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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.

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Student Coordinating Committee for the Israel Emergency Fund.
Missions. 1969-1973.

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

Notes taken at a meeting on June 6, 1969 concerning the question of UJA's developing an expanded program among university students

Participants: Herb Garon
Ben Zion Leuchter
William Smulowitz
Morey Myers

I. Purpose

To devise a program intended to discover, recruit and train a leadership group among Jewish students on American university campuses.

II. Objective

To utilize this leadership group for two purposes: long range, to provide community leadership 20 years hence; short range, to spread their influence among peers in order to enlarge leadership potential ranks.

III. Some suggested methods

1. Create a literature dealing with those specific subjects which currently agitate Jewish university youth and alienate them from Jewish organizations.
2. Since a commitment to Israel seems to be the key to Jewish commitment in general, expand the summer tours by every conceivable method:
 - a. Involve CJFWF and local communities in the granting of subsidies and scholarships.
 - b. Develop a national scholarship program approach to give status like the National Merit Scholarships.
 - c. Offer trips during the long vacations, both winter and spring.
3. Contact all other campus organizations to see what leadership potential they are developing.
4. Involve students themselves in the creation of this program by intensive consultation, including possibly subsidizing small group trip to Israel, in order to obtain suggestions from them regarding creation of entire program from the beginning, including literature, etc.

5. Develop retreats on feasible geographic basis.
6. Tie individual American student to individual Israel student (or team, or orchestra or institutions) based upon common denominator.
7. Seek to establish contact with all pied-pipers (Allen Ginsberg) who might have influence on students.
8. Open opportunities for student participation in establishment, ranging from participation in Young Leadership retreats to active membership in national and local Jewish organizations, including receiving invitations to National Conferences.
9. Question remains open as to desirability of creating some sort of national student organization into which the recruited leaders achieve membership.
10. Create opportunities for students to manifest their leadership abilities in real (not make-work) situations, such as speaking to high school students.

IV. Specific functions to be performed

1. This leadership cadre can help to combat Arab propaganda on the campuses.
2. Speaking to confirmation classes and youth groups in synagogues to create favorable Israel attitude.
3. Work to build decent audiences for visiting Israeli lecturers

V. Procedures

1. Find out what everybody else has done. Get minutes of all meetings held by Hillel and CJFWF regarding program they have for students.
2. Work with Hillel and CJFWF calling together consultative body of selected students. Obtain nominations from usual sources. Also check with Sabin organization.
3. Organize carefully confrontation between selected list of students and selected list of senior lay leaders of UJA.

RECEIVED			
FEB 9 1970			
NOTED BY		REFER TO	
DATE		DATE	
		<i>Davidson</i>	
ANSWERED			

cc HAF-12
 (F) 1/9

TO: Rabbi Charles Davidson
 FROM: Rabbi Samuel Z. Fishman
 DATE: February 4, 1970

Dear Chuck:

The following are figures reflecting the results of United Jewish Student Appeal campaigns in 1969. I want to emphasize that these are representative figures and do not tell the whole story. We do not have a centralized accounting procedure by which we check on the exact figures from each and every campus. Based on the number of schools which regularly send representation to our Hillel-UJA Leadership weekends, I would estimate that another thirty or forty campuses are involved in some way in United Jewish Student Appeals. Perhaps for 1970 we can figure out a basis for gathering additional statistics.

Univ. of Arizona	\$ 125	L.A. City College	\$3,250
Arizona State Univ.	600	Maryland	974
Boston Univ.	1,171	Miami	100
Brandeis Univ.	1,821	Northern Ill. Univ.	140
Bridgeport	200	Ohio State	1,000
Univ. of British Col.	2,630	Pennsylvania	3,638
Brooklyn	676	Penn State	650
SUNY-Buffalo	500	Queens College	2,721
Univ. of Calif-Berkeley	605	San Diego State Coll.	350
UCLA	8,800	San Fernando Valley	2,795
Univ. of Calif-Santa Bar.	220	Univ. of S. Calif.	1,738
Case-Western Reserve	2,900	Stanford	1,160
CCNY	1,075	Toronto	3,672
Harvard	1,530	Tulane-Newcomb	1,380
Hunter College	146	Virginia	354
Lehman College	216	Wisconsin	2,781

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TO: Rabbi Benjamin M. Kahn
FROM: Rabbi Samuel Z. Fishman
DATE: February 9, 1970

The following items might be placed upon the agenda of our meeting with Herbert Friedman next Monday:

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✓ 1) We should explore the possibility of arranging a faculty study mission in Israel this spring. I am certain that our contacts with academic personnel at every major university would enable us to select a group of positively-oriented Jewish professors for such a project. YES

2) We should explore the best way of developing an Israel study mission for student welfare fund chairmen. Their program in Israel must be geared to the special needs of the campus community. An effective study mission could pay off wonderful dividends in improved campus campaigns. last week Dec

one bus one week 3) We should consider ways of programming in Israel for our college students who will be visiting there this summer. I have in mind short-term study missions, especially for students who are not in Israel as part of an organized program.

4) We should examine again the question of UJA support for our Hillel Winter Institute based upon our experience this past year. I attach copies of the report and itinerary.

5) We should review our campus speakers program with an eye to improving our recruitment techniques. The effectiveness of this program continues at a very high level, but the task of recruiting first rate speakers has become more difficult.

6) We should introduce the idea of a "mixed mission" to Israel. I have in mind the selection of teams of 6 - 8 people from a limited number of major campuses. The teams would consist of student leaders, faculty representatives, one or two Jewish administrators, and the Hillel director. I suggest that this team approach might significantly enhance our campaigns at the campuses we select. Summer 71

7) We should request the UJA to make available to Hillel a half dozen or so prints of current campaign films for direct distribution by us. These would serve the needs of campuses that are not within the purview of the major federations. as much as required

SZF:jcw

Encl.

HAF

DEPARTMENT OF UNIVERSITY PROGRAMS

Report of meeting with the representative of the American Zionist Youth Foundation, on February 17, 1970 at the UJA offices, New York City.

Attending:

- Rabbi Herbert A. Friedman
- Rabbi Matthew Simon
- Rabbi Charles Davidson
- Mr. William Levine

Mr. Levine explained the work of the AZYF on the college campus. That on 75 college campuses they have campus "representatives" who carry out a program of education and information of various activities that promote interest and work for Israel. These campus "representatives", usually, graduate students, are paid a salary of \$150.00 per month. The groups on the campus are usually independent and in many cases are not aware that the program is funded by the Jewish Agency. Mr. Levine felt that the program had achieved extraordinary success at some schools and a fair amount at others.

In addition to the college campus program, the AZYF is also in charge of a large variety of summer programs in Israel for young people.

The proposed UJA Campus "Master Plan" program was explained and Mr. Levine felt that there were many areas that could be mutually fruitful. He is going to supply us with a list of his campus "reps" and student contacts to aid us in the creation of the UJA "garinim" (as yet we have not given a name to the groups).

Mr. Levine requested our cooperation in providing a UJA program in Israel for teen-agers. It was suggested that a two or three day program be created for one or two busloads. They are to provide their own board and lodging and we are to provide the buses and guides. As soon as he has the itinerary he will send it to us so that depending on the location of their hostels an appropriate program may be arranged.

It was decided to meet in a month or six weeks to assess our progress in selecting the pilot campuses for the "Master Plan".

DEPARTMENT OF UNIVERSITY PROGRAMS

Report of meeting with representatives of B'nai B'rith Hillel Foundations executive staff, February 17, 1970 at the UJA offices, New York City.

ATTENDING:

- Rabbi Charles J. Davidson
- Rabbi Samuel Fishman
- Rabbi Herbert A. Friedman
- Rabbi Oscar Groner
- Rabbi Benjamin Kahn
- Rabbi Matthew Simon

The intent of the meeting was to discuss with BBHF the new Campus "Master Plan". (To establish on selected campuses an elite group of students who are to be trained for future leadership in the American Jewish community).

It was made clear that the "Master Plan" program to establish "garinim" (cells) would in no way compete with already existing campus organizations. The task of the "garin" would be to strengthen already existing programs and to create new programs only when a vacuum exists. It calls for a young teaching assistant or graduate student to create and guide this group in the ten point program of:

1. Combatting Arab propaganda
2. Sponsor lectures by Israelis
3. Hebrew & Israeli Culture on campus
4. Recruiting Summer Mission members
5. Running an annual campaign
6. Self-education
7. Russian Jewry
8. Political action
9. Campus communication
10. Develop contact with key Jewish and non-Jewish faculty

Each point was discussed and carefully considered by those present.

It was clearly understood that the UJA "madrich" would be independent and free to select those program areas where he felt the efforts of the "garin" would best be utilized. In selecting program areas he would consult with representatives of the various campus organizations before a decision was made.

In conjunction with the "madrich" (guide) a member of the UJA Young Leadership Cabinet will be assigned to "adopt" members of the "garin" and to maintain contact until they are eligible themselves for participation in the Young Leadership Cabinet. This YL cabinet will also serve as a liaison with the National Office of UJA to report progress and to advise what aid can be provided by the National Office to make the "garin" more effective.

It was suggested that for the fall of 1970 ten campuses be selected as pilot projects for the "Master Plan". It is hoped that the program within a year or two can be expanded to one hundred of the major college campuses across the country.

The representatives of Hillel found the plan worthwhile and expressed a willingness to cooperate. They would like to aid in the selection of the campuses so that different strengths and weaknesses could be tested, e.g., a campus with a strong, pro-Israel oriented Hillel rabbi and one where little is done in this area.

Rabbi Samuel Fishman, BBHF Director of the Department of Israel Affairs, proposed seven points (see attached) where UJA might cooperate with Hillel.

The following decisions were made regarding these seven proposals:

1) UJA-HILLEL COLLEGE FACULTY STUDY MISSION

It was decided that a sliding scale be worked out towards payment of such a mission. That according to the salary of the participant a certain per cent be paid towards the trip. This scale would be based on an honor system. The proposed mission to take place late in the spring of 1970 if possible. The duration of the trip would be 7 or 10 days according to the itinerary and program.

2) and 4) UJA-HILLEL CAMPUS CAMPAIGN CHAIRMEN STUDY MISSION

It was felt that this mission should take place during the winter vacation (approximately the last week in December) of 1970. That by this time the chairman of the 1971 campus campaign would have been selected and primed for the mission. It was proposed that for this initial mission participants be limited to one bus load (approximately 40) and that they be selected from those schools with large Jewish student population.

3) VISITING STUDENTS UJA STUDY TOUR

During the coming summer a special pilot project of one week's duration be devoted to students who are visiting in Israel. That for the same amount of funds ordinarily set aside for room and board (approx. \$7.50 or \$10.00) for one week, a UJA tour of Israel be arranged. Ads are to be placed in the Jerusalem Post and the overseas edition of the Herald Tribune offering this opportunity. During this week they will be given a chance to visit UJA installations and institutions and tour the country. Rabbi Matthew Simon has volunteered to serve as the UJA staff member for this week.

5) UJA-HILLEL VISITING LECTURE PROGRAM

It was felt by all present that there should be more effective use made of visiting Israeli lecturers. Present plans call for Dr. Harmann and Col. Bar-On to suggest visiting lecturers from the Hebrew University who will be granted a two months leave of absence. In the past academicians have been reluctant to participate because of the long stay without an official leave of absence. With the cooperation of the Hebrew University and other institutions of higher learning, men of outstanding caliber should become available to us for next year's program.

6) CAMPUS TEAM MISSION

The proposal to send student leaders, faculty representatives, the Hillel rabbi, and administrators from one school was considered and it was decided to consider this as a possibility for the summer of 1971.

7) UJA FILMS

Films for campus campaigns will be made available to the BBHF for distribution to campuses when there is no local welfare fund office. A list of requirements is to be made up by Rabbi Fishman and forwarded to the National Office.

The meeting adjourned with the suggestion that we meet again in a month or six weeks to evaluate progress on the above programs.



CJD/is
(2/24/70)
cc: HAF, IB, MS

AMERICAN ZIONIST youth foundation, inc.

515 Park Avenue

New York, N. Y. 10022

Tel. (212) HA 1-4120

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February 18, 1970

Mr. Herbert Friedman, Executive Chairman
United Jewish Appeal
1290 Avenue of the Americas
New York, New York

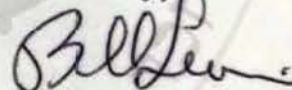
Dear Herb:

It was good being with you the other day. I must say that I continue to be intrigued by your Garenim project. As soon as it is committed to paper, I would like the opportunity to get together with you again to discuss the concept and approach.

I am enclosing material describing our general work in the community together with some background on our campus activities.

I look forward to seeing you again.

Sincerely,



William Levine
Director

WL:ac

AREA OFFICES AND REPRESENTATIVES

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1530 Lewis Tower Building
15th and Locust Streets
Philadelphia, Pa. 19102

Midwest

AMI AVIV
220 South State Street
Chicago, Illinois 60604

West Coast

ZVI BAR AMOTZ
590 North Vermont Avenue
Los Angeles, Calif. 90004

Canadian Liaison Office

SHARAGA MILSTEIN
Youth & Charities Commission
1500 St. Catherine St. West
Montreal 25, P. Q. Canada

COMMUNITY SHLICHIM, ACTIVITIES IN AMERICA AND PROGRAMS IN ISRAEL

listed on reverse side

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in cooperation with local Jewish Welfare Federations

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Jewish Community Center
5700 Park Heights Blvd.
Baltimore, Md. 21215

Miami

MICHAEL KATZ
YMHA
8500 S.W. 8th Street
Miami, Fla. 33144

Oakland

NURIT ORCHAN
Jewish Federation
3245 Sheffield Avenue
Oakland, Calif. 94602

Denver

NATAN OREN
Jewish Community Center
4800 E. Alameda
Denver, Colo. 80222

Boston

YECHIEL YANAI
Joint Israel Programs
72 Franklin Street
Boston, Mass. 02110

Milwaukee

URIEL YISRAELI
Jewish Community Center
1400 S. Prospect
Milwaukee, Wis. 53202

Minneapolis

YAACOV YISRAELI
Jewish Community Center
4330 Cedar Lake Road S.
Minneapolis, Minn. 55416

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Educational Consultants to Community Centers, Camps and Youth Organizations
Educational Projects on Campus
Israel Dance Festivals and Courses
Israel Independence Day Parades and Celebrations
Leadership Training Seminars
Program Materials
Publications and Resource Materials
Salute to Israel Parade,
New York City

Secretariat For:

Association of National Jewish Youth Directors
North American Jewish Youth Council
Summer Camps
University Student Groups
Zionist Youth Councils

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Folk Dance Summer Institute
Israel Summer Institutes

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Hadassah Zionist Youth Commission
Israel Tour for Teenagers
Mizrachi Hatzair
National Federation of Temple Youth
United Synagogue Youth

Jewish Community Study Groups
Leadership Training Institute (Machon L'madrichim)
National Bar Mitzvah Club
Professional and Special Interest Summer Programs
Sherut La'am

Summer in Kibbutz
Summer Science Seminar

in cooperation with:

American Committee for the Weizmann Institute of Science
University Study Groups
Zionist Youth Movement
Year Workshops



TO: Rabbi Benjamin M. Kahn
FROM: Rabbi Samuel Z. Fishman
DATE: February 18, 1970
SUBJECT: New Hillel-UJA Cooperative Projects

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The following is a summary of my notes of our meeting last Tuesday with Herbert Friedman and his staff. I was most impressed by Rabbi Friedman's commitment to a program for developing the next generation of leadership for the American Jewish community in general and for the UJA in particular. The objectives he outlined dovetail beautifully with our own commitment to the recruitment and training of future Jewish leaders. The proposals which we discussed must now become an agenda for us to work on in the next few weeks. The following items require our attention:

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- 1) We must select, in consultation with the UJA staff, some 10 or 12 key campuses at which pilot programs may be initiated. On these campuses we would make every possible contact with individual students who have shown leadership potential and bring them together for the specific purpose of exploring new approaches to leadership development. I feel that this effort, like our other cooperative efforts in the past, should be described as the Hillel-UJA Student Leadership Project. In order to give this program the necessary guidance and support, we should recruit and train paid UJA assistants whose job it will be to work with the Leadership Project and, in cooperation with the Hillel Foundation, develop techniques by which the leadership groups can become better informed about Israel's history and current situation.
 - 2) Where there are capable UJA Young Leadership personalities close to the pilot project campuses, these individuals should serve as community resources. We should also search for faculty participants on these pilot campuses and involve them with the student project.
 - 3) For the coming summer we will establish an experimental Hillel-UJA Study Mission in Israel, whereby the UJA will offer an intensive one week mission for qualified students who happen to be visiting in Israel. My hope is that we could do this once in July and, if it proves worthwhile, once again in August. Students would be recruited through publicity in our local Hillel Foundations as well as through ads placed in the European edition of the New York Herald-Tribune and the Jerusalem Post. Our Bet Hillel in Jerusalem might serve as the center through which students for the mission are recruited and screened.

/...

4) Beginning next fall, we should develop a program for training campus United Jewish Student Appeal chairmen. This program would include educational projects and reading assignments during the fall semester; a 10-day Study Mission in Israel during the winter vacation, and the guidance required to conduct an effective campus campaign during the spring. Hopefully, we could obtain scholarship assistance to enable us to take the best students to this Hillel-UJA Winter Study Mission.

5) By the summer of 1971 we may be ready to experiment with a team approach to campus leadership. This would entail the recruitment of a team of promising individuals from among the students, the faculty and the Hillel Director for a Summer Mission in Israel. The net effect would be to develop for certain campuses a dedicated leadership cadre who would remain in touch during the school year which follows, in order to coordinate the UJA effort the following spring.

6) Rabbi Friedman's suggestion that we canvas our contacts in Israel for new suggestions regarding our campus speakers program is a most valuable one. Perhaps this can be pursued in Israel during the Board of Governors meeting next month.

I was most heartened by Matt Simon's description of the cooperative relationship which UJA cultivates with local federation leaders. I think that Friedman's proposals can become a reality if the cooperative pattern of Hillel-UJA relationships during the past decade is applied to these new proposals. UJA's realization of the importance of working with the existing Jewish community on campus -- which Hillel strives to represent -- is really the key to the success of the new proposals.

MEMORANDUM

Date February 19, 1970

To Herbert A. Friedman

From Matthew H. Simon

Subject

Yesterday's meeting on the Student Program was most creative. I hope I did not overstep bounds by volunteering to assist the development of a program for American youth who come to Israel during the summer. I feel very keenly that we send our kids to Israel with the feeling that, "if it's Israel it must be good." In fact, many wander without any program and come back with exposure but without depth of understanding of problems. If we can correct this, we are that much ahead of the game.

The most exciting idea was the creation of a desk in Israel to assist foot-loose student tourists. I confirm I am prepared to take students on a UJA-type tour the first week in August. This is in keeping with our discussion. I also confirm to take on the obligation of being with High School students from Jewish Community Centers approximately the second week in August.

The question of who shall man a student information desk in Jerusalem was intriguing to me. I thought that we may have the benefit of a person like Geula Levy our own secretary, who will be in Israel this summer for two months. On a personal note, I spoke to my wife and asked her if she would be willing to give some time to such a project, and whether she would sit for part of a day behind a desk in Jerusalem to help American students. She was game--and was intrigued by the whole prospect.

A more obvious choice is Joel Friedman who wanted to spend part of August in Israel as his vacation. I spoke to Joel this morning and he agreed that if we are serious about the non-structured UJA student tours, and if I took the first tour in August, he would be more than happy to take a second and third tour. He would also be willing to man a desk in Jerusalem if that were more advisable. All this indicates that without waiting for Hillel and the American Zionist Youth Foundation to learn how to talk to each other, we can be the catalyst in setting up the desk. We have people to man it who are knowledgeable about Israel and UJA, and are on our staff and salary.

The question of where the desk ought to be was important. Students need locations that are central and easy to reach, or else they do not take advantage of possibilities that are there. In Jerusalem a location near the Kings Hotel, Terra Sancta, American Consulate, etc., struck me as being the most logical place. Beit Hillel would be a clear choice if it was not identified organizationally. However, the fact that it will be nearby does give us back-up for logistical support in terms of mimeograph machines and secretarial help.

As a result of these musings, a thought came to mind; should it be pursued:

MEMORANDUM

Date February 19, 1970

To Herbert A. Friedman

From Matthew H. Simon

Subject

right next door to Beit Hillel is the Schocken Library which does not have the same Hillel connotation. I don't know what happens in the library other than research, and whether it can be put to use during the summer, but its location is ideal. It is a half block from the choice corner; it is right next door to Beit Hillel, and if a desk can be put in the front hall, we may have an ideal situation. Rabbi Bernard Mandelbaum of the Jewish Theological Seminary is in charge of the Israeli projects of the Seminary. I would be more than happy to pursue the question with him if you think we ought to push ahead.

Matthew



DEPARTMENT OF UNIVERSITY PROGRAMS

Report of meeting with representatives of B'nai B'rith Hillel Foundations executive staff, Tuesday, June 9th, 1970 in Washington, D.C.

Attending:

Rabbi Herbert A. Friedman
Rabbi Charles J. Davidson
Rabbi Ben Kahn
Rabbi Oscar Groner
Rabbi Samuel Z. Fishman

The purpose of this meeting was to review joint UJA-Hillel programs and to discuss again the new campus pilot project.

1.) Pilot Project

Rabbi Friedman explained that this program was not intended to compete in any way with already existing campus organizations. Rather it was to create and build on each of the selected campuses a "garin", a select group of young people, who would receive intensive leadership training. This was to be accomplished with a two fold approach. One a program of self-education and secondly a program of action. The precise content of both of these approaches is to be worked out in the form of a working memo for "madrachim", leaders, by Rabbi Friedman. It will contain function and objectives.

The ten schools to serve as the pilot campuses were discussed. Because of the strengths of students, faculty and Hillel Rabbis the following schools were chosen:

Yale	Washington U
UCLA	Michigan
Stanford U	Ohio State U
Cornell	Queens College
Boston U	Texas

Rabbi Fishman agreed to alert Hillel men on these campuses about the program and to ask their cooperation in finding suitable "madrachim" among young faculty members in the next few days. Rabbi Davidson will be meeting them and interviewing them in the next few weeks. An orientation meeting in New York City will take place with the ten "madrachim" September 14th and 15th, 1970.

2.) December Study Mission

From December 20-30 a special study mission will take place in Israel. Participants will consist of:

- a.) Campus campaign chairmen
- b.) "Garin" members and madrichim
- c.) Campus leaders

The itinerary will be worked out by Rabbis Davidson and Fishman with special thought given to the personalities this group should be exposed to while in Israel.

Present plans call for each participant to pay half of the approximate \$ 690

costs and for the UJA to subsidize the balance. Consideration is to be given worthwhile candidates in need of supplementary assistance. The total number of participants is estimated at eighty (two bus loads).

3.) UJA-Hillel Visiting Lecture Program

It was agreed that in spite of some flaws, which can be worked out, the visiting Israeli speakers program should be continued.

An invitation has been extended to Mr. Moshe Kerem author of a book and several articles on the Kibbutz. He is a member of Kibbutz Gesher HaZiv.

Additional lecturers for the 1970-71 academic year will be sought by Rabbi Davidson during the coming summer.

4.) Publications

A special reader and a series of pamphlets are to be prepared for college students answering some key questions. We will aid in the funding of these. Rabbi Fishman will be sending us material for review and approval.



Course Description and Reading List for Jewish Identity in the Seventies
(Original course title: The Marginal Man: Evaluation and Redefinition of Jewish Culture)

I. The Jew in America: Problems of Identity

Required Reading: American Judaism, by Nathan Glazer

Recommended readings: Judaism as a Civilization, by Mordecai Kaplan
Commentary, periodical of the American Jewish Committee
The American Jews, by James Yaffe

II. European Jewry and the Holocaust

Required Reading: The Golden Tradition, by Lucy Dawidowicz
After Auschwitz, by Richard Rubenstein

Recommended readings: God in Search of Man, by Abraham Heschel
Eichmann in Jerusalem, by Hannah Arendt
Anti-Semite and Jew, by Jean-Paul Sartre
The Bible: Exodus, Deuteronomy, Amos, Isaiah, Micah
Major Trends in Jewish Mysticism, Gershom Scholem

Background concepts to be discussed:

- A. The concept of the chosen people in traditional Judaism.
- B. The effects of the Diaspora on Jewish consciousness.
- C. The development of the Messianic idea.
- D. The phenomenon of mysticism.

III. Development of Zionism and the State of Israel

Required Reading: The Zionist Idea, edited by Arthur Hertzberg

Recommended readings: The Jerusalem Post, weekly edition
Ancient Israel, by Harry Orlinsky
Social and Religious History of the Jews, by Salo Baron

Background concepts to be discussed:

- A. Israel as the Promised Land.
- B. Nation-building in the land of Israel.
- C. Israel in the consciousness of dispersion Jewry.
- D. The relation of Diaspora Jewry to the State of Israel.

LVO

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13 March 1970

Rabbi Herbert A. Friedman
UNITED JEWISH APPEAL
1290 Avenue of the Americas
New York, New York 10019

Dear Herb:

Thought the enclosed article would be of interest to you.

It occurred to me that Triebwasser might have some valuable contacts for the impending university program.

Although I have never met him and have no insight on his views on the U. J. A. or Israel, I will make an attempt to do so if you feel it is worthwhile, and can be of value to the program.

Best personal regards.

Cordially,



Irwin S. Field

ISF/cdj

Enclosure

proper balance all this is life-affirming. But the young become life-denying if they insist on repressing, in themselves and others, the pleasures and benefits of human reasoning, planning, cumulative experience, discipline, organization. And reason and organization can co-exist with spontaneity and "growing."

But a better-balanced, more productive and fulfilling approach will certainly not be fostered by elders' rhapsodically hailing the rebels as saviors of Western Technological Man, nor by the even more prevalent curt or vitriolic putdown and syllogistic demonstration of youth's error in abandoning reason. Only adult appreciation of the positive, humanistic values of the "feeling" culture, combined with reason-based, effective action by those elders on the crucial "impossible" tasks of age, will cut any ice with the young, will inspire them to rediscover the virtues, exhilarations and achievements of right reason in action.

Some enthusiasts predict that the counter culture will attract more and more youth and increasingly undercut and transform the ethos of "the system," bringing "revolutionary" changes to our whole society. This is most unlikely. The prevailing culture will continue selectively to cannibalize chunks from the rebel culture, and to blunt the rest without too much difficulty. Besides, even at today's accelerated pace it would take quite a while for cultural change to be translated into governmental and economic change. And the science revolution will be moving much faster, with profounder social effects, including genetic and chemical means for curbing the rebel culture.

Meantime, by withdrawing in panic from the insane outside world, most of the young would-be pagans are "copping out," leaving politics and the social order to the fumbling "nibblers" and crackpot "realists" in charge. While time runs out. . .

But the Political Activists, by their stress almost exclusively on confron-

tation are also taking a dangerous, slow, if not impossible road to the type of fundamental social change they seek. Sparked by young Negroes sitting-in down south, confrontation politics became a national call to conscience, it achieved some civil rights gains, and served as one of the midwives of deeper black pride.

Protests, marches and the romantic, mock-power building seizures, magnified in "radicalizing" effect by needless police brutality, have highlighted the urgency of our problems and exerted a limited educational effect on sleeping liberals (like myself) and on many youths who otherwise would have been apolitical. Students have forced professors to begin to realize some of the profound shortcomings of the university and even start superficial reforms. And anti-war civil disobedience and militancy did keep the Vietnam issue and the resistance in dramatic focus before the nation.

Whether the continuing unorthodox nature of much anti-war activity scared people off and delayed widespread, legal, moratorium-type opposition is a moot point.

In any event confrontation-politics, apart from the war, being sporadic and only semi-organized, shunning electoral methods, often using tactics which (questions of morality aside)

soon alienated sympathizers, could hardly build a mass base. It has already become a contributing cause to serious "backlash."

In truth, most young radical leaders have no illusions about winning. One prominent New Leftist recently told me he "expects the police state, in any event, in four or five years, so we had better radicalize all we can. Then maybe in twenty years we can crack it." Grim scenario, especially since major modern police states are rarely deposed unless defeated in war by another country. And a New Left writer, Michael Rossman, has written, poignantly: "We do not act from hope . . . there is much to love, no reason to hope, be free."

Actually young radicals have often first worked within "the system," with one of the parties, and in unsuccessful attempts at "dialogue" with university officials. It was the liberal elders' minimal sense of urgency, the discovery of the universities' subversion-by-research, and and liberal leader's complicity in the Vietnam war that spurred the young into protest-politics and reflexive over-reactive anti-liberalism. And, the moment conventional politics offered them a faint, brief glimmer of hope—the McCarthy and Kennedy anti-war candidacies—the young streamed back into the democratic process.

The Jewish Activist Youth Movement

Marc A. Triebwasser

It used to be that upon graduation from college, and even during college, Jewish students and young adults faced a wasteland in regard to the Jewish aspects of their lives. Although the Jewish community provides programs directed to the needs of Jewish pre-school age children through high school students, for

Jewish adults and senior citizens, there have been almost no facilities made available to Jewish young adults which serve to meet their needs.

In addition, much of the functioning of American Jewish institutions has been devoid of Jewish content as well as of relevance to the world

as perceived by young Jews. And so, many young Jews have failed to see significant differences between Jewish and non-Jewish institutions. Thus the picture has so far been bleak for Jewish young adults seeking to identify with Judaism but finding only institutions dedicated to self-perpetuation rather than to meeting the needs of their memberships. However, within the last year there have appeared a number of student and young adult groups designed to remedy this situation. Some of these groups are radically oriented, some moderate. Some of these groups are strongly Zionist, usually a radical form of Zionism; some of them consider Israel only in the context of world-wide Judaism; and some of them while supportive of Israel's right to exist are critical of many of Israel's actions.

However, there are certain qualities which seem to unite these groups. They are local rather than national. They are activist, and more interested in real engagement in local and national issues than in merely passing resolutions. They are politically and culturally-oriented rather than socially or religiously-oriented. They are interested in doing things themselves, and not assigning responsibilities to professional staffs. And, most important, they see their commitment to Judaism and its humanitarian values within the context of their total life-styles.

By and large, the groups are small in comparison to Establishment-supported youth groups. The active memberships of most groups average about thirty. However, the programs which these groups carry out usually involve on the order of 100 people, and it must be emphasized that those involved are usually among the most creative of our Jewish young people. Most of these groups, while very

much concerned with the actions of Establishment Jewish organizations and deeply critical of them, do not possess an accurate knowledge of the operations of the Jewish community. Thus, while their criticisms are often valid in general, their detailed pronouncements often contain many mistakes and misconceptions. Some of the responsibility for this situation rests with these young people who do not study individual situations carefully enough before acting, but much of the responsibility lies with the Jewish institutions themselves which have failed to maintain contact with the Jewish community in which these young Jews grew up.

Here, it must be emphasized, of course, that these groups are new and are seeking to combine the diverse interests of today's Jewish and general youth cultures. Some of these young people have had backgrounds in the religious youth organizations; some have had backgrounds in Zionist or secularist or socialist Jewish organizations. Others have had no contact with formal Jewish organizations whatsoever. The major concern of some is Israel; of others it is the creative survival of Judaism in America. Some are involved in a commitment to political action, others are interested in mysticism (both with and without drugs), others are interested in increasing the possibilities for deepening human relationships through sensitivity training and other techniques, and still others are interested in ecology and the respect for all life. Judaism stresses three balances: that between man and God, that between man and man, and that between man and nature. Our major holidays are thus celebrated on theological, historical, and seasonal levels. The new Jewish activist youth groups reflect all of these concerns in various degrees.

Although, when most adults hear the term "radical" or "activist" they think in terms of politics and violence, this is a most unfortunate mis-

conception for the revolution that most young people are engaged in is cultural as well as political. It is seeking not only to change power relationships, but to change the very content of political power. These young people, both Jewish and non-Jewish, do not claim to have ready answers for the problems which have always afflicted mankind. What their movements are about is a rededication to a search for life-styles, value systems, and institutional forms which will allow them to live more freely and more fully as human beings. The Jewish young people have found that although they usually start out with action projects, their activities soon become channeled toward educating themselves and others Jewishly, because no matter how they feel about it at first, they soon realize that their Jewishness is a part of their lives with which they must deal if they are to live honestly. As the blacks put it: "You really can't do anything effectively until you have got your head together." Thus, in recent demands in Boston for the reordering of priorities of Jewish federations and welfare funds, the major concern of Jewish activist groups expressed there, was for greater funding for Jewish education and the development of relevant and creative forms and contents for Jewish education. In fact, much of the activity of Jewish activist groups today centers around experimental educational projects such as Jewish free universities which are attended by Jews of all ages.

How this movement of independent local groups began to form is a complex question, but there are some factors that seem to stand out. Many of the young adults involved were active in the civil-rights and peace movements. Some of these people who had positive inclinations toward Judaism felt that their commitment to these causes somehow came from their Jewish background,

MARC TRIEBWASSER, a junior fellow at the Center for the Study of Democratic Institutions in Santa Barbara, Cal., discussed Jewish college youth in our special October 28, 1968 issue.

but were unable to articulate these feelings very well, for none of the established groups offered them a channel for expression on the level of the commitment they were interested in. On the other hand, it is true that many of those involved in these movements were not positively inclined toward Judaism and unfortunately came to express themselves in anti-Jewish and anti-Israel ways. However, the move on the part of the blacks to take over completely the leadership and much of the following of the civil-rights movement and to refocus it into a Black Liberation Movement forced both groups of young Jews to reconsider their position. For the first time in radical politics, the Black Power movement introduced the concept that strong positive ethnic identification was not only good, but necessary.

Well, what happens when a young American Jew comes to the realization that he is not black (and for that matter when a young Jewish Canadian comes to the realization that he is not French)? He begins to realize that he is Jewish. But this is a difficult thing. For, to repeat, most North American Jewish institutions do not function in a way to promote the values that these activist young Jews so earnestly believe in. Nevertheless, many of the positively committed young Jewish activists have come to understand that their commitment to social justice stems from their Judaism and that if they peel away most of their early Jewish miseducation, Judaism has much to offer as vibrant alternative to *laissez-faire* liberalism. Although it may be shocking to Jewish adults, instead of asking how one can be radical and Jewish at the same time, they began to ask how one can be Jewish and not be radical, or at least activist. If the study of the Torah is equal to all other *mitzvot* and if the Torah is to be a tree of life, how can Jews stop at study and not go on to action?

All this of course makes for fine slogans, but when the young try to make Judaism the source of political action rather than tagging on Jewish phrases to commitments which come from liberal or radical sources, the quest becomes much more difficult. And so, an intense search was launched by many young adult and student groups to find out what it really means to be a Jew, and in what ways Judaism can become a source for their life activities.

One of the early efforts in the upsurge of Jewish student and young adult activity was *Response* magazine which began publication in New York City during the 1967-68 academic year. The magazine has published articles on such subjects as psychedelics and Kabbalah, Judaism on the campus, Jewish students and the war, the prayer book, and radical new theologies. In 1969 it sponsored a conference in Nyack, New York. As a result of the conference, Havurah in New York City was formed.

The Havurah is an experimental Jewish community formed as an alternative to formal Jewish seminaries for the study of traditional and modern Jewish sources and for developing creative Jewish life-styles addressed to the social-action concerns of involved young people.

Another of these community seminaries is Havurat Shalom located in Cambridge, Massachusetts, and offering a program of intensive Jewish study and an intensive attempt at living in a religious community. Another group which functions in a somewhat similar manner is Shlomo Carlbach's Hassidic hippie community, the House of Love and Prayer, located in San Francisco.

A second early effort was Jews for Urban Justice of Washington, D.C. This group of young Jewish professionals has been involved in calling attention to the failure of the Jewish community to live up to traditional Jewish standards of social justice.

During the November 15th Peace Demonstrations in Washington, JUJ, in conjunction with other East Coast activist groups, sponsored a Jewish Movement Center. Unfortunately, the activists presented here were not as sensitive to Jewish needs as they should have been. This has been a criticism often addressed to the activities of the JUJ. However, it must be added that Jews for Universal Justice has continuously been moving toward a more positively Jewish orientation, and it seems it will continue to move in this direction.

In April, 1969, JUJ sponsored a conference for Jewish radicals at Radnor, Pennsylvania. The other major Jewish activist group participating in that conference was Na'Aseh ("we will act") of Philadelphia. Na'Aseh was organized by students attending schools in Philadelphia who are attempting to view contemporary issues from a Jewish perspective. Many of the participants in Na'Aseh attend the Reconstructionist Rabbinical College in Philadelphia. The specific areas of concern for this group are Judaism and the war, conscientious objection, politics, and social and psychological change.

As a result of the Radnor conference an umbrella organization for Jewish radicals emerged, the National Jewish Organizing Project. The National Project now includes JUJ, Na'Aseh, and the New York Jewish Organizing Project, as well as individual affiliates. Members of the Organizing Project (which despite its title is basically an East Coast group) feel that Jewish activism must be revitalized as the social force that has traditionally been in Judaism.

The New York Jewish Organizing Project was formed after the Brewster conference, to which I will refer in a moment. The New York Project is an attempt to form a radical Jewish organization in New York City which is not directly connected with Zionism. Thus far the

group has been working on the question of open admissions at the City University and on the Black Manifesto. However, the group's membership is still quite small.

Another New York City group formed during the 1968-69 academic year is the Jewish Liberation Project. The Liberation Project is a radical Zionist group and grew out of Young Americans for Progressive Israel. The group, committed to Jewish values, to Israel, and to social change,

publishes a magazine called the *Jewish Liberation Journal*, and is presently engaged in power structure research. Members of the Liberation Project attended the Black Panther "United Front Against Fascism" conference held in Oakland during July. There they met with members of the Jewish Radical Community of Los Angeles and the Union of Jewish Students at Berkeley as well as with non-affiliated young Jewish radicals. During this meeting an attempt was made to form a second umbrella group: the Jewish Radical Coalition. However, the coalition has thus far failed to function effectively.

The Jewish Radical Community operates both in the southern part of the San Fernando Valley and the west side of Los Angeles. It was active on the UCLA campus demonstrations against police brutality there, and the group is participating in the founding of a Jewish Free University. The Community was also involved in activities in support of the grape strike, and is now asking the Jewish community to speak out against the repression of the Black Panthers. Last May the community sponsored a conference entitled the "Conference for Jewish Action" in the Los Angeles area.

As one can see, national and regional conferences have played a large part in the formation of local Jewish young adult and student groups and of national confederations. Two conferences sponsored by Establishment Jewish institutions which helped focus student efforts and concerns were those held by the American Jewish Committee and by the B'nai B'rith Hillel Foundations during the 1968-69 academic year. However, perhaps one of the most important conferences held during 1969 was that sponsored by the World Union of Jewish Students (WUJS) at Brewster, New York last May. At this meeting Jewish students and young adults from all over the U. S. and encompassing a wide range

of political attitudes and Jewish interests were gathered.

As a result of the conference, a communications, information and resource channel called NETWORK was established. The purpose of NETWORK is to serve as a central location to which all Jewish student and young adult groups can send information and from which this information can be disseminated to other groups. It is important to stress that this channel has no authority to set any national policy. It was made clear by participants in the Brewster conference that decision-making must be left in the hands of local groups and that the only purpose for which the national organization was established is to exchange information and to aid various groups to coordinate their activities if they choose to.

The Union of Jewish Students at Berkeley, to which I referred as participating in the formation of the Radical Jewish Coalition, publishes a newspaper, the *Jewish Radical*. In it they describe their group as consisting of "members of SDS, the Resistance, and the Peace and Freedom Party, etc." During Passover, the Union put out a Haggadah with a radical Jewish approach, in conjunction with the local Hillel.

Other newspapers put out by Jewish student groups include *The Other Stand* published by the Committee for Social Justice in the Middle East (of McGill University); *The Flame* published by the Jewish Student Union at City College; and *Ha-Orah* put out by Jewish students at UCLA. The high school section of RIZAG (Radical Zionist Action Group) also puts out a newspaper entitled *The Thorn*. The Committee for Social Justice's membership is generally radical, and many of its members are former SZONiks. On the other hand, the members of the Jewish Student Union of CCNY are in general activist, but not radical, and formed their group as an alternative to Hillel. Besides publishing the paper, the staff members of *Ha-*

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Orsh have been involved in speaking appearances in an attempt to get the concerns of young Jews across to the adult Jewish community.

Another California based group is *Simcha*, which seeks to involve Jews in an awareness of themselves as Jews as well as their community responsibility. Although *Simcha* has not been too active in Santa Cruz during this past fall, many of its members are now returning from Israel and intend to revitalize the group's activities.

Stressing an identification of Jews with oppressed people both here in America and the world-at-large, *Haverim* of the Third World is attempting to function in St. Louis and New York City.

On a more academic level, students at Oberlin College initiated a special total environment program in Hebrew language and culture, during January of 1969, under a project called Hebrew House. Here twenty-eight students studied Hebrew according to the Ulpan method in a coed dorm which they ran under the guidance of an Israeli kibbutz member who served as "an intellectual in residence." As a result of this effort, Modern Hebrew has been made a permanent part of the Oberlin curriculum. Other Jewish student groups include *Kadimah* and the *Radical Jewish Union*, both of Columbia University; the *New Jewish Committee* of Minneapolis-St. Paul; *Lapid* of Philadelphia; the *Hebrew Student Union* at Albany; *Israel Must Live* of Pittsburgh; and *Fair Play for Israel*.

Actually, the major Jewish college student effort in regard to Israel used to be the *Student Zionist Organization (SZO)* which was sponsored by the *University Service Department* of the *American Zionist Youth Foundation (AZYF)*. However, during the spring of 1968, it was decided that *SZO's* social and cultural approach was not quite relevant to the needs of this generation of politi-

cally-oriented students, and that local rather than national groups would be more effective in meeting student interest in Israel. Therefore, *SZO* broke up nationally, and at the present time *AZYF* functions as a coordination and information center for various independent local groups supportive of Israel. These groups go under such names as *American Students for Israel (ASI)*, *Students for Israel (SFI)*, *Jewish Student Union*, and a variety of others. In Chicago, for example, *SFI*, which originally developed independently of the *AZYF*, functions on five local campuses. These groups are particularly interested in attracting persons of the *New Left* and to present them with the facts of the Middle East situation. Also, at *Northwestern University*, another group, the *Jewish Student Movement*, has been involved in such questions as the organizational structure of the American Jewish community, and in black-Jewish relations. On Long Island, groups have been planning pro-

grams supportive of Israel and have succeeded in having Hebrew courses instituted on several of their campuses.

Of course, in addition to these indigenous groups, *Establishment-linked* student groups, including the *B'nai B'rith Hillel Foundations*, *Atid*, and *Yavneh*, continue to function. Somewhere between the *Establishment* and indigenous categories of groups in which Jewish students and young adults are participating, are such groups as the *Jewish Peace Fellowship*, the *Student Struggle for Soviet Jewry*, and *Hatzaad Harishon*.

Naturally, space limitations here make it difficult to do justice to the number and the variety of Jewish student and young adult groups functioning throughout North America; and of course, no mere description can capture the spirit of the new Jewish activist movement, which is in a healthy state of flux—a state which allows continuing flexibility in meeting the changing needs of young Jews.

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Published by Jewish Telegraphic Agency, Inc. 660 First Avenue, New York, N.Y. 10016

Contents copyright: Republication only by previous arrangement. Published every Thursday. Subscription \$15 per year.

Vol. IX

March 27, 1970

No. 11

'Free University' Attended By Non-Radical Jewish Students In Albany

NEW YORK (JTA)--A "free university" for Jewish students whose basic motivation is not opposition to the Jewish establishment but simply a desire to fill a felt Jewish void in their lives is now in its second semester at the State University at Albany.

Some 100 such students described by Philip Arian, educational director at the Temple Israel Education Center, as non-radicals "honestly curious about what the roots of Judaism are" enrolled for the second semester. Mr. Arian helped organize the tuition-free project in Jewish subjects and is one of the instructors for one of the three courses. He also taught one of the courses given during the first semester.

Mr. Arian emphasized that the student participants were middle-class Jewish young people who have "no anti-establishment bent" and who have worked very well with the adult community. He reported that they included members of an ATID group he has been leading for some five years on the Albany campus. ATID is the collegiate movement of the United Synagogue of America, the association of Conservative congregations.

Project Seen First Step Toward University Judaica Department

A Hillel club on the campus, headed by Dr. Donald Cohen, a faculty member who serves as a part-time Hillel advisor, helped Hillel and ATID members with development of the free university as a first step toward establishment of a Judaica department at the university. The genesis of the free university was a program of twice-monthly informal meetings for discussion of Jewish topics and Jewish sources. Last year, formal Hebrew classes, with credit, were introduced at the university. Zvi Abbo, a Temple Israel Educational Center teacher, is instructor.

The free university project was launched last September, under the guidance of Perle Leibowitz, Hillel president, and Amy Kaplan, as project chairman. Local rabbis, professors and laymen are the teachers. About 100 students registered for the first semester for courses in the history of East European Jewry, Jewish ethical theory courses and an intensive course of the Jewish Scriptures and commentaries. Classes are held during evening hours, some meeting every second week, and some weekly, using classrooms provided by university officials. Course topics in the second semester deal with Jews and revolution, an inquiry into Bible text and modern Jewish philosophies.

Faculty Advisory Board Set Up For Jewish Programs

Mr. Arian explained that the project had been organized as a free university, rather than as a Hillel project, partly because Hillel does not have a building at the university and partly because the Hillel club lacked the resources needed for such a project. Dr. Cohen developed the idea of bringing in various elements of the Albany Jewish community to involve more people in the project. Dr. Cohen also established a faculty advisory board of professors on campus, local Jewish educators and rabbis to serve as a rallying point for such projects, Mr. Arian reported.

He also told the Jewish Telegraphic Agency he believed that the project "documents a forgotten segment of our campus population," made up of Jewish students "who are not fighting anything but who sense there is something missing in their lives as Jewish young people, namely, a sense of what being Jewish means." He suggested that the Jewish community might be paying too much attention to the Jewish student radicals and that more effort should be devoted to those students who "are abysmally ignorant about things Jewish" but who also "are hungering and curious about what being Jewish means."

Angeles, the University of California at Berkeley, the University of Michigan, the State University of Michigan, Cornell, Yale, John Hopkins, George Washington, Columbia, Colgate, Boston and New York University-Uptown.

Jewish Family Service Opening 'Outpost' Office In Co-Op City

NEW YORK (JTA)--The Jewish Family Service of New York is establishing a local office to serve the estimated 25,000 Jews who will be living in the nation's largest cooperative housing project--Co-Op City in the Bronx.

The huge facility, built under the state Mitchell-Lama housing act for middle income families, currently has about 1,500 families, of which about half are Jewish. That ratio is expected to hold when all of the anticipated 50,000 persons have moved into the cooperative apartment buildings. The office will be located in one of the coop buildings, as an "outpost" of the JFS Bronx Consultation Center, according to Herbert Bernstein, Bronx center director.

The development will be unusual, Mr. Bernstein told the Jewish Telegraphic Agency, in that it represents a massive mixed population shift within a borough, in contrast to the usual exodus of middle class white families to suburbia and their creation there of "gilded ghettos." Residents of Co-Op City include blacks and Puerto Ricans as well as white Protestants and Catholics.

The JFS office, located in one of the coop buildings, will include a waiting room, professional offices, a room for group treatment, a room for counseling and a small kitchen. The office was originally scheduled for opening on March 1, but construction problems have delayed the start of services for about six weeks, Mr. Bernstein said. He added that a senior social worker has been assigned from the Bronx center to be caseworker in charge of the Co-Op City office, with additional staff members as needed. The office will be open 9 a.m. to 5 p.m. five days a week and on Monday nights to 9 p.m. He added that if additional night hours were needed, the office would be kept open on a second evening.

The office will provide family consultation, and a variety of individual, group and family counseling services, referring problems to the Bronx center when that action is considered appropriate. In addition to clinical services, an extensive preventive casework and community education program is being planned for coop residents. This will include increased use of Family Life Education Speakers. Speakers and psychiatric services also will be made available. The goal, as in JFS services throughout the city, is to treat problems and family conflicts before they reach unmanageable levels, Mr. Bernstein said.

The official said that the service program of the new office was being developed in anticipation of the likelihood of virtually all the problems which plague modern urban residents. He said it was expected that there will be a large youth problem, including alienation difficulties and narcotics problems. The anticipated population make-up is expected to be a cross-section of all age groups of married couples, from newly-married to couples whose children have grown into adulthood and are either leaving or soon will leave the parental home.

He said the JFS planned to make the availability of the services of the coop office known through news releases, material in the Co-Op City newspaper and poster announcements.

Independent Jewish Student Publications Reach 130,000, Conclave Told

NEW YORK (JTA)--More than 130,000 Jewish students are being reached by radical and other independent Jewish student newspapers on various campuses, according to reports to a conference of editors of such newspapers held here.

The conference, which was sponsored by the American Zionist Youth Foundation, indicated that despite differing attitudes toward Israel and the Jewish "establishment," the periodicals serve as a tool to shape a new activist Jewish ideology on the campus and contribute to presenting a positive image of Israel, its political problems and its social experiences. A Foundation spokesman said also that the papers were instrumental in creating a greater understanding among its readers about Israel and in deepening the personal relevance of Israel to American Jewish students.

More Records Cited As 1970 Twin Fund-Raising Drives Move Toward Close

NEW YORK (JTA)--Reports of unprecedented levels of contributions to 1970 campaigns continued this week as many communities moved into the final stages of their drives.

An extraordinary \$5,750,000 was reported in the Cleveland Jewish Welfare Fund campaign which has a record goal of \$8 million as the twin drives entered the final three weeks of the 1970 effort. Max M. Axelrod, general chairman, also reported that \$3.2 million had been raised for the Israel Emergency Fund which is open-ended this year.

The Dallas Jewish Welfare Federation reached a record total of \$2,876,271, according to Murray Munves, general campaign chairman. The Minneapolis Federation regular and survival fund campaign passed the \$2 million mark, representing an increase of \$500,000 over the amounts recorded at the same stage of the 1969 campaign, according to Arnold Lifson, general campaign chairman.

The 1970 campaign of the United Jewish Fund and Council of Columbus ended with a grand total of nearly \$1.5 million, according to Sol D. Zell, general chairman, who said that record amount was not final because more pledges were expected. Edward Schlezinger, president of the UJFC, announced that Ben Goodman had been named to direct the 1971 campaign.

New peaks in giving also were reported by other smaller communities. Robert A. Rose, general campaign chairman of the twin campaigns of the Jewish Welfare Federation of Oakland, Calif., reported that the drives had passed the \$900,000 mark, with every prospect that the final total would top \$1 million for the first time in the history of the Oakland campaigns. Contributions totalling almost \$600,000 were reported in the record-smashing twin campaign in Atlantic County by Stanley Grossman, general chairman of the Atlantic City drives. He said prospects of reaching the 1970 goal of \$695,000 were excellent.

The Jewish Federation of Fort Worth, Texas reported record results of \$212,000, a general increase of 18 percent over 1969 at the same stage, according to Sanford Dolginoff. He said that many pledges were 20 percent above 1969 gifts from the same donors. In another record performance, the UJA-IEF drives in Utica topped the \$200,000 mark, according to Leonard Singer, general chairman.

More than \$750,000 was raised for the United Jewish Appeal at a dinner in New York City sponsored by the United Hias Service.

Brooklyn Jewish Medical Agencies Join To Improve Services To Aged

NEW YORK (JTA)--A medical affiliation between the Metropolitan Jewish Geriatric Center and the Maimonides Medical Center, to provide comprehensive health services for the aged, was announced this week by the presidents of the two institutions.

Irving Roaman, president of the geriatric center, also announced plans to build a \$20 million 520-bed facility for long-term care on property adjacent to the center in the Boro Park section for which land has been acquired. The nine-story building is scheduled for completion late in 1972.

Campus Activist Goes To Where The Students Are In Outreach Project

WASHINGTON, (JTA)--A 27-year-old Orthodox activist is carrying out a one-man "Project Outreach" assignment at the University of Maryland by going to where the Jewish students are in an effort to combat student apathy and antagonism to any Jewish commitment.

New York-born Monty Penkower is also student counselor of the Hillel Foundation at the university but he is more likely to be found at the Student Union or the campus cafeteria than at the Hillel House. Wearing a skullcap and a Shalom peace button, he actively seeks out the students. His objective is to make himself and his ideas known to a maximum number of the 4,000 Jewish students and the more than 100 Jewish faculty members on the campus.

Project Outreach is a pilot program initiated by the Baltimore Associated Jewish Charities and the United Jewish Appeal of Greater Washington about a year ago. Describing the idea to the Jewish Week, he said "we want to reach out to Jewish kids to develop a deeper sense of Jewish identification among them, be it in a religious, social or cultural sense, and we want to show them that Judaism can be relevant to their daily existence in many forms." He seeks to reach out not only to those students who are religious or to those who are potential Hillel members but also to "all those Jewish students who have an open mind and are willing to at least explore new options open to them."

He takes an activist view of the reasons for the rejection of Judaism by so many Jewish young people. He said that either their Talmud Torah education had been "infantile, and they felt snowed under when they got to campus," or they rebel "against hypocrisy in their homes." He expressed the view that young Jews "resent seeing their parents go to synagogue, and then spending the whole time there discussing stocks or furs. It is not Judaism per se that the kids are against but rather Jewish establishment values as they now exist."

He practices his preachments. He helped form a chapter of the American Professors for Peace in the Middle East. He recently joined the Campus Coalition Against Racism on a trip to Annapolis to meet with state legislators. He organized a peace service on the campus during the November anti-war Moratorium.

He said he felt that students were becoming aware of his mission and his approach, of his effort to show that he was flexible and did not duck issues. He remarked that students immediately notice his skullcap and peace button and thus "see for themselves that there is a religious Jew" one who is active and concerned about the same problems as they are.

His background is a substantial one. He has been a synagogue youth director, a Talmud Torah teacher, an American history teacher at City College of New York and, for six years, adviser to the National Conference of Synagogue Youth, an affiliate of the Union of Orthodox Jewish Congregations. He is also completing his Ph.D requirements in American history at Columbia University. For the time being, he wants to teach American history at the college level and do outreach work with Hillel groups before returning to Israel for possible settlement there with his Jerusalem-born wife. He made his first visit as a member of the Zamir Chorale, a semi-professional group of Jewish college and graduate students who went to Israel after the Six-Day War to take part in the Zimriya music festival.

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May 15-17, 1970

UJA UNIVERSITY PROGRAMS DEPARTMENT

The program of this department is addressed specifically to the academic community where there are about 350,000 Jewish students and 25,000 Jewish faculty members. It is involved in fund raising, education, providing information and reaching those who must be prepared for their future role as community leaders.

Your awareness of our programs and cooperation can help us achieve our common goals of involved and concerned young Jews ready to share the burden of responsibility.

CAMPUS CAMPAIGNS

In 1969, as best we can determine, there were about sixty campus campaigns across the country. In 1970 we anticipate that this figure will be doubled. If there are schools in your area where you would like to see campaigns, please write to this office so that we can make contact with key people, or send us the names of students that you feel would be interested.

We have created a new manual for United Jewish Student Appeals and have found this to be an effective teaching tool. It is available on request.

Next fall we plan to assign members of the Young Leadership Cabinet to schools where guidance in fund raising can be helpful. We will also hold Student Leadership Training Institutes around major cities -- New York, Boston, Chicago and Los Angeles to give campus chairmen a better understanding of the UJA and its constituent agencies. Please try to see to it that representatives of campuses in your area attend. These institutes provide excellent opportunities for exchanging fund raising ideas and to introduce the students to publicity materials. Dates and places will be sent to you early in the fall.

PILOT PROJECT

We have selected ten schools for a pilot project. The ten schools are Yale, UCLA, Queens, Boston University, Cornell, Michigan, Ohio State, Stanford, Rutgers and Wisconsin. On each of these campuses we want to establish an elite group of students who are to be trained for future leadership in the American Jewish community. It will have a young teaching assistant or graduate student to guide it. They will coordinate all UJA student programs on the campus and serve as the liaison person with the national office. If this program is successful it will be expanded in future years. During the winter recess a special academic mission is planned for the schools.

UNIVERSITY STUDENTS MISSION

From June 24 to August 17, the fourth annual students mission will take place. This is, of course, the best training program we have. It offers a

complete orientation of UJA activities in Europe and Israel. Even at this late date, if you know of an outstanding young man between the ages of 18 and 24, we would consider him for participation. The trip is for eight weeks and costs \$1375.00. For further information call the University Programs office at once.

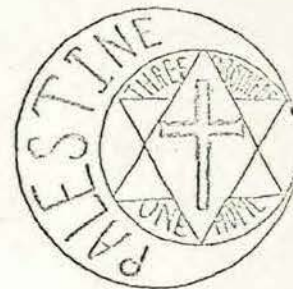
DAY TRIPS IN ISRAEL FOR STUDENTS

This summer there will be daily bus trips in Israel for visiting students. They will, for a nominal fee, share an opportunity to tour and to see UJA funded installations. Desks will be set up at Lydda Airport, Hebrew University, and Tel-Aviv University, to register for these day trips. You may advise young people in your area, who are visiting Israel, to look for these desks. The program will begin June 29 and run through the summer months.



UNITED
PALESTINE
APPEAL

President: Charles Shamas
Chairwoman: Susan Steinberg
Chairman: Frank Haigh



The United Palestine Appeal is a humanitarian organization begun November 1969, at the end of two decades of hardship for the dispossessed of Palestine. Like the Palestinian refugees whose misery we seek to ease, we as an organization have few, if any, friends in high places and no well-oiled political-financial machine. In return for your help we can offer nothing but the gratitude of an oppressed people. Similarly, we have no levers to threaten the passivity of a world highly inured to the suffering of exploited peoples except the continued spectacle of violence in Palestine, that will cease only with the end of the refugee problem itself.

We are non-sectarian, and include within our membership the concerned youth of several nationalities, races, religions, and political persuasions. Our sole desire is to raise funds for the more than 1,000,000 Palestinian refugees who subsist on a UNRWA allocation of 7½ cents (U.S.) a day for food, clothing, and shelter in the various refugee camps aided by that agency. Other recipients of our aid will be civilian victims of the fighting on the East Bank of the Jordan, where Israeli napalm attacks accompany artillery and aerial bombardment of towns and villages near the latest (1967) cease-fire line. The Jordanian and Palestinian Red Crescent counterparts of the Red Cross will administer these funds that we collect.

The plight of the Palestinian refugee is exacerbated with time. Already a generation of men and women have grown up never knowing the communal stability of village life, the dignity of productive existence, or the comfort of a secure future. They do know, however, that they want back what has been forcibly taken from them over the last twenty years; and they will redeem their honor, if nothing else.

Five years ago the most desperate refugees began to pick up guns to do what no other Arab nation was either prepared to do or capable of doing: regaining Palestine for the Palestinians. Their ranks have been so swelled by the latest wave of refugees following Israel's renewed expansion of 1967, that they now threaten the Arab regimes that formerly

had curtailed their resistance against the Israeli military. Those wishing to contribute directly to the Palestinian National Liberation effort at this very critical time may direct their gifts to the Palestine Emergency Fund. Receipts of the Emergency Fund will be split evenly between the Palestine National Liberation Movement (Fat'h) and the Popular Front for the Liberation of Palestine.

All work in behalf of the United Palestine Appeal is done by unpaid volunteers. The U.P.A. will have no operating expenses for the fiscal year 1970-71 that will draw upon funds contributed towards Palestinian relief.

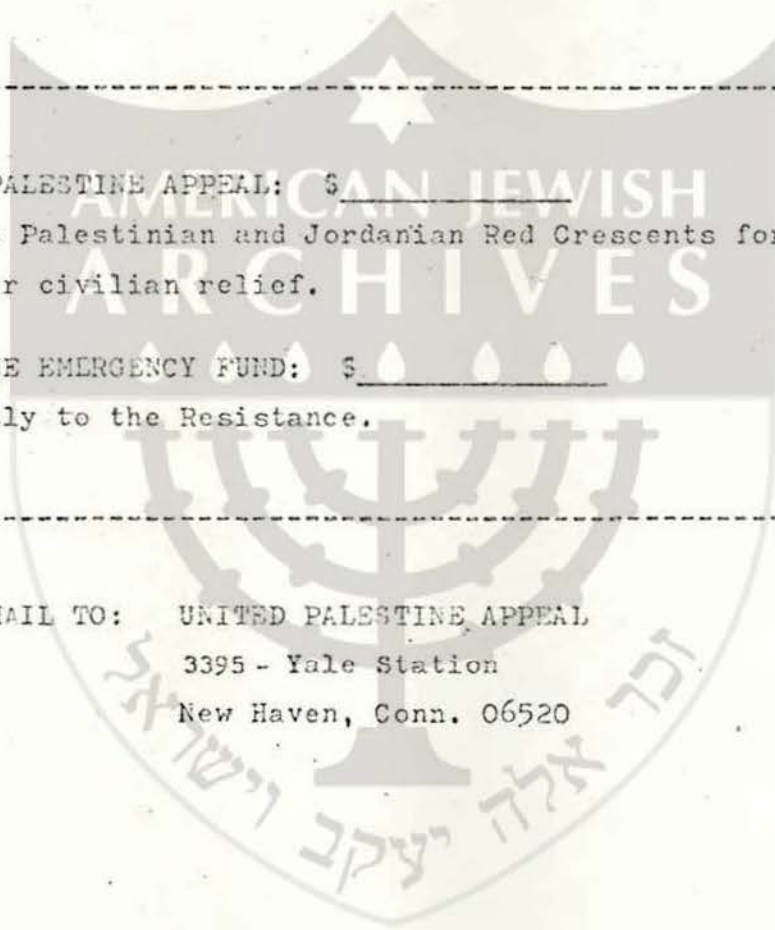
UNITED PALESTINE APPEAL: \$ _____

- To the Palestinian and Jordanian Red Crescents for medical and other civilian relief.

PALESTINE EMERGENCY FUND: \$ _____

- Directly to the Resistance.

KINDLY MAIL TO: UNITED PALESTINE APPEAL
3395 - Yale Station
New Haven, Conn. 06520



MEMORANDUM

Date May 18, 1970

To Rabbi Herbert A. Friedman

From Albert D. Eller

Subject Names of Professors at Cornell University

As per your request this past Sunday at Onchiota, I am listing names of professors with whom I had contact on the Cornell University campus while working on the UJA-Emergency Fund drive.

Dr. David Dropkin - Engineering Department
201 Eastwood Avenue
Home Tele: 273-0592

Past chairman of UJA campaign.

Prof. Kurt Gottfried - Laboratory of Nuclear Studies
1016 Cayuga Heights Road
Home Tele: 273-7808

Dr. Gottfried gave \$5,000 to the Israel Emergency Fund in 1967, and is very interested in Israel's survival.

Prof. Harry Kesten - Mathematics Department
35 Turkey Hill Road
Home Tele: 273-7892

Spark of the drive at university.

Prof. Gerd Korman - ILRS School
1303 Cornell
Home Tele: AR 3-2944
Office Tele: AR 5-3230

Author of several thesis and articles on the holocaust.
Had spoken at several UJA meetings.

Prof. Milton R. Konvitz - Head of the ILRS Department
16 The By Way
Home Tele: 257-2885
Office Tele: 273-7452

Prof. Arthur Lieberman - Floriculturist
201 Richard Place
Home Tele: 273-1651

Spent time in Israel; very active in UJA and has
attended several National conferences.

Dr. Paul Olum
Hanashaw Road
Home Tele: AR 2-3643

Son-in-law of Rabbi Israel Goldstein, UIA; past
chairman of the drive.

Prof. Benjamin M. Siegel - Engineering Department
203 Forest Drive
Home Tele: 273-0641

Has made several unsolicited gifts to the Israel
Education Fund. One of the most influential members
of the Jewish faculty at Cornell.

Prof. Morris Tenenbaum - Mathematics Department
319 Highland Avenue
Home Tele: 273-1703

Big giver.

Prof. Lionel Weiss - Engineering Department
124 Christopher Avenue
Home Tele: 272-2590

Past treasurer of the UJA-Emergency Fund drive.

Prof. Jack Wolfowitz - Mathematics Department
241 Valley Road
Home Tele: 272-8007
Office Tele: AR 5-3624

Spoken several times on behalf of the UJA-Emergency Fund
drive. Has spent several teaching years in Israel.

ADE/cn

cc: Rabbi C. J. Davidson
Rabbi M. H. Simon
Mr. M. Peppercorn
Mr. Peter B. Colwin

AE

BRANDEIS UNIVERSITY
WALTHAM, MASSACHUSETTS 02154

HAF

June 1, 1970

Rabbi Albert Axelrad
Director

The B'nai B'rith Hillel Foundation and
Office of the Jewish Chaplain

RECEIVED

JUNE 1970

NOTED BY	REFER TO
DATE	DATE
	Davidson

ANSWERED

cc HAF
①

Rabbi Charles Davidson
United Jewish Appeal
1290 Avenue of the Americas
New York, New York

Dear Chuck:

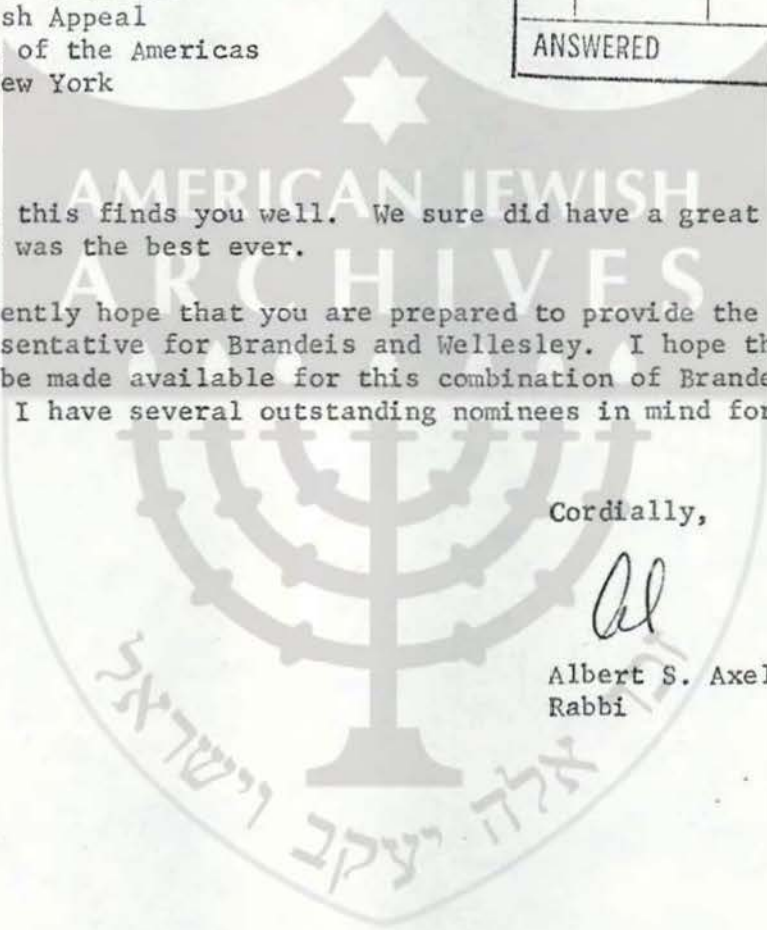
I hope this finds you well. We sure did have a great UJA Drive, this year's was the best ever.

I fervently hope that you are prepared to provide the means for a UJA representative for Brandeis and Wellesley. I hope that about \$5,000 can be made available for this combination of Brandeis and Wellesley. I have several outstanding nominees in mind for the position.

Cordially,

Albert S. Axelrad
Rabbi

ASA:ajs



We hear you, Israel.



To Herb Friedman
From William J. Illman
Re. University projects

RECEIVED	
JUL 6/8 1970	
NOTED BY	REFER TO
	IAEF IB
ANSWERED	

Davidson
Ellen

✓
6/12

I have spoken to two members of the faculty at University of Texas (Austin) and they assured me that they will help in every way possible when called on. Both men are good friends of USA and good contributors and not without influence in the University.

They are:

Leon Lebowitz (Prof. at Law School)
Tom Friedman (Prof. Educational Psych)

Regards

Bill

A long, sweeping handwritten flourish or signature line that starts under the name 'Bill' and extends across the bottom of the page.

TO: HAF

FROM: BOB WEINER

— PLEASE RETURN COMPUTER PRINT-OUT

ATTACHED IS UP TO DATE RESULTS.
71 CAMPAIGNS REPORTING \$178,663.61
ALSO 6 HIGH SCHOOL CAMPAIGNS WE WORKED
WITH AND SET UP RAISED \$18,470.00
TOTAL \$197,133.61

1 PROJECT FINAL COLLEGE TOTAL OF
\$200,000 TO \$215,000. AND HIGH SCHOOLS
TO ABOUT \$25,000.

ALSO ATTACHED IS A COMPARISON OF THE
SMITH + WELLESLEY CAMPAIGNS. WE WORKED
CLOSELY WITH WELLESLEY + HILLEL RAN
SMITH'S BY THEMSELVES. THE TWO SCHOOLS
ARE AS SIMILAR AS CAN BE FOUND IN
THE U.S. SO THIS SHOULD BE A PRETTY
GOOD DOCUMENT TO SUBSTANTIATE OUR
WORKING ON CAMPUS.

UCLA BREAKDOWN ALSO ATTACHED
AND A COMPUTER PRINT OUT OF FIRST
61 GIFTS AT SUNY BUFFALO.

SMITH - WELLESLEY

HILLEL CAMP.

INDEPENDENT

2336

1741

STUDENT POPULATION

550 ±

203

JEWISH POPULATION

\$100.00

\$360.74

\$ RAISED 1970

\$300.00

\$1341.00

\$ RAISED 1971

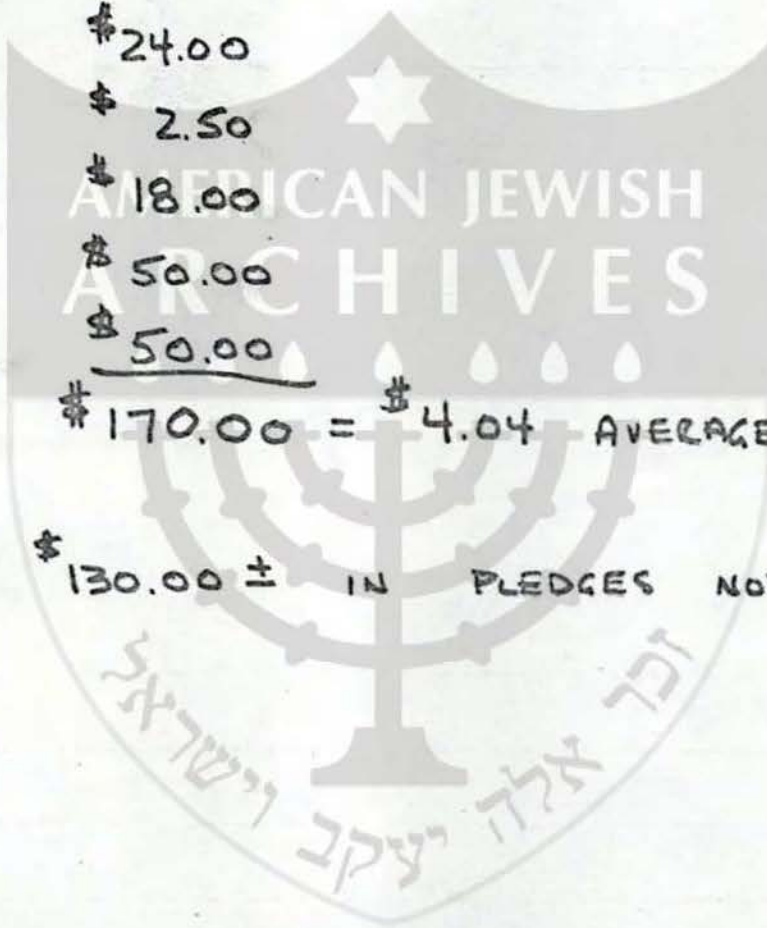


SMITH

AMOUNT	# GIFTS	TOTAL
.50	2	\$ 1.00
1.00	13	\$ 13.00
1.50	1	\$ 1.50
2.00	12	\$ 24.00
2.50	1	\$ 2.50
3.00	6	\$ 18.00
5.00	10	\$ 50.00
25.00	<u>2</u>	\$ 50.00
	47	\$ 170.00

\$ 170.00 = \$ 4.04 AVERAGE GIFT

* ANOTHER \$ 130.00 ± IN PLEDGES NOT YET PAID.



WELLESLEY

<u>\$</u>	<u># GIFTS</u>	<u>TOTAL</u>
1.00	13	13.00
1.50	1	1.50
2.00	14	28.00
3.00	5	15.00
4.00	1	4.00
5.00	40	200.00
7.00	2	14.00
7.50	1	7.50
10.00	21	210.00
15.00	3	45.00
18.00	1	18.00
20.00	10	200.00
25.00	7	175.00
30.00	4	120.00
40.00	1	40.00
50.00	3	150.00
100.00	<u>1</u>	<u>100.00</u>
	128	\$1341.00 = \$10.47 AVERAGE GIFT

* 19 WORKERS - AVERAGE GIFT \$30.42

CHAIRMAN SOLICITED 1 FACULTY MEMBER FOR \$1000.00 GIFT (PAID NOT PLEDGE)

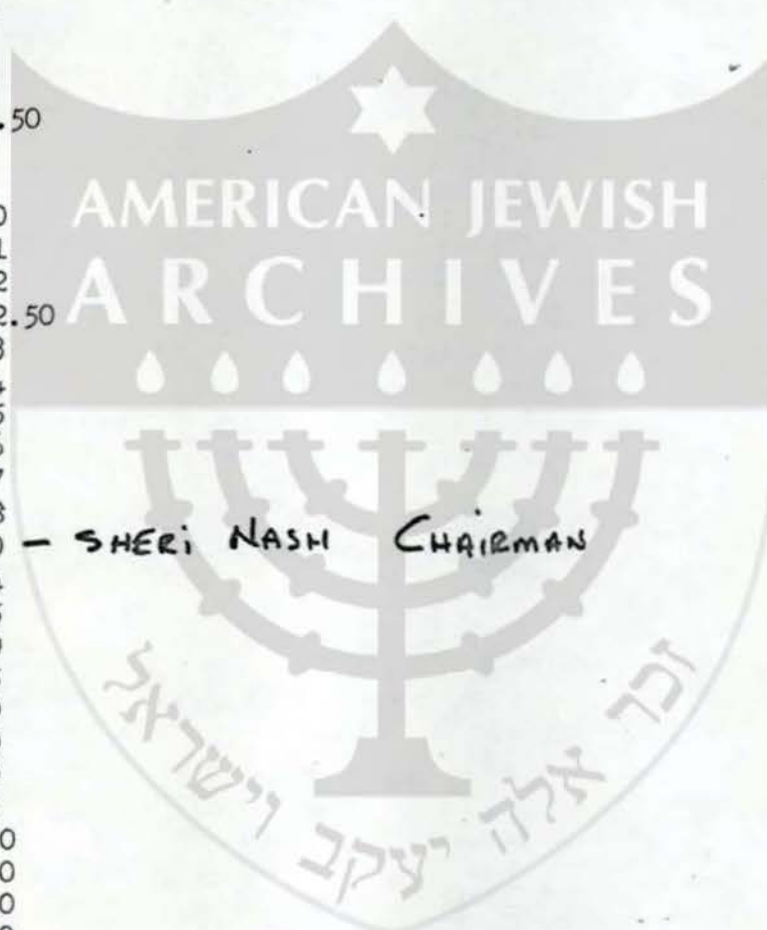
* OUT OF 203 JEWS 128 GAVE WITH ABOUT 6 MORE GIFTS EXPECTED. ALL 203 WERE SOLICITED

Distribution of pledges for UJWF as of
February 26, 1971

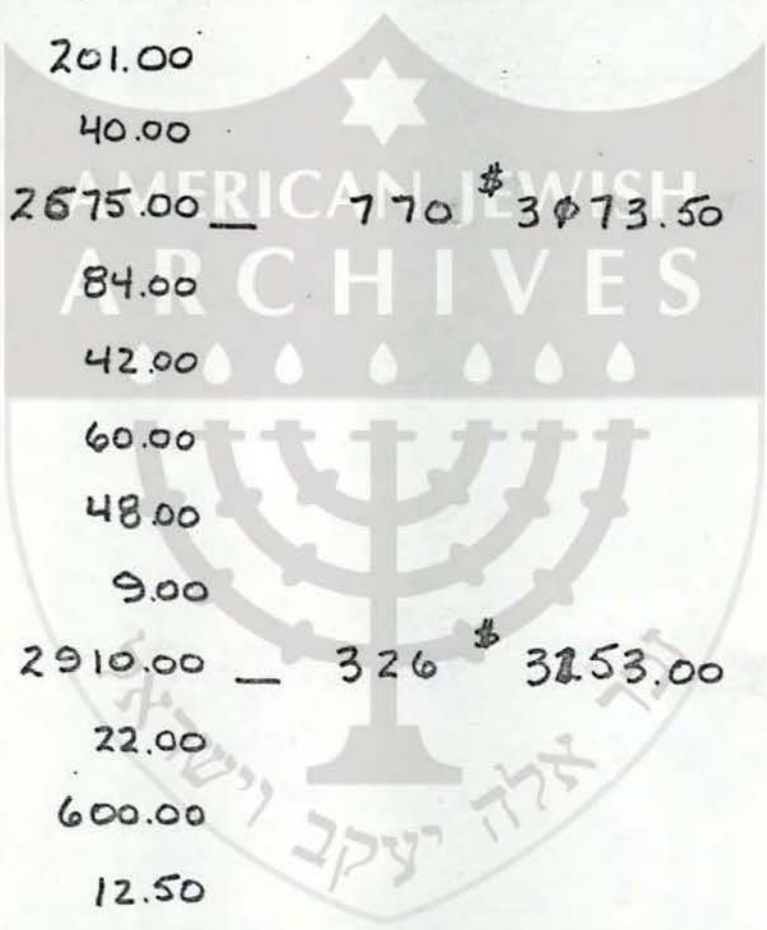
60 @ 1
1 @ 1.50
89 @ 2
7 @ 2.50
67 @ 3
10 @ 4
535 @ 5
14 @ 6
6 @ 7
8 @ 7.50
6 @ 8
1 @ 9
291 @ 10
2 @ 11
50 @ 12
1 @ 12.50
3 @ 13
1 @ 14
57 @ 15
1 @ 16
1 @ 17
13 @ 18
41 @ 20 - SHERI NASH CHAIRMAN
1 @ 24
47 @ 25
12 @ 30
4 @ 35
4 @ 40
8 @ 50
3 @ 60
3 @ 75
1 @ 100
1 @ 120
1 @ 150
1 @ 200
1 @ 250
1 @ 300 EVELYN
1 @ 350 BERNER
1 @ 600 LEVY

total 1361 = 13,690.00
1356

90 GIFTS HIGHER THAN MISS WASHES + 40
OTHERS THE SAME



<u># GIFTS</u>	<u>\$</u>	<u>\$ TOTAL</u>	<u># GIFTS</u>	<u>\$ ST</u>	<u># GIFTS</u>	<u>\$ TOTAL</u>
1 -	.50	.50				
60 -	1.00	60.00				
1 -	1.50	1.50				
89 -	2.00	178.00				
7 -	2.50	17.50				
67 -	3.00	201.00				
10 -	4.00	40.00				
535 -	5.00	2675.00	770	\$ 3073.50		
14 -	6.00	84.00				
6 -	7.00	42.00				
8 -	7.50	60.00				
6 -	8.00	48.00				
1 -	9.00	9.00				
291 -	10.00	2910.00	326	\$ 3253.00	1096	\$ 6326.50
2 -	11.00	22.00				
50 -	12.00	600.00				
1 -	12.50	12.50				
3 -	13.00	39.00				
1 -	14.00	14.00				
57 -	15.00	855.00	114	\$ 1542.50	1210	\$ 7869.00
1 -	16.00	16.00				
1 -	17.00	17.00				
13 -	18.00	234.00				
41 -	20.00	820.00				
1 -	24.00	24.00	57	\$ 1111.00	1267	\$ 8980.00



# GIFTS	\$	\$ TOTAL	# GIFTS	\$ ST	# GIFTS	\$ TOTAL
47	- 25	1175.00			1267	- \$8880.00
12	- 30	360.00				
4	- 35	140.00				
4	- 40	160.00				
8	- 50	400.00	75	- \$2235.00	1342	- \$11,215.00
3	- 60	180.00				
3	- 75	225.00				
1	- 100	100.00				
1	- 120	120.00				
1	- 150	150.00				
1	- 200	200.00				
1	- 250	250.00				
1	- 300	300.00				
			EVELYN CAZZIANO			
1	- 350	350.00				
			ASST. RABBI			
1	- 600	600.00				
			DICK LEVY	14	\$2475.00	1356 - \$13,690.00

\$10.10 AVERAGE GIFT

5.00 MEAN GIFT

1140 PLEDGES (LOW) = \$6852.50

216 PLEDGES (HIGH) = \$6837.50

\$13,690.00

COST TO BILL ONE PLEDGE = \$5.00

\$2.00 PER HOUR

~~200.00 PER MONTH~~

CHERI NASH CHAIRMAN GAVE \$20.00 + WAS PAID AS CAMPAIGN CHAIRMAN

PAID PROFESSIONAL STAFF DID ALL PAPER WORK - CAMPAIGN WORKERS ONLY DID

2 PHONE SESSIONS AND NONE HELPED IN OTHER WAYS.

ALL GIFTS BILLED \$5 X 1356 = \$6780 \$375 SPENT ON KICK-OFF DINNER

Student Coordinating Committee for the Israel Emergency Fund

29th Floor, 1290 Avenue of the Americas, New York, N.Y. 10019 • Plaza 7-1500

May 25, 1971

Director
SAMUEL H. ABRAMSON
Advisory Board
MARC CARESKEY
MITCHELL GOLD
MICHAEL GOLDBERG
RUSSELL GOLDSMITH
CHARLES RIBAKOFF
ROBERT WEINER

UCLA -----	\$ 13,557.66
Los Angeles City College -----	3,889.00
Los Angeles Valley College -----	570.11
San Fernando Valley College -----	1,974.00
USC -----	5,147.50
West Los Angeles College -----	432.00
Santa Monica City College -----	1,302.50
Calif. State - L.A. -----	3,330.00
El Camino -----	32.00
Occidental -----	200.00
Pasadena City College -----	45.00
Downey College -----	55.00
Whittier College -----	172.00
Misc. Colleges -----	374.47
Youth Council Campaign (College Students Only) -----	16,358.77
SCIFTY (High School Campaign of Youth Council) -----	13,273.97
	<hr/>
	\$ 61,113.98

Of the \$61,113.98 raised in L.A. as of May 21, 1971, \$47,840.01 is from college students. We were directly involved in \$45,929.43 of this total. (See memos re. to individual schools)

GOODYEAR

03/31/71

SCCIEF

20-30-05.

```

* * * * *
* * * * *
**  ASSIGNED JOB NAME      GDY1642  **
**  ACCOUNT NUMBER        215046  **
**  USER NUMBER          114     **
**  RETURN CODE           GOODYEAR **
**  TIME ESTIMATE         00016   **
**  PAGE ESTIMATE         00016   **
**  FIELD LENGTH          040000  **
* * * * *

```

STATE UNIVERSITY OF NEW YD

AT RUFFALO

COMPUTING CENTER

NOTICE TO STUDENTS IN CS 346
 PROJECT 4 NOW DUE 4/2/71 BEFORE CLASS..G. BERGLASS

NOTICE

SUBROUTINE PLOTTS EXISTS ON OUR SYSTEM AND IS DESCRIBED IN THE DOCUMENT S/RWNG AVAILABLE IN THE COMPUTING CENTER LIBRAR



REMOTE OUTPUT

215046-114

GOODYEAR

03/31/71

SCCIEF

20-30-05.

```

000003 PROGRAM SCCIEF(INPUT,OUTPUT,TAPES=INPUT)
000003 DIMENSION ISRAEL(400),JUNK(6),JUNKI(6)
000003 INTEGER TOTAL,GNUM,GNUMBER
000003 I=1
000004 1 READ,ISRAEL(I)
000013 IF(EOF)513,2
000016 2 I=I+1
000020 PRINT,ISRAEL(I-1)
000026 GO TO 1
000027 3 NUMBER=I-1
000031 PRINT 4,NUMBER
000037 4 FORMAT(* THERE ARE **I3,* PLEDGES*)
000037 TOTAL=0
000040 DO 5 N=1,NUMBER
000042 5 TOTAL=TOTAL+ISRAEL(N)
000046 PRINT 6,TOTAL
000054 6 FORMAT(* THE TOTAL AMOUNT PLEDGED IS **I5,*.00*)
000054 THEMEAN=FLOAT(TOTAL)/FLOAT(NUMBER)
000057 PRINT 7,THEMEAN
000065 7 FORMAT(* THE MEAN GIFT SIZE IS **F5.2)
000065 N=NUMBER/2
000067 PRINT 8,ISRAEL(N)
000075 8 FORMAT(* THE MEDIAN IS **I3)
000075 NT=1 & GNUM=0 & GNUMBER=0 & J=1
000101 DO 14 I=1,NUMBER
000102 IF(ISRAEL(I).NE.ISRAEL(I-1))9,13
000107 9 IF(NT.GE.GNUM)GO TO 10
000112 NT=1
000113 GO TO 14
000113 10 IF(NT.EQ.GNUM) 11,12
000120 11 JUNK(J)=NT
000122 JUNKI(J)=ISRAEL(I-1)
000124 J=J+1 & K=0
000126 GO TO 14
000127 12 GNUM=NT
000130 GNUMBER=ISRAEL(I-1)
000132 NT=1
000134 GO TO 14
000134 13 NT=NT+1
000136 14 CONTINUE
000141 IF(K.EQ.0)15,17
000145 15 PRINT 16,GNUMBER,GNUM,((JUNKI(I),JUNK(I)),I=1,J)
000167 16 FORMAT(* THE MODES ARE :S*I4,2X,* WHICH OCCURRED **I2,* TIMES*/J
*17X,I4,18X,I2))
CALL EXIT
000170 17 PRINT 18,GNUMBER,GNUM
000200 18 FORMAT(* THE MODE IS :S*I2,* WHICH OCCURRED **I2,* TIMES*)
000200 END

```

PROGRAM LENGTH INCLUDING I/O BUFFERS
005203

FUNCTION ASSIGNMENTS

STATEMENT ASSIGNMENTS

1	-	000004	2	-	000016	3	-	000027	4	-	000214
5	-	000043	6	-	000221	7	-	000227	8	-	000234
9	-	000107	10	-	000113	11	-	000120	12	-	000127
13	-	000134	14	-	000136	15	-	000145	16	-	000240
17	-	000170	18	-	000251						

BLOCK NAMES AND LENGTHS

VARIABLE ASSIGNMENTS

GNUM	-	001126	GNUMBER-	001127	I	-	001130	ISRAEL	-	000271	
J	-	001135	JUNK	-	001111	JUNKI	-	001117	K	-	001136
N	-	001132	NT	-	001134	NUMRER	-	001131	THEMEAN-	001133	
TOTAL	-	001125									

START OF CONSTANTS

000202

START OF TEMPORARIES

000260

START OF INDIRECTS

000266

UNUSED COMPILER SPACE

002100



30
30
30
30
30
50
50
100

THERE ARE 61 PLEDGES

THE TOTAL AMOUNT PLEDGED IS \$ 1290.00

THE MEAN GIFT SIZE IS \$21.15

THE MEDIAN IS \$ 20

THE MODE IS :\$20 WHICH OCCURRED 19 TIMES



03/31/71 SUNY/AB SCOPE 3.2.0 VER. 1.1 4/13/70
 20.30.05.GDY1642 215046 114 SCCIEF
 20.30.05.REDUCE.
 20.30.05.RUN.
 20.30.08.LGD
 20.30.12.END SCCIEF
 20.30.13.CP 000.572 SEC.
 20.30.13.PP 007.013 SEC.
 20.30.13.OV 000.018 SEC.

S U N Y / A B / CDC - 6400 / ACCOUNTING SYSTEM POST - PROCESSING ANALYSIS
 ASSIGNED JOB NAME GDY1642 - OFF CENTRAL PROCESSOR AT 20.30.14, MAR. 31, 1971
 ACCOUNT NUMBER 215046 USER NUMBER 114 GENERAL STATUS - OPERATIONAL (NORMAL)
 DATE ENTERED 09/05/69 DATE LAST USED 03/31/71 TERMINATION DATE 06/30/71

CURRENT RATES: \$475/CP HOUR \$0.00/PP HOUR \$0.01/PAGE \$0.005/CARD					

TOTALS FOR :		THIS JOB		THIS MONTH	
	USED	COST	ACCUMULATED	COST	
CP TIME (SEC)	.572	\$.07	5794.969	\$	745.48
PP TIME (SEC)	7.013	.00	34190.556		.00
PAGES PRINTED	06	.06	26326		263.26
CARDS PUNCHED	00	.00	00		.00
		-----			-----
TOTAL JOBS		\$.13	4068	\$	1008.74

CURRENT STATUS :		FUNDS USED THIS MONTH		FUNDS AVAILABLE	
EXTRA-UNIVERSITY		\$.00		\$.00
UNIVERSITY ALLOCATED		1008.74			4956.73
DEPARTMENT ALLOCATED		.00			.00
		-----			-----
TOTALS		\$ 1008.74		\$	4956.73

UNIVERSITY	JSP	CHAIRMAN	STATUS	CON-TACT	1970 TR	1971 QUOTA	1971 RT	1971 FINAL
ARIZONA STATE UNIVERSITY	1500	DEBBI ORLEY			900	3000		
ARIZONA, UNIVERSITY OF	1500	RON OBER				3000	2200.00	
UNIV. OF CAL. BERKELEY	4000				400	4000	500.00	
UNIV. OF CAL. DAVIS	1000	TERRI FRIEDMAN			400	2000		
UNIV. OF CAL. IRVINE	700	BURT ROSEN				1500		
UNIV. OF CAL. L.A.	9000	CHERI NASH			7600	25000	13,557.66	
UNIV. OF CAL. SANTA BARB.	1100	DEBBI JACOBSON			500	2500		
CAL. ST. FULLERTON	500	LISA LEVIN				1500		
CAL. ST. LONG BEACH	800	DEDE ORENSTEIN				2000		
CAL. ST. LOS ANGELES	2000	KEN FILS				3500	3,200.00	
CERRITOS COLLEGE	500	JEAN SILVERMAN				1500		
LOS ANGELES CITY COLLEGE	2000	JIM HUDSON				4000	3,889.00	
L.A. JEWISH YOUTH COUNCIL		JOHN DAVIS					16,358.77	
LOS ANGELES VALLEY COLLEGE	3000	CAROL MOSCOE			1730	5000	570.11	
PIERCE COLLEGE	600	JEFF EVRON				1500	950.00	
SAN DIEGO ST. COLLEGE	1000	ADRIAN WASSER			525	2500	1811.00	
SAN FERNANDO VALLEY ST.	3000	BARBARA MELTZER				5000	1974.00	
SAN FRANCISCO ST. COLLEGE	1000	VICKY STEINBERG				2500		
SANTA MONICA CITY COLLEGE	500	SUSIE MANN				1500	1302.50	
SOUTHERN CALIFORNIA, U.OF	1000	NEAL WEINBERG			3665	5000	5147.50	
MISC. L.A. SCHOOLS + HILLEL EXT. NOT IN ABOVE	6 SCHOOLS						1310.47	

UNIVERSITY	JSP	CHAIRMAN	STATUS	CON-TACT	1970 TR	1971 QUOTA	1971 RT	1971 FINAL
COLORADO, UNIV. OF	1000	NEAL PRICE				2000		
COLORADO STATE UNIV.	400	ART HOROWITZ				1500		
DENVER, UNIV. OF	1000	IAN GARDENSWARTZ				2000		
BRIDGEPORT, UNIV. OF	1500	DAVID LEICHMAN				3000	1200.00	
CONNECTICUT, UNIV. OF	1200	BARBARA LEVY			275	2500	3536.00	
HARTFORD, UNIV. OF	1500	DENNIS GELBART				3000	1000.00	
YALE UNIVERSITY	1200	JON WOHL			4500	5000	5255.00	
AMERICAN UNIVERSITY	2000	LIBBY DUBICK				4000	1500.00	
GEORGE WASHINGTON UNIV.	2200	STEVE NELSON			700	4000	500.00	
FLORIDA, UNIV. OF	2000	JACK BETTMAN				4000	1000.00	
MIAMI, UNIVERSITY OF	4000	MIKE KLITENICK				6000	4400.00	
NORTHERN ILLINOIS UNIV.	1200	DAVID WOLF				2500	1200.00	
NORTHWESTERN UNIV.	1500	MARK WOLF				3000	1490.00	
INDIANA UNIVERSITY	1200	SUNNY ROMER				2500	3670.00	
PURDUE UNIVERSITY	500	MIKE ROMANOFF			1500	1500	1500.00	
IOWA, UNIVERSITY OF	1000	CAROL BRAUN			50	2000	1751.50	
KANSAS, UNIV. OF	1000				90	2000	150.00	
MARYLAND, UNIV. OF	4000	ROBERT FISHMAN			2000	6000	2050.00	
BOSTON UNIVERSITY	6000	ROBERT BAKER			4200	15000	5000.00	
BRANDEIS UNIVERSITY	2200	ELLIOT FRIEDMAN			2750	5000	2400.00	

UNIVERSITY	JSP	CHAIRMAN	STATUS	CON-TACT	1970 TR	1971 QUOTA	1971 RT	1971 FINAL
HARVARD UNIVERSITY	2500	ROGER KAPLAN			300	5000	350.00	
M I T	1500	JEFF GORDON			440	3000	2200.00	
NORTHEASTERN UNIV.	1500	ROBERT GELLER				3000		
SIMMONS COLLEGE	400	JOYCE GREENBERG				1500	1770.00	
SMITH COLLEGE		ROCHELLE COHEN				1000	300.00	
TUFTS UNIVERSITY	700	DAVID BREAKSTONE				1500	1000.00	
WELLESLEY COLLEGE	200	RIN GOLDSTEIN				1000	2325.00	
EASTERN MICHIGAN UNIV.	2000	DEBBI KOSS				4000	1300.00	
MICHIGAN, UNIVERSITY OF	5000	DAVID MOVSKY			2.500	7000	1932.00	
MICHIGAN STATE UNIV.	2000	DAVID BALE				4000	1300.00	
MINNESOTA, UNIV. OF	2000	SANDY SILVERSTEIN			1200	4000	150.00	
FAIRLEIGH DICKINSON UNIV.	1000	STUART ROSNER			500	2000		
RUTGERS UNIVERSITY	2000	LARRY ROSOFF				4000	3008.00	
ADELPHI UNIVERSITY	1200	JOE KERSTEIN			900	5000	6033.00	
BARNARD COLLEGE	800	BETSY KLITZNER				2000	1119.00	
BROOKLYN COLLEGE	20000	BRUCE BALTER			600	10000		
C C N Y	20000	PAUL PLOTNICK			500	10000	1000.00	
CORNELL UNIVERSITY	2600	ANDY TISCH			2200	5000	5001.00	
HUNTER COLLEGE	8000	BARRY BLOCK			200	4000	2890.00	
ITHICA COLLEGE	400	ELLIOT MAYROCK				1500		

UNIVERSITY	JSP	CHAIRMAN	STATUS	CON-TACT	1970 TR	1971 QUOTA	1971 RT	1971 FINAL
LEHMAN COLLEGE	4000	BURT FALKENSTEIN				4000	1000.00	
QUEENS COLLEGE	7000	RONNIE MALEN			3500	7000	2200.00	
ROCHESTER, UNIV. OF	1600	RICK LEVIN			500	3000	2025.00	
SUNY ALBANY	3000	PAUL RUFFER				3000	1096.00	
SUNY BUFFALO	2000	IRA SHESKIN			500	3000	2700.00	
SUNY STONYBROOK	5000	SHANI SINGER			1200	5000	2000.00	
SYRACUSE UNIVERSITY	2000	ANDY GURMAN				5000	2000.00	
STERN YESHIVA UNIVERSITY	5000	ZVI BISTRICER			3000	5000	1009.10	
							1963.00	
DUKE UNIVERSITY	400	JEFF KURZWEIL				1500		
CASE WESTERN RESERVE U.	2000	HOWARD SOBEL			2500	4000	3813.00	
H.U.C. CINCINNATI, UNIV. OF	5000	RICHARD YENOFF			325	4000	1000.00	
							300.00	
MIAMI UNIVERSITY	1500	HAL ROSEN				3000		
OHIO STATE UNIVERSITY	5000	JEFF GLASSMAN			1500	5000	2300.00	
OHIO UNIVERSITY	1000	MARSHA BASSEL			500	2000		
OKLAHOMA, UNIV. OF	1000	MIKE KORNBLIT				2000	3000.00	
PORTLAND STATE UNIV.	500	SHRIFA EPSTEIN				1500		
PENN STATE UNIVERSITY	3000	WILLIAM BORKEN			450	4000	243.00	
PENNSYLVANIA, UNIV. OF	5000	DAVID SILVERS			4461	6000	4329.00	
RHODE ISLAND, UNIV. OF	600	CAROLINE HELLMAN				2000	900.00	
RICE UNIVERSITY	400	MORTON RICH				1500		

UNIVERSITY	JSP	CHAIRMAN	STATUS	CON-TACT	1970 TR	1971 QUOTA	1971 RT	1971 FINAL
TEXAS, UNIVERSITY OF	1500	BENNETT GREENSPAN			145	4000	4224.00	
VIRGINIA, UNIVERSITY OF	1000	JEFF LEFCOE			300	3000		
WASHINGTON, UNIV. OF	500	JOEL KESTENBAUM			2500	2500		
WISCONSIN, UNIV. OF	6000	GREGG HERMAN				6000	2500.00	
HOFSTRA							150.00	
MISSOURI							300.00	
VASSER							50.00	
LOS ANGELES JEWISH YOUTH COUNCIL- NOT ALREADY INC.		JOHN DAVIS						
CLEVELAND AREA COLLEGE STUDENTS- DEC. VACATION	*	JEFF WEINER	COLLEGE				12000.00	
TRENTON HIGH SCHOOLS		MITCH GOLD					4000.00	
PHILLIPS ANDOVER ACADEMY		CHARLES RIBAKOFF					1750.00	
WORCESTER HIGH SCHOOLS		CHARLES RIBAKOFF					2900.00	
DECEMBER MISSION GIFTS NOT INCLUDED ABOVE							4500.00	
NORFOLK H.S.							820.00	
MEMPHIS H.S.							3000.00	
OMAHA H.S.								
DES MOINES H.S.								
CLEVELAND H.S.							6000.00	

March 5, 1971

Rabbi Herbert A. Friedman
Executive Vice-Chairman
United Jewish Appeal
1290 Avenue of the Americas
New York, New York 10019

Dear Herb:

I'd like to call your attention to a matter which was just related to me, and in which I know you have special concern. As you know, there are thousands of young people that go to Israel for either a summer experience, a work experience on a kibbutz or for a host of other reasons. These young people are afforded a variety of learning opportunities, but are not always exposed to the specific programs which are made possible by UJA dollars. If this situation in fact does exist, it would seem that a special program might be organized by the Jewish Agency or by the United Jewish Appeal which would provide these youngsters with some of the same exposure which participants receive on UJA missions.

This would require the establishment of a special department to organize programs that would give young people who visit Israel an opportunity to learn about the programs that our community campaigns support. The thought that occurs would be to help the young people see these programs in the context of American Jewish aid to Israel through our community campaigns. It seems to me that this type of organized program is vital and may just have been overlooked.

Let me give you an example of a situation which was brought to my attention and which really prompts this letter. A third-year college student from Indianapolis was in Israel on a six-month program under the auspices of the Jewish Agency. She enjoyed a valuable experience and returned recently, speaking Hebrew. She learned a great deal about Israel, its people, its values, etc., etc. At the same time, during her six-month stay, she was not exposed in a direct way to the UJA-supported institutions. She did not visit Mitzpeh, for instance, and did not see an immigration center, nor did she see immigrants arrive. Obviously, there was

Rabbi Herbert A. Friedman
Page 2
March 5, 1971

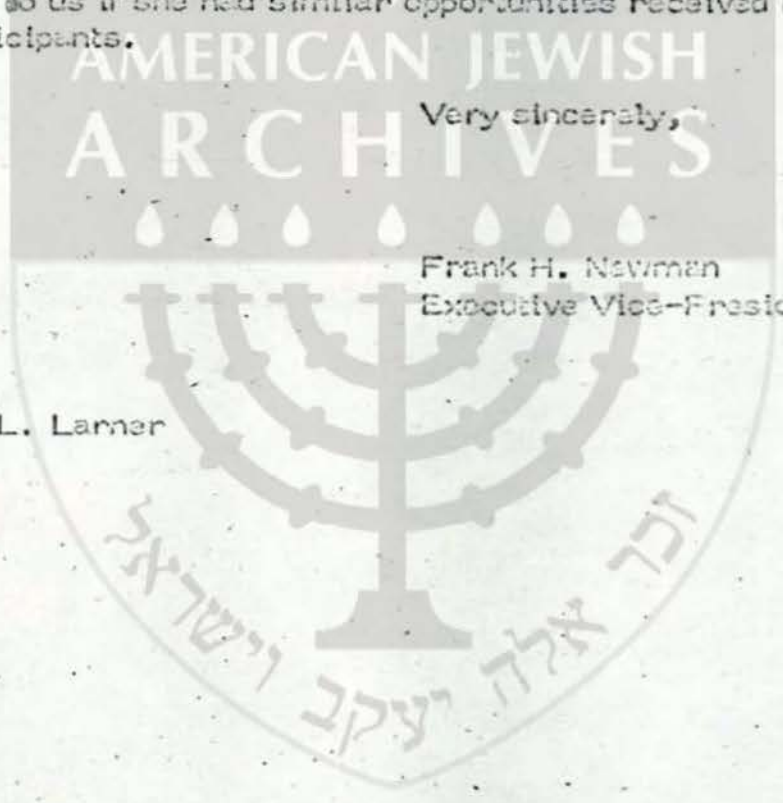
no effort made to explain to her how these programs were made possible through our local community campaigns, nor did she learn about United Jewish Appeal's role in connection with Israel's social welfare needs.

If the point that I am making is a fact and no organized programs exist, it would seem to me that one should be established to focus on what the United Jewish Appeal accomplishes. This should be done as soon as possible. The local student that I mentioned, while very interested in Israel, could have received a more concentrated indoctrination and maybe could have been more helpful to us if she had similar opportunities received by the UJA mission participants.

Very sincerely,

Frank H. Newman
Executive Vice-President

FHN:sc
bcc: Martin L. Lerner



**COUNCIL OF JEWISH FEDERATIONS
AND WELFARE FUNDS, INC.**

315 PARK AVENUE SOUTH • NEW YORK, N.Y. 10010 • 212, 673-8200

MEMO

July 9, 1971

TO: EXECUTIVES

FROM: HOWARD A. KIEVAL, Director, College Youth and Faculty Programs

The attached information on the North American Jewish Students' Appeal and the International Seminar on Jewish Culture being sponsored by the World Union of Jewish Students in Philadelphia on September 2-7, 1971 are transmitted for your information.

The data included in the section on the North American Jewish Students' Appeal have not yet been verified or evaluated. As soon as such evaluation is available, it will be submitted to you. Also, additional data will be distributed to you when the student groups submit it to this office.

Please feel free to contact CJF if you require additional materials, or if you wish clarification on any item.

NORTH AMERICAN JEWISH STUDENTS' APPEAL

WUJS INTERNATIONAL SEMINAR ON JEWISH CULTURE
September 2-7, 1971, Philadelphia, Pa.

I. NORTH AMERICAN JEWISH STUDENTS' APPEAL

A group of national Jewish Campus organizations are seeking to organize a joint appeal to Federations for annual support. Six groups are included among the initial organizers of the appeal:

1. North American Jewish Students NETWORK, Inc., the North American section of the World Union of Jewish Students.
2. Jewish Student Press Service
3. RESPONSE Magazine
4. Yugntruf, a collegiate Yiddish magazine and cultural organization.
5. Student Struggle for Soviet Jewry
6. Yavneh, a national organization of Orthodox Jewish students, (not formally affiliated with the Union of Orthodox Congregations).

Other organizations have also requested inclusion in the "founding" group. Their applications are pending.

Preliminary data have been submitted to CJF only by the WUJS NETWORK group. These data have not yet been evaluated or edited. Detailed study of the data may require the submission of additional information.

At the present time, WUJS NETWORK has submitted to CJF the following:

- a) a copy of the Certificate of Incorporation, as a non-profit membership corporation under the laws of the State of New York;
- b) a letter of notification from the Internal Revenue Service, dated 5/28/71, exempting North American Jewish Students' Network, Inc. from Federal income tax under Section 501(c)(3) of the Internal Revenue Code;
- c) a description of their background, purposes and programs. A copy of this document is attached as an appendix.

d) a financial summary (unaudited) of the receipts and disbursements for WUJS - North America, and North American Jewish Students Network, Inc. (Their corporate name); copies are attached as noted below:

1. NETWORK budget 4/1/69 - 3/31/70
2. NETWORK and WUJS - North America, Combined Financial Statement, 4/1/70 - 3/31/71
3. NETWORK budget, 4/1/70 - 6/30/70
4. NETWORK budget, 7/1/70 - 9/30/70
5. NETWORK Financial Statement, 8/1/70 - 3/31/71
6. NETWORK half-year budget 10/1/70 - 3/31/71

e) The present membership of the corporation is as follows:

David Twersky of New York, Chairman of the Network Steering Committee
Jay Blum of Philadelphia, Member of the Steering Committee
Robert Brown of New York, Member of the Steering Committee
J. J. Goldberg of Montreal, Member of the Steering Committee
Robert Goldman of Boston, Member of the Steering Committee
David Kaufman of New York, Member of the Steering Committee
Aviya Zuckoff of New York, Member of the Steering Committee
Robert Frankel of Boston, Alternate to the Steering Committee
Marc Treibwasser of Vancouver, Alternate to the Steering Committee
Itzhak Epstein of New York, Secretary General of Network
Joel Harris of Rock Island, WUJS Education Secretary
Ann Rothstein of Kansas City, Assistant Secretary General until April 30, 1971
Malcolm Hoenlein of Philadelphia, Former Chairman
William Hovak of Toronto, former member of the Steering Committee

f) The staff of WUJS - NETWORK is listed as follows:

Itzhak Epstein - Secretary General, chief administrative officer
Susan Dessel - Assistant Secretary General and editor of Network
Mark Goldenthal - part-time typist
Also attached to the staff are Debby Littman who is coordinating an international seminar for WUJS and Robert Goldman who is setting up the North American Jewish Student Appeal.

g) The following general information was also submitted:

"At the present time we have no branch offices.

"We have never received any welfare fund support. However the Committee on Campus Affairs of the Federation of Jewish Agencies of Greater Philadelphia has just granted up to \$7,000.00 to WUJS for an international seminar in Philadelphia over the coming Labor Day weekend. The money will be paid to the JYC camp for the food and other expenses.

"Our only official relationship to any other organization is our membership in the World Union of Jewish Students. Since we are the only student controlled North American umbrella group, we do not see ourselves as being in competition with any other national agency. We strive to maintain the utmost cooperation and coordination of efforts with such agencies as the Bnai Brith Hillel Foundations, the American Zionist Youth Foundation, and the North American Jewish Youth Council. Since our success depends upon the quality of the various elements of the Jewish student community, we see the pluralistic encouragement of alternatives as one of our main tasks.

"We are presently revising our budget for next year and you should have it within a few days."

II. WUJS INTERNATIONAL SEMINAR ON JEWISH CULTURE, Sept. 2-7, 1971

The World Union of Jewish Students, in collaboration with its North American section, is sponsoring an international student seminar at one of the camps of the Philadelphia Federation, September 2-7, 1971. There will be an international charter flight of students from Israel, Greece, Italy, France, Belgium, Netherlands, Great Britain, Latin America, and perhaps other countries. Federations in the United States and Canada are being invited to send campus representatives; individual students who are already active in campus Jewish affairs are also being informed by the WUJS NETWORK.

The North American Section of WUJS is requesting that Federations contribute to a "travel fund", so that some equalization can be established for students from cities at great distances from Philadelphia.

The Philadelphia Federation is prepared, through its Commission on Campus Affairs, to meet a substantial portion of a deficit for food and maintenance for the conference. Local Federations will be asked to provide student representatives with a modest per diem allowance while at the Conference.

III. Additional information relating to the Joint Students' Appeal and to the international student seminar will be made available to Federations as it is received.

NORTH AMERICAN JEWISH STUDENTS' NETWORK - BACKGROUND STATEMENT

THE WORLD UNION OF JEWISH STUDENTS

The World Union of Jewish Students, founded in 1924, is an international federation of Jewish student unions in over 30 countries. WUJS, founded and maintained by students, seeks to provide a sense of unity and co-operation among Jewish students throughout the world. WUJS concerns itself with three major areas of activity: educational, political, and cultural.

In educational areas WUJS has sought to provide an ongoing exploration of the Jewish tradition through the use of seminars, printed materials, etc. WUJS has sponsored such events as: "A new ideology for Judaism" a seminar, an anthology on current thinking in Jewish education, and a comprehensive Haggadah.

Politically, WUJS has sought to provide continuous information about the state of Israel and its relation to diaspora Jewry with constant news about the relationship between Arabs and Jews, and programs within Israel for students as well as a specific program for college graduates. Simultaneously WUJS provides information and news about Jews in the Soviet Union. WUJS sponsors such events as International Soviet Jewry Day.

Culturally, WUJS sponsors activities between the various student unions.

During the last three years WUJS has increased its impact upon the Jewish student world, especially assisting its constituent unions in the development of programs and resources. WUJS affiliates in Latin America, Western Europe and Israel as well as the worldwide organization have been recognized as the official spokesmen for the organized Jewish student community. WUJS has also become instrumental in articulating the new young voices involved in the ferment in Jewish communities throughout the world.

NORTH AMERICAN BEGINNINGS

Until very recently, North American Jewish students were not represented in WUJS. A few years ago a coordinating committee representing some national Jewish organizations was set up to represent the United States in WUJS. American participants in the WUJS congress which was held in Jerusalem in 1967 returned to the United States with an increased determination to create Jewish student unions involving the whole range of Jewish student organizations. Two such federations -- the Philadelphia Union of Jewish Students and the Berkeley Union of Jewish Students -- were set up as pilot projects to see what could be done with a major state university campus and a large Jewish metropolitan community.

Early in 1969, WUJS hired Howard Davis to coordinate North American activities and to integrate student organizations more effectively into WUJS.

In May, 1969, about one hundred and fifty North American Jewish student leaders were invited by the World Union of Jewish Students to a conference in Brewster, New York. The conference followed a year during which many new organizational forms had appeared on the Jewish student scene. The participants at the conference came from both the older national student organizations and the newer independent forms. WUJS also invited about a dozen participants from outside North America to talk about experiences in other countries and to encourage the formation of a North American Jewish Student Union.

The participants in the Brewster conference decided that the formation of any continental or contrywide union would be premature and instead mandated Howard David -- WUJS' North American representative -- to develop a communication network to inform each other about what was happening.

NETWORK

Network was launched as an occasional mimeographed newsletter shortly after the Brewster conference. Its publication and the issuing of information about Jewish student movements was the only mandate that the office had.

In April 1970, after a period of trial and error, Itzhak Epstein replaced Howard Davis as the North American WUJS representative. The Network office has been reorganized to function more efficiently and to relate more effectively to the needs of the various grass roots organizations.

The reorganization process culminated at the North American Jewish Students' Convention which took place in Asbury Park, New Jersey during the Thanksgiving weekend, 1970. This convention differed from the Brewster conference in that the participants were accredited by definite organizations rather than attending on their own merit. The Asbury Park convention continued the process that began in Brewster of increasing the solidarity among all the segments of Jewish student activism. Network emerged from this convention as the most comprehensive Jewish student umbrella in North America. Since information remained the major function of Network and since it was understood that each affiliated organization would maintain its absolute autonomy, participants from a wide range of ideological affiliations agreed to support Network.

CURRENT STRUCTURE

The Asbury Park conference, which was mostly spent in informal workshops, Jewish living experiences, and face to face interactions, passed the main resolution:

1. Network shall be composed of affiliated organizations. These are the Jewish organizations in the United States and/or Canada which define themselves as being youth, student, or young adult in their composition affiliations, countrywide or continental movements, and territorial umbrella groups. While Network shall reply to individual inquiries and utilize the services of individuals, it shall not accept individual memberships for itself. However, while working through affiliated organizations, Network shall consider the entire Jewish student and Youth community as its constituency.
2. NETWORK'S PURPOSE:
 - A. To provide means of communications for the Jewish student and youth communities in North America. To provide them with such common services as they may chose. To provide them where possible, with a unified voice on matters of agreement.
 - B. To provide its affiliated organizations with assistance in local organizing. To encourage the formation of Jewish student unions both on individual campuses and on larger territorial bases. To sponsor a wide range of Jewish cultural and educational programs in cooperation with its affiliated organizations.
 - C. To provide Jewish student and youth organizations with the opportunity to relate to each other without the intervention of the "establishment" organizations.
 - D. To provide control and direction for the North American Regional Office of WUJS.
 - E. To be the United States affiliate of WUJS, CUJS, while participating in Network, shall be considered as an independent national union.

The third section of the resolution provides for a steering committee composed of a chairman and six additional members to represent the convention in the interim to supervise the Network office. The Secretary General is responsible to the Steering Committee for the conduct of Network's affairs.

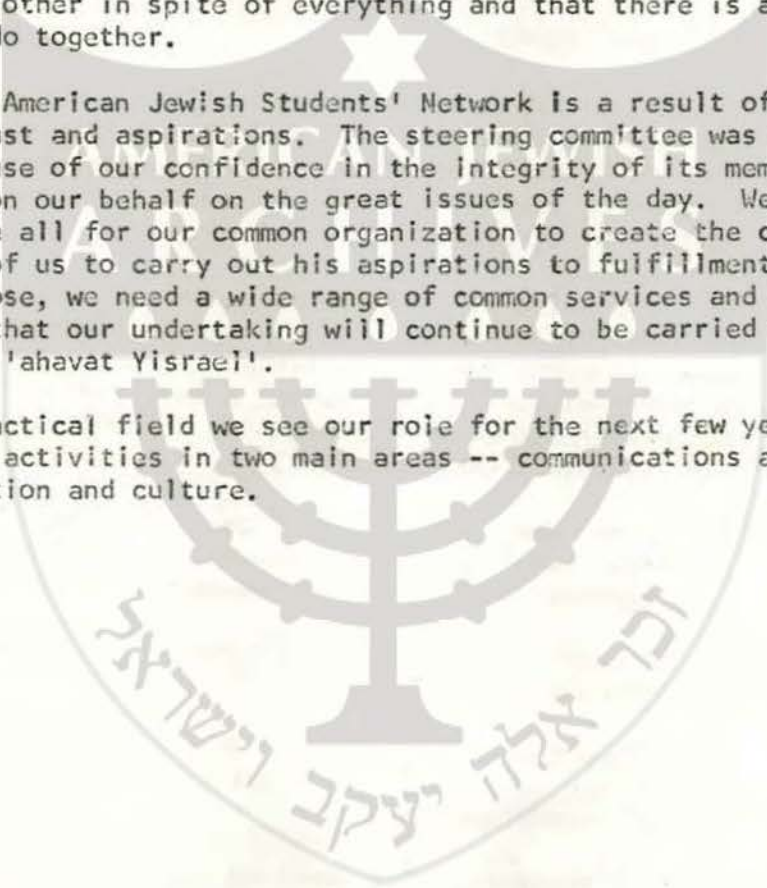
Since the Steering Committee and the staff of the North American Jewish Students' Network double as the organization of the North American region of WUJS, they are charged with administering various WUJS programs in North America, especially conferences and participating in international Jewish student activities.

OUR HOPES AND ASPIRATIONS

We believe in the unity of the Jewish people. Like most Jews we agree on very little else. Even in our common commitment to the Soviet Jewry struggle and to the flourishing of Israel we differ in our visions and tactics. We nevertheless feel that we have much in common and that by fostering our common community each of our own communities will be strengthened and inspired. We want to share with each other in the rejuvenation of the Jewish people, each of us in his own way without imposing our particular preferences upon each other. To put it simply, we feel that we have a lot in common with each other in spite of everything and that there is a lot that we could do together.

The North American Jewish Students' Network is a result of our common trust and aspirations. The steering committee was elected more because of our confidence in the integrity of its members than to speak on our behalf on the great issues of the day. We would like above all for our common organization to create the conditions for each of us to carry out his aspirations to fulfillment. For this purpose, we need a wide range of common services and activities. We trust that our undertaking will continue to be carried out in the spirit of 'ahavat Yisrael'.

In the practical field we see our role for the next few years as promoting activities in two main areas -- communications and media, and education and culture.



NETWORK BUDGET, FISCAL YEAR ENDING March 31, 1970

INCOME

MUJS Budget	\$25,017.80
Memorial Foundation	12,846.00
Loan	1,500.00
Miscellaneous Income	<u>512.45</u>

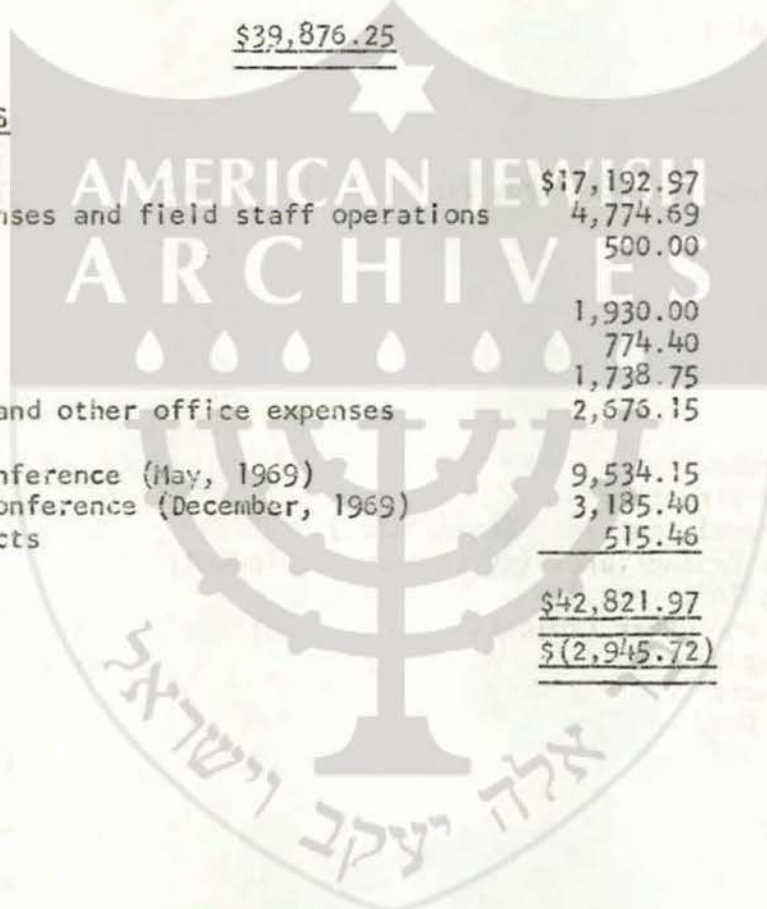
TOTAL \$39,876.25

EXPENDITURES

Payroll	\$17,192.97
Travel expenses and field staff operations	4,774.69
Legal fees	500.00
Rent	1,930.00
Telephone	774.40
Postage	1,738.75
Stationery and other office expenses	2,676.15
Brewster Conference (May, 1969)	9,534.15
Volluntion Conferences (December, 1969)	3,185.40
Minor Projects	<u>515.46</u>

TOTAL \$42,821.97

DEFICIT \$ (2,945.72)



NORTH AMERICAN JEWISH STUDENTS NETWORK
AND THE WORLD UNION OF JEWISH STUDENTS OF NORTH AMERICA
COMBINED FINANCIAL STATEMENT
APRIL 1, 1970 - MARCH 31, 1971

INCOME

WUJS International Budget	\$14,422.00
Memorial Foundation	17,872.00
Loan	1,500.00
Donations	275.00
Literature Sales	295.92

Sub Total

\$34,364.92

Minus Deficit from Previous Fiscal Year

(2,984.13)

Total

\$31,380.79

EXPENDITURES

Rent and Utilities	\$ 2,872.21
Telephone	963.69
Postage	1,452.53
Printing Network	1,235.00
Printing the Directory	525.00
Expenses (travel, outside phones, etc.)	890.93
Misc. Office Expenditures (stationery, equipment, fixing up loft, etc.)	2,097.09
Conferences and other Projects	8,160.71
Haggadah Preparation	1,000.00
Summer Projects	2,160.00
Scholarship Fund	9,282.50
Old Payroll	120.00
New Payroll	250.00
Bank Charges	28.20

Total

\$31,037.86

Balance

342.93

STATE OF BANK ACCOUNTS

April 1, 1971

WUJS North America	72.93
Network	270.00

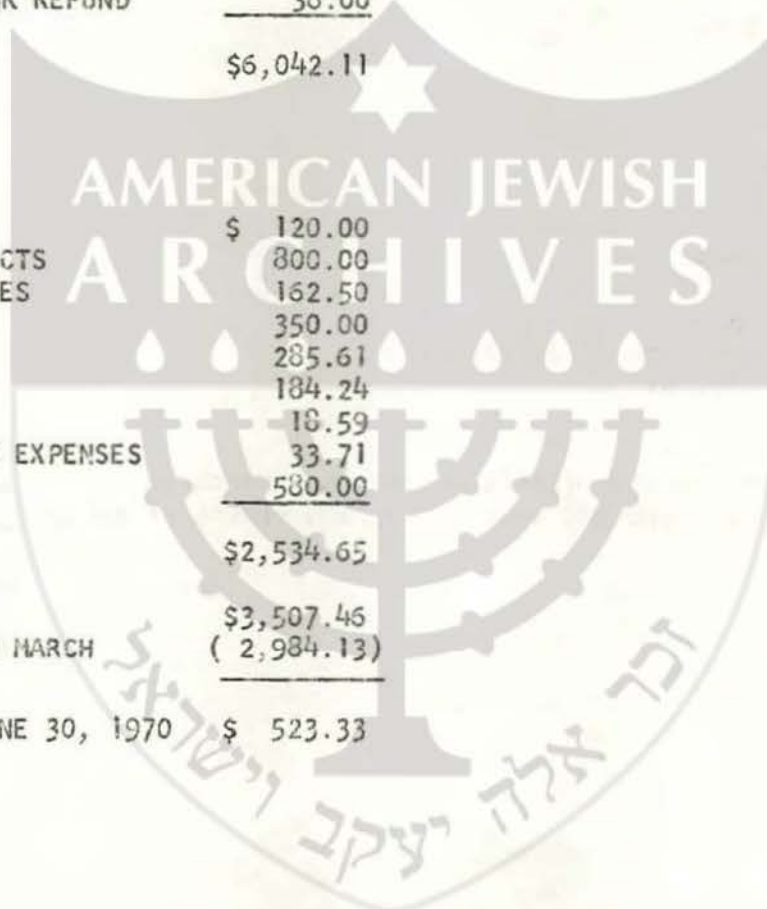
NETWORK BUDGET APRIL 1 - JUNE 30, 1970

INCOMING

WUJS	\$2,400.00
LOAN	1,500.00
MFJC	1,372.00
LITERATURE (HAGGADOT)	231.11
PAPER AND INK REFUND	<u>38.00</u>
TOTAL	\$6,042.11

OUTGOING

PAYROLL	\$ 120.00
SUMMER PROJECTS	800.00
STAFF EXPENSES	162.50
RENT	350.00
TELEPHONE	285.61
POSTAGE	184.24
STATIONERY	18.59
MISC. OFFICE EXPENSES	33.71
CONFERENCES	<u>580.00</u>
TOTAL	\$2,534.65
BALANCE	\$3,507.46
DEFICIT FROM MARCH	<u>(2,984.13)</u>
BALANCE - JUNE 30, 1970	\$ 523.33



NETWORK BUDGET

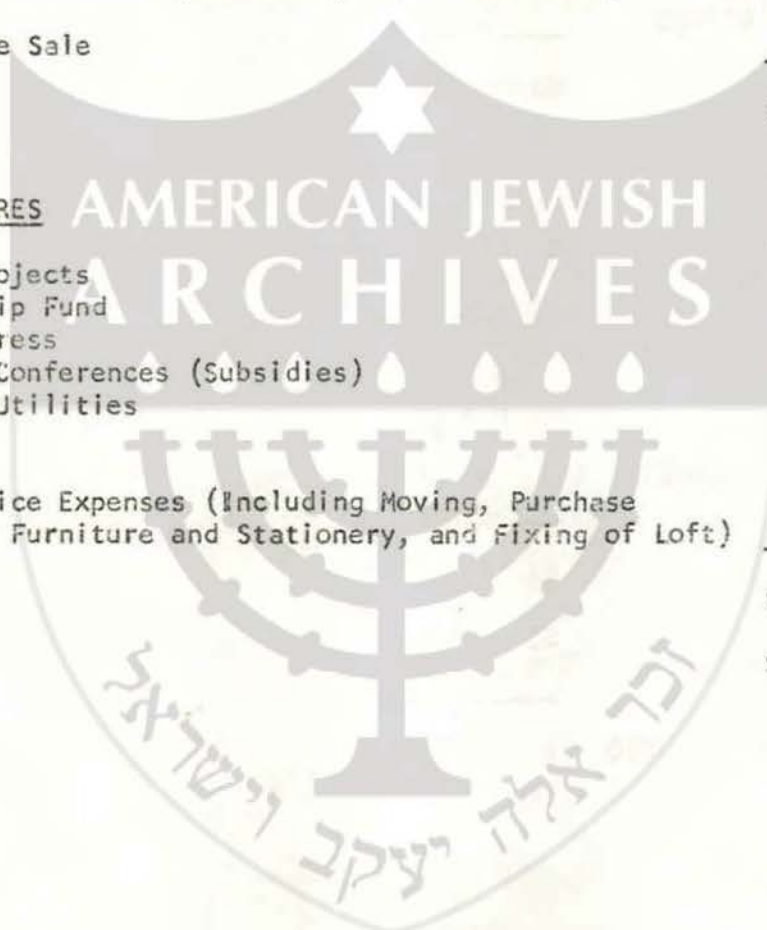
JULY 1 -- SEPTEMBER 30, 1970

INCOME

Surplus from Previous Quarter	\$ 523.33
Memorial Foundation (For Asbury Park Convention)	6,000.00
WUJS	7,000.00
Literature Sale	27.46
TOTAL	\$13,650.70

EXPENDITURES

Summer Projects	1,360.00
Scholarship Fund	500.00
WUJS Congress	2,913.00
Regional Conferences (Subsidies)	471.00
Rent and Utilities	1,101.20
Phone	182.73
Postage	108.15
Misc. Office Expenses (Including Moving, Purchase of New Furniture and Stationery, and Fixing of Loft)	812.90
TOTAL	\$ 7,448.98
BALANCE	\$ 6,201.81



NETWORK

CONDENSED FINANCIAL STATEMENT

AUGUST, 1970 - MARCH, 1971

INCOME

World Union of Jewish Students - Loans	\$ 1,050.00
Sale of NETWORK	20.00
Donations	<u>275.00</u>
TOTAL	\$ 1,345.00

EXPENDITURES

Printing NETWORK	\$ 300.00
Printing DIRECTORY	525.00
Payroll	<u>250.00</u>
TOTAL	\$ 1,075.00

APRIL 1, 1971

ASSETS

Bank Account	\$ 270.00
Office Furniture and Equipment	<u>1,000.00</u>
TOTAL	\$ 1,270.00

LIABILITIES

Debt to the World Union of Jewish Students	\$ 1,050.00
Outstanding Bills	<u>220.00</u>
TOTAL	\$ 1,270.00



HALF YEAR BUDGET FOR
 WORLD UNION OF JEWISH STUDENTS - NORTH AMERICA
 (1 OCTOBER 1970 - 31 MARCH 1971)

INCOME

WUJS	\$ 7,935.00
MEMORIAL FOUNDATION	9,000.00
HAGADAH (Grant from Memorial Foundation)	1,000.00
LITERATURE SALES	17.35
Sub Total	<u>17,952.23</u>

SURPLUS FROM PREVIOUS QUARTER 6,170.76

TOTAL \$24,131.11

EXPENDITURES

RENT	\$ 1,350.00
UTILITIES	171.01
TELEPHONE	497.35
POSTAGE	1,160.14
MISC. OFFICE EXPENDITURES (Stationery, Equipment, Fixing up Loft, Etc.)	1,246.84
PRINTING NETWORK	935.00
EXPENSES (Travel, Outside Phones, Etc.)	598.73
STEERING COMM. (Travel Subsidies)	129.70
SCHOLARSHIP FUND	8,762.50
ASBURY PARK CONFERENCE	6,094.71
OTHER PROJECTS	1,015.00
HAGADAH PREPARATION	1,000.00
NETWORK SUBSIDY	1,050.00
BANK CHARGES	<u>26.20</u>

TOTAL \$24,002.78

BALANCE \$ 72.93



JWF

Jewish Welfare Federation, Inc.

615 N. ALABAMA ST. • INDIANAPOLIS, IND. 46204 • 317-637-2473

FRANK H. NEWMAN
Executive Vice President

July 29, 1971

RECEIVED		
AUG 2 - 1971		
NOTED BY	REFER TO	DATE
IB	M. Simon	
ANSWERED		

~~IB~~
DM

Rabbi Matthew Simon
United Jewish Appeal
1290 Avenue of the Americas
New York, New York 10019

Dear Matt:

Enclosed is a copy of a letter that I mailed to Herb Friedman last March and which we discussed over the phone. Herb responded and said that he had already talked to Louis Pincus.

I'll see you at the end of August in Israel.

All the best.

Cordially,

Frank

Frank H. Newman
Executive Vice President

FHN:sc
Enclosure

IB
DM
✓

MEMORANDUM

Date August 3, 1971

To Mr. Irving Bernstein

From Rabbi Matthew H. Simon

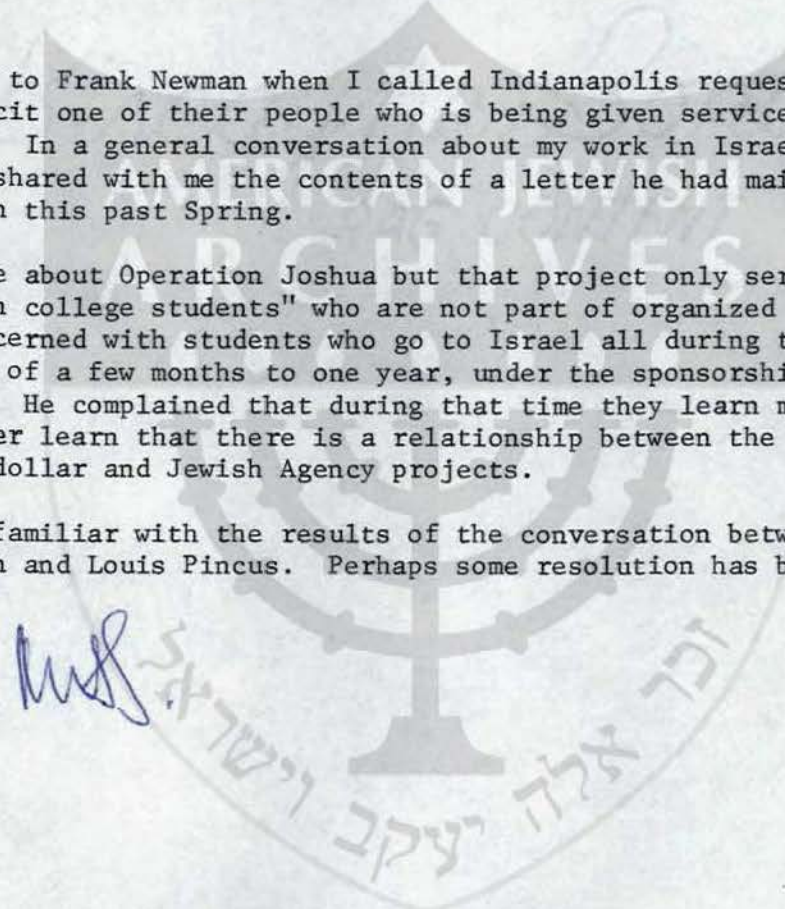
Subject

I spoke to Frank Newman when I called Indianapolis requesting permission to solicit one of their people who is being given service by C.V. this summer. In a general conversation about my work in Israel for next year, Newman shared with me the contents of a letter he had mailed to Rabbi Friedman this past Spring.

We spoke about Operation Joshua but that project only serves "wandering American college students" who are not part of organized program. Frank was concerned with students who go to Israel all during the year, for periods of a few months to one year, under the sponsorship of the Jewish Agency. He complained that during that time they learn much about Israel but never learn that there is a relationship between the United Jewish Appeal dollar and Jewish Agency projects.

I am unfamiliar with the results of the conversation between Herbert Friedman and Louis Pincus. Perhaps some resolution has been made.

MHS:er



file
Operation Joshua

MitchellGold

MEMO 9/21/71

TO: S IRVING BERNSTEIN

FROM: MITCHELL GOLD

SUBJECT: OPERATION JOSHUA SUMMARY

To talk about Operation Joshua this past year, I think I should just go into background of what I expected from it/first. As Operation Joshua has been handled by students, for the students, in Israel, on an unstructured program, I saw it as a ^{those} vehicle to show ~~the~~ students over there the various works of the UJA in Israel, and to also with student leaders, ~~try~~ tried to reach them in explaining what work we do on campuses and what role students should play in that work.

Before going over to Israel, it was decided that Robert Weiner and myself should work on Operation Joshua. While not being pleased with the fact that Robert Weiner, a non-student, was working on it, I knew I had no other choice because of the various friends that he has who are in the hierarchy of UJA, and without making any noise I just understood that it would be to no avail to try to get him removed since he not only wasn't a student but I don't think he is a person that knows how to handle other students. So regardless of the difference that I felt at that time, Bob and I went ahead to make plans for Operation Joshua. The plan started first with publicity in this country and we started with the x poster. The poster was supposedly to be created by students to reach other students. The poster as it turned out was drawn up by a gentleman named Mel Leibowitz, who made two posters which were absolutely terrible. Bob and I agreed on it. But Rabbi Friedman decided that it was going to be either one of those two posters and if we couldn't make the decision of which one, he would make the decision. So, therefore, we x chose the better of the two evils. At that time we

memo to IB

felt that we would go along with Herb's intrusion on our responsibilities because there just ~~wasn't~~ wasn't that much time to make up a new one. But I said many times I thought it was a terrible poster and as it turned out, from our experience in talking to the students in Israel, it wasn't a very effective poster. So that was the second obstacle that I came up against. Review: the first obstacle was Weiner being a non-student. The second obstacle was Friedman coming in and making decisions about what kind of publicity we should have.

Going on, we worked further with the publicity dept. and while they are really very fine people, I think that creativity is quite lacking. They do up flyers and posters and newspaper ads, all of which I ^{just} thought weren't on the level that we needed at all. And there was just no way out except if I did everything myself which was totally impossible since I am not qualified to do sketches and things of that nature. So we had to have some of the work produced. As it turned out with the flyer which I specifically asked not to be made ~~anywhere~~ up real fancy, it was made up fancy, and when we got to Israel, we just ran off a mimeographed sheet and it turned out to be far superior and much more informative. So that's just the background of the publicity which was pretty bad and that was one problem that showed in the future of Operation Joshua exactly how bad it was.

The next thing that Bob and I did was to start actually making plans for Operation Joshua-- itineraries and such, and desk locations. We sent communiques over to Israel to David Shenhabi who we knew would be working with us on this and as I kind of understood, Shenhabi would

memo to IB

be there really working on the operational aspects of Operation Joshua, and in a sense would be doing what we requested of him. I had no idea under the impression that he was that Shenhabi was[?] to run Operation Joshua, and run Bob and run myself, but when I got over to Israel, this is what I found out. It was quite alarming to me for two reasons: Number one - that I didn't like the idea of an adult standing over me telling me how to run a project how to deal with students; Number Two - I don't feel that Shenhabi is a qualified person to ~~be~~ be in that position. He is not qualified because he doesn't know how to deal with the students to begin with. He is adverse to ~~x~~ call them "new left students" and he is also a liar which I don't ~~wh~~ want to go into at this time; and I think he is a very unethical person.

When we first got over to Israel meetings were scheduled with Bob and Shenhabi and I wasn't included on them, and various things happened; and it was quite clear to me after a week that I was being pushed right off to a side and that these two men, adult s, were going to handle the whole thing and I was just going to be there. One of the first things that ~~x~~ happened was Shenhabi came to me and told me that the staff weren't acceptable in their looks to work in the office. And I just don't feel that I should be charged with telling staff with how they should look and how they should and how they should dress. I'd assume that we are past that stage in life when telling other people how their personal appearances should be. I feel that a person should dress and look the way that they choose, and that shouldn't have any bearing on whether they get hired for a job or not. It turns out that it wasn't that way with Shenhabi. And he told me that we would have problems at the office. As it turned out we had a very small problem in the beginning -- one of the girls wore a backless shirt and she was asked not to wear that in the office and I asked her not to and she said she wouldn't,

memo to IB

and it was no big deal. But from then on it was clear sailing. We had absolutely no problems with my staff in Tel Aviv, and with the people. In fact when we left there was quite a warm relationship that we had and I just went through a lot of heartaches in the beginning with Shenhabi about how the way people looked and dressed, for absolutely no reason at all. And it was such a stupid thing. It took up so much of my time that I think a lot of other things didn't get done and it brought up quite a bit of animosity between us.

The rest of the summer saw constant conflict between Weiner, Shenhabi and myself because I wasn't about to let those people take over and do something that I was very committed to, ~~in fact~~ and felt very strongly about. And as I said before, I felt that I was there to accommodate foreign students coming over. It was quite clear to me that they were there to accommodate themselves; to make it very convenient for them had they wanted to work, and I just wasn't about to do that.

Another problem that I encountered was that Friedman, while being in the midst of personal turmoil plus work problems, was unable to give Operation Joshua the proper attention and therefore, just kind of gave random orders not thinking about what what he was actually telling us to do, which was another thing that I resented because I just didn't think that he should be in a position to tell me how I should reach students. I was under the assumption that that's why I was hired. And if I do it within certain boundaries, I think that I should have been allowed to do that.

So Operation Joshua, while having the problems of staff getting along with each other, and also having the problems of bad publicity, I think didn't come off as well as it should have.

Another problem that I saw was that we just misevaluated and I blame myself just as much what type of students were coming to Israel this summer,

memo to IB

as I found out a lot of students, because of the reduced charter flight prices came over with hardly any money at all and that meant that they were so down to a budget that they didn't even have \$3. a day to ~~spend~~ spare for the Operation Joshua tours. And I think we lost a lot of people that ~~we~~ should have been the main target of what we should have been reaching. I often went to the hostels and spoke with the students there and they just plainly told me that the tours were too expensive; that they ~~hadn't~~ hadn't planned on going on any type of a tour except to go around by themselves. So this was a problem that we came into.

Another problem was that we had to also compare tours this year with the tours last year. Last year we got a reputation of having a full-day tour, going ~~through~~ ^{an} and seeing/extensively a great amount of the country, for \$2. a day with lunch and dinner and the whole bit, and this year we only offered one meal a day. And it seemed to me that a lot of students felt that it should have been the longer day. Besides that a lot of students told me that they felt the tour was just seeing things that they weren't really interested in, and it was my thinking that we should ~~xxx~~ get them on a sight-seeing tour and ~~xxxxxxx~~ throw in the UJA things, while it was everybody else's ~~xxxxxxx~~ ^{thinking} ~~xxxx~~ to give a UJA tour and when you could thrown in sightseeing on the way then you do it. ~~And~~ And I was clearly told by x Shenhavi that we are not a sightseeing agency; that we were there to show UJA things. While I agree with that, I understand students didn't understand that they are not going to come on a tour to see absorption centers or to see just one kibbutz or something like that, or to see army strongholds . They want to go and see sightseeing; they want to see the beautiful things of Israel. There are lots of beautiful things to see there; a lot of very meaningful things, and if/we are ~~only~~ ^{all} going to show them is ~~only~~ ^{just} one very small aspect of the country, I think we are falling short of what we want to accomplish, and that is

memo to IB

to give the best insight and the best impression of Israel. So I think that we've lost a lot of people in setting up the tours as we did. I do think, however, that at least from where I'm sitting and where I sat, the students that were on our buses did leave with quite an imprinted impression of the way we wanted them to see Israel. David Barkin and myself were the bus people from Tel Aviv. David rode the buses every day and I rode at least twice a week. And the days that we were on the buses I know that from watching David work - he worked extremely well with the students and his little speeches at the beginning and at the end of the day, and during the day, were very meaningful to the students. He is a very creative person. He often read passages from books, quotes and things like that, and he made quite an impression on the students and myself, which will be seen only in future responses that we get. I think that from my talking to them I got an awful lot accomplished.

In closing I would say that we had a lot of problems with Operation Joshua this year, mainly because of staff problems. I think that they can be avoided. I don't think they will be avoided merely by the nature of UJA structure and I feel very bad that things didn't come off the way that I had originally planned. I ~~think~~ saw it as a most meaningful summer to many, many students -- many more than we have reached -- and it just didn't turn out that way for me. I just want to add after I've already read this over a few more ~~points~~ points about the problems that we had. One is the cooperation of the government. I think that we didn't have enough cooperation of the Government. When I wanted to set up publicity and tables and so on, on Government property, I was told that we couldn't do it -- the Government wouldn't allow us and

memo to IB

I just think very, very strongly that the Government should cooperate with us in any way. We are a most unusual group over there. We are doing a job ~~st~~ that they should be doing; that they haven't done, and there absolutely should have been much more cooperation of the Government.

, Another point is that, I just want to also add, ~~ix~~ on top of hassling other people for the way they look, Shenhabi also hassled me for the way I look and that as far as I'm concerned is completely out because if I don't get hassled from Ginsberg, Friedman and Bernstein, then I don't think that I should get hassled ~~bx~~ from anybody.

The next point is that two people working under Shenhabi -- one ~~Ex~~ Den Yeller (?) and one Mike -- they're both guides -- were just totally incompetent. They've never worked for the tour before; they came in as know-~~sit~~-alls and it was just impossible to work with them. They were constantly yelling at us and just making much more trouble than they were worth.

And the last ~~psix~~ point is that we had telephone numbers where advertised ~~for~~ students could call and get more information, and I personally called those numbers myself after being told that they were never answered, or didn't give information, people just hung up on them. And I called and found that once I just got hung up and once Mr. Vinitsky answered and didn't offer any information -- just told me to go look at posters. Another time just nobody answered. It was really ridiculous that we advertised the telephone number and then not have anybody on the other end to give information. And I

memo to IB

~~xxxxxxxx~~ specifically asked in the beginning that we have a special student there just to answer that telephone and give the information.



MEMORANDUM

Date February 14, 1972

To Rabbi Herbert A. Friedman

From Samuel H. Abramson

Subject 1972 University Students Mission

We are planning the following itinerary. Changes have been made because of the problems in the fare structure; Bucharest eliminated because of uncertainty.

Wed. June 28th	Departure
Thurs. June 29th - Mon. July 3rd	Munich (5 Days)
Tues. July 4th - Sat. July 8th	Vienna (5 Days)
Sun. July 9th - Wed. July 12th	Rome (4 Days)
Thurs. July 13th - Mon. Aug 7th	Israel (26 Days)
Tues. Aug 8th	Departure

SHA/cf

UNIVERSITY	CHAIRMAN	1971 FINAL	1972	STATUS + COMMENTS
ADELPHI UNIV.	AUDREY SLIFMAN	6033		KO FEB 6 \$721 ADVANCED GIFT
ALBANY S.U.N.Y.	GAIL SMILEY	1042		BRUCE THERE 2/4
BARNARD	NAOMI WILLIAMS	1119		K.O. FEB. 15 W.T. FEB. 7
BROOKLYN COL.	MIKE TANNENBAUM	6721		K.O. 3/6
CCNY	GAIL COHEN	1100		K.O. 2/11
COLUMBIA	IRA PACKER	NO CAMPAIGN		K.O. 2/15 W.T. 2/7
CORNELL	JERRY GLAZER	5001		K.O. 2/27
DOUGLAS COL.	LAURIE DORN	NO CAMPAIGN		K.O. 2/20
FARLEIGH DICKINSON	DIVI FABER	302		K.O. 3/1
HUNTER	MARSHA SHAPIRO	2890		K.O. 2/19 W.T. 2/7
HERBERT LEHMAN	BARRY ADESNIK	1181		K.O. 4/7
HOFSTRA	ANITA WEINTRAUB	150		BRUCE + BUJ ARE MEETING HILLEN 2/12/10
LIVINGSTON COL.	GAIL SCHOENBERG	NO CAMPAIGN		K.O. 2/20
MONTCLAIR ST. COL.	BEATRICE BERANEK	NO CAMPAIGN		?
N.Y.U. D/T	BETH BRONSTEIN	NO CAMPAIGN		3/3 TO 3/5 RETREAT ON ISRAEL'S NEEDS
PRINCETON	PHILIP SIRLIN	900		K.O. 2/20 - J.S. JAMES RECRUITING WORKERS NOW
QUEENS	CINDY SCHULTZ	1720		K.O. 3/11 W.T. 2/20 + 2/25
RIDER COL.	ARLENE PERKINS	NO CAMPAIGN		BRUCE THERE 2/8
RUTGERS	JOEL ROSNER	3008		K.O. 2/20 W.T. 2/18 + 19
STERN	JUDY FRIEDMAN	1026		K.O. 3/1 W.T. 2/9
STONYBROOK S.U.N.Y.	GENE BERNSTEIN	1695		JUST RETURNED FROM VACATION
TRENTON ST. COL.	CRAIG COOPER	NO CAMPAIGN		BRUCE THERE 2/10
YESHIVA	BOB BENEDEK	1963		W.T. 2/7
BRIDGEMANTON	DAVID LECHMAN	1100		K.O. 2/27 W.T. 2/20
CONNECTICUT	BARBARA LEVY	2778		RECRUITING WORKERS
HARTFORD	DENNIS GELBAK	1004		K.O. 2/20 J. JEFFERSON

PAUL KORDA

UNIVERSITY	CHAIRMAN	1971 FINAL	1972	STATUS + COMMENTS
BELOIT COL.	PATTY GOLDSTEIN	No CAMP		KO 3/16
BRADLEY U.	JOHN CURKOFF	No CAMP		KO. 3/12
CHICAGO U. OF	TED NASH	No CAMP		PROBLEMS!
DRAKE	ANDREA SCHWARTZ	No CAMP	Scot-20 GIFTS	IN PROGRESS \$475.00 AS OF 1/16
EASTERN MICHIGAN	ROCHELLE ADLER	637		KO 2/14
ILLINOIS (CHAMPAIGN)	SCOTT FIELD	No CAMP		K.O. 3/12 W.T 3/2+6
ILLINOIS (CIRCLE)		No CAMP.		O
INDIANA U. OF	GAIL RABKIN	3215		IN PROGRESS \$700 AS OF 1/23
IOWA U OF	HELEN MICKIET	1456		KO 2/21 W.T 2/20
KANSAS U. OF	PAUL SCHWARTZ	107		KO 4/6 W.T 4/5-8
MICHIGAN U. OF	HOWARD LISS	2082	23 MAIL 400-40 GIFTS	KO 2/13 DORM
MICHIGAN ST.	DAVID BRADFORD	2018		KO. 2/15 W.T 2/15-16
MINNESOTA U. OF	FRANK SILVERSTEIN	495		K.O. 2/27
MISSOURI U. OF		No CAMP		O
N. ILLINOIS U.	DAVID WOLF	2198		SPRING CAMPAIGN
NORTHWESTERN U.	ALAN LEVENTHAL	675		K.O. 4/9
OAKLAND U.	MIKE MALLY	No CAMP		KO 2/18 W.T 2/19-20
OKLAHOMA U. OF.	DEBRA BERYAN	1842		K.O 4/2
PURDUE U.	PAULA REDMAN	1500		KO. 2/22 W.T 2/23-24
TEXAS U. OF	STEVE SADICK	4224		K.O 2/6
WASHINGTON U ST. LOUIS	HANNA SANTOCCO	No CAMP		KO. 2/13
WAYNE ST	HOWARD JUTROWITZ	No CAMP		KO. 2/13
WISCONSIN	DAVE FLUPP	3391		K.O 2/27

UNIVERSITY	CHAIRMAN	1971 FINAL	1972	STATUS + COMMENTS
ARIZONA U. OF	GARY GREENSWELD	1800		K.O. 2/27 MOF. LEVINE
ARIZONA ST U.	MELANIE POZZE	548		K.O. 2/26 MOF. LEVINE
CAL POLY INST	MARSHA SHEFFY	No CAMPAIGN		
CAL ST FULLERTON	STEVE SILVER	No CAMPAIGN		
CAL ST LOS ANGELES	BUZ DASTEEL	3330		K.O. 3/26
CAL ST. LONG BEACH	GARY DOSHAY	No CAMP.		
CAL TECH	RICHARD GREEN	No CAMP		K.O. 4/10
CLAREMONT COL	AVI VOLKAS	No CAMP		
COLORADO U. OF	NEAL PRICE	75		
DENVER U OF	DIANE TIELEBAUM	No CAMPAIGN		K.O. 2/6
DOMINQUEZ HILLS	TERRY GRAFF	No CAMP		
EAST L.A. COL.	LINDA LEIZEROWITZ	No CAMP		K.O. 3/26
EL CAMINO	JEFF ROSEN	32		
LOS ANGELES C.C.	EVELYN LEEBON	3889		K.O. 2/20 W.T. 2/20
OCCIDENTAL COL.	ROZ NELSON	200		
PIERCE COL.		950		
RIO HONDO	BONNIE SCHENK	No CAMP		
SAN DIEGO ST.	ADRIENNE WASSER	1367		K.O. 2/13
SAN FERNANDO VAL ST.	BONNIE CHOURNEY	2018		K.O. 2/13 W.T. 2/2
SANTA MONICA C.C.	SUSIE MANN	1302		
STANFORD	JANET FIRESTEIN	No CAMPAIGN		EVELYN THERE 2/21
U.C. DAVIS	BRYAN SMITH	150		
U.C. LA	MARION ROSS	13557		IN PROGRESS STAND AT \$5000 ±
U.C. RIVERSIDE	ANDREW KOFULDESKY	No CAMP.		
U.C. SAN DIEGO	BRAD HOFFMAN	No CAMPAIGN		K.O. 2/13

02-60487

15 Ibn Gabirol
Jerusalem
02-66921

24 February 1972

Mr. Samuel Abramson
United Jewish Appeal
1290 Avenue of the Americas
New York, N. Y. 10019

Dear Sam:

Let me give you a quick reaction to the University Student Mission itinerary which you left for me last week:

1. I can understand why you have eliminated Bucharest, if there is really "uncertainty about the travel logistics." I do remember the trouble you had last year, it is too bad, because that visit makes a strong impact. But, if you cannot lick the hotel and plane situation, then I suppose you have to give it up.

2. There is no explanation as to why Geneva is eliminated. I know that the program there each year leaves something to be desired, because it does not carry strong emotional impact, still there is so much for the students to learn about the major Jewish organizations, that I feel it should be included. By more careful planning it can be made into a better experience. There is too much to lose here by giving it up.

3. I don't, for the life of me, understand why you have included Rome. There is nothing of any interest here whatsoever to warrant this stay and if it pure fun and holiday, then place it at the end of the trip, not in the middle.

Let me have your reactions to the above comments and also give me some sort of progress report as to how the recruitment is going. Send me whatever lists you already have as to possible participants.

My last letter also contained a question as to Joshua. Are you planning to continue it for the summer of 1972 or not? What is your thinking?

Mr. Samuel Abramson

-2-

24 February 1972

Thirdly, I received your report on the 1971 campaign, but did not find any progress report on the 1972 campaign. Perhaps you forgot to include that. Could you send it to me?

With all best wishes and looking forward to hearing from you,

As ever,

HAF:SS

Herbert A. Friedman



file
1972 Student Mission
Mr. Irving Bernstein

February 24, 1972

Mr. Donald Klein

Samuel H. Abramson

1972 University Students Mission

On February 17th Sid Rubinfeld told me that he has asked for air space in Europe from "about 14 lines." He also asked Austrian Airlines for charters and is dealing with El Al. He said he is working "in depth."

He assured me, "I will have aircraft for you - don't worry - you sleep at night. I will provide the flights - you recruit and work on the program. Relax. Spend your time on more productive things. You have a professional working. I promise you, Sam, I won't let you down."

It sounds fine and I am accepting Sid's assurance, but I will not be able to relax or sleep at night until I have firm commitments for air space all the way through. Sounds silly but I can't help it.

As of this date last year, we had one application. As of today we have eleven applications in. Among them are:

Daughter of William Landau, New York City
Nephew of Martin Hecht, Cape Girardeau
Daughter of Rabbi Hillel Silverman, Los Angeles
Daughter of Malcolm Rosenberg, Roanoke
Daughter of Sol Weiner, Houston
Son of Aaron Chase, Louisville
Daughter of Joel Cohn, New Haven
Nephew of Norman Leventhal, Boston

We have applications from eight girls and three boys. History is repeating itself. The girls come in heavy at the beginning, the boys come in later. This is something I won't worry about.

SHA/cf



72 Student
missiz

United Jewish Appeal

1290 AVENUE OF THE AMERICAS, NEW YORK, N.Y. 10019 □ PLAZA 7 1500 □ CABLE ADDRESS: UJAPPEAL, NEW YORK

March 8, 1972

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Executive Committee in formation

Rabbi Herbert A. Friedman
United Jewish Appeal
P.O.B. 92
Jerusalem, Israel

Dear Herb:

First let me comment on the specific questions you have raised in your letter.

1. Bucharest: This was a "gray area," as Ted Feder called it, from the very start. Aside from the problem of transportation, the whole picture was uncertain, no firm arrangements could be made, and it was subject to cancellation at any time. Under the circumstances, we felt that Bucharest should be dropped from the itinerary. This decision was taken with great regret, I know how strong an impact the Bucharest visit made last year.

2. Geneva: This was a problem of logistics which I will discuss further on. Geneva was never the strongest point in our itinerary. It was a pleasant stop and a good place to get started. Aside from the briefing by JDC and other agencies, it was not very exciting. It is my feeling that we can get the briefing in Vienna and it may be even more meaningful in that city. JDC personnel have agreed to come to Vienna and a one day visit by a group from Geneva can do the job. I don't think we will lose anything, and the students will probably get a much better understanding in Vienna where the action is.

3. Rome: I believe that Rome can be a moving experience. It is not "pure fun and holiday." It is a city closely tied in with Jewish history. No other city in Europe has so many vestiges of the Jewish presence - going back two millenia. Our students can get a panoramic view of Jewish history, which will complement their Munich and Vienna experience. Starting with the steps of the Curia where the ambassadors of Judas Maccabeus met the Roman Senate in 160 B.C.E. - we shall be able to see Jewish history unfold. The Arch of Titus, the Colisseum built by Jewish prisoners of war, the last Ghetto of Europe (1870), the Jewish Catacombs, the Ardeatine Caves, the 4th century synagogue at Ostia - the list is very long.

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*Member, Executive Committee

If we want the students to get a grasp of Jewish history - Rome fits in very well. From "Rome to Jerusalem" seems a very logical transition. There is only a small JDC operation in Rome - but there is something worth seeing there.

Our major problem - transportation - is much more difficult this year than last. There are many restrictions and limitations on the European legs of the trip. Rubinfeld is having a lot of difficulty in getting seats and low rates. We had to make some changes in itinerary to enable him to work out travel arrangements. We still have not yet had firm commitments all along the way - but Sid has assured us that he will be able to give us a complete package shortly. Even last year, when regulations were easier, we had a tough time of it and we did not get final commitments until a week or two before departure. We don't want to go through that harrowing experience again.

Recruitment is going well. As of this date last year, we had five applications. We now have twenty-one, including ten girls and eleven boys. A list of the applicants is attached.

Yes, we are planning to continue Operation Joshua this summer. We have been discussing this and trying to work out some problems. Bob Weiner will be leaving to take a job and get married, and will not be available for Operation Joshua. We should be able to fill you in shortly.

It was my impression that the campus campaign report included whatever figures were available at the time. Results are now beginning to come in as campaigns get under way, and we should be able to prepare a more comprehensive report in the next couple of weeks. I'll see that you get it without delay.

Finally, Herb, we talked about your joining us in Munich. I handled the Munich bit myself last year and will do it again, if necessary. But it would be much better if you could be with us. Perhaps you might even extend it to Vienna. I will handle the Rome part - the lesson in Jewish history. I have gone over the ground many times on my own and feel that the experience will make a deep impact on our students.

This will be our sixth mission and my fourth. I think I have learned a great deal about our young people - their needs, their doubts, their concerns and their hopes. I think we have given many of them unforgettable memories and have made an impact on their lives.

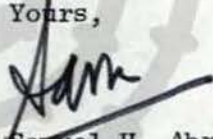
I know this from personal contacts I have maintained. Many of the students are active in their campus campaigns which is all to the good. Some are not, but are no less deeply committed. It is interesting that we are getting not only sons and daughters of UJA leaders, but sometimes grandchildren too. It seems incredible that I use to do things with their grandfathers. So anybody who says there is no hope in the younger generation doesn't know what it's all about. We know different.

This is a long letter and I regret that we couldn't get together during your visit. It might have been much easier to clarify the various problems we are facing.

I hope you and Fran and the children are well.

Kindest regards.

Yours,



Samuel H. Abramson
Director, University Programs

SHA/cf
cc: IB
DK

1972 UNIVERSITY STUDENTS MISSION

NAME	SCHOOL	HOME TOWN	DATE APP. RECEIVED
1. Maggi Landau	Kirkland College	Scarsdale, N.Y.	2/7
2. Gail Beth Wolin	U. of Michigan	Flint, Michigan	2/10
3. David Pollack	Washington U.	Cape Girardeau, Mo.	2/14
4. Gila Silverman	U. of Southern Calif	Los Angeles, Calif	2/15
5. Elise Rosenberg	U. of Miami	Roanoke, Va	2/18
6. Linda R. Weiner	U. of Texas	Houston, Texas	2/22
7. Stephen H. Chase	Ohio Northern U.	Louisville, Ky	2/22
8. Jane H. Aronov	U. of Alabama	Montgomery, Ala	2/22
9. Philip Antupit	Babson College	New London, Conn	2/22
10. Betsy D. Cohn	Hampshire College	New Haven, Conn	2/23
11. Gerald S. Gefen	Hofstra U.	Leominster, Mass	2/23
12. Kenneth M. Ende	Washington U.	Bethesda, Md	2/25
13. Tracy Friedman	Washington U.	Birmingham, Ala	2/25
14. Neil E. Wahlberg	U. of Rochester	Milwaukee, Wisc.	2/25
15. Danny Wilensky	U. of Southern Fla.	Jacksonville, Fla	2/25
16. Mark C. Parker	U. of Connecticut	Stamford, Conn	2/25
17. Leslie Rabiner	U. of Texas	Dallas, Texas	2/29
18. Jan Mitchell	U. of the Pacific	Beverly Hills, Calif	2/28
19. Charles D. Barnett	U. of Louisville	Louisville, Ky	3/1
20. Joel Slesinger	Oxford Coll of Emory U.	Charlotte, N.C.	3/3
21. Jeffrey Trinz	Boston U.	Miami, Fla	3/7

13 March 1972

Dear Sam:

Are the students creating a new button this year? If not, I would recommend starting to plan a new one already for next season which will carry with it again the same theme.

I would love to see first sketches and designs.

HAF:SS



30 April 1972

Mr. Samuel Abramson
United Jewish Appeal
1290 Avenue of the Americas
New York, N. Y. 10019, U. S. A.

Dear Sam:

I shall be happy to join you in Munich on June 29 at 7:05 p.m.. This means that the students will have a good part of the day on the 29th without me.

I shall not go on to Vienna with you but will return to Israel on Tuesday, July 4.

Regarding the program in Munich, I think you are trying to include too much. I would like to make the following suggestion:

Thursday, June 29

1. Let them rest up in the morning
2. In the late afternoon give them Mr. Golan, to speak on the topic he suggested - National Socialism from 1921 - 1933.
3. If my plane is on time I can join them for dinner and we can have the first bull session in the early evening.

Friday, June 30

1. Schedule me for the morning to talk and show slides
2. Use the afternoon for walking tour of Munich
3. 5:00 p.m. - show the Zerox film
4. Evening free

Saturday, July 1

1. Morning synagogue services - optional
2. day free
3. Evening - meeting with German students, with Dr. Hans Lamm as moderator

Mr. Samuel Abramson

-2-

30 April 1972

Sunday, July 2

1. Morning - visit to Dachau
2. Afternoon - concluding session with myself
3. 5:00 p.m. - Dr. Landau to speak on Jewish Life in Germany after World War II
4. Evening - Free

Monday, July 3

All day visit to Berchtesgaden

Tuesday, July 4

Students depart for Vienna and I return to Israel.

How does this look to you? Let me hear from you.

As ever,

HAF:SS

Herbert A. Friedman

MEMORANDUM

Date October 12, 1972

To Rabbinical Advisory Council

From Rabbi Earl A. Jordan

Subject UJA UNIVERSITY PROGRAM

I want to share with my colleagues on the Rabbinical Advisory Council a piece of news about recent staff developments within the UJA and at the same time to solicit your help.

Since September 1969 there has been a University Programs Department at the national office. It was under the direction of Rabbi Charles Davidson during its first year of existence and for the last two years it was directed by Mr. Samuel H. Abramson. About a month ago, Mr. Abramson was recalled to the Field Department because of a critical lack of experienced manpower there. At the same time, I was invited to assume responsibility for the University Programs Department in addition to my work with the Rabbinical Advisory Council. It may be that my excitement at the prospect of working with college people once again got the better of my judgment but I accepted the invitation enthusiastically.

For the past several weeks I have been busy assembling a staff and planning a program for the campaign year 1973. So far my efforts have met with tremendous success. We have brought together a group of the finest young people that I have ever been fortunate enough to know and we have created a team that is both dedicated and knowledgeable. One of the most impressive things about these young people is their commitment not only to Israel and to a political philosophy but to the totality of Jewish experience. Our next project is something a little more ambitious, however.

We are undertaking a series of Regional Institutes for campus leadership. In cooperation with our colleagues in Hillel and with local federation executives, we are bringing together campus leadership for a weekend Jewish experience that will include, in addition to the Shabbat and to the religious dimension, a thorough explanation of the goals and purposes of the United Jewish Appeal and the part that the campus can play in it. Our first Institute will take place at the Brandeis Camp in Los Angeles October 20 - 22. Other Institutes are being planned for the upstate New York region, for greater Boston, for the Central States and for the Southern States. My conviction is that by immersing a bright Jewish student in a total Jewish environment and teaching him, in the context of a Jewish experience, his responsibility toward his people we can put into proper perspective the role of the UJA within the Jewish community.

In addition to the Institute programs, we are planning to continue the December University Students Mission for campus campaign chairmen as well as our summer six-week mission.

If you think that any of your young people are potential leaders in a campus campaign or in the Jewish community, I would be grateful to receive their names and campus addresses.

EAJ:md



MEMORANDUM

Date October 12, 1972

To DIRECTORS AND ASSOCIATE DIRECTORS,
ALL DEPARTMENTS, DIVISION AND PROGRAMS

From IRVING BERNSTEIN

Subject AVAILABILITY REPORTS

It is often necessary for me to contact one of you on immediately urgent matters at very short notice. It has occasionally happened that you were out of the office or out of town on UJA business at these times without my having been aware of it, and I have been delayed in learning where you could be reached because your secretary or assistant was not at his or her desk: at lunch or elsewhere on department business. In order to avoid these delays in the future, I am instituting a routine weekly report form, a supply of which is attached. Please have your secretary fill it out and submit it each Friday for the days when you will be out of the office during the following week. Any changes which occur during that week should be reported to my office at once.

I know you will understand that this is being done for the sake of communication and not control. It is, as you know, a common practice in business for senior executives to leave word where they can be reached at all times.

IB:DMS
attached



United Jewish Appeal Campus Programs Seek To Create Committed Jews

NEW YORK (JTA)--The United Jewish Appeal, generally regarded as one of the most efficient devices ever created to extract more or less painlessly huge sums from Jews for a variety of basic Jewish needs, has also created a fund-raising project for Jewish college students in which the primary goal is not collecting money but producing committed Jews. For that goal, the Student Coordinating Committee for the Israel Emergency Fund draws on the vast expertise of the parent UJA but with differences which clearly reflect the differences in primary goals, according to Rabbi Earl Jordan, a briskly efficient executive who doubles as director of the UJA's Rabbinic Advisory Council and director of its university programs.

Many of the techniques used by the SCC are derived from those developed by the parent UJA over more than a quarter of a century of dazzlingly-successful fund-raising. But many also have been developed and tested by the SCC because its primary goal is not that of collecting money but of making fund-raising a means to the end of explaining to the prospective student giver what that giving means within a context of Jewish commitment. The goals, the methods and the results were outlined to the Jewish Telegraphic Agency by Rabbi Jordan, and David Edell, a blue-eyed sandy-haired student who is SCC national campaign director. For a quick summary, Edell estimated that in the four years of the SCC college program, a good half of the 400,000 Jewish students currently in college have been exposed to educational materials about the range and scope of the UJA and the life-giving services it helps to fund, via films, institutes and direct appeals by volunteer solicitors, usually made to students living in college dormitories where they are more or less easily reachable. During 1972, some 2500 student volunteers raised \$230,000, Edell estimated. He said there were more males than girls among campus drive directors but more girls than males among all the volunteers, on a 60-40 ratio.

Appeal To Students: Don't Kill The Establishment, Improve It

Money is not the main objective. For one thing, Rabbi Jordan said, UJA officials are well aware that college students seldom enjoy independent incomes. What they do have is the option on how they will disburse parent-provided funds left over when tuition, board, room and books are paid for. The goal of the SCC campaign is to help them understand why they should exercise those options by contributing their extra funds to the UJA, rather than for additions to their rock record collections. In the carefully-planned campus drives, he added, SCC leaders make it clear to Jewish campus groups that SCC is not a membership organization and hence not a competitor to them. On the contrary, he said, the SCC can offer resources from the UJA to enrich the programs of the existing campus groups, starting with Hillel. "We dove-tail with programs of those groups," he added. "Our effort is not competitive."

In the fund-raising appeals to students, he said, "we try to translate the money we ask for into human terms--food, medical care and similar urgent needs of Jews who lack them. We try to make clear the fact that to raise money to obtain those non-debatable desirable results, an establishment is essential. We tell student critics 'If you destroy the establishment, you'll simply have to create a replacement, so why not instead correct and improve the existing establishment?'" Rabbi Jordan stressed that the student volunteer solicitor who knocks on a dormitory door and talks to a Jewish resident is an educator first and a fund-raiser second. What vitally concerns SCC leaders and volunteers is the student's concern or lack of it about the needs of Jews in trouble. In terms of ultimate goals, Rabbi Jordan said, the number of contributors is as significant as, and perhaps more significant than, the total of contributions.

Rabbi Jordan described a typical campus campaign, that at Boston University. The UJA university department organized the first campus campaign there in the 1970-71 year. It was led by a youth who had been a participant in the prior summer's university students mission, one of several specialized programs in Israel created to stimulate student and youth interest in the key meaning of Israel for Jewish identity. That Boston University campaign was the first campus-wide UJA effort and raised about \$1300. A review of the drive led to the conclusion that it had been haphazardly organized. Edell was put in charge of the 1971-72 drive, which was coordinated with the local Federation, the Hillel Foundation and the Northeast regional SCC representative, headquartered in Boston.

Three Programs In Israel Stimulate Commitment Of Youth

The first step was a campus meeting in November, with a speaker. The first campaign meeting was held in a dormitory in January. By the second week in February, the SCC campaign committee had commitments from 60 students to serve as volunteer solicitors to students living in dormitories, of which there are six at Boston University, in which some 1500 of Boston University's 600 Jewish students live. Campaign workers were provided lists of names and addresses of Jewish students and the campaign was launched. A mailing was made by the Federation to all off-campus Jewish students. Two speakers addressed campus meetings. An information table was set up in the Student Union building and in each dormitory. Each table was manned by a student volunteer. When the campaign ended April 1, it had produced a total of \$5660. Meetings were held during the 1970-71 school year, and during the current one, to train volunteers in the combination education-solicitation techniques used in SCC drives.

Backing up the campus drives and providing dedicated men--and women--power for them are three programs in Israel for young people, created to bring a maximum number of Jewish students

into direct contact with UJA-funded service programs. One is a Summer University Students Mission. Another is a December Student Leadership Mission. The third is tagged Operation Joshua. The summer mission lasts six weeks--from July 5 to Aug. 15--with the seventh in the series scheduled for the coming summer. Two weeks are spent in Europe and four in Israel. The mission is arranged to bring the students to the European sites where the Nazi demonology was born and flourished and produced the Holocaust; then to Vienna, the transit point for Russian and other European Jews enroute to Israel; and finally to Israel itself.

Participants come on the basis of recommendations. The SCC office writes to members of the UJA national executive committee, Cabinets of UJA ancillary groups and to the Federations, asking for candidates for the mission. It has become so successful, Rabbi Jordan reported, that more names are provided than the maximum capacity of 70 participants. Fee to the participants is \$1500, which involves a small subsidy from the UJA. The SCC grew out of these summer missions. The December mission is for college campaign leaders. Sponsored by the SCC, there were 60 in the first mission in 1970, 70 in the second the following year and 60 in the third. The fee is \$660, with scholarships from the UJA and local Federations covering up to two-thirds of the costs. The students pay the balance.

Three Programs In Israel And Weekend Retreats Boost Program

Operation Joshua is the name of a special group of tours, each held over a four-day period, for Jewish students who happen to be in Israel for whatever reason. The student can take all four days of touring, or opt for any one or two. Most take two days, according to Edell. Operation Joshua takes participants to places rarely included in standard tours for overseas visitors--kibbutzim, institutions of Malben, the Joint Distribution Committee-supported program for Israel's sick and elderly newcomers, Nahal settlements and related sites. Edell said 1700 students took Operation Joshua tours in 1970. The charge is \$3.50 a day, which pays for transportation in an air-conditioned bus, with a licensed guide, and a meal, usually in the dining hall of a university on that day's tour route. Rabbi Jordan said the SCC was brought into being by six students who had participated in a UJA student mission and who emerged from the experience with the conviction that too few of their contemporaries felt any sense of involvement in either the Jewish past or present. As a committee of students, they arranged to bring together all student groups and to involve uncommitted students. Their long-range goal was creation of future leaders for the American Jewish community. It was the SCC which developed the December mission which Rabbi Jordan described as "an intense eight-day fact-finding study of what life in Israel is all about."

Weekend retreats are another widely-used adult device adapted by SCC for its goal of awakening a Jewish sense of commitment among students as the basis for swelling the rolls of campus campaign volunteers and the more extended objective of launching students on the road to adult Jewish leadership. One such weekend was held in November, 1972 in Potosi, near St. Louis. The site was a YMCA center which allowed the SCC to kasher the premises for the retreat for 60 students from 15 area colleges. Participants were summer mission veterans, Operation Joshua participants and past or potential SCC campaign chairmen. The range of Jewish views was from ultra-Orthodox to secular.

Students Learn At First Hand Traumas Of Russian Jews

The program began with a Friday night orientation discussion led by Rabbi Jordan, followed by a creative service. Then came a rap session led by Shmuel Segev, the Maariv correspondent in Washington. There were services again Saturday morning, with a talk and discussion afterwards, led by Yaacov Levy, Israeli consul for university affairs. Rabbi Jordan then discussed the UJA, its structure and its relations to the local federated fund-raising and allocation agencies, seeking to present a clear and detailed picture of how Jewish communal funds are raised and the rationale by which they are distributed for specific Jewish needs. Readings from Jewish literature followed. After dinner, Edell spoke on the UJA and the campus scene. The kicker came in the evening when the participants took part in a simulated living through the traumas the Soviet Jew undergoes in passage from Russia to Israel. This included realistic acting out of applying for a visa, the harassments that often precede approval for exit, the trip to Vienna and the arrival in Israel.

That project was developed by Rabbi Daniel Syme, associate director of the National Federation of Temple Youth, the Reform high school student organization. Its use at Potosi was the first time it had been used with college-age youth. Rabbi Jordan reported that it hit many of the students hard. They sang and danced with gusto and realism when they "arrived" in Israel, just as many of the true immigrants do. On Sunday, there were six workshops, led by SCC staffers, describing in precise detail how a SCC campus campaign is organized and implemented. Rabbi Jordan lauded the cooperation of the St. Louis Jewish Federation in helping to develop and implement the retreat. He said the Federation assigned its campaign associate, Diane Brodsky, to work with the SCC on the project and described her assistance as "invaluable." Rabbi Jordan said that, to date, four such retreats have been held--at Los Angeles, St. Louis, Rochester and Columbus, Ohio, with a total participation of 200 students. Rabbi Jordan called the retreats a basic element of the UJA campus project and said he envisaged expansion to a half dozen annually on a broader scale, geographically and in number of tomorrow's hoped-for leaders of the Jewish community.

Albany Synagogue Sponsors Federally-Financed Apartment For Elderly

ALBANY, N.Y. (JTA)--Construction has been started on a 212-unit Senior Citizens Housing Project sponsored by Congregation Ohav Sholom, according to a report by Sam Tabachneck, building chairman. He said preliminary applications were being accepted with occupancy scheduled for early 1974. The project will include 24 efficiency apartments and 188 one-bedroom apartments, each containing a fully-equipped kitchen, non-skid bathtubs and grab bars in the bathroom, an alarm system and a balcony or terrace, he said. The main floor will include a lobby, a 200-seat lounge-auditorium, a manager's office, a coin-operated laundry and an apartment for a resident advisor. He said occupancy will be available to all persons who meet the age and income requirements of the federal government.

Records Topped In Many Communities As 1973 Fund Drives Accelerate

NEW YORK (JTA)--Communities large and small reported new records in early fund-raising as the 1973 federated campaigns gathered momentum. Cleveland's Jewish Welfare Fund began with a record opening total of more than \$10 million toward a 1973 goal of \$15.22 million, according to Sheldon B. Guren, general chairman. The 1973 United Jewish Welfare Fund-Israel Emergency Fund campaign in Los Angeles reached the \$10 million mark, according to Irwin H. Goldenberg, general chairman. He said the 1973 campaign was 25 percent ahead of contributions at the same stage in 1972. A special gifts dinner of the United Jewish Appeal of Metropolitan New Jersey launched the community-wide phase of the 1973 drive with a total of \$5.4 million. Peter J. Scott, general campaign chairman, said that was the largest total ever reached at the special gifts opener and that it was a "vast increase" over the total gifts by the same contributors to the 1972 drive.

The 1973 United Jewish Campaign in Houston reported gifts of \$3,075,000, thus surpassing the record-breaking 1972 total of \$3,031,130, according to Billy B. Goldberg, general chairman. In Toronto, the 1973 United Jewish Appeal-Israel Special Fund drive topped the \$3 million mark, \$750,000 more than the total raised at the same time in 1972. Al Green, campaign chairman, said the drive was proceeding at a "fantastic" pace. In Minneapolis, the 1973 Federation campaign reached \$3.1 million, almost double the \$1.8 million recorded at the same stage in the 1972 drive, according to Al Tychman, the campaign chairman. The United Jewish Federation campaign in Pittsburgh topped \$2.5 million, according to Gerald S. Ostrow, the campaign chairman. The 1973 United Jewish Fund and IEF drive in Buffalo topped the \$1 million mark toward its goal of \$2.6 million. Donald S. Day, general chairman, said the drive was running 12 percent ahead of the 1972 drive at the same stage.

Among the smaller communities, the 1973 United Welfare Fund campaign in Oakland, Calif. reached \$600,000 toward a target of \$2 million, according to Joseph Zatzkin, general campaign chairman. A record \$546,500 raised at the opening dinner of the United Jewish Campaign in Louisville represented an increase of 35 percent over the total at the 1972 opening dinner. The 1973 Louisville goal is \$2,695,000. The Combined Jewish Appeal of Youngstown, Ohio, opened with gifts of \$223,000, toward a goal of \$1 million plus. Bernard Bloch, general chairman, said the total at the 1972 opener was \$171,000. Several communities announced their 1973 goals. The 1973 Allied Jewish Appeal-IEF drive in Camden set a goal of \$2 million plus, according to Sydney Sussman, general campaign chairman, \$500,000 more than was raised in 1972. Samuel Bookbinder, general chairman of the Winnipeg Combined Jewish Appeal, announced a similar goal of \$2 million plus. The Jewish Federation of Southern Illinois adopted a 1973 goal of \$500,000, according to Louis Cohen, Federation president, \$115,000 more than was raised in 1972.

Hillel Foundations Publishes First Issue Of New Professional Quarterly

LOS ANGELES (JTA)--The first issue of "Ba Makon," a quarterly journal for Hillel directors, staff members and Jewish community leaders, has been published here under sponsorship of the B'nai B'rith Hillel Foundations. Rabbi Richard N. Levy, director of the Hillel Council of the University of California at Los Angeles, said the campus is the place where things that happen should interest the entire community. He said that the new publication, which means "in the place," is designed to be a forum where those who live and serve in the university setting can discuss areas of common concern.

Dr. Alfred Jospe, Hillel director, said, in an introductory note in the first issue, that while at first it may speak most closely to the Hillel community, he felt that it would ultimately be of value "to all those who share our concern for the quality and continuity of Jewish life on the campus." The first issue has articles on the Jesus movement, the question of restructuring the Jewish community, the use of the Hillel director's house for Hillel programming, helping couples to write their own marriage ceremonies and a report on the 1972 Hillel directors' national conference.

Five Categories Of Jewish Poor In Milwaukee Listed By Social Agency Official

MILWAUKEE (JTA)--A Jewish social service agency executive has listed five categories of the Jewish poor in Milwaukee but said that the failure of many of the Jewish poor to use Jewish services made it difficult to give an accurate figure on how many Milwaukee Jews are in that category. Ralph Sherman, director of the Jewish Family and Children's Service, discussed the problem at a meeting of the Milwaukee section of the National Council of Jewish Women. Mrs. Burton Levine, who is studying for a social welfare degree at the University of Wisconsin, also reported on the problem. Sherman said that, in the category of the aged poor, there were 2200 Jews in Milwaukee 65 years and older and that almost half of the families in that group had annual incomes of less than \$5000. He said the second group was comprised of near-poor Jews, whose annual incomes range from \$5000 to \$7000. With inflation and four to six children, "these families have a fierce struggle," he declared.

A third group are single parent families, he said, adding that there were 25 such Jewish families known to the JFCS and that there were probably others in that category among Milwaukee's Jews. He said young hippies on Milwaukee's lower east side comprise a fourth group, and some 50 transients a year who need to borrow money for lodging make up the fifth category. Mrs. Levine said that eight to 15 percent of American Jews live below the poverty level, listed by Sherman as an annual income for a family of four of \$5400 or less. Mrs. Levine said, citing a recent American Jewish Congress study, that about two-thirds of all Jewish poor are elderly Jews living on fixed and inadequate pensions and social security payments which do not enable them to cope with the problems of continuing inflation.

Pioneer Women Issues Expanded Yom Haatzmaut Family Celebration Guide

NEW YORK (JTA)--Pioneer Women has announced an enlarged and revised edition of its family guide to the celebration of Yom Haatzmaut, Israel's birthday. The 32-page guide contains both new and traditional materials, including directions for a meaningful celebration of a special Seudah, plus songs, prayers, stories, poetry, games and other program ideas, plus a special Yiddish-language section, officials said.

Rabbi Says Jewish Foes Of 'Bridget Loves Bernie' Have Over-Reacted

DAYTON, O. (JTA)--A Reform Rabbi has suggested that Jewish organizations have over-reacted to the television series, "Bridget Loves Bernie," asserting that the issue "has aroused the fiercest assault of rhetoric I can remember," almost equalling, "in emotional intensity, the denunciations of Arab propaganda against Israel." Rabbi Howard R. Greenstein of Temple Israel said that he might be less "traumatized" than many of his colleagues "because I am ready to concede that 'Bridget Loves Bernie' is not a totally unfounded fairy tale." He said "not all mixed marriages are miserable failures. In fact some work out quite well, to the astonishment of many rabbis and in-laws."

Stressing that he was totally opposed to the principle of mixed marriage, Rabbi Greenstein said some mixed marriages succeed "because the young people involved want them to and work at it very carefully. They manage to establish a religious discipline of their own in one tradition or another and skillfully avoid collisions between them. It isn't easy, it isn't often, and it may not be healthy, but it happens." This, he added, was not the case with Bridget and Bernie for whom formal religion of any kind is portrayed as not important at all. Commenting that this "may be distressing to some of us," he said that, too, was "a fact of life, not a personal judgement."

He suggested that this might be "the real source of anguish" for foes of the TV series. He said "there are Bridgets and Bernies all over this fair land for whom Judaism or Christianity is a very peripheral feature of their existence." He declared that religion "simply does not matter that much in their lives and therefore is not the problem which others anticipate for them."

Rabbi Greenstein also contended that "what disturbs the critics so intensely is the implicit truth that, despite their shallow, cavalier treatment of religious belief and practice, the Bridgets and Bernies are flourishing and prospering." Asserting that mixed marriage was not "the most commendable theme in American life to portray on television," he added, "but neither is violence, prejudice, sexual sadism, political graft and corruption, bribery, grand larceny and medical malpractice," which, although "they may not dominate" American life "certainly condition it." He said that, most important, he doubted that the program "convinces our young people that mixed marriage is a noble ideal. They are much too perceptive to rest their judgements on a television tube." He argued that most young Jews "are very mindful of the hardships and handicaps" in marriage "and search themselves and each other very deeply before they choose to risk their convictions."

Yeshiva University's Museum To Be Opened To Public On April 8

NEW YORK (JTA)--New York's newest Jewish cultural attraction, the Yeshiva University Museum, located in the university's main center in upper Manhattan, will be open to the public on April 8, according to Dr. Samuel Belkin, the university president. Endowed by Erica and Ludwig Jesselson, the museum is devoted to Jewish art, architecture and history. It will be open initially three days per week--Sundays, Tuesdays and Thursdays--from 11 a.m. to 5:30 p.m. On permanent display in the museum, which traces Jewish art and history from the third century to modern times, is the exhibit, "Synagogues Through the Centuries," featuring nine meticulously-crafted scale model synagogues noted for their artistic, architectural and historic significance. Museum officials said the display had been created for the first time especially for the museum.

The frescoes of Dura-Europos, the third-century synagogue in Syria, which were re-created especially for the museum in half-scale, take up the rear-wall area of the facility. The officials said the frescoes will be enhanced by a display of architectural finds from the excavation of Dura-Europos, on loan from the Yale University Art Gallery. The museum's Torah Scroll of the Baal Shem Tov, founder of Hasidism, was purchased from the family of the late Rabbi Shmuel Gottesman, the Lashkowitz Rebbe, who was the seventh generation of the Baal Shem Tov. Rabbi Gottesman received the scroll as a gift. Before then, it had been housed for years in the Great Bet Midrash of Slavita, Volhynia in Poland, the officials said.

Rare books from private collections and that of the university are on display. They include the first Book of Psalms printed in Hebrew in Barbados in 1742. There are also stylistically significant Torah crowns, finials and headpieces, Sabbath kiddush cups, incense boxes and lamps for the synagogue "eternal lights." A wall-sized, electrified map chronicles the migrations of Jews from the time of Abraham to the present. Visitors also will be shown audio-visual programs on the Temple and on synagogue history and a regular film program on famous synagogues in the museum's 80-seat theater. Areas throughout the museum have been set aside for exhibits relating to Jewish holidays and observances. The first such exhibit, to run from April 8 to June 4, is titled "From Passover to Shavuot." Among the items to be displayed is the Prague Haggadah, the earliest printed Haggadah, from the 16th century.

Honors And Appointments

KANSAS CITY (JTA)--Rabbi Maurice Weisenberg has been named rabbi of Congregation Ohen Sholom.

TORONTO (JTA)--Ralph Hyman, editor of the Canadian Jewish News of Toronto, has assumed the duties of Sol Littman, who has resigned as managing editor.

LOS ANGELES (JTA)--Rabbi Eugene Gruenberger, chaplain of the California State Department of Mental Hygiene, has been elected rabbi of Judea Congregation.

DAYTON, O. (JTA)--Rabbi P. Irving Bloom has been elected rabbi of Temple Israel here, succeeding Rabbi Howard R. Greenstein, who has been named rabbi of Congregation Ahavath Chesed in Jacksonville, Fla.

LONG BEACH, Calif. (JTA)--Robert Baldwin has been elected president of the Jewish Community Federation, succeeding Dr. Elbert M. Kronik. Eugene Schlesinger was named general chairman of the 1973 United Jewish Welfare Fund and Israel Emergency Appeal campaigns.

Handwritten: O.D. / I.A.F.

Sociologist Links Jewish Youth Alienation to College

By IRVING SPIEGEL
Special to The New York Times

CHICAGO, Nov. 28—A New York sociologist today described the American college campus as a "crisis area for Jewish survival" that has resulted in a rising rate of alienation of Jewish youth.

Dr. Bernard Lander, professor of sociology at Hunter College and a senior consultant at Notre Dame University's Center for the Study of Man, contended that indifference to Israel registered "by a considerable proportion of Jewish college students in the late 1950's is now being transformed into outright hostility."

Israel, he said, "is part of the establishment" and is a "major target of hate and attack by the New Left, which in the main is being led by youths of Jewish background."

"It is becoming commonplace," he added, "for Jewish youths to sell El Fatah stamps on college campuses and for young men and women of excellent Jewish homes to preach New Left propaganda of hate for Israel."

The sociologist, an orthodox Jew, spoke at the opening ses-

sion of the annual rabbinic and lay leadership conference of the Union of Jewish Congregations of America at the Ambassador Hotel.

Jewish Network Urged

Only through the establishment of a network of Jewish institutions of higher learning, Dr. Lander contended, "can there be a meaningful and creative Jewish survival."

"These institutions are needed," he said, "for American Jewish students to receive educational programs of academic excellence coupled with a curriculum of Jewish studies of sufficient scope and spiritual depth to enhance the religious commitments and experiences of the student body."

At a recent meeting of leaders of philanthropic funds in Boston, Jewish college students from that area, reinforced by supporters from New York campuses, asked for a "drastic and immediate reordering of priorities" in financing programs and institutions maintained by American Jewish communities.

The students demanded priority status and larger allocations for every phase of Jewish educational and cultural activities. These students as well

as other Jewish leaders on frequent occasions have scored Jewish - sponsored hospitals, which they say have become nonsectarian and are largely supported by state and Federal funds. This school of thought also holds that Jewish camps, community centers and institutions are deficient in Jewish content.

Dr. Lander said that 400,000 Jewish boys and girls attend colleges and universities. He said that of this number 75 per cent discontinue Jewish education when they arrive on campus.

An 'Alien Atmosphere'

The Jewish college student," he said, "lives in an environment for which he is unprepared intellectually—an atmosphere which is alien to the traditions and moral values he received in childhood."

Dr. Lander contrasted American Jewish unconcern with higher Jewish education with the concern of "other faith communities in America" that have established "hundreds of colleges and universities in which their respective religions are at the base of the curriculum."

While he did not list percentages of the rising rate of intermarriage between Jews

and non-Jews, Dr. Lander held that a major factor of this problem was the failure of Jewish leadership to develop faculties committed "to traditional values and practices."

Rabbi Zev Segal, president of the Rabbinical Council of America, an Orthodox group, supported the position taken by Jewish students at the meeting in Boston of the Council of Jewish Federations and Welfare Funds. He said that the all-day Jewish school "which is the most effective agency for Jewish enlightenment and survival, is being starved to death and its very existence threatened" because of lack of financial support from American Jewish philanthropic groups.



SUITE 2900 / 1290 AVENUE OF THE AMERICAS
NEW YORK, N.Y. 10019 / (212) PL7-1500

Student Coordinating Committee for the Israel Emergency Fund

file
letters of
thanks

received 22-2-73

Dear Herb,

I felt I should keep you up to date on whats happening with us and me. I w as sorry I missed you while on the Mission. I spoke to your housekeeper and you returned the night we left. By the way I'm typing this myself so dont think our secretarial force has gone to hell.

The mission was the greatest success yet. All 52 students committed themselves to be campaign chairmen and made committments totalling about 3100. or about \$60.00 per charirman which is a fair average. Its at least a very tangible figure and realistic

As of now we have about 35 more confirmed and running campaigns more htan turned in cash last year. We expect a total of about 130 caom paigns represeintig many new areas opened up and many Hillels and Federations getting involved and working closely with us. With workers solicitation figures coming in now many of which total the entire coampaigns at those scholl fro the year before the half million mark does not seem unattainable. Realistically I fell we'll get \$300-400,000.

Personally I'm most satisgied. I had that free hand and the programming has gone well as has this new Jewish approach including my "Education through Fundraisng" Four regional weekends have been held attracting about 65 kids from roughly 10 different schools each. These have served as excellent leadership training foruns where we make shabbos, bring in speakers, have workshops and do a lot of singing and dancing. the results in terms of quality of capmpaigns thus far has been great. Needless to say Earl has been effective and an inspirations.

Thus I have decided to stay in the Jewish field. I have an application in to the Baltimore Institute for Jewish Communal Service, a two year program at the U of Maryland schol of Social Work and Baltimore Hebrew College leading to a degree in Social Work MSW and a MA in Judaic Studies.

By the way can I rely on you for a reccommedatdon if needed. With this program, degrees my experience and the fairly good reputatdon I've made I feel I'll have many doors open to me and maybe will one day make the kind of impact on the Jewish community that you were able to make.

I'll se this this summer as I've been made director of Joshua again. Some details remain to be worked out but its Ok. My best to your family and my chaverim in Isreal Again forgive my typing

1150
Dave

NEWS

JEWISH FEDERATION-COUNCIL of Greater Los Angeles Sponsor of UNITED JEWISH WELFARE FUND CAMPAIGN

590 N. VERMONT AVENUE • LOS ANGELES, CALIFORNIA 90004 • NOrmandie 3-8484

TO: ALL CAMPAIGN VOLUNTEERS

FROM: EDWARD SANDERS, GENERAL CHAIRMAN

UP-TO-DATE CAMPAIGN RESULTS: The 1970 United Jewish Welfare Fund and Israel Emergency Fund campaign has raised \$11,163,510 - from 20,614 donors - for an over-all increase of 55+%! While these figures are impressive, we must maintain and even increase the pace if we are to reach our goal of \$21,000,000.

The needs, reflecting the STRUGGLE FOR JEWISH SURVIVAL IN ISRAEL - - AND IN LOS ANGELES - - must be interpreted effectively to the thousands who have not as yet made their gifts.

ARE WE LOSING OUR COLLEGE AGE JEWISH YOUTH?

. . . THE COMMUNITY'S RESPONSE TO A GREAT CHALLENGE!

HERE IS DRAMATIC NEWS TO CONVEY TO PROSPECTS in emphasizing the need for a minimum 25% increase in the Regular Fund, in addition to doubling of the IEF:

Last week, the Board of the Jewish Federation-Council took an historic step to help insure the continuity of Jewish life. It approved a special allocation of \$61,700 for new programs to involve Jewish youth on campuses and in the community.

The pilot programs, carefully planned by the JFC's Committee on College Age Youth and Faculty, will give Jewish young people a greater identity with their background and with the community, and will seek out students not now identified with the Jewish community. The program was adopted after consultation with students and faculty.

At UCLA, the program calls for ten student organizers to seek out young people in dormitories, fraternities, sororities and other settings. A new on-campus rabbi will relate to students on all Jewish campus matters. These new programs are in addition to the ongoing Hillel programs and will also be administered by Hillel.

Another feature is the employment of an ombudsman, a liaison staff member, who will serve as a link between Jewish youth and the Jewish community. He will be a part of the Jewish Youth Council of Jewish Federation-Council and will work with student coordinators to reach all student organizations. He will initiate city-wide programs dealing with Israel, Soviet Jewry, and other matters of concern to young people and the Jewish community.

The Jewish Federation-Council will also fund a newsletter to provide a forum for ideas and happenings of concern to the Jewish youth community.

PLEASE CONVEY TO EVERY PROSPECT THAT MORE UJWF DOLLARS ARE URGENTLY NEEDED TO BE USED CREATIVELY AS AN INVESTMENT IN YOUNG PEOPLE TO INSURE THE CONTINUITY OF JEWISH LIFE!

A JEWISH COLLEGE PROGRAM WITH A SOUL--AND A FUTURE

by Rabbi Richard N. Levy
Director, Hillel Council at UCLA

We are concerned about our college youth; we are concerned about the future of the Jewish people in America and in Israel. Too often we seek to deal with both through a bit of money here, a building there, one more or less staff person there. Even more often we seek to avoid dealing with it through attacks on groups or individuals who have been dealing with the problems for a while but who have not yet arrived at a solution that will absolutely insure our creative survival both in Diaspora and in the Land. It is not unknown for Jewish professionals to have a messiah complex; unfortunately, the Jewish community has turned a complex into a job description.

Our problem is threefold: How can we provide Jewish students presently active in campus Jewish life with more intensive Jewish experiences? How can we help Jewish students not involved at all to relate to their Jewishness in a significant way? How can we insure that the experiences of Jewish campus life will carry over into students' Jewish existence once they graduate from college? We are not interested in the number of names on a roster; we are interested in the development of Jewish souls, and in the creative future of the Jewish community.

I shall attempt in this report to deal with all three questions, beginning with the activities of the organization historically assigned the task of working with Jewish college students, which at UCLA is the Hillel Council.

Hillel came into existence at the University of Illinois in 1923, for the purpose of providing an environment through which students might be brought closer to Jewish life during that period in their lives when the ties to family and community are greatly weakened. The unit at the University of Illinois was adopted by the Supreme Lodge of B'nai B'rith in 1925, which undertook sponsorship of all succeeding campus Hillel units organized under the B'nai B'rith Hillel Foundations. There are now over 250 full-time Hillel Foundations and part time Hillel Counselorships around the country, under the direction of the National Director, Rabbi Benjamin M. Kahn, his three associates, and the National Hillel Commission.

Hillel Council at UCLA came into being in 1941, when the Council of Jewish Students, established in 1938, joined the B'nai B'rith Hillel Foundations. In recognition of the considerable financial contribution made to its budget by the now Jewish Federation Council, a local board was established, the Los Angeles Hillel Council, which supervises the funding of all the Hillel units in Greater Los Angeles. Members are elected to LAHC from B'nai B'rith District 4, the Jewish Federation Council, student Hillel presidents, and other positions. The total budget for LAHC, including the two Foundations, (UCLA and USC) three counselorships (SFVSC, LACC, and LAVC), and Extension Division (with part time coordinators at

Pierce, East Los Angeles, Cal State, and beginning February, 1970, Santa Monica City College), is \$220,000. Of that, \$50,000 is allocated to Hillel Council at UCLA.*

What do we do with this money? It is important to understand that Hillel at UCLA plays two major roles, sometimes overlapping but generally distinct. We are 1) a single Jewish student organization, serving the religious, educational, cultural, and social needs of our members without respect to their denominational origin; and we are at the same time 2) a coordinating agency which serves all Jewish student organizations; individual students and faculty on campus; the Jewish arm of the University Religious Conference whose concern is the entire university; and provides liaison between the campus and the Jewish community. Much of the misunderstanding of Hillel's role on campus stems from ignorance of this second (and increasingly important) position which Hillel holds on campus.

I shall deal first with Hillel as a single Jewish student organization.

We operate a very full religious, educational, cultural, and social program:

Religious: We conduct weekly Shabbat services, (traditional and "creative"), High Holy Day services (in cooperation with other LAHC units), special Sukkot, Chanukah, and Purim celebrations, a Pesach seder, distribution of Pesach lunches to students on campus, and Tisha B'Av observance in the summer. Attendance at these religious events ranges from over 700 at High Holy Day services to 150 at Chanukah and Pesach celebrations, to 75 at creative services, to 30 to 40 at traditional Shabbat services. Almost all of these are held at the University Religious Conference Building; this year the Sukkot service and a creative peace service were held in my home.

Educational: We conduct a six-lecture seminar series on campus every quarter (e.g., "Jewish Communities in the Context of World Affairs," "The Changing Nature of Negro-Jewish Relationships", "Civil Disobedience: Duty or Crime?", "The Contemporary Jewish Writer in America," "The Meaning of Messiah," etc.); attendance at this past Fall Quarter's series, "The Non-White Jew," drew 50 to 60 students for each of the six lectures. Other series have drawn about half that number. We conduct about a half-dozen study groups, both on campus and off (e.g., Buber's I and Thou: A Group Reading; Grooving with God: A Workshop on Prayer; Readings in Hasidic Literature; Fundamentals of Jewish Belief; Jewish Concepts of Love, Courtship and Marriage, etc.); these draw between 10 and 20 students. Sometimes other groups join us in sponsoring some of these courses. Often these lectures and study groups enable students to meet and hear rabbis and other Jewish community leaders. Each Wednesday afternoon there are about two or three study groups offered at Hillel itself, followed by dinner, committee or Board meetings, and Israeli dancing.

* 1969 calendar figures

Cultural: We conduct two weekend retreats a year--a Snow Retreat the weekend before the opening of Winter Quarter, and the Pacific Regional Institute before the start of Spring Quarter, this last in conjunction with other Hillel units on the West Coast. The Snow Retreat is fully planned by the student Hillel board, with readings, discussions, creative and traditional worship, meals, and recreation. Our limit for this event is fifty students, which we have never had trouble in filling. Programs for the Warsaw Ghetto Memorial and Israel Independence Day (see below) also fall under this heading. We sponsor an Israeli dance group, weekly Israeli dancing for the campus, one or two major concerts a year, frequently a drama group and a film series, and through the speakers scheduled after Friday night services, a wide range of topics and personalities most often drawn from Jewish faculty at UCLA. We often arrange for visiting personalities to speak or give programs on campus; such notables in the past few years have included David Ben-Gurion, Itzhak Rabin (in conjunction with American Students for Israel), Abraham Kaplan, Abraham Joshua Heschel, etc., etc.

Social Service and Social Action: Through our Vista Del Mar Committee, some fifty UCLA students tutor residents at Vista Del Mar and plan religious and recreational events for them as well. Our Soviet Jewry Committee has for the past several years tried to educate the campus on this problem through articles placed in the Bruin, speakers, rallies, and discussions on campus, and tables manned on the main artery of campus, Bruin Walk. This year our Israel Coordinator has worked on several projects directed toward increasing a positive understanding of Israel (see below). The Hillel Peace Committee, new this year, has conducted a peace service and Shabbat meal for over 40 students prior to taking about two dozen on the bus to join the November Mobilization in San Francisco. Other projects are planned for the year, primarily in the area of introducing members of synagogues on the West Side to the views of some Jewish students on the war.

Social: Wednesday night Israeli dancing strains our facilities at the URC every week--several hundred students come weekly for instruction and general dancing. We sponsor a "social" dance roughly once a month (these draw about 450 students), along with the city-wide Hillel dances in late fall and spring (these draw about 700 students). In addition, brunches, lunch on the lawn with the rabbi, trips to local theatres and other places of interest round out our social program. This year a graduate group has been reinstated, which has sponsored dances, ice-cream parties, and other events, each drawing fifty or so in attendance.

UJWF Campaign: For a number of years, our UJWF Committee has run a smoothly organized, well-manned campaign that has collected more money than any campus in the country (almost \$9,000 last year from 1240 donors). Over 100 students volunteer to man telephones during the month and a half of campaigning, and themselves read and distribute considerable literature explaining the needs of the Jewish community in Los Angeles, the United States, Europe, and Israel. The UCLA campaign has been used as a model for student drives in the United Jewish Student Appeal manual.

The events listed above are planned by our student board and committees, usually in consultation with our Coordinator of Student Activities and/or myself. We have from 600 to 700 members yearly (membership entitles students to discounts at our paid events, plus weekly advance notice of our activities), drawn from a known Jewish student population of 2,000 to 2,500--those students who fill out the optional Religious Preference Cards distributed in the Registration Packet every quarter, and to whom we send mailings once a month (once a week to members; those who do not fill out Preference Cards are reached through an extensive advertising campaign in the Daily Bruin, read by most students. We are one of the Bruin's biggest advertisers). Clearly, however, students who fill out Religious Preference Cards are a minority of the "silent" Jewish population on campus, which may run as high as 8,000. Aside from advertising, how does Hillel reach the rest? Here we must consider our campus-wide role, as distinct from the activities of our own organization, a role which takes several forms:

1. Coordinator of existing Jewish groups. Every Jewish group on campus uses Hillel's facilities--Yavneh, American Students for Israel, Jewish Radical Community, Brandeis Camp-Institute Alumni, Ha-Orah (student newspaper), Israeli Student Organization--whether it be rooms for meeting, duplicating and mailing equipment, or consultation with staff. Members of Yavneh and Atid (still in the process of organizing itself at UCLA) are required by national agreement to join Hillel as well, though we offer a reduced membership fee to these students. Yavneh contributes its own study group to our Wednesday afternoon groups, and often plans joint weekends or services with us. We gave American Students for Israel considerable assistance this year on the experimental college course on Israel it was setting up, both in suggestions on content and the finding of campus space. ASI consults with me regularly on its campus Israel programs, whether it be the Israel information table its members man, campus noon-time rallies for Israel, etc. Many of these programs are jointly sponsored. We work closely together on means to combat anti-Israel pieces in the Bruin (this is now under the direction of our Israel Coordinator) as well as Arab propaganda tables and programs on campus. Together with the Israeli Students Organization, ASI, and our office, we plan the yearly Israel Independence Day programs, whose culminating event in the Grand Ballroom of the Student Union draws over 1,000 spectators yearly. Ha-Orah meets in our quarters, and we distribute many of its copies. The Jewish Radical Community at UCLA also meets at Hillel, has asked me to conduct Bible study sessions with them, and regularly seeks our advice on the projects which they plan. Chabad too has used our facilities to send out announcements of its retreats. One of our

assistants has given considerable aid in organizing the Brandeis Camp-Institute Alumni group and to the group trying to establish an Atid chapter at UCLA. A recent example of this coordinating effort was the gathering of the heads of all UCLA Jewish student groups at Hillel to consider the consequences of the purchase of the Masonic Facility. Out of this meeting came the joint telegram protesting the building which was sent to Alvin Bronstein in Boston.

2. Reaching out to unaffiliated students.

A. Credit courses on campus. A year ago I called together a number of Jewish students active in student government with the challenge that they explore some ways in which they might act more significantly on their Jewishness. They decided they wanted to establish a course through CSES (Committee for the Study of Education and Society), a student-initiated, interdepartmental course program, and they worked for a couple of months on the project until time got the best of them and they were forced to abandon it. The Hillel president, who had been meeting with them, kept the course in mind, however, and this year, working in conjunction with a student from the Jewish Radical Community, and frequent consultation with me, brought the course, with its dozen visiting lecturers and eight workshops, into fruition. Its main purpose is to attract uninvolved students and involve them in some ongoing Jewish projects which will continue when the course ends, be it explorations of new Jewish life styles, organizing other uninvolved students, studying various Jewish institutions in the city, or studying rabbinic literature and Jewish education. The course organizers have received indications that enrollment will probably be several hundred students.

Our Israeli Affairs Coordinator rounded up sufficient signatures to persuade Dr. Amos Funkenstein, the professor of Jewish history, to offer the first credit course on Israel at UCLA: "The History of Arab-Jewish Relations." So far over thirty students have signed up. Our coordinator is now helping to secure the various scholars who will lecture in the course.

B. Non-credit courses on campus. For several years we have offered, through the Experimental College, noontime or evening classes in Conversational Hebrew (beginning and advanced) and Yiddish. About a dozen students have enrolled in each of these courses.

C. Weekend Retreats. 1) Last year several Hillel students and myself participated with students from other campuses in planning the Conference on Jewish Action, a subvention for which was given by the Jewish Youth Council, which made a distinct effort to attract students not then affiliated with any Jewish groups. About 70 students attended this encounter with all segments of the organized Jewish community (rabbis, Chassidim, center workers, ADL staff, radical lecturers, JFC Staff). One long-range result of this conference was the formation of the UCLA Jewish Radical Community.

2) We are now planning a weekend retreat enabling students, faculty members, administrators, and Jewish community leaders to listen to each other and get to know each other, through encounter groups, discussions, and shared worship. Aided by a subvention from the Jehudah M. Cohen Memorial Fund, this weekend should take place sometime in early spring.

3) In cooperation with the Union of American Hebrew Congregations, we are planning a weekend retreat attempting to involve students once active in the Reform high school youth program who have not become Jewishly involved in college (there is no Reform college group like Yavneh or Atid, and at UCLA there are fewer Reform students involved in campus Jewish life than Conservative or Orthodox). This will probably take the form of encouraging the retreatants to develop their own form of Jewish communal structure.

4) A suggestion by a member of American Professors for Peace in the Middle East that a teach-in be set up on the problem of Israel and the Left is being explored by our Israel Coordinator, who is sounding out students active in the Moratorium and in radical groups to determine their interest in a weekend conference intended to encourage Jewish students on the Left to gain a more positive understanding of Israel.

D. Organizing Project. Enclosed is a copy of a proposal which I drew up last year for utilizing the principles of community organizing to reach out to uninvolved Jewish students, encouraging them to set up their own mini-communities around study, social change, etc. This project was initiated in November 1969 with a weekend at COMMIT, a training center for community organizers, at which about a dozen students from several campuses pledged themselves to work at organizing students in dormitories, through the CSES course mentioned above, through the Hillel membership list, and other areas. Six follow-up training sessions are also scheduled, with the students involved beginning work at the start of winter quarter. Our greatest need for funds in this area at present is for a staff of organizers, and for the training necessary to equip them. It is my firm belief that this project offers the greatest potential for enabling uninvolved students to develop an ongoing Jewish affiliation.

3. Working with faculty.

A. My predecessor, Rabbi Samuel Fishman, contributed substantially to the creation of a UCLA chapter of American Professors for Peace in the Middle East. As a member of the steering committee of the city-wide APPME organization, I have continued to meet with those active in this group, offering suggestions and the use of our facilities and staff.

- B. Rabbi Fishman and I have both been actively engaged in talking with professors of Jewish studies about ways of widening their offerings. The CSES course mentioned above is part of an overall project, discussed frequently over time with Professors Funkenstein and Arnold Band, to work ultimately toward a complete program of Jewish studies. This is a subtle problem, complicated by a shortage of qualified instructors, a tight university budget, and lack of a clearly articulated desire by students for more Judaic courses. It is hoped that the CSES course may help to develop this desire, and that suitable academic structures can be created to increase the course offerings in this area.
- C. From time to time we have scheduled luncheons for the Jewish faculty on the extensive list Rabbi Fishman has drawn up over the years, enabling professors to meet interesting speakers visiting Los Angeles, to hear one of their own colleagues, or to discuss a matter of widespread interest, such as academic involvement in support of Israel or the widening of offerings in Jewish studies.
- D. The Friday evening Hillel programs mentioned above not only enable students to meet Jewish faculty, but also help Jewish faculty to identify themselves, to become acquainted with the Jewish program on campus, and to add their names to our growing list of interested Jewish faculty. Through the CSES course being offered this quarter, several other faculty members are becoming actively involved in a Jewish project and thus will meet some of the Jewish community resource people who are also lecturing in the course.
4. Interreligious work. As the Jewish adviser in the University Religious Conference, I participate in the projects sponsored by the URC as a whole, such as the annual campus-wide Social Issues Conference, planned jointly by students and advisers, which draws several hundred students. Several of our students have joined some Catholic and Protestant students for a weekly dialogue group, and the United Ministry pastor, a black Methodist minister, and I last year gave a course through CSES entitled "Religion and Racism in the United States," attended by about 115 students, black and white, Jewish and Gentile. We shall probably repeat it this spring.
5. Counseling. I spend roughly a quarter of my time counseling students on such matters as mixed marriage, academic, religious, and personal problems, conversion, and conscientious objection. Some of these counselees are referred to agencies on campus, in the Jewish community, or in the city. Time is also spent on campus, schmoozing informally.

This is what we are doing now, with the limited staff and facilities at our disposal. With more of each, we and others could obviously be doing a great deal more.

RECOMMENDATIONS FOR ADDITIONAL PROGRAMS

1. Needs of the Hillel organization. Our staff at present is composed of a full-time rabbi, student activities coordinator, and secretary, and a part-time program assistant. To begin to handle the needs of both the Hillel student organization and the campus-wide Jewish population, the minimum additional staff we need is a) a second rabbi, to take over full direction of the Hillel student organization, freeing me to give full time to the campus-wide program, and b) a number of organizers, to work in the various campus areas listed below.

While the greatest additions to our program should be made in our work with campus Jewry as a whole, there are many more things we should be doing in our internal Hillel program too. Our Snow Retreat is too worthwhile an activity to limit it to one weekend a year--we should have several of these, just for Hillel members, that they might get to know each other and be encouraged to participate more actively in our program. We should have more Shabbat evening meals, with informal services around the dining table, followed by schmoose and a kumsitz, in addition to our regular services. Here, too, we should offer not merely one creative service and three traditional services a month, but a traditional and a creative service each Shabbat, utilizing all the media available for such worship (film, dance, music, tapes, etc.) We could offer more study groups than we do, more dances than we do; we should offer many more opportunities for students to live in a creative Jewish environment for a time (weekends, a week during quarter breaks, several weeks during the summer.) Ultimately, I believe, our one-shot activities (lectures, dances) should be the smallest part of our program, with the greatest part devoted to helping our members develop the kind of intensive ongoing Jewish experiences that they can carry over into their life after college, blending worship, study, social intercourse, and community action. None of this is possible with our present staff and facilities. A rabbi devoting full time just to internal Hillel activities would certainly help, and a nearby campsite which we could use on many weeks and weekends during the year, as well as during the summer, would also be most useful. A student center with facilities for comfortable dining, conducive to prayer, in which students could live for a time and participate in an ongoing Jewish environment, would also be advantageous, so long as it were clear that its purpose was not so much as a "drop-in" center for the unaffiliated (who will not, unless brought in, drop in) but a locus for intensive Jewish experiences for the several small groups whose size would permit such an experience to develop. These groups, of course, might come from members of Hillel, other Jewish organizations, or from the unaffiliated organized according to the description below and in the attached report, "On Organizing a Jewish Community at UCLA." Because of the complex feelings still attached to any existing structure clearly labeled Jewish (see "On Organizing: p. 4, first paragraph), we are naive if we believe that any building labeled "Jewish Student Center" will

attract students who are not yet ready to make the obvious commitment to the Jewish part of themselves which entering a building marked "Jew" implies. Any sort of structure, therefore, must be conceived around the needs of existing organizations and the needs one can predict will emerge out of a successful project of organizing the unaffiliated. Since the latter are well-nigh impossible to predict before the organizing project has even been tried, I would suggest that the purchase or erection of any student center is premature until such time as the physical needs of the organizing project begin to emerge.

Finally, we should work toward helping Jewish students who are interested to rent apartments in the same or contiguous buildings, that groups of them might develop a residential Jewish community with their own study-worship-social-action environments, that might become models of Jewish lifestyles for others. If I were to list my own priorities for our internal Hillel needs, they would be: increased staff, a camp, facilities for residential communities, a student center.

2. Needs of the campuswide program. With the Director freed by a second rabbi to devote full time to the campuswide program, several more possibilities open up.
 - A. Coordination with existing groups. Few of the existing groups on campus have paid advisers of their own. While each serves a more limited constituency than Hillel, it might not be improper for the Jewish Federation Council to consider some funding for additional resources for these groups, in addition to that provided by their national offices. If a student newspaper is desired, it requires a rather longterm commitment of funds and facilities that will give its staff the confidence that they are working for an ongoing publication, in which their news sources and readers can have some confidence. Even greater cooperation might be effected than is now the case (though the disparate groups at UCLA work together with a harmony almost unheard of elsewhere in the country), because the groups would have a greater number of programs with which to interrelate. Yavneh, for example, might perform many more services for its members in terms of study groups, pleasant kosher dining facilities, living and worship opportunities, etc. American Students for Israel could support one or two full time qualified advisers on the plethora of work and study programs available in Israel, and all of us might bring some order into the chaos of Israel information that is produced by all the Jewish organizations, trying to create some rational system for sorting out what is most appropriate for which groups of students. BCI Alumni might be encouraged to plan retreats for their alumni and encourage the camp to make itself available for an even greater number of groups and individuals than is now the case. Another need is greater communication between student Jewish organizations and the community Jewish organization. Students can often use the advice, resources, and funding of their older-adult counterparts, but they frequently do not know where to seek them or what to request. Aids to increased communication would be helpful, but it must be clear to both students and professionals that the aim is greater communication, and not the greater ability of any group to exercise control over another.

- B. Reaching out to unaffiliated students. The training session at COMMIT in community organizing cost \$700 for the weekend of introductory training and six four-hour follow-up sessions. Were these to be held twice each year, city-wide, with 25 potential organizers attending each one, a significant start might be made on reaching out to the thousands of uninvolved Jewish students in the manner suggested in "On Organizing a Jewish Community at UCLA". Each organizer would work in a dormitory or fraternity/sorority house, in several departments of the Graduate School of Letters and Science, in the Medical School, Law School, Business School, etc. We know the area in which we can work most effectively with undergraduates: helping them form small community-type structures which can break down the anonymity of their large campus. Graduate students, who work in the smaller confines of departments or graduate schools, have different problems which we may help them solve through Jewish experiences: breaking down the barriers between graduate students and faculty, for example, or assisting medical, law, and business students to see the role of their studies in helping solve the social and ethical problems besetting the world outside. What exactly are the needs of students in these long-neglected areas we shall have to discover, through trained organizers working with source people who can help set up the structures or encounters which can meet these students' needs. Weekend and week-long retreats can set the stage for relating to these problems in a Jewish setting out of which follow-up sessions would be planned so that the relationships or insights gained at camp can be deepened back at school.
- C. Greater involvement of faculty members. If our knowledge of the needs of graduate students is scanty, our awareness of the requirements of faculty is even more so. We are aware of a general dissatisfaction of faculty members with the jealous and suspicious atmosphere that pervades academic departments on most campuses, along with professors' growing suspicion of students. These feelings are compounded at UCLA by apprehension about the political fate of the university, by its massive enrollment which prevents those concerned about good teaching from relating to their students as they would like, and by a fear by some of the young that they may have to remain, and a resignation by some of the older that they must remain, at a school not in the top rank of American universities. What is needed, as a UCLA psychologist has suggested, is a serious survey of the needs and feelings of Jewish faculty members, to determine in what way Jewish institutions (existing or self-generated) can help them develop the sort of life-style they would like. On some campuses in the East, Hillel directors have assisted faculty members in forming their own Hebrew school or an adults-only mini-schul on campus. In a community with as many Jewish institutions as Los Angeles, such programs would probably not be appropriate--but we should begin the sort of survey that will help us find out what programs would be useful, and what faculty needs really are, and then bring in the kind of resource people that would help meet them.

- D. From the campus to the community. Most of us have been inclined to view the campus as a sort of parenthesis in Jewish life, a vacuum between the student's enrollment in Hebrew school and his adult participation in a synagogue or the organized Jewish community. It is time we recognized the fallacy of this sort of thinking: we can no longer count on the automatic recurrence of the phenomenon of religious school graduates dropping out Jewishly in college, and dropping back in after graduation. Most who do drop back in become the same sort of passive members as their parents, and the number of those who will refuse to rejoin a community they regard as sterile and irrelevant can only increase in the age in which we are now living.

Our task, therefore, must be not merely to "hold on" to Jewish students through one-shot programs that will "keep our ties" with them--a dance here, a lecture there, a weekend there, a service there. Our task must be to help them develop the kinds of structures in which they will feel fulfilled as Jews and as persons, which will deepen the quality of their lives, and which they will want to perpetuate even after they graduate from college. The majority of graduates of UCLA remain in Los Angeles after graduation; we should help them to develop while in college the sort of Jewish existence they can continue to find significant after they graduate from college.

"But we have all these big, expensive institutions waiting for them when they graduate", people will object; "it is wasteful to encourage students to develop new ones." But the great passive majorities in our Jewish institutions need fresh blood from somewhere, and unless the creativity and concern present on the campus are harnessed to rejuvenate our institutions, they will continue to limp along with their active membership growing ever smaller. The fresh blood, I believe, must come from the Jewish communities students can create on campus, which they will either continue after they graduate, or which they will try to merge with existing institutions, enlivening them but not being swallowed up by them. I know firsthand from my own writing and speaking on the needs of the synagogue that rabbis and synagogue members are thirsting for new structures that may help rejuvenate them; I assume the leadership of other Jewish institutions feel the same way. This rejuvenation must come from the campus, from the enrichment of the Jewish communities that now exist, from the organizing of now-passive students to create their own Jewish communities, from the serious effort to understand the needs of faculty and to meet them through whatever Jewish structures we mutually find to be appropriate.

What, then, are our needs? There are two kinds of needs: those we clearly require now, and those which only the development of the programs listed above will reveal. For a start, there must be a second rabbi at Hillel at UCLA, and there must be a corps of organizers who have received proper training to go into the campus

and help students develop their own communities. Other existing Jewish organizations can also use more personnel. All of these people will need some physical facilities, and an inviting house where they can schedule some of the activities of the communities they found would be nice. I do not believe, however, that a house is a requirement at present: the new groups can meet in existing Hillel facilities, in dormitories, fraternities, and campus buildings. What does not exist now is a close-in camp facility with low enough rates that weekend and weeklong experiences can be created which the organizers can continue back in the city. A coffeehouse near the campus would also be nice-- whether in a house or in a storefront. But the first need must, I believe, be personnel, and the second, a camp environment where a total Jewish experience can be created, and then developed back home on campus.

As for the second set of needs, it is too early to predict them. The communities which the organizers form, the activities which develop from properly staffed existing organizations, will generate their own needs, which must be met as they appear. Many of them, I suspect, will be resource people: group workers, counselors, social activists, different kinds of rabbis, teachers, lawyers--perhaps even the extensive staff envisioned by Rabbi Henry Rabin, executive director of LAHC, in his proposals for Valley State Hillel--the details remain behind a cloud. What is not behind a cloud is the necessity to reach out to students (and later, to older adults) with the tools to establish significant Jewish environments, that they may build Jewish values and Jewish practice integrally into their lives, in college and beyond.

ON ORGANIZING A JEWISH COMMUNITY AT UCLA

by Rabbi Richard N. Levy
Interim Director, Hillel Council at UCLA

The title of this paper implies that it would be a good thing to organize Jewish students and faculty members at UCLA--to call them a "community" is to express more a hope than a reality. Before discussing how this community might be organized, we must first explore why it would be desirable to try.

The Non-Environment of UCLA

UCLA--like many large American universities--is an anonymous, impersonal, unrelated mass of buildings and people who happen to share the same space at the same time. Most students who attend UCLA choose it less out of its own unique character than because it is part of the state university system, and students' achievement to date and goals for the future make them desirous of the superior education offered by the university system, as opposed to the state college, junior college, or city college system. As residents of California, they are at present able to attend the university tuition-free; as residents of southern California, proximity to their homes means either reduced living costs, or the comfort of being able to visit family and friends when they choose. While some students choose UCLA because of a superior department, most local students choose it out of such external considerations as we have mentioned--the prestige and quality of the university system as a whole, low expenses, and proximity to home attract them here--not the special character of UCLA. Out-of-region or out-of-state students are also attracted by extrinsic factors--a desire to get far away from home, a desire to go to school in sunny, alluring southern California, the lack of a desire to attend UC Berkeley, whether out of fear of its higher academic standing, or distaste for its radical image. Many students enter UCLA from other campuses in the state university system, or plan to attend others after spending a couple of years here. None of these reasons is likely to beget a warm feeling of identification with UCLA as a special place--there is little "school spirit" such as prevails at many eastern campuses, or at such UC campuses as Berkeley and Santa Cruz, which do have special personalities. UCLA is a school--it is hardly an alma mater.

Nor do faculty members, by and large, attribute to this campus any special character. Younger ones see it as a stepping stone to better posts; older ones seem to identify much more with the university system than with this unit of it--though a great number care much more about their own discipline, their own research, the problems of their own department, and perhaps their own graduate students, than with any large part of the institution or the system. There is little sense of place here for most of the residents of what can now be called "the little red schoolhouse" only by virtue of the color of its brick.

But that brick contributes little to the sense of place. There are no sites filled with emotional associations, like the Campanile at Berkeley, or the corner of Berkeley and Telegraph, no sentimental "battle sites" like Sather Gate, Sproul Plaza, or Moses Hall. There is no single building of outstanding

architectural merit, or even great age--it is hard to get emotional about age when the oldest building is still-gleaming Royce Hall. There are a few significant spaces at UCLA--most notably the Murphy Sculpture Garden, and the view of and from Janss Steps, but the most attractive physical aspects of UCLA are the landscaping which manages to hide much of the tacky, repetitious architecture, and the Santa Monica mountains which the dormitories and other high buildings have not yet obscured from view. UCLA is, in short, a place to get an education--it is not a Place.

With an environment so lacking in charisma, the university might at least provide some sub-structures within which students and faculty might build relationships to the university. The environmental charisma of Berkeley is so great that it can do without such structures (though that very environment may well be credited with giving rise to the spontaneous coalitions of radicals that have flourished since the Free Speech Movement in 1964). At UCLA, however, the lack of a significant environment merely underscores the anonymity of the campus. Fraternities and sororities, of course, are examples of such structures, but with the steady decrease of political influence and the increase of self-doubt about the purpose of the Greek system, these structures too are losing their value. The purpose of a structure (by which we mean an identifiable system of relationships between people) is to give one a sense of belonging; if he continually questions the purpose of that structure, his belonging is very insecure. Probably the most successful campus-wide structures are the fabric of student government (a very complicated, by ego-satisfying bureaucracy which, at least at present, is guided by some impressive students who have been involved in some significant activities). The Daily Bruin is another, and I suspect the radio station is a third, and there are numerous small organizations which give their members an important sense of belonging and purpose, of which I am personally acquainted with two: CASE and Hillel.

CASE (the initials stand for Committee for Awareness and Social Education) was formed amidst the shock of Martin Luther King's assassination, as a means of educating the white community, on campus and off, about its own racist feelings on the one hand, and the feelings of oppressed minority groups on the other. Its members have a common radical, utopian ideology, and many have lived together in a commune-like structure from time to time. They see their own interrelationship as a model for living groups on the whole campus, and ultimately, for all of American society, and they are eager to interact with other groups in order to increase their awareness of racial problems and begin to alleviate them on campus or in the community at large.

Hillel exists at many levels, but its most successful facet is that of a community of Jewish students, whose Jewishness is a very important part of their lives. They share Sabbath worship together, through a formal Friday evening service and a more informal (though traditional) Saturday morning worship which often approaches an encounter group in its exchange of feelings and attitudes. They participate in one or two study groups a week, eat several meals together, and feel at home in the Hillel wing of the University Religious Conference building, whether in the library, student lounge, or the rabbi's office. Their commitments are by no means narrow--they are concerned about the meaning of being Jewish in the world of the '60's, and they explore that meaning through the lecturers they invite and the discussions they hold. They participate in many activities of the organized Jewish community, of which their most manifestly successful is

the campus United Jewish Welfare Fund drive, conducted with none of the unattractive overtones that often mar adult campaigns. For its most active students, Hillel is a beautiful model of a Jewish community.

But both CASE and Hillel come under attack sometimes, because they are not "reaching" more people. How many people were in the audience you addressed, CASE is asked. How many people come to your services, are on your membership list, attend your dances, Hillel is asked. Some Hillel foundations (happily not the one at UCLA) have a tremendous guilt complex about numbers: we must not be a "success", they argue in the values of many middle-class adults, if we are not "attracting" a large number of people. Such feelings indicate a failure to understand the purpose Hillel best serves on campus, at present: it is a community in a university where communities are almost impossible to find. To become a mass organization would destroy the precious purpose Hillel must serve for those Jewish students who need a Jewish community to be most fully themselves. But how about the others, we always ask. Former Chancellor Murphy has estimated that there are roughly 8000 Jewish students at UCLA; how can we relate to those who do not participate in the Hillel community?

To answer that, we must first ask some other questions. Who do we want to relate to them? Do we want to uncover more potential donors to the Welfare Fund? Do we want to cut the rate of mixed marriage? Do we want to swell the membership rolls of synagogues and centers? For many in the Jewish community these are the prime considerations--but they must know that merely to go out and sell welfare fund, endogamous marriage, and synagogue membership is going to win them small success. If behind these desires, however, lies the feeling that these goals are for the good of the campus individual, then we may be getting somewhere. If our concern is to help the student or faculty member on campus become a more fulfilled person, a more loving human being, then we are on the right track. It is our conviction that a Jew may become a more fulfilled and more loving person through the more active exercise of his Jewish identity. If we believe that, then we may proceed to determine how we may help the campus individual best relate to his Jewishness. If we are to succeed, our prime concern must be with the individual himself, with his own personal needs and desires, helping him find and build a community on this great, anonymous campus. If our aim is to "sell" him Judaism, or Jewish involvement, we had better not begin, because his intellect and perceptivity will see at once through our schemes, and turn us away. If the welfare fund, endogamous marriage, and synagogue membership benefit from our efforts, so much the better, but that the individual should benefit, from finding faces amidst the mass, a community within an anonymous university--that must be our chief desire.

On Building a Community

Through the human contacts developed at services, at weekend retreats, at dinners or phoning nights for the UJWF campaign, Jewish students become active members of the Hillel community. Sometimes they wander into an activity, and by the friendship shown by a member, they feel ever more a part of the community. More often, they are invited to an event by a friend, and through him they build up a web of relationships which help uncover a feeling they may never have known was there: a desire to actualize their Jewish identity.

What Hillel does for its members can be done for many more Jewish students than the Hillel community can--or should--accommodate. The need is to meet Jewish students, involve them in an activity with their friends, and from the relationships formed through that activity (e.g., a weekend retreat), help them plan a number of projects through which they can help each other deepen their Jewish identity and their development as human beings. The examples we shall offer below are almost entirely open-ended, because it is essential that the structures formed evolve from the students themselves, eliminating as much as possible the sense of parental or parent-figure domination that encourages much of young people's rebelliousness against existing Jewish structures.

Much of the resentment toward Hillel, for example, can be traced back to certain patterns in family behavior. When young people try to disentwine themselves from their parents, they often feel they must separate as well from the Jewish structures to which their parents led them. One of Hillel's problems is that many students see Hillel as Mother, with her guilt-inducing finger asking: why haven't you been to schul/Hebrew school/Hillel this week? The guilt that Mother induces turns into anger not at her, for that may have unpleasant consequences, but at the helpless schul/Hebrew school/Hillel which will not kick back. But the student is never sure of that--and surely the fantasies which students concoct about Hillel members are related to their fear that should they step into Hillel, the members will accuse them with: why haven't you been here before? (That some Hillel members feel accusatory, of course, merely reinforces that fear.) The Hillel Fantasy is also in part a defensive posture, similar to the child's degrading of a parent who has humiliated him or induced guilt-feelings within him. Our task, therefore, is to help students relate to their Jewish identity in their own way, creating their own Jewish community, with but an assist from an understanding, non-directive adviser who is person-oriented and not goal-oriented.

A Two-Stage Organizing Program

We have all made the mistake for too long of setting up programs on the basis of what we thought "a large number" might desire, and then sat in our institutions waiting for people to come to them. If we are to make any headway at all on a campus, development of program must come out of the expressed needs of Jewish students themselves, who will plan their own programs in the course of which they may call upon us for professional assistance.

What is needed, then, are two distinct sets of personnel, operating in two distinct stages. The first group will be organizers, who will fan out into the college community, talk with students, identify those with Jewish needs and interests which they wish to act upon, and help them organized into groups to discuss their needs, and determine the priorities of action upon them. When the organizer's group has articulated a common need and the direction in which it wishes to move, the organizer will help the group analyze the personnel it needs to assist it in carrying out its plans. Does it need rabbis, group workers, counselors, faculty people, artists, musicians? When that question is answered, the organizer will then seek out the second group of personnel, the trained resource people to help the group accomplish its initial goals. Whether the organizer will remain with the group will depend upon their mutual judgment of the group's progress toward autonomy, and on the judgment of the director of the program regarding the relative advisability of his remaining with a functioning group, or leaving it to develop new ones. Clearly, an organizer should be able to work with several groups at the same time.

To help students develop their own non-threatening structures, we should begin with Jewish students in groups already formed: fraternities, sororities, and dormitories; student government or the Bruin; such radical groups as CASE. What follows are some bare outlines of suggestions on reaching these students, some based on experiments already tried.

Fraternities and Sororities

A student secures an invitation for the Hillel director to speak at a chapter dinner, on a subject of mutual interest. Interspersed in the talk is a challenge to the members that the rabbi is aware that the house has been questioning its purpose, and a suggestion that a fraternity/sorority organized along the basis of Jewish parentage might confront what relation it might have to that commonality of membership, and asking the members for some suggestions. (Sometimes a useful starting point for this discussion is the members' feelings about Hillel, and from their responses to what Hillel does or doesn't do, can arise a discussion of how they themselves might go about filling the needs they feel Hillel does not.) From these suggestions some will probably emerge sufficiently concrete and appealing to a sizeable number that a committee can be organized to look into it--a study group, an inter-religious or inter-racial panel, a social event, etc. The rabbi or, better, someone designated for fraternity organizing can meet with the group, help them develop the first project, form others out of the first, suggest relations with other fraternities and sororities, etc. This same procedure should be tried at all those Jewish houses to which entrance can be gained, with the immediate end of improving the Jewish life of each house, relating them to each other, and perhaps ultimately with other groups as well in those activities where larger numbers are useful.

Dormitory Students

Hillel students have for two years been organizing Sabbath dinners for Jewish students in dormitories, under a procedure whereby students transfer meal tickets from their own dorm to that in which the dinner is being held. Were a speaker to be introduced at these dinners (in the manner of the fraternity speakers above) he might spark a desire to establish some Jewish activities among some of the floors of their dormitories (each floor has its own governing association). Since floors are not arranged by ethnic or religious groups, there will be no previously existing community on which to build, but rather interested students attending the dinner will be encouraged to bring a certain number of friends to a planning meeting for the events discussed at the dinner, and those students will themselves be invited to bring an additional number to subsequent meetings, so that the group might grow organically into the kind of community existing at fraternities. The principle should be that those who plan the activity should also participate in it--the purpose is not to plan an activity for others (the others, having no stake in the organization, will feel no responsibility to its members to attend; this is part of the reason for the low attendance at so many events planned by groups with an oligarchic leadership).

Students in Campus-Wide Organizations

A meeting organized at the Hillel director's request by a student commissioner of the Student Legislative Council (a former Hillel committee chairman) has resulted in the formation of a committee including an editor of the Bruin, the vice-president of the SLC, members of the convener's commission, and some Hillel members. They are proceeding to organize a credit course in "The Possibility of Jewish Survival in America" under the auspices of the Committee for the

Study of Education and Society, a faculty-student group which creates new interdepartmental courses. Organizing a course is a good way of involving students in the planning and, if action projects are included as part of the course (possible in CSES courses), further relationship to Jewish activity becomes possible. (In the course mentioned, a simulation project for an ideal synagogue or Jewish community is being planned.) Helping the Bruin editor bring in some of her colleagues, and the SLC people involve their cohorts in some joint projects may also be possible as a result of the relationships formed in organizing this course. A tack similar to that of the fraternity meeting above may be used here: asking Jewish members for their views of Hillel, and from that discussion asking how they might fill some of the needs they fault Hillel for failing to provide (it is, of course, possible that they will not care about these needs; but the atmosphere of present-day America is again making Jews conscious of their Jewishness, either with pride or as a problem, and I am convinced that many more students than we have reached would like to relate to their Jewishness in a way they arrive at themselves).

Students with Synagogue/Center Ties

Most rabbis in the city maintain some communication with their confirmands or graduates now in college. We have already hired an HUC student, funded jointly by Hillel and the rabbis of the West Side, who will meet with several students contacted by their rabbis to plan weekend retreats, social programs, or whatever else these students decide they wish to do. The students will increase their own numbers according to the organic method described above in relation to dormitory groups. A similar program might be organized around lists of active participants in Center activities, with the center directors making the original approach to their most active students on the UCLA campus, and a paid organizer following up in a manner similar to the West Side rabbis arrangement.

Students Attending Courses of Jewish Content

Though many students registered in university courses in Jewish history and Near Eastern languages are members of Hillel, direct attempts may be made by Hillel students to approach their non-affiliated classmates and discover why they are taking such courses, what they hope to do with their Jewish knowledge, and what their feelings are about Hillel. If such conversations indicate an interest in Jewish activity outside of Hillel, a luncheon meeting might be called with such students to explore avenues of increased Jewish experience.

If the CSES course planned by the student government people comes off, here will be another source of students who might wish to expand their Jewish involvement, encouraged by the simulation project to explore the real Jewish community as well. One of the campus ministers and I are planning another course to be given through CSES on "Religion and Racism in the United States", including at least two sections on the relation of Jews to oppressed minorities, and action projects are specifically planned for that course, which if followed up, may well lead to some on-going social action programs by Jewish students on campus or in the community. These too would need a person specifically assigned to coordinate these projects and follow them up.

Radical Organizations

CASE, the white racial education project mentioned above, offers a double-faceted opportunity for involvement of Jewish students. There are, first of all, Jewish members of CASE itself, some of whom, at least, are interested in exploring a kind of Jewish experience appropriate to their radical interests.

On a larger scale, however, the organization is interested in expanding its educational work into the Jewish community, on campus and off, and can be of considerable aid, I believe, in helping to develop a program of racial sensitivity training for Jewish students and community groups. Out of the courses mentioned above, and encounters with living groups, students may be found interested in participating in such projects. Within the membership of CASE itself (about 75-100) are no doubt some Jewish students who would like to work in their own community.

At UCLA, CASE is the best organized, most articulate white radical group, with the most comprehensive program. SDS is inchoate and ineffectual, and other groups are equally small and unclear regarding their aims. But the efforts begun at Berkeley and elsewhere to transform the anti-Israel bias of many radical Jewish students, is an undertaking worthy of emulation at UCLA as well. An organizer with radical tendencies himself, making the acquaintance of these students can perhaps begin his work by interesting them in contributing to The Jewish Radical, a journal just begun in Berkeley, whose purpose is primarily to transform leftist views on Israel.

Other sorts of work with radical students would depend upon the sensitivity and ingenuity of the organizer, but it should be clear from the outset that he would relate to radical students in areas of their own concern, assuming, of course, that he shared them.

Other Areas

Two groups among whom little work has been done are graduate students and faculty. A graduate student might well be hired to work with graduate student groups, through departmental contacts perhaps, to discover their Jewish interests and needs and help them develop ways of meeting those needs (merely calling meetings of people on a graduate student list, or inviting them to hear speakers has not been found to be effective). Although there is a committed group of Jewish faculty members at UCLA, many of whom attend monthly luncheon meetings, occasional evening lectures, and have volunteered to speak on Israel in the community, there are many others who are not to be reached through Israel-centered programs. Here too, the Israel approach should not be abandoned, but contacts increased with noninvolved Jewish faculty in the various departments, initially perhaps through an invitation to speak at Hillel or to a faculty group. Such informal discussions may give clues of common needs and interests, and eventually a meeting can be called of faculty who have expressed similar interests, and programs developed out of such sessions.

Role of the Hillel Director

As indicated above, the student Hillel group is a successful model community toward which other groups developed by the organizers might wish to grow. Assuming the organizers are successful, Student Hillel will be but one of a number of communities-in-the-making among Jewish students on campus. It is essential, however, that the rabbinical Hillel director remain the overseer of the entire organizing program. He, more than any other professional in the Jewish community, knows his campus and his students, and his single, centralized direction will prevent the organizers from competing with each other for the same students, wasting and duplicating their efforts rather than spreading out to different constituencies. While the Hillel director will oversee all the organizers, Student Hillel will not exercise any

hegemony over the other groups, nor will members of other groups become "members of Hillel", through programs of one group may well be shared by members of other groups. It is also conceivable that enough common interests may develop for some of the groups to unite occasionally to exert pressure for specific goals--e.g., the establishment of a Jewish studies major.

Since organization is a skill, the organizers will have to undergo some training. There are faculty people at UCLA who will most likely be willing to aid in this, and additional resources for training exist elsewhere in the city. The organizers should be paid for their time, which would include not only the training but meetings with students they uncover (though some of these will doubtless take place at meal-times), and regular conferences with the Hillel director and hopefully, on occasion, with the trainers of the organizers, to check on progress, coordinate efforts, and make use of resource personnel at the proper times. The resource personnel themselves will need to be paid for their time, and if the groups developed by the organizers begin to make excessive demands on the Hillel staff, additional staff will need to be hired to take care of their needs (secretarial, communications, food preparation, etc.). It is an undertaking which, if done properly, will demand a considerable outlay in funds--but one can begin with a limited number of organizers, and if their efforts bear fruit, hire more of them, along with additional supporting staff. New facilities may eventually be needed to handle meeting needs of the new groups, and such an informal structure as a coffeehouse might eventually be considered to fill such a need.

The question will be asked: why should UCLA be selected to begin such an ambitious experiment? Since the intellectual and cultural level of both student body and faculty are generally higher at UCLA than at other colleges in the city, the chances are greatest that organizers will unearth a greater number of students and faculty desirous of actualizing more significantly their Jewish identity. In addition, the large number of Jewish students, the strength of the Hillel unit, the large number of university courses in Jewish studies, and the sizeable core of committed Jewish faculty add to the attractiveness of UCLA as the site for such a pilot project in campus organizing.

In suggesting this project, we are taking the first step toward a master plan involving Jewish college youth in the enrichment of their Jewish identity. The project involves a two-stage program: to discover students' needs through a number of campus organizers, and to help the groups the organizers identify meet these needs through professional resource personnel. It is a large, potentially costly, and challenging project, which nonetheless holds promise of a geometric increase in Jewish student involvement. Do we dare to undertake it?

RANDOM IDEAS RE ISRAEL + JEWISH VALUES,
with especial relevance for young people:

1. CRISIS OF VALUES IN U.S. DURING 70'S WILL
BE FAITH IN THE GOVERNMENT. THIS DOESN'T
EXIST IN ISRAEL — NO ALIENATION FROM GOV'T.

2. WE IN ISRAEL ARE FORCED TO FIGHT AND KILL.
IF WE CAN PRESERVE VALUES IN FACE OF
THIS, THEN WE ARE REALLY PROVING SOMETHING —
ESPECIALLY ABOUT RECONCILIATION OF NATIONALISM
WITH UNIVERSALISM.

3. WE HAVE IN ISRAEL WHAT THE KIDS WANT:

יחידות

one-to-one contact (hippie culture - good part)

participation

revolution



The Vanishing Jew

**on the
American
Campus**

by Rabbi Jacob J. Hecht

Executive Vice-President



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**The
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on
the American
Campus**

by

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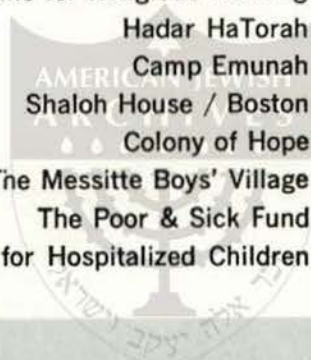
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THE NATIONAL COMMITTEE
FOR THE FURTHERANCE
OF JEWISH EDUCATION

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Friday at 10:15 A.M. and Sunday
at 12:45 P.M.**

The phenomenon of appearance and disappearance

Despite the fact that the enrollment of Jewish youth in American colleges and universities increases each year, the Jew on the college campus is vanishing.

Yes, vanishing.

Most of the story of today's college campus is far too familiar to us. The sex, the narcotics, the violence. But somehow many of us do not realize that also accompanying these 1960's campus manifestations is a loss of ethics and religion, and in the case of Jewish students—Judaism.

Each semester that passes sees

more and more Jews slip away from Judaism into the quick-silver of another world completely divorced from Jewish traditions and observance.

What happens to our Jewish youth in college? Why do the young men and women whom we have raised to follow certain principles and standards, end up following other principles and standards? What causes them to reject their Judaism? Can we get them back for our sakes and theirs? And how can we prevent other Jewish youth from vanishing?

A COMPLETELY NEW WORLD

When our Jewish youth, or youth of any religion for that matter, enters college, he finds himself in a completely new world—alien to anything he has ever experienced before. Nurtured as he is in his family, he finds himself bombarded by a variety of stimuli that his previous life had never pre-

pared him for. Sex, drugs, political radicalism, odd attire, unkempt appearance, off-beat philosophies and religions—it is literally a new world.

EXHILARATION, ANXIETY

At first the youth is stimulated; he cannot help but be. To him, this new world is exhilarating, as if suddenly he were starting to breathe pure oxygen instead of ordinary air.

But soon he develops anxiety. He cannot cope with all these new stimuli because he cannot assimilate and organize them into any logical order that could fit into the framework of his previous life and experience.

So his new-found life begins to become nightmarish, and in an effort to rid himself of his mounting anxieties, he shoots first in one direction and then in another. Then he realizes that something is holding him back, as indeed it is. The ties to his previous life are providing the restraining influence—the

moral training he received from his parents, the counseling from his teachers, the ethical standards imparted to him by his religious leaders.

Instead of seeing these influences as a guide to direct him through his college years, he views them as a barrier (which they are) to his full participation in the life and activity of this new world.

AMERICAN JEWISH
ARCS BREAK WITH THE PAST

So he sees as his only course the breaking of these old ties. He turns his back on his parents, and thinks of them only as stupid, as an impediment. He rejects his religion as a useless vestige of the past. He rebels against authority as a symbol of everything wrong in the world. He advertises his rejection of his past life by becoming militant, anti-social, and completely unresponsive to reason.

Once he has detached himself from his past, he vanishes into the

alien world on the campus. Our Jewish youth is now lost, and, like a space ship detached from the mother station, he will drift endlessly through the voids of space—unless he is brought back.

We Jews who accept our responsibilities as parents, teachers, and religious leaders must recognize the reality of what is happening, and must be prepared to do everything we can to:

- (1) Rescue as many vanished Jews as we can from the false world on the campus, and
- (2) Prevent other Jewish youth from being drawn into it.

ON FOUR FRONTS

Many proposals and plans have been put forth to accomplish these goals, but in my opinion, the struggle—and it really is a struggle—must be fought on four fronts:

- First, we must strengthen our Jewish youth so that on their own they will be able to reject the un-

wholesome influences on the campus.

- Second, we must seek to change the college atmosphere so it will not be so one-sided in its pull to lead Jewish youth astray.

- Third, as another bulwark to help our Jewish youth withstand the pressures they find on the campus, we must reintroduce religion in the college atmosphere as a dynamic positive force.

- Four, we must do what we can to improve the atmosphere of the outside world, so that when Jewish youth graduate from college they will not find this step too formidable to hurdle.

Youths' moral fiber already weak at their arrival

The reason for many young Jewish men and women vanishing so easily soon after they arrive on campus is that their moral fiber is already weakened by the time they enter college, and at the first sign of outside pressures, they collapse and start the vanishing process.

The problem here started with their parents who for one reason or another did not or were not able to instill in them a sufficient quality or quantity of ethical standards and traditional values.

Blaming parents is of course, no answer, and admittedly it is not

easy to raise children today. But even so, parents have chosen to be parents, and with this decision comes a moral responsibility to act like parents—with no really acceptable excuses for not doing so.

If our young Jewish men and women are to maintain their Judaism while in college, fathers must be fathers, and mothers must be mothers. If a father, for example, neglects his family by spending all his time at his business, or playing cards every night, or chasing around with other women, he is not being a proper father. Similarly, if a mother plays canasta every afternoon and hops from one beauty parlor to another in a vain effort to look younger than her daughter, she is not being a good mother.

Parents must set the example for their children. They must live their own lives with a spirituality, refinement, morality, culture, holiness, and ethical standard. Just by

doing this, they will find these qualities reflected and imparted from them to their children.

As part of their example, they must be sure to include a definite commitment to religion. Not just lip service, but an actual respect for religious tradition; observance of the holidays, the Sabbath and laws of Kashruth; family purity; and above all, a good code of behavior and ethics.

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THE NEED FOR LIMITS

Unfortunately, the exemplary lives that parents themselves lead are not enough to give their children the inner strength they need. Parents also must actively train their youth, just as teachers train students in school.

Above all, they must make their children understand that there are limits – limits to behavior, limits to money spent, limits to social interplay. By imposing these limits on

children, parents will develop in them a sense of values.

Such a sense of values means that a child in high school is not given the expensive gift of an automobile when he graduates. College, perhaps, but certainly not high school.

Such a sense of values also means that from an early age, a child understands the word "No." "No, you can not do this." "You cannot go here." "You can not have that much to spend."

HOME INFLUENCE

If our Jewish youth receives such an education in his home, he will have the inner strength to resist the pressures of non-conformity that surround him on the campus. He may be tempted (it would not be normal if he were not), but inside he would have a thermostat which would tell him "No."

He would not see college as a setting for pre-marital sex, or a dating ground for a later interracial

marriage, or the stage for abandonment of his Judaism.

However, if his home life was poor, the youth understandably would do everything he could to break his ties with his unhappy background. The stimuli he finds on the campus would seem like an escape, and he would be almost propelled to date girls of another religion or race.

From dating to a deeper relationship to possible marriage—these are but steps in a progression that would lead our youth out of Judaism.

Other youths of this type would be led out of Judaism by drugs. Since they were unable to find emotional peace of mind at home, they would seek an alleviation of their anxiety by propelling themselves into another world via marijuana, LSD, or narcotics. In the world of hallucination they would try to find the answers they need to

calm the fears that their parents never helped allay in their childhood. But unfortunately, in the unreal world they will find no more answers than in the real world, so they will become lost too, the campus their emotional graveyard.

All this focuses more attention than ever on the importance of parents fulfilling their responsibilities as parents.

Indeed, no single factor is more important in stopping the Jewish youth from vanishing.

COLLEGE ATMOSPHERE

But unless the college atmosphere is radically changed, even Jewish youth with strong character will find it difficult to maintain their standards and Judaism on campus. Colleges must have within their atmosphere certain elements the youth can grab on to as footholds in their struggle to resist the alien pressures. This means that colleges must undergo tremendous

change. They must, for example, be returned to their original function, which was to educate their students.

The idea that they could teach freedom and democracy by allowing their students to take over some of their functions must be eliminated completely. Also eliminated must be the idea that colleges are dating centers, or social arenas, or anything else but institutions to which students come to learn.



To stop swaying in winds of student demands

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As part of colleges getting back to their educational function, they must re-impose discipline on the campus. They must rid themselves immediately of their permissive attitude, and instead of coddling students and swaying with the breezes of student demands, they must lay down rules and regulations—and see that they are upheld.

There are obviously many ways this re-approach to discipline can be instituted, but one novel method I could suggest is to institute a

punishment and reward system. The concept here would be something similar to the honorable and dishonorable discharge system in the armed forces.

In other words, as a college student goes through his four years of college, he is graded not only on his scholarship, but also on his conduct. Just as he is graded every semester on how he does in geology and English literature, so would his classroom deportment and campus behavior be graded. If by the time he graduates, his conduct points total a certain quantity indicating exemplary conduct, this would be included as an official part of his college record, and would be so indicated on his degree.

GOOD OR BAD

If however, his conduct grades were poor—if his deportment in the classroom were bad and his conduct on the campus violent or trouble-making—then upon gradu-

ation he would be given a bad conduct rating, which would be the equivalent of a bad conduct or dishonorable discharge from the armed services.

The point is that with such a system a student would think twice about barging into and destroying a dean's office or setting fires in a university library. Similarly, the student of good character would realize that others too—namely, those in authority—recognize the value of good conduct.

Colleges must take other steps to change their atmosphere. For one thing, they must reverse the trend that encourages promiscuity on the campus. Many colleges, as we know, now permit male students to have female visitors in their dormitories and vice versa, and there are now even proposals for co-educational dormitories.

These barriers that have been

lifted between males and females on the campus must be re-imposed, for they put in the path of the student with ethics and standards too much temptation for him to resist successfully, along with all the other pressures and stimuli in his new environment. If these circumstances were changed, and if the present proximity of male and female on the campus were changed, the dangers of pre-marital sex, intermarriage, and interracial relationships would be tremendously reduced.

DRUG TRAFFIC TOO

In the same vein, drug traffic on the campus must be stamped out. Far too many college officials look the other way from the drug problem because they feel they cannot control it, and they rationalize their no-see attitude by saying that students are going to have to meet this problem in their own way as part of finding their road into adulthood.

But in allowing drugs in the dormitories and pushers on the campus, the college is selling its student down the path of no return.

If colleges reverse their present attitudes, the student will find an atmosphere more conducive for him to retain the principles of the past.

However, the college atmosphere, no matter how improved, cannot accomplish this task alone. What is also needed is to bring back religion to the campus.

At the moment there is little for the Jewish youth on the campus to suggest the warmth and tradition he or she received back home from his family and synagogue.

The Jewish fraternity house is more fraternity than Jewish. The Hillel is at best a lukewarm force.

The rabbis working with the students on the campus are all too

often neither aggressive enough nor strong enough in their own dedication to have much influence over the college situation.

NEED FOR RELIGION

What we must do is to spark a religious revival on the campus. Creative programs of a type that never existed before must be implemented. These programs must be meaningful as far as the college youth are concerned. To implement them, more effort and funds must be expended than have ever been previously allotted to this type of activity.

Actually these programs aimed at reviving religion on the campus must be organized on both a national and local level. At the national level would be prepared the literature that would be literally poured into the college campuses. Here too lecture schedules would be arranged whereby provocative

and informative speakers would tour the colleges and discuss there contemporary religious problems and issues.

Also from the national level a hard-hitting public relations campaign would be instituted which would utilize all media—magazines, newspapers, radio and TV—to bring the message of Judaism to the college student.

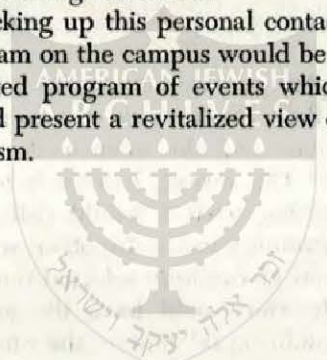
AMERICAN JEWISH
AND PERSONAL CONTACT
ARCHIVES

At the same time programs would be carried out at the local level on the campuses. Here the key would be personal contact.

From the time a student enrolls in the college, he would be contacted by a rabbi or a rabbi's representative, and throughout his years in college this contact would be maintained if possible with him—so that the link with his past and his synagogue experience would not be broken.

From such rapport would hopefully come the inner strength that would enable the Jewish student to maintain his Judaism. Also, the rapport would help bring back those who have vanished over the edge by making them aware again of a Supreme Being and all that a Supreme Being stands for.

Backing up this personal contact program on the campus would be a directed program of events which would present a revitalized view of Judaism.



Revitalization squads must tackle campus woes

How can we accomplish all this on the campus—the personal contact and the intensified activities? The answer, I think, is by organizing what I would call *revitalization squads*. In other words, teams of carefully selected individuals who would have the job of revitalizing religion on the campus.

These revitalization squads which would circulate through the campus, would be administered by the rabbis on the campus, but to staff them, we would have to recruit other rabbis from the cities and communities near the college.

Also, as the revitalization movement spreads, students themselves would be chosen to serve on the teams, both as those bringing personal contact to other students and as those helping to distribute the literature, organize the lectures, and hold the social functions designed to bring young Jewish men and women together under enjoyable but proper circumstances.

AMERICAN JEWISH
ARCHIVES

NOT AN EASY TASK

The revitalization program would admittedly not be able to be accomplished easily. Indeed, the problems involved at first glance seem almost insurmountable. Many students, beset with the pressures already on the campus, might view the presence of a religious force on the campus as yet another pressure which they should resist.

Yet, if members of the revitalization squad keep pushing in their efforts, if they just keep after one

student at a time, they will succeed.

A POSITIVE FORCE

In one sense, I see these revitalization squads employing new methods—the very methods of our opponents, the dope pushers. As dope pushers whet the appetites of their victims in an effort to eventually hook them, so will the revitalization squads first attract adherents, and then instill in them such a feeling for Jewish tradition and principles that they themselves become a positive religious force.

What would then exist on the campus — to balance out all the alien influences — would be a revolutionary spirit with religion at its core instead of rebellion, violence, narcotics and sex. Through a revitalized religion, Jewish students would receive all the intellectual stimulation and emotional happiness they need.

Then we would have on the campus the type of young Jewish men and women we can be proud of. They will have self-respect for both their minds and bodies, understanding the marvelous nature of each, with so much self-pride that they would not consider abusing or defiling themselves.

They will also have a respect for their elders not only for just the wisdom and experience of their elders, but also for the fact that elders are elders, and for this alone, deserve respect.

They will also learn the value of modesty, and understand that when the norms of life are exceeded, beauty turns to ugliness, and excitement to sordidness.

They will also learn that freedom of behavior does not mean licentiousness, and that behavior with no limits uproots the tradition of the past which is an essential ingredient to one's peace of mind.

IS IT ALL WORTH IT?

As parents we might ask ourselves if it is all worth it. Might not all the problems involved in college be erased by not having our youth attend college in the first place?

In some cases, the answer is yes. If a young Jewish man or woman does not have the character to resist the temptations on the campus, perhaps it is better that he or she does not go to college. By doing this, he will lose his advanced education, but he will maintain his identity, and in the long run this is to be desired.

But there are many others for whom the cost of college in terms of identity will not be high. They do have sufficient strength of character, and they need college in order to prepare for a professional or business career. College to these youth becomes an absolute necessity, and both the young man and

his parents should bend every effort to see that he attends.

In this case, if a Jewish youth backs away from the college experience, he and his parents are in effect abdicating their responsibility. And this we must not allow to happen.

THE JOB GOES ON

Unfortunately, our job as parents, teachers, and religious leaders does not end with the youth getting through college with his Judaism intact. As long as we are their parents, we must do what we can to help them in their lives and to help them maintain traditional religious beliefs.

As we all know, when our youth graduate from college they substitute the confrontation of one set of problems for another. The world outside college is beset now with such problems as racial unrest, political dissension, and poverty—problems which in their own way

test the youth as much as any he ever met on the campus.

This means that if we are to help our youth retain his Judaism, we must do what we can to also improve the atmosphere of this outside world—so the youth we retrieved (or retained) in college are not lost immediately after.

We ourselves must work hard to reduce racial tension. We ourselves must make sure to support vigorously the political leaders who stand for the same principles we do.

IT'S UP TO US

We ourselves must do what we can to alleviate the poverty of those less fortunate in our midst. We ourselves must combat the pornography that is spreading over our nation. Only in this way can we prevent our youth from succumbing to the 20th century malaise that has

created the hippie, the yippie, and the non-constructive militant.

But if we succeed—and we must—and we will—we shall see our Jewish youth become whole individuals, and as such, active and visible representatives of Judaism of whom we can all be proud.



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2/9/70

THE MOVE TO JUDAISM ON U.S. CAMPUSES

By ABRAHAM RABINOVICH
Jerusalem Post Reporter

Outside the community centre in Los Angeles, a group of radical Jewish students lit the Sabbath candles and gathered for prayer. First they produced a tallit (prayer shawl) and set fire to it in protest against the traditionalist prayers being conducted inside the centre. Then they began beating a tomtom rhythm on pieces of tin as they chanted in unison the word "Ahad" (one). The prayer ended in a dervish-like ecstasy.

Across the country, on the shore of a lake in upstate New York, 120 youths lit candles and sang hassidic and Hebrew melodies late into the night, pausing periodically to listen to an authentic hassid, who had accompanied them, recite an ancient tale.

Both scenes were witnessed within the past year by Mr. Mordecai Bar-On, head of the Jewish Agency's Youth and Hehalutz Department. In a conversation yesterday, he described the incidents as manifestations of the most striking phenomenon on the American campus scene — the Judaization of the Jewish radicals.

From the outermost fringes of the radical movement in which they had long played a major role, thousands of Jewish youth are coming back to — or seeking out for the first time — their Jewish roots, Mr. Bar-On reported. The scene is sometimes strange, sometimes pathetic, but the implications for Israel are profound.

Since last spring, he said, a polarization has set in on American campuses, with some leftist Jewish students attacking Israel's position on the territories

Girl among 3 Israelis indicted as terrorists

LYDDA. — Three Israeli Arabs, including an 18-year-old girl and her mother, were indicted in the military court here yesterday, on charges of membership in the Fatah and possession of explosives.

Salim Talouzi, 24, of Nazareth and the girl, Subhia Sha'aban of Ramle, were remanded into custody until the end of their trial. The girl's mother, Raiya Sha'aban, 51, was released on bond.

Talouzi, who works in the Haifa retail market, is alleged to have been a member of the Fatah from January to October 1969 and with being in possession of a delayed-action explosives device. Subhia is charged with transferring, on various dates in 1969, 23 explosive bricks and five delayed-action devices.

On Feb. 25, the girl is alleged to have taken a six-kilogramme explosive charge from Ramle to Lydda. On the same day, several people were injured when a bomb went off in the Lydda market place. Her mother is alleged to have been in possession of sabotage equipment. (Itim)

Mother of 6 jailed for having bombs

and refugees and with an even greater number coming down on Israel's side. To tap the aliya potential thus created, Zionist leaders two years ago decided to scrap Zionist student organizations which had developed image trouble over the years. In their stead, student representatives — "antennae," Mr. Bar-On called them — were recruited on some 200 campuses. Working through Jewish — non-Zionist — organizations, these representatives worked in two principal areas:

- Getting the Jewish students to visit Israel if only for a summer tour but preferably for longer stays. "Ninety-five per cent come back with a positive impression," Mr. Bar-On stated.
- Promoting Jewish education on campus either through getting an official Jewish Studies programme placed in the curriculum of their university or by starting a "free university." The latter are non-paying, non-credit courses in Talmud, Jewish history, Hebrew etc. organized by

a group of students and faculty. At Wayne State University in Detroit, an Israeli student has organized a "free university" which has attracted 400 students.

The turning towards Judaism by radical students follows a year in which Jewish students, found themselves rejected by the Negro students whose cause they had sought to champion. "There's a feeling of weariness and disappointment," said Mr. Bar-On. Campus activities this year have turned more towards down-to-earth matters like air pollution.

Last year, he said, the Zionist representatives on campus devoted almost all their time to propaganda and counter-propaganda. "Now they say, it's not worth it. We're tired of it. It doesn't change anything." Instead of futile debates with Arab students or anti-Zionist Jews, the representatives are concentrating now on Jewish education.

Yitzhak Vardi appointed acting Airport Manager

Jerusalem Post Staff

LYDDA AIRPORT. — Mr. Yitzhak Vardi, the Chief Engineer of Lydda Airport, has been appointed acting airport manager. The Transport Minister, Mr. Ezer Weizman, in making the appointment, did not specify how long he expected Mr. Vardi to act in this capacity.

The appointment is effective from February 15.

The airport staff have been pressing for the appointment of an "airport man" to this post for some time, and Mr. Vardi is considered the most likely candidate. He was acting manager for about three months, when the outgoing Manager, Mr. Yosef Bahr, was recovering from a heart attack.

Mr. Bahr, who had been Airport Manager for less than a year and returned to work only a fortnight ago after convalescing, was ordered by his physicians to find a "job with less stress and pressure." He is returning to the Ministry in Jerusalem where he will serve as Assistant Director-General. Before his appointment as Lydda Manager, he was a Deputy Director-General of the Ministry.

OTHER APPOINTMENTS

Recently, Mr. Yehuda Rabin was appointed as Deputy Director-General (aviation) of the Ministry, replacing Mr. Moshe Peled whose special contract expires at the beginning of May.

It is learned that Mr. Weizmann recently suggested the post of Director-General of the Ministry (now held by Mr. Ramon Harel) to Mr. Peleg Tamir, Director-General of the Manufacturers Association. Mr. Tamir, however, rejected the proposal.

In another new appointment, Mr. Israel Hellman, a senior economist at the Ministry, has been made acting director of its Vehicle and Maintenance Service Division. The Division handles import, export and trade in motor vehicles and

Jerusalem votes 30% rate rise

The general *arnona* rate in Jerusalem will go up by 30 per cent on April 1, under a decision taken by the city executive last night. The rise is subject to the approval of the Interior Minister.

Voting against the increase at the executive meeting was Mr. Maurice Rejwan of Gahal, while Rabbi L. I. Rabinowitz, also of Gahal, favoured an increase of only 25 per cent.

A proposal that the *arnona* be paid in one lump sum instead of several instalments as previously was also adopted by the executive.

The tax increase would bring IL3.5m. in additional revenue to the city, the municipal spokesman said.

Haifa labour vetos rise in rates

Jerusalem Post Reporter

HAIFA. — The Labour Council secretariat at its weekly meeting yesterday decided to oppose plans to raise municipal rates by 30 per cent. The secretariat heard Mayor Moshe Elieman's plea for support but ruled that such a rise would completely upset the "package deal," and noted that the increased National Insurance payments alone would already swallow all the extra wages the workers had been granted.

C.)

Cell of 50 - to work for Israel + Jews ^{overseas}

1. sponsor teaching of Hebrew - other Israel culture - ^{music} films
2. sponsor lectures by Israelis
3. recruit mission members
4. run a campaign
5. combat Arab propaganda
6. selfeducation
7. Russian Jewry
8. political action - ~~activity~~
9. campus communication
10. recruit interested faculty



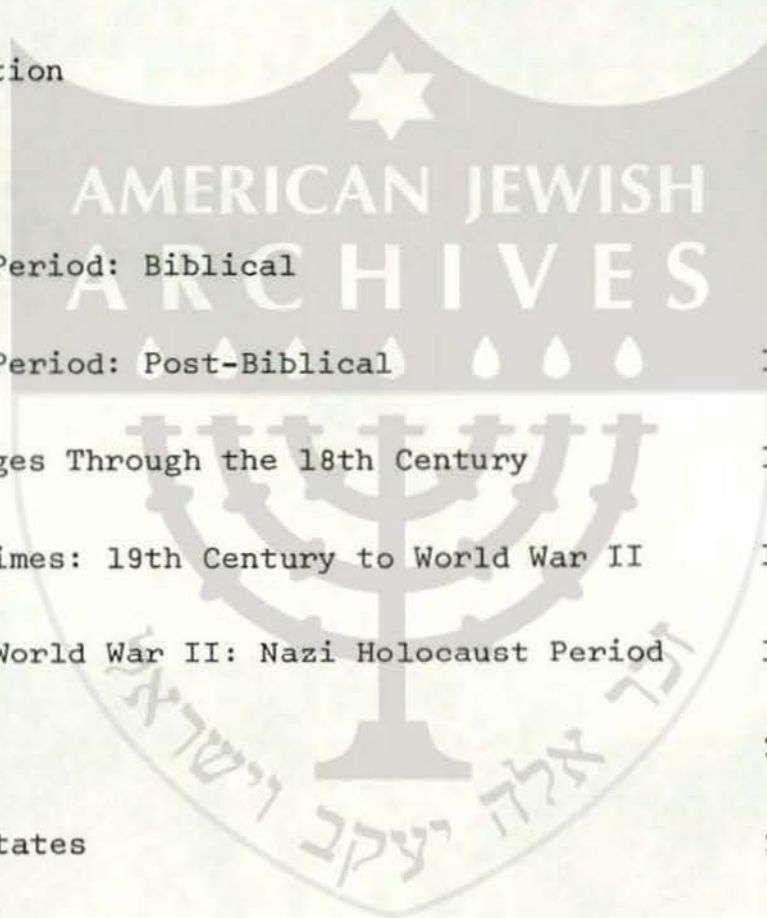
WRITINGS ON
JEWISH HISTORY

A SELECTED ANNOTATED BIBLIOGRAPHY

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INTRODUCTION

The treatment of minority groups in history and social-studies textbooks has long been a matter of concern to the conscientious classroom teacher. Because so many standard texts recount the history of Western civilization with disparagingly little reference to the influence of religious, racial or national minorities upon the political, social, cultural and economic climate of their times, young people often come away from their studies of European and American history with distortions and gaps of knowledge that may permanently affect their perception of, and relationship with, minority-group individuals in their own society.

This annotated bibliography, prepared by Edith Lubetski, Acting Librarian, Stern College for Women, Yeshiva University, has been made available to help social-studies teachers bring to their students a greater awareness of Jewish history, culture, personalities and contributions, from the Biblical period to the present day. The selections include fiction and non-fiction, historical texts and documents, biographies and autobiographies, and literary works both classic and modern, as well as a group of basic reference works particularly useful for teachers and the more mature students.

The listings, recommended for use in grades five through twelve, are arranged according to suggested age groups, with the readings intended for older students and adults cited first, and books written for, or easily understood by, younger readers following. The age groups indicated, however, are offered merely as a guide to the teacher, who may find in listings above or below the age of her own class a number of materials equally suitable for her group's reading.

Yehuda Rosenman, Director
Jewish Communal Affairs Department

GENERAL

Reference

UNIVERSAL JEWISH ENCYCLOPEDIA. New York: Ktav, 1948. (reprint of 1939-1944 edition). 10 vols. & index \$125.00 (age 13 & up)

A basic reference work dealing with Jews and Judaism. Particular attention given to Jewish contributions to American life.

THE STANDARD JEWISH ENCYCLOPEDIA. Cecil Roth, editor. 3rd edition. Garden City, N.Y.: Doubleday, 1966. 1978 columns. \$14.95 (age 13 & up)

A concise encyclopedia of Jews and Judaism, with special emphasis on the 20th century.

AMERICAN JEWISH YEAR BOOK. Prepared by the American Jewish Committee. Morris Fine & Milton Himmelfarb, editors. Martha Jelenko, associate editor. New York, American Jewish Committee; Philadelphia, Jewish Publication Society, 1899-date. Annual. \$10.00 (age 13 & up)

"The standard, authoritative record of events and trends in Jewish life here and abroad."

WHAT IS A JEW? Morris Kertzer. Revised edition. Cleveland: World Pub. Co., 1960. 217 pp. \$3.95 (age 13 & up)

Answers to the one hundred questions most commonly asked about Jews and Judaism.

THE BOOK OF JEWISH KNOWLEDGE. Nathan Ausubel. New York: Crown, 1964. 560 pp. \$10.00 (age 13 & up)

"An encyclopedia of Judaism and the Jewish people, covering all elements of Jewish life from Biblical times to the present."

JUNIOR JEWISH ENCYCLOPEDIA. Naomi Benasher & Hayim Leaf, editors. New York: Shengold, 1967. 352 pp. \$7.95 (age 10-15)

A reference source designed especially for young people. Well-illustrated.

History

HISTORY OF THE JEWS. Cecil Roth. New York: Schocken Books, 1964. 440 pp. pap. \$2.45 (age 15 & up)

A survey of Jewish history that stresses cultural and social aspects.

MY PEOPLE: THE STORY OF THE JEWS. Abba Eban. New York: Behrman House; Random House, 1968. 534 pp. \$17.50 (age 15 & up)

An eloquent narrative depicting the Jewish people from Biblical times to the present day with special emphasis on the birth and growth of the State of Israel.

THE STORY OF THE JEW. Elma C. Levinger, rewritten by Harry Gersh and others. New York: Behrman House, 1964. 286 pp. \$3.95 (age 11-15)

Popular history of the Jews, highlighting social, cultural and religious factors.

A PICTURE PARADE OF JEWISH HISTORY. Morris Epstein. New York: Shengold, 1963. 125 pp. \$3.25 (age 11-13)

Biographical and historical sketches accompanied by comic-book drawings that illustrate outstanding events of Jewish history.

Biography

GREAT JEWISH PERSONALITIES IN ANCIENT AND MEDIEVAL TIMES. Simon Noveck, editor. Washington, D. C.: B'nai B'rith Department of Adult Education, 1959.

GREAT JEWISH PERSONALITIES IN MODERN TIMES. Simon Noveck, editor. Washington, D.C.: B'nai B'rith Department of Adult Education, 1960. 366 pp. \$5.95 (age 16 & up)

Illuminating studies of pivotal figures who left an enduring imprint on Jewish history.

MEMOIRS OF MY PEOPLE: JEWISH SELF-PORTRAITS FROM THE 11th TO THE 20TH CENTURIES. Leo W. Schwarz. New York: Schocken Books, 1963. 320 pp. pap. \$1.95 (age 13 & up)

A collection of autobiographies reflecting a variety of life's experiences in many fields of endeavor.

THESE ARE MY PEOPLE. Harry Gersh. New York: Behrman House, 1959. 407 pp. \$4.95 (age 13 & up)

"A treasury of biographies of heroes of the Jewish spirit from Abraham to Leo Baeck."

JEWS AT A GLANCE. Mac Davis. Illus. by Sam Nisenson. New York: Hebrew Pub. Co., 1956. 127 pp. \$3.00 (age 13 & up)

Concise biographies of 114 prominent Jewish personalities throughout history who distinguished themselves in various walks of life.

GREAT JEWISH WOMEN. Elma C. Levinger. New York: Behrman House, 1940. 159 pp. \$3.00 (age 10-13)

A description of the achievements of thirty-three outstanding women in their roles as queens, poets, wives, mothers, social workers and communal leaders.

HEROES OF JEWISH THOUGHT. Deborah Karp. New York: Ktav, 1966. 176 pp. \$3.50 (age 10-13)

A graphic presentation of the ideas of fourteen Jewish personalities from the post-Biblical period to modern times. Includes a valuable overview of each era discussed.

Literature

THE JEWISH CARAVAN. Leo W. Schwarz. New York: Holt, Rinehart & Winston, 1965. 829 pp. \$8.95 (age 13 & up)

Great stories illustrating the broad spectrum of Jewish existence throughout history.

MORE WORLD OVER STORIES. Ezekiel Schloss & Morris Epstein, editors. New York: Bloch Pub. Co., 1967. 290 pp. \$4.95 (age 11-13)

THE NEW WORLD OVER STORY BOOK. Ezekiel Schloss & Morris Epstein, editors. New York: Bloch Pub. Co., 1968. 261 pp. \$4.95 (age 11-13)

Imaginative and well-researched tales reflecting Jewish history from ancient times to present day.

ANCIENT PERIOD: BIBLICAL

Non-Fiction

BIBLICAL PERIOD FROM ABRAHAM TO EZRA: A HISTORICAL SURVEY. William F. Albright. New York: Harper & Row, 1963. 117 pp. pap. \$1.45. (age 16 & up)

The early history and formative years of the Jewish people based on the author's archaeological findings.

KINGS, PROPHETS AND HISTORY: A NEW LOOK AT THE OLD TESTAMENT. Josephine Kamm. New York: McGraw-Hill, 1966. 191 pp. \$3.50 (age 11-15)

The Biblical stories retold in their historical setting, and in the context of both archaeological discoveries and modern knowledge. An excellent introduction to the Bible.

WORLDS LOST AND FOUND: DISCOVERIES IN BIBLICAL ARCHAEOLOGY. Azriel Eisenberg & Dov Peretz Elkins. Illus. by Charles Pickard. New York: Abelard-Schuman, 1964. 202 pp. \$4.00 (age 11-15)

Based on current discoveries of archaeological research, this work dramatically confirms the Biblical stories.

EVERYDAY LIFE IN OLD TESTAMENT TIMES. Eric William Heaton. New York: Scribner, 1956. 240 pp. \$4.95 (age 10-14)

A study of the everyday lives of Jews in Biblical days. Fine illustrations.

THE STORY OF THE DEAD SEA SCROLLS. Uriel Rappaport. Illus. by Milka Cizik. New York: Harvey House, 1968. 128 pp. \$3.95 (age 10-14)

A comprehensive study that provides information both on the historical period and the scrolls themselves. Beautifully illustrated with maps, charts, pictures and drawings.

Biography

PERSONALITIES OF THE OLD TESTAMENT. Fleming James. New York: Scribner, 1939. 639 pp. \$7.50; text edition \$4.50 (age 16 & up)

A discussion of the major figures of the Old Testament, their achievements and influence, against the background of the conditions which prevailed in ancient Israel.

Fiction

LOVE AND WISDOM. Richard Hubler. New York: Crown, 1968. 327 pp. \$5.95 (age 15 & up)

A novel about the life of King Solomon.

JOSEPH AND HIS BROTHERS. Thomas Mann. New York: Knopf, 1948. 1207 pp. \$10.00 (age 15 & up)

Episodes surrounding the lives of Jacob, Esau, Joseph and his brothers, in a classic work of modern literature.

THE FOREIGNER. Gladys Malvern. Illus. by Corrine Malvern. New York: McKay, 1954. 214 pp. \$3.95 (age 13-16)

This story of Ruth includes a description of the customs and traditions of the Jews in the Biblical period.

AT THE WALLS OF JERICHO. Israel Taslitt. New York: Bloch Pub. Co., 1960. 180 pp. \$3.00 (age 11-14)

A dramatic recounting of the capture of Jericho by Joshua and his soldiers.

JUBAL AND THE PROPHET. Frieda Clark Hyman. Illus. by Bernard Krigstein. Philadelphia: Jewish Publication Society, 1958. 175 pp. (Covenant Books) \$2.95 (age 11-14)

The life of the prophet Jeremiah and the period in which he lived are recreated in this novel.

BUILDERS OF JERUSALEM IN THE TIME OF NEHEMIAH. Frieda Clark Hyman. Illus. by Donald Bolognese. Philadelphia: Jewish Publication Society, 1960. 175 pp. (Covenant Books) \$2.95 (age 11-14)

A novel that reflects the tensions and conditions which faced the Jews of the sixth century B.C.E. in their struggle for survival.

CAVES OF RICHES. Alan Honour. Illus. by P.A. Hutchinson. New York: McGraw-Hill, 1956. 159 pp. \$3.75 (age 11-14)

The dramatic discovery of the Dead Sea Scrolls is unfolded in narrative form.



ANCIENT PERIOD: POST BIBLICAL

Non-Fiction

REVOLT IN JUDEA: THE ROAD TO MASADA. Alfred H. Tamarin. New York: Four Winds, 1968. 157 pp. \$7.95 (age 15 & up)

An adaptation of Josephus' classic history of the Roman-Jewish War with charts, maps and excellent pictures.

MASADA: HEROD'S FORTRESS AND THE ZEALOTS LAST STAND. Yigael Yadin. Trans. by Moshe Pearlman. New York: Random House, 1966. 272 pp. \$12.95 (age 15 & up)

A dramatic account of the archaeological expedition that uncovered telling remains of Jewish life on the ancient fortress of Masada, the scene of the Jewish Zealot revolt against the Romans during the first century. Includes maps.

FROM EZRA TO THE LAST OF THE MACABEES. Elias Bickerman. New York: Schocken Books, 1962. 186 pp. \$4.50; pap. \$1.95 (age 13 & up)

A history that traces political, social, religious and cultural patterns of the Jews in Hellenistic times.

THE STORY OF MASADA. Yigael Yadin, as retold to Gerald Gottlieb. New York: Random House, 1969. 176 pp. \$3.95 (age 11-15)

A junior version of the account of the archaeological expedition to Masada with photographs, diagrams and other illustrations.

Biography

HILLEL THE ELDER: THE EMERGENCE OF CLASSICAL JUDAISM. Nahum N. Glatzer. New York: Schocken Books, 1959. 100 pp. pap. \$1.25 (age 15 & up)

Focusing attention on the significant teachings of Hillel the sage, this brief story outlines the distinctive features of early Rabbinic Judaism as contrasted with the surrounding Hellenistic world.

AKIBA. Marcus Lehman. Trans. by Joseph Leftwich. New York: Feldheim, 1961. 285 pp. \$2.95 (age 12-15)

A biographical novel, focusing on the achievements of Rabbi Akiba, scholar, saint and leader of the Jewish people, in the revolt against the Romans in the first century.

Fiction

JOEL OF THE HANGING GARDENS. I. G. Edmonds. Philadelphia: Lippincott, 1966. 160 pp. \$3.50 (age 13 & up)

An imaginative exploration of Jewish life in the Babylonian era. The hero is a slave who helps his people.

MY GLORIOUS BROTHERS. Howard M. Fast. Boston: Little, Brown, 1948. 280 pp. \$2.75; pap. \$1.75 (age 13 & up)

A re-creation of the Jewish fight for freedom from the Syrian-Greek oppression during the second century B.C.E.



MIDDLE AGES THROUGH THE 18TH CENTURY

Non-Fiction

THE JEWS IN THE RENAISSANCE. Cecil Roth. Philadelphia: Jewish Publication Society, 1959. 380 pp. \$5.00; pap. \$2.45 (age 15 & up)

This book demonstrates how Jews influenced the Renaissance and how, in turn, the Renaissance affected the Jews.

A HISTORY OF THE JEWS IN CHRISTIAN SPAIN. Yitzhak Baer. Philadelphia: Jewish Publication Society, 1961. 2 vols. \$11.00 (age 15 & up)

A definitive work, which focuses upon the contact between one of the most creative Jewish communities and the Spaniards.

THE HISTORY OF THE JEWISH KHAZARS. D. M. Dunlop. New York: Schocken Books, 1967. 293 pp. \$6.00; pap. \$2.45 (age 15 & up)

An account of the little-known kingdom in the lower Volga region of Russia whose rulers converted to Judaism in the eighth century.

THE JEW IN THE MEDIEVAL WORLD, A SOURCE BOOK: 315-1791. Jacob R. Marcus. Philadelphia: Jewish Publication Society; New York: Temple Books, 1969. 504 pp. pap. \$4.45 (age 13 & up)

The inner life of the Jews as well as their relationship with the State and other religions is documented in this work.

JEWISH LIFE IN THE MIDDLE AGES. Israel Abrahams. New York: Atheneum, 1969. 452 pp. pap. \$4.25 (age 13 & up)

A panorama of the little-known rich social and cultural life of the Jews during this period.

Biography

JOSEL OF ROSHEIM: COMMANDER OF JEWRY IN THE HOLY ROMAN EMPIRE OF THE GERMAN NATION. Selma Stern. Trans. by Gertrude Hirschler.

Philadelphia: Jewish Publication Society, 1965. 327 pp. \$4.50 (age 15 & up)

A monograph describing the life of a Court Jew in 16th-century Germany. Shows how political power was used by prominent Jews to aid their brethren.

DON ISAAC ABRAVANEL. Benzion Netanyahu. Philadelphia: Jewish Publication Society, 1969. 350 pp. \$5.00 (age 15 & up)

A biography of one of the most significant Jewish notables of the medieval world. His remarkable achievements as scholar, statesman and financier are discussed.

THE ADVENTURES OF GLUCKEL OF HAMELN. Bea Stadtler. Illus. by Paul Sharon. New York: United Synagogue Commission on Jewish Education, 1967. 135 pp. \$2.95 (age 11-15)

The life story of the Jewish woman Glückel of Hameln. Portrays the lights and shadows of German-Jewish life in the 17th and 18th centuries. Offers excellent insights into this period.

THE BOY OF VILNA. Abraham Burstein. Illus. by Sol Nodel. New York: Hebrew Pub. Co., 1941. 128 pp. \$1.50 (age 11-15)

A short biography, covering the early years of Elijah of Vilna, the greatest Rabbinic scholar of the 18th century.

THE SCHOLAR-FIGHTER: THE STORY OF SAADIA GAON. Libby M. Klaperman. Illus. by Charles Walker. Philadelphia: Jewish Publication Society, 1961. 190 pp. (Covenant Books) \$2.95 (age 11-15)

A delineation of the life of a central 10th-century Jewish personality; a leader of the flourishing Jewish community under the Arab caliphate in Baghdad.

THE COURT FACTOR: THE STORY OF SAMSON WERTHEIMER. Alfred Apsler. Illus. by Albert Gold. Philadelphia: Jewish Publication Society, 1964. 150 pp. (Covenant Books) \$2.95 (age 11-15)

A story about the life of a leading Jewish financier for Austrian princes and emperors in the 18th century. In a position of power, this statesman aided his fellow Jews.

THE CAPTIVE RABBI: THE STORY OF R. MEIR ROTHENBERG. Lillian S. Freehof. Illus. by Albert Gold. Philadelphia: Jewish Publication Society, 1965. 196 pp. (Covenant Books) \$2.95 (age 11-13)

The Jewish community of the 13th century and the intolerance which surrounded it are the backdrop for the tragic and moving tale about Rabbi Meir Rothenberg, one of Jewry's leading figures.

Fiction

THE KING'S PERSONS. Joanne Greenberg. New York: Holt, Rinehart & Winston, 1963. 284 pp. \$4.95 (age 15 & up)

A novel focusing on the massacre of the Jews of York in 1190. This book mirrors everyday medieval Jewish and Christian life and reveals the triumphs and tragedies of ghetto existence.

THE CHOSEN ONE: A NOVEL OF THE MARANOS IN PORTUGAL AND THE INQUISITION. Harry Simonhoff. New York: Thomas Yoseloff, 1964. 607 pp. \$4.95 (age 15 & up)

A story that masterfully includes a panorama of general and Jewish history of the 16th century.

THE SLAVE. Isaac Bashevis Singer. New York: Farrar, Straus & Cudahy, 1962. 311 pp. \$5.50; Avon pap. \$.75 (age 13 & up)

This novel, set in 17th-century Poland, describes the life of a pious Jew enslaved by peasants, who after his escape marries a gentile woman.

THE FAMILY AGUILAR. Marcus Lehmann. New York: Feldheim, 1958. 284 pp. \$3.00 (age 11-15)

A remarkable story of heroism and faith displayed during the Spanish Inquisition.

A BOY OF OLD PRAGUE. Shulamith Ish-Kishor. New York: Pantheon Books, 1963. 90 pp. \$3.99 (age 10-13)

A novel about a peasant boy taken from a manor to live as a servant in a Jewish ghetto home. Vividly portrayed is the contrast between Jewish and manorial life in the 16th century.

THE STAR AND THE SWORD. Pamela Melnikoff. Illus. by Hans Schwarz. New York: Crown, 1968. 140 pp. \$3.50 (age 10-13)

The Crusades and pogroms in 12th-century England provide the setting for a story about two Jewish children.

MODERN TIMES: 19TH CENTURY TO WORLD WAR II

Non-Fiction

THE COURSE OF MODERN JEWISH HISTORY. Howard M. Sachar. New York: Dell, 1968. 630 pp. pap. \$2.45 (age 16 & up)

Beginning with the French Revolution, this chronicle concentrates on the interrelationship between Jewish and general history.

BLOOD ACCUSATION: THE STRANGE HISTORY OF THE BEILISS CASE. Maurice Samuel. New York: Knopf, 1966. 280 pp. \$5.95 (age 16 & up)

A Jew in Russia was falsely accused of the ritual murder of a child in the early part of the 20th century. Reflects the anti-Semitism that created and sustained such occurrences.

THE WORLD OF SHOLEM ALEICHEM. Maurice Samuel. New York: Knopf, 1956. 331 pp. \$4.95; Schocken Books pap. \$2.45 (age 15 & up)

Based on the writings of the famous Yiddish author, this work recreates the inner world of Eastern European Jewry at the end of the 19th and beginning of the 20th century.

LIFE IS WITH PEOPLE. Mark Zborowski & Elizabeth Herzog. New York: Schocken Books, 1962. 452 pp. pap. \$2.45 (age 15 & up)

A definitive sociological study of the unique, now extinct shtetl, the Jewish small town in Eastern Europe. Presents the values, customs and traditions of this remarkable self-contained society.

THE GOLDEN TRADITION: JEWISH LIFE & THOUGHT IN EASTERN EUROPE. Lucy Dawidowicz, editor. New York: Holt, Rinehart & Winston, 1967. 502 pp. \$8.95 (age 15 & up)

Anthology comprising works of major Jewish figures, from the late 18th century through World War II, revealing the mind and spirit of Eastern European Jewry.

JEWS OF SILENCE. Elie Wiesel. New York: Holt, Rinehart & Winston, 1967. 143 pp. \$4.95; pap. \$.75 (age 14 & up)

Touching and tragic revelation of contemporary Jewish life in the Soviet Union.

FATE AND FAITH. Judah Pilch. New York: Bloch Pub. Co. for the American Association for Jewish Education, 1963. 206 pp. \$3.50 (age 14 & up)

A thorough study of social, economic, historic and cultural factors involved in current Jewish existence. Valuable for an understanding of the 20th-century Jew.

A HISTORY OF THE CONTEMPORARY JEWS. Solomon Grayzel. New York: Meridian, 1960. 192 pp. pap. \$1.25 (age 13 & up)

A brief survey of Jewish life in the 20th century. Focuses on the Nazi Holocaust, the rebirth of the State of Israel and Jewish community life in America.

THE DREYFUS AFFAIR: A NATIONAL SCANDAL. Betty Schechter. Illus. with photographs. Boston: Houghton Mifflin, 1965. 264 pp. \$3.50 (age 12-16)

Anti-Semitism in France is the backdrop for this account of the trial and conviction of an innocent French Jewish officer at the end of the 19th century.

Biography

THE ROTHSCHILDS. Frederic Morton. New York: Atheneum, 1962. 305 pp. \$6.95; Crest pap. \$.75 (age 13 & up)

Popular portrait of one of Jewry's leading families, who, while often influencing events and governments, managed to maintain their Jewish identity and involvement.

KEYS TO A MAGIC DOOR. Sylvia Rothchild. Illus. by Bernard Krigstein. Philadelphia: Jewish Publication Society, 1959. 175 pp. (Covenant Books) \$2.75 (age 11-15)

A biography of one of the fathers of Yiddish literature, Isaac Leib Peretz, who distinguished himself also as a teacher, lawyer and community leader.

DANIEL MENDOZA: THE FIGHTER FROM WHITECHAPEL. Harold U. Ribalow. Philadelphia: Jewish Publication Society, 1963. 160 pp. (Covenant Books) \$2.95 (age 11-15)

A portrait of Daniel Mendoza, great Anglo-Jewish athlete who pioneered and developed the art of boxing, when this sport was in its infancy.

THE SOUND OF BOW BELLS: SIR DAVID SALOMONS. Robert D. Abrahams. Philadelphia: Jewish Publication Society, 1962. 190 pp. (Covenant Books) \$2.95 (age 11-15)

A biography of the first Jewish Lord Mayor of London in the year 1855.



AMERICAN JEWISH
ARCHIVES

Fiction

THE FIXER. Bernard Malamud. New York: Farrar, Straus & Giroux, 1966. 335 pp. \$5.75; Dell pap. \$.95 (age 16 & up)

A National Book Award winner, this provocative novel is based on the famous Beiliss blood libel case in Russia before World War I.

IN THE HEART OF THE SEAS. Samuel Joseph Agnon. Trans. by I. M. Lask. New York: Schocken Books, 1967. 128 pp. \$3.95 (age 15 & up)

A tale of a voyage to Palestine written by a Nobel Laureate. Captures the spirit of the time and renders homage to the idealism and perseverance of Eastern European Jews.

THE MAGIC BARREL. Bernard Malamud. New York: Farrar, Straus & Cudahy, 1958. 214 pp. \$3.75; pap. \$1.25 (age 15 & up)

A collection of short stories, the majority of which reflect contemporary Jewish life.

FOR THE SAKE OF HEAVEN. Martin Buber. New York: Atheneum, 1969. 314 pp. pap. \$3.45 (age 15 & up)

A novel dealing with the period of 18th-century Hasidism.

A TREASURY OF YIDDISH STORIES. Irving Howe & Eliezer Greenberg, editors. New York: Viking Press, 1965. 630 pp. \$6.95; pap. \$2.45 (age 15 & up)

A collection presenting literature from the 19th century to the present day demonstrates the ferment of Jewish life in Eastern Europe and America.

SEVENTH CANDLE & OTHER FOLKTALES OF EASTERN EUROPE. David Einhorn. New York: Ktav, 1968. 111 pp. \$3.95 (age 13 & up)

Twenty-seven tales vividly illuminating the lives and values of Eastern European Jewry.

MODERN JEWISH LIFE IN LITERATURE. Azriel Eisenberg. New York: United Synagogue Commission on Jewish Education, Book I, 1952. 232 pp. \$2.75; Book II, 1968. 269 pp. \$3.50 (age 13 & up)

History is recreated in these literary collections, dramatically presenting Jewish life in Europe, United States, Russia and Israel during the last seventy years.

TALES OF THE HASIDIM. Martin Buber. New York: Schocken Books, 1957. 2 vols. \$8.95; pap. \$1.95 each vol. (age 13 & up)

Over a thousand tales and legends about the Hasidic sages, revealing their views and ways of life.

IN THOSE DAYS. Jehuda Steinberg. Trans. by George Jeshurun. New York: Jewish Education Committee Press, 1967. 255 pp. \$4.50 (age 11-15)

The tragic experiences of Jewish boys kidnapped from their homes at the age of twelve for service in the Czar's army.

JEWS IN WORLD WAR II: NAZI HOLOCAUST PERIOD

Non-Fiction

THE HOLOCAUST: THE DESTRUCTION OF EUROPEAN JEWRY, 1933-1945. Nora Levin. New York: Thomas Y. Crowell, 1968. 768 pp. \$10.00 (age 16 & up)

Comprehensive and readable work describing this immense tragedy.

WARRANT FOR GENOCIDE. Norman Cohn. New York: Harper & Row, 1967. 303 pp. \$6.95 (age 16 & up)

History of the infamous "Protocols of the Elders of Zion", a forged document alleging Jewish world conspiracy. Although proven false, this calumny was a rationale for global anti-Semitism and license for the Nazi decimation of Jews.

SCROLL OF AGONY. Chaim Aron Kaplan. New York: Macmillan, 1965. 350 pp. \$6.95 (age 17 & up)

A record of the daily suffering in the Warsaw ghetto. This moving narrative reflects the strength and deep faith of the Jews in the face of adversity.

OUT OF THE WHIRLWIND: A READER OF HOLOCAUST LITERATURE. Albert H. Friedlander. Garden City, N.Y.: Doubleday, 1968. 536 pp. \$9.95 (age 14 & up)

Anthology of Holocaust literature by its victims, both living and dead. Attempts to answer the moral and political questions posed by the American adolescent in connection with the horrifying events of World War II.

THE UPRISING OF THE WARSAW GHETTO. Irving Werstein. New York: W.W. Norton, 1968. 172 pp. \$4.25 (age 13 & up)

An account of the heroic and dramatic Jewish uprising against the Nazis.

THEY FOUGHT BACK. Yuri Suhl, editor. New York: Crown, 1967. 327 pp. \$5.95; Paperback Library, 1968. \$.75 (age 13 & up)

Not all Jews during Hitler's reign went to their deaths "as sheep to the slaughter". This book shows the many forms of Jewish resistance in Nazi Europe.

THE JEWISH CATASTROPHE IN EUROPE. Judah Pilch, editor. New York: American Association for Jewish Education, 1968. 232 pp. \$6.50 (age 13 & up)

An extensive description of the Nazi Holocaust, utilizing documents and citations, with a guide for teachers and discussion leaders.

RESCUE IN DENMARK. Harold Flender. New York: Simon and Schuster, 1963. 281 pp. \$4.95; Macfadden, pap. \$.60 (age 13 & up)

The story of the dramatic rescue of Danish Jewry from Nazi annihilation.

Biography

THE DIARY OF A YOUNG GIRL. Anne Frank. Garden City, N.Y.: Doubleday, 1967. 308 pp. \$4.95; Pocket Books pap. \$.75 (age 12 & up)

The diary of a teenage Jewish girl, revealing the daily life of a group of Dutch Jews hiding from the German Gestapo during World War II.

Fiction

A BEGGAR IN JERUSALEM. Elie Wiesel. Trans. by the author and Lily Edelman. New York: Random House, 1970. 211 pp. \$5.95 (age 16 & up)

The latest novel by the foremost literary interpreter of the Holocaust centers around the Arab-Israel War of 1967 but contains flashbacks of the tragic period.

NIGHT. Elie Wiesel. New York: Hill & Wang, 1960. 116 pp. \$3.00; pap. \$1.35 (age 15 & up)

A moving story describing the suffering endured by a boy in a concentration camp.

LAST OF THE JUST. André Schwarz-Bart. New York: Atheneum, 1961. 374 pp. \$4.95; Bantam pap. \$.95 (age 15 & up)

A historical novel beginning with medieval English Jewry and ending with the Nazi Holocaust. It deals with the legend of the "thirty-six righteous men" who sustained the world through their suffering and martyrdom.

BABI YAR. Analoly Kuznetsov. New York: Dial Press, 1967. 399 pp. \$5.95 (age 15 & up)

Written from a witness's point of view, the book captures the full horror of the Nazi slaughter of Jews at Babi Yar, near Kiev in the Ukraine.

THE WALL. John Hersey. New York: Knopf, 1950. 632 pp. \$5.95; Pocket Books, 1954. 706 pp. pap. \$.75 (age 15 & up)

A novel depicting the horrors endured by Jews in the Warsaw Ghetto during World War II.

THE 28TH DAY OF ELUL. Richard M. Elman. New York: Scribner, 1967. 279 pp. \$4.95 (age 15 & up)

An Israeli undertakes a painful but meaningful journey into the past, reliving the sufferings of the Holocaust.

CHILD OF THE HOLOCAUST. Jack Kuper. Garden City, N.Y.: Doubleday, 1968. 287 pp. \$4.95 (age 13 & up)

A novel about the life of a Jewish youth who poses as a Christian during the Nazi era. Subsequently he begins an anguished search for his past.

THE TWO OF US. Claude Berri. New York: William Morrow, 1968. 156 pp. \$4.95 (age 12 & up)

A story about a Jewish boy sent to live with an elderly French couple during World War II. The irrationality and insensitivity of hatred of the Jews is skillfully exposed in the developing relationship between man and boy.

MY ENEMY, MY BROTHER. James Forman. New York: Meredith, 1969. 250 pp. \$4.95 (age 12-16)

A teenage survivor of a Nazi concentration camp sets out to find a new and meaningful life in Israel.

ISRAEL

Non-Fiction

ISRAEL AND WORLD POLITICS: ROOTS OF THE THIRD ARAB-ISRAELI WAR. Theodore Draper. New York: Viking, 1968. 278 pp. \$5.75 (age 16 & up)

Thought-provoking analysis of the causes of the 1967 Middle Eastern war.

UNDER FIRE: ISRAEL'S 20-YEAR STRUGGLE FOR SURVIVAL. Donald Robinson. New York: W. W. Norton, 1968. 381 pp. \$5.95 (age 15 & up)

An anthology of documents, articles and speeches by experts, eyewitnesses and participants, portraying the significant events of the last two decades.

ISRAEL: A READER. Bill Adler, editor. Philadelphia: Chilton, 1968. 189 pp. \$5.50 (age 15 & up)

Essays by important contemporary writers on issues and problems confronting Israel.

FROM THE ENDS OF THE EARTH: THE PEOPLES OF ISRAEL. Howard M. Sacher. Cleveland: World Pub. Co., 1964. 512 pp. \$7.95 (age 14 & up)

Composite portraits of the immigrants who came to build the State of Israel. Penetrating insights into the national and ethnic make-up of this vibrant country.

STORY OF ISRAEL. Meyer Levin. Illus. by Eli Levin. Photographs by Archie Lieberman. New York: Putnam, 1966. 256 pp. \$4.50 (age 13 & up)

A history of Israel beginning with the Biblical period but emphasizing the recent recreation of the State.

A SHORT HISTORY OF ZIONISM. Herbert Parzen. New York: Herzl Press, 1962. 127 pp. \$1.25 (age 13 & up)

The emergence of Jewish nationalism through the development of the Zionist movement leading to the realization of the dream of Jewish nationhood.

THIS IS ISRAEL. Miroslav Sasek. New York: Macmillan, 1962. 60 pp. \$3.50 (age 13 & up)

In a few pages, this well-illustrated guide describes the wonders of Israel, its famous places and historic sites.

ISRAEL: NEW PEOPLE IN AN OLD LAND. Lily Edelman. Revised edition. Camden, N.J.: Nelson, 1969. 224 pp. \$3.75 (age 12-15)

Social history of Israel focusing on the spirit of the people.

ISRAEL TODAY. Harry Essrig & Abraham Segal. Revised edition. Illus. by Robert Sugar. New York: Union of American Hebrew Congregations, 1968. 312 pp. \$4.50 (age 12-15)

A social-studies text that vividly presents all aspects of the State of Israel.

Biography

GOLDA MEIR: ISRAEL'S LEADER. Marie Syrkin. New York: Putnam, 1969. 320 pp. \$5.95 (age 13 & up)

A portrait of a remarkable person, the first woman to attain the position of Prime Minister of Israel.

BEN-GURION: THE ARMED PROPHET. Michael Bar Zohar. Trans. by Lam Ortzen. New York: Prentice-Hall, 1969. 296 pp. \$7.95 (age 12-16)

The career of Israel's first Prime Minister, from his youth in Eastern Europe, through the struggle for Israel's independence and up to the present day.

CHAIM WEIZMANN: BUILDER OF A NATION. Rachel Baker. New York: Julian Messner, 1950. 180 pp. \$3.80 (age 12-16)

A biography of Israel's first president relating his monumental achievements for Zionism and in science.

Fiction

THE SOURCE. James A. Michener. New York: Random House, 1965. 909 pp. \$7.95; Crest Fawcett World pap. \$1.95 (age 13 & up)

Centers around an archaeological expedition in Israel, in which each new historical find serves as the basis of a story about Jews who lived successively during various periods of Jewish history.

A WHOLE LOAF: STORIES FROM ISRAEL. Sholom J. Kahn, editor. Trans. by I. M. Lask & others. New York: Vanguard, 1962. 244 pp. \$4.50 (age 13 & up)

Fifteen stories by major Israeli authors mirroring life in modern Israel.

THE VOYAGE TO ULUA. Arie Eliav. New York: Funk & Wagnalls, 1969. 191 pp. \$4.95 (age 12-16)

An account of the heroic transfer of eight hundred Jewish children, survivors of the concentration camps, from Europe to British-blockaded Palestine by American and Israeli volunteers.

THE MUKHTAR'S CHILDREN. Sally Watson. New York: Holt, Rinehart & Winston, 1968. 245 pp. \$4.50 (age 12-16)

A story of how Arabs and Jews living in Israel, in bordering villages, overcome suspicion and hostility through understanding, compassion, and necessity. A fine introduction to the social problems of the Middle East.

THE GIDEONITES: THE STORY OF THE NILI SPIES IN THE MIDDLE EAST. Devorah Omer. New York: Funk & Wagnalls, 1968. 256 pp. \$4.95 (age 11-15)

A novel about the Jewish spies who aided the British during World War I in their struggle against the Turks for control of Palestine.

THAT SUMMER WITH ORA. Rusia Lampel. Trans. by Stella Humphries. New York: Franklin Watts, 1967. 159 pp. \$3.50 (age 11-14)

An American girl convinced of the superiority of her way of life, comes to visit Israel and gradually changes her mind.

GROWING UP IN ISRAEL. Desider Holisher. New York: Viking, 1963.
180 pp. \$5.00 (age 10-12)

The daily experiences of two youngsters are interwoven with the ancient history of Israel. Glimpses of Israeli life and culture are enhanced by the abundance of excellent photographs.



UNITED STATES

Non-Fiction

THE JEWS OF THE UNITED STATES: 1790-1840, A DOCUMENTARY HISTORY. Salo W. Baron & Joseph L. Blau, editors. 3 vols. Philadelphia: Jewish Publication Society; New York: Columbia University Press, 1964. \$20.00 (age 16 & up)

This work demonstrates Jewish involvement in American life during the Early National Period.

THE AMERICAN JEW, A REAPPRAISAL. Oscar I. Janowsky, editor. Philadelphia: Jewish Publication Society, 1964. 468 pp. \$6.00 (age 16 & up)

Essays delineating the distinguishing features of the American Jewish community and its institutions.

JEWS IN THE MIND OF AMERICA. Charles H. Stember & others. New York: Basic Books, 1966. 413 pp. \$12.50 (age 16 & up)

Penetrating sociological and psychological study of attitudes of Americans toward Jews.

A LITTLE GIRL IS DEAD. Harry Golden. Cleveland: World Pub. Co., 1965. 363 pp. \$5.00 (age 16 & up)

A detailed account of the Leo Frank case of 1913, in which an innocent Jew in the State of Georgia was accused of murdering a young girl and was subsequently lynched.

AMERICAN JEWRY AND THE CIVIL WAR. Bertram W. Korn. New York: Harper & Row; Philadelphia: Jewish Publication Society, 1962. 320 pp. pap. \$1.55 (age 15 & up)

A presentation of the Jewish contributions to both sides in the Civil War struggle.

ABRAHAM LINCOLN AND THE JEWS. Naphtali Rubinger. New York: Jonathan David, 1962. 75 pp. \$3.75 (age 15 & up)

A detailed account of a phase of the struggle for Jewish rights and the background and composition of 19th century Jewish America.

TODAY'S AMERICAN JEW. Morris N. Kertzer. New York: McGraw-Hill, 1967. 296 pp. \$6.50 (age 15 & up)

A profile of the contemporary American Jewish scene covering social, cultural, political, religious and educational aspects of Jewish life in America.

STRANGERS AND NATIVES: THE EVOLUTION OF THE AMERICAN JEW FROM 1921 TO THE PRESENT. Judd L. Teller. New York: Delacorte Press, 1968. 308 pp. \$7.50 (age 15 & up)

A portrayal of the acculturation of the immigrant American Jew.

THE SPIRIT OF THE GHETTO. Hutchins Hapgood. Edited by Moses Rischin with drawings from life by Jacob Epstein. Cambridge, Mass.: Harvard University Press, 1967. 315 pp. \$5.95 (age 14 & up)

A study of the vibrant social and cultural life of the Jewish immigrants on the Lower East Side of New York at the turn of the century.

THE PROMISED CITY, NEW YORK'S JEWS, 1870-1914. Moses Rischin. New York: Citadel Press, 1964. 342 pp. pap. \$2.95 (age 14 & up)

The mass migration of the Eastern European Jews and their mutual interaction with their new environment is vividly portrayed.

A HISTORY OF THE JEWS IN THE U.S. Lee Joseph Levinger. Revised edition. New York: Union of American Hebrew Congregations, 1961. 616 pp. \$3.95 (age 12-16)

Stresses the contribution of the Jew to American life.

AMERICAN PROMISE: A HISTORY OF THE JEWS IN THE NEW WORLD. Shulamith Ish-Kishor. New York: Behrman House, 1947. 209 pp. \$3.00 (age 11-14)

Brief account of Jewish history in America.

THE JEWS IN AMERICA. Frances Butwin. Minneapolis: Lerner Publications, 1969. 107 pp. \$3.95 (age 11-14)

Fine illustrations complement a concise survey that describes the antecedents, growth and development of Jewish life in the United States.

Biography

THE JEW IN AMERICAN LIFE. Tina Levitan. New York: Hebrew Pub. Co., 1969. 253 pp. \$5.00 (age 15 & up)

Short, concise biographies of notable Jews in American life, from the Colonial period to the present time.

EVERYTHING BUT MONEY. Sam Levenson. New York: Simon & Schuster, 1966. 285 pp. \$4.95 (age 15 & up)

A successful television personality and comedian recalls his childhood in a Lower East Side tenement and his life as a teacher in the New York public school system.

THE PROMISED LAND. Mary Antin. Boston, Houghton Mifflin, 1969. \$5.95 (age 13 & up)

An autobiography describing the trek of the Jews from Russia to America. Portrays the dreams, hopes and manifold reactions of the immigrants to their new "Promised Land".

AMERICAN'S TRIUMPH: STORIES OF AMERICAN JEWISH HEROES. Dorothy Alofsin. Illus. by Louis Kabrin. New York: Union of American Hebrew Congregations, 1949. 312 pp. \$3.50 (age 11-15)

Well-illustrated narrative of major Jewish figures in American history, stressing the influence of the Jewish element on their lives.

AMERICANS ALL. Oscar Leonard. New York: Behrman House, 1945. 256 pp. \$3.50 (age 11-15)

A beautifully illustrated biographical anthology presenting the contributions of prominent Jews to American history.

THE FLAGSHIP HOPE: AARON LOPEZ. Lloyd Alexander. Illus by Bernard Krigstein. Philadelphia: Jewish Publication Society, 1960. 179 pp. (Covenant Books) \$2.95 (age 11-15)

A description of the life of a Jewish refugee from the Spanish Inquisition who contributed prominently to the growth of Colonial America.

HAYM SALOMON. Shirley Gorson Milgrim. Chicago: Follett, 1966. 143 pp. \$1.95 (age 11-15)

A biography of Haym Salomon, highlighting his efforts to save American soldiers during the Revolutionary War, and his deep Jewish roots.

THE UNCOMMON SOLDIER: MAJOR ALFRED MORDECAI. Robert D. Abrahams. Philadelphia: Jewish Publication Society, 1959. (Covenant Books) 178 pp. \$2.95 (age 11-15)

A portrait of an American Jewish Civil War major torn between his loyalty to the South, his birthplace, and to the United States.

THE VOICE OF LIBERTY: THE STORY OF EMMA LAZARUS. Eve Merriam. Illus. by Charles W. Walker. Philadelphia: Jewish Publication Society, 1959. (Covenant Books) 179 pp. \$2.95 (age 11-15)

The life of the famous American Jewish woman whose words are inscribed on the base of the Statue of Liberty.

FIREBRAND FOR JUSTICE. Iris Noble. Philadelphia: Westminster, 1969. 169 pp. \$4.50 (age 11-15)

A biography of Louis D. Brandeis, the first Jew appointed to the U.S. Supreme Court.

ALBERT EINSTEIN: CITIZEN OF THE WORLD. William Wise. Philadelphia: Jewish Publication Society, 1959. 181 pp. \$3.95 (Covenant Books) (age 11-15)

A biography of the great scientist.

CAST A GIANT SHADOW: THE STORY OF MICKEY MARCUS. Ted Berkman. Philadelphia: Jewish Publication Society, 1967. 200 pp. (Covenant Books) \$2.95 (age 11-15)

The career of the American Jewish army colonel, who became a commander and hero in Israel's 1948 War of Independence, when he lost his life.

AMERICAN JEWISH HEROES. Rose G. Lurie. Illus. by Charlotte Zimmerman. New York: Union of American Hebrew Congregations, 1960. 224. \$2.50; Teacher's Guide, 1967. \$3.00 (age 10-12)

History is recreated by the dramatization of the lives and contributions of prominent American Jewish personalities.

Fiction

THE RISE OF DAVID LEVINSKY. Abraham Cahan. New York: Harper & Row, 1966. 530 pp. pap. \$3.45 (age 15 & up)

Focusing on the rise of a Russian Jewish immigrant in the garment industry, this novel immortalizes the process of Americanization of the Jews at the turn of the century.

WINTER TWILIGHT. Charles Angoff. Cranberry, N.J.: Thomas Yoseloff, 1969. 512 pp. \$6.95 (13 & up)

The panorama of Jewish life in America is unfolded in the author's saga of the Polonskys, an American Jewish family. This is the eighth and latest in the series.

THE CHOSEN. Chaim Potok. New York: Simon & Schuster, 1967. 284 pp. \$4.95; Crest Fawcett World pap. \$.95 (age 13 & up)

A narrative focusing on two teenage friends and their involvement with Jewish tradition.

THE PROMISE. Chaim Potok. New York: Knopf, 1969. 359 pp. \$6.95 (age 13 & up)

A sequel to "The Chosen".

FRIDAY THE RABBI SLEPT LATE. Harry Kemelman. New York: Crown, 1964. 224 pp. \$3.95 (age 13 & up)

Aspects of Jewish life are reflected in a positive way in this imaginative mystery in which a rabbi helps apprehend a murderer. Additional works of a similar nature by this author are:

SATURDAY THE RABBI WENT HUNGRY. New York: Crown, 1966. 249 pp. \$3.95; Crest Fawcett World. pap. \$.60; and SUNDAY THE RABBI STAYED HOME. New York: Putman, 1969. 253 pp. \$5.95

ALL OF A KIND FAMILY. Sydney Taylor. Illus. by Helen Joh. Chicago: Wilcox & Follet, 1951. 188 pp. \$3.95 (age 10-12)

Warm, nostalgic story portraying an American Jewish family on the Lower East Side at the turn of the century.



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