



THE JACOB RADER MARCUS CENTER OF THE
AMERICAN JEWISH ARCHIVES

MS-763: Rabbi Herbert A. Friedman Collection, 1930-2004.

Series H: United Jewish Appeal, 1945-1995.

Subseries 4: Administrative Files, 1945-1994.

Box
51

Folder
11

Speakers Bureau. Meeting. 28 January 1964.

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

1964 AND AFTER

Current Problems of the
UNITED JEWISH APPEAL

And an Analysis
Of What Lies Ahead

From an Address To a
UJA Speakers' Seminar

By

RABBI HERBERT A. FRIEDMAN
UJA Executive Vice-Chairman



1964 AND AFTER

TONIGHT I INTEND, in a slow, detailed and deliberate way, to dissect the issues of the 1964 UJA story. But before going into the analysis of the 1964 UJA goals, I would like to tell you that a policy decision was made in regard to the main aspects of the campaign. It was decided that we would unfold and clearly develop the story of the crisis in absorption, the story of the immigrants who came into Israel in previous years and who suffer hardship.

In the past three campaigns of 1963, 1962, 1961 we based our appeal, almost exclusively, on the highly emotional drama of increased migration, and we stressed the urgency of rescue. We emphasized rescue, because the constantly rising curve of immigration captured our attention and commanded our efforts. To illustrate a point, I would like to share with you statistical data on the number of immigrants annually assisted by UJA affiliated agencies in reaching countries of final resettlement: 1960 - 27,800; 1961 - 54,200; 1962 - 70,300; 1963 - 69,600.

We never took the time to go fully, and in great detail, into the story of what happened to the newcomers. We spoke about the rescue; we referred to security matters during these years; we mentioned the Arab problem; we stressed the importance of water and irrigation.

But what about the pressing needs of the immigrants?

Let us say simply: we brought them to the shores of Israel, and, in our speeches, we dropped them there. We neglected to describe fully the pressing needs of these immigrants once in Israel, as they attempted to become absorbed in the social, economic and educational life of the country. The main problems of this process of absorption are to be found in five large areas.

CONFIDENTIAL. NOT FOR DISTRIBUTION, RELEASE OR PUBLICATION. ANY AND ALL REFERENCES TO IMMIGRATION TO ISRAEL, INCLUDING COUNTRIES OF ORIGIN AND NUMBERS, WHETHER MADE AT PUBLIC OR PRIVATE MEETINGS, MUST BE OFF THE RECORD.

A HOVEL IS NOT A HOME

There is, first of all, the problem of the people still dwelling in the Ma'abarot. It may come as a shock to you to know that there are still some 15,000 persons living in those transit or temporary villages, consisting of tin shacks or huts. Fifteen thousand persons may not be a significant number in terms of large statistics, but to us they are 15,000 human beings who live in mud and muck, in misery, often without water, without electricity, without sanitary facilities. What they are living in - has to be burned and destroyed, as thousands of other huts were demolished years ago. If we are down to the last 15,000, then let us face it, let us say it publicly, let us make a tremendous effort to liquidate shantytowns and not just ignore them, not just pretend that they do not exist.

(You will sometimes see me referring to a document which, at this moment, is not for publication. This document, "The Dimensions of Absorption, a Study of Needs and Responsibilities", was prepared at the request of the treasurer of the Jewish Agency, by Shimon Ben-Eliezer, a member of its staff. For the time being the study is private. It is being rewritten, and we hope it will be soon published and distributed. I would like merely to state that the facts and figures in the original work are irrefutable.)

Problem Number 2 is the problem of the under-housed. It involves approximately 30,000 families. Here is how the figures are broken down. There are, in Israel, some 20,000 immigrant families, counting from four to six persons, who live in houses built prior to 1954, ranging in size from 240 square feet to 400 square feet. Just visualize the size of your own living room, or the size of your bedroom. Within this space an entire family sleeps, uses washing facilities, prepares food and has its meals. There are 20,000 families housed in this manner for 10 years. Therefore, the quarters are not only tiny, but decrepit as well. The families have a roof over their heads, but, essentially, they are sadly under-housed.

Secondly, there is a group of 10,000 families living in asbestos huts, as they are called in Israel. Built since 1957, they vary in size from 190 square feet to 440 square feet. Asbestos huts, I shall add, are not intended for permanent use, and yet many of them have been occupied for six,

seven or eight years. They are reaching the limit of their usability. There may be two, at the most, three years of use left in these structures.

Thus, we arrive at the total of 30,000 ill-housed families. When we talk about people so neglectfully housed, we must not ignore the tensions brought about, - and constantly sustained, - by these living conditions. You put people together in that kind of small space and you have the ingredients of social and intra-family explosions.

YOUNGSTERS HEADING FOR TROUBLE

The third item is the problem of the teenager, or, if you wish, the educational problem. At this moment, I cannot go into great detail, which the important issue deserves. I am sure, all of you are aware of the fact that something is afoot in the UJA family with regard to the problem of education.

In Israel secondary education is not free. There are large numbers of boys and girls in the age group of 14 to 18. After finishing primary school and until they are drafted into the Army, they wander around in a lost world, with few opportunities open to them. These who have no school to go to, and they comprise a very large majority of youngsters, have no jobs, because they do not have the necessary skills. As unskilled laborers, they are not needed, because there are older men, family breadwinners who must be given the unskilled work.

Consequently, many youngsters are victims of idleness. Some find themselves in trouble. The aggravating factor is that there is no home to go to, in the sense that home is not a place to which the teenagers can repair for comfort; there is no place for socializing, friendship and gatherings, since there are no youth clubs or community centers in any great numbers.

If you say: "This sounds familiar," certainly it does, because all social problems all over the world are familiar and are the result of the same causes. However, it is our job to point out to many people who have no idea of this at all that juvenile delinquency exists in Israel. We know that it exists in certain parts of New York, but it would surprise a lot of your listeners to know that the youngsters in Israel are socially troubled. Some of our listeners never

took notice of this fact; they are not prepared for it. I think you ought to tell them.

I would like to read to you some interesting paragraphs taken from the above-mentioned study on absorption.

WARNING FROM AN ISRAELI

"No wonder that youngsters emerging from poor, crowded homes into unfamiliar environments without proper education and no positive recreational facilities turn to destructive activities such as breaking windows, petty thieving, outbreaks in movie houses. According to the police chief at Natanya, most of the offenders are youngsters up to the age of 17, and most of the cases occur in nurseries and kindergartens from which toys are stolen. ("Some of the youngsters had never had any toys in their own childhood", they explained.) The same story was reported by the police head in Hatzor, where some 15 to 20 youngsters caused trouble (particularly toy snatching), during vacation time. Even in Dimona, which has work and better opportunities for recreation, juvenile delinquency rose this year by 150 per cent. It takes the form of outbreaks, stealing, rape, prostitution (by very young girls). According to the police, more crime prevention work among the youth is a must. At present one officer comes to the town for this purpose only once a week. In Herzlia, which you might even call a posh place, juvenile delinquency incidence rose by 100 per cent in the past year, - twice as much in '62 as '61. An important reason for the occurrence of juvenile delinquency among newcomers is the fact that uprooting has taken away moral and family values, while no new social values have taken their place. Interestingly, the Natanya police chief found practically no incidence of delinquency among youth from religious families.

"It is normal in Moslem countries for the father to be the undisputed head and ruler of the family. He brings in the money and decides how to use it. But as a newcomer to Israel, he is frequently unemployed, or does not earn enough to pay for the necessities of life. Under these circumstances, his teenage son may become the partial, if not the sole provider for the family. As a result, the traditional paternal authority breaks down and an exaggerated self-estimation emerges in the youngster. The son will not let anyone tell him what to do: he feels mature and wise enough to do as he pleases. This often finds expression in irresponsible acts in defiance of community rules."

seven or eight years. They are reaching the limit of their usability. There may be two, at the most, three years of use left in these structures.

Thus, we arrive at the total of 30,000 ill-housed families. When we talk about people so neglectfully housed, we must not ignore the tensions brought about, - and constantly sustained, - by these living conditions. You put people together in that kind of small space and you have the ingredients of social and intra-family explosions.

YOUNGSTERS HEADING FOR TROUBLE

The third item is the problem of the teenager, or, if you wish, the educational problem. At this moment, I cannot go into great detail, which the important issue deserves. I am sure, all of you are aware of the fact that something is afoot in the UJA family with regard to the problem of education.

In Israel secondary education is not free. There are large numbers of boys and girls in the age group of 14 to 18. After finishing primary school and until they are drafted into the Army, they wander around in a lost world, with few opportunities open to them. These who have no school to go to, and they comprise a very large majority of youngsters, have no jobs, because they do not have the necessary skills. As unskilled laborers, they are not needed, because there are older men, family breadwinners who must be given the unskilled work.

Consequently, many youngsters are victims of idleness. Some find themselves in trouble. The aggravating factor is that there is no home to go to, in the sense that home is not a place to which the teenagers can repair for comfort; there is no place for socializing, friendship and gatherings, since there are no youth clubs or community centers in any great numbers.

If you say: "This sounds familiar," certainly it does, because all social problems all over the world are familiar and are the result of the same causes. However, it is our job to point out to many people who have no idea of this at all that juvenile delinquency exists in Israel. We know that it exists in certain parts of New York, but it would surprise a lot of your listeners to know that the youngsters in Israel are socially troubled. Some of our listeners never

same amount. One hundred twenty pounds, or \$40 a month. It is an eight-hour day, 15 days a month minimum, up to 24 days a month maximum. On the government lists he is employed, and you cannot claim that he is unemployed. But the man is hungry.

Let me make something clear. Many years ago, the UJA used to run newspaper advertisements, stressing the hungry Jewish children in camps of Europe. Or saying, we must buy shoes for poor Jewish children who were running barefoot in the streets. The issues were real and the appeals were true. The money collected was used for food and clothing. For many years, the United Jewish Appeal has not advertised these needs; you have not mentioned them in speeches; we have not projected that kind of image. But, ladies and gentlemen, when somebody is hungry it is only truth and mercy to state a fact that there are families in Israel who live on \$40 a month. It is not enough, - and they are hungry.

We are not going to advertise in The New York Times a photograph of a hungry immigrant in Natanya or Dimona. But, on the return trip from Sde Boker, where the UJA Study Mission visited Mr. Ben Gurion, our bus stopped at Kfar Yerucham. I walked in the streets, and there were some immigrant families, - Rumanians, Tunisians, and there was a usual excitement caused by the visitors. The villagers ran to tell their stories. A woman told me that her husband was on Avodat Dachak, was earning 120 pounds and she made a kind of wry pun that he would never live to be 120 years if all he could earn is 120 pounds. This is an epigrammatic way of describing it. The woman told me: it took six weeks, after the end of the earning period, to get the money. In other words, when you work during the month of August you are paid on October 15. I said to her: "How do you eat in the meantime." She answered: "The man in the grocery store gives me credit." I went to the grocery store with her. The grocery is the kind of store that nobody sees any more. A tiny little shop in the wall: one burlap bag full of dried beans, one burlap bag full of dried nuts. The owner said: "Yes," he knew the woman, and "yes," he gave her credit because he knew that her husband was on Dachak. I asked: "How much credit do you give her?" He replied: "120 pounds worth of groceries, because that is what he will earn." I inquired further: "And what happens if she spends the 120 pounds on food, and the month is not up?" The grocer stated matter-of-factly: "Then I have to stop the credit. Who do you think I am, - Rothschild?" I have to admit, - he is

THE THREE 'T'S AGAIN

The fourth item in the schedule of absorption problems can be described in one word, the sick.

In 1963, we noticed a large number of sick and blind, particularly among the immigrants from North Africa. The reason for the increase in social cases is that a new group of immigrants is emerging from far-distant hill villages at the edge of the desert; people who were never brought under JDC medical care. Until recently, they were unknown to us; they were hidden. Now they emerged as candidates for immigration, and they are bringing with them diseases which we thought had been wiped out, because we sincerely believed that after ten years of hard work, the JDC medical teams succeeded in wiping out the three terrible T's: Tinia, Trachoma and TB. Now we find that these diseases are showing up again.

There are places in Israel (I went to one myself, and I speak from personal experience) where there are scores of men, heads of families, who are blind. In one place which I visited, the population totals about 6,000, and there were 180 heads of families who were blind. One hundred eighty heads of families might mean 1,000 people. One thousand out of 6,000 persons, or one-sixth of all villagers living in conditions controlled by the fact that the chief breadwinner is blind.

Let me not dwell any longer upon this issue. Its human tragedy is clear.

THE UNDER-SKILLED AND UNDER-EMPLOYED

The fifth, and the last point, is what I call the under-employed. It is a very cumbersome word. I am using it as a nuance of the word "unemployed", because I do not want to get into a semantic argument with some of the Israeli statesmen.

Officially, the man whom I will describe is employed. The man has no skill, he has no vocation, he is put to work on something which is called Avodat Dachak. It means emergency work. So, he is working. He is given a minimum of 15 working days per month. Regulations have been changed in a very interesting way. He used to get a minimum of 17 days a month at 7 pounds a day. Now he gets a minimum of 15 days a month at IL 8.30, - when you multiply it you get exactly the

kept open, even for a controlled emigration, we will call this attitude - a liberal governmental policy.

ALWAYS EXPECT THE UNEXPECTED

Immigration defies any prediction, negates any planning. In the years of 1962 and 1963, our projections were low. In 1964, the total assisted Jewish immigration will be by several thousands greater than that of the immediately preceding year of 1963.

Speaking of the reservoir of Jewish migration to Israel, we should note Latin America. In 1963, immigrants from that continent represented some 10 per cent of the total migration to Israel. Ten years ago, immigration from Latin America was quite insignificant.

There is another important aspect of current immigration, namely, the cost of transportation. In 1957 and 1958, it averaged some \$200 per immigrant. In 1963, the Jewish Agency spent \$250 for every immigrant who came to Israel. In 1964, the per capita cost will rise to \$300. In other words, with the same sum of money the Agency spends on the transportation cost for 1,000 immigrants in 1964, it could transport 1,500 immigrants at the price level of 1957.

I feel I must make clear, that it is not the sea part of the transportation that became costlier, but the expenses en route: the air and overland travel from points of departure to the port of embarkation for Israel, the incidental expenses, the maintenance of migrants prior to the boarding of the ship.

Immigrants are still coming, frightened, and in the same emotional state that you and I have learned to understand so well. The 1964 scenes of arrival are similar to those of 1954 and 1948. The new man who arrives for the first time is not so sophisticated as the average tourist. He never saw Israel. For him it is the first time, and he may kiss the ground. Perhaps the veteran police officer looks on overtly unperturbed; or the seasoned Jewish Agency's reception man, who takes him across the landing strip and into the little shed where they start processing the newcomer, appears indifferent. But to watch the immigrant getting off the plane, seeing Israel for the first time, taking the first step on the soil that is free and noticing the first gush of emotion that comes out, is a great human experience, believe me.

right; he has his own problem. And so, toward the last few days of the month, they eat bread and margarine, drink tea if they can buy it, or they are hungry.

I am convinced that the tragedy of under-employment is not known to your audience. Your potential listeners do not know the full extent of human sufferings.

THE BALANCED ASSESSMENT

This is a tricky issue. I do not want to destroy the image of a prosperous Israel, definitely not. We all have worked too hard to create the image of a prosperous Israel, and, may I add, not just an image, but a really prosperous land. We have put too much of our nerves, our energies and our treasury into it. For a decade-and-a-half we worked diligently, helping the people of Israel to move ahead, and we do not want to run it down. All we want is to put the image of Israel into proper balance. We want to find the right proportion of achievements and failures. May I remind you that one can have an affluent society, like our own, riddled with pockets of abject poverty and misery, insecurity and inadequacy. The American administration has now started a high-powered "war on poverty" on which it will spend billions, ultimately.

Yes, we have a strong, powerful, prosperous, growing Israel, and there are hungry people, ill-housed, neglected by everybody, - above all, (and it is a painful admission) by ourselves. I see no harm in describing it just that way.

Now let us turn back to that which is still the most important aspect of the 1964 UJA story - immigration.

On the basis of facts available to us, we firmly believe that in 1964, immigration to Israel will continue to rise. Therefore, you have the right to say to your audience that UJA will need more money. Two countries, one in North Africa, the other in Europe, serve as main sources of migration. Let me simply mention that the combined Jewish population of these two countries is currently estimated at 220-225,000. They benefit from their respective governments' attitude to their quest for emigration. We do understand, of course, that the term "liberal attitude" does not imply that emigration from these two countries is free. The issuance of exit visas is regulated by some rules, the number of exit permits may vary from month-to-month. But, as long as the doors are

SUSTAINING JEWS OUTSIDE ISRAEL

There is one other point I would like to make without going into great details, for you know the story well. I have in mind the story of the JDC, its work in 27 countries, including activities on behalf of Algerian refugees in France; the unique operation in Poland; the on-going program in Morocco, even though the Jewish population there is rapidly diminishing.

Let us remember the valuable operation of JDC in Iran, benefiting some 20,000 individuals there (or one-fourth of the total Jewish population).

There is another JDC activity, which, to use a term of budgeteers, is "geographically unclassified," but which is a sole source of life, support and moral encouragement to 200,000 men, women and children. I am referring to the relief-in-transit program demanding an \$8,000,000 JDC allocation in 1964.

Let me sum it all up by making a simple statement. The immediate prognosis of the years ahead, the short-range task, stems from a single fact, that the total reservoir of Jews, living in tension areas, contains some four to five hundred thousand individuals; that is all.

If every one could be rescued, or every one would like to leave, (and 100 per cent will not) all that we are talking about is another four or five hundred thousand people.

When you realize that in the 16 years of independence of the State of Israel we have transmigrated one-and-a-half million persons (1,150,000 to Israel; 350,000 to other countries of the world, including the United States, Canada, Latin America), then you understand that the task lying ahead is only one-third of the job completed thus far.

If we take a 100 per cent potential, if the entire Jewish population from the tension area decides to migrate, does it seem to you like a staggering job? We will almost be out of work in five years. We will be the victims of our own success.

IF THE BIG DOOR OPENS

Certainly there are, on our planet, some other areas where a fervent social and political climate makes the Jewish population apprehensive. That would include South Africa, with a 100,000 strong Jewish community: essentially, the same applies to Argentina, where the mood of the 450,000 Jews swings from hope for stability to fear of a change.

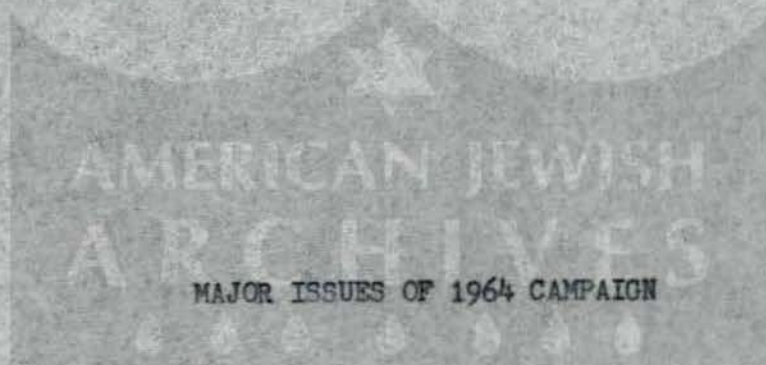
To round up the blitz-survey, I must briefly mention Russia. On several occasions I shared with you, what I prefer to call, a historic belief in the future of Russia's Jewry. Neither the actual, nor the approximate "time table" of events is known to us, or to any person on earth.

All I care to and can say tonight is: when Russia opens its frontiers, and her Jews, willing to emigrate, may leave, - I pray that we will deal with this great task as efficiently as we dealt with other similar tasks during the past quarter of a century.

This is our extended, long-range total prognosis: Sober and mature men will understand that we are not waving some impossible goals in front of them. There has been a noble period of 15 or 25 years of hard work. So what, if there has to be another historic effort of 5, 10 or 15 years more? We shall do it in the future as in the past - with determination and zeal. Thank you.

Herbert A. Friedman

Executive Vice-Chairman, United Jewish Appeal



A brief survey.

Tonight I intend, in a slow, detailed and fairly deliberate way, to dissect the issues of the 1964 UJA story. But before going into the analysis of the 1964 UJA goals, I would like to tell you that a policy decision was made in regard to the main aspects of the campaign. It was decided that we would attempt to unfold and clearly develop the story of the crisis in absorption, the story of the immigrants who came into Israel in previous years and who suffer hardship.

In the past campaigns of 1963, '62, '61 we failed to do it. In the recent three years we based our appeal, almost exclusively, on the highly emotional drama of increased migration, and we stressed the urgency of rescue. We emphasized rescue, because the constantly rising curve of immigration captured our attention and commanded our efforts. We concentrated so much on it, because our imagination was fired by the large number of immigrants reaching Israel. Without referring to actual figures, but in order to illustrate a point, let us assume that 1960 is an index year, and then we will see that the migration curve reached 196 in 1961, 254 in 1962 and, finally, 267 in 1963.

We never took the time to go fully, and in great detail, into the story of what happened to the newcomers. We spoke about the rescue, we talked about other issues; we referred to security matters during these years; we mentioned the Arab problem; we stressed the importance of water and irrigation.

But what about the pressing needs of the immigrants?

Let us say simply: we brought them to the shores of Israel, and, in our speeches, we dropped them there. We neglected the pressing needs of these immigrants. We were wrong, and we must admit it.

In my own scheme of issues, I have enumerated categories of problems which need exposing to the public eye through an understanding interpreter, - and, of course, I am referring to you.

There is, first of all, the problem of the people still dwelling in the Ma'abarot. It may come as a shock to you to know that there are still some 15,000 persons living in those transit or temporary villages, consisting of tin shacks, huts, cardboard, bedonvilles as the French call them, Hoovervilles as we used to call them during the depression days. Fifteen thousand persons may not be a significant number in terms of large statistics, but to us they are 15,000 human beings who live in mud and muck, in misery, without water, without electricity, without sanitary facilities. What they are living in - has to be burned and destroyed, as thousands of other huts were demolished years ago. If we are down to the last 15,000, then let us face it, let us say it publicly, let us make a tremendous effort to liquidate shantytowns and not just ignore them, not just pretend that they do not exist. I'm not going to bother you with the costs of the elimination of Ma'abarot; the cost is known to us.

You will sometimes see me referring to a document which, at this moment, is not for publication. This document, "The Dimensions of Absorption, a Study of Needs and Responsibilities", was prepared at the request of the treasurer of the Jewish Agency, by Shimon Ben-Eliezer, a member of its staff. For the time being the study is private and restricted. It is being rewritten, and we hope it will be soon published and distributed. I would like merely to state that the facts and figures in the original work are irrefutable.

Problem Number 1, therefore, is the problem of the people, the 15,000 immigrants living in the Ma'abarot.

Problem Number 2 is the problem of the under-housed. It involves approximately 30,000 families. Here is how the figures are broken down. There are, in Israel, some 20,000 immigrant families who live in houses built prior to 1954, ranging in size from 240 square feet to 400 square feet. Families of four, five and six are crissed in 240 square feet of floor space or 24 by 10. Just visualize the size of your own living room, or the size of your bedroom, or of your dining room, and then ask yourself what is 24 by 10? Within this space lives an entire family, uses washing facilities, prepares food and has its meals. There are 20,000 families housed in this manner for 10 years. Therefore, the quarters are not only tiny, but decrepit as well. The families have a roof over their heads, but, essentially, they are sadly under-housed.

Secondly, there is a group of 10,000 families living in asbestos huts, as they are called in Israel. Built since 1957, they vary in size from 190 square feet to 440 square feet. Asbestos huts, I shall add, are not intended for permanent use, and yet many of them have been occupied for six, seven or eight years. They are reaching the limit of their usability. There may be two, at the most, three years of use left in these structures.

If we add to the 10,000 asbestos-dwelling families 20,000 families congested in dilapidated quarters, we arrive at the total of 30,000 ill-housed families. When we talk about people so neglectfully housed, we must not ignore the tensions brought about, - and constantly sustained, - by these living conditions. You put people together in that kind of small space and you have the ingredients of social and intra-family explosions.

The third item in the schedule is the problem of the teenager, or, if you wish, the educational problem. At this moment, I cannot go into great detail, which the important issue deserves. I am sure, all of you are aware of the fact that something is afoot in the UJA family with regard to the problem of education.

In Israel secondary education is not free. There are large numbers of boys and girls in the age group of 15 to 18. After finishing primary school and until they are drafted into the Army, they wander around in a lost world, with few opportunities open to them. These who have no school to go to, and they comprise a very large majority of youngsters, have no jobs, because they do not have the necessary skills. As unskilled laborers, they are not needed, because there are older men, family breadwinners who need the unskilled work.

Consequently, many youngsters are victims of idleness. Some find themselves in trouble. The aggravating factor is that there is no home to go to, in the sense that home is not a place to which the teenagers can repair for comfort; there is no place for socializing, friendship and gatherings, since there are no youth clubs or community centers in any great numbers.

If you say: "This sounds familiar," certainly it does, because all social problems all over the world are familiar and are red out of the same cause. However, it is our job to point it out to many people who have no idea at all that juvenile delinquency exists in Israel. We know that it exists in certain parts of New York, but it would surprise a lot of your

listeners to know that the youngsters in Israel are socially troubled. Some of our listeners never took notice of this fact; they are not prepared for it. I think you ought to tell them.

I would like to read to you some interesting paragraphs taken from the study on absorption.

"No wonder that youngsters emerging from poor, crowded homes into unfamiliar environments without proper education and no positive recreational facilities turn to destructive activities such as breaking windows, petty thieving, outbreaks in movie houses. According to the police chief at Natanya", - May I add parenthetically that Natanya is a pretty nice place, not a slum area.. "most of the offenders are youngsters up to the age of 17, and most of the cases occur in nurseries and kindergartens from which toys are stolen. (Some of the youngsters had never had any toys in their own childhood.)", they explained. By the way, you know that one of the great problems here, in New York, is toy stealing. That is what they go for. When you are 17 years of age, the toy is the bicycle that is stolen. "The same story was reported by the police head in Hatzoah where some 15 to 20 youngsters caused trouble (particularly toy snatching), during vacation time. Even in Dimona, which has work and better opportunities for recreation, juvenile delinquency rose this year by 150 per cent. It takes the form of outbreaks, stealing, rape, prostitution (by very young girls). According to the police, more crime prevention work among the youth is a must. At present one officer comes to the town for this purpose only once a week." "In Herzlia," which you might even call a posh place, "juvenile delinquency incidence rose by 100 per cent in the past year", - twice as much in '62 as '61. An important reason for the occurrence of juvenile delinquency among newcomers is the fact that uprooting has taken away moral and family values, while no new social values have taken their place. Interestingly, the Natanya police chief found practically no incidence of delinquency among youth from religious families.

But to continue the narrative from the study: "It is normal in Moslem countries for the father to be the undisputed head and ruler of the family. He brings in the money and decides how to use it. But as a newcomer to Israel, he is frequently unemployed, or does not earn enough to pay for the necessities of life. Under these circumstances, his teenage son may become the partial, if not the sole provider for the family. As a result, the traditional paternal authority breaks down and an exaggerated self-estimation emerges in the youngster. Since he brings in the bacon," (This is interesting; it was written by an Israeli. (Laughter) "the son will not let anyone tell him what to do: he feels mature and wise enough to do as he pleases. This often finds expression in irresponsible acts in defiance of community rules."

The fourth issue in my schedule can be described in two words, the sick.

In 1963, we noticed a large number of sick and blind, particularly among the immigrants from North Africa. The following are reasons for the increase in social cases: a new group of immigrants is emerging from far-distant hill villages and of the edge of the desert; people, who were never brought under JDC medical care. Until recently, they were unknown to us; they were hidden. Now they emerged as candidates for immigration, and they are bringing with them diseases which we thought had been wiped out, because we sincerely believed that after ten years of hard work, the JDC medical teams succeeded in wiping out the three terrible T's:

Tinia, Trachama and TB. Now we find that these diseases are showing up again.

There are places in Israel (I went to one myself, and I speak from personal experience.) where there are scores of men, heads of families, who are blind. In one place which I visited, the population totals about 6,000, and there were 180 heads of families who were blind. One hundred eighty heads of families might mean 1,000 people. One thousand out of 6,000 persons, or one-sixth of all villagers living in conditions predicated by the fact that the chief breadwinner is blind.

Let me not dwell any longer upon this issue. Its human tragedy is clear.

The fifth, and the last point, in my schedule, is what I call the under-employed. It is a very cumbersome word. I am using it as a nuance of the word "unemployed", because I do not want to get into a semantic argument with some of the Israeli statesmen.

Officially, the man who I will describe is employed. The man has no skill, he has no vocation, he is put to work on something which is called a Dachak Avodath. It means emergency work. So, he is working. He is given a minimum of 15 working days per month. Regulations have been changed in a very interesting way. He used to get a minimum of 17 days a month at 7 pounds a day. Now he gets a minimum of 15 days a month at IL 8.30,- when you multiply it you get exactly the same amount. One hundred twenty pounds, or \$40 a month. That is what he is expected to live on, whether he has one child or four children. It is an eight-hour day, 15 days a month minimum, up to 24 days a month maximum, at just under \$3 a day. On the government lists he is employed, and you cannot claim that he is unemployed. But the man is hungry.

Let me make something clear. Many years ago, the UJA used to run a newspaper advertisement, and it used to make appeals stressing the hungry Jewish children in camps of Europe. Or saying, it must buy shoes for poor Jewish children who are running barefoot in the streets. The issues were real and the appeals were true. The money collected was used for food and clothing. For many years, the United Jewish Appeal has not advertised these needs; you have not mentioned them in speeches; we have not projected that kind of image. But, ladies and gentlemen, when somebody is hungry it is only truth and mercy to state a fact that there are families in Israel who live on \$40 a month. It is not enough,- and they are hungry.

We are not going to advertise in the New York Times a photograph of a hungry immigrant in Natanya or Dimona. But, on the return trip from Sde Boker, where the UJA Study Mission visited Mr. Ben Gurion, our bus stopped at Kfar Yerucham. I walked in the streets, and there were some immigrant families,- Rumanians, Tunisians, and there was a usual excitement caused by the visitors. The villagers ran to tell their stories. A woman told me that her husband is on Dachak Avodath, was earning 120 pounds and she made a kind of wry pun that he would never live to be 120 years if all he could earn is 120 pounds. This is an epigrammatic way of describing it. The woman told me: it took six weeks, after the end of the earning period, to get the money. In other words, when you work during the month of August for 15 of those 30 days you are paid on October 15th. In Israel, they do not have any IBM machines to crank out the checks. I said to her: "How do you eat in the meantime." She answered: "The man in the grocery store gives me credit." I went to the grocery store with her. The

grocery is the kind of store that nobody sees any more. Tiny little holes in the wall: one burlap bag full of dried beans, one burlap bag full of dried nuts; The owner said: "Yes," he knew the woman, and "yes," he gave her credit because he knew that her husband was on Dachak Avodath. I asked: "How much credit do you give her?" He replied: "120 pounds worth of groceries, because that is what he will earn." I inquired further: "And what happens if she spends the 120 pounds on food, and the month is not up?" The grocer stated matter-of-factly: "Then I have to stop the credit. Who do you think I am, - Rothschild?" I have to admit, - he is right; he has his own problem. And so, toward the last few days of the month, they eat bread and margarine, drink tea if they can buy it, or they are hungry.

I am convinced that the tragedy of under-employment is not known to your audience. Your potential listeners do not know the full extent of human sufferings.

In the first place, we never told it to them in all details; and, secondly, I am not sure they want to believe it, because they have heard of and they have seen, a different Israel. This is precisely what we have to fight. I would like to make clear what I mean by fight. The so-called "average Jew" in the United States has a vision of Israel as a country of a tremendous prosperity. As a matter of fact, he may conclude, if he reads a bit, that in Israel, there are widely spread land speculations, and people are making great fortunes. If his intellectual curiosity led him to the economic section of the New York Times at the beginning of January, and he read the annual, country-by-country survey, he noticed that the chairman of the Bank of Israel, when asked to describe Israel's number 1 problem, observed that her number 1 problem is a surplus of currency. It happens to be true. The Chairman of the Bank of Israel is worried about too much currency in circulation; it causes inflation. Additionally, the average American Jew makes trips to Israel (and there are 50,000 U. S. tourists every year), sees the splendor of Israel as exemplified by the El Al skyscraper, in the heart of Tel Aviv, and by new luxurious hotels. The average American visitor never goes to see the backyard, or better still, the social junkyard of Israel. He does not get off the beaten track to see the scores of villages where our people live. So, I repeat, the reason that he does not know the tragic story of the unabsorbed is, (a) we have not told it to him; (b) I am not sure he is inclined to believe it.

This is a tricky issue. I do not want to destroy the image of a prosperous Israel, definitely not. We all have worked too hard to create the image of prosperous Israel, and, may I add, not just an image, but a really prosperous land. We have put too much of our nerves, our energies and our treasury into it. For a decade-and-a-half we worked diligently, helping the people of Israel to move ahead, and we do not want to run it down. All we want is to put the image of Israel into proper balance. We want to find the right proportion of achievements and failures. May I remind you that one can have an affluent society, like our own, riddled with pockets of abject poverty and misery, insecurity and inadequacy.

Yes, we have a strong, powerful, prosperous, growing Israel, and there are hungry people, ill-housed, neglected by everybody, - above all, (and it is a painful admission) by ourselves. I see no harm in describing it just that way.

After having sufficiently impressed upon the listeners the need for a

speedy and effective solution to the problem of unabsorbed, you may wish to take up one of the most important aspects of 1964 UJA story - immigration.

On the basis of facts available to us, we firmly believe that in 1964, immigration to Israel will continue to rise. Therefore, you have the right of saying to your audience that UJA will need more money. Two countries, one in North Africa, the other in Europe, serve as main sources of migration. Let me simply mention that the combined Jewish population of these two countries is currently estimated at 220-225,000. Although, geographically they are far away from each other, they benefit from their respective governments' liberal attitude to their quest for emigration. We do understand, of course, that the term "liberal attitude" does not imply that emigration from these two countries is free. The issuance of exit visas is regulated by some rules, the number of exit permits may vary from month-to-month. But, as long as the doors are kept open, even for a controlled emigration, we will call this attitude - a liberal governmental policy.

Immigration defies any prediction, negates any planning. In the years of 1962 and 1963, our projections were low. In 1964, the total assisted Jewish immigration will be by several thousands greater than that of the immediately preceding year of 1963.

Speaking of the reservoir of Jewish migration to Israel, we should note Latin America. In 1963, immigrants from that continent represented some 10% of the total migration to Israel. Ten years ago, immigration from Latin America was quite insignificant.

There is another important aspect of current immigration, namely, the cost of transportation. In 1957 and 1958, it averaged some \$200 per immigrant. In 1963, the Jewish Agency spent \$250 for every immigrant who came to Israel. In 1964, the per capita cost will rise to \$300. In other words, with the same sum of money the Agency spends on the transportation cost for 1,000 immigrants in 1964, it could transport 1,500 immigrants at the price level of 1957.

I feel I must make clear, that it is not the sea part of the transportation that became costlier, but the expenses en-route: the air and overland travel from points of departure to the port of embarkation for Israel, the incidental expenses, the maintenance of migrants prior to the boarding of the ship.

I would like to leave the issue of 1964 migration. Immigrants are still coming, frightened, and in the same emotional state that you and I have come to understand so well. The 1964 scenes of arrival are similar to those of 1954 and 1948. The new man who arrives for the first time is not so sophisticated as the average tourist. He never saw Israel. For him it is the first time, and he may kiss the ground. Perhaps the veteran police officer looks on overtly unperturbed; or the seasoned Jewish Agency's reception man, who takes him across the landing strip and into the little shed where they start processing the newcomer, appears indifferent. But to watch the immigrant getting off the plane, seeing Israel for the first time, taking the first step on the soil that is free and noticing the first gush of emotion that comes out, is a great human experience, believe me.

There is one other point I would like to make without going into great details. I have in mind the story of the JDC, its work in 30 countries, including activities on behalf of Algerian refugees in France; the unique operation in Poland; the continuous, stabilized expenditures in Morocco, even though the Jewish

population there is rapidly diminishing.

To keep the same swift pace of listing JDC programs, let me simply mention its valuable operation in Iran, benefiting some 20,000 individuals there (or one-fourth of the total Jewish population).

There is another JDC activity, which, to use a term of budgeteers, is "geographically unclassified," but which is a sole source of life, support and moral encouragement to 200,000 men, women and children. I am referring to the relief-in-transit program demanding an \$8,000,000 JDC allocation in 1964.

Let me sum it all up by making a simple statement. The immediate prognosis of the years ahead, the short-range task, stems from a single fact, that the total reservoir of Jews, living in tension areas, contains some four to five hundred thousand individuals; that is all.

If every one could be rescued, or every one would like to leave, and 100 per cent will not, all that we are talking about is another four or five hundred thousand people.

When you realize that in the 15 years of independence of the State of Israel we have transmigrated one-and-a-half million persons (1,200,000 to Israel; 300,000 to other countries of the world, including the United States, Canada, Latin America), then you understand that the present task is confined to one-third of a job completed thus far.

If we take a 100 per cent potential, if the entire Jewish population from the tension area decides to migrate, does it seem to you like a staggering job? We will almost be out of work in five years. We will be the victims of our own success.

Certainly there are, on our planet, some other areas where a fervent social and political climate makes the Jewish population apprehensive. That would include South Africa, with a 100,000 strong Jewish community; essentially, the same applies to Argentina, where the mood of the 450,000 Jews swings from hope for stability to fear of a change.

To round up the blitz-survey, I must briefly mention Russia.

On several occasions I shared with you, what I prefer to call, a historic belief in the future of Russia's Jewry. Neither the actual, nor the approximate "time table" of events is known to us, or to any person on earth.

All I care and can say tonight is: when Russia opens its frontiers, and her Jews, willing to emigrate may leave,-- we will deal with this great task as efficiently as we dealt with other similar tasks during the past quarter of a century.

This is our extended, long-range total prognosis: Sober and mature men will understand that we are not waving some impossible goals in front of them. There has been a noble period of 15 or 25 years of hard work. So what, if there has to be another historic effort of 5, 10 or 15 years more?

Thank you.

**JOINT SPEAKERS DIVISION MEETING
OF NATIONAL AND NEW YORK CITY**

UJA

**Americana Hotel
Seventh Avenue and 53rd Street
New York, N.Y.,
January 28, 1964 - 8 P.M.
Georgiana Room.**

Chairman: Rabbi Herbert A. Friedman

**Co-Chairman: Louis Broido
Herbert Tenzer**

Director of Speakers: Arthur Fishzohn

gan

2

THE CHAIRMAN: Ladies and gentlemen, I think that we are all seated. I think we are unexpectedly full in the room. We thought there would be some ^{unintentionally} considerable fall-off due to the weather. ^{As you have} ~~It is good~~ ^{instead from the invitation,} that that is not the case and we will try this evening to have a rather slow, leisurely, we hope, detailed penetration of this story and because we didn't want to try to do everything in one evening, as we have done up to now and because we wanted to try to do this thing in a slow, easy, leisurely fashion, we have split the speakers' presentations this year into three parts. This evening I will spend with you. On a subsequent evening, Tuesday, the 4th of February, Mr. Moe Leavitt of the JDC will spend the whole evening with you. On a still subsequent evening on a week later, Tuesday, February 11th, Mr. Gottlieb Hammer of the Jewish Agency will spend the whole evening with you. The point was in splitting it this way in thirds it might take three evenings, but the subject matter deserves it and you deserve it because if you become as well equipped as it is humanly possible for you to become then you tell the story that much better and the whole cause benefits.

We have with us this evening two gentlemen very

gah

3

prominent in the New York City campaign, co-chairmen of the Speakers Bureau of New York City. I think you know them both. They are here with us. On my extreme left is Mr. Louis Broido and sitting next to him is Mr. Herbert Tenzer. I have just told you that they are co-chairmen of the Speakers Bureau of the New York City campaign. That's the capacity in which you see them here, but you know them in a dozen other capacities. My Broido is a commissioner of the City of New York, an important person in commerce in this city, one of the key figures in the inner structure of the New York City UJA. Mr. Tenzer is an important lawyer and real estate person for 20 years was chairman of the Board of Bartons Candy. I picked that out of about 50 other things that show on his biography. The fact is that here are two of the most dedicated and capable lay leaders of the tremendous New York City campaign. They are sparing their evening to spend it here with us to share experiences and to participate later in a question and answer period which I hope will emerge. On my right, of course, as you know is Henry Bernstein the executive vice president of the New York City UJA and well known to not just the New York speakers who are here but the national speakers because Henry is a

gah

4

member of the Executive Committee of the National UJA and has been on the scene long enough to be recognized by the oldest among us, among you (Laughter).

A VOICE: He's not this old.

THE CHAIRMAN: No, he's not that old, he's just been in service that long. For those of you who are of the New York campaign and not the national campaign and who might not know the gentleman on my right, he's old and he has been with us for a long time (Laughter). That's Arthur Fishzohn, the chairman of the National Speakers Bureau. You see, it goes to show you, out of the New York City public school can come something. Don't let anybody tell you it can't.

Arthur is head of the National Speakers Bureau. Mrs. Warner is somewheres here, Florence stand up, please. (Applause) Mrs. Warner, director of the New York City Speakers Bureau.

I think that's all the formality that we'll indulge in this evening. *PP thought* I would like, ~~as I said,~~ in a slow, delicate and fairly deliberate way, to try to dissect the *bones* of this *UJA* 1964 story. Those of you, by the way, on the New York City speakers' list have already received, I think yesterday or the day before from

New York City a mimeographed version, pamphlet or whatever you want to call it of the 1964 story. Those of you on the national speakers' list will receive yours in a very few days. In addition, we'll be sending to you, to make sure you have it and if we duplicate it, give the copy to someone else, the budget book which was distributed a month ago at the December conference. If you have it, fine, if you haven't got it you will get a copy of it. Secondly, a copy of a pamphlet that we printed based on a report made by Ruth Gruberg. If you haven't got that it will be a valuable ally. Thirdly, some mimeographed speeches of Mr. Sharrett of the Jewish Agency and Mr. Jordan of the JDC which were made at the December conference.

Lastly, if it turns out to be any good, a transcript of this thing tonight if we can put it in some kind of a systematic order and if it turns out to be distributable. So, this is the written material that you will get. *But before going into analysis of 1964 story* When I say dissect the 1964 story, let me *I would like to* tell you ~~first of all~~ that a policy decision was made *in main aspects* in regard to this campaign, that we would attempt to *It was decided that* unfold, *and clearly* to develop during this campaign the story of the crises in absorption, *on story* of the people who have come into *came* Israel in previous years who are not fully absorbed, and *and*

whose story we have not fully told.

In the ^{recent past} campaign of 1963, '62, '61 we did not ^{failed to} do that. In those three years we were running our ^{based} ~~appeal~~ campaign, you were telling the story of it, almost exclusively, on the high emotional drama and important historic fact of a ^{increased} rising curve in the migration, and we kept talking about rescue, rescue, rescue, rescue. ^{stressed the urgency of} ~~We emphasized a rescue, because~~ It was true. I would like to remind you of the figures; that in 1961, 47,000 people came into Israel. In 1962, 61,000. In 1963, 65,000; constantly rising curve of

immigration which captured all of our attention and ^{Commanded our efforts} ~~our imagination~~. This is what we concentrated on because ^{In the past three years} ~~it was a sharp departure from the year immediately~~ ^{of our imagination was fired by so much on it} ~~the large number of immigrants reaching Israel.~~ prior to that, 1960, the migration had been about 27,000. ^{without referring to actual figures, but in} So when it jumped from 27 to 47, then 61, then 65 ^{order to illustrate a point, let us assume that} we knew we were on a curve up and that's what we spoke about. ^{1960 is an odd year, then we will see that} When we told the stories of how the people ^{the migration curve reached 147 in 1961; 225 in} were coming out of Rumania and the details of the ^{in 1962 and, finally, 226 in 1963.} stories and those stories became well known and we told them carefully, we told them under security conditions, no leaks took place in the press, there was a very substantial degree of self-censorship in the American community which is to the credit of all of the newspaper people, to the credit of all of the managers of meetings,

gan

you and I know that these statistical symbols conceal human beings?
the organizers, the secretaries and the people who were responsible for the security, they all did a good job.

important statistical symbols
If you add up those figures of those four *into summary files, you* years which I have just given you you will find that I have talked about 200,000 people in a quick breath.

1960, '61, '62, '63 was 200,000 people. We never took the time to go fully and in *great* detail into the story of what was happening to those people in Israel. *remember* We dropped them on the beach, we did in our speeches.

We spoke about the rescue, we talked about other *issues* things, too; you remember, we talked about security, *referred to matters* during all

mentioned these years; we talked about the Arab problem; we talked about water, *the importance of* we talked about many things, but in terms *what about*

the of the human needs of the people who were dropped on the beach we dropped them there in our speeches. *pressing needs of the immigrants? let us say* I am saying simply: we brought them to the shores of Israel, *and in our speeches we dropped them there* it this carefully, in order to point out the fact that now in 1964 we have made a policy decision, after long

and hard and serious arguments in Jerusalem and in New York last October and November that we would do the following; that in the 1964 campaign we would start to tell the story of the problems of these people who have not been fully and properly and thoroughly absorbed in Israel.

I would like to start with that.

I have

gah

8
issue *I have*
taken, *I* in my own scheme of things and put down five
categories of problems which I think need exposing
to the public eye through an understanding interpreter,
which each of you must become. *P* There is, first of
all, the problem of the people still living in the
Ma' Abarot. It may come as a shock to you to know
that there are still some people living in those
15,000
or temporary villages
transit camps. When we first started to discuss this
in Israel, in the mission of last October there were
tremendous repercussions and immediate refutations in
the press in Israel. The Minister of Housing said
that there are no Ma' Abarot. They are all cleaned up.
Flatly, he wants to say that: Other minutes say: "It
is true there may be some, there are just a few, they
are nasty people, they don't want to move, they are the
hard core cases and let them rot there."

And other people said "Well, yes, it is true
but let's sweep the whole thing under the rug. Why bring
it up? It is an unpleasant business. So that
in a country of two and a quarter million there are some
few thousands living in these terrible villages and shanty
huts. Is this something to make a fuss about?"

Well, I think it is something to describe,
The number of cases
if not to make a fuss about. There are living in these

tin shacks, huts, cardboard, bedonville as the French call them, Hoovervilles as we used to call them during the depression days, ~~15,000 people~~. ^{persons} 15,000 people ^{not be a significant number} may be ~~nothing~~ in terms of large statistics, but ^{as they} 15,000 ^{15,000 beings} people are human, who live in mud and muck, and misery with no water, no electricity, no sanitary facilities and there are ~~15,000 people who have to be pulled out.~~ What they are living in ^{has} to be burned down and destroyed as thousands of other huts were, ^{thus} releasing and liberating ^{who} scores of thousands of people, ~~previously~~ ^{we get you down to} and ^{let us} if we are down to the last 15,000, then let's face it, ^{let us} say it publicly, make a tremendous effort to liquidate ^{sharply} them and not just wash it under the rug and not just ignore it and not just forget it. I'm not going to bother ^{you with} to go into the costs of this ^{of elimination of the thing} thing. We have all the costs. I would like to make reference to the fact that you will sometimes see me referring to a document which ^{yet} is not for publication yet. This is a document, called "The dimensions of absorption, a study of needs and responsibilities ^{was} prepared at the request of the treasurer of the Jewish Agency, ^{by Shimon Ben-Selizer, a member of the staff} ^{one study} At the moment, this is private and restricted. It is being worked over ^{rewritten} and when it is finally in-form ^{and we hope} to be published it will be published and distributed.

Sam

I would like merely to state that
 The facts and figures here are irrefutable.

in the original man
 You also will see me referring from time to time to a precis of this document. Which is this 10 or 11 pieces of paper and these are the raw figures. This is the statistical abstract of *the study* that which was prepared in our office, by Mr. Tabatchnik in a brilliant job of extrapolation from pounds to dollars, from single figures to total figures and back to single figures. *We may decide to publish it at some*
 This is for publication because this is ours. If we decide that we will publish it we will publish it and put it in your hands. You have to be statisticians to know how to use it. I will refer to it from time to time for those salient figures which you and I can use in our daily speeches.

Problem Number 1 therefore is the problem of the people, *or immigrants* still 15,000 living in the Ma' Abarot from previous years of migration. Problem Number 2 is what I call the problem of the underhoused, the underhoused. *It* This involves approximately 30,000 families. Here is how they are broken down. *figures* There are approximately *some* 20,000 *immigrant* families who came to Israel and *who now* are living in houses which were built prior to 1954, *in sizes* ranging from 240 square feet to 400 square feet. The sizes of these families are four, five and six persons living *are essential* in 240 square feet, *of floor space or* that's 25 by 10. You all just have

to ~~take and~~ visualize the size of your living room or the size of your bedroom, or ~~the size~~ of your dining room, ^{and then ask yourself, within this space as} what is 24 by 10? That's ~~the whole~~ family living, eating, sleeping, ^{uses} the washing facilities, toilet facilities if they are lucky enough to be inside, ^{is being} in ^{is compressed} everything goes on in that 240 square feet.

There are 20,000 families living in space ^{in these} ^{houses in} this manner for like that which is now 10 years old. Therefore, it's ^{the} not only small but it is decrepit and it is broken ^{as well.} ^{quarters} and it is degenerated and it's deteriorated. They have ^{The families} got a roof over their heads but, ^{essentially,} they are underhoused, ^{basically} they are ill housed, or inadequately housed, use any phrase you want.

Secondly, there is a group of 10,000 families living in asbestos huts, as they are called in Israel, ^{they} built since 1957, in sizes varying from 190 square feet to 440 square feet. Asbestos hut, ^{I shall add,} in Israel building terms means a structure built out of asbestos, which is the best I can describe it, three-quarter inch plaster board. If you know what that means in American building terms. ^{and} It is not intended for permanent use and yet many of them have been occupied now for six, seven, or eight years. They are reaching the limit of their usability. There may be two, three more years of use ^{at the most} left

gah

*10 They are added to the
ashtray-dwelling 12*

in these structures. There are 10,000 families living
penetration in delayish
in that. So the 20,000 and the 10,000 make up these
quarters, we arrive at the total of 30
30,000 families. When we talk about people living in
attracted) neglectfully housed we must
that space I think you have to make quite clear by the
not ignore
graphic use of your own imagination the tensions that
brought about, and constantly sustained by
exist. You put six people together in that kind of
there are
small space and you have the ingredients for all kinds
extra
of social and familial explosions. You very often
have three generations living in the one room. The
grand parents and the parents and the children. I don't
have to tell you the sparks that emerge from that kind
of a situation. You have no privacy for the late
teenager or the early 20-year-old person who is trying
to live in that setup and who, therefore, doesn't live
in it but runs away from it. You have no room in that
place for a school-aged child to sit in a corner and
do homework privately, so you have everybody shushing
everybody else to give Dan a place to do his work, or
David or Shul or Yungel. Then you say, send the kid
out on to the terrace but the old grandfather sits
out on the terrace and the dining room is on the terrace,
because that's the only place you can put it. Pretty
soon the whole thing explodes, everybody yells at
everybody else and half the members of the family are

out in the street before you know. You may say "Well, this goes on all over the world." Sure it does, I'm not trying to say this is peculiar, unique, special. The fact is this is happening now with people who are living this way for whom we want something better. The way that we can try to point out to our listeners that we want something better is to describe what is the worst. So, this is the problem really of social explosiveness, personal friction and human misery in terms of the housing. That's the second item.

Number 1 was the Ma' Abarot and that's beyond all words. Number 2 this great bulk of people, the 30,000 families might well comprise somewhere between 150,000 and close to 200,000 people in that second category of problems called the underhoused.

item
 The third category of ~~things that I have tried~~
~~to describe~~ *in the schedule* is the problem of the teenager, or the *you will*
 educational problem, ~~if you want to call it that.~~ *at this* I *mean*
~~can't go into the whole thing here now,~~ *great detail, or drive the issue* but all of you are *I can say that*
 aware of the fact that something is brewing *about* within
 the UJA family with regard to ~~this~~ problem of education,
 and when we are ready to come out with it we will, so
 that I can't go into the whole thing now except to
 remind you of a couple of basic facts.

In Israel secondary education is neither free, nor useful. ^{not} This means that ^{in the} large numbers of boys ^{group} and girls, from the age of 14 to 18, when ^{after} they finish ^{and drafted} primary school and until they go into the army, wander around in a lost world, with opportunities relatively ^{open} closed to them. Those who have no school to go to, and that ^{Empire} is a very, very large percentage ^{of Jerusalem} and have no jobs, because they do not have the skills, ^{necessary} for the jobs and for unskilled labor, ^{As} they are not needed, because there are older men, family breadwinners who need the unskilled work, ^{consequently they go to} so they wander around fairly well unoccupied, ^{for us} fairly well unemployed, fairly well victims ^{of idleness, some find their selves in} for creating trouble or being given trouble, with no homes to go to in the sense that the home is not a place ^{there is no place for} to which the teenagers can repair for comfort, socializing, friendship and gatherings and ^{since there are no} no outside facilities ⁱⁿ of any great numbers at all such as use the clubs or ³ ² community centers or public facilities and, therefore, they are locked in with almost no alternatives, except to wander around on the streets in packs and they do. If you say "This sounds familiar," certainly it does, because all social problems all over the world are familiar and are red out of the same cause. ^{However} It is our ^{idea} job to point out to many people who have no notation at

all that this exists in Israel. It might not surprise anybody that this exists in certain parts of New York, but it would surprise a lot of your listeners to know that this exists in Israel. They don't expect it, they are not prepared for it. I think you ought to tell them.

A couple of interesting paragraphs here that I would like to read to you. *taken from the Steady on* This is called juvenile delinquency. *assumption*

"No wonder that youngsters emerging from poor, crowded homes into unfamiliar environments without proper education and no positive recreational facilities turn to destructive activities such as breaking windows, petty thieving, outbreaks in movie houses. According to the police chief at Natanya" -- *may I add paramilitary, that Natanya* I don't know how many of you know Israel, this is a pretty nice place, *it* ~~this is not some slum~~ -- "Most of the offenders are youngsters up to the age of 17, and most of the cases occur in nurseries and kindergartens from which toys are stolen. (Some of the youngsters had never had any toys in their own childhood), they explained. By the way you know that one of the great problems here in New York is toy stealing. ~~Same thing, toy snatching.~~ On the part of the kids who don't have any.

That's what they go for. When you get up to the 17 year age, the toy is the bicycle that's stolen."

The Same story was reported by the police in Kasoor ^{near} *Natanya* where some 15 to 20 youngsters caused trouble (particularly toy snatching) during vacatime time, even in Dimona which has work and better opportunities for recreation juvenile delinquency rose this year by 150 per cent. It takes the form of outbreaks, stealing, rape, prostitution, even (by very young girls). According to the police, more crime prevention work among the youth is a must. At present one officer comes to the town for this purpose only once a week. " In Herzlia, "which you might even call a posh place" juvenile delinquency incidence rose by 100 per cent in the past year, "twice as much in '62 as '61." An important reason for the occurrence of juvenile delinquency among newcomers is the fact that uprooting has taken away moral and social values, ^{and social} but no new values have as yet taken their place. Interestingly the Natanya police chief found practically no incidence of delinquency among youth from religious families. ^{But to continue the narrative} "It is normal in Moslem countries for the father to be the undisputed head and ruler of the family. He brings in the money and decides how to use it. ^{he} But as a newcomer to Israel this father is

from the structure

frequently unemployed or does not earn enough to pay for the necessities of life. Under these circumstances, his teenage son may become the partial if not the sole provider for the family; as a result the traditional paternal authority breaks down and an exaggerated self-estimation emerges in the youngster, since he brings in the bacon. (This is interesting, this was written by an Israel. (Laughter) Since he brings in the bacon, the son will not let anyone tell him what to do. The son feels mature and wise enough to do as he pleases. This often finds expression in irresponsible acts in defiance of community rules.

The fourth word in my schedule can do disease
 Problem number 4. I just use one word, the sick, but it covers a lot. Blindness is on the increase in terms of the immigrants coming in. 50 is

A very interesting thing has occurred. For the first time during 1963 we began to see a large rise in the increase of these diseases, particularly among the people coming from North Africa and you may say "Well, why is this something new?" The reason is that now a reaching down into the bottom of the barrel, allegorically, because we are almost to the bottom of the immigration list in Morocco, I will come to that in a moment, another year, another year and a half and it is finished, people

in emerging out of some of the far distant hill-villages
 and edge of the desert villages, ^{people} who were never brought
 under the medical curing conditions of the JDC of the
~~last four or five years and whom we never noticed~~
^{until recently they were unknown to us,}
 because they were hidden away, ^{and} have now emerged, are now
^{as} the candidates for immigration and are now bringing
 with them diseases which we thought had been wiped out,
^{we sincerely believed that}
 because, after ten years of hard work the JDC medical
 teams had succeeded in wiping out the three terrible
 t's! ^{the} ~~Tinia, Trauma and TB.~~ At least we thought
 they had. Now we find that ~~isn't the case and we~~
 find that ~~these~~ ^{these diseases} high, high percentages are showing
 up again. There are places in Israel, ~~I won't bother~~
^{and} to take you through them, I went to one myself, so I know
^{from} from personal experience what I am saying, where there are
 scores of men, heads of families, who are blind. In one
 place ~~in~~ ^{visited} which I went that, has a total population of about
 6,000, ^{and} people there were 180 heads of families in that
 village blind. 180 heads of families might mean 1,000
 people, 1,000 out of 6,000 ^{persons} people in that village, one-
 sixth of all the people in the village, living in conditions
^{perpetrated by the fact that}
~~in which the chief breadwinner is blind.~~

Let me not go on in any greater detail, in that,
^{issue, I'm sure you already know}
~~it will all be filled out in these documents that we will~~

gah

19

~~send you.~~ ^P The fifth, and the last point, on this ^{in my} ~~absorption crisis~~ ^{schedule} is what I call the under-employed.

It is a very cumbersome word. I am using that ^{as a means of} ~~in order~~ ^{because I do want} not to use the word "unemployed"; ~~in order~~ not to get into an argument with the Ministry of Finance in Israel ^{with} or the Ministry of Trade and Industry who says "There is no unemployment in Israel." All right, if he says there is no unemployment he's the official minister of the government, so there is no unemployment. Therefore, what I would like to describe I will simply call under-employment.

On the ^{the} ~~official lists~~ this man whom I will describe is employed. This man has no skill, he has no vocation, he's put to work on something which is called a Dachak Avodath. It means ^{emergency} ~~manage~~ work. So, he's working. He's given a minimum of 15 ^{working} days per month. Regulations have been changed in a very interesting way. He used to get a minimum of 17 days a month at 7 pounds a day. Now he gets a minimum of 15 days a month at 8 pound 30 a day, when you multiply it ^{you get} ~~it's~~ exactly the same total. ^{amount} 120 pounds a month, that's \$40. That's what he's expected to live on, whether he has one child or four children. It is an eight-hour day, 15 days a month ~~minimum~~ ^{or} up to 24 days a month ~~maximum~~, at

just under \$3 a day, minimum of \$40 a month and he's employed and on the government lists he's employed, and you ^{cannot} claim that he's unemployed, and you can't ask for help for him on the basis that he's unemployed, ^{but} that man is hungry.

Let me make something very clear. I want to state it as clearly as I know how. Way back at the ^{many years ago} beginning, the UJA used to run advertisements in the ^{newspaper} papers and used to make appeals on the basis of food for ^{stressing the} hungry Jewish children in camps ^{or saying, it was} in Europe. Buy shoes ^{handout} for poor Jewish children who are running naked in the streets. ^{the issue was all and} It was true. Those appeals were true ^{and did} the money was collected, for that, the money was used ^{food} for that and clothing was put on the backs of neighborhood Jews. For many, many, many years the United Jewish Appeal has not advertised that way, ^{these needs} you have not ^{mentioned} made speeches, ^{there is} that way, we have not projected that kind of an image, although there are still some people in the world who say "Oh, that UJA these people in Israel why are they talking about hungry Jewish children, what a disservice it is still to talk that way." Well, we don't talk that way. We haven't talked that way, not for 10 years we haven't talked that way, maybe more. But, ladies and gentlemen, when somebody is hungry it is

gah

only truth and mercy to state that ^a fact ^{that} and there are
 people ^{live} in Israel who on \$40 a month for a whole
~~family~~ ^{It is not enough, and they} are hungry and the Minister of Welfare in
 Israel doesn't deny it and you are not exaggerating
 if you say it.

We are not going to ^{advertize} go into the New York
 Times with a picture ^{photograph} of a ^{immigrant} person living in Natanya
 or Dimona and say ^{he}'s hungry, but ^{at} in Kfar Yerucham
 where I stopped ^{our} on the bus with all of our mission
 people we were coming back where we were ^{at} visiting
 Mr. Ben Gurion and I walked in the streets, and there
 were some ^{immigrants} mixed families, Rumanians, Tunisians and there
 was a usual kind of excitement ^{caused by} going on when the bus
 stops and the visitors ^{The villagers} come off and everybody runs to
 tell the stories, and ^{tell} a woman was telling me that her
 husband, on Dachak Avodath ^{farmers work} was earning 120 pounds and she
 made a kind of a wry pun that he would never live to be
 120 years if he could ^{all} only ^{earn} earn 120 pounds, and that's a
 kind ^{an} of epigrammatic way of putting it, ^{describing} and that it took
 six weeks, after the end of the earning period, for him
 to get the money, in other words when you work during the
 month of August for 15 of those 30 days, you get paid ^{on}
 October the 15th, ~~six weeks later after August 30th.~~
 Well, that's all right, that's an administrative problem.

Sole Bonnet, where
 the v. p. ...
 from

They don't have any IBM machines to crank out the checks. I said to her "How do you eat in the meantime", she ~~said~~ ^{answered:} "The man in the grocery store gives me credit". I went to the grocery store with her. The grocer is the kind of grocer that nobody sees here any more. Tiny little hole in the wall, one burlap bag full of dried beans, one burlap bag full of dried nut; you know, the ^{or} old European kind of grocery store, and the owner said yes, he knew the woman, and yes, he gave her credit because he knew that her husband was on Dachak Avodath, and I said, "how much credit do you give her?" ^{asked:} And he ^{replied:} says "120 pounds worth because ^{of grocery} that's what he'll earn." I said "And what happens if she has spent the 120 pounds worth ^{on} buying the food from you and the month isn't up?" ^{The grocer stated matter-of-factly:} And he says "Then I have to stop the credit. What ^{I have to do about it -} do you think I am, Rothschild?", And he's right; he has his ^{own} problem. And so, toward the last few days of that month, ^{they} you eat bread and tea and margarine if you can buy it, or not ^{do you} and they are hungry.

There are tens of thousands of heads of families in Israel living on that scale, so that you may be perfectly clear what they do is mostly Jewish National Fund a forestration project, rock picking, secondary road building, culvert laying, everything that were used

gah

to call here in the United States WPA in the old days, leaf raking. Well, in Israel it's much more worthwhile, it's building something, but that's the work that's given and that's all that can be paid for because that's all the money there is to pay and if there were more money available then you could pay \$5 more a month and \$7 more a month and \$8 more a month and that might carry the family to the end of the month instead of only two-thirds through the month.

I say that before you talk about a single, solitary new immigrant coming into Israel, everything that I have said up to now, and this more than 35 minutes worth has to be said about the immigrant who came in yesterday and the day before and the day before. This whole tremendous absorption crises of the hundreds of thousands who came in of the class of 1963 and the class of '62 and the class of '59 and the class of '57

must be explained to our contributors because they don't know. I am convinced that, ^{the tragedy of underemployment} they don't know it. They ^{your} ~~don't know it~~ ^{potential listeners do not know the full extent} for two reasons. ^{of human suffering}

In the past year

Number 1, we have never told it to them in these details, and, ^{secondly} number 2, I'm not sure they want to believe

it, because they have heard and they have seen a different version of Israel, and ^{is precisely what} this we have to fight, and again I ^{would}

is not known to your audience.

~~don't want to be misunderstood in what I mean by~~
~~fight. They have a version of Israel which is based~~
~~upon the fact -- this is the "average Jew" -- which~~
~~is based upon the fact that he's convinced that there~~
~~is tremendous prosperity going on there that, as a~~
~~matter of fact, if he reads a little bit, there is even~~
~~land speculation going on there and people are making~~
~~great fortunes. If he reads a little bit more and he~~
~~reads the economic section of the New York Times at~~
~~the beginning of January, which is put out once a year~~
~~where the descriptions are given of every country in the~~
~~world, he reads that the chairman of the Bank of Israel,~~
~~when asked to describe what is Israel's number 1 problem,~~
~~says that her number 1 problem is a surplus of currency.~~
~~It happens to be true, from his point of view, he's~~
~~worried about too much currency in circulation; it~~
~~causes inflation. He's worried about too much foreign~~
~~currency, foreign currency, pounds, German marks, Swiss~~
~~francs, French francs, English sterling, all high now,~~
~~even the French franc which comes into the country through~~
~~exports, through German reparations, personal payments~~
~~which are banked in foreign currency, local currency~~
~~is taken out against it, standard of living begins~~
~~to rise, people are buying more things, buying advertise-~~
~~ments in the Israel press about refrigerators, flats~~

that cost 70 and 80 thousand and 90,000 pounds,
 automobiles, ^{Adolescently} television is next. The average American
 Jew, ~~good Jew~~, who goes and makes the trips to Israel,
 (and there are 50,000 ^{U.S. tourists} such every year) ~~it keeps increasing,~~
 he has this image cracked by what he sees ^{the splendor} with his own
 two eyes. ~~Boy he comes back and he tells the stories,~~
~~oh, what hotels.~~ ^{of Israel as exemplified by} "Did you see the Elal skyscraper
^{in the middle of Tel Aviv.} ~~Do you know that there is~~
 not only going to be a 12-story building, there is a
 32-story building going up and the mutual funds in
 Israel are grabbing to buy hundreds of the shares in it
 and everybody is in a frenzy of trying to make money
 and did you hear what so and so got as a concession
 from such and such on buying those 32 acres" then the
 scandal breaks in the newspaper. "Did you hear who
 got those special deals in Ashdod" then the scandal
 breaks in the newspaper. ^{average} The American visitor going over
^{the backyard,} there, good fellow, never goes to see where the families
^{or better still, the same backyard of Israel} are blind. He doesn't get off the beaten track to
 see the scores of villages where our people ^{live} are living.
^{I repeat,} So, the reason that he doesn't know this story is,
 number 1, ^(a) we haven't told it to him, number 2, ^(b) I'm not
 sure, ^{is inevitable} he wants to believe it.

^{issue} This is a tricky one and I want to make it

~~crystal clear again.~~ I don't want to destroy the
 image of prosperous Israel, God, no. We ~~have~~ ^{definitely not} all worked
 too hard to create ^{the} that image of prosperous Israel,
 and, ^{may I add,} not just an image, but a really prosperous Israel.
 We have put too much of our ^{names} guts, our ^{energies} bleed and our
 treasury into ^{it} this thing for a decade and a half.
 We ~~have~~ ^{we worked diligently} all helped build that prosperous Israel. So
 we don't want to run it down. We want to put it in ^{the image of} a
 balance. We want to put it in proportion. You can ^{of achievement}
 have the most prosperous nation in the world, the one in
 which you and I live. A richer civilization ^{and failures} than
 which human ingenuity has never devised, not at the
 height of Rome. You can have this affluent society, ^{like}
 riddled with pockets of poverty and misery, and in-
 security and inadequacy. When you talk about this
 Babylon of New York, the richest city that the human
 race has ever put together you are talking about a place
 in which millions of people are living in misery and
 in poverty and inadequacy. There is no inconsistency
 between the two. There will be 200 13 stories
 at the south of Manhattan and there will be people living
 being bitten by rats in the north of Manhattan.

^{Yes}
 Now we have a strong, powerful, prosperous
 growing Israel, ^{and} in which there are ^{hungry} people who are

gah

27

hungry and not well taken care of and not well housed
 neglected by everybody, above all, - and it is a ^{pl}plentiful ^{admission}admission
 and there is no contradiction to describe it just
 I see ^{harm}harm ^{is}is
 that way.

It is a long time to make a simple point,
 that we made a policy decision in 1964 we would come
 out and tell this story. We called this story the
 crises of absorption, absorbing, absorbing, that
 sexless word, that word that doesn't get anybody excited
 about anything. If you can find a better one, please
 do. The crises of absorbing the people who have come
 in the last half dozen years.

by M. S. ...



OLDFON COLLEGE
 SEBASTIA

Now, when you burn that into the mind of the listener and you make it positively clear that this can happen inside of a prosperous Israel, you then go on to the next part which is to tell him about the immigrants who are coming in 1964, and you drop the simple, quiet bombshell that just as the curve of immigration has been on the rise for the last three years, it is going even higher in 1964. As though you haven't given him, the listener, enough reasons why he should give more money in 1964, you are now about to deliver the penultimate coup de grace, because you still have one more yet to go.

In terms of the immigration that is rising in 1964, we are making an estimate on the basis of 70,000 persons. Therefore, you have got a right to say to him that you want more money from him in '64 because there is going to be more rescue. Rumania and Morocco will be the two main sources, although the ratio is now shifting. In 1963 it was much more Morocco than Rumania. In 1964 it will be much more Rumania than Morocco.

Rumania we estimate to have, as of the beginning of the year, a Jewish population of 130,000. I am shading an average between estimates. 130 is

probably safe. Morocco, at the beginning of the year we used as an estimated figure 90 to 95,000. Rumania goes on now at a rate of something like 2,000 to 2,500 per month. Morocco goes on at a rate of something like 1,000 to 1500 per month. If you take 4,000, 2500 for Rumania and 1500 for Morocco, 4,000 as an average which may fluctuate a few hundred one way or the other, but that is the nut, 4,000 per month from the two nucleus countries, you then can go on to add up to 1,000 to 1500 a month more or use an average of 1,000 a month more, from every place else, a couple of hundred from Iran, 100 from Tunis and 150 or 200 from Turkey and 35 from Libya and 50 from Europe and before you know it you are there, a couple hundred from Latin America.

In 1963 from Latin America, that is mostly Argentina, there were 7,000, so you average that out over 12 months and what do you get, you get 600, 700. Now, Latin America will probably produce the same number during 1964, maybe less if there is a feeling that things have quieted down in Argentina, if the Tacuara and Guardia Nacional are now going to be less inflammatory than they were, they have both been banned maybe; it just will feel less insecure,

We do understand, of course, that the term 'Liberal Attitude' does not imply that emigration from those two countries is free. The issuance of exit visas is regulated by some rules, the number of exit permits may vary from month to month. But, as long as the doors are kept open, even for a controlled emigration, we will call that liberal - a liberal government's job is.

gar-3

maybe there will be less movement. I don't know if it will vary by very much.

When you talk about \$2,000 a month from the two courses and you talk about the miscellaneous, you are talking about 5,000 a month, this takes you to somewhere 50 to 70,000, we are going on the 70,000, we may be wrong, but we have been really short in our estimates of the last two years. We estimated 60,000 in 1962 and 1963 and we were above 60,000 for both those years. So we may be only 60,000 in 1964, but we are estimating 70.

I will not go into the details of the migration, the Morocco to Marseilles, the camp there, you know that. Or the Rumania out, Vienna, Naples, and all that. There are only a couple of new things that I think I would like to tell you. You have to use these two facts with discretion.

We are spending now on Rumania, \$1 million a month, where a year ago we were spending a quarter of a million dollars a month. The reason is because we were getting fewer people then and it was costing less then per capita.

By the way, if anybody wants to ask you what is another reason why you ought to give more money

in 1964, it isn't only because there will be more immigrants, but each one per capita costs more to get out because of the unusual administrative expenses that we constantly find ourselves faced with when somebody throws a curve at us. You know exactly what I am talking about.

The second thing I would like you to say and I would like you to know, and you say it if you feel it is discreet to say it, the Rumanians have now started to fly their own aircraft right from Bucharest to Naples, so that some of the movement is overpassing Vienna and it costs more for a ticket from Bucharest to Naples. The airline is the National Rumanian Airline, Tarom, so, you know who gets the money. Not everybody is overpassing Vienna.

These two facts I give you, the cost per month and the routing and I don't expect you to use those with indiscretion, I expect you to observe the same discreet rules as you have in past years. Do not say these things when there are newspaper people around.

I think with that, let me leave this whole question of the present migration and the 1964

I immigration office, any prediction, negotiates any planning. In the years of 1962 and 1963, our projections were low. In 1964 the total possible Jewish immigration will be by several thousand greater than that of the preceding year of 1963.

prospects. The people are still coming under the same circumstances, one box of bandages, 80 kilos, that is all, they are still coming under the same circumstances, one box of bandages, 80 kilos, that is all, they are still coming impoverished, they are still coming frightened and they are still coming in the same emotional state that you and I have come to understand so well. The scenes are repeated in 1964 as they were repeated in 1954 and 1948. The new man who arrives for the first time is not so sophisticated. He has not seen this happy Israel. For him it is the first time to kiss the ground. It may be old hat for the police officer who watches him. It might be old hat for the Jewish agency reception man who takes him across the landing strip into the little shed and starts processing him, but for the one who gets off the plane it is the first time and it is the first soil that is free and it is the first gush of emotion that comes out and it never fails to touch even the old hands.

The next point: security.

I think you must make positively clear what was so dramatically described just two weeks ago in the press, even in far away cities from New

York.

I have done a lot of traveling in the last thirty days and I have been over a good part of this country. Most of the time things are never in any other paper in America except the New York Times, unless there is some major item involving Israel. You never see that in a paper in Philadelphia or Chicago or Los Angeles or Boston or anywhere else, but the meeting in Cairo that took place two weeks ago yesterday was reported in every paper in the country, and the Jews all over this country knew that a climactic meeting had occurred and they knew that a danger point had been approached, lived through and passed by, but I think they also know that a time bomb has been left ticking and I think it is obligatory on all of us to take this problem, delineate it, measure it very clearly, evaluate it for our listeners, draw the implications out of it so that during the months ahead after you have left them, they will be able to understand what they are reading in the papers.

You have got to tell them about the water project, not that you are expected to become Tahal engineers, but you are expected to understand it and if you don't, then I would suggest that we get that

out in the question and answer period later.

You are expected to know what the Arabs were trying to do when they opposed it, you have to know that they had been threatening war and that Syria called for it, and the conference voted it down, or I think technically it didn't come to a vote, Nassar didn't let it come to a vote; that instead, what they did was to appoint a unified command, which they have done before, to try to destroy Israel and said that they would divert the water of the Isbani and the others, the Baniyas on their side, before ever letting the water get into Israel, and that is the way they would throttle and choke Israel.

This was a moment which was coming up to the possibility of armed conflict again. You heard me say the last year and the year before. We passed through that crisis. Israel deterred aggression successfully by her military policy of 1963 and 1962, which was a policy of heavy purchases designed to create a posture of strength for her so that potential aggressors would think twice.

It is a classic example of deterrence working on a short range basis. Deterrence has been the policy

of the United States Government for 15 years in the cold war with only minor deterrant periods in between.

On a long range 15-year program where you can build up mammoth overkill capacity you can deter, on a short range, in 1962, 1963, Israel embarked on a purchasing policy involving incredible expenditures for her which did deter even before some of the very weapons that had been purchased were installed and operational.

This is the remarkable thing about it. The Israeli man learning how to handle the Hawk missile or down in Fort Bliss in Texas. The missiles won't be operational until August, September, this is no secret, this has been reported in the Israel Press, the Arabs know it and, yet, the knowledge, the fact that these and therefore presumably other weapons which may have been unknown in terms of quality and quantity to the Arabs, succeeded in achieving this passing the crisis point.

Israel has no mysterious weapons that the enemy is unaware of.

I dare say that the number of her Mirage 3-C fighter planes are known to Egyptian intelligence, but the fact that she spent the money for them during 1963 and acquired them and has them operational resulted

in a decision of no try. Tens of millions of dollars were spent. For the first time, to the best of my knowledge, the Prime Minister and the Minister of Finance in going to the Knesset with open figures for the next year's budget stated that they wanted to increase the defense budget by 18 per cent more.

This was reported in the New York Times. First time I have ever seen anything like that in 15 years.

All this is a policy designed to indicate to the enemy that there will be no relaxation whatsoever in terms of acculating military strength.

With this strength you hope to deter.

The relevance to all of this to us is quite simply that in direct proportion with the amount that Israel spends on her military position, she is able to contribute less to the problem of immigrant transportation and welcome and absorption and housing and everything else that goes with it.

Therefore in 1964, looking at it quite realistically, Israel will be spending more, she has said so publicly and therefore can be expected to contribute less to the immigrant absorption program and that being the case, that is another reason why we must make

up more and more of the gap of what we have been failing to provide and what the Government of Israel has been providing and what she can no longer provide in such measure.

without going
There is one other point, and I won't go *would like*
into details now except to make it, that part of our *I have in mind*
whole story of the presentation is the story of the JDC, of *its work*
what is going on in 30 other countries, *including activities on*
behalf of refugees The whole *unique*
Algerian situation in France, the holding operation in *stabilized*
Poland, the continuous expenditures in Morocco even *through*
though the population is diminishing by immigration.

rapidly
It is costing as much to handle a fifth of
the people, I may be wrong about a fifth, maybe it is
To keep the same swift pace of listening JDC
a fourth, the whole tremendous operation in Iran, 80,000
program, let me simply mention its valuable
people, the increasing operation called for in the JDC
in Iran, beneficiary
budget, relief in transit, which is the Behind the Iron
Some 20,000 individuals there (or one-fourth of
Curtain Operation. Eight million dollars is budgeted
the total Jewish population
for that in 1964, if that much money is available.

It is a constant increase. You have to see the letters that come from countries, Riga, Kovna, Kiev, tens and tens of thousands of letters.

I read a dozen last week-end written to an address in London, from which a page is sent. The person doesn't know who the man is in London. Written

in Yiddish, written in Russian, written in poor English,
 "Teur Friend: I thank you, I bless you for the cloth
 you send me. Can you send me a luac (sic). I bless
 you for the tafilan you send me. Can you send me
 cloth."

Religion and the need of the soul and the
 need of the body all mixed up together.

If you can take ten of these letters and show
 them to people in any city in the United States and
 have the man willing to listen to you, you could make
 him understand that we are still talking about days such
 as we had twenty years ago when part of our people were
 cut off behind wire, and we were yearning to get to
 them and bring it to us, and when people say "Those
 were the days of high drama. Where are those days?"

Those days of high drama are with us now.
 31,000 people have their names on a list and have
 written these letters and those letters are in a room
 in an office in Geneva. I haven't looked at 31,000
 of them, I have looked at 10, at 20, at 50.

When Moe Leavitt comes next week, the 4th of
 February, and he spends the evening, ask him about that.
 There is nothing more dramatic that they are doing.

I am not going to go into it any more this

*There is another Joe activity, which, to use a term of Lunyeta,
 is "geographically useless jobs"; but which is a sole source of effort
 support and moral encouragement to 200,000 men, women
 and children. I am referring to the relief-in-transit program
 and demanding a \$8,000,000 allocation in 1964.*

evening than just to allude to it and remind you to get the full details from him.

I think if you put this story together that I have spent over an hour talking about now: Talk about the cries of absorption of those who come in before, you talk about the present migration, you talk about the defense and security problems, you talk about the JDC problems in other parts of the world. You can go on, if you want, and talk about the prognosis. I think it is relevant.

Let me sum it all up by saying a very simple thing. The prognosis of the years ahead lies in this fact, that the total reservoir of Jews in all of the satellite countries, that is barring Russia and all of the Moslem countries, and those are the two areas of danger, Communist bloc and the Moslem bloc, the total reservoir of Jews left alive in those two blocs is something around four to five hundred thousand human beings, men, women, and children, that is all.

If every single one of them could be rescued or wanted to leave, and 100 per cent will not, all that we are talking about is another four hundred or five hundred thousand people, that is all.

When you realize that in the 15 years of the

gab-13

independence of the State of Israel we have trans-
 migrated, we ~~in the UJA~~ have transmigrated, resettled,
 saved the lives of by bringing them to countries of free-
 dom, one and a half million. ^{persons} We have moved one and a
 half million, ^{11,200,000} a million two to Israel, ^{3,000,000} three hundred
 thousand to other countries of the world, Canada, United
 States, so we have only got a third left possibly.

then you understand that the task ahead is to find the entire Jewish population from the unincorporated areas to migrate.
 If we take 100 per cent potential, that ^{is} doesn't seem like a staggering job? That is a very finite,
 that is an almost immediate. We will almost be out of
 work in five years. We will be the victims of our own
 success. ~~Allewie~~ (Laughter.)

Certainly, there are on our planet, other areas
 it technological unemployment. We could go afied and
 you could say what about the 100,000 in South Africa.
 Yes, they are in trouble. You can say what would happen
 if something bad breaks out in Argentina. Yes, there
 are 450,000 Jews there. You can say that episodes can
 happen anywhere on the face of the earth, and of course
 you can say what about Russia?

We all say, Russia will come, Russia will
 open, when that occurs we will handle that in our stride.
 That is the total prognosis and so what we are doing is
 attempting to match the upward curve of need, the upward
 curve of migration with an upward trend in the campaign

*where Venice and political prevent climate means the Jewish popu-
 lation apprehensive. That would include South Africa, with a 100,000
 strong Jewish community; the same applies to Argentina where the
 number of the 450,000 Jews savings from Europe for it is a 100,000
 got a change.*

the task ahead is to find the entire Jewish population from the unincorporated areas to migrate.

To cancel up the 1964 Survey, I must briefly mention the 1964
on several occasions I spoke with you (what I refer to call) a
historic belief in the future of Russia's economy. Neither the actual
nor the apparent "blue table" of events is known to or by any
person on earth.
All I care and can say tonight that when Russia opens

gab-14
In frontiers, and her Jews willing to emigrate, 90,
we will deal with the great task as efficiently
as we dealt with other similar task
to try to raise more and more, but not forever because
during the past quarter of a century
there is a finite dimension to this problem and that
is a note of hope. ¹⁰ This is our total progression.
will

For sober men and mature men to understand
that we are not waving some impossible goals in front
of them, that will saddle them for two lifetimes. There
has been 15 or 20 years of hard work, so what if there
have to be 10 or 15 more? This is not forever.

I think that it is important because all
too often people get very mundane about this, they get
very routine about it. They say "Well, what the devil.
Don't get me all stirred up. Don't come telling me that
this is any different than any other year. You don't
even have to get me to come to the meeting. You can
count on me. I will give you my \$1,000 as long as I
live. I will never have to go to a meeting."

How many of you have run across that type?
All of us in the room, ad nauseam.

Our problem is to make him understand that on
the one hand he is right, 1964 is absolutely no different
from 1954, believe me it isn't, and 1964 is no different
from 1947, believe me it isn't. It isn't.

The only difference is that in 1964 we know
exactly what it is we are going to have to spend and we

are asking you to give us more money than you gave us in 1963 because you didn't give us enough to match the expenditures of 1964.

We are worried, you see, about 1974 and 1964 at the same time. We want him to be a good, loyal, solid contributor in 1974, but we are not campaigning for 1974, we are campaigning for 1964, and instead of his dollars for 1964, we need 1500 for 1964. We want him for the long range, we need him for the short range, we are talking tomorrow as well as the day after tomorrow.

We have got to sort of shake him out of his willingness to give us his loyalty for the rest of his life. All too often he pro-rates that loyalty at the lowest common denominator per year and figures the only way we will catch him is if he lives long enough.

Then if he lives, God forbid 10 or 20 years too long, then he is overpaid, he should never have paid \$1,000 a year, he should have started with \$800. That is the kind of mentality which we have to break. We have to break the dues paying mentality of the good Jew who pays his dues every year to this cause and doesn't want to come to hear the story.

Well, most of us can't do anything to get him to come to hear the story. That has to be worked

gab-16

up by the field man or the organizer or whoever, but by golly once he comes then I beg you to give him the story and not the old stories that all of us experienced 20 years ago in our lives, please, but this story which I have tried to delineate here tonight.

When I said that we have a right to ask for more money, some time astronomical figures don't make sense. I would like to finish by giving you, I think for the first time, figures out of Mr. Tabatchnik's extract, which are quite real and which many of you have often asked for and never have been able to tell you right down to the last penny.

Now we can.

Many of you have said "What does it cost to take a person out and bring him? What does it cost to do this, this, this?"

I would like to give you a few figures and maybe you can use them effectively in 1964 as we make our rounds.

Transportation -- and I am only going to use that word, but I want you to understand that it includes many more things than the price of a ticket on a plane or boat. It includes many more things than the price of the transit camp, than the price of the

food enroute, than the price of the escort officer to accompany the boat enroute.

It is a generic phrase "transportation." There are some powerful costs hidden inside that. Per capita, averaging out whether the man comes from distant hill village in Morocco or near a town in Roumania, per capita transportation, point of egress to point of arrival in Israel, \$302. Every time a family of five people steps off a plane you look at it and you see \$1,1510 bucks; initial absorption, (a) first meal in Israel at the arrival point. This is all per capita, 25 cents; (b) transportation by bus from point of arrival to village or town in which settled, \$3.10; food parcel containing bread, rice, beans, oil, sardines, tea, sugar, salt, pepper, marmalade, candles, matches and a can opener, and if you can think of anything else, tell them, they would like to know, \$2.20 per person; household equipment and furniture, bed, mattress, blanket, table, chairs, wardrobe, ice box, \$45.75; cash grants from the moment of arrival up to the first few months, and it is a loose thing until the guy can catch on to a job or can get onto the Dachak, the manager roll, averages out \$9.65 per person; health insurance including hospitalization for all immigrants for three months,

the first three months in the country and hardship cases get a year, \$6.25 per person; grants to municipalities in the development towns for services that they have to give to the immigrant until he gets on his feet, \$3.25 per person; total \$70.35 for the whole bloody business you are talking about \$70. Two evenings of dinner and the theatre, that is it.

So it is \$302 to get him there, and it is \$70.35 to give him cigarette money in his pocket and boxes of food and a mattress to sleep on and three months of hospital insurance.

Then his house averages \$1435 per person, \$1435. An average dwelling is around \$5,000 for around 500 square feet, 450 square feet. They are building a little better now, a little more menchedik. If you add the \$302 to get him there and the \$70 to take care of him in the first days, and the \$135 to put the roof over his head, what have you got? \$1800, it looks like. That is it.

If anybody says to you "What does it cost to save a human being and take him out and take him over and bring him and put a roof over his head?" It is \$1800, proven and documented point by point. You take that fact and you use it as you see fit.

Well, it has taken an inordinate length of time, but I think we have made a penetration of this thing in depth and I am at last, thank goodness, finished. (Applause.)

If anybody has got any strength left at this point to ask questions, the floor is now open and we have got Mr. Broida and Mr. Tenzer, Mr. Bernstein, Mr. Fishzohn up here, plus about 100 of you who are capable of answering questions. So the floor is now open for any questions that anybody would like to ask of anybody, or any comments that anybody would like to make.

A VOICE: Rabbi Friedman, you suggested that if anyone has a good word to offer to match the word absorption, to suggest it to you. I would like to propose a word which was the key word of Nassar's meeting with Arab leaders, namely Arab Unity. He did very well with a quotation from the Koran. I think this is an excellent chance to use all material which you presented to say to our groups which we are addressing that we, too, must not forget our unity and that the only answer we can give to Nassar and all the other Arab leaders bent on Israel's destruction is unity, and what is better than tangible ways to manifest it than by rallying around the UJA campaign.

Secondly, I want to ask a question. We have

gab-20

spoken a great deal, you have spoken, that is, about the five problems. Suppose someone asks you what specific measures does UJA take toward the solution of those five problems, especially the problem of under employment. You have given us the cost of transportation and initial absorption. Someone might ask you what are you going to do with the tens of thousands of people, what share of the UJA budget will be directed towards the solution of this problem?

THE CHAIRMAN: The question is no share of the UJA budget would go toward the problem of paying citizens of Israel. Avodath Dachak is a government employment scheme. We can not put our money into the government employment scheme, but it is very simple. If we could raise more money and if we could spend two million more dollars on housing, three million more dollars on housing, five million more dollars on housing, and take that load off the shoulders of the government they can increase the employment rates by five million dollars worth.

When they have to spend all the money on the housing that we fail to provide and that is what we are short on, we are always short on the housing item, we are never short on the transportation, we are never

gab-21

short on the absorption, never.

The \$300 per capita, per person to bring them, if you have 70,000 persons, it is going to be \$21,000,000. This twenty-one millions we take the whole cost and also with the \$70 per capita of the first absorption which, if it is 70,000 people, is going to be 4.9, five million more.

Take the whole thing and then we take as much of the housing as we can take depending on what we raise and what we can not pay for in the housing the government has to pay for it. Education, Mr. Bernstein says. Yes, I didn't give you the Youth Alija figures that we contribute to, how it is per capita for the child depending on what kind of an institution he is kept in. I have it all here. When we have spent all the money we have raised, if we have raised sixty million dollars and if we have spent it, then the government of Israel has to start spending. If we can raise five million dollars more they would spend five million dollars less on the housing, then maybe they could go ahead and increase the amount of money given to the Avodath Dachak. That is how it would work.

A VOICE: I have a question about the mechanics and I would like to make an observation. It took you

35 minutes to speak about the five problems and then another half hour or more about speaking to a more knowledgeable audience than the audiences which each of us have to face. The first thing which the field man says to the speaker is "Not more than 25 minutes." Of course, I am sure that all of us appreciate the compliment that you pay us that you think we are so capable that we can teach the whole Torah, and tell the whole story which you told us tonight, plus the necessary interpretations, in those 25 minutes. The question is how do you utilize the mechanics of time?

Now a couple of observations.

THE CHAIRMAN: Excuse me for interrupting. Let me try to answer you on that very briefly. I feel that my responsibility is to teach as much of the Torah as I know, as I can get across in an hour, an hour and a quarter, as much as people can stand. Obviously you can't do that.

If I tell you everything I know, then you take out and you pick out the pieces that make sense to you and you tell it in your own way. I would take a 20 or 25 minute speech and I would break it down as follows: I would tell this crisis of past absorption for 10 minutes. So it means you have to distill what I said

gab-23

in 35, 40 minutes into 10. Take a fourth only. Take 1, 2, 3 things that are sharp, that are poignant, that are dramatic, that you can tell the way you like to. Everybody has to do it himself. I would spend five minutes on the current immigration, 1964 immigration; I would spend five minutes on the 1964 security problem. I would spend 5 minutes making a worldwide survey of the JDC. That is 25 minutes.

I would make a five-minute dramatic peroration at the end to get their emotions aroused. That is 30 minutes. If you haven't got 30, but you only have 20, then scale the whole thing down. I don't know if that answers you, but that is how I do it.

A VOICE: For a minute I thought, I personally don't accept this limitation of 25 minutes, I never did, it never bothered me.

THE CHAIRMAN: I don't either where I can get away with more.

A VOICE: Actually this question was an introduction to the observation.

THE CHAIRMAN: Right.

A VOICE: I for one welcome this story you told us as an indication that for a change the United Jewish Appeal realizes that the public of the contri-

butors have to be made partners and that they shouldn't be approached only on the basis of emotional appeal for a given moment to get the maximum today and not to leave behind any education on the problems because you spoke tonight of the water of the Jordan, of the whole Mid-Eastern situation, of the problems of security, of war and peace.

I mean the whole Torah and this is actual, in my judgment, the most effective way of building up, because you spoke too of the necessity for next 15 years, 20 years we will have to come again and again to those people.

We will have to educate them. Education can't be made by UJA speaking, unless he has himself the knowledge of the problems and if he has the time to tell the story.

You spoke of security. I think there is another element in the picture which can be very effective and I think it should be included by all the UJA speakers and that is the boycott, the Arab boycott which should be presented as a threat to the Jew in America, to the Jews all over the world, not only to Israel.

I think this is a very powerful weapon which

is being absolutely neglected because of shortsightedness on the part of the Zionist and Jewish leadership and I think it could make a very effective part of that Torah which you want us to tell.

THE CHAIRMAN: Yes, sir.

A VOICE: I would like to make just one observation. In the few minutes that you gave as a mechanical report for the 25 minutes of how to present the problem you left out, in my opinion, one very important aspect and I know because it is my job here in America to sell the aspect of the good in Israel, the wonderful conditions and the hotels and the whole positive aspect of the country.

It is no illusion of normalcy, the country is good, the country has its development. Even when we speak of development they take the people there and they show the people what has been created in five years and everybody gets very excited. In my observation, I think that the threat has got to be put clearly that while the country has progressed and is progressing related to the problems which you have presented tonight because the papers, the tourists and the goings and the comings have presented Israel as a model, as a development as aid to the underdeveloped countries, we'

are seeding out people, and yet on the other side we are asking, taking and wanting from the people here.

So, I feel that it is fundamental to make this point absolutely clear and bring home to the people the question of development and of the positive, together with all of these things that you have presented this evening.

THE CHAIRMAN: Yes, I thought I covered it. I don't know whether I gave the proportionate amount of time to it. I said that it has its negative and its positive aspects. The great, really tremendous achievements in Israel have sometimes tended to blind people to the fact that there are still problems. If, on the other hand, you concentrate only on the problems, then obviously you are shortchanging the progress and it is this bald picture of progress, yet problems, that we have to have the skill to portray. The bald picture is what has to be portrayed quite, quite correct.

A VOICE: Could you delineate a little bit on how we might handle the water situation of focusing attention on the development in the Negev?

THE CHAIRMAN: I don't have a map here so I just have to assume that everybody is quite familiar with the geography and knows what we are talking about. Way

gab-27

up in the north there is one stream which rises on Israel soil, that is the Dan. There are three others, never mind the names, that rise on Lebanese, Syrian and Jordanian soil. Normally, they flow into the Jordan and the stream goes southward into the Lake of Galilee, and from there southward into the Dead Sea.

A key in this whole business is the plan of a man by the name of Eric Johnson, who was sent over there many years ago by President Eisenhower to try to work out a development scheme using the water for the benefit of both parties, Israel and the Arab countries and, to cut it all short, the essence of it was he suggested dividing up the water 40 per cent for Israel and 60 per cent for the Arabs.

There was a technical committee of both Arabs and Israelies which agreed with this on the technical level. On the political level the Arab States said no, because this would have meant in effect that they were recognizing the existence of Israel.

So, the plan broke down and the Johnson plan remained then just something on paper.

Israel started her own development scheme on her side and at first started to build a system whereby she would take water out of the Jordan River north of the

lake, but Syria objected and the United Nations stopped her and Israel quit that and started to build a scheme which would take water out of the Lake of Galillee, which is completely on her territory.

Jordan also started a scheme to take water out of one of the rivers, the Yarmuk, and financed by American money, to build an irrigation scheme on her side.

The whole point of the Israel scheme is to take water from the north and bring it down south of Bersheba, because the development towns in the south, from Ashdod south are the towns that are going to be predominantly the places filled with immigrants for the future and I don't have to make any speech to indicate that without water there is no future.

The constituent elements of the scheme are one pumping station at the Lake of Galillee, burying underground, hopefully quite secure from attack, to pump the water uphill through a series of open ditches triangular in shape, 16 miles worth, to a reservoir at a place called Salmond, where there is almost a million cubic feet reservoir and a second pumping station there also buried underground to pump it again up over the hills and then to have it fall down all the rest of the way by gravity to the Roshian pumping station outside

of Tel Aviv and from there joint the main line south and go all the way.

Aside from the 16 miles of open ditch, all the rest of it is buried underground, pipes 9 feet in diameter, 9 feet in diameter, 108 inches, big enough for a tall man to stand in and still have room. Every piece of which was built inside Israel, mostly by new immigrants, mostly at that plant down near Ashkelon called Ya-aqot, at which all of it was built and it is all done now and now the workers have been laid off and now there is one great big stew going on there with fights with the Histadruth about recession, and all of that, and retrenchment and separation pay, and everything.

They built for 10 years pipe, I don't know, 150, 200 miles of it. The essence of it simply is to take the water from the lake up in the north and bring it down south, the implication is in terms of absorbing future immigrants are quite clear, future immigrants are not going to be absorbable beyond a certain number without this water.

MR. HIRSCHMAN: I just want to say a few words about this Eric Johnson plan because I happened to get over on the other side of the Jordan for the

for the United Nations and saw the building of the part of the Johnson plan in Jordan and Syria. I think it is very important to know that the Arabs having gone through with their part of the Eric Johnson plan and have succeeded and have practically finished their section of it which was originally recommended by Johnson, and which the Arabs, principally Nassar, had vetoed politically, technically having finished their part of the job or in the process of finishing it, they now refuse to permit Israel to go through with its part of the job.

I think from a political point of view it is very important for that to be noted.

THE CHAIRMAN: They have refused to let Israel go through with her part of the job. They have tried. I don't know whether you all saw the New York Times editorial summing up this thing when the meeting was all over. When it was all over and it was noted that they had backed down, that they had chosen not to start a war at this point, nevertheless the Times said -- and I have got the words right here, talking about Arabs and Israel "The two sides are nevertheless set on a collision course." In other words, there is an inevitability of collision about this thing unless the Arabs back

down and accept the fact that Israel exists and Israel is going to draw this 40 per cent of the water and the United States Government has said it will be okay if it does, unless they accept, which they have not yet done, the fact that there has been a temporary pause in this thing doesn't mean that the problem is solved.

The two parties are set on a collision course. I myself wanted to make this comment because I was afraid, listening to my own words, that I may have given you the feeling that everything is all over, because they didn't start hostilities out of this conference that from now on we needn't worry. I wondered if I gave you that tone feeling or not.

If I did I want to take it back. Every one of us has breathed a sigh of relief that we have gotten past this particular moment, but this is no guarantee whatsoever that the problem is over. As a matter of fact, it isn't. It hasn't been solved at all.

The next crisis comes, whether it is in March or in May when the test running is all over and the whole operation is put in, when the cork is pulled for good, because right now what is going on is a series of testing in partial links of it. You test valves, you

test to see fittings, if there is any leakage, you test 20 miles of it. You don't fill it up with full pressure. A series of testings are going on now. When those are done and the running in process is completed, as this is called, and the whole thing is let go, as I say, nobody knows when that is going to be, there will be another moment of crisis at that point, and there will be threats and the air will heat up, there will be more meetings and more headlines and we will see what happens then.

We are set on a collision course unless they choose to back down, because Israel has made it perfectly clear that she intends to run that water.

A VOICE: Is it physically possible for them to stop the running of this water in going ahead with their own plans to dam it up on their own soil? Is it physically possible for them to stop on their own soil?

THE CHAIRMAN: Sure it is physically possible. They can cut into the extent that what will be left from the one head water which is on Israel soil is 23 per cent of the present total. In other words, they can cut three-quarters of the way into this thing. You say is it technically possible? The answer has to be yes. But then go on, how long would it take them

to do it, how much would it cost them to do it, who would help them to do it, all these are technical questions. I must say yes, sure they could cut it.

A VOICE: They can cut three-quarters of the whole Israel scheme?

THE CHAIRMAN: That is right, on their soil.

A VOICE: Cut it down to just one-quarter?

THE CHAIRMAN: They can cut the source of supply down to one-quarter. But will they, will they find the technicians to help them do it, will they have the money to do it, how long will it take them to do it, are they going to do it? We don't know.

MR. BROIDO: I just wanted to say on that, certainly this is going -- this is nothing we can all go into in an education program, but just as a matter of interest I think the real point of danger in what you are talking about is exactly the same thing as when there was some talk that the Sudan would bring Nassar to his knees by cutting off waters of the White Nile before it ever got to Egypt, you see.

They couldn't do that because when the Sudan was government, under the Dominion, the whole agreement which ran on as to the disposition of the waters of the White Nile continued so nobody ever cut it off. The

great danger point here is, and it touches on what Ira said, and that is that if they did or could or tried to cut off the waters before it ever got to Israel, we would have to do something about it.

We would be faced with some aggressive action which would create an enormous problem of world importance for us. This is the guts of the matter, it seems to me, only to be talked about here because we are interested in the subject. It is nothing you can use to raise money with. That is the real nature of the problem is the one that they are talking about.

THE CHAIRMAN: I think you are right.

Are there any other questions? There are just two matters that I would like to bring to your attention that I didn't do before. For those people who work in the New York City campaign: You know that there are several other elements which enter in your telling of the story in the New York City campaign. There is the high as part of the story, there is the Jewish Welfare Board, part of the story, and Natanya. But Natanya is part of Nationa, too. Those of you in the New York City campaign are thoroughly conversant or should be and have the material to substantiate the description of those included agencies. I myself have accepted an invitation from the JWV to speak at

their annual dinner in April for UJA, their annual fund raising dinner for the campaign.

The other thing that I would like to mention is that there are three campaign films for 1964. One of them is a women's division film which was narrated by New National Chairman of the Women's Division, Mrs. Jack Karp, of Los Angeles, together with Lawrence Harvey. That is about 15 minutes, and it was shown the other day at a big regional conference in Houston, and received a very good reception.

Secondly, there is a very good film, most unusual and I have seen them all, made half of them, when I say it is unusual, it really is, shot in a small village way down in the Bled in Morocco, things I have never seen on film before. We have never been able to get them on film before only because of the new technique of lighter cameras and transistorized equipment that you can carry easily, and don't need complicated lights and things and this is called, I think "Ten Days and 500 Years," and it shows how people are transported 500 years in time in the course of ten days, and it shows how they lived in this village in Morocco and how they live in Israel.

There is an interesting technique to it.

The parts that show Israel are in color, the parts that show Morocco are in black and white. So inside of one, 15-minute documentary, you have got color and black and white and psychologically the contrast is quite good.

The third film maybe I shouldn't describe, the fellow who made it, shot it and all, maybe Hy Brown, if you would just take a second and tell us about that third film, I think we would like to hear it. Hy Brown, the well-known producer.

MR. BROWN: A Jew. I didn't make the film as a well-known producer. I made the film because I think we had something to say which I don't think any other film I have ever made had to say. The equipment that Herb speaks of we took with us. The entire picture is in sound. In a half hour film we have three and a half minutes of narration. The entire picture talks for itself.

It was made in Paris, Vienna, and Israel, and tells the story of children. This is the story of one in every two that is rescued, or saved, or rehabilitated, is a child or a young person. That may be a startling figure. Emotionally and dramatically it is a tremendous weapon to tell the UJA story.

We move from Paris where we have the North

African children, to Vienna where we have the Roumanian children, to Israel where we have all the children, the well, the happy and the sick.

We spend a day at the Centers with the deaf and the repatriated and the paraplegics, and the disturbed children. Then we spent a wonderful day at the Youth Aliya and at the other schools, and we see the children come in and become absorbed, and move into the whole picture of Israel.

I have seen the thing now maybe 60 or 70 times in the process of simmering three hours worth of story to 27 minutes. We have Robert Preston for the three and a half minutes of narration. The picture also has something, we speak in Yiddish, in French, in Hebrew and in English. It is a 4-language picture, and we don't bother very much with translations because I think what we say is very easily understood and emotionally followed very quickly.

So that again the picture has all kinds of facets and I know that the television stations in the communities throughout the country will welcome this very, very strongly because it is dramatically as sound and as absorbing and gripping as anything which they have shown, the Defenders, Dr. Kildare, the problems

within the picture are the things that they can identify with and relate to.

Hopefully I think we have something very exciting.

MR. BROIDO: What is it called?

MR. BROWN: Memo to Parents. These are your Children, you gave birth to them 15 years ago, 12 years ago. You brought them into the world and you take care of them now because they are yours, they belong to you.

MR. BROIDO: What kind of a camera was it?

MR. BROWN: We used a new camera. The only time it was used this was the prototype.

MR. BROIDO: What nationality?

MR. BROWN: French.

MR. BROIDO: How can one camera speak four languages? (Laughter.)

MR. BROWN: This is called Spieltzak with the UJA. (Laughter.)

THE CHAIRMAN: When are you going to have it ready?

MR. BROWN: Two weeks. Tomorrow Mr. Robert Preston does the three and a half minutes before his matinee, Thursday at 4:00 o'clock we mix and hopefully by a week from Friday we should have the first answer

print.

THE CHAIRMAN: Can an answer print be shown? We have got two meetings, one on the 4th and one on the 11th. We will miss the one on the 4th; at the Gottlieb-Hammer meeting on the 11th can it be shown?

MR. BROWN: Possibly.

THE CHAIRMAN: What we want to do at the Hammer meeting -- leave the meeting on the 4th, we will show that Moroccan film and maybe the women's film, and on the 11th if Hy Brown has it ready at the Gottlieb-Hammer meeting, we will show that children's film.

Did I see a question in the back or are we ready to adjourn?

MR. BROIDO: Before you adjourn, I think you said a very interesting thing about the dues paying mentality. Henry knows there was a family in New York where there were three brothers and they gave \$30,000 every year, one year they only gave 20. So he asked the top brother what about the third brother's money. He said he don't want to belong any more. (Laughter.)

THE CHAIRMAN: Ladies and gentlemen, we thank you for your patience and we hope that you think the meeting was worthwhile. (Applause.)

(Time noted 10:15 P.M.)