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*ORT's War on
Overseas Jewish Poverty*

By DR. WILLIAM HABER
President, American ORT Federation

Toward A New Frontier

By HON. ABE FORTAS
Justice of the U.S. Supreme Court

The Path We Have Chosen

By RABBI HERBERT A. FRIEDMAN
Executive Vice-Chairman, United Jewish Appeal

Presentation to Max A. Braude

Director General, World ORT Union

Highlights of Addresses and Reports to the
AMERICAN ORT FEDERATION 44TH ANNUAL NATIONAL CONFERENCE
Held in New York City, January 23, 1966



American ORT Federation
National Conference
Hotel Commodore, New York
Sunday, January 23, 1966

PRESIDENT'S REPORT

Dr. William Haber

When I first became associated with American ORT some 15 years ago, it was a rather simple operation. I don't mean insignificant or unimportant, quite the contrary. But the approach and the methods and the job we were doing could be defined in relatively uncomplicated terms.

We were organized to obtain funds for support of the overseas program and we did that in two ways: the JDC agreement, which provided the lion's share; and membership, about which we were hopeful but was minor. And that was about it.

A New Image for American ORT

We have participated in a series of meetings and discussions today that would simply not have been possible at that time, not then and not even five years ago. But things have happened. Life has not stood still for ORT - not overseas and not for us here.

We heard today a simply magnificent statement from Mrs. Rosenberg on Women's American ORT - not only what it has already done, which is tremendous - but its goals for the future - looking as far ahead as 1970 and beyond. I have no doubt they will be achieved.

We listened to a membership report on men's chapters and to the observations of the executive director on developments in the National ORT League, the American and European Friends, the Labor group, Business and Professional ORT and others. Without exception, there is progress and in most cases there is even more striking change.

Membership, in all its aspects - our women, our men, our affiliates, all together - these are no longer minor. They are substantial. The number of members and organizations has increased. Their support has become a major resource to the work to which we are dedicated. As a consequence, ORT is making an impressive impact on the community. When I came into a town ten, twelve years ago and was introduced as President of ORT, I could practically read the question on the faces: what's that. Not everyone knows the answer even now, but those who don't are on the fringes of Jewish life. I would venture to say that there are no longer many people of substance in any large community who haven't heard of ORT.

Not just in the community either. The War on Poverty People have heard of ORT and have made numerous approaches for advice, for ideas, for consultation. Vocational educators know about ORT. And

Washington knows about ORT. They know and they respect the quality of performance which ORT turns in.

Technical Assistance Projects

We never even dreamed of technical assistance to developing nations 12 - 15 years ago. Why, most of those nations did not then exist. I recall that my first contribution to ORT publicity was the slogan: ORT is the Point Four of Jewish Life, which referred to President Truman's Fourth Point dealing with foreign aid. But we were then the Point Four of Jewish Life.

We still are but we are also sharing our 86 years of experience, our teachers, our know-how with Asian and African countries. We do so under contract to the U.S. government. We do so with United Nations agencies. And we do so without yielding by one iota our basically Jewish character of commitment to the needs of our people. But we do share what we have learned with others. This is relatively new, it is exciting, it is eminently moral and right.

New Ways, New Aims

We had no legacy program when I first came to ORT. It had never occurred to anyone to organize it. There was no machinery procurement. Such possibilities did not exist. They hadn't been written into law. We would not have thought of inviting the administrator of the United Nations Program for Developing Nations because that was outside our interests.

I have ticked off those innovations of the last 4 - 5 years that come immediately to mind. They are by no means all. But they spell change in capital letters. We have moved with the times and we have accepted our responsibilities toward our chosen work. We have found new ways to meet those responsibilities.

But in a Revolutionary Age, it's no longer good enough to walk fast, or even to run to catch up. Nowadays, nations have to use space ships to keep pace. While we have been moving with the times, time itself has speeded up. The needs of our people - those in far away lands whose destiny is linked to our own - have grown, even as the character of those needs has changed.

We are an 86 year old organization, but I can assure you the work and the program of ORT are today as central and vital as ever to Jewish life. Indeed, it is the rest of the world - here in our War on Poverty and in the developing nations - that the significance of what ORT has been doing through all its history, is only now coming to be understood.

Well, what have we been doing this past year since we last met, what are the problems of the next twelve months, and how do we hope to meet them? In the presence of our Director General, Mr. Braude,

I would not presume to give you a comprehensive accounting. But I would like to point up what to me seems to be the critical areas and the key developments.

The Numbers and What They Mean

1. 1965 Enrollment. Forgive me if I start with a few numbers, but I think these will interest you. Last year, during 1965, ORT provided training, education and other assistance to almost 45,000 persons, 44,800, to be exact. That is an increase of 2500 over the previous year. It is also, and this is significant, the largest number of people to avail themselves of ORT help since 1948. Not since the peak of the DP period in that year, have so great a number been enrolled in ORT training centers.

2. Breakthrough in Israel. Let me break it down a little further. In 1965, we passed another landmark of enrollment. Of the 45,000 trainees, 25,000 were in Israel. For the first time, more than half of ORT training is in Israel. In part this reflected the beginnings of the new five year expansion plan to double vocational high school enrollment; in part, it indicated the beginnings of the new apprenticeship projects, to which Women's American ORT has contributed so substantially. That is not the whole story however. Growth has taken place across the board and at an astonishing annual rate. The second area of largest increase is France, 5300 last year. This is more than French ORT had in its schools in the refugee days after the war or at any other time. It is a new peak and it mirrors the harsh reality that large numbers of the North African newcomers still lack the skills with which to make a new start.

3. The Drop-In Problem. Let me conclude this statistical excursion with a more general observation. Ten years ago - in 1955 - in the ebb tide of the post war days, after the closing of the camps and before the new programs in Israel, North Africa and Europe had taken root - ORT enrolled 21,000 trainees, or a bit less than half of last year's number. During each of the years of the present decade the size of the student body has inched forward. I don't know what projections the Central Office in Geneva would make, but it seems likely that the numbers will spiral further in the years ahead. The reason is simple: ORT services fit the needs of ever larger numbers of people.

Our problem is not the drop-out - although that happens - it is the mass drop-in. Mr. Braude has reported that 250,000 applicants were turned away in the first half of the sixties because we lacked space, teachers and funds. These are the faces of disappointment that our school directors have to face at selection time; and several of them have said: Who am I to play God, to choose who shall be admitted and who shall be turned away. It seems to me that we have to find ways in the years ahead to end this agony for parents, youngsters and directors.

4. Inching Toward 750,000. Since the end of the Second World War, 565,000 persons - men and women, young and old, refugees

and high school students, teachers and technicians - have attended one or another ORT program in some 35 countries. If the present trend is projected to the end of the decade, ORT will have received some three quarters of a million people. This would be a great historic contribution to the welfare of our people. There is simply no yardstick by which to measure its meaning in terms of hopes restored, morale and spirit elevated, futures secured.

5. Transformation in France. I should now like to turn to some of our operational problems. For the past several years, we have been speaking of the massive immigration of North African Jews. The great human tidal wave from Algeria a few years ago, brought 120,000 Jews in a matter of a few months. But it has started even before that - from Tunisia, from Morocco, from Egypt and from Eastern Europe. Algeria has perhaps 5,000 Jews today, where there were 140,000 in 1960.

The Algerians were French citizens and as such were entitled to the financial and other help given to all the repatriates from Algeria. But that has now come to an end and a very large number have not yet settled down. Housing in France remains one of the worst problems. It has to be seen to be believed. It's worse than the refugee camps in many instances - large families of 3 and 4 generations - grandparents, parents, 4-5-6 children and sometimes uncles and aunts - mashed together in two room slum flats. There is hardly space to breathe. So they have moved around looking for better housing. They have moved south where the same Mediterranean sun they knew back home can warm them.

But the biggest problem is work. They were middlemen, clerks, storekeepers, druggists - and of these France has more than enough. It is the classic land of small proprietors. But what France lacks is skilled people for its booming factories and industries. And so training has become the indispensable solution for many.

That is the situation of the Algerians. The others are not so fortunate. They are not entitled to government support. They have to find work almost immediately. And the authorities have become a lot less lenient in issuing work permits. Here too, a man who has something to offer is in a much better position, and the French ORT schools have large numbers of Tunisian students.

The problem is not alone that there are many more people who need help, but the location of that help. The map of Jewish settlement in France is startlingly different from what it was. There are entire new communities in places where there had been no Jews since the Middle Ages or ever. So the question is where to establish training facilities as well as how to make them large enough.

Two-Fifths Newcomers

Numbers have a fascination of their own. We are fascinated with the idea that France now has a half-million Jews. But fully two-fifths of them are recent immigrants - and from a non-European culture

and background. Let me translate this into terms that are meaningful to us. The equivalent in American terms would be the arrival in four or five years time of two million foreign Jews. Imagine what that would mean. Think only of the extensive services, the funds, the agencies, the manpower we maintain today to deal with the few thousand who come here each year. If two million Jews inundated our community, we would have to recast everything about the way of life we have created here, every institution. And we would understand that integrating such a mass would take a long time. We have to understand what has happened in France in these terms.

Fortunately, French ORT is blessed with an administration and leadership that is knowledgeable, experienced and deeply sensitive to human suffering. Mr. Schragar, the director, anticipated the influx and began to prepare for it in advance. But what can you do to prepare for a tidal wave.

French ORT gave its first attention to the family breadwinner. Then it turned to the young people. Both levels of training have been greatly enlarged. There is not a square inch of unused space at the school in Montreuil, or the new school in Marseilles, or the new building in Lyon or in Strasbourg. And the new center in Toulouse is no better off.

Furthermore, this is France, a country with a modern plant that demands high technical skills. More and more training has been converted to technician level, above the trade high school level. The Paris school has the country's first course in automation equipment maintenance and France's most advanced training in electronics.

What We Have To Do

In the next few years, all these various strands will have to be woven together to meet the conditions of a vitalized, tremendously enlarged community.

A new building is slated next to Montreuil outside Paris. There are now in the suburban belt around Paris, quarters that are known as Little Algiers, or Little Tunis. There are more Jews in several of these new settlements than in Rome. A new school is therefore planned for Villiers-le Bel, one of the largest of the refugee suburbs. That splendid new school in Marseilles, to which we have already had to add, is due for other additions. Toulouse, hardly out of its swaddling clothes, Mr. Schragar tells us, also needs a new building, and still another to house a projected school for girls. He is exploring the feasibility of a school in Nice for the thousands of refugees who have settled along the Riviera. And Strasbourg, probably the oldest Jewish institution of its kind still extant, will be turned into a dormitory and the classes and shops shifted elsewhere.

When you begin to add all this up, we see a grand design, a large and bold vision - and a necessary one. But without it, French Jewry could very well become two Jewries, as in Israel, and a few years

from now we will be talking of the Second French Jewry as we now talk of the Second Israel. So all that is proposed is no more than a preventive measure. But it is also the groundwork for a permanently strengthened community.

6. Developments in India. The other day, I read a letter from our Chairman in Bombay. To conduct any sort of program in India is full of heartbreak, frustration and confusion. But here are hundreds of Jewish youth who are quite simply doomed to an abyss of poverty such as only one who has seen India can appreciate - unless. I am pleased to report that the ORT Polytechnic in Bombay is in operation, it is developing, it is growing. It is also making an impression. The community is beginning to see the light - that technical learning can lead to better things, sometimes to salvation. The first class to complete the courses graduates this April. Most of them are already spoken for by employers. That will end phase one. I have no doubt that we will then have to consider how to advance this school further in this difficult setting.

7. Moslem Lands. Morocco and Tunisia - just a word. The last few years, as you know, have witnessed the mass departure of Jews. But considerable population remains in Casablanca and their situation, if anything, is more desperate than before. In Tunisia, whereas the Jewish population has dwindled by 75%, the ORT school enrollment has fallen by only 25%. Why? Two reasons.

First, because everyone in Tunisia has learned that if you expect to leave, take a trade with you. And there is close contact between French and Tunisian ORT. There are thousands of Tunisian ORT graduates in France, and they help each other. So the Tunis school still serves an indispensable purpose.

Second, it is now the only Jewish secondary school left in the country. All others have been Arabized. The Iran program moves ahead each year. It is the best in the country. Each year, there are innovations. I can tell you that the authorities and the U.S. Mission there hold ORT in the highest esteem. But if this pace is to be maintained and if this program is to keep its reputation for excellence, we are going to have to find the means to help.

8. Latin America. A word about Latin America. A little frankness is in order, first. We have to admit that for years we simply neglected these schools. There were many reasons and it is no longer important. We have come to an understanding that ORT cannot afford to have ramshackle schools anywhere without reflecting on the entire program. More important, the political situation and the terrible economic situation have altered the climate and there is greater interest in vocational training.

A new electronics school has been installed in Buenos Aires and just a few weeks ago it received government accreditations. The Montevideo school has been rehoused in more suitable quarters. Fresh

equipment, tightened inspection and supervision have been introduced. These are still a long way from being model schools, but a start has been made.

9. Israel - A Radical Plan. I should like now to say something about Israel. This September, the first classes were opened under the new plan to double ORT vocational high school students by 1970. There were also begun the first classes for training of the teachers who will have to man the shops and classes of this expanded program. We have made a down payment, no more than that.

We - together with the UJA, the Israel Education Fund, the Ministry of Education of Israel, and whoever else can be involved - we together are committed to one of the greatest experiments in social engineering ever undertaken. To create in a period of five years an entire nation-wide system of secondary education - to staff it, to put up the buildings, to fund it, to make it serve not just youth from middle class families - which is what high schools in Israel have been doing till now, not just the chosen few, those who could pay tuition, those with more comfortable homes where there are books and a built-in stimulation and incentive. The new schools will be for all, for every young person who can make the grade.

To make sure that these schools will be able to function, it will not be enough to put up buildings and install equipment. The vital ingredient is the teacher. We have therefore embarked on a multi-pronged program of teacher training that will involve new institutes for this purpose in Israel and the use of the Central ORT Institute in Switzerland.

I want to tell you frankly, that I do not believe it will be enough. The present plan was drawn on the basis of 1964 figures. In the first place, immigration to Israel promises to remain high. In the second place, there is the high birth rate of the African and Asian part of the population. And in the third, an examination of the breakdown of Israel's population by age groups shows that the late fifties were the peak years for primary school and for new births. The seventies will see the balloon squeeze upward toward the high schools. But this does not change the basic fact - the greatness of the idea - to open the way to universal secondary education to all.

One Israel or Two

I cannot see any other way out for Israel's most desperate problem next to survival itself, the danger that the split between the Two Israels, the Oriental and the European, would harden into what Disraeli, in an earlier age, called the Two Nations.

Last month at the UJA National Conference, I heard a very moving statement by Louis Pincus, the treasurer of the Jewish Agency on just this. The Oriental immigrant, he said, often feels bewildered. He finds that he is different and that he is not accepted like other Jews. He is suddenly aware that his skin is darker. He can't commu-

nicate with the authorities and he does not trust them. He lives, very often in the abandoned Arab quarters of the big cities or in the freshly planted settlement towns that are still raw, and strange and lacking.

Does this sound familiar? Does it remind you of what has happened in our own country when we allowed a whole segment of Americans to feel unwanted, inferior - and the fantastic price we now have to pay to overcome these accumulated ailments. Israel is determined, and I must tell you that this determination runs high and low, through every level of life - all Israel wants to destroy the walls of separation and the barriers to equal opportunity. The school is the way, and most especially the technical and vocational school.

The Big Push

That is the big thrust, the big push for the next five years. It happens to fit into the economic plans as well. Israel has full employment today and it is short of workers of all kinds. But above all, there is a great dearth of the higher skilled, the technicians, the foremen. Some economists have expressed the fear that manpower and skill shortages can stifle Israel's economic growth.

The problem has two faces; the human and social aspect of making real the ideal of Israel as a democratic society with equal opportunity for all; and creating the industrial manpower to make sure that living standards will advance and the country prosper.

There are those who regard the next decade as decisive for Israel, for what kind of society it will have. Whether this great experiment in the living together of diverse peoples of East and West will sink to a Levantine level or triumph by the creation of something new under the sun, a new bequest to the experience of mankind. It is up to us to use that time constructively.

10. The Migrant Tide. Several times in the course of this report, I have referred to migration. In the first half of this decade, some 250,000 - a quarter of a million Jews - migrated, most of them to Israel and many to France. That tide is still running strong. There were 47-50,000 migrants in 1965. Israel anticipates another 200,000 by 1970. I have no idea how many more will come to France, but it will be thousands. And others will come here under the recently enacted liberalized immigration law - and to other places. The one certainty in all this is movement, change.

When we plan ahead, we have to include the refugee in our plans. We always have. We know from bitter experience that the most anguished and frightening of all uncertainties that an immigrant asks is: will I be able to make a go of it, will I be able to make a living, will it be better than it was "back home". And we know also how cruelly destructive it is for a man and his family when his hopes are dashed and life takes on that grey hue of renewed poverty, renewed insecurity. I don't think we will allow that to happen.

Then And Now, A New Age

I have tried to tell you something of the problems - not of ORT but of Jews. How does it all add up. Where are we going and how fast.

When I look back at what we have been saying today - and at the decisions of the World ORT congress in Rome last summer, it seems to me that we have entered a new stage, not only for ORT, but in ORT because there is a new stage in Jewish affairs.

Twenty years ago, we were just starting to salvage the survivors of Hitlerism. There were no four year high schools in ORT then. No one stood still that long. There were very few young people. It's interesting that the first real vocational high schools were set up in North Africa, where there was a stable population and there were youth. But it was the DPs who were the first postwar generation to turn to ORT - in the camps and refugee centers.

By the 1950s, substantial programs were installed along the rim of the Mediterranean - through North Africa, France, Italy, Iran and of course and above all, in Israel. Those schools were for youth, to bring them into the modern world. That was the second postwar generation.

It seems to me that all the multitude of projects and plans which we are now contemplating is preparation for the third generation - the children born after the holocaust, whose memory does not include those horrors - those who will be coming to us in the decade of the Seventies, and after.

A Five Year Plan

In the process of meeting the large, difficult and critical needs of today, we are building for tomorrow, for that third generation, especially in Israel and in France. It is a Five Year Plan to tool up for the job ahead, even while we do what needs to be done today - and next year - and the year after. And the different parts of this plan are our battle strategies for the War on Jewish Poverty overseas. We will not be able to do it without the understanding and the generosity of world Jewry.

If I am right in this assumption, that we are projecting what amounts to a Five Year Plan, then it seems to me we have to rethink certain other assumptions we have long taken for granted. For example, the idea that ORT is a Re-construction or Rehabilitation agency.

That concept was born with the beginning of ORT itself. It comes out of the period of struggle for Jewish emancipation - the Jewish civil rights movement of those decades. And not unlike the civil rights movement in America today - Jews set their sights not only on winning equality before the law, but equality of economic opportunity.

Through malice and oppression, Jews had been subjugated economically for centuries. They were barred from the land, from manual occupations, from many ways of making a living. ORT was formed to help overcome this.

The leaders of ORT used to speak of the "normalization of the Jewish social structure. It was the cry of a long victimized people. We still have a lot of Re-constructing to do, of remaking lives shattered by the unending deluge of political and economic upheavals of our times. But all this takes place under new conditions, new circumstances - above all with new possibilities. The way is more open than ever. That is why we can allow ourselves the luxury of a Five Year Plan and building for the future.

A Constructive Approach

But this is no longer Rehabilitation and Re-construction. It is construction-period. It is habilitation-period. The new schools projected for Israel and the new programs for France are part of the larger Jewish purpose of our age - to make available to all our people the blessings of modern technology, of the revolution in knowledge, of freedom and the good things of life.

And the kind of teaching in the ORT schools - the complex and sophisticated skills of the computer age, these too belong to an age of construction. Even in the Moslem world, we are no longer where we were, when we had to combat and overcome feudal attitudes. They are still there to be sure, but it is no longer a social problem, but an educational one. The 20th century has won acceptance even in the most benighted community.

But If We Fail

The final thought I should like to leave you with is: We dare not fail. If we do not find the will, the means and the drive - then we will be re-constructing all over again. I remember a vivid statement made to the ORT dinner last year by Israel's Ambassador Harman, about what it means not to have the right program in the right place at the right time.

"You lose a child so quickly", he said. "Neglect a child's education for 4 or 5 years - and you have lost a man for 60 or 70 years. You perpetuate the vicious cycle that has to be broken."

Let us plan and build so that we do not lose that child -- so that we can gain the man. I think ORT can. I think ORT will. I know you will.

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A New Frontier

Address by Justice Abe Fortas
U.S. Supreme Court

to

The National Conference
of the American ORT Federation

Commodore Hotel
New York City

January 23, 1966

I am glad to have this opportunity to attend the National Conference of the American ORT Federation. ORT - the Organization for Rehabilitation through Training is a source of pride to all who believe in man's effort to help others to help themselves. ORT is a source of inspiration to those who believe that voluntary effort can achieve substantial results -- the voluntary effort of those whose vision and generosity lead them to provide the facilities for self help, and of those who utilize those facilities.

Through the years ORT has demonstrated that this voluntary effort can be organized on a substantial scale and that its benefits will be eagerly sought and productively utilized, in significant amounts, in countries of diverse needs and points of view.

It is astonishing to me to read that in 1964, ORT had training units in about 20 nations -- ranging from affluent countries like the United States and Switzerland, to nations beset with problems of poverty, like Morocco, India and Iran. It is surprising, too, to read that ORT's enrollment was over 42,000; almost half being in Israel - the land of miracles.

This is, indeed, an accomplishment of stature. It would be notable as a governmental undertaking. It is spectacular as a private achievement -- and particularly as an achievement financed in the main by only a segment of the population - the Jewish community.

ORT, I think, provides an example for the world of a fundamental truth -- that first and last, world progress must come through the improvement of the knowledge and skills of people.

We are living in a remarkable age. More remarkable than our opening of new frontiers of scientific knowledge is the emergence of a new concept of human responsibility. We have exploded the atom; we have surmounted the earth's limitations; we have crossed the threshold of outer space; we have developed vast new instruments capable of delivering infinite death or incalculable life. These are fantastic developments in the saga of man.

But I suggest to you that the dimensions of these achievements are rivalled by the emergence and acceptance of the idea that the responsibility of a man goes far beyond his family, his community, and even his nation; and that the scope of the responsibility of a nation reaches even beyond its own people.

Responsibility, we have begun to agree, is worldwide.-- However pragmatic and political the origins of our acceptance of this principle of world-wide responsibility may be, its moral base and implications are profound. The principle will, I think, survive the special circumstances and factors that brought it about. It promises -- painfully and slowly -- to be the regenerative factor upon which a future of peace and human achievement may be based.

The fact is that a new frontier of the world has been opened. -- It is not a new frontier of land -- it is more important, I think, than the new frontier of outer space or the new frontier lying under the surface of the sea. -- It is a new frontier of people. In this nation, it is the new frontier of millions of Negroes and poor people who have so long been a neglected national resource. In the world, it is hundreds of millions of people -- Africans, Asians, people of Latin America -- who have for generations waited, useless and unused, outside of the boundary of modern life and the comforts and opportunities which it offers in such abundance.

This is the new frontier. This is the opportunity and the challenge. In part, it is the ferment on this frontier that causes our new sense of responsibility -- our response to its rumblings and riots; -- and in part, our own action is itself a factor producing the demands of the heretofore deprived and neglected people of the world.

Acknowledgement of the need and obligation to aid these people is one thing, however; and the translation of our willingness to help into positive action is quite another - beset-with-difficulties - which challenge statesmanship.

In his recent State of the Union Report, the President indicated his intention to propose a shift in emphasis of our foreign aid program. It is his proposal that additional emphasis be placed upon aid to people - upon health and nutrition, and upon education and training. I welcome this, and I think that you who have been engaged in similar work through ORT will share my reaction.

I do not doubt that we must continue for some time to offer aid to less developed countries for the purpose of capital-resource development-plants, machinery, and large-scale projects. But I firmly believe that the complex objectives of our aid programs can ultimately be served only by the development of the welfare and skills of people.

Because of the immediacy and urgency of the pressures -- political, economic and psychological -- it has been necessary to emphasize large-scale and visible contributions to the nations that we have assisted. But ultimately, our objectives -- both political and humanitarian -- can be served only as and to the extent that these benefits are conferred upon people -- the people of the beneficiary nation. For we seek, and we must seek, a better life for them - a life in which hunger, disease and the lack of opportunity and hope do not drive them to personal degradation -- or to embrace the illusory promise of radical solutions -- or to desperate action which is both self-destructive and a threat to the peace of the world. This objective can be achieved only by a much greater emphasis upon direct action -- upon action directed, plainly, simply and immediately, to feed, house, educate, train and heal the people themselves. -- I do not underestimate the difficulties -- the problems presented by the fact that, after all, we do not govern or wish to govern these people; that whatever is done must be done by and through

their own governments; and that, in many instances, their own governments are either profoundly uninterested in the welfare of their people or even profoundly opposed to improvement of their education and welfare.-- But we must begin: for the world will be neither safe nor pleasant until disease, misery and degradation cease to be the fate of a majority of its population.

My friend, Arthur Goldschmidt, who has devoted many years to this problem as an official of the United Nations, has said that "There is no such thing as an under-developed nation. There are only under-developed people." Nations with virtually no resources -- Denmark is an example -- have managed to develop extraordinarily high standards of accomplishment and excellence. Israel, the Commonwealth of Puerto Rico are examples of situations where, despite apparently overwhelming difficulties, relatively high standards of living have been developed in a comparatively short time; -- and with those higher living standards has come sturdy and unshakeable dedication to the loftiest principles of civilized behavior.

These communities have achieved greatness, not because of natural wealth, but in spite of its absence. They have achieved greatness because they have had the daring and vision to invest largely in the health and welfare, the education and training of their people.

In contrast, we have too many examples of substantial investments in capital goods, to which we have contributed, which have yielded negligible results because of the lack of trained people for industry and government. People are still necessary to operate machines; people are necessary to distribute their output; and people are necessary to utilize and convert their product.-- And at each of these stages, education and training are necessary -- to do the work, and -- no less -- to organize and direct the flow and allocation of men and goods and services. -- Without the necessary skills and training in production, distribution and utilization, and in the mechanism of government, the seed is planted in barren soil.

As David Morse, the director general of the International Labour Organization, has said: "We have learned the lesson that although new financial investment is of course necessary in developing countries, it may be ineffective or even wasteful, if there is not the capacity to use capital." And as he points out, the capacity to use it includes, primarily education and skills in the labor force.

The extent of the problem can be illustrated by a few comparisons: There are more young men and women in institutions of higher education in the United States and the USSR than in the rest of the world combined; and twice as many as in the whole of Africa, Asia and Latin America put together. There are more than 3 - 1/2 million students in technical schools in Japan and West Germany, but in all of South America, with a population almost as large, there are only 500,000.

The need, then, for education and training is acute. The great lack of the nations that are the generative spots of world infection is, I suggest, not only capital investment -- perhaps not primarily capital investment - but investment in people: their health, education and training. Studies by Walter Heller and others, based on the sparse data available, have indicated the somewhat surprising result that a dollar invested in education and training of people yields substantially greater returns than a dollar invested in capital goods - particularly in the less developed countries.

So I say to you that the road which ORT has pioneered is, I think, the road to the future -- to a world of peace and dignity. This is not just because of the material benefits that will be conferred. In this age of awakened hopes -- in the day when resignation to slavery and degradation has been displaced by the insistent and forceful demand of those who -- like the Jews of Czarist Russia when ORT was born -- have begun the painful ascent from the pit of despair -- in this day it is idle to expect the hungry and hopeless to be peaceful and content; it is day-dreaming to expect a peaceful world when there are hundreds of millions who live in the black night of despair.

We are, I think, embarked upon the road -- the road of rehabilitation of the desperate and destitute through training for life. Salvation through the salvage of people is tedious and laborious. It is neither spectacular nor glamorous. But, ultimately, it is the only way. And it is the way that serves the ultimate value to which this organization and the decent people of the world are dedicated -- the welfare of mankind.

I should like to leave with you these words of Edwin Markham:

"Why Build these cities glorious

If Man unbuilted goes?

In vain we build the world, unless

The Builder also grows."

To you, who are responsible for this remarkable institution which has accomplished so much, I express my admiration and my best wishes for your continued success.

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THE CHOSEN PATH

by Rabbi Herbert A. Friedman
Executive Vice-Chairman
United Jewish Appeal

I have come tonight from two points of view -- first, from the official point of view of the United Jewish Appeal, and, secondly, from the personal point of view of my twenty years of knowledge of, and identification with the work of ORT.

From the official point of view, you all know that, when the UJA makes its annual decision about the amount of money to be made available for the work of ORT, we do so with but one feeling -- a feeling of regret about the inadequacy of the \$2,000,000 a year which can be allocated to this work. We wish it were possible to make it more. As the years go on, it should be more -- and, if I have anything to say about it, it will be more.

Of all of the functional programs to which the UJA money is applied, and in the whole hierarchy of the organizations which make up the family of the UJA, there is nothing more meritorious, there is nothing more needed, there is nothing more productive of the future, than the work which you do.

Mutual Outlook

From a personal point of view, I feel warmly at home. Max and I met twenty years ago. Jacob Oleiski and Dr. Syngalowski and Bill Haber -- these are all friends who go back two decades and more. There is no estrangement between us, there is no difference in point of view between us, there are no philosophical or ideological gaps between us. By now, we think alike, we talk alike, we move in the same orbits. Therefore, the invitation to come here tonight was warmly welcomed.

President Johnson, in his letter of congratulations to this meeting used two words which have become deeply a part of our vocabulary. He used the word "survival", and he used the word "renewal".

Tools for Survival

Survival has been the matter with which we have been concerned for these decades. As we look at all of Jewish history, we see that there are two tools that we have learned how to use to guarantee this survival. One of the tools which the Jewish people has always found available to it has been the tool of migration. When life became impossible in Babylonia, it

developed in Spain; and, when it died in Spain, it developed in Poland and Russia; and, when it died there, it developed here in the New World -- or in the new New World of Palestine.

Wherever, down through all the centuries and on all the continents, we found that life was difficult or impossible for us -- in jeopardy, physically or spiritually -- we discovered that, if we migrated in large numbers, we would take root somewhere else and develop a new culture and a new form of life which would not be grafted on to the new country but which would become organic to it, and within the frame-work of which we learned to achieve new horizons and new dimensions of creativity.

That tool of our survival, the technique of migration, we have used most splendidly and successfully in these last two decades, during which we have transplanted one-and-a-half million people. Those one-and-a-half million people will never be lost to us. They are safe and secure within the large body politic. Out of them will come those new forces which we seek to enhance the glory and the destiny of the whole Jewish people.

Two Faces of Education

The other tool we developed was the tool of education -- both ways, internally and externally. There was the tremendous emphasis that we always placed upon the knowledge to be transmitted from generation to generation, so that the Jewish tradition -- this is what I mean by "internal" -- the knowledge of the internal Jewish tradition was always rich and firm and strong in each new generation of Jews. When we turned externally, to learn the poetry or the mathematics or the philosophy or the rocket science of the outside world in which we lived, we knew that, in depending upon education as a firm bedrock upon which to base ourselves, we were guaranteeing our future.

Migration has changed the demography of the Jewish people; education has changed the outlook of the Jewish people. And in this process of education, more specifically than in any other, we came to understand that, while the private religious education was a sine qua non, the external secular education was something that we had to command just as well, or we would be introducing serious defects within our ranks.

Philosophy of A. D. Gordon

ORT is eighty years old -- slightly more. It has changed the outlook of the Jewish people. Nobody spoke the words better than a man who exemplified in his own life the principle that I am enunciating -- a man by the name of A. D. Gordon. If you don't know his personal history or his philosophy, I commend it to you. He was a man who went from Russia to Palestine when he was forty-eight years of age. He was an intellectual, he

had worked all his life with a pen -- and he commenced a new life at that age, when most people have become encrusted with unalterable habits. He gave up the pen, and took the hoe and the spade. This transplantation of the old intellectual from Russia to Palestine is symbolic of the thing we have been talking about. This is what he said:

"A people that was completely divorced from nature, a people that during two thousand years was imprisoned within walls, that became inured to all forms of life except one, namely, a life of labor, cannot become once again a living, natural, working people without bending its will power toward the end of learning what it is to labor with its hands."

And he became critical. He said:

"We lack labor. A living people always possesses a great majority among it to whom labor is its second nature. Not so among us. We Jews despise labor. Would not our Jewish people at all times prefer trading, speculation, business in which others labor while we manage the enterprise?"

"When will a transformation take place in our soul? A living culture embraces the whole of life. Whatever man creates for the sake of life, that is culture. The tilling of the soil is culture, the building of homes, the paving of roads. Each piece of work, each deed, each physical act, is an element of culture. We can therefore simply say: all that we wish for is to work with our very own hands at all things which make up life, to labor at all kinds of crafts and trades from the most skilled, the cleanest and the easiest, to the coarsest, the most despised and the most difficult. We must feel all that the worker feels, think what he thinks, live the life he lives, in ways that are our own. Then we can consider that we have our own culture, for then we shall have life."

A. D. Gordon was trying to change the Jewish people from a people who were Luftmenschen, as he knew them, to a people who, by the work of their hands, could earn for themselves not just a means of livelihood, but the dignity of a meaningful way of life.

What he said, back in the early twenties -- forty years ago --

characterizes what has been done in ORT for twice that length of time. Whether in Morocco or Iran or Poland or India -- wherever you have worked -- you have taken the Jewish youth who was willing to come to you and you have taught him modern technology, which enabled him to elevate himself and his family.

Danger in Israel

Inside Israel, I think, there is an even greater task. You and I must be wary of two things inside Israel. There is a very great possibility that the future of that country will develop along the lines of a sturdy but uneducated peasantry on the soil and a technically inadequate industrial working class.

We are entitled to say these things among ourselves. We pour out our love and our lives and our fortunes on its upbuilding. But let this not blind us to the fact that there are two dangers. We may have a solidly rooted Jewish peasantry in whose normalcy we delight, because it will be free of all the Jewish neuroses and all the complexes which have marked our people for many decades. But that sturdy peasant, just because he is normal and just because he is Jewish, represents no special asset in the treasury of the Jewish people. We must make him more than that.

Secondly, we have gone beyond the nuts-and-bolts stage in the industrial class. Modern technology does not permit us any longer to be satisfied if our training schools teach people the elements of welding or using a sewing machine. ORT has gone far beyond that, with a great and far-sighted technical approach, which must only be deepened and strengthened, made more complex and more sophisticated. If all we have is a sturdy peasantry and a minimally educated industrial class, we shall guarantee the creation of a Levantine Israel.

It is because of that, that the Israel Education Fund, and the work of Charles Bensley and his whole committee represent a potentially happy marriage with ORT. For, if the monies can be raised to build these new schools, who shall manage them, if not you?

Here, again, the skills of ORT must come into play, because the curriculum must be devised and the teachers must be found and the standard of excellence must be set -- and these are the things which you are so capable of doing and so well equipped to do.

High Goals

We Jews have chosen a very high path for our destiny. We want to be useful to ourselves, and we want to serve mankind as a whole. All of this will be possible only if knowledge and education are directed toward strengthening the values we believe in and toward preparing people for a

life in which they can exemplify these values through their conduct.

This path of high destiny is not easy. We often suffer for it, because we sometimes appear to be biting off more than we can chew. Yet, we chose it; never forget that. And, when we have our difficulties, I would suggest that we think of a poem that Dag Hammarskjold wrote. It seems to me to apply so well to us and our problems.

He was a man, you know, who was very lonesome. He was a man who was set apart from other men. He looked at life and the world in all of its tragic state, and he was sometimes despondent and wondered whether there was any sense in having hope. And then he would write these little "markings" in order really to convince himself that there were things in which you could believe, that there was an optimism which you could have even when you were at your most despondent.

His solution was to remind yourself that you, yourself, chose the way; nobody imposed it upon you. If you chose the way, then you find in its very difficulties the stimuli to keep you going in order to achieve the summits which you have set as your goals. He gave the analogy of men climbing a mountain and finding it hard to surmount the rocks. Here were his words:

"Tired and lonely,
So tired, the heart aches.
Melting water trickles down the rocks.
The fingers are numb,
The knees tremble.
It is now, now that you must not give in.
On the path of others,
Who do not try to climb so high,
Are resting places,
Places in the sun where they can meet and rest.
But this is your path,
And it is now that you must not fall.
Weep, if you can.
Weep, but do not complain.
The way chose you,
And you must be thankful."

We chose the path upon which we embarked long millennia ago. There is no room for complaining, no matter how hard it is. We must be thankful for the path we selected. We are shooting for the stars, both for our own Jewish people and for the whole world in which we live.

Twin Pillars of Israel

Ben-Gurion said that the fate of Israel and the fate of the Jewish people would be based upon two pillars: the Bible and science. By the Bible, he meant moral values, a sense of purpose, a destiny, a sense of chosenness, a direction; and, by science, he meant the technological age in which we live, which requires all of us to train ourselves and our children to the utmost sandpaper fine skill which we can bring to bear.

Moral values -- a sense of right and wrong, a sense of decency, a sense of social justice, a sense of the worthwhileness of man, a sense of purpose for the whole struggling Jewish people -- and science, which is the hand-maiden by which the better life on earth can be created: these are the keys; these are the hallmarks.

These are the forces which have motivated you for almost a century and which represent our noblest possibilities for the grand and glorious future we dream for ourselves. Nothing less -- nothing less -- should ever satisfy us.



PRESENTATION TO MAX A. BRAUDE

by Dr. William Haber

I have looked forward for a long time to an occasion when I could tell Max Braude how all of us feel about him. He has not been at one of our annual conferences in many years and, when I learned that it was possible for him to be with us today, I knew that I dared not let the opportunity slip. However, he is not the kind of man who accepts honors easily, and we had to cajole him and threaten him and blackjack him in order to make sure that he didn't get away.

Mr. Braude has been with ORT for fifteen years. He has been Director-General of the World ORT Union for the last ten of those fifteen years.

ORT headquarters is located in Geneva, but Mr. Braude doesn't spend very much time there. He is not the kind of administrator who sits on top of a mountain, a Swiss mountain, in this case, and issues orders. He is a man of action. He goes where the action is -- in the field. He is a sort of ORT guided missile. One day, he is in Lydda; another in Teheran; a third in Rome.

If there is one fault I could find with him and chide him for, it is that he doesn't quite know how to relax. He never stops working.

A Man of Many Talents

I would mislead you if I failed to say that he is also a man of thought, considerable learning and extra-ordinary humanity. He is a complex man of many gifts, and he has placed these considerable talents in the scales against the hardships, tragedies and suffering that have afflicted Jews since the end of the war.

He was born in a small town in Pennsylvania, a town with a wonderful sounding name -- Harmony. He was educated to be a rabbi. He is steeped in Jewish lore and learning as few men I have met.

This is not just a matter of having absorbed a great deal of knowledge in his mind, but of having absorbed the meaning of Jewish history and Jewish civilization into the marrow of his bones, so that it forms the inner mainspring of his reflexes, of the life he has chosen to lead.

I do not believe that he has ever held a pulpit, but he is a rabbi to all of us in ORT, in the original meaning of that word: he is a teacher.

Mr. Braude joined the army shortly after graduating from the Hebrew Theological College in Chicago, and later became Director of Training at the Chaplain School at Harvard University. But he was drawn to action, and was soon in Europe as the ranking Jewish chaplain in that war area.

I don't know the whole story, but I am sure he was one of the first men in American uniform to enter the D.P. camps and yank out of the furnaces and the holes of those camps whatever was still there with enough life to be yanked out. After leaving the army, he continued his work with refugees in the International Refugee Organization. That was the formal side of it. I know, however, that he did a great deal in those camps and in the aliyah to Palestine that did not appear in army regulations.

I had a wonderful experience here on December 11, at the National UJA meeting, when the wartime leaders of the British, French and American Armies were honored. General Eisenhower was not able to be present, and General Clay represented him. When General Clay came in, I talked with him -- having been an adviser on his staff -- and I said "You know Herbert Friedman, don't you?". And he said: "You mean the gonif?". That's a true story. Herbert Friedman got great numbers of precious manuscripts out of Germany, against military orders, and that's how he got that name in the army.

Honored by Israel

Well, Max Braude was another gonif. And I understand, though I'm not certain of all the facts, that a couple of years ago Israel's Ministry of Defense honored him for aiding the Haganah during that difficult period when the State was being born.

A few years ago, he was presented with a medal by the Norwegian Refugee Council -- not a Jewish organization, but a profoundly humanitarian one. I know he cherishes that distinction. He is a man who has worked ceaselessly to make lives whole again and to restore hope and make people secure.

I cannot imagine now what would have happened to ORT if Mr. Braude had not come to us in 1950. The late Dr. Syngalowski was then in charge and Mr. Braude was a sort of apprentice to him. We were lucky. We had the right man in the right place at the right time when tragedy struck and Dr. Syngalowski died.

The mantle as well as the burdens have been on his shoulders for a decade. And what a decade -- upheaval, mass migration, turbulence. It fell to Max Braude to sort all this out, to make judgments, to decide priorities -- working with his Administrative Committee and his Executive Committee -- to keep the program marching outward toward events and inward toward constant change.

Love of Children

He went to Morocco some years ago and looked into a school for deaf mute children. He was touched. It was tiny and it was primitive. He got the facts together. He inquired how many Jewish deaf mute children there were in all Morocco and the incidence of the deafness. The school was modernized and enlarged, so that every single deaf mute kid in the community could get into it. It had simply never occurred to anyone before.

Many times, he has cut through traditional thinking. About a year ago, he was in the office of Zalman Arrane, the Minister of Education in Israel. The Minister complained that ORT wasn't doing enough; that it ought to have more schools and more students. It was characteristic of Max Braude to reply with a formula on the basis of which ORT would double its enrollment in five years; and which, applied across the whole educational landscape with other agencies, would for the first time create in Israel a modern vocational training program for the entire community. That plan is now in effect.

He had much to do with the decision to go into India and with the decision to go into Poland.

Presentation

Thus, some of us in the American ORT Federation leadership thought it would be appropriate to ask him to attend one of our annual meetings -- and even more appropriate that it should mark the tenth anniversary of his leadership as Director-General -- so that we might tell him how much we respect him, in what esteem we hold him, and how much affection we have for him. We honor him both as a friend and as our executive head.

He is not the kind of man you can accept half way. He will never let you. He makes his way into your heart and your mind and becomes a part of your life -- and I, for one, am the richer for it.

If he is not too embarrassed or weak from blushing, I would like to have him step up here now.

I hold in my hands a very beautiful sterling silver tray, which bears the following inscription:

"Presented to Max A. Braude, in commemoration of his first decade as Director-General of the World ORT Union. The transmission of modern skills to Jews the world over, the economic rehabilitation of the wandering and displaced, the education of our youth in the technological age, the transmission of new skills to new nations -- all these have been immeasurably enriched by his distinguished leadership, his personal consecration and his creative talent."

RESPONSE BY MR. BRAUDE

I was listening and thinking about my apprenticeship in ORT. What I was really thinking was that Bill Haber is responsible for my being here. I believe it was in 1948, when he was Adviser on Jewish Affairs to the Commanding General of the United States Forces, that I made the mistake of thinking I was a Jew and came to him for advice. I asked him whether I should return to my university to pursue an academic career -- and he said, quite honestly, "A university is no place for a Jew." I often wondered how Jews managed to survive in the post-Hitler period, with Bill Haber as the Adviser.

Then I called him one day when I had been told of Dr. Lvovich's death, and I said that I thought perhaps ORT was the one organization where I would feel that there was a great area of satisfaction, and that I would like to join. He advised me against it. But he did call Dr. Syngalowski and make an appointment for me.

Apprenticeship

That apprenticeship was rather rough, since my Russian was rather weak. And I shall always remember being somewhat disturbed the first week when I walked into a room and heard Dr. Syngalowski say vehemently, five times: "Braude --idiot". All he was saying was that I was supposed to go to Casablanca.

They were interesting days. I learned a lot. Some of it, I shall never forget. For instance, there was the time I made the mistake of paying salaries on pay-day. I received a cable from Dr. Syngalowski who was in the United States: "You have bankrupted the organization." I cabled back: "Will borrow the necessary money and forward it to you." He cabled back to me: " ? besucht."

He was a great man, and a great teacher. As I said in London, at our Congress some six years ago: if much has been accomplished by ORT in the past decade, the fact is that it is not particularly difficult for a boy to be tall when he sits on his father's shoulders. He laid very firm foundations.

It is embarrassing to accept an award for a job which has been so gratifying -- and, with all its difficulties, relatively easy. But I am not deceived. In the course of education for another job, I once learned about the return of the Ark of the Covenant, which had been captured by

the Philistines. It was being brought back to Shiloh, and six beautiful white oxen were decorated with silver and silks and satins, and, as they plodded along to Shiloh, all the people of Israel bowed before them in adoration of the Ark. But the oxen said: "What magnificent beasts we are."

The True Reward

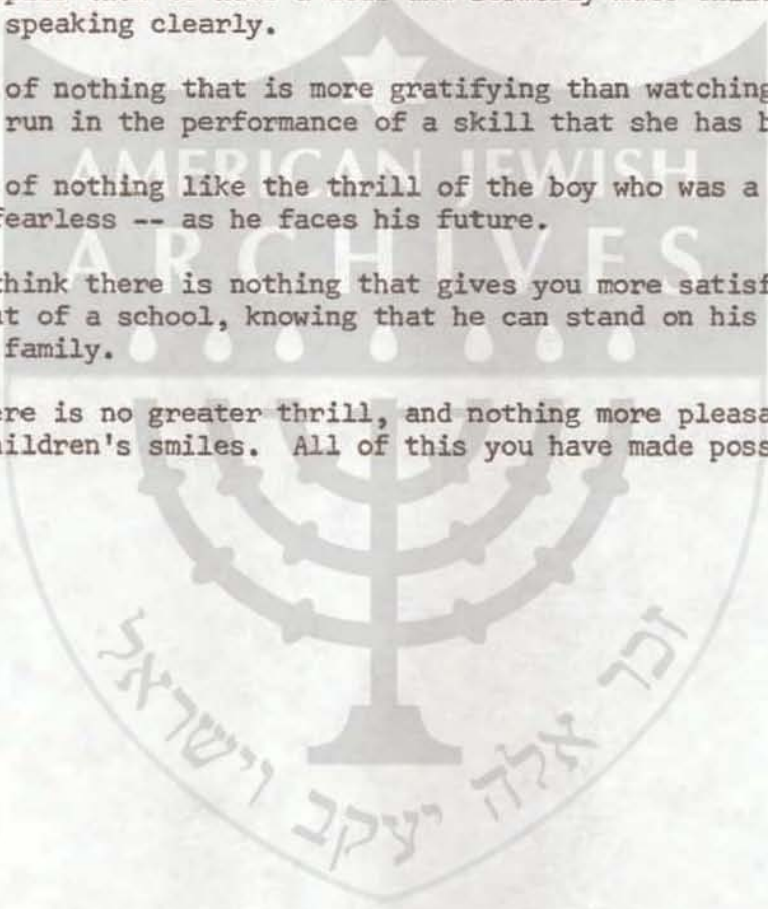
I say it has been a job full of reward. I know of nothing that can make you happier than to have a deaf and formerly mute child say "Thank you" -- speaking clearly.

I know of nothing that is more gratifying than watching a blind woman's fingers run in the performance of a skill that she has been taught.

I know of nothing like the thrill of the boy who was a boy, now a man -- strong, fearless -- as he faces his future.

But I think there is nothing that gives you more satisfaction than a man walking out of a school, knowing that he can stand on his own feet and support his family.

And there is no greater thrill, and nothing more pleasant to collect, than children's smiles. All of this you have made possible. Thank you.



I. No stranger to ORT - 20 years
Oleiski - Syngalowski - Brande - Haber
ORT member of family - working
for survival with other great
organizations - 80 years

II. Survival - two major tools

*Pres. used
word "survival"
+ "removal"*

A. Immigration

Babylonia - Spain - Poland - Russia -
U.S. - Israel

B. Education - two types

1. Self-contained - Jewish

2. External - secular - Haskalah

C. Immigration changed demography

D. Education changed outlook

III. A.D. GORDON - "RELIGION OF LABOR"

IV. Everywhere in world - MOROCCO - IRAN -
POLAND - young Jews must be given
introduction to modern technology.
Make a living and elevate selves.

V. In ISRAEL - we must be particularly wary of two dangers

a.) a sturdy but insufficiently educated peasantry

b.) a technically inadequate industrial worker class

Otherwise state will sink to Levantine level. We must fight this.

IEF and ORT

VI. We Jews have chosen a high path of destiny - to be useful to ourselves and to serve mankind as a whole. There are values to maintain:

- a.) a sharp social conscience
- b.) an awareness of man's worth
- c.) belief in interdependence of all men
- d.) respect for law as basis of organized society

All knowledge + education must be directed toward strengthening these values and toward preparing a man for a life in which he can exemplify them through his conduct.

VII. This path is not easy -
we often suffer for it - yet we
chose it - and when we have
difficulty, let us think of poem
by Dag Hammarskjöld.

VIII.

Ben Gurion said we rest on
two pillars - Bible and science
moral purpose and technical ability

With these as our twin guidelines
we can face the world, build a
society, help other men, and fulfill our
destiny. Nothing less should satisfy us.

ORT DINNER - JAN. 23, 1966

A people that was completely divorced from nature, that during 2000 years was imprisoned within walls, that became inured to all forms of life except to a life of labor, cannot become once again a living, natural, working people without bending all its willpower toward that end. We lack the fundamental element; we lack labor, but labor by which a people becomes rooted in its soil and in its culture. A living people always possesses a great majority to whom labor is its second nature. Not so among us. We despise labor.

Will not our Jewish people at all times prefer trading, speculation, especially business in which others will labor while they will manage the enterprise?

Will a transformation of our soul take place without a radical cure?

A living culture embraces the whole of life. Whatever man creates for the sake of life is culture: The tilling of the soil, the building of homes, the paving of roads, and so on. Each piece of work, each deed, each act is an element of culture.

We can, therefore, simply say: all that we wish for in Palestine is to work with our very own hands at all things which make up life, to labor with our own hands at all kinds of works, at all kinds of crafts and trades from the most skilled, the cleanest and easiest to the coarsest, the most despised, the most difficult. We must feel all that the worker feels, think what he thinks, live the life he lives, in ways that are own ways. Then we can consider that we have our own culture, for then we shall have life.

A. D. Gordon

"Religion of Labor"

Left Russia age 48 to work on soil at Degania - did so for 18 years until he died at 66 of cancer. He commenced a new life at a time when most people's lives became encrusted with unalterable habits. His hands, which had wielded pen and pencil only, took to the hoe and the spade. This transplantation of an old intellectual from the seclusion of his study to the orchards and vineyards of Galilee is of such obvious symbolism that it hardly needs to be emphasized.

Regeneration of a people by physical labor - return to nature, soil, manual work.

This attitude necessary or there would be no Israel today.

Economic value of this emphasis - the skilled laborer is the basis of society.

Personal satisfaction - instead of the listlessness and non-productiveness of peddling.

Our greatest concern, since the terrible onslaught of a quarter century ago, has been the survival and revival of the Jewish people. Colossal expenditures of money, skill and loving devotion have been applied to various Jewish communities around the world, and in Israel, in order to achieve and guarantee this survival. Many tools have been developed, among which the two principal ones are immigration and education.

Immigration is a tool which can save the life of an individual man and an entire group. Mass transplanted has occurred - one and three quarter million people in two decades. We have come to rely on immigration as the method by which scattered and endangered communities shall be enabled to rejoin the main body of the Jewish people. Safety and dignity in Israel or the free West are the end results of the large network of ships and trucks and planes which have moved across the seas and lands.

Education is the other tool - for physical survival is not enough. It must be accompanied by revival of the spirit and economic independence of the body. Jews must have the opportunity to develop knowledge and skills so that they can prosper in this modern world. Here ORT has played a magnificent role. The network of schools and machines and instructors has been as vital a tool of survival as the ships and planes. Wherever a Jew can benefit from this technological training he obtains a key to the future. The 40,000 ORT students in Israel Morocco, Iran, Switzerland or

wherever else they are can look forward to the years ahead without fear,
secure in the knowledge that they can support themselves, their families,
and thus, in the largest sense, the whole Jewish people.

