



Max M. Kampelman Papers

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FINAL

REMARKS BY
MAX M. KAMPELMAN
TO THE
JEWISH COMMUNITY RELATIONS COUNCIL OF
GREATER PHILADELPHIA

Philadelphia, Pennsylvania

January 23, 1990

It is a privilege for me to be a recipient of your honors this evening. I realize full well that Julius Cohen was loved and respected in this community. An award that carries his name is, therefore, one that carries with it a special recognition to be cherished.

Jews have had a unique romance with America. Julius Cohen had such a romance. From the earliest days of our nation's founding, the ties that have bound Judaism to American democracy have been strong. Hebrew words are still a permanent part of the emblems of some of our early great universities. Beginning with John Adams, American Presidents have verbalized and acted upon the conviction that the historic land of Palestine was to be restored as a Jewish national homeland.

Our country's frontier spirit, the open competition, the hostility to monopoly of power -- all these meant the Jew had a chance. In the United States today, more than 40% of all the

Jews in the world live comfortably in two compatible cultures, the Jewish and the Christian, with American civilization essentially a Judaic-Christian one. This era in America may well be the golden age of Jewish history. Jewish culture has soared to impressive heights. Some of the greatest Jewish libraries in the world are here. Devotion to Judaism and to world Jewry flourishes. The community is strong and affluent, with a spiritual and intellectual ingredient of significance. History is likely to judge that the American period for Jewry is the grandest ever. And all of this is protected by America's strength.

We Jews have contributed to that strength and to the human values that have added a special measure of uniqueness and exquisiteness and vitality to that strength. The unique characteristic of American democracy which makes us proud to be Americans is the fact that our loyalties as Americans and as Jews are harmoniously interrelated in a common faith -- a faith in justice, in human brotherhood and in human dignity.

The ancient Hebrew tribes made their historic contribution to civilization by proclaiming to their neighbors that there was only one God. The immense significance of that proclamation was in the concept that if there is only one God, then we are all of us His children and thus brothers and

sisters of one another. The "Sh'ma Yisroel", the holiest and most repeated of Jewish prayers ("Hear, O Israel, the Lord our God, the Lord is One"), symbolizes the essence of that message.

In recent years, my government service occasionally required me to be overseas during our important religious holidays. I have, therefore, been at synagogue services in London, Geneva, Madrid, Copenhagen, Amsterdam, Israel, Moscow, Leningrad, Kiev, Budapest, Bucharest, Belgrade, Sydney, Johannesburg, and Salisbury. It is inspiring, wherever we may be as Jews, and whatever language may be spoken, to hear the familiar ring and message of the Sh'ma, the Fatherhood of God and the Brotherhood of Man.

Thus, the prophet Micah's message: "Have we not all one Father? Hath not God created us?" Thus, too, the Talmudic assertion that the most important verse in the whole Bible is the one from the Book of Genesis stating that Man was created in the divine image. And why, the sages asked, was only one Man created? So that each of us has the same ancestor and no one can claim superiority over another was the response. A further rabbinic story refers to the Haggadah tale of the Egyptian armies drowning in the Sea of Reeds. The angels in heaven began to sing the praises of the Lord. And the Lord rebuked them by saying, "My children are drowning and you would

sing?" Here, in this doctrine of human brotherhood, we have the essence of our religious creed, the spiritual basis of our evolving civilization. Here are the moral roots of political democracy, human rights, human dignity, the American dream.

Our Jewish scholars fully understood, however, that the striving of human beings to achieve the dignity worthy of the children of God was a continuous and difficult one. The philosophic notion of the coexistence of good and evil in the human being is found in many ancient civilizations, but it is particularly strong in the writing of our Jewish teachers. They taught that there is in each one of us an ingredient in the heart and soul which is good and God-like; but, they continued, there is also in each one of us an ingredient which is destructive and "evil". The sages defined it as "yaitzer hatov" and "yaitzer hara". The Protestant theologian Reinhold Niebuhr called it "Children of Light and Children of Darkness". Freud and others based their understanding of Man on this insight. And this dichotomy in Man means the good and the evil are also intrinsic to the societies created by Man.

The history of civilization then becomes one of strengthening the "yaitzer hatov" within us, our children, our families, the societies we create. Human beings can be rational, creative, wise, generous; but they can be stupid,

selfish, cruel and sinful. This is the real meaning of the evolutionary challenge. One might describe it as the evolutionary striving of the species homo sapiens to that of the species human being.

A cynic once observed that the devil too evolves. There have been struggles. There will continue to be struggles against the "yaitzer hara" within us and in the societies that we create. How else can we explain totalitarianism except as an expression of that destructive drive? How else can we understand the Holocaust, or the cruelty of the Stalinist system? If there is one thing that history has taught us, it is that we ignore the dark side of Man only at our peril. We have the capacity to look up to and reach for the stars, but we do so with our feet deep in the mud of the earth.

Simply stated, our dilemma is to learn how to preserve peace and expand human liberty in a world of conflicting values, competing interests, and the awesome capability which we now have of destroying civilization as we know it. It is perhaps the supreme irony of our age that we have learned to fly through space like birds and move in deep waters like fish, but we have yet to learn how to live and love on this small planet as brothers and sisters. In every age this has been the challenge, but in this nuclear age it is more urgent than ever.

Within this context, the negotiations with the Soviets that I have been privileged to be a part of since 1980 take on a special significance.

When I began negotiating with the Soviet Union in Madrid 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 negotiations, 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.

The issue of human rights is today a fully agreed agenda item. It is discussed thoroughly, frankly and frequently -- and we see results. The results are not yet entirely to our satisfaction, but are, nevertheless, highly significant. There will be further improvements.

We are today witnessing a dramatic worldwide trend toward freedom and democracy. It is prompted not only by a deep inner drive for human dignity, but also by the growing realization that democracy works best. Governments and societies everywhere are discovering that keeping up with the scientific and technological changes sweeping the world 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.

The nations of the world are becoming ever more interdependent. We are clearly 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, among many other implications, the need to reappraise our traditional definitions of sovereignty. The Government of Bangladesh, for example, 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.

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. For nearly half a century, we have looked at international relations through the prism of our relations with the Soviet Union. 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.

To negotiate is risky. It is also necessary. It is, in the words of my dear friend, that great American, 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 aim 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. We should recall the message of Winston Churchill that diplomatic negotiations "are not a grace to be conferred but a convenience to be used."

It is understandable, as we consider the dimensions of the East-West challenges and opportunities, that our minds are drawn to another major seemingly intractable problem -- the

agonizing tensions between Jew and Arab in the Middle East that causes neighbors to hate and hurt and too often kill one another, thereby diminishing themselves and their hopes and dreams.

There is no way for the Middle East to escape for long the movement toward democracy and human dignity that is gripping all parts of the world. It will in time have its impact on Syria and Libya and Saudi Arabia as much as it has its impact on Paraguay and Poland, on Chile and Czechoslovakia, on the Soviet Union and on South Africa. The American people understand that Israel is today the only democracy in the region. This accounts in no small measure for the deep friendship toward Israel felt by the vast majority of our fellow citizens. This commitment, however, is under siege as Israel is made to appear -- sometimes unwittingly and regrettably contributing to that appearance -- as unsympathetic toward the human and political aspirations of its Palestinian Arab neighbors.

It is in Israel's best interests for democracy to develop and grow in the area. Societies governed by internal free debate, open discussion and the ballot box are much more likely to seek the resolution of problems through negotiation and compromise than by war and violence. It is no wonder that

within Israel, poll after poll shows an overwhelming majority of Israelis from all political persuasions favoring negotiations with the Palestinians and seeking a peaceful solution to the Palestinian problem. There is, therefore, great virtue in the call by the Israeli Government for free elections to select negotiators in the West Bank and Gaza. Today, it is in Israel where Arabs may freely vote. Tomorrow, the Arabs in Gaza and the West Bank may freely vote. On the day after tomorrow, who knows?

Yes, there are risks in elections just as there are risks in negotiations, but there is strength and virtue in the process as well. Israel must not permit the risk to obfuscate the opportunity. Israel must not lose its identification with the Jewish values of universal human brotherhood, political democracy, a commitment to human dignity for all.

I earlier referred to the reappraisal of our traditional views of sovereignty now underway. It is increasingly obvious that the traditional concept of sovereignty is an obstacle to conflict resolution in the Middle East. It represents a slogan rather than a solution. A solution of that problem will require a vision that transcends traditional nation-state boundaries. Israel's security must be assured even as the inevitable Arab self-rule and self-dignity and democratic

beginnings come into being. Within the universal principle of security for all the peoples in the area, the realities of water, power, access to trade routes, communication -- these call for regional rather than state approaches for solution. The compactness and lack of resources in the area require at least a minimum organic skeleton of economic cooperation if the peoples in the area are to enjoy the benefits of the vastly changing world now emerging with its immense new opportunities and challenges.

Our country is today the oldest democracy in the world. Abraham Lincoln said that "America is the last great hope of mankind." It still is! Alternative systems have failed and are totally exhausted. Our political values and our character traits have helped us build the most dynamic and open society in recorded history, a source of inspiration to most of the world.

Let us not forget our good fortune as Americans. Democracy is a great ideal and deserves passionate devotion. It is the political embodiment of our religious values. Our way is best. Let us say so. It is not arrogant for us to proclaim the virtues of our own system because it casts no credit on us. We are not the ones who created American democracy. We are merely its beneficiaries with an opportunity to strengthen it for succeeding generations.

The future lies with liberty, human dignity, and democracy. The human spirit is evolving toward a higher form of community and our human values provide the moral foundations to guide that journey. 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.

Mon RT-Prod

MMK SCHEDULE

Tuesday, Jan. 23, 1990

9:00 Trump Shuttle to NY
10:00 Arrive LaGuardia
Met by Love Taxi and proceed to 320
East 43rd, 6th fl. Cf. Rm. (573-4777)
10:45 Photo
11:00 UNA Mtg. w/Ford Foundation
2:00 Michael Jaffe will meet
in lobby of Ford Fnd. Bldg.
2:30 Richard Schwartz
720 5th Ave.
4:00 Amtrak Train #121
5:09 Arrive Phila., met by Lazar
Kleit (6' tall, bald w/beard)
215-686-4645
6:00 JCRC cocktail
7:00 Program (address)
8:00 dinner
9:39 Amtrak Train #177
11:44 Arrive D.C.
or
8:14 Amtrak Metroliner (early?)
9:59 Arrive D.C.

JCRC

Jewish Community Relations Council
of Greater Philadelphia

JCRC 50th Anniversary

The Sheridan Building • 125 S. Ninth Street
Philadelphia, PA 19107 • (215) 922-7222

November 22, 1989

Barrie Kirnick

The Honorable Max M. Kampelman
1001 Pennsylvania Avenue, N.W.
Suite 800
Washington, D.C. 20004

Dear Ambassador Kampelman:

Thank you for agreeing to accept the Jules Cohen Memorial Award at the Annual Meeting of the Jewish Community Relations Council of Greater Philadelphia.

The dinner, slated for January 23, 1990, will be held at Reform Congregation Keneseth Israel, York and Township Line Roads, Elkins Park, Pennsylvania.

Our schedule is:

Cocktail Reception	6:00 p.m.
Program	7:00 p.m.
Dinner	8:00 p.m.

Please extend an invitation to Mrs. Kampelman to be our guest. Also, kindly forward a list of family, friends and associates in the Philadelphia area whom you would like us to invite.

If you have any questions or require assistance on any matter, please do not hesitate to contact us.

Sincerely,

Joseph Smukler
Joseph Smukler, Esq.
Chairman,
Jules Cohen Memorial
Award Committee

JS:ssk

MEMBER ORGANIZATIONS

American Jewish Committee
American Jewish Congress
Association of Jewish Holocaust Survivors
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Board of Rabbis of Greater Philadelphia
Brith Abraham-B'nai Zion
Brith Shalom

Brith Shalom Women
Federation of Reform Synagogues of Greater Philadelphia
Golden Slipper Club
Hadassah
Jewish Campus Activities Board
Jewish Labor Committee
Jewish War Veterans of the U.S.A.
Jewish War Veterans Ladies Auxiliary

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Mizrachi
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National Federation of Jewish Men's Clubs, M.A.R.
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Pannonia Beneficial Association
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Philadelphia Zionist Federation
Pioneer Women-Na'amat
Senior Adult Council of JCC
Shomrim of Philadelphia
United Jewish Organization
United Synagogue of America

Women's American ORT—Main Line Region
Women's American ORT—Philadelphia Region
Women's League for Conservative Judaism
Workmen's Circle
Zionist Organization of America

DEDICATION

Jules Cohen 1908-1967

Samuel Spiegler
Journal of Jewish Communal Service
Winter, 1967

We are all aware of mortality, but almost without exception those of us who knew Jules Cohen best, and loved him—I think for most of us the knowing and the affection were inseparable—received the shattering news of his death with a kind of stunned disbelief. It seemed simply impossible that such energy, such drive, such seemingly inexhaustible self-replenishing vitality could have been cut off. Only afterward—moments, or hours, according to the capacity of each to admit the grievous fact to his consciousness—did we ask, “what are we going to do without him?” He was the kind of colleague, the kind of friend, the kind of human being of which we shall say, or think, often and for a long time . . . “if only he were here . . .”

Jules was in the deepest and broadest meaning of the term a Jewish communal service worker. Throughout his adult life—for a few early years, while a young lawyer, struggling to establish a practice, yet drawn irresistibly to the cause of equal acceptance for Jews, as volunteer; thereafter as a full-time vocation—Jules was a Jewish community relations professional. He would have been the first to dismiss the thought, but his chosen profession was to him more than a vocation, it was a calling. He committed himself to it wholly and it could not be severed from the very center of his life.

In a field yet young, Jules, at the time of his untimely death at the height of his powers, was already a veteran. He was still among the pioneers of the field when he entered it and many are the imprints of his influence to be found on it. Many, too, are the practitioners in the field, now themselves

veterans, to whom Jules was mentor, guide, counselor and model . . . and, beyond that, friend. His generosity was extraordinary—a generosity not so much of means, but a greater generosity of self. He gave of his time, of his knowledge, of his insights, of his compassion and the warmth of his spirit to all who needed and were worthy of them. Some who read these words will know themselves to be the beneficiaries of his friendship in their times of travail and despair, whose courage and hope were restored by his unquenchable optimism and indomitable purpose.

He spent himself unstintingly—in his own work, in the furtherance of his profession, in the interests of the larger field of Jewish communal service, and in the cause of the Jewish community and the Jewish people. It is doubtful that he made those distinctions in his own mind; these were aspects of his life, which was to him a wholeness in which his job and his professional activities and his role as a communal leader merged ineluctably. He embraced them all zestfully. Challenge never intimidated him, but fired his enthusiasm and his elan often seemed to sweep obstacles aside. He appeared at times to lack humor; but it was the task he took seriously, never himself.

To me, and to the others who were Jules' associates on the staff of the National Community Relations Advisory Council during the thirteen years (from 1947 to 1960) that he was its National Coordinator, his passing is more than the loss of a colleague. There grew among us during that time a comradeship that was deeper than friendship and closer than kinship and that did not diminish with changes in our professional relationships. Mortality is man's state; and we shall do what we must do without Jules. But it will be long before we remember him without an inward cry of pain and loss.

JULES COHEN
1908-1967

Jules Cohen was executive director of the Jewish Community Relations Council of Greater Philadelphia from 1959 until his untimely death in 1967. Before coming to Philadelphia, he served the Jewish community first with the Brooklyn JCRC and later on the staff of the National Jewish Community Relations Advisory Council (NJCRAC). As leader and coordinator of social action groups for 25 years, Jules Cohen was a soft-spoken, but scrappy gifted professional. He labored diligently to create programs that would equip young Americans for productive participation in our society, helped to rescue the victims of the Nazi Holocaust, and helped to reshape the image of the Jew, committing his energies to the problems we continually face.

Jules Cohen was "father" to an entire generation of Jewish communal service workers. A pioneer in the field, he set a high standard which persists to this day. He was an activist, but he did not believe in playing solo. He knew how to involve others-- his fellow professionals from other agencies and other communities, and his lay leadership.

Jules Cohen's widow, Rose, will be in attendance at the JCRC Annual Meeting on January 23.

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JCRC

Jewish Community Relations Council
of Greater Philadelphia

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January 26, 1990

The Honorable Max M. Kampelman
1001 Pennsylvania Avenue NW
Suite 800
Washington, DC 20004

Dear Ambassador Kampelman:

Let me begin by telling you what an honor it was to meet you the other evening at our Annual Meeting. Because of your involvement, the evening was one of the most successful we have had.

We are still receiving phone calls asking for copies of your presentation!

Thank you very much for accepting the Jules Cohen Memorial Award and for challenging us with your insights.

Sincerely,

Paul N. Minkoff,
President

MEMBER ORGANIZATIONS

American Jewish Committee
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Association of Jewish Holocaust Survivors
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Pannonia Beneficial Association
Philadelphia Zionist Federation
Senior Adult Council of JCC
Shomrim of Philadelphia
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United Synagogue of America
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Women's American ORT—Philadelphia Region
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MAX M. KAMPELMAN

(202) 639-7020

January 29, 1990

The Hon. George P. Shultz
Hoover Institution on War,
Revolution and Peace
Stanford University
Stanford, California 94305-6010

Dear George:

Last Monday evening in Philadelphia was particularly pleasant for me because they read your most gracious letter of January 11. I had not been aware that the Jewish Community Relations Council of Greater Philadelphia had communicated with you and was indeed taken by surprise at the nature and generosity of spirit that permeated the evening's events. I had agreed to speak in Philadelphia at the request of a dear friend and I guess I was rewarded for it by the honor and the award. Your letter of commendation was, for me, the most significant of those read.

Kay Graham has invited Maggie and me for dinner to be with you shortly. We look forward to seeing you and Obie.

Maggie joins me in sending you and Obie our very best.

Sincerely,


Max M. Kampelman

HOOVER INSTITUTION

ON WAR, REVOLUTION AND PEACE

Stanford, California 94305-6010



GEORGE P. SHULTZ
HONORARY FELLOW

January 11, 1990

Dear Max,

Congratulations to the Jewish Community Relations Council in honoring you. I know the congratulations are supposed to be the other way around but, in your case, you perform with such quality and grace that anyone who attracts you is to be congratulated.

Of course, that includes me. I had the great privilege of having you as my partner in managing our foreign affairs for many years running. You are a wonderful associate -- always thoughtful, candid, constructive and energetic. You do the things that need to be done and do them well.

With my congratulations and warm personal regards,

Sincerely yours,

A handwritten signature in dark ink, appearing to read "G. Shultz".

George P. Shultz

Ambassador Max M. Kampelman
c/o Jewish Community Relations Council
125 South 9th Street, Suite 300
Philadelphia, PA 19107

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January 29, 1990

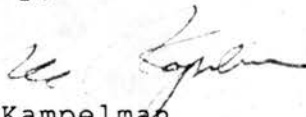
The Honorable Robert P. Casey
Governor
Commonwealth of Pennsylvania
Harrisburg, Pennsylvania

Dear Governor Casey:

Thank you very much for the Certificate of Commendation which your forwarded to the Jewish Community Relations Council of Greater Philadelphia. A very dignified and yet enthusiastic presentation was made to me on your behalf. I am grateful to you for your thoughtfulness and generosity of spirit.

All my best.

Sincerely,


Max M. Kampelman

MMK:gs

MR. SHUSTERMAN RABBI, MAS. COHEN, MADAME P, MR. P, FRIENDS - FIRST,
LET ME SAY HOW INTERESTED I WAS LISTENING TO MR. MINKOFF'S REPORT, JACOB
RITKA CAN BE PROUD OF ITS WORK - MY CONGRATULATIONS TO THE JEW COMM OF PHILA.

PROGRAM

Welcome	Arlene Fickler <i>Co-Chairperson, Annual Meeting</i>
Greetings	Miriam A. Schneirov <i>President,</i> <i>Federation of Jewish Agencies of Greater Philadelphia</i>
	The Honorable Dr. Israel Peleg <i>Consul General of Israel</i>
Remarks	Paul N. Minkoff <i>President,</i> <i>Jewish Community Relations Council of</i> <i>Greater Philadelphia</i>
	Rabbi David A. Wortman <i>Executive Director,</i> <i>Jewish Community Relations Council of</i> <i>Greater Philadelphia</i>
Presentation of Jules Cohen Memorial Award	Murray H. Shusterman <i>President,</i> <i>Jules Cohen Memorial Foundation</i>
Acceptance	Ambassador Max M. Kampelman
Hamotzi	Rabbi Simeon J. Maslin <i>Co-Chairperson, Annual Meeting</i> <i>President, Board of Rabbis of</i> <i>Greater Philadelphia</i>
	Dinner
	Birkat Hamazon
Closing Remarks	Rabbi Simeon J. Maslin



President's Message

The events of this past year, which closed out the decade of the '80s, have again challenged the fabric of what community relations is all about. The programs highlighted by this Annual Report are only a small part of the activities that have shaped the efforts of JCRC as we face the continuing challenge to form a consensus that represents the conscience of the Jewish community of Greater Philadelphia.

This challenge is derived from the commitment of our agency to interpret the historical criteria of social justice to best provide for a community where Jews, and all religious and ethnic groups, can feel secure. Both the perception and the reality of a secure environment, in which we are able to articulate positions on the broad social agenda, are vital for advancing our causes, many of which have been primary for more than 50 years.

JCRC activities continue to be dominated by advocacy for the State of Israel, battles against anti-Semitism, the enhancement of interreligious and interracial understanding, and the struggle to ensure freedom for oppressed Jews throughout the world. Consensus in these and other areas does not come about easily. It requires research and analysis of a tremendous amount of information and material to encourage the varied influences that comprise our community to adopt positions or undertake concerted actions in our own best interests.

The major support for our activities comes from a dedicated group of outstanding professionals under the leadership of Rabbi David Wortman, our executive director. Every person on the JCRC professional staff continues to execute his or her assigned tasks not only with competency and dispatch, but with a degree of sensitivity to the concerns of lay leaders. I want to express my sincere thanks, and that of the Board of Directors, to them as well as to the support staff who handle the day-to-day activities at the office.

The officers and past presidents of JCRC who comprise our Executive Committee have been a source of guidance and support for me during the last year. Their collective judgments have moved the agency forward in its mission to safeguard the rights of Jews and to work on behalf of the common good. In addition, JCRC commission and committee chairs have accepted their charge of formulating and carrying out agency policy.

In the final analysis, the discussions and debate at meetings of the Board of Directors are the true test of the validity of JCRC's positions on the myriad of issues addressed by the agency. At times that debate has been heated. However, while strong words may be expressed in the course of resolving

issues, the fact that JCRC does not adopt weak positions gives us credibility as a vital force in community relations.

The undertaking of this 51st Annual Meeting, which brings together the leadership of 35 organizations and community representatives, has been accomplished by the commitment of co-chairs Arlene Fickler, vice president of JCRC, and Rabbi Simeon J. Maslin, president of the Board of Rabbis. To them, a very special thanks. Their personal efforts, and the contributions of all who have supported this annual Tribute Book, will help immeasurably in enabling JCRC to continue its challenge and charge to achieve a better society as we approach the 21st century.

Paul N. Minkoff

Date 1/23/90

Time 6:00 cocktail

7:00 Program
8:00 dinner

Organization

Jewish Community Relations Council

OURS _____

PCA _____

ICM _____

OTHER _____

Contact Barrie Minnick

Telephone No. 215-922-7222 Fax No. _____

Bio & Photo Sent? ☒

Special meal request? ☒

Subject of the talk _____

Title _____

Length of the talk _____

Transportation: Arranged by us? ☒ by them? _____

Hotel

Telephone No. _____ Fax No. _____

Honorarium? \$4,000 ☒

Expenses? +

Expense Reimbursement Rec'd? _____