



Max M. Kampelman Papers

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REMARKS BY
MAX M. KAMPELMAN
COMBINED JEWISH PHILANTHROPIES OF BOSTON

FOUR SEASONS HOTEL
BOSTON, MASSACHUSETTS

SEPTEMBER 27, 1989

Thank you Mr. Chairman, for your gracious introduction. I enjoyed every one of your lovely exaggerations. There is in ancient Jewish wisdom the observation that when we stand before the Lord on Judgment Day, the criteria for that judgment will not be the praises we bestow upon one another, but rather the scars we have earned in the pursuit of our values. I, therefore, accept your words of praise with the full realization that I have still fully to earn them.

There is a Yiddish tale of a man who went to the tailor in his small village and ordered a pair of trousers. He returned a week later and learned that the pants were not ready. He returned the next week and they were still not ready. He returned the third week and the same story. There was growing exasperation. This was repeated during the fourth and fifth weeks. Finally, after six weeks, the pants were ready. The customer, irritated but now philosophical, turned to the tailor and said, "Listen, it took God only six days to make the whole

world. Why did it take you six weeks to make just this one pair of pants?" The tailor patiently took his customer to the window of his shop, pointed outside and explained, "Yes, but look at that world, and then look at this fine pair of pants!"

My purpose this evening is to have us look at our world. It has been eight months since I left government service with its different, exciting and enriching challenges. My appearance before you this evening provides me with the opportunity to stand back and evaluate the dramatic changes I have had the privilege of observing and experiencing.

The world is changing so fast and so dramatically that we can barely see its details let alone its scope. The changes are beyond calculation, greater than have taken place in all of mankind's previous history, with newer greater scientific and technological developments on the horizon that will probably make the awesome discoveries of our time dwarf by comparison.

During my lifetime, medical knowledge available to physicians has increased by conservative estimate more than ten-fold. We are told that more than 80% of all scientists who ever lived are alive today. The average life span is now nearly twice as great as it was when my grandparents were born. The average world standard of living has, by one estimate, quadrupled in the past century. Advanced computers,

new materials, new bio-technological processes are altering every phase of our lives, deaths, even reproduction. These developments are stretching our minds and our grasp of reality to the outermost dimensions of our capacity to understand them. Moreover, as we look ahead, we must agree that we have only the minutest glimpse of what our universe really is. Our knowledge is indeed a drop, our ignorance an ocean.

We are brought up to believe that necessity is the mother of invention. I suggest the corollary is also true: invention is the mother of necessity. Technology and communication have made the world smaller. There is no escaping the fact that the sound of a whisper or a whimper in one part of the world can immediately be heard in all parts of the world -- we have seen ample evidence of that in the Middle East. And yet, the world body politic is not consistently keeping pace with those realities.

What we have instead been observing is an intense fractionalization, as large numbers of peoples have had their emotions inflamed by national and religious appeals. It is as if a part of us is saying: "Not so fast. Stop the world. We want to get off. We are not ready. We are not prepared for this new world we are being propelled into. We will resist the pressures by holding on tight and with a determined frenzy to the familiar, the tribal, the traditional!"

But the inevitable tomorrow is appearing. Developments in science and technology are fundamentally altering our material lives; as well as our social and political relationships. There are fresh sounds and among those most clearly and loudly heard are the sounds of freedom and democracy. The striving for human dignity is universal because it is an integral part of our human character. We see it in China, Burma, Korea, the Philippines, South Africa, Chile, Paraguay, the Soviet Union, Hungary, Poland -- different cultures, different parts of the world. A larger part of the world's population is today living in relative freedom than ever before in the history of the world. I suggest, my friends, that the Middle East -- Libya, Saudi Arabia, Syria -- will not be exempt from this rapidly growing phenomenon. Today, it is in Israel, where Arabs may freely vote. Tomorrow, the Arabs of the West Bank and Gaza may freely vote. On the day after tomorrow, who knows?

This development is of special significance to those of us who try to carry forward the values of our Jewish traditions so that we may have the right to be called "The People of the Book." It is appropriate to think in these terms as we approach the Jewish High Holidays. If there is any meaning to the term "chosen people" and if there is any justification for the inexplicable survival of the Jewish people over the ages, when they could have been just a footnote in the pages of history, it must be in our identification with the lessons and values of the Book.

The ancient Hebrew tribes made their historic contribution to civilization by proclaiming to their neighbors that there is only one God. The immense significance of that insight was in the concept that if there is only one God, then all of us are His children and, thus, brothers and sisters to one another. Thus, the Talmud question: "Why did God create only one man?" And the response: In order that all men would have the same ancestor, and no man could claim superiority over another.

Democracy is the political expression of that religious ethic. The notion that human beings are the children of God and thereby have the potential for developing that which is God-like within them is clearly anathema to any political system which does not respect the human being. The development of democracy as a political philosophy and system of governance was an inevitable outgrowth of the belief in the integrity of the human being.

There is one other related ingredient of religious belief. It is that the human being is not only capable of reaching God-like dimensions through the process of growth, experience, performance and faith, but that there is also a baser and lesser part of the human being. The ancient Jewish Rabbis referred to that in the soul which was good, "Yaitzer Hatov," and that in the soul which was evil, "Yaitzer Harah." Reinhold

Niebuhr, the illustrious Christian theologian, called it "Children of Light and Children of Darkness." We have here as well the root of modern psychiatry.

This dichotomy in the human being is understandably also found in the societies which the human being creates. Thus, just as democracy is the political expression of the religious notion of human brotherhood, so is dictatorship an expression of the destructive side of us. This, I believe, explains the horrors of the Nazi phenomenon, as well as the brutalities of the Soviet system.

Throughout the ages, forces have arisen determined to resist and turn back the forward movement of civilization. But history has demonstrated that the power of Man to stretch himself into a more God-like form of self cannot be permanently denied. Within every age the drive for human dignity is dominant.

The trend toward freedom and democracy is prompted not only by a deep inner drive for human dignity, but by the growing realization that democracy works best. Governments and societies everywhere are discovering that keeping up with change requires openness to information, new ideas, and the freedom which enables ingenuity to germinate and flourish. A

closed tightly-controlled society cannot compete in a world experiencing an information explosion that knows no national boundaries. We are in a time when no society can isolate itself or its people from new ideas and new information anymore than one can escape the winds whose currents affect us all.

National boundaries can keep out vaccines, but those boundaries cannot keep out germs or ideas or broadcasts. This suggests the need to reappraise our institutions, including for example, our traditional definitions of sovereignty. The Government of Bangladesh cannot prevent tragic floods without active cooperation from Nepal and India. Canada cannot protect itself from acid rain without collaborating with the United States. The Mediterranean is polluted by 18 different countries. An essential geo-political consequence of this new reality is that there can be no true security for any one country in isolation. Unilateral security will not come from either withdrawing from the world or attempting national impregnability. Instead, we must learn to accept in each of our countries a mutual responsibility for the peoples in other countries.

In this world of increasing interdependence, the lessons for the United States and the Soviet Union -- the most important security relationship in the present era -- are evident. On a smaller scale, the lessons for Israel and its

Arab neighbors are also becoming increasingly evident. We cannot escape from one another. We are bound together in an equation that makes the security of each of us dependent on that of the other.

We are told by Soviet leaders that through the process of internal transformation demanded by advanced technology, they are now aware that repressive societies in our day cannot achieve inner stability or true security; that it is in their best interest to permit a humanizing process to take place; and that their domestic requirements are their highest priority.

Without doubt, that leadership faces the urgent need for drastic internal changes if the Soviet Union is to be a significant part of the 21st Century. The Soviet economy is working poorly, although it does provide adequate sustenance and a fully functioning military machine. Massive military power has provided the Soviets with a presence that reaches all parts of the world, but this military superpower cannot hide the fact that its economic and social weaknesses are deep. The Soviet's awesome internal police force has provided continuity to its system of governance, but a Russia which during Czarist days exported food cannot today feed its own people. The new leaders of the Soviet Union are fully aware of its problems.

They are also aware of our strengths, reflecting the vitality of our values and the healthy dynamism of our system.

We hear the Soviet words with hope that the deeds and reality will increasingly follow the rhetoric. We hope the time is at hand when Soviet authorities, looking at the energy of the West, comprehend the systemic weakness that corrodes their society. We hope Soviet leadership today realizes that its historic aim of achieving and preserving Communism through violence has no place in this nuclear age. We hope Soviet authorities will join us in making the commitment that our survival as a civilization depends on the mutual realization that we must live under rules of responsible international behavior. We hope -- and there are encouraging signs to bolster that hope. But as yet, we, regrettably, cannot trust.

But even as we cannot yet trust, we have a responsibility to observe developments in the Soviet Union carefully and to do so with open eyes and an open mind. It is not proving easy for many of us to change the prism of our accustomed spectacles for clearer viewing. It is difficult to believe what we see. But President Gorbachev has shown himself in a dramatic way willing to reconsider past views. The words glasnost and perestroika have been repeated so extensively that the ideas they represent may well take on a meaning and dynamism of their own which

could become internally irreversible. Dramatic changes are under way, and we must contribute to that process, because, as we have learned from recent tragic developments in China, the process is not inevitable or necessarily smooth.

When I began negotiating with the Soviet Union in 1980, under President Carter, human rights was beginning to be injected as a major item of our country's international agenda. The Soviet Union insisted that the discussion of the subject was an improper interference in their internal affairs. When President Reagan asked me in 1985 to return to government service as head of our nuclear arms reduction negotiating team, an extraordinary change soon became apparent. Under the leadership of President Reagan and Secretary of State George Shultz, the United States enlarged upon what President Carter initiated and incorporated the concept of human rights as a necessary and ever-present ingredient in the totality of our relations with the Soviet Union.

In his 1975 Nobel Prize speech that he was not permitted to deliver in person, Dr. Andrei Sakharov, said:

"I am convinced that international trust, mutual understanding, disarmament, and international security are inconceivable without an open society with freedom of

information, freedom of conscience, the right to publish, and the right to travel and choose the country in which one wishes to live."

The United States interacts and negotiates with the Soviet Union in that context. We have faith in our principles as we intensify our efforts, through our negotiations, to find a basis for understanding, security, stability, and peace with dignity.

To negotiate is risky. It is, in the words of my dear friend, Hubert Humphrey, something like crossing a river while walking on slippery rocks. The possibility of disaster is on every side, but it is the way - sometimes the only way - to get across. The object of our diplomacy and the supreme achievement of statesmanship is patiently, through negotiation, to pursue the peace with dignity we seek, always recognizing the threat to that peace, and always protecting our vital national interests and values. I respectfully suggest to you that the same principle with respect to negotiating is applicable to Israel as it searches for a context within which to pursue the peace with dignity that it seeks for itself and its neighbors.

The United States and the Soviet Union have begun a historic process. We are still much nearer to the beginning than to the end of that process. The process, furthermore, is likely to be a difficult and murky one. The fundamental nature of the Soviet system is the reality that they and we must still face. Their

problems are real and overwhelming. Ethnic nationalism at times appears to be tearing at the fiber of the Soviet empire. There is violence, demonstrations, curfews, and the recurring question: "How tolerant can Moscow afford to be?" Can the Soviet Union, with more than 100 nationalities and widely disparate cultures living in 15 Republics, contain and adjust to the demands for local sovereignty?

Just as the strains we have noted must not blind us to the changes, so should the changes not blind us to the difficulties that still remain. Yes, the changes are stunning -- Soviet troops out of Afghanistan; Solidarity now the governing instrument in Poland, with one of its leaders as Prime Minister; the prospect of Cuban troop withdrawal from Angola; Communist Party officials challenged and defeated in Soviet elections; the beginning of a two party system in Hungary; interesting Soviet proposals to reduce arms along lines proposed by the West.

But, of course, the basis for skepticism also remains as we look at Cuba, Soviet military assistance to Nicaragua, the awesome Soviet military budget, the Soviet's missile sale to Libya of bomber aircraft capable of threatening and further destabilizing the Middle East. We could go on.

The great challenge to our diplomacy is how to adjust to a rapidly changing Soviet Union in a rapidly changing world

without endangering our security and our values. As we do so, we must at the same time be sensitive to the judgment of history and take heed lest future generations condemn us for having missed a decisive opportunity for peace with dignity. This is the essence of our overwhelming current challenge. Will we be wise enough to know how to assist the historic developments now underway in the Soviet Union and Eastern Europe? Will we be sufficiently alert and forthcoming to grab the opportunity presented to us? Are we adequately bold and imaginative to adapt our values and security interests to the new world we are entering? It is on the basis of these criteria that history will judge us.

Alexis de Tocqueville wrote in the nineteenth century that "It is especially in the conduct of their foreign relations that democracies appear to be decidedly inferior to other governments." We have had reason to take that warning seriously. With that perceptive de Tocqueville observation in mind, our task is to achieve the firm sense of purpose, readiness, steadiness, and strength that is indispensable for effective and timely foreign policy decision-making. Our political community must resist the temptation of partisan politics and institutional rivalry as we develop the consensus adequate to meet the challenge of de Tocqueville's criticism.

Our country is today the oldest democracy in the world. Our forefathers said that "America is the last great hope of mankind." It still is! Our political values have helped us build the most dynamic and open society in recorded history, a source of inspiration to most of the world. It is a promise of a better tomorrow for the hundreds of millions of people who have never known the gifts of human freedom. The future lies with liberty, human dignity, and democracy. To preserve and expand these values, the fulfillment of our religious ethic, is our special responsibility. We should look upon it as an exciting opportunity.

Thank you

MAX M. KAMPELMAN

9/27-28/89

Wednesday 9/27 826 598 850

2:00 p.m. Depart Nat'l USAir 665

3:29 p.m. Arrive Boston (Met by
rep from Combined
Jewish Philanthropies)

Four Seasons Hotel
617-338-4000

6:30 p.m. Awards Dinner

Thursday 9/28

7:55 a.m. Depart Boson USAir 295

9:27 a.m. Arrive Nat'l.

10:35 a.m. Mtg. w/Perez (Madison)

11:30 a.m. Mtg. w/Ed Luck

12:15 p.m. Friedrich-Naumann
(Claus Gramckow)

2:30 p.m. Fareed Obugosh

DINNER BEAL CHAIRMAN



COMBINED JEWISH PHILANTHROPIES



O F G R E A T E R B O S T O N

Together
In Unity

שבת אחים וג' יחד

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EDWIN N. SIDMAN
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President
RABBI DAVID A. MERSKY
Vice President
Development
HILLEL J. KORIN
Director
Campaign and Development

One Lincoln Plaza
Boston, Massachusetts
02111
617 330-9500
Telefax:
617 330-5197

October 3, 1989

Ambassador Max Kampelman
c/o Program Corporation of America
599 West Hartsdale Ave.
White Plains, NY 10607

Dear Ambassador Kampelman:

On behalf of the Combined Jewish Philanthropies of Greater Boston, and the Marcus family, I would like to thank you for appearing at our Major Gifts Inaugural Dinner last week.

The event was a tremendous success, due in large part to your appearance. Your insight into current international politics and philosophy, especially regarding the Soviet Union, was most informative. It was a pleasure to have you join us for this special occasion, CJP's most important fundraising function of the year; I hope you found the evening enjoyable as well.

Once again, we are grateful for your time and effort on our behalf, and hope you will have the opportunity to visit Boston again in the near future.

Warmest Regards

Laura Rothschild
Campaign Communications
Coordinator

cc: Hillel Korin
Rabbi David Mersky
Cynthia and Bill Marcus
Beth and Richard Marcus

:mm

MAXKAMLTR

TOGETHER IN UNITY LEADERSHIP 1990 CAMPAIGN

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Chairman

Opening Week Solicitations
ALAN M. LEVENTHAL

Chairmen

Inaugural Dinner
CYNTHIA & WILLIAM M. MARCUS
BETH & RICHARD G. MARCUS

Chairman

Chai Dinner
ELLIOT J. STONE

Chairmen

Major Gifts Gala
MARJORIE & CHARLES HOUSEN
JUDITH & DAVID GANZ

Chairman

Prime Minister's Mission
EFREM B. WEINREB

Chairman

Dor L'Dor Mission
JAY L. FIALKOW

Chairman

Major Gifts Winter Mission
LAWRENCE GREEN

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Operation Upgrade
ANDREW L. EISENBERG

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Program Corporation of America

599 West Hartsdale Avenue, White Plains, New York 10607 (914) 428-5840

August 23, 1989

The Hon. Max Kampelman
1001 Pennsylvania Avenue, N.W.
Suite 800
Washington, D.C. 20004-2505

Dear Mr. Kampelman:

This is to advise you of your proposed engagement by the following organization:

College or Organization: Combined Jewish Philanthropies of Boston

City and State: Boston, Massachusetts

Location of Program: Four Seasons Hotel - Massachusetts

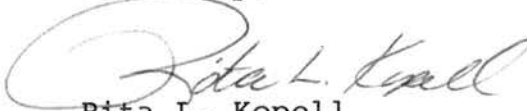
Honorarium: Net of \$10,000 plus expenses

Date and Time of Engagement: Wednesday, September 27, 1989 at 6:30 p.m.

Additional information pertaining to engagement: N/A

We have sent the contract to the above organization for their signature. As soon as it is signed and returned to us, we will send you your final confirmation in the form of a memorandum of engagement for your signature.

Cordially,


Rita L. Kopell
Account Executive

RLK/ta

FRIED, FRANK, HARRIS, SHRIVER & JACOBSON

SUITE 800

1001 PENNSYLVANIA AVENUE, N. W.

WASHINGTON, D. C. 20004-2505

(202) 639-7000

CABLE "STERIC WASHINGTON"

TELEX 892406

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NEW YORK, NEW YORK 10004-1980

(212) 820-8000

TELEX: 620223

725 S. FIGUEROA

LOS ANGELES, CALIFORNIA 90017-5438

(213) 689-5800

3 KING'S ARMS YARD

LONDON, EC2R 7AD, ENGLAND

(01) 600-1541

TELEX: 887606

MAX M. KAMPELMAN

(202) 639-7020

September 28, 1989

Ms. Rita Kopell
Vice President
Program Corporation of America
509 West Hartsdale Avenue
White Plains, New York 10607

Dear Rita:

In connection with Ambassador Kampelman's address to the Combined Jewish Philanthropies, enclosed is the airline receipt in the amount of \$490.50. In addition, round trip taxi fare to the airport came to \$30, for a total of \$520.50.

Sincerely,

Sharon H. Dardine
Assistant to Max M. Kampelman

FRIED, FRANK, HARRIS, SHRIVER & JACOBSON

SUITE 800

1001 PENNSYLVANIA AVENUE, N. W.

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TELEX: 887606

MAX M. KAMPELMAN

(202) 639-7020

September 13, 1989

Mr. Robert Beal
Chairman
Major Gift Division
Combined Jewish Philanthropies
One Lincoln Plaza
Boston, Massachusetts 02111

Dear Mr. Beal:

You and I will meet on Wednesday evening, September 27, but I did want to introduce myself to you in the interim. You are to be congratulated on your selection as Chairman of the Major Gift Division and also to be thanked for your willingness to assume the responsibility.

It is my intent as the speaker of the evening to share with you and the audience my insights on the developing and dramatic changes taking place in the relationship developing between the United States and the Soviet Union. I will also talk about the impact of those changes on Israel. Those of us who have faith and confidence in the future of democracy understand how important it is for Israel and the United States to preserve and strengthen its alliance within the context of our rapidly changing world.

I look forward to an open and wholesome discussion and exchange that evening. It is my hope that it will be possible at the conclusion of my talk for us to have a question period during which that exchange can take place.

All my best.

Sincerely,



Max M. Kampelman



COMBINED JEWISH PHILANTHROPIES
O F G R E A T E R B O S T O N

MEMO • MEMO • MEMO • MEMO • MEMO • MEMO • MEMO

TO: Rita Koppel
PCA

FROM: Marla Kannel, CJP

SUBJECT: Max Kampelman speaker for the CJP Inaugural Dinner
(September 27, 1989)

DATE: September 11, 1989

Attached is a proposed letter which we would like to send to all of those invited to attend CJP's Major Gifts Inaugural Dinner. As I told you on the phone, a letter of this type is always sent out prior to the event. In the past, we have used the speakers' stationary. We can, of course, have the stationary printed up here. All we will need is a clean copy of the stationary and the return envelope.

Mr. Kampelman should feel free to make changes to the letter. It would be great if we could have a sample of his signature to put in at the bottom of the letter. I have scheduled the letters to be sent out on Friday. Therefore I will need to have his approval, along with stationary and envelope samples by Thursday of this week.

I believe this letter should also clarify for Mr. Kampelman what we are hoping he will discuss in his speech. We would like for him to speak for approximately 30 minutes with another 15-20 minutes for Questions and Answers.

Please let me know if you have any questions or need further information. I can be reached at 617-330-9547.

Thanks!

cc: Hillel Korin
Laura Rothschild

Proposed Letter from Kampelman' to \$25,000 and over contributors. On his stationary.

617-330-9500

September 11, 1989

Dear Friends:

On Wednesday, September 27, 1989 I will be the key note speaker for the Major Gifts Inaugural Dinner.

At that time I will share with you my insights on what the current US/USSR Relationship means to Israel. I will talk about how the military, economic and political balance of the super powers can and does effect Americas' strongest ally—the State of Israel.

Won't you please join me for a frank discussion of how the changes in the balance of power can affect the turbulent Middle East.

The dinner will take place at the Four Seasons Hotel. We will meet at 5:30 for cocktails. Following dinner, I will make my remarks and then open the floor to questions.

I hope to see you at the CRJ Major Gifts Inaugural Dinner.

Sincerely,

Max Kampelman
Ambassador



WHITE: Agency Copy
YELLOW: Speaker Copy

Program Corporation of America

599 West Hartsdale Avenue White Plains, New York 10607 (914) 428-5840
Fax (914) 428-5356

MEMORANDUM OF ENGAGEMENT

Please sign both copies of this agreement, keep the yellow copy for your files and return the white copy to Program Corporation of America.

No RLK8-89-824 ta

Date 9/1/89

To M. Max Kampelman

Date of Program Wednesday, September 27, 1989 Time

Workshop _____
Press Conference _____
Luncheon _____
Dinner _____
Program 6:30 p.m.
Reception _____

Organization Combined Jewish Philanthropies of Boston

Address Boston, Massachusetts

Title or Topic _____

Approximate Length of Program _____ Approximate Size of Audience _____

Program Chairperson Ms. Laura Rothschild

Address Combined Jewish Philanthropies of Boston, 1 Lincoln Plaza, Boston, MA 02111

Business Telephone 617-330-9547 Home Telephone _____

Fee Net of \$10,000 plus expenses

Additional Terms N/A

Location of Program Four Seasons Hotel

Address Boston, Massachusetts Phone _____

Person to Contact on Arrival _____ Phone _____

Hotel Recommended _____

Address _____ Phone _____

Transportation Suggestions _____

Airport _____ Distance to Location _____

— OVER —

I have read, accept and agree to the provisions of this memorandum and agree to perform as hereinabove stated pursuant to arrangements by PROGRAM CORPORATION OF AMERICA on my behalf, and to accept the sum of \$ \$10,000 net plus expenses in full payment for the engagement.

☐ Please make my travel arrangements.

ADDITIONAL PROVISIONS TO MEMORANDUM OF ENGAGEMENT

1. You agree to fulfill the accepted personal appearance and engagement in a professional manner and in strict accordance with the terms and conditions of the performance agreement, a copy of which is available from Program Corporation of America (PCA) upon your request.

2. PCA will bill the sponsor for your services for this appearance or engagement you now undertake to perform and which you do in fact perform and, where appropriate, will bill the sponsor as well for expenses incurred by you which, pursuant to the terms of the performance agreement, are payable by the sponsor to you. However, PCA has no obligation to pay you unless and until it has received payment from the sponsor for billed fees or expenses. PCA has no liability to you if the sponsor cancels the engagement or if for any reason it does not pay the fees and expenses provided for in the performance agreement.

a. If the sponsor does not pay all or a portion of the fee, or does not pay the reimbursable travel expenses, PCA will not engage counsel to make a claim for those items due pursuant to the performance agreement, except upon a written request from you to do so, and then only and solely at your expense as to the disbursements and legal fees incurred in the pursuit of such a claim.

b. You shall have the right to select the attorney to pursue the claim against the sponsor or, you may, in the same written request authorizing pursuit of the claim, authorize PCA to hire counsel.

c. In the event the sponsor pays less than the full fee or honorarium and expenses due you, either with or without counsel having been engaged to collect any portion of the fee or expenses, PCA shall nevertheless from those sums actually received, be entitled to retain its full commission as if your full fee or honorarium had been paid by the sponsor. For the purposes of this agreement, deposits paid by the sponsor shall be deemed to be sums paid without the necessity of the engaging of the services of counsel.

d. In the event a claim is made through counsel, PCA can only settle the claim for less than its full amount with your written consent or the consent of your designated representative. In the event of a recovery of less than the full amount of the claim, and after the deduction of the expenses of the litigation, including counsel fees, PCA shall receive as its share of the recovery, the greater of (a) its full commission, or (b) fifty (50%) percent of the recovery after deduction of expenses of the litigation and counsel fees.

e. If you fail to appear without legal cause for the described personal appearance or engagement, you shall be liable to PCA for the payment of its commissions in the same amount as would have been payable to PCA had the engagement taken place as scheduled and had the sponsor paid the full fee or honorarium.

3. Payment of your fee or honorarium shall be made to you by PCA within twenty (20) days of PCA's receipt of good funds from the sponsor.

4. Any dispute arising out of, under, or pursuant to this agreement shall be submitted to arbitration, only before the American Arbitration Association at its White Plains, New York office, pursuant to its rules then prevailing. This agreement shall be governed and construed pursuant to the laws of the State of New York. Nevertheless, the Federal Arbitration Association Statute (9 U.S.C. 1, et seq) shall govern where jurisdictionally applicable, except as to the place of arbitration. Service by certified mail, return receipt requested shall be deemed sufficient service of any arbitration notice or process.

FRIED, FRANK, HARRIS, SHRIVER & JACOBSON

A PARTNERSHIP INCLUDING PROFESSIONAL CORPORATIONS

SUITE 800

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Company Name: COMBINED JEWISH PHILANTHROPIES

Direct Line to Confirm: 617-330-9500

From: SHARON DARDINE (MAX KAMPELMAN)

Re: _____

Comments: PER OUR CONVERSATION

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