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Midwest Leadership Institute [Highland Park, Ill.]. 1959-1960.

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*Kelpe*

# Program



## Midwest Leadership Institute of the United Jewish Appeal

FRIDAY, FEBRUARY 12

SATURDAY, FEBRUARY 13

SUNDAY, FEBRUARY 14, 1960

MORaine HOTEL

HIGHLAND PARK, ILLINOIS

*FRIDAY EVENING, FEBRUARY 12*

*6:00 P.M.*

*BALLROOM*

*SABBATH SERVICES*

*Conducted by*

*COMMANDER E. H. RICKEL*

*Chaplain Corps, U.S.N.,  
Great Lakes Station*

*7:00 P.M.*

*NEW AMSTERDAM ROOM*

*AM DINNER MEETING  
ARCHIVES*

*MELVIN DUBINSKY*

*Chairman of Institute*

*PRESIDING*

*WELCOMING ADDRESS*

*JOSHUA B. GLASSER*

*JDC SESSION*

*ADDRESSES*

*EDWARD M. M. WARBURG*

*Chairman, Joint Distribution Committee*

*CHARLES H. JORDAN*

*Overseas Director-General  
Joint Distribution Committee*

*MOSES A. LEAVITT*

*Executive Vice-Chairman  
Joint Distribution Committee*

*SATURDAY, FEBRUARY 13*

*9:30 A.M. BALLROOM*

*SABBATH SERVICES*

*Conducted by*

*DR. EDGAR E. SISKIN*

*North Shore Congregation Israel,  
Glencoe, Ill.*



*10:30 A.M. SOUTH ROOM*

*FILM SHOWINGS*

*"SHAMSI"*

*"THE KEY"*

AMERICAN JEWISH  
ARCHIVES



*11:00 A.M. BALLROOM*

*ADDRESS*

*"The UJA Needs in 1960"*

*HERBERT A. FRIEDMAN*

*Executive Vice-Chairman,  
United Jewish Appeal*

*12:15 P.M. TERRACE ROOM*

*MEN'S LUNCHEON*



*12:15 P.M. NEW AMSTERDAM ROOM*

*WOMEN'S DIVISION LUNCHEON*

*Workshop Seminar*



*12:15 P.M. WEST ROOM*

*Resolutions Committee*

SATURDAY, FEBRUARY 13 (Continued)

*Workshop Seminars*

1:30 P.M.

BALLROOM

*Medium and Small Communities*

*Chairman*

**D. R. MULLEN**  
Sheboygan, Wisc.

*Discussion Leaders*

**DAVID CITRON**  
Peoria, Ill.

*Speaker*

**CHARLES AUERBACH**  
Cleveland, Ohio

**NATHAN PINSKY**  
Akron, Ohio

AMERICAN JEWISH  
ARCHIVES

1:30 P.M.

LODGE ROOM

*Large Communities*

*Chairman*

**LEONARD LASER**  
Chicago, Ill.

*Discussion Leaders*

**CHARLES GOLDSMITH**  
Columbus, Ohio

*Speaker*

**ELLIOT L. JACOBSON**  
Kansas City, Mo.

**MARTIN M. COHN**  
Cincinnati, Ohio

☆

6:30 P.M.

BALLROOM

**DINNER**

**MORRIS W. BERINSTEN**  
General Chairman,  
United Jewish Appeal

*M. Berinsten*

**PRESIDING**

*SATURDAY EVENING (Continued)*

*SPECIAL PRESENTATION*

*“EVA”*

*Dramatic Excerpts from the Novel*

*by*

*MEYER LEVIN*

*CAST*

*Narrator . . . LEE HAUPTMAN*

*Esther, Nina . . . JOAN PETERS*

*Eva . . . LUCIA VILLELA*

*Mrs. Eberhardt . . . ELEANOR MERRIAM*

*Man, Gestapo Officer . . . DAVID CRANE*

*Slavek, Stashek, Ari . . . HOWARD WITT*

*ELLIOT SCHICK*

*Director*

*SID MAYER*  
*Assistant Director*

*JOHN GREEN*  
*Technical Director*

*LEE SIMPSON*

*Stage Manager*

*ADDRESSES*

*PHILIP M. KLUTZNICK*

*National Chairman,  
United Jewish Appeal*

*AVRAHAM HARMAN*

*Ambassador of the State of Israel  
to the United States*

*11:00 P.M.*

*BALLROOM*

*Cabaret and Dancing*

SUNDAY, FEBRUARY 14

9:30 A.M.

NEW AMSTERDAM ROOM

BREAKFAST <sup>①</sup> DAVID CITRON,  
STATE CHAIRMAN  
FOR ILLINOIS &  
CO-CHAIRMAN OF  
THIS CONFERENCE -  
MED & SMALL

*Hale to C  
Loring B*

CLOSING SESSION  
CITRON ✓  
GOLDSMITH ✓

I. D. FINK <sup>②</sup>  
Co-Chairman of Institute  
PRESIDING  
AMERICAN JEWISH  
ARCHIVES

CHARLES  
GOLDSMITH,  
CHAIRMAN OF  
COLUMBUS CAMP.  
- LARGE -



<sup>③</sup> HERB. SCHIFF  
RESOLUTIONS Com

Presentation of Resolution

CLOSING REMARKS

MORRIS W. BERINSTEIN  
HAF

☆

UJA MIDWEST LEADERSHIP  
INSTITUTE COMMITTEE

*Chairman*

MELVIN DUBINSKY  
*St. Louis, Mo.*

*Honorary Chairman*

SOL LUCKMAN  
*Cincinnati, O.*

*Co-Chairmen*

✓ DAVID CITRON  
*Peoria, Ill.*

✓ LEONARD LASER  
*Chicago, Ill.*

✓ I.D. FINK  
*Minneapolis, Minn.*

HOWARD G. MESIROW  
*Chicago, Ill.*

EDWARD GINSBERG  
*Cleveland, O.*

EDWARD M. PINSOFF  
*Chicago, Ill.*

✓ BERNARD SAMPSON  
*Milwaukee, Wisc.*

*Vice-Chairmen*

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*Chicago, Ill.*

SAMUEL N. KATZIN  
*Chicago, Ill.*

✓ CHARLES AUERBACH  
*Cleveland, O.*

✓ RALPH KOPELOVE  
*Dayton, O.*

✓ BERNARD BARNETT  
*Louisville, Ky.*

CHARLES M. MESSER  
*Cincinnati, O.*

HYMAN BRAND  
*Kansas City, Mo.*

✓ D. R. MULLEN  
*Sheboygan, Wisc.*

✓ MAX BRESSLER  
*Chicago, Ill.*

HARRY SCHEAR  
*Dayton, O.*

✓ JOSHUA B. GLASSER  
*Chicago, Ill.*

✓ HERBERT SCHEAR  
*Dayton, O.*

✓ LEO GROSS  
*Minneapolis, Minn.*

RICHARD SLOAN  
*Detroit, Mich.*

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*Detroit, Mich.*

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*Kansas City, Mo.*

CHARLES H. YALEM  
*St. Louis, Mo.*



JOC by  
Hamm by →

JOIN  
IN  
AN  
EXCITING

**WEEKEND  
WITH A  
PURPOSE**

MIDWEST  
UNITED JEWISH APPEAL  
LEADERSHIP  
INSTITUTE

*Beautiful Hotel Moraine  
Highland Park, Ill.*

**FEBRUARY 12-14, 1960**

**HELP 600,000 THROUGHOUT THE WORLD!**



**MAKE  
YOUR  
RESERVATIONS  
NOW!**

**UJA MIDWEST LEADERSHIP INSTITUTE**  
Suite 1400, 165 West 46th Street  
New York 36, N. Y.

# HEAR

these distinguished Jewish Leaders



**MORRIS W. BERINSTEIN**

General Chairman, United Jewish Appeal, leader of the 1960 campaign.



**AVRAHAM HARMAN**

Israel's eloquent new Ambassador to the United States



**EDWARD M. M. WARBURG**

Chairman, Joint Distribution Committee, Honorary Chairman, United Jewish Appeal



**PHILIP M. KLUTZNICK**

B'nai B'rith leader and National Chairman, United Jewish Appeal



**HERBERT A. FRIEDMAN**

Executive Vice-Chairman, United Jewish Appeal



**MELVIN DUBINSKY**

Chairman of the National Campaign Cabinet, United Jewish Appeal



**I. D. FINK**

President, Minneapolis Federation for Jewish Service



**CHARLES H. JORDAN**

Director General, Joint Distribution Committee

# SEE

the poignant, moving drama

## “EVA”

performed by noted stage and TV actors,  
professionally directed and staged.

Based on the best-selling novel by Meyer Levin,  
which tells the story of an indomitable woman  
who survived Hitler's death-camps.

and

FIRST PERSONAL APPEARANCE  
IN THIS COUNTRY

of

THE REAL-LIFE EVA (*Mrs. Ida Loew*)



**TWO OUTSTANDING 1960 FILMS MADE IN  
ISRAEL FOR THE UNITED JEWISH APPEAL**

“*The Key*”... which tells a moving story of immi-  
grant life, needs and problems in the  
immigrant shanty-towns of Israel.

“*The Dock*”... the story of how immigrants have  
adjusted themselves to the numerous  
problems which face newcomers to  
Israel.

# PARTICIPATE

in these activities

## FRIDAY, February 12

SERVICES (Musical Service)

DINNER (Melvin Dubinsky, Chairman)

SPEAKERS, Philip M. Klutznick, Charles H. Jordan

## SATURDAY, February 13

SERVICES

ONEG SHABBAT SESSIONS

"THE UJA NEEDS IN 1960"

Herbert A. Friedman

Executive Vice-Chairman, UJA

LUNCHEON

*WORK SESSIONS ON NEEDS AND PROBLEMS  
OF THE 1960 CAMPAIGN*

WOMEN'S DIVISION "The Women's Role in 1960"

Chairman: Mrs. John Hopp

Speaker: Mrs. Jack A. Goodman,  
National Chairman

SEPARATE WORK SEMINARS

- a) Small communities
- b) medium communities
- c) large communities

DINNER

Chairman, Morris W. Berinstein,

General Chairman, United Jewish Appeal

ENTERTAINMENT

## SUNDAY, February 14

BREAKFAST

Chairman, I. D. Fink

Presentation of Resolutions

Morris W. Berinstein, Closing Remarks

HAF Speeche

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

UJA Midwest Leadership Conference  
February 12-14, 1960

I am talking to you as though you were a group of speakers, a group of campaign officers, a group of officials who have to tell the story to somebody else, to thousands and thousands of people, and everybody who speaks has his own style. Everybody who speaks has his own system and his own method. Nobody can custom tailor a speech for anybody else. All that I can do is try to cover a wide range of material out of which you pick what you can use, and then use it in your own way.

I would like to begin with the building bricks for the whole framework of what the UJA is and does and means.

In order to understand this, you have to follow through with me on one or two basic principles that we must agree upon. The first principle is the act of faith upon which this whole campaign is based. If we agree on this act of faith, then we will work harder and longer and more knowingly. It's all based upon a simple thing, the importance that we attach to the concept of the survival of the Jewish people.

If somebody were to ask me in one sentence, "What's the UJA all about?" that's the one-sentence answer. We are fighting for the survival of the Jewish people -- nothing more and nothing less.

Why is it important to us? Because I believe and because you believe that the Jewish people carry within themselves those ideas which are the basis of our whole Western civilization. Our whole system of morals and ethics and political system of government and correct principles of living in society, in economics -- everything that we call social justice. Everything that we call the ideals that motivate democracy and freedom, and free social organization and free structure of mankind so that each person can rise and be a high, dignified individual. All of these

most immense and warmest things which bred the French Revolution and the American Revolution -- and I even think, the Russian Revolution, although it has gotten so horribly perverted. These ideas and ideals are the heritage of the Jewish people which form the basis of Western civilization as we know it.

That is a very big, broad statement. I believe that it is true. Many books have been written. A man wrote a book called the "Hebrew Origins of the American Republic." The man's name was Oscar Strauss. I could cite to you all the books and all the speeches over the hundreds of years in which all knowledgable and thinking people come to the conclusion that from ancient Judea, from the ideals of the Bible and the ancient prophets -- the Hebrew prophets filtering down through the democratic ideals of Greece -- there came into our modern world the stream that we call democracy.

We believe that we have some sort of a mission on the state of world history. Attempts have been made to knock us off more times than we can count. We say we will not be crowded off the stage of history because we have something to give to the whole human race. We have given religion. We have given political ideas. We have given democratic goals to be striven for. We have given a feeling of optimism. That is the most important underlying note of the whole Jewish truism: optimism that these goals and ideals can be achieved.

We sum it all up in the word "messiah." We are not smoking opium. We really believe that you can make the world a better place and the infusion of that belief, the pumping of that belief into Christienity, became the whole basis for Western civilization as we know it.

Therefore, we think that the survival of the Jewish people for the further maintenance and promulgation of these huge ideas is indispensable for the whole world, not just for us.

We are not just trying to survive to make a record that we can keep alive on the face of the earth four thousand years instead of three or five or six thousand years. There must be a reason for daring to survive and endure until the end of time, and the reason is because we feel we have something to give to the whole human race, and we are stubborn enough to stick around until it's done.

This may seem vague. This may seem metaphysical. This may seem esoteric. If you don't understand this, you don't understand why we care about two thousand Jews living in Tientsin, China, for instance.

Why? What are two thousand Jews in Tientsin more or less? They are the survival of a community in China. So what if you get five thousand more Jews out of Poland? So what? What's the point?

I am pleading for an understanding of the basic doctrine that lies under all our efforts and beliefs. The point is simply that our survival is crucial to us because we think it's crucial to the whole human race. If you believe that, you will fight like a tiger for the life of every single Jew everywhere. If you don't believe that, then the whole thing is not worth much.

On the basis of this article of faith, that our survival is an absolute prerequisite to the maintenance of our moral heritage, we then devote ourselves to the proposition of how to insure the survival of the Jewish people. How do you insure it?

Well, there are two kinds of survival -- one is spiritual survival, and one is physical survival. For the last fifty years we have been concerned with the physical survival of the Jewish people because that happens to under attack in this Twentieth Century.

The spiritual survival of the Jewish people is not necessarily guaranteed. Jewish ignorance is rampant. Jewish lack of commitment is widespread. Spiritually, I am not sure in what condition the great rich Jewish community of America finds itself. We are five-and-a-half million. We are loaded with synagogues and temples and centers and hospitals. We have a physical plant alone which we have expanded in the last ten years to the tune of one-half billion dollars, and you people have been as responsible as anybody else for building that plant.



Who has not been on the board of a hospital, building campaign or a center building campaign or synagogue building campaign or an old folks home? Everybody in this room has. You have built a half-a-billion dollars worth of plant in the United States in the last decade, all designed to try to guarantee the physical and spiritual survival of the American Jewish community.

Well, our physical survival is not in danger, so it's our spiritual survival that we are trying to guarantee in this country. Do we really think we can do it through the building of a big physical plant? I have nothing against it, but I am not sure that it is automatically designed to achieve the desired end. We have been concerned less with the spiritual survival of our people than with the physical survival of our people for the very simple reason that in the last fifteen years the attack from our enemies has been on our physical existence.

I would like to tell you a simple truth that Hitler understood much better than we. He was interested in destroying civilization and supplanting it with a rule of barbarism. In order to destroy civilization you have to destroy the ideas of civilization, so he was determined to wipe out Christianity.

This may come as a surprise -- he was determined to wipe out Christianity. Seven hundred priests were killed at Dauchau in the early years. In order to wipe out Christianity he had to wipe out Judaism first because Judaism gave birth to Christianity and in order to wipe out Judaism he had to wipe out Jews because he knew the secret of the Jewish people. He knew that if there were no Jews on the face of the earth there would be no more Jewish ideals on the face of the earth. Our ideals are carried in our flesh and blood, and if there is no flesh and blood, there are no ideals.

The attack on our people in this century has been an attack on our ideas, and so when we stand here trying to protect the physical existence of the Jewish people, we are trying to protect the spiritual existence of the Jewish people at the same time. They are indistinguishable, and I would like to say, once and for all, that I want to lay the ghost of all the attacks and comments and criticism that are made

by those who say, "Oh, you people in the UJA, all you are interested in is houses and food and calories and budgets and trains and planes and all that stuff. That's all materialistic nonsense!"

Attacks are made upon you and me by those who accuse us of being concerned only with the physical things.

Well, they don't know what they are talking about because if you are so concerned with the spiritual things that you neglect the physical things, I tell you, you are going to lose the spiritual things too. We have to protect the flesh and blood of every Jew because inside the flesh and blood, the brain case and the nerve system of every one of us there beats the ideals of Isaiah and Jeremiah and Moses, and while an awful lot of us might be run-of-the-mill, there are always among us an awful lot of heroes, and any one of us is the potential descendent of Isaiah and could be another Isaiah.

That's the premise, and that is why every life is important.

Well, in the last fifty years we have been working around this globe to protect the physical existence of the Jewish people. Sixty years ago, in 1900, was the high-water mark when hundreds of thousands of Jews were migrating from Russia and Poland to the United States. My father came here from Vilna. Perhaps your father came here from Kiev or Odessa.

From 1881 until 1914, thirty-three years, three million Jews came to the United States. If there had been an UJA then, somebody would have been raising money for one hundred thousand a year, and there were people who were raising money at that time to help the absorption of these immigrants into America, although it didn't take very long before the immigrant came up through Hester Street and Houston Street and Canal Street to wind up on Central Park West -- the boss, instead of the worker in the sweat shop.

The integration took place fast. There were plenty of Detroit's and plenty of Pittsburghs and plenty of big industrial complexes in America ready, willing and able to absorb the immigrant labor that was coming in. It was an easy country into which to push millions of immigrants, but the Jewish world began to change fifty, sixty, seventy years ago.

Already then, we could see the beginnings of the downfall of Eastern and Central Europe as the source from which all Jewish power and inspiration came, and we could begin to see that the pole was shifting westward. We began this century with a mass movement of migration. The whole Twentieth Century has up to now been a continuous flow of Jewish migration.

We wonder whether to call this the century of great destruction -- six million Jews -- or whether to call this the century of great rebirth -- rebirth of Israel.

I would give it neither one of those titles, I would call this the century of the greatest Jewish migration in our entire millennial history. This is the century of Jewish migration par excellence. There has been no other -- not when the Jews were thrown out of Palestine and migrated to Babylonia -- at no time has there been such migrations as have taken place in this century. It began with the biggest mass movement of East European Jews to the United States.

We are going to end it with the complete mass movement, it seems to me, of all Jews who are not free in the world.

Jews who feel suffocated in any country in which they live, suffocated physically or suffocated psychologically and spiritually, must move. We are going to end this century with the complete migration of all those Jews who are suffocated, wherever they are, into Israel, and I predict that when this century of migration is over and finished, the Jewish world will be polarized into two enormous constellations. One in America, which at the end of this century might well be six or six-and-a-half million people, and one in Israel, which at the end of this century might very well be close to that number. Around these two huge polarized populations of the Jewish

people there will be the peripheral statellites. I am not attempting to derogate them or deprecate them, but three hundred thousand Jews in France or fifty or one hundred thousand Jews in Australia or three-quarter of a million Jews in South America are peripheral communities to the great two poles. At the end of this century of migration the physical existence of the Jewish people will be guaranteed, at least as far as one can foresee history. We are firmly convinced that it will be guaranteed in Israel unless Israel is obliterated from the map by a hydrogen bomb, and we are equally firmly convinced that it will be physically guaranteed in the United States unless the United States loses the essential precious democratic characteristics that mark her today.

When the century of migration is over and done with, the Jewish community of the world will be polarized in two great places, and in those two great places it will be safe.

We are in the middle of the struggle. You couldn't have been born at a more exciting time. You couldn't have been born at a more meaningful time. You couldn't have been born at a tougher time.

We are in the middle, where we have been working for whatever number of years anybody in this room wants to say he has been working -- one, or ten, or thirty. There are people in this room who have been working for all those various lengths of time on the question of the physical survival of Jews, and on the question of movement, and on the question of building the Israel which is the other pole that we must make secure. That's the whole UJA, and as we have been inching forward to that goal at the end of the century, we have been making perfectly fantastic and incredible progress.

Where do we stand, first of all, on this question of migration in terms of what has happened in the last dozen years? I say dozen years because in a couple of months Israel will be twelve years old, and we might as well take that as a marking

point. In the last twelve years we have moved 1,300,000 people. Do you believe that? We have literally picked them up and moved them. One million have gone to Israel; 300,000 have gone to other places -- Canada, Australia, America, South America. If we were to add up all of the people of the countries of the world who are suffocated, and don't forget that that is the criterion, let me try to tick it off for you and see what is there left to do.

North Africa: Morocco, maybe 200,000; Tunisia, 60,000; Algeria, although the Jews there are citizens of metropolitan France, 130,000; Tripoli is empty; Salonika is empty; Libya is empty; Yemen is empty; except for some 200; Iran: 80,000.

In Egypt, Syria, Lebanon, all the deepest enemies of Israel, the block that surrounds it, 25,000 put together. Swing up into Europe: Bulgaria, empty; Yugoslavia, empty; Albania, empty. A few thousand Jews living in the countries, but remnants of the remnant of the remnant. There will be no more movement, practically speaking. Hungary: 60,000; Poland, 30,000; Rumania, 220,000; Czechoslovakia, 18,000. What have you got. About 855,000 Jews.

We have moved 1,300,000 people in the last twelve years with our money. Now comes the big question: Russia admits publicly in the last census to 2,500,000 Jews. I would say that if Russia admits publicly to 2,500,000 Jews, there are probably more than that.

The great dream of our life, the deepest, strongest, most powerful yearning we could have would be to get those people back into the fold of the Jewish religion, the Jewish dream, the Jewish idea, the Jewish peoplehood.

Any chance? There are two theories on this:

One theory is that it is absolutely impossible ever to get behind that curtain and get hold of those Jews, either to help them get out or to bring relief to them inside. Impossible, goes this theory, because governments also have faces to save.

This argument is that the Soviet position would never permit it to make any exceptions whatsoever for its Jewish population, to permit its Jewish population to be serviced or handled or allowed contact with Jews of the West. So one argument goes that we will never get to them. They are dead. They are locked off. They will be forever kept from us.

The other position is the opposite. The other position is that the great, great Soviet Union is not different from anybody else. When you have got a bone in your throat and it's sticking you, and it's needling you, and it's bothering you, and it's a cause of annoyance to you, you do one of two things with the bone in your throat -- you swallow it or you spit it out. Now it's clear that the Jews are a bone in the throat of the Soviet Union. That we know. When one hundred kids from Israel went to Russia a couple of summers ago for the Youth Festival and marched into the Dynamo Stadium where 100,000 people were sitting, carrying the flag of Israel, you would have thought that 100,000 voices roared with approval of that sign of Jewish identification. You would have thought everybody in the Dynamo Stadium that day was a Jew.

Well, I don't know whether these 100,000 were Jews, but enough of them were so that they let up a tremendous howl. This is a terrible sign, so far as the Soviet Union is concerned. It shows that their Jews feel themselves to be Jews, and this means that they are a bone in the throat because they are not assimilated. They are not digested into the Soviet body politic or into the Soviet economy.

Well, if you have got a bone in your throat and you swallow it, that might mean deportations to Siberia, sweeping them under the rug, getting rid of them somehow. Swallowing them. It might even go so far as to involve a program of unleashing terror.

But the other thing you do with a bone in the throat is you spit it out, and by that I mean permitting emigration of Jews out of Russia who want to get out, and of course, you know the position of Israel on this. You know the position of American

Jewry on this. You know that if there ever were any permissible, large scale emigration from Russia, either forced by time or circumstance or expulsion or even general permission, you know that you would rally as you have seldom rallied in many a year, and you also know that in Israel they would take their standard of living and break it in order to absorb one hundred, two hundred, five hundred, a million - whatever number of Russian Jews were allowed out.

For the purpose of this present analysis, however. I would like, having said what I have said about Russia, to leave it at that because we don't know what will happen. We don't know whether she will keep that curtain tight or whether she will spit her Jews out, or what she will do.

We can with more reason attempt to anticipate what will happen with these other 850,000 Jews. It is obvious that not all of them will leave the countries in which they live. I am not making any editorial comments as to whether they should leave or whether they shouldn't leave. I am saying it's clear that they won't all leave.

If you have 200,000 Jews in Morocco, it's clear they are not all going to leave Morocco. What I am saying is that your maximum possible potential, your one hundred per cent reservoir, could only be another 850,000 people. We have already moved 1,300,000, so we haven't got as much left to do as we have already done.

That's the startling thing which emerges when you make this kind of analysis. And we won't even get all 850,000. They won't all move, and I can't tell you -- it would be playing a numbers game -- how many more there are who want to be moved. All I can give you is what the potential reservoir might be, and then you reduce this by any factor that you think is scientific, and maybe 400,000 more Jews will move, or 500,000 more Jews will move, over the course of another four, five, eight, ten years. I don't know.

I can only tell you that from the Israeli point of view -- and they are the recipients of most of this migration movement -- they are trying to think ahead over a long range, and they make calculations based upon an expected annual average immigration of 40,000 to 50,000 a year for the next ten years. If something happens, your average changes in any one given year.

You remember Iraq. Iraq had 120,000 Jews. They gave them twelve months to get out. Then it was extended by three more months. And 115,000 people were moved in fifteen months. If, God forbid, somebody comes and says, "Take all the Jews and get them out in twelve months," we can do it, but your average goes cockeyed. That we can't anticipate. Nobody can make any promises on this score.

If you take the historical look which I am suggesting, and as the Israelis do, then you say the average annual for ten years being fifty thousand means you might anticipate another half million people coming into Israel in ten years, exclusive of Russia.

Now what about the other half of the story? Not just the migration movement, but the people in those countries where they are today, and as I said, not all of whom will move even as time goes on. Do we or do we not agree on a proposition that every Jewish community, everywhere in the world, wherever it's left behind - whether it be 4,000 Jews who are left behind in Yugoslavia, or whether it will be 10,000 who will be left behind in Poland when the Movement finishes, or whether it will be 30,000 that will be left behind in Tunisia when the movement finishes, or 30,000 in Iran when the movement finishes -- do we, or do we not, agree to the proposition that every Jewish community of any size, not matter how large or how small, left behind in the country of its residence is or is not entitled to continuous support from you and me as long as they need it? If we agree that they are so entitled, then you and I must envisage the maintenance of the work of the Joint Distribution Committee as being a program of quite indefinite duration to be measured by the needs that exist in every country as the situation in that country fluctuates.



You heard a statement that many countries now in Western Europe don't need anything more. They are now being urged to begin to develop their own fund-raising apparatus to begin to take care of their own needs, which they can do.

As a matter of fact, you might ask, how about <sup>their</sup> raising a little money to take care of themselves in Morocco? And they are beginning to do just that. How about raising money to take care of themselves in Israel? They are doing it there too. Slowly but surely, as you help a country get on its feet, you can drop it from the roll of countries that need help by the JDC, and you can list it as a country that will begin to make its own contribution, however small.

As this century of migration goes on and on, rolling towards its conclusion, we see that the big movements will continue to take place, and that always there will be the leftover, the residue whom we will care for with as much love if there are only 5,000 as if there were 55,000.

Now focus your attention away from the countries of the world in which the Jews live onto Israel, because that's the other half of the picture, and just as I tried to indicate to you what the balance looks between what we have achieved and what we have yet got to do in the rest of the countries of the world, let me talk to you about what we have achieved in Israel and what we have yet got to do in Israel.

I will give it to you in a generalization of the million people we have brought to Israel in the last twelve years. We have gotten about two-thirds of them on their feet. Let's not make a social worker's analysis of what it means to get somebody on his own feet. I have a simple way of describing it.

When you have gotten a guy off the relief rolls and on the taxpaying rolls you have gotten him on his own feet. When you can get him to the point where you begin to extract taxes from him in Israel so that he can then begin to help others who are coming in, he is fine. He doesn't need any more. About two-thirds of the people in Israel are in that condition. Isn't that fantastic?

It's fantastic to think that in these twelve years two-thirds of the people who landed on the beaches the way it was described in Exodus, are on their own feet. They have a house. They have a husband or wife. They have kids. Maybe it's the second family. Maybe it's the third family. It doesn't matter. It's a new family. It's a new child growing up. There's a good, clean red roof over your head. There is all the reason in the world for us to be proud of that. However, we must look at the other side of the coin, because it's obvious that if two-thirds are in this glowing situation, one-third are just as obviously in a set of circumstances which should really make us feel as though we haven't done enough. It should serve to spur us to further effort.

Now, I don't want to go into the details of the way this one-third of the immigrant population in Israel is living. You all heard about the riot that took place in a place in Haifa called Wadi Salib. It was in the papers in the United States. Do you know how the riot started? In a bar between a gangster and a crook and a cop, and somebody yelled at somebody and somebody hit somebody over the head with a bottle and a cop was shot, and then -- you know how a crowd gets excited. What was it? It was a barroom brawl that might have taken place anywhere.

We were very surprised at its happening in Israel for this reason. People who are idealists, who live with their heads up in the clouds, who make these wonderful speeches and intoxicate, and hypnotize, and anesthetize themselves with their own speeches, talk about the Jewish ideal of the hero with the gun on one shoulder and the flower on the other shoulder. This image, this boy out of Exodus -- that is how we think of this great Israeli. We get kind of shocked and upset when we realize that they brawl around in bars and have bums in slums and gangsters, and we don't like it. It doesn't sit well with us, you know.

You know it down deep in the fabric of your being. We don't have that kind of thing in Jewish life. We haven't had it.

Somebody talked about the "stekel" last night. We didn't have it in the big cities. There were hidden pockets of vice, sure, and everybody knew where they were, and it was kept under the rug. It didn't emerge out into your metropolitan life where your kids could see it in view. Where there could be a general lowering of moral tone in the whole community.

We haven't had gangsterism in Jewish life. We don't like it when we see it emerging. We are surprised as we continue to make our speeches of the heroic image of the new Jew in Israel to find out that in the back alleys and in the gutters we are growing a certain kind of Jew who is a slum dweller.

We don't like it, and there is no reason for us to continue with it. There is no reason why it grows and takes root except where there is a culture medium in which it can ferment and grow, and that little test tube in which it grows all the time is the slum of Wadi Salib or the Hatikva quarter of Tel Aviv or the Muscraura quarter or other quarters of other cities I could tell you about, where we have allowed Jewish slums to fester which we ought to help eradicate.

It's a question of housing. It's a question of relocation of families, a question of social workers coming in, a question of putting kids in vocational schools, and a question of getting papa a good job.

You know what it is. Everybody here is familiar with it. There are lots of things you can't do with money, but there are lots of problems that are totally amenable to complete solution by money, by the application of money. These slums and these ma'abarot, where 60,000 people are living, all the things that we say we don't like, all the problems in the lives of one-third of the immigrants who have been brought to Israel can be eliminated and all the achievements that we have made possible for the other two-thirds can be achieved for this remaining one-third by the application of money.

I will read you a very brief statement. There is a man many of us in this room know, Dr. David Tanne. Dr. Tanne is the head of the Housing Department. He told reporters on January 7 that eleven ma'abarot would be liquidated by the end of March.

By the end of 1960 he said the number of ma'abarot would decline from 70 to 27. There are 60,000 persons living in them; there were 250,000 a few years ago. A ma'abarot is a transit camp. You are supposed to go through it in "transit" to better housing. It has only been taking six or seven years to go through one of these ma'abara! By the end of 1960, there will only be 9,404 families, as against the 24,973 families living in the ma'abarot now.

Bravo! Dr. Tanne sits there in the Housing Ministry and he struggles with paper and pencil. He breaks a lot of pencils because he writes heavily, and he tries to figure it out. He says, "I have got 25,000 families living in these places now. I promise you by the end of the year I will only have 9,400 families."

He didn't tell the reporters anything at all, you know, about how he is going to pay for this. No reporter is going to bother them with finances -- money. Figures, who? What? How? Who is going to build 17,000 or 18,000 houses this year?

We know from a lot of experience that it costs about \$3,000 a house. It has been suggested that we ought to take the UJA campaign and put it on the basis of getting three thousand bucks a house. And this makes 17,000 houses, cost \$51,000,000.

Let's talk about the idea of pitching the whole campaign on the basis of \$3,000 for a house. If we were to spend \$51,000,000 on housing in 1960, just for the ma'abarot clearance and nothing else, what would happen with the program of the JDC? What would happen with the program of taking in new immigrants? I don't know whether it will be 40,000 this year or 50,000, or 20,000. It doesn't matter. You have an average to anticipate over a ten-year period, and that average costs you money in one year. If it doesn't cost it to you in 1960, it will cost it in 1961, if there are 20,000 immigrants this year and 10,000 next year, or vice-versa, the average is the same.

If you spent \$51,000,000 just for the ma'abarot dwellers of UJA funds, you couldn't take care of the needs met by the JDC. You couldn't take care of the new

immigration coming into the country. You couldn't do all the things that have to be done with the old immigrants who came there two, three, four, five years ago.

It sound funny, doesn't it? If we wanted to run a campaign among the Jews of the United States just to build 17,000 little houses, we couldn't get enough money to do that, and do everything else that has to be done!

I tell you this to make it clear that the program of bringing the remaining one-third of the immigrants who are still underprivileged up to the standards that the other two-thirds now enjoy is not a program which can be done in one year. I am giving that warning now because I don't want to have anybody argue with me next December 31 as follows: "You told us that the campaign of 1960 is to help meet the backlog of needs of the immigrants who are underprivileged. You told us you wanted to clean out the ma'abarot, and you wanted to bring up the employment, and you wanted to clean out the slums. You told us all that. We gave the money. Now there are still ma'abarot, and there are still people in slums, and what did you do with all the money we gave you?"

I am anticipating this actuarial gentleman who will come with his table of statistics at the end of the year and confront me by telling you now, in advance, that we aren't going to be able to clean out all the ma'abarot this year. We aren't going to be able to clean out all the slums. We aren't going to be able to take all the farm settlements and bring them up to self-sufficiency.

You know, you people in this room are all farmers. You established 485 farm settlements. You did it with your money. On those farm settlements you put 32,000 families in the last twelve years, farming families -- Jews from Mogador, Margadesch, Vasavel, Debrish and Transylvania -- who never were farmers in their lives, but you put 32,000 Jewish families on farms. You know, not one of those farms is paying off yet. You know, not a one of those farmers is making his living off that farm.

You know the reason is that you haven't invested all the money in those farms that is needed to make them pay. So I don't want anybody coming to me at the end of the year and saying, "You put money into farm settlements in order to bring them up to the point of paying off, but there are still so and so many hundreds of farm settlements that are not yet fully capitalized." Right! There won't be.

Leonard Ratner, of Cleveland, has the greatest story in the world on this. He tells about the Jew he want to solicit this year. He said, "I want so much money." The fellow starts to argue with him. "Look," the man says, "I am not going to give you any money. You made promises to me in the past. You never kept your promises to me. You came to me four years ago, and you told me the Jews are coming, Austrian, Hungarian, 1956 revolution, and you told me 60,000 Jews are coming, and only 20,000 Jews came, and so you owe me 40,000 Jews from 1956.

"And in 1957 you told me that Jews are being expelled from Egypt by Nasser, and you told me 50,000 Jews are coming and only 25,000 came. You owe me 25. That is 65,000 Jews you owe me.

In 1958 you told me it's Poland, and you owe me 40,000. That is 105,000, and then 1959, Rumania. You bluffed me completely. You said 100,000. There were only 70. So it's 175,000 Jews you owe me.

Mr. Ratner, for the last three years you told me you were taking out all these Jews. You didn't take them out!"

Leonard was nonplused, you know, but not for long.

He comes right back and he says, "Look, in 1956 I came out. It seems to me I asked you for \$50,000. You gave me \$8,000, so you owe me \$42,000.

"In 1957, I thought you should have given \$50,000, but you only gave \$8,000, and so I came and asked you for \$60,000 in 1958 and I only got \$8,500, so you owed me...

"And the time Leonard got through the guy owed him \$287,000! And he owed the guy 175,000 Jews, so it was a standoff.

And Leonard said, "I will tell you what we will do. Let's begin from scratch now," and the guy said, "You are right."

We don't owe each other in this game. We can't make any promises to you that you can hold us to any more than you can make any promises to us about how much money you will give that we can hold you to. We ask you for money, and you go ask others. You, in turn, ask us to take that money and use it in the holy way in which you want it used. You want it used to save Jews. You want it used to help build Israel. You want it used so that love and care can be given to Jews whom you have never seen and never will see, but who are bone of our bone and who are part of the whole question of Jewish survival. You want us to take the money and use it for Jewish survival, physical and spiritual. You want us to protect Jewish bodies with a big green shield of money that we put around them so that disease won't get at them, or hunger won't get at them, or enemies won't get at them, or despair won't get at them.

You want us to protect them with a shield of your money so we can bring to them all the things that are necessary for life to be maintained, and you want us to do the same thing with Israel, and you want us to take the green money and make the brown soil of Israel with it, and in wanting us to do those things you are really responding to the deepest urge within yourselves because you want to keep the Jewish people alive because you know that the ideas for which the Jewish people stand are the ideas of civilization.

It isn't something we can do in a year or five years or a decade. It's something at which we have been working now for several decades. We have only got several more to go. It's really nothing. It's a split part of a second in the passage of time. Where we go from the dim beginnings of Moses, whose story we read this morning, to the far, far dim endings of time when we will create a society upon this earth of which all men will be the beneficiaries, not just the Jews. We are stubborn. We

FROM: RAPHAEL LEVY  
Director of Publicity  
UNITED JEWISH APPEAL  
165 West 46th Street  
New York, N.Y.

FOR RELEASE: WEDNESDAY, FEB. 10th  
THURSDAY, FEB. 11th

500 COMMUNAL LEADERS FROM 13 MIDWESTERN STATES ARRIVING  
IN CHICAGO THIS WEEK FOR MIDWEST LEADERSHIP INSTITUTE  
OF THE UNITED JEWISH APPEAL FROM FRIDAY, FEBRUARY 12-14

AT HOTEL MORAINE

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Institute First of Its Kind Held in Midwest to Outline Plans  
For the UJA 1960 Campaign Opened in Miami on February 5th

AMERICAN JEWISH ARCHIVES

A three-day Midwest Leadership Institute under the auspices of the United Jewish Appeal to initiate the participation of the entire Midwestern area in the UJA 1960 Campaign will be conducted at the Hotel Moraine in Highland Park, Ill., from Friday evening, February 12th, through Sunday afternoon, February 14th, it was announced this week at UJA national headquarters.

More than 500 prominent communal leaders from 13 Midwestern States will be arriving in Chicago this week to attend the Institute, which is the first of its kind ever held in this area under UJA sponsorship. The Institute is being conducted to outline plans for the nationwide UJA 1960 campaign, which was launched in Miami, Fla., on Friday, February 5th. The campaign is being held to raise funds for 345,000 men, women and children who are still unabsorbed in Israel, living in shanty towns, suffering from under-employment and lacking facilities for adequate care of the aged and educational opportunities for youth.

Ambassador Avraham Harman, Israel's Ambassador to the United States, will be the principal speaker at the banquet session of the Institute on Saturday evening, February 13th. He will share the speaker's platform with Philip M. Klutznick, a National Chairman of the United Jewish Appeal and Chairman of the B'nai B'rith International Council.

(More)



Mr. Klutznick is currently overseas on a B'nai Brith mission, and his appearance Saturday evening will be the first following his return to this country.

Another highlight of the banquet session will be the first appearance in this country of Mrs. Ida Loew, who served as the inspiration for and heroine of "Eva," the best-selling novel by Meyer Levin on a Polish girl who masqueraded as a non-Jew, worked as a domestic with a non-Jewish family and in a Nazi munitions plant until she was found out by the Nazis and clapped into Auschwitz concentration camp.

After the war "Eva" worked her way through a series of internment camps until she landed in Israel. Today she is a housewife in Israel with two sons. She will appear in the epilogue of a dramatic script specially written by Meyer Levin and David Mark that is based on her life.

"Eva" has been brought to this country to tour key cities under the auspices of the UJA as a symbol of nearly 1,000,000 immigrants helped to Israel through the UJA. Morris W. Berinstein, General Chairman of the UJA, will preside.

Before the banquet session, a major address will be given by Rabbi Herbert A. Friedman, Vice-Chairman of the UJA. In the course of the Institute two documentary films, "The Key" and "Shamsi", will be shown.

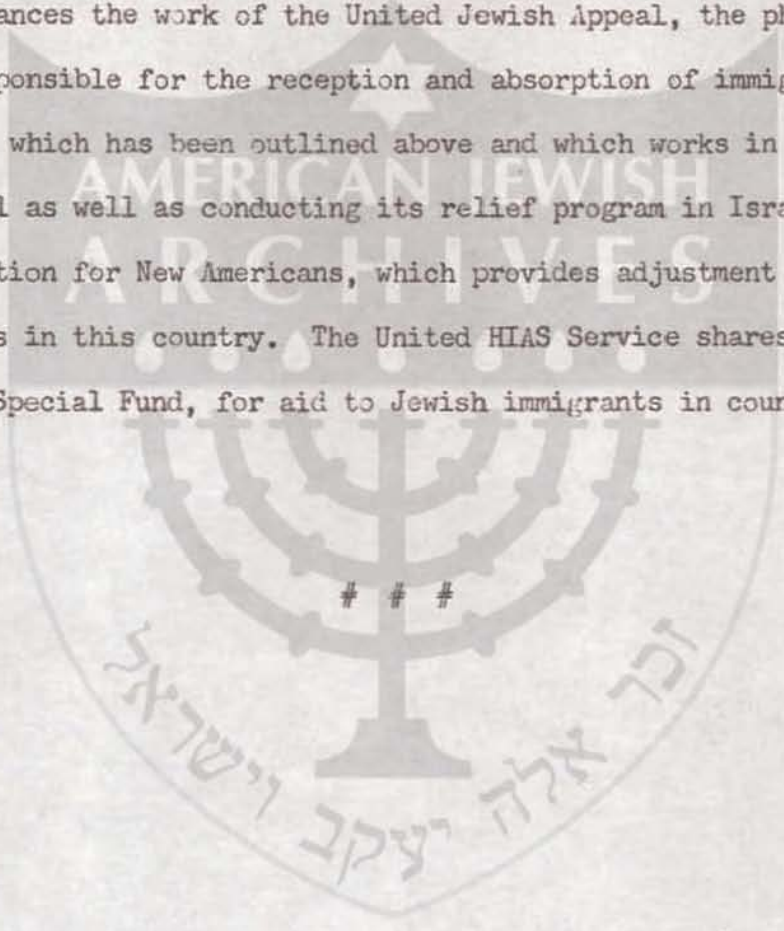
On Friday, February 12th, the Conference will get underway with a dinner session devoted to the work of the Joint Distribution Committee, an affiliated agency of the UJA which devotes itself to aiding Jews overseas operating the program of Malben, devoted to helping the aged and physically handicapped who cannot be absorbed into regular health channels.

Chicago leaders active in the UJA will welcome the delegates and Melvin Dubinsky of St. Louis, Chairman of the UJA National Cabinet, will preside. Other prominent JDC leaders who will address the meeting are: Charles H. Jordan, Director-General for Overseas Operations of the JDC; Edward M.M. Warburg, Chairman of the JDC and Honorary Chairman of the UJA, and Moses A. Leavitt, Executive Vice-Chairman of the JDC, and Secretary of the UJA.

On Sunday, February 14th, I.D. Fink, President of the Minneapolis Federation for Jewish Service, of which the UJA is a major beneficiary, and a member of the UJA National Campaign Cabinet, will preside at the morning session scheduled for 10 A.M. It will feature the presentation of a resolution drafted at the Institute.

Mr. Berinstein will deliver the closing speech ending the Institute, after which the delegates will return to their respective communities to work on the local level for the campaign.

The UJA finances the work of the United Jewish Appeal, the philanthropic organization responsible for the reception and absorption of immigrants to Israel; the JDC, which has been outlined above and which works in 24 countries outside of Israel as well as conducting its relief program in Israel, and the New York Association for New Americans, which provides adjustment services for Jewish immigrants in this country. The United HIAS Service shares in the proceeds of the Special Fund, for aid to Jewish immigrants in countries other than Israel.



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U. J. A. MIDWEST LEADERSHIP INSTITUTE

MORNING SESSION, FEBRUARY 13, 1960

MORaine HOTEL, HIGHLAND PARK, ILL.

Address by RABBI HERBERT A. FRIEDMAN  
Executive Vice-Chairman of U. J. A.

This morning what I want to try to do is slowly and carefully put together the bricks representing what this campaign is all about, and out of this each one of you can take whatever he can find for himself to use.

I am talking to you now as though you were a group of speakers, a group of campaign officers, a group of officials who have to tell the story to somebody else, to thousands and thousands of people. Everybody who speaks has got his own style. Everybody who speaks has got his own system and his own method. Nobody can custom-tailor a speech for anybody else. All that I can do is try to cover a wide range of material out of which you pick what you can use, and you use it in the way in which your own chemistry works, and the way in which your own vision works, and it will come out as good as you are. No speech is any better than the person who makes it.

Therefore, I would like to try to begin to build the bricks in the whole framework of what the UJA is and does and means.

In order to understand that, you have got to follow through with me on one or two basic principles that we have to agree upon. The first thing that I would like to bring out clearly is the act of faith upon which this whole campaign is based, and if we agree on this act of faith, then we will work harder and longer and more knowingly. It's all based upon a simple thing, ladies and gentlemen, it's based upon the importance that we attach to the concept of the survival of the Jewish people.

If somebody were to ask me in one sentence, "What's the UJA all about?", that's the one sentence explanation I would give. We are fighting for the survival of the Jewish people -- nothing more or nothing less.

Why is it important to us? Because I believe and because you believe and I think everybody in this room believes that the Jewish people carry within themselves those ideas which are the basis of our whole Western civilization -- our whole system of morals and ethics and political system of government and correct principles of living in society, in economics, everything that we call social justice, everything that we call "mishpa", everything that we call "tzadocka", the ideals of democracy and freedom, and of the social organization of mankind so that each person can rise and be a dignified individual. All of these immense and warm things which bred the French Revolution and the American Revolution, and, I even think, the Russian Revolution, although it has gotten so horribly perverted. These ideas and ideals are the heritage of the Jewish people which form the basis of Western civilization as we know it.

That is a very big, broad statement. I believe that it is true. Many books have been written. A man wrote a book called the "Hebrew Origins of the American Republic". The man's name was Oscar Strauss. I could cite to you all the books and all the speeches over the hundreds of years in which all knowledgeable and thinking people came to the conclusion that from ancient Judea, from the ideals of the Bible and the ancient prophets, the Hebrew prophets filtering down with the democratic ideals of Greece, there came into our modern world the stream that we call democracy.

We believe that we have some sort of a mission on the stage of world history. They have tried to knock us off more times than we can count. We say we will not be crowded off the stage of history because we have something to give to the whole human race. We have given religion. We have given political ideas. We have given democratic goals to be striven for. We have given a feeling of optimism. That is the most important underlying note of the whole Jewish mission -- optimism that these goals and ideals can be achieved.

We sum it all up in the word "messiah". We are not smoking opium.

We really believe that you can make the world a better place and the infusion of that belief, the pumping of that belief into Christianity, became the whole basis for Western civilization as we know it. Therefore, we think that the survival of the Jewish people for the further maintenance and promulgation of these huge ideas is indispensable for the whole world, not just for us.

We are not just trying to survive to make a record of keeping alive on the face of the earth four thousand years instead of three or five thousand years, instead of four or six thousand years, or instead of five. That's nonsense. There must be a reason for daring to survive and pursue and endure until the end of time, and the reason is because we feel we have got something to give to the whole human race, and we are stubborn enough so that we are going to stick around until it's done.

This may seem vague. This may seem metaphysical. This may seem esoteric. If you don't understand this, you don't understand why the devil we give a damn about, for instance, the two thousand Jews in Tientsin that the chaplain at the services held this morning was talking about.

Why? What are four thousand Jews in Tientsin more or less? He was talking about the survival of a community in China. What about that, and also so what if you get five thousand more Jews out of Poland. What's the point?

I am pleading for an understanding of the basic doctrine that lies under the whole thing. The point is, the point of Charles Jordan of the JDC saying here last night we don't want to see one more Jew killed, simply is that our survival is crucial to us because we think it's crucial to the whole human race. If you believe that, you will fight like a tiger for the life of every one Jew everywhere. If you don't believe that, then the whole thing's a game. That's all.

Now on the basis of that article of faith that our survival is an absolute prerequisite to the maintenance of our moral heritage, you then devote yourself to the proposition of how to insure the survival of the Jewish people. How do you insure it? Well, there are two kinds of survival that you talk about. One is

spiritual survival, and one is physical survival, and we have for the last fifty years been concerned with the physical survival of the Jewish people because that happens to be the item that has been under attack in this Twentieth Century.

I am not saying that the spiritual survival of the Jewish people is guaranteed. Jewish ignorance is rampant. Jewish lack of commitment is widespread. Spiritually I am not sure in what condition the great, rich Jewish community of America finds itself. We are five and a half million. We are loaded with synagogues and temples and centers and hospitals and God knows what. We have got a physical plant alone which we have expanded in the last ten years to the tune of one half billion dollars whether you know it or not, and you people in this room have been responsible as anybody else for building that plant.

Who here has not been on a hospital board, building campaign or a center building campaign or synagogue building campaign or for an old folks institution or whatever? Everybody in this room has. You have built a half a billion dollars worth of plant in the United States in the last decade, all designed to try to guarantee by physical means the spiritual survival of the American Jewish community.

Well, our physical survival is not in danger, so it's our spiritual survival that we are trying to guarantee here. God bless us if we think we can do it through the building of a big physical plant. I have nothing against that.

I am not sure that is automatically designed to achieve the end, but in any event, we have been generally concerned less with the spiritual survival of our people than with the physical survival of our people for a very simple reason that in the last fifteen years the attack from our enemies has been on our physical existence. I would like to tell you a simple truth that Hitler understood much better than we. He was interested in destroying civilization and supplanting it with a rule of barbarism. In order to destroy civilization you have to destroy the ideas of civilization, so he was determined to wipe out Christianity.

This may come as a surprise. He was determined to wipe out Christianity. Seven hundred priests were killed at Dachau early in the game. In order to wipe out Christianity he had to wipe out Judaism first, because Judaism gave birth to it, and in order to wipe out Judaism he had to wipe out Jews because he knew the secret of Jewish people. He knew that if there were no Jews on the face of the earth there would be no more Jewish ideals on the face of the earth. Our ideals are carried in our flesh and blood, and if there is no flesh and blood there are no ideals.

Do you know the Catholic religion can exist without any one single Catholic living on the face of the earth? That is because the principles of the Catholic religion exist in the mind of God, according to their doctrine. When I in the army as a chaplain wanted to say services and had to go find ten Jews, and God knows where I would find them, to get around the tailgate of the truck to make a minion, my Catholic chaplain colleague did not need one individual of his faith to say mass. He lifted up the chalice to say his mass to Jesus. He didn't need any more. He didn't need people.

You need people in Judaism to keep the ideas alive. You don't pray without ten.

The attack on our people in this century has been an attack on our ideas, and so when we stand here trying to protest the physical existence of the Jewish people, we are trying to protect the spiritual existence of the Jewish people at the same time. They are indistinguishable, and I would like to say once and for all that I would want to lay the ghost to all the attacks and comments and criticism that are made by those who say, "Oh, you people in the UJA, all you are interested in is houses and food and calories and budgets and trains and planes and all that stuff. That's all materialistic nonsense." Great, great attacks are made upon you and me by learned rabbis in this country who accuse us of being concerned only with the physical things.

Well, those dear colleagues of mine don't know what they are talking about because if you are so concerned with the spiritual things that you neglect the physical things, I tell you, you are going to lose the spiritual things. We have to protect the flesh and blood of every Jew, because inside the flesh and blood, the brain case and the nervous system, of every one of us there beats the ideals of Isaiah and Jeremiah and Moses. While an awful lot of us might be stinkers, there are always among us an awful lot of heroes, and any one of us is the potential descendant of Isaiah and could be another one.

That's the premise, and that is why every life is important.

So, in the last fifty years we have been running one great big rat race around this globe to protect the physical existence of the Jewish people. Sixty years ago in 1900 was the high water mark when hundreds of thousands of Jews were migrating from Russia and Poland to the United States. My father came here from Vilna. Your father came here from Kiev or Kishinev or Odessa.

I don't know. It doesn't matter. From 1881 until 1914, thirty-three years, three million Jews came to the United States. If there had been an UJA then, somebody would have been raising money for one hundred thousand immigrants a year who were coming to America. Three million in thirty-three years is one hundred thousand a year, and there were people who were raising money at that time to help the absorption of these immigrants in America. Though it didn't take very long before the guy came up through Hester Street and Houston Street and Canal Street and wound up on Central Park West, and was the boss instead of the worker in the sweat shop.

The integration took place fast. There were plenty of Detroit's and plenty of Pittsburgh's and plenty of big industrial complexes in America ready and willing and able to absorb the immigrant labor that was coming in. It was an easy country into which to push millions of immigrants, but the Jewish world began to change fifty, sixty, seventy years ago.



Already then we could see the beginnings of the downfall of Eastern and Central Europe as the source from which all Jewish power and inspiration came, and we could begin to see that the center was shifting westward. We began this century, I am trying to say, with a mass migration. We began the twentieth century with that. The whole twentieth century has been sixty years through the present a continuous flow of Jewish migration, and by the way, that is how I would characterize this century. We can play with whether to call this the century of great destruction -- six million -- or whether to call this the century of great rebirth -- rebirth of Israel.

I would give it neither one of those titles -- neither one. I would call this the century of the greatest Jewish migration in our entire millennial history. This is the century of Jewish migration par excellence. There has been no other to compare with it. Not when the Jews were thrown out of Spain and migrated, not when the Jews were thrown out of Palestine and migrated to Babylonia -- , at no time have there been such migrations as have taken place in this century. We began it with the tremendous mass movement of Eastern European Jews to the United States.

We are going to end it with the complete mass movement, it seems to me, of all Jews who are not free in the world.

I think Charles Jordan of the JDC last night used the word "suffocated" referring to Jews who feel suffocated in any country in which they live, suffocated physically or suffocated psychologically and spiritually. We are going to end this century with the completed migration of all those Jews who are suffocated wherever they are into Israel, and I predict that when this century of migration is over and finished, the Jewish world will be polarized into two enormous constellations. One in America, which at the end of this century might well be six or six and a half million Jewish people, and one in Israel which at the end of this century might very well be close to that number. And around these two huge polarized populations of the Jewish people there will be the peripheral satellites -- and I am not

attempting to derogate them or deprecate them by referring to them this way -- consisting of three hundred Jews in France or fifty or one hundred thousand Jews in Australia or three-quarters of a million Jews in South America. These would be peripheral communities to the great two poles, and at the end of this century of migration the physical existence of the Jewish people will be guaranteed, at least as far as one can foresee history, because we are firmly convinced that it will be guaranteed in Israel unless Israel is obliterated from the map by a hydrogen bomb, and we are equally convinced that it will be physically guaranteed in the United States unless the United States loses the essential precious characteristics that mark her today.

When the century of migration is over and done with, the Jewish community of the world will be polarized in two great places, and in those two great places it will be safe.

We are in the middle of the struggle. We are right smack in the middle of it. You couldn't have been born at a more exciting time. You couldn't have been born at a more meaningful time. You couldn't have been born at a tougher time.

We are in the middle, after having been working for any number of years that anybody in this room wants to say he has been working -- one or ten or thirty, and there are people in this room who have been working for all those various lengths of time -- on the question of the physical survival, and on the question of movement, and on the question of building the Israel which is the other pole that we must make secure. That's the whole UJA, and as we have been inching forward to the goal at the end of the century, we have been making perfectly fantastic and incredible progress.

Where do we stand, first of all, on this question of migration in terms of what happened in the last dozen years? I say dozen years because in a couple of months Israel will be twelve years old, and we might as well take that as a

point of demarkation. In the last twelve years we have moved one million three hundred thousand people. Do you believe that? We have literally picked them up and moved them. One million three hundred thousand people. One million have gone to Israel. Three hundred thousand have gone to other places -- Canada, Australia, America, South America. If we were to add up all of the people of the countries of the world who are "suffocated," and don't forget that that is the criterion, let me try to tick it off for you and see what there is left to do.

North Africa -- Charlie (Jordan) check me on the figures -- Morocco, maybe two hundred thousand. I am giving you the total Jewish populations in those countries. Thus, Morocco, two hundred thousand. Tunisia, sixty thousand. Put in Algeria although the Jews there are citizens of metropolitan France. Nevertheless put it in. One hundred thirty thousand. Tripoli is empty. Salonika is empty. Lybia is empty. Yemen is empty except for one hundred fifty or two hundred. Iran, eighty thousand. Syria, Lebanon, if you could get your hands on everybody, twelve, fifteen thousand. Egypt, twenty-five thousand.

In Egypt, Syria, Lebanon, representing the most intense enemies of Israel, the block that surrounds it -- twenty-five thousand in all those countries put together.

All right then, swinging into Europe, Bulgaria is empty, Yugoslavia is empty, Albania is empty. A few thousand Jews living in these countries, but are the remnant of the remnant of remnant. There will be no more movement, practically speaking. Hungary has sixty thousand, Poland, thirty thousand. Roumania, two hundred and twenty to two hundred and fifty thousand. Czechoslovakia, eighteen thousand. This is the whole thing. What have you got? About eight hundred and fifty-five thousand Jews.

We have already moved one million three hundred thousand people in the last twelve years with your money. Now comes a big question, that of Russia, which now admits publicly as of its recent census, to two and a half million Jews. Taking

this as published just a few days ago in "The New York Times," I would say if Russia admits publicly two and a half million Jews, there are probably more than that.

The great dream of our life, the deepest, strongest, most powerful yearning we could have, would be to get those people back into the fold of the Jewish religion, the Jewish dream, the Jewish idea, of the Jewish people everywhere.

Any chance? Look, there are two theories on it.

One theory is that it is absolutely impossible ever to break into that curtain and get hold of those Jews, either to help them get out or to bring relief to them inside. Impossible, goes one theory, because the Soviet position would never permit admission that its Jewish population is different from its other population or has contacts abroad with another group of people, or is in such trouble that it needs anything of special help from abroad.

Governments also have faces to save, and one argument is that the Soviet position would never permit it to make any exceptions whatsoever for its Jewish population so that it's Jewish population might be serviced or handled or be allowed contact with Jews of the West. So, one argument goes, we will never get to them. They are dead. They are locked off. They are forever kept from us.

The other position goes the opposite way. The other position is that the great, great Soviet Union is no different from anybody else. When you have a bone in your throat and it's sticking you, needling you, and it's generally a cause of annoyance to you, you do one of two things with the bone in your throat. You swallow it or you spit it out. Now it's clear that the Jews are a bone in the throat to the Soviet Union. That we know. When one hundred kids from Israel went to Russia a couple of summers ago for the Youth Festival and got

into the Dynamo Stadium there, where one hundred thousand people were sitting -- well as the little Jewish delegation of one hundred kids came in carrying the flag of Israel, you would think that one hundred thousand voices were roaring with approval at that sign of Jewish identification. You would think everybody in the Dynamo Stadium that day was a Jew.

Well, I don't know whether one hundred thousand people were Jews, but enough of them were about so that they set up one hell of a howl. This is a terrible sign as far as the Soviet Union is concerned. It shows that their Jews feel themselves to be Jews, and this means that they are a bone in the throat because they are not assimilated. They are not digested into the Soviet body politic or into the Soviet economy.

Well, swallowing this bone in the throat in this case would mean deportations to Siberia, sweeping them under the rug, getting rid of them somehow. Swallowing them. It might even go so far as to involve a program of unleashing terror.

I might as well give you my own feeling about it right now. I have a very black feeling about the future of the Russian Jews. I think they are in for a very terrible time which might involve deportations and might even involve physical terror against them. That's what I mean by swallowing them.

The other way that you handle a bone in the throat is to spit it out, and by that is meant permitting emigration of Jews from Russia who want to go out. Of course, you know the position of Israel on that. You know the position of American Jewry on that. You know that if there ever were any permissible, large scale emigration from Russia either forced by time or circumstance or expulsion or even general permission, permission to go, you know that you would rally as you have seldom rallied in many a year. And you also know that in Israel they would take their standard of living and they would break it like this in order to absorb one hundred, two hundred, five hundred, a million, whatever number of Russian Jews would be allowed out.

For the purpose of this present analysis, however, I would like, having said what I have said about Russia, to leave further reference to Russia alone, because we don't know. We don't know whether she will keep that curtain tight or whether she will spit her Jews out, or what she will do.

We can, with more reasonable prognostication, attempt to anticipate what will happen with the other eight hundred fifty thousand Jews, and I would like to say very simply this -- it's obvious that not all of them will leave the countries in which they live. I am now making any editorial comments as to whether they should leave or whether they shouldn't leave. I am saying it's clear that they won't.

If you have two hundred thousand Jews in Morocco, for instance, it's clear they are not all going to leave Morocco. What I am saying is that your maximum possible potential, one hundred per cent reservoir, if everyone were to leave, would only be another eight hundred thousand people, when we have already moved one million there. We haven't got as much left to do as we have already done.

That's the startling thing that emerges when you make this kind of analysis. And we won't get all eight hundred thousand. They won't all move, so that I can't tell you -- it would be playing a numbers game -- how many more there are to be moved. All I can give you is what the potential reservoir might be, and then you reduce the eight hundred thousand by any factor that you think is scientific, and maybe four hundred thousand more Jews will move, or five hundred thousand more Jews will move, over the course of another four, five, eight, ten years. I don't know.

I can only tell you the Israelis' point of view. They are the recipient of most of this movement, and they are trying to think ahead over a long range. They make calculations based upon an expected annual average emigration -- and I am using the average -- of forty to fifty thousand a year for the next ten years.

Now look, if something happens, your average changes in any one given year. You remember Iraq. Iraq had one hundred twenty thousand Jews. They gave them twelve months to get out. Then it was extended by three more months. One hundred fifteen thousand people were moved in fifteen months in the year 1951. Does anybody here remember it? There is perhaps no reason why you should, because history moves so fast. But if an expulsion comes -- if, God forbid, somebody comes and says, "Take all the Jews and get them out in twelve months" -- your average is knocked into a cocked hat. That you can't anticipate. Nobody can make you any promises.

If you take this historical look as I am suggesting, and as the Israelis do, then the annual average for ten years of fifty thousand means you might anticipate another half million people coming into Israel in ten years exclusive of Russia. And you know what a change in the Russian situation would do to the calculation.

Now what about the other half of the story? Not just the movement, but the people who live in those countries where they are today, and, as I said, not all of whom will move even as time goes on. Do we or do we not agree on a proposition that every Jewish community, everywhere in the world, wherever it's left behind, whether it be four thousand Jews who are left behind in Yugoslavia, or whether it will be ten thousand who will be left behind in Poland when the movement finishes, or whether it will be thirty thousand left behind in Tunisia when the movement finishes, or thirty thousand in Iran when the movement finishes -- do we or do we not agree to the proposition that every Jewish community of any size, no matter how large or how small, left behind in the country of its residence is entitled to continuous support from you and me as long as it is needed? If we agree to that proposition, then you and I must envisage the maintenance of the work of the Joint Distribution Committee as being a program of quite indefinite duration, to be measured by the needs that exist in every country as the situation in that country fluctuates.

You heard last night a statement that many countries now in Western Europe don't need anything more. They are now being urged to begin to develop their own fund raising apparatus to take care of their own needs, which they can do. Bravo. Good.

It's not saying we don't care about the Jews of Belgium or Holland or Sweden or any country that can begin to get on its own feet, but when it gets on its own feet, "B'vaka'sha". Go take care of yourself.

As a matter of fact, how about their raising a little money to help in Morocco? They are beginning to do that. How about raising money to help in Israel? They are. That is good. You get a country on its feet, and you can drop it from the rolls of those that need help through the JDC, and you can put it on the rolls as a country that will begin to make its own contribution however small.

Nobody has ever said, and I don't think anybody would dare say, leave behind and ignore and don't care about the "Shearit Ha'platah" -- the remnant of the remnant of the remnant that will be left over in any particular country. None of us are so cruel, heartless or stupid as to say anything like that. So, as this century of migration goes on and on, rolling towards its conclusion, we see that the big movements will continue to take place as I have described, and that always there will be the leftover, the residue whom we will care for with as much love if there are only five thousand as if there are fifty-five thousand.

Focus your attention now away from the countries of the world in which these Jews live and over into Israel, because that's the other half of the picture. Just as I tried to indicate to you what the balance is like between what we have achieved and what we have yet got to do in the rest of the countries of the world, let me talk to you about what we have achieved in Israel and we have yet got to do in Israel.



I will give it to you in a generalization about the million people we have brought to Israel in the last twelve years. We have gotten about two-thirds of them on their feet. Now let me not make a big, long social worker's analysis of what it means to get somebody on his own feet. I have got a simple way of describing it.

When you have got a guy off the relief rolls and on the tax-paying rolls, you have got him on his own feet. When you have him at the point where you can begin to extract taxes from him in Israel so you can begin to help other people who are coming in, he is fine, and he doesn't need any more for himself. About two-thirds of the people are in that condition. Isn't that fantastic?

Was anybody here a tourist in Israel in 1950? Do you remember the fish you used to eat? Who really ate it? That is right, nobody ate it. The country lived on what we called fillet, which was brought in frozen from Norway or Denmark, and also on carp that was grown in little carp ponds up in the Galilee. You know, you have to let the fish stay in the water long enough for something to grow between the head and the tail. There wasn't any food in Israel in 1950, and they were pulling the carp out of the carp ponds before anything grew, and all you got on the plate was the head and the tail and the eyes looking up at you from the plate, and there was nothing in between to eat.

It's fantastic to think that in these ten years, two-thirds of the people who landed on the beaches the way it was described in "Exodus", after twelve rough, tough years, are on their own feet. They have houses. They have husbands or wives. They have kids. Maybe it's the second family. Maybe it's the third family. It doesn't matter. It's a new family. It's a new child growing up. There's a good, clean red roof over your head. There is all the reason in the world to be so proud of that, that we can "bust" our buttons. However, we must also look at the other side of the coin because it's obvious that if two-thirds are in the set of circumstances which I am describing glowingly, one-third are in a set of circumstances which -- well, should really

make us feel quite inadequate, and as though we haven't done enough and should serve as a spur to us to further effort.

Now I don't want to go into the details of the way this one-third of the emigrant population in Israel is living. You all heard about the riot that took place in a place in Haifa called Wadi Salib. It was in the papers in the United States. Do you know how the riot started? In a bar between a pimp and a gangster. Somebody yelled at somebody, and somebody hit somebody over the head with a bottle, and a cop fired a shot, and, well, you know how a crowd gets excited. What was it? It was a bar-room brawl on a bad street.

You know, we were very surprised. We were very surprised at its happening in Israel. People who are idealists and live with their heads up in the clouds, who make wonderful speeches and intoxicate themselves with the speeches, talk about the Jewish ideal of the hero with the gun on one shoulder and the plow on the other shoulder -- and this image, this boy in "Exodus," is how we think of the Israeli. We get kind of shocked and kind of upset when we hear of brawling in bars, and bums in slums and gangsters, and we don't like it. It doesn't sit well with us. It "ain't" for us. It just isn't. You know it.

You know it down deep in the fabric of your being. We don't have that kind of thing in Jewish life. We haven't had it.

Somebody talked about the "stetel" last night. We didn't have it in the big cities. There were hidden pockets of vice, sure, and everybody knew where they were, and it was kept under the rug. It didn't emerge out into your metropolitan life where your kids could see it in view -- where there could be a general lowering of moral tone in the whole community.

We haven't had it in Jewish life. We don't like it when we see it emerging. We are surprised, as we continue to make our speeches with the heroic image of the new Jew in Israel, to find out that in the back alleys and

in the gutters we are growing a certain kind of Jew who is a slum dweller.

Now, look, we don't like it, and there is no reason for us to continue with it. There is no reason for it to grow and take root except when there is a culture medium in which it can ferment and grow. That little test tube in which it grows all the time now is the slum of Wadi Salib, or the Hatikva quarter of Tel Aviv or other quarters of other cities I could mention where we have allowed Jewish slums to fester which we just ought to eradicate.

It's a question of housing. It's a question of relocation of families, a question of social workers coming in, a question of putting kids in vocational schools, and a question of getting papa a good job.

You know what it is. Everybody here is familiar with that. There are lots of things you can't do by money, but there are lots of problems that are totally amenable to complete solution by money, by the application of money. These slums, and the maabarot where sixty thousand people are living -- all the things that we say we don't like, all the things of the life of one-third of the immigrants who have been brought into Israel -- can be eliminated, and all the achievements that we have made for the other two-thirds can be made for this remaining one-third by the application of money.

I will read you a very brief statement. There is a man many of us in this room know, Mr. David Tanne. Mr. Tanne is the head of the housing department. He told reporters on January 7th that eleven maabarot would be liquidated by the end of March.

By the end of 1960, he said, the number of maabarot will decline from seventy to twenty-seven. A maabara is a transit camp. You are supposed to go through it on transit into better housing. It "only" takes six or seven years to go through it. The number of maabarot will decline from seventy to twenty-seven at the end of 1960. There will only be nine thousand four hundred and four families against twenty-four thousand nine hundred and seventy-three families living in the maabarot now.

Bravo. Gold old Tanne sits there in the Housing Ministry and he struggles with the paper and pencil, and he breaks a lot of pencils because he writes heavily, and he tries to figure out. He says, "I have got twenty-five thousand families living in these places now. I promise you by the end of the year I will only have nine thousand five hundred families." Good.

He didn't tell the reporters anything at all, you know, about how he is going to pay for this. No, but you know. Who is going to build seventeen or eighteen thousand houses this year?

5 We know from a lot of experience it costs about three thousand dollars a house. Seventeen thousand houses, by the way, would come to fifty-one million dollars.

If you spent fifty-one million dollars of UJA funds just for the maabarot dwellers alone, you wouldn't take care of the JDC. You couldn't take care of the new immigration into the country. You couldn't do all the things that have to be done with the old immigrants who came there two, three, four, five years ago.

It sounds funny, doesn't it? If we wanted to run a campaign among the Jews of the United States just to build 17,000 little houses, we couldn't get enough money to do that, and also do everything else that has to be done.

I tell you that in order that I may indicate to you the program of bringing the remaining one-third of the immigrants who are still under-privileged up to the standards that the other two-thirds now enjoy is not a program which can be accomplished in one year. I am making that warning now very simply because I don't want to have anybody argue with me next December 31st to the effect that: "You told us that the campaign of 1960 was to help meet the backlog of needs of the immigrants who are under-privileged. You told us you wanted to clean out the maabarot, and you wanted to bring up the employment, and you wanted to clean out the slums. You told us all that. We

gave the money. Now there are still maabarot, and there are still people in slums, and what did you do with all the money we gave you?"

I am anticipating this actuarial gentleman, who will confront me with his table of statistics at the end of the year, by tell you now in advance we aren't going to be able to clean out all the maabarot this year. We aren't going to be able to clean out all the slums. We aren't going to be able to take all the farm settlements and bring them up to snuff.

You know, you people in this room are all farmers. You established four hundred eighty-five farm settlements. You did, with your money. On those farm settlements you put thirty-two thousand families in the last twelve years, farming families. Jews who never were farmers in their lives, but you put thirty-two thousand Jewish families on farms. You know, not one of those farms is paying off yet. You know, not one of those farmers is making his living off that farm. The reason is, you haven't invested all the money into those farms that is needed to make them pay. So I don't want anybody coming to me at the end of the year and saying, "You put money into farm settlements in order to bring them up to snuff, but there are still so many hundreds of farm settlements that are still not yet fully capitalized." Right. There won't be.

We can't make any promises to you that you can hold us to, any more than you can make any promises to us about how much money you will give that we can hold you to. We ask you for money, and you go ask others. You, in turn, ask us to take that money and use it in the holy way in which you want to use it. You want it used to save Jews. You want it used to build Israel. You want it used so that love can be lavished upon Jews whom you have never seen and never will see, but who are bone of our bone and who are part of this whole question of Jewish survival. You want us to take the money and use it for Jewish survival, physical and spiritual. You want us to protect

Jewish bodies with a big green shield of money that we put around them so that disease won't get at them or hunger won't get at them or enemies won't get at them or despair won't get at them.

You want us to protect them with a shield of your money so we can bring to them all the things that are necessary for life to be maintained, and you want us to do the same thing with Israel -- you want us to take the green money and make the brown soil of Israel green with it. In wanting us to do those things, you are really responding to the deepest urge within yourselves because you want to keep the Jewish people alive, since you know that the ideas for which the Jewish people stand are the ideas of civilization.

It isn't something we can do in a year or five years or a decade. It's something at which we have been working now for several decades. We have only got several more to go. It's really nothing. It's a tiny moment in the passage of time. We go from the dim beginnings of Moses whose story was read this morning, to the far, far dim ending of time when we will create a society upon this earth of which all men will be the beneficiaries, not just the Jews. We are stubborn. We are mean. We don't let the enemies push us off the stage. We are nasty because we won't lie down and die peacefully when others would like us to be quiet and not talk about our miseries. We are determined. We are convinced, and we are absolutely unshakeable and unbeatable when we are united, and that's why this is a United Jewish Appeal whose purpose is survival and whose instruments are you. That's the whole story. Thanks very much.

3/11/1960

RESOLUTION

We, the representatives of thirty (30) Jewish Communities from the states of Illinois, Indiana, Iowa, Kentucky, Michigan, Minnesota, Missouri, Nebraska, North Dakota, Ohio, South Dakota and Wisconsin, have assembled for the Mid-West Leadership Institute of the Central States Region of the United Jewish Appeal at the Moraine Hotel on February 12 - 14, 1960, to consider the needs that the United Jewish Appeal will have to meet in 1960 and to formulate plans to meet these needs.

The needs are clear.

One of the most urgent and pressing problems which has ever confronted the United Jewish Appeal is the grave need of approximately 350,000 Jews in Israel who are part of the nearly one million fellow Jews whom we helped rescue and bring to Israel within the past decade. Generous as our contributions have been and though they have been augmented by admirable support from the heavily-taxed people of Israel, the tragic fact is that there have not been sufficient funds to accomplish the absorption of these 350,000 into the life of the country.

- (a) Some 90,000 are still living in the squalor of the maabarot and in other miserable slum dwellings.
- (b) Many other thousands live in farm settlements which are not self-sustaining because they are deficient in irrigation, livestock, and a large variety of essential buildings, equipment and machinery.
- (c) A great number of the settlers on the incompletd farm communities, and others, who must be trained or re-trained, are, by the circumstances in which they find themselves, forced into make-work projects where their earnings are hardly sufficient to sustain life.

We owe these people a special debt of honor because when we helped bring them to Israel we did so with the understanding that we would give them not only the precious gift of freedom but also the opportunity for a life of dignity. Such life is possible only if we provide the additional funds needed to give these people decent homes and the means to become self-sufficient.

In addition to the needs of those who have already come to Israel, there is the continuous immigration of the present. Jews are coming into Israel in substantial numbers, from Europe, Africa and Asia. We must make sure that when these new immigrants reach their destination, their absorption into the life of the country is completed with the minimum of delay. This, in itself, will require vast outlays of money.

Furthermore, there is another reason why the immediate absorption of the past and present immigrants is most urgent. There is always before us the question of the future. Experience has taught us to expect the upsurge in immigration resulting from the sudden raising of barriers that are presently closed. We know now that if this should materialize we will, as in the past, respond to the call of these fellow Jews for help. At the same time we must realize that unless we have made adequate provision for those who came to Israel before, a new mass influx into Israel will necessarily mean prolonged suffering for those who came before and new suffering for those who will yet come.

We further recognize that all of these needs set forth above are in addition to our commitments to fellow Jews in need in twenty-five countries other than Israel, whose only hope lies in the help we provide.

It is apparent from the foregoing that an extraordinary effort on the part of the Jews of America will be required in 1960 to meet the needs which press upon us. Only if we make this effort shall we discharge our obligations to our fellow Jews in need and enable the heroic people of Israel to maintain Israel as a true haven for distressed Jews everywhere.

We, therefore, resolve to endorse in full the resolution of the Annual Meeting of the United Jewish Appeal held on December 11 - 13, 1959 constituting a Special Fund for 1960 corollary to the Regular Campaign for 1960.



December 23, 1959

TENTATIVE SCHEDULE -- MORAINÉ CONFERENCE

Friday, February 12, 1960

6.00 p.m. Services (Musical Service)  
7.00 p.m. Dinner -- Melvin Dubinsky, Chairman  
Chicago leader to welcome group (Col. J. Arvey or  
H. Mesirov, or....)

Speakers: ~~P. Klutznick~~  
Ch. Jordan

*Warburg*  
*Leant*

Saturday, February 13

9.30 a.m. Services  
10.30 a.m. Two films - *Shamsi + Key on Dock*  
11.30 a.m. Herbert A. Friedman  
12.15 p.m. Appointment of Resolutions Committee  
12.30 p.m. Lunch  
1.30 p.m. Group breaks into Work Sessions  
A. Women's Division  
B. Work Sessions for small, medium, large  
communities  
4.00 p.m. Resolutions Committee  
6.00 p.m. Dinner  
1. Play - Eva  
~~2. Edward M. M. Warburg~~ *Phil K.*  
3. Avraham Harman  
10.00 p.m. Cabaret and dancing

Sunday, February 14:

10.00 a.m. I. D. Fink -- Chairman  
1. Presentation of Resolution

ATTENDANCE - ORGANIZATIONAL MEETING - MORINE INSTITUTE - DEC. 12, 1959

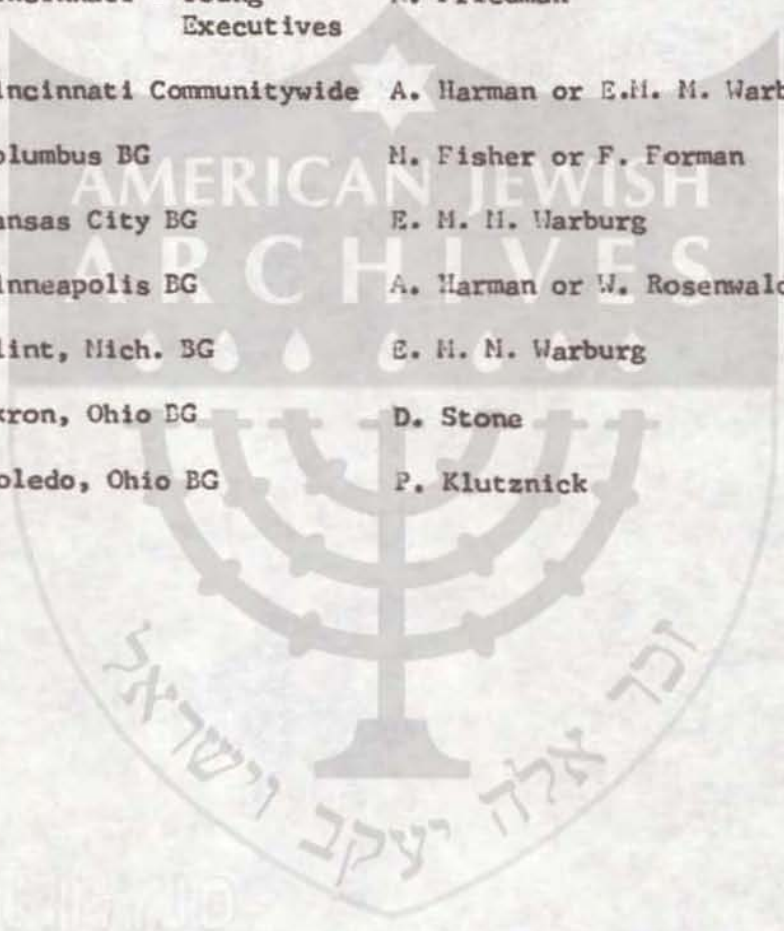
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UJA Staff present: H. A. Friedman, S. Sontup, C. Koppel, S.G. Naparstek, F. Theaman

- |  |   |
|--|---|
| Charles Auerbach, Cleveland            | Ben Mandelkorn, Columbus, Exec.         |
| Hyman Brand, Kansas City               | Marvin Lerner, Toledo Exec.             |
| Morton Brown, Kansas City              | Lewis Myers, Akron, Ohio                |
| Ingram Bander, Detroit, Executive      | Bernard Natkow, South Bend, Ind., Exec. |
| Max Bressler, Chicago                  | Marion Newman, St. Paul                 |
| Leo Buntman, Chicago                   | Abe Ostrov, Akron, Ohio                 |
| Martin Cohn, Cincinnati Exec.          | Arthur S. Pos, Chicago                  |
| Harry Druker, Waterloo, Ia.            | Boris Pressman, Louisville              |
| Melvin Dubinsky, St. Louis, Chairman   | N. Pinsky, Akron, Exec.                 |
| Norman Dockman, Minneapolis, Exec.     | C. Pearl, Akron                         |
| B. Edelstein, St. Louis, Exec.         | Esther Prussian, Detroit, Exec.         |
| I. D. Fink, Minneapolis, Co-Chairman   | I. Rosenbaum, Louisville                |
| Harry Frankel, New York,               | Dan Rosenberg, St. Paul, Exec.          |
| Norbert Friedman, Louisville           | Hy Ruffman, So. Ill., Exec.             |
| Robert Fitterman, Dayton, Exec.        | Ralph Silverman, So. Ill.               |
| Clara Greller, Cincinnati, Exec.       | Charles D. Schwartz, Akron              |
| Edward Ginsberg, Cleveland             | A. M. Sherz, Chicago                    |
| Samuel Goldsmith, Chicago, Exec.       | Abe Sudran, Kansas City, Exec.          |
| Irving Geisser, Flint, Mich. Exec.     | Leonard Sebrans, Canton, Ohio, Exec.    |
| A. A. Hutler, Chicago, Exec.           | Gerald Siroker, Cleveland, Exec.        |
| Clarence Judah, Louisville, Exec.      | B. Sampson, Milwaukee                   |
| Sam Kravitz, Grand Rapids, Mich.       | I. Sobeloff, Detroit, Exec.             |
| Samuel Krugliak, Canton, Ohio          | Morris Stern, St. Louis, Exec.          |
| N. Levine, Cincinnati                  | Earl J. Trainin, Chicago                |
| Phil Levitch, Louisville               | Dr. A. N. Weil, Akron                   |
| Sol Luckman, Cincinnati, Hon. Chairman | Harry Wolff, So. Ill., Exec.            |
| Frank Lewis, Detroit, Exec.            | Mel Zaret, Milwaukee, Exec.             |
| D. R. Mullen, Sheboygan, Wis.          |   |

MIDWEST LEADERSHIP REQUESTS

<u>DATE</u>	<u>COMMUNITY</u>	<u>REQUESTED</u>
Feb. 14, 1960	Milwaukee BG	A. Harmon or E. M. M. Warburg
Feb. 15 and 16	Louisville BG	H. Friedman and M. Fisher
Feb. 15 and 16	Cincinnati BG at home of A. Friedlander and home of Phil Meyers	W. Rosenwald
Feb. 16 or 17	Cincinnati - Young Executives	H. Friedman
Feb. 21 or 28	Cincinnati Communitywide	A. Harman or E. M. M. Warburg
Feb. 16	Columbus BG	M. Fisher or F. Forman
Feb. 16	Kansas City BG	E. M. H. Warburg
Feb. 16 or 17	Minneapolis BG	A. Harman or W. Rosenwald or D. Stone
Feb. 17	Flint, Mich. BG	E. M. N. Warburg
Feb. 18	Akron, Ohio BG	D. Stone
Feb. 18	Toledo, Ohio BG	P. Klutznick



to  
Dec 15  
October 21, 1959

Mr. Martin Peppercorn

Melvin S. Goldstein

Palm Springs Conference  
Mid-West Conference

Mrs. Sarah Goodman said today that she is very interested in having a proper Women's Division session at the above mentioned conferences. She was told that we have not yet set the program but that we will take it into consideration.

I do think that a Women's Division session should be set at each of these meetings and I would appreciate it if you would bear this in mind in connection with the programming.

MSO:mm



Midwest Conf

Annual Campaign for Life and Freedom

# UNITED JEWISH APPEAL

ON BEHALF OF UNITED ISRAEL APPEAL, JOINT DISTRIBUTION COMMITTEE, NEW YORK ASSOCIATION FOR NEW AMERICANS

\$100,000,000 UJA SPECIAL FUND

over and above

1959 REGULAR CAMPAIGN GOAL—\$105,065,060

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General Chairman  
MORRIS W. BERINSTEIN

National Chairman  
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Executive Vice-Chairman  
HERBERT A. FRIEDMAN

January 13, 1960

Honorary General Chairman  
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Honorary Chairman  
EDWARD M. M. WARBURG

Honorary National Chairman  
JOSEPH HOLTZMAN  
JONAH B. WISE

Honorary Special Fund Chairman  
SAMUEL RUBIN

TO MIDWEST LEADERS WHO HAVE VISITED ISRAEL

## AMERICAN JEWISH ARCHIVES

As a result of your visit to Israel I know that you have acquired an especially deep appreciation of what the UJA seeks to accomplish. And in view of your understanding and interest you will appreciate the importance of the United Jewish Appeal Midwest Leadership Institute which will be held at the Hotel Moraine in Highland Park, Illinois, the weekend of February 12th, 13th and 14th.

The purpose of this Institute is to bring together the community leaders of the Midwest area for a mutual exchange of ideas and, even more important, to plan the campaign for the coming year with particular reference to the Midwest area. We hope through this meeting to initiate a tradition in the Midwest comparable to that of the highly successful UJA Western states conference held on the coast the past several years.

It would be very good to have your participation in this Midwest Leadership Institute. The Hotel Moraine is located in an attractive setting. The Institute, which will consist of several seminars, will be under the chairmanship of Melvin Dubinsky of St. Louis. Sol Luckman will be honorary chairman. Edward Warburg and Herbert Friedman will be present, and so will a number of other UJA leaders you will want to meet. I do hope you will let me know that you will attend.

Kindest regards,

Sincerely yours,

Melvin S. Goldstein

MSG/fo

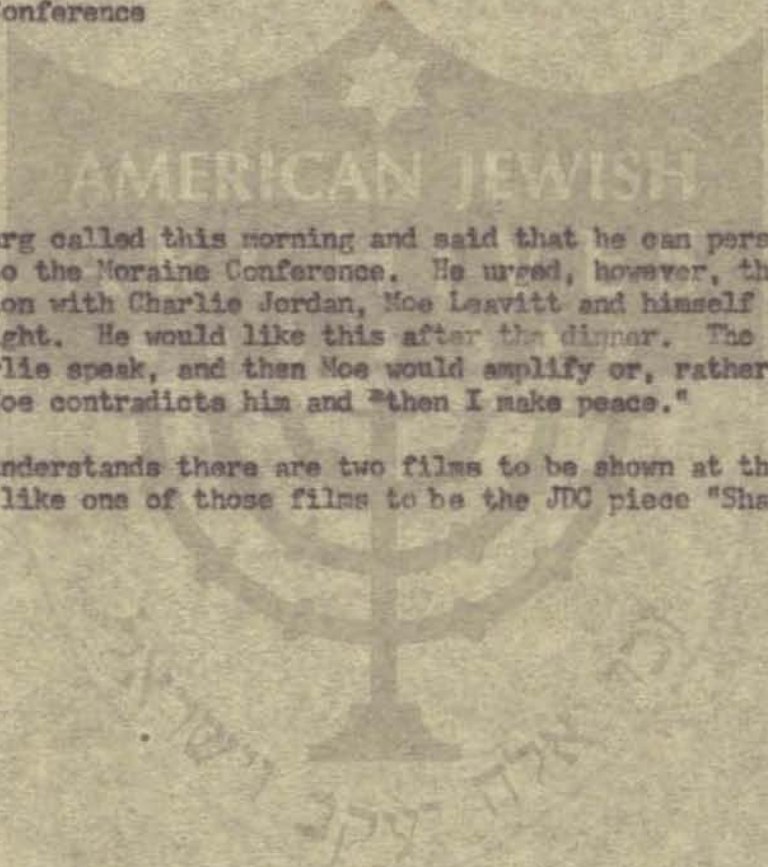
Conf mid-west  
1/29

January 26, 1960

Mr. Herbert A. Friedman

Malvin S. Goldstein

Moraine Conference



Mr. Warburg called this morning and said that he can persuade Mr. Leavitt to come to the Moraine Conference. He urged, however, that there be a JDC session with Charlie Jordan, Noe Leavitt and himself to take place Friday night. He would like this after the dinner. The idea would be to have Charlie speak, and then Noe would amplify or, rather, as Mr. Warburg put it, "Noe contradicts him and then I make peace."

He also understands there are two films to be shown at the Institute and he would like one of those films to be the JDC piece "Shansi."

HSG:mmm

**UNITED JEWISH APPEAL, INC.**

165 WEST 46th STREET  
NEW YORK 36, N. Y.

**MEMORANDUM**

*Date* January 26, 1960

*To* Mr. Herbert A. Friedman

*From* Melvin S. Goldstein

*Subject* Moraine Conference

Mr. Warburg called this morning and said that he can persuade Mr. Leavitt to come to the Moraine Conference. He urged, however, that there be a JDC session with Charlie Jordan, Moe Leavitt and himself to take place Friday night. He would like this after the dinner. The idea would be to have Charlie speak, and then Moe would amplify or, rather, as Mr. Warburg put it, "Moe contradicts him and then I make peace."

He also understands there are two films to be shown at the Institute and he would like one of those films to be the JDC piece "Shamsi."

Let's discuss. It might work out.

MSG:mm

ACCEPTANCE LIST

HOTEL MORaine, HIGHLAND PARK, ILL - FEBRUARY 12, 13, 14, 1960

ILLINOIS

CHICAGO

Lawrence E. Glick  
Mrs. Leonard Lased  
Mr. Leonard Sherman  
Jean Schoenstadt

MINNESOTA

Minneapolis

Mr. & Mrs. K.S. Goldenberg  
Mr. & Mrs. Leo Gross  
Mr. Fred Rapoport  
Mr. Norman Levitt  
Mr. Sam Shapiro

ST. PAUL

Mr. & Mrs. Ted Abramson  
Miss Shirley Halper  
Mr. & Mrs. Arthur Goodman  
Mr. & Mrs. Mack Wolf

OHIO

AKRON

Mr. Abe Ostrov and  
Mr. Saul Ostrov  
Mr. & Mrs. Bernard I. Rosen  
Mr. & Mrs. H.S. Subrin  
Mr. & Mrs. Arthur Shapiro

COLUMBUS

Mr. & Mrs. A.I. Yenkin

DAYTON

Mr. & Mrs. Herbert Schear

KENTUCKY

LOUISVILLE

Mr. Lewis Cole

NEW YORK CITY

Raphael Levy (Staff)







*Moraine Conf.*  
H. A. FRIEDMAN

# UNITED JEWISH APPEAL

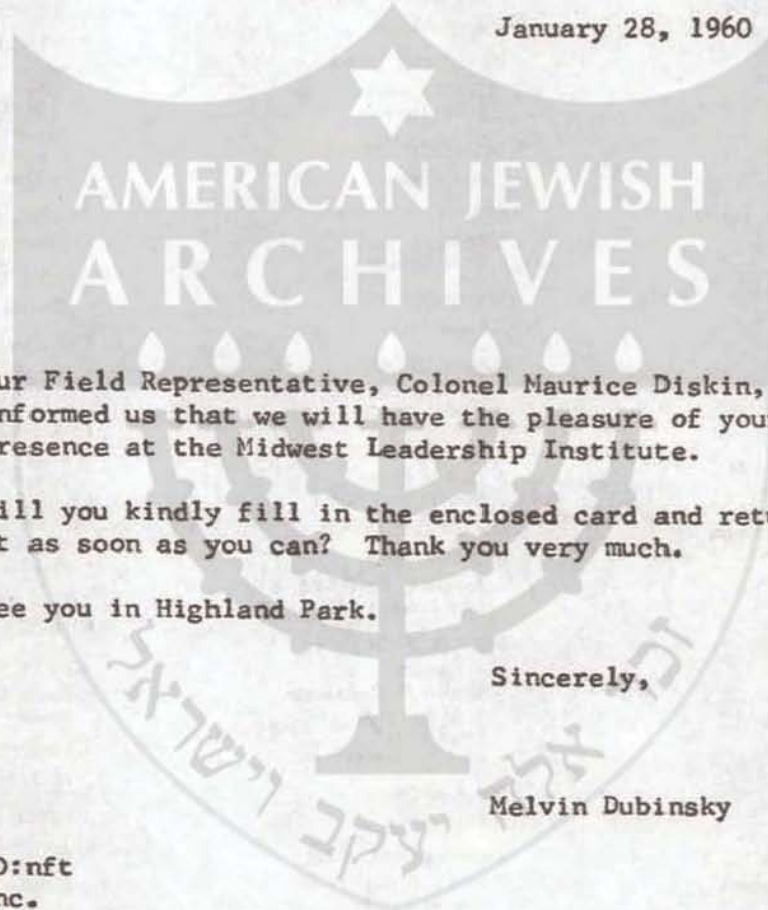
ON BEHALF OF UNITED ISRAEL APPEAL, JOINT DISTRIBUTION COMMITTEE, NEW YORK ASSOCIATION FOR NEW AMERICANS

MIDWEST UJA LEADERSHIP INSTITUTE

HOTEL MORaine, HIGHLAND PARK, ILLINOIS—FEBRUARY 12-14, 1960

THIS LETTER SENT 1/28/60 TO KENOSHA, RACINE, SHEBOYGAN LISTS  
WITH ENCLOSURE OF "CHICAGO AREA" CARD, ATTACHED.

January 28, 1960



**Chairman**  
Melvin Dubinsky

**Honorary Chairman**  
Sol Luckman

**Co-Chairmen (in formation)**  
David Citron  
I. D. Fink  
Edward Ginsburg  
Leonard Laser  
Howard G. Mesriow  
Edward M. Pinsof  
Bernard Sampson

**Vice-Chairmen (in formation)**  
Col. Jacob M. Arvey  
Charles Auerbach  
Bernard Barnett  
Hyman Brand  
Max Bressler  
Joshua B. Glasser  
Leo Gross  
Sam Jacob  
Samuel N. Katzin  
Ralph Kopelove  
Charles M. Messer  
D. R. Mullen  
Harry Schear  
Robert Schear  
Richard Sloan  
Earl J. Tranin  
Charles H. Yalem

Our Field Representative, Colonel Maurice Diskin, has informed us that we will have the pleasure of your presence at the Midwest Leadership Institute.

Will you kindly fill in the enclosed card and return it as soon as you can? Thank you very much.

See you in Highland Park.

Sincerely,

Melvin Dubinsky

MD:nft  
Enc.

January 29, 1960

Mr. Arthur Fishzohn

Melvin S. Goldstein

With regard to my memorandum to Naparstek about the Moraine Conference and the changes in the program, would you please get in touch with Philip Klutznick's office and let them know that Mr. Klutznick is now down for Saturday night, February 13th at the banquet.

MSG:mm

January 29, 1960

Mr. Samuel G. Napanstek

Melvin S. Goldstein

Moraine Hotel Meeting

There has been a change in the program for the Moraine Hotel Conference. Friday night, February 12th, 7.00 p.m., following Dubinsky and a Chicago leader to open the group, there will be a JDC session with Charlie Jordan, Edward Warburg and Moses A. Leavitt.

With regard to the two films to be shown Saturday morning, February 13th, one should be the UJA film (either "The Key" or "The Dock") and the other should be the JDC film, "Shawel".

Saturday evening at the dinner, Mr. Philip Klutznick is to be asked to speak in place of Edward Warburg. Phil Klutznick will, therefore, be on the program with Abe Harman.

I think you had better get up a new printed program for the conference and in this one please note that "Eva" is not the leading personality. Abe Harman should be played up.

NSC:rm  
cc:RL  
SS  
MP  
AF



# UNITED JEWISH APPEAL

ON BEHALF OF UNITED ISRAEL APPEAL, JOINT DISTRIBUTION COMMITTEE, NEW YORK ASSOCIATION FOR NEW AMERICANS

MIDWEST UJA LEADERSHIP INSTITUTE

HOTEL MORAINE, HIGHLAND PARK, ILLINOIS—FEBRUARY 12-14, 1960

**Chairman**

Melvin Dubinsky

**Honorary Chairman**

Sol Luckman

**Co-Chairmen (in formation)**

David Citron

Isaac Fink

Isaac Ginsburg

Leonard Laser

Howard G. Mesirov

Edward M. Pinsof

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Col. Jacob M. Arvey

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Hyman Brand

Max Bressler

Joshua B. Glasser

Leo Gross

Sam Jacob

Samuel N. Katzin

Ralph Kopelove

Charles M. Messer

D. R. Mullen

Henry Schear

Robert Schear

Richard Sloan

Earl J. Tranin

Charles H. Yalom

February 3, 1960

Dear Friend:

Just a short note to remind you of the most outstanding event in Jewish life in 1960 in our city.

Next week the United Jewish Appeal holds its first Midwest Leadership Institute at the Hotel Moraine in Highland Park on February 12, 13 and 14.

We feel that you, as one of the top leaders in the city, must make every effort to attend these sessions.

You will note that the program will be of more than vital interest to you.

Friendly,

*Leonard Laser*  
LEONARD LASER

*Howard G. Mesirov*  
HOWARD G. MESIROV

*Edward M. Pinsof*  
EDWARD M. PINSOF

*Jacob M. Arvey*  
JACOB M. ARVEY

*Max Bressler*  
MAX BRESSLER

*Joshua B. Glasser*  
JOSHUA B. GLASSER

*Samuel N. Katzin*  
SAMUEL N. KATZIN

from S. G. NAPARSTEK

February 4, 1960

TO: Mr. Herbert A. Friedman

FROM: S. G. Naparstek

The attached letter with accompanying card was sent to a list of 530 Chicago names Wednesday, February 3.

Today 115 more will go out.

SGN:frt



*for Rabbi Friedman*

*Conf. Moraine*

COPY

Glencoe, Illinois  
February 5, 1960

Messrs. Jacob M. Arvey  
Max Bressler  
Joshua B. Glasser  
Samuel N. Katzin

Leonard Laser  
Howard G. Mesirov  
Edward M. Pinsof

Dear Friends:

This is to acknowledge your memo of Feb. 3<sup>rd</sup> in which you urge attendance at the Midwest UJA Leadership Institute at the Hotel Moraine, Feb. 12<sup>th</sup>, 13<sup>th</sup> and 14<sup>th</sup>.

I need not tell you that I have nothing less than the profoundest admiration for your motivation in writing the aforementioned letter and it is precisely because I hold in high esteem your dedication to the needs of the community, your vision of a meaningful future for our people that I feel impelled to call attention to something that all of us may well ponder.

The daubing of swastikas, vandalization of synagogues, desecration of cemeteries are only the crudest expressions of anti-Jewishness. At a "higher" level, operate the respectable people, the "gentlemen": the bureaucrats of the U.S. Navy, the career men of the State Department and, I regret to say, even the Chief Executive, who, in an unguarded moment the other day, betrayed what his true feelings are concerning American Jews. Finally, we have those in our own ranks who -- some wittingly, others unwittingly -- commit acts which redound to our hurt.

A case in point is this Midwest UJA Leadership Institute with its Saturday "work seminars" and "work sessions", (quoted from the published program). There have been occasions in the past when I, and others, have had to register protests against "business" sessions -- however ingeniously euphemized -- being held on the Sabbath and under circumstances repugnant to traditionally observant Jews. Have we the right to condemn the obscenities of the guttersnipes, or the stab in the back of the "gentlemen", when we ourselves fail to show adequate reverence for our sancta?

In the long run, what will it profit us to assure a future for our people, if in the process we corrupt and debase the very values of the sacred heritage which alone can give meaning to that future. And should anyone at this point choose to bicker concerning the observance of the Sabbath, or the dietary laws, or whatnot, we need only appeal to his sense of obligation to respect the other Jew's convictions.

Also, it will be contended that the end justifies the means but this, too, is a rejection of something which is most sacred in our tradition. On this point we cannot yield. In Judaism, the end never justifies the means.

It is not an insurmountable problem that confronts us here. Where there is will there is a way. There is nothing here that cannot be cured by a little care in programming.

I clearly recall the time, years ago, when the Board of Directors of the Jewish Welfare Fund of Chicago was wont to hold meetings on Saturday afternoons. My late, lamented friend Solomon Goldman and I took a firm stand on the matter and in time the problem was licked. I am confident a way out can be found for the UJA as well.

With all good wishes and warm regards, I am

Faithfully yours,

Benjamin R. Harris

BRH:em

cc: Rabbi Herbert A. Friedman  
Exec. V.-Chmn. U.J.A.  
165 West 46<sup>th</sup> Street  
New York 36, New York

February 15, 1960

Mr. Ted E. Goldenberg  
American Sales & Distributors Inc.  
400 Linden Avenue  
Dayton, Ohio

Dear Mr. Goldenberg:

I just want to tell you what a great pleasure it was to meet you at the Moraine Conference. The fact that so many people like you attended this Institute not only made the Conference itself a great success but was certainly a most heartening indication of the continuing interest of leaders like yourself in the UJA and what it is trying to accomplish.

I want to assure you that as soon as I learn from Bob Fitterman when Si Burick plans to go to Israel we will certainly do everything possible to help him get a complete picture of what is happening there. I assure you that we recognize the importance of people like him going to Israel.

Kindest personal regards,

Sincerely yours,

Melvin S. Goldstein  
Administrative Vice-Chairman

MSG:mm



February 15, 1960

Mr. Burle Plank  
Plank Bros, Inc.  
920 W. 8th Street  
Muncie, Indiana

Dear Mr. Plank:

I just want to tell you what a great pleasure it was to meet you and Mrs. Plank at the Moraine Conference this past weekend. It was indeed heartening to note that leaders like you came to this meeting because of your continued interest. Most of the people who attended the Conference felt that it was a great success and with this Moraine experience we at the UJA will be better able to plan the Mid-West Conference for next year.

As I told you, it has been many years since I last visited Muncie. The next time I come I will certainly get in touch with you.

With kindest regards,

Sincerely yours,

Melvin S. Goldstein  
Administrative Vice-Chairman

MSG:mun

February 15, 1960

Mrs. Jack A. Schram  
1 Maple Avenue  
Highland Park, Illinois

Dear Mrs. Schram:

I want to tell you how much I enjoyed seeing you this past weekend and having lunch at your home yesterday. I am only sorry that Herb and I could not stay at your home a little longer. Thank you very much for being so hospitable.

I look forward to hearing from you about those people who are going to Israel. We will certainly try to be of help to them.

Please give my best regards to your husband, your daughter and her family and, of course, keep some for yourself.

Sincerely yours,

Melvin S. Goldstein  
Administrative Vice-Chairman

HSG:mm

February 15, 1960

Mr. Harold Sampson  
Sampson's Television & Appliance Store  
222 E. Erie Street  
Milwaukee 2, Wisconsin

Dear Mr. Sampson:

I was very happy to learn from Herbert Friedman that you are interested in joining the 7th UJA Study Mission this fall.

We have decided on a tentative basis to meet in Rome on October 15th. The JDC Country Directors and other JDC leaders will be with us in Rome and will brief the Mission fully on all the JDC programs. There will probably be a group of immigrants from Poland arriving in Rome when we are there and we will have an opportunity to spend a little time with them and may also be able to see them off when they embark in Naples for Israel. The plan is then to go on to Israel on October 18th and stay there until about October 30th.

I am sure you will note these dates. I will be in touch with you again soon to give you further and more detailed information about the trip.

Kindest personal regards.

Sincerely yours,

Melvin S. Goldstein  
Administrative Vice-Chairman

MSG:mm

February 15, 1960

Mr. Robert Levine  
3412 Crestwood Drive  
Madison 5, Wisconsin

Dear Mr. Levine:

I just want to tell you what a great pleasure it was to see you at the Conference this past weekend and to spend even a little bit of time with you.

I know how hard you are trying to make an even greater success of your campaign in Madison. We will certainly help you all we possibly can. But I do want to repeat what I mentioned to you when we spoke, that we should try to work out some means of getting Madison off to a much earlier start because the impact of what is happening in the country as a whole and the story of the campaign can be brought to bear with much greater emphasis at an earlier time. I appreciate fully how hard it is to do this but perhaps we will be able to find a way.

Please give my best regards to Mrs. Levine.

Sincerely yours,

Melvin S. Goldstein  
Administrative Vice-Chairman

MSG:mm

February 15, 1960

Mr. Herbert Schear  
Liberal Markets Inc.  
230 Concord Street  
Dayton 8, Ohio

Dear Herbert,

It was very good indeed to meet you again at the Moraine Conference this past weekend. The fact that you came to this meeting and I met you, not only gave me pleasure but was a heartening indication of your continued interest and leadership. It was a very good meeting and now that the Moraine experience is behind us we can plan on something that will be even better next year.

I am also glad you were a member of the Resolutions Committee so that I wasn't the only one to get the sirloin steak; even if you didn't eat it!

I know you get to New York once in a while. If you have a little time free, please give us a ring and perhaps you will be able to come up to the office for lunch. We will be sure to have hot tea!

With kindest regards to you and to Mrs. Schear,

Sincerely yours,

Melvin S. Goldstein  
Administrative Vice-Chairman

MSG:sm

February 15, 1960

Mr. Albert B. Adelman  
Adelman Laundry & Dry Cleaners  
209 E. Capitol Drive  
Milwaukee 12, Wisconsin

Dear Mr. Adelman:

I just want to tell you what a great pleasure it was to meet you at the Conference this past weekend. Just about everybody feels it was a great success and with this Morain experience we will be better able to plan for a similar meeting next year. The fact that so many leaders like you came to the Morain was certainly a most heartening indication of the continuing interest of people like you.

Herb Friedson told me that you are definitely interested in joining the UJA Study Mission next fall. Our present plans are to meet in Rome on October 15th where the JDC people will be able to give us a full briefing on what the JDC is doing. We will also probably arrange to meet a group of immigrants from Poland en route to Israel and may even be able to work things out so that we can go down to Naples and watch them embark. We will then fly from Rome to Israel on October 18th and remain there until about October 30th. I will, of course, be in touch with you again about this trip so that you can have all the definite information as it develops. Meanwhile, however, I know you will want to note these dates and I am putting you on the list of members of the 1960 Study Mission.

With kindest personal regards,

Sincerely yours,

Melvin S. Goldstein  
Administrative Vice-Chairman

MSG:mm

February 15, 1960

Mr. Ralph N. Kopelove  
Kopelove Iron & Metal Co.  
1939 E. 1st Street  
Dayton 2, Ohio

Dear Ralph,

I just want to tell you what a really great pleasure it was to see you at the Conference this past weekend. For some reason or other it seems like such a long while since we have been together and even at this meeting we didn't have much time because there was so much to do.

I will certainly do everything possible for Si Burick. The importance of a man in his position visiting Israel is easy to appreciate, not alone for Dayton but in general. Bob Fitterman will keep me posted on Burick's plans and I will follow up.

With kindest personal regards,

Sincerely yours,

Melvin S. Goldstein  
Administrative Vice-Chairman

MSG:mm

February 15, 1960

Mr. Lewis D. Cole  
Accorn Photo Service  
719 W. Chestnut Street  
Louisville 6, Kentucky

Dear Mr. Cole:

I just want to tell you how pleased I was to meet you at the Moraine Conference this past weekend. Ever since we helped you with your trip abroad I have been anxious to speak with you about some of your experiences. My one regret is that there was so much to do at the conference that we couldn't talk about some of these things. I hope that some time soon we will have an opportunity to do that. Meanwhile, if you plan to go abroad again or if there is anything else I can do to be of assistance to you, please let me know.

With kindest personal regards,

Sincerely yours,

Melvin S. Goldstein  
Administrative Vice-Chairman

MSG:mm



February 15, 1960

Mr. Leo Gross  
G & K Corp.  
1501 Nicollet Avenue  
Minneapolis, Minnesota

Dear Leo,

I just want to tell you what a great pleasure it was to see you again at the Moraine Conference this past weekend. I am only sorry that it isn't possible to get together more often and, then, to be able to spend some time together to talk about things.

I think you will agree that the Conference was a great success; that seemed to be the opinion of almost all the people there. But more important, the fact that people like you were there is a most heartening indication of the continuing and growing interest of leaders like yourself in what the UJA is trying to accomplish.

Incidentally, the Study Mission this year is tentatively scheduled to meet in Rome on October 15th and then go on to Israel on October 18th to remain there until the end of the month. You might just want to note these dates on your calendar.

With kindest personal regards,

Sincerely yours,

Melvin S. Goldstein  
Administrative Vice-Chairman

MSG:mm

February 15, 1960

Mr. Mack Wolf  
Star Launderers & Cleaners  
839 University Avenue  
St. Paul 4E, Minnesota

Dear Mack,

I just want to tell you what a great pleasure it was to meet you at the Moraine Conference this past weekend. I think the meeting went off very well. As you know, we had originally hoped -- in the planning stage of this affair -- to have some 75 people at the meeting and the interest that this meeting generated was really most heartening. We are convinced that conferences like this are very important and they must be held in a place where we can be completely isolated. You said that was one of the most important aspects and I certainly agreed with you. Now that we have the experience of the Moraine Conference we can plan for even a better one next year.

I am in close touch with Chaim Vinitzky, particularly at this time of the year, and will certainly convey your regards to him. Please be assured that if there is anything at all that I can do for you at any time you need only call on me.

Kindest personal regards.

Sincerely yours,

Melvin S. Goldstein  
Administrative Vice-Chairman

MSG:mm

February 15, 1960

Mr. Leonard Laser  
Laser & Co.  
117 N. Dearborn Street  
Chicago, Illinois

Dear Leonard,

It was very good to be with you this past weekend. The fact that you made it a point to attend the meeting was really most heartening. I want you to know that your leadership really means a great deal and I do hope that some time soon we will have an opportunity to get together under such circumstances as will enable us to discuss at length some of the things in which we are interested. Unfortunately, there were so many things to do that we just couldn't do it this weekend. Incidentally, I suppose you come to New York once in a while. Why don't you give me a ring and come up to the office for lunch.

I was very happy to learn from you that your daughter plans to go to Israel this summer. I want you to know that if there is anything at all that I can do for you with regard to her trip, perhaps to make things a little bit easier, please let me know.

Kindest personal regards to you and Mrs. Laser.

Sincerely yours,

Melvin S. Goldstein  
Administrative Vice-Chairman

MSG:mmm

February 15, 1960

Mrs. Morris Morian  
442 W. Wellington Street  
Chicago, Illinois

Dear Mrs. Morian:

I just want to tell you what a great pleasure it was to meet you at the UJA Conference this past weekend. Irving Bilow had told me so much about you.

Although this Mid-West Leadership Institute was such a great success, I do think your idea to have a group meet in Israel every year is certainly one that ought to be given careful consideration. I know, of course, that your view on this is heightened by the fact that you went to Israel recently. Perhaps if we cannot have a large conference in Israel we can have more groups that are formed on a city-wide basis meet in Israel every year. I suppose you know that this last Chicago group which was in Israel only last week was a great success.

With kindest personal regards,

Sincerely yours,

Melvin S. Goldstein  
Administrative Vice-Chairman

MSG:mm

February 15, 1960

Mr. Norbert Friedman  
The Friedman Co.  
217 South 3rd Street  
Louisville 2, Kentucky

Dear Mr. Friedman:

I just want to tell you what a great pleasure it was to see you again at the Conference this past weekend. My only regret is that because there were so many things to do, it was not possible for me to spend some time with you to discuss the campaign in Louisville and other important developments. But this was an excellent Conference because you and other leaders like you showed, through their attendance and their participation in the discussions, their deep and continuing interest in the work of the UJA. Now that we have the experience of the Moraine Hotel Conference, we will be better able to plan the Mid-West Conference for next year. I do, however, hope very much that we will be able to meet again long before that.

With kindest personal regards,

Sincerely yours,

Melvin S. Goldstein  
Administrative Vice-Chairman

MSG:mm

*Midwest Conf*

ANNUAL CAMPAIGN FOR LIFE AND FREEDOM



# United Jewish Appeal

ON BEHALF OF UNITED ISRAEL APPEAL, JOINT DISTRIBUTION COMMITTEE, NEW YORK ASSOCIATION FOR NEW AMERICANS

UJA SPECIAL FUND in addition to 1960 REGULAR CAMPAIGN

165 WEST 46TH STREET, N. Y. 36, N. Y.

PLAZA 7-1500

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- National Chairman*  
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February 18, 1960

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- Honorary Chairman*  
EDWARD M. M. WARBURG
- Honorary National Chairman*  
JOSEPH HOLTZMAN  
SOL LUCKMAN
- Honorary Special Fund Chairman*  
SAMUEL RUBIN

## VIP ISRAEL VISITORS IN MIDWEST CONCERNING MIDWEST INSTITUTE

# AMERICAN JEWISH

The UJA Midwest Leadership Institute which was held during the weekend of February 12th through 14th at the Moraine Hotel, Highland Park, Illinois, really was successful even beyond all the expectations we had for the meeting. Its effectiveness was most meaningful for our cause, and as someone who has been to Israel and obviously has a special interest in the UJA I am sure you will welcome having an account of it.

The Institute was arranged because we thought we ought to inaugurate in the midwest the sort of leadership meeting which we have been holding on the west coast for four years now. We realized that many of the leaders in this area, like those on the west coast, could not regularly come east for the annual conferences held here.

We were extremely heartened to have an attendance of 250 men and women at this first Midwest Institute, 185 of them from outside Chicago, and representing 14 states in all. All these people came despite the fact that the weather was very bad, with a blizzard raging just a couple of days before; many of them had to travel as much as seventeen hours to get there!

Melvin Dubinsky of St. Louis acted as Chairman of the Institute. Throughout the weekend there were meetings and workshop sessions, and the Institute was addressed by Avraham Harman, Israel's Ambassador to the United States, Edward Warburg, Philip Klutznick, I. D. Fink of Minneapolis, Herbert Friedman, Charles Jordan and Moses Leavitt of the JDC, and others. The program on Saturday evening included a moving dramatic presentation of excerpts from the novel "Eva" by Meyer Levin, the true story of a woman who had to change her name and hide her Jewish identity to survive during the Nazi era, and who was almost literally reborn again after the war when she came to Israel.

The very inviting facilities of the hotel were utilized for a cabaret and dancing later on Saturday night, and the leaders present had a pleasant opportunity to get acquainted.

Ambassador Harman told the people at the Institute that American Jews, in the last fifteen years, had helped to accomplish a revolution in world Jewish life. Since the end of the second World War, he declared, "a million and a quarter Jews, almost 12% of all Jews of the world, have been helped to migrate to lands where they enjoy the dignity of equal and rooted citizenship." Of this, he noted, a million had gone to Israel. One entire evening was devoted to the JDC programs which were explained in dramatic detail by Mr. Warburg, Mr. Leavitt and Mr. Jordan. A great many questions were asked after the presentation and there was some fine discussion.

It certainly seems that a new tradition has been created, and that institutes of this kind in the midwest will become a regular annual affair.

With kind regards,

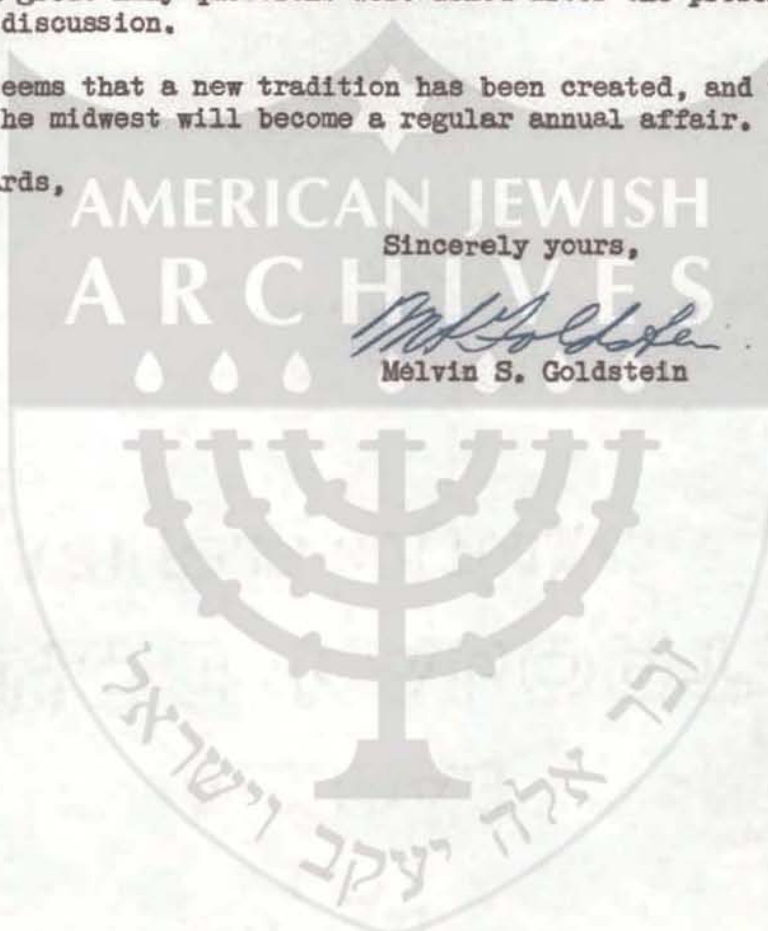
AMERICAN JEWISH  
ARCHIVES

Sincerely yours,



Melvin S. Goldstein

MSG:gmm



**UNITED JEWISH APPEAL, INC.**

165 WEST 46th STREET  
NEW YORK 36, N. Y.

**MEMORANDUM**

*MSB*  
Date February 19, 1960

To Mr. Martin Peppercorn  
From S. G. Naparstek  
Subject MIDWEST UJA LEADERSHIP INSTITUTE

Per your request of February 16, please note the following:

1. Committee decided that invitee lists would be decided and finalized only in consultation with the individual communities.
2. Lists from Detroit and Cleveland were small and select. This was because both of these communities would, at the time of the Institute, be in the throes of their Trade campaigns. In Detroit dates had been set for the entire week of February 15 for Trade meetings back in October or November with knowledge that campaign would kick off in January.
3. There was a feeling in both communities that really big effort would be made in the Miami situation only one week before. This is historically true of these communities.
4. Regardless, visited Detroit the week before the Moraine meeting and did secure promises from Irwin Green, Max Pincus and Sam Jacob, that they would come to the sessions for Saturday only, and bring two or three people with them. A combination of poor weather and the necessity for an intensive attendance job relating to the important Mechanical Trades meeting on Monday, February 15, forced cancellation. I. Sobeloff who had reservation, cancelled by wire. Of some 22 calls made to various lay people during this visit to Detroit, only six were in the city.
5. The problem in Cleveland were basically the same. E. Ginsburg and G. Siroker had promised to come, and never arrived. Mr. J. Winston represented the city of Cleveland. In attendance also were Mrs. Sanford Arshan and Mrs. Harry Ratner of Cleveland, and Mrs. J. Hopp and Mrs. Henry Wineman of Detroit.
6. In conversation with Detroit after the Conference, they agreed that for 1961, if dates were set for a Conference now, they would schedule no important meetings to interfere with Conference. They also agreed that in 1961 the invitation list should be greatly expanded, and a serious effort made to obtain attendance.

SGN:frt  
*nap*



LEONARD LASER

1117 NORTH DEARBORN STREET  
CHICAGO 10, ILLINOIS

RECEIVED

MAR 3 - 1960

NOTED BY REFER TO  
DATE

March 1, 1960.

MSG

Dear Melvin:

First, I want to thank you for your personal letter of March 15th. I was grateful that you took the time out of your busy schedule to write to me.

I would like to give you some impressions of the leadership conference. There is no question in any of our minds that the conference was a huge success. The stature of the men whom you brought to Chicago, the speeches they made, the discussions we had, it could not help but be a meaningful week-end. By the way, the comments of those who attended were gratifying.

Now for the minus factors; I was disappointed that many of our fine leaders did not attend. I am aware that some of our good leadership were in Israel at the time, but I feel that many of our leaders can become better leaders after a week-end such as this. I am happy that you intend to continue this type of program, because, Mel, we need it and may not be aware of it. I feel strongly that our Chicago men can well use a course in revitalization. By the way to implement this, I have talked to our higher echelon and I think that such a program will be forthcoming soon.

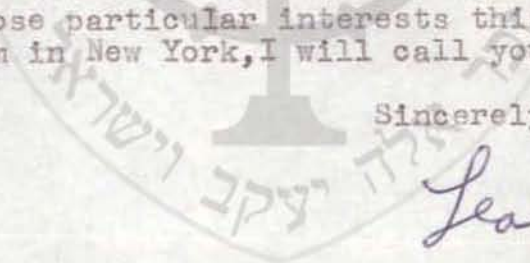
Again, Melvin, thank you for your letter. Last year, I was in New York about a half dozen times. We have sold those particular interests this past ninety days. If I am in New York, I will call you and we will have lunch.

Sincerely,

Leonard

of my time msc/mar 3/1/60

cc-65  
3/3 MP  
SGN  
(X)



*Conferences -  
Moraine Highlights*

March 4, 1960

Mr. Leonard Laser  
1117 North Dearborn Street  
Chicago 10, Illinois

Dear Leonard,

I was so pleased to receive your letter of March 1st and to have your impressions of the conference we held in Highland Park.

I don't think you should be disappointed that many of our fine people in the area did not attend the conference. You have to bear in mind that this was the first conference of its kind that we arranged in the area and, under the circumstances, the turnout was splendid. You can't expect all of the leaders -- or even most of them -- to attend a first conference like this. It takes a little while for it to build up. I'm sure that next year things will be much better.

The week following our meeting at the Hotel Moraine, I was at Palm Springs for our Western Regional Conference. This is the fifth year we have run it. It has become more and more important every year. The first meeting had 25 people and this meeting was attended by 750 people, many of them the top leaders in their communities all over the west. As a matter of fact, we are so heartened by the way these conferences are shaping up that we are now setting one in the south to be held in a couple of months.

The campaigns are going very well all over the country with good increases at all of the Big Gifts meetings. Now we just have to keep pushing for the next couple of months and I am sure that this campaign will be a great success.

With kindest personal regards and looking forward to seeing you when you come to New York, I am

Sincerely yours,

Melvin S. Goldstein

*Midwest Conf. file*



ANNUAL CAMPAIGN FOR LIFE AND FREEDOM

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ON BEHALF OF UNITED ISRAEL APPEAL, JOINT DISTRIBUTION COMMITTEE, NEW YORK ASSOCIATION FOR NEW AMERICANS

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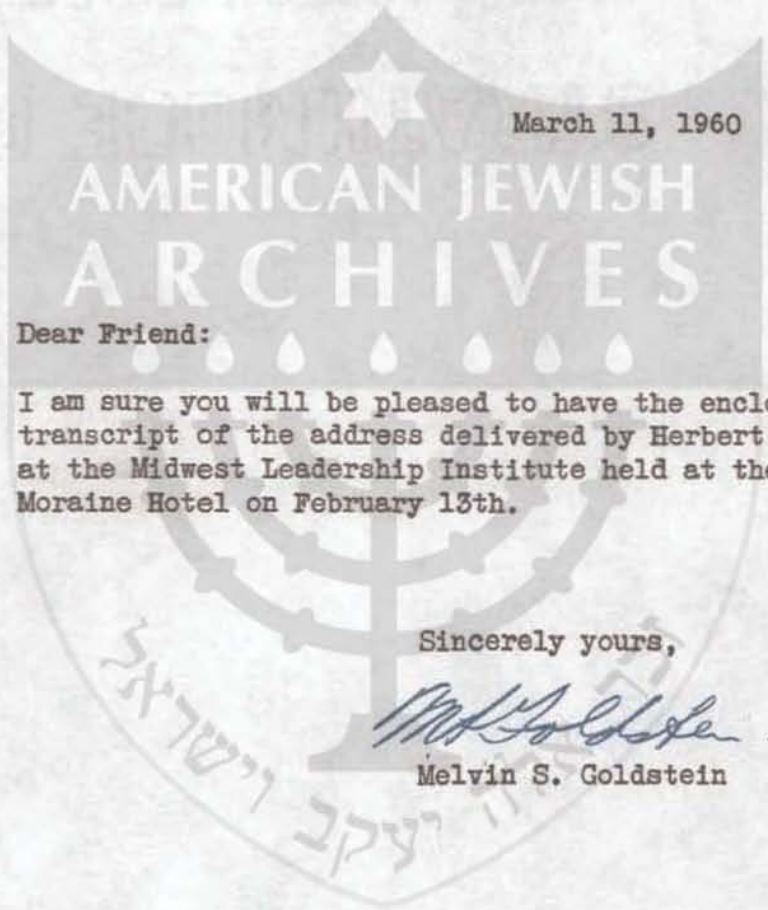
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SAMUEL RUBIN



March 11, 1960

## AMERICAN JEWISH ARCHIVES

Dear Friend:

I am sure you will be pleased to have the enclosed transcript of the address delivered by Herbert Friedman at the Midwest Leadership Institute held at the Moraine Hotel on February 13th.

Sincerely yours,

Melvin S. Goldstein

msg:gss  
Enc.

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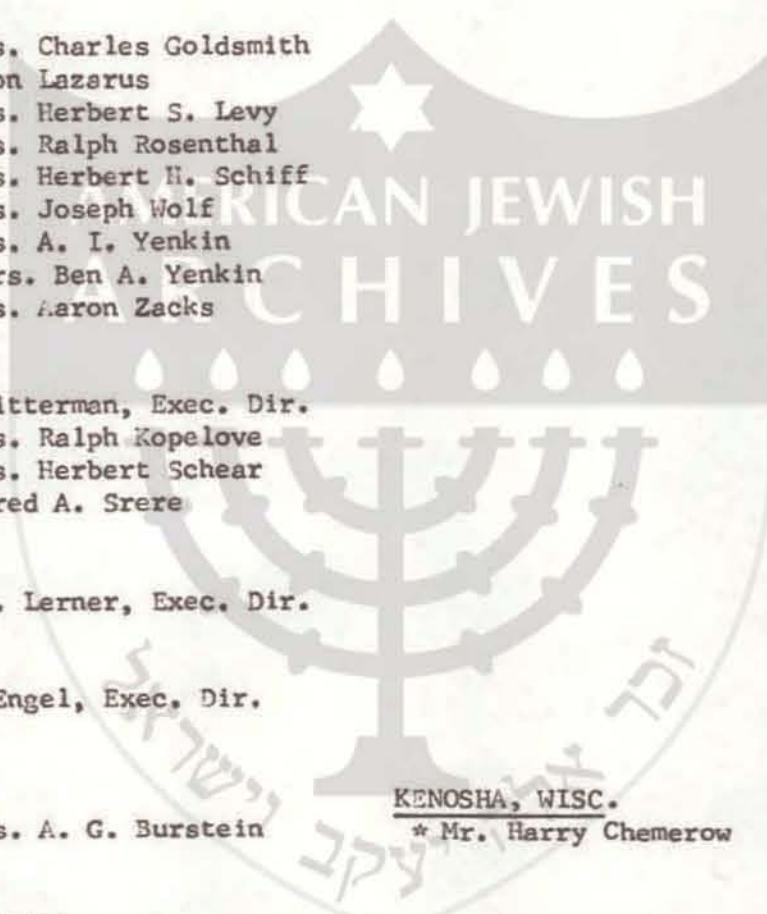
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