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Speakers Bureau. Meetings. 1961.

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Jan 61  
Speakers Bureau Seminar

1. Israel getting more prosperous - but people's needs still exist
2. 485 moshavim with 130 K people - not one independent yet. 20 have actually failed.
3. 40 K still living in ma'abarot.
4. 115 K "social cases" - all sorts of problems.
5. 30 K new immigrants coming in 61.
6. We need 72  $\frac{3}{4}$  mill. to meet these needs, or we will cut services.
7. Ben Gurion quoted Isaiah - Is a nation born in one day?
8. \* HAF peroration - bottom of pg. 7 to end.

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ADDRESS BY RABBI HERBERT A. FRIEDMAN  
EXECUTIVE VICE-CHAIRMAN OF THE UNITED JEWISH APPEAL  
DELIVERED JANUARY 4, 1961  
SPEAKERS SEMINAR OF THE UNITED JEWISH APPEAL

In this year's campaign your ammunition is knowledge.

We take feelings for granted. But heart is not enough. We have to be more thoroughly informed than in previous years, when the newspapers told the story in full.

In addition to the fact that today, fortunately, we do not have the shrill headlines, we have to conduct our campaign against the backdrop of reports that Israel's economy is expanding. Thus, when Israel's budget was presented to the Parliament and the request was made for an increase, the men in the Knesset who participated in the debate talked about increased earnings in export, about the gross national product going up, and about the improvements in the standard of living. What they said was reported in our press. In the light of these reports you may expect people to ask you, "Why do we have to continue to give? Isn't everything wonderful in Israel?"

Moreover, in conducting our campaign we must realize that 50,000 American Jews toured Israel in 1960. We may expect many of them to say, "I was there. I saw it. It's great. It's wonderful. They don't need a thing. That doesn't mean that I won't give money. But no one can tell me that I have to give as much as I gave in previous years."

Of course, we will try to set them straight.

How do we do it? We do it by telling the true story. We must not say "Don't believe your eyes. You really didn't see it right. Don't believe Eshkol when he says things are getting better." We must agree that Israel has made great strides, point out that we share in the credit for these advances, and take pride in the fact that after all these years of pouring in money, love and work our efforts are beginning to pay off.



But then we have to go one step further. We have to point out the central fact which might escape the casual observer: that the United Jewish Appeal is not raising money to help bolster Israel's economy, but rather to assist Jews who are in need.

Admittedly, Israel is getting away from its monotonous white, concrete buildings and is going out for color. It is getting away from dangerous, one-lane roads, and is now building big, three-lane roads — and no one is really hungry. But at the same time it is undeniable that in this growing Israel there are still great human needs that must be met.

These needs have a hidden face — the hidden face of need behind the growing face of Israeli prosperity. What is this hidden face of need?

In terms of people — and I think it is always best to analyze our problems in terms of people — we are speaking about 320,000 fellow Jews. Let us break this figure down and see what it represents.

In the first place, there are 130,000 new immigrants in Israel who are on farm settlements which, because of undercapitalization, are not yet viable. We hear of surplusses in Israel. But these surplusses are coming from the pre-statehood settlements. What we are talking about are the 485 moshavim — cooperative settlements — established after Israel came into being.

What people do not know and what we must tell them is that out of these 485 settlements on which 130,000 human beings have been placed, not one is totally self-sufficient, independent of outside subsidy. Not only is this true but the tragic fact is that more than 20 of these settlements have failed completely. The magic that seems to be in the air of Israel and the fact that so much has succeeded miraculously in Israel have led us to assume that nothing can fail in Israel. Unfortunately, this is not true. There are things which must be nurtured with money. And if they are not failure is inevitable. For this very reason 20

settlements have disintegrated completely, with all the tragic consequences for the people involved.

People must be made to understand that you cannot just say, "Well, we have 130,000 new Jewish farmers. They used to be peddlers, luftmenshen, squalid ghetto dwellers, or wanderers in Siberia. And now they are truly turned into Jewish heroes." We have to bring home in very sharp but warm and human terms the real fear of failure on the part of the 130,000 of our fellow Jews on the farms, if they do not receive the necessary water, machinery, livestock and equipment with which to earn a livelihood.

Next, there are 40,000 people living in ma'abarot. We must remember that once the problem of the ma'abarot was tremendous, — involving a quarter of a million people. Now that we are down to the last 40,000 we know two things: one, that the problem can be solved, and two, that the residue of 40,000 are also human beings who may be more difficult to resettle, as the last cases in any social problem always are, but who nevertheless are as deserving as those of their fellow camp-dwellers who have already received permanent housing. With good luck, by the end of 1961, the figure 40,000 may be reduced to about 15,000, and perhaps in the campaign of 1962 we shall be able to say "Let's finish the ma'abarot."

The next group consists of 115,000 people who are the "social cases," — the aged, the handicapped, (the group cared for in institutions described by Mr. Leavitt), and young people who need help.

Youth Aliyah has just announced that they have taken their 100,000th child. At the same time they stated that their budget has been cut and they cannot accept any more at the present time.

Many people have the impression that the Youth Aliyah program is taken care of exclusively by Hadassah. The Hadassah does make a very substantial contribution



to this program. But it does not take care of the whole problem.

Then there are 5,000 who constitute miscellaneous welfare problems, each one sad and difficult.

Finally, we estimate that 30,000 new immigrants will come to Israel in 1961. (Here Mr. Friedman described the sources of migration.)

During last year's campaign the impression may have been left with the average listening audience . . . that there was no immigration into Israel during 1960. We did not stress the immigration story in 1960 because of what happened in the 1959 campaign. This year we want to stress immigration, subject to the caveat that we must not identify the country of origin of the people involved in the current movement in Israel.

To recapitulate, there are 130,000 on farms which are economically not viable; 40,000 in ma'abarot; 115,000 who are aged, handicapped, social cases, and young people who need assistance; 5,000 who fall into a category of special welfare problems; and 30,000 new immigrants.

These are the men, and women and children behind the figure of 320,000. Israel may be making great strides. But the fact is there are 320,000 Jews in Israel this very day who are in need and who must have our help.

Let us add it all together. The people that Mr. Leavitt spoke about in all the rest of the countries of the world come to 255,000. This is exclusive of 5,000 Jews who will be coming here into the United States and whom we also help with UJA money either and through NYANA or the United-Hias. Thus, we have a total of 580,000 fellow Jews who need our help.

Now, statistics and figures are as cold as ice. But the human stories behind these people are as warm as the beating heart.

I would like to say something about how I think we must conduct this year's campaign. Obviously, we have to tell the story as well as we know how. In the 15

Rumelia

or 30 minutes allotted to us we will tell the Jewish Agency story and the JDC story, and make these stories come to life in terms of what we are trying to accomplish in Israel, Poland, Morocco, Iran and elsewhere. And, having told the story, we might be tempted to sit down. This will not do for 1961. We will not have done our duty by merely making a speech. We have to take a more active part in the whole meeting and if we see that the fund raising is not being properly handled we must step into the picture and set the meeting on the right track.

We have to be hard salesmen this year. I have said that this book, (the 1961 Budget Book) is the campaign Bible. First of all, as far as the factual data is concerned, it certainly is. We have written it with care and with an eye toward its use by community boards of directors to help them assume their proportionate share of the total burden.

Just look at that figure, (\$72,740,000), on the cover. We have taken a great gamble with that figure. I am as dead serious now as I have been in anything I said or will say tonight.

There are many people who have told us that we are making a ghastly mistake in being "realistic." They say, "You need \$72,740,000? Ask for \$200 million. People will always want to buy at a discount, even their charity, and their love of Israel. You are being too honest, and you are gambling too much."

What is important to bear in mind is that this idea admits of no margin of error. In fact, the figure provides for no reserve for the unexpected. Should immigration go to 50,000 in 1961, the figure we have adopted will be completely out of line. Moreover, should there be a chance to spend more money in Eastern Europe, that, also, is not provided for in our goal. We may have shaved it too close. History will be the judge of that.

Basically, what we have done this year is to have taken seriously the statement that American Jews want to be treated as mature and grown people who, given



the facts as they really are, will respond as these facts dictate. In adopting a business man's budget, covering in detail the indispensable needs, we have done our part. We now ask American Jewry to do its part by providing the funds to cover these needs.

The sense of urgency in this year's campaign is not blood flowing in the street. The sense of urgency is the figure of \$72,740,000 dollars, for if we do not raise this amount, we have but two alternatives: the first, to increase the debt, and the second, to cut down on services. The first alternative must be ruled out, because the Board of Directors of the Jewish Agency for Israel, Inc. has definitely stated that it will not increase the debt. If the second alternative is adopted it will mean curtailing Malben, cutting down on the expenditures on behalf of the new immigrants, and stopping immigration somewhere at the source. It would also mean spending less money on farm consolidation, with the result that instead of 20 farms folding, 30 or 40 will fold. I do not have to spell out in detail what all of this would mean in terms of human suffering.

We must come to the Jews of America with the hardest, coldest, cost-accounting method, and say, "This is what we need." They have to raise the sum or have it on their conscience that they will have fallen short of the mark.

I think it is about time that we point out a few more things. The Israeli Jews give more than the American Jews. Let us bring this fact out in the open. And let us add that the Israeli Jews have no greater obligation toward that third Jew, whom we are both trying to help, than we have. The third Jew is the one who lives in Morocco, Poland, or in Yemen or he is in a ma'abara somewhere and came from Yemen ten years ago.

We may be told that we are not confronted with a crisis. The question whether we do or do not have a crisis can be put the way Mr. Klutznick put it recently at a meeting. He said, "The question is, are we prepared to give money



in order to avert a crisis?" He was referring to the fact that the Arabs watch the collections of the WJA just as carefully as we do, and that if they ever felt that we were letting down, they would attack so fast as to make our heads swim.

The crucial question is whether we are intelligent enough and mature enough to give in order to avert crisis, or whether we are so circumscribed in our vision as to reduce our giving and thus bring on a crisis.

We sometimes need a little bit of inspiration. I would like to close by reading two passages: one that Mr. Ben-Gurion wrote and one that I wrote and tried to use at the end of a speech in December.

As you know, Mr. Ben-Gurion loves the Bible and has a Bible class in his house. For one of these sessions he wrote the following: "'Is a land born in one day? Is a nation brought forth at once?' asked the prophet Isaiah. Not many asked themselves the question on the 14th of May, 1948. Since that day in these brief years our young state has performed breath-taking feats and launched superlative ventures at a speed and in proportions to which our history offers no parallel. But let there be no delusion. There is still work for the State to do in the Land, amidst the people, in the East, in the world; and the work is still in its very beginnings. Not behind us, but ahead of us are the difficulties and the exertions, the trials and the dangers. Ahead of us, too, are the campaigns and the conquests, the splendors and the portents still to come. Long and hard is the way, — 'and it shall be called the way of holiness' (Is. 35:8)"

And now this is the paragraph that I wrote:

"If we stop this job, we will die inside ourselves, for this will be the sign that ease has overtaken us, that materialism has eaten into our vitals also, that our belief in ourselves has been replaced by a desire to be like all others. We will be growing soft and rotten in an air-conditioned, high-fidelity, supersonic vacuum where idealism has vanished, where the man with a conscience is called a

sucker, and where the watchword of the generation is, 'What's in it for me?'

"When Jews assimilate into the general environment to this extent, they are deader than the dead in Auschwitz, for the latter may have died like sheep, but at least they went singing "Ani Ma'amin" -I believe, while we will be dying like sheep without believing in anything; simply smothered in the suffocation of our own self-indulgence. If we became like this, then our lives would be empty, then we would no longer be Jews itching with discontent and a desire to create, but we would become comfortable gardeners in the suburbs of boredom. I think we should hew to the more ancient line: ideas to believe in, causes to fight for, goals to live for. This is the harder and tougher way. But we are a strong people, hewn from the rock of stubbornness, chiseled by the ravages of numberless foes, molded by the ideals which fathered us and whose devoted sons we are, the ideals that the world is to be shown the way to peace, that every man is to regard his fellow man as equal, that we Jews are to survive until these truths become universal, that our spiritual heartland is the land of the Bible and the prophet, from whence the imperishable message came.

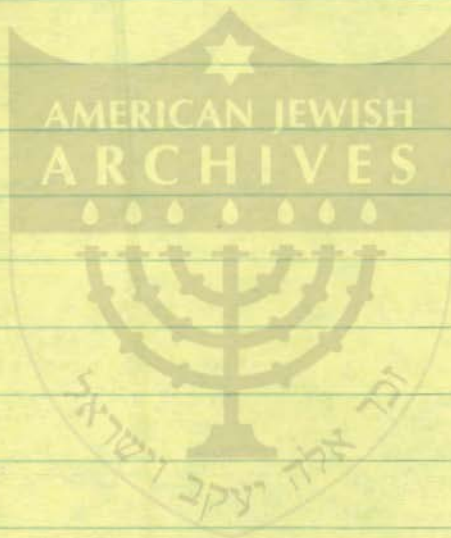
"We are Jews at our proudest and our best when we fight the hardest with our money and with our talent for the building of the land and for the saving of the people. Then we are really men...tall, true to our fathers and to our sons."



Oct 9, 61

Speakers Bureau meeting

Story of illegal emigration from  
Morocco - via plane to  
Gibraltar + small boats



HAF 1/2/61

Excerpts from HAF Speech at UJA Speakers Meeting  
October 9, 1961 -- Gold Suite, Hotel Astor, N.Y.C.

Morocco. It is running now about 1,000 a month, completely illegally. There is no legal migration from Morocco.

Illegal immigration involves small boats off the coast of Morocco.

I am holding no secrets from you. There are things that you have to use your judgment about when you tell. This is dangerous.

This is not a question like in the old days where you had a question of breaking through to get into Israel, to Palestine. There you were fighting through a British blockade. Either they caught you or they didn't catch you. If they didn't catch you, you got through. You had no problem leaving the coast of France or the coast of Italy.

Here the problem is one of leaving where they are trying to catch you as you leave. That is why this is much more dangerous and much more risky. That is why this is even more sensitive in a way than the Rumanian story is.

Small boats off the coast over to Gibraltar.

The agency has a camp on Gibraltar, an old R.A.F. camp with quonset huts. It can hold 250 people. The size of the boats that are being used take 50, 60, 100 in a load, that is all.

From Gibraltar they are taken by aircraft to Marseilles or sometimes on rare occasions directly to Lydda.

I was in Gibraltar one year ago this month, last October. The strip in Gibraltar is run by the R.A.F. It is a military strip. The landing lights go off at dark.

These DC-6's come down at night with no landing lights on the strip, no ground personnel to service them. They start their engines on their own batteries, not from being plugged into a generator in the Tarmac.



When their own batteries don't have enough power to turn them over as they didn't on one of the three nights that I watched the operation, the boys run down to the end of the strip to the R.A.F. shack and wake up the guys and say "Let's borrow a generator." And they borrow it and turn the engines over.

It is like kind of a blood-and-thunder story. The British cooperate, the Spanish cooperate. The Spanish general of police across the bay from Gibraltar was given a present that Christmas and they they gave him a silver fountain pen and a copy of "Exodus" translated into Spanish. So he read the book and he said, "I am doing the same thing. I am like in the book."

It is a true story.

The one ship, the one little boat that I spent a day on in October was sunk in January and went down with 42 people.

They have had other accidents besides this.

Inside Morocco there is a real effort to find out who is in the organization and who is doing it because the Moroccans know it is not happening by itself.

They caught one fellow, tortured him very badly, tried to get the names of other people from him who were involved. He wouldn't tell the names and he was killed in this beating. This story Sharett himself told me.

It is a game that is being played for keeps. It is a game that is being played in all seriousness. There are 180,000 people in Morocco. We are getting out 1,000 a month through this very dangerous, difficult, elaborate and expensive system.

You can see how long it will take at this rate to clean the country out.

As an indication of the will and the desire on the part of the people to get out, I can only tell you that on the morning of the 13th of January when that boat went down during the night of the 12th, the 50 people who were tagged to move on the 13th showed up at the rendezvous point, having already heard that the boat was sunk during the night, but willing to go again the next morning, hoping there will be another boat.

You don't need any stronger evidence than this of the desire on the part of the people to get out.