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ANNUAL NATIONAL CONFERENCE

of the

UNITED JEWISH APPEAL

First Session Steering Committee

Dinner Meeting

Saturday, December 14, 1957

Waldorf-Astoria Hotel  
New York City

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The First Session of the Steering Committee of the Annual National Conference of the United Jewish Appeal convened at 2:30 p.m. in the Jade Room of the Waldorf-Astoria Hotel, New York City, on Saturday, December 14, 1957; Mr. Jack D. Weiler presiding.

CHAIRMAN WEILER: The meeting of the Steering Committee is called to order.

On behalf of the officers of the United Jewish Appeal I welcome you to this First Steering Committee Session of the 20th Annual Conference of the United Jewish Appeal. I am glad to see the representation from the Women's Division so outstanding this afternoon. I want to thank all of you for being here for a cause which has brought life and hope to millions of people everywhere.

We are about to enter on the twentieth campaign of the United Jewish Appeal. This theme will be stressed in the declarations and the banners at our meeting tonight, and undoubtedly you will see it stressed again and again throughout this coming year.

Next year we celebrate the tenth anniversary of Israel's statehood and I don't have to tell you what this means to all of us. The two anniversaries are closely



related. We pride ourselves that we in the United Jewish Appeal have helped to save over 1,300,000 lives, of course, with the help of Israel's people.

At this session we will get the actual facts of the situation that is looming ahead of us for 1958.

Yesterday you heard generalities. Today you will get statistics and we have many speakers, and I am delighted and thrilled with this outpouring. As Rabbi Friedman said a few minutes ago, it has been about the largest Steering Committee attendance that we have had in many a year.

Our first speaker this afternoon is the head of the Joint Distribution Committee's overseas operations, Charles Jordan. (Applause) He is the Director-General of the Joint Distribution Committee. Perhaps more than any man present here Charlie Jordan has achieved a first-hand knowledge of the great refugee crisis which has been our main concern in the 1957 campaign. It was the JDC which conducted the rescue of Hungarian Jews who fled last November. It was the JDC which rallied its forces to help Egypt's Jewry. It was the JDC which was charged with the responsibility for the caring of thousands of refugees



pouring into France, Italy and Greece.

Finally, it is the JDC which has just been asked by the Polish government to come back into Poland and to care for the thousands of Jewish repatriates who are not allowed to emigrate to Israel, and those of you who read the New York Times this morning saw and read a most favorable item with regard to the Polish government and the JDC operations.

Charlie, that is as much of an introduction as you are going to get. I think everybody in this room knows you. It is a present for me to present him to you this afternoon -- Charles Jordan. (Applause)

MR. JORDAN: Thank you, Jack.

Friends, I understand that the function of a Steering Committee is to review the budgets submitted by the constituent organizations of the United Jewish Appeal and I have myself received this document which reprints the budget proposed by the Joint Distribution Committee for 1958.

I suggest that we dispense with this formality because I know that you are all nice people who do their homework and read what is written, and that it is perfectly



clear to you that what is submitted in here is the minimum tentative budget for 1958 and which is certainly going to be approved, I am sure, by all of you. But I would like to give you a little different slant on budgeting and on the operations of the JDC in this session very briefly.

I want to call your attention to an item in the document which is called Relief in Transit. If you are discriminating readers of documents, that ought to give you pause.

Before I talk about it I want to say that this is a highly sensitive subject and I am not going to talk about it if there is anybody in this room who has any loyalties or commitments or obligations to go out and write about it or publish anything about it. I will only talk about it if I can have the assurance that this is between us, good Jews, good human beings, and people who are not going to talk lightly off the tops of their heads to people who cannot be entrusted with this information.

This item, Relief in Transit, reflects the operation of the JDC which is never talked about publicly, which you find no references to in the newspapers and other documents, and it is so because it is a matter of life and

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death for the Jews in what used to be called Behind the Iron Curtain. It is so sensitive, ladies and gentlemen, that only recently a rabbi in a country which I shall not identify, who could no longer stand the suffering of his fellow Jews in that country and who contacted a foreign organization, not the JDC, mind you, but another foreign organization to obtain some funds which he could use to alleviate the suffering in his own community, was arrested and was thrown into jail for 40 months, because it is considered traitorous for a rabbi in such a country to want to alleviate the suffering of his fellow Jews by means obtained from foreign sources.

This, your remaining here seated after what I have said, assures me that this is an off the record talk I am giving you and that I have nothing to worry about.

You may recall that in 1949 we were unceremoniously kicked out of certain Communist countries, and in 1952 and 1953 we were kicked out once more and we had to stop all operations in these countries -- Rumania, Bulgaria, Hungary, Poland, Czechoslovakia, even Albania, a small country with a handful of Jews was involved. This, despite the fact that there were hundreds of thousands of



Jews involved who were greatly, greatly in need, completely dependent in many instances upon the operations of the JDC, and it didn't matter.

These governments decided at that time that it was highly undesirable for their citizens to be in any contact whatsoever with an American Jewish welfare organization.

But consider that in a country like Hungary there were remaining after the war some 30,000 aged, lone, completely dependent men and women whose kin had been killed, who were unable to support themselves and who had to be supported from outside sources -- I mean outside the government. Why? Because, having been Jews who were in professions and in occupations such as you are, owners of businesses and factories and of farms, and who had been high officials in government before the Communists came into power, they were not eligible for such public assistance as these governments established after they took over. There were considered to be parasites. They were considered to be expendable.

I was, in my days in the JDC, in some of these countries in charge of local operations, and I can tell you



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from the time that I was in Hungary that we had to carry aged people out of their homes which had been made bare of everything, because they were unable to secure what assistance they needed in order to continue to exist, and had to sell everything they owned, including the bed they had to sleep in.

Then some neighbor would come around and say, "I beg to call to your attention the fate of Mrs. X. We haven't heard from her for two days. We have rung her bell and there is no answer." We sent somebody up there and we found her lying on the floor, half-starved, and we had to do something about it, and we were determined then and we resolved that whatever the difficulties, we would continue to bring help to the Jews caught behind the Iron Curtain in whatever form it would be possible to do so.

I am very proud, on behalf of the JDC, to tell you that that job was done and that we are still doing it. Today we are taking care in these countries of between 50 and 75,000 people under the heading, Relief in Transit.

Why Relief in Transit? Well, it was the item in which we could bury that which we did, which we couldn't

talk about. That is the only reason for it. But it is Relief in Transit also because the ultimate objective of helping these people was to get them out of there, to get them to freedom, to get them to Israel, to get them perhaps to the places in which their only surviving kin were who were praying and hoping that some day the borders would open and these people could be reunited with them.

We have formed subsidiary committees in many parts of Europe to carry on that which we cannot carry on directly. There is a committee in Switzerland which has official arrangements with the government of one country and the Jewish communities of another country to bring help to the Jews in those countries. There is a committee in England which we have formed, which can render assistance to Jews in Russia.

You may not be aware of it, ladies and gentlemen, that the majority of the requests for help to be given to these people come right from this country. You know that during the last few years I have received so many lists of names and letters and requests that I stopped counting when I came to 35,000, and any of you who ever comes to my office in Europe, I will be glad to show you a room



stacked to the ceiling with these letters, and at the same time with the letters from behind the Iron Curtain, tens of thousands of them from these men and women, begging for some help, and which has been complied with.

Besides the role of the Joint in this respect, a role which, as I said before, has been kept so quiet that you have never read about it anywhere, is well-known all over the world, and when letters from these people, from these countries get to other organizations, to Jewish communities anywhere in the world, South America, Australia, Europe, etcetera, they all wind up in my office. They are all referred to my office because all these people around the globe know that we know how, how to help.

The assistance which we render is usually at the largest part rendered through the sending of what is normally referred to as parcels. Thousands of parcels are going out all the time from certain key places which we have established and which can handle the job in a way which is most economical and most helpful, but the governments behind the Iron Curtain are only fooling when they say "parcels." That is something that you ought to know about, because what they are doing is to sell local cur-



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rency, local exchange for hard currency through the medium of selling parcels which, when the remittance arrives in the country of destination, in many instances can be converted into cash, and cash at a much better rate of exchange than these governments would give officially if the money would be transferred through the banks.

The governments tolerate it, the governments accept it. They don't ask any questions about it. They are perfectly happy to have this, and the people who get these allowances are at least able to maintain themselves in a small room or a small apartment and to buy the food which they need locally, and to buy a little coal for the winter.

We also send in clothing through this system and that is a carefully worked out procedure. We send in medicine to the people, and a whole pile of letters that I have that I would like to show you some time has to do with serious illnesses, illnesses, matters of life and death in which appeals are sent to us from all over the world for certain medicines which are unavailable in those countries, impossible to get in those countries. There are always shortages. Anti-biotics are not available at all;



only through government hospitals at which in many instances they do not render services to our people on the grounds which I discussed before.

We have heartrending letters from people who need lifesaving operations which are not available to them in those countries, and where contacts have to be established between the person in Roumania and the doctor in Stockholm or a person in Bulgaria and a hospital in England, and all of it is done partly with your funds, partly with the funds coming from European communities and with the assistance of well-meaning people all around the world, such as these doctors who would not charge a fee in a case like that, or such as the local community who would take responsibility for the maintenance of the person while he is under treatment in that particular community.

Poland is very much in the news and it is news for that which can be in the news, and that is, the visits of myself and my associate and of Rabbi Friedman, and the opening up of Poland for a legitimate welfare operation, but I want to tell you something, ladies and gentlemen.

We didn't wait for the Polish government to contact us and to say, "We need your help." The repatriates

from Russia, most of them penniless, most of them without clothing, most of them with the only hope that they are coming into Poland simply in transit to Israel -- these started to arrive at the end of last year, not now. It was only in September that the Polish government contacted us and begged us to come in and do something about the situation because they themselves and the Jewish community of Poland could not handle it.

What did we do until then? You did not hear any outcries of people starving despite the fact, as Rabbi Friedman told you yesterday, that upon arrival in Poland they only get 300 zlotys, and Herb, excuse me, but your exchange figure was wrong. That 300 zlotys is only three dollars, and the 5,000 zlotys that you talked about are \$50.

RABBI FRIEDMAN: Right.

MR. JORDAN: Well, foreign exchange is a very important tool to know about for social workers who are going overseas, ladies and gentlemen. It may make the difference between life and death in many instances, and we have learned it the hard way.

What did we do? The minute a repatriate arrives



in Poland, ladies and gentlemen, our parcel service -- it sounds like Macy's but believe me, it is nothing like it -- our parcel service is at hand. When I came to Poland in September I met in 14 communities with thousands of repatriates around the table and I asked them, "How did you manage to make out until now?" They said, "Ah, we got parcels from Switzerland."

What we managed to send in to the repatriates from Russia maintained them until the time that we were able to come openly and legitimately and it was not illegitimate, ladies and gentlemen, to send in those parcels, not at all, because the parcel service goes through an official government agency, but it was not sent in by the Joint. It was sent in by a subsidiary committee, and the man who heads that committee is a man like one of you, a lawyer from Switzerland who has a very heavy schedule of his own and who devotes all his free time to this work, and he is just now in Poland. He is the tzadik. The repatriates think that he was sent from heaven to save them from a fate worse than death.

That is you, ladies and gentlemen, who are represented by the tzadik, and you can take a lot of nachus

and a lot of pride in that which has been done to keep 15,000 refugees or displaced persons from Russia in Poland alive to this day. I want to congratulate you for it.

You will say, what has that got to do with getting them out? Ladies and gentlemen, let me tell you, the Jews who are caught behind the borders of these countries, and as I said before, it is still traitorous to have a relationship with the West in the form in which we should have it, except for Poland. That is a very important factor. There is a revolution in Poland as far as this whole question is concerned, and Mr. Sharett yesterday pointed out that while it was not perhaps entirely satisfactory by itself, it may point the way to other governments to do similarly.

There is one thing you've got to say about these Jews behind the Iron Curtain. They are unassimilable. They will not give in. They want to continue to be Jews. They don't want to be atheists and if anything is done to them that interferes with their maintaining their loyalty to themselves and to their own people and to the State of Israel, as Herb Friedman pointed out yesterday, they will take the risks and they will take the chances and they



would rather go to jail and they would rather die than to give it up.

Our feeding the pipeline the way we do proves to them that every time a parcel arrives, every time a Jew puts on a pair of shoes that is given by the Jews from outside, regardless of what he understands that to be, whether it be Switzerland or England or America or wherever, that we are looking after them, that we are with them, that we stand by them, and that we are waiting for the day of liberation when we can embrace them again in our own communities where they can be part of us and we can be part of them.

I hope you will have the opportunity that Rabbi Friedman and I and others have had to meet these people face to face and to see the tears streaming down their faces, and the experience which Maurice Saltzman had with a little old lady in the old folks home who said, "What crimes have I committed? Why must I stay here? Why can't I go to Israel?" For then you will understand that this hope that we inspire in them through what we are doing is what keeps them going, what keeps them alive, and what will make them human beings who, when they come to Israel

eventually, when they come to this country eventually or to another country, will make them useful members of the kind of societies that we are and that they have been away from for a lifetime.

I submit to you, ladies and gentlemen, that item, Relief in Transit, should be approved. (Applause)

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CHAIRMAN WEILER: Thank you very much, Charles Jordan. And, ladies and gentlemen, I want to plead with you again to remember what Mr. Jordan said at the very outset of his presentation: Please, all remarks completely off the record.

Iran has recently become of great importance in our overall picture of the potential of Jewish emigration. While the Jews of Iran are not in as immediate danger and need of emigration as the Jews of Poland and North Africa, their situation is far from secure.

Their problems are of much concern to us. A member of the 1957 Study Mission has made a special study of this situation, and it gives me great pleasure to introduce to you Mr. I. D. Fink, the President of the Minneapolis Federation of Jewish Services and a member of the National Campaign Cabinet.

Mr. Fink.

MR. FINK: Within the past few weeks I have undergone the most tremendous emotional experience of my entire life, for in a period of days I have literally seen a period of six thousand years of history.

I saw in Iran the results of three thousand years

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of a past, of a Jewish past so horrible that your mind will not believe what your ears hear from me; and in Israel I saw the vision of a future of three thousand years so glorious that it is hard for one to believe that from such a past such a future could unfold.

Third, I saw before my eyes in transition the change from that past to this future.

With the thought that some of you may be as ignorant about Iran as I was, let me give you a few facts about it.

Iran is east of Istanbul, a flight lasting from ten in the evening until six-thirty in the morning; I should judge a flight of some twelve to fifteen hundred miles from Istanbul to Teheran, the capital of Persia, or Iran, as it is now called. It is a country with an area -- amazing to me -- three times and more the size of France. It has a population of 80,000 Jews.

Teheran is a city of a million and a quarter inhabitants, and if you as a tourist were to come off the plane and be driven from Teheran into a hotel and then be driven around the city, you would say, "This is a developing city." You would be impressed by the tremendous number of



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apartment buildings that are being built in various parts of the city. You would be impressed by newly created broad streets, and you might very easily go away saying, "Teheran, a lovely city in the mountains."

But if, as I did, as I was fortunate, you were to be led into the Mahale -- Persian for "ghetto" -- you would undergo one of the great shocks of your life.

Let me give you some of the background of these Jews in Persia. At the fall of the first Temple, almost three thousand years ago, you will recall, the Jews went to Assyria. This is now approximately the area of Persia or Iran. These Jews have lived in Persia for approximately three thousand years. The graves of Queen Esther and Mordecai are in a small city called Hamadan, but a short way from Teheran. These Jews have lived there without interruption for three thousand years.

I was told many times by the director of the Joint and by the members of his staff, "Iz, you simply cannot judge what the conditions were like when we came here seven years ago, because they have changed so much. I can't tell you they are a thousand per cent better, because actually they are two thousand per cent better."

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Well, I must confess to you I am a man of limited imagination, so what the conditions originally were I can't picture for you visually. The best I can do is to visualize for you the improved results, and they took me to those areas particularly in the Mahale of Teheran where the effectiveness of the Joint had not reached in its full impact.

Poverty such I have never seen, never believed, never could imagine and cannot today visualize clearly as I saw it then. A group of people living approximately that far (indicating a scant inch) above the level of animals. A group of people living on a water supply which is fed into the Mahale through the gutters that run along the public streets, then led through an open trench in a little, narrow street there -- it isn't a street; it's an alley -- through an alley running through these buildings made of mud and straw, with the gutter collecting in the public streets the drainage from all the droppings of camels and donkeys and everything else that is dropped in the street, then led into the Mahale, where this water is further contaminated by the drainage from the lack of any sanitary facilities, the public streets being the closest thing to private sanitary facilities, all this draining into the



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public water supply, and people using pitchers to use this water for drinking and for cooking.

People living with such a lack of income that they were literally inches above starvation. For the first time I saw people with bad cases of trachoma and tinnea.

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I would like to describe them for you. Since at the time the Joint became active there, the incidence of trachoma in young people ranged from a low of 40 per cent to 90 per cent, and the incidence of tinnea ranged up to 50 per cent.

If you meet a person there, and instead of two bright, shining eyes you see in the front of his face two miserable, festering holes, this person has trachoma. And if instead of a head of hair his head is literally one large festering mass, this person has tinnea.

I am happy to tell you that as a result of the work of the Joint in this country, tinnea is almost completely eradicated among our people, and trachoma has been reduced to a very trifling percentage of incidence.

I am talking of people who live in a house -- I can hardly speak the word. They live in a series of rooms, four rooms surrounding an open court, which is about the size

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of a small library in one of your homes, and these four rooms are made of mud and straw, with a stone or earthen floor, and in this room live from five to fifteen people. They live there. The children live there. They have as their total possessions normally either an ancient ragged run or two, or they may, as a substitute, have a filthy, ragged quilt. They will have two or three copper pots which are used for water and for cooking.

And this, ladies and gentlemen, constitutes the sum total of all the possessions of this family in this world.

The children are conceived in this room in the presence of the entire family. The children are born in this room in the presence of the entire family. Their life continues in this entire room.

You say, how could these conditions come about in 1957, in the Twentieth Century?

There is a simple history here. These Mahales and the other Mahales of Teheran were prisoners. They were locked in caves until the year 1927, when the father of the present Shah rose to power and agreed that all people should move freely in the country.



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I think without difficulty you will easily understand that when a hundred, a thousand and fifteen hundred generations have lived and grown under these conditions, with children being taught from the time they were able to understand that nothing but death and danger lurked on the outside of this Mahale, that the mere removal of the chains of the Mahale did not mean that these people and their families at once understood that freedom, that opportunity and that progress existed on the outside.

Generations of women in this Mahale, untild generations, have never seen the world outside of this area. This was an area less than a half mile square, about five blocks square, I would say, and in it there were at that time a population of some sixty thousand Jews, so crowded in, living so close to the level of animals that they literally were like animals living under those conditions.

So that in the first years after the removal of these restrictions, relatively few, only the odd venture-some ones ventured out to take advantage of the opportunity presented them to create a better life.

In passing, for a bitter sidelight, perhaps you might be interested in one of the difficulties encountered

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by the Joint in its early appearances there.

I discovered that to these people there were certain concepts without which we cannot live but which were totally unknown to these people. They had no concept -- I am not speaking of the word; I am speaking of the idea -- they had no such idea as sorrow, no sorrow, no bitterness, no unhappiness. There was no such idea. Nor did they have an idea or a word for happiness, for pleasure; nor did they have a word for hope or for betterment.

In lieu of all these concepts, they had one idea: God's will. Therefore, since God's will determined all things, how can you be sorry about the fact that you broke your leg, that your child died, that your wife died, some other great misfortune came to you? Do you challenge God's will? And how could you be happy about the fact that your child lived or that business was good or that something good happened to you? You had no right to be happy. You have only to accept God's will.

And how can you hope for the future? How can you inject yourselves into God's plans for the future?

The net result of this being a total and complete acceptance of the life they lived as being lived as it



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ought to be.

So that when the Joint arrived there and began to suggest that health conditions be improved, that knowledge be offered, that life could be a better thing, one of the early and most perplexing problems they faced was undertaking to deal with this idea.

What I have told you is the condition which the Joint faced when it came. Now let me tell you, if I may, and perhaps I am overrunning a few moments -- you will forgive me -- let me tell you of the most magnificent, the most fantastic job of lifting people from the level of animals into modern, worthwhile, wonderful people.

This the Joint started some seven years ago, and what they have accomplished in this seven years defies your ability to accept an idea almost more than your mind refuses to accept what you see.

They started with a very simple concept that the place to start was with the children, that these people could not be driven from this life, since they knew no other life. The first thing must be that they learn to know something about health, sanitation, education and a hope for a better life in the future.

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So, starting with the children, starting it before that, if you please, starting with the pregnant mother and having to use food and clothing as a bait to get them to come in, they started with the women coming in pregnant, who, for the price of food, would permit themselves to be subjected to a movie or a lecture or a talk or a discussion or a demonstration on the care of children, on health, on cleanliness, on education -- all those things.

Taking this child from shortly after conception through birth in a hospital established, with health clinics to deal with the problems of health in the interim, these people then found that the school was available to their children.

It was an odd thing. The children in this area -- neither they nor their parents had a concept of play, of joy, and so one of the major things that these children are learning is the concept of joy, of pleasure, of singing, of learning. And this transmits itself back to the parents.

I am not going to give you cold statistics about the number of thousands of these children who are in kindergarten schools primarily because they get a meal, which gives them eighty per cent of their food. That is the



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reason the parents continue to send them. And then the children come of their own desire.

I am not going to tell you that there is a clinic in every school, that there are schools throughout the country, all of these operated under the sponsorship of the Joint. I am going to tell you simply this: that the sum total of a magnificent health program, operated by people so dedicated it is hard to believe that people, that individuals can be so interested in the welfare of the people around them as these people appear to be.

The past part of the program was to me most interesting as a fund-raiser, because among the other ideas that these people failed to have at the time the Joint came there was the concept of responsibility for one's brother. In common with an idea local to the area, one had no responsibility for those about him. So at one and the same time, since some of these people out of the Mahale for a number of years had accumulated some means, and others were coming out, the Joint began at once to sell to these people and to sell it very successfully -- the idea of public responsibility for unfortunate people in our midst, and the success with which they have conducted this campaign is

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really startling.

I felt that was a wonderful thing to know, that along with the life-saving, health-saving spiritual work that the Joint is doing, it is at one and the same time conducting a campaign in this country to induce these people to help themselves.

One of the functions of my trip was to speak before many meetings and to point out to them that we look to them not only for people for Israel, but we look to them for some of the money to make it possible for them to go.

I am happy to report to you that in a meeting which was held the night before Mrs. Fink and I left the country, a meeting which was attended by most of the people of means in the entire country; a number of them from other cities had to come in for the purpose; we received assurances in no uncertain terms that they intended to continue their work in fund-raising and undertaking to handle their own problems.

We gave them advice and guidance in the mechanics of fund-raising and in the various efforts that are necessary along that line, and I assure you that sooner than you imagine, the Jews of Iran will literally be a generation new,



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a generation like you, carrying its share of the world responsibility of Jews to the same extent as we here are doing. (Applause)

CHAIRMAN WEILER: Thank you very much, Isidore, for your very fine speech.

I had a very similar experience just about five years ago, and it is a shock that you don't get over too quickly, seeing these forgotten remnants of Jews in these outlying areas of the world. I saw them in the Mahales of Casablanca, Raabhat and Marakech, Morocco. We saw those he was speaking about in the heart of the Atlas Mountains, dug in, where they were the slaves of the Arabs, where the only covering they had was straw, not rugs -- they never saw a rug. No utensils of any kind.

But here is what I would like to say to make an impact on you, and here is what I saw in one of these villages of the Atlas Mountains, in the Mahale, known as The Ghetto.

Dug into the Atlas Mountains was a large room which they used for the teaching of Hebrew to the children in the synagogue. Somehow or other was a slate on the wall of that room, and on it was the contributions by these poor

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souls for Israel: two francs, four francs, six francs, ten francs. Fifteen francs was the largest family contribution -- five cents, a little less than five cents. Five years ago they were anxious to get to Israel, and we asked them why they were contributing to Israel, and they told us that was their last ray of hope.

I got out of that country with dysentery and had to be carried on the plane to get back to Paris. The shock had lessened my resistance to what these people have been going through in their daily life.

So, Isidore, I can understand what you went through in Iran, and I want to thank you for this magnificent report that you have given. (Applause)

Now we want to hear the other side of the picture. You have heard the story with regard to the JDC operations. The Jewish Agency, as you know, is charged with the problem not only of conducting the huge immigrant absorption operation in Israel, but the vast immigration of Jews into Israel. In both areas, one man has been very intimately concerned, both as an official of the Jewish Agency and as an outstanding Israeli and a former member of the Israeli Cabinet. His activity is most symbolic of the other side



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of the partnership between American Jews and Israeli Jews in this great life-saving work of ours.

It is with a great deal of pleasure that I present to you the Treasurer of the Jewish Agency, Dr. Dov Joseph. (Applause)

DR. JOSEPH: My dear friends, I am what could be called an old campaigner, and I was not unmoved by the emotional presentation of our common problem yesterday and at your Cabinet meeting the day before.

I have no intention of making any emotional appeal. It is my purpose, and indeed, my duty, as one who handles the funds which are raised and are spent in Israel to give you a factual presentation of our position today as I see it, to trouble you with some numbers.

I think the time has long passed when one should and ought to regard this great community of the United States as friendly people who, without quite knowing why, are willing to do some good and to give some help. I have almost regarded the responsibility which we in Israel carry as a joint and common one with Jews in all the free countries of the world, and I think you should know the facts in order that you may form proper judgments of your own.

Israel, in the way it has conducted its affairs, particularly in the economic sphere, is a land of contrasts and contradictions in terms, and not because we do not like economic principles -- we are not alone in that -- but because we have had no choice, at any rate, no choice that we were ready to make, and you will sense a contradiction in terms between my statement of our needs and of our financial position and my survey of our achievements in the economic sphere at one and the same time.

Of course, our economy would become stronger, much stronger, and less inflationary if we did not have to go on taking in immigrants on so large a scale, immigrants who add to our unproductivity and our foreign trade imbalance. But we in Israel have consistently refused to shut our doors in the face of Jews who sought a haven, who wished to come and live amongst their own people in Israel.

Of course, our foreign and domestic indebtedness would be much less if we did not have to stand up to the Arab countries surrounding us, who refuse to live at peace with us and who constantly repeat their determination to annihilate us. The burden upon our economy of having to



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maintain security forces adequate to prevent their giving effect to their threats has been a crushing burden which we have borne year after year for ten years now, since December 1947, immediately after the UN resolution in favor of the establishment of the State on the 29th of November of that year.

Thus, when you are considering the present economic position of Israel, you have to take account of the short but costly military campaign which began a year ago, and the need to pay for the transportation, absorption, housing and settlement of the many tens of thousands of immigrants who arrived in Israel during the last few years and who are and will be continuing to seek refuge in Israel this year and in the years to come.

The Sinai campaign, my friends, -- I do not hesitate to give you the figure as Mr. Sharett did yesterday, because it was given in the Knesseth by the Minister of Finance. The Sinai campaign, in addition to the normal costs of the defense which we have had to bear all along, was 350,000,000 pounds in direct expenditure.

Such a large expenditure obviously had an adverse effect upon our economy and increased inflationary pressures.

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It also increased our economic burden, since it was covered only in part by taxes and mainly by borrowing and because it increased our dollar debt as well, because it set back our development program and took a pretty large section of our population out of productive work.

You cannot put a quarter of a million men into uniform and expect your economy to go on functioning normally, not when your total Jewish population is a million and three quarters, including women and children.

The prices of commodities naturally rose as their supply fell off.

However much one assesses the political and security gains resulting to Israel from that brilliant military campaign, its economic consequences must be faced and they must be borne.

1957 was a year of increased economic activity and actually of increased production. In the first six months, industrial and agricultural production rose by some 15 per cent and 10 per cent respectively. Building activity rose by some 16 per cent. The Jewish Agency and the Government between them together built some 30,000 housing units in addition to some 10,000 that were built by



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private concerns, by private capital.

We would naturally have preferred to put more of our money into productive development ventures than into increased building activity which does not add to the sum total of goods that our people would wish to consume; but we cannot leave our immigrants without homes, and you must also remember that building is one of the major sources of employment for the immigrants during the first eight or nine months of their residence in the country.

So that although economists could not understand why instead of adding to our powers of production, instead of our spending more to build more factories, we spent it on building more homes, I have given you the reasons, and I think you will agree with me that in this case as well as in many others, there is a method to our madness.

This increased economic activity was, of course, a natural result of the Sinai War effort. This normally happens after a war in a small country. It was also due to the large immigration this last year. 81,000 additional mouths to feed, and people to be supplied with goods, in addition to our 40,000 natural increase, so that together this year we have added to our total population some six



and a half per cent.

A six and a half per cent increase in population naturally is a stimulant to production, and where the people who have come in are not yet productive, it adds to inflationary pressures.

During the first ten months of this year, we exported some \$112,000,000 of goods, compared with \$88,000,000 in the same period last year, an increase of some 28 per cent. I mention this to you so that you may see that despite everything we are going forward. Unfortunately, although our exports increased, our imports also increased, and indeed, even to a somewhat greater extent, so that our foreign trade imbalance was worsened last year by some four and a half per cent.

The ten per cent banking credit increase which our banks were almost compelled to give people -- perhaps you might ask how to bring about such a compulsion on your banks in this country -- but in Israel, where the economy is small, and where one has to be very careful, otherwise one will upset completely the applecart, because, to use a Yiddish expression, a good many of our enterprises are standing on the feet of chickens, which are not too



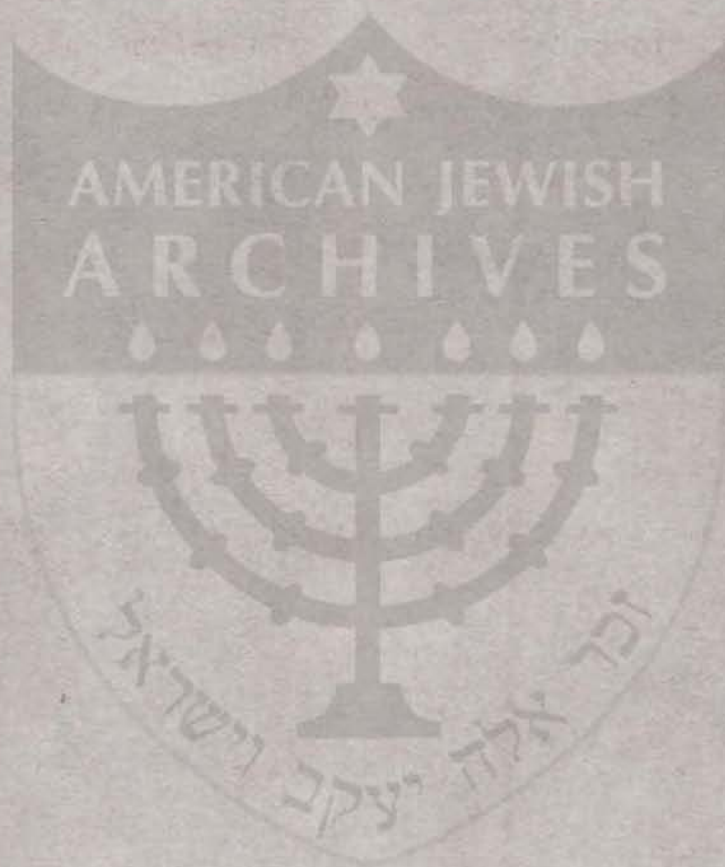
strong, and our banks have to be very careful, therefore, how tightly they draw their credit restrictions. But they knew when they were doing this that they were adding, unfortunately, to the inflationary pressures.

We are doing what we can to fight those inflationary pressures, and we did what was the natural thing to do: we made an all-out effort to get those of our people who had some money to invest in public works by subscribing to public loans, and during this last year, we have floated in Israel a 40,000,000 pound security loan, two Government housing loans of 50,000,000 pounds, and the Jewish Agency, Karen Heysod, loaned for immigrants' needs and housing of 25,000,000 pounds -- together 115,000,000 pounds.

This, my friends, in a population of one and three quarter million Jews -- the 200,000 other inhabitants do not subscribe to these loans, or virtually not -- which would only be a third of the number of Jews in this country, and most of them immigrants who had come in during the last four or five years, and therefore in no position as yet to subscribe to any loans; so that this tiny, little community, after you deduct the immigrants, who could not participate, and with its limited means, subscribed to

115,000,000 pounds of public loans in order to help us carry the burden of housing and absorbing our immigrants.

(Continued on page 37.)





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I ask you, and this is in addition to taxes, of course, that are quite heavy in Israel and fall very heavily on the man of limited means, not only on the man of wealth, but I ask you to bear this in mind when you form your judgments as to how and to what extent you should help carry the burden of absorbibn these immigrants.

The Israel economy, it is true, did receive very substantial help this year which perhaps saved us from a very difficult predicament in the form of some \$50,000,000 of personal compensation paid by the German government to Jews resident in Israel who suffered as a result of the Nazi regime. To our great regret, the help that we had hoped and still hope to receive from the Export-Import Bank of the United States has not yet been forthcoming to help us this year.

This, my friends, is, very briefly, an indication of the general economic position in Israel today and of what we have been trying to do to cope with the difficulties which it created for us.

But I think it would be wrong to form an opinion of our economic position in Israel except against the background of what we have done in the economic sphere during



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the nine and a half years since the State was established, and I shall take the liberty -- and I hope you will bear with me -- of giving you a few figures so that you may appreciate to some extent, at any rate those of you who haven't yet visited Israel, to what extent we have succeeded in laying the basis for a sound economic life, so that eventually we may be able to carry ourselves and not have to keep on coming to friends in other countries to help us keep going, although I think in fairness it should be said, as I mentioned previously, that the help is needed almost entirely, almost entirely to absorb those who have been coming in and will continue to come.

In agriculture, my friends, we have established some 450 new agricultural settlements as compared to some 300 that we had established in the sixty-odd years of Zionist effort before the State was established. We have added to this 45,000 families, or roughly 160,000 or 170,000 souls engaged in agriculture. The area under cultivation has been more than doubled. The area under irrigation has been more than quadrupled, until today we irrigate 1,100,000 dunams of land, and it cost a great deal of money to provide water and pipelines for this irrigation



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project.

Our citrus crop has been more than doubled as well as the area under cultivation. Instead of some 3,009,000 cases that we produced when the State was established, last year we exported 8,000,000 cases of citrus fruit.

Our fishing yield increased fourfold to some 17,000 tons a year.

We have today 5,000 tractors in operation as compared with 490 in 1948.

In all Israel about seventy percent of the food we consume is produced by our own effort in addition to our exporting some \$30,000,000 of agricultural produce.

In all this development the government and the Jewish Agency with the help given by UJA and the United States and by friends in other free countries have played the major role.

In industry our production rose to 1,340,000,000 pounds in 1956. Our industrial exports rose from \$10,000,000 in 1948 to \$60,000,000 this year, sixfold. And judged by the amount of electric current consumed, our industrial output has increased these nine and a half years

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by 350 percent. We have set up hundreds of industrial plants, many of them such as none of the Arab states could hope to build or to run. Our two tire plants are operating successfully. We have two paper mills of the highest technical standards. Our three cement plants compare with the best in the world and produce 750,000 tons of cement a year. Our two plywood factories sell their wares to the United States and to Great Britain, and to them we have now added a wallboard factory, textiles, ceramic and plastic factories, and so all down the line you will find now in Israel hundreds and hundreds of plants that did not exist when the State was established.

But what the little State of Israel has achieved in the realm of science and technology, and why it stands head and shoulders above much larger and richer countries of the Middle East is apparent from one single illustration.

The government of the United States jointly with our government last year arranged an exhibition in Israel of Atoms for Peace, demonstrating the achievements of the peaceful purposes of science in discovering and harnessing the atom to serve the peaceful purposes of mankind. This exhibition, my friends, was held in most of the countries



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in the Middle East including Greece and Turkey.

In all of them except in Israel, the exhibition was as prepared by United States experts, and showed American achievements in the field of nuclear research. In Israel alone did the exhibition have an additional wing in which we showed what had been achieved in the country where the exhibition was held. Israel alone of all the Middle East countries had done important scientific work in the nuclear field. We were able to show how we discovered a method of producing heavy water, how we discovered a method of producing uranium from our phosphates as well as precision instruments which we had designed for measuring the uranium content of materials. Israel alone had great enough progress and science to be able to make important contributions to the world's knowledge of nuclear processes.

All the Arab countries together with their 70,000,000 inhabitants could not match the scientific and technological achievements of little Israel. The World Conference on problems of nuclear science was held in 1957 in Israel, which was selected in preference to Sweden and Switzerland because of Israel's achievements in this



field of Science.

We discovered, as you know, and are now beginning to exploit our first oil wells and have laid an oil pipeline from Elath on the Mediterranean. Since the State we have built some 470,000 dwelling rooms. We have now a working force of 620,000 men and women as compared with 250,000 when the State was established.

This, my friends, and much more that I could tell you, is, in our humble view, an achievement of which little Israel need not be ashamed. (Applause)

Now let me tell you something of the absorption of immigrants because, also in this field, I think we may rightly speak of a very great achievement. During the last year, as you have been told repeatedly, during the last twelve months, 81,000-odd Jews came to Israel. Of these fifty percent were from European countries. This compares, my friends, with eighty percent coming from North Africa in 1956 and only six percent from Europe, and 87 percent coming from North Africa in 1955 with only four and a half percent from Europe. Of the remaining fifty percent this year, sixteen percent or some 13,000 came from the Nasser dictatorship of Egypt, some 21,000 or 26 percent



from North Africa.

This change, of course, has meant a different type of immigrant, a much less of the simple, physically able, hardworking manual laborer, and much more of the intellectual, of the white collar worker, of the professional than in the previous years.

How do we handle these immigrants who come to Israel? We send our absorption officials over to Europe where we have centers at which immigrants are collected in ports of embarkation to be sent to Israel. There they are interviewed. They are asked to tell of what they can do, how many members in their family, of their age, their physical condition. All this is noted, and as they board the ship, a record accompanies them of this first interview which serves as a guide to other absorption officials who accompany the immigrants on the ships and are on their way to Israel.

On the ships they spend all their time in conversation, in personal interviews with the immigrants in order to be able to gauge what sort of work is suitable for the immigrant, what they can do if one is an artisan, what his trade is, if he is able to do physical, if he is an

intellectual what his profession is, if he has relatives -- where they live, what his age is, how many children and so on, so that by the time the ship arrives in Haifa, the person, or each head of the family is given a card telling him where he is going to be taken from the harbor, and the immigrants are passed through the security and customs and health checks when they disembark. They are given something warm to drink right then and there. They are given a parcel of food which will last them for a week. They are given some cash in hand.

They are given a certificate which entitles them to free health services for three months from the Kupat Cholim, and they are given a certificate which tells them that they are the owners of a house or a hut or an asbestos hut or a tin hut situated at a certain place, a specific house which will be theirs and for which they will have to pay over a course of many years when they are in a position to do so.

They are put on buses, the goods that they have brought with them, their belongings, being put on trucks, and they are scattered over the face of the land in our development centers, whether it is down in Damon in the



Negev or in Beersheba or up on the north frontier. They are sent to the place that we think is the most suitable for them.

There they are taken to their new home. Social service workers take them in hand. They find their cots, beds for themselves and their children, blankets, a wooden table, a few chairs, a kerosene stove, the bare minimum requirements so that they can set up housekeeping at once.

The next morning our representative comes to them and takes them into the labor exchange and helps them to find work if they are able to do work. And then, of course, the process of absorption has only begun and they start troubling our offices spread through the country to try and find for themselves the right vocation and the help that they need to set themselves up in the life of our country.

Of course, as I say, this year our problems were added to because of these 80,000 souls. We had some 1,300 professionals, doctors, engineers and dentists who will be able to make a valuable contribution to the country but who, in the meantime, spell many problems for us.

For example, doctors -- well, now we find that



somehow we have some fifteen gynecologists more than we know what to do with, because the women in Israel are not producing children as quickly as these doctors will know how to handle them. But that is a problem and we just don't quite know how to overcome it. (Laughter)

In the same way we have engineers who are highly specialized in particular kinds of engineering which we don't yet require, which we don't require in such numbers, and this is one of the problems we have to deal with.

We also have the added problem, because we have so many intellectuals and white collar workers, we have the added problem of quickly teaching them Hebrew. It is one thing to set a man out on the soil and tell him to go to work as a farmer. He doesn't have to know Hebrew to do that. All he has to do is to have the physical brawn and he is given the implements and he starts working. But if a man is a craftsman, he cannot practice his trade unless he can talk to the people whom he has to serve. If he is a doctor or a dentist or an engineer or if he wants a job in an office, he must know the language, and so we have had to step up the work in our Ulpanim, our studios where we have devised a wonderful method of teaching people Hebrew



in four or five months time.

Now, this isn't a legend. Those of you Hadassah women and others who have been struggling for years to acquire a smattering of Hebrew, you come to Israel for four months and come to our Ulpan im, and I guarantee you, you will speak Hebrew, and fairly well. (Applause)

And we have increased the number of our Ulpan im from 29 which trained 6,000 people, to some 21 which this last year have passed over 13,000 adults through their doors and have sent them out, able to earn their livelihood.

We have set up all sorts of funds to which the immigrants can go in order to get help to set themselves up in small businesses. If they want to build a home with the help of relatives, we will lend them a couple of thousand pounds. If they are professional men, we will give them six months salary so that they can be taken into an institution which is not, from the budgetary point of view, ready to absorb them at once, and in these devious ways we try to help them be absorbed into the economy of the country.

And, of course, our major problem is housing and, as you heard yesterday, we still have in our ma'abarot some

22,000 families with over 100,000 souls, some of them who have lived there for five and six and even seven years.

Thank heavens we've got them out of the tents and they are still in tin huts, and that is no pleasure, especially when the rain comes down of a winter's night. That is no pleasure, but at any rate, we have now got to tackle that problem and we hope we shall be able to do so.

That, my friends, will cost us about 140,000,000 pounds and I think that is also a figure which you should bear in mind when you think of the difficulties in which we find ourselves.

I won't trouble you with details of the hundreds and hundreds whom we have had to take in, blind and maimed and insane, because we had no choice, because the countries of Eastern Europe who allowed Jews to come out would only allow them out on condition that we took them all, the lame and the halt, together with the healthy.

Now let me tell you very briefly something of our needs for the year 1958. There is one very great mistake which a lot of people in this country have made. You have heard and you have been told that it costs \$1,000 to save a Jewish life. That is true. It costs \$1,000 to bring



a Jew to Israel and to help him in the first stages of his absorption during the eight or nine or ten first months that he is in the country, but, my dear friends, it costs \$3,000 to absorb a Jew in Israel, and when you bear in mind that this last year 81,000 Jews reached the country, and when you remember that you undertook to raise \$100,000,000 in your Special Fund to enable us to absorb these Jews, and when you remember that so far you have only raised \$30,000,000 of those \$100,000,000, don't be surprised when we tell you that we are in difficulties. Don't be surprised when we tell you that what has been raised is not nearly enough.

To this day we have in Israel some 40,000 heads of families who are living on no more than three days of work a week at \$3.50 a day. Figure it out. Twelve times three and a half is some \$42 a month for a family of four and five and six and seven souls, for their food and their clothing and everything they require, and then ask yourselves whether it is fair for us to be told, as I heard here yesterday or the day before, one of our good friends who didn't understand why it was that we asked for \$100,000,000 when we managed to make do with only \$30,000,000.



We managed to make do with only \$30,000,000?

We had no choice. We couldn't help ourselves. Do we want to leave people in this condition of having to live on some \$40 a month for an entire family? We have old people who get no more than twelve pounds a month or eighteen pounds a month, which is some nine or ten or eleven dollars a month. Is that what you give to an old person in your aged homes which you maintain in the United States of America?

And you say to us that we managed with the \$30,000,000 that you gave us. We would have managed much better if you had given us the \$80,000,000 for those 81,000 that came in, my friends. We wouldn't have had the problems which face us today. We put people on the land.

Only a few days before I came away from Jerusalem I had the very unpleasant, the bitter experience of having representatives of some 82 agricultural settlements, young, fine, decent men with their eyes gleaming, and all came to demonstrate in the Jewish Agency courtyard and to protest that we weren't keeping our promise. We weren't giving them the wherewithal to keep body and soul together, to work.



I visited some of those settlements before I came away, a settlement on the way to Haifa. The entire settlement is made up of people who were in the Cyprus camps where they came from Auschwitz, and when finally the State was established and they were able to come to Israel they were settled on the land some eight and a half years ago, and they said to me, "Dr. Joseph, look at this soil. It is the black cotton soil along the coast between Atlit and Haifa. In the wintertime when the rains come down, you walk to your knees in the mud," and they said to us, "We didn't plan this settlement, but the fact is that our homes and our barns are some two and a half kilometres from the center where we have our little dairy, where we have to bring our milk in order to sell it to the marketing concerns."

They said, "Even a mule cannot drag a cart through that mud. And every day of the wintry weather through the year we have to carry on our backs 40 and 50 litre cans of milk and have to bring the food, the fodder for the cattle back on our backs," because we haven't given them the money we promised for an internal road of two and a half kilometres.



Or when I visited a place in Western Galilee, a fine settlement of Yemenites, hard workers. They have been on the soil for seven years and they haven't got their first chickens. Or another settlement also on the land for five years. They haven't been given their first cow.

And I came back to my office and I was boiling with rage and I sent for the colonization people and I said, "Their first cow after five years they haven't got! It is scandalous! We must do something. I must get money somewhere. How much will it be?" I thought if it is a matter of three or four hundred thousand pounds, I would get it somehow, and they said, "Well, there are 4,500 families of that kind and it will cost us some 8,000,000 pounds to provide them with that first cow."

8,000,000 pounds! I had nowhere to look for it, so, my friends, when you sit and make your account of how much we need, of how much has been raised and why we ask for more when we manage with less, know the facts and know what is happening in Israel, because we do not get the amounts which you set out to raise.

I say to you that sometimes I don't know, and it is difficult to know, what is more cruel: to leave Jews



to their fate in lands where they have no future or to save them from that fate, to bring them to Israel, to give them hope of a new life, to begin to restore their faith in mankind, to lead them to believe that there is still some happiness in the life before them, and then to shatter all their hopes and to condemn them to bitter disappointment, all only because of lack of funds?

It is you who will have to decide whether such a cruelty is to be perpetrated on the newcomers to Israel.

Let me say one more thing in conclusion. Let me tell you the pattern of immigration as I see it. I do not know and nobody can know how many Jews will come to Israel this coming year, but I do know the order of magnitude of the immigration. I do know, as you do, that during nine years 900,000 Jews came to Israel. Now, that is a fair period over which to take an average, and that would make an average of 100,000 a year, but it is true that we have emptied the reservoir to some extent and therefore it would be fair to take a somewhat lower figure.

I have no hesitation, my friends, in saying to you that during the next five years Israel will have to receive some 350,000 Jews, maybe 400,000, but a conservative

figure of 350,000 which works out at 70,000 a year, and it doesn't matter whether it is 10,000 or 12,000 more one year or whether it is 10,000 or 15,000 less another year, because we don't settle our Jews in one year. It takes three and four and five years until we have absorbed them into the economy of the country, until we have given them what they need so that they can be self-supporting.

Therefore I think you should have no hesitation in assuming that we must provide during the next five years -- I don't speak of any period beyond -- for 70,000 Jews per year on the average, and don't come to me, as one of our very good friends -- and I don't hold it against him -- came to me the other day, day before yesterday. He said, "But the New York Times said that you had budgeted for 50,000 Jews for the coming year."

My dear friends, I am going to tell you in a minute, and you may have seen it in the brochure which was distributed, what is the figure that I ask you to budget for, and if you look at the budget which I as Treasurer of the Jewish Agency will draw up on the first of April, my budget will be less than that, because your budget is one of expectation. You are going out to raise that amount.



You have decided that that is what is needed, and I tell you that that is what is needed. But if I had a couple of years of results 100 percent of what you set out to raise, my budget would correspond exactly to your budget.

But I daren't in Israel publish a budget, the full figure of what you publish here, because I feel you will not give me that 100 percent, and the people will be more bitter than they are today when I cannot even give them the amount that I budgeted for. But that doesn't mean that your budget is the unrealistic one and mine is the realistic one. Yours is the realistic one because that is what is needed. Mine falls short, not because we don't need the money and not because we don't want the money, but because we are afraid that we won't get the money.

So when we budgeted this last year for half of 50,000, it was because I was afraid that we wouldn't have the money for more. But that doesn't mean that if, during this half year, 40,000 will come, that we won't take them in. Of course we will take them in, and Dov Joseph will send a very unpleasant cable to New York, like the one for which I was so rebuked and called down by your colleagues here who objected to my pressuring them for money.



What could I do when human beings arrived and we had not a penny with which to receive them? And to look after them? Of course I pressure you and of course I demand that you do something. You haven't told us that you want us to shut the gates of Israel and I don't believe you will, and we won't shut them! (Applause) And you are listening to someone who had to handle the problem of keeping people on starvation rations during the siege of Jerusalem. I was not frightened then and we came through, and we will come through if we get 80,000 or 90,000 or 100,000 a year coming in.

But it is for you to say whether you want us to come through with the suffering, with the blood of these poor, unfortunate people who have come to a land of hope and have to do with less than they need because the money required to provide for those needs were not forthcoming.

And we say to you that for the coming year you will need to provide \$207,000,000, and the particulars have been given in the brochure which we distributed. \$207,000,000 is what will be needed this coming year.

My friends, you, all of you, you and we, have for years now been engaged in one of the finest of humani-



tarian enterprises. We have done, if you will permit me to say so, one of the most beautiful things done during the last ten years anywhere in the world on the humanitarian ground alone, and certainly we have done that as Jews.

We have not only brought people out of countries where it was dangerous for their lives to remain; we have not only brought people out of countries where they felt they could not remain and from which they wanted to go; we have not only done that but we have brought about a complete metamorphoses in the nature and in the character and in the lives of these people, and we have opened before them the prospect of a new era of hope, of the possibility of living as free people amongst their own kith and kin, in a land where they would be at home, where they would have an opportunity to work, to develop their own lives, to develop the country which once was theirs, to bring up their children in the expectation that they would partake of that great and glorious heritage of our people.

We have been engaged in a great labor of love, love of our fellow man and love of our fellow Jew and love of Israel, and I pray that you will have the strength to-



gether with us to go forward and to find the means to enable us to carry on with this great and glorious task. (The audience rose and applauded)

CHAIRMAN WEILER: Thank you so much for that thrilling message, Dov Joseph.

I want to introduce to you one of our dedicated leaders, the National Chairman for Regions who was a member of the 1957 Study Mission and who will give us a complete report of that very exciting mission, I understand one of the most interesting ever undertaken -- Mr. Al Levin of Cleveland. (Applause)

MR. LEVIN: Jack, Dr. Joseph, ladies and gentlemen, you have been told you are going to receive a report of the 1957 Study Mission. 120 pairs of eyes were on that mission. Now, from whose eyes are you going to see that report? From Dewey Stone who has been there time and time again? From Barney Rapaport? Or are you going to hear about it from a man like Paul Kapelow on his first trip, or Herbie Schiff, a young, dedicated boy from Columbus, Ohio on his first trip?

How you look at this is determined and gauged by who is looking. Can all of us look on this trip alike?



Can I forget that when our plane stopped in Munich two days after Yom Kippur, Leonard Ratner's sister and brother-in-law would not get off the plane because they wouldn't put their foot on German soil? How are you going to look at this mission?

Let us look at Vienna as I saw it. I went to Vienna after the mission because I had been in Israel three weeks when the mission came there and I want to talk about Vienna first.

What Vienna shall I talk to you about? Shall I talk to you about the Vienna that my mother told me about that she knew in her childhood, the Vienna of 200,000 Jews, the Vienna of a wealthy, prosperous, happy Jewish community? Or shall I talk to you about the Vienna of today, and when I talk to you about the Vienna of today, shall I talk to you about the physically rebuilt Vienna or shall I talk to you about the Vienna that has a destroyed, smashed Rothschild hospital, a Vienna that today has 70,000 Jews, a Vienna in which city the aged and the ill are kept in a hospital that is a hundred years old, where they have a damp, dank basement?

Shall I talk to you about the Vienna of today



where there is only one synagogue left, and it is left because it was part of an apartment building and that is all that is left of that Vienna? Shall I talk to you about the Vienna which has an agency of the Joint, not the American Joint Distribution Committee because the Jews of Europe, the Jews of North Africa, the Jews of Morocco that Jack Weiler talked about a minute ago and the Jews of Iran that Iz Fink talked about, they don't know the American Joint Distribution Committee but they know the Joint.

One night we were eating dinner in Vienna and suddenly Mr. Glicksman had to leave. Word had come that three women had gotten out of Hungary and they came to the Joint. They had nowhere else. They knew no place else to go. Vienna, which today is the transfer point, the transfer station of Eastern European Jewry, the transfer station where every day or every other day you will see a train come in from Warsaw. It is sealed and the Austrian police are there to watch you. You see 60, 70, 80, 90 Polish Jews getting off that train and getting into a bus and going to a little hotel outside of the city where they are given a meal, given a chance to wash up, and ladies and gentlemen, I am not going to talk to you about that, but



you see these fathers and mothers, these little babies, and thank God, ladies and gentlemen, these are not ragged creatures. These are the kind of Jews that you and I know. These are the kind of Jews that you and I come from. These are the kind of people we are.

I am not going to talk to you about the Moroccan Jews of which I spoke last year because you wouldn't know what I am talking about. You don't know what the Iraqi Jews look like. They are not our kind of people unless you have been there, but this is the Vienna of today, the Vienna where you drive through the city and suddenly you see a marble plaque on the wall and ten names are there.

We should not forget, ladies and gentlemen -- I am glad Herb talked about the Polish Jews yesterday -- about Auschwitz and the camp there. There is a list of ten Jews. They died hours before the Allied troops came into Vienna. They were the last sacrifice.

And then let us move on, and from what eyes shall I tell you about Israel? From what eyes shall I tell you about this land of, as Dov Joseph has said, this land of contradictions? Shall I take you to the Ulpan



where we went, I think, the first or second day --it doesn't make any difference -- where we met a Polish flyer? He had been in the Polish air force and he got out and he is learning Hebrew and he is going into the Israeli air force.

Shall I tell you about Miss Cohen from India? Her father is a wealthy hotel owner in Calcutta and she came to Israel. She is learning Hebrew. She wanted to get out of India.

Shall I tell you about the Rumanian textile engineer whom I was very happy to meet because we need textile engineers in Israel, who didn't want to give us his name because his family is back in Rumania? He is afraid that word might leak out.

Shall I tell you ladies and gentlemen about the very lovely moshav we visited, not too far from Kiryat Gat, where the mayor, I think he was, proudly took me to his home and showed me his little two-room house? The Jewish Agency had loaned him 2,000 pounds and he had built this little two-room house, and they gave him a cow five years ago, and today he's got ten cows. He is enlarging his barn.



Shall I tell you about the other man on the street? I can't describe the beautiful display of vegetables and fruits which they had in front of the speakers' stand from a land which a few years ago was nothing but barren sand.

Yes, in this land of contradictions I could take you to the ma'abarot. It's been there for years, and who was there? Not Polish Jews. Iraqi Jews, Moroccan Jews. This is a closed meeting. That is where many of the men came up to us and said, "Why is it that certain other Jews come to the country and get a home right quick? When are we going to get a home? When can our children live in decent homes? When can we get jobs?"

Dr. Joseph started to give you a statistical report, but, ladies and gentlemen, when you talk about Israel you can't stay statistical very long, because Israel is a country, it is an atmosphere, it is a climate that one doesn't describe with statistics and numbers.

You've got a very excellent report of what the mission did over there and every one of you should read it because it is a wonderful report. Shall I tell you about the kibbutz that we visited right on what was the Gaza

Strip? Not too old, very prosperous, and since the Sinai campaign they have been left alone because they had a Sinai campaign, and I was frankly amazed when Dr. Joseph told you in the confines of this room what that campaign cost.

Ladies and gentlemen, shall I tell you about the trip down into Lachish, that great area between Tel Aviv and Beersheba which, just two years ago, was a desert? Shall I tell you about the trip into Kiryat Gat? I am very proud of Kiryat Gat because a group of Clevelanders, at the request of Levi Eshkol and David Ben Gurion, instead of building a textile plant in Jerusalem went down into Lachish and Kiryat Gat and two years ago laid the foundations of a tremendous plant there.

In Kiryat Gat 18 months ago was a little, dirty, sandy village of 1,000 people and today Kiryat Gat has over 8,500 people, the kind of people that you have been told about, who have come out of Eastern Europe, and we need those people in Kiryat Gat and we are going to need them in Damona (?), and this Kiryat Gat has 1,200 new apartments going up.

This is Israel. Shall I tell you about those people who, when they got to this one spot, this little



moshav, started looking for their families? They couldn't look for their families when Moroccans were being brought in or Yemenites, but I remember Dave Stein going from door to door, wondering who came from certain villages, and many of the others. I remember Jarvis of New York found relatives there.

This is the Israel of contradictions, of excitement. You can get facts and figures about Israel but, ladies and gentlemen, I can't possibly transmit to you the kind of children, the children of Israel, the excitement of these children. The young girls danced for us. They held little babies who were too young to dance. You wonder where all these blond youngsters come from.

That is why, ladies and gentlemen, there is a banner up there, "Attend the UJA Anniversary Conference in Jerusalem." Don't take my word for it. Ask Paul Kapelow, ask Aaron Jarvis, ask Harold Alpert of Phoenix. Go to any spot of this country that you will and people who will find they were persuaded to go to Israel and found that all of the things that we had told them about were there, all of the things which they thought we were lying about. They couldn't believe that it could be, but they



came and they too were converted. They were amazed.

They came home with renewed vigor, with renewed enthusiasm, with a renewed desire that regardless of what conditions may be, regardless of what the economic climate may be, you've got to give Dr. Joseph the answer that he wants. You've got to give Dr. Joseph the money that he wants, that he needs for the 650,000 Jews who became the State of Israel in 1948, and also for the 1,300,000 who came in later.

These people whom we are talking about -- just two months ago I understand that the newspapers of the United States were very excited and alarmed. In fact, I received a cablegram and I received letters. The Syrian-Turkish business was on. "You'd better come home. Shooting is going to start any minute."

If I hadn't received those cables, if I hadn't received those letters I wouldn't have known of any excitement, of any tension. I was in Israel and all of the month of October when this went on, ladies and gentlemen, the people of Israel are confident, they are hardworking, they are happy, they are sure of themselves and, what is more important, with all of what went on in Sinai, never



before in any one year have I seen such a tremendous change in the physical being of Israel. Never have I felt the confidence. This was a nation, not a nation to be. This is a nation that is.

You have heard talks about destiny, yesterday. Ladies and gentlemen, we are a people of destiny. History is in the making. You and I have a choice of making it. Thank you. (Applause)

CHAIRMAN WEILER: Thank you very much, Al Levin, and now for the final speaker for this afternoon's session of the Steering Committee.

I want to introduce to you one of the dedicated National Chairmen, Sol Luckman. (Applause) I had the distinct pleasure of being with Sol Luckman on the very first Study Mission of the UJA group in 1949. Sol and I were the members of a group of twenty men and women to go to Israel for the first mission. He has dedicated himself to the State of Israel ever since with such devotion and such work as has been unequalled.

Sol Luckman, National Chairman of the United Jewish Appeal. (Applause)

MR. LUCKMAN: My friends, I will have to read

just a little bit of the information that I have on this card and then I shall try to go into the reason for my being on this platform this afternoon, which is to discuss the techniques involved in the campaigns in our various communities.

You have heard the needs, my friends. In a nutshell, they are as great as ever. Yesterday the whole problem was laid before a special meeting of communal leaders and these people, the majority of them cool-headed, practical businessmen, adopted a goal of \$100,000,000 for the Special Rescue Fund, and the regular budget of the UJA is also \$102,000,000, to meet the global needs of the JDC, the normal budgets of the Agency and NYANA. I know you approve of these goals because they represent the minimum needs.

My friends, in traveling around the country I have come in close contact with many of you. We all have the same problems confronting us. We want to know what is the best way of raising money. How can we arouse those people who don't support these campaigns? What can we do with the bad men in our communities who give to nothing? These are not new. We have grappled with these



problems for ten or more long years.

I have always told you who have listened to me, who have been willing to listen to me patiently, that the good Jews -- and my friends, you, by your very presence here this afternoon, qualify as good Jews -- we will have to pay the bill. We have paid the bill and we will continue to do everything we can to pay the larger share than we have assumed in the past.

How do we go about raising these great sums of money? In the first place, in our own communities we have to set goals, assume quotas, have goal-setting meetings. These meetings are indispensable inasmuch as they create communitywide interest. We have to get together small groups of people, dedicated people like yourselves, have pace-setting meetings, get these people as they have in the past to commit themselves to establish a standard of giving in the community.

It is difficult for many of us, and we have continued to give more and more, but somehow or other we manage, regardless of how much you give. No campaign, my friends, can succeed unless we, the leaders, assume our fair share of the goal.

Card-calling. This has been a very sore spot for many of us. We ought to make it clear, my friends, that card-calling is not name-calling, that it represents a collective plea on the part of a group to get the maximum out of one another. You know, in the so-called higher echelon of the UJA we subject each other to subtle and sometimes not so subtle efforts to get us to increase our contributions, and many times the final results which you hear and think were just very simple to get are the results of efforts of weeks and weeks of struggling and grappling and searching our minds and our hearts before you hear the startling announcements of gifts that you heard yesterday.

Card-calling, my friends, is a respectable and an indispensable device. Wherever we can we should strive to the utmost of our ability to get at least a part of our community to be willing to subject themselves to card-calling. Once they do, I assure you, my friends, that the campaign will raise more money, far more money.

A great deal of attention should be paid to the selection of solicitors in your communities. I have seen instances where men were asked to solicit other people, where they themselves give so niggardly that it is almost



pathetic, and when they come to the prospect, the prospect actually looks at them with disdain because he says to himself -- and sometimes he says it to the person himself -- "You have no right to solicit me, knowing what you don't give, which you should give." So be careful, my friends. Be very selective. Every community should search that community carefully to get the right kind of people, the people who understand and the people who have a heart. They are the ones who have the right to call on other people. Everybody in your community does not have that right.

My friends, the hour is growing late. You know, I had a great deal to talk about but I will have to forego that, and you will have to forego that -- shall I call it -- pleasure. I would rather that you people here ask questions or if, during the course of the last year's campaign you discovered some new technique which might help us in other communities, give us the benefit of what you discovered. We are all here for the same purpose: how can we raise the maximum amount of money which is needed to carry on the work of the various agencies, the work that we, all of us, have given of ourselves so much in the last



ten years.

So, my friends, with these few remarks I throw open the meeting to you. There are mikes along the floor here. Some of you take the mikes, ask questions. If we can't answer them, maybe some of the other people in the audience can answer them. At any rate, we are here to help you and we need your help.

Who wants to ask the first question? Who wants to tell us of a new technique? Will you please announce your name and the community before you speak?

MR. NATHAN GOLDMAN (West Palm Beach, Florida):  
I want to ask this question. We have had the experience of two great emergency campaigns in 1956 and 1957. What are the lessons of these campaigns? What method has produced the best results? Two cards, two-line cards, or commingling of money in one spot on one card? In going into the 1958 campaign we should insist that the most effective method be adopted throughout the country.

MR. LUCKMAN: That is a very good question, my friend. We had that question put before us last year and I think I chaired a similar session of this last year.

The final conclusion was, my friend, that either



two cards or a two-line card are the most effective.

MR. ELKAN MYERS (Baltimore): I would like to add to that answer by Sol Luckman.

We in Baltimore have a drive for the Associated Jewish Charities and Welfare Fund. That is our annual campaign. We had a second card made out for UJA Emergency Fund, and we feel in Baltimore that we did one of the best jobs in the country in 1957. Therefore we feel that these two cards, the one bill is made out to the Associated Jewish Charities and Welfare Fund; the other bill is made out UJA Emergency Fund, and the people realize that they are two distinct drives, and I know I have visited maybe 16 communities this past year. Those communities that had separate cards raised more money for the Emergency Fund than those that had one card with two lines, so I think if everybody would have two cards, you will raise more money. (Applause)

MR. LUCKMAN: I go along with you, Elkan, and therefore I would suggest that you community leaders, that if it is possible for you to do so, have two cards for your campaigns.

MR. HARRY FRANKEL (Elizaville, N.Y.): I wonder

how many communities here have had the experience of having two separate campaigns. By two separate campaigns, I want to explain. In a great many communities they have been successful by accelerating their campaigns, by holding either the regular campaign or the Special Fund at once, and after a short time then have the regular campaign.

I have found in visiting possibly every community in this area, anyhow, where the accelerated campaign for the one purpose was held, that they succeeded in raising more money in the community for both campaigns.

I give that to you for whatever good it might do, but it is a fact that when you ask a person under the two-card or two-line system to give to both at one time, he sometimes begins to think of giving with his head instead of his heart, but where you can handle him at separate times, you can approach him on a more emotional basis and the chances are, give considerably more money. That isn't possible in all communities, but in those communities where it is possible, it will be successful.

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MR. LUCKMAN: Thank you, Harry.

MR. DEWEY STONE: Sol, I think you ought to comment that that is possible in small communities but physically impossible in large communities.

MR LUCKMAN: I think that where Harry Frankel has been operating has been in the small communities in middle and upper New York State. Now, it is very possible to do that in those small communities, but it would probably be unworkable in the larger communities.

MR. MILTON KAHN: Before I ask my question, Mr. Chairman, I would like to commend Dov Joseph for a thing that he has done which I have been after Israeli speakers to do, and they have not done it.

In Chicago some years ago I asked his Excellency Moshe Sharett why he did not say to the citizens of the United States, to the Jews, that it was not the duty and obligation of the Israelis to bring these 900,000 and more refugees into the country and support them. They are as near to us as they are to the Israeli citizens. And he said to me that it would be indelicate on the part of someone from Israel, on his part or on any Israel citizen's part to do this, and I thank Dov Joseph for

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pointing out to us here, "Why in the name of Heaven did you promise us a hundred million dollars and get us to take in seventy thousand or eighty thousand refugees, and you reneged on your promise?" It's about time that they pointed that out to us. I don't think it is indelicate at all.

I want to make one comment about the two-card lists. Being in the paper business, I think that two cards are much better than one. (Laughter)

The point that I would like to throw into the problem here is card calling.

You probably realize that Boston is as well solicited as any city in the country, and yet every year we come to some trade dinner, and they refuse to call cards. In those cases we have had emergency calls of some of the top leaders, and where we have four or five dinners on an evening, we rush over and gently or forcibly persuade the chairman to permit the calling of cards, because we realize, of course, that if you simply say to someone, "Please fill out the card before you", nothing happens.

Card calling is essential, the same as we believe



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in Boston that the publication of a book of giving is essential, because hundreds and hundreds of people will do something that they are ashamed not to do in giving if they have to stand up and announce a pledge.

The question is, after this long speech, how will other cities overcome this problem, where some select or rather self-chosen groups say they would rather not call cards?

MR. LUCKMAN: Milton, ladies and gentlemen, of course, you understand that each community has a right to do whatever it sees fit. There are many communities in the country who publish these books. There are many, many others that don't. Personally, I would like to see them all do so, but I cannot interpose my will on any community any more than you can interpose your will.

So we know that this is a practice which is followed by many communities, and it is also something many other communities don't do.

Perhaps some years from now we might find all of them doing it. I don't know.

Is there anybody in the audience who would like to answer that?

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MR. KAHN: Particularly the card calling at trade dinners. The book has already been discussed ad nauseum. But how about making sure that people at trade dinners call cards?

MR. LUCKMAN: Well, may I say this: that I hope and pray that they do it, because, having had experience in the past, we do know that 1948 and 1949, when we were following that practice, we raised the largest sums of money, and there are communities where they still call cards. I have attended and addressed meetings where they do so. I wish there were a way in which we could do this, make it mandatory, but we are not doing anything in an arbitrary manner.

As I said before, each community makes its own decisions along those lines.

Who is the next speaker?

MR. IRVING LEVICK (Buffalo, N. Y.): On this subject of card calling, Dewey Stone was in Buffalo last year at the big gifts dinner, and there wasn't anybody who fought any harder than I did against card calling in our communities, because we were definitely a community that just would not put up with it. He mesmerized me, I guess,



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and a half dozen other fellows, and we did call cards, and we did have the very finest meeting that we have ever had with the card calling.

I am sure that there are many of the people in this room who feel that their community is different.

We are having the very same thing again this year, and in addition, the lower echelon, so that after this year, every meeting will have card calling.

MR. LUCKMAN: You see, my friends, progress.

But let me, for a moment, before the next question is asked, say something.

You know, it is a very strange thing. I discovered only recently that the very people who oppose card calling are very much interested in an organization -- I shall not name it -- and they have been in some communities doing something, conducting supplementary campaigns to raise additional funds, and these very people are making men stand up and announce the amount of their gifts to the supplementary campaign.

This, I am sure, my friends, will come back to haunt them, and I am very happy to make this statement this afternoon.

Who is the next speaker?

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MR. NORBERT FRIEDMAN (Louisville, Kentucky):

Sol, as one of the best UJA strategists in the world and one of my teachers, I am a little surprised that you overlooked one point.

Not only should you emphasize card calling, but you should emphasize the fact that you must have the cards stacked before you call the cards.

You must emphasize finally -- there may be some new chairmen who don't know that strategy -- that if you are going to call cards, my friends, be sure that you have your plans arranged, that you have enough good incentive gifts to be announced first, so that the entire card calling will be up to expectations.

MR. LUCKMAN: Thank you very much, Norbert. I think you will forgive us for overlooking that suggestion until now.

MR. LOU GOLDNER (Syracuse): We have talked about two-card calling. We have talked about the method by which we can call cards. I think we have forgotten one thing, and that is that the climate has to be set for a campaign, and I will only take a minute, because Dr. Joseph, Dov Joseph has alluded to it, and yesterday we



4p7 talked about it and avoided it.

Mr. Chairman, my question is this -- but before that -- I have written it down so I wouldn't forget it. In 1957 we tried to raise \$100,000,000 for 100,000 immigrants. We only raised about thirty million, but we have taken in 80,000 immigrants into Israel and 20,000 immigrants elsewhere.

What I want to know is this: Who paid the bill? How was the deficit made up? How was it taken care of.

MR. LUCKMAN: It's very simple. Nobody paid the bill yet. They owe the money. Israel owes the money. I believe, and I am sure that many of you do, that we ought to pay that debt, because it was incurred because of the fact that we, in this very hotel, a year ago voted for a \$100,000,000 rescue fund.

MR. HOLTZMAN: Mr. Chairman, I think the last questioner takes it for granted that we have paid the \$30,000,000. You only spoke about the difference between thirty million and seventy million or thirty million and a hundred million that was needed.

We haven't paid the thirty million yet. And let me point something out to you: A good contributor in

1958 will only be accepted if he has paid his 1957 pledge in full, and nobody can argue about the fact that they need the money now.

Let's get that thirty million in fast.

MR. LUCKMAN: Thanks, Joe.

Mr. David Stein of Waterbury, Connecticut.

MR. STEIN: How can we handle the people who promised us a hundred and only give us thirty per cent? In my opinion we will have a hard job, and we must not forget about it.

There is only one way of doing it. In each community you must have an organized group of individuals that do business or know of or are friendly with some other people, who are in this room or not in this room, and yet we have to reach them.

When Dov Joseph spoke about the shortage that we made, it's not us; it couldn't be, because I can say that we not only are giving to the maximum -- I know everyone here, every one of you here has given very generously. I know it. It is a question of how we can reach the 999, because we are only one-thousandth part of the community all over America, and there is only one way of doing it:



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get small groups of influential people who are qualified and have their stature and their reputation in the community to give small meetings in private homes and demand that they do the job right, not get away with it in a large meeting, putting on the card only what he will do. This will not work.

We must work harder and more intensifiedly this year than we ever did, or else we will be in trouble, and I hope we will not be in trouble.

MR. LUCKMAN: I think Mr. Stein has brought up a good point. It is nothing new. These meetings in the homes, in the parlors of influential people are something that we have conducted for a number of years. There are other new techniques that are being developed, and at this moment I would like to tell you what we are going to try to do in Cincinnati.

Our Chairman, who is here today, has had about five or six meetings in the past five or six weeks. We are going to invite a small number of people to private luncheons at which time we are going to tell them what the needs are, and perhaps that is a way of card calling that you might call more subtle, because we are going to ask

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these people individually, in front of the four or five other people who are at the luncheon with us to do what we think is the right thing that they should do in regard to giving for the campaign, and we are going to tell them that we expect them to be the men in the community who are going to set the standards of giving for the rest of the community.

There you have a subtle substitute for card calling on a very private and close basis.

JUDGE LIEBERMAN: Mr. Chairman, I rise because Milton Kahn has been urging me to get up. Milton can't forget the time that during the Steering Committee meetings I used to heckle him occasionally, and he wants me to heckle you, Sol. Of course, I have no such intentions.

First of all, I want to say I was rather amazed to hear during the wonderful address of Dr. Dov Joseph that there is a shortage of children in Israel, and I think we should start a campaign among the bachelors during the conference that we have now.

I want to say, Mr. Chairman, that there are very, very few techniques that you and I or anybody in this room or elsewhere in the United States can suggest. Let us not



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kid ourselves. People know why we are calling them to luncheons, Sol, so that the people aren't there to read the cards, too.

We have tried everything.

I do want to say this: perhaps some of the people have had the very same problems in their cities. People owe monies as far back as 1955, 1956, 1957, 1954. Now, the question arises, what should these good workers do? By the way, this wasn't the question I was supposed to ask.

MR. LUCKMAN: It's all right.

JUDGE LIEBERMAN: What are we going to do with those people? Are we going to mark it off against profit and loss and start a new slate because people feel very funny; they don't want to keep on owing money, but they do want to give.

I don't say that many of these people purposely don't pay. I don't think there is a Jew who actually pledges who doesn't want to pay, and that is one of the problems that I think many, many communities have, Sol, and it may be advisable that the answer be given.

I can just say for our community what we do. We

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take each case into careful consideration, and where we see somebody actually could not pay for the last two or three years, and we feel that he honestly wanted to pay but couldn't, we mark it off, and we start anew, and we feel that way we not only get a good contributor for the future, but we also make a good worker out of him. That is number one.

While I am on my feet, I just want to ask this question, because I have not heard it discussed. Are we going to have pre-campaign budgeting this year? It seems to have been lost in the shuffle by virtue of the fact that we have the cash, the emergency rescue fund, which is all cash, supposed to be turned over to the UJA, and I believe we lose somewhat sight of the fact that in the regular campaign, perhaps, many people are giving the same money, but the communities are deducting more for their local needs.

I am just wondering whether or not that will be considered, whether it is by the Resolutions Committee or tomorrow morning's business session.

Thank you.

MR. LUCKMAN: I would like to answer that in



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part.

The actual fact, Judge, is very plain. I mean, we have the figures. Over the course of the last three years, the United Jewish Appeal in its regular campaign proceeds has found that we are getting practically the same amount, a few hundred thousand dollars a year less, but we are always conscious of pre-campaign budgeting.

The communities know that; we are in touch with them. And part of the resolution in the last few years was that no man is eligible to contribute to the special fund unless he made his contribution for the previous year.

We know that, as I explained to you, we are getting approximately \$55,000,000, \$56,000,000, which has been the norm in the last few years.

In regard to the other question, that I think will be answered perhaps tomorrow.

MR. DEWEY STONE: Sol, I think that you ought to say, so that they shouldn't get an erroneous impression that --

MR. LUCKMAN: Go ahead, Dewey.

MR. STONE: I wouldn't like to leave the im-

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pression in the minds of people here that there are substantial losses by people pledging to the United Jewish Appeal and not paying. I can assure you that the actual loss experience throughout the country is much less than you would think, less than you would get not only in any other philanthropy but almost in a business deal. Ninety-nine per cent of pledges of Jews to the United Jewish Appeal are paid. It may take a long time, but they are given in good faith, and they are paid out, and don't worry about taking pledges. Our Jews back them up.

(Applause)

MR. LUCKMAN: I want to add one other thing to that.

My friends, your community as well as mine, works it the same way. We also set up a reserve. People die. Some people have business reverses, and it has been my experience in the last ten years that we have never fallen below our reserve.

On the contrary, our problem is how to collect the monies that were collected above the reserve, which were in many instances part of a contract by which the United Jewish Appeal is to receive these monies.



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There we have a far greater problem than the problem that the Judge alluded to.

MR. SAM ROSENSTEIN (Louisville, Kentucky):  
I am from Louisville, Kentucky, your neighbor, and I am Chairman of the 1958 Campaign.

I have been inspired by what I have heard here during the last several days, but I must confess my own inadequacy of carrying the message back.

On my way up here, I read the published report of the Fourth Mission, a most magnificent document. I wish time had permitted Mr. Levin to continue in the vein he spoke in here this afternoon.

My suggestion is, taking my own situation as a lawyer, and you will pardon the commercial: I get so much material in my profession and otherwise that I don't know what to read and what not to read, and yet every Jew in America, if they would take the time to read this published report, we would be half way home before we opened our campaign.

I don't know what the mailing list is on the published report. If it comes from New York, I am afraid, with all due respect to New York, it may not be read.



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I would like in my own community, assuming that very few have gotten it, to have an adequate supply, and with a personal note from ten, fifteen or twenty of us, close friends, saying, "This is 'must' reading."

When we start at small gatherings as you mentioned, in Cincinnati, later at larger meetings, we will have done the job; we will have conveyed the message in part that these able men have conveyed to us up here.

One question if I may ask:

Normally in Louisville, we have our campaign in March or April. We must face conditions as they exist. We had thought earlier of an accelerated campaign. Now we are debating whether to have it, to get the most out of it, at the normal time or possibly defer it for a month or two.

There is a calculated risk either way. May I have your suggestion, please?

MR. LUCKMAN: I would suggest -- and I am only speaking as myself, individually, as Sol Luckman; and you are asking the advice of everybody here, but I am giving you my advice. Do not delay your campaign.

MR. DEWEY STONE: That is my advice, too.



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MR. LUCKMAN: And we will send those booklets to you. You are going to get them. If anyone else wants them in his community, send up a note or talk to one of us, and we will be glad to do it.

My friends, the hour is late. There is a cocktail party at five-thirty. We will be free Sunday morning. Please attend the meeting on Sunday morning, and perhaps we will try to finish up some of this work.

The meeting is adjourned.

(The meeting adjourned at five o'clock p.m.)

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The Dinner Meeting of the United Jewish Appeal 1958 Conference convened on the Starlight Roof of the Waldorf-Astoria Hotel, New York City, on Saturday, December 14, 1957, at 6:30 p.m., William Rosenwald presiding.

MR. ROSENWALD: Ambassador Eban, Mr. Sharett, Dr. Joseph, friends:

All of us are thrilled to be here on this occasion because it is at this Conference that we anticipate a year which marks a double anniversary: The presence of our distinguished visitor reminds us that during the coming year Israel will mark its tenth anniversary as a free and independent nation, and it is also during 1958 that the United Jewish Appeal will conduct its twentieth consecutive nation-wide campaign.

Many of us have participated in all of these campaigns, and well may we ask: Why is it that we are called upon for all of these repeat performances? I found a clew to one answer when I talked to the father of a little boy I know. He had represented his first grade in his school's annual music festival, and he played the piano so well that they asked him for an encore.

When he came home, his father asked him how he



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had done and he replied: "Well, I thought I played very well, but then why did they ask me to play it over again?"

(Laughter)

As we go into our twentieth year, we are being asked for this number of encores not just because, like my little friend, we performed so well -- and we have done well -- but again and again and again we must do what we do simply because it must be done.

We are being given the opportunities to save millions of our fellow Jews, and from bitter experience we have learned that when we have those opportunities we must seize them promptly and to the hilt.

Others tonight may -- I shan't -- try to report on all that we have done during the past two exciting decades. Nor shall I go into all of the details that underlie our three R's -- our great programs of Relief, Rescue and Rehabilitation.

I only want to call attention to the fact that it is this continuing human action and reaction that is the continuing essence of the United Jewish Appeal, and we are understandably busy with all of the important details of our program and our campaigns, and it is only on a rare

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occasion such as this that we can take the time to get an overall view of that which we are doing.

But constantly, each of us in his own terms, is reminded of that common heartbeat that ties us all together, rescued and rescuer alike. This bond of human sympathy creates a unity out of all of our varying experiences on both sides of the Atlantic. This unity includes masses of refugees fleeing for their very lives and large groups in America, like this meeting tonight. It includes ships and planes landing in Israel with their large precious cargoes of homeless souls, and groups of volunteers traveling to visit communities on behalf of the United Jewish Appeal. It ties the warrior in his lonely watch tower to the campaign worker sitting in his home hour after hour, making telephone calls for the United Jewish Appeal, and it is this unity of our experiences that I wish to emphasize tonight.

It is the unity that takes these many contrasting themes and weaves them into a marvelous symphony. It is a unity that combines the anguished cries of suffering with the joyous shouts of reunion.

All this creates a majestic counterpoint, a counterpoint that has no past, a counterpoint that has no



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future; it is a counterpoint that has only a constant present, a present of eternal understanding, eternal compassion, and that eternal need that each and every one of us feels to help our brothers.

This coming year Israel and the United Jewish Appeal will celebrate -- celebrate this brotherhood of man, and in the name of this sacred brotherhood I am glad and proud to welcome you here tonight. (Applause)

It is fitting that we should begin our program with music. In the words of Beethoven, music should strike fire into the hearts of men and draw tears from the eyes of women.

I have told you of the young pianist who was asked to play an encore at a concert. We are about to hear a different kind of pianist, one who because of the restrictions on our program cannot play any encore for us tonight. We may wish to have him do so.

In our campaign we will be hearing a great deal about Polish Jewry, so it is most fitting tonight, as we open this twentieth conference of the United Jewish Appeal, we should hear the piano playing of a Polish Jew.

During the war, this young man was in a German



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concentration camp. By some miracle, he escaped the fate of his fellow Jews and of many of the members of his family who were wiped out by the Nazis. After the war he spent a period in a DP camp, where he worked feverishly to recapture his skill at the piano.

Finally, he was brought to the United States, through the help of the Joint Distribution Committee, as you all know, one of our agencies.

This is our good fortune, because he is one of the world's fine pianists. The fact that he is today an American and that he is today able to practice his art, these facts are of the history of the United Jewish Appeal. They are part of our accomplishment during these last twenty years.

He was a noted solist in Europe and in Israel, where he played with the Israeli Symphony at the moment of the Sinai Campaign. He is now the head of the Piano Department of the Music School Settlement of Philadelphia and a member of the music faculty of Temple University.

Tonight this talented artist will speak to us through the medium of his beloved instrument. I am happy to present to you Maryan Filar, who will play Chopin's



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Scherzo No. 2 in B Flat Minor, Opus 31.

(Musical selection.)

(Applause),

CHAIRMAN ROSENWALD: Thank you very much, Mr. Filar. That was beautiful.

Although Channukah does not start until Tuesday evening, we shall now have a symbolic ceremony of lighting the menorah. The candles will be lit by Mrs. Michael H. Katz of Kansas City, Missouri, a member of the 1956 and 1957 Overseas Study Missions of the United Jewish Appeal.

Before that, I would like to say a word as to why we are performing this ceremony, and for this I present to you now the National Big Gifts Chairman of the United Jewish Appeal, a dynamic and generous leader and a wonderful and greatly beloved fellow just in his own right, Ben Swig of San Francisco. (Applause)

MR. SWIG: The menorah which stands before us was made by a Polish Jew who survived the concentration camp at Buchenwald. Today he is passing on his skill to all his Jewish repatriates in a newly opened art school in Warsaw, one of the fourteen art schools which operate with funds which we of the UJA provide.



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I approach this magnificent menorah with reverence and pride. In a few days, thousands of menorahs will be lighted to celebrate the Feast of Channukah, which commemorates the deliverance of the children of Israel from the hands of their enemies.

We light this menorah tonight to symbolize our renewed contact with the Jews of Poland and the privilege which is ours to bring them to a land of freedom.

Let the flames of this menorah kindle a flame of dedication in our hearts. Let us dedicate ourselves to a two-fold task: first, to harness every resource at our command in order to speed the emigration of Polish Jews -- and there will be thousands -- to freedom in Israel. Second, to make every effort to aid those repatriates from Russia, who are remaining in Poland.

Let us pledge ourselves never to forget the six million martyred dead. Let us remember these dead by devoting our hearts and our minds to the living. Their salvation is in our hands. (Applause)

CHAIRMAN ROSENWALD: I would like to mention to those in this room that there are many guests who could not get into this room, and I would like to tell those who



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do not have the pleasure of being in this room that the candles are now being lit by Mrs. Katz on the menorah about which Mr. Ben Swig told you. (Applause)

Thank you, Mrs. Katz, and thank you, Ben.

As you know, the United Jewish Appeal is holding an Anniversary Conference in Jerusalem next June, and we attach great significance to this historic conference. In order to tell you about this event, I would like to present to you the Vice Chairman of our Campaign Cabinet. He is a man who for many years has in increasing measure worked effectively, generously in his home town and in other cities for the United Jewish Appeal.

Everywhere he goes, he is beloved for his sweetness and his modesty. You couldn't possibly believe me if you didn't know the man that so genuinely sweet and fine a man could pack the dynamic energy that he does.

I can tell you it has been one of the privileges of being with the United Jewish Appeal for me to get better acquainted with our good friend and treasured colleague, Fred Forman of Rochester, New York. (Applause)

MR. FORMAN: Bill, I wasn't sure that you were talking about me, and I thought you were taking my office



away when I heard you.

I have been asked to say a few words about the United Jewish Appeal Conference which is being held next June on the 24th, 25th and 26th in Jerusalem. I am sure all of you have by now received literature, and you have been reading about and have been told about the program that is going to take place in Israel at that time, so I am not going to bother you and tell you and repeat to you the program that is going to take place.

I want to tell you what I found out for myself a few years ago, that if you will take this opportunity to go to Israel, you won't be doing the United Jewish Appeal as much good as you will be doing yourselves, believe me.

It was the greatest thrill, I think, in my whole life the first time I ever went. I keep going back, not to recharge myself, but to keep up and to watch with tremendous interest the progress that is being made.

I think I get less kick out of it than you people will who have never been there, because the real thrill is seeing it for the first time. You can read about it; you can hear about it; you can attend UJA conferences, but you won't believe it until you go there and see it for



yourself.

I am going to take the liberty of repeating a story that Eddie Warburg told some of us tonight before dinner. Ed, of course, as you know, has been there more times, probably, than any of us here, and this year he took Mrs. Warburg with him, and after they had been touring the country and had seen all of the sights and the pleasures of the country, she woke him up at three o'clock one morning and they got into a discussion again, and I guess Eddie wanted to go to sleep, but she said, "But, Eddie, you don't take the right attitude about this country."

(Laughter)

I can understand Mrs. Warburg.

There is one word of caution that I want to leave with you. We hear groaning around the country that some of us are getting tired, that we think we have done enough for the UJA. We think we have worked hard, and we have worked too long, and we are getting discouraged, and we think it is time to go easy and get a little rest for ourselves.

Let me caution you. If any of you feel that way, don't go to Israel, I promise you, because you will come



back for more, come back more enthusiastic than ever. You will want to do more work than you ever did in your life. You will want to give more, I promise you, and you won't stop talking until your next trip.

(Applause)

CHAIRMAN ROSENWALD: Thank you, Fred, and I will tell the rest of you, I told you so. He's a great guy.

(Applause)

Now I have the privilege of presenting to you one of the outstanding personalities from Israel. Like Israel he is young, he is dynamic, and he is inspiring. He is not only a great figure in Israel; he has become a great figure in the United States, and through the United Nations, in the entire world.

He is a man who always impressed me as somewhat of a miraculous person. He has two very important positions, official positions, positions in which in my opinion he has through his own personal efforts probably done as much as any other person to raise the esteem in which Israel, in which Jews throughout the world are held in the United States and in the United Nations, and through them, throughout the world.



With all of those responsibilities, he has for years done a great deal to help many Jewish causes, most especially the United Jewish Appeal.

You know his activities as far as they appear publicly, but you cannot possibly know the relationship that exists between him and the United Jewish Appeal in unofficial telephone calls between us, because when anything is presented to him, he deals with it sensibly, conscientiously, constructively and with an amazing grasp and thoroughness of follow-through.

He does all of this with a continuing wit and great humor that always amazes me.

I think you must all know that there is only one man who can fill this very large bill. He is Israel's Ambassador to the United States and the head of the Israeli delegation to the United Nations, the Honorable Abba Eban.

(The assembly rose and applauded.)

AMBASSADOR EBAN: I am grateful to you, Mr. Rosenwald, for your cordial and chivalrous words, but my brief role this evening is to introduce, not to be introduced. For the first time in recent memory, I am to be



the agent, not the victim of the sacrificial process.

Thus, anything said about me tonight is in the nature of an optional surplus which I inherit without labor or constitutional right, and therefore with especial gratitude.

Before approaching this task, I have one marginal observation. Before the election of Morris Berinstein as General Chairman of the United Jewish Appeal, I pledged to your Cabinet the constant cooperation of the Israel Government and its representatives with whomever you might elevate to that distinguished and responsible office.

In theory it was not known that this would be Morris Berinstein at all. The fact that he was sitting in apprehensive solitude in a suite down the corridor, awaiting the ceremonial arrival of a drafting mission indicated that he may have heard some vague rumor of what was intended.

Now the lot has fallen upon him, and I am proud to reiterate the Israel's Government's pledge of cooperation in his presence and in his name. (Applause)

My friends, the family of American Jewish leaders



is gathered this evening to celebrate a reunion with an eminent and beloved friend. The links which join you with him are many and strong, and they lie beyond the need of reinforcement by any word from me.

The incomparable journey which American Jewry and Israel have accomplished together in these past two decades has been enriched by many encounters between you and him.

The journey has taken us amidst many transitions, through deep valleys of grief and high peaks of exaltation, and you and he have walked together between the valleys and the peaks. The communion and the intimacy born of such a journey create a silent trust beyond any need of articulation, and this trust prevails in full strength and reciprocity between Moshe Sharett and the strong, steadfast army of American Jews represented in this room tonight.

In these conditions I can do nothing this evening but invite you for one moment to see your guest of honor not only in his personal stature but in his dimension of history, as the pre-eminent messenger of Israel's tidings of salvation to the ears of the world.

Everything about Israel's right to statehood, to



security, to peace, to the sympathy of nations appears simple to us whose intuitions react and vibrate in the particular terms of Jewish history.

But there has, I assure you, been nothing simple about any of these things in the eyes of the world community, or, let it be admitted, in the eyes of the multitudes among our own people alienated by distance and time from the original impulses of their union.

See how exotic and complex our cause must have appeared in the ears of those in whom it was planted. The land was distant; the people scattered; its national identity blurred by dispersion and disparity; its resources scanty; its tragedy deep; its weakness profound; its adversaries potent; and the concept that this land was the rightful heritage of this people had an incongruous ring in the eyes of the world.

But nothing could be accomplished unless this unusual, complex ambition became simple or at least comprehensible, first to the house of Israel itself, then to friendly peoples, and finally to the decisive tribunals of international judgment.

Since everything in our situation was peculiar to



us and nothing was held in common with the experience of other nations, Israel's cause was not something to be instinctively seized. It had to be taught. It needed an advocacy, an advocacy more persistent and tenacious, more original and flexible and far-flung than any cause advocated before international opinion.

Your guest of honor is the architect and exponent of this triumphant episode of advocacy.

Across the world, Israel still has its advocates, many of them, especially those in its foreign service approaching their advocacy from the status of sovereign statehood, with all the resultant prestige and facility of access, but they are using the coins of exposition and formulation which he, the founder of our foreign service, fashioned and molded.

Above all, we have learned from him that Israel's cause must be presented across the broad perspectives of history and conscience. Greater issues are here involved than the mere size of our land would signify, that Israel's survival is an immense sanctity, and that it is in these terms and proportions that it must be portrayed.

We deal, he has taught us, with an Israel which

is both a tangible fact of geography and an imponderable, deep-rooted fact of history, and he has spoken of these from deep roots of citizenship, both in Israel's geography and in its history.

Many have carried this banner before him and with him, but he alone, I believe, has carried it to all the five continents of the earth, and there is no single continent of the earth amongst all the five where friendship for Israel is not becoming either broader or deeper or both.

It is my task not to separate you but to bring you together. I ask you, then, to hear his message and, hearing it, to reflect deeply and movingly upon who the messenger is.

Mr. Chairman, ladies and gentlemen, I present to you my teacher and friend, Moshe Sharett.

(The assembly rose and applauded)

MR. SHARETT: Mr. Chairman, Mr. Berinstein, Mr. Warburg, my dear friend Abba, ladies and gentlemen, my very dear friends:

It will be very difficult, it will actually be impossible for me to deserve and to match the tribute which



has just been paid to me. Apart from that, it is a very high privilege for me and a very happy responsibility to appear here as a messenger of Israel. I hope it will be easier for me and at least equally as gratifying to perform the converse task of carrying from this magnificent gathering a message of brotherhood, of active solidarity, of profound dedication with which this audience is imbued to the Jews of Israel.

You are celebrating tonight the twentieth anniversary of the United Jewish Appeal. The United Jewish Appeal is more than an institution. It is more than an organization. It is a movement, and it deserves to be regarded as a movement by reference to all the signs which are accepted as distinguishing marks of what is generally termed in history a movement. It encompasses masses of people; these people are dedicated not only to an abstract ideal but to day-to-day concrete performance, and in so doing they are imbued with the faith and vision, they are tireless, they are constantly devoted.

Happy is the people, happy is the land where Jews are capable of such a manifestation of purposeful unity, practical devotion, high ideals.

My dear friends, in a way, in a very humble personal sense, this visit of mine to New York is about two weeks late. I wish I could have been here on a day which played its part in our history, and, may I say, without appearing to be too presumptuous, which played its part in the personal lives of some of us: the 29th of November of ten years ago.

I had a kind of a whimsical nostalgic feeling on that day in Jerusalem for the event and for the venue, the city of New York. I felt that only if it had been given to me to be in New York on that evening could I have relived that unprecedented and unparalleled sense of a great historic triumph, and also the very deep personal emotions which were connected with that fateful date.

In those days, faith hung precariously over a sharp edge dividing between hope and despair. We felt the wings of history fluttering over our heads, and we knew that fate was in the hands of men and that a decree of history was expected to fall affecting the future in a most direct and tangible manner.

Those of us who were called upon to appear as very humble actors on the scene of history and to act as



unworthy instruments of a people's will were torn between doubt and determination. The doubts by which we were beset and tormented were of two kinds: Are we not daring too much? Are we not aiming too high? Shall we be capable of sustaining the victory if we achieve it? What will our responsibility be if we suffer defeat?

I said of two kinds. There was a doubt born of fear and there was a doubt born of hope. The fear was lest it be decreed for us to undergo a trial by sword and fire. Will there be a savage onslaught? How will it occur? Of what scope, of what intensity will it be? Shall we be matched to it? Will we be able to withstand it? Will we have the strength and courage to beat it back?

And the other doubt, born of hope, was as to the forthcoming reaction of our own Jewish people. Will it respond? Will it respond as one people, united in will and action? Will it be inspired by the tremendous magnitude of the opportunities which will be unfolded before us if statehood were achieved? Will the Jewish people rally to the banner and make good the great, unprecedented, undreamed-of chance that would become its own?

My friends, both fear and hope have been justified

by events. There was an onslaught, a savage one. We managed to beat it back. But that initial victory of ours, decisive as it was, spectacular as it was, whilst it did prove our salvation, did not settle the issue. Again and again in the past ten years we had to resort to the use of arms, either in order to strike back or in order to forestall a blow.

Around us a barren and pernicious policy of obstructing peace and progress still prevails. The sharpening of the East-West conflict which the world has witnessed in recent months has served to aggravate the issue still further.

Let me say quite openly and outspokenly: The Soviet Government, by adopting a policy of implacable hostility to Israel, has assumed a very grave responsibility for retarding peace in the Middle East, for fanning up the embers of revenge, which might otherwise have been extinguished by the passage of time.

To provide a very lame justification for that amazing policy the Soviet Government has resorted to a propaganda campaign which bears the same relation to truth as its policy itself does to justice: that a certain



Arab government of a state bordering on Israel should demonstrate a capacity to lie which I think exceeds even its capacity to be licked may not be so surprising, but that the capital of a major world power should become a constant source of the most systematic and blatant mendacity, of constant fabrication and dissemination of malicious, fantastic nonsense, nonsensical distortions is a most depressing and deeply disturbing phenomenon.

It is a revolting degredation of international relations, revolting just because it is so deliberate and so unnecessary.

I doubt whether in the history of international affairs there has ever been a more glaring contrast between the protestations constantly coming from a certain government of its dedication to peace and to the relaxation of international tension on the one hand and its pandering in a certain zone to the worst instinct of racial strife and intrigue, taking advantage of the utterly destructive trends there in order to advance its own interests.

But let me say in all candor that in the Western world, too, we sense occasionally gropings towards an attempted revival of the dead ghost of appeasement.



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Apparently some governments have yet been unable or unwilling to learn a lesson from their own past experience, that an attempt to buy Arab friendship by sacrificing the most vital Jewish or Israeli interest is not only immoral but is utterly futile, an utterly futile expedient which is bound to end up in the defeat and disgrace of those trying their hand at it.

Since I paid very brief tribute and a most inadequate one to that great historic dispensation of 1947 as a lever of Israel's emergence as an independent state, may I very humbly warn against any attempt of using it as an instrument of Israel's undoing.

In that resolution there is one decisive, lasting historic element, and that is the proclamation of the Jewish people's title to statehood in its own land, and then there is the incidental technical aspect of it. The same resolution did provide for the creation of an Arab State in a part of Palestine. There was nothing historically decisive about it. There was no decree of changing the course of history, of forging a different fate for a people from the one to which it had been accustomed for centuries past.



The addition of yet another state to the six or seven then existing, to the eleven that exist today had nothing revolutionary or creative about it. But an international consensus of opinion acknowledging the right of the Jewish people to independence was something utterly revolutionary in the history of the world and most significantly creative.

The resolution was embodied in a plan, in a fairly detailed plan -- maybe in a too-detailed plan -- as to how the country was to be divided and what should be the forms and methods of government to be adopted in it.

A recommendation, a detailed recommendation of the General Assembly of the United Nations is something that is addressed to the parties concerned. It is an advice to them as to how they should resolve a difficulty confronting them against the background of conditions existing at the time. If they all adopt that solution and cooperate in its execution, then that resolution stands a fair chance of implementation. But if they refuse to cooperate, if not all of them join hands to turn it into reality, if they miss the opportune moment of carrying

it into effect -- if in the meantime, the background of the problem undergoes a complete transformation, if the set of circumstances that existed at the time is no longer there, then by its very nature the resolution becomes outdated, superseded by events, only a historic document to be studied occasionally in order to understand the logic that operated at the time, only, not in order to draw from it practical conclusions for future policy.

It was the Arab invasion that killed the partition plan of 1947, and that plan cannot now be resurrected by word of mouth. History has since moved forward. (Applause)

Israel as it is, established in full, unrestricted statehood -- Israel as it is, in full control and sovereign domination of its present territory, are concepts deeply ingrained and integrated in the moral and political consciousness of the world.

More than that, the work that Israel has done since, the transformation which it has achieved within its economic structure, the landscape, the population fabric of the country, has become a focus of international interest and sympathy utterly disproportionate to the



country's size or population.

Not only is Israel a reality, but it is a dynamic concept which does not cease to excite the interest and the admiration of the civilized world.

There are still governments today which consider the establishment of Israel a historic injustice, but there is no government today -- and I will not exempt from that definition any of the Arab states -- which is not full of profound admiration for what Israel has achieved. (Applause)

And that certainly applies to a whole series of states in Asia and in Africa, all the ancient nations which have regained their liberty and independence in the last decade, which are more or less of the same age as Israel, and many of them even younger in terms of independent statehood.

To them all, Israel spells a message of what can be done by human energy, by a spirit of unity, by a spirit of dedication, by the application of talent, of knowledge, by sheer perseverance, in order to revive an ancient land, in order to create a new society.

The way Israel has been grappling with and



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solving problems of economic reconstruction, of sociological progress, of national integration holds in it a lesson and a promise to countries near and far.

I sometimes wish the people of Israel themselves could fully grasp the profound and far-reaching significance of the echo which their existence and their work evoke in the hearts and minds of multitudes of human beings all over the area of the inhabited globe.

My friends, this is a great asset to Israel, and may I say this is a great asset to Jews everywhere, because it was given to the people of Israel, those of us who have assembled there, to demonstrate by having had a chance to do so, to demonstrate the capacity that is latent in the Jewish people throughout its dispersal for creative activity, for constructive work, for far-sighted political, economic and social statesmanship.

To them all, Israel is the only beacon of democratic light in that region of the world. It is the only focus of unrelenting, constructive activity. It is the only scene of a miracle of regeneration. There is a fund of strength lying there which ought not to be underestimated.



In all humility, I would say that Israel today represents a value of worldwide significance. (Applause)

My friends, what is the subject of genuine but naturally passive admiration for the world at large is an imperious challenge to action for Jewish people everywhere. I refer to that second doubt which tormented us at the time, a doubt based on hope. That hope has been most emphatically vindicated, and in particular, American Jewry's response to the historic challenge has been of decisive importance.

Under the auspices of the United Jewish Appeal, in recent years, also under the aegis of the Israel Bond issue, American Jewry has become imbued with a sense of rededication to its share of responsibility in that great, historic partnership. The record is not only one of massive and continuous performance, but it is of a deeply moving moral significance.

So it is in America, so it is throughout the free world. Everywhere, people scattered, decentralized, almost disintegrated suddenly become imbued with a sense of unity and a sense of hope rallying around a constructive program focussing all its energies upon the restoration



and reconstruction of its ancient land as a source of inspiration and as a focus of pride to all the scattered parts.

It is by its very nature a long-term, persistent and continuous effort which must be measured not in terms of years but in terms of decades. As long as there are Jews to be rescued, as long as there are Jews to be admitted, as long as there are Jews seeking the chance of new dignity and freedom, as long as there are resources to be tapped, as long as there are other sources to be discovered and put to good use, as long as there is a barrenness to be rendered fertile, the effort must continue.

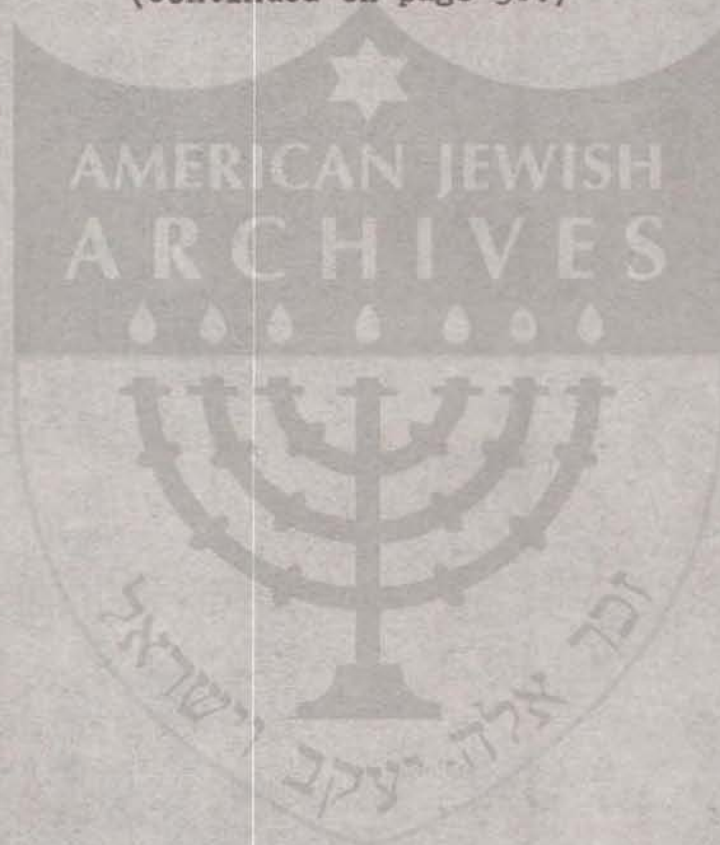
In a way, we are waging over Israel a war of colors. The landscape is green. The gray and the brown are the hostile coalition, but it is a hostile coalition in constant retreat. The green is our victorious army, irresistible in its advance, conquering the grayness of the barren rock and the brownness of the parched, desolate soil.

It is up to you to help that army to secure its ultimate triumph. I do not think that there has ever been a more exhilarating battle, a more hopeful one, a more worth-



while one to fight, the target of which is as exalted  
as that for which we are waging that war, the target of  
progress, of prosperity and of peace.

(Continued on page 30.)



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You are embarking now upon a new chapter in the history of the UJA, the campaign for the year 1958, and many of you must be asking: is it not enough what we are doing in our small, modest but very effective manner? Must we really saddle ourselves with an additional responsibility termed "The Special Fund"? Is the Special Fund really necessary?

My friends, how can it be otherwise? Is not this entire daring enterprise something utterly unprecedented and revolutionary, something so uniquely creative? Is it not a matter of a Special Fund, a special effort by the Jewish people? Can this enterprise be carried to its successful conclusion without an extraordinary effort, without a superhuman exertion? Is it such an easy and simple thing to try and bridge a gulf of 2,000 years separating us from our antiquity? Can we pick up the thread dropped 2,000 years ago and weave it into the fabric of a new life? Can it be done with a supreme effort of will, with a most dynamic demonstration of a capacity for sustained action?

Nor should you await, my friends, any startlingly dramatic developments to galvanize you into special sorts of action. Is not this enterprise a goal, a drama of unique



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impact upon the consciousness of the world?

Anyhow, you cannot possibly expect a proclamation of yet another and yet another Jewish State to be forthcoming every ten years with mathematical precision. You cannot expect the war of liberation to be refought at will in order to provide you with the necessary dose of excitement. You can't even expect the tremendous performance of the Sinai campaign every year afresh.

It should be -- I am sure it is -- beneath your self-respect and sense of responsibility to make your response dependent upon the sensational developments of the given moment. The effort must be kept at the highest possible level, the highest possible pitch continuously, because the commitment that we are engaged in is of such exceptional character.

Mind you, my friends, not all Jews who come to Israel today, who flock to Israel, who desperately try to get out and come over, flee from misery in the material sense of the term. Many of them, very many of them are fugitives from quite a different type of misery. They flee from bondage, from bondage human and national, even religious. They seek freedom and dignity, national and personal.



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Let me remind you, however, that just as man does not live by bread alone, even less can he live by dignity and freedom alone. In the countries of origin of some of these people, they used to buy bread and work at the price of freedom. It is inconceivable that they should be invited now to acquire freedom in Israel at the price of bread and work.

Therein lies your responsibility. Israel can only give them freedom, dignity, a chance of a secure and independent existence. The rest you must provide. Actually, Israel for its own part provides a great deal of the remaining items. Yet it cannot do everything alone and unaided.

But is it a mere liability, my friends, with which you are confronted? Will you not agree that it is a task, the performance of which is deeply rewarding in the very process? It renders Jewish life more meaningful. It gives it a purpose. It invests the day to day existence of Jews everywhere with the halo of a mission. And there is more to it than that.

Look at the world today of which we are an organic and integral part, no matter what our citizenship



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may happen to be. Even the State of Israel today has drawn the Jewish people more deeply into the orbit of international affairs than has been the lot of the Jewish people to find itself in for centuries past. And yet there is such a thing as the Jewish world, and look at the difference.

In the midst of a world torn by strife, tormented by fear, it has been given to our people to march confidently and in unity towards a positive goal, to engage in a practical work which is advancing constantly towards the fulfillment of an ideal, to harness its energies to such an eminently constructive task. It is a very high privilege, my friends, and it is only by a sustained and extraordinary effort that you can hope to deserve it.

(The audience arose and applauded)

CHAIRMAN ROSENWALD: Mr. Sharett, you have presented for us in a cogent and moving fashion why we must put forth in 1958 an effort and a degree of generosity that may even exceed the successful campaigns of recent years. You have done it very movingly and I think all of us are not only grateful for the understanding that you have



shown and for the partnership that you have expressed by your words as well as by your State's action, but I think all of us gladly and enthusiastically accept this challenge that you have laid at our doorsteps, and based on our recent record I am confident that we shall rise to that challenge as you have presented it and as we have done in the past.

This was just a personal reply of mine. Your very beautiful address deserves a more formal and more definitive reply, and that reply will be given by the National Chairman of the UJA, a man who, over the years, has inspired us with his dynamic personality, with his generosity and leadership and, as I know you will see, with his contagious enthusiasm and devotion.

I will now ask that the official reply be presented by our National Chairman, Joe Holtzman of Detroit.  
(Applause)

MR. HOLTZMAN: For once in many, many years I am called upon to read a speech, so you will forgive me my many slips. Our answer is in the form of a resolution which I am going to proceed to read to you.

Responding to the call of the United Jewish Appeal



we, more than five hundred representatives of Jewish communities throughout the United States, met in extraordinary session at the Waldorf-Astoria Hotel in New York on December 13, 1957 to take common counsel on the problems related to the rescue and relief of fellow Jews overseas in 1958.

Having heard objective and profoundly moving reports on these problems by eminent leaders of Israel and of American Jewry and in appreciation of our own blessings we declare as follows:

Whereas it appears that the year 1958 will witness up to 80,000 of our fellow Jews pressing on towards Israel and other free lands in quest of a life denied them in the countries where they now live;

Whereas the rescue and resettlement of these Jews cannot and must not be postponed;

Whereas the added probability exists that many more are going to come from lands which will open up emigration opportunities;

Whereas the ultimate destination of most of these new immigrants will inevitably be the State of Israel;

Whereas the people of Israel are ever threatened



by neighbors who are unreconciled to Israel's existence and have been emboldened in their belligerency by the receipt of fresh and massive supplies of the most modern weapons of war;

Whereas in these circumstances the people of Israel look principally to the Jews of the United States who assume the financial burden for the humanitarian work of rescue, reception and absorption of the new refugees;

Whereas the people of Israel, in observance of their sacred trust and even while preoccupied with the basic problem of sheer physical survival have, in the first decade of their national life admitted more than 900,000 Jewish refugees who fled from persecution, peril and tyranny, an achievement of epic dimensions;

Whereas more than 200,000 post-Statehood newcomers in Israel are still living in squalor, in temporary and in otherwise substandard housing and equal numbers are not yet fully integrated into the economic life of the country;

Whereas the foregoing conditions prevail because of the disparity between the swift tempo of migration to Israel and the amount of money available for the absorption



of the newcomers;

Whereas the people of Israel are about to observe the tenth anniversary of Israel and the United Jewish Appeal is about to conduct its 20th campaign in behalf of Jews in peril and in need;

Whereas in keeping with the great humanitarian tradition of the Jewish people, American Jewry can best implement UJA's 20th anniversary and help the people of Israel to observe their anniversary by making adequate provision for the refugees who will enter Israel in 1958 and for those who have not yet been fully absorbed;

Therefore be it resolved that there be constituted in 1958 a UJA Rescue Fund to carry out the foregoing conclusions.

Be it further resolved that the UJA Rescue Fund campaign be conducted by the Jewish communities of the United States corollary to the regular campaign for 1958;

That in addition to their contribution to the regular campaign, the Jews of America be called on to contribute the sum of \$100,000,000 to the Rescue Fund;

That contribution to this Fund be obtained through the fundraising facilities of the local Jewish



Welfare Funds, and the Welfare Funds be called upon to provide a clear and distinct channel for such contributions;

That each Jewish community agrees to accept for itself a fair share of this sum of \$100,000,000 and make every possible effort to raise its local quotas;

That the responsibility of participating in the Rescue Fund be placed on each and every contributor;

That contributions by individuals to the Rescue Fund be made without reduction of their respective contributions to the regular campaign to be conducted in 1958;

That the Jewish communities of the country agree that the UJA's share from the regular annual campaign in 1958 be over and above the Rescue Fund, and that in no case be less than the UJA's share of the 1957 regular campaign proceeds.

I am going to finish. I think I am entitled to a single observation. I recall two years ago in Jerusalem, the last night that we were there, the Mission of 1957. I was also privileged to read the resolution where we told Israel that we would go out for \$100,000,000 campaign. Ben Gurion was right at my side. When I finished I turned



around and I said, "Nu?" He said, "I hope to God this time they can do it!"

Nobody knows better than I do that we can do it. There is only one little difference why we haven't done it before. Everybody knows we got it, but if we, in addition to this resolution -- by the way, I didn't write any part of it -- decide that in 1958 that part of our giving will be a resolution that in this giving is for the first time a personal sacrifice, we will raise \$100,000,000.

(Applause)

By your standing applause you are not only voting for this resolution as I read it, but for the added part that I added to it. Let's have your applause now.

(The audience arose and applauded)

MR. WARBURG: Ladies and gentlemen, I wonder if I might have the privilege of a few remarks at this point.

We have come here from all parts of this continent to meet and to take counsel and to deliberate with each other. We have heard reports. We have spoken aloud. We have shared our fears and our doubts and our hopes, and you have heard our conclusions, and so when we leave here it is to embark again upon another campaign, to return to



our homes, to our communities, and to tell others as we have so often told them, of what needs to be done and what we have undertaken to do.

But look, it's not another campaign. This is the beginning of the 20th year, the 20th successive year in which we speak and act as the UJA, and it is thus a moment when we may soberly appraise ourselves and the meaning of what we have done.

Let me record a few facts, and they are very few. I think all of us note with pride in the 19 years of existence we have raised and used more than one billion dollars. With this sum we have aided more than 2,600,000 men, women and children. We have brought 1,300,000 to safety in free lands. We have brought 1,000,000 of them to Palestine and Israel alone.

But as we pause to take stock of ourselves, and how we came to be here, it isn't enough to pronounce the figures, though they are great and notable, and of them we may speak with pride, but there is more.

How do we appraise ourselves? It seems strange, we insignificant individuals, haven't we become through the UJA and through the identification with Israel, haven't



we become givers of life? Haven't we become makers of history? None of us in our own estimation of ourselves ever thought of ourselves in that role, but isn't it a fact?

Think of the world as it was in 1938. Think of the world of Hitler, of Dachau and of Auschwitz, of closed borders and refugee ships and refugees in No-Man's Land and refugees fleeing into nowhere. Think of these and then look at our world today and recall how we came to be here.

Remember the pitiful remnant of European Jewry which emerged from the concentration camps and the forest hideouts after World War Two. But remember also that this remnant was saved and returned to life.

Remember the terrible camps into which they were herded and where they were kept and given the name DP, but remember also that today the word DP has passed into history and that those who were once DP's are now builders and artisans and men of worth.

Remember the illegals and Cyprus and internment camps and Aliyah Bet, and remember that at the end of that long and weary road there stands that extraordinary ac-

accomplishment -- Israel.

I don't think I need remind you that Israel stands not only at the end of this road, but at the end of many roads. There is a road that began in Yemen and became the Magic Carpet. There was the road which began in Eastern Europe and the other which began in a mountain village in Morocco, and the roads from Egypt and Hungary and the roads from despotism and tyranny and anti-Semitism and harrassment -- everywhere.

Remember the hungry and that we fed them. Remember the sick and the wounded, and that we healed them.

Remember the weary and the helpless, and that it was we who gave them shelter and comfort and vision of the future.

Yes, we were givers of life. The world of 1939 was a world of despair, a world in which there was suffering and death everywhere and even more to come. There were indeed the voices of protest, the voices of humanity and friendship, but my! They were few and strangely muted.

It was in this dark moment of history that the UJA was born, out of our own anguish and helplessness, the child of our determination and anger. And in those dark



days we were given a mission, a command, brief and without qualification.

Quite simply it was: go save them! We accepted the mission. We obeyed the command and those who have given us the mission and the command responded again and again by giving us the weapons and the ammunition for this particular battle.

Each year we came to them and we are coming to them again in 1958. Each time without plan of battle. We have presented it to them as our budget with the brave words and the sad, with the danger spots marked out in the crisis areas, with charts and graphs and statistics and tables and accounting sheets which show the cost of landing a ship at Haifa and a meal for 2,000 refugees from Hungary and Vienna, and even a pair of shoes for a little girl in Casablanca, and a gallon of water in the Negev.

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But the truth is that each year we have adopted not one budget but two, for there was the other budget about which we need not speak. There was a budget in which no costs were asked or given, no charts or graphs needed.

But let us face it: Each year in our hearts we adopted again the budget of 1938, the budget of Auschwitz. It is a budget without limit. And yet not once in all the years of our existence has the American Jewish community failed to meet it.

And so every year we are able to adopt a budget for the needs we know exist, and we know, too, that if disaster strikes, if there is an emergency, a new exodus, somehow we will cope with that, too.

And the reason that in our hearts we each year adopt once more the budget of 1938 is that we are determined that it shall never be 1938 again in this world. It is clear because of us, because of American Jewry, no Jew overseas need die for lack of medicine or lack of food or clothing or a roof over his head, and because of Israel and because of us no Jew need be condemned to homelessness and extermination.



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I have said we are givers of life. I think we are also makers of history. For most of us here today it is perhaps difficult to appreciate just how much the world has changed in the nineteen years of UJA existence. Let me put it this way: Many of us have children or perhaps grandchildren to whom Hitler is in the same category as the Spanish Inquisition -- a thing of evil but of the evil past and of history. By the same token, there are youngsters who never knew a time when there was not a State of Israel.

The mission which the United Jewish Appeal accepted in the days of its founding was a humanitarian one, a mission of mercy; but accomplishment of that mission has helped to change the face of the earth.

Let me ask that rather silly but revealing question and leave it to you to answer: What would Israel be like -- if it existed at all -- without the existence of the United Jewish Appeal?

We have taken hundreds of thousands of men, women and children and moved them to safety, to new homes. We have taken entire Jewish communities of Yemen, of Bulgaria, of Liberia and other countries and brought them

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to Israel. Where would they be now? Would they still be alive?

In Europe, in North Africa, in other Moslem areas, our help has kept alive Jewish communities that might have disintegrated and disappeared. We have kept them alive to remain where they are or to move on to Israel and other havent.

What if there was no United Jewish Appeal?

In ten years, Israel has been able to accept and to welcome a million newcomers, but without UJA, how many?

We are makers of history, and we shall continue to be in fulfilling our purpose. We have moulded and changed the face of the earth. We have helped to transform its people. In my opinion, the changes we have brought about have helped to make the world a better place, not only for its Jews but for all Mankind.

I think it is important, too, to note that in the changing, not the least of the changing has been the changes which we have achieved ourselves upon the Jewish community of the United States. Before the appearance of the United Jewish Appeal upon the scene, it seemed to me



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that we were a community of divided and splintered interests, a community in which there were forces that divided us all along the line into small and disputing groups, and into this community came the United Jewish Appeal, drawing its support, its leadership and its strength from all sections of American Jewry. Into this community came the United Jewish Appeal, not as the only organization in Jewish life, but unique as the one organization which is universal, which does not compete with others for the loyalty and support of the American Jewish community.

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Certainly it is not my intention to say that all the divisions among us have been eliminated. On the contrary, UJA has shown that despite the continued existence of these differences, it is possible for all segments of American Jewry to work in harmony and for a common purpose.

There has been one additional result. In many communities it was a simple and logical step, once you had established a united campaign for overseas needs, to take the next step, and the next step in the development of the community was to reach the totality of needs, local, national and overseas and the organization of a single, unified campaign.

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If I may say so, I think that this process is in effect the coming of age of the American Jewish community. It is the achievement of maturity.

We have grown not only because we are the makers of history, not only because we are the givers of life. It is because in the process of our giving we have come to be the receivers of life. We have become the receivers because we have given to UJA, and what we have given has been more than money, more than time, more than energy and more than devotion.

Each year, each month, each day of these past nineteen years we have given to UJA a little bit of ourselves, and because of this, the little girl whom I saw in a kibbutz was a part of me, and the man in Vienna, carrying all he owned on his back and his eyes set on the vision that I could see was also a part of me, and the girl who once had trachoma but whose eyes now see clearly as she sits with dignity before a sewing machine in a school in Casablanca -- and all of them, the refugees and the kibbutznicks and the aged and the orphans and the builders and the helpless -- they are of my heart and of yours.

I am grateful for what they have given me,



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which is far, far more than what I have given them. They have given me something called exaltation. They have given me a meaning for UJA, and the meaning is not 2,600,000. The meaning is an old man's warm handshake; the meaning is a little girl's smile; the meaning is a blind mother's tears.

This meaning I spoke to you in this, our moment of dedication, for if I see clearly what is in my heart and in yours, isn't it this: wherever there are Jews hungry, there we must be. Wherever they are in need, there we must go. Wherever they lack a place to rest and be safe, we must bring shelter. And wherever they are in sickness and in distress, we must heal and comfort them.

I say this, but it does not need to be said. I don't ask you to say it, but I know that it is there. We need give each other no pledges, we need ask no vows. We nonetheless go forth with our mission clear and our goal before us.

We who have given life to hundreds of thousands will give more. We who have made history will make more. We who have helped to change the world possibly will change it even more.

We have chosen. We have been chosen. We are dedicated.

Out of their need, out of their anguish they have cried out to us. I hope we have given clearly our answer.

Thank you.

(The audience rose and applauded.)

CHAIRMAN ROSENWALD: Eddie, we have known you and worked with you for a great many years, and in all those years, year after year, you have continued to grow in our affection and our regard to an extent where, if it keeps up, our very hearts will burst as they are bursting with the inspiring message you gave us tonight.

(Applause)

Rabbi Peretz Halpern will give the benediction.

(Rabbi Halpern gave the benediction.)

CHAIRMAN ROSENWALD: The Steering Committee will meet tomorrow morning for its second session at nine o'clock in the Sert Room.

The meeting is adjourned.

(The meeting adjourned at 10:15 p.m.)

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ANNUAL NATIONAL CONFERENCE

of the

UNITED JEWISH APPEAL

AMERICAN JEWISH  
ARCHIVES

Steering Committee, Second Session



Waldorf-Astoria Hotel  
New York City

Sunday, December 15, 1957

ABALON STENO TYPE REPORTERS  
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WATKINS 9-5826

The second session of the Steering Committee of the United Jewish Appeal convened in the Sert Room of the Waldorf-Astoria Hotel on December 15, 1957, at 9:00 o'clock a.m., Mr. Samuel H. Daroff presiding.

(Presentation of checks to the United Jewish Appeal from the communities was made.)

MR. DAROFF: Will everyone please be seated.

Ladies and gentlemen, men we have your attention, please.

My friends, I greet you at this final session of our 1957 Annual Conference. Actually, this final session marks the beginning of a new campaign with new goals.

I think you will agree with me, ladies and gentlemen, that this has been a wonderful campaign, and this is a wonderful conference, and from what we have heard during these last few days, I am sure it has given us the courage and inspiration to go out in 1958 and make this one of the greatest campaigns for a United Jewish Appeal in our history. (Applause)

We have heard from a group of wonderful and devoted people from Israel, Mr. Moshe Sharett; our Ambassador, Abba Eban; Mr. Dov Joseph, who have really given



us great inspirational messages.

We have also heard from our beloved friend, Senator Lehman, from Bill Rosenwald, Eddie Warburg, Rabbi Friedman, and our own President, Morris Berinstein -- dedicated men, who have devoted themselves to this cause that all of us hold so dear.

From these men and a host of other dynamic men and women, we have learned that you can't save lives without cash. Our cash line has just formed. I don't know what the totals are, ladies and gentlemen, but I want to thank every one of you who came and brought this cash which is so desperately needed, possibly needed more today than ever in the history of the United Jewish Appeal, as was explained to you by Mr. Dov Joseph.

Today we have a program, and I would like to outline it to you very briefly. We are going to give awards to those communities who have shown that they understand the needs which face the UJA by raising more money this year than they did in any previous campaign, including the banner year of 1948.

We are also going to honor some of the outgoing officers of the 1957 campaign, men who will continue to



inspire and to lead us in the future.

The final order of business will be the report of the Nominating Committee and the election of our officers for 1958.

My friends, the men we select to lead us will surely be the flower of our American Jewish communities. I am sure they will be worthy of our full support, and I know that I speak on behalf of all of you in saying that when these men are elected, we will continue as we have in the past years, to show these men that we are in back of them, not one hundred per cent but a thousand per cent.

(Applause)

Thank you very, very much. (Applause)

The first order of business is the presentation of one of our distinguished ladies. We do not hear too much from the ladies, but we are not unmindful of the great inspiration they give to the entire campaign.

We have been very fortunate, ladies and gentlemen, in having distinguished and capable ladies head our campaign. Now I want to present one of them to you, a lady who has been chairman of the Women's Division a few years back but continues her self-sacrificing devotion on



behalf of Israel.

Her name is Mrs. S. Alexander Brailove. I would like to just say that "love" is the last part of her name. All of us who know her love Mrs. Brailove.

I am very happy to present her to you at this Conference.

MRS. BRAILOVE: Thank you very much, Sam.

Mr. Rosenwald, distinguished guests and friends: Despite the fact that this room is crowded, I stand before you with a feeling of emptiness, because I am standing here in the place of our National Chairman, Mrs. Jack Goodman, who is not well and has been prohibited by her doctors from coming to this Conference.

I know if she were standing here, she would say to you, Bill Rosenwald, "Thank you for giving me the happiest year of my life by allowing me to become National Chairman of the Women's Division." And she would say to Mrs. Judith Stang, Director of Women's Division, "Thank you for having made my task so much easier with your efficient planning and your direction, and thank you, too, for the fine friendship that we developed during this campaign."

And she would say to her National Board and to all



other women of the country approximately the same thing, and I am sure that we would say to her, "Thank you, Sarah, for having given us one of our best years in campaigning."

The women of the Women's Division throughout the country are really the balabatim of the Campaign, the housewives -- I will wait for the applause -- (Applause) -- digging out the old techniques, dusting them off, adding new things here, subtracting other things there, and having the same kind of influence as they have in their very own homes.

You can be sure that wherever you have a strong, well-organized, dynamic Women's Division, your UJA household in that community is in good order.

In the past year there hasn't been a group of women any time in our history who have worked as hard as the women in the United Jewish Appeal. They have participated in every single phase of the campaign, speaking on behalf of allocations in a general campaign, joining good-will tours throughout the country, joining the Study Mission that went to Israel, and having a Study Mission of their own.

In community after community, I have noticed the



changes over the years. In some of the places that I have arrived, there were men even at the airport to greet me and take me to a meeting. And at every single meeting which I attended, the General Chairman of the Campaign was there and told me exactly the same story in city after city.

I have come to this meeting today to get enough inspiration to face my men tomorrow. (Applause)

All throughout the country there has been a much wider acceptance among women of the emergency rescue fund, much wider in 1957 than there was in 1956, and I am sure I can state without fear of contradiction that in 1958 it will even be wider.

With all these great things that I have said about the women, we will end up this year probably with about twelve and a half million dollars. This isn't a great deal of money, I know, but what we must understand is that this is plus money which the United Jewish Appeal would not have if it were not for Women's Division. (Applause)

Morris at the Cabinet meeting used this word that has become so popular: "togetherness", and it is not truer, as he said, than it is in the United Jewish Appeal. When you think that the men and women -- and I suppose I



should only talk about the women -- have locked hands with free people all over the world to do this job, they have not only locked hands with the free people who are asked to give -- and what we must understand is that there is no single gift that can do this job -- they have locked hands with all the free people who are participating now.

When I heard the description of the Jews behind the Iron Curtain and realized that in their refusal to give up that they, too, are now making their great contribution to our work, and, as I listened both to Dov Joseph and to Charley Jordan, who in their accounts of what has been going on and how much money they have needed and how much has been contributed, both mentioned the contribution which has been so important, which they called the reparations from Germany, and if you stop for a moment and think, what does this mean? What is this contribution? What does this contribution signify? It signifies the contribution even of the six million dead. Even they are helping.

And now we come to the end of a few days of conferences, and if I may be allowed, in the name of the women of the country, to sum up my feeling of what we have



heard over these last few days, in this year, which was called a year of rededication, after two days of concentrated education, I am sure that there isn't a person in this room who is not persuaded that we face a serious task in a deadly serious time.

It is our task to educate and persuade the others. It is our task to educate and persuade in the name of duty and privilege.

Duty has a lot of names, but in our endeavors, I see it only in relation to our fellow Jews. I see our immediate cause as one that parallels the ideas and the ideals of our country in its most glorious moments. I see the safety of our country intertwined with the safety of Israel; the danger that confronts one democracy must menace all democracies.

I see the position of the Jew in America threatened and perhaps destroyed, an object of pity and contempt, if the Jew in Israel is humbled and destroyed.

I see, too, the world of free men and nations triumphant and justified in Israel's emerging from its beleaguerment of Communism and Fascism and feudalism and Israel defended, upheld and supported.



I see satellites and colonial peoples taking heart, and I see a glorious new age for the whole world.

Privilege, as I see it, has but one name: the honor of relating one's self to a moral and civilized cause. It states that we are one with those who recognize the justness of our cause. And privilege further states that they are indeed signally honored who join with us in preserving what is noblest in man.

We must go forward in the faith that if morality and honor mean anything at all in this world of ours, we dare not, we must not, we cannot fail.

Thank you very much. (Applause)

CHAIRMAN DAROFF: It has always been a constant source of amazement and delight to receive a report from the Women's Division. Their faith never wavers. Their enthusiasm never flags, and their contributions in a real sense continue to grow more and more important every year.

Mrs. Brailove, you who represent the symbol and spirit of all the women, we greet you, we salute you, and we thank you for the wonderful job you have done.

May I say regretfully that our National Chairman of the Women's Division unfortunately cannot be here. We



are going to send a resolution on behalf of all of us who are here today, expressing our hope that she will soon have a complete recovery and be with us again real soon.

Now, ladies and gentlemen, at yesterday's session we did not get the opportunity to fully present the matters with reference to techniques and fund-raising problems. I have been told we have about fifteen minutes to hear from you people in the room, and I am going to ask Mr. Sol Luckman whether he would not step forward and carry on this program for the next fifteen minutes. Sol is one of our National Chairmen and a great one, too.

MR. LUCKMAN: My friends, unfortunately there were many men in the room yesterday who did not have an opportunity to either ask questions or tell us something of the techniques which they use in their own local campaigns.

I won't say anything further, but I now throw the meeting open to anyone who would like to express himself on this matter.

Will somebody come up and take the mike? Do we know everything about how to raise money? Can't we learn anything from anybody?

MR. SAMUEL ROTHBERG (Atlanta): I told you yester-



day they call me Silent Sam. I'm a little bit like the fellow out in California where they were burying some guy, and no one had anything to say about him, so this fellow gets up and says, "Let me tell you about Texas." (Laughter)

I can't tell you about Texas, but I can tell you about Atlanta. We use the two-card system and work like hell, and we raised more money than we ever raised before.

There is one thought I want to give you, and it is this -- it's nothing new.

Unfortunately, the members of our faith in the United States who don't give or who don't give in keeping with their means -- they could give more money than all of us have given. How can we reach those people?

Now, if I knew the answer, I would go out and do the job. All I am going to tell you is this: The thought that was expressed about having individual meetings and having someone with a little inspiration come and talk with a small group is good. Some you have to shame into giving. Some you have to teach the joy of giving.

I don't know the answer, but we Jews must learn how to give money to save ourselves, not to save just those people over there.



Mrs. Brailove told you, when Israel fails, if it ever does -- and God forbid it should -- we have failed in this country. We must hang our heads in shame if this year, this coming year we don't raise more money, if we don't pledge more money and pay more money than we ever did before.

As a humble citizen of my community, my people know I do my part, so I have a right to tell you. Each and every one of you when you go home, take with you the inspiration you got last night. When a man like Eddie Warburg dedicates his life to humanity, how can we do less?

Thank you very much. (Applause)

MRS. RIKOVICH: Mr. Chairman, about the problem of the Jews who don't give, might I suggest sending a nice Christian shiksh after them. They will probably give a lot after that. (Laughter)

MR. LUCKMAN: Ladies and gentlemen, it is wonderful to see us all laughing so heartily this morning.

Who else would like to talk about the techniques of fund-raising? Is there anybody who has some further ideas on the two-card system? Will you please give your name and your home city?



MR. ARTHUR S. ROSICHAN: (Montreal): I am from Montreal. First of all, I would like to bring greetings --

MR. LUCKMAN: Ladies and gentlemen, will you please give the speaker your attention.

MR. ROSICHAN: First of all, I would like to bring greetings from Canada and wish you every success in the 1958 campaign.

In 1956 we ran two campaigns. In 1957 we ran one. We raised as much in 1957 in the one campaign as we did in the two of 1956.

In the past year of 1957 we found the two-card system really unsatisfactory, and we are convinced that as far as our community is concerned in the coming year of 1958, we are going to use a one-card system for the two campaigns.

Thank you.

MR. LUCKMAN: Who wants to take the other point of view?

Bill Rosenwald would like to comment on that.

MR. ROSENWALD: In connection with the comment of the gentleman from Montreal, it was my privilege to be in Montreal for the inauguration of the first of their



two campaigns in 1956.

The approach was, I think, in substance, method and timing quite different from the two-card system as it is applied in most if not all of the communities that use it in the United States, and therefore I have some question in my mind as to whether Montreal's experience, as outlined to you, is as directly applicable as the speaker's remarks might have indicated to those of us who don't have the benefit of this background.

MR. ELKAN MYERS: Mr. Chairman, I think the gentleman from Montreal gave the very reason why we must have a two-card system.

He said they had a good campaign in 1956, and they raised the same amount in 1957. To me that is a failure. The 1957 goal was for one hundred million for the rescue fund; the 1956 goal was for twenty-five million.

In 1956, Baltimore had two cards. We raised practically our percentage of the twenty-five million goal, whereas the country nationally raised, I think, seventeen million.

In 1957 we raised more than twice as much with two



cards for the emergency fund.

I spoke yesterday, and I hate to have to speak again, but I can't help but answer. Your 1957 campaign I don't consider a success. I hate to say that to you from Montreal, but I have to if you only raised as much for the emergency fund in 1956.

Let me say something about two cards. Our regular card is the Associated Jewish Charities and Welfare Funds. There isn't any question that most of your people who subscribe don't want to be put down as a regular contributor for these exorbitant amounts that we are giving to help Israel.

Our second card is the United Jewish Appeal Emergency Fund. They are giving extra out of their wealth to that. In their normal campaign they are giving to support our local charities, plus a normal contribution to the UJA. It's so much easier to talk a prospect into giving extra in order to save lives rather than to have them put down on their annual contribution these terrific amounts.

You heard yesterday Mr. Sam Rubin. His annual contribution is \$30,000. That is no doubt in line with what he can afford to give. But when he comes to saving lives,



he is satisfied to give \$300,000 out of his wealth for an emergency campaign.

There isn't any doubt -- I've been to many communities -- there isn't any doubt that if you put in a two-card system and let the second card be for your United Jewish Appeal Rescue Fund for 1958, and you work hard, you will raise much more money in 1958 for the rescue fund.

MR. DAROFF: Judge Lieberman.

JUDGE LIEBERMAN: Mr. Chairman, as I was sitting here this morning, the thought occurred to me, as one who has been out in a number of campaigns that we may run somewhat of a risk by telling the communities that we want the same amount of money this year as we wanted last.

I think we will all agree that when you tell the people in the community you want more money in 1957 than we wanted in 1956, at least you get them to hold the line. They don't dare to attempt to reduce their pledge.

Now we come along in 1958 and tell them, "Well, now, we are asking for the same amount that we asked for in 1957." We may find many people saying, "Well, now" -- and they attempt to cut.

I have a suggestion to make. According to Dr.



Joseph yesterday, we still owe seventy million from 1957. It's true that our asking this year is \$100,000,000 and \$100,000,000, but as we go around to see our prospects, and certainly those who attempt to out, tell them, "You didn't do enough last year." Settle on the seventy million plus that which they want to give, and at least we will get a little more and hold the line.

Thank you. (Applause)

MR. LUCKMAN: Do I see any other hands around the room? Nobody else wants the floor?

Then, my friends, I will take the opportunity of saying a few words before I sit down.

I don't think that this is the morning for me to get emotional, although it's very difficult for me not to, but this to me is the most exciting breakfast that I have ever attended at a UJA National Conference, and it gives me a great feeling of hope and confidence in the future, because too many of us are too prone to get it into the back of our minds that we are the only ones who are interested in the United Jewish Appeal and what it stands for.

My friends, don't make the mistake of under-



estimating the interest of the American Jewish community in the cause which is so dear to all of us.

You, my friends -- you -- each and every one of you in this room has it within your power to create that feeling in your own community of wanting to belong to this great mass of people who will not let our people down.

If you will it, we can raise far more money at this time than has ever been raised before.

Make up your mind that it must be done and it shall be done, because the cause is worthy.

We have every right to speak to each and every Jew in our own communities on the basis that they must make a sacrifice because if they don't give from their capital, we cannot raise the monies which are needed to sustain these people and to make Israel strong.

I leave you, my friends, with the hope and prayer in my heart that you will go back to your communities rededicated -- and I hate to use that word -- to the cause which we so deeply believe in.

Thank you. (Applause)



CHAIRMAN DAROFF: Thank you, Sol.

Now, ladies and gentlemen, it gives me a great deal of pleasure and also a personal pleasure to present the next speaker who, in my opinion, and I think in the opinion of all those who have worked with him, is second to no one, and whatever I say about him could only be maybe five or ten percent of what should be said about him.

I present to you a gentleman who, in my opinion, makes his business secondary to the great work and devotion he has given over these years to the United Jewish Appeal. I present a devoted leader and worker, one of our National Chairmen, Mr. Joseph Holtzman, who will present the award to certain communities. (Applause)

I will leave it to Joe to tell you why these communities are being honored. Mr. Joseph Holtzman.  
(Applause)

MR. HOLTZMAN: It is my special pleasure -- and for a minute or two it wasn't such a pleasure. They told me that I am supposed to call cards this morning and I says, "Well, at last! That's the real job that I feel that I am fitted for and the job that I love is to call cards." But they tell me that these cards, I'm not sup-



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posed to ask for money. I'm supposed to pass something out that is worth more than money, It is an award to 32 communities who show that it is possible to raise more money than in 1948, and had the other 500 organized Jewish communities, with a little help from the 5,000 that are not organized -- and by that I mean, don't have Welfare Funds -- there is no doubt in my mind that had that taken place, that we would have had a surplus for 1958 that wouldn't have required another hundred million dollar campaign.

But I am going to call out the names of the gentlemen who are going to receive awards for their communities.

I am calling on Leonard Ratner of Cleveland; Adolph Kiesler of Denver, Colorado; Mrs. Henry Wineman of Detroit; Sam Smith of Dover, New Hampshire; Eugene Jacobson of Englewood, New Jersey; Benjamin Sheib, Chatham, New Jersey; Alfred D. Warner, Lower Bucks County, Pennsylvania; Sam Simpkin, Metuchen, New Jersey; Dr. Moishe Goodman who just returned from Israel, Miami, Florida; Paul Kapelow, New Orleans; Morris Levenson, Newtown, Connecticut; William H. Friedman, Palm Springs, California;



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Dr. Edward Freeman, Princeton, New Jersey; Dr. A. P. Nasatir, San Diego, California; Ben Swig, San Francisco; David Goldman, Teaneck, New Jersey; and Milton Taubman, Tulsa, Oklahoma. (Applause)

I have called out the names of 17 communities who have representatives here. I feel duty bound to call out the additional 15 names who deserve and are going to get an award.

Phoenix, Arizona; Tuscon, Arizona; Elsinore, California; Wilimantic, Connecticut; Hollywood, California -- what do you know? Hollywood, Florida! (Laughter) You know why I said Hollywood, California? I was out there this spring and started their campaign, so I thought, if they came through more than in 1948, I deserve a little bit of credit, but I'll settle for Hollywood, Florida.

(Applause)

St. Petersburg, Florida; Clearwater, Florida; Sarasota, Florida; Idaho Falls, Idaho; Albuquerque, New Mexico; Westfield, New Jersey; Chapel Hill, North Carolina; Titusville, Pennsylvania and Mount Pleasant, Pennsylvania.

(The presentations were made)

CHAIRMAN DAROFF: Now, ladies and gentlemen,



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we come to one of the high points in our conference, the election of officers for the coming year.

In the United Jewish Appeal the selection of candidates is not the result of what is known in American politics as horsetrading in smokefilled rooms. Instead, it is the result of reflection on who can best serve as leaders of the great organization of which the United Jewish Appeal is.

For a report of the Nominating Committee, I will return to you as chairman one who is an indefatigable worker in the cause of the UJA, a member of our Cabinet, beloved and respected by the entire community of Baltimore where he participates at practically every drive, both Jewish and non-Jewish. I present to you the well-beloved Mr. Elkan Myers who will now make the report for the Nominating Committee. (Applause)

MR. MYERS: Mr. Chairman and wonderful friends, all of you, for several years I have served on the Nominating Committee, last year as its chairman. If I were to attempt to figure out why I was again chosen as chairman of this important committee, I would say that it is because the officers we have nominated in the past few years to



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head up the UJA have done such a magnificent job.

The Nominating Committee wishes to place in nomination first the names of a group of men to serve as honorary officers of the UJA. These men are unique as honorary officers. Although they could rest on their laurels for past achievements, they continue the work faithfully and vigorously in the cause of the UJA.

Heading this distinguished list is our beloved friend, the Honorable Herbert H. Lehman. (Applause) A great Jew, a great American and a truly great human being whom the Committee wishes to nominate for re-election to the office of Honorary General Chairman.

Next the Committee wishes to place in nomination for re-election as Honorary Chairman a man -- by the way, Senator Lehman is Honorary General Chairman -- a man who, by the quality of his service has added luster to a name which is synonymous with service to humanity, a man whom we all love and respect -- Edward M. M. Warburg. (Applause) We wanted to provide company for Senator Lehman and Eddie, so that we are recommending the establishment of two new honorary positions, that of Honorary National Chairman and that of Honorary Rescue Fund Chairman.



The Nominating Committee proposes as the first occupant for the office of Honorary National Chairman a man who has served as the National Chairman representing the JDC and who is known to you for his passionate devotion to the UJA and to every worthy Jewish cause. I refer to our good friend, Rabbi Jonah B. Wise. (Applause)

For the office of Honorary Chairman of the Rescue Fund we wish to offer the name of one who served with distinction as Chairman of the Emergency Rescue Fund for 1957 and who, by word and by deed, has amply demonstrated his dedication to the UJA and to all it stands for in Jewish life, our friend and fine co-worker, Sam Rubin. (Applause)

For Chairman of the National Campaign Cabinet we nominate one who the past year served as Vice-Chairman of the Cabinet, a man who through the years has proved his devotion to the UJA, who signifies his intense interest in all that the UJA stands for by virtually being a commuter to Israel, who is articulate and who responds to every call on his time and energy in the service of the UJA and in other Jewish causes. Of course I refer to our good friend Fred Forman. (Applause)



CHAIRMAN DAROFF: Ladies and gentlemen, I am going to ask Mr. Fred Forman to please rise and come up to the mike. As was told you, this is really a great guy and he is going to say a few words and then make a presentation. A nice round of applause for Freddie.  
(Applause)

MR. FORMAN: Thank you very much.

I think as I listened to the roll of those cities who received awards, I can't help but feel that they will act as a stimulus to all of us as we go out in our 1958 effort.

Being chosen as Chairman of the 1958 National Cabinet is an honor that I don't deserve, actually. I am following a person who has done a wonderful job and I am going to ask him to come forward at this time -- Joe Myerhoff. (Applause)

Joe, for two successive years you have served as the Chairman of the National Campaign Cabinet. I have worked with you and under you, and as the Ambassador, Mr. Eban said last night of Mr. Sharett, you are more or less my teacher. I have a feeling, a very strange feeling that now that you are leaving this post, you too are going to be



elevated, and I want, on behalf of the national officers of the UJA, to say how much we appreciate your efforts, your tireless work and devotion to the UJA and to the causes for which it stands.

As a token of the respect and appreciation we feel for all your work and effort, your colleagues in the UJA want to give you something. This is a large book. It is a Bible, friends. We chose a Bible, frankly, to convey our respect and our appreciation for your devotion to our cause first of all, because it represents something which you must hold dear; and secondly, and more important, the Bible is probably the greatest creation which has ever come out of the land which you have done so much to rebuild, the land of Israel.

I would like to read the inscription in it.

"This copy of the Bible, the fountainhead of Jewish continuity, is presented to Joseph Meyerhoff by the United Jewish Appeal in recognition of his selfless devotion to the work of sustaining Jews in need, the rescue and resettlement of the uprooted, and advancing the progress of Israel's people, and to make his outstanding leadership in the United Jewish Appeal as a member of its



National Campaign Cabinet since 1951 and as a Campaign Chairman since 1955 on the occasion of the twentieth annual National Conference of the United Jewish Appeal. Waldorf-Astoria Hotel, New York City, December 15, 1957."

I give you this, Joe, with our thanks and our appreciation of all that you have done, knowing that you are going to continue on to even greater efforts. (Applause)

MR. MEYERHOFF: Ladies and gentlemen, I want to thank you, Fred, for your very gracious remarks and for this very beautifully inscribed copy of the Bible.

I am really somewhat embarrassed in the presentation of this gift. Of course I appreciate it. All of us appreciate these kinds of tokens. But actually there are so many people on the national scene, on the local scene who have done at least as much as I have and, I am sure, many, many times what I have done, that there ought to be awards presented to all of you, so I really accept this as really a token of what the UJA would like to give to all of us, and we to each other.

The UJA Conference this year, to me and, I am sure, to all of you, is another tremendous source of inspiration. Many times when we come to these conferences



we begin to wonder, well, what are we going to learn now? And it is sort of a task to come to a meeting because we have so many obligations at home and we have to leave things and go from faraway places to come to New York or Washington or Atlantic City, wherever the conference has to be. But it's like a magnet. We know we are going to meet some wonderful people when we come here, and to me this meeting this time has been just as great an inspiration or perhaps even more so than in many previous years, and there have been some wonderful conferences.

When I think of the really fine people that come to these meetings, all of you whose friendship I really value and whose devotion and sincere efforts for others continue to be the kind of inspiration that we all can get from each other -- it has been a great conference and I do want to repeat one thing that Sol Luckman said.

Many times we wonder, how can we possibly go back in the year of 1958 and ask people to again give to a rescue fund in addition to giving as much as they have been able to give over these past years? And none of us in our local communities have been derelict in really beating on people. We have all been doing it, so that we



know that by and large the good people are the ones we keep beating on. The others won't give us a chance and we have to go back to these same good people and encourage them to give more than they gave before, to make sacrifices, and in many instances it is some sacrifice.

I think that probably the thing that we overlook is the fact that we sell our own Jewish people short. There are good Jewish people all over this country, and the more you get around, the more you are impressed how many good people there are in each community. Every community has them and this group is merely a small, representative token of the manpower, the potential in every community in the United States.

What we forget is that the same things that impressed us at this meeting and left no doubt in anybody's mind of the need for a special Rescue Fund in 1958, are the same things that are going to impress your friends and my friends and all the people all over the United States. Just tell them the truth, but you've got to tell them in a way that they don't misunderstand.

I have said many times in our own group that your own children are not affected too much by what you



say. They are affected by what you do and the way you do it, and the same thing applies to grownups. It isn't what you say to people that they are impressed with. It is the example that you give, the example that they will follow if we have only the will and the determination and the courage to speak up for what we really feel.

I think what the UJA means to me and, of course, this sort of presentation is fine, but it isn't like a graduation. None of us somehow graduates from this work. I hope I will never graduate from it and that I will be a part of this UJA as long as I have the energy to keep doing the things I am doing, and I hope it will be for many years. I don't want to retire, and I don't think any of you wants to retire, so that this is not a retirement or a graduation present in that respect.

It is just a continuation of the same thing. We change titles. So some of you will be up here and I will be down there, and I will be very glad to exchange places with any of you. I just want to keep on doing the things that I know are in our hearts, all of us, and that is, to do something for others, but don't ever forget that all of the things you do for others is not nearly as much as



it does for yourselves.

I think I have been tremendously enriched by my work for the UJA and for other causes. I am enriched to the extent that I can't conceive of what my life would be without all these things, and I think I speak for a lot of you, for a lot of you everywhere; that we have been enriched and we appreciate the dignity and the stature that Israel has given to all of us in the United States.

We are a tremendously enriched people. We are tremendously enhanced in stature and in self-respect, and that is a tremendous bargain that we have gotten for the little bit of money and the little bit of time and the little bit of energy that we have expended, and in addition to that, just imagine the privilege of being together and working together with this wonderful group of people that I have had an opportunity to work with.

Thank you all very, very much. (Applause)

CHAIRMAN DAROFF: Thank you, Joe Meyerhoff.

Joe, we appreciate your modesty, but your modesty has fallen upon deaf ears because you too richly deserve the wonderful leadership you have given as National Chairman, and to you, Fred Forman, all I can say is strength to you.



I know you will carry on as Chairman of the Campaign Cabinet to even greater heights in 1958 and I know we are going to count on you to give us the leadership that is going to make 1958 a great campaign for all of us.

Now I turn you back to Elkan Myers for the final conclusion of his report.

MR. MYERS: I have asked Mr. Daroff if I can just have about two minutes to say a few things to add to my report. Firstly, I want to say to Fred how happy I am that he is coming in as Chairman of the Cabinet. He has been an inspiration to me over these years and, Fred, I know you will have the wholehearted support of every Cabinet member and they will work with you just as thoroughly as they have with Joe Meyerhoff.

Now a word or two about Joe. He is very modest. I would just like to give you an idea of some of the things that he has done that you all don't hear about.

A few years ago he was Chairman of our Associated Jewish Charities and Welfare Fund campaign. We had our final report meeting at lunch. That night he, as Chairman of the Israel Bond campaign, had a dinner opening their campaign. In addition to this work that he is



doing as UJA Chairman of the Cabinet and helping in fund-raising, he is the Chairman of our Jewish Community Center campaign for a \$2,000,000 drive in Baltimore. Our Governor has recently appointed him as Chairman of our State Planning Commission.

Now, that isn't only an honor; it means a terrific amount of work and he carries it out well. Wearing this hat, he does a beautiful job. He does a lot of fundraising. When the Red Cross and Community Chest want a chairman for the Builders Group they turn to Joe Meyerhoff and he does a fine job, as he is doing outstanding work in all fields in addition to what he is doing here.

I have a few more words to say about him later in the report, but more power to him. (Applause)

For the position of National Chairmen we place in nomination the four men who have served in that capacity with distinction: our Chairman Samuel H. Daroff, an outstanding leader in his community of Philadelphia, and admired throughout the country for his high sense of dedication to Jewish causes; Joseph Holtzman of Detroit, a man with a real heart, an outstanding fundraiser. I am sure he regrets that he couldn't call cards here this



morning and get pledges. He is a great source of strength for the State of Israel. Sol Luckman, always prepared to serve in the cause of the UJA, a great force in his own community of Cincinnati and one whose contagious enthusiasm for the aims and ideals of the UJA have been a source of great strength to us; and that dynamic, that inimitable Jack Weiler who has been identified with every great Jewish cause and is loved throughout the length and breadth of the United States and Israel. (Applause)

In order that we may continue to benefit by the wise counsel and the fine inspiration of Joe Meyerhoff, we are nominating him to serve as a National Chairman. Joe served as Chairman of the National Campaign last year. He is a great force in his community of Baltimore and is devoted heart and soul to Israel. As additional proof of the important role he plays in the economic life of Israel, he has just been elected President of the Palestine Economic Corporation. (Applause)

We come next to the offices of the National Chairmen representing agencies. For National Chairman representing the United Israel Appeal, we are very happy to name one who for three successive years has served in



that capacity, one whose name is linked with every great Jewish cause, one who has devoted himself to the upbuilding of Israel's cultural and economic life, and who is one of the strongest forces in the UJA. I refer to our beloved friend, Dewey D. Stone. (Applause)

For National Chairman representing the JDC we are very happy to name one who helped lay the very foundations of the UJA and who, for the past three years, has served the UJA in the cause of humanity with rare distinction. Whatever I may say about this man must necessarily be an understatement. By his example, by his sterling leadership and his great devotion to the aims and ideals of the UJA, he has earned a permanent niche of honor in the history of American Jewry. We are all proud to be associated with him in our common cause. Our beloved friend and distinguished colleague, William Rosenwald.

(The audience arose and applauded)

CHAIRMAN DAROFF: Now, ladies and gentlemen, I want to introduce Mr. Charles Mayer, General Chairman of the UJA of Greater New York, who will make a presentation to our beloved friend Bill Rosenwald. Charlie's own



devotion to the UJA shown both in his hard work and in his generosity entitle him to have the honor of making this presentation and I know, Bill, there are many of us who would love to be afforded this great honor, but we are turning it over to our very good friend Mr. Charlie Mayer. (Applause)

MR. MAYER: History is replete with the convincing evidence that when civilization is faced with a great crisis, a divine providence arises to bring forth a great leader to meet it. Just as in World War Two when Nazism threatened to engulf civilization and Winston Churchill arose to meet this situation, so in the darkest hours of Israel and of our Jewish brethren abroad, William Rosenwald came to the timely rescue.

After three most difficult years, 1955, 1956 and 1957, he has been an inspired leader and has accomplished undreamed of results by his dedicated devotion and his noble example to UJA. Now that he is about to give up this great responsibility we are assembled here to thank him and to express our gratitude in a way that will appeal to him most and express our feelings most completely.

I can picture no more fitting way or any way



which would be more acceptable to him than to pledge our utmost efforts and strain every nerve to aid in the struggle which he has so valiantly fought. I have been privileged to present to Bill this Menorah which is inscribed as follows:

"Presented by the United Jewish Appeal to William Rosenwald in recognition of his inspiring leadership of the United Jewish Appeal which he helped to found two decades ago. As General Chairman of the campaign in 1955, 1956 and 1957, he was a driving force in advancing UJA to new heights of achievement in the relief, rescue and resettlement of the oppressed and uprooted. In the noblest Jewish tradition he has made a major contribution to the cause of Jewish survival and in helping resettle Jews in Israel and other lands where they may live in freedom and dignity. December 15, 1957."

In presenting this Menorah, Bill, which is a symbol of life, I hope I will not be considered blasphemous if I quote Scripture and say: In your light we will see light."

(The audience arose and applauded)

MR. ROSENWALD: Charlie, thank you for those



much too kind words, and thanks to all of you, my friends, for this beautiful gift.

To the extent that your tribute is a personal one, most of the credit goes to my family and to those associated with my business office, because it was thanks to their steadfast devotion that I have been able to enjoy the privilege of serving as your General Chairman but, as you can see, although the word "Menorah" means lamp, a Menorah has not one but many lamps, and in this same way the UJA shines not because of what any one person does, but because of that which many, very many people do, and so in that spirit I accept your kind words and your beautiful gift as a symbol of all that we, working together, have accomplished.

At this meeting three years ago I told you of Paul Baerwald's statement at the time that I joined the National UJA in 1934. He then said that one hears a great deal about what people do for philanthropic causes, but one hears much less about how much more their philanthropic activity does for them. Of course he meant gains other than the inner satisfaction that the doer obviously feels.

The longer that I am in the UJA, the more I



realize how deeply and in how many ways the doer gains by his philanthropic activity -- even, I should say, on occasion a tangible gain (holding up Menorah). (Laughter)

I would like to deal very briefly today with both sides of Paul Baerwald's statement. First of all, I would like to touch on what we, during the last three years, have done for others. In financial terms I would like to report that in the years 1954, 1955, 1956 and 1957, the regular campaign raised in each of those years in the neighborhood of \$55,000,000 net. That is the actual or closely estimated cash proceeds from each of those year's campaigns, give or take a few hundred thousand dollars each way in different years.

In 1955 the beneficiaries of the UJA received more money than they had in the preceding year. In 1956 we had our extra special Survival Fund that yielded, after all adjustments, \$17,000,000 additional net. This year we have had, as we all know, our Emergency Rescue Fund. It is too early to know what all of the adjustments will be for that, but in terms of the gross, it should be pretty close to \$30,000,000 gross.

But much more important than the mere financial



figures are what these figures mean in human terms.

Following the outbreak of violent anti-Semitism in North Africa, we have succeeded in emigrating many, many tens of thousands of Jews away from the political and economic annihilation that Jews there have gone through. At the same time we have been able in the State of Israel to continuously increase its rate of emigration while successfully combatting its own threat of annihilation resulting from the influx of Communist arms, first into Egypt and more recently into some of its other neighboring Arab countries.

In 1957 we continued all of this and added to it the saving of many tens of thousands of our fellow Jews from the anti-Semitism with which they have to live that prevails in certain countries behind the Iron Curtain, and in addition to this we have saved tens of thousands of Jews from Nasser's nationalistic reign of terror in Egypt early this year, certain elements of which, I am sorry to say, are still in varying degrees continuing and causing a continuing exodus of the small portion of the Jewish community of Egypt that remains there.

We have done all of this in addition to continuing



our work of giving new opportunities and a new life each year to half a million Jews in more than twenty countries throughout the world, including the United States and Israel. One of the Jews whom we have helped I will call Albert X. He came from Morocco. He is 49 years old. He and his wife and their nine children landed in Israel this year. Because of a heart condition and arthritis, he was not able to undertake hard manual labor, but he was a skilled upholsterer and as a skilled upholsterer he had had experience as an interior decorator. He was enthusiastic about the future of the strategic Red Sea port of Elath and wanted to go there.

With a loan made from the UJA funds he has established his own upholstering and interior decorating shop and is today contributing to the development of that important and bustling community. I know that if Albert X could be here, he and hundreds of thousands of Jews like him would want to express and want me to express on their behalf appreciation of all that we, working together, have done, and if we might for a moment just be a bit immodest, I think if we look at it, we can all take a justifiable pride in these accomplishments.



Looking now at the other side of Mr. Baerwald's statement, what our activities have done for us, first of all, we have all grown in stature. It is rare in history that a group of private individuals are asked to undertake responsibilities of governmental scope, and yet that challenge has fallen upon us and we have risen and ably answered that challenge.

As was so eloquently pointed out last night, ours has been the privilege of molding not only Jewish history but of helping to shape the history of the world, by and by our activity in the UJA in doing this, each and every one of us has increased in stature in the course of so doing.

Another gain that all of us enjoy -- Joe Meyerhoff touched on it and I am sure everybody feels it -- is that in the course of our work we develop personal relationships and strong friendships with our colleagues, and I can tell you that there is nothing I treasure more than the friendships that I have developed with the leaders in the course of my UJA work.

We in the United Jewish Appeal -- I have gotten to know a great many of you, and I can assure you that in

the UJA you meet people who, almost by a process of automatic selection, are the finest people because the UJA and the Welfare Funds around the country do attract those who are splendid in spirit and noble in heart, and the UJA has been able not only to attract but to hold and keep active a number of top caliber leaders. Everything that has happened during these few years has been based on the very solid foundation laid by my predecessors, and the best proof of that is that every single leader, every single top leader from Eddie Warburg down who was active in the UJA three years ago is active today. And we have brought in some new and excellent top leaders of all ages. You have heard some of their names mentioned just at this morning's session, and we have asked some of our tried and true leaders to take on new responsibilities.

In just a moment the chief of these will be Morris Berinstein who, if I may anticipate your report a moment, Elkan, we shall ask to serve as General Chairman. (Applause) All of us have seen Morris in action as an able and articulate leader, a man who loves his fellow man and who loves to help his fellow man through the UJA. But we who have the privilege of working with Morris closely



have also come to know him, and all of you will, in the course of the year, come to know him better as a man of great vision, a man who has an extraordinary ability to separate out what is important and what is unimportant, and then to apply himself to that which is important with a perfectly coordinated skill and devotion.

Morris, I want you to know that all of us love you and admire you and that we all pledge to you our full support, and by full support I mean that extra measure of understanding and work, of devotion and generosity that I know will be necessary in order to make again an even greater success of our United Jewish Appeal in 1958.

(Applause)

But before 1958 rolls around, in fact, starting the day after tomorrow, we have Chanukah week. It celebrates the victory of the Maccabees over the forces of oppression, and as we this Chanukah light our Menorahs, let us re-dedicate ourselves in the spirit of the Maccabees to saving from hardship and oppression the Jews of our time.

(Applause)

CHAIRMAN DAROFF: Thank you Bill Rosenwald, for your very brilliant and stirring statements. I should say

that it was our reward, Bill, for the reward we gave you. And I should like to say in a personal reference, speaking on behalf of all of us who have worked very closely with you, Bill, that you have really inspired all of us in this great work of ours.

May I use an old cliché, Bill? When they made you, they threw the pattern away. If I had the privilege of a rabbi, I would like to give you the threefold blessing, but regardless, Bill, all of us wish you and your family continued strength and Godspeed to carry on the great, devoted work that you have given us through the leadership that you have so ably accomplished as Chairman in 1956 and 1957.

Ladies and gentlemen, this is a man. Thank you, Bill. (Applause)

MR. MYERS: Both of the speakers are stealing all my thunder. I want to say that I am sure that I speak for all of you when I say that Bill Rosenwald<sup>it</sup> has been such a pleasure to participate in paying this great tribute to you. You have been a tower of strength to UJA since its inception, and I know that you will continue to do the wonderful work you have in the past. (Applause)



Bill Rosenwald mentioned to you who is to be the General Chairman. We spent an awful lot of time working on this, dotting the i's and crossing the t's, so I am going to read it anyway.

The honor which accrues to any position is derived in a large measure from the type of men who have occupied that office and from what they have achieved in that office. When I speak, then, of the General Chairmanship of the UJA as being the supreme honor which the American Jewish community can offer a man, I have in mind the men who have served in that office and who have helped to write one of the most dramatic and soul-stirring chapters in the history of American Jewry. Henry Morgenthau, Eddie Warburg and Bill Rosenwald. Need one say more?

The position of the General Chairman is not only a position of honor but it is one of great, almost awesome responsibility. There are many men in the Jewish community who deserve to be honored for their magnificent contributions to Jewish life, but few can measure up to the tremendous responsibilities of the office of General Chairman of the UJA.

In thinking of a man who qualifies on both counts,

who has worked faithfully and understanding daily in the causes of the UJA and who, in addition, is in every respect equal to the challenge of office of the General Chairman, our attention was irresistibly drawn to a man we all know: the wonderful Morris W. Berinstein. (Applause)

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Morris has a conspicuous record of achievement in the UJA. For two years he served as Chairman of the Campaign Cabinet, and during those years he has been and is now the President of the UJA. Ever since I can remember, he has taken an active part in every UJA campaign. He has considered no task assigned him either too small or too great. He has helped to formulate every major decision of the UJA made within the past fifteen years.

Morris is a man of great vision. He is dynamic and imaginative. He is a person of the highest integrity, a born leader of men.

When we look at the world picture from the vantage point of the Jewish position, we know that there are grave issues ahead of us. We of the Nominating Committee are confident that Morris will measure up to the demands of these times. We are certain that he will lead the American Jewish community to discharge its responsibi-



lities towards our fellow Jews who are in peril and in need, in a manner commensurate with the position which the Jewish community of the United States occupies today.

It is an honor and a privilege to present to you as General Chairman for 1958 the name of this distinguished citizen, Morris W. Berinstein. (Applause)

CHAIRMAN DAROFF: Thank you, ladies and gentlemen.

There are two people who have asked for the floor to second the nomination of Morris Berinstein. The Chair recognizes first Mr. Dewey Stone.

MR. STONE: Mr. Chairman, fellow delegates: I have asked for the great privilege of being one permitted to second the nomination of Morris Berinstein as our new General Chairman, and before saying the few words that come to mind, I want to first say a few words to and about Mrs. Berinstein.

All of us who have labored in this work know that it is impossible to do the kind of things that a General Chairman is called upon to do, nor accept the responsibility of being the General Chairman without the advice and the consent and the willingness to sacrifice of a wonderful

wife, and in this particular instance I would just like you to know that this applies even more so to the Berinstein family, because they have had to give up deep roots back home in Syracuse.

Morris knows that you can't do this kind of a job on an absentee basis, and they have temporarily moved to New York, and they have placed their young, fourteen-year-old daughter into a new environment, into a new school.

This is the beginning of an indication of the type of dedicated sacrifice and service which not just Morris but which this family is preparing to bring to the United Jewish Appeal.

Morris, I want you to know that I speak now not only for myself and not only for the family of Zionists in America through the United Israel Appeal, but I have been with you and without you many times to Israel, and I want you to know that I am also speaking for the people in the Government of Israel.

I am trying to find words to say something which may not be completely tactful and which I hope I can say in such a manner as those that I am going to make this reference about will understand.



I think at this point the nomination and election of Morris Berinstein is bringing to maturity a phase of Jewish life which is important to us, because up until now we have had a sense of feeling that in addition to wonderful individuals who gave of themselves wholeheartedly and with such outstanding success that our judgment was proven correct, but with it all three of the previous General Chairmen brought to their positions the prestige of a great and noble name in the Jewish world, because the name of Morgenthau and the name of Warburg and the name of Rosenwald meant something to every Jew and non-Jew in America, and everywhere long before these three dedicated men gave of themselves as General Chairmen of the United Jewish Appeal.

There were those who counseled that we seek out another name. But those of us who sat in the top leadership of the UJA and knew what it took for the UJA to properly function knew that we didn't have any more Warburgs and Rosenwalds, and we had to stand on a man according to his merit and not his name and family background, even though the name of Berinstein or any other Jewish name may be just as great and may have just as much yichus as all of these



other famous names like the Schiffs and the Warburgs and the Rosenwalds and the others.

Maybe in saying this, as I said before, I haven't brought out the full inference of what I am trying to get across to you, but I want you to know that in looking over the scene of American Jews capable of serving in this, the most important position in American Jewish life, especially at this juncture in Jewish life, it was the unanimous feeling of all of your officers that the one person that could and should and, thank God, has accepted the responsibility is Morris Berinstein.

I consider it a great honor to second this nomination and to publicly here promise to you, Morris, my wholehearted and complete and full cooperation, and I pray to God that you and your family will have the health and the strength to carry on in the future as you have in the past.

Good luck, and God bless you. (Applause)

CHAIRMAN DAROFF: Ladies and gentlemen, I want to recognize a gentleman whom we heard last night, and I know all of us will agree it was most likely one of the greatest if not the greatest talks ever made in the history



of the UJA.

Thank God -- Thank God we have Eddie Warburg in our midst. Eddie Warburg.

MR. WARBURG: I wonder if the Maccabees had meetings. (Laughter)

I am fascinated by Dewey's statement here, and I feel as if I was an exhibit of some kind of genealogy. I don't know -- (Laughter)

I think this is very dangerous, what we are doing here, because if Morris believes all this, you know, he is not going to be much of a Chairman.

CHAIRMAN DAROFF: We are safe.

MR. WARBURG: The simple fact of the matter is that for quite a while, in fact, I think as far back as I can remember, Morris has been the Chairman (laughter) and we are just making it legal. That's all. (Laughter)

I think that Morris -- and I know that Bill and I certainly feel that way -- recognized the fact that these titles are a rotating matter. You try. No one can do this job. It's an impossible one. All you can do is hope to create a team. And the interesting part about it is that for the last twenty years -- I mean, they speak about this

organization being twenty years old. For the last twenty years we have had pretty much the same cast of characters, and once a year we toss coins, and that's how it happens.

Some people have grandfathers. Other people are able. (Laughter and applause.)

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But all of us have something, we think -- at least we like to think we have something to contribute, and so this team has been concocted of a most diverse membership, and what is the strangest thing about it is that we like each other, and the great difficulty is to get any of us to quit.

They have made me honorary. I have never done more work in my life. (Laughter) And I intend to continue. I don't know anything else.

Everybody says, "You know, he could be playing polo. But I hate horses." I mean that. (Laughter)

And so -- I tried to say it last night -- together we have done a lot of things that are pretty nice, and they have made our lives a lot more interesting and a lot richer; and, honestly, I mean, when you know what we know, backstage, it is very exciting to see it last.

You know, Morris always talks about the maturity of



the Jewish community. It has gotten to the point that it realizes that it isn't names that make this job. It is energy, believe and straightforwardness, and it is a stupendous responsibility.

I told Morris when I talked to him about this, "For goodness sake, don't get yourself into this frame of mind that only you --", because that's what all the field men say to you all the time, "Only you." This can shorten your life. (Laughter)

It's nonsense. Only the American Jewish community, and you've got to ask them. It's not very hard, because they respond.

We are headed into a delightful time. Things haven't changed a bit. Morris will still remain Chairman. Bill and I will still go on doing the same things we have been doing, effectually, ineffectually, whatever it is. But when the dust clears off after a year, again, I think we will have crossed one rather important bridge in the fact of the American community realizing that there is nothing to substitute for teamwork, and that we are not interested in the long family traditions or anything else, per se. They are very nice. They are rather nice and

decorative, and it is a nice thing to have traditions of one kind or another.

I think we are doing something much more important today. We are starting one.

Thanks ever so much. (Applause)

CHAIRMAN DAROFF: Ladies and gentlemen, since this is a democratic organization, and you have heard the report of the Nominating Committee. I recognize Adolph Kiesler, who has made the motion to accept the nomination, seconded by Barney Rappaport, and now I put it to you: All those in favor of the report of the Nominating Committee will signify by saying "aye". I know it's by acclamation that we nominate and elect all these wonderful people who are going to serve in 1958.

(The delegates rose and applauded.)

CHAIRMAN DAROFF: Now, Morris, we want to hear from you.

Ladies and gentlemen, Morris Berinstein.

(Applause)

MR. BERINSTEIN: Mr. Joseph, my good friends, both on the dais and sitting I am sure by no uncomfortably in front of me:



I promise you that I will not talk too long. My heart is more full than I ever thought a mature man's heart could be. I am extremely grateful for all the fine words that have been said by all the members of the political convention that seems to have gathered here -- and thank God that Bill and Eddie both know that I don't believe too much' of it and won't be influenced too much mentally.

I must say this: I want to thank Eddie particularly for giving us his usual few light moments, because I think they were very necessary.

As long as I remember, nothing ever came easily to me. I have a lot of friends who seem to have done very well in the financial world, and sometimes I kid myself by saying, "Well, they had a lucky break", but it isn't so. With me, as I said, nothing has ever come easily. When you follow men like Eddie Warburg and William Rosenwald, when you have the extreme urgency of what is taking place in this world right now, not only for Jews for for all people, when all of these are living in these dangerous kinds of times, when we don't know what we will read in the newspaper in the next hour, and when we think of how many times this has happened just to Jews and not to the



rest of the world, we become increasingly aware that there are no emergencies for us, but just a normal way of life, and that is why we ask you to go back to your communities and say that nothing has changed -- doing business as usual -- Jews in trouble -- Jews starving -- Jews without roofs over their heads, and Jews needing our help.

You have heard in the last two or three days what I choose to think are the finest speeches from the finest hearts of American Jewry, and it would be an imposition for me in any way, shape or manner to attempt to add to what has been said.

At this time I want to pay respects to my small but precious family, who have allowed me to participate in this type of work. I am sure they know how happy it makes me feel, and I hope that they are happy also.

They may not see too much of me in the next year. My business may suffer a little, although I have a young son who I hope will help avoid that happening. But thanks, family.

I want to tell the people, my friends -- and I have so many of them, and I never knew it until yesterday and today -- I want to tell you all, as Eddie so well said,



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this is a great team. You are fine people. You have undertaken the leadership for many, many years. Many of you, I know, would like to step down. All of you have agreed to continue.

These people sitting on the dais are leaders in every sense of the word, and many of the people sitting in front of me joined these men on Friday afternoon in stepping up to the most expensive microphone that was ever manufactured and announced their competence in American economics and their knowledge of what is needed overseas by quoting the most fantastic amounts of gifts.

God bless you and thank you.

To Mr. Joseph, representing Israel, please take home the word. We know what is going on, and we will do our honest, level best to see to it that the great history and the great story and the great humanitarianism and the saving of lives --- and I must say at that time to Matilda Brailove, who happened to be with me in Israel when the first plane load of Poles landed, and one of the women got off the plane and got on her knees and kissed the earth. Matilda, being a woman, it was normal for her to cry a little bit, and I also cried a little bit, and I put my arm

around her and I said, "Matilda, don't worry. We'll get them all out."

Ladies and gentlemen, with your help, half of them are out, and with what I know in my heart that you are going to do this year, you will bring the other half out. So you see, Matilda, I am not a great prophet, but what I said is coming true.

God bless you all. God give me strength. Thanks from the bottom of my heart.

(The delegates rose and applauded.)

(Continued on page 60.)



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CHAIRMAN DAROFF: Ladies and gentlemen, the next matter I would like to mention is not on the agenda, but I think all of us would be remiss if we did not recognize one individual. He has only been connected with the UJA a comparatively short few years, but in those few years both he and his staff, I know you will agree, have given us this great, wonderful leadership, and I know all of us are deeply indebted to Rabbi Herbert Friedman for the wonderful job he has done as the head of our organization.

(The audience arose and applauded)

CHAIRMAN DAROFF: And now, ladies and gentlemen, it is a great honor for me to introduce to you one of the great men of our times. He is an international figure who has given his life to the welfare of Jews throughout the world and particularly to the cause of Israel. His continuing great efforts have earned him the gratitude and affection and respect of millions.

To list all of his achievements and the organizations which he now heads would require a full length speech, but I would like to mention just a few. Dr. Nahum Goldmann is one of the great diplomats of our time and it was he who, singlehandedly, helped to bring about



the German reparations agreement for Israel, for which Israel is going to receive upwards of seven hundred millions of dollars. (Applause) I don't have to tell you that he flies continuously all over the world on behalf of our people.

He is, as you know, the President of the World Jewish Congress. I could sum it up in a few words by saying that in my opinion he is the ambassador plenipotentiary of all the Jews throughout the world.

It is with a great deal of pleasure that I present this great Jew, Dr. Nahum Goldmann. (Applause)

DR. GOLDMANN: My friends, I haven't the slightest idea of what I should talk about at this hour, after all the speeches you have heard this morning, and I am sure in the last two days.

When I was asked weeks ago to make a few closing remarks, I supposed that I would have been called upon to make the Meshebarach to the outgoing or new leadership, which is more or less identical as you heard it already, but even the Meshebarach was made in a very nice and impressive way, so the only thing I can add in this respect is not the Meshebarach but the Yasher Koach, which is



shorter than the Meshebarach, and I want really to express first of all, on behalf of the Jewish Agency which is the main recipient, or you call it here beneficiary of moneys and the amounts raised by the UJA, our very deep appreciation. I am sure my friend and colleague Dov Joseph has done it already -- for this great piece of work which you are doing.

I have said it on many occasions, addressing UJA conferences, that the more I see you at work, the more I am full of admiration for this kind of work you are doing, more even for the work most of you do than for your generosity. It is a piece of work which is not spectacular. It has no drama, at least on the facade of it, and you have to be motivated by a deep sense of duty, of dedication, of human solidarity, of Jewish solidarity to go on as probably most of you in this hall are doing it now, year after year, day after day, week after week, soliciting money, attending these meetings, organizing all this tremendous machinery of the UJA, and there are no words to express this gratitude.

I don't know of any similar effort among any people of the world doing such a piece of work now for



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twenty years, without any obligation, at least forced obligation, no authority behind it of a state; just voluntary and just motivated by the noblest sentiments Jews and human beings can feel. And especially Yasher Koach to my friend Bill. I have tried to characterize him a little two years ago. I won't repeat it. It still stands.

I want to say Yasher Koach to my friend Morris Berinstein. I think what Dewey Stone said was well said. His coming up to this maybe most spectacular position within American Jewish life means something historically. It is an expression of the growing democratization of American Jewish life.

You all know the famous saying of Napoleon about his army; that every French soldier carries the baton of a marshall in his knapsack. This applies now also to the UJA. He has come up from the ranks and he deserves this great honor of leading the UJA. It is tribute for what he has done. It is an expression of confidence in what he is going to do, helped by the esteem and helped by his main collaborator, my friend Herbert Friedman, to whom tribute was paid a moment ago, and so I don't have to elaborate on this.



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A few more words on what in the program I see is called -- it should be my task -- the summation of the conference. I am the least qualified for it, to do it, because I wasn't here. (Laughter) Unless you agree to the well-known saying of the famous book reviewer who once said, "Books I have to review I never read, on principle. I don't want to be influenced by them." (Laughter) So speaking about this UJA conference, I am really not influenced by it except for these last two hours. I wasn't here. I came back only before yesterday.

I say that in order to apologize to my colleagues for not having been here. I came from a hurried trip of four days to Europe where I tried to do some fundraising with my goyim in Germany as you are doing it with your Jews in the United States, and so I was in no possibility to be here before yesterday and yesterday, but I have heard already about this conference and I want to sum it up, if I may, in a very few words.

Seen from the point of view of the general situation in which we find ourselves, I think there was never such a challenge to the United Jewish Appeal, and this means to the American Jewish community, which finds the



main expression of its work for Israel and its solidarity with Israel in the UJA as its central collective activity. There was never such a challenge, maybe except the year when the State was created, as the coming one or two years will be.

The situation in the Middle East -- I am not going to make a political speech. Some of my friends in Israel anyhow think I should be a little bit more silent. (Laughter) I say the situation in the Middle East is getting more tense from day to day, and as long as there is no agreement between the big powers, which is not yet in the cards, I am afraid the bitterness and the instability of the Middle East will increase, with Israel being maybe the main victim, being attacked by intransigent Arab leaders who feel very much more encouraged today than a year or two years ago, feeling behind them the great, ruthless power of the Soviet Union, being isolated and not being formally protected by any of the great powers of the world.

And so we have to look forward to a situation in the coming months or year or two years where all those who feel solidarity with Israel will have to be on guard



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and express their cooperation and support to Israel more maybe than at any time before.

On the other hand, my friends, this is a situation in which we move in, full of dangers, full of risks, but also full of great opportunities. We are coming now into the second decade of Israel's existence, and I venture to predict -- I am not trying to compete with Drew Pearson or other prophets -- but I venture to predict that this second decade into which we move now will see two great things happening in Israel and in Jewish life around Israel.

It will see finally stability and peace established in the Middle East, which means also peace for Israel, unless the whole world will be engulfed in a real war, and we will see as a second great opportunity the opening up of countries which are beginning to open up, as you have heard, and which I am sure in the next decade will open up still more and give us the opportunity to save thousands, tens of thousands, hundreds of thousands, maybe more, of Jews of whom we were afraid that they are lost to Jewish life, to Jewish future and to the Jewish people.



There are no greater challenges than these two for the Jewish generation of today which has helped to establish the Jewish State. The prospect that after a period of instability and crises and risks and dangers -- and you read about it every day in the papers, the attempt in Israel to reduce its size, to force it to make unbearable concessions, and we should be prepared for many months of such critical days and attempts -- I say the prospect that we may come through these dangerous months and see before us the possibility where some stability will have to be brought to the Middle East, unless it will continue to endanger the peace of the world, and no stability is thinkable in the Middle East unless there will be normal peaceful relations between Israel and the Arab states.

And the second challenge to such an Israel is that we may be privileged to save hundreds of thousands of Jews, remnants and survivors of the Nazi tragedy who may be saved by being brought into Israel. What greater challenge to the Jewish generation of today is thinkable than these two possibilities, which are not just imaginary, believe me, but real, concrete opportunities in the near



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future?

But for this, my friends, Israel and we have to be prepared. It will require tremendous political achievements and efforts, the help of the Jewish communities to Israel in the political field. That is not a subject matter for the UJA, but it will require not less, if not even more, great economic and financial help to keep Israel strong in these coming few months and years of this great crisis of the Middle East, to consolidate its achievements with the great emigration of the first decade which is not yet fully absorbed, which is not yet fully consolidated, to consolidate Israel and make it ready and able to begin to absorb the newcomers of whom ten thousand are already coming and a hundred thousand may come in the near future.

These are two tremendous tasks. None of them can be solved by Israel unless it will have the full backing and support of the Jewish communities of the world, and this means primarily of the leading Jewish community of the world, in the United States of America.

With these prospects in mind, my friends, we, all of us, with the new leadership of the UJA, should go into



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the new year which will start, which is identical with the end of the first decade and the beginning of the second decade, and I am sure that once we will see these prospects, peace for Israel, economic consolidation, the bringing in of new hundreds of thousands from Eastern European countries, we will all have the necessary enthusiasm in order to overcome these difficulties and to live up to the great tasks.

I am sure that Israel will require more from us in the coming few years than what we have done in such a generous and unparalleled way in the first ten years of its existence. But, my friends, if I may conclude with this remark, we here, and many others who are not here, represent this great, unique generation of the Jewish people in this period of human and Jewish history, the generation which has seen the greatest tragedy of Jewish life, which has seen the greatest achievement of Jewish life for 2,000 years, the most tragic and the most blessed generation of Jewish history for the last 2,000 years. We were privileged and we were cursed to see the annihilation of a third of our people. We were privileged and blessed to take a hand and realize and implement the dream



of generations and create the State.

What greater duty, what more sacred duty is there for this generation than to be determined to finish the job, consolidate Israel politically, consolidate Israel economically, enable it to save all those who managed to survive the Nazi tragedy in Eastern Europe and for whom their only salvation as things are there is Israel and will be Israel?

What greater privilege for this generation is there than to finish this sacred mitzvah, this sacred job, and what greater source of satisfaction, of pride, of happiness can there be for our Jewish generation than to be able to say after two years or five years or ten years -- I don't know how long it will take -- but in the lifetime of all of us, not only the younger ones, the older ones in this hall, to be able to say to ourselves that we have used this unique opportunity which former generations did not have? We have had the guts and the courage out of the tragedy which threatens the existence and survival of our people to create the State, but we have not only helped to create it; we have consolidated it. We made it self-supporting.

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We normalized its existence. We opened it up for millions of other Jews, and to be a generation which has finished this job and hands it over to future generations who, I am sure, will bless us for what we have done if we live up to our tasks and go on finishing this holy, sacred job which we have started. (Applause)

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CHAIRMAN DAROFF: Thank you, Dr. Goldmann. Your address is a fitting climax to what has been a stirring conference.

The report prepared by this year's Study Mission is called Year of Dedication. Having heard you speak just now from the bottom of your heart and from the wealth of your knowledge and experience, all of us will, I am confident, rededicate ourselves to the tasks that lie ahead.

My friends, we know what is expected of us. Let's make 1958 the year of the tenth anniversary of the State of Israel and the 20th anniversary of the United Jewish Appeal a banner year for the UJA. We must succeed, and with God's help we shall. We shall start in tomorrow, Monday morning, when we start working for the UJA.

God bless you. The conference now stands adjourned.

(The conference adjourned at 12:40 p.m.)