration into every town and city of the country.

The soliciting technique of the Chests is geared to the idea of "mass acceptability." As a rule, contributions are modest. The contributor gives "painlessly," he is rewarded with a moral satisfaction of serving a worthy cause. It can be argued that the contributor gets the reward at a "bargain price," because, as F. Emerson Andrews pointed out "few givers proportion their Chest gifts to their reasonable responsibility toward the number of included agencies."

The Community Chests were faced with a dilemma: to press for a better quality of gifts or to expand the quantity of campaigns. A greater pressure for larger individual gifts could upset the harmonious relations between the givers and the Chests. On the other hand, there was enough room for campaign expansion. Speaking in terms of recent UJA experience, Community Chests found a temporary solution in embarking upon the "development of small communities."

For the time being, it is impossible to devise some sort of yardstick that would permit comparison between the "input of efforts" against the "output of funds."

In the eleven-year period, 1946-1956, the community chests and united funds added 1,141 campaigns and raised in 1956 \$142,658,228 more than in 1946. Evidently, the additional funds were not entirely the result of expanded campaigns. Since contributing families and individuals were in 1956 better off than 1946, their giving to community chests, although remaining modest, reflected the economic improvement of the American household.

Independent Drives. While community chests were prudently preserving their rapport with contributors, they had to be constantly alert to the challenge of independent drives and multiple appeals.

The chests tried to avoid open clashes. Wherever possible, amicable agreements were reached and room was made for a new beneficiary agency within united campaigns. At times, these tactics led to compromises.

Major health drives, particularly, the National Foundation for Infantile Paralysis, American Cancer Association, American Heart Association concluded limited agreements with community chests. In 1956, ACA was included in 435 campaigns, AHA in 458 and Polio in 98.

Nationally, major health drives were free to engineer and project their own appeals. Most of the health agencies were newcomers to the field and displayed an enviable dynamism and aggressiveness.

As philanthropic agencies, they had free access to the media of mass communication. The Heart, Cancer and quite recently Muscular Distrophy and Multiple Sclerosis ably adapted their campaign technique to television. During the famous marathons, popular screen and TV stars, beloved public figures, glamor girls perform, plead and beg -- for 16-18 hours -- to support their causes.

However, the effectiveness of major health drives rests upon their issues. They have an impressive story to tell, a story of two major killers (Cancer, Heart) and acrippler (Polio). Every home, every family in the country is frightened by the dreadful illnesses, by the possibility they may strike a child, a husband, a wife. This direct threat to the public evokes immediate response.

It was public support that helped to develop the Salk vaccine. By sustaining the costly research on cancer and heart, the contributor feels directly involved in speeding medical progress that will ultimately free him personally from the terrorizing threat of cancer and heart attack.

Reproaches were made that health agencies capitalize on the fear of the population. While being partners of united efforts, health organizations demand unreasonably large shares.

The national health officers do believe that in the field of fund-raising their appeals command greater attention and public support. This belief rests upon a solid foundation.

In 1949, the total income of Polio, Cancer and Heart amounted to \$47,650,000. In 1957, the revenue of these organizations reached \$94,034,000, showing an increase of 97.3%. But especially remarkable was the rise in receipts of the two younger members of the Trio: Cancer doubled its income: 1949 with \$14,000,000 compared with \$29,300,000 in 1958; Heart showed an eight fold increase; from \$2,650,000 in 1949 to \$20,700,000 in 1957.

The gratifying campaign results inspired enough confidence in health agencies to consider or try independent actions.

Fund-Raising Today. The community chests lead the field. They are widely accepted by all strata of the population. They are complimented in public statements; their efficiency is highly praised. To quote F. Emerson Andrews:

[the contributions are] "...presumed to
"favor this (United Funds) putting of
"all begs in one ask-it' saving them
"from nuisance of numerous appeals."

As far as the contributor is concerned, the United Fund is a convenience. But at the same time, the community chests are a conglomerate of many agencies that certainly are not equally happy with the inner arrangements of the Funds.

Federated efforts imply subordination of individual agencies to the rules of the chests. Some member organizations may feel they stand a better chance for raising more money outside the unified campaigns.

Because philanthropy is so closely interwoven with our way of life, fund-raising also reflects inconsistencies between theoretical assumption and everyday practice.

Rex C. Kelley, an expert in this field, published a "Manual on Campaigning for Capital Funds." (Associated Press, 1956). In Kelley's opinion

"The effective and efficient program of
"the Community Chests or other form of
"federated financing for current expense
"has removed much of the direct and
"personal interest contact so vital to non-
"profit agencies. Many YMCA have lost
"their financial constituency in this time -
"saving, universally accepted method of
"fund-raising."

While statistically and theoretically Kelley's statement is correct, and federated program is "universally accepted method of fund-raising," it is equally true that health and social agencies find their way to the contributor. As F. Emerson Andrews noticed: in spite of the fact that multiple appeals have become a nuisance, "people are more tolerant of them than might have been expected." This lately recognized contributor's tolerance generates hopes in health agencies for successful independent actions.

During the eleven-year period under review fund-raising in the United States completed the "dialectical" circle of life: from separate appeals to the prevalence of federated efforts to new attempts for independent drives.

At the present, federated funds, both non-sectarian and Jewish, lead the field, but they do not have a monopoly over philanthropic giving. Most of human endeavors have the propensity to expand. Community Chests as better organized fund-raising units enjoying popular support in their proper geographic area could - and did - expand, so as to include the largest possible number of local agencies. As long as the opinion on the federated efforts as the best fund-raising device prevailed, community chests concluded compromise agreements with potentially major competitors, the health societies. With the passage of time, Cancer and Heart found out that they are the moving force of campaigns. The new findings prompted a "revisionist" attitude toward to "universally accepted method" of federated program.

The basic fact is that fund-raising is big competitive business. Federated efforts dominated the field. They did not control it. Independent campaigns will always challenge the United Funds. As long as the Community Chests can only modestly satisfy financial needs of member-agencies, there will be the temptation to launch independent or complementary drives.

Community Chests Plan to Regroup. Of the many existing drives, community chests have seniority in the field of fund-raising. They sprang into being as a collective solicitor for variegated causes. The principle of "all begs in one ask-it" is still as valid today as it was 40 years ago. In the past four decades, community chests popularized the idea of federated efforts.

With the passage of time, the nature of the "begs" changed. The wartime welfare activities of 1917-1919 and 1941-1945 attracted patriotic emotions of the civilian population to community chests. The emergency relief provided by united funds during the depression years, 1933-1940, called public attention to the importance of social services financed through private contributions.

The dynamic post-World War II economy of the United States, with the predominant trend of prosperity only occasionally mared by short-lived recessions, resulted in gradual but definite social changes. The full or almost full employment, the better job opportunities with higher income obviated the old charitable obligations of the community to serve the poor. The time honored classical client of charities did not disappear completely. The city welfare departments have their quota of "case loads", and local newspapers still make their seasonal appeals for the needy. However, the present major philanthropic efforts are concentrated on rehabilitative programs and preventive medical research.

The sick and the handicapped increasingly benefit from new methods of occupational therapy. But Cancer and Heart societies, like the Polio Foundation not long ago, are engaged in fund-raising and financing extensive laboratory work for prevention of diseases.

United fund recognized the "appeal" importance of these societies. By amicable agreements, local chapters of Cancer and Heart associations became member agencies of many large community chests.

Late in the summer 1958, two prominent health organizations sent out to the press "publicity feelers", hinting at the inevitability -- or possibility -- of separate drives. The United Funds look at these threats apprehensively.

The issue at stake is broader and deeper than the superficially self-suggestive fund-raising rivalry.

To the community chests, federated efforts is more than a technical device, a method of solicitation. To the chests, federated efforts is a social pattern they had pioneered, developed and made acceptable by the giving public of the United States. They believe that federated efforts, along with economic betterment, were responsible for the spectacular growth in the number of givers. The payroll deduction plan brought new strata of the population into the ranks of givers.

Cancer and Heart are fund-attracting agencies. Their threatened separate drives could find a responsive public willingly contributing to medical research programs. There is a strong probability that independent health campaigns would add to the total philanthropic giving.

New drives require new setups, additional personnel, larger expenditures. These are aspects of monetary cost. Of much greater importance is the problem of social cost.

Health drives may throw fund-raising years back, with a possible revival of multiple appeals, with their harmful dispersal of social efforts of fund-raising agencies forced into competitive position.

Community chests must consider not only the damage to the purse, but also the damage to the idea of federated efforts brought about by the renewal of multiple appeals.

The United Funds felt compelled to take steps of their own. To counter-act the effect from the plans for separate health drives, the United Funds "aired" a new project, the "Study of the Whole Man" to be financed from receipts of community chests.

The United Funds' project has the advantages of originality in planning.

The "National Health Foundation" would unify separate research efforts financed through separate agencies into a centralized medical badly supported by federated campaigns. If and when the project comes to bloom it will assure an economy of scientific work through the cooperation of various branches of research and savings in expenditures for fund-raising and administration of the "National Health Foundation."

Fund-Raising's Future. The tense relations within the family of community chests erupted into a conflict. For the time being, it is a verbal struggle, with the cancer society playing the role of the chief instigator against the ineffective dictatorial United Funds. The outcome of the "uprisal" - is a matter of speculations.

But the polemics between the health agencies and community chests brought out into open vital issues deserving public discussion. Among professionals, including the social workers, the fund-raisers, the builders and developers of philanthropic services sponsored by the American community at large, the duel between community chests and health agencies provoked a need for a thoughtful reappraisal of old techniques. Some executive directors even formed an opinion on the expected "new look" of the fund-raising.

Some professionals would recommend strongly a revision of the time-worn principle of "attainable goals". This formula was devised some 15-20 years ago when United Funds were out to recruit volunteers for gift solicitations. To give the newly drafted campaigner a sense of accomplishment, goals were set, according to the "reasonably" expected income, and not according to the real budgetary needs of the constituent organizations.

As a rule, community chests attained over 90% of their annual goals. But the sums raised could hardly satisfy the requirements of member-agencies. They were, so-to-speak, forced, in some instances, into complementary fund-raising on their own.

Individual executive directors feel that the pioneering schooling period of volunteers working for community chests is over. Campaigning for philanthropy grew into a tradition; the fund-solicitor accepts his participation in community drives as a social obligation, he does not need anymore the psychological "lollipop" reward contained in "success" reports, stressing the point that "95% of the goal attained."

Serious consideration is given to the idea of "two-season" drives: fall - for community chests; spring - for - major health agencies. However, some local professionals, closely connected with the federated efforts for more than a decade, believe that such, for the time being hypothetical, arrangement would ultimately lead to a broad community - wide planning. A special commission of lay and professional leaders could constitute a Community Fund-Raising Board with the right to plan and guide federated efforts, to allocate sums, collected within the geographic boundaries of the community, for local and nation-wide member-agencies.

With certain practical modification, a comparable Fund-Raising Board might bring real order and unity into the field of private philanthropy.

It is desirable, but is it realizable?

Executive directors, favoring this idea, admit that at the present, their plan is like a daydream. It will be criticized and put aside by the "practical" brand of professionals, too busy and bogged down by the weight of their daily responsibilities to look ahead and to plan for the future.

The same executive directors given to "planning for the future" call attention to the relatively new development in our country - to the growing participation of U.S. government in the social welfare program. Within eleven years, 1945-1955, Federal Expenditures Under Civilian Public Program (social welfare) increased four-fold: from \$7,879,000,000 in 1945 to \$32,464,000,000 in 1955. Of particular importance to private philanthropy is the increasing responsibility of federal funds in the construction of new hospitals. Again,

in 1945, the government allocated for the health program (primarily building of hospitals and some medical research) 996 million dollars; in 1955 - federal expenditures stood at \$3,334,000,000 showing an increase of 237%.

These facts must be put in proper perspective. The larger federal funds will permit an extension of some aspects of the social welfare program, especially in the field of public health. The government will participate in, and not eliminate, the social service financed through private philanthropy. The anticipated greater federal expenditures under civilian public program may lead to a new "division of labor,": curative medical service would be supported mainly with government funds; the research work-through private philanthropy.

As the nation grows wealthier, richer, it tends to raise the standards of social services. And this is the primary function of philanthropy. A constantly progressing society not only favors, but needs better costlier social services. Many of these will be supported by private contributions.

The growing federal participation in the welfare program suggests another important conclusion. In the transitory period, from the present level of services to higher standards of care, community chests, (their burden slightly lessened by federal expenditures), will have a greater elasticity in allocations of funds between local and national agencies.

The currently challenged federated efforts may lose some ground to the health societies if the threatened split becomes reality. But the challenge could have an invigorating effect. New methods in fund-raising will be devised and applied. The timid "attainable goals" discarded. Because federated efforts are a part of our social life, they probably will strive to keep pace with the demands of our continually developing society.

The "natural" inclination to favor local needs at the expense of national member-agencies will have to be discouraged. Localism generates separatism, invites independent drives.

The effective formula, "give the United Way", must be applied not only to the contributor, but to the distributor of funds as well.

JEWISH FUND-RAISING EFFORTS

Particular Traits of Jewish Philanthropy. The historic evolution of Jewish charity into modern philanthropy was of great consequence to the American Jewish community itself and to the Jewish settlements abroad. Chronologically, the roots of modern philanthropy can be traced to 1914.

The upheaval of World War I disrupted normal life in Eastern Europe, especially affecting areas with largest Jewish concentration: Poland, Lithuania, Rumania and Western boundaries of Russia proper. The then tiny Mishuv of Palestine was on the verge of collapse.

The Dimensions of Need Prompt Organized Fund-Raising

From the very beginning of the military conflict it became abundantly clear that lasting measure of relief would be necessary to sustain Jewish life in war-devastated areas.

Three separate groups representing the political, social and economic gamut of the Jewish community in the United States, became engaged in nation-wide fund-raising.

The Orthodox Jews were the initiators of the new movement, followed by the American Jewish Committee and the People's (Workingmen) Committee.

Of much greater significance was the fact that the revenue from individual campaigns was directed to the Joint Distribution Committee for relief work abroad. JDC was the first expression of cooperation and unity, ideas that reached full maturity some 25 years later, in the tragic Fall of 1938.

Jewish Efforts - Forerunners of Modern Philanthropy.

"By their very nature, philanthropic
"funds can be used to break new
"grounds and to broaden horizons --
"goals frequently varred to governmental
"agencies." (See: Edwin S. Newman: Law and Philanthropy.)

Let it be noted without chauvinism and false pride that the American Jewish community pioneered and developed new standards of mass relief work in the years, 1914-1921. The originality and effectiveness of JDC welfare program in Eastern Europe were acknowledged by Herbert Hoover, who guided ARA (American Relief Administration) activities in Russia, during the Volga Famine of 1921-22.

In 1921, the era of direct relief came gradually to an end. New measures were needed for the normalization of Jewish life in Eastern Europe. Herbert Lehman directed the initial efforts of the JDC Economic Department which provided reconstructive and rehabilitative aid in Poland, Rumania, Czechoslovakia and other countries. 25 years later, Governor Lehman, still closely connected with JDC reconstruction program, became the first Director-General of UNRRA.

These facts are mentioned here not for historical references, but for better understanding of the nature of Jewish philanthropy and the great humanitarian role played by the American Jewry during the last 45 years. In a sense, the advancement of Jewish philanthropy is a result of sad, tragic circumstances of discrimination, oppression and persecution. They led humanitarian efforts to the foreground of modern philanthropy.

Problems of Fund-Raising. In a very general way it may be stated that fund-raising for Jewish causes faced many problems similar to community chests. The ever-present rivalrous solicitation for gifts, for the sympathy and generosity of the contributor was, at times, decide at local and national levels.

Jewish fund-raising is a bit more complicated than other philanthropic efforts. Competition is aggravated by a three-directional purpose: domestic programs, national services and needs abroad.

Resentment against split factional appeals led to a partial change in tactics or to merger of agencies representing identical and related causes. So the Jewish National Fund and ORT were included in federated drives, but they preserved their rights for "annual dinners" and membership dues' collections. There is also an unclear truce of recent date between some institutions of higher learning in Israel and Welfare Funds permitting these institutions to seek individual gifts.

Community relations agencies were divided: some derived their income primarily from federated efforts; others launched independent drives.

To keep competition within bounds, temporary compromises were made, fractional solutions found.

There is no unanimity of opinion on the future of Jewish fund-raising.

Some of the veteran fund-raisers, the executive directors, social workers and other professionals consider present fund-raising "a going concern", with an adequate performance satisfying most of the reasonable philanthropic needs. They understand the maxim: "new times require new methods", but they accept it with a grain of salt.

The veteran fund-raisers believe in the ability of Jewish philanthropy to adjust itself gradually to changing conditions.

Some younger professionals who came to the communities long after welfare funds and federations were established were more sensitive to the idea of "planning for the future."

It would be wrong to conclude that the different opinions on the future of Jewish fund-raising was formalized in two "schools of thoughts": one, saying, "leave fund-raising alone, as it is today, it is doing a good job,"; the other replying "yes, it does today, but what about tomorrow."

Jewish Fund-Raising 1946-1956. Inadequacy of Data. Between 1946 and 1956, Jewish philanthropic giving to overseas and domestic causes increased by 31%: from \$162,546,000 in 1946 to \$213,058,000 in 1956. At the same time, community chests showed a gain of 72 per cent.

What happened to the Jewish contributor in the United States? Did the general post-war prosperity adversely affect his generosity?

It is a complex problem. To solve it, more data must be gathered with great care and analyzed with utmost objectivity.

At the present, there are no reliable data on the totality of Jewish giving to all causes.

The inadequate statistical information is not a result of professional negligence. Many fund-raising efforts conducted within local communities by separate groups remained unrecorded. The post-war building of centers, hospitals, synagogues and homes for the aged was financed through private contributions. This program absorbed considerable philanthropic funds, (some \$331,000,000 (estimated) or 15% of the total receipts, 1946-1956). But the extent of expenditures was never properly reported. It had to be mathematically evaluated.

Three other factors, -- one sociological and two technical--contributed to the difficulty in the appraisal of the totality of Jewish giving.

a. Suburbia. The post-war mass migration to city outskirts brought younger Jewish citizens to new places of residence. Purely local issues absorb their civic interest. The freshly established community needs more schools and centers that will directly benefit the contributors, and most of the drives are conducted on a local level. But for all intents and purposes, the suburbinate is a fugitive from organized Jewish philanthropy.

b. Bonds for Israel. The idea that Bonds are straight investments and, as such, have nothing to do with philanthropic efforts of the Jewish community is not generally accepted. It is pointed out that not all purchasers of bonds are motivated by economic gains from the interest rate. Bonds are rather a new form of philanthropy. However classified, Bonds for Israel must be taken into account, since they have some bearing upon centralized fund-raising.

c. Local Needs. Since 1946, both the scope and the cost of community institutionalized programs increased considerably. As more synagogues, centers, hospitals and homes for the aged were built, more philanthropic funds were required for their proper upkeep. Only partial data are available. They indicate an increase of 124%: from \$6,801,000 in 1946 to \$15,160,000 in 1956.

The technical and sociological issues stress the difficulties encountered in the task of full evaluation of the totality of Jewish giving. But there is enough information on reportable fund-raising to permit detailed analysis.

Structural Change in Jewish Fund-Raising

During the eleven-year period under review, 1946-1956, reportable, or better still, traceable fund-raising changed the pattern of solicitation and demonstrated an uneven pace of development.

Organized fund-raising, comprising centralized campaigns (Federation and Welfare Funds), Independent Drives, contributions (membership dues and donations to specified agencies) and Building Funds, was turning from federated efforts toward independent drives.

But, first about the trend in Jewish philanthropy.

Between 1946 and 1948, reportable fund-raising was in upturn: it jumped from 1946's total of \$162,546,000 to 1948's amount of \$241,926,000, showing an increase of 48%. (It is interesting to note that during the same period both the Gross National Product and the Total National Income advanced by 23%). Of special significance is

the following fact: of the additional \$79,000,000 organized philanthropy picked up by 1948, centralized efforts received the largest share, almost the bulk of the plus money, -- \$69,000,000.

What prompted this "jump"?

What generated this "outpouring of generosity?"

Even retrospectively, the explanation varies from source to source and from opinion to opinion.

It is an acknowledged fact that the overseas issues of fund raising during 1946-1948 were the theme of these campaigns. To rush life-saving aid to the remnants of extermination, to take Jewish displaced persons out of camps, to help Israel in the grave hours of its initial history, these tasks moved deeply the contributor.

There is another, more prosaic, but perhaps equally valid explanation. Prior to 1946, Jewish fund-raising was timid, the annual goals considerably below community's capacity to contribute. The moderation in goals was justifiable. Large scale relief operation could not be conducted in Europe. Immigration to Israel was minimal, and, finally, on the domestic scene, war-time regulations prevented communities from building new institutions.

Whatever prompted Jewish generosity in 1946-1948, the expansion was regrettably short-lived.

Beginning with 1949, organized fund-raising went down. Not until 1956 was this trend stopped.

In the seven "declining" years, 1949-1955, the income of organized philanthropy shrunk by \$53,028,000 or 22%. However, it was not an even diminution in receipts of all component parts of organized fund-raising.

The downward trend in reportable fund-raising brought about significant structural changes within organized Jewish philanthropy.

Federated efforts (and consequently the UJA, which derives its income from Welfare Funds) suffered greatly from the decline in the total amounts raised and saw their position challenged by independent drives and building funds.

Welfare Funds Lose; Other Drives Gain

As mentioned above, organized philanthropic funds raised in 1955 some \$53,028,000 less than in 1948.

During the same period of time, federated efforts lost \$89,426,000. Their receipts dropped from \$200,721,000 (in 1948) to \$111,295,000 (in 1955), indicating a decline of 44%.

By comparing the two amounts, the \$53,028,000 representing the total loss of reportable funds, with the \$89,426,000 comprising the shrinkage in welfare funds revenue, a difference of \$36,398,000 is noticed. From what sources was this difference compensated?

From the gains of separate drives and building funds.

In 1955, separate drives raised	\$11,104,000
more than 1948, capital funds increased by	19,000,000
and various other contributions added	<u>6,294,000</u>
Total gains	\$36,398,000

The plus money equals the difference of \$36,398,000 between total losses of organized fund-raising and the shrinkage in Welfare Funds receipts.

The losses suffered by federated efforts, on the one hand, and gains made by separate drives, on the other, were largely responsible for the structural changes in Jewish fund-raising.

Sharing the Philanthropic Dollar.

What are the structural changes? -The following analysis will clarify their meaning.

In 1948, centralized campaigns claimed 83 cents of every reportable dollar raised in that year. Separate campaigns got 11 cents, capital funds - 4, and various contributions - 2 cents.

In 1956, organized philanthropic funds raised \$24,160,000 more than in 1955, indicating for the first time in eight years an increase of 13%. At the same time, federated efforts bettered their results by \$18,198,000 or 16%.

In spite of the improvement, welfare funds' share in the philanthropic dollar amounted to 61 cents only; the remaining 39 cents were shared by independent campaigns, building drives and other contributions.

Federated efforts remain a major factor in philanthropic fund-raising. But they are losing ground to their strong competitors.

True enough, private philanthropy based on voluntary contributions cannot be legislated.

Admittedly, it is not a question of "law and order." Only well informed community could re-guide and rationally regulate even such a competitive enterprise as fund-raising.

Meanwhile, the constant growth of separate drives cannot be ignored. In 1948, the share of independent campaigns was about one-eighth of federated efforts. In 1956, the ratio changed drastically: the share of independent drives climbed to one-third of federated efforts. Moreover, in 1956, separate campaigns raised an impressive amount of money -- \$42,067,000, as compared with \$19,625,000 they received in 1948.

Capital funds are also competing strongly with centralized campaigns. In the eleven year period, 1946-1956, they amassed \$331,000,000, representing an annual average of \$30,000,000. Although capital funds were a constant factor throughout the entire period under review, the yearly results showed considerable variation: \$8,000,000 in 1946, to \$50,000,000 in 1952 (peak) to \$30,000,000 each in 1955 and 1956.

If problems of private philanthropy are no matters of law and order, perhaps these drastic structural changes are results of inertia responsible for this disorder?

Facts About UJA. A temperamental writer would call this chapter: UJA Takes a Dip or The Unfair Treatment of UJA. It would be based on cold facts.

Between 1948 and 1956, the United Jewish Appeal lost 50% (one-half!) of its income: it declined from \$146,500,000 (1948) to \$73,000,000 (1956).

Of the three singled out instances of decline, UJA's with 50%, was severest. It must be compared with 44% decline in centralized campaigns and 22% diminution in total reportable funds.

Allocationwise, UJA fared best in 1946, when it received 77% of the total centralized efforts. Money-wise, UJA reached the peak in 1948, with \$146,500,000 in receipts.

Between 1946 and 1955 inclusive, UJA's share declined uninterruptedly: from 77% in 1946 to 50.9% in 1955. While larger amounts of funds were raised (1947 and 1948) a slightly smaller UJA share was barely noticeable. When receipts of centralized campaigns declined sharply the constantly decreasing allocations to UJA looked quite menacing.

In 1956, the monotonous and hurting decline came to a halt.

UJA Special Fund. In 1956, UJA launched three annual special funds.

Originally, doubts and fears were expressed (in some quarters) as to their success. These fears were not groundless.

A declining situation conditions apprehension and timidity.

The counter-special fund arguments run like this: The Special Fund will be taken as another campaign gimmick. The contributor will not "buy" it.

The special funds were a fund-raising device: It was born of necessity. More money was needed for greater needs. The contributor understood it. He responded.

The three Special Funds will total some \$60,000,000. The goals were not attained. But additional sums were found.

Facing the Future. During the post-World War II period, the Jewish community in America was actively engaged in building of communal institutions, raised the standards of welfare care, supported and enlarged cultural and educational undertakings.

As the community grows so do its demands for better services. There is never a saturation point.

But if it is true that a community cannot properly function without required institutions, it is also true that the community does not exist just for this task.

The community has other obligations. Philanthropy is their expression.

In the recent past, overseas needs build and raised philanthropy to high levels.

Concerted efforts of Federations and Welfare Funds, together with UJA, to come to aid of the destitute people in Europe and to the rising Israel brought unity to the American Jewish community.

Those are moral values and social attitudes which were translated into philanthropic funds.

But that is the past.

What will the future be?

Economists and demographers predict a growing population and expanded economy, with occasional short-term recessions.

The Jewish community will be richer.

Federated efforts must be stronger.

The communal property (including centers, synagogues, hospitals, homes for the aged) is in good shape. Some additions will be required, but on a smaller scale.

Federal welfare program will increasingly participate in social services.

Overseas program, above all, Israel is the only area where needs in philanthropic funds will mount.

The deficiencies of UJA past campaigns are partially responsible for the Unmet Needs in Israel amounting to 400 million dollars.

Fund-raising will have to be reorganized. Israel needs special consideration.

UJA believes in, and supports the federated efforts of Welfare Funds.

UJA rejected in the past any suggestion for independent action in fund-raising. It did so because of the deep sense of responsibility to its ally and partner - the Welfare Funds.

But, within the UJA family the question is often asked, should the sense of responsibility toward Welfare Funds lead to irresponsibility to Israel.

UJA believes that the American Jewish Community understands the grave issue of unmet needs.

Better methods, better planning, more equitable distribution of funds.

Federated efforts - is the best, most rational, socially beneficial method of fund-raising. It must be universally supported.

But the system of allocations must be revised. It must induce cooperation and not separation.

It must take into consideration obligations to overseas needs.

UJA wants to stay in, and work, with Welfare Funds.



AMERICAN JEWISH ARCHIVES
RESEARCH CENTER
NEW YORK

Secret

Goldmann 26 Mar 61

Decision of Central Committee of Communist Party to fix total of 1000 per month.

This is likely to be increased

Morocco

today 400 monthly spontaneous

late King changed policy on passports - granted passports marked not valid for Israel (this understandable) - which would increase immigration opportunities.

old King had fine record with regard to Jews.

Young King not so reliable as old King. but he has received Jewish delegates and promised policy will continue.

now must see how local governments will implement policy. In some provinces, it appears passports are being given. We will know more in time.

Algeria

immigration will go up.

well-to-do Jews didn't move.

In Jan-Feb 1950 Algeria Jews went to Israel. This shouldn't be published, because it embarrasses the French.

1. on plebiscite, France wants maximum Europeans (i.e. Jews) in Algeria.
2. France wants no panic emigration.

Preparatory work to aid middle-class emigrants must be done by an Agency staff of emissaries. The organization of the emigrants will be done discreetly.

Immigration of Algeria Jews in next year will be 6000-10000. These will be good people - high school graduates, etc.

Dangerous State of Arab Re-armament

Both Iraq + Egypt are being supplied in equal amounts by Russians.

Israel's increased arms needs reduce her ability to absorb immigrants.

None of Arab leaders has given up hope of destroying Israel.

Two Images of Israel

1. Israel of the jacobs - building, concerts, boulevards
2. Israel of the immigrants - very difficult position.

Difference between prosperous + poor is growing. Gap is widening. Some people in Tel Aviv are doing quite well. Others in moshavot are in trouble.

Two Israels

Israeli Israel -

internal affairs, labor, elections
statements of P.M. - etc. - all this
is their business - not ours.

Jewish Israel

This concerns us - building a
spiritual center - settlement -
explaining



1961 RADIO CAMPAIGN SPEECH
Rabbi Herbert A. Friedman,
UJA Executive Vice-Chairman

It is continually necessary for us in America to step back and focus and ask how best we can continue to build the Jewish nation, rescue the Jewish people and help the household of Israel wherever it may be scattered on this tormented globe. What is the best -- the most central -- instrument through which we can carry out these great tasks?

Avraham Harman, Ambassador of Israel to the United States, answered ^{at} ~~the~~ Annual Conference of the United Jewish Appeal last December, when he reminded us of the centrality of UJA. He said over and over again that Israel cannot do without the UJA, Israel needs the UJA, and immigrants cannot be taken in without the UJA.

He also said that there would not be in the foreseeable future years any crisis, blood and thunder, flowing of tears, pogroms or anything else designed to excite jaded imaginations. Many of you have been concerned about the so-called absence of emergency from the campaign story.

"What can we put before our communities? you have asked.

"What do we talk about in 1961?"

There is a perfectly clear and understandable, and warmly human, UJA story to put before the community in 1961 -- or in 1971.

First, there is the matter of immigration to Israel. This is a continuous process, a spiritual, historical necessity. We will go on trying to help as many Jews as we can get out of as many places as they must leave, for as many years as we can.

Do you know how many there are to get out?

There are almost 800,000 Jews living in the satellite countries of Eastern Europe and in the Moslem countries of North Africa and Iran.

How long will it take to assist this great migration?

As long as the historic opportunities provide.

If any one of you was excited in 1948 about saving a Jew from a DP camp or in 1950 about saving a Jew from Iraq or in 1957 about saving a Jew fleeing Nasser's Egypt -- then you will have the opportunity to continue to be

excited by the same possibility for as long as it exists,
from whatever country people must be rescued.

This year, there will be about 30,000 new immigrants
going to Israel. They are coming from countries whose
very names we do not mention. But it does not take much
imagination to figure out the sources. Jews want to leave
Arab and Moslem countries. You all remember the horrible
and shocking episode of the sinking of the little refugee
boat a few weeks ago. 43 Jews died trying to get from
Morocco to Israel. They wanted to go so badly they took
their lives in their hands, and lost. The desire to leave
certain Moslem and satellite countries is so strong, the
people will risk anything. What more drama can there be
than the rescue of human life?

Yes, immigration is part of the story of 1961, and it
will be in 1963 and 1967 and 1972...

Next -- there is the matter of absorption.

We take Jews from some place and bring them to

Israel -- and then what?

A newspaper in Israel called Ha'aretz sent a reporter out and he wrote an article called "One-Third of Our People Struggle for a Living."

Listen: "Elijah Gaby is a man of 35. He has been in the country for 10 years. He came to Israel from Kurdistan, over near Afghanistan. He has six children and he lives in a housing project in a suburb of Jerusalem in a one and a half room apartment. His youngest child is only six months old, the eldest 10 years. One of his children is retarded. His wife gets up at 6:00 o'clock in the morning, goes to sleep after midnight.

"As a first-grade construction worker he earns \$115 a month -- after taxes. His minimum budget for food, rent and clothing leaves him with a deficit of about \$12 - \$20 a month.

"He has improved his own one and a half room house by building a porch to it, so he can sit outside. This construction he is paying off at the rate of ~~40 pounds~~ ^{\$20} a month. He uses no gas for cooking, has no refrigerator, only an ice box. His children sleep two in a bed, and he uses credit in the full knowledge that he will always be in debt, but he sees no other way to get along."

Were you aware that people are living that way in Israel? Do you know how many do live that way? One-third of the newly-arrived immigrant population of almost a million people lives that way -- 320,000 people.

Isn't that the story in this campaign? Our story?

Immigration is our story. Absorption is our story. Perhaps most centrally of all, Israel's farm settlements are our story -- the farm settlements on which we have

placed 130,000 immigrants.

On these settlements, we like to believe, a new type of wonderful heroic Jew has been manufacturer overnight in Israel.

But can we really believe that one can take a city dweller from Warsaw or a peddler from Casablanca, or a poor fellow from some other ghetto, and bring him to Israel, and because there is magic in the air he will be transformed? Or that we will put him out on a farm somewhere down in the Negev, and he will be able to break rock, and conquer malaria, and shoot the enemy and be a real hero straight out of "Exodus?"

I spent this past summer in Israel because I wanted to look into this illusion of the automatic creation of "the new Jew on the farm."

There are 485 of these farm settlements set up since 1948. I went through about a hundred of them.

Here are some hard facts about these 485 settlements.

Do you know how many of them have failed, are closed,

washed out, bankrupt? Twenty!

Do you know how many of them are on the verge of failure? Perhaps another 100!

Let me read from the Jerusalem Post on November 7th --

Dateline: "Beersheba."

"Settlers at Moshav Brosh in the northern Negev decided Saturday evening to dissolve the moshav. Of the original 60 families, 13 left recently... Of the remaining 47 families, 24 of them are no longer farming to make their living, and they are engaged in outside work, because the farm isn't working.

"Mr. Benny Kaplan of the Jewish Agency's Negev Department said that while the Moshav did have difficulties, the decision to break it up was actually a move to pressure the Jewish Agency into renewing its revolving loan fund of 1,000 pounds per family."

Well, the Jewish Agency hasn't got the funds to maintain a revolving loan fund of 1,000 pounds -- \$500 -- to a family... to keep people going on the farm... to persuade them to stay there another year and another

year and another year to make the farm succeed. So people quit.

Now it isn't 20 settlements that have collapsed, but 21.

Yes, we can fool ourselves, if we wish. We can say, complacently: "It's fine; we are creating, ~~we are~~ ~~creating,~~ we are building." But are we building something stable, or a house of cards that a wind can blow over?

I know what the counterbalancing argument is: if we had not established 485 farm settlements but had established only 285, we could have given all those 285 the full budget they needed so that they could make their way and be self-sufficient; and none of those would have closed.

But if we had opened up only 285 settlements instead of 485, tens of thousands of immigrants who were directed to these fragile farm settlements would not have gone there. They would have piled up in the city and clogged up in the slums. Who knows then what social problems

might have evolved -- and at what cost?

One thing we already do know: we would have had a terrible social problem. It is bad enough already in those slum places in Israel -- the Hatikva quarter in Tel Aviv, the Mussrara quarter in Jerusalem and others, -- and in some of the fringe areas of the smaller cities in Israel, without adding to these slums.

In our 1961 campaign we also can continue to talk about housing. I do not have to tell you that part of our story, you all know it: there are still 40,000 immigrants of recent years in the ma'abarot.

We also can go on and talk about education -- about how thousands of youngsters aren't getting the educational help they require.

Finally, we can go on and talk about the Joint Distribution Committee. This great, great humanitarian organization -- justly celebrated in a leading book last year, "The Saving Remnant", which I urge you all to read, has saved and sustained millions of lives in its nearly

50 years of existence. This year, more than three hundred thousand people depend upon JDC's help in 26 countries throughout the world, including Israel.

These are all vital parts of our 1961 story.

Campaign material? You and I ~~++~~ are overloaded with stories to tell.

Immigration... the story of 30,000 human beings hopefully beginning new lives this year, and more than three quarters of a million waiting... absorption... the story of one-third of a million immigrants who need immediate and continuing help... farm settlements... the story of hundreds of settlements balanced between success and disaster... the housing and education stories, reflecting vital basic needs of immigrants of all ages... to say nothing of the worldwide JDC ^{story}... how do you tell it all in 15 or 20 minutes?

One way, perhaps, is to remind ourselves of some of the enduring ideas that have always motivated us.

If we lose our collective memory, if we forget or ignore what happened to us in the Twentieth Century or the Fifteenth Century or the Tenth Century, if we lose our capacity for indignation and outrage over any sort of Hitler-committed and world-permitted rape of the Jews, if we lose our sense of historic feeling and destiny, then I think we will have lost more than 6,000,000 dead, as we did in the Hitler years. I think we will have lost everything!

Because this will be the sign that ease has overtaken us, that materialism has eaten into our vitals, that our belief in ourselves has been replaced by a desire to be like everybody else. We will be going soft in a big air-conditioned, high-fidelity, supersonic vacuum where idealism will have vanished.

When life has become like this, we are empty and we are no longer living as Jews. Going down the track this way, we will be dying like sheep, smothered in the suffocation of self-indulgence. If we assimilate into that kind of generation, we will be deader than the dead

in Auschwitz.

But even those dying at Auschwitz sang at the very brink: "I believe in the coming of the Messiah!"

What we have to do is go back, back, back, to ancient ideas and ideals, to causes we have always fought for, goals we have lived for. This is a hard and tougher thing.

But we are a very hard and tough and strong people. We are hewn from the rock of stubbornness. We are chiseled by the ravages of numberless foes. We are molded by the ideals which fathered us and whose devoted sons we are.

These ideals are, very simply, that the world has to be shown the way to peace; that every man has to learn to regard his fellow man as an equal.

We Jews have to survive until these truths become apparent to all mankind; and in order to survive, our spiritual homeland must be the Land of the Bible and the prophets.

We are Jews. And we are Jews at our proudest and
our best when we fight the hardest with our means and
with our talents for the building of a land and the
saving of a people.

Only then are we really men, true to our fathers
and true to our sons.



TRIBUTE TO
LASHKOV

I OFTEN YELL TOO MUCH - TONIGHT I WANT TO BE
QUIET, ANALYTICAL, NOT FOR PUBLICATION

(1)

I. MAN MUST CONSTANTLY ^{RE-}EXAMINE HIS MOTIVES

WHY ARE WE HERE? TO LEARN MORE DEEPLY ABOUT THE
CAUSES WHICH INTEREST US - JEWS, JUDAISM, ISRAEL, SURVIVAL.
KNOWLEDGE WILL MAKE US BETTER WORKERS + GIVERS.


I WOULD LIKE TO TALK FREELY AND DEEPLY ABOUT THINGS THAT
ARE IN MY HEART WANT TO TALK AS HISTORIAN, AND NOT BE
MISUNDERSTOOD.

II. WHY DID THE JEWISH PEOPLE REBUILD THE STATE OF ISRAEL?

~~A. WE STARTED THINKING~~

A. AS SELF-PROTECTION

WE STARTED THINKING SERIOUSLY ABOUT IT
AROUND ONE HUNDRED YEARS AGO - EMANCIPATION - GOT
OUT OF GHETTO - LOOKED AT OURSELVES + WORLD WE
LIVED IN - ANALYZED OUR POSITION

1. HESS - AUTO-EMANCIPATION
2. PINSKER -  ROME + JERUSALEM
3. HERZL - JEWISH STATE

WE WANTED NO MORE WANDERING JEWS - NO MORE
GHOSTLY AND ROOTLESS PEOPLE, OUR SOLUTION WOULD BE
NATIONAL NORMALCY.

WAS HERZL NEUROTIC? ARE WE SICK IF WE
WORRY ALL THE TIME? NO - 1290 ENGLAND;
1391 FRANCE; 1492 SPAIN. THE HATRED LIES INCIPIENT -
WAITING TO BE EXPLOITED BY A RUTHLESS LEADER.

HITLER SAID THE JEWS WERE CAPITALISTS -
CARDINAL HLONG SAID THEY WERE COMMUNISTS.
PIUS LATER TRIED TO RECTIFY

I BELIEVE ANTI-SEMITISM WILL BE OVERCOME -
MAN PROGRESSES AND WILL CONQUER THIS IRRATIONAL
FEAR OF US. BUT, WE SHALL MOVE TO ISRAEL ALL
JEWS WHO ARE IN EXPOSED OR DANGEROUS POSITION.

B. AS A SPIRITUAL CENTER

IN ACHAD HA-AM SENSE. HE WROTE ESSAY "SLAVERY IN MIDST OF FREEDOM", TALKING ABOUT ASSIMILATION EVEN WHILE POLITICALLY EMANCIPATED.

WE ARE TRYING TO PREVENT ASSIMILATION HERE, WE ARE DEDICATED TO SURVIVAL IN U.S. - HONESTLY TRYING. "BUT WHAT ARE WE REALLY BUILDING? LET'S BE HONEST WITH OURSELVES. HOSPITALS? (A GOOD-WILL GESTURE) CENTERS? (CITY CLUBS WITH LOWER DUES + LITTLE JEWISH CONTENT) SYNAGOGUES? (EMPTY - IN THE MAIN)

LET'S NOT KID OURSELVES ABOUT THIS "RELIGIOUS RENEWAL". IT'S STILL ONLY A MATTER OF STATISTICS - SO MANY NEW MEMBERS, ETC.

IN OUR KNOWLEDGE OF HISTORY, WE ARE IGNORANT IN OUR PRACTICE OF RELIGION, A FEW NICE RITUALS HEBREW - HASN'T TAKEN HOLD

SUNDAY SCHOOLS - TWO HOURS PER WEEK

SOME RABBIS ARE TRYING - SOME HAVE EVEN GIVEN UP - ENTHUSIASTICALLY BUT PEOPLE ARE NOT RESPONDING - OR SEEKING WISDOM

OUR WHOLE RELIGIOUS AND EDUCATIONAL LIFE WILL WITHER IF WE ^{HAVE TO} DEPEND ON THE AMERICAN EXPERIENCE.

IS AND ISRAEL, WILL BE THE SPIRITUAL CENTER OF THE JEWISH PEOPLE, AND CAN ALSO BE A MORAL EXAMPLE TO ALL MANKIND. * -B.G. (quote)

C. AS A REFUGE FOR THOSE IN NEED

THIS IS OBVIOUS - LOOK AT MILLION WHO HAVE GONE AND STILL OTHERS

III. THE OPPORTUNITY TO REBUILD CAME SWIFTLY AFTER ALL THE WEARY CENTURIES OF YEARNING AND UNEXPECTEDLY, AS RESULT OF SEVERAL FACTORS: DP's

- A. HITLER, WORLD GUILTY COMPLEX, UN VOTE
- B. WAR - WON BY ^{FEW} ISRAELIS
- C. OUR BELATED SUPPORT (AND VERY BRIEF)

IV. HAVE WE SEIZED THE OPPORTUNITY WELL OR POORLY?

- A. WE STARTED WELL AND SEEM TO HAVE FALTERED.
- B. WE ARE NOW DOING ONLY A FRACTION OF WHAT WE SHOULD. FOR PAST FEW YEARS GERMANY ^{HAS GIVEN} ~~HAVE~~ MORE THAN WE ^{HAVE} ~~OTD~~. WE HAVE BECOME COMPLACENT
- C. ALSO WE ARE GUILTY OF FADISM IF OUR ENTHUSIASM DWINDLES SO RAPIDLY AND WE TURN OUR ENERGIES TO OTHER PROJECTS - HOW OFTEN HAVE I HEARD "OUR BIGGER GIVERS ARE NOW INTERESTED IN THE HOSPITAL"? WHAT KIND OF INCONSTANCY IS THIS? WHAT TERRIBLE INFIDELITY! IT IS NOT EITHER OR. WE CAN DO EVERYTHING WE SET OUR HAND TO - IF WE KEEP A SENSE OF BALANCE.

V. THERE ARE PRESENT PROBLEMS

- A. IN ISRAEL
 - 1) farms 2) absorption of old 3) new immigrants
- B. OUTSIDE ISRAEL - JDC
 - 1) Morocco 2) Algeria 3) Rumania 4) Persia

VI. THERE ARE FUTURE PROBLEMS

A. SOVIET JEURY

B. FIGHT OVER WATER, WITH SYRIA (UAR) -
OR UAR DETERMINATION TO DESTROY ISRAEL.

VII. WE HAVE UNDERTAKEN A TASK,

CREATED AN INSTRUMENT (UJA),
AND SHOULD ^{CONTINUE} ~~PROCEED~~ TOWARDS ITS COMPLETION
WITH THE SAME ENTHUSIASM THAT MARKED
OUR BEGINNING.

THE UJA IS THE COLLECTIVE WILL OF THE
JEWISH PEOPLE, UNMARKED BY PARTIES OR PARTISANSHIP,
TO INSURE THE REBUILDING OF THE STATE AND
THE SUCCESS OF THE CHILDREN OF ISRAEL.

WE TELL YOU IN ALL SOBRIETY THIS IS A
LONG PULL - YOU ARE MATURE ENOUGH TO HEAR IT.

WE MUST KEEP GOING - BUT MORE
KEEP LOVING - BUT HARDER
KEEP DREAMING - BUT STRONGER

The dualism of matter and spirit, much favored among the nations, from the Greeks and Romans down to Descartes and his disciples, was always repugnant to Jewish thought, in the prophets, in Einstein, and in all between. Our intuition, religious or scientific, ever acclaim the unity of being and the universe, despite their manifold diversity. Thus it was that the Jewish people saw in renewal of the territorial and political basis of its statehood more than the stipulation of a normal healthy existence as a nation: without that renewal its messianic purpose would be defeated. For there is no soul without body, no learning without bread, no universal mission of man without national self determination.

Our new life is not the narrow making of parochial ordinances for ourselves alone. It will find its full and finest expression when it reveals its eternal spirit and shows itself the bespoken savior of mankind.

Today, as we renew our independence, our first concern must be to build up the land, to foster its economy, its security and its international status. But these are the whereby, not the end. The end is a state fulfilling prophecy, bringing salvation, to be guide and exemplar to all men.

In the words of the Prophet is for us a truth perpetual:

'I will give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.' (Is. 49:6) (Acts 13:47)

Were I asked to sum up the age-long trend of Jewish history, I should answer in three words: Quality against Quantity. All down the years, from Joshua to the War of Independence, we have been the few withstanding the many.

Even if we succeed, as succeed we shall, in bringing the Jews in their millions to this land, it will not be otherwise. Only being true to mission and vision shall we live on. Small, but in ethics and intellect marvelous, Israel walks with the greatest among the nations. Except by the merit of those qualities, even magnified, there is for us no survival in a world of rivalry, hatred and despairing. Only by their merit, fostered tirelessly in our schools, shall we be endowed to point a new way to the world, the way of peace and justice, liberty and brotherhood of man. And this not by homily and preaching, but by the living example of our government and ourselves, in no land where pioneers of labor and men of spirit will join Jewish hands and forces to make our State ideal.

1

B.6. - 1951 - "The Call of Spirit in Israel"

The State of Israel will be judged not by its riches or military power, nor by its technical skills, but by its moral worth and human values.

We must make one more tremendous and concerted effort to become like all other peoples Each of us, however, is entitled to cling to the conviction that merely to be like all other peoples is not enough. We may proudly aspire to bring true the words of the Prophet: 'I the Lord give thee for a covenant of the people to the Gentiles.' (Isaiah 42:1-8)

We partook in the making of modern civilization and we will partake in the splendors of the spirit, the wisdom and the arts of all ages and lands. We will spare no effort, spiritual, intellectual or bodily, to grasp the achievements of technology and the sciences of nature, biology + sociology. We will heighten our talents and capacity in agricultural, industrial and maritime pursuits, in all branches of art and handicrafts. In the lush of this land, we shall turn a household and economy for all communities in Diaspora. Tending its very earth and soil, its sources of water, the fish in its lakes and seas, the mines in its hills and rocks, its natural riches, we shall construct a husbandry + industry, sea + air communications, to support all that return. By the moral and social light veiled yet in the everlasting light of the Book, by the sermons of peace, justice and charity preached by our Prophets, by the message of the image of God which is in man, and by the commandment 'love thy neighbor', we shall school unborn generations and shape our society and our government.



We are generous - but indiscriminate
There is no central authority - and great projects
are often launched by the will of one man,
with no balanced long-range analysis of what is
needed and when.

CJFWF General Assembly
Friday, November 11, 1960
Statler Hilton Hotel
Detroit, Michigan

Statement for Release by Rabbi Herbert A. Friedman,
Executive Vice Chairman, United Jewish Appeal, at
the 29th General Assembly of the Council of Jewish
Federations and Welfare Funds, Statler Hilton Hotel,
Detroit, November 11, 1960 -----

For the 1961 campaign of the United Jewish Appeal, America's largest Jewish fund-raising effort, the American Jewish community will be asked to approve and raise the first formal nationwide UJA goal since 1952. This request will be made of 1500 American Jewish leaders who are expected to attend the 23rd Annual UJA National Conference in New York City, December 9-11, to consider objectives and plans for the 1961 UJA drive. (In the last several conferences, UJA, instead of setting a goal, has submitted to the communities a statement showing the total needs of its agencies, urging each community to raise the maximum towards this sum.)

A figure in the neighborhood of \$72,000,000, representing the combined minimum budgetary commitments for 1961 of the UJA's constituents and beneficiaries, including the United Israel Appeal, the Joint Distribution Committee and the New York Association for New Americans, will be put to the delegates at the UJA National Conference as the realistic goal. "This sum represents an irreducible minimum which American Jews must provide to carry forward great and historic programs of life-saving and life-building in behalf of more than half a million Jewish men, women and children throughout the world, including Israel and this country."

The adoption of a formal goal is no novelty in the American Jewish communal effort. But there are three features about this proposal which give it special significance.

First, for the first time in more than two decades, the UJA goal presented to the American Jewish community for overseas needs will be

based entirely upon the recommendation of qualified American groups. The budgetary requests of the Joint Distribution Committee, and the New York Association for New Americans, since they are both American bodies, have always been made by American boards. In the instance of the United Israel Appeal, however, this year, for the first time, the budgetary commitment will be made by the Jewish Agency for Israel, Inc., the newly organized 21-man board of American Jewish leaders.

The Jewish Agency for Israel, Inc., an American philanthropic organization with headquarters in New York, has selected from the budget of the Jewish Agency of Jerusalem, the particular activities and programs of immigration, absorption, resettlement and education which it feels American Jews must and can support. These will probably total \$51,000,000 in 1961 and will represent the irreducible minimum which the American Jewish community must provide as its share of the Jewish Agency of Jerusalem's overall 1961 budget of more than \$100,000,000.

Second, the adoption of a nationwide UJA goal by representatives of American Jewish communities will present each community with the corollary responsibility of assuming a fair and proportionate quota of the national UJA goal. The attainment of a national campaign goal will require such individual community goals if success is to be achieved.

Third, this sum of \$72,000,000 which the UJA foresees that it will be requested to provide represents approximately 15 per cent more than the \$63,000,000 which it is anticipated UJA will raise in 1960. To raise the needed extra sum will call for an increased measure of devotion and campaign energy on the part of American Jews throughout the country.

It is most important that American Jews not become complacent about the great changes they have helped to bring about through their philanthropic efforts in the position of the people of Israel and the warshattered

and depressed Jewish communities abroad. Everywhere in Israel and on the continent there are to be seen impressive and inspiring signs of the revival and new sense of health and dignity in Jewish life which have been splendidly aided by the intensive support of the world's free Jewish communities, primarily the American Jewish community.

But I would warn that behind this progress there still exists the hidden face of great human need. Since 1948, through the United Jewish Appeal, American Jews have helped to bring nearly a million refugees to Israel to begin new lives there, free from oppression and actual danger. The progress that has been made in Israel in absorbing these new immigrants, in reclaiming the land, in building a new life and a new society, represents one of the great and inspiring victories for freedom and human dignity in our time.

Nonetheless, the stark fact remains that nearly every third immigrant to Israel must be considered unabsorbed and requires continued assistance from those who helped to bring him there, with the implied promise of a new and better life.

The job of American Jews in behalf of the immigrants to Israel will not be completed until we have done much more in the way of firmly rooting vast numbers of the immigrant population on the land, in providing vital care for the aged and infirm immigrants, in providing training, guidance and educational help to youth, and in extending other sorely needed aid.

Nor can our job be considered complete while new immigration continues to flow into Israel at a steady pace, or while the promise exists that hundreds of thousands of Jews may yet find it possible to come from lands whose doors now seem closed, and while we still have vast Jewish needs in the host of countries throughout the world where the Joint Distribution Committee works. The aid we do or do not give through the JDC literally means life or death for tens of thousands of Jews, particularly in Moslem countries.

In 1960 the American Jewish community showed itself mature enough to respond to great and persistent overseas Jewish needs despite the fact that these did not qualify as headline emergencies. No one can say whether or not there will be headlines in 1961. But the fact that more than half a million men, women and children still look to us for vital aid which they can receive from no other source, should represent a most urgent "heart line" emergency for all of us.



HERBERT A. FRIEDMAN

Moderns have learned how to fly in the air like birds and to swim in the sea like fish, but have not yet learned how to walk on the earth like men.

How tragic to live in a world where man has learned how to split the atom before he has learned how to unite humanity.

M. Kaplan - "Future of the American Jew" 1948, p. 44

The aim of Jewish education is to develop a sincere faith in the holiness of life and a sense of responsibility for enabling the Jewish people to make its contribution to the achievement of the good life.

1. Hidden needs
2. No illusions - about someone else doing it - or somehow it gets done.
3. Worthwhileness of doing it.



HERBERT A. FRIEDMAN

Variate of Detroit
Speech

Double Image
AMERICAN JEWISH
ARCHIVES
Needs All East
Vote for Oral means
more money & better
quarters

Review

Lesson on the Amount

MR FREEDMAN
you might want the notes
re Friday's speech.
(16)
12/1/60

PROGRESS, BUT PROBLEMS
DOUBLE IMAGE OF ISRAEL TODAY

NEEDS

MISSION GREAT
Really worked hard

FARM SETTLEMENTS - WE DON'T UNDERSTAND THIS. - a great investment required

IMMIGRATION - WE THINK IT IS FINISHED - OR non-existent. It goes on - exactly from those two areas where we most fear Jews will feel cut off.
30,000

AGOR BOOK
SAVING REMNANT

JDC - 1/4 million people - food, schools, vocational training, health.

SECURITY + ^{LARGE} FUTURE IMMIGRATION - ALWAYS LOOM AS PROBLEMS OF FUTURE
WE WERE MAJORE in 1960, without headlines. WE MUST BE SO AGAIN IN 1961.
TRANSITION

LET'S REMEMBER -

WE DON'T PROVIDE ALL THE MONEY

i.e. Agency - other Jews in world 20% ; German money
i.e. JDC - Crims Conference

WE NEVER HAVE PROVIDED ALL OR EVEN ENOUGH OF WHAT WAS ACTUALLY SPENT - HENCE DEBT ACCUMULATED

~~HOW TO~~

NEW SITUATION HAS DEVELOPED

" 21 " IS VOTING A SPENDING BUDGET IN ISRAEL - ~~TRYING TO DECIDE HOW MUCH A~~ - i.e. committing

American Jewish public to a certain minimal amount

JDC does the same

first goal since 1952

THEREFORE, for first time, USA is being asked to provide a specific sum of money. If we could ^{do} provide more, all the better. But this amount we must provide, because this amount will be spent. (otherwise, debt will be increased even more.)

great framework of needs

THIS IS A "REALISTIC" GOAL - achievable - yielding satisfaction, if achieved. thus BECOMES THE CAMPAIGN TARGET - specific yardstick of accomplishment.

This means community quotas - or pro-rata acceptance of the goal. Remember Atlantic City conferences of VJA? In voting national goals, delegates know that by implication they were voting community goals & making moral commitment. You can't vote for some goal which someone else should raise. It is my hope that this Dec. conference would become the same type of meeting.

The figures are ~~total~~ combined, embracing regular and special fund. And VJA PCB arrangements with communities will proceed on that basis. We would like to budget on a combined basis.

Mission recommended this as a campaign method.

1. National goal, based on spending budgets of agencies.
2. These will be approx. 72 1/2
3. This is approx. 25% more than we raised in 1960, ^{reg. + spec.} combined
4. Community quotas to be accepted.
5. Budgeting to be arranged in advance on combined basis.

I would like to add one thing - a national conference to be called in Sept or Oct, to take stock, see how far along toward the goal we are, see what we have to do, if necessary.

TASK OF GENERATION
RESCUE A PEOPLE
BUILD A LAND

The essence of Judaism is to suffer -
to suffer as witness, to suffer because of evil in the
universe, to suffer so that others may be redeemed
(This is the message of Christianity), but always to suffer
for a purpose. What purpose has our suffering in
this century?



Hitler conceived of the Jew as pest, parasite, creator of dangerous ideas about equality of men and obedience to moral law. These ^{just} ideas destroyed Roman Empire, which was glorification of strength, power, inequality, ~~defiance~~ ^{perfect}. For this, and especially for introduction of Christianity (teaching that weak shall inherit the earth), Hitler could not forgive Jews - They had to be destroyed if his form of society were to survive for even a few years.

We are exactly as he said we were - the protector of the weak, the orphan & the widow; the believers in right not might; the teachers of ethics; the essential democrats, with each man equal and responsible, not a martinet to obey without thinking; the givers to others, not takers; the humble suffering servant, not the arrogant superman.

Let mankind watch us! We are the witness to warn others when trouble is coming. An attack on us means barbarism is rampant again - and all should arm against the foe. We bear witness. This is part of our mission to the nations. We are the watchmen and the barometer.

(6)

Fuehrer's Diaries - p. 86

The Fuehrer once more expressed his determination to clean up the Jews in Europe pitilessly. There must be no squeamish sentimentalism about it. The Jews have deserved the catastrophe that has now overtaken them. Their destruction will go hand in hand with the destruction of our enemies. We must hasten this process with cold ruthlessness. We shall thereby render an inestimable service to a humanity tormented for thousands of years by the Jews.

p. 377

One might well ask why are there any Jews in the world order? That would be exactly like asking why are there potato bugs? Nature is dominated by the law of struggle. There will always be parasites who will spur this struggle on and intensify the process of selection between the strong & the weak... In nature life always takes measures against parasites; in the life of nations that is not always the case. From this fact the Jewish peril actually stems. There is therefore no other recourse left for modern nations except to exterminate the Jew.

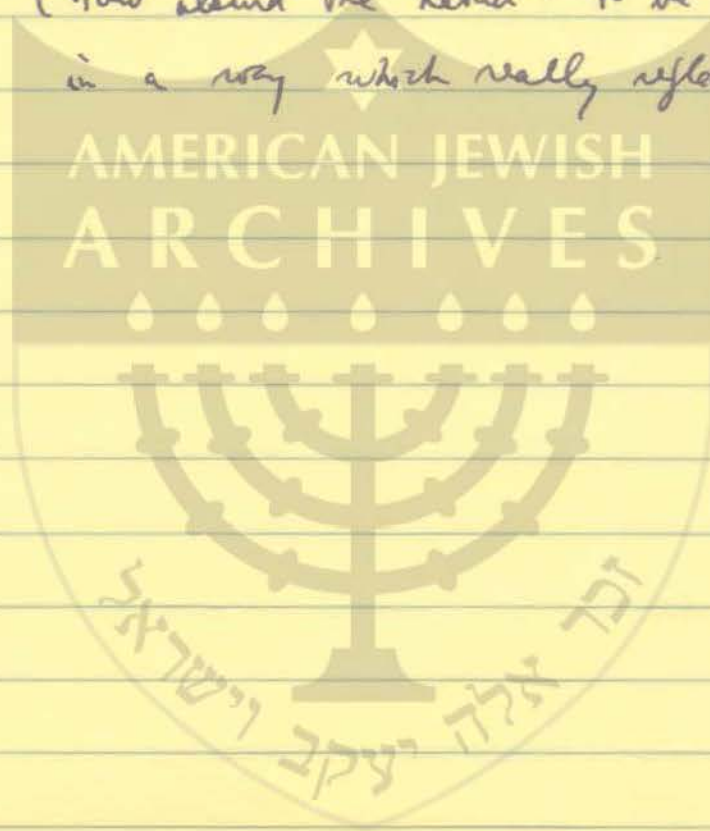
There is no hope of leading the Jews back into the fold of civilized humanity by exceptional punishments. They will remain forever Jews, just as we are forever members of the Aryan race.

The Jew was also the first to introduce the lie into politics as a weapon. Aboriginal man, the Fuehrer believes, did not know the lie.... The higher the human being developed intellectually, the more he acquired the ability of hiding his innermost thoughts and giving expression to something different from what he really feels.

(7)

The Jew as an absolutely intellectual creature was the first to learn this art. He can therefore be regarded not only as the carrier but even the inventor of the lie among human beings.

(How absurd the hatred - to be rationalized in a way which really reflects credit!)



Hitler Diaries, p. 6

In the long run, National Socialism + religion will no longer be able to exist together. No, that does not mean a war between them. The ideal solution would be to leave the religions to devour themselves, without persecutions. But in that case we must not replace the church by something equivalent.

The heaviest blow that ever struck humanity was the coming of Christianity. Bolshevism is Christianity's illegitimate child. Both are inventions of the Jew.

In the ancient world, the relations between men + gods were founded on an instinctive respect. It was a world enlightened by the idea of tolerance. Christianity was the first creed in the world to exterminate its adversaries in the name of love. Its key-note is intolerance.

The Roman Empire, under Germanic influence, would have developed in the direction of world-domination, and humanity would not have extinguished 15 centuries of civilization at a single stroke. The Roman Empire is a great political creation - the greatest of all.

p. 62

The reason why the ancient world was so pure light and serene was that it knew nothing of the two great scourges: the Jew and Christianity.

* Christianity is a prototype of Bolshevism: The mobilization by the Jew of the masses of slaves with the object of undermining society. Thus one understands that the healthy

element of the Roman world were proof against this doctrine.

The Galilean, later called the Christ, must be regarded as a popular leader who took up this position against Jewry. Galilee was a colony where the Romans had probably installed Gallic legions, and it's certain that Jesus was not a Jew. The Jews, by the way, regarded him as the son of a whore - of a whore and a Roman soldier.

The Galilean's object was to liberate his country from Jewish oppression. He set himself against Jewish capitalism and that's why the Jews liquidated him.

It's since St. Paul's time that the Jews have manifested themselves as a religious community, for until then they were only a racial community. St. Paul was the first man to take account of the possible advantages of using a religion as a means of propaganda. If the Jew has succeeded in destroying the Roman Empire, that's because St. Paul transformed a local movement of Arayan opposition to Jewry into a supra-temporal religion which postulates the equality of all men amongst themselves and their obedience to an only god. This is what caused the death of the Roman Empire.

'Is a land born in one day? Is a nation brought forth at once?' asked the Prophet Isaiah (66:8). Not many asked themselves the question on the 14th May 1948.

Since that day, in these brief years, the young State has performed breath-taking feats and launched superlative ventures, at a speed and in proportions to which our history offers no parallel. But let there be no relaxation! There is still work for the State to do in the land, amidst the people, in the east, in the world; and the work is still in its very beginnings. Not behind us, but ahead of us, are the difficulties and the exertions, the trials and the dangers. Ahead of us, too, are the campaigns and the conquests, the splendours and the portents still to come. Long and hard is the way - and it shall be called the way of holiness.

Is. 35:8 - read whole chapter.

SPEAKERS MUST BE SALESMEN - NOT ENOUGH JUST TO TELL STORY

SOME SAY:
WE SHOULD
HAVE ASKED
FOR MORE

BIG GAMBLE ON MATURITY OF COMMUNITY
IN TAKING THIS EXACT GOAL.

MAKE THEM LIVE UP TO IT. SENSE OF URGENCY

{ MORE DEBT OR
CUT SERVICES }

HARD SELL - GIVE THEM FEELING OF GUILT,
PRESS.

THEY HAVE OBLIGATION.

ISRAELI JEWS GIVE MORE THAN AMERICAN JEWS,
WITH NO GREATER OBLIGATION TO HELP THAT
THIRD JEW

GERMANY GIVES MORE THAN AMERICAN JEWS

JUDAISM COMMANDS MAN TO ACT. DEED IS
OUR ESSENCE, NOT CREED. WHAT WE BELIEVE IS
LESS IMPORTANT THAN WHAT WE DO.

NO CRISIS ?

ARE WE PREPARED TO GIVE TO AVERT
CRISIS ? (WATCH ARABS ATTACK IF THEY FEEL
WE ARE LETTING DOWN)

OR ARE WE STUPID ENOUGH TO REDUCE OUR
GIVING - AND THIS PROVOKE CRISIS ?

There was budget (250,000)

JDC told Alliance it
couldn't find extra money.

Morocco also cancelled
subvention + OKT 60,000.

Total needed 1,000,000
more than budgeted for Morocco.

Luckily Morocco came
through - and total need is
now 300,000

4.) Rumourers who don't go
to Israel - but go to France,
waiting for family reunion.

5.) Having succeeded in keeping
IRC office open in Egypt, there
is continuous movement both to
Israel + France (in transit) -

for whom guarantees must be given.

6.) Emergency in currency, due to U.S. prohibition on gold shipments. Even now costs \$60,000 more than I did for some program.

7.) Messinles - set up district info. offices to attend people for resources for help - school, health, welfare, etc.

8. Clothing (200,000) and supplementary feeding (110,000) in Morocco.

1,365,000 total of
excess expenditures needed
over budget

These last two items
(200 + 110) would make
total of 1,675,000

one advice I take the 800,000
needed for Permanent - and borrow as
an advance from Chicago Conference

- 2) eliminate clothing & food (310)
- 3) This still leaves unbalanced amount
of approx. 500,000. Where get it?

PISCES

left shore 2 AM

storm hit 3³⁰

sank in 5 minutes

26 bodies found floating next noon -
many died not of drowning but shock,
exposure & cold

whole group of 42 were 5 closed
families - so parents tried to get babies
(17). This accounted for more losses.

RUMANIAN CASE

man operated - family got pass -
wife & 12 year old daughter took him
from hospital to train, private compartment.
Before reaching border, he died. Wife didn't
report to police for fear they would
stop her exit. Stayed in closed camp
26 hours with dead husband & kid
until reaching haven (Vienna)

HERBERT A. FRIEDMAN

PAINLESS ASSAULT

MOONLIGHTING

PROGRESS -

BUT PROBLEMS

SECURITY - TZUR - MIB 19

T.54 tanks

IMMIGRATION - UP

AMERICAN JEWISH
ARCHIVES

WEICMANN

TRIAL

NEW JEW NEVER AGAIN -

SON PROVID

SAVE PEOPLE - BUILD LAND

TREMENDOUS CAMPAIGN

NEEDED NEXT YEAR -

BURST OF ENERGY



SLUMS DON'T BUILD
A NATION

UNEDUCATED PEOPLE
AMERICAN JEWISH
DON'T BUILD A
NATION

we MUST BUILD A
NATION

We are on a rising
curve of capacity

and not on a declining
curve of need



WALTON

President, Ambassador, Dean
Mrs. S. Truman

HERBERT A. FRIEDMAN

Z.A.

1. compulsory loan
2. no more about
again

- 1) Increased Immigration
- 2) All forms of aid to Israel ^{important} - i.e. ^{bonds, loans, investments, grants by U.S. government etc.}
but most important is ^{aid} directly for human being - immigrant absorption
switched images too quickly
- 3) Responsibility of American Jew - and particularly American Zionist - to understand nature of long-term support. NOT be put off track by superficial prosperity.

Rever
Hayes
40 years
Hermon

Two previous closures in both
Morocco & Rumania

1962 will be highest year of
immigration since 1951-52

Algeria will also provide

Build 18,000 immigrant housing
units - asbestonim - 4 5000

Government will

- a) institute compulsory loan - £50 m
- b) increase indirect taxes
- c) stop unnecessary public buildings
Theat, court, municipal, etc.
- d) slow down private building by not
giving skilled labor.

Can't carry material again -
This doesn't about people.
Creates impossible social tensions.

SPASMS

1948 - 1952

of Immigration

Trough

AMERICAN JEWISH
ARCHIVES

1956 - 57

waves of fortune

Trough

1961 - ?

self-censorship

verbal communication - burst of energy.

Historic Opportunity
for two countries:

Romania - biggest Jewish
Community in
satellite world

Morocco - biggest Jewish
Community in
Muslim world



WITHOUT MANPOWER

WE WON'T GET

ANYWHERE

"

WORD



BIGGEST IMMIGRATION IN
A DECADE

57 - 71,000 (all press)

Rumania

1.) big increase in April
(2550) over March (800)

JDC extra costs \$100,000
per month to pay for exits from
Rumania, for rest of year.
Can reduce other phases of
relief-in-transit program.

2.) Those family not big names
of those inside who need help -
without jobs, used up resources, etc.

3.) Morocco

school plan - Alliance
Moroccans had subventioned
1,300,000 p.a. up to Oct 60. Then
cut it down to 400,000
Alliance needs 500,000 more

New Immigration

Continued Jew. Appeal

Rumania

Morocco

Algeria

Cuba

Absorption - processing on ships - radio

Flat

bed, mattress, blanket

cooking equipment

8 days food per person

truck to final destination

farm settlements - development towns

War - water - negro

our job is to rescue people + build land
SOON TO BE PRUD

GIVING MONEY

EICHMANN

MARSEILLES

Family from Tunis (Raymond Buchnik)

5 years in M.

Father 40 intestinal operation - dying

movie projectionist - now carrying sacks in
candy factory

one room + kitchen - whole family
large bed, sofa, crib - dark, stinky

Patric - 2

Luc-Dov - 4

Jean-Jacques - 9

Danielle - 12

Hubert Clement - 16 - studying refrigeration in OBT school

Budget - govt alloc. for 5 kids $420^F = 85$
unemploy ins. $180^F = \frac{35}{120}$

French citizens - didn't go to Israel
because husband was sick already and felt
that Israel would be too hard.

from RAPHAEL LEVY

box 1#22

Pamphlet
Mission

~~Oct~~
~~Nov-17~~ 1960
month 7

Jan 25, 1961



Rabbi Herbert A. Friedman
UJA Executive Vice-Chairman

It is continually necessary for American Jews to step back, ~~from~~ and ask, "How can we best continue to build, rescue the Jewish people and help the household of Israel where it may be scattered on this tormented globe? How best can we do these things — through a multiplicity of individual parochial causes, or through the great collective treasury of the Jewish people which is the UJA?"

Ambassador Harman, Israel's Ambassador to the United States, answered that when he reminded us of the centrality of UJA. He said over and over again that Israel cannot do without the UJA, Israel needs the UJA, and immigrants cannot be taken in without the UJA.

He also said that there would not be in any foreseeable future years any crisis, blood and thunder, flowing of tears, pogroms or anything else ~~designed~~ to excite jaded imaginations.

Many of you have been troubled by this. "What is the UJA Campaign story in 1961, you have asked. "What do we have to sell in 1961?"

There is a perfectly clear and understandable, and warmly human, UJA story to put before the community in 1961 — or in 1971. We Jews of America are in a continuing period in which we are trying to achieve gigantic historic tasks, enduring tasks.

To Build a Land
To Save a People

First, there is the matter of immigration to Israel. There has been some discussion about whether immigration to Israel in 1961 will be 30,000 or 40,000 persons. I say: no matter what the number, we will go on trying to get as many Jews out of as many places they must leave, as we can for as many years as we can.

Do you know how many there are to get out? Apart from the Soviet Union, whose great womb may some day give birth to three million Jews — give birth by returning them to the community from which they are now sundered — do you know how many potential Jewish immigrants there are?

There are almost 800,000 of them living in the satellite countries of Eastern Europe and in the Moslem countries of North Africa and Iran. I repeat: in the satellite fringe of Soviet Russia and waiting in the North African countries of Moslem faith, there are more than three quarters of a million Jews.

What difference, then, whether there will be 30,000 immigrants or 40,000 in 1961 or whether it will take eight years to help or eleven? Let us say to ourselves, "It will take as long as our historic opportunity provides."

If any one of you was excited in 1948 about saving a Jew from a DP camp or in 1950 about saving a Jew from Iraq or in 1957 about saving a Jew fleeing Nasser's Egypt -- if any one of you was excited in any year by this process of saving a Jew from any country, then you will have the opportunity to continue to be excited by the same possibility for as long as it exists, from whatever country people must be rescued.

Yes, immigration is part of the story of 1961, and it will be 1963 and 1967 and 1972...

Next - there is the matter of absorption.

We take Jews from some place and bring them to Israel -- and then what? There is a curious tendency to half believe that when we get them on those blessed shores we have done the job. But we are not really that foolish. We do know better when we face the facts.

There is a newspaper in Israel called Ha'aretz, as impartial as any you can find. It sent a reporter out and he wrote an article called "One-third of Our People Struggle for a Living." That is the heading. Let me read you more:

"I interviewed several people from among Israel's citizens who entered the country since the establishment of the State and who are by no means newly-arrived. Nor are they people with a limited capacity for work. One of them, Elijah Gaby, is a man of 35.

He has been in the country for 10 years. He came to Israel from Kurdistan, over near Afghanistan. He has six children and he lives in a housing project in a suburb of Jerusalem in a one and a half room apartment. His youngest child is only six months old, the eldest 10 years.

"As a first-grade construction worker he earns \$115 a month -- after taxes. His minimum budget for food, rent and clothing leaves him with a deficit of about \$12 - 20 a month.

He has improved his own one and a half room house by building a porch to it, so he can sit outside. This construction he is paying off at the rate of 40 pounds a month. He uses no gas for cooking, has no refrigerator, only an ice box. His children sleep two in a bed, and he uses credit in the full knowledge that he will always be in debt, but he sees no other way to get along. He does not eat lunch in a restaurant but takes his sandwich with him.

"He is a learned man. He was a schochet in Kurdistan. He studies in his free time, or listens to the radio, or helps his wife and children. One of his children is retarded and this causes him a great deal of trouble. His wife gets up at 6:00 o'clock in the morning, goes to sleep after midnight. He laughed out loud when this reporter asked him if his wife also works to supplement the family income."

Were you aware that people are living that way in Israel? Do you know how many do live that way? One-third of the newly-arrived immigrant population of almost a million people lives that way!

Anything to tell in this campaign? Isn't that the story? Our story?

What are we talking about in the 1961 United Jewish Appeal. We are talking about 320,000 people in Israel who need our help. But we must also talk about this one individual, or others like him, because he is you, or me, or your family, or my family, or anybody you know who has six kids and is trying to live on 115 dollars a month!

Immigration is our story. Absorption is our story. Perhaps most centrally of all, Israel's farm settlements are our story I speak of the farm settlements on which we have placed 130,000 immigrants.

Sometimes we have a capacity for self-delusion, a tendency to believe uncritically, unthinkingly in the happy ending. We want to believe that a new type of wonderful heroic Jew is being manufactured overnight in Israel.

But can we really believe that we can take a city dweller from Warsaw or a peddler from Casablanca, or a poor fellow from some other ghetto, and bring him to Israel, and because there is magic in the air

he will be transformed? Or that we will put him out on a farm somewhere down in the Negev, and he will be able to break rock, and conquer malaria, and shoot Arabs and be a real ~~Jew~~ straight out of "Exodus?"

No, he won't be transformed just like that! No human being. We have taken 130,000 such Jews from all the places I have mentioned, and we have put them on the farm. Do we now say to ourselves "We have built great new farm settlements in Israel. We are changing the Jew from a luftmensch, or a peddler and a city dweller and we are making him into a farmer. We are rooting him in the soil."

Nonsense!

I spent this past summer in Israel because I wanted to look into this illusion, to look into this dream with which we sometimes mesmerize ourselves — that by getting people to Israel we are automatically creating something wonderful: "the new Jew."

Nothing doing.

There are 425 of these farm settlements set up since 1948. I went through about a hundred of them.

Here are some hard facts about these 425 settlements. Do you know how many of them have failed, are closed, washed out, bankrupt? Twenty!

Do you know how many of them are on the verge of failure? Perhaps another 100!

Let me read from the Jerusalem Post of November 7th — Dateline: "Beerseba."

"Settlers at Moshav Break in the northern Negev decided Saturday evening to dissolve the moshav. The decision was taken by a vote of 38 to 9. Mr. Avram Sivoni, their spokesman, claimed that the settlement has been neglected by the Jewish Agency and that it could not support itself by agriculture.

"The settlement, founded seven years ago by immigrants from Morocco, is affiliated to the Moshav movement. Of the original 60 families, 13 left recently.... Of the remaining 47 families, 24 of them are no longer farming to make their living, and they are engaged in outside work, because the farm isn't working.

"Mr. Benny Kaplan of the Jewish Agency's Negev Department said that while the Moshav did have difficulties, the decision to break it up was actually a move to pressure the Jewish Agency into removing its revolving loan fund of 1,000 pounds per family."

The Jewish Agency hasn't got the funds to maintain a revolving loan fund of 1,000 pounds — \$500 — to a family... to keep people going on the farm,... to persuade them to stay there another year and another year and another year to make the farm succeed. So people quit.

Now it isn't 20 settlements that have collapsed,
but 21.

Yes, we can fool ourselves, if we wish. We can say, complacently: "it's fine; we are creating, we are building." But are we building something stable, or a house of cards that a wind can blow over?

I know what the counterbalancing argument is; I know the rebuttal all too well. The rebuttal is that if we had not established 485 farm settlements but had established only 285 farm settlements, we could have given all these 285 the full budget they needed so that they could make their way and be self-sufficient; and none of these would have closed.

But if we had opened up only 285 settlements instead of 485, tens of thousands of immigrants who were directed to these fragile farm settlements would not have gone there. They would have piled up in the city and clogged up in the slums. Who knows then what social problems might have evolved? Who knows whether or not Israel's Ministry of Welfare might not have had to pay out more relief dollars than the farms cost — to people who were sitting unemployed in the slums of the cities? There is no way of knowing these things.

One thing we already do know: we would have had a terrible social problem. It is bad enough already in these slum places in Israel — the Hatikva quarter in Tel Aviv, the Masrara quarter in Jerusalem, and others, — and in some of the fringe areas of the smaller cities in Israel, without adding to these

slums.

Finally, in our 1961 campaign we can continue to talk about housing. I do not have to tell you that part of our story, you all know it: there are still 40,000 immigrants of recent years in the ma'abarot.

We also can go on and talk about education — about how thousands of youngsters aren't getting the educational help they require.

We can go on and talk about the Joint Distribution Committee. I don't have to tell you about JDC either — how more than three hundred thousand people depend upon its help.

These are all vital parts of our 1961 story.

Campaign material? Merchandise to sell? We — you and I — are overloaded with it!

When you go to a meeting to ask for money, you have only 15 or 20 minutes to tell the whole story. The problem is not that of finding time enough, but that of deciding what to leave out, so that your listeners don't get an incomplete or an unbalanced picture of all you should say.

Immigration... absorption... farm settlements... housing and education... to say nothing of the JDC... how do you tell it all in 15 or 20 minutes?

One way, perhaps, is to remind ourselves of some of the enduring ideas that have always motivated us. Adolf Hitler, in his warped way, knew what they were.

Hitler conceived of Jews as "pests":- ("Potato bugs" is what Goebbels called Jews) — "Parasites" — creators of a very dangerous idea about the equality of men and obedience to a moral law.

Hitler, meanwhile was furious with us, as you will see if you read his diary. He said we Jews destroyed the Roman Empire, for which he had great love because he loved its strengths and brutalities, its organization and its control by people at the top over the slaves on the bottom. The Roman system conformed to his idea of society. He hated us because he felt we destroyed it. How did we destroy it? He said we destroyed it by creating Christianity. Christianity came to Rome and proclaimed "Be meek, be kind, love your neighbor, turn the other cheek." And by this policy of kindness and decency and civilization, the Jews therefore brought Rome's brutality to its knees.

Hitler never forgave us and felt that he could not live in a world with us. His "Thousand Year Reich" couldn't last its proposed one thousand years if we walked the face of the earth. He went after us.

Hitler made sense — in a strange, perverted way. Understand what I am saying. We ARE what Hitler said we ARE. We ARE the people who bore civilization. We ARE the people who gave birth to great spiritual ideas, the people who created democracy, who wrote the Bible and who fought barbarism. Hitler, therefore, couldn't live in the same world with us and so tried to kill us.

I say that mankind ought to watch out, because Jews are a barometer. When anyone wants to kill the Jews, they want to kill civilization.

I say that not only should mankind watch out, but we ourselves should watch what happens to us.

If we lose our collective memory, if we forget or ignore what happened to us in the Twentieth Century or the Nineteenth Century or the Tenth Century, if we lose our capacity for indignation and outrage over any sort of Hitler-committed and world-permitted rape of the Jews, if we lose our sense of historic feeling and destiny, then I think we will have lost more than 6,000,000 dead, as we did in the Hitler years. I think we will have lost everything!

This lost sense of historic feeling would be the sign that ease has overtaken us, that materialism has eaten into our vitals, that our belief in ourselves has been replaced by a desire to be like everybody else. We will be going soft in a big air-conditioned, high-fidelity, supersonic vacuum where idealism will

vanishes where a man with conscience is called a sucker, and where the watchword is "What's in it for me?"

When life has become like this, we are empty and we are no longer living as Jews. Going down the track this way, we will be dying like sheep, smothered in the suffocation of self-indulgence. If we assimilate into this kind of generation, we will be deader than the dead of Auschwitz.

But even those dying in Auschwitz sang at the very brink of death; "I believe in the coming of the Messiah!"

So what we have to do is go back, back, back, to ancient ideas and ideals, to causes we have always fought for, goals we have lived for. This is a hard and tougher thing.

But we are a very hard and tough and strong people. We are born from the rock of stubbornness. We are chiseled by the ravages of numberless foes. We are molded by the ideals which fathered us and whose devoted sons we are.

These ideals are, very simply that the world has to be shown the way to peace; that every man has to learn to regard his fellow man as an equal.

We Jews have to survive until these truths become apparent to all mankind; and in order to

survive, our spiritual homeland must be the Land of the Bible and the prophets.

We are Jews. And we are Jews at our proudest and our best when we fight the hardest with our means and with our talents for the building of the land and the saving of the people.

Only then are we really men, true to our fathers and true to our sons.

AMERICAN JEWISH
ARCHIVES

1/25/61



Feb. 17, 61

HAF

JEWES AND NEGROES

The shock and consternation of Rabbi Sidney Jacobs when he discovered that among the most active objectors to Negroes moving into a white neighborhood were Jews is most understandable. Jews are like everyone else even when it comes to prejudice.

THAT THEY haven't learned the lessons of Judaism is what Rabbi Jacobs is saying, and in his own way he is trying to show them that they err in their actions toward the Negro.

In Indianapolis there was considerable ferment when the director of the Jewish Community Center at a meeting called to discuss the changing neighborhood pattern, said that all people are welcomed into center membership. The leadership of the Jewish community stood up as a man to back Harold Robbins, the Center director, which must have thwarted any outward reaction in the Jewish community from many resentful who fail to understand the times.

THERE IS A revolution going on, and what was true ten years ago in respect to the position of the Negro fortunately is no longer true today. And in another ten years, these fears based on misunderstanding will have disappeared like the fogs that often envelop the earth until heated by the sun's rays.

That the Jews are not as a mass practicing the highest precepts of their faith is a fact of life. But the saving grace in the Jewish community is that throughout the U.S., even in the South, the Jewish leadership is solidly committed to freedom and equality for all, regardless of race or creed.

BIGOTRY AND prejudice will not disappear in ten years, but they should and will disappear from the Jewish group, which should know better from its own bitter experiences. When Jews are given a chance to think, they become most considerate of the underdog. In the end they will be found helping their Negro neighbors most.

COMMUNITY WILL RESPOND

The meeting called by the Jewish Agency for Israel, Inc., the United Jewish Appeal and the Council of Jewish Federations and Welfare Funds in New York on March 26 to consider the liquidation of the U.S. part of the debt of the Jewish Agency is another constructive result of the reorganization of the Jewish Agency.

THE JEWISH AGENCY of Israel, Inc., is an American organization set up to oversee the disbursement of funds raised by the United Jewish Appeal. Its chairman is Dewey Stone.

Max Fisher, Detroit Jewish leader, who is one of the twenty-one members of the board of the Jewish Agency for Israel, Inc., is chairman of the committee assigned the difficult task of formulating a debt liquidation program. It is his report which will be considered by the presidents and the executive directors of fifty American Jewish communities at the Jewish Agency offices in New York on March 26.

WE KNOW HOW much importance the Jewish Agency for Israel, Inc., attaches to this meeting. Up until now, although the figures of the amount of the debt have been revealed at least at one national meeting, as far as this press is concerned, it has been kept on an off the record basis.

Here there is basic disagreement between The POST and OPINION and the Jewish Agency for Israel, Inc. We don't say we are right, however. It is our contention that the U.S. Jewish community is mature enough to be told these figures, and as we've written before, since this debt is the result of the failure of the Jewish community to raise enough to take care of the needs of the refugees in past years, then this is an obligation that the U.S. Jewish community must face up to and meet.

WE ARE SURE that the community will respond affirmatively to the debt liquidation program, whatever its requirements, for orderly procedures are what is called for here, and the approach of the March 26 meeting is just that.

The NATIONAL JEWISH POST OPINION

Published every Friday in five editions by The National Jewish Post 540 S. Madison, Indianapolis 6, Indiana - ME 7-3000 4-1207
All editorial correspondence should be addressed to The New York Office, 84 Fifth Ave.
Subscription price: \$7.50 per year
Single copies, 15c. Back issues, 25c for 1959-60.
30c before that.

NATIONAL EDITION:

84 FIFTH AVE.—New York 10, N. Y.—AL 4-3330
GABRIEL COHEN, Editor and Publisher
CHARLES ROTEL, Executive Editor
BARBARA D. HANES, Executive Director
FRANK GIBSON, Circulation Manager
SAM SEULMAR, Advertising Director

Chicago Edition, 15 E. 11th St., Chicago, Ill. HARVARD 7-3888 — Indiana Edition, Box 1622, Indianapolis 6, Ind., ME 7-3000 4-1207 — Kentucky Edition, 420 Chestnut Building, Louisville 17, KY. CHANCE 4-7261 — Missouri Edition, 3222 Olive St., St. Louis 8, Mo. WY 4-9641 — Special Office, Central Post Managers, 1500 14th St., Washington, D.C. Telephone 326125

FRIEDAY, FEBRUARY 17, 1961

The EDITOR'S CHAIR . . .

When we were at the United Jewish Appeal meeting in New York in December, we reported that these annual conventions had lost much of their meaning, and that the leadership of the UJA, alert to keeping abreast of their needs, were beginning to rely on regional meetings to achieve what the national conventions once accomplished.

SO THIS PAST weekend we attended the midwestern regional UJA meeting at French Lick, Ind. where some 200 delegates from cities stretching from St. Louis to Detroit and from Louisville to Madison, Wisc. sent representatives.

The French Lick meeting filled the need. It not only brought more delegates than would have journeyed to New York to attend the national convention, but it gave the workers a chance to hear the same top speakers, and learn the needs and get inspiration.

BUT FOR POOR us, we got the same treatment in French Lick as we got in New York. Both Rabbi Herbert Friedman, executive vice-president of the UJA and Moe Leavitt, holding the same job with the Joint Distribution Committee, opened their talks with "this is off the record."

So we walked out on both of them, and later found out what they said, which leaves us free to report their remarks as long as in our considered view you people who support the UJA have a right to know what was said.

People in official capacities often feel that what they are going to say is top secret. Yet they tell these "top secret" revelations to audiences of 500 people from all parts of the U.S. who on returning home, report them to boards and so forth, so that in a matter of days, 100,000 people know the secrets we aren't permitted to report.

A great foolishness, we can assure you.

WE SAID TO MOE, whom we admire as highly as any executive of any national organization, that in the future, if instead of putting his talks off the record, he says something to the effect that there are reporters present, but he has confidence in their sense of judgement in what they will write, and hopes that they consult with him before doing so, we'd understand and cooperate, and everybody would feel happy.

As it was, he repeated in great part the speech he delivered at the national UJA convention in New York, and then wanted it made known that he disassociated himself and his organization from the remarks made the previous evening by Rabbi Friedman. Rabbi Friedman had said some pungent things about the edifice complex in the U.S. Jewish community, and many of his hearers thought he went too far when he indicated that we really were not building a positive Jewish life in the U.S. because we erected new buildings, whether hospitals, Jewish Community Centers or Synagogues.

ALTHOUGH THERE was no decision-making at the convention, and when you come right down to it this is what has robbed the annual convention of most of its meaning, the delegates did hear a fine talk by I. D. Fink of Minneapolis, and then heard it echoed by fax by one delivered by his French-born wife, Paulette Oppert Fink, who could bring tears to a statue, and who, having lived through Hitler's occupation of Paris, was saving Jewish children even before the American Jewish community knew that the slaughter had tolled 6 million.

I couldn't stay for the address of ex-Chief of Staff Chaim Laskov, of the Israel Army of Defense, but I did get to talk to him. He's the picture of the kind of man you'd expect to be a general, direct, easy-to-know, rugged, and with a piercing kind of analysis which showed you that this man had a profound brain. He was one you would trust, and he exuded confidence without at all seeming to do so.

When we asked him about the U.S. Jewish community, he didn't bat an eye, and started out as if he'd answered this question a hundred times before.

HE SAID YOU have to recognize that I only meet with the leaders, and if you want my answer about the leaders, and in that

frame of reference, I'll give it to you. But this isn't the American Jewish community, you must remember.

Here was a leader of Jews who right away didn't want you to know that he was a second Moses, and only through him could Jewry be saved.

Laskov said he was impressed as between his first visit four years ago and now, with the young leadership which was taking over in the UJA. In 1957, the concern then was with who would carry on when the UJA leaders relinquished the reins. But now, said Laskov, evidently referring to the bright move of the UJA executives to develop a young adult department, this question was already answered.

ON EICHMANN, Laskov had the soldier's answer to my question, but wouldn't allow me to print it.

On immigration of American Jews to Israel, Laskov put it quite succinctly. He said that population-wise, in numbers only, Israel had nothing to fear from the Arabs. Why? Because Israel had quality. But the Arabs were closing this gap, as they developed their own able people. When this gap was closed, and it was Israel versus the Arabs with both sides having trained people, then it would be too bad, because the weight of numbers would be overwhelmingly in favor of the Arabs.

So it was on this quality basis that Laskov put the matter of immigration from the West, which means principally the American Jewish community. When I told him that such an immigration was ready to start, but that there was no one in the American Jewish community to lead it, he made no comment.

HE STOUTLY defended Ben Gurion, and challenged me when I asserted that fundamentally Ben Gurion had very little use for the American Jewish community. He said that he had worked with Ben Gurion closely for years and knew his true sentiments better than I did.

I asked him about rumors that he was forced to leave his post, although I had been warned not to. He replied simply that he had tendered his resignation, hadn't he? I said in response that there were resignations and resignations, and we let it go at that.

But the man who led a famous action in the Sinai campaign, said he didn't know what he planned to do, now that he was returning to Israel. All his life he had been a soldier. He said he was very tired, and wanted to rest for a month, and his eyes showed that he needed it. After that he would decide what to do. When I suggested that he might become Minister of Defense in the Israel Cabinet, he said that was politics, and he was not a politician.

FRENCH LICK WAS a high spot for me because I met so many people, those from home-town Louisville, and from all parts of the middle west. And there was Sam Rothberg too, at loose-ends, although he denied it, and champing at the bit like the thoroughbred he is, because his strengths for one day weren't being used, by some national Jewish organization to do something for Jewry.

He has accepted the general chairmanship of the Israel bond kickoff affair in Miami and is working night and day to make that the kind of success which only a Sam Rothberg can do. In addition he's pushing his Israel Investors Corp., which is a holding company purchasing stocks of prime Israeli industries for private investment by Americans.

BEN HANFT, UJA public relations official, and I were discussing the time I wrote in this chair that my eight-year-old son had more sense than John Slawson. That was exactly 13 years ago for this son is now almost 22. Mr. Slawson, who is executive vice-president of the American Jewish Committee, took what I wrote as a personal affront, but like all else written here, we never err, and at least in this case, we have proof.

The University of Chicago has just written to us that our son, Larry was one of 28 students who earned all A's and had been recommended for a Wilson Fellowship. So Mr. Slawson shouldn't feel that the comparison in any way detracted from his stature or slighted his mental capacity.

October 61

Telephone conference call to
Is Fink's cash collection committee
stressing need for cash.

Quoting Zalmen Shragai, head of Aliyah Dept
and Avraham Segal, "Absorp." from RAPHAEL LEVY

JAF

Legal immigration from Morocco - 2500 per month
Illegal " " " - 2500 " "

5000

Algeria - I predict 130,000 will flee
within six months, when De Gaulle lets go

|||

Tunisia - Last 50-60K

Absorption in Israel very difficult
22.00 for family, until men gets job

- 400 doctors
- 150 dentists
- 120 pharmacists

one blanket per person - it's cold in Galilee & Negev
not enough shoes for children

immigration up - cash is down

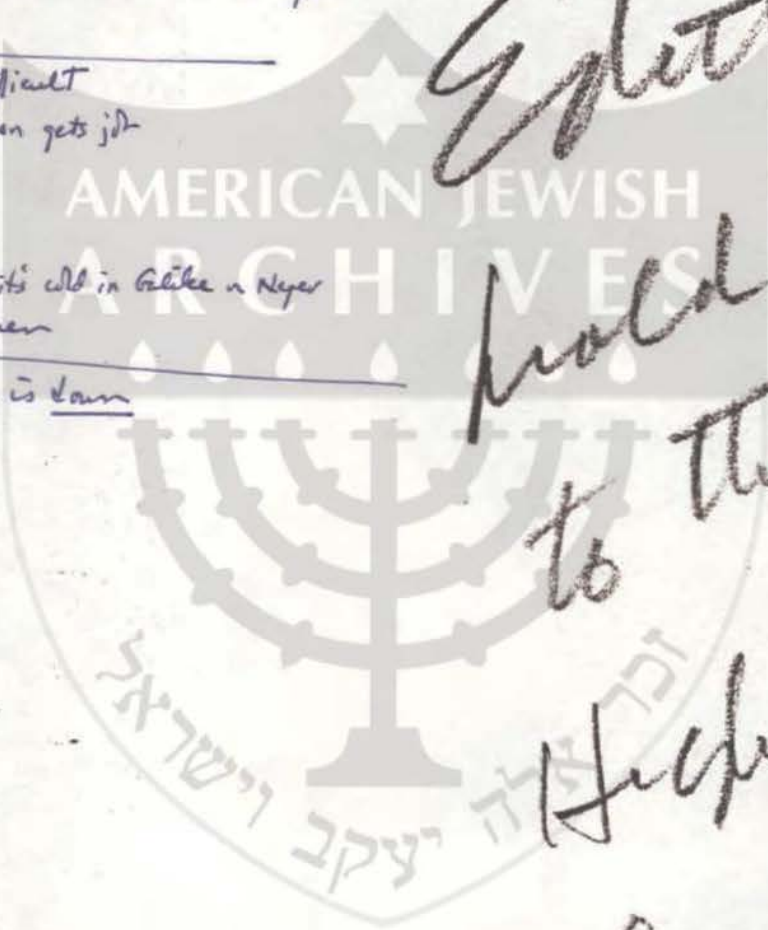
Edith

held on

to there

Highly

Confidential



as you know, Dr. Fink, Chairman, Cash Collections

approx. Oct. 1961

Well, I was gone eight days or nine days, and I stopped in Paris on the way over ^{there} in order to find out what was happening down in North Africa. I went to Israel and was there four days and stopped off at Geneva on the way back at the JDC Meeting. Everything that I found out over there confirms and corroborates the impression that we have been given in the past month by the people who come from Israel who have spoken to us at the large meetings about the increased tempo ^{of which} going on over there. First of all, as far as the immigration is concerned, there is no doubt that a varied big one is in the offing. The figures continue still at the rate of the last few months, namely 4500 to 5000 ^{persons} per month. The figures which Mr. Shragai, the head ~~mt~~ ^{man} of the Aliyah Department of the Jewish Agency ~~has~~ ^{has} shown that as of the end of September for the first nine months of this year there were already 34,000. In the month of October, figures ^{should} be completed by ~~xxxx~~ tomorrow, will also show the same; 4500 to 5000, so I think for the first ten months of this year, we are talking ^{almost} about 40,000 people already into Israel, ^{when} and you know perfectly well that we budgeted for 30,000 ^{people} over 12 months. With the figure at almost 40,000 now, and two more months to go, it is ^{very} pretty clear that we will be ^{likely} close to 50,000. I made an estimate that 45,000 is what we should count on for the twelve months of this year, and I think that estimate ^{is going to} will turn out to be correct. 45,000 people into the country, and this is just the present rate, without the pickup; the new rate that we talked about from the country of Morrocco. I am speaking unguardedly, by the way, because this is a private telephone call between us, and we are speaking person to person again with nothing in writing. The situation in Morrocco will break this month, the month of November. I should like to read to you the summary of ^{the} notes that I made as a result of a meeting in Paris in which I made perfectly clear that this was a reasonable summary which I could ~~xxxx~~ transmit to you in which I would be correct in stating these facts, and I was assured by the authorities in Paris that I would be correct and so here they are.

1. Legal migration from that country is now possible.

2. The other kind of immigration, and you know perfectly well what the other kind is, I'm speaking about, will continue at the same time ^{with} all the numbers on the legal side mount.

3. When the numbers on the legal side increase ^{to} 2500 or 3500 per month then the other kind of immigration will be halted.

4. The apparatus which has been maintaining the other kind of immigration will not be dissolved, but will be put on a stand-by basis.

5. The expectation is that November will show a figure of 2500 legal immigration. This, by the way, is in contrast to the monthly figure of 1000 of the other type. November is expected to show 2500; December could go to 3500 legal immigration.

6. Real assistance is required ^{down} in the small villages in the south of the country because of the fears the people have of reporting to the police stations to give the data to get the passports, even for legal immigration.

7. Down in the small villages, there will have to be a great deal of help required and the kind of help that will be required might bring figures up considerably beyond 2500 ^{or} to 3500 a month.

8. The anticipation is that by January or February, the numbers could go to 4000 and some people even said 5000 per month.

9. As much as possible will be handled by collective passports of large groups of people—100 or 150—because it is easier to process them that way.

10. Transport can be both by plane ^{or} by boat; it might even be preferable to try to take them out by plane although that's uncertain. As far as boat is concerned one of the Zimline ships that has been going down to the Carribean each year for winter cruises is now going to be taken off the Carribean run this winter and is going to be put on the run ~~to~~ from that particular country ^{of}. They will have a ship available to move as many people as possible by ~~the~~ ^{it} That means ^{as many} as possible by ~~the~~ plane.

Now I could go into a lot more detail/as far as the immigration is concerned, but that's what it looks like. From the country in the East it remains as it was

somewhere around either 2000, 2200, ~~or~~ 2500 a month. No change in that. That appears to be a permanent situation for which we can be very happy.

The second item is the general political situation down in the North African Littoral. ^{and} It is very, very difficult in the other two countries ~~besides~~ besides ^{and} Morocco. In Algeria, everyone says they are sitting on a powder keg. The night that I was in Paris 20,000 Algerians were rounded up and arrested on one night. The troupes were all through the city. It looked like occupation; it looked like a war. There is no doubt in anyone's mind that the thing is reaching a great climax. ^{and} As the future is settled for Algeria, so the ~~future~~ Jewish population 130,000 strong know that their future is being settled at the same time. There is no question in my mind that Algeria is slipping away from France and that it is Mr. DeGaulle's intention so to arrange it. As Algeria goes independent and all of the French living there are beginning to ^{scurry} ~~scoury~~ around not knowing what their own future will be, it is even more a problematical and difficult situation as far as the Jews are concerned. There are 30,000 of ~~them~~ living in an area around Constantine where the Europeans, that is the French are in a minority and both the French and the Jews with them are thinking in terms of mass evacuation of the Constantine area over to Algiers or Bone where they will be with a European majority. In other words, it's reached the point of physical insecurity, and as this thing comes to ^{it's} ~~denouement~~, whether it is in three months or six months ^{and} I don't give it any longer than that, I'm convinced in my mind that within the first half of 1962, the Algerian thing will have reached it's climax. We are going to have very large numbers, and there is no sense in my talking in monthly terms, ^{because it} ~~which~~ could be 10,000, 20,000 or 40,000 people ~~A~~ large number of people moving in a month or two in what could only be described as a ^{panic} panic situation either to the mainland of France or to Israel. And so, there is no sense in anticipating that as I say, except for us to know ~~that~~ that is definitely on our hands; it is in the cards during 1962. ~~In~~ Tunisia also, a new mood has entered. The Jews ~~who~~ felt quite secure there under the pro-western policies of Mr. Bourguiba for the past few years have come to the

conclusion that they must calculate that their time is up also. No one is moving yet in large numbers from Tunisia, but there is an ominous note of anticipation hanging in the air, and here again, the last 50,000 or 60,000 Jews that are ^{left over} going to be a special problem in what I consider to be a ~~Mass~~ manner whenever the feeling ^{and it's} develops, /not yet, and I am not sure it will be during 1962 although it could be / whenever the feeling develops that the time has run out for them as well. So that in addition to the statistics which I have given you, you have to keep in mind the general ~~political~~ political situation in those three North African countries.

Thirdly, the next point I would like to talk about the report we got from the people in the absorption department in Israel which is run by a very competent person by the name of Abraham Segal who talks in specific terms, in human terms; not 5000 a month or 4000 a month, but in terms of "this family", "that type of social case", "this type of child". He deals with the practical realities. He, for instance, has been given a certain amount of money, cash money, which he can hand out to a family for their first few days of absorption when they come off the boat. They've got to buy cigarettes and they've got to buy bus tickets and they've got to buy newspapers and they've got to have Israeli cash in their pockets. Dealing with exactly twice the number of people now that he was attempting to deal with four or five months ago, ^{and he's} He has no more money. In other words, he's cut down exactly in half what he is able to give people, /giving now 45 pounds per family, roughly \$22.00 in cash money to a family of four or five or six people, which is all the cash they get until they can begin to work and earn some money. Now you know ~~that~~ that \$22.00 is not going to carry them beyond the first week or ten days if it carries them that long. The father taking the bus to the Labor Exchange five or six times uses up 4 or 5 pounds, and so it is clear that he is in a very very difficult situation, and he is very ^{embarrassed} embarrassed by it and his embarrassment reflects itself in human terms when he talks about not being able to give two blankets to a family moving up ^{to} the Galilee in the north where it is now getting cold at night or down in the desert in ^{to} the south where it is ^{getting} even colder at night, but he can only

issue one ~~family~~ blanket per family. And when he tells ^{that} ~~this~~ to you, it changes from a very stark statistical figure to a human problem—how you keep warm with one blanket — or how he doesn't have shoes to give to all the kids. I haven't heard stories like this in many a year in Israel, believe me. He talked about the problem ~~that he has~~ ^{with} the professionals/coming in. He ^{he has} taken in so far this year 400 doctors. He hasn't ^{got} any idea what to do with 400 doctors. The retraining problem is enormous. A retraining problem is a problem of money. He has taken in 120 pharmacists, 150 dentists. These ^{preparations} are people who have to be sent to school to learn Hebrew. Their families have to be supported for four, five and six months till they learn the language. He is operating on the same budget for the absorption with twice the number of people. He is operating with the same staff to handle twice the number of people. He is absolutely beside himself as to how to make money stretch.

The last thing I would like to tell you about is the housing plans very simply. We have living in Ma-abarot still 5000 families. This number will be reduced by half as of next April six months from now, and this number will be reduced completely by the following April 1963 for the money has been put aside ⁱⁿ for the housing budget to liquidate all the Ma-abarot. Hopefully, by the end of fiscal 1962, which is April '63, there will be no more Ma-abarot in the country and that problem will be solved once and for all. But at the same time, you have ^{to} keep up with a housing construction program for the present rate of influx and the determination has been made during the same period of time, namely, between now and April '63 which is roughly a year and a half, eighteen months of time, to build 18,000 housing units. 18,000 ^{housing} units comes to 175 million pounds. Our share of that which we have undertaken to assume is 52 million pounds. That much extra money has to be pumped into this because of the ^{extra} ~~excess~~ immigration. In other words, all of the conversations that I had were projections of the meaning of the present immigration 6 months and 12 months and 18 months ahead of us, because frankly

I was trying to assemble the figures which would be related to the 1962 pledge campaign which we've started now as you all know. But all the projections towards getting figures ahead so we should know what kind of a pledging campaign we have to have in '62, do not solve the immediate cash problem which is upon us in October and November 1961. Every effort that we started to make in the Spring to raise more money has to be doubled and redoubled and trebled and quadrupled now, in order to get cash flowing over there to give some remedial relief to the urgent and pressing human problems that are existing today. I want to make that very clear. The whole story that I have been telling you has to do with what our future problems are going to be as we see this immigration ~~problem~~ growing in '62, but concentration on the future problems to the neglect of the present problems would be an ignoble attitude on our part unworthy of us. We must keep our eye on two balls at the same time. The ~~new~~ ^{new} kind of pledges that we've got to get in the '62 campaign, and the kind of cash payments ~~xxxxxx~~ we've got to come up with now in '61. Human suffering, I tell you, personally, vouched to you, human suffering is going on today as has not been occurring in Israel in many a year and the alleviation of that suffering can be achieved only through the flow of more money. Now those are very ^{strong} small words. You have not heard me talk for a long time about "suffering" in human terms. That is going on today, and I think ~~that~~ if there is anything that we can do and ~~is~~ that you and your committee can do to bring cash in, then you fellows have got to break your necks to try ~~and~~ ^{to} do it, and if anybody's got any questions about what I've said, I will be glad to answer them in writing, but right now I'm turning the telephone back to you because you and your boys ^{who} / have done such a wonderful job ⁱⁿ / the first half of the year have simply got to re-double your efforts now in the second half.

UNITED JEWISH APPEAL, INC.
165 WEST 46th STREET
NEW YORK 36, N. Y.

HAF Speeches

pl

MEMORANDUM

Date November 3rd, 1961

To Rabbi Herbert A. Friedman

From Raphael Levy

Subject October 30th Phone Hookup



Attached is an edited version of your phone conversation during the last Cash hookup. I have shown a copy to Ariel Margulies for his information only, but I have not distributed in any way.

Please discuss with me.

rl:el
att.

I think it should
be distributed only

we

by Sam to the members of the cash committee who were not on the hook up.

REPORT FROM OVERSEAS

BY RABBI HERBERT A. FRIEDMAN

HAF Speeches

10/30/61

I have just returned from a quick trip overseas. I stopped in Paris to find out what was happening in North Africa. I went to Israel for four days and stopped off at Geneva on the way back at the Joint Distribution Committee meeting.

Everything I found confirms and corroborates the impression we had been given in the past month about the increased tempo over there.

First of all, as far as the immigration is concerned, there is no doubt that a very big one is in the offing. The figures continue at the rate of the last few months — 4,500 to 5,000 persons a month.

The figures of Mr. Shragai, the head of the Aliyah Department of the Jewish Agency, show that as of the end of September, there had already been 34,000 immigrants. October figures, which should be completed tomorrow, will show the same rate as the last few months.

Hence, I think that for the first ten months of this year, we are talking about almost 40,000 people already into Israel while we budgeted for 30,000 for the whole 12 months of 1961! With the figure at almost 40,000 now, and two months to go, it is clear that we will be close to 50,000 for the year. My estimate of the final 12 month figure is 45,000.

THE IMMIGRATION STORY

But this is just the present rate, without the pickup developing from Morocco. The situation there will break this November. Here is a summary I made after a meeting in Paris which authorities there assured me I would be correct in transmitting:

1. Legal migration from Morocco is now possible.
2. The "other" kind will continue simultaneously until the numbers on the legal side mount.
3. When legal emigration increases to 2500 to 3500 per month, the other kind will be halted.

4. The apparatus maintaining the other kind of immigration will not be dissolved but will be put on a stand-by basis.
5. The expectation is that November will show a figure of 2,500 legal emigration. This contrasts with the monthly figure of 1,000 of the other type. December could go to 3,500 legal emigration.
6. Real assistance is required in the small villages in the south of Morocco because people there fear reporting to the police station to give the data required for passports, even for legal emigration.
7. Given the help required in the small villages, the figures might rise to considerably beyond 2500 or 3500 a month.
8. The anticipation is that by January or February, the numbers could go to 4000 a month. Some people even said it might be 5000 a month.
9. In so far as it is possible, emigration will be handled by collective passports for large groups of people — 100 or 150 — because processing is easier that way.
10. Transportation is possible both by plane and boat. Plane might be preferable, although that is not yet clear. A Zim Line ship will be taken off the Caribbean cruise run this winter and put on the run from Morocco to move as many people as possible. Planes will carry the maximum as well.

From the country in the East, immigration remains as it has been recently — somewhere in the neighborhood of 2,000 to 2,500 a month. There is no change there. That appears to be a permanent situation for which we can be very happy.

THE NORTH AFRICAN SITUATION

The second item is the general political situation in the North African littoral. Problems are very, very difficult in the two countries other than Morocco. Algeria is described as a powder keg. The night I was in Paris, 20,000 Algerians were rounded up and arrested. Troops were all over the city. It looked like occupation; it looked like war.

There is no doubt in anyone's mind that the thing is reaching a great climax and,

as the future is settled for Algeria, the Jewish population, 130,000-strong, knows that its future is being settled simultaneously. There is no question in my mind that Algeria is slipping away from France and that it is President De Gaulle's intention so to arrange it.

As Algeria goes independent, all the French living there begin to scurry around not knowing what their own future will be. As far as the Jews are concerned, the future is even more problematical and difficult.

Some 30,000 of them live in an area around Constantine where the Europeans (that is the French) are in a minority. The French and the Jews with them are both thinking in terms of mass evacuation, leaving the Constantine area for Algiers or Bone, where they will be with a European majority. The point of physical insecurity has been reached. As this moves to its denouement -- whether in three months or six months and I don't give it any longer than that since I am convinced that the crisis will come within the first half of 1962 -- we are going to have very large numbers in immigration.

It is not practical to talk about these figures in monthly terms because it could be 10,000, 20,000 or 40,000 people moving in a month or two in what can only be described as a panic situation to the mainland of France or to Israel. It is not useful to anticipate except to know what is definitely in our hands -- that this is in the cards during 1962.

In Tunisia, too, there is a new mood. The Jews, who felt quite secure there for the past few years under the pro-western policies of Mr. Bourguiba, have come to the conclusion that their time is up also. They are not moving yet in large numbers from Tunisia, but there is an ominous note of anticipation in the air and, here again, the last 50,000 or 60,000 Jews left are going to be a special problem. I believe this will be a mass problem whenever the feeling develops that time has run out for them as well. This has not happened yet and I am not sure it will during 1962, although it could be. So that in addition to the other immigration statistics, we must keep in mind the general political situation in these three North African countries.

ABSORPTION IN ISRAEL

The next point I would like to talk about is the report we got from the people in the Absorption Department in Israel, which is run by a very competent person by the name of Abraham Cygel, who talks in specific terms, in human terms, not about 5,000 a month or 4,000 a month, but in terms of "this family," "that type of social case," "this type of child."

He deals with the practical realities. He, for instance, has been given a certain amount of money, cash money, which he can hand to a family for their first few days of absorption when they come off the boat. They have to buy cigarettes and they have to buy bus tickets and they have to buy newspapers and they need Israel cash in their pockets. Dealing with exactly twice the number of people now that he was attempting to deal with four or five months ago, he has no more money.

In other words, the funds he can give people are cut exactly in half and he is now giving 45 pounds per family, roughly \$22.00 in cash to a family of four or five or six people. This is all the cash they get until they can begin to work and earn. Now you know that \$22.00 is not going to carry them beyond the first week or ten days, if it carries them that long. The father, taking the bus to the Labor Exchange five or six times, uses up four or five pounds.

It is clear that Cygel is in a very, very difficult situation and he is very, very embarrassed by it. His embarrassment reflects itself in human terms when he talks about not being able to give two blankets to a family moving up into the Galilee in the north where it is now getting cold at night, or down in the desert in the south where it is getting even colder at night. But he can only issue one blanket per family. When he tells that to you, it changes from a stark statistical figure to a human problem — how to keep warm with one blanket. Or he tells you he doesn't have shoes to give to all the kids. I haven't heard stories like these in many a year in Israel. He talked about the problem of the professionals coming in.

He has taken in so far this year 400 doctors. He has no idea what^{to}/do with 400

doctors. He has taken in 120 pharmacists, 150 dentists. The retraining problem is enormous. Retraining is a question of money. These professional people have to be sent to school to learn Hebrew. Their families must be supported for four, five and six months until they learn the language.

But he is operating on the same budget undertaking the absorption of twice the number of people. He is operating with the same staff in handling twice the number of people. He is absolutely beside himself in concern about how to make the money stretch.

HOUSING PLANS

My final report is about the housing plans. I would like to tell you about this very simply. We still have living in ma'abara 5,000 families. This number will cut in half as of next April — six months from now — and the remainder will be eliminated by the following April, 1963. The money has been put aside in the housing budget to liquidate all the ma'abara completely. Hopefully, by the end of fiscal 1962, which is April, 1963, there will be no more ma'abara in the country and that problem will be solved once and for all.

But at the same time, a housing construction program must be maintained for the present rate of influx and a determination has been made that between now and April, 1963, roughly a year and a half, eighteen months in all, to build 18,000 housing units. Eighteen thousand housing units come to 175 million pounds. That much extra money must be pumped into this because of the extra immigration.

Thus, all the conversations I had were projections of the meaning of the present immigration into the future — six months, 12 months and 18 months ahead. Frankly, I was trying to assemble the figures which would be related to the 1962 pledge campaign, which we have started now, as you all know.

But while projecting ahead, let us know what kind of a pledging campaign we must have in 1962, it does not solve the immediate cash problem which is upon us now. Every effort, starting in Spring, to raise more money must now be doubled and redoubled and trebled and quadrupled to get cash flowing over there to give some remedial relief to

the urgent and pressing human problems that exist today. I want to make that very clear.

The burden of my report deals with future problems developing as we see this immigration growing in 1962. But concentration on the future to the neglect of the present would be an ignoble attitude on our part, an attitude unworthy of us. We must be alert to two issues at the same time — the kind of new pledges that we must get in 1962, and the kind of cash payment we have to come up with now in 1961. Human suffering, I tell you personally, is going on today as it has not been seen in Israel in many a year. Alleviation of that suffering can be achieved only through the flow of more money.

These are very strong words. You have not heard me talk for a long time about suffering in human terms. That is going on today and I think that if there is anything that we can do and that you and your committee can do to bring cash in, then we must break our necks to try to do it. A wonderful job was done in the first half of the year. Now we simply must redouble our efforts in the second half.

