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Issued in the interest of the Jewish Workers' Organizations in Palestine

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The ANNUAL CELEBRATION of the THIRD SEDER

AND THE BEGINNING OF THE

Campaign for the Jewish Workers' Organizations in Palestine

פראוידענסער פסח פלאט

ארויסגעגעבען פון די

פועלי ציון. אידיש נאציאנאל ארבייטער פערפאנד

פרויען פיאנירען. יונגע פועלי ציון.

אלטער פוימאן, רעדאקטאר

Issued in the interest of the
Jewish Workers' Organizations in Palestine

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The Tenth Jubilee of the Histadruth

WHAT IS THE HISTADRUTH?

It is an organization of over 30,000 men and women pioneers who are building the National Home. It is in the first place a great colonising agency.

It looks after the immigrant until he finds employment. It supervises the physical welfare of the Pioneer through its health department.

It provides for his cultural and technical needs through its educational institutions.

It takes care of the special needs of the woman settler through the Women's Workers Council.

It trains the Halutz in new trades, stimulates and utilizes his initiative, and makes him a member of a commonwealth in which all work is performed in a spirit of mutual self-respect and comradeship.

WHAT HAS THE HISTADRUTH ACCOMPLISHED?

In the field of agricultural activities, the Histadruth supervises fifty-nine co-operative settlements where over 4,000 men and women are engaged in all branches of agriculture. The settlements are making rapid progress and a number of them are already self-supporting.

The co-operative selling agency of the Histadruth, known as the "Tnuva," has sold during the last year 650,000 dollars worth of agricultural products from the workers' Settlements, such as vegetables, fruits, poultry, honey,

eggs, milk, etc. Nearly 8,000 Jewish workers are employed on privately owned farms and orange plantations due largely to the efforts of the Histadruth and its Contracting Co-operative, the "Yachin."

The progress achieved by the Jewish workers on the land reads like a miracle. Men and women, removed from the soil for centuries, have transformed barren and malaria infested wastes into fruitful land, and have become efficient farmers able to rebuild a country and to serve as guides and teachers to newcomers.

In the fields of industrial activities, the Histadruth has organized, and aided in the establishment of forty-two co-operatives, such as carpentry, plumbing, tailoring, printing, transportation, smithing, stone quarries, etc.

It maintains a co-operative wholesale and retail society, the "Hamashbir" with its two central warehouses and 13 branches all over the important centers of the country.

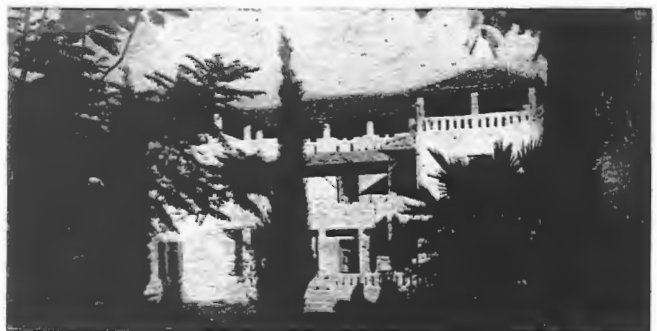
It has formed a Workers' Bank and Loan Association in many parts of the country which extend credit to all industrial and agricultural co-operatives and institutions.

RAISING THE STANDARD OF LIVING

Thousands of workers are engaged in all branches of the Palestinian industry such as the Ruttenberg electrification project, the Dead Sea Concession, the building trades, road making, and in various factories. Through its Trade Unions, the Histadruth has raised the standard of living of the workers, and has created for them better conditions. Through its various local labor exchanges, it has reduced seasonal unemployment. Through initiative in the field of technical training, it has opened up new sources of livelihood, and it enabled pioneers to be rapidly absorbed into the growing industries of the country.

The Histadruth cares for the health of the workers, through its Sick Fund known as *Kupath Cholim*. The Fund has a membership of 18,000 and gives medical aid to 35,000 persons. It employs 230 doctors, druggists, nurses and administrative officials. Its properties include two sanitariums in Motza and Mount Carmel, 53 pharmacies, and a central hospital in the Emek. Sixty per cent of the Sick Benefit Fund's Income is derived from its own members. Kupath Cholim is one of the most enterprising organizations of its kind anywhere.

The activities of the Histadruth are not merely economic. They also include educational work, carried on by its Cultural Commission, The Vaadat Hatarbuth. Adult immigrants are taught Hebrew, History, Natural Science, and the economics of Palestine. The Histadruth provides for the Pioneers lecture courses, concerts, theatre performances, and technical training. It operates a central library with 90 branches, containing about 70,000 volumes; publishes a daily newspaper, Davar, and a number of magazines; maintains juvenile technical schools in 19 localities;



Civilization blooms where once was waste—
Central House of Krutzath-Degania

Social Value of Jewish Nationalism

By OSCAR LEONARD

While the non-Jewish world has pretty generally recognized the Jews as a national group, among our own people there are still some who protest that we are a religious sect pure and simple. We still have debates as to whether the Jews are a nation or a denomination. In actual practice, however, we find that the Jewish problem is one of race rather than of faith.

A Jew may protest that he is an atheist, that he has foresworn the faith of his fathers, but that will not admit him into the sacred precincts of an exclusive non-Jewish club or a hotel which does not cater to Jewish patronage. Even though his sons be outspoken unbelievers, even though they shun the company of other Jewish students and never step inside of a synagogue, they will not be permitted to join those fraternities in which the fraternal spirit does not reach far enough to embrace the Jew.

To the non-Jewish world the Jews are not merely a religious group. There is something about them which is peculiar, different. The non-Jews, therefore, conclude, and rightly so, that the Jewish people, having characteristics of its own, must form a group apart. Such group divisions are generally known as nations. Those Jews who deny that there is a Jewish nation will admit that all other groups having traits in common are nations. But what is true of others, they say, is not true of the Jews.

The Jewish people have a common history, which surely characterizes them as a nation. Some would deny that we have a common language, yet even the most radical or Reform congregations have retained some Hebrew

in their services.

Those who fled from the Jewish past became wanderers. They knocked at many doors. Some sought refuge in Christian Science, others in Ethical Culture, some ran to the New Thought movement. But how could these makeshifts appeal to the Jew who had left so all-embracing a thing as the old Jewish faith, which was not merely a faith but a rule of life?

A chasm had been created between the past and the present. Hence there was no future. Human life is so constituted that it must feel itself identified with the past and it must see a future, else the present has no meaning. An individual who feels no responsibility for keeping up a standard of excellence set up by those who went before him, who does not feel a sense of pride in his ancestry, is robbed of a fine incentive for character development.

Yet this is what happened to the Jewish people the moment they cut loose from Jewish history. For, not being a nation, they could see no reason for studying their own history. To be sure, there is some perfunctory Biblical history teaching in the Sabbath or Sunday schools. To be sure, Abraham, Isaac and Jacob were patriarchs and founders of the Jewish religion, but they were rather old-fashioned, with long, unkempt beards and outlandish clothes, who surely would embarrass any Reform congregation if they chose to walk in during a service.

What was lacking in the Sabbath schools, as well as in the orthodox Hebrew schools, was the teaching of a vitalized Jewish history, the sort of teaching that would make the Maccabees real Jewish heroes, who fought for national redemption, of which religion was a part, and who are connected by blood ties to the Jewish boys and girls of today. Mary Antin tells us how George Washington became a fellow-citizen of hers when she studied about

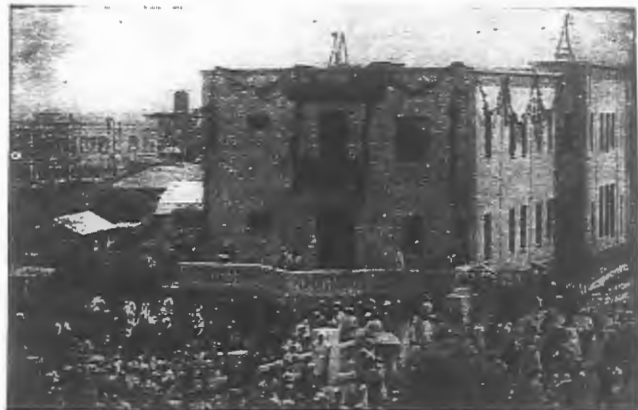
68 kindergartens, 13 elementary schools, a Sport Association "Hapoel," a theatrical cast "Ohel," and many other institutions which serve the educational and cultural needs of the entire labor population.

The legislative activities of the Histadruth are of great value. Since 1924 the Histadruth has exerted its influence on the Government to enact legislation for employers' liabilities for accidents, for safeguarding the health of women and children, legal recognition of unions and of the right of collective bargaining. It is waging a fight for fair wage clauses in all public contract works, as well as for an eight hour work day.

THE GREAT PEACEMAKER

The Histadruth is the great peacemaking agency in the

country. It strives to raise the standard of living of the Arab as well as Jew and protects the Arab Fellaheen and worker against the exploitation of the land owning class and petty capitalist. It seeks co-operation with the Arab masses for agrarian reforms and for greater local democracy. It endeavors to abolish illiteracy among the Arab peasants and seeks to establish a better understanding of the needs that are of common interest for both the Jewish and Arab sections of the population. Through such activities the Histadruth is bringing about the spirit of co-operation and understanding essential for the development of the entire country.



Magnificent Labor Temple in Haifa
(Built with aid of our campaign)



LINOTYPE MACHINE
Gift of the Geverkshajten Campaign to the
Hebrew daily, "Davar"

him in the public school. Why has not Moses become the fellow-Jew of the little Jewish boy or girl?

When we have failed to vitalize Jewish history for our boys and girls we have lost one of the finest social forces. All other peoples understand that. They are careful to teach history to their growing generations. They know that it helps to make character, that it plants ideals, that it strengthens the national bond. If other national groups feel the need of this vitalizing force, how much more do we need it, since the diaspora takes from us so many other forces that would be at our disposal were we on our own territory?

Religion has not been the dominant note in the past generation or two. We need not here discuss the reasons. We do know that the vast number of men and women of all denominations are unchurched. To us this has been more detrimental than to others because our life and our religion were one. It has been said again and again that Judaism is not a religion. It is a mode of living.

With the loss of faith, a chasm opened between the old and the young. Fathers turned from their children and children from their fathers. Some traveled on the road of indifference. Others satisfied their religious cravings with Socialism and similar humanitarian ideals. Unfortunately, the Jewish youth who turned to Socialism thought that their new ideal and their ancestral ties were necessarily antagonistic. This brought with it heartache to the parents who saw their children become estranged.

Those who did not land in the humanitarian movement were rudderless. Without vision a people perishes, and the youth of our nation were without vision. They became converts by the thousands. They did not care to suffer in an inimical environment for the sake of a religion which was not theirs. Those who did not go so far were ready to assimilate, which is another name for giving up their precious Jewish heritage.

In those dark days Israel went through a crisis more serious than that of the Middle Ages. Amidst the persecutions of the mediaeval world, Israel suffered no disintegration from the inside. The world about him was ready to annihilate him, but at the core of him he had the Jewish confidence which kept him alive, he had the assurance that He Who never sleeps nor slumbers was watching over Israel. When that hope was gone from our Jewish youth the future indeed looked dismal.

As usual, when the clouds hung lowest, a ray of sunshine came through the dark. Amidst pogroms in Russia, anti-Semitism in Germany and elsewhere, came the pioneers who not only returned to their people but also to the Land of Israel. A little later appeared the man whose clarion call brought together Jews from the four corners of the world in a Congress, the first Jewish parliament since the dispersion. The Jewish national idea was revived. With the immortal Herzl, the Jewish renaissance was ushered in. At first the whole movement was cried down. The assimilationists resented the reproach implied in the movement. It hindered them in their hope of complete amalgamation with those around them. The radicals accused the movement of being reactionary.

Gradually, as the movement grew in strength, its social value became apparent. In the first place it turned the hearts of the children to the fathers, and of the fathers to the children. A common hope united them. Whether or not the youth went to synagogue with the elders, they shared the hope of rebuilding Zion in our own day.

The ideals which caught the hearts of the Jewish youth gave them a new incentive for better living. They were the descendants of men and women who had given their lives that Israel might live. The connection with a glorious past gave a new meaning to the present and a

hope for the future. It is only ideals that will keep men and women from sinking to the level of the beast.

The Jewish family once more stood united. The Jewish home again became the cornerstone of a healthy people. A new respect for the hopes and ideals of their elders came to our youth. No matter how radical a Jewish young person may be, if he is touched by Jewish national aspirations he will refuse to take part in anything that offends his people. Even the radicals among Jewish nationalists who insist that they are agnostics or atheists, show a genuine respect for the beliefs and practices of the Orthodox Jews.

The Zionist movement, which is the practical expression of the national aspiration of the Jew, has brought together the ultra-Orthodox and the Reform Jew. It has made it possible for the gray-haired conservative rabbi to sit side by side with the young radical, who in his impatience to set the world straight is ready to turn it upside down. It has brought Jews of various degrees of culture, the rich and the poor, the strong and the weak, into a fraternity as broad as Israel.

Following the Balfour Declaration we saw the new phenomenon of Jewish youth volunteering to shed their blood in the defense of Eretz Israel. Among these were young Jews who abhorred war and militarism. They did not volunteer because they were blinded by gold braid or lured by the blare of trumpets.

* * *

A movement that can accomplish such results is of inestimable social value, for it takes men out of themselves and gives them wings. From earthly creatures, ready to give up the entire past for the sake of material possessions, it makes spiritual beings to whom the eternal values have more meaning than all else.

But Jewish nationalism has done more than that. It has elevated the status of the Jew. Even those who oppose the movement have been its beneficiaries. The assimilationist was an apologetic Jew. He thought he owed the world an explanation for being a Jew. The Zionist movement has strengthened and straightened the Jew's backbone. A new self-respect came to our people with the development of the nationalist movement. That was true even before the stirring days of the Balfour Declaration giving a homeland to the Jewish people in Palestine.

This declaration, concurred in by the other allied countries, has proclaimed to the world that the Jewish people, who had been driven from their homeland, have a right to a national existence and to self-determination. The white flag with the blue stripes and the Shield of David, which Zionists adored, took on a new meaning. It was carried at the head of processions between the Union Jack and the Stars and Stripes. Who can estimate the social value of helping men, who cringed and apologized for their existence, to stand erect and feel themselves the peers of all men?

After all, Jewish nationalism has meaning to the non-Jewish world also. It is socially unprofitable, in fact, it is rather dangerous to live side by side with a group of men whose self-respect is at low ebb. No city, no country can prosper where that is the case. Such situations give rise to abuse on the part of the strong, and abuse has always injured not only the oppressed, but also the oppressors.

From a larger point of view, Jewish nationalism has its deep meaning for the world. The people which once, during a normal life, produced preachers of righteousness, can do so again. The world stands in great need of such men. It is desirable that these men belong not to a despised minority group, but have a national life of which they are an integral part.

Material prosperity has come from the West. The ideals which give material prosperity the place it should

The Jewish Intelligentsia

By HARRY S. BECK

When the Jews first came to America, the major portion of them consisted of small tradesmen and artisans. Later on, there came to these shores a small number of the intelligentsia. (By intelligentsia, we mean the members of the liberal professions, such as physicians, lawyers, teachers, artists, etc.)

After a short period of readjustment, the common folks began to lay a foundation for a Jewish Communal Life. They organized their "Landsmanshaften," usually bearing the name of the towns in Russia, Poland or Roumania from which they immigrated.

As the economic conditions improved, they began to build their synagogues, charity institutions, centres, etc. They also began to take a more active interest not only in the local Jewish Communal Life, but also in the Zionist, Socialist and Trade Union movements.

All these movements were sponsored by the business man or working man in their own spheres. That is why we found that at the head of all these organizations were either the business man or working man and not the remnants of the intelligentsia.

For years the Jewish intelligentsia stood aloof from all these movements and are still doing so. They segregated themselves, either perfecting their English language or their professions. They looked upon these movements with skepticism and at times with ill-concealed irony. Their excuse was, and still is: the reason why they cannot take an active part in these movements is that they are led by the unlearned folks and that there is no room for the advice of their learned minds, or you may hear them say that the present leaders are jealous of the learning of their class, and that is why the common folks will not heed their expert advice.

Now, we do not preach that ignorance is bliss, but we do emphasize the fact that learning is only one phase in the circle of every movement and the cultural and communal life of a people cannot be left to one group only, even though it may be of the learned class.

We realize that with the assistance of the intelligentsia, our institutions and movements would take on a more colorful atmosphere—the final touch would be acquired, but they must remember—what they should apply is not a trained mind but a sympathetic mind. Not merely to criticize but to co-operate with the leaders, even though the leaders be business men or working men and not college graduates. Their aim must be: to build, to learn together and to lead in

have in the economy of life, have always come from the East. Without such ideals, materialism threatens to engulf humanity and destroy what is best and what is worthy in human beings. The world will turn once more to the East for a reinforcement of the higher life. It must do that if it is to save itself from utter soul annihilation.

The Jews in their twenty centuries of wandering have come to understand their fellowmen, in all lands, in all climes, and under many conditions. It is for this reason that a Jewish Palestine, with all that it implies, can serve the world as no other Eastern people can serve. Jewish sages will once more gather on Mount Zion to reinterpret that "power not ourselves which makes for righteousness." Thus the eternal values, in terms of the new world, will help bring new strength to a world weary, not of too much labor, but of too little hope. Any movement which can help humanity to look up and look forward is of untold value to mankind.

such a manner that the common folks will not be made to feel that they are "uplifted," but will consider that with the intelligentsia, they are performing one great work for cultural achievement.

But from our past experience, we doubt if the intelligentsia will ever honestly co-operate with the multitude. With very few exceptions, they are a selfish and egotistic clan; they are invariably skeptical; none of the movements or institutions are noble enough for their valuable time; they will always find some sort of an excuse why this movement or institution is not worthy of their support. While the common folks give their wholehearted support to these movements because they believe in them, the intelligentsia are merely doing it, if they are doing it at all, to appease their clients. In conversation with the common folks they seldom argue; they agree that all the movements are worthwhile. Occasionally you hear them say, "It is a great idea, but we are very sorry our profession does not permit us to take an active part in it." These excuses are of daily occurrence.

What grieves us common folks is that we helped to build the institutions where they received their education; we are supporting them daily by calling at their offices; we were the very ladders on which they climbed to their pedestals of fame; we are giving them the front seats whenever they come into our midst; but all to no avail; their activity is of short duration; as in a dream they come once, but seldom do we see them again.

At times, we wonder what would have become of the Jewish Communal and Cultural Life in this country if the work had been left in the hands of the intelligentsia. What form would it have taken? We can truly state that chaos would have existed in Jewish Cultural Life in this country.

Among the many other good things that we thank the God of this universe, we are bound to thank Him for sending to this part of the world, the common folks first and the intelligentsia last.

Springtime

I.

At last Spring is here.
For it I have waited through the long year.
Trees begin to bloom everywhere,
Soon there will be many flowers to spare.

II.

Hurrah! Spring is here at last,
The snow has melted very fast;
The children run around all day,
Seeking games that they can play.

III.

Hurrah! Spring is here,
The joyous season of the year.
The trees are sprouting, out come leaves,
Beautiful pictures the sunshine weaves.

IV.

A bird sings sweetly in a tree,
The world's all happy they can see.
Some squirrels that are playing seem to say,
Winter is over, come out and play.

V.

Winter is over and I am glad,
I have no reason to be sad.

LOUIS ROSEN, 9 years old
218 Howell Street,
Providence, R. I.

Saints or Charlatans?

By SELIG GREENBERG

Two noted American writers—Ludwig Lewisohn and Ben Hecht—have recently presented us with two Jewish novels which, though they are vastly different in theme, style and ideological conception, have at least one thing in common: they are both, in my opinion, pretty trashy stuff.

The novels I am referring to are Ludwig Lewisohn's "The Last Days of Shylock" and Ben Hecht's "A Jew in Love." They both overdraw reality to a point of ridiculousness, the only difference being that to Mr. Lewisohn most Jews are saints and Judaism is the last word in wisdom while to Mr. Hecht most Jews are charlatans and Judaism is something of a joke. So there is not much choice between the two gentlemen.

Of course, you may say, and with some justice: "Why get excited about two more bad novels? There are scores of lousy books published every week in the year. So what?" Yes, but the two books in this case are more than just ordinary trash. First of all, they are written by two outstanding authors, each distinguished in American literature in this particular genre of writing. And then, what is even more important, they represent two deplorable, though vertically opposite, tendencies in contemporary Jewish life, one the obscurantist and naive adulation of everything Jewish and the other the snickering and vulgar vituperation of everything Jewish. Mr. Lewisohn handles the Jew with silk gloves and an adoring smile and Mr. Hecht enjoys nothing better than sneering at him and kicking him in the pants. Neither way leads to intelligent understanding or good literature.

In "The Last Days of Shylock" Mr. Lewisohn wastes more than 200 pages in a futile and pointless effort to recreate and fill out Shakespeare's sketchy figure of the Venetian Jew. All he succeeds in doing, however, is to write a dull, sentimental and platitudinous costume piece. Shakespeare may have been unfair in his story of the Jew's insistence upon his pound of flesh, but just the same he has given us a character of great dramatic power. Mr. Lewisohn's Shylock, on the other hand, is unconvincing and unreal, principally because the author not only tries to be fair to his character but is out to prove didactically the nobility of the Jew as contrasted with the perfidy of the Christian.

Novice that he is in the fold of Jewry, Mr. Lewisohn is obsessed by what Mr. Hecht calls with characteristic vulgarity "this God damned slimy stranglehold of Jew consciousness" and overacts his piece to a ridiculous extent. Gone is his civilized sophistication, gone his fine artistic taste, and their place has been taken by a naive idealization of the Jewish past, a sickening sweetness of style and a Pollyanna conception of life. Every Jew in the book is kind, learned and sweet of countenance while all Christians are "cruel, faithless, lecherous, not to be trusted or believed." Jewish tales of persecution are tragic enough, but so tiresome and lengthy is Mr. Lewisohn in dwelling upon what is after all well known to every adult person that they somehow lose their grandeur. Above all, the novel abounds in an overdone, saccharine religious sentimentality, with mannerisms like "The Holy One, Blessed Be He" and Hebrew quotations like "L'shanah Haba'a b'Yerushalaim" repeated ad infinitum. The total effect is an appalling lack of life and originality in both theme and style. God save us from converts!

Mr. Hecht in his "A Jew in Love" goes to the other extreme. His novel is the story of Jo Boshere (born Abe Nussbaum), a New York publisher. This Boshere, as Mr. Hecht paints him, is a repulsive, grotesque egomaniac and

sexual villain, who carries on with several women at the same time, mainly to please his enormous vanity, and indulges in rather unbelievable sexual and emotional orgies and amazing psychological antics. People acquainted with New York literary circles claim that Mr. Hecht has drawn his character from life. That may be true, but so malicious is Mr. Hecht's caricature and so emphatic is he in blaming Boshere's Jewishness for his offensiveness that the result is a vulgar slander upon Jewish character. Mr. Hecht makes you feel that Mr. Boshere is not only a scoundrel but is a typically Jewish scoundrel, the like of whom is by no means rare among modernized Jews. A number of other Jewish characters in the book are drawn with equal maliciousness. No wonder then that the publishers, the Messrs. Covici-Friede (who are probably also Jews) are moved to advertise the book in the following terms: "Jo Boshere is perhaps the most offensive, turbulent and heart-breaking egoist that has yet appeared between book covers. He is the Jew rampant, the cruel, capricious, and superior descendant of a Ghetto-bottled race."

The novel is concerned principally with the details of Boshere's erotic villainies, but here and there it displays some fancy remarks about Jews and things Jewish in general which are probably unsurpassed in contemporary literature for their vulgarity and cheap smartness. True enough, these illuminating remarks are usually put in Boshere's mouth, but there is reason to believe that they express the sentiments of Mr. Hecht himself on the matter. In addition to one pointed remark which, though I am no prude, I would be ashamed to quote here, Mr. Hecht's unheroic hero describes Zionism as "that half-witted Jew claptrap" and as "raising nickels for a lot of God damn stinking Jews in Palestine."

And yet, despite these contemptible wisecracks, I must say frankly that Mr. Hecht's book irritated me much less than Mr. Lewisohn's. Mr. Hecht is one of the best satirists in American literature today and his latest novel, like his earlier ones, is vastly entertaining and contains some extremely ingenious bits of psychological analysis. While I resent deeply his malicious over-exaggeration of certain Jewish characteristics, I am quite willing to admit that there is a great deal of truth in some of his stinging character portrayals. Far be it from me to deny that there is plenty of sterility and cheapness in American life today.

Mr. Hecht has obviously intended to give us a lampoon of some living person whom he dislikes, and, while the propriety of his manner in doing so may be questioned, you often feel that he writes with his tongue in his cheek and is far from meaning everything he says. Not so Mr. Lewisohn. He is dead serious all the time, so serious is he that his novel is as dull and lifeless as a rabbinical sermon and as unoriginal. Some years ago, before Mr. Lewisohn began to see the light of Judaism and decided to become its prophet in the wilderness, he deserved to be taken seriously, not only as a teacher but as something far greater, as an artist. Then something began to happen to him, gradually but with a fatal unmistakableness. Before long he somehow lost all his intellectual discrimination and swallowed the entire rigmarole of conventional Judaism, hook, line and sinker. He now contends that the Jewish way of life is not only vastly superior to that of any other nation but is the very acme of spiritual and moral perfection upon which there can be no improvement. This may sound absurd, but he has implied just that much in his recent autobiographical books and in his novel "Stephen Escott," published a year or two ago. Many of his admirers have been watching him during the past few years with growing concern sink deeper and deeper in the mire of smugness, cheap national exaltation and escape into a petrified but unreal past. By this time the artist in him is pretty near dead and if he were to grow a beard he could

Tactless Idealism

By MEIR BEN HAYIM DOV

Ridiculing an opponent and idealizing that one with whom for the moment we are in accord, is a diplomatic trick of self acclaim. The familiar infamous Magnus affair; the pacifistic stand taken by the Brith Shalom group in the midst of the riotous outbursts in Palestine aroused the passionate protest of Jewry. For in logical sequence to the Brith Shalom ideology the Jews had literally to betake themselves out of the physical Palestine and center their interest in some cultural spot in Eretz Israel. This and this alone would bring peace in Zion.

Visualizing the whole suggested program of the Brith Shalom it means, in the simplest of terms, for the sake of peace with the Arabs, surrender everything you have cherished, and satisfy the desires of the Arabs. In other words, the Brith Shalom willingly recognizes that certain nationalistic trends have stirred the Arabs, but under no circumstances are they willing to grant that the same fervor of nationalism has begun to pulsate in the hearts of Jewry.

Peace with the Arabs; on the face of it we all concur with the ideology of the Brith Shalom. The unutterable horrors of the past war have awakened the longing for peace in almost every heart. Especially does this hold true of the Jew who, more than any other group, suffered on every battle front. As the "Am Shalom" peace is imbedded in the very nature of the Jew. Peace in Eretz Israel, peace to carry on our work, to construct, to cultivate, and develop the land is the desire and ideal of every group and party in Zionism. Such an aim is an honorable one, a desire towards which any self respecting people may aspire. But the peace of Magnus and his followers is the proposal of an impractical idealist, fanatic in his pacifism.

I can conceive of no greater joy to the Zionist world than a peaceful arrangement whereby the joint co-operation of the various national groups in Palestine unite to develop Eretz Israel. This is the sum and substance of the Brith Shalom program. So far we all agree. Has not this likewise been the dominating force which has caused such vacillating in the policy of the World Zionist Organization? Have they not bent and compromised time after time and laid down a policy towards the maintenance and the development of a better and friendlier understanding with the Arabic population? And the active and practical work of the Histadruth in organizing Arab labor, raising the standard of wage among the Arab workmen, instructing them in the newer and more skilled methods, was all this not leading to a more sympathetic understanding and a more intimate relationship between the Jewish worker in Palestine and the non-Jewish worker.

join the Mizrachi or even the Agudath Israel. Though characteristically enough and in keeping with what I consider the sterility of his Judaism, he prefers to live not in Palestine or in New York or in Warsaw, where he could come in contact with some real Jewish atmosphere, but in Paris, surrounded with medieval Chanukah candlesticks.

Deplorable as is this degeneration of a fine artist into a gushy pamphleteer, it is even more regrettable as a symptom of the smugness and unquestioning belief in the excellence of one's nation, and invariably one's particular faction and one's self, which is so apparent in Jewish life today. With the growth of Jewish nationalism, in itself a very healthy and laudable phenomenon, intolerance and crowd rule have grown in our midst to an alarming extent. People belong to crowds and if someone dares to express his individual opinions or to question certain set ideas which the crowd has sanctified he is shouted down as a traitor. This fatal standardization of ideas and lack of intellectual courage is only too obvious in Zionism today. It is, in my opinion, one of the principal causes for the

Wherein then lies the originality of the Brith Shalom party? What necessity for an organization duplicating that work which the Zionist organization and the Histadruth have already undertaken, towards which much time and energy has been expended?

Magnus and his whole group have presented nothing new in their program. If any accusation can be hurled against them, it is naught but tactless blundering, due to their impractical idealism, of talking when 'twere best to keep silent. The cosmopolitan Magnus, enmeshed in the finely spun phraseology of pacifism, has failed to notice in his own people what is to him so apparent in others, a deep burning pride in nationalism. Indeed it is to be seriously questioned whether this stormy personality, in whose nature contrasting forces are ever in combat, was ever to have been termed a Jewish nationalist. And lacking this pride he and his followers could hold out the hand and come begging the Arab for peace. And begging, in this case, is the appropriate term for the action which took place. The propositions of Dr. Magnus were not based upon a definite program worked out after a series of meetings and discussions with the other side. He could not present the demands and desires of the opposing forces, which would serve as a basis of compromise. The Brith Shalom, frightened by the nationalistic challenge of the Arabs, threw themselves immediately at the mercy of the enemy, asking but for one little spot to carry on their spiritual development.

The whole Brith Shalom group fail to realize that Zionism represents to the Jew more than the mere rebuilding of Palestine; it represents the belief of the Jewish people in themselves; it is the conscious expression of the whole Jewish nation in its destined future, not outside itself, as these internationalists hold, but within itself and for itself. The universalistic ideals of this group have made them look more to the outside world, and forgotten have they the important needs of the group within.

We Jews have ever been prepared to lift the palm of peace, but our national pride permits us not to scrape and bow in meek humility before those who scorn our offer. We desire naught but fairness, equality, and justice; and in our own eyes, the work we have done and the work we are doing in Palestine is justified.

We have no disagreement with the pacifistic ideas of the Brith Shalom nationalistic cosmopolitanism. Nor are we concerned one iota with their artistic jugglery in balancing themselves upon the thresholds of nationalism and cosmopolitanism. Our whole concern lies merely with the fact that this group, useless in its activity, has by its recent statements and actions degraded and demeaned the honor and respect of our people. Consciously or unconsciously,

dire straits in which Zionism finds itself at present, ideologically, politically and financially, a condition the seriousness of which cannot be minimized or remedied by the vapid oratory of our so-called leaders who rarely do anything until forced to do so by the iron logic of reality, when it is usually too late. People of such sterling intellectual honesty like Dr. Judah Magnes and Dr. Hugo Bergman are denounced as traitors and weaklings, and while there is plenty of talk in Zionist ranks about the need for peace with the Arabs, no one has yet come forward, to my knowledge, with any suggestions which are willing to face the hard facts of the Palestinian situation. What we need is more tolerance and less idealization of the past—let the rabbis do that, they get paid for it. Most of us are neither saints nor charlatans; all we need, like practically everyone in this age, is a bit more intellectual courage and integrity.

(The editors are not in agreement with some of the ideas expressed in the last paragraph of this article.)

in a most Christian manner they have "turned the other cheek" to him who smites, and put Israel to shame.

Martyrs they may be to some, especially to those idealists who still prattle of the Messianic times to come, but to us simple, plain Jews they are but misguided idealists who blundered in a most tactless manner at a moment most inopportune.

The Providence Women's Pioneer Club for Palestine

By MRS. K. PHILLIPS

The Providence Club for the Pioneers of Palestine was organized five years ago with the purpose of facilitating the constructive work of the Moazoth Hapoaloth, (a women's organization officiating with the Histadruth). Histadruth is a name given to the Palestine Jewish Labor Organization which numbers about thirty thousand men and women. The funds we raise each year go directly to the Histadruth and are then distributed to the women's Kwutzoth or settlements.

We, the Providence Club, are indeed proud of our past achievements as our quotas that have been raised each year have always been surpassed. Also, we are prepared to raise this year's sum of fifteen hundred dollars in spite of the general depression.

It is the duty of each and every Jewish woman to support and be loyal to our sisters in Palestine; to help them continue the work which they have begun at a tremendous self-sacrifice.

We, therefore, invite all the progressive women of Providence and the nearby towns to join us in this, our sacred work.

Two Exhibitions of Jewish Art

During the past few months Providence had the unusual opportunity of viewing the paintings of two of the outstanding Jewish artists of the present generation, Saul Raskin and Boris Schatz. The two exhibitions, one at Temple Emanu-El and the other at Temple Beth-El, were not only encouraging because of their high quality but were particularly significant as an indication that we already have a fine Jewish national art, rooted in the soil of Palestine and expressive of our particular racial conception of beauty. There was much promise and encouragement in the work of these artists.

The one disappointment in connection with these exhibitions is that only few of those who usually take an interest in Jewish affairs in this city were moved to buy

any of the paintings. The great majority of Providence Jews, including many who could afford to do so, failed to buy anything. One Yahudy, we are told, bought Prof. Schatz's painting The Prophet Isaiah but later withdrew when his wife said she didn't like pictures of men with beards. So it appears that from now on, if Jewish artists want to sell their work, they will have to paint their prophets without beards, to please our Yahudym.

Facts That Should Be Known About Money Societies

Much has been said recently concerning Money Societies. Since I have been connected with one for the past twelve years, I will give you my viewpoint on the matter.

A loan society is formed by a group of people in order to loan money to its members.

It meets once a week, and the members pay dues at that time.

It is conducted usually by a president, vice-president, secretary and treasurer, with a board of directors to advise them.

The length of a term varies. Usually it is 100 weeks. At the end of this time loans are paid back, and the money society pays back what it owes to each individual with earned interest.

A loan society is less impersonal than a bank. The members often do business with the other members of the society and its officers. It has a friendlier relationship than with a bank.

One can use the society to save money, or to borrow money. In either case the payments must be made weekly.

One must have an indorser and give one's note for the money, otherwise no security is asked.

The advantage in borrowing money in this manner lies in the fact that one pays it back in small weekly sums.

Another advantage is that in case of an emergency one has the society to depend upon. There is no red tape connected with borrowing money. One only needs a reliable man for an indorser.

The loan societies are run by business men, men with whom one comes in contact in everyday life. They are usually known and respected in the community.

Recently there have been some unfortunate occurrences in connection with these loan societies. The fault is not to be found with the institution but in the way the institution is run.

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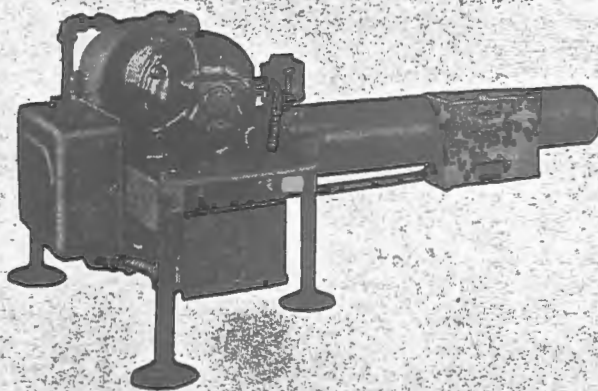
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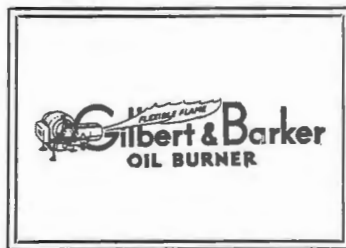
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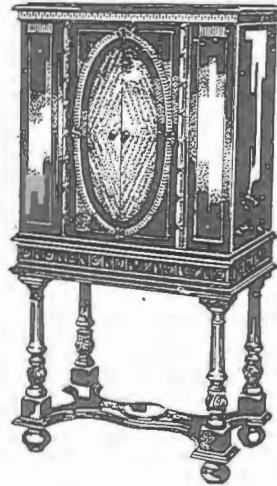
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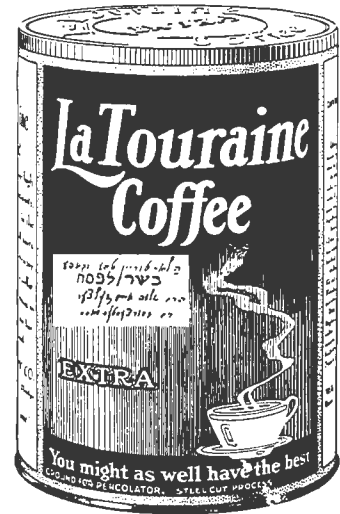
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