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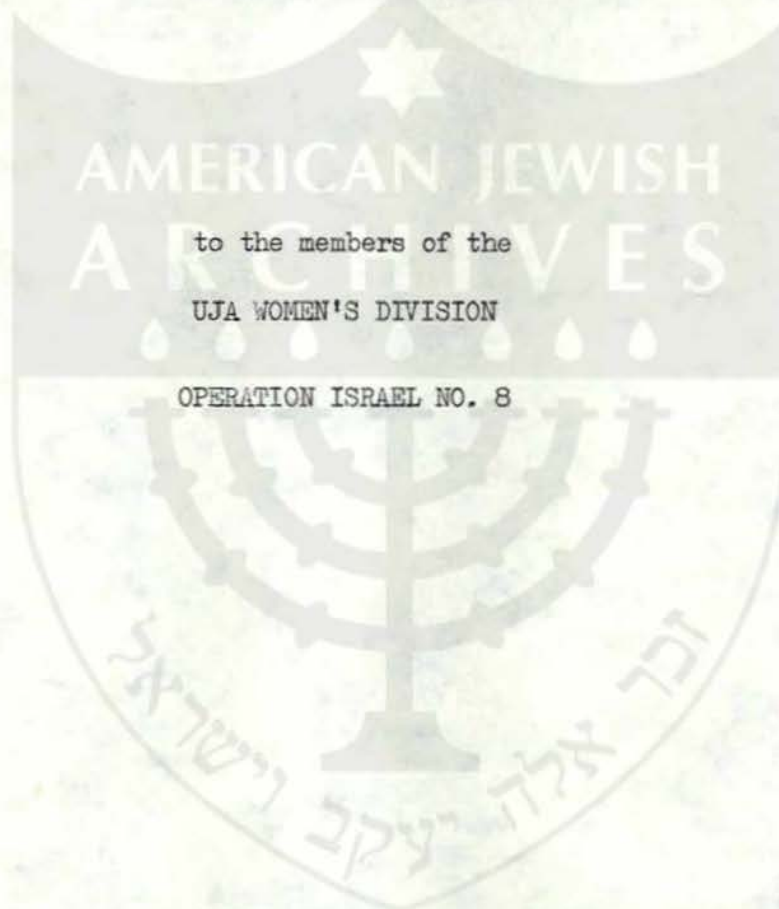
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ADDRESS BY

HERBERT A. FRIEDMAN

EXECUTIVE VICE-CHAIRMAN (ISRAEL) OF
THE UNITED JEWISH APPEAL



30/1/72

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Mrs. Elaine Siris - Chairman

David Shenhabi, who is never wrong, assured me that you don't need a microphone in this room. This one doesn't amplify - it records - so it's a "gornisht helpf" situation. I'll try and talk as loudly as I can.

Anybody who is a chairman of a community, or who would like to be a chairman of a community or is interested in fund raising techniques, we are going to have a round-table discussion in my room after the meeting tonight. And you are welcome. You will sit on the floor - no, you will sit on the five beds - and I think that something very important and interesting can come out of it.

I want you all to know that when I got here I was given sheaves of paper. One of the sheaves of paper that I was given had a biography of Rabbi Herbert A. Friedman, so that I would know how to introduce Rabbi Herbert A. Friedman. Herb, I didn't even read it.

Herbert A. Friedman

They shouldn't have given it to you.

Elaine Siris

They shouldn't have given it to me. Somebody asked me today to tell them about Herb Friedman. And I said that if you think missions are a good idea, if you think young leadership is a good idea, if you think upgrading is a good idea, if you think all of our modern techniques are good ideas -- and I fight with him, I want you to know that - all of these ideas I really feel come from Herb Friedman. He's a Rabbi, he's held pulpits. I never knew this, Herb, until I read "Breicha" - and I think all of you, if you can find the book, should read it. It's the story of the illegal immigration, and you read about a young rabbi, who went into the D.P. camps, and was very instrumental in rescuing Jews in those days. This was how Herb Friedman started. He is now the Executive Vice President of the U.J.A. and probably - don't quote me - the finest speaker and the most qualified to explain to anyone the problems of Jewish survival. It is with a great deal of pleasure that I introduce Herb Friedman.

Herbert A. Friedman

Ladies, the reason that we fight should be well known to every one of you - we love each other and that's why we fight. If you never fought with anybody you loved, you didn't really love him. At least that's what I like to believe. We fight because we spark in a kind of creative duo. She has very strong ideas of her own; she has a man's sense of direction and drive - that's a compliment. Now to break all this nonsense about women's liberation, I think - and I'll say this with Mathilda sitting right in front of me, and I don't know if there are other previous National Women's Chairmen in the room or not, I can't see that far - I think that she's going to turn out to be one of the greatest Women's Division chairmen we've ever had.

I think that there is a dynamism which attracts youth and impresses senior citizens at the same time. And that is a talent, when you can spread yourself across a range of two generations. She's got it.

I think that you are very honored to have with you the Madame Ambassador. To the best of my knowledge, as I think back, I cannot recall that a Women's Division mission was accompanied by the wife of an Ambassador of the State of Israel. And I think it's a tremendous honor to you that Mrs. Tekoah came on this mission, and gives you her personality, her time, her presence, her knowledge, her background. It adds a certain tone which lifts this whole thing to a level of dignity which I think is important and of which I think this group is worthy.

You have been here about a week and you have another few days to go. You've seen lots of things. By now, you are reaching that two-thirds point of exhaustion. You're hanging on with your fingernails a bit. You'll get revived tomorrow morning, because you'll go out and spend some money. You'll have a couple of hours of shopping in the Old City. That'll give everybody a kind of shot of adrenalin, and that is designed to keep you going for the next few days until Wednesday when you embark for home.

But I'm not sure where home is. And I would like to tell you a very simple thing. With the exception of some of the daughters who, I understand, live here and study here, every one of you considers a different city in America 'home'. I would like to present to you the thesis that this city in which you sit tonight is also home. Don't ever forget it. Long, long, long before you came to Chicago and Nashville and Denver and every place else, you started here. And if any of you doesn't understand that, or if any of you knew it once and then forgot it, then you are making a fundamental error in trying to analyze the meaning of your own existence.

This is your home too. This was your home first - and who knows but what this will be your home last. The Jewish people as a people - Elaine used the word "survival of the Jews" - have spent many, many centuries and hundreds of generations wandering over the face of this earth in a search for survival, but not just to survive like animals, to survive creatively. And in the course of that creative survival, this people carried with it the ideas which it gave birth to here in this city. And those ideas sustained that people as it wandered through all the centuries and across all the continents, so that you carry in your baggage the things that you got from this central point of inspiration. And if you don't, then you are not full and complete as Jews. So you are not going 'home' on Wednesday. You are leaving Jerusalem and going to Chicago, and then you'll come back 'home' to Jerusalem again. And you'll go back home to Chicago again, and you will live in two homes, and three homes. It's not uncommon. And the whole question is where you feel the depth of your loyalty to be and where you feel the depth of your responsibility to be. And I would like to submit to you a thesis which you know perfectly well. You may have great loyalty to Chicago; you have equal loyalty to Jerusalem. Because these are symbols - these words are symbols.

I don't want to burden you with all the heavy problems that we face here. I used the word "responsibility". You have a responsibility to this country and to this city. A responsibility varies depending upon the degree of intensity of the problems. The problems at this moment are enormous. If we were just fighting a war now, it would be easy. Like you say in the Hagada on Pesach "Dayenu" - enough. If all the energy of the country was wrapped up, the way it was five years ago, in the fighting of a war and the sustaining of high courage and high morale, and taking the deaths as they occurred, living with hope for the day of victory, with no other problems to be concerned with, that would be a relatively easy situation. That's what we were in five years ago.

You saw a planeload of Russian immigrants. Do you think we are just concerned with fighting a war today? No! Today, we have another problem on our hands. This fantastic miracle occurred. If we had time, we could go into all the reasons and the things that developed in the Soviet Union in the last five years since the Six Day War, since the miracle of the rebirth of a Jewish consciousness arose among the population there, and they stood up, and they said: We are no longer "Jews of Silence", as Mr. Wiesel wrote the title of his book then. He went to visit them and they were silent; they weren't saying anything, they weren't doing anything. Now they are Jews who yell, scream. I had a lady in my office today; I was asking her for her story. She is going to speak in the United States next month. Her story is strong, as all their stories are. I said: how did you get out? She said: first I fought with my husband; he wouldn't go. I told him I'd leave him. He said he wouldn't go. I left him. I took my 9-year-old daughter with me. I said: how did you get out if he wouldn't sign the 'characteristica' - this is a paper that has to be signed - he wouldn't give permission? She went and the KGB said they wouldn't let her out. I said: well, how did you get out? She said: I yelled; I made noise. I said: what? She said, I TOOK THAT BABY and I went into the Supreme Soviet Building and I said: Kill me if you want to - I WANT OUT! Well, you know, that takes a good deal of courage. She left her husband, she left her mother - they punished her by not letting her mother out - she took the baby - she's here. Her next move is to try to get her mother out. She doesn't know how badly she's damaged her mother's chances by trying to get the daughter out. She said: I may have damaged my mother for good. I don't know. But what she knew was that there was one way to do it, and that was to make noise.

You have to go back to the United States and you have to start making some noise. The Jews of America are sleeping. They are absolutely sleeping. I am telling you this. The stories about the exodus of the Jews of Russia are filtering into the American newspapers, and there is not - I repeat NOT - an echo and a resonance in the American Jewish community. There is not. We all thought that there would be the beginning of a ground swell as these numbers rose and rose, as the Jews of Russia courageously and heroically fought their way out, one after another, and the numbers began to go up. We thought that in America there would be the beginning of the generation of excitement. There isn't. I don't know why. But I am telling you there isn't, and everyone of you who goes back from here, having confronted this face to face, has got to help create that feeling of excitement by communicating your own feelings. You are present at what is probably as great a historical miracle as was the creation of the State of Israel in 1948. Because what it took in 1945 and '6 and '7 was also a lot of noise. And the Jews who were living in this country at that time made the noises, rebounded back from the defeat of Hitler, fought, announced, built, and established - with a lot of help from us in the 23 years since then.

The Jews of Russia have come out of a revolution that's now 55 years old, and any Jew in the Soviet Union younger than 55 was born under the Soviet regime. And any Jew younger than 55 who stands up and says: I DON'T WANT TO LIVE IN RUSSIA, I AM A JEW, I WANT TO GO TO MY COUNTRY, is performing a miracle.

Getting back to the woman in my office, she didn't know anything about being a Jew. She didn't know about the holidays. After the Six Day War, when she learnt there was something called Purim, they began to celebrate Purim by drinking vodka. They didn't know whether it was legal or illegal for Jews. They didn't know how to celebrate Purim. They just knew they had to do something to say there were happy. So they drank vodka.

And they are coming back to a feeling of Jewish identity. That's Jewish survival. Three million such Jews, or two million, or one million, will add to the strength of the Jewish people and the strength of the Jewish State. Now, I would like you to know very simply - this miracle, like all tender miracles that just start, can be nipped in the bud, I'd like you to know specifically what I mean by that. This Russian immigration is going to go one of two ways. Maybe they are teasing us, are playing games with us, and then are going to do something very cruel to us. After lifting our hopes they will dash them. By letting out 20,000 or 30,000 or 50,000 Jews, they'll give us a feeling that something fantastic is happening, and we'll start to think in terms of 100,000 and 200,000 and half a million. And just when they think they have our hopes up like this, they'll cut it. And this is a very strong possibility as to the tactics and strategy of the Russian Government. It would be a deliberate way of smacking the Jewish people in the face, because we've given the Russian government a great deal of trouble. We've defeated them on the Suez Canal in the military sense. We've defeated their ally, Egypt. We protested against them in every city on the face of this globe - in Melbourne, and in London, and in Victoria, and in Johannesburg, and in Rio de Janeiro and in San Francisco. Jews, by the hundreds of thousands by now, have participated in protest meetings against Russia. They don't like the sting of that little fight that we are giving them.

And what they may have in mind is to give us a big slap in the face back. And this would be a very clever way to do it - to dangle in front of us the hope that they will let the Jews out, and then drop it.

The other possibility is that they won't do that, that once it is opened, they'll handle it in a typically Russian way. They'll go with a massive solution to the problem. If they have decided that the way to handle the Jewish problem is to get rid of the damn bloody Jews, then they'll do it in a typically Russian way. There are a million Jews here who want to get out - fine - OUT! Twelve months! Out! It's not beyond the realm of possibility. And you remember that it was on the 30th of January that I said that. They could do that to us; they could attempt to drown us. So, do we allow ourselves to be drowned? Golda was speaking the other day - I don't know if you saw it in the paper - to some schoolchildren at the Mann Auditorium in Tel Aviv. And one of them asked her the question: Do you think it is the intention of the Russians to drown us with immigrants? And her answer was: It really doesn't interest me very much whether that's their intention or not. Our function will be to take in all the immigrants who come, regardless of the number and regardless of the consequences. That's the policy of this country. It's a very brave policy. It depends a great deal on whether it can be paid for. There are two ways of paying for it - one, the people of this country are taxed, and two, the people of this country who live in other countries - and now I'm playing on my opening paragraph with you, because you are of this country, as well as of other countries - also will be taxed, by yourselves. No tax collector will come around; you will be your own tax collector. Now, if the Jews in this country and the Jews who live outside of this country, between themselves, can sustain this, we might find ourselves a year or two years from now with another half million Jews from Russia, or one million Jews from Russia. It's highly possible. And I don't think we will drown. I think we will drive to the edge of bankruptcy. We had a big discussion here as to whether I should try to bring you in on the economic facts of this whole situation, and I think the answer is 'no'. I will use just one word which is clear to everybody, no matter how little economics he understands. The word 'bankruptcy' is a word that everybody knows. We will drive perilously close to the edge and we may drive over the edge, depending upon the size of the Russian immigration. If you had your prayer, which way would you pray? That they

would slap us in the face after 50,000 Jews, or that they would try to drown us with 500,000. If you had your choice, I think I know the way everybody in this room would vote. Well, if you would vote that way, I beg you, I pray, I plead with you, to act the way you would vote.

In addition, there's the war. By the way, I am not going into details about it. I assume you understand it, Sadat is going to Moscow again next week, or before the end of this week, to get a green light to start fire again. We think he won't get it, any more than he got it in October. He wants to. We think if he goes to Russia often enough, and they turn him down often enough, one of the times they'll say 'yes'. The army remains on the *qui vivre*. The military purchasing goes on; the expenses go on. The military budget cripples. The line is strong, the determination and the morale of the army is strong. If war comes, everyone here will back it and try to fight as hard as they know how. They have a great sense of dedication. If Sadat makes deep bombing raids inside Israel, as he is now threatening to do, the civilian part of the population, not just the army, will stand up very strongly. So there is no sense in going into all the details of whether peace is possible, whether a settlement is possible. Will they settle the Suez; will Jarring go back to work again? It's all too cumbersome. You have to know that as between the chances for war and peace, the chances for war are much greater than the chances for peace. That's the simplest way I know to put it.

So, as though the war weren't enough, and the immigration weren't enough, there is a third problem that I would like to just refer to very quickly and then I'll be through. That's the problem of the internal social welfare problems that we have, of people who are living for 15 and 20 years in a state of neglect, in a state of poverty, in a state of overcrowded housing which is sending many of the children out onto the streets to a state of delinquency, and some of the girls out on the streets into a state of prostitution, and some of the men out into the neighboring coffee houses in a state of despair because there doesn't seem to be much they can do to lift-up the conditions of their families, and some of the young men out on to the streets in a state of demonstrations under the name of Black Panthers. The whole Black Panther business that you read about is nothing more or less than a public demonstration by a bunch of kids who feel badly. They claim that they are protesting against being discriminated against. But that's really not the basis of the problem. The basis of the problem is they are protesting against being hungry. And they are protesting against being bored. And they are protesting against not having any direction in their lives, and not having a room for themselves, and not having a good school to go to. They are protesting against things which you and I would protest with them. And you say, well, why aren't greater priorities given to their problems, why isn't greater attention paid to education, why isn't every kid in this country put in a school? Why aren't enough schools built for everybody? This good lady built a school at a place where you went to dedicate it. Because schools in this country have to be built with contributions from people outside. There isn't enough money from taxes, after you have paid for the war and after you have paid for the Russian immigration to pay for the building of schools and community centers and all the fine amenities that you and I think civilized society should have, but which it can't have because this problem is number three on the list of priorities.

The Israel Education Fund is something that I would like to recommend to all of you to talk to your friends about because, quite aside from what you give to the campaign, and what you give to your communities to give to the campaign, there are always people who would be interested in helping in an area which is almost helpless,

and which requires a special campaign on the side to help it.

These social problems, I am frank to say, come number three on the totem pole. And I don't know and don't care what kind of pious declarations you will hear from members of the Government and members of the Jewish Agency, about the fact that we must do something about these problems. I'm telling you that when it comes down to the spending of money, the money is spent last on those problems, not first. The money is spent first on the war. Because I'll tell you a very simple thing: if you don't keep alive, then there's no sense in worrying about anything else. Being comes before well-being. The second thing money is spent on is taking in Jews who can get out. If Jews can get out of Russia now, you spend the money to take them, and you tell the other Jews who came from Morocco 15 years ago: you've been waiting 15 years, wait 16. Wait 17, until we can do something for you.

Now, I'm talking to you in a very clear, sophisticated way and not glossing over anything. I am telling you things which might sound rather ugly, as a matter of fact, because you could turn around and say: It's wrong to spend money on war first and on education third. But I repeat something - 23 years this country has been in existence, 23 years this country has been fighting, 23 years this country has no borders. We are soon to celebrate the 24th anniversary. You want to know something - we don't know the 24th anniversary of what. Somebody said: define the State of Israel. What is the State of Israel? There isn't a soul on earth that could draw the borders of this country. They don't exist. Not any. There are ceasefire lines, there are armistice lines, all kinds of lines. There are no BORDERS. We don't know what this country IS. We don't exist. But you understand what this whole plea is. This is a plea to you to help CREATE this country. Help make it exist, bring it into being in an existential sense. Help it come to peace, so that it will have a form, it will have a shape on the map. It will have borders. I could draw them for you. I can't now.

And that's why the war comes first. Life comes first. Survival comes first. Survival for what - to help other Jews survive. The land serves Jews. Just as it serves you, who live in Chicago, so it serves Jews who live in Moscow. And after we have served all those, then we go back again, back again to the Jews that we brought in 20 years ago and say, O.K. we haven't treated you very well, no we'd like to bring you up to some higher level. And you know something - it's just a crazy dream and we are chasing our tail - we run and we run and we run. Why do we run? We are looking for that thing at the end of the rainbow. It's something we believe in very much. We believe in family, we believe in love, we believe in educating children, we believe in teaching them values of right and wrong. We believe that if we can have a state of peace and quiet, here, inside of this country, out of the creative capacity of this fantastic people there will come a man one day who can cure the common cold. There will come a man some day who will write another symphony. There will come a man some day who will discover another planet, and will come a man some day who will discover how people can live with each other without scratching their eyes out. Somebody will discover how to civilize man and change him from animal to human; somebody will discover how to cure cancer. Out of this crazy tiny little Jewish people, who are a germinal seed for so much of the creative capacity of the whole human race, will continue to come more creation, and more beauty, and more art, and more contributions to the life of mankind. I am as convinced of this as the fact that we are sitting in a room with wooden walls. It will be a fact of light, nature and science in this country that this people, given a chance, will produce this way. And you know what -

if you help it happen, you become part of the creative process. You are not a scientist, and neither am I. But if we help that guy, we are part of the creative process as much as he is. We build together. And we build not just for the Jews, we build for all of mankind. You tell me a dream that's more beautiful than that.

What we have got is a great struggle on our hands, and only a few soldiers. And here, although I sounded like a male chauvinist pig before - isn't that the expression - here I come to you now in the sense of brother to brother, human being to human being. You sometimes have a different kind of power than men do. And all I could urge upon you is to take the inner secret powers that you have, use them, give more money yourself than you ever dreamed you would. But that's nothing! that's just the start. Then go home and talk to your husband. That's nothing; that's just a start. Then talk to friends. You talk to friends and you spread this thing into the tens of thousands of people who don't know what you know, don't feel what you feel. I know perfectly well that the level of intensity, the level of emotional commitment, the level of devotion that exists in you is higher by ten thousand degrees than of anybody near you. I'm no fool, I know that. I also know that this high degree of combustion cools off as you get on that airplane and move off 6,000, 7,000, 8,000 miles. That's why I'd like you to come back here again, as soon as you can, to get another injection. And keep moving, back and forth, between these two worlds that belong to you, and create the world of the future, which also belongs to you. It all depends on how you act in the world, in the present.

You have done a good thing in coming. You're doing a not-so-good thing by going. Compensate for it by working when you get back there. Plan the next trip quickly. And I would say: don't care what the Russians throw at us - we will kick them on the Canal, and they will grow tired. We will lick them at the immigration offices in Moscow and Leningrad and Kiev and Odessa, and they will grow tired. They will let our people out. And then, together with the Russians, we will solve the question of the Moroccans. And when it's all over, about 20 years from now, when we haven't got any problems to solve, we'll come back for one great big dinner and we'll have a big reunion. We'll drink, we won't have any speeches. We'll just look at each other, and then you will tell me whether women were really liberated and really did their part or not. Thank you very much.

Elaine Siris

I want you to know I have a new definition of courage. Courage is to get up after Herbert Friedman has finished speaking.

Herb, I don't know if you know, but I think about 70% of the women here had never been in Israel before. And me - I have been here 23 times as everybody has heard ad nauseum - I haven't looked at Israel this trip. I have been busy looking inside the bus, not out of the windows. And I have been busy watching the people on this trip change. And I think the first dramatic change was when we welcomed the Russians. We hadn't expected to meet them. And they came in. And the night we came back from meeting the Russians, we had a meeting, and many of the women got up and expressed their emotions. I wish somebody had been there that night recording. I sat and I wrote as many things as I could. I remember what a lot of people said.

It was a tremendously emotional experience, I think, for many of us. And the many exciting things today at Yad Vashem was the other side of the coin, because Yad Vashem reminded us of when we were helpless. And meeting the Russians reminded us that if we cared enough we weren't helpless any more. I especially want to single out four people on this mission, and the rest of you I apologize to.

I'd like to say a special word about Mindy and Linda and Debbie and Marilyn. I want you to know that, to me - and somebody accused me of being mercenary the first day and I am mercenary, because I know that money does the job, and I know that money pays their way out of Russia and out of Iraq and out of the other countries - but to me, to see a young Jewess catch the fire and understand the meaning of this country, and understand the meaning of what we are involved in, is more important than anything else. And I have said enough. I know that there are many of you who'd like to express yourselves, so I'd like to call on some of you. Is there anybody who'd like to be heard? You raise your hands like an auction deal. Please, give your names. Come on. That's Debbie. That's a very special girl.

Miss Debra Smalley

AMERICAN JEWISH

The last time I spoke in front of a group of people was at my Bat Mitzva. I'm not used to it. First of all I have to say that I came to Israel not expecting anything. I came because my mother wanted to come for so many years and she said: please, why don't you come, and I said: O.K. But I want you to know that 96 women - I'm not looking forward to really too much. So that's the start.

By my coming to Israel, I sort of pieced together my life. I was always going to Hebrew School every Sunday and twice a week. I was 'bat mitzvahd'. My mother was always on the phone with Jewish Welfare, always. Every time I came home from school, every time my father came home from the office: you're on the phone again. O.K. I went to a Jewish camp, and I had it all my life. And I really never - I loved it - but really never appreciated it. I never saw what it was really about until I came to Israel and everything started to come together. I know the price, it's \$1200 to send a Russian, an immigrant, to Israel. Yet, I think if some of the money - I know it can't be, but I am just saying - if it could be used to send American Jews to see Israel, I know everyone would be so surprised at the result. I know my generation - they are fantastic people, and you'd be surprised. A lot could be done. I was solicited for two years in a row on the phone, by a teenager my age. She said: I'm calling from the United Jewish Appeal - you know, Vermont - and can you give some money? I said: oh, it's a Jewish organization, O.K., I'll give \$10. I gave \$5 to the Emergency Fund and \$5 to the Regular Fund. And the following year he called again, and I said: O.K., I'll raise it. Because that's what you are supposed to do; you are supposed to double it. So I gave \$10 to the Regular Fund and \$10 to the Emergency Fund. And I've learned from talking to my mother's friends that a lot of them can afford to give more. But I see the way they think: I have to double my pledge next year. I can give a thousand this year, so I'll give 500. Everyone will think it's O.K., and I'll give a thousand next year. But this year I'll give 500.

Well, I didn't even know that I'd be giving a pledge. But I decided to give a pledge. But I want to say about Gerda Klein - we need people like that to speak up about what happened. My generation has to know this because we can't forget. And that's what is going to happen, if people don't talk about it. It's forgotten. We have to remember

what happened. I was talking to my aunt today, and we were saying: we live very comfortably in Los Angeles, and don't worry. We are accepted as Jews. But the Germans lived that way too, and one morning they woke up and look what happened. So we have to remember this. I have a savings account that I have had since I was twelve years old, and I was debating what to do. I really would like to raise my fund next year, to double it. But I feel that Israel needs the money today, and this is when it's going to count, not next year. So, I am pledging (—) - all my money and I don't know if next year I'll be able to give any money - I don't know. If I work, I will. I'll try. But this is what I'm pledging. And I hope you all give.

Elaine Siris

As the Talmud says: if you have saved one life, it is as if you have saved the whole world. Girls, the whole mission is worth everything and every effort that went into it just for that. Who else will speak up? Come on, who else has the courage to stand up? Nobody has the courage? Come on, Annette, you stand up, when you dry your tears. The other side of California.

Annette Dobbs

I came to Israel last year on the Women's Mission, and I had pledged \$1000 at home, and then I had doubled it because I felt, well the money was needed. I came here. First I went to Vienna, went through a concentration camp, came here and had all the experiences all of you have had. And I had to come back this year. I had to come back and see if what I had felt last year would happen again to me this year. And it hasn't just happened again, it's happened more. This is my pledge (—). I don't know how I am going to pay that, but my pledge is (—). I have several ideas and, if I possibly can, I will add to it.

Elaine Siris

There is one gal who says to me every day: you haven't solicited my gift yet. And I keep saying to her: I wouldn't dare to solicit your gift - you can solicit your own gift better. Come on, Marilyn.

Miss Marilyn Brown

I'm nearly at a loss for words. When a 19-year-old can say everything that I can say better than I can say it, what more can I say? And every day I asked Elaine: when are you going to solicit me? Maybe she'll make the mistake, for the first time in her life, of saying something that will anger me and I'll have an excuse for cutting my pledge. I keep waiting in hope. It couldn't happen. I'll wear my poverty clothes, my torn jacket. It doesn't help.

My experience on missions, three in a row. First of all, the names - Annette Dobbs, Bernice Brand, Nan Goldberg, all of us have been together on missions, Carol Stern. So many people with whom I would probably have had no common bond in my own land of America. But in my own land of Israel, we are definitely one and the same. And my pledges were, perhaps, at first startling. Some big splash, you go from \$2000 to \$6000. It was a big deal, because I reached. And last year I made that double, from \$6000 to \$12000. The money isn't significant. It's significant if it means

something to me, not to you. I cannot be your big splash this year. But there has to be something more I can do, some place else I can reach. So this year my pledge will be (--).

Elaine Siris

Now, we have very, ver special women here. I want to say something else. I have a theory about giving gifts, and I am sure I have spoken to some of you about it. Yesterday, Ruth Tekoah took me to meet the World Presidents of Wizo, which is like Hadassah - excuse me Ruth - the Women's International Zionist Organization. And one of them was absolutely fascinated with the idea of the whole mission. And she said: You raise funds on the mission? And I said: yes. And she said: You talk to the women about their gifts? I said: yes. And if they don't give what you think they should give, they go away hating you? And I said: You know, it's such a funny idea. I have no thought about what anybody should give, and I don't want anybody to go away hating us. There may be gifts here of \$100 or \$500 that are better gifts than the gifts of \$5000 or \$10,000. It's the gift that makes you feel good that's the right gift. So, please, you know there is no numerical value. Every gift, if it's your gift, is a good gift. And I'd just ask you to stand up and be counted.

There is one person here, if I tell her story, she will be angry at me. She didn't know how to go about raising her donation. Can I tell it? And I watched her. She was cornered. Annette had her on one side, and Marilyn had her on the other side, and poor Adie Cohen, who shall be nameless, was sitting there in the middle. And she said: You know, my husband gave me some money to spend here. I don't have to spend it. Stand up.

Mrs. Adeline Cohen

I couldn't follow Debbie if I tried. But I would only like to say one thing: That Israel is fighting for our security as well as their security. And I am very very happy to be part of this mission and share this experience again - I have been on a mission before - and share this experience again with people that mean so very much to me, and my pledge will be (--).

Elaine Siris

I don't know why Herbert picked out Chicago as he did. Can I pick on the Chicago delegation? She points to you, and you point to her. Come on - which one of you. Come on, let's have both of you stand up and do it again - not everybody heard - come on now.

Mrs. Merle Cohen

It's very hard for me to speak. It really is because everything I have felt this whole week has just bottled up in here and it'll take me weeks and weeks and weeks to sort it and think about it, and talk about it, and I am just so thrilled to be here. My gift is going to be (--) this year. I am so proud because I think that this is the best way that I can do it. I have lived the most beautiful life, never suffered, I've always had things I've wanted, I've always had everything I've wanted. My parents have always done everything for me. And now this is the one thing that I can do for my people. And this is just very, very important to me.

Elaine Siris

Come on, Syllly, stand up.

Mrs. Sylvia Moore

This is my first mission. I'm from New Britain, Connecticut - which half of you have never heard of, I'm sure. It is not my first trip to Israel, however. And today, as we went to Yad Vashem, which was also not my first visit there, and I walked down those stairs, and I saw on the righthand side the numbers of Jews that had been killed in the Holocaust in the various countries, I said to my friend: there are no Jews from the United States, thank God. And there, by the accident of birth, could have been me or you or anybody in this room. And since I had seen Yad Vashem once before, twice before, somehow I walked over to the few pictures there that showed the teeny bit of resistance, one in particular of a rabbi, Shlomo - I forget the last name - who said: we must fight, we must go into the forest and into the countryside, and fight. I also went over to the pictures of the boys from Haganah who were fighting or trying to fight in the Jewish Brigade, trying to do some little thing to get those people out. And then, from there, to go to the Knesset and see a Jewish law-making body in this country. It is almost too much to bear. I had told Mathilda who solicited me, on the bus of all places, that I would go from \$1000 of last year to \$2500 but I have changed my mind this evening, and I will go to (-), this year and I hope more next year.

Elaine Siris

You know, I am singling out certain people because I have spoken to them personally. Kippy - where are you - come on - what you said to me on the bus today was so lovely.

Mrs. Kippy Abrams

I am going to make the smallest donation because I might have the smallest child. Her name is Holly and she is three years old. So I would like to make a donation on behalf of Holly in the hopes that Holly will grow up finding the spirit in her heart as a youngster that I have found in my heart today.

Elaine Siris

Kippy is not telling you that, besides that, she is giving five times what she gave last year for herself. But I think that when is Holly ready to be National Chairman, I am ready. You think I am not looking, you are absolutely wrong, I am always looking. There is an awful lot of talent there. Who else can we have up?

I know that I have from somebody that told me that she was a very private person an anonymous gift of \$2,000 which is a very lovely gift. But it's not everybody that wants to stand up and be heard. I think that - Lois - come on.

Mrs. Lois Fox

I have to talk a minute to the people who are here for the caucus tonight, not for the caucus or meeting of those who are chairmen. And I know how we feel when we talk about giving and the fact that there is another year, and I have to think of last year. Last year, when we were talking in the campaign - and I already knew that I was to be chairman this year - and when I was asked what I was going to make for my contribution, for my pledge for the year, I said, I can't go. I just can't go up

double this year because I know what I have to do next year. And I was thinking, as we usually do when we use our Yiddishe Kopf, and I thought about it. And when the day of the meeting came, and the time came for me to sign my name, I had to double. I had asked everybody in my community that I had had an opportunity to talk to, to double their pledge. That was what we were asked to do last year. We needed a minimum double. And so I did double it last year, knowing full well that this year was coming. I guess the best person to work on anybody is themselves, and I've been working on myself for better than a year now. And I had been asked last year - I didn't tell you this before, I did give the \$2400 - I had been asked to stretch to a vital gift of \$5,000. I was aghast that anyone could even think in such terms. I had never thought in such terms before. Men thought in those terms, but not women. And, so I say, this has been my year to do thinking, and we've tried to get a lot of other women in our community to think in terms of stretching. So I stretched a little bit further and I'm going to give (--).

Elaine Siris

Now, I have done the one thing that a Chairman is never supposed to do. And that is, not announce her own gift first. The reason I didn't do it is that the other night, when we were talking about the Russians, I spoke to you about what happened to me when I was here this summer. But I think you all know that part of the responsibility of being a Chairman is to give a gift that makes you feel that you have a right to participate in this. And so I have increased my gift this year from \$20,000 to (--).

Mrs. Sue Weiner

As all of you know, I was on the mission in October. As all of you know, I was here when I raised my gift from \$26,000 to (--). And I think most of you saw the other night, when we were at the plane, that when a Russian came down the steps he handed me his child. And I would like to buy that child too. Another (--). Thank you.

Elaine Siris

Doris please. Doris Wechter from El Paso.

Mrs. Doris Wechter

This afternoon, I was still working my card and I think I have finished. I came on the mission last year. And last year, for the first time, I had a lot of thinking to do, because I was making the gift for our family. At that time, I increased our gift from \$750 to (--). And at this point I don't really know that I can afford to increase the gift now and for next year and for the years to come. But last year - as some of you here also know - I had to go home before the end of the mission because my mother was dying. I would like this year, in memory of my mother, to bring a child from Russia.

Elaine Siris

Thank you very much. Somebody said to me when I was speaking - I think it was Chicago, I am not sure, but we are all using Chicago tonight, no, as a matter of fact it was Louisville - she said that she had only thought of giving \$600, and I had asked her to give \$1250 to bring a Russian. She said that that was an absolute

impossibility. And the next morning she came to me and said: you know, I have been working on myself all night. She said: if I can bring a Russian like my father, that's what I want to do. I'll spend the \$1250. I keep thinking this - if I'm going to bring somebody out of Russia like my father was, it's the great bargain of the ages.

Mathilda, please.

Mrs. Mathilda Brailove

I'm not sure I have a voice. This always happens to me, part emotion, part singing, part soliciting. I was chairman, one whole generation ago, '49 to '52, and I remember the Women's Division in those years, the kind of giving that we were pioneering. And I sat quietly in the main, like a mother, listening to her children. It's been a great night. And I am thinking too, Herb, of 1950, when I was in the country, a VIP National Chairman, and my official hostess said to me: there's a young rabbi coming into Israel, and if we don't have a car one day for him, would you mind letting him get into your car? And I said: who is it? She said: a Rabbi Herbert Friedman. I said: that would be marvellous because I heard that young Rabbi when he returned from Europe in 1947. He addressed the National Meeting and told us what he had left in Europe and said that if my congregation in Denver doesn't understand, I shall leave it. And when he finished, a good many people in this country, who are still working, work because of Herb's address that day. And when Herb finished, Mr. Morgenthau tore up his speech and said to all of us: What in the hell are you going to do about it?

And here we stand at that kind of a moment now. And I can't tell you how I feel in this country, having watched it grow from 1948 until today. As for my gift, Elaine, my lawyer would say \$500 was good, my accountant would say nothing, because I don't need an accountant. If I spoke to others, they'd say: oh, couldn't you make it a thousand. You would want two. I don't like to be told what to do, and I don't like pressure. I like to make up my own mind. My gift to the campaign will be (--).

Elaine Siris

Mathilda, as far as I am concerned, your gift to the campaign is here - you. I have said this before publicly, I will say it again, and as long as somebody is recording it tonight I will definitely say it again. This is a woman I have listened to, and followed and tried to emulate for many many years. She is a remarkable woman and I am grateful for the fact that I have been able to work with her.

Somebody came to my room last night and - my mazel - it was a girl. 99 women - we are all watching each other - nobody should have anything else the other doesn't have. She came because she said she wanted to talk to me. Can I quote you? She said to me: I haven't got the capacity to give a very big amount - tell me if I am quoting you accurately now - but, she said: I left my husband, my four children, three boys and a girl, and I came here because I really felt an attachment. And I want you to know that as time goes on and, as I can give more, I will give more, because I feel a part of this. Is that accurate? You phrased it better, but that was the sense of it. To me, this is what we've accomplished. It's not only what we are raising, and what we are raising now is vital, but it is the future and it is the attachment that we have all formed, I think. I don't want to cut anybody off. Is there anybody else who'd like to speak?

By the way, I want to say one thing. We have on this trip several professionals - gals who work for UJA. They earn their living working for UJA. I think you all ought to know that their gifts have been actually and proportionately really among the big gifts that we have raised. They work and they give and I want to thank all of them. Is there anybody else? Yes, come on Mollie.

Mrs. Mollie Liebman

I came on my first mission in 1969. It was January. Fanny Sheanen had just become Chairman of the Women's Division. We went on the mission and I felt then very much like I feel today. When they had their caucus and they were raising funds, I sat around and heard all kinds of large amounts. And I sat there and I said: my God, where do they get all this money from? What do you do about it? And I sat there and it was just like exorbitant numbers, and I really felt that I could never do it. Anyway, I was brave enough to say I don't have a Women's Division, but I'm giving \$250 to the Women's Division. It took a very long time to pay that, but I want to tell you that I did. I went back and started a Women's Division. We're two years old now and, of course, we've come a long way. First, I want to tell you what our theme has been, what my theme has been all through this. The way I feel about it is that I always quote the Midrash and it states: Hakol min ha'isha - it all depends on the woman. You teach a woman, you teach a whole family - through you, through your actions, your deeds. We let our children see what we do and they follow. So we have to do a lot of work as mothers, as wives and sometimes, through us, we get our husbands to give more. That's what we did in our Women's Division. And we started. We started with small gifts - five, ten, fifteen. My gift today, and I think many of you who know me well know it's a hard-earned gift, and I'm giving (-). And I'm going to pay it. But I'm going to go back and make every one of the women that work with me do the same. And they're to do it because - no, they're not afraid - because I'm going to go back and tell it to them like it is. Because really Israel hasn't asked for one of your sons, not one drop of your blood. They're fighting a war for us. They're doing and building up something for us and whatever happens here happens to us. That's how I feel about it and I feel very strongly about it. And it comes through probably because we have raised, as a community 80,000 dollars in the second campaign. The first one was 30,000 dollars and that's darn good for 500 women. And it's because we feel and we're telling it like it is. And I'm only going to say, as I say all the time, Israel, you're beautiful. And you women go home and do the same thing. And if you put away a little bit, like your mothers did years ago, in pishkes, you can make it, you can do it. Because I know. I was a poor kid. My mother was a widow with eight children. All I saw around the house were pischkes. We never had anything, but she had pischkes there. I call it pischkes, some call it pushkes. I call it my way.

Elaine Siris

This is very democratic. I'm going to take a vote. I want all the people who say pischke to raise their hands - and then all the people whosay pushke to raise their hands. Carol Stern - leader of our Tucson delegation, our largest delegation.

Mrs. Carol Stern

My gift last year was (-). I don't like to call it a gift. As Rabbi Friedman said, it's a self-imposed taxation, something that I feel I must do because I am a Jew. Before I left for the Mission I had increased my commitment to (-). I

spoke to Sue Weiner and I said : I would like to go three times higher and contribute an additional 400 in honor of my four children. Thank you.

Elaine Siris

I think you all heard her. Is there anybody else, because one can stay here all night, I find this very invigorating. You get less tired if you listen. I get less tired. Somebody said to me : are you tired? I said : tired, I'm so stimulated, I'm so excited, because I am convinced that we go back and this kind of enthusiasm will work wonders. There's a lady right here. I won't tell you who she is either, she's nodding her head up and down. When I went to solicit her gift this morning she said to me: well, look, let's start with the fact that it will be at least three times what it was last year. Right, Norma. And so far I feel that everybody has given of themselves and give gladly. Will Betty Schwartz stand up? Come on Betty.

Mrs. Betty Schwartz

All I want to say is this - when I left Cincinnati I told them that I was going to double my pledge. I have given them my commitment. When I came here I am doubling that. Thank you very very much.

Mrs. Mollie Liebman

If the girls here feel that giving 100 dollars is no money, I think they ought to get up and say what they want to give. Because every dollar counts. This year, it's a hundred, next year it's two and maybe next month it will be four, before next year. But I think they ought to get up and say that. Why shouldn't they feel that it's just as important to give the small amount as the big amount?

Elaine Siris

Mollie, there's a lady back there who quadrupled her pledge of last year and now she has said to me: I'm going to go home and get a prekindergarten. This is the kind of thing that's happening on this mission and this is the kind of thing that I find terribly exciting. I'm not going to belabor this, because I think we are tired. As I said, I could stay here all night and listen to you, because this is beautiful to me. But I think you have all made your commitments privately. Those of you who haven't, I think will. I think we're entitled to a good evening's rest, except those of us 'meshugenas' who are going to go back and talk about campaigns.

I want to thank Herb Friedman. He always says the things I want to say and he says them the way I wish I could have said them. I thank him for coming. I thank all of you. Oh, wait a minute, one more thing - our guest of honor on this mission wants to say a word.

Mrs. Ruth Tekoah

Herb said, before, this was the first time that Israel is joining a mission. For me, personally, I think it was an honor and a privilege, as an Israeli, to join

this mission and to see women from all parts of the United States coming to Israel, seeing Israel, wanting to come to Israel, wanting to learn and wanting to be. Now we have heard pledges and will hear them until the end of the mission. Money is very important, and we need money. But there is one thing that I think is much more important - although we need money and much more - that you are here and you've wanted to come and you are together with us and you are seeing and you are part of it and you are belonging to Israel. This is the most important privilege that I have seen in this mission. And I think, as an Israeli as I said, it's an honor and a very great privilege that I have been given by you to see you identify yourselves with what you are, knowing what you are, and knowing who you are, and knowing that you belong together with the whole Jewish world, belong to Israel. And this is the most important thing that really counts. And it's not that I'm going to thank you - you're going to thank me. We are going to be together in this for many many years more to come. And I cannot tell you what it has given me. I hope I was capable of giving you a little bit of what this country means to all of us, because we are us - we are not we and you, we are us. But you have given me so much pride and so much real joy and understanding, to see that we are not alone, to see that we have all these people around us, together with us. And, you know, I remember when we sat at the airbase and we sat with a few of the officers around us and they started asking us who this group is. And we started to explain to them. And I think we should do much more here in Israel to explain to our young people what our people are outside Israel, that we are one people. And I cannot tell you my feeling and how proud we all are to be all together and to see you here. And I know that you are going to go back and you are going to get into your ranks and you are going to give the word of Israel, of what it really means to each and every one of us together. Because we are us. That's how we are looking at you. Thank you very, very much.

Elaine Siris

You know, I admit to a certain prejudice because I love her, she's wonderful. But I just don't want you to get the idea that that was a valedictory. The mission is not over yet. Also because you're all such great girls, the buses aren't going to leave tomorrow until 8.30. You can sleep late. Goodnight, everybody.