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Young Leadership Cabinet. Mission. European Young Leadership
Conferences. 1976-1977, undated.

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

P R O G R A M

THURSDAY, 17.2.77 - Evening, and

FRIDAY, 18.2.77

- 08.00 - 10.00 hs - Arrival and registration at the Hotel Holiday Inn Olympic, Schleißheimerstr. 188, Munich
Tel. 089 / 30 90 10
- 10.00 - 16.00 hs - "Mini Mission" to Jewish places in and around Munich
The mission will be led by our scholar in residence,
Rabbi Herbert Friedman
- 16.00 hs - Coffee at the hotel
- 17.00 hs - Kabbalat Shabbat
- 19.30 hs - OPENING OF THE RETREAT
Greetings by:
Mr. Pultuskier - on behalf of Munich YL-Group
and Jewish Community,
^{Yossi} Dr. Siegel - Landesverband israelitischer Kultus-
gemeinden in Bayern
Mr. Domberger - Chairman of KH Committee Munich
Mr. Peter Levy - Chairman of European KH - YL
Festive Shabbat Dinner *
Oneg Shabbat

Juan Rosengold

SATURDAY, 19.2.77

Morning

- Prayers
During the rest of the morning exchange of information and experiences, informal discussions on the World Young Leadership Conference in July, 1977, educational programs and future joint activities.
- 13.00 hs - Lunch **
- 15.00 hs - "Part I" of Rabbi Herbert Friedman's lecture:
"ONE HUNDRED YEARS OF MODERN JEWISH HISTORY
1680 - 1980".
- 17.45 hs - Break and Snacks
- 18.26 hs - Havdala
- 18.40 hs - "PART II" of Rabbi Herbert Friedman's lecture
- 21.00 hs - Reception of Delegates and guests at the Jewish Community Center, Munich
Greetings by:
Mr. E. Tenne - European Director KH
Dr. Lamm - President of Jewish Community Munich
Buffet ***

SUNDAY, 20.2.77

- 09.00 - 12.00 hs - "Part III" of Rabbi Herbert Friedman's lecture
- 12.00 - 14.00 hs - Plenary session and discussion of preparations for the World Young Leadership Conference in Israel, Juli 20 - 31st, 1977
- 14.00 hs - Lunch and summation of the Retreat

* Dinner offered by the Landesverband der israelitischen Kultusgemeinde in Bayern
** Lunch offered by the Landesverband der jüdischen Gemeinden in Hessen
*** Buffet offered by the Israelitische Kultusgemeinde München

H.A. Friedman

קרן היסוד המנבית המאוחדת לישראל
KEREN HAYESOD · UNITED ISRAEL APPEAL



הלשכה הראשית ירושלים · ת.ד. 583 פ.ד. · טל. 35222 · מברקים: CABLES KERYESOD JERUSALEM · HEAD OFFICE JERUSALEM

OFFICE OF THE DIRECTOR GENERAL

לשכת המנהל הכללי

March 3, 1977

Mr. I. Joel Abromson
Chairman, Young Leadership Cabinet
United Jewish Appeal
1290 Avenue of the Americas
New York, N. Y. 10019

Dear Joel,

Thank you for your letter of February 22nd.

I was very pleased to have your evaluation of Rabbi H. Friedman's participation at the Munich Retreat of our European Young Leadership, because it both justifies our choice and releases us from being considered "crazy".

I have taken note that Mr. Neil Cooper will follow you as Chairman of the UJA Young Leadership Cabinet as of July 1st and look forward to seeing him, as well as you, here either before that date at the Assembly of the Jewish Agency (June 26th) or later at our International Young Leadership Meeting (July 20th). In both cases, there will be an opportunity of talking things over, thanking you for your cooperation in the past and wishing both of you much success in your future activities.

Your offer of assistance regarding the International Meeting is most welcome. I am asking Zvi Raviv to make use of it.

With kind regards,

Sincerely yours,

S. J. Kreutner
Director-General

HA!
Herb -
14.3.77
Did you get my
IL.5000 for Yaden OK?
Joel

אני
מאמין

UNITED JEWISH APPEAL ■ YOUNG LEADERSHIP CABINET

1290 AVENUE OF THE AMERICAS, NEW YORK, N.Y. 10019 • (212) 757-1500

February 22, 1977

S. Y. Kreutner
Keren Hayesod - UIA
P. O. Box 583
Jerusalem, Israel

Dear Shi,

I am writing this as I am flying from Munich to Paris and on to the USA. I have just left the European Young Leadership Conference and I wanted to share one thought with you.

When I heard that you had invited Herb Friedman to be the only speaker for the entire weekend, I thought you must be crazy. I apologize. He was excellent; he held his audience. The standing ovation he received at the conclusion did not begin to measure the appreciation of the group. I commend you and I suggest that you consider using Herb even more for Young Leadership.

On July 1 Neil Cooper will follow me as the Chairman of the UJA Young Leadership Cabinet. On 20 July he will lead the USA delegation to the International Mission. I know he is looking forward to it. In the meantime, if there is anything I can do, within my crowded schedule, to be of service to the KH Young Leadership, I hope you and Zvi will feel free to call on me.

Kol tuv,

I. Joel Abromson
Chairman

bcc: Herbert A. Friedman

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ONE PEOPLE · A COMMON DESTINY



*Invitation
Einladung*

Programm / Program

Europäisches Young Leadership Treffen

München - 18. - 20. Februar 1977

European Young Leadership Retreat

Munich - 18. - 20. February 1977

**Donnerstagabend, 17. 2. 1977
und Freitag, 18. 2. 1977**

8.00 - 10.00 Uhr

Ankunft und Registrierung im Hotel Holiday Inn Olympic, Schleißheimerstraße 188, München, Tel. 089/3090 10.

10.00 - 16.00 Uhr

Rundfahrt zur Besichtigung jüdischer Stätten in und um München. Die Fahrt wird von Rabbi Friedman begleitet. (Drittes Reich, einschl. Dachau; Olympisches Dorf)

17.00 Uhr

Kabalat Schabbat

17.30 Uhr

Eröffnungsansprache des Retreat „Was erwarten wir von der Young Leadership“. Redner: Herr Eliezer Tenne. Europadirektor des Keren Hayessod U. I. A.

19.30 Uhr

Abendessen gefolgt von Oneg Schabbat

**Thursday evening, 17. 2. 1977
and Friday, 18. 2. 1977**

8.00 - 10.00 hrs

Arrival and registration at the Hotel Holiday Inn Olympic, Schleißheimerstraße 188, Munich, Tel. 089/3090 10

10.00 – 16.00 hrs „Mini Mission“ to Jewish places in and around Munich. The Mission will be led by our scholar in residence Rabbi Herbert Friedman (Sites of the Third Reich, incl. Dachau; Olympic Village)

17.00 hrs Kabalat Shabbat

17.30 hrs Opening lecture of the Retreat. „What do we expect of the Young Leadership“. Speaker Mr. Eliezer Tenne, European Director of Keren Hayessod U. I. A.

19.30 hrs Dinner followed by Oneg Shabbat

Samstag, 19. 2. 1977
Vormittag:

Andacht und Gebete

Während des Tages Austausch von Information und Erfahrungen, freie Diskussionen über die Weltkonferenz der Young Leadership im Juli 1977, Schulungsprogramme und zukünftige gemeinsame Aktivitäten.

früher Abend:

Havdala

Anschließend „Teil I“ von Rabbi Friedmans Vorlesung: „EINHUNDERT JAHRE MODERNER JÜDISCHER GESCHICHTE 1880 – 1980“. Seine Vorlesungen beinhalten auch die Vorführung eines Films und Dias, die von ihm selbst aufgenommen wurden, grafische Darstellungen, Landkarten, etc.

Pause und Abendessen

Nach dem Abendessen „TEIL II“ von Rabbi Friedmans Vorlesung

Saturday, 19. 2. 1977
Morning:

Prayers

During the rest of the day exchange of information and experiences, informal discussions on the World Young Leadership Conference, July 1977, educational programs and future joint activities.

early evening:

3-5 hrs.

Havdala

Afterwards „Part I“ of Rabbi Friedman's lecture: „ONE HUNDRED YEARS OF MODERN JEWISH HISTORY 1880 – 1980“. His lectures will include projection of a film and slides, that were taken personally by him, charts, maps, etc.

Intermission and dinner

After dinner „PART II“ of Rabbi Friedman's lecture

Sonntag, 20. 2. 1977

9.00 – 12.00 Uhr

„TEIL III“ von Rabbi Friedmans Vorlesung

12.00 – 14.00 Uhr

Plenarsitzung und Diskussion über die Vorbereitungen für die Weltkonferenz der Young Leadership in Israel vom 20. – 31. Juli 1977.

14.00 Uhr

Mittagessen und Zusammenfassung des Retreat

Sunday, 20. 2. 1977

9.00 – 12.00 hrs

„PART III“ of Rabbi Friedman's lecture

12.00 – 14.00 hrs

Plenary session and discussion on the preparations for the World Young Leadership Conference in Israel, from July 20th to 31st, 1977

14.00 hrs

Lunch and summation of the Retreat

(Änderungen vorbehalten)

(Program subject to changes)

Alle Teilnehmer des Treffens erhalten von uns direkt die Einzelheiten über Transport vom Flughafen zum Hotel Holiday Inn Olympic, Bestätigung der Flugtickets und Transport zum Flughafen am Sonntag, dem 20. 2. 1977, sobald wir im Besitz der entsprechenden Anmeldung sind.

All the participants of the Retreat will receive from us directly further details on transportation from the Airport to the Hotel Holiday Inn Olympic, plane tickets confirmation and transportation to the Airport on Sunday, 20. 2. 1977, as soon as we are in receipt of their inscription.

EUROPEAN YOUNG LEADERSHIP RETREAT MUNICH

February 18 - 20, 1977

Teilnehmerliste - List of participants

BUNDESREPUBLIK DEUTSCHLAND / FEDERAL REPUBLIC OF GERMANY

1. ARONOWITSCH, Dr. Abi	1000 Berlin 15	Emserstr. 19/20
2. BAR OR, Malke	6000 Frankfurt/M.	Sandweg 3
3. BAUM, Michael	"	Bischofsweg 59a
4. BAUM, Dora	"	"
5. BERKAL, André	8000 München 50	Riesstr. 60
6. EDELSTEIN, Monachem	1000 Berlin	Wielandstr. 14
7. EDELSTEIN, Mrs.	"	"
8. FELDBERG, Yair	1000 Berlin 10	O.-Suhr-Allee 58
9. FRENKEL, H.	8000 München	"
10. FLASTER, Camille	6000 Frankfurt/M.	Niddastr. 45
11. FLASTER, Martha	"	"
12. GOLAN, Igal	8451 Kümmersbruck	"
13. GOLAN, Esther	"	"
14. GONCZAROWSKI, B.	8670 Hof/Saale	Oberkotzauerstr.5-7
15. GONCZAROWSKI, Mrs.	"	"
16. HESSING, Joe	1000 Berlin 15	Ku'damm 173/74
17. HESSING, Irene	"	"
18. HOFMANN, Ralph	6000 Frankfurt/M.	Kennedyallee 52
19. KAIN, Cynthia	1000 Berlin 12	Nommsenstr. 12
20. KATCZ, Georg	6000 Frankfurt/M.	Arndtstr. 37
21. KNOBLOCH, B.	8000 München	"
22. KNOBLOCH, Sonia	"	"
23. KRANZ, Dr.Mati - KH Main Office Frankfurt -	6000 Frankfurt/M.	Parlamentspl. 6
24. LASZLO, Katja	6800 Mannheim	Eschkopf 2
25. LEWIN, Regina	1000 Berlin	"

26. LEWINSON, Sofie	6050 Offenbach/M.	Kantstr. 5
27. LIS, Harry	6000 Frankfurt/M.	Wolfsgangstr. 30
28. LISKER, Judke	"	Roederbergweg 120
29. LISKER, Esther	"	"
30. NASSIMI, Mehdi	2000 Hamburg 20	Heilwigstr. 106
31. NELKE, Peter	7000 Stuttgart 80	Turnhallestr. 6
32. NEUFELD, Judith	6000 Frankfurt/M.	Adlerflychtstr.15
33. FULTUSKIER, Josef	8000 München 2	Landwehrstr. 41
34. PULWER, Leon	8000 München 80	R.-Strauß-Str. 9a
35. ROSENGOLD, Juan - Vice Chairman KH-Germany -	8400 Regensburg	Schillerstr. 6
36. RUBINSTEIN, Dr.Leo	6900 Heidelberg	Emmertsg. 3
37. SCHACH, Ari	6000 Frankfurt/M.	Zeißelstr. 3
38. SATTINGER, Moti	8000 München 80	Schumannstr. 3
39. SFOKJNY, Arthur	8000 München 2	Dachauerstr. 34
40. STOPNITZER, David	8000 München	
41. STUDNIBERG, Lucian	6800 Mannheim	
42. TESLER, Sascha	6000 Frankfurt/M.	Zeppelin Allee 70
43. TESLER, Hanni	"	"
44. WALZER, Ilan	"	Hainerweg 24
45. WEISS, Ziwa	"	Nordendstr. 45
46. WOLF, Dr.Simon	4000 Düsseldorf	Uerdingerstr. 23

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DÄNEMARK: DENMARK:

47. AISEN, Allan	Kopenhagen	Kanslergade 3
48. SCHALIMTZEK, Bent	Kopenhagen	Rosenvansets Allee 10

ENGLAND:

49. GRONER, Motti	London N.W.4	87 Hillview Gardens
50. LANE, Eileen	London N6	63 Sheldon Avenue
51. LEVY, Peter	London NW8	52 Springfield Rd.
52. ROSSEN, Danny	London N.W.6	68 Green Croft Gds.
53. SCHIFF, Shaul	London N.W.4	47 Hillview Gardens

FRANKREICH: FRANCE:

54. AMAR, Joëlle	Lyon 6	1 Boulevard des Belges
55. ARTMANN, Clara	Paris	6, Au Sully-Prudhomme
56. AZOULAY, Henri	Lyon 69001	46 Quai Saint Vincent
57. GRÜNEBAUM, Monique	75019 Paris	rue Cenial
58. KRAEMER, Olivier	75008 Paris	43 rue de Monceau
59. SHAKED, Michael	Paris 10	37 E .Exelmans

HOLLAND: NETHERLANDS:

60. CORONEL, Jacques	Amstelveen	Rio Grande 11
61. van GELDER, Bas	Amstelveen	Bankrashof 56
62. TOF, Moritz	Amsterdam	Herengracht 623

ISRAEL:

63. Rabbi FRIEDMAN, Herbert	Jerusalem
- Scholar in Residence -	
64. ISRAELI, Mrs.	Tel-Aviv
65. RAVIV, Zvi	Jerusalem
- KH - Young Leadership Director -	
66. TENNE, Eliezer	Haifa
- KH - European Director -	

ITALIEN: ITALY:

67. ALAZRAKI, Franco	Mailand	Via Favizza, 8
68. ALAZRAKI, Paolo	"	V. Correggio 1
69. ALAZRAKI, Titti	"	"
70. GHITIS, Liliana	"	Via Fagliano 11

ÖSTERREICH: AUSTRIA:

71. BERGER, A.	1010 Wien	Annagasse 7
72. BERGER, Varda	"	"
73. FERSZT, Edward	1080 Wien	Langeg. 42/9
74. FERSZT, Dorothea	"	"
75. MANDELBAUM, Alexander	1030 Wien	Landstr. Hauptstr. 1/25
76. MANDELBAUM, Eve	"	"
77. SCHLOSSER, Rosa	1060 Wien	Mariahilfestr. 17/12
78. SCHUSTERMAN, Gustav	2380 Perchtoldsdorf	Wienerstr. 73
79. SCHUSTERMAN, Mrs.	"	"

SCHWEDEN: SWEDEN:

80. ROSENBLATT, Fanny	17234 Sundbyberg	Vattugatan 9
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SCHWEIZ: SWITZERLAND:

81. COHEN, Eddy	1206 Genf	55, Route de Florissant
82. KORDER, Dany	1206 Genf	2 Champs Frechets Meyrin
83. LEDER, André	8006 Zürich	Haldenbachstr. 8
84. MEYER, Philippe	1206 Genf	6, Rue de l'Aubepine

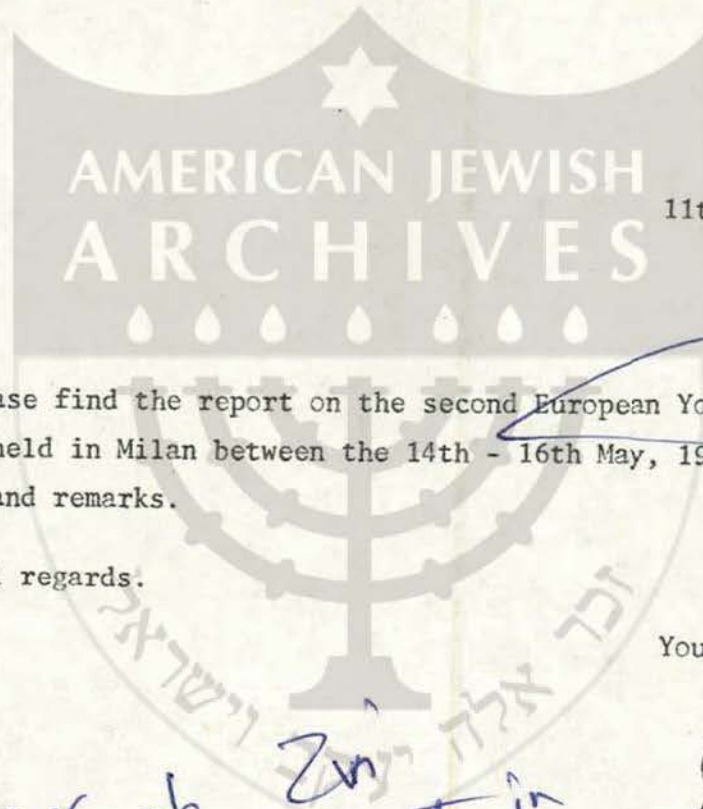
U.S.A.:

85. ABROMSON, Joel	Westbrook/Maine 04092, P.O. Box 309
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קרן היסוד - המגבית המאוחדת לישראל
KEREN HAYESOD - UNITED ISRAEL APPEAL



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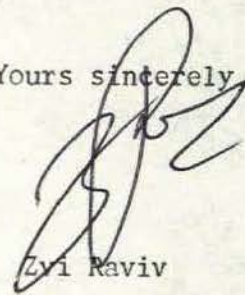
11th June, 1976.

Dear Herb,

Attached please find the report on the second European Young Leadership Conference, held in Milan between the 14th - 16th May, 1976, for your information and remarks.

Best personal regards.

Yours sincerely,



Zvi Raviv

Encl:

Talk to Zvi
about Feb. retreat in
Frankfurt (condemned
with English dates)



HEAD OFFICE JERUSALEM · CABLES KERYESOD JERUSALEM : מברקים . טל. 35222 - פ.ד. 583 - הלשכה הראשית ירושלים · ת.ד.

REPORT ON THE SECOND EUROPEAN YOUNG LEADERSHIP CONFERENCE IN MILAN -
14TH TO 16TH MAY, 1976

GENERAL

The Conference was attended by some 176 delegates representing 9 countries together with guests from a further two countries. The entire Conference was well organized and all sessions were well-attended. It is extremely difficult in the time to have sufficient opportunity for deep discussion, and consideration should be given in the future to the precise format of these Conferences and to their objectives.

In addition to the plenary sessions that were held on Sunday, two workshops were held on the Saturday afternoon each divided into English and French speaking on Education and Fundraising. In future it was felt that more concentration should be given to this type of activity providing it is properly planned and organised. Ample opportunity was given for each country to report and a number of general and specific decisions were made and resolutions carried as set out below.

THE CONFERENCE RESOLVED:-

1. The European Conference of the Young Leadership of the Keren Hayesod, held at Milan, Italy, on May 15th and 16th, 1976, with the participation of 190 delegates from Austria, Belgium, France, Germany, Holland, Italy, Sweden, Switzerland and the United Kingdom, and guests from Israel, Panama and the United States has passed the following Resolutions:-
 - (i) We see in the YL activities an important task in supplying through the KH the financial aid for social and human needs of the State of Israel.
 - (ii) It is our aim to foster the involvement of our members in the survival of Jewish life and consciousness in the communities of the Diaspora.
 - (iii) We the YL declare our whole-hearted solidarity with the people of Israel in their struggle for a sovereign, independent Jewish State of Israel and support their desire to attain a just solution to the burning problems of peace and co-existence with their Arab neighbours.
 - (iv) We see in the State of Israel the centrality of Jewish life and pledge our full support within the framework of YL so that Israel may live!

11. A European YL Cabinet was established comprising the following:-

PETER LEVY (England))	CO-PRESIDENTS
MICHEL GELRUBIN (France))	
SACHA TESLER (Germany)		
HUBERT BENKOSKI (Belgium)		
BAS VAN GELDER (Holland)		
JACQUES CORONEL (Holland)		
DARIUSH ETESSAMI (Italy)		

The Cabinet will meet from time to time to discuss important issues of policy and action and will invite representatives from other countries as and when appropriate. It is intended to divide responsibility on a language basis. Sacha Tesler being responsible for German-speaking countries, Michel Gelrubin and Hubert Benkoski for French-speaking countries and Peter Levy and Bas Van Gelder for English-speaking countries and Scandanavia. When appropriate the Cabinet would be augmented by recommendations of new members and each member can appoint an alternate to act if he is not available.

111. In accordance with the decisions reached in Geneva each country will nominate one Executive member from YL to be responsible for Education and to be in contact with the European Education sub-committee which has been formed as follows with similar divisions of responsibility on a language basis to co-ordinate programmes and activities. The sub-committee is as follows:-

HUBERT BENKOSKI (Belgium)
EILEEN LANE (England)
LULU TASKAR (Germany)
LEO ZAUBERMAN (France)

This committee will maintain constant contact and will meet from time to time to discuss education, materials, programmes, information, etc. One central office will be established through which all information can flow and be circularized to all countries with a view to promoting educational programmes adopted to suit each country's needs. It is suggested that in the first instance, this be the office of Tibbi Jonas in Paris, as and until the new European co-ordinator is established which will probably be in Geneva. Amongst the committee's first tasks would be to draw up a satisfactory Handbook for workers incorporating all the basic information necessary on all aspects particularly related to Fund-raising. Similarly an inventory of all available material and audio-visual aids would be compiled available for use and to be translated wherever necessary.

- IV. It was agreed to give whole-hearted support to an International YL Study Mission to Israel in July 1977, and to this effect, each country will appoint a Mission representative from its Executive to co-ordinate this with the following sub-committee which has been established as well as co-ordinating all Missions and Mission programmes of all countries in the future. In order to concentrate efforts and to assure success of this Mission all countries have agreed not to send anymore Study Missions to Israel after 31st December, 1976. The co-ordinating committee is:-

JACQUES CORONEL (Holland)
EDDY FERSZT (Austria)
MICHEL JACOB (France)
PETER LEVY (England)
HARRIS LIS (Germany)
EDDY SILVERS (Italy)

- V. It was resolved that a second European YL Leadership Retreat will be held in Frankfurt, Germany in February, 1977.
- VI. It was resolved that the Third European YL Conference will be held in Israel in July 1977 as part of the Study Mission and that the Fourth European YL Conference in 1978 would be held in Nice, France in May/June.
- VII. Consideration will also be given to holding the Third YL Retreat in February 1978 in Brussels, Belgium.
- VIII. It was resolved to establish a current, up-to-date Directory for the European YL and to this end every country is asked to immediately submit to England names and addresses of its current Executive so that this may be compiled as soon possible. This is particularly important with regard to various addresses and telephone numbers of the various sub-committees' co-ordinators who may be in personal contact.
- IX. It was resolved that YL members should involve themselves in Jewish communal activities as a whole, and not only in KH Fundraising activities in order to stimulate the community which would, in the long run, be of benefit to the Campaign. Similarly it was resolved that YL members must involve themselves now in the senior campaigns of their individual countries in whatever sphere was felt to be appropriate.
- X. It was agreed that YL should concentrate to expand in three areas. Firstly, to establish a satisfactory counterpart YL amongst contemporary Israelis and secondly, to concentrate to establish new groups as indicated above, but also to assist to strengthening existing groups, e.g. Scandanavia, etc., and to bring them to the required standard of working and giving.
- XI. It was agreed that YL should do everything possible to enact the decisions of the Solidarity Conference in Jerusalem including promotion of Aliyah, Pilgrimages to Israel, Economic and Trade activity, Fundraising and Jewish Education.
- XII. It was agreed that each country should send a YL representative to the Jewish Agency meetings in Israel in July.

- X111. It was agreed that YL must set high standards both in giving and in working and in this regard, consideration must be given with a view to presenting at the next Retreat certain basic principles which must be accepted by every YL group throughout Europe if YL is to be effective. To this extent informal discussions will continue between various members of the Cabinet which will come forward with recommendations recognizing that these may have to be adapted according to local circumstances. It is clearly desirable that a uniform standard is set and accepted for membership to YL in order for us to have sufficient influence amongst our contemporaries in the senior Campaigns of the KH.



Submitted by:

Mr. Peter Levy
Co-Chairman

Keren Hayesod European Young Leadership





AMERICAN JEWISH
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**KEREN HAYESSOD
VEREINIGTE ISRAEL AKTION eV.**

1976

N^o 098

Hauptbüro Frankfurt am Main
Friedrichstraße 27

קרן היסוד המגבית
המאוחדת לישראל

תעודת עסקן
דור ההמשך

נושא תעודה זו
פעיל בסוכות החרום למען
ישראל. נא להושיט לו סלוא העזרה

Stempel und Unterschrift

Hiermit wird bestätigt, daß

Name: Rabbi

FRIEDMAN, Herbert

Adresse:

freiwilliger Mitarbeiter des
KEREN HAYESSOD (MAGBIT)
YOUNG LEADERSHIP ist.



With best wishes,
Alef



AMERICAN JEWISH
ARCHIVES

Reprinted from
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London and Reading

זכר אלהו יעקב וישראל

The Warsaw Ghetto uprising in the American Jewish Press

by Alex Grobman

The revolt of the Warsaw Ghetto has precipitated much discussion. To many, the uprising has become the symbol of Jewish resistance to Nazi terror. Approaches have ranged from eyewitness accounts to fictionalizations of Jewish heroism and suffering. While many have focused on the victims, few have discussed in any detail the reaction of the Jews in the West to this rebellion. It is particularly worthwhile to analyse the reaction of American Jews, for American Jewry was in a most unique and important position during this event. To determine their response to this crisis, we must posit several questions: what type of information did American Jewry receive? When did they receive it? How did they react? In order to answer these questions and to see them in their proper perspective we must determine if American Jewry knew what was happening in Poland and in the Warsaw Ghetto prior to the revolt and, if so, examine their reaction; then examine and critically analyse the type of information received about the uprising and investigate the response of the American Jewish community.

Yehuda Bauer has already established that as early as June 1942, the Jewish leadership ought to have known what was going on in Poland. The first information came in the form of a 'Report of the Bund Regarding the Persecution of the Jews'. Dated May 1942 it concluded that the Germans have 'embarked on the physical extermination of the Jewish population on Polish soil'. To prove this contention, the paper detailed German activities designed to achieve this aim. With regard to Warsaw, the report was quite clear:

During the night of 17-18 April, the Gestapo arranged a blood bath in Warsaw. They dragged 50 Jews, men and women,

from their homes, picking them from a prepared list and killed them in a beastly fashion in front of their gates. Some they could not locate in their homes. Every day since 18 April they kill a couple of Jews in their homes or in the streets during the day time. This action proceeds according to a prepared list and embraces Jews of all levels in the Warsaw Ghetto. There is talk about more bloody nights. It is estimated that the Germans have already killed 700,000 Polish Jews.¹

There could have been little question of its authenticity because the report was made public by the two Jewish representatives on the Polish National Council in Poland, Szmul Zygielbojm of the Bund and Dr Ignacy Schwartzbart of the Zionist group. Bauer maintains that the Jewish leadership made no overt effort to pressure their government for a vigorous policy of rescue,² despite this and other such reports. By July 1942, however, certain segments of American Jewry could no longer deny what was happening in Poland and elsewhere and decided that some action was necessary. On 21 July, a demonstration attended by 22,000 persons was held in Madison Square Gardens to denounce the atrocities committed by the Nazis. It was sponsored by the American Jewish Congress in co-operation with the American Jewish Labour Committee and B'nai Brith.

The report of this demonstration, prepared by the World Jewish Congress, outlined in detail the atrocities committed but no plan was set forth for saving Jews. Neither President Roosevelt, nor Winston Churchill in the messages sent on the occasion of the protest, mention the possibility of rescuing European Jewry. American Jewry was expected to do everything within its power to assure an Allied victory, but it had to wait until after the war was won to take revenge. The well-known idea

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that nothing could be done for Europe's Jews except by winning the war speedily gained impetus at this time. No one heeded the pleas of Zygielbojm and Schwartzbart that only immediate action would save the Jews from extinction. The most that was demanded was to threaten Germany with retaliatory air raids.³ While there may have been a paucity of positive activity, or productive results with regard to saving European Jewry there was no lack of effort in registering disapproval of Nazi horrors. There were world-wide demonstrations of sympathy, work stoppages, a day of fasting, memorial services and periods of silence in memory of the dead.⁴

On 8 December 1942, President Roosevelt received a delegation of prominent Jewish leaders at the White House. The delegation gave the President a 20-page document outlining the extent of the annihilation and appealed for action to stop these Nazi massacres. They also urged that an American Commission be established to gather all evidence of the Nazi atrocities and bring this information before the conscience of the world. Roosevelt expressed his shock at the extermination of two million Jews⁵ and assured all those present that everything possible was being done to determine who was personally guilty.⁶

On 17 December 1942, the first joint statement directly condemning the Nazi extermination of the Jews was issued by Britain, the United States, the Soviet Union and the Polish government-in-exile, at the instigation of the British.

In late December, B'nai Brith formally requested that the United Nations assume responsibility for the rescue of the survivors, that it intervene with neutral countries for their admission and set up a tribunal to punish the persecutors. The American Federation of Labor and the Congress of Industrial Organizations issued statements condemning the atrocities but did not mention rescue action. On 29 December, Representative Emanuel Celler demanded immediate trials for guilty Nazis.⁸

While the Allies engaged in periodic condemnation of Nazi crimes and American Jewry abandoned immediate hopes of rescue, news about the plight of Polish Jewry continued to be heard. By the end of the summer

of 1942, reports from underground Polish sources in Sweden and Switzerland and from refugees in Palestine and Soviet Russia, told of unprecedented massacres of Jews in Poland. In September reports that more than 300,000 Jews had already been deported from the Warsaw Ghetto reached London. Thus its population had reportedly been reduced by half and deportations were said to continue at the rate of several thousand a day.⁹

A member of the United Polish Underground Organization who left Poland at the end of October 1942, brought out with him a message to the Jews from the Underground of the General Jewish Worker's Union in Poland (the Bund) which he communicated in December to Zygielbojm and Schwartzbart in London. The message read:

'Tell them there that there are moments when we hate them all. We hate them because they are safe "there" and do not rescue us... because they don't do enough. We are only too well aware that it is not possible to believe *all* that is happening to us. Let the Jewish people, then, do *something* that will force the other world to believe us... We are all dying here. Let them not retreat until the civilized world will believe us—until it will undertake some action to rescue those of our people who will remain alive. Merely protests and threats are not sufficient... We shall never forgive them for not having supplied us with arms so that we may have died like men, with guns in our hands.'¹⁰

Also, in December 1942 the following message was received from the Jewish underground: 'What the Germans are doing now to the Jews is war, a war in which on one side the Hitlerite gangsters are armed to the teeth, while on the other side the unarmed and defenceless Jewish community stands entirely helpless...'¹¹

In January 1943, the American Division of the Representation of Polish Jewry (the group which embraced all Jewish political trends of Poland, except the Bund, and wished to be spokesman for Polish Jewry) received a report that the Jewish National Committee in Poland had sent a plea for help to London. The appeal was transmitted to the World Jewish Congress in New York. The Jewish National Committee

appealed 'for ways and means to compel the Nazis to desist from their murderous plans'.¹²

Premier Sikorski of the Polish government-in-exile illustrated the magnitude of the problem when he described the situation in January, 1943, in terms that American Jewry could appreciate:

To realize the extent of the monstrous massacre of Jews in Poland, you must imagine the whole of Manhattan closed in by ghetto walls behind which all the Jews of the Western hemisphere have been imprisoned and gradually and methodically exterminated in groups of several thousands daily by machine guns, or in lethal gas chambers, or by electrocution.¹³

In February 1943, the Representation of Polish Jewry received information from the underground movement in Warsaw that the Jews in the Ghetto were organizing resistance to the Nazis and that thus far over 60 Germans had been killed. The message read in part, 'we are going through a terrible ordeal. We are faced with complete annihilation'.¹⁴

On 12 February, 1943, Haim Greenberg, the Labour Zionist leader, took the leadership of American Jewry to task for their lack of active response to the pleas and desperate calls for help from European Jewry. Writing in the *Yiddisher Kemfer*, Greenberg declared that the time had come when a prayer must be said for American Jews—a prayer for their long-since disappeared emotions, empathy, ability and willingness to comprehend and identify themselves with their brethren in Europe.

Greenberg thought the idea of waiting until the end of the war for helping the victims and punishing the guilty was criminal. He blasted the Jewish organizations for abandoning the idea of rescue and direct action and chided them for being satisfied with, and calmed by, Allied declarations.

The Zionists were not exempt from blame either. The Bund in America also came under fire for it too assuaged its conscience 'by organizing a protest conference of European socialist leaders and is now boastfully claiming "sole credit" for its own little clique for this great achievement'. The Revisionists, too, 'put other Jewish organizations on the spot' when 'it placed ads in the newspapers calling for the establishment of a Jewish army'. A

measure, Greenberg said, that was 'irresponsible and cheap propaganda'. The American Jewish Committee and the American Jewish Congress were also singled out for special rebuke by Greenberg.¹⁵

On 18 February 1943, *Der Tog* published the following report: 'A dispatch from somewhere in Europe tells of a code message received from Jews in Nazi-occupied Poland asking "Is the world really unable to save us? How long must we wait until help reaches us?"' The editorial suggested that 'it would be a good idea to have the message communicated to every member of Congress in Washington'.¹⁶ But not all Jewish leaders were convinced that by keeping the Congressmen informed and indignant the Jews would be saved.

In March, the Representative of Polish Jewry received word that 'Plans for the liquidation of the Ghetto are announced. The number of Jews left in the Ghetto is indicated as 10 per cent of the pre-war figure'.¹⁷ The American Jewish community reacted to these reports of mass executions and pleas for help with mass meetings, protests and demonstrations. This time they demanded immediate action to save the refugees. On 1 March 1943 20,000 people filled Madison Square Garden in a 'Stop Hitler Now' demonstration. Police had estimated that at least 75,000 persons had attempted to enter and that more than 10,000 remained in the streets listening to the speeches over outdoor amplifiers.¹⁸

'The world can no longer plead that the ghastly facts are unknown and unconfirmed', exhorted Dr Chaim Weizmann:

At this moment expressions of sympathy without accompanying attempts to launch acts of rescue become a hollow mockery in the ears of the dying. The democracies have a clear duty before them. Let them negotiate with Germany through the neutral countries concerning the possible release of Jews in the occupied countries. Let havens be designated in the vast territories of the United Nations which will give sanctuary to those fleeing from imminent murder. Let the gates of Palestine be opened... The Jewish community of Palestine will welcome with joy and thanksgiving all delivered from Nazi hands.¹⁹

A resolution of protest was adopted and forwarded to Secretary of State Cordell Hull with a covering letter from Rabbi Wise. He pointed out that little or nothing had been done to implement the UN declaration of December 1942 and that the Nazis had accelerated their campaign of extermination. He asked that the Secretary take affirmative action so that the Jewish people might be saved from utter extinction.²⁰

Two days later, Undersecretary of State Sumner Wells let it be known that he sent a note to the British proposing a meeting of representatives for 'preliminary explorations' of means to aid Nazi victims.²¹ Actually, Arthur Morse has shown that the United States reacted only out of fear that the British might act unilaterally to help the Jews.²²

Public and press, however, 'continued to clamour for immediate action', reports the *Contemporary Jewish Record*. At their annual convention on 7 March 1943, HIAS urged the United Nations to provide sanctuary for the Jews. Governor Dewey proclaimed 9 March a day for all New Yorkers to offer prayers to God for the Jews that had been slaughtered. The New York State Legislature expressed their deep sorrow and suggested that Jews be allowed to enter Palestine.²³

As a climax to the Day of Prayer set by Governor Dewey a pageant service 'We Shall Never Die' was presented. It was produced by Billy Rose, directed by Moss Hart with an original score by Kurt Weill. The pageant was staged twice on 9 March because tickets were in such great demand. It was also shown in Washington, D.C. where Mrs Eleanor Roosevelt, Chief Justice Harlan Stone and other high ranking government officials saw it. Philadelphia, Boston, Chicago and Los Angeles were other cities in which it was performed.²⁴

The Senate and House of Representatives of the United States passed a resolution on 9 March 1943, condemning the atrocities committed against the civilian population and especially the mass murder of the Jews. However, there was no mention made of rescue.²⁵

While the United States Congress did not mention immediate action in their resolution, an editorial in the *American Jewish Congress Weekly* of 26 March, entitled 'They Still May be Saved', suggested that there was a good possibility that Jews might be saved if

energetic action was taken. They were aroused by a cable which was first received by the American Representative of The General Jewish Worker's Union of Poland, the Bund. Dated 7 February, it read:

JANUARY GERMANS STARTED LIQUIDATION OF REMNANTS WARSAW GHETTO STOP JEWS RESISTED STOP TENS OF GERMANS AND A FEW HUNDRED JEWS KILLED... AFTER THREE DAYS GERMANS STOP ACTION TAKING AWAY SIX THOUSAND JEWS STOP ALL OVER POLAND LIQUIDATION OF WARSAW REMNANTS PLANNED MIDDLE OF FEBRUARY STOP WE SUFFER TERRIBLY STOP THE REMAINING FEW HUNDRED THOUSAND JEWS THREATENED WITH IMMEDIATE ANNIHILATION STOP ONLY YOU CAN RESCUE US STOP RESPONSIBILITY TOWARDS HISTORY THROWN UPON YOU.²⁶

Despite all the clamour for immediate action, the *Contemporary Jewish Record* maintained that it was still 'obvious that there is not much agreement upon how the Jewish community should proceed'. Freda Kirchway, editor of *The Nation*, thought that the resolution adopted at the demonstration on 1 March at Madison Square Garden was a bit too moderate and several other writers attempted to set guidelines for action.²⁷

On 13 April, *The New York Times* published a telephone report from Stockholm. Appearing on page five, it read:

The population of the Warsaw Ghetto has been reduced from 500,000 to approximately 40,000 according to the annual report just published by the Swedish Israel Mission, a Swedish 'Aryan' organization aiding Jewish victims of German persecution. 'Hunger and typhus rages (*sic*) among the survivors and starvation further raises the mortality rate.' The Jews incarcerated in the Warsaw reservation behind 9 foot walls and barbed wire may leave the Ghetto only under armed guard to perform forced labor for the Germans. For a ten-hour day they receive the equivalent of twenty cents but twelve cents is deducted for the mid-day meal. A loaf of bread is five dollars....²⁸

Dr Schwartzbart tried to 'dispel' the idea held by many Jews in Poland that not enough was being done to save them. In a special Passover message to the Jews in Poland he told them that world Jewry had 'stirred' the conscience of the world. He mentioned all the big demonstrations that took place in Palestine, Great Britain, America and South Africa to protest their plight. Now even a conference was being held by the United States and Great Britain in Bermuda to consider the fate of the Jews in Poland. He assured them that there was justified hope that definite action would finally result from it.

On the same day that the Bermuda Conference opened (19 April 1943), the Warsaw Ghetto revolt began.²⁹ Because of this coincidence, we can readily determine the reaction of American Jewry to this rebellion by examining their daily response to the conference. For if they knew of what was happening in Warsaw, then they surely should have been stirred to make a more determined effort to secure an immediate plan of rescue.

The announcement of the Bermuda Conference was greeted by the Jewish leadership with mixed feelings. Certain groups, such as the World Jewish Congress, saw the conference as a great opportunity for rescue while others were apprehensive about its possible success. Many Jewish groups quickly submitted their suggestions for action. A Joint Emergency Committee for European Jewish Affairs, composed of three representatives each from the American Jewish Committee, American Jewish Congress, B'nai Brith, Jewish Labor Committee, American Committee for Zionist Affairs, Synagogue Council of America, Agudath Israel and the Union of Orthodox Rabbis was formed on 19 March.³⁰

At a 'Voice of Washington' rally held on 30 March, Dr Stephen S. Wise outlined the plans that the Emergency Committee had offered the State Department. It called upon the United States to ask Germany to permit the Jews to leave, as well as to secure havens for those Jews that would be permitted to emigrate. Furthermore, it suggested that international passports should be issued to refugees and that food should be sent to the ghetto.³¹ Thus, previous demands were reiterated.

American ORT announced on 16 April that it too had sent a memorandum to the Bermuda

meeting and Dr Chaim Weizmann, on behalf of the Jewish Agency of Palestine, submitted a plea that Palestine be considered a haven for Jews.³² The New Zionist Organization of America expressed the view on April 19 that the Bermuda Conference 'was doomed to failure because it had no concrete plan'. Rabbi Israel Goldstein of Temple B'nai Jeshurun in New York City also expressed concern about the nature of the conference since the official announcement described it as being 'exploratory'.³³

The New York Times reported on 19 April that the day before the conference was to begin, the British representatives to this meeting indicated that there was little hope of offering immediate relief to the millions of persecuted people in Europe. However, Richard K. Law, British Undersecretary of State for Foreign Affairs and Chairman of the London delegation had said his government hoped that these sessions would produce a basis for some future collective action. They had not come, he said, to bargain with the American delegation, or vice versa, but to examine the problem and hopefully to reach an agreement.

Harold Willis Dodd, President of Princeton University and Chairman of the American delegation, emphasized at an informal press conference on the same day that the conferees were operating on the assumption that Germany would allow the United Nations to help those who needed immediate assistance. Furthermore, Dodd asserted that the conference was not expected to reach any binding agreement between the United States and England on the relief problem but to map out a general course of action that could be implemented at a later date by all the United Nations.³⁴

The main problems that limited the rescue of refugees, the delegates said, were the lack of shipping facilities and the problem of placing refugees in neutral countries until the end of the war. We have since learned that this was not the case and that sufficient transportation could have been made available if only they wanted to help.³⁵

When the Joint Emergency Committee for European Affairs asked for an invitation to attend the conference they received no reply.

They wanted to present their programme for the rescuing of the Jews in Nazi-occupied Europe. This request was forwarded through Sumner Wells, Undersecretary of State, with a letter to him expressing the committee's doubts that the conference was anything more than had already been announced by the State Department and the British Foreign Office—'primarily exploratory'.³⁶ Philip Murray, President of the CIO, also protested to the State Department against the exclusion of representatives of American war relief groups from the conference. This protest was sent several days after the conference began and stated that it wanted to send its top leadership. Actually no group was permitted representation and this prompted Murray to conclude that the conference was probably nothing but window dressing.³⁷

The New York Times also expressed grave misgivings about the conference but felt that surely something could be done. While the *Times* realized that nothing should interfere with the war effort, it believed that 'even within the war effort, and perhaps even in aid of it, measures can be devised that go beyond palliatives which appear to be designed to assuage the conscience of the reluctant rescuers rather than to aid the victims'.³⁸

On 20 April, the heads of the British and American delegations declared in their keynote addresses that 'victory was the only real solution'.³⁹ Previous procrastination was thus to continue and so the Bermuda Conference brought little, if any, concrete results.

The first news of the Ghetto Uprising was published on 22 April 1943. *The New York Times* and the Yiddish daily *Forwards* published front page articles declaring that the revolt had begun. *The New York Times* transmitted a dispatch from the Associated Press in Stockholm, Sweden, which stated that:

The secret Polish radio appealed for help tonight, 21 April 1943, in a broadcast from Poland and then suddenly the station went dead.

The broadcast, as heard here, said: 'The last 35,000 Jews at Warsaw have been condemned to execution. Warsaw is again echoing to musketry volleys. The people are murdered. Women and children defend themselves with their naked arms!

'Save us....'

Forwards of 22 April 1943, also reported that the Nazis were slaughtering the last Jews in Warsaw. Furthermore, it revealed that another appeal was sent from the Ghetto on 21 January and was received on 21 April by the Jewish Labour Committee in New York. Six requests were made but only a few could be revealed to the public. One request was that the 10,000 remaining Jewish children should be exchanged for German prisoners of war. They also demanded material help—food and the like. They concluded their requests: 'Brothers, the remaining Jews in Poland believe that in the most frightening days of our history, you didn't help us. Answer now, at least in these last days of our lives. This is our last appeal to you.'⁴¹

On the same day, 22 April 1943, Dr Schwartzbart received from the Polish Ministry of Interior the following letter.

London, April 21, 1943
SECRET

L.dz.K. 1909/43

To Dr I. Schwartzbart:

Member of the National Council of the Polish Republic in London. Upon instruction of Minister Mikolajczyk I convey to you the text of a cable received from Poland under the date of April 6, 1943, and decoded April 20th and destined for you.

"Dr. Schwartzbart, London, Dr. Silberschein, Geneva, M. Neustadt, Tel Aviv. Please move heaven and earth instantly to raise subsidies from all world institutions via London. To save children and our active workers. We must have \$100,000 to save our active workers by way of exchange. Any day may lead to the extinction of the remnants of Polish Jewry."

Signed: Ignacy (Schiper),
Menachem (Kirszenbaum),
Kaftor D. (Guzik), Johanan
(Morgenstern), Josef (Sack),
Council of Organized Zion-
ist Centrum and Poale Zion
Right. On behalf of the
Minister

Pawel Siudak
Director of the Department
for Social Affairs⁴²

The contents of this cable were immediately sent to Stephen S. Wise, Chaim Weizmann and Nahum Goldman in New York and to Jewish leaders in Tel Aviv, Geneva and London. Dr Schwartzbart went to the Minister of Interior of the Polish Government in London and 'urged direct help to be instantly sent through the Polish Underground Government to the signatory Jewish organizations and gave a cable to be transmitted to them'. Minister Mikolajcyk assured Schwartzbart that the cable and the \$100,000 reached the addressees. However, 'this amount did not reach the addressees until June, 1943'.⁴³ Still on 22 April, the Conference in Bermuda rejected the idea that a large movement of refugees was possible at this time.

The Washington Post reacted to the diplomatic double talk of the Bermuda Conference by expressing its doubts about the practical contributions the conference will yield.⁴⁴ On 23 April 1943, *The New York Times* reported 'Warsaw's Ghetto Fights Deportation—Tanks Reported Used in Battle to Oust 35,000 Jews'.⁴⁵ It seems that by 23 April at the latest, the Jewish leadership, if not a large segment of the Jewish community, should have known that the revolt had begun. The American Representation of the General Jewish Workers' Union of Poland (the Bund) sent the following telegram on 23 April 1943, to President Roosevelt.

HEARTBROKEN WITH THE TRAGIC NEWS ABOUT THE ATTEMPT AT THE ULTIMATE ANNIHILATION OF THE REMAINING THIRTY FIVE THOUSAND JEWS IN THE GHETTO OF WARSAW THEIR ARMED RESISTANCE WHICH WAS REVEALED BY A VOICE FROM A CLANDESTINE RADIO SET SOMEWHERE IN POLAND AND THE PLANNED SLAUGHTER OF THE REST OF THE JEWS THROUGHOUT THAT COUNTRY WE IMPLORE YOU IN THE NAME OF ALL THAT IS SACRED TO DO YOUR UTMOST TO SPEED UP THE RESCUE OF THE DOOMED VICTIMS OF THE NAZI BEASTS STOP SPECIFIED DEMANDS OF THE POLISH JEWS ARE INCLUDED IN OUR STATEMENT TO THE BERMUDA CON-

ERENCE WHICH WE SENT TODAY TO THE STATE DEPARTMENT⁴⁶

One of the first articles to discuss the tragedy of the conference in view of the uprising, appeared on 24 April 1943, in *Forwards*. It declared that a whole week had passed and the Jews in England and the United States were still waiting for a sign that something would be done. The only word that was heard was the cry for help that came from the Jews in the Warsaw Ghetto. This voice was never heard again.⁴⁷ While most the press neglected the Warsaw Ghetto and sporadically condemned the conference's progress, the delegates continued to declare their inability to solve the refugee problems.

At the third annual *seder* held on 25 April 1943, under the auspices of the National Labor Committee for Palestine the theme was that immigration was the only answer to the refugee problem. No mention was made by any of the speakers about the Warsaw Ghetto and the need to accelerate the rescue of Jews because of this event. On 27 April *The New York Times* reported that a tentative arrangement or compromise was being considered 'on a plan to relocate European refugees temporarily in French North Africa, the Cyrenaica portion of Libya and the Diredawa region of Ethiopia'. Dodds assured everyone that the rescue proposals had been thoroughly examined. But he would not comment on whether they were acted upon favourably. The conference was expected to end on that Wednesday.⁴⁸

Many observant Jews reacted to these events by beginning six weeks of mourning and pleading for aid to the victims of Nazi terror. This group, which was represented by the Synagogue Council of America, demanded that, at the very least, the children must be saved.

But this was not to be, for on 29 April 1943, the final communiqué of the conference indicated that rescue would be delayed for some time. Many American Jews were clearly disturbed by the absence of a concrete plan for rescue and were distressed at their own inability forcefully to present their case.⁴⁹

On 3 May 1943, Mr A. A. Berle Jr, Assistant Secretary of State, re-emphasized that there would be no change in the official United States government policy. He warned Germany and her satellite states that they would be held

responsible for crimes against the Jewish people, but he admitted that there would be no immediate relief for those still in Nazi-occupied Europe. 'Nothing can be done', he said, 'to save these helpless unfortunates except through the invasion of Europe, the defeat of the German army and the breaking of the German power. There is no other way.'⁵¹

Here our analysis stops, for not until 12 May 1943 do we see any significant reaction to the uprising or to the Bermuda Conference. On that day, Szymul Zygielbojm committed suicide 'to jolt the indifference of those who... could save the Jews who are still alive in Poland'.

For a whole year, the *Ghetto Speaks* (the monthly magazine of the American Representation of the General Worker's Union of Poland) recalled:

'day in and day out, from the time that he became a member of the Polish National Council in London until his tragic death, Zygielbojm had received appeal upon appeal, cry upon cry, from the tortured Jews in Poland. The last appeal that he received was the most tragic because of its brevity:

SAVE US! DO NOT SATISFY YOURSELVES WITH MERE ANNOUNCEMENTS OF PUNISHMENT AFTER THE WAR IS OVER. SOME STEPS MUST BE TAKEN IMMEDIATELY. SOMETHING EXTRAORDINARY MUST BE DONE TO RESCUE US IMMEDIATELY. OTHERWISE WE WILL ALL PERISH.'⁵²

Zygielbojm worked with great urgency and determination to arouse world Jewry to save their brothers in Europe. However, no significant or 'palpable' attempts were made on their behalf. Shortly before he committed suicide, Zygielbojm had received a message from the Ghetto that was delivered by a Gentile leader of the Polish underground movement, Jaczynski. Jaczynski had been told by the Ghetto leaders:

'Jewish leaders abroad won't be interested. At 11 in the morning you will begin telling them about the anguish of the Jews in Poland, but at 1.00 p.m. they will ask you to halt the narrative so they can have lunch. This is a difference that can't be bridged. They will go on lunching at the regular hours

at their favourite restaurant. So they cannot understand what is happening in Poland.'⁵³

Nevertheless, the Jews of Warsaw urged the Jews of London to go to the American Embassy and the British Foreign Office and stay there until they affected a change in their governments' policies. If imprisoned, they should fast until death. However, the Jews of Warsaw had little hope that the Jews of Britain would answer this plea of desperation with any positive action, but it was made anyway. Zygielbojm also knew the futility of such a request. He knew that no one would think of embarrassing the 'representatives of the great democracies by unseemly demonstrations'. He knew that no one would go on 'melodramatic' hunger strikes, for the favourite restaurants were not to be neglected. 'And the Bermuda Conference washed its hands of blood among the perfume of the Easter lillies. So Zygielbojm took poison, unable to exist further in this well-bred world which could no longer feel horror or indignation or sympathy.'⁵⁴

But the *Reconstructionist* did not feel that this suicide was an act of desperation, 'for he left behind him a letter explaining his course, a document that burns with so much passion and protest that it deserves to be recorded again and again as an instance of human nobility.'⁵⁵

... The responsibility for this crime—the assassination of the Jewish population in Poland—rests above all on the murderers themselves, but falls indirectly upon the whole human race, on the Allies and their governments, who so far have taken no firm steps to put a stop to these crimes. By their indifference to the killing of millions of hapless men, to the massacre of women and children, these countries have become accomplices of the assassins... I cannot remain silent. I cannot live while the rest of the Jewish people in Poland, whom I represent, continue to be liquidated. My companions of the Warsaw Ghetto fell in a last heroic battle with their weapons in their hands. I did not have the honour to die with them but I belong to them and to their common grave. Let my death be an energetic cry of protest against the indifference of the world which witnesses the extermination of the Jewish people without taking any steps to

THE WARSAW GHETTO UPRISING IN THE AMERICAN JEWISH PRESS

prevent it. In our day and age human life is of little value; having failed to achieve success in my life, I hope that my death may jolt the indifference of those, who perhaps even in this extreme moment, could save the Jews who are still in Poland.⁵⁶

This, then, is an analysis of American Jewry's response to the uprising of the Warsaw Ghetto. We have noted that there was a steady stream of accurate information about the deteriorating plight of the Jews in the Warsaw Ghetto long before the rebellion began. Furthermore, we have clearly seen that the Ghetto Uprising brought forth little response, although the rebellion was well known, for both *The New York Times* and *Forwards* had devoted front page coverage to this event. An analysis of the newspapers and periodicals of that period, however, shows a paucity of editorial comment. The only response to the uprising found was the telegram to President Roosevelt sent by the American Division of the General Worker's Union of Poland, the Bund. American Jewry, both membership and leaders, had failed to give adequate constructive reactions.

NOTES

1. *Midstream* (April 1968) pp. 52-58.
2. *Ibid.* p. 56.
3. *Ibid.*
4. *American Jewish Year Book*, 5703, pp. 192-193.
5. *Ibid.* p. 194.
6. Arthur Morse, *While Six Million Died* (New York, 1968) p. 27.
7. *Ibid.* p. 28.
8. *American Jewish Year Book*, *op. cit.* p. 194.
9. *Ibid.* p. 306.
10. *Ibid.* p. 205. pp. 307-308.

11. *Ibid.* pp. 30-306.
12. *News Bulletin of Representation of Polish Jewry* (July 1943) p. 2.
13. *Jewish Frontier*, January 1943, p. 5.
14. *News Bulletin of Representation of Polish Jewry* (July 1943) p. 2.
15. *Midstream*, March 1964, pp. 5-10.
16. *Der Tog*, 2.18.43, p. 1.
17. *News Bulletin of Representation of Polish Jewry* (July 1943) p. 2.
18. Morse, *op. cit.*, p. 46.
19. *Ibid.* p. 47.
20. *Ibid.* p. 48.
21. *Contemporary Jewish Record* (June 1943) p. 276.
22. Morse, *op. cit.*, p. 43.
23. *American Jewish Year Book*, *op. cit.*, p. 276.
24. Isaac Zaar, *Rescue and Liberation* (New York, 1954), pp. 39-43.
25. *Ibid.* p. 43.
26. *The Ghetto Speaks*, 1 May 1943, p. 1.
27. *Contemporary Jewish Record* (June 1943) p. 301.
28. *The New York Times*, 13 April 1943, p. 5.
29. *J.T.A.*, 19 April 1943, p. 2.
30. *The New York Times*, 17 April 1943, p. 14; *Contemporary Jewish Record* (June 1943) p. 276.
31. *The New York Times*, 31 March 1943, p. 11.
32. *J.T.A.*, 19 April, 1943, p. 1.
33. *The New York Times*, 20 April 1943, p. 11; 18 April 1943, p. 11.
34. *The New York Times*, 19 April 1943, p. 1.
35. Morse, *op. cit.*, p. 96.
36. *The New York Times*, 19 April, 1943, p. 1.
37. Isaac Zaar, *op. cit.*, p. 38.
38. *The New York Times*, 19 April 1943, p. 18.
39. *The New York Times*, 20 April 1943, p. 1.
40. *The New York Times*, 22 April 1943, p. 1.
41. *Forwards*, 22 April 1943, p. 1.
42. Philip Friedman, *Martyrs and Fighters: The Epic of the Warsaw Ghetto* (New York, 1954), pp. 255-260.
43. *Ibid.* p. 268.
44. *J.T.A.*, 23 April 1943, p. 3.
45. *The New York Times*, 23 April 1943 p. 9.
46. *The Ghetto Speaks* (June 1943) p. 4.
47. *Forwards*, 24 February 1943, p. 6.
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YERUSHALAYIM SHEL ZAHAV

Avir harim tsalul kayayin
Vereach oranim
Nisa beruach ha'arbayim
Im kol pa'amonim

Uv'tardeimat il'al va'even
Shvuya bachaloma
Ha'ir asher badad yoshevet
Uv'liba choma

Chorus:
Yerushalayim shel zahav
Veshel nechoshet veshel or
Halo lechol shirayich ani kinor.

Eicha yavshu borot hamay'im
Kikar hashuk reika
Ve'ein poked et har habayit
Ba'ir Ha'atika.

Uvama'arot asher basela
Meyalelet ruchot
Ve'ein yored el Yam Hamelach
Baderech Yericho.

Chorus

SISU ET YERUSHALAYIM

Sisu et Yerushalayim
Gilu va
Gilu va kol ohaveiha
Kol ohaveiha

Al chomotayich
Ir David
Hifkad'ti shom'rim
Kol hayom
V'chol haleila

Sisu et...

Al tira
V'al teichat
Avdi Ya'akov
Ki yafutsu
M'saneicha mipaneicha

Sisu et...

Se'i saviv
Einayich urei
Kulam nikb'tsu
Uv'au lach.

Sisu et...

VEHA'ER EINEIYNU

Veha'er eineiynu betoratecha
Vedavak libeinu bemitsvotcha
V'yached levaveinu le'ahava
Ul'yira'a et shimcha

Lema'an lo neivosh velo nikalem
Velo nikashel le'olam va'ed.

YISMECHU HASHAMAYIM

Yismechu hashamayim (3)
Vetagel ha'arets
Yiram hayam um'lo'o

ELEH CHAMDAH LIBI

Eleh chamda libi
Chusa na ve'al na titalem.

Y'VARECH'CHA

Y'varech'cha HaShem miTzion
Ur'eh b'tuv Y'rushalayim
Y'varech'ba HaShem miTzion
Kol yemei chayecha

Ur'eh vanim l'vanecha
Shalom al Yisra'el
Ur'eh vanim l'vanecha
Shalom al Yisra'el.

ANACHNU ME'OTO HAKFAR

Anachnu shneinu me'oto hakfar:
Otah komah - otah blorit se'ar
Oto chituch dibur - ma yeish lomar
Hen anachnu me'oto hakfar.

Anachnu shneinu me'oto hakfar
Sade yarok chatsinu ad tsavar
Ba'erev shavnu yachad lakikar
Ki anachnu me'oto hakfar.

Uv'leiyot shishi
K'sheru'ach charishi
B'tsamarot shchorot over
Az ani otcha zocher.

Tamid bapardesim uvashderot
Ahavnu et otan hane'arot
Aval basof amarnu - ein davar
Ze hakol nishar b'toch hak'far.

Barachnu el otan ham'komot
Halachnu el otan hamilchamot
Zachalnu al kotsim v'al dardar
Aval shavnu yachad el hakfar.

Uv'leiyot shishi...

BASHANA HABA'AH

Bashana haba'ah, Neishev al hamirpeset
V'nispor tziporim nod'dot

Y'ladim b'chufsha
Y'sachaku tofeset
Bein habayit l'vein hasadot

Od tir'eh od tir'eh
Kama tov yihiyeh
Bashana bashana haba'ah

Anavim adumim
Yav'shilu ad ha'eerev
V'yug'shu tson'vim lashulchan

V'ruchot r'dumim
Yis'u el eim haderech
Itonim y'shanim v'anah

Od tir'eh...

Bashana haba'ah
Nifros kapot yadayim
Mul ha'or hanigar halavan

Anafa l'vana
Tfros ka'or k'nafayim
V'hashemesh tizrach b'tochan

Od tir'eh...

SHAM HAREI GOLAN

Sham harei Golan, hoshet hayad vaga bam
Bidmama botachat metsavim atsor
Bivdidut korenet nam Chermon hasaba
Vetsina noshevet mipisgat hatschor.

Sham al chof hayam, yesh dekel sh'fal tsameret
Stur seiar hadekel k'tinok shovav
Shegalash lemata uv'mei kinneret,
Uv'moi kinneret m'shakshek raglav.

Ma yirbu prachim, bachoref al hakerach
Dam hakalanit v'chetem hakarkom
Yesh yamim pi sheva bam yarok hayerek
Pi shivim t'chola hachelet bamarom.

Af im ivareish va'ahalech shacho'ach
Vehaya halev l'masu'ot zarim
Eich uchal livgod bach, eich uchal lishko'ach
Eich uchal lishko'ach chesed ne'urim.

Sham harei golan...

BIM BAM BOM

Sh'nei chaverim halchu baderech
Bim bam bom,
Echad kibel maka baberech
Bim bam bom
(Lo b'diyuk aval b'erech!)

Bim bam bom.
Amar chaveiro oto bish-gada
Bim bam bom
Tachat eitz ha'avokado
Bim bam bom
(Kodem sham para amada)

Bim bam bom.
Amar chaveiro...

Az al'ma y'fat einayim
Bim bam bom
Zarka lo perach mishamayim
Bim bam bom
(Yachad im tsintsenet mayim)

Bim bam bom.

KACHOL V'LAVAN

Kachol v'lavan
Ze tseva sheli,
Kachol v'lavan,
Tsiv'ei ad'mati.

Kachol v'lavan
Kachol v'lavan,
Ze tseva sheli.
Kol yamai le'olam.

Kachol v'lavan
K'mo shir k'mo chalom,
Kachol v'lavan
Tik'va l'shalom.

Kachol v'lavan...

Kachol v'lavan
Chermon v'Kinneret
Kachol v'lavan
Libi m'zamer et.

Kachol v'lavan...

Kachol v'lavan
Shamayim vashgeleg,
Kachol v'lavan
Ze hafle vafele.

Jack Y. L. Mission

20-31 July

talk about school

Get small siddur

put out by

Ministry of Religion

like, ~~is~~ is

as of April 1

ELIEZER TENNE



Phone 82448

101, Hatishbi Street
MT. CARMEL HAIFA

Jules Braunschweig



PHILIPPE G. MEYER

*78, rue du Rhône
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bus: 442940
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10 A.M. - Friday - 18.2.77

11 A.M. - leave on tour

- 3 hours {
1. Start at beer hall
 2. walk down to the bridge at Deutsches Museum
 3. drive from bridge to Residenzstrasse (Friedrichsallee)
 4. drive to Konigsplatz
 5. walk to Karolinenplatz
 6. walk to memorial stone
 7. walk back to bus
- 2 hours {
8. drive out Dachauerstrasse to camp
 9. return via Olympic Village

return by 16.00

17.00 - nap + nap + Eli Tenne

19.30 Dinner + Oneq Shabbat

Sat: 4.45 p.m. - Haredalah
5 - 7 - working session
7.30 - 9.00 - dinner - Birkat haMajaz
9.00 - 10.00 - worky session

Sun. 9.00 am - noon - worky session

- 1) decide when to use slides + films
- 2) what other pages in Gilbert book do I want

THE FIRST TWENTY-FIVE YEARS OF THE THIRD JEWISH COMMONWEALTH

I. PRE - STATE

A. Armed Resistance

1. Sternists assassinate Lord Moyne in Cairo 6 Nov. 44, as British representative, and for his role in repressing illegal immigration.
 - a. Weizmann announced that the death of the British minister grieved him as deeply as death of his own son in battle.
 - b. "open season" began in Palestine hunting terrorists.
 - c. Irgun & Stern gang worked together - and negotiated with Haganah.
2. United Resistance Movement - Tenuat Ha-Meri - lasted nine months - Nov. 1945 to Aug. 1946 (Sou: 140-41).
Haganah armed resistance ended on that date - they confined themselves to Aliyah Bet. Other 2 fought on.
3. King David episode - 22 July 1946 - a reaction to Black Saturday 29 June 1946 (Sou: 143-144) 2700 leaders arrested.
4. General Barker's Order of Day (P. 124).

B. Illegal Immigration (Sou: 152)

1. What is illegal immigration? (G: 47)

C. UNSCOP Committee - affected by Exodus episode (S: 14-15)

appointed 9 May 1949
reported 1 Sept. 1949

Favor Partition

Opposed

Abstain

Canada

India

Australia*

Czechoslovakia

Persia

Guatemala

Yugoslavia

*because there
was no unanimity

Holland

Peru

Sweden

Uruguay

D. UN Vote - 29 Nov. '47

E. Guerrilla War (L: 106-107) (SA: 34-36) (Sou: 189-200)

1. Deir Yassin, Kastel, Jaffa, etc.

1. W met T on 19 Nov. '47 and persuaded him not to cede Southern half of Negev to Arabs, in order to appease them and get them to accept partition.
2. W wrote 10 Feb. '48 asking to see President again and was refused. T wrote discouragingly (S: 238).
3. Eddie Jacobson intervened.
4. T saw W Thursday 18 March - excellent conference.
5. Next day Friday 19 March, Senator Warren Austin, head of U.S. delegation at UN did about-face, and proposed delaying creation of State and introducing a temporary trusteeship instead.
6. Monday, 22 March, W called Eddie Jacobson, to urge him to keep trying. (S: 234) T knew nothing of Austin proposal.
7. On 9 April, W wrote T to explain why trusteeship no good. (S: 242)
8. T sent W message on 23 April, night of Seder, saying he was prepared to fight State Dept., and go through with partition, but wanted Weizmann in U.S. W was due to return because 14 May was coming soon.
9. On 13 May W submitted his letter to T asking for recognition (S:232).

G. Gush Etzion (S: 247-255)

1. Attacked in Jan. '48.
2. The 35 set out from Beth Shemesh on foot - chopped down.
3. Rescue convoy organized end March.
4. Legion crashed through - final surrender 13 May midnight.

H. Last British High Commissioner Leaves (S: 256-267)I. Final Details of Ceremony, Flag, Museum, etc. (S: 272-289)

1. B.G. foreboding (S: 289)

J. U.S. Recognition - midnight Friday night - British left (S: 296)K. Text of Declaration of Independence (D: 51-54)L. B.G. - Thoughts on Independence Day (Pe: 9-12)

A. War of Independence1. 6 April - 11 June

- a. Seize control interior communication; take road to Jerusalem; capture all major towns in Galilee: Castel, Haifa, Safed.
- b. Arab attack would be as follows: Jordan legion (10,000 superbly trained men) vs. Jerusalem; Syrians and Lebanese into Galilee; Syrians and Iraqis (also 10,000 men) into Jordan Valley; Egyptians (30,000 men) from south. About 50,000 men, plus field artillery, tanks, armored cars, Spitfires & Dakotas, navy.
- c. Haganah defense had Palmach --(only 2500 trained men) plus 9 brigades - 25,000 mostly untrained men: 3 to north; 2 to protect Tel Aviv; 1 to Ashdod; 1 to Northern Negev; 1 to defense of Jerusalem; 1 to struggle for highway to Jerusalem.
- d. Story of the four howitzers (Sa 41)
- e. Old City lost: 28 May
- f. Highway - Burma Road - opened 9 June, two days before truce.
- g. Eshkol's role - (P: 132-135)
- h. Colonel Marcus killed at dawn 11 June - day of truce.

2. Truce - 11 June - 8 July

- a. Yadin regrouped (Sa 46)
3. One Army - (L 117; Sou 218-222)
- Irgun, Altalena - 20 June
4. Second fight - 8 - 18 July
- a. Took Lydda, Ramle, Nazareth, all north
5. Bernadotte episode - Assassinated 14 September (M 67 ff)
6. Third fight 15 - 30 October - Operation Ten Plagues -
- break Egyptian line - Gaza to Hebron; Faluja pocket, Nasser; Beersheba.

- 7. Third truce, 1 November - 21 December.
- 8. Old Roman road recalled by Yadin - and prepared for attack on El Auja - 22 December - 8 January.
- 9. Six thousand dead - one person out of every hundred.

B. British pressure on Israel for withdrawal from Gaza and Sinai - 31 December, 1948.

C. Israeli shooting down of five British planes over Sinai, 7 January, 1949.

D. In complete about-face, Bevin announced release of Jews from Cyprus, plus on 29 January, 1949, British recognition.

E. Armistices

Talks began on Rhodes, 12 January, 1949, concluded with:

- Egypt - 24 February
- Lebanon - 23 March
- Jordan - 3 April
- Syria - 29 July

F. First election, January 1949

G. First U.S. \$100 million loan, plus de jure recognition.

H. On 14 May, 1949 - Israel joined UN as 59th state.



III. ARAB REFUGEE ISSUE (S 192, 193, 195; P 155-158)

- A. Between April (Deir Yassin) and December (final Israeli offensive south) 1948 - between 500 - 700,000 Arabs fled. About 120,000 remained.

Approximate list as follows:

to West Bank	250,000
to Jordan proper	70,000
to Lebanon	100,000
to Syria	75,000
to Iraq	4,000
to Egypt	7,000.
to Gaza	<u>200,000</u>
	706,000

- B. Israel offer to Conciliation Commission in Lausanne April 1949, which Arabs refused:
1. make refugee question first item on peace settlement agenda.
 2. repatriate 100,000 as part of settlement.
 3. offer Israeli citizenship to Gaza Strip inhabitants, if Strip were incorporated in Israel; or assist in their resettlement.
- C. Conciliation Commission sent economic mission in August 1949 to Arab States to survey capacity to absorb refugees. Gordon Clapp of TVA was Chairman. He reported failure in February 1950. (P. 155)
- D. (Lo.136) Arab leaders repeatedly made it plain that they envisaged the return of the refugees, not as loyal citizens of Israel, but as a fifth column. Egyptian Foreign Minister Salah-e-din said candidly in newspaper El-Misri on 11 October, 1949:

"In demanding the restoration of the refugees to Palestine, the Arabs intend that they should return as the masters of the Homeland, not as slaves. More explicitly, they intend to annihilate the State of Israel."

- E. UN voted to establish UNRWA (Refugee Works Administration) with budget of \$45,000,000 in 1950, to provide employment and relocation. This failed. Money spent on pure relief!
- F. In 1952 and 1953, Eisenhower's representative Eric Johnston tried to work out a Water Agreement on utilization of Jordan, Yarmuk & Litani rivers, as between Israel and Jordan, Syria, Lebanon - to increase immigration in three Arab countries, in order to resettle refugees on large scale - about 250,000. He gave more water to Arab states than to Israel, about 65% to 35% -- and they toyed with it. But rejected it. Johnston was disappointed: "After 2 years of discussion, technical experts of Israel, Jordan, Lebanon and Syria agreed upon every important detail of a unified Jordan plan. But in October 1955 it was rejected for political reasons at a meeting of the Arab League."
- G. In June 1959 Dag Hammarskold advised \$1.7 Billion for agricultural and vocational training programs, to resettle refugees, into Arab states. His report was rejected by the Arabs.
- H. In 1961, Israel made another offer - compensation to Arab refugees, outside of a peace treaty, on two conditions: account must be made of Jewish property confiscated in Arab lands; and resettlement of refugees once and for all. This was turned down.
- I. Matter stands, until today.

IV. LARGE IMMIGRATION - LAW OF RETURN (L.120-125; Sa.73)

- A. In 1950, Knesset passed Law of Return, which entitled every Jew to settle in Israel unless guilty of offences against Jewish people, or liable to endanger public health or security. This right was granted to every Jew in world. In 1952, the Law of Nationality bestowed full citizenship rights on every immigrant arriving under Law of Return the moment he set foot on Israeli soil.

B. Arrival of Refugees

Cyprus	- 24,000	
Germany & Aust.	75,000	by end 1948
	240,000	1949
	170,000	1950
	<u>175,000</u>	1951

Thus, 684,000 in first 3 1/2 years - or double the original population.

Main Sources

Cyprus	24,000
Germ. & Austria	75,000
Turkey	33,000
Bulgaria	36,000
Yugoslavia	7,000
Yemen	50,000
Poland	40,000
Rumania	88,000
Hungary	32,000
North Africa	90,000
Persia	6,000
Iraq	<u>100,000</u>
	581,000

- C. In this period 78,000 dwellings, consisting of 165,000 rooms were completed -- still only one room for every four newcomers.

By end of 1951 - about 400,000 had found permanent housing;
about 250,000 were living in 123 maabarot and ten camps.

- V. PUTTING PEOPLE ON SOIL - Lachish; moshavim; and development towns (P.142-144,149)

- VI. WATER PROJECTS (P. 150; 187-188)

VII. GERMAN REPARATIONS

- A. B.G.'s reasons (Pe 162)
B. Facts (P 177-179)
C. Eshkol recognizes Germany (P 227-228)

VIII. SHARETT

- A. Foreign Minister 1948-1953
- B. Prime Minister: Jan. '54 - Nov. '55 - caretaker during B.G. temporary retirement.
- C. Chairman of Jewish Agency
- D. B.G. gives him credit for getting Jewish Brigade formed in 1944.
B.G. was his own F.M. - thus clashes with Sharett were frequent.
B.G.'s bete noire - "Lavon affair" occurred while Sharett was P.M.

IX. SINAI CAMPAIGN OF 1956

- A. Fedayeen attacks - from 1949 (after armistice) until Oct. 1956.
434 killed by fedayeen - and total of 11,650 armed clashes.
- B. Nasser came to power in 1952, wrote "Philosophy of Revolution" listing three objectives: to gain power over all Arab countries; to become head of all Moslem peoples, from Atlantic to Pacific; to become leader of Africa.
- C. In Sept. 1955 Nasser made arms deal with Russia: 150 MIG fighters, 40 Ilyushin bombers, 400 modern tanks, several subs & destroyers.
- D. Blockaded Akaba; nationalized Suez Canal (after becoming angry with Dulles for withdrawing U.S. aid to build Aswan Dam July 1956).
- E. Objectives of campaign set at cabinet meeting 2 October: (D: 166)
"Three major objectives seem to have been defined:
 1. Destruction of the guerrilla bases in the Sinai and Gaza Strip.
 2. Crippling Egyptian offensive capacities for prolonged period.
 3. Gaining free access to the Red Sea via the Gulf of Aqaba.

According to all available sources this was to be done through the total destruction of Egyptian battle formations and supply bases in the Sinai. The physical annihilation of Egyptian troops definitely was not a part of the war objectives.

General Dayan is quoted to have said:

"We did not want to kill a lot of Egyptians. There are 40 million Arabs, so what's the use of killing 5,000, 10,000, 15,000 of them? It was not even vital to destroy or take their equipment. They could always get more from Russia. What mattered was their defeat."

(also quote Pe: 147)

F. B.G. took counsel with French & British in Oct. 1956

G. Campaign took 100 hours: 29 Oct. - 4 Nov.

1. UJA Study Mission - Thurs. night - 25 Oct.

H. By 7 Nov., under Eisenhower pressure and promise, B.G. agreed to withdraw from Sinai.

X. INDUSTRIAL DEVELOPMENT - (Lo: 199-200)

A. Exports in 1949 - \$28.5 m.)
) 70 times
 Exports in 1971 - almost \$2 b.)

B.. Imports in 1949 - \$252 m.)
) 10 times (largely defense)
 Imports in 1971 - almost \$2.5 b.)

C. Devaluations needed to encourage exports (Horowitz advised & Eshkol did most of them)

1948	\$1.00 = .25 IL
1952	1.00 = 1.80
1962	1.00 = 3.00
1967	1.00 = 3.50
1971	1.00 = 4.20

D. Aircraft and Arms Industry

XI. EICHMANN EPISODE - 1960

A. Captured in Argentina May 1960

B. Trial began April 1961

C. Executed 31 May, 1962

XII. SIX-DAY WAR, JUNE 1967

- (P 246ff) 1) 3 Feb.- Isvestia reported on Israel's preparation for imminent war
- 2) 7 April - Israel attacked Syrian batteries on Golan by air
- 3) 13 May - Russia told Egypt that Israel was mobilizing on Syrian border
- 4) 15 May - Egyptian army began to move into Sinai
- 5) 16 May - Egypt asked for withdrawal of UN force
- 6) 17 May - Eshkol sent one brigade to Sinai
- 7) 18 May - UN observers reported no Israeli troop movements on Syrian border
- 8) 22 May - Egypt blockaded Sharm (P: 253)
- Meaning of Eilat to Israel's economy (P: 254)
- 9) 23 May - E. said in Knesset great powers should react, but said privately the chips were down.
- * 10) 26 May - Nasser & Haykal threatened war (P 256)
- 11) 26-27 May - Israel Cabinet met all night - to discuss U.S. attitude & military capability. Vote 9 to 9
- * 12) 28 May - Israel all mobilized; Egypt had 7 brigades in Sinai -- Eshkol made terrible broadcast to nation (P 259-260)
- 13) 1 June - National Government formed - Dayan Minister of Defense
- 14) 2 June - Soviet Union warned Israel not to try to open Akaba
- 15) 3 June - Cabinet vote 16 to 2
- 16) 4 June - Iraq joined Arab alliance

(P:263-4) Eshkol not indecisive or compromising.

(P:264-5) Israel forces vs. Arab forces.

(P:265ff) Four phases of war - a) air
b) land, vs. Egypt
c) Jordan-Jerusalem
d) Golan-Syria

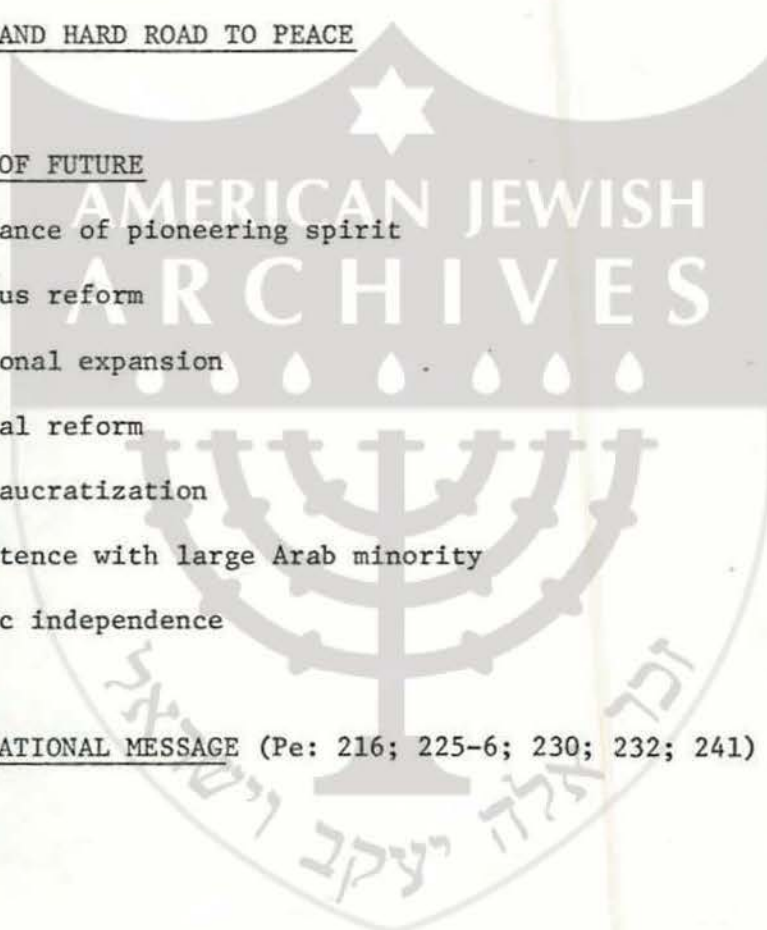
(F:269-270) Israel losses vs. Arab losses

XIII. EDUCATIONAL PROBLEMS

- A. Primary School - 477,684
- B. High Schools - 140,080
- C. Universities - 45,000

XIV. SOCIAL WELFARE PROBLEMSXV. GOLDA MEIR AND HARD ROAD TO PEACEXVI. CHALLENGES OF FUTURE

- A. Maintenance of pioneering spirit
- B. Religious reform
- C. Educational expansion
- D. Political reform
- E. De-bureaucratization
- F. Co-existence with large Arab minority
- G. Economic independence

XVII. B.G. INSPIRATIONAL MESSAGE (Pe: 216; 225-6; 230; 232; 241)

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Code Initials - for page references

Sou - Soustelle
D - Davidson
S - Sharef
Pe - Pearlman
P - Prittie
L - Louvish
M - McDonald
Sa - Sacher
G - Granados

INTRODUCTION

The Unique Character and Mission of the State of Israel



F AMERICAN JEWISH

FROM THE moment of their appearance on the stage of history the Jewish people have been more than a political entity. Without grasping their unique spiritual and moral character and historic mission, it is impossible to understand the history of the Jewish nation, the ability to maintain its integrity in every era and every place, both as a more or less independent nation in its own land and as wanderers in exile. We must take into account that uniqueness, preserved by stubborn struggle not only in the physical, economic, political, and military areas, but in the spiritual, moral, and ideological spheres. The Jewish people have always been engaged in this struggle, even as they are today and probably will be to the end of time.

One hard physical fact has had many consequences in the past and in the present. It is that we were always a small people. "For ye were the fewest of all peoples," said Moses (Deuteronomy 7:7); therefore he demanded that they behave as a chosen people, maintaining their spiritual ascendancy. Undoubtedly it is our destiny to remain a small people, and we will survive only through our spiritual vitality.

In ancient times our neighbors were Egypt and Babylon. Both of them surpassed Israel, not only in population, wealth, military power, and territory, but also in some intellectual and scientific achievements. The picture of Egypt painted in Genesis and Exodus is incomplete and therefore distorted. Five thousand years ago Egypt had reached a high cultural level. It had laid the foundations of science in arithmetic, engineering, chemistry, and medicine, and had developed a rich and varied literature in religion, science, and history.

Babylon even surpassed Egypt in the quality of its poetry and prose. The story of Gilgamesh, translated into Hebrew by Saul Tchernikovsky, is a great epic. Also surviving are hymns and historic records. Babylon explored the disciplines of medicine and engineering and advanced far beyond other ancient nations in law. For generations the Babylonian tongue was the language of international diplomacy in all the Biblical lands that today are called the Middle East. The Jewish defense against these two giant neighbors was more than political and military; it was especially cultural and spiritual. The primary

task of the Prophets was to counteract neighboring influences that might dilute the Israelites' religious and moral concepts and social customs.

The Jewish culture was not the only ancient civilization to be exposed to the dual pressures from Egypt and Babylon. Nothing now remains of the others, however: they vanished without a trace. The Israelites struggled and triumphed, however, finally returning to this precious region where they first appeared four thousand years ago. But now everything is changed. The ethnic, political, and cultural pattern of the area has been totally transformed. There has been an absolute break in the evolutionary process. The languages, cultures, traditions—even the names—of the ancients have almost disappeared from the face of the earth. Only the Israelites, although torn physically from their native soil two thousand years ago, continue along the linguistic, cultural, and spiritual path of their forefathers as if there had been no interruption, no break in the course of Jewish history.

The Jewish people today certainly are not identical with those of the First and Second Temples. The entire world has changed and the Jews with it. In ancient times, for instance, our role in science was insignificant, but from Spinoza onward the scientific approach has had a profound impact upon our people. For the past three centuries we have been perhaps disproportionately important partners in the march of scientific progress.

Neither the material and spiritual nor the political and cultural changes in the thousands of years of our existence, however, have destroyed or even shaken the marvelous vitality that has preserved the Jews through all the twists and turns of history. They have failed to undermine our unique national character, as they did to so many of the ancient peoples among whom we lived. A secret resource safeguards our existence and our uniqueness. This is our Bible, which has given us the strength to remain steadfast in the face of hostile forces and influences that have threatened our national and spiritual integrity.

Obviously not all Jews possess this historic resource. Over the generations many have been swept away: individual Jews, whole tribes and communities. But the core of the Jewish people remained inviolate. Inspired by an inner vision, the Israelites as a whole struggled and triumphed.

Even the Greek culture, for all its richness, was unable to assimilate the Jewish nation, as it had absorbed so many other cultures in the East. Essentially, the conflict between the Hasmoneans (Maccabees) and the Greeks was a cultural contest. One of the most dramatic confrontations in human history, it pitted two creative peoples who, perhaps more than any others, helped to shape mankind. The Israelites learned a great deal from the Greeks. A rich and varied Hellenistic-Jewish literature evolved in history, poetry, commentary, and philosophy. But the Jewish individuality survived.

The most difficult and prolonged threat to Jewish survival was the development of Christianity. The cultures of Egypt and Babylon, and later of Greece and Rome, were foreign to Judaism. But Christianity grew out of Judaism. Jesus probably differed little from many other Jews of his generation. The new religion was given an anti-Jewish emphasis by Saul, who was the son of a Roman citizen, though in childhood he had been a pupil of Rabbi Gamliel (head of the Sanhedrin or "Supreme Court") in Jerusalem. In the beginning Saul (later called Paul) was a fanatic opponent of the Christian sect that developed in Jerusalem. But after he "saw the light" on the road to Damascus, he gave Christianity a new direction. He sought to uproot Jewish law and commandments, and

to eliminate Judaism as a national entity striving to achieve the Messianic vision of the Prophets. Saul was perhaps the greatest Jewish assimilationist. From a Messianic vision that prophesied redemption for both the Jewish nation and the world, he based Christianity on faith in a divine redemption brought by a Messiah who supposedly had already come.

Christianity arrived when Jewish independence had been undermined and then destroyed by the Romans, who sought to rule the world. The hopeless struggle of the Jews against their Roman oppressors from the days of Yohanan of Galilee and Eliezer Ben Shimon of Jerusalem to the time of Shimon Bar Kochba (Koziba) and Rabbi Akiva ended in defeat and the loss of independence. The Christian sect of the Jews did not participate in this national struggle. Paul called upon his disciples to submit to civil authority. In his Epistle to the Romans he said: "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God."

Nor did Christianity, which in the fourth century became the dominant religion, forgive Jewish persistence. For generations the Jews were persecuted in the name of a religion of love. Our people refused to surrender, despite the fact that for centuries they stood alone in their spiritual resistance.

About five hundred years after Bar Kochba's defeat the Land of Israel was overrun by the Arabs. The invaders were armed with military force and the new doctrine of Mohammed. This religion did not originate in Israel, though it was strongly influenced by Judaism and was closer to Judaism than to Christianity in its monotheistic principles. The conquests of Mohammed and his disciples were swifter and more remarkable than those of the Christians. Islam spread across the tribes of the Arabian Peninsula in the seventh century, and shortly afterward swept through Asia and North Africa. Arabic became the language of the Aramaic and Assyrian peoples and those of North Africa. The entire Middle East and North Africa accepted the religion of Mohammed, willingly or under force, except the Jews: they stood against, and survived, the Moslem tide.

Another great inundation that threatened the national integrity and spiritual independence of the Jewish people was the spirit of the French Revolution at the end of the eighteenth century and the Russian Revolution at the beginning of the twentieth century. The French uprising, with its vision of liberty, equality, and fraternity, affected all of Europe. It gave the initial impetus to the social liberation of the Jews and their acquisition of equal rights in Western Europe. Implicit, however, in this revolution was the demand that Jews jettison their heritage, and many Western European Jews welcomed this. A wave of assimilation seemed likely to engulf the entire Jewish people. The Jewish historian Dubnov wrote: "It seems that this ancient race, which had stood firm in the face of the storms of history the whole world over, could not hold out against the blizzard of the nineteenth century, but succumbed and disavowed its being, and lowered itself to the level of a religious sect, whose parts are incorporated in the bodies of other nations."* But Israel's historic will to live survived this fresh assault.

The emancipation of the Jews led not to assimilation but to a new expression of their national uniqueness and Messianic longings. The faith that Israel would return to its land and regain its independence took new form. No longer was the vision a mystic dream. A pioneering course of action became possible: emigration to the Land of Israel to build a fruitful Jewish nation through Jewish labor and creativity. The ancient Hebrew tongue

* Dubnov, Simon, *History of an Eternal People*, Hebrew edition (Tel Aviv: Dvir, 1952), p. 537.

once again became a living language with a secular literature. The emancipation, a gift of external revolutionary forces, became self-emancipation—a movement to free the Jews from the shackles of exile and dependence on others. The first foundations were laid for the renewal of national independence by emigration to the original Homeland and creation there of agriculture, crafts, industry, transport, and literature, as well as self-government and self-defense. Thus the groundwork was laid for the new Jewish state in the historic Land of Israel.

This renewed belief of the Jews in their own ability, after hundreds of years of exile, is one of the greatest wonders in their wondrous history. For centuries they had submitted to their fate as exiles dependent on the good will of others. Passively, they had waited for miracles and the Messiah. Over the years they had almost lost faith in their own power and capabilities. The renewed confidence in the Jewish individual and the Jewish people, in their capacity to be creative and to defend themselves, drew inspiration from three sources: the restored influence of the Bible because of the literature of the Haskala (Enlightenment); the nineteenth-century revolutions in European countries where a great majority of the Jews were concentrated; and direct creative contact with the soil of the Homeland. The literature of the nineteenth-century Haskala restored the Bible to all its glory for Jewish youth. Young Jews felt the awareness of nationhood. The Love of Zion was rekindled in their hearts. Then followed the pioneering immigration of the latter third of the nineteenth century. This movement confirmed the creativity and strength of the Jewish people, and demonstrated their determination to take their fate into their own hands.

In the social and national revolutions of Europe the best sons of the Jewish people became aware of every man's value to a people struggling for freedom. These upheavals showed what could be accomplished by the courage of the repressed and the enslaved, and fanned the flames of liberation in the hearts of tens of thousands. They demonstrated the strength of men who worked the land toward realization of the ancient dream of salvation: a return to labor and to the soil of the Homeland.

The pioneering immigration that followed foreshadowed and embodied a faith in the power of man and the creative will of the Jewish people. Daring, self-confident Jews rooted themselves once more in the soil of Israel. Hebrew villages were established on desolate tracts, on swamps and sands, on deserted and barren hillsides. The language of the Prophets, thought stilled forever, was heard again in the fields of Judea and Galilee from the mouths of little children. A new era in the Jews' history and their land began as the immigrants grasped their destiny and defended themselves successfully when they were attacked.

The Russian Revolution was not contained within the borders of the nation where it began. It confronted the Jewish people with an ideological challenge and an historical ordeal as grave as any they had survived earlier. The Russian Revolution proclaimed equality to all the peoples and tribes of the Czarist Empire. The Soviet Union, ruled by a dictatorship of the heads of the Communist Party, formally planned a federation of nations, each with equal rights, each with its own national territory, each autonomous within its ancestral boundaries. Later an area in the Birobijan region, in eastern Siberia, was even allocated to the Jews, but very few of them were attracted to it; the area was both distant and foreign to the Jewish people and their history.

Millions of Jews remained scattered throughout European and Asiatic Russia, where

they were denied their right to learn Hebrew, their historic tongue; later the language spoken in Eastern Europe, Yiddish, was also proscribed. National silence was imposed on the Jews. Against their will they were cut off from their Homeland. Although their culture was more venerable than that of any other people in Russia, the Jews were deprived of their historic heritage. Jewish schools were closed. Hebrew literature was forbidden. Millions of Jews, comprising the largest Jewish community at that time, who stood in the forefront of Jewish creativity, saw their national heritage strangled.

No such heavy blow had been struck since the struggle between Bar Kochba and Hadrian in ancient Roman times. All the measures available to a dictatorship were employed to uproot Judaism and forcibly to assimilate millions of Jews. Yet all these pressures, physical and psychological, could not destroy Russian Jewry. Even after the Bolsheviks gained power, the Russian Jews gave the Land of Israel some of its best sons. The accomplishments of Russian youth in Israel show what resources lie hidden within Russian Jewry. We should not give up hope that the Jews of Russia will eventually be able to contribute to the national revival of the Jewish people in their ancient Homeland.

With the establishment of the State of Israel, the victories of its army, and successes scored in settlement and cultural growth over the past twenty years, the prolonged struggle of the Jewish people might appear to have reached a successful conclusion. But this is a dangerous illusion. We have not completed the work of reconstruction. The ingathering of the exiles has hardly begun. Our neighbors have yet to accept our existence. Their dream of destroying Israel persists, despite the fact that they have been defeated every time they tried to interfere with our work, from the establishment of the State on May 14, 1948, until this very day.

The Jews of Israel will never be able to compete in physical power with neighbors who do not accept their rights to exist. But for thousands of years the Jews have survived because of their moral qualities. While populating the land and making it fruitful, while creating economic and cultural enterprises, they will survive only if they maintain their moral, spiritual, and intellectual standards. These have been the secret of their existence for four thousand years. With these advantages they will endure and win friends among the enlightened peoples of the world who will share their vision of national and international redemption—the vision that has been in the hearts of the Jewish people from the beginning and found its expression in the Book of Books, a beacon to the nations of the world.

After thousands of years of wanderings and sufferings all over the world, the Jews have begun a national renaissance in their Homeland. They will not relinquish their profound historic belief in a fusing of national redemption with the redemption of all mankind. Their national movement will not be shorn of its universal implications. In the State of Israel there is no distinction between the Jew and the human being. The moral values of our Prophets—truth and justice, human fraternity and compassion—are based on our belief that man was created in the image of God; not a white man or a black man or a yellow man, but man in the image of the father of all men. This concept is eternal, all-encompassing, having neither beginning nor end, neither body nor form. The story of the creation of man in the image of God is the foundation of the belief in the fraternity and equality of all peoples, revealed by the Prophets of Israel to all mankind.

Jews have always rejected the *supremacy* of the body and of physical strength, but this does not ignore the value of physical power. We would be refuting Jewish history

from the time of Moses and Joshua to the days of the Israel Defense Forces if we dismissed the value of physical prowess. Rejection of all force would be a denial of the world in which we live, a denial of life itself. This has always been foreign to the Jewish spirit and one of the basic differences between the doctrines of Judaism and Christianity. From the Prophets to Einstein, Jewish genius never accepted the duality of matter and spirit, a doctrine propounded by some of the greatest thinkers from the Greeks and the Persians to Descartes and his followers. Jewish intuition, both religious and scientific, has always emphasized the unity of creation and experience.

Although the greatest Jewish Prophets, scholars, and sages have always stressed the spiritual mission of the Jewish people, they have never disparaged the body or its needs. One of the sages of the Mishna, Rabbi Eliezer Ben Azariya, expressed this attitude in simple but profound terms: "If there be no flour, there can be no learning; if there is no learning, there will be no flour." Emphasis on the supremacy of the spirit does not disregard the importance of military might, but this might depends first and foremost on the spirit. The Israel Defense Forces are aware of this truth and as a result they have triumphed whenever they have been forced into battle. *Only if we mobilize all our moral strength and intellectual resources* will we be able to overcome the enormous obstacles that confront us as we strive to fulfill our national destiny.

The seeds of nationhood were sown in the fields of Mikve Israel, Petah Tikva, Rishon LeZion, Rosh Pina, Zikhron Yakov, Gedera, and the settlements that came after them. The first immigrants endured the trials and tribulations that always confront pioneers. They fought the forces of nature, the perils of the desert, hostile neighbors, malaria, the lack of water; the difficulties of putting down roots in a land that is both loved and desolate; of unifying tribes from distant corners of the earth and creating a renewed national entity.

We must make similar and even greater efforts now if we are finally to achieve the peace and tranquillity we seek.

Final sentence of this book -

"The essence and the significance of Jewish history lies in the preference of quality over quantity. For our security, survival, and status in the world and the preservation of the legacy of our Prophets to the end of time, Israel must strive incessantly for moral, cultural, technological and social improvement and to be a unique people."

The Declaration of the Establishment of the State of Israel

AMERICAN JEWISH

At a specially convened session of the Va'ad Leumi, the Jewish National Council, in the Museum of Modern Art in Tel Aviv on May 14, 1948, David Ben-Gurion announced the establishment of a Jewish state in Palestine to be known as Israel.

"With trust in the Rock of Israel," he said, "we set our hand on this declaration."

IN THE LAND OF ISRAEL the Jewish people came into being. In this Land was shaped their spiritual, religious, and national character. Here they lived in sovereign independence. Here they created a culture of national and universal import, and gave to the world the eternal Books of Books.

Exiled by force, still the Jewish people kept faith with their Land in all the countries of their dispersion, steadfast in their prayer and hope to return and here revive their political freedom.

Fired by this attachment of history and tradition, the Jews in every generation strove to renew their roots in the ancient homeland, and in recent generations they came home in their multitudes.

Veteran pioneers and defenders, and newcomers braving blockade, they made the wilderness bloom, revived their Hebrew tongue, and built villages and towns. They founded a thriving society, master of its own economy and culture, pursuing peace but able to defend itself, bringing the blessing of progress to all the inhabitants of the Land, dedicated to the attainment of sovereign independence.

Published in the Official Gazette No. 1 of the 5th Iyar, 5708 (May 14, 1948).

In 1897 the first Zionist Congress met at the call of Theodor Herzl, seer of the vision of the Jewish State, and gave public voice to the right of the Jewish people to national restoration in their Land. This right was acknowledged in the Balfour Declaration of 2 November, 1917, and confirmed in the Mandate of the League of Nations, which accorded international validity to the historical connection between the Jewish people and the Land of Israel, and to their right to re-establish their National Home.

The holocaust that in our time destroyed millions of Jews in Europe again proved beyond doubt the compelling need to solve the problem of Jewish homelessness and dependence by the renewal of the Jewish State in the Land of Israel, which would open wide the gates of the homeland to every Jew and endow the Jewish people with the status of a nation with equality of rights within the family of nations.

Despite every hardship, hindrance and peril, the remnant that survived the grim Nazi slaughter in Europe, together with Jews from other countries, pressed on with their exodus to the Land of Israel and continued to assert their right to a life of dignity, freedom and honest toil in the homeland of their people.

In the Second World War, the Jewish community in the Land of Israel played its full part in the struggle of the nations championing freedom and peace against the Nazi forces of evil. Its war effort and the lives of its soldiers won it the right to be numbered among the founding peoples of the United Nations.

On 29 November 1947, the General Assembly of the United Nations adopted a resolution calling for the establishment of a Jewish State in the Land of Israel, and required the inhabitants themselves to take all measures necessary on their part to carry out the resolution. This recognition by the United Nations of the right of the Jewish people to establish their own State is irrevocable.

It is the natural right of the Jewish people, like any other people, to control their own destiny in their sovereign State.

ACCORDINGLY WE, the members of the National Council, representing the Jewish people in the Land of Israel and the Zionist Movement, have assembled on the day of the termination of the British Mandate for Palestine, and, by virtue of our natural and historic right and of the resolution of the General Assembly of the United Nations, do hereby proclaim the establishment of a Jewish State in the Land of Israel—the State of Israel.

WE RESOLVE that, from the moment the Mandate ends, at midnight

on the Sabbath, the sixth day of Iyar 5708, the fifteenth day of May 1948, until the establishment of the duly elected authorities of the State in accordance with a Constitution to be adopted by the Elected Constituent Assembly not later than 1 October 1948, the National Council shall act as the Provisional Council of State, and its executive arm, the National Administration, shall constitute the Provisional Government of the Jewish State, and the name of that State shall be Israel.

The State of Israel will be open to Jewish immigration and the ingathering of exiles. It will devote itself to developing the Land for the good of all its inhabitants.

It will rest upon foundations of liberty, justice and peace as envisioned by the Prophets of Israel. It will maintain complete equality of social and political rights for all its citizens, without distinction of creed, race or sex. It will guarantee freedom of religion and conscience, of language, education and culture. It will safeguard the Holy Places of all religions. It will be loyal to the principles of the United Nations Charter.

The State of Israel will be prepared to cooperate with the organs and representatives of the United Nations in carrying out the General Assembly resolution of 29 November 1947, and will work for the establishment of the economic union of the whole Land of Israel.

We appeal to the United Nations to assist the Jewish people in the building of their State, and to admit the State of Israel into the family of nations.

Even amidst the violent attacks launched against us for months past, we call upon the sons of the Arab people dwelling in Israel to keep the peace and to play their part in building the State on the basis of full and equal citizenship and due representation in all its institutions, provisional and permanent.

We extend the hand of peace and good-neighbourliness to all the States around us and to their peoples, and we call upon them to cooperate in mutual helpfulness with the independent Jewish nation in its Land. The State of Israel is prepared to make its contribution in a concerted effort for the advancement of the entire Middle East.

We call upon the Jewish people throughout the Diaspora to join forces with us in immigration and construction, and to be at our right hand in the great endeavour to fulfill the age-old longing for the redemption of Israel.

With trust in the Rock of Israel, we set our hands in witness to this Proclamation, at this session of the Provisional Council of State, on the

soil of the homeland, in the city of Tel Aviv, this Sabbath Eve, the fifth day of Iyar, 5708, the fourteenth day of May 1948.

David Ben-Gurion

Daniel Auster	Zvi Luria
Mordekhai Bentov	Golda Myerson
Yitzhak Ben Zvi	Nachum Nir
Eliyahu Berligne	Zvi Segal
Fritz Bernstein	Rabbi Yehuda Leib Hacoohen Fishman
Rabbi Wolf Gold	David Zvi Pinkas
Meir Grabovsky	Aharon Zisling
Yitzhak Gruenbaum	Moshe Kolodny
Dr. Abraham Granovsky	Eliczer Kaplan
Eliyahu Dobkin	Abraham Katznelson
Meir Wilner-Kovner	Felix Rosenblueth
Zerach Wahrhaftig	David Remez
Herzl Vardi	Berl Repetur
Rachel Cohen	Mordekhai Shattner
Rabbi Kalman Kahana	Ben Zion Sternberg
Saadia Kobashi	Bekhor Shitreet
Rabbi Yitzhak Meir Levin	Moshe Shapira
Meir David Loevenstein	Moshe Shertok

Ben-Gurion:

AMERICAN JEWISH
ARCHIVES
"The State of Israel was established on May 14, 1948.

But that is merely the date when it was proclaimed.

Scores of years of pioneering work and creation preceded it: the heroic building of Jewish towns and villages; the revival of a language and a culture; the development of agriculture, industry and communications, on land, at sea, and in the air; revelation of a will and a striving toward national independence; the organization of an armed Jewish defense force."

Select quotes from Introduction to his "Personal History."

EACH YEAR YOU START YOUR STUDY MISSION SOMEWHERE AT A HISTORICAL POINT, TO PUT YOU IN TOUCH WITH OUR PAST, LAST YEAR YOU STARTED AT MASADA. THIS YEAR YOU ARE STARTING AT YAVNE. THIS WAY YOU WILL LEARN YOUR "ROOTS" AS WELL AS THE CURRENT PROBLEMS.

1. Pompey conquered Judea in 63 B.C. and made it a Roman province.
2. Caesar defeated Pompey in 48 B.C.; and Antipater, an Edomite (Idumean) who had been forcibly converted to Judaism [by John Hyrcanus, one of the last of the Maccabean (Hasmonean) line,] and who had befriended Caesar, won from him the appointment as procurator of Judea. He immediately turned over to his son Herod the governorship of Galilee.

[Palestine was invaded by the Parthians, who put up a puppet Hasmonean king.] Herod went to Rome, was named by the Senate King of Judea in 39 B.C., returned, defeated the puppet and put an end to the Hasmonean dynasty and all threats to Rome. Nominally independent, Judea was actually in bondage to Rome.

3. Herod tried to win the loyalty of the common people by extensive building operations, including Masada, Herodion, and Ceasarea, which provided employment, and by rebuilding the Temple on a magnificent scale. He sought to secure the goodwill of the Pharisees, whose influence on the masses was increasing, while the Sadducees were declining.

There were two main parties, both loyal to the Torah. But whereas the Sadducees, with all their recognition of the Torah, laid primary stress on the nation; while the Pharisees, with all their attachment to the state, laid primary stress on the Torah. The Sadducees were upper classes, Hellenized, wealthier landowners. The Pharisees were the merchants, artisans and farmers.

4. The Pharisees gradually withdrew from politics. They couldn't do anything against Herod or Rome, so they concentrated on Torah and religion. Gradually there developed two Sanhedrins, the political and religious. The political Sanhedrin was comprised primarily of the Sadducee aristocracy, presided over by the High Priest, and concerned itself with political and foreign policy matters. The religious Sanhedrin, known as the Beth Din Hagadol, presided over by pairs of teachers, like Hillel and Shammai, controlled the religious life of the people and all civil and domestic issues.

5. Herod died in 4 B.C. Judea became part of the Roman province of Syria. Roman

procurators ruled, of whom Pontius Pilatus (26 - 36 C.E.) was one of the most famous and cruel. The prosecutions and humiliations under the procurators provoked the Zealots, who revolted in 66. The P. tried to restrain the people from war, whose outcome was inevitable, but in vain. After 4 years, in the summer of 70, after a horrible seige and slaughter under Titus, Jerusalem fell and the Temple went up in flames. The Jewish State had ceased to be. But the Jews lived on.

6. Titus had his triumph in Rome a year later, marched through his Arch into the Forum, with captives and booty, among which was a Scroll of the Torah.

Of all the parties, only the Pharisees survived. They had a universal approach, not confined to Palestine, but to universalism. They had developed the institution of the Synagogue with its prayers, to replace the Temple with its sacrifices.

7. Rabbi Jochanan ben Zakkai asked for Yavne and the school. The request appeared to Vespasian to be too trifling to be refused. What a misjudgment on his part!!! Y. ben Zakkai set about to create a national spiritual center in Yavne. An academic Sanhedrin was set up under ben Zakkai, and later under Rabban Gamaliel who is buried here, which regulated Jewish life in every aspect, and quickly established itself as the central religious authority, recognized throughout the Diaspora. Yavne took the place of Jerusalem. The Sanhedrin set the date of the new moon, which regulated all holy days; and messengers were sent as far as Babylonia with the exact date. Jews made pilgrimages to Yavne.

Most important, the school at Yavne developed the Mishna method of teaching, which was to write down the oral traditions of centuries; resolve the differences between them, analyse and finally decide by majority vote what was the definitive code. Then this had to be written down and preserved.

Foremost among the Mishna teachers was Rabbi Akiba (50 - 135), who was the first to begin a systematic arrangement of Halachic decisions according to subject matter, with divisions and sub-divisions. This made the material more accessible to new students.

Among the most important decisions made at Yavne was the determination of the final canon of the Bible, what was retained - what excluded, as well as the text itself, of which there were many versions in circulation. In addition an authorized Greek translation

(the Aquila Text) was commissioned, to replace the various Greek versions. Unfortunately this was lost.

8. The work of reconstruction, which went on for about 50 years, was wrecked by the Emperor Hadrian (117 - 138). He ordered a temple to Jupiter to be erected on the site of the ruined Temple in Jerusalem. The Jews revolted in 132, under Bar Kochba (real name Bar Kosiba, according to letters found by Yadin in April 1960 in a cave on the Dead Sea 3-1/2 miles south of Ein Geddi, where the remnants of his army perished after the fall of Betar). Acclaimed by Rabbi Akiba as a military messiah, Bar Kochba fought for more than three years, defeating the best Roman legions. Finally Hadrian summoned his best general ^{Severus} Severus, all the way from Britain, where he was busy subduing your countrymen, and Severus finished off the revolt at Betar in 135, where Bar Kochba was killed.

Hadrian decided he would not misjudge, as had Vespasian. He rightly realized that Jewish strength was derived from the Torah. Therefore he decided to forbid the practice of the Jewish religion, and the study of the Torah, under pain of death. He closed the Sanhedrin at Yavne. Vast numbers of Jews suffered martyrdom, rather than violate Judaism. Worried that the Jewish people might perish, a council of Sages meeting at Lydda, decreed that a Jew, in order to save his life, might violate any of the commandments of the Torah except 3 -- which forbid idolatry, murder and incest (including adultery). This decree became the fundamental guiding principle of Jewish life in all the centuries that followed.

Rabbi Akiba, however, felt himself bound to defy publicly the prohibition of teaching Torah, and consequently was executed by the Romans in their capital at Ceasarea, where many of you enjoy your holidays today. Jerusalem was plowed under, renamed Aelia Capitolina, and Jews were forbidden to enter except on Tisha B'Av when they were allowed to come up to weep by the Wall.

The failure of the Bar Kochba revolt deprived the Jews of the final vestige of self-government, but the teaching of the Torah and Mishna had by now struck roots in many places, and even though Yavne was closed, the study went on in hundreds of schools and synagogues scattered throughout the Diaspora and Palestine.

Hadrian died in 138, but by then a new Sanhedrin was established in Usha, right near the Haifa of today. The catacombs at Beth Shearim contain the tombs of many scholars.

The focus shifted to the Galilee, and finally by the year 200, under Yehudah ha-Nasi the Mishna was codified and finished. The Jewish people had a text which it could take with it through millions of miles and millenia of years of wandering. Judaism was saved. And this city of Yavne was crucial to its salvation.

Now ON TO SEE PLANNING,
ALSO CRUCIAL



THE FOX + THE FISHES

Papus ben Judah one day found Rabbi Akiba teaching the Torah in public. Though this was prohibited by the Roman government

"Art thou not afraid of the government?" inquired Papus.

"I will tell you a parable," replied Akiba.

"Once while walking beside the river, a fox saw some fish darting distractedly to and fro in the stream.

"From what, pray, are you fleeing?" the fox inquired.

"From the nets," they replied.

"Why then?" rejoined the fox, "do you not try the dry land with me where you and I can live together?"

"Surely," exclaimed the fish, "thou art not he of whom we have heard so much as the most cunning of animals. If we have cause to fear where it is natural for us to live how much more reason have we to do so where we are sure to die!"

"Just so" continued Akiba, "is it with us who study the Torah, in which it is written: 'For that is Thy life and the length of Thy days' (Dt. 30:20); for, if we ~~study~~ suffer while we study the Torah, how much more shall we suffer if we neglect it."

Berachot 61 B

63 BCE POMPEY - conquered Judea - made it Roman province

39 BCE HEROD became King of Judea, by order of Senate.

70 CE TITUS conquered Jerusalem and destroyed Temple.

RABBI YOCHANAN ben ZAKKAI asked for ^{Vespasian} YAVNE.

SANHEDRIN - under RABBAN GAMALIEL
codified Bible
began to codify Mishna

132-135 CE BAR KOCUBA + RABBI AKIVA revolt and defeat

135 CE HADRIAN ordered suppression of Jewish religion
closed school at Yavne

200 CE SANHEDRIN moved to Galilee and by year,
under R. JUDAH ha-Nasi, the Mishna was
finished and Judaism preserved for posterity.

YAVNE was crucial to the salvation

יבנה



YAVNE

12240

תושב יקר,

ברכות לשנה החדשה הבעל"ט.
תהא שנת ברכה והצלחה
לך ולביתך, ליבנה ולכל בית ישראל.

מאיר שטרית
ראש המועצה



יבנה, יישוב עירוני, נוסד ב-1949. נמצא על אם הדרך
תל-אביב - אשדוד. לאחר חורבן ירושלים, יבנה הפכה
למרכז רוחני לעם, בה שכנה הסנהדרין שחכמיה הניחו
היסוד למשנה.

כיום יבנה מונה 13,000 נפש ונמצאת בתהליכי נידול ופיתוח
מורצים.

Yavne, an urban settlement founded in 1949, is situated
on the Tel-Aviv - Ashdod highway. After the destruction
of Jerusalem, Yavne became the spiritual centre for the
people. Here resided the Sanhedrin, whose wise men laid
the foundations of the Mishne.

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