The Nineteenth Celebration of the "Third Seder" and the opening of the Campaign for the Jewish Workers' Contributions in Palestine, Sunday evening, April 9, 1944 at the Narragansett Hotel.
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Special Activities of the Histadrut

Work in this “Hour of Rescue”

by ISRAEL MEREMINSKI

1. Mobilization of specially selected individuals, who, of their own free will, are ready to go to neutral and semi-neutral countries to establish contact with the Jews being oppressed by the Nazis.

2. Provision of guides and representatives from the members of the Histadrut and the Hechalutz movement, who are ready to risk their lives to bring weapons to the Jews and seek ways in which to rescue them from the occupied countries.

3. Increased measures to rescue children and bring them to “safety islands” from which they can be taken by the Jewish Agency, the Joint Distribution Committee and others who will help them reach Palestine in a legal manner.

4. Strengthening of the various forms of work now being done by the Histadrut, through individuals and groups of its members, who are now active on land and on sea, and in the countries of southern and eastern Europe, in organizing Jewish immigration under all possible circumstances, even if only thousands are involved.

5. Immediate mobilization of trained groups of pioneers for the establishment of emergency co-operative settlements in the Negev, Galilee, Beisan and other points, important both for Jewish Defense in Palestine and for the preparation of large-scale immigration in the near future.

6. Immediate training of working youth, unskilled workers, and new immigrants for maritime work and fishing, so that they may be prepared, when the Jewish boats which were loaned to the Royal Navy are returned to them, to be in a position to enlarge the Jewish Fleet and assure Jewish labor in this branch of industry which is so essential for Aliyah and for additional sources of livelihood.

7. Training of representatives who will go to the Diaspora after the War to help reorganize the Jewish communities of Europe and to build up a strong Chalutz movement to help organize the immigration to Palestine.

Histadrut Allocates $800,000 for Workers’ House Projects

The Histadrut, General Federation of Jewish Labor in Palestine, is preparing to meet an urgent problem now confronting it and one which will become even more acute with the cessation of war— the creation of adequate housing facilities for the workers in the agricultural settlements. “Nir”, the Histadrut financing institution for medium term agrarian credit, has allocated LP 200,000 ($800,000) toward a building program to help fill present and post-war needs, according to a report of the Labor Palestine Information Bureau.

Of the sum allocated, $600,000 will be used to grant loans for the building of housing units in the agricultural settlements. It is estimated that these sums will be sufficient for the construction of 3,000 rooms in the agricultural settlements and for 1,000 housing units in the workers’ quarters respectively. If post-war prices will be above those which prevailed just before the war and which were taken as a basis for the above estimates, the settlements in the one case will be able to make up the difference by contributing in terms of labor and transport and the workers in the other case will be able to make up the difference from their own savings which they will have accumulated prior to the carrying out of the project or by means of a second mortgage to be granted by the Keren Hayesod (Palestine Foundation Fund) or by some special agency which will be created in affiliation with the Keren Hayesod. “Nir” will either grant its loan to the tenant as a first mortgage or will lend money directly to the above-mentioned agency which will then supply the tenant with all necessary funds.

The loans are to be granted to the agricultural settlements for a period of ten, and to the workers’ settlements for fifteen years—from the date of the completion of the housing projects.

South Africa Considers Post-War Plan

“Modelled After Palestine”

Official Commission Visits Palestine to Study Co-operative Settlements

The success of the “moshav ovdim” or small-holder village as a form of cooperative agricultural settlement in Palestine and the constructive role it can play in the solution of the universal problem of the resettlement of the soldiers returning home after the war, have carried the fame of this type of Palestinian Jewish settlement all the way to South Africa. The Rotary Club of South Africa presented to the Central Government a program for the resettlement of the demobilized soldiers in the post-war period “modelled after Palestine”, and an official body of four experts left for Palestine to study the method and achievements of the cooperative agricultural settlements established by the Jewish workers.

The proposals contained in a memorandum presented early in January by the Rotary Club of South Africa to the central government with respect to the handling of the problem of the resettlement of the soldiers returning home after the war were based directly upon the experience, accomplishments and example of the cooperative settlement of Palestine. The memorandum presented to the Government specifically mentions the “moshav ovdim” at Nahalal as an example of the accomplishments and possibilities of such a form of economic organization. Nahalal was established in 1931 on Jewish National Fund land in the Valley of Jezreel, and is regarded as the “mother” of the “moshavim”.

The program submitted by the Rotary Club and “modelled after Palestine” made a highly favorable impression upon high officials in Johannesburg and was given wide publicity in the influential paper, “Forum”.

THE PROVIDENCE PASSOVER JOURNAL
“DAWNBREAK”
by RABBI MORRIS SCHUSSHEIM

“It is told of Rabbi Eliezer, Rabbi Joshua, Rabbi Eliezer ben Azaria, Rabbi Akivah, and Rabbi Tarfon, that they sat at table once in B’nai Berak, and talked through the night about the Exodus from Egypt, until their pupils came and said to them, ‘Masters, the time has come for the recital of the morning Shema.’”

—Quotation from Passover Haggadah.

A decade and more has elapsed since the civilized world was plunged into an all engulfing night, hideous with terrors experienced and yet to come. With one maddened gesture, the slow and painfully won gains of centuries of struggle were swept aside, and mankind brought back to the cultural level of the jungle, where beauty, goodness and truth had no place and only primeval force was recognized, under the thesis that power is its own justification. It was a foregone conclusion that once this doctrine was allowed uncontested sway, it would be only a question of time until the whole world would be plunged into a sea of war and bloodshed from which there appears no relief as yet.

Of the Plague of Darkness with which the Egyptians were punished by the hand of Moses, we are told, “Unto the children of Israel there was light in all their dwellings.” The present Plague of Darkness is strikingly different from that of ancient days. For today the darkness which has plagued the Jews is a thousand fold blacker than that which has dimmed the rest of the world. It is indeed a thick darkness, which may be touched by the hand, a darkness in which one gropes in vain for the touch of a friendly hand but encounters only more darkness.

To millions of Jews, it has meant the darkness of death, the snuffing out of life under conditions too horrible for description. Even the privilege of dying manfully was denied. First there was the soul destroying degradation of the spirit, the inculcation of an attitude of self-contempt resulting from social ostracism, and then the destruction of what no longer resembled a man but rather the hunted and harried beast. It could not even be called killing in sport but rather killing in contempt.

A world, at first, looked on in incredulous horror, then in painful silence, until the very magnitude of the misery created, in sheer self-defense, a calculated callousness. At the moment of great need, when a word from the mighty of the earth would comfort if it could not help, “there were none to comfort.”

History has a strange way of repeating itself. The five rabbis of the Haggadah story, also lived in a time of great darkness. The Hadrianic persecutions having killed off the best and the strongest has proscribed all Jewish living and teaching. What the sword had not reached Roman Law would destroy until the body, unfed with the food of the spirit, would waste away and be no more. There could be only one alternative, defiance and martyrdom. And this they chose.

One can almost see these aged rabbis observing their Passover Seder in some cave or dark attic, sighing over the plight of their people and trying to find some comfort from the ancient epic of the Exodus. But all that had been long ago. Then there had been a Moses, with a pillar of fire and a pillar of smoke heaven sent to point the way. Now, whichever way they looked, the darkness was impenetrable. The coldness of despair settled upon them as Akiva thought of the thousands of his pupils who had perished and realized that it was only a matter of time until both he and his colleague would have to pay the supreme penalty.

It was at this moment that the electrifying words of their pupils came to them, “The morning star has risen, a new day has dawned. Let us recite the morning Shema. Hear, O Israel, — Be strong of faith. From the blackest spot on earth, the ghetto of Warsaw, there appeared no relief as yet.

Indeed, in our darkest days the voice of youth has been calling to us in renewed hope and faith. From out of the blackest spot on earth, the ghetto of Warsaw, there has come to us a story of courage and strength which will proudly take its place alongside the epic of Betar and of Modin. The proud resistance of a pitiful remnant of what was once a great community will ever attest to the indestructible youth and vigor of the Jewish people. Never again can the Nazi boast that he has completely darkened the Jew of Poland. His guns and his machines and his ruthlessness appear as useless against a people that knows how to gain life in death.

America, too, has been stirred by the call to recite the Shema of a new dawn. In every corner of this great country, wherever Jews have become established, the call of their people has found an echoing response. Purse and heart have opened in the greatest manifestation of brotherhood and sympathy that a people has ever been called upon to make. But even the task of rescue has been given added glory and significance by a constantly growing and developing program of spiritual organization which will build in America a spiritual home to re-
Few personalities have impressed themselves in human memory as indelibly as did Moses. Here it is of Moses the man, who struggled and faced temptations — very great ones — that I wish to write.

We know the beginnings of his story. His mother put him in a well-made basket and laid it gently in the reeds of the river. Along came a princess of the royal house, peeped into the basket and the handsome lad instantly won her heart. She took him into the palace and brought him up as one of her own children. Soon this boy Moses, son of slaves laboring in the brickworks of Egypt, was playing with young princes, as one of them. He must have had some vague knowledge of his humble origin, but such things are easy to forget and convenient to hide. But Moses was made of different stuff. He went out unto his brethren, we are told in the Bible. He must have gone again and again. Although he was still young he probably sought to find out what they dreamt of the future and what they were up against in the present. He must have listened to their sad songs as they were shaping bricks under a blistering sun. He must have learned of their fathers and heroes — of Abraham and Isaac and Jacob and Josephs. One day he saw an Egyptian taskmaster brutally striking a Jew. His blood rose in him. He was young and rich and rash. He went at the taskmaster and before he knew it the man was dead. That was a decisive deed. His bridges were burnt. In an instant he had cast his lot irrevocably among his own people. Although the Bible does not tell us, we can readily imagin that his trips to the brickworks grew more and more frequent. One day he saw two Jews quarreling and hard at it. It is the first instance recorded of Jews at odds and sadly enough it set a precedent followed ever since. Moses threw himself into the quarrel. He did it not as a fellow Jew. More than that as a marked man, as one responsible for the death of an Egyptian official. He met the fate of many a peacemaker. The two men who up to that moment were busy belaboring each other turned upon him and with one voice taunted him: "Who made you judge over us? What business is it of your and do you mean to slay us even as you slew that Egyptian?"

Well, the milk of whatever human kindness there is in the hearts of ordinary mortals would have frozen up at such a how-do-you-do. Here was Moses the son of fortune, the adopted kin of Pharaoh. With his talents even then beginning to develop a brilliant diplomatic civil or ecclesiastical career was ahead of him. The proper and the sensible course for him was to frequent the doors and the reception rooms of the powerful and of men of affairs. Instead he went visiting the down-trodden and dispossessed and thus appreciably lessened his chances for preferment. He studied their lot, sympathized with their misery. He did more. In a fit of indignation he slew an Egyptian official. And now not only his career had been forfeited but his very life was at stake. Yet these very people for whom he had made this incredible sacrifice turned against him, snarled at him: "What business is it of yours and do you mean to slay us as you slew that Egyptian?"

As I said before, most of us would have failed at this juncture. The milk of human kindness would have frozen in our hearts. Bitterly we would have exclaimed: There is no appreciation, no gratitude on the face of the earth. Not friendship, but snakes are curled up in the hearts of men. Yes, most of us would have broken forth in that vein and settled in as snug and selfish a little corner as we could find for ourselves.

But not Moses. To be sure he fled. There WAS no other course open for him. The sword of the executioner threatened him. But this disappointed and embittered young man whose past hung in patches and whose future was that of a wanderer and a vagabond, is soon to perform another act of gallantry.

In the very next passage of the Bible we discover him seated at a well in the land of Midian. Seven daughters of the Lord and Priest of Midian were at the well to water their flocks. Along came male shepherds and with customary masculine rudeness when their interests are involved brushed aside the women shepherds and watered their own flocks. In the presence of somewhat similar injustice in the past, Moses interfered and burned his fingers badly. In fact, he was a fugitive at this very moment because he ran forward to side with the weak. But that bitter memory did not stop Moses. Alone he engaged the shepherds, drove them away and helped the women get their water. The irreverent might suggest that the beauty of the young ladies won his heart. I doubt it. I think Jethro's daughters were probably unattractive. Otherwise Moses, after his feat of gallantry, would have
escorted them home. Moses failed to do that. Moreover, Jethro’s pressing query: “Where is this Egyptian who helped you?” betrays a father anxious over his seven lonely daughters. Lastly, the statement in the Bible, “And he gave Zipporah his daughter as a wife unto Moses”, clinches the argument that Jethro’s daughters were wanting in charm. Not a breath of romance is intimated here. Moses was given a wife and he took her.

Be that as it may, Moses was not embittered by his disastrous experience in Egypt. At the very next opportunity he rushed to help people in need. Years of meditation followed while caring for the flocks of his father-in-law. One day there came to him a thrilling vision. Before his eyes there stood revealed a bush that burned and was not consumed. Out of the heart of the flame there thundered a divine voice: “Moses, put thy shoes from off thy feet. The ground you stand on is holy. I am the Lord, the God of your fathers. Go unto Pharaoh. Bring my people, the children of Israel, out of Egypt.”

Moses hesitated. Not out of misanthropy or hatred of his fellowmen, understandable in his circumstances. He hesitated not because a return to Egypt meant risking his life, was like putting his head on the executioner’s block. He hesitated because of a sense of inadequacy. "Who am I to go?" he asked. "I am a man of slow speech and slow tongue. Don’t send me. Send someone else.” But God insisted and Moses went. Few people stated on a mission with greater promise of success. God Himself dispatched him. Angels accompanied him on his journey. At the border of Egypt, Aaron met him and told him that the men who had sought his life were no longer alive. When he came to Egypt he corralled the Hebrew elders, told them of his divine mission. They were willing that he go to interview Pharaoh and plead with him that he permit the Hebrews to go into the wilderness and worship there. Before Pharaoh, Moses listened to his plea and burst out in mocking laughter. The Gibeonites and all of God’s people who were wanting in charm. Not a breath of romance is intimated here. Moses was given a wife and he took her.

Moses bent his head and started out of the palace. The rumor of the new decree ran ahead of him. On his way out the elders surrounded him with reproaches: “Why did you come to us? You have only made our lot worse. Pharaoh will now turn the screws harder.” Moses bent his head still lower as he walked through the gauntlet of embittered elders.

Most of us, I dare say, would have broken under this storm of reproaches and this thundering of failure. Most of us would have declared at that moment there was no God, no justice, no truth and mercy. For indeed few missions had started under better auspices. God Himself had sent him on his way. Yet all high hopes were smashed at the very start. But doggedly Moses kept on. All around him cried defeat. Not he. Before long there began the wondrous doings in Egypt and the plagues which sored the arrogant overlords. There followed the crossing of the Red Sea, climax by one of the supreme moments in human history, the Revelation on Mount Sinai.

While he was laboring over that revelation there came to him the greatest shock and the greatest temptation in his life. We read in the Bible, "Go, get thee down; for thy people that thou broughtest up out of the land of Egypt, have dealt corruptly; they have turned aside quickly out of the way which I commanded them; they have made them a molten calf, and have worshipped it, and have sacrificed unto it, and said: This is thy god, O Israel, which brought thee up out of the land of Egypt.' And the Lord said unto Moses: 'I have seen this people, and behold, it is a stiffnecked people. Now, therefore, let me alone, that my wrath may wax hot against them, and that I may consume them; and I will make thee greater than Pharaoh, and greater than this nation.' God told him in so many words: "This hand of runaway slaves is suffering from an unbroken streak of ingratitude. They don't want religion. They want comfort. They don't want the ten commandments. They want a Majestic God of the Universe. They want a god of gold who will fill their purse and feed their stomachs.

There was Moses' greatest temptation. To be sure, it was a bitter disappointment to learn that all his efforts had been for naught, but an infinitely greater triumph was sweetening the bitter pill. This triumph overshadowed his former accomplishments. The tottering throne of the Pharaoh, the open path in the Red Sea, the trembling of the peoples of the East — all of these were trifles compared to what God offered him now. The Master of the Universe, the God of Abraham, Isaac and Israel Thy servants, to whom Thou didst swear by Levi and Aaron, the God of your fathers, go unto Pharaoh. The ground you stand on is holy. I am the Lord, the God of your fathers. Go unto Pharaoh.

Moses failed to do that. Moreover, the rumor of the new decree ran ahead of him. On his way out the elders surrounded him with reproaches: “Why did you come to us? You have only made our lot worse. Pharaoh will now turn the screws harder.” Moses bent his head still lower as he walked through the gauntlet of embittered elders. Almost around him cried defeat. Not he. Before long...
ARE WE READY TO ASSUME THIS RESPONSIBILITY?

As we look at the world scene today, we see the ruins of the Jewish community of Europe. Not only have millions of human beings been slain, but the foundations of the great culture that stemmed from the Jewish communities of Eastern Europe have been totally destroyed. True, there is still a large Jewish community in Soviet Russia, but it has not yet emerged from its isolation of the past twenty-five years. Russian Jewry is still an "unknown" as far as the world Jewish scene is concerned. Suddenly, we American Jews become conscious of our importance.

As the fallen leader in battle hands his banner over to the next in command, so we find ourselves holding the banner handed to us by European Jewry. Are we ready to assume this responsibility? Will American Judaism take its place in Jewish history alongside Babylonian, Spanish, and Russian Judaism? It is a great trust and in order to guarantee that we shall faithfully carry it out, we must make sure that the younger generation can be counted on.

My own observation as one who is probably still considered one of the "younger generation", leads me to believe that there is something lacking. Sometimes the more Jewish the home, the further away the younger generation has fled from Judaism. In many cases Judaism to them was merely a religious ritual — a tie with the past that meant nothing to them. They were interested in the future — a new way of life. Some thought Russian communism provided the answer. Others thought assimilation was the only solution. The proud heritage of the Jewish people — its contribution to civilization — had not been taught to them. The living, creative Judaism of the present, as exemplified by the Chalutz of Palestine, was never presented to them. If the parents had this consciousness themselves, somehow they did not see that it was inculcated in their children. Too often, however, the parents gave merely lip service to their religion and considered Zionism and Palestine just another charity for which they worked and to which they contributed, but since the real significance of the ideal was lost to them — how could they transmit it to their children?

Are we facing, even in America, anti-Semitism? The younger generation may have days of trial ahead. (I hope not). Let them at least be armed with the understanding and knowledge of their Jewish heritage and with Zionism, which is an ideal (idology) the building of a living Judaism in Palestine. This will give them faith in their future and will enrich their lives as American Jews.

WERE WAS MR. DEXTER?

by DR. H. J. BROADMAN

Have those of you who have visited our Jewish hospital ever noticed the bronze statue of a colonial figure on a white pedestal in the park in front of that hospital? I first noticed that statue on a cold mid-winter afternoon through a dust-covered window-pane of the building on Parade Street shortly after the building had been taken over for a Jewish hospital, and I felt that I would rather see statues than smoke-stacks in front of any hospital and particularly this one because of its small beginning. And when I shortly afterward learned whom that statue represented, I further felt that it will not take very long before this small hospital shall evolve into something bigger, something more accommodating and something to match all those new Jewish institutions and beautiful new temples that were then rising here like golden sunflowers in the summer. For whom else could we, a progressive and aspiring people, have better emulated in our new undertaking than Ebenezer Knight Dexter, whose statue I then saw for the first time and which still stands there as the symbol of the greatest of all human virtues, that of charity?

That is how I first came to know Mr. Dexter in bronze, often feeling like greeting him on my daily visits to the hospital, but refraining only for fear of being suspected of reverting to idolatry.

Strange? — Not while millions of others are still kneeling in reverent prayer before other kinds of statues, something of which Moses long succeeded in curing us but for which cure, we, his chosen followers, are still paying with our blood.

Is it therefore any wonder that I was a bit solicitous over him when I discovered one night, the week of last Christmas, that he was missing from the park? That discovery took place while I was recuperating from an operation at our hospital, and no one could have convinced me that it was only my imagination. For I still swear that when I looked into the park that unusually dark night the only thing that I could see out there was only the pedestal. I could also see some tiny, red and green Christmas lights in some house windows beyond, but not a trace of Mr. Dexter.

And I knew that I was not dreaming, and nor was I delirious — thanks to my colleagues — because I could so plainly hear a certain eighty-seven year old man, often in the female ward, next to my room, continually "singing" that touching, age-old refrain: "Oi vay is mir", and two others chime in, every now and then, one with an: "O, Yesu, Yesu," and the other with an: "O, Dio, mio" — all feeling at home, all praying for one thing — to get well.

But where is Mr. Dexter? I again asked myself after I had made sure that I was fully awake and that he was still missing.

Has he been kidnapped and broken up into small pieces, to be sold as scrap metal and eventually turned into parts of ammunition or dress jewelry, now that all metals are at a premium? Not impossible — but oh, God, no! They could not do that to him. That would be criminal — sacrilegious!

Or, maybe, I hoped, he took advantage of this dark night and has only gone for a walk, perhaps to pay a visit to his old farm and former home one Hope Street — who knows?

Ridiculous? — Not at all. Not when you read about others riding headless horses through certain village streets in the dark of the night. And so I lay in my dark room struggling with those thoughts until I finally again fell asleep; and when I awoke the following morning, the first to greet my eyes when I looked into the park was Mr. Dexter, back on his pedestal.
BOOK REVIEW SECTION
by MRS. MOBIS W. SHOHAM

"The Ten Commandments"

When ten authors of unquestioned excellence collaborate on one book, with one purpose in mind, a most unusual production should result. That is precisely what happened in "THE TEN COMMANDMENTS", when the authors as Thomas Mann, the late Hendrick Willem Van Loom, Sigrid Undset, and others of almost like calibre, each wrote a short novel showing wherein the Nazis broke all the Commandments by which man lives, acknowledging that their war is not against countries or people only, but against the shackling influence of the laws of goodness as expressed in the Commandments. The authors write in that quiet, heart-rending manner that remains vivid in one's mind long after the book is laid aside. As far as nine of these authors go, the book is to be highly recommended and this humble reviewer emphatically does so.

Rebecca West, in her story of the Danish people under Nazi occupation, treats of the Second Commandment, "Thou shalt not take the name of the Lord thy God in vain" in his story of the Hugarian Rabbi who dares do, with death staring him in the face, what his friend the Catholic priest, does not. One gets a melancholy satisfaction in the remorse of the priest who admits that the Jew did for Christianity what he, the Christian, should have done and didn't. John Erskine gives a novel interpretation of "Remember the Sabbath Day to keep it holy" in his treatment of three German childhood friends, who regard each other and their childhood association as the Sabbath of their lives. The Nazi poison comes by kind natives of Holland, who, following World War 1, are the parents of a future Germany with whom the rest of the world will have to make peace and try to live as neighbors. Betrayal of one's benefactors is told by Jules Romains, whose story is "Thou shalt not kill", and the barter of one's honor in exchange for personal success is treated by Andre Maurois in his "Thou shalt not commit adultery". A real treat and deep satisfaction is gained by reading Sigrid Undset's story of one man offered as most wonderful stubborn old Norwegian woman who, while finally overcome by the Nazi invader physically, continues her defiance against them. In her interpretation of "Thou shalt not steal", the great Norwegian writer states a truth that is like a revelation when she has the old woman observe that the obeying of laws because some authority issues an edict is far different from the natural decency that makes normal human beings observe commandments.

Stamp adherence to one's belief is Hendrick Willen Van Loom's subject in "Thou shalt not bear false witness against thy brother" in his story of the repayment gotten by kind natives of Holland, who, following World War I, took pity on the weak, undernourished children of Germany, taking them into their homes and hearts, little knowing that they were raising vipers who later returned to bite and destroy the hands that fed them.

Louis Bromfield treats of the last commandment, "Thou shalt have no other god before Me", to the end advisedly. Though written by one of the greatest writers of today, Thomas Mann, a great liberal and fighter for the truth, it nevertheless not only leaves a sense of disappointment, but almost offends one's good taste. It retells the story of Moses and the Exodus and the Revelation from Mt. Sinai, but does so in so prosaic a manner, changing the nature of the characters, twisting the sublime story that has served as inspiration for the countless centuries since, in such a way that it becomes a flat narrative of human desires, fulfillments and frustrations. As a story that aims to serve as introduction and clarification of the theme it falls far behind its purpose and is the only lamentable portion of the book.

Jewish Palestine Seeks Ballot for Its Men in Arms

The approaching elections to the Assaphat Hanivcharim (Palestine Jewish Representative Assembly) raises the question of extending the opportunity of voting to the Jewish men in arms in and outside of Palestine. An examination of the registry of voters disclosed that these men constitute over 8% of the total number of voters. The officers of the Vaad Leumi (Palestine Jewish National Council) and of the Central Election Board are working to provide these soldiers voters with the opportunity of casting their votes. It is felt that this important sector of the Jewish population should be assured the chance to help determine the direction of the Jewish community and the structure of those institutions which will have to deal with post-war problems in which the Jewish soldiers are especially interested.

The officers of the Vaad Leumi are relying upon precedents already in the course of this war in the case of soldiers from various parts of the British Empire. Australian and South African soldiers, stationed in the Middle East, for example, were given the opportunity to vote in the elections to their parliaments at home. At that time elections boards were set up in the various camps. To distant places, ballots were brought by air. It is hoped that this privilege will be obtained also for the Palestinian Jewish soldiers.

Phones: DEexter 4473 - 4

TOLCHINSKY'S Fur Shop
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444 WESTMINSTER ST. PROVIDENCE, R. I.
Dear Friend:

I am certainly glad that at the present time your questions are limited only to two. Realizing that the demand from the government is to economize on paper, we shall, therefore, do our patriotic duty and the answers will be as brief as possible.

As I understand, you are interested to know what kind of a Zionism we are having at present time in our community and also my opinion about the anti-Semitic trend in our country. Permit me to say at this time:

1. That our community is justly named as a zionist community in regards to the raising of funds by all groups. To Zionism as an ideal, to Zionism as an ideology, I must say that the anti-Zionists have succeeded in killing the spirit that Zionism stands for, in our community as well as elsewhere. You will rarely find five percent of Zionist members who are concerned with Zionist ideals. To the large majority Zionism became another charitable society to which you pay $5 a year. Therefore, you will find among those ninety-two traitors to a Jewish Commonwealth, many who are members of Zionist organizations. Furthermore, this is one of the reasons why youth is so little interested lately in the Zionist cause and why we do see them at the Communist meetings, and a large number are connected with the so-called Emergency Committee. Youth is not interested in fashion and in charity. Youth is militant and therefore they keep away and they do not interest themselves with the Zionist movement.

2. Anti-Semitism is here to stay for a long time — not because the American people are anti-Semitically inclined — no. Love Thy Neighbor, tolerance, is still important in the life of the American people. But regretfully, anti-Semitism became a source of revenue, in common language, a job. Hundreds of demagogues, good for nothings, make a business out of it. Men who failed to succeed in life have accepted anti-Semitism as a livelihood. Books are written against the Jews by men who failed to get recognition in the literary world, and are paid for. Anti-Semitism also has created second-class speakers, which are paid for. Hoodlums are paid to help in the spread of anti-Semitism. Naturally, as soon as it becomes a source of living for a certain group (a job), they will try their utmost to inject it and prolong it.

On the other hand, let us be truthful to ourselves. All those offices which are created by our Jewish organizations to combat anti-Semitism, all their duplications and triplications, is also because it became a profession. I believe that the great writer, the late Hendrick Willem Van Loon, was justified in the answer which he gave when he was invited a few months ago to address a meeting against anti-Semitism. His answer was at that time, "Send out a half dozen of your Jewish prize fighters to the Bronx for several nights and they will do better than protest meetings." When I read that, I thought myself how true it is! I thought of the story told by an old Melamed (Hebrew teacher), who taught his children not to be afraid of a dog if he wants to bite them, only to say a certain prayer and they will be saved. One day the Melamed came in, his clothes torn to pieces, his face all scratched up, and when the pupils asked him, "Rebe, what happened?" His answer was, "the dog". Then they asked him, "Why didn't you say the prayer?" He replied, "The dog wouldn't give me a chance."

Yes, my friend, so is the story with the combating of anti-Semitism right here in this country. Those professional anti-Semites, the demagogues, the hoodlums, don't come to listen to our speakers — they don't read the literature which all our offices are sending out.

But after all, I believe in the sincerity of the American people. If we will demand respect and will carry on all our work with dignity, and besides the literature and speakers which we are using to combat anti-Semitism, we shall once in a while answer in the only language which the hoodlums understand, that will do the trick.

With hope the Hitlerism will soon vanish and anti-Semitism will be next.

Sincerely yours,

B. ALTER

IN MEMORY of HENRY BURT
by DR. P. M. PHILIPS

His splendid deeds is not forgot;
(Endeavour not to think it will):
Nor will any living clot,
Relive his seat that's vacant still;
Yonder standing, vacant still . . .

"DUST to Dust" under dust he lies;
Bent no more on pleas or cries,
(Unlike him, by far, is he);
Rapture, gladness, not his glee,
Thoughtless !!! — oh, Eternity !!!
As we proceed to view and review the affairs of the Miriam Hospital and its towering record of achievement for the past ten years and attempts to determine and measure the part it has played in the life of our community, we may proudly come to the conclusion that the services of the Miriam Hospital have been a constructive contribution to the conservation and promotion of Rhode Island’s health resources.

Of particular interest are the following statistics for the past ten years and of special significance is the fact that the Miriam Hospital has during the War period, functioned efficiently despite the numerous handicaps created by the War situations. It is noteworthy that a good deal of progress has been made during the War period.

**TOTAL YEARLY ADMISSIONS**

<table>
<thead>
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<th>Year</th>
<th>1935</th>
<th>1936</th>
<th>1937</th>
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<td>Total</td>
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<td>1,376</td>
<td>1,373</td>
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**PATIENT DAYS**

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<th>1941</th>
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<td>13,861</td>
<td>15,181</td>
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**NUMBER OF BIRTHS**

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**NUMBER OF OPERATIONS**

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**NUMBER OF X-RAY TREATMENTS**

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<tbody>
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<td>375</td>
<td>510</td>
<td>488</td>
</tr>
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</table>

As we proceed to view and review the affairs of the Miriam Hospital and its towering record of achievement for the past ten years and attempts to determine and measure the part it has played in the life of our community, we may proudly come to the conclusion that the services of the Miriam Hospital have been a constructive contribution to the conservation and promotion of Rhode Island’s health resources.

Of particular interest are the following statistics for the past ten years and of special significance is the fact that the Miriam Hospital has during the War period, functioned efficiently despite the numerous handicaps created by the War situations. It is noteworthy that a good deal of progress has been made during the War period.

The Miriam Hospital has given care and treatment to a total of 1625 patients, whose stay represented 15,062 patient days in 1943. All types of patients came to our hospital. Our admission policy throughout the year operated not alone on basic hospital admitting principles, but broadened its policy and took into consideration the variety of social dislocations, caused in many families by the impact of the War and attempted to give help and comfort, whenever and wherever possible.

The service throughout the year was performed with a deep sense of interest and devotion, which was repeatedly attested to, orally and in writing, by patients, relatives and visitors. Efficient service was the keynote at the Miriam Hospital throughout the year 1943, a year, which tested the strength and metal of the stability of our hospital. Often as we made rounds to see patients, we experienced a deep feeling of satisfaction, that there existed an atmosphere and a tone that was of itself a remedial form of social therapy, effectively aiding the medical ministrations. This, of course, was set in motion by the fine personal qualities of an excellent personnel of doctors and nurses, who more often than not, forgot hours, weariness, and above all themselves and gave all that they could to their patients. The by-products of this were many. We have made many friends and established a good deal of confidence. It is extremely difficult to classify, to define or to reduce to statistics the important psychological aspects of the administrative policies.

More than that, we have during the year 1943 added to the physical appearance of the hospital, though its very limitations did not permit any radical or fundamental changes until our future course is more definitely charted. Our hospital today, is a cheerful and attractive institution, incorporating many attributes of informal home settings. Many other things have been done, too numerous to mention, to improve standards. In the field of service, physical improvements, equipment, and all those things which were within reach and which had a tendency to further the interests of our patients. It is gratifying to contemplate and ponder that throughout the year we did not experience a personnel problem, but rather made additions which reflect credit to the professional standard of our organization.

In the Department of Surgery there have been performed for the year 1943, a total number of 965 operations and 638 minor operations. No situation has arisen in the Department of Surgery involving infection of any kind, which might be attributed to lack of proper sterile standards. This is a notable record.

What has been said of the Department of Surgery, with respect to absence of infection or contagion, can equally be said of the Obstetrical Department and all other departments. Of the 488 babies born in our Nursery, all have received excellent care and there has never arisen a single situation involving contagion or infection to discredit the standards of aseptic techniques. These are things to ponder and to be grateful for. We sometimes like to lay claim to credit for these conditions, but only too well do we know that somewhere, despite the best efforts, things can happen and do happen, and so, while we gratefully acknowledge the standards and performance of our personnel, we equally express our gratefulness to God for watching over the destinies of our patients.

In the Laboratory Department there have been performed for the year 1943, 14,051 examinations. In the X-Ray Department there have been given 587 X-ray examinations, embracing all types from the most simple fracture to the involved and complicated X-ray examinations, for the year 1943. The immediate and the promptitude with which the services of the laboratory and X-ray department are made available to our Doctors implemented by new additional equipment have made it
possible for physicians and surgeons to establish their diagnosis more accurately and without delay.

There have been given 527 emergency treatments during the year 1943. They, too, represent a wide range from the slight to major emergencies, all of which received prompt attention.

The Out Patient Department records for the year 1943, 3,202 visits to Clinics. In our Out Patient Department, we have given pre-natal, medical, surgical, skin, and eye services. Of importance is the fact that the Miriam Hospital extends to the out patient the same integrity of service as we strive to give those who are in the hospital. We are repeatedly emphasizing and emphasizing these policies, so that the community will know and have a feeling of reassurance and confidence in the standards of our hospital and come to the irresistible conclusion that greater service could indeed be given if we had but a modernized institution and additional facilities.

This dream of a new citadel of health embracing the most modern plan and equipment is a dream that may soon become true.

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The PROVIDENCE PASSOVER JOURNAL

Issued in the Interest of the JEWISH WORKERS' ORGANIZATIONS OF PALESTINE

Printed by the Independent Press, 27 Beach Street, Boston, Mass.

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---

THE PIONEER WOMEN'S ORGANIZATION

by CHAVERA SIDNEY GOLDMAN

Today, the Pioneer Women's Organization, on its eighteenth anniversary, with 235 clubs and thousands of members and co-workers in active service in every Jewish community, continues its basic responsibility to provide means for the further development of the Women's Training Program in the land of JEWISH REBIRTH. The catastrophe that has befallen the Jews of Europe has placed ever increasing responsibilities upon the Moazoth Hapoaloth, which is daily expanding its program to meet the needs. The fulfillment of this program would, however, not have been possible without the complete financial support of the Pioneer Women's Organization.

The Moazoth Hapoaloth is making its effective contribution to every phase of the war effort in Palestine. More than 2500 girls have graduated from the nine Mishekei Hapoaloth (agricultural training schools). These girls, who were helpless and dejected refugees, have become useful, proud women, pioneers of their people.

Courses are organized to help train women for new trades and crafts; new children's institutions are created. Women organize for Home Defense. Hundreds of women have taken their places in some of the most responsible defense services. The Moazoth Hapoaloth has established training and recreation centers for the PATS (Palestine Auxiliary Technical Service) through which over 2000 Jewish women are already serving in the British armies of the Middle East. The working woman in Palestine takes an active part in the life of the Jewish community, combined with the contributions to the great work of building our Homeland, every thinking Jewish woman will find a place for her energy, spiritual growth and development in the Pioneer Women's Organization.

* * *

Following are the Officers of the Pioneer Women's Club of Providence:

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CHAVERA ALTER BOYMAN, Honorary President
CHAVERA ROSE SMIRA, Honorary Vice-President
CHAVERA KRAMER PHILLIPS, Honorary Vice-President
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