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הצנחה



אוניברסיטת חיפה  
UNIVERSITY OF HAIFA



You are cordially invited to a guest lecture,  
under the auspices of the Political Science Department  
by

**Dr. HERBERT FRIEDMAN**

Executive Vice Chairman, U.J.A.

on

**Organized Jewry in the United States — Myth and Reality**

Introduction by Mr. E. RAFAELI,

Vice President of the University

The lecture will take place at the University  
on Thursday, March 9th, 1972, at 3 p.m.,  
in Room No. 323.

The lecture will be given in English.



הננו מתכבדים להזמין להרצאת אורח

בחסות החוג למדע המדינה

של ד"ר הרברט פרידמן

סגן הנשיא של המגבית היהודית המאוחדת

על הנושא:

**מיתוס ומציאות ביהדות המאורגנת בארצות הברית**

הפותר: מר א. רפאלי

סגן נשיא אוניברסיטת חיפה

ההרצאה תתקיים באוניברסיטה, ביום ה',

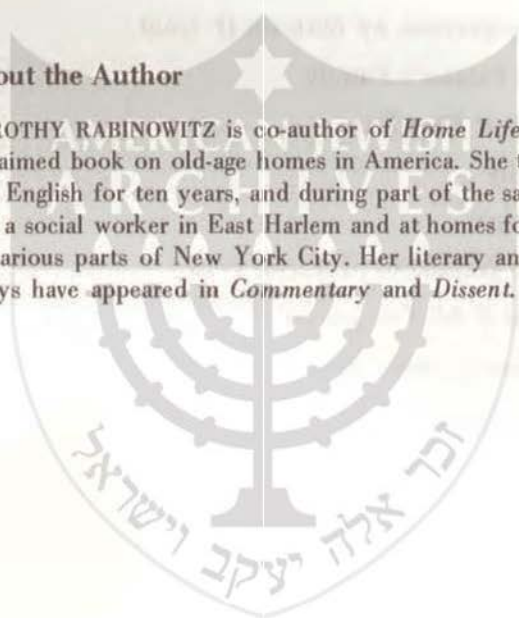
כ"ג באדר תשל"ב, 9.3.72, בשעה 15.00,

בחדר מס' 323.

ההרצאה בשפה **חאנגלית**.

### About the Author

DOROTHY RABINOWITZ is co-author of *Home Life*, a widely acclaimed book on old-age homes in America. She taught college English for ten years, and during part of the same period was a social worker in East Harlem and at homes for the aged in various parts of New York City. Her literary and political essays have appeared in *Commentary* and *Dissent*.



erally accepted myth, which was being perpetuated in part by the Jewish community itself.

In the last few years, however, American Jewry has discovered that it is not exempt from the trends and turbulences that are transforming the American scene: the decay of the cities; the mounting devastation wrought by social neglect; the increasing self-awareness of—and increasingly open conflicts between—ethnic groups; the growing alienation and sometimes rage of the poor; the new militancy against established institutions. It is against this background that American Jewry has begun to confront the shocking realities of poverty in its own midst.

The full extent of Jewish poverty has yet to be gauged, for there just are no up-to-date, comprehensive statistics. On the basis of a number of estimates, which use various income levels as standard definitions of poverty in the United States, there is general agreement that the number of Jewish poor today lies somewhere between a minimum of 350,000 or 400,000 and a figure perhaps twice that. Furthermore, most Jews live in cities, where, because of the higher cost of living, the poverty line is higher than in the nation as a whole. And just above the poverty level, however defined, there are other Jews—again no one knows exactly how many—who must find their near poverty especially galling because of such cultural factors as the stress on higher education among Jews, the pressure for upward mobility, and high expectations within the family (“If your brother-in-law can make it, why can’t you?”).

Some day soon, we hope, there will be more accurate data. But in the meantime, we must not become overly preoccupied with numbers. It is sufficient to recognize that there are altogether too many poor Jews—and then to concentrate on the nature of their poverty and what needs to be done about it.

As Harrington and others have reminded us, poverty strikes much harder at some groups of people than at others. It afflicts more very old and very young people than persons in between, and more dropouts than high-school and college graduates. It hits



proportionately more blacks and Spanish-speaking Americans than whites (even though in absolute numbers most of the poor are white), and proportionately more rural dwellers than city people (although, again, in absolute numbers a majority of the poor live in cities).

Though we lack definitive information on the number of poor Jews, we do know that they conform in many ways to the overall patterns of American poverty; but there are some important differences. The proportion of aged among Jews is far larger than among America's poor generally. According to current estimates, as many as two-thirds of the Jewish poor are in their sixties or older—mostly members of the immigrant generation who, through no fault of their own, were left behind when their neighbors made it into the middle class. And the ratio is almost sure to grow even higher, because the proportion of old people in the Jewish population as a whole is increasing fast—faster than it is in the general population. The latest available statistics set the proportion of persons 65 or over within the Jewish population at 10 per cent, but preliminary data from a nationwide Jewish population study by the Council of Jewish Federations and Welfare Funds suggest that it has now risen to 14 per cent, and it is expected to reach 18 per cent by 1979.

Many of the aged poor are in ill health. For the most part, they do not live close to hospital care, and they face cuts in Medicaid and Medicare programs. They live in wretchedly neglected houses, in neighborhoods no longer Jewish. Many are so afraid of crime in the street—with good reason—that they rarely venture out even to shop or see the doctor and do not visit with friends at all.

Nor is this problem of crime confined to the large metropolitan centers. It is increasingly prevalent in middle-sized and smaller cities and even in suburbia. And its physical and psychological impact upon the aged is particularly overwhelming.

Most Jewish institutions—synagogues, community centers, Y's—moved away from once-Jewish neighborhoods when the majority of Jewish residents did, and often only residual services

or none at all were left behind. Thus, with hardly any social companionship, to be widowed usually means to be totally and hopelessly alone.

Among the young and middle-aged who make up the rest of the Jewish poor, a number are equally lonely, but most live in families—some complete, some with only one parent. Many are literally poor because they are Jewish: the Hasidic and other strictly Orthodox Jews, whose beliefs obligate them to raise large families, use only *glat* kosher foods and send their children to cheder and yeshiva rather than public school. The Hasidim are additionally held down in their earning capacity by their deep-rooted tradition of limiting secular education, of excluding certain aspects of the modern world from their society and their children's schooling.

For different reasons, insufficient education also bedevils many others among the young and middle-aged Jewish poor: those who left school early because they had to help support the family, for example, or were fleeing the Holocaust, or could not keep up with regular educational and training courses because of their own special problems. In a recent study, the Jewish Employment and Vocational Service of Philadelphia found that fully half of the Jewish job seekers in its case load had less than 11 years' schooling, and that 20 per cent had not finished eighth grade.

Employment prospects for people like these are getting worse all the time—not only because of the decrease in unskilled jobs that blights the undereducated everywhere, but also because the avenues toward advancement are growing narrower. There can be no question about the need for greater vocational training and educational programs under Jewish auspices to meet some of these special needs that are not being met by public programs.

The perennially hard-pressed working proletariat, which formerly accounted for most of the poor in every ethnic group, has been dwindling rapidly among the Jews—apparently much faster than in the nation as a whole. Although there are still Jewish cab drivers and store clerks who can't make ends meet, there are fewer of them each year. There is, of course, no guarantee that this trend



will go on; if we fail to set up needed training opportunities, significant numbers of Jewish working poor may remain on the American scene for a long time. Also, a number of marginally employed Jews have taken to following the job market from city to city, and if the employment picture does not improve, increasing numbers may join this transient proletariat. But as of now, it can be said that most of the Jewish poor are poor not because they are proletarians, but because of special circumstances: isolated old age, cultural separateness, sickness, maladjustment, death of the breadwinner.

Whatever the cause of their poverty, certain common factors are present. These are people who live in fear—fear of economic deprivation, fear for their physical safety, fear of intergroup conflict. They live with a sense of defeat and an impoverishment of spirit that dulls motivation and quenches initiative. They live in isolation, with a growing feeling of alienation from the Jewish establishment and alternating moods of despondency, rage and militancy. Poverty, for them, is inextricably bound up with social disorganization.

The Jewish poor have received particularly little help from either conventional welfare or the ambitious antipoverty programs launched during the sixties. Where welfare is concerned, this is in some degree due to the traditional Jewish reluctance to apply for public relief; an eligible Jew who does apply for welfare benefits receives them, such as they are. But the fact that the new and broader antipoverty measures have almost completely passed them by is in no sense the Jews' own doing.

These programs, like the majority of job training programs, are targeted to other groups and do not even attempt to meet the very different economic and cultural needs of Jews. Besides, the Jewish poor are usually scattered throughout the cities in which they live, whereas most antipoverty efforts are directed to neighborhoods of concentrated poverty. As a result, Jews have rarely been reached by such efforts, and until recently remained almost unrepresented on local poverty councils. The vexing problem of how to make

public antipoverty programs truly equitable is currently under scrutiny; for despite all the insights offered by experts and all the money provided by government, they have not operated that way.

The very perceptions of poverty have obscured the problems of the Jewish poor. The unique problems which blacks face because they are black have caused poverty to be widely perceived as mainly a function of race. And because Jews have so consistently been viewed as part of the affluent mainstream of American life, they are no longer a "minority" in the lexicon of officialdom.

There has not been enough private aid either. Poverty has not been the chief item on the Jewish community's agenda since the thirties, when government took over the function of providing basic relief, and when American Jewry began to acquire its overwhelmingly middle-class complexion. For even we in the Jewish community labored under the myth of universal Jewish affluence. As Jewish neighborhoods changed, as Jews moved into suburbia, our social agencies turned to serving the better-off majority.

We moved our institutions from the old neighborhoods. Our group-work and case-work agencies began to offer a variety of services geared to middle-class needs and based on new concepts of fee charging. We became treatment-oriented, and performed important and useful functions; but in the process we tended to ignore poverty and its consequences.

At the same time, we became much more concerned with large problems, such as Jewish culture and education, support for Israel, and the plight of Soviet Jewry. And again, though we continued in one way or another to serve the Jewish poor, we failed to comprehend the dimensions of Jewish poverty or to see it as an important communal problem.

But now things are beginning to move. Now that our agencies are viewing the problem with a new perspective, a host of new programs around the country are being developed and existing ones are being intensified.

As we develop programs, certain principles should be kept in mind. We will need visibly to demonstrate our concern for the



most deprived segment of our population. We will need to do a lot more about decent data collection. We will need to reach out with innovative programs on the neighborhood level.

In whatever reappraisals we may need to make, we should bear in mind a caution recently voiced by Frank Riessman in an editorial in *Social Policy*. Commenting on services for the poor generally, Riessman said: "If a service is not being discarded by the middle class, be careful about discarding it for the poor. . . . When a service is offered, it should be offered in the style of the poor and be easily accessible to them."

It hardly needs saying that finances will be the great immediate problem. No community today can provide fully for the needs of its poor without government help. Thus, far more than heretofore, Jewish communal organizations will have to act as advocates for the poor in the halls of government: pressing for more adequate welfare standards for all the poor; for more and better services for the aged, who comprise such a high proportion of our poor; for new definitions of poverty that will not ignore the Jewish poor and will permit them greater participation in poverty councils—to name but a few of the essential needs.

In considering how best to serve the poor, we must reckon with certain grim but inescapable realities. Perhaps the grimmest is the present state of entrenched mutual hostility, sometimes of near warfare, among residents of countless tenements and low-income housing projects.

Middle-class Jews, removed by one generation or more from ghetto living with its turmoil, are understandably shocked by the way this hostility hits fellow Jews. But different ethnic groups, in trying to rise from poverty, have always fought with one another. In their day, poor Irish, Italian, Jewish, Polish and other immigrants did not differ in this respect from the blacks, Puerto Ricans and others who now make up the bulk of the poor. If there is anything new about intergroup violence in today's ghettos, it is that the danger and hurt now fall so insistently on old, helpless, isolated people.

In any event, better protection for life and limb—both against intergroup violence and against ordinary crime—unquestionably ranks among the most urgent needs for many poor Jews. Hardly less essential, for the Jewish and non-Jewish poor alike, is a redoubling of efforts by intergroup relations agencies to help reduce the causes of friction. Over the last few years, for example, the American Jewish Committee has begun to supplement its earlier programs in this field by new ventures such as the National Project on Ethnic America and the National Alliance for Shaping Safer Cities, which seek to unify different ethnic groups behind common interests: better housing and schools, safer streets, improved municipal administration, equitable taxation. Broader undertakings of this kind are no less urgently needed than are improved direct social and welfare services.

When American Jewry comes face to face with the human beings behind the cold facts, all that needs to be done about Jewish poverty will be done. It is hardly possible to avoid that confrontation in reading the moving portrayals by Dorothy Rabinowitz in the pages that follow.

Miss Rabinowitz is the co-author of *Home Life*, a widely noted on-the-scene account of conditions in American old-age homes, about which Anatole Broyard wrote in *The New York Times*: "Where another author might have raged, accused, exhorted, she has made us experience her subject as only an artist can." In the present book again, the men and women she introduces to us—all real persons, though names and other details have been altered to protect privacy—come across with almost painful vividness. Their loneliness, fear and hunger, their loyalty and hope cry out to all of us. We must not fail them.





לכבוד

הרב הרבט פרידמן

אזור הוילוח

ק י ס ר י ה

הרבט היקר,

# AMERICAN JEWISH ARCHIVES

זכורה לך בודאי שיחתנו בביתך.

בהמשך למדובר באותה שיחה וכפי שסוכם בינינו, באחי בדברים עם פרופ' דן אבני סגרה, ראש החוג למדעי המדינה באוניברסיטת חיפה. פרופ' סגרה בשם חוגו ואני, שמחים להזמין להרצות באוניברסיטת חיפה, הרצאת אורה, שתהיה מיועדת לאנשי האוניברסיטה אולם נזמן אליה גם את הציבור הרחב.

נושא ההרצאה כפי שאנו מציעים הוא :

THE MYTH &amp; REALITY OF ORGANIZED AMERICAN JEWRY.

אם נראה בעיניך הנושא, אודה לך כי כך הודיעני ולא, אודה לך אם תציע התיקון.

כן אודה אם תודיעני התאריכים הרצויים לך במשך החצי השני של חודש פברואר, כך שנוכל להכין ההרצאה ולהודיע עליה בציבור.

ש ל ר  
א. רפאלי  
מנכ"ל

T - Feb 24  
W - March 1  
T - March 7



MILLARD CUMMINS  
P. O. BOX 2179  
COLUMBUS, OHIO 43216

*Matt  
read &  
return*

December 20, 1971

Rabbi Herbert Friedman

Dear Herbert:

Today, I participated in a think tank session for the Young Leadership Cabinet in New York to deal with the problem of raising the funds necessary to handle the expected wave of Russian immigrants. After several hours of conversation and thought, we came to certain conclusions which are extremely disturbing. If we could discuss UJA in business terms, we decided that we have a product which has a potential sales volume of a billion dollars a year, that we have a sales force which with some expansion could possibly achieve a billion dollars a year, and our Market Research and our market understanding are at a level of perhaps 350 million dollars a year, and our PR and Advertising is at a level of about 200 million dollars per year. In other words, there is an enormous amount of information concerning the American Jewish Community which UJA has no information of.

Notwithstanding the above mentioned problems, which I think can be solved if the proper people decide to take steps to solve them, I believe the extra 200 or 300 million dollars



MILLARD CUMMINS  
P. O. BOX 2179  
COLUMBUS, OHIO 43216

which is necessary this year, can be raised if you, and I think you are the only one who can do it, can make certain basic changes in the UJA structure. Specifically, I am enclosing a copy of a statistical sheet which I worked up as Membership Chairman for the Young Leadership Cabinet. You will notice that the last two columns on the right hand side of the paper deal with per capita fund raising levels of each state in the country. New York State is 48th in per capita giving and New York State, specifically New York City, contains about half the Jews in the country. If the New York City fund raising achievement could somehow be brought up to that of the State of Ohio, that is if the per capita giving in New York City could be raised by \$100.00, we would raise an additional 250 million dollars. In order to do this, from the information which I have which I am sure is by no means complete, some method has to be found in New York City of combining UJA and Council into one organization so that they do not work at cross purposes. Also, the operation Upgrade personnel could be brought into New York City almost to the exclusion of the rest of the country. There is gold to be mined in New York City, and we have not even scratched the surface.

Yours very truly,

Millard Cummins



JEWISH POPULATION				Y L C MEMBERSHIP						YLC MEMBER- SHIP PROPOR- TIONAL TO		1970 REGULAR & EMERGENCY CAMPAIGNS		DOLLARS PER CAPITA		
RANK	STATE	NUMBER	%	1966	1967	1968	1969	1970	1971	POP.	\$	RANK	%	RANK		
1	NEW YORK	2,521,755	43.0	5	9	16	20	24	24	83	46	\$ 67,935,955	1	24.1	\$ 26.94	48
2	CALIF.	693,085	11.8	10	10	10	14	20	16	23	18	25,659,945	2	9.1	37.02	44
3	PENN.	443,595	7.6	12	16	17	20	19	15	15	15	22,388,711	3	8.0	50.54	37
4	NEW JERSEY	387,220	6.6	6	5	5	13	11	10	13	12	17,429,015	6	6.2	45.04	40
5	ILL.	283,180	4.8	4	7	7	6	7	8	9	13	19,181,804	5	6.8	67.78	31
6	MASS.	259,635	4.4	4	2	7	7	8	10	8	10	14,496,447	7	5.1	55.75	35
7	FLORIDA	189,280	3.2	1		2	5	6	7	6	5	7,580,082	9	2.7	40.11	42
8	MARYLAND	177,115	3.0	3	2	2	2	3	2	6	4	6,495,696	12	2.3	36.69	45
9	OHIO	160,715	2.7	15	17	19	19	23	20	5	14	20,499,302	4	7.3	127.32	14
10	CONN.	103,730	1.8	4	3	2	3	3	4	3	5	7,307,548	10	2.6	70.26	28
11	MICHIGAN	97,995	1.7	3	4	5	7	7	12	3	9	12,970,638	8	4.6	132.35	10
12	MISSOURI	80,685	1.4	4	4	7	8	6	4	3	4	5,731,532	13	2.0	70.75	27
13	TEXAS	65,520	1.1	2	3	3	5	5	9	2	4	6,545,146	11	2.3	99.17	19
14	VIRGINIA	37,350	0.6	5	6	6	8	8	4	1	2	3,111,252	18	1.1	84.08	25
15	MINN.	33,565	0.6	1	4	4	4	6	6	1	3	4,132,854	17	1.5	121.53	15
16	WISC.	32,295	0.6	2	1	1	1				3	4,636,300	15	1.6	144.88	8
17	GEORGIA	26,310	0.4	1	2	2	2	3	4	1	3	4,485,956	16	1.6	172.54	6
18	COLORADO	25,140	0.4	1	2	4	3	2	1	1	1	1,729,531	23	0.6	69.16	29
19	INDIANA	24,385	0.4	1		2	3	4	1	1	2	2,445,855	19	0.9	101.88	18
20	R.I.	23,000	0.4	2	2	3	3	3	2	1	1	1,615,680	24	0.6	20.22	50
21	ARIZONA	20,485	0.3			1	2	1	1	1	1	958,930	31	0.3	47.95	39
22	TENNESSEE	16,710	0.3	1	1	1	4	6	4	1	2	2,248,962	20	0.8	132.24	11
23	LOUISIANA	15,630	0.3	2	2	2	3	3	4	1	1	2,011,403	22	0.7	128.91	13
24	WASHINGTON	15,485	0.3	1	1	1	2	3	3	1	1	1,121,283	30	0.4	72.37	26
25	D.C.	15,000	0.3	4	3	3	4	4	4	1	3	4,900,000	14	1.7	326.67	1
26	KENTUCKY	11,200	0.2			1	1	1	1		1	1,450,085	25	0.5	129.47	12
27	ALABAMA	9,465	0.2	2	2	2	5	3	2		1	1,271,499	27	0.5	134.28	9
28	N. CAROLINA	9,450	0.2	3	1	4	2	4			1	2,018,679	21	0.7	213.65	2
29	OREGON	9,045	0.2		1	1	2	2	3		1	772,767	33	0.3	85.35	24
30	DELAWARE	8,540	0.1			1	1	1	1			584,303	35	0.2	68.38	30
31	MAINE	8,185	0.1	2	2	2	2	3	2		1	839,900	32	0.3	114.84	16
32	NEBRASKA	8,100	0.1	2	1	1	1				1	1,208,071	28	0.4	149.14	7
33	IOWA	7,500	0.1	1	2	2	2	2	3		1	1,406,243	26	0.5	187.47	4
34	S. CAROLINA	7,285	0.1					2	1		1	748,260	34	0.2	102.67	17
35	OKLAHOMA	6,480	0.1	1	1	2	2	2	1		1	1,197,995	29	0.4	184.88	5
36	WEST VA.	4,760	0.1									439,781	37	0.2	90.33	22
37	NEW HAMP.	4,260	0.1	1	1							275,083	39	0.1	64.55	32
38	MISS.	4,015	0.1									192,845	40	0.1	48.07	38
39	NEW MEXICO	3,645	0.1				2	1	1			160,383	41	0.1	43.90	41
40	KANSAS	3,515	0.1									325,279	38	0.1	92.46	20
41	ARKANSAS	3,065	0.1		1		1					158,185	42	0.1	50.55	36
42	NEVADA	2,380										468,840	36	0.2	197.06	3
43	VERMONT	2,330										136,553	43		58.80	34
44	UTAH	1,650					1		1			100,012	44		60.60	33
45	N. DAKOTA	1,285										43,787	47		34.25	46
46	HAWAII	1,000										92,500	45		92.00	21
47	WYOMING	710										9,125	49		12.85	51
48	MONTANA	615										24,360	48		39.60	43
49	S. DAKOTA	520										43,870	46		89.36	23
50	IDAHO	500										10,316	50		20.63	49
51	ALASKA	190										5,307	51		27.93	47
TOTAL				5,868,390	106	118	148	190	206	191	191	191	\$281,603,885		\$47.98	
POPULATION FIGURES FROM MARCH 1, 1971 NEWSWEEK MAGAZINE. STATES 1-4 = 69% STATES 1-10 = 89%				THESE YLC MEMBERSHIP FIGURES DO NOT INCLUDE ISRAELI MEMBERS.						STATES 1-4 = 48.5% STATES 1-10 = 73.9%						



JEWISH POPULATION				Y L C MEMBERSHIP						YLC MEMBER- SHIP PROPOR- TIONAL TO		1970 REGULAR & EMERGENCY CAMPAIGNS		DOLLARS PER CAPATA	
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15	MINN.	33,565	0.6	1	4	4	4	6	6	1	3	4,132,854	17 1.5	121.53	15
16	WISC.	32,295	0.6	2	1	1	1				3	4,636,300	15 1.6	144.88	8
17	GEORGIA	26,310	0.4	1	2	2	2	3	4	1	3	4,485,956	16 1.6	172.54	6
18	COLORADO	25,140	0.4	1	2	4	3	2	1	1	1	1,729,531	23 0.6	69.16	29
19	INDIANA	24,385	0.4	1		2	3	4	1	1	2	2,445,855	19 0.9	101.88	18
20	R.I.	23,000	0.4	2	2	3	3	3	2	1	1	1,615,680	24 0.6	20.22	50
21	ARIZONA	20,485	0.3			1	2	1	1	1	1	958,930	31 0.3	47.95	39
22	TENNESSEE	16,710	0.3	1	1	1	4	6	4	1	2	2,248,962	20 0.8	132.24	11
23	LOUISIANA	15,630	0.3	2	2	2	3	3	4	1	1	2,011,403	22 0.7	128.91	13
24	WASHINGTON	15,485	0.3	1	1	1	2	3	3	1	1	1,121,283	30 0.4	72.37	26
25	D.C.	15,000	0.3	4	3	3	4	4	4	1	3	4,900,000	14 1.7	326.67	1
26	KENTUCKY	11,200	0.2			1	1	1	1		1	1,450,085	25 0.5	129.47	12
27	ALABAMA	9,465	0.2	2	2	2	5	3	2		1	1,271,499	27 0.5	134.28	9
28	N. CAROLINA	9,450	0.2	3	1	4	2	4			1	2,018,679	21 0.7	213.65	2
29	OREGON	9,045	0.2		1	1	2	2	3		1	772,767	33 0.3	85.35	24
30	DELAWARE	8,540	0.1			1	1	1	1			584,303	35 0.2	68.38	30
31	MAINE	8,185	0.1	2	2	2	2	3	2		1	839,900	32 0.3	114.84	16
32	NEBRASKA	8,100	0.1	2	1	1	1				1	1,208,071	28 0.4	149.14	7
33	IOWA	7,500	0.1	1	2	2	2	2	3		1	1,406,243	26 0.5	187.47	4
34	S. CAROLINA	7,285	0.1					2	1		1	748,260	34 0.2	102.67	17
35	OKLAHOMA	6,480	0.1	1	1	2	2	2	1		1	1,197,995	29 0.4	184.88	5
36	WEST VA.	4,760	0.1									439,781	37 0.2	90.33	22
37	NEW HAMP.	4,260	0.1	1	1							275,083	39 0.1	64.55	32
38	MISS.	4,015	0.1									192,845	40 0.1	48.07	38
39	NEW MEXICO	3,645	0.1				2	1	1			160,383	41 0.1	43.90	41
40	KANSAS	3,515	0.1									325,279	38 0.1	92.46	20
41	ARKANSAS	3,065	0.1		1		1					158,185	42 0.1	50.55	36
42	NEVADA	2,380										468,840	36 0.2	197.06	3
43	VERMONT	2,330										136,553	43	58.80	34
44	UTAH	1,650					1		1			100,012	44	60.60	33
45	N. DAKOTA	1,285										43,787	47	34.25	46
46	HAWAII	1,000										92,500	45	92.00	21
47	WYOMING	710										9,125	49	12.85	51
48	MONTANA	615										24,360	48	39.60	43
49	S. DAKOTA	520										43,870	46	89.36	23
50	IDAH0	500										10,316	50	20.63	49
51	ALASKA	190										5,307	51	27.93	47
TOTAL 5,868,390				106	118	148	190	206	191	191	191	\$281,603,885		\$47.98	
POPULATION FIGURES FROM MARCH 1, 1971 NEWSWEEK MAGAZINE. STATES 1-4 = 69% STATES 1-10 = 89%				THESE YLC MEMBERSHIP FIGURES DO NOT INCLUDE ISRAELI MEMBERS.						STATES 1-4 = 48.5% STATES 1-10 = 73.9%					



JEWISH POPULATION				Y L C MEMBERSHIP						YLC MEMBER- SHIP PROPOR- TIONAL TO		1970 REGULAR & EMERGENCY CAMPAIGNS		DOLLARS PER CAPATA	
RANK	STATE	NUMBER	%	1966	1967	1968	1969	1970	1971	POP.	\$	RANK	%	RANK	
1	NEW YORK	2,521,755	43.0	5	9	16	20	24	24	83	46	\$ 67,935,955	1 24.1	\$ 26.94 48	
2	CALIF.	693,085	11.8	10	10	10	14	20	16	23	18	25,659,945	2 9.1	37.02 44	
3	PENN.	443,595	7.6	12	16	17	20	19	15	15	15	22,388,711	3 8.0	50.54 37	
4	NEW JERSEY	387,220	6.6	6	5	5	13	11	10	13	12	17,429,015	6 6.2	45.04 40	
5	ILL.	283,180	4.8	4	7	7	6	7	8	9	13	19,181,804	5 6.8	67.78 31	
6	MASS.	259,635	4.4	4	2	7	7	8	10	8	10	14,496,447	7 5.1	55.75 35	
7	FLORIDA	189,280	3.2	1		2	5	6	7	6	5	7,580,082	9 2.7	40.11 42	
8	MARYLAND	177,115	3.0	3	2	2	2	3	2	6	4	6,495,696	12 2.3	36.69 45	
9	OHIO	160,715	2.7	15	17	19	19	23	20	5	14	20,499,302	4 7.3	127.32 14	
10	CONN.	103,730	1.8	4	3	2	3	3	4	3	5	7,307,548	10 2.6	70.26 28	
11	MICHIGAN	97,995	1.7	3	4	5	7	7	12	3	9	12,970,638	8 4.6	132.35 10	
12	MISSOURI	80,685	1.4	4	4	7	8	6	4	3	4	5,731,532	13 2.0	70.75 27	
13	TEXAS	65,520	1.1	2	3	3	5	5	9	2	4	6,545,146	11 2.3	99.17 19	
14	VIRGINIA	37,350	0.6	5	6	6	8	8	4	1	2	3,111,252	18 1.1	84.08 25	
15	MINN.	33,565	0.6	1	4	4	4	6	6	1	3	4,132,854	17 1.5	121.53 15	
16	WISC.	32,295	0.6	2	1	1	1				3	4,636,300	15 1.6	144.88 8	
17	GEORGIA	26,310	0.4	1	2	2	2	3	4	1	3	4,485,956	16 1.6	172.54 6	
18	COLORADO	25,140	0.4	1	2	4	3	2	1	1	1	1,729,531	23 0.6	69.16 29	
19	INDIANA	24,385	0.4	1		2	3	4	1	1	2	2,445,855	19 0.9	101.88 18	
20	R.I.	23,000	0.4	2	2	3	3	3	2	1	1	1,615,680	24 0.6	20.22 50	
21	ARIZONA	20,485	0.3			1	2	1	1	1	1	958,930	31 0.3	47.95 39	
22	TENNESSEE	16,710	0.3	1	1	1	4	6	4	1	2	2,248,962	20 0.8	132.24 11	
23	LOUISIANA	15,630	0.3	2	2	2	3	3	4	1	1	2,011,403	22 0.7	128.91 13	
24	WASHINGTON	15,485	0.3	1	1	1	2	3	3	1	1	1,121,283	30 0.4	72.37 26	
25	D.C.	15,000	0.3	4	3	3	4	4	4	1	3	4,900,000	14 1.7	326.67 1	
26	KENTUCKY	11,200	0.2			1	1	1	1		1	1,450,085	25 0.5	129.47 12	
27	ALABAMA	9,465	0.2	2	2	2	5	3	2		1	1,271,499	27 0.5	134.28 9	
28	N. CAROLINA	9,450	0.2	3	1	4	2	4			1	2,018,679	21 0.7	213.65 2	
29	OREGON	9,045	0.2		1	1	2	2	3		1	772,767	33 0.3	85.35 24	
30	DELAWARE	8,540	0.1			1	1	1	1			584,303	35 0.2	68.38 30	
31	MAINE	8,185	0.1	2	2	2	2	3	2		1	839,900	32 0.3	114.84 16	
32	NEBRASKA	8,100	0.1	2	1	1	1				1	1,208,071	28 0.4	149.14 7	
33	IOWA	7,500	0.1	1	2	2	2	2	3		1	1,406,243	26 0.5	187.47 4	
34	S. CAROLINA	7,285	0.1					2	1		1	748,260	34 0.2	102.67 17	
35	OKLAHOMA	6,480	0.1	1	1	2	2	2	1		1	1,197,995	29 0.4	184.88 5	
36	WEST VA.	4,760	0.1									439,781	37 0.2	90.33 22	
37	NEW HAMP.	4,260	0.1	1	1							275,083	39 0.1	64.55 32	
38	MISS.	4,015	0.1									192,845	40 0.1	48.07 38	
39	NEW MEXICO	3,645	0.1				2	1	1			160,383	41 0.1	43.90 41	
40	KANSAS	3,515	0.1									325,279	38 0.1	92.46 20	
41	ARKANSAS	3,065	0.1		1		1					158,185	42 0.1	50.55 36	
42	NEVADA	2,380										468,840	36 0.2	197.06 3	
43	VERMONT	2,330										136,553	43	58.80 34	
44	UTAH	1,650					1		1			100,012	44	60.60 33	
45	N. DAKOTA	1,285										43,787	47	34.25 46	
46	HAWAII	1,000										92,500	45	92.00 21	
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# 6033	3730	1851	1800
1042	1936	3956	548
1119	2145	1409	3330
6721	1254	1876	75
1100	2562	747	32
5001	900	4000	3589
302	2022	3207	200
2890	1417	2813	950
1181	197	382	1367
150	900	2896	2018
900	924	243	1302
1720	2373	637	150
3008	5255	3215	13557
1026	66,348.0	1456	515
1695		107	5147
1963		2082	1600
1100		2418	432
2778		495	
1004		2198	
40,733.0		675	
		1842	
		1500	
		4224	
		3391	

$\frac{73}{47} = 1.55$   
 $\frac{47}{120} = .39$

73 campuses

\$150,480

Student  
campaigns

1971

## Myth and Reality of Organized American Jewry

I. Myth: That there is an organized community

Reality: a.) There are individual community organizations, and they are autonomous, even though there is a roof organization

222 Fed. + welfare funds  
678 independent confederations

900

n/np#

b.) There are individual national organizations, and they are autonomous, even though there is a national roof-organization (brought into being largely through efforts of Nathan Goldmann, assisted by Philip Klutznick)

c.) Describe how a typical community is organized - exec. dir., boards, beneficiaries - use typical figures for Cleveland or Detroit.

II. Myth: That all Jews are rich or middle class

Reality: a.) There is a very large Jewish poor, mostly aged, and left behind in neighborhood shifts. American Jewish Committee study on poverty.

b.) large metropolitan proletariat - cabdrivers in N.Y.



III. Myths: That the relationship between American Jews & Israel expresses itself only in giving money

Reality: a) Aliyah has increased  
b) study of Hebrew has increased - high schools & college  
c) number of students who come here for summers, or year of study

IV. Myths: That all Jews give

Reality: only a minority gives  
a.) give statistics  
b.) place blame on USA - explain how it works - volunteers - can't get coverage in large cities. Trades. Synagogues. Clubs.

V. Myths: That the students are now left and not interested in Israel, plus being turned off by parents' materialism - hence don't help in campaign

Reality: There is a good student reaction  
a.) Describe leadership mission in summer  
b.) " winter chairman mission  
c.) Joshua  
d.) campaign defd. at USA  
e.) campaign statistics

1971 Campaigns on 73  
we failed on 47  
raised \$50,480



VI. Myth: That the Jews need the campaign activity to keep themselves occupied, otherwise they would assimilate. (Elihu Liunch + some sarcastic Hebrew journalists who describe the bangs as ego-smoking egotists)

Reality: There are many positive issues - i.e. search for identity; struggle to define best type of education; re-assessment of facilities like hospitals; bringing youth into the organized structure; discussion of role of religion - to keep them busy, and to prevent assimilation. (This is not to speak of negative issues like anti-semitism).

They are cemented by a positive attitude of survival.

They vote for Israel because they are excited by it; love it; see it as a source of pride; and listen to many like myself who describe it as the center of Jewish existence.

We teach, and they accept, the fact that Jews are one people - ~~not~~ with one fate & future. The responsibility to help is inescapable.

51 COMMUNITIES \$1,000,000 & OVER IN 1971 CAMPAIGN

	<u>Jewish Population</u>	<u># Of Gifts for 1971</u>
New York	2,382,000	146,000
Atlanta	16,000	5,479
Baltimore	80,000	20,073
Boston	150,000	28,050
Chicago	285,000	39,273
Cincinnati	27,000	5,715
Cleveland	85,000	27,825
Dallas	18,500	5,778
Detroit	90,000	24,022
Essex Co.	95,000	28,000
Hartford	26,500	6,423
Kansas City	22,000	6,427
Los Angeles	451,600	52,980
Miami	80,000	18,513
Milwaukee	25,000	8,350
Minneapolis	22,000	7,657
Philadelphia	350,000	46,693
Pittsburgh	47,000	12,921
San Francisco	70,000	13,780
St. Louis	57,500	13,351
21 Washington, D.C.	85,000	21,000
Albany	11,500	3,206
✓ Allentown	3,750	2,044
Bridgeport	14,500	4,200
Buffalo	23,600	8,997
Camden, N.J.	15,000	— Not Known



	<u>Jewish Population</u>	<u># Of Gifts for 1971</u>
Columbus, Ohio	10,000	4,289
Dayton	7,400	2,630
Denver	20,000	4,800
Englewood	6,600	2,198
Harrisburg	5,500	1,875
Houston	17,000	5,357
Indianapolis	10,000	3,871
Louisville	8,500	4,123
Lynn, Mass.	12,000	3,471
✓ Memphis	10,000	<del>5,259</del> 3,410
✓ Nashville	3,700	1,642
New Orleans	10,000	3,365
Norfolk	7,750	1,631
Oakland	21,000	3,725
Omaha	6,500	3,744
Paterson	16,000	4,976
Providence, R.I.	22,265	6,500
Richmond, Va.	9,000	2,562
Rochester	21,500	8,000
San Diego	8,500	3,157
Scranton	5,500	3,245
Seattle	10,500	4,507
Springfield, Mass.	13,000	3,921
St. Paul	10,200	3,025
Tulsa	2,400	621
Worcester, Mass.	10,000	3,108

4,818,265

628,437

<u>Community</u>	<u>\$10,000 - 49,999</u>		<u>\$50,000 - 99,999</u>		<u>\$100,000 &amp; over</u>		<u>\$10,000 - top</u>		<u>1971</u>
	<u>No.</u>	<u>\$</u>	<u>No.</u>	<u>\$</u>	<u>No.</u>	<u>\$</u>	<u>No.</u>	<u>\$</u>	<u>Total Campaign</u>
Atlanta	47	1,010,800	9	626,000	4	1,727,000	60	3,363,800	5,254,000
Baltimore	54	1,020,000	9	592,500	9	2,610,000	72	4,222,500	8,553,000
Boston	121	1,813,000	15	930,000	15	2,620,000	151	5,363,000	12,383,000
Chicago	108	2,017,100	10	676,000	15	2,878,500	133	5,571,600	17,550,000
Cincinnati	20	359,600	4	210,000	1	100,000	25	669,600	2,550,000
Cleveland	93	2,013,000	11	743,500	19	3,849,300	123	6,605,800	14,377,000
Dallas	32	592,800	7	418,500	4	675,000	43	1,686,300	3,124,000
Detroit	139	2,771,800	15	925,000	17	3,229,000	171	6,925,800	13,312,000
Essex County	67	1,343,000	4	283,000	6	1,145,000	77	2,771,000	7,750,000
Hartford	43	787,500	6	395,000	8	2,392,000	57	3,574,500	5,154,000
Kansas City	22	406,700	3	191,000	1	300,000	26	897,700	2,173,000
Los Angeles	130	2,566,000	18	1,145,000	18	7,457,500	166	11,168,500	26,000,000
Miami	68	1,168,200	8	516,000	7	1,306,000	83	2,990,200	6,864,000
Milwaukee	25	533,000	5	350,000	5	1,150,000	35	2,033,000	4,747,000
Minneapolis	17	317,800	7	445,000	1	250,000	25	1,012,800	3,325,000
Philadelphia	127	2,424,400	20	1,244,500	9	1,494,500	156	5,163,400	12,304,000
Pittsburgh	48	926,500	6	335,000	4	650,000	58	1,911,500	4,510,000
San Francisco	38	726,500	6	415,000	5	1,925,000	49	3,066,500	5,975,000
St. Louis	39	676,000	10	572,500	1	168,000	50	1,416,500	4,777,000
Washington, D.C.	42	655,500	8	485,000	8	1,470,000	58	2,610,500	5,900,000
	1,280	24,129,200	181	11,498,500	157	37,396,800	1,618	73,024,500	166,582,000

subtotals



\$10,000 - 49,999

\$50,000 - 99,000

\$100,000 &amp; over

\$10,000 - top

<u>Community</u>	<u>No.</u>	<u>\$</u>	<u>No.</u>	<u>\$</u>	<u>No.</u>	<u>\$</u>	<u>No.</u>	<u>\$</u>	<u>Total Campaign</u>
Akron	8	151,500	1	50,000	0	—	9	201,500	1,007,000
Albany	13	227,500	4	200,000	0	—	17	427,500	1,252,000
Allentown	15	297,000	3	220,000	0	—	18	517,000	1,065,000
Birmingham	13	281,000	2	118,000	0	—	15	399,000	985,000
Bridgeport	3	50,000	1	65,000	1	140,000	5	255,000	
Buffalo	17	298,000	0	—	0	—	17	298,000	1,857,000
Camden	7	168,000	1	50,000	1	168,000	9	386,000	1,282,000
Columbus	17	363,000	2	132,000	2	250,000	21	745,000	2,982,000
Dayton	11	213,800	1	67,500	2	400,000	14	681,300	
Denver	12	228,800	2	100,000	3	800,000	17	1,128,800	2,385,000
Englewood	19	331,900	0	—	5	869,000	24	1,200,900	2,000,000
Harrisburg	19	332,200	3	153,000	1	325,000	23	810,200	1,480,000
Houston	25	419,000	4	276,000	1	250,000	30	945,000	2,550,000
Indianapolis	9	144,500	1	50,000	2	300,000	12	494,500	1,364,000
Louisville	11	259,200	1	50,000	0	—	12	309,200	1,264,000
Lynn	8	180,500	3	150,000	2	300,000	13	630,500	1,320,000
Memphis	4	94,000	2	122,800	3	357,500	9	574,300	
Nashville	11	231,400	3	242,000	0	—	14	473,400	
New Haven	9	132,500	0	—	0	—	9	132,500	984,000
New Orleans	14	258,000	1	50,000	2	200,000	17	508,000	1,342,000
Norfolk	26	444,300	2	140,000	1	170,000	29	754,300	1,605,000
Oakland	10	201,000	0	—	0	—	10	201,000	1,172,000
Omaha	4	103,500	0	—	2	350,000	6	453,500	1,506,000
Paterson	4	131,000	3	150,000	1	100,000	8	381,000	1,391,000
Richmond	18	339,500	3	175,000	0	—	21	514,500	1,128,000

St. Paul	12	215,300	1	50,000	1	100,000	14	365,300		
San Diego	12	205,000	2	105,000	1	100,000	15	410,000	1,095,000	
Scranton	13	248,500	2	107,000	0	—	15	355,500	1,020,000	
Seattle	10	174,000	1	57,000	1	100,000	12	331,000	1,226,000	
Springfield	9	143,500	0	—	2	272,000	11	415,500	1,135,000	
Toledo	15	286,000	1	53,000	0	—	16	339,000		
Tulsa	15	322,000	3	200,000	2	304,100	20	826,100	1,112,000	
Worcester	27	524,000	0	—	0	—	27	524,000	1,350,000	
	420	7,999,400	53	3,133,300	36	5,855,600	509	16,988,300	48	subtotals
	1,700	32,128,600	234	14,631,800	193	43,252,400	2,127	90,012,800	214	TOTALS

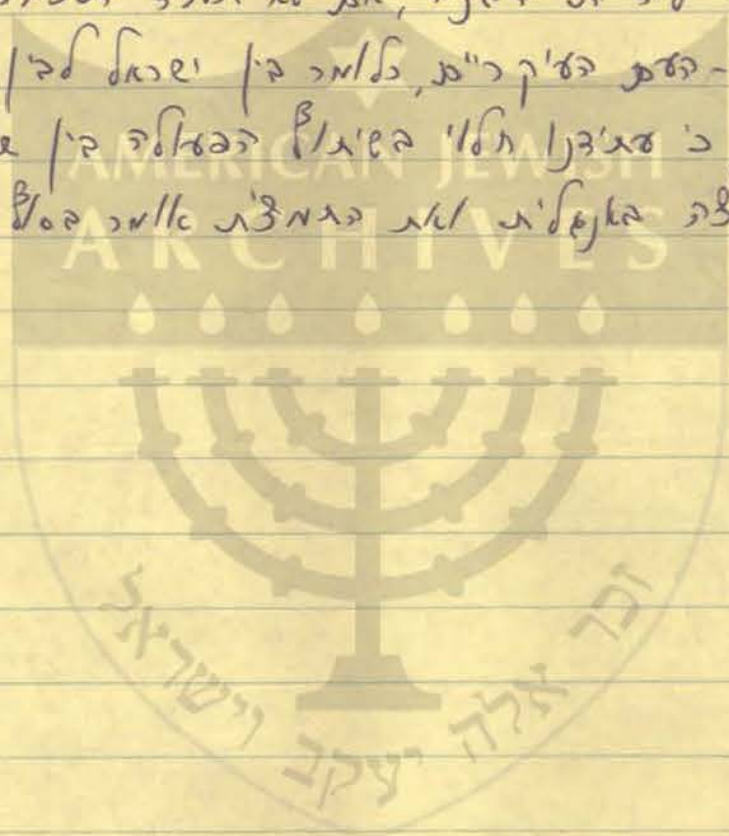




## דיקצמדי

Prof. Kadish

אנ' מלכה לאאניסטיה, אחאע למדע-המדע, <sup>המדינה</sup>  
אלק מר כפאל' אל דינאמיה לפנולאג ב'אמ.  
ק"מאג אל' - <sup>המדינה</sup> צ'עאל דעאל <sup>המדינה</sup> אשג' ידעאל אמריקע.  
אאג אצ'א' אלדידי מסבר נקודות אשמה מאב.  
צ'דיבה לפיאל דענה, אאג לא גמ'צ דיסכמא, אין  
ג' חלק' - דעס דעיקר'ע, כלאמ' אין יסנאל לבין ידעאל  
אמריקע, כ' עג'דנא חלא' בשיגאל דיסאלדי אין ג' דיחלקע.  
אנצ'ה באנאל' לאג בגמ'צ' אלמ'עסל' בשביל.





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מ'תוס אמר'אלה אי'באל פחאליקנת האלה"

— ציטוט' אר פאר אים די וואללונג אקראס ד'ר'א

— האלף של יבנה קאמליק שנת י"ח/ט"ס' אבסכת' נ"ב די מל'אל'.

(א) ~~בצד~~ החלקה דיאלקט ש"מ קהל

[illegible]

באמת ה'א' ע"מ אסב קיבלו כחם כח'ס, אכל

ה'תש"ס 11/16/61 נאמרה לה' נאמרה - יום ג' כסלו

אחרי שנים אחדות חזרתי אל ארצותי ואל אבותי

על צדקת משה ואלה שמעו ויחזקו באלה ויחזקו באלה

ג'ג'י ארבעל'ג אדעקאדע יחמ'ט תל'ו'ג ביזאפ דוקאמ'ט

ט"ו אלול תשנ"ח נחמד! עם הקדש האדוני'ה' ה'תשנ"ח

דאס איז דאס - א צאנזער, א חסיד, א

[illegible]

משה'ס חתן / זכ"ל מר' יצחק'ל יצחק'ל אב"ד - אב"ד

ב'ח'ז מ'ל'מ אדא'; ; א'ד'ע'ר'ג' א'ל ח'פ'ל ב'ת' - ב'נ'מ'ת, ר'ב'מ'א'ר,

קאנסטאנט'ס, אהרן/צוקערס; אידעל'ס, זלמן ז"ל -

ממלכת ישראל, ממלכת ישראל, ממלכת ישראל

הנהגתו של המלך, ושל המלכה, ושל המלכה

[illegible]

בקרוב הקדשתי לך סמכת'א ופני'א צרכי'א לך חן

ב'ענין זה לא ידעתי קצת וקצת.

(ג) נסבד הכוללת הספ"ה דא ע'יחב' ארצות ובעל' דאלט

$\frac{d}{dt} \left( \frac{1}{r^2} \right) = -\frac{2}{r^3} \frac{dr}{dt}$

ה'א"ח ה'א' ע"מ י"ב/צ"מ ע"מ ר"מ ר"מ ר"מ.



האומדן הא שיש ילד מחז' מיליאן יבוצ'ם סני'ם,  
 זאת אומרת שיהיה מאזי מילא היבוצ'ם - ראבם זקני'ם,  
 חאל'ם, באבוצ'ם, אחי'ם קשטנא שאל'ן בבר ערעא היבוצ'ם  
 באח'ים שהגב לרע היבולא אבאפשי'א.

(4) הרעה דשלי'ג הא שיקשר בין יבוצ' ארד'ם  
 לז'ן ישרא מילא ר'ן בדס'ם - גדי'בוצ'ם נאג'ר'ם ר'ן  
 מבס'ם, אלא כל כך מסב'ק, אלא ר'ן מקבוצ'ם אפילו מאשה  
 ל'י'מא.  
 האמר הא שהמ'ה מאה'ה'ם האב'ר אג'ז'ה, ~~אב'ר~~ אב'ר  
 מק'ר אלא ו' חא'ג'ם במכ'נ'ם אמ' ערע'ם ל'מ'ה.  
 סת'ר ב'ר ק'ד'ה ק"מ'ם ש'מא'ם ערע'ם, לא ר'ן ערע'ם - סב'  
 יבוצ'ם אלא ע'ר ערע'ם ערע'ם ערע'ם ערע'ם, אלא ערע'ם  
 ערע'ם ערע'ם אלא ערע'ם. ערע'ם ערע'ם ערע'ם ערע'ם  
 לא הי' ק'ר.  
 ערע'ם - אלא נאס'ר בא'רם לאר'ן ק'רע'ם - ק'ר, אב'ק'ר,  
 אלא ערע'ם. זאת אומרת שהערע'ם לא הי' ערע'ם ערע'ם  
 האמר, אב'ק'ר אלא ר'ן ק'ר ערע'ם.

(3) הרעה דרע'ם'ה הא שכל יבוצ'ם האב'ר'ם תאר'ם  
 ל'מ'ן ישרא. אמ' ע'ר ערע'ם אלא ערע'ם ערע'ם?  
 כ' האמר הא שכל יבוצ'ם תאר'ם. הרעה הא  
 ע'רן שיש ל'מ'ן מילא היבוצ'ם תאר'ם ל'מ'ן ערע'ם. הרעה  
 יחמ'ר ק'מ'ת ערע'ם ערע'ם ערע'ם ערע'ם ערע'ם  
 אלא הרעה'ם לא יבוצ'ם אב'ק'ר ערע'ם לא ערע'ם ערע'ם.



(ב) דבשה דאמיסא דא/ לביטא דנר' ד'ה' צ'מ  
 ד'ה' אר' ד'ש'מ'ל' ד'ח'ד' א'ר'מ' מ'ג'ע'ר'נ' ד'י'ש'מ'ל'.  
 ד'א'ס'ל' ל'ד'ק' ח'א'ס'מ' ד'ש'מ' "א'ר' - מ'ל'כ'י'א'ל'ס'ט'ר'" א'ל'כ'  
 א'ר'מ' ~~מ'ח'ל'ן~~ ר'נ' ד'י'ש'מ'ל' ל'א'כ'ל' ד'ס'י'א'ז' ח'א'מ'ל' ד'א'מ'ר' ד'כ'ס'ל'.  
 א'ל'כ' ד'נ'ס'י'ן מ'כ'א'ל' ד'ש'מ'ל' ל'א' א'מ'ר'.

א) ד'ח'א'ס'מ' מ'א'ר'ע'ג' ל' ד'ק'ל' ק'א'ר'ס' מ'י'א'ח'צ' - ל'ר'נ'א'ז'  
 מ'א'ל' ל'א'כ'ל' א'ל'מ'ר' י'ד'ב'א'ל' ז'מ'ר'א', ד'מ'ל'כ' ל'ד'כ'י'ן א'ל' מ'ח'ל'ג'י'ש'  
 ל'ש'מ'ל' ד'א'ל'כ' ד'ק'א'ר'ס' ח'ד'ש'י'ם א'ד'מ'ג'ל'פ' ד'א'ש'א'י'ם ד'ש'מ'ל' ל'א'  
 ד'ב'א'ל'א'ל'. ד'מ'א'מ'ג'ל'פ' ד'ש'מ'ל' ס'א'ד'ר'ט'ר' י'ב'ל'י'ת' א'פ'ת' מ'ג'ר'ד'י'ת' -  
 ח'ס'פ' ד'ר'נ'ס'מ'י'ת' מ'א'ל' ל'א' ד'מ'ס'כ' ש'א'ר'מ'א' י'ב'ל'י'ת' ל'ק'ד'א'ל'  
 א'ל' ל'א' מ'ר'ב' מ'ק'ד'א'ל' ל'ק'א'ר'ס'.

ב) ד'מ'ג'ל'פ' - י'ד'א'ש' מ'א'ר'ע'ג' ד'ח'א'ס'מ' מ'א'מ'ג'ל'פ' ל'א'  
 ק'ל' א'ל'כ' ס'א'ד'ר'ט'ר' - מ'ל'כ'י'ת' ל'א' ד'מ'ג'ל'פ' ל'כ'ס'פ' ל'ס'ט'א'ד'ר'ט'ר'  
 ד'ר'נ'ס'מ'י'ת' ד'ב'ר' ~~ד'ב'ר'~~ א'ל'כ' מ'ס'ט'א'ד'י'ת' ל'א' ד'ב'ר'כ'ד', א'מ'ר'ג'ל'פ'י'ת'  
 ל'א' ב'א'ל' א'ל'א' ד'מ'ג'ל'פ' ד'ס'י'א'ז'י'ת' ד'נ'ס'ר'כ'י'ת'.

ג) ד'כ'ל' א'ל'כ' מ'א'ר'ע'ג'י'ת' ד'א'כ'ל'פ' ל'ש'ד' ל'א'מ'ד'י'ת' ס'ט'א'ד'ר'ט'ר'  
 י'ב'ל'י'ת' י'א'ר' ח'כ'מ' מ'א'ל', מ'ק'ד'א'ל' מ'א'ר'ע'ג'י'ת' ד'ר'נ'ס'מ'י'ת' ד'ק'ר'ס'  
 ד'ס'ט'א'ד'ר'ט'ר' א'ל'כ' ד'ב'א'ל'כ' ר'ש'י'ת' ל'א' י'צ' ד'ס'ט'א'ד'ר'ט'ר' ד'ש'מ'ל' -  
 י'ש' מ'א'ל' מ'ג'ר'ד'י'ת' ל'ב'א'ל'כ' ד'ר'נ'א'ל' - ד'ש'ר'ב' ש'ש'כ'ר' ד'ש'מ'ל'  
 א'ל'כ' י'א'ר' מ'א'ל' א'מ'י'ש'ת' א'ל'כ' ד'ש'מ'ל' א'ל'כ' ד'ש'מ'ל' ק'מ'ב'ל'י'ת'.

א) ד'ב'ר' ד'ש'מ'ל' ד'ח'א'מ' ד'א'ל' ש'י'ב'א'ז' ד'ש'מ'ל' ד'ש'מ'ל'  
 ד'ק'א'ר'ס' ל'מ'א'ר'ע'ג'י'ת' ד'ב'ר' ל'ש'מ'ל' ל'א' ל'ב'א'ר'מ' ד'י'ב'א'ז', א'ל'א' ז'ב' ד'ש'מ'  
 ס'ט'א'ד'ר'ט'ר' ל'ד'ב'א'ל'כ' - מ'א'ח'א'ל' ז'ב' ל'א' מ'א'ח'א'ל' ד'ד'ש'ק'ב' ד'ש'מ'ל' -  
 ד'ק'א'ר'ס' ל'ב'א'ל'א'ל' ד'מ'א'ר'ע'ג'י'ת' י'א'ר' מ'א'ש'ב' ד'ש'מ'ל'.

ד'ש'מ'ל' ד'א'ל' ש'ד' ל'ש'מ'ל' ל'א' ר'ב'א'ן, ל'א' ד'א' ד'ש'מ'ל' ש'ח'ת' ד'ש'מ'ל' -  
 א'מ'ר' י'ש'מ'ל' ד'ש'מ'ל' ל'ש'מ'ל' ל'א' ד'ח'א'ר'א'ח' ד'י'ב'א'ז'י'ת' א'ד'מ'י'ת'.



בי' באצ'ק בבלא. מ'רד זא, זאט אלמנד אטאכ ג'רוב'ס  
 מקאמ'ט, צורשט דודא ב' זאן אטא. אטא ש'באצ'ט ש'ט  
 א/מ'ט: "צוין א' הסעצ'ד למאן העפ'ט. א' ספ'ד ד מקאמ'ט  
 - ב'ת'ק דק'ה'ס ד משמ'ט ב'ת'ס נש'צ ד'ת'אל'ט."

א'ט בן מ'צ' ד'ט ס'סק'ט ד'מפ'ט?

ד'ת'אל'ט ד'טן ש'ק'י'ט ד'ט'ט ש'י'ב'צ' א'ר'ב'ט א/ה'פ'ט

א'ט י'ט'אל, א'ט'ט'אל א'ט'ט - א'ט'ט א'ר'ב'ט א'ט'ט. ד'ט

מ'כ'ט'ט ש'י'ב'ט א'ט'ט א'ט'ט א'ט'ט א'ט'ט א'ט'ט. א'ט'ט

ש'ט ק'טן א'ט'ט ק'ט'ט, א'ט'ט א'ט'ט ש'י'ב'ט א'ט'ט ד'ט  
 ש'ט א'ט'ט א'ט'ט א'ט'ט א'ט'ט א'ט'ט א'ט'ט א'ט'ט



## ה ק ד מ ה

אני מודה לאוניברסיטה, לחוג למדע-המדינה, ולך מר רפאלי, על ההזמנה להרצות היום.

קיימות אי-ידיעות רבות לגבי יהדות אמריקה. ואם אצליח להבהיר מספר נקודות אשמח מאוד. צריכה להיות הבנה, אם לא תמיד הסכמה, בין שני חלקי-העם העיקריים, כלומר בין ישראל לבין יהדות אמריקה, כי עתידנו תלוי בשיתוף הפעולה בין שני החלקים.

ארצה באנגלית ואת התמצית אומר בסוף בעברית.





מיתוס ומציאות ביהדות המאורגנת בארה"ב

דברתי על שישה דעות הרווחות בקרב הציבור בארץ על יהדות באמריקה <sup>שדה</sup> מיתוסית והסברתי מה המציאות.

- (א) הדעה הרווחת הראשונה היא שקיימת קהילה יהודית מאורגנת אחת בארה"ב וזאת אגדה. האמת היא שיש מספר קהילות כמספר הערים, וכל קהילה היא אוטונומית למרות אירגון-הגג שקיים. פעם אחת בשנה מתכנס אירגון-גג, ונציגי הקהילות מדברים על בעיות משותפות, אבל אחרי כמה ימים כולם חוזרים ביתה והפעולות והעבודה המשמשות תלויות ביזמה המקומית. אותו הדבר נמצא גם בקרב הארגונים היהודיים הכלל-ארציים. יש הרבה ארגונים - של ציונים, של חיילים, של נוער, של נשים; אירגונים שפועלים נגד אנטישמיות ואחרים שפועלים למען זכויות מדיניות משביל יהודים ולא-יהודים, ביחוד שחורים וכולי; אירגונים של חברי בתי-כנסת, רפורמים, קונסרבטיבים ואורתודוקסים; אירגונים כלל ארציים רבים - מאורגנים תחת אירגון-גג, אבל אין לאירגון-הגג כח אלא לבדוק ולעצץ, אבל לא לחייב. בתנאים אלה קשה לפעול. כאשר המגבית רוצה לפעול בקרב הקהילה אין לה סמכויות, והיא צריכה להישען על כח השיכנוע שלה בכל קהילה וקהילה.
- (ב) הדעה הרווחת השנייה היא שיהודי ארצות-הברית כולם עשירים או שייכים למעמד הבינוני האמיד. גם זו אגדה. האמת היא שישנם יהודים עניים רבים בארה"ב. האומדן הוא שיש יותר מחצי מיליון יהודים עניים, זאת אומרת עשרה אחוז מכלל היהודים, רובם זקנים, חולים, בודדים, וחיים בשכונות שאותן כבר עזבו היהודים האחרים שהיתה להם היכולת והאפשרות.
- (ג) הדעה השלישית היא שהקשר בין יהודי ארה"ב לבין ישראל מתבטא רק בכסף - שהיהודים נותנים רק מכספם, ולא כל כך מספיק, ואינם מקדישים אפילו מחשבה לישראל. האמת היא שהעלייה מארה"ב הולכת וגדלה, ובכל מקום ואזור יש חוגים המכינים את עצמם לעלייה. עתה בכל קהילה קיימים שיעורי עברית, לא רק בבתי-ספר יהודיים אלא גם בבית הספר התיכון הכללי בעיר, ואפשר ללמוד עברית כמו צרפתית או גרמנית. בעוד שלפני עשר שנים המצב הזה לא היה קיים. עשרות-אלפי נוער באים לארץ לקורסי-קייץ, לביקור, וללמודים. זאת אומרת שההתענינות בישראל גברה בשנים האחרונות, והקשר איננו רק קשר כספי.
- (ד) הדעה הרביעית היא שכל יהודי בארה"ב תורם למען ישראל. אם זה כך מדוע אין מספיק כסף? כי האמת היא שלא כל יהודי תורם. ההשערה היא שבין שליש לחצי מכל היהודים תורמים למגביות השונות. הבעיה החמורה קיימת בערים הגדולות שבהן יש מספר רב של יהודים, אבל המגבית לא יכולה להגיע אליהם והם לא מתנדבים.



(ה) הדעה החמישית היא שהסטודנטים היהודים הם אנשי השמאל החדש ואינם מתעניינים בישראל. נוסף לכך חושבים ש"אנטי-מטריאליסטית" ולכן אינם מעוניינים לסייע לארץ בסיוע חומרי, כלומר בכסף. אך הנסיון מראה שזאת לא אמת.

(1) המגבית מארגנת כל קייץ קורס מיוחד - לנסוע מארץ לארץ וללמד יהדות זמננו, במטרה להכין את מנהיגיה לעתיד. אורך הקורס חדשיים והמשתתפים נושאים בעול כל ההוצאות. המשתתפים הם סטודנטים יהודים והם מתנדבים - מטפר הגרשמים עולה על המטפר שאנחנו יכולים לקלוט ולא כל אחד מתקבל לקורס.

(2) ב-"מבצע יהושע" שמארגנת המגבית משתתפים כל קייץ אלפי סטודנטים. מטרתו של המבצע להכביר לסטודנטים הנמצאים כבר פה ורק מחוברים בלי הדרכה, את קבוצות של הארץ, וזאת במשך הטיורים הנערכים.

(3) בכל אוניברסיטה בארה"ב שבה לומדים סטודנטים יהודים יותר מכמה מאות, מקבלת מגבית פנימית בקרב הסטודנטים וכל הפעולה נעשית על ידי הסטודנטים בעצמם - יש מאות מתנדבים לפעולה הזאת. בשנה שעברה הם אספו יותר ממאה וחמישים אלף דולר בשבעים ושלושה קמפוסים.

(ו) הדעה השישית הרווחת היא שיהודי הגולה זקוקים למגבית כדי לשמור על ציונים היהודי, ובלי זה הם עלולים להתבולל. מאחורי דעה זו עומדת ההשקפה שהגולה זקוקה לפעולות המגבית יותר מאשר הארץ.

האמת היא שזה לגמרי לא נכון. כי בו בזמן שהם פועלים למען ישראל הם ממשיכים לשמור על החינוך היהודי והחיים היהודים בכלל. מטרה זו, זאת אומרת לספל בצרכים מקומיים, דורשת הרבה כוח, זמן וכסף. וכמו שהיהודים שם אומרים: "דיינו בלי העבודה למען המגבית. כל עבודה מקומית תהיה נגד התבוללות."

אם כן מדוע הם עוסקים במגבית?

התשובה היא שקיימת דעה שיהודי ארה"ב אוהבים את ישראל, את ארץ ועם - וזאת איננה אגדה. הם מרגישים שייכות לארץ ולעם וזה סוד כוחנו וקיומנו. אנחנו עם קטן בארץ קטנה, אבל עם הרגשת שייכות חזקה בין שני חלקיו השונים אין להתגבר עלינו ואין הגבלה להשגינו.



## MYTH and REALITY of ORGANIZED AMERICAN JEWRY

1. In this short introduction in Hebrew, I would like to give a precis of what I am going to talk about. The main points.
2. <sup>obviously</sup> NOT GOING TO TALK ABOUT ALL ASPECTS OF ORGANIZED JEWISH LIFE IN ONE LECTURE. JUST ONE — RELATIONS WITH ISRAEL. THERE ARE MANY OTHER MATTERS — The search for identity; struggle with what is best form of education; definitions of what internal social welfare problems to deal with, i.e. health, aged, orphans. All this is ~~and~~ for other lectures.
3. I will deal with six myths — in the sense of clichés or