The Seventeenth Celebration of the THIRD "SEDER", and the opening of the Campaign for the Jewish Workers' Organizations in Palestine, Sunday evening, April 19, 1941, at the Narragansett Hotel.
INSIDE AND OUT!

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PATRONIZE OUR ADVERTISERS
Two questions are facing us as human beings. First, what is going to happen to this world, coming as it does more and more under Nazi domination? Almost the whole of Europe is conquered by the Nazis. England is dangerously menaced and the rest of the free countries in the new world are also threatened.

The second question concerns mainly the Jews. What will happen to the Jewish communities in Europe even in case of a Hitler defeat? Eight million Jews are being completely ruined and pauperized. When peace and freedom will be reestablished, other European peoples will have their own Government to reconstruct them, while millions of helpless Jews will be left stranded in an impoverished continent.

The reply to these questions is given by two countries — England and Palestine. The misfortune which befall European countries is largely a result of their own short-sighted complacent policies for the last seven or eight years. Hitler, being a shrewd psychologist, chose his victims first from among the weakest peoples and started his war by destroying the Jews, then the Austrians and the Czechs. The other stronger peoples wrongly assumed that this would not happen to them. And so one after another, Scandinavia, the Low Countries and France fell victims of Nazi aggression. But at last one people arose, fully recognizing the danger and unafraid, pledged to fight to the finish — this was the British people. Great Britain has the two necessary things for a final victory over Hitler — the will to victory and the means to victory.

I happened to be in England during four months of the great calamity of this war — from the invasion of the Low Countries to the collapse of France and the attempt to invade England. London and other towns were murderously attacked from the air. When I saw the spirit of England — of the people as well as of the Government — I realized that nothing in the world will prevent them from going on until the final and complete defeat of Hitler.

This is a war of the people, for the people and by the people, in a new England gradually arising. The distinction of classes which was very strong in Great Britain is giving way to a new consciousness. The strength of Great Britain, its ability to survive, to destroy its enemies and to safe-guard its own as well as the world's freedom, lies in the people, in the common man, in the factory workers, who are producing the means of defense and offense, in the firemen who are fighting incendiary bombs, in the taxi drivers, in the railroadmen, who are maintaining communication despite air-raids. This is not a war being waged by professional soldiers, but by the whole people — men and women — old and young — who are subjected to the same dangers and who are responding with heroism in the face of relentless attacks from the air.

The labor bloc, though a small minority in Parliament, is beginning to play an increasing role in the conduct of affairs in Great Britain. The present Government is virtually a coalition between Churchill, the most indomitable spirit in Great Britain, and of labor representatives, the creative and constructive forces of the people. Some remnants of the old appeasement school still exist and are even represented in the Government. The unfortunate and disgraceful act of the Palestine Administration, of deporting two boatloads of Jews in Palestine, is connected with the disastrous appeasement policy of the former government of Chamberlain and MacDonald. It can safely and comfortably be asserted that the present English Government, led by Churchill and Labor, will uncompromisingly see this war through. The increasing mobilization of the tremendous resources of her Empire and the good-will of the conquered peoples in Europe, will help her destroy Hitler.

While we should beware of under-estimating the strength of the Nazis and their Allies, treading as they do almost the whole of Europe under their heels, this domination is very precarious. As soon as England gains superiority in the air, and with the help of America, it is certain to attain that, it will inflict destruction upon Germany. The present unnatural setup of Europe will collapse and the whole people will arise in revolt against Nazi oppression.

Coming to the second question, the plight of the Jewish community in Europe after the war, it must be remembered that the British victory in itself will not solve the problem of millions of Jews who will remain destitute at the end of this war. Here, too, the blindness of the Jewish people is largely responsible for their own fate during the last seven years. Disregarding the ominous lesson of Jewish history throughout the past centuries, Jews throughout Germany, Poland, Russia and other countries had an easy and mistaken feeling of security. They did not avail themselves in sufficient measure of the great opportunity, the greatest for many centuries, which was offered them at the end of the last war when Palestine was declared by Great Britain, America and fifty other civilized nations to become the national home of the Jewish people.

Far-sighted pioneers, a small minority of Jews sixty years ago, started what was then considered a fantastic venture of rebuilding the desolate and ruined ancient home of the Jews — Palestine. "Practical" people looked askance at this Utopian effort, but the "impractical" dreamers laid the foundation for the greatest and most successful effort in modern history.

During the last twenty years, from the first World War to the second, the Jewish population in Palestine increased eight-fold. This little country absorbed almost 40 per cent of the Jewish total migration, more than any other single country in the world, including the United States. While the so-called "practical" opponents of Palestine maintained that it was against human nature and economic law for urban people to return to the land, the Jews in Palestine achieved the impossible and created a community unique in Jewish life — a community reared on the soil. While at the end of the first World War 50 Jewish communities existed there, we have now more than 300. Jews from the town proved to be first-class farmers who not only own large farms, but work them with their own hands. The Jewish community is the only one in the world which has more than a third of its population existing on the land.

While life on the soil is the first new characteristic feature of modern Jewish Palestine, the return to manual labor in all trades and occupations is the second characteristic which distinguishes the Jewish community in
Our Solidarity with the Histadrut

By Joseph Schlossberg
Chairman, National Labor Committee for Palestine

In 1918, a year after the publication of the Balfour Declaration, the first Workers' Congress for Palestine was held in New York City. It was the first manifestation by Jewish workers in America of their solidarity with the Jews in Palestine in the building of the Jewish National Home.

Who are the Jewish workers in America? Largely victims of Czaristic race persecution. They had fled Russia after the May decrees and the pogroms in the later years such as that in Kishineff at the beginning of the present century; and after the failure of the 1905 revolution. Those Jewish immigrants found opportunities in this country — opportunities to build a labor movement. They made a fine contribution to the labor movement in America.

Palestine from the Jewish community throughout the world. Of the 500,000 Jews living in Palestine now, 126,000 are organized workers. This means that one of four, including children, is a laborer and an organized worker at that. No such proportion is to be found among Jews anywhere in the world — and perhaps not only among Jews.

It is not only the number but also the variety and quality of Jewish labor which is unique. In Palestine Jews are no longer segregated in a few trades as in America. In their economic structure, they resemble more a non-Jewish community by the very fact that Jews are to be found in all occupations in all branches of work — in farming, building, stone-cutting, metal-work, communications, railways, etc.

Two things were conclusively proved through the last twenty years — that the Jews, in spite of their having been for centuries confined to a life in towns, and to a few trades and professions, are able, when given scope, to build a country which is healthy, based on a comprehensive, national economy on agriculture, industry, maritime trade, etc. The second thing proven was that Palestine, although desolate, ruined and neglected for many centuries, is able, when modern skill, enterprise, capital and labor are applied, to maintain a large population, as it did in the most flourishing ancient days.

If the question is asked, can Palestine absorb all the millions who will be destitute and hopeless after the war, the reply is given by what Palestine did in the last twenty years. The increase of the population of the Jewish community from 58,000 at the end of the last war to 500,000 at the beginning of this war, it should be remembered, was due to the absorption of Jewish immigrants not in the whole country, but only in a small part of the country which belongs to the Jews. Jewish immigrants in Palestine, as distinct from Jewish immigrants in other countries, do not settle in Arab villages and Arab towns, but only in villages and towns which are newly built for themselves. Jews hold now only 6 per cent of the area of Palestine, about one and a half million dunams out of an area of twenty-seven million. It was this tiny part of Palestine which absorbed the community of nearly half a million. The remaining 94 per cent of the country is just as capable of development as the 6 per cent which Jews succeeded in developing so far.

Besides the vast potentials for agriculture, there are almost unlimited possibilities for further industrial development. Palestine, due to her geographic position in the center of three continents, is destined to become a great industrial center. It is connected with Egypt, to the south, with Syria and Turkey to the north and west, and with Iraq, Persia and other Asiatic countries to the east. Palestine is connected by two seas, the Mediterranean and the Red Sea, with Europe, Africa and Asia. The sea-trade is only in its infancy, and here Jews already play a noteworthy part. Haifa is destined to be the great emporium of the Near East with a population of millions. Even Tel Aviv, which is not as favorably situated as Haifa, grew in the last twenty years from a suburb of 1,500 to a big modern city of 180,000. This growth is only a beginning.

While other attempts made by Jews in recent history to settle on the land were a complete failure — attempts were made in Argentina, Biro-Bidjan and other countries — Palestine, because of its historic and geographic position, was the only outstanding success. A thing which could be achieved in a twentieth part of the country for 500,000 population, can certainly be achieved in the whole of the country for 5,000,000.

The two tasks confronting us at this tragic moment are to help with all our means — material, political and moral — to achieve the two ends which matter most — an English victory and a Jewish Palestine.
Unearthing the Glory of the Psalms  
(A lecture delivered at the Oneg Shabbath of the Poale Zion)

By RABBI WILLIAM G. BRAUDE

Years ago when I was in college my mystic date was aware of Science, spelled with a capital S. In the meantime in the Seminary classroom itself Higher Biblical Criticism with its naive cocksureness and complicated mathematical minutiae reigned supreme—a modern kind of alchemy. The school legend ran that the Prophet Amos once showed up at an examination on his own book in Bible I. Unable to make his way through the scaffolds of verse and chapter reconstruction Professor Buittenwiesser gleefully flunked the prophetic author.

The result of this instruction was that many of us emerged from the Seminary and have continued for a number of years in the rabbinate quite ignorant of the Bible. For our teachers—higher critics all, have known the Bible but failed to understand it. Each of them sought in his own fashion to foist his pet theory on the Bible. The consequences were, spiritually and intellectually, lamentable.

Thus—I will confess—until recently I did not appreciate the Psalms—the prayerbook of the Bible. Of course I was aware of the beauty of the Eighth, Nineteenth, and Twenty-third Psalms. Now and then a trenchant verse caught me in its spell. But the Psalms read straight from one onwards did not interest me. I made several attempts and failed.

In those twenty years of madness, disloyalty, and tower-of-babel confusion the Jewish pioneers built up a physically and spiritually magnificent Jewish home in Palestine.

The preservation and promotion of Palestine as a Jewish National Home has much greater significance now than ever before, because all Jewish centers in continental Europe have been destroyed and the Jews live in slavery and degradation, from which suicide is the only quick exit. In the midst of this frightful tragedy of perhaps two thirds of our people, Palestine alone is a source of Jewish hope and dignity. The backbone of this vital Jewish community is our Histadrut.

Four years ago the Trade Union Division of the National Labor Committee for Palestine sent an official delegation to the Histadrut to assure them of our solidarity. On the occasion of the twentieth anniversary of the Histadrut we renew to them our pledge.

A conflagration is now raging throughout the world: the dictators’ total war against the democracies. The Jews are the greatest sufferers. We don’t know what sort of world will emerge from this war. But from Jewish history comes the assurance to us that we will survive this fire as we survived the one which had destroyed our Temple, and as we survived the fires of the inquisition and of the pogroms.

When the present wave of barbarism will have been spent there will be our Histadrut to continue the upbuilding of the Jewish National Home to the pride and honor of the Jewish people everywhere.

The Jewish working class is building the Jewish Nation! We are grateful for the privilege of participating in this inspiring task.
jumble of brilliant passages linked to each other by unintelligible verses. Very few Psalms presented continuous units. In the main the Psalter was an orderless world into which I peeped occasionally but rarely entered with a sense of joy or security.

Until it was my good fortune to begin a careful study of the Psalms as Rashi saw them in his great — very great — commentary. Then I discovered the orderliness and sweet reasonableness of Tehillim. Now remember Rashi accepts the authenticity of every superscription in the Book. He believes, in other words that Moses, David, and Solomon, and sundry Levites in the days of the First Temple were authors of the different Psalms. He believes that every word in the text is inspired. He rejects — or would reject indignantly — the fashionable thesis that the Bible is the occasionally unintelligible palimpsest of centuries. There may be some who will refuse to follow him in his unswerving faith. I for one am being won over to it. But that is not important. What is important is that the Psalms as interpreted by Rashi make good sense without violating the text. The Psalms as interpreted by most of the higher critics violate the text and make deplorable sense. Every time — and this is more important — my friend, a Benedictine monk and I conclude a period of reading the Psalms with Rashi I sense more keenly than after most formal services the aftertaste of joyous worship. To me that is the touchstone of the authenticity of Rashi's views.

Who was Rashi? He was a French Jew born in 1040 — last year his nine-hundredth anniversary was celebrated — and died in 1105. He saw the light of day in the champagne country of France. That may account for his lucidity. It is said that he never entered the rabbinate. He made his living as a vintner. Little is known of the events in his life, although he left voluminous commentaries on the whole of the Bible and the Talmud. He submerged his personality completely in the words of the Holy Writ. He was the faithful interpreter of the text, not the reckless purveyor of preconceived theories. In Jewish circles Rashi is known as the Commentator even as Plato is spoken of as the Philosopher. Rashi is as fundamental in the study of the Bible as Plato is in the study of philosophy. Neither is likely to become antiquated.

Rashi's prestige has always been very great in Jewish and non-Jewish circles alike. His commentary on the Pentateuch was printed without the text at Reggio, Italy in 1475. It was the first dated Hebrew book printed.

In non-Jewish circles there ran a little saying: Si Rashi non scribasset, Lyra non lyrasset. Without Rashi's scrivening there would have been no lyring by Lyra. The tag refers to Nicholas Lyra, a great medieval commentator on the Bible who borrowed substantially from Rashi. And the follow-up of this Latin jingle is: Si Lyra non lyrasset, Lutherus non saltasset. If Lyra had not lured Luther would not have danced. For Luther in his great German translation of the Bible leaned heavily on Lyra's commentaries.

In the Library of Brown University there is a tragic torso — the Encyclopaedia Judaica. It is a Jewish Encyclopedia launched by Jewish scholars in Germany in the decade before Hitler. They managed to issue the first ten volumes and then had to stop. The last entry was Nicholas Lyra. I have always regarded this as more than coincidence. Lyra through Rashi and Luther brought the religious spirit of the Jew into Germany. The encyclopedic torso and its last pathetic entry constitute in a sense the Teuton's break with Israel. We have too much nowadays of the boasts of Teutoburg and not enough of the Songs of the Bible. Let us turn to the Book of Psalms with Rashi, as our fathers have done — where in the words of Heine are collected "sunrise and sunset, birth and death, promise and fulfilment — the whole drama of humanity."

The Providence Passover Journal Committee

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JEHUDA HALEVI

On the Occasion of His 800th Anniversary

By RABBI MEIR LASKER

If we were to endeavor to study the philosophy and poetry of Yehuda Halevi, whose 800th anniversary is being celebrated throughout the Jewish World we would realize that the following psalm, with its pain and its pathos, with its heart-rending cry of a people defeated, had the greatest influence on the life of the celebrated poet-philosopher.

"If I forget thee, O Jerusalem, Let my right hand forget her cunning. Let my tongue cleave to the roof of my mouth. If I remember thee not, If I set not Jerusalem Above my chiefest joy."

Unlike many an early poet of Israel, Yehuda Halevi had many a joy and pleasure. His father was a man of considerable means. Unlike Ibn Gabrial he needed no patrons to support him. Life was simple, gay, free and Yehuda Halevi depicts this rapturous joy of life in his poems to nature, to wine, and to women. But although the young poet's life was not complicated by pain and suffering, the times themselves were not conducive to rapturous gayety. For it was in a trying moment of history that Yehuda Halevi sang. It was in the City of Cordova in the eleventh century. It was at a moment when the rising Christian forces of Spain, and the declining Moorish powers held one thing in common "Contempt for the Jews." It was in an era when doubt and scepticism and philosophic rationalism were tearing at the vitals of the Jewish ancestral faith. It was in the days when the Jew was being murdered by the Crusaders in France and Germany; when the Holy Land fell into power of the inhuman religious robber bands. It was in a period when the present was dark and the future appeared even darker. And it was then that Yehuda Halevi's national muse burst its bounds and his song soared to heights as yet unattained by others.

Heinrich Heine was so deeply moved by the magic of Yehuda Halevi's song that he cried out: "When God created the soul of Halevi, he was so enraptured by its beauty and exquisiteness that he could not restrain himself and kissed it." And it is this divine kiss that is felt in the poetry of this gifted child of Spanish Israel.

As Yehuda Halevi matured, or to employ his own words, "As the black ones turned to gray", his song takes on more sombre tones. He feels that the temporal things of life are less important. And the poet raises the call to the youth to turn to the eternal verities of life, to God, to faith, to his People.

"Asleep in the bosom of youth, how long wilt thou lie? Know that boyhood is shaken off like tow, Are the days of dawn for ever? Rise, go forth, See, the angels of old times do chaste the betimes. Then shake thyself from temporal things, as birds That shake themselves from the drop of the night."

But although the poet found some personal consolation and escape in his religious ecstasy, he realized that this religious ecstasy could never be an answer to the suffering of his people. The cry of his tortured people goaded him on to seek an answer. Intuitively Yehuda Halevi sensed that there must be some answer. God the omniscient, God the all-wise, God who is the source of all goodness, could not permit His people to suffer needlessly and without a purpose. There must be a definite reason for this. And Yehuda Halevi, the nationalist and devout mystic of Israel does give us two answers. The mystic philosopher employs the dramatic story of the Khazars to enunciate his conception of history and philosophy. Unlike Maimonides, Yehuda Halevi is not carried away by the rationalism of Greece "which hath no fruit but only flowers." He makes no attempt to reconcile Jewish traditions to Greek thought, but, on the contrary, points out the insufficiency of philosophy and the superiority of Truth revealed by Religion.

The background of the book is the story of Bulan, King of the Khazars. An angel appeared to Bulan and admonished him to seek the true religion. The King invited the representatives of Christianity, Mohammedanism and Judaism to discuss the value of each faith. At last he is convinced of the superiority of Judaism. The Kuzari then presents the discussion, questions and answers between King Bulan and the Rabbi. Because of the inferior condition of the Jew in the days of Yehuda Halevi it was both a daring act and an inspiring one to point out that Judaism was superior both to Christianity and Mohammedanism. Yehuda Halevi states: "Judaism is a faith worth suffering for." It is no shame
to suffer because one is of the Jewish people. One could easily escape this burden through conversion. But Israel's suffering is voluntary, a voluntary discipline by the people who had received the great revelation at Sinai. And this would eventually lead to greater glory.

"How long have we drunken our fill of bitterness and hoped for Thy salvation?"

How many seasons were we sick with longing but entreated none but Thee,
And watched for the light of morning, but were covered with thick darkness,
As though we had not been a people, nay, had not been more wonderful than any people
As though we had not seen the day of Sinai, nor had drunken the waters of the rock,
And Thy manna had not been in our mouth, and Thy cloud about us."

All this happened to us, all this and more. But we do not lose our faith in God's justice and mercy. In our hearts we know that the redemption will come.

"We stand upon our watch to keep Thy righteous judgments,
And even if our splendor be ruined, and we be thrust forth from Thy bosom,
And as handmaid be our mistress, and those far off from Thee rule over us,
Yet do we hold fast our crown, the diadem of Thy statutes.
Until Thou gather our company into the house of Thy choice and Thy desire,
Our holy place, our glory,
Where our fathers praised Thee."

This then is one answer to the problem of Jewish suffering. A deep religious faith in the superiority of Jewish religion, and a firm conviction that the time would come for Israel's redemption.

But another answer rises to the poet's lips, the answer of the Nationalist. Only in Palestine could Israel find peace. The mystic prayed for the Messiah — but the impatient nationalist decided to leave home and kin for Palestine.

When Bulan reproached the Rabbi for his chauvinism towards Palestine, and remarks that he can conceive of no particular advantage in Palestine, Jehuda Halevi makes the Rabbi respond: "Even as the influence of the environment is very powerful in the sphere of nature, even as we see certain fruits grow only in certain places, so it is true also in the domain of the spirit." The Diaspora is an evil; a temporary one, as he faithfully believes; a punishment of God. But only in Palestine will Israel be able to discharge its great function "as the spiritual heart of humanity." Only Palestine will raise the status of the Jew in the eyes of the world.

And Jehuda Halevi longs for this land of his forefathers. He feels drawn by a power greater than himself.

"My heart is in the East, and I in the uttermost West."

How can I savour food? How shall it be sweet to me?
How shall I render my vows and my bonds, while yet
Zion lieth beneath the fetters of Edom, and I in Arab chains?
A light thing would it be for me to leave all the good things of Spain
Seeing how precious in mine eyes to behold the dust of the desolate sanctuary."

Not only did he long for Palestine, but he felt that every Jew must hunger for the land of his forefathers.

"Is it well that the dead should be remembered
And the Ark and the Tablets forgotten?
That we should seek out the place of the pit and the worm
And forsake the fount of life eternal?
Have we any heritage save the sanctuaries of God?
Then how should we forget His holy mount?
Have we either in the East or West
A place of hope wherein we may trust
Except the land that is full of gates?"

And Jehuda Halevi transformed his longing into a reality. Forsaking home and friends he set forth on the perilous journey to fulfill his promise: "God helping, I have vowed an early pilgrimage to Thee."

Tradition relates that after months of travel he finally accomplished his aim.

"I would fall, with my face upon thine earth and take delight
In thy stones and be tender to thy dust."

Like a thirsty wanderer falling on his face to drink the cool refreshing waters of a brook, this weary traveler knelt to kiss the dust of Zion. At that moment an Arab horseman plunged his sword into his back and sealed for ever the fount of song.

The fount was closed, but the songs live on in the hearts of his suffering, foot-sore people, who like the poet-philosopher seek

PEACE IN ZION.

The National Labor Committee for Palestine extends Passover greetings to its vice-chairman —

HARRY R. ROSEN
and

MRS. ROSEN
ALTER BOYMAN,
Chairman
MOSES — Redeemer and Lawgiver

By MORRIS SHOHAM

As a year rolls by and a holiday of redemption comes around, it is worthwhile to consider the aims and purposes of our first redeemer Moses. The exodus from Egypt marks not only the liberation from physical oppression, economic depression, social degradation and the danger of spiritual disintegration but also the birth of a nation, the debut on the historical stage of a people that was destined to develop its culture on its own soil, a culture that later became the religious guide to a forlorn humanity. The entire story of the redemption from Egypt and the following forty years desert life carve out the stature of Moses the redeemer and reformer. Just as we cannot imagine the liberation from the house of bondage without this great leader, so would it be impossible to conceive our Jewish constitution without the statesmanship of Moses. The man Moses appears before us in this story as the greatest symbol of wisdom and highest morals. Not a rule of an individual, as was developed and enforced in Egypt, or as it existed in other neighboring countries, did Moses aspire to set up; nor to lower the citizen to the status of a subject and to sacrifice him to the higher interests of the state. The aim of Moses was to develop a community where the individual is not a zero, but the foundation of civilization. Therefore, under all circumstances must one respect the image of God in the human being whoever he may be.

"In the image of God was man created" proclaims the Torah of Moses. "One law for the stranger and the citizen."

Centuries later the rabbis proclaimed that God created only one man to be the father of all humanity, so that no race should be able to claim blood superiority over another race. Absolute equality among men is the aspiration of the father of all prophets. The love of freedom must be implanted and rooted in the heart of a nation whose first national experience is the redemption from slavery to freedom and from darkness into light, and therefore the kedushat yisrael must be recited at every occasion.

In Egypt Moses saw that the real reason for the enslavement of the masses was the concentration of the land, which is supposed to sustain the entire nation, in the hands of a few private owners. Therefore, in the future society which he dreams to set up, no part of the land must be sold into perpetuity. Not only must the land be divided equally among the people that work it, but its capacity must not be overtaxed. Therefore the Sabbatical year was instituted which has the provision that the land be granted a rest every seventh year. A new distribution of the land must take place every fiftieth year in order to prevent it from becoming the monopoly of the few. For that reason every fiftieth year should be the Jubilee year. In his last days Moses does not establish a dynasty, he does not hand over the leadership to one of his sons, but to his disciple Joshua who sat at his feet and was imbued with his spirit by which Israel must be guided throughout the generations and for all time.

Is there any wonder, therefore, that dictators, who suppress the will of the individual citizen and would rather think of him as having been created in the image of the state than that of God, consider the Jew an open challenge to their totalitarian and race theories? They would like to get rid of a nation whose adherence is given over to a book called Torah instead of to the sword. There is a Talmudic saying that the book and the sword came down from Heaven bound up together.

On this holiday of our liberation let us voice the hope that the same book which gave us strength and courage throughout our long history to withstand the onslaught of the sword, will once more triumph over the sword for the benefit of ourselves and all humanity.

--A Letter to a Friend--

Dear Friend:

In as much as news changes so fast, it is possible that my letter shall not be of any news by the time it will be printed, but it is one of those things that we cannot help at the present and I shall give it to you as it stands today.

You are interested to know if the reorganization of our so-called Federation for Social Service has made any progress. Yes, the Federation has at the present time a fine set of officers, an interested group of committees, a set of temporary by-laws which are to a certain extent good enough, so that by one "Move" (Motion) may become permanent by-laws, but one MINOR thing is lacking and that is the CONFIDENCE and the good will of the people. They are now trying to use modern methods, INJECTIONS. One of the injections they are trying now is the so-called New England Conference, which is being held in our city. The leaders of the Federation hope that this will stimulate the work. It has also been suggested to try the old Jewish method of changing the name (as in case of illness). Will it do any good? Perhaps, but it is questionable.

You are also interested to know if we still have Pink Parlor Bolshevists, or, as they are now called, the Fifth Columnists. Of course, we do. Publicly they are ashamed to admit it, but we have them just the same. They have been named a new name, and that is, "IDIOTS". After all, when hundreds of thousands of Jews were killed in Europe by the distinguished friend of Mr. Stalin, what other name could you call them when they still justify the Hitler-Stalin-Mussolini and Co. Pact, than this new name, Idiots? Furthermore, when they associate themselves with Lindbergh and Coughlin here in this country, which means suicide to the Jewish people, don't you think that this is the proper name for them?

Your question if the campaign of the United Jewish Appeal in our community was successful, may be answered in the old Jewish customary way, with another question. . . . Why should the Providence Campaign be more successful than the U. J. A. campaign all over the United States? I admit that you will be justified in asking, why the National Campaign was a failure? Is it possible that the Jews in this country have lost their interest in their European Brethren? You will be justified to ask...
Newest Services by the Pioneer Women in Palestine

Women Learn, Work, Study - Train the Young - Create a New Life in Palestine Today

Since the war the following services and Defense Measures have been added to the regular program of the Moatzath Hapoaloth:

1) Training women for wartime duties — tractor-plowing, building trades, machine work, motor driving, etc.
2) Training Farms for 150 adolescent girls from Central Europe.
3) Work Training Cooperatives for Women Refugees.
4) Training Institutions for women workers in towns and colonies.
5) Training Courses in handicrafts and agriculture; Vocational High School for adolescent girls.
6) Care, training and guidance for children of refugees; Transfer to Safety Zones.

The Pioneer Women's Organization of Palestine is supported by the Pioneer Women's Organization of America, of which the Pioneer Women's Organization of Providence is a part.

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If it is possible that the destruction of Jewish Communities, Jewish life in Europe, which made hundreds of thousands of Jews homeless and breadless, should not touch a sympathetic chord in the hearts of American Jewry, which are the only ones to whom they could look for support. No, is my answer. It is not the fault of the Jews at large. The fault lies with our leadership. We have very few national leaders who deserve the name of leaders. The largest number of our so-called National leaders are the new type of the Rubber Stamp Name-leaders. The modern scientific way of campaigning by these leaders is to prepare for them a series of speeches, and all they have to do is to make a public appearance and to read speech No. 1, or speech No. 3, as they are advised to fit the occasion, and also to allow to have a rubber stamp made of their signature to be used for mailing. Furthermore, the new rules and regulations of campaigning by our experts of SHA and LESS (such as less mentioning of the campaign in the daily press, less appealing to emotions, less meetings) have worked miraculously and have succeeded in less giving and less money raising. You would be surprised how the people at large instantly recognize those leaders with those speeches and those rubber stamped letters. And just as much attention as the leaders give to their speeches and letters, they get in return from the people. Still more, the new method of ignoring the people at large, not consulting them, but ordering them, has proved to be a failure. The Jewish people still do not believe in totalitarian methods, and when someone tries to ignore them, they learn the trick of ignoring such a leader. These are some of the reasons why the campaign at large was a failure.

You are interested to know if Mah-Jong is still in style? My friend, it is fading away. Every Tom, Dick, and Harry (or should I say, every Yante and every Shprintze?) carries a Mah-Jong Box nowadays. And it isn’t any more the privilege of society. I suppose another “Machereika” will soon be found by our social climbers to amuse themselves until the “Yantes” will get a hold of that, too.

Yours,
B. ALTER
The Active Life of Henry Burt

The sudden death of my beloved friend, Henry Burt, was a shock not only to his family and intimate friends, but to the entire Jewish community.

Henry Burt was born in Russia in 1889. He came to Providence as a boy of sixteen, full of energy, enthusiasm and idealistic dreams. He soon joined the Poale Zion Party and became one of the most active workers in the party ranks.

He was also one of the first who joined the Jewish National Workers' Alliance. His joining made the obtaining of the charter possible.

At the beginning of the World War, when the American Jewish Relief Committee was organized in our city, he became Secretary of the newly formed organization. His devotion to the cause served as an example to others and he soon became the favorite of our community.

Then, a few years later, when the Keren Haisod was organized, he was elected as secretary, a post that he retained until his death.

It was not strange to find a new chairman of the Providence United Palestine Appeal, but it never entered anyone's mind that anyone but Henry Burt could serve as secretary.

Henry Burt also served as secretary of the Gewerkshaften Campaign for the last sixteen years. And it was he who made the yearly campaign a financial success.

It has now become a custom for many Jewish communities to celebrate a Third Seder. It was Henry Burt who originated that custom. And if we, in this city, are issuing a "Pesach Blat" we can be grateful for that, too, to Henry Burt, for it was he who was responsible for the financial success of the "Passover Journal".

Henry Burt was an active worker not in one organization, but in all worthwhile activities of our city. He was not only a loyal communal worker, but also a devoted friend.

He died at the age of fifty-one. I am not attempting to write at this time of his daily sacrifices, nor shall I write about our ideal friendship — a beautiful friendship — that lasted for almost three decades. The wound is too fresh.

The death of Henry Burt spells to me not only the death of a devoted and loyal Chaver, but that of a beloved brother.

His name will ever be mentioned with love and respect in our community and especially by his many intimate friends.

ALTER BOYMAN

One of the Rare Exceptions

It has always been a source of great wonderment to me that a person unschooled in the technique and philosophy of a great art could understand the subtleties and implications of such an art. I must admit that there has always been a question in my mind as to the sincerity of such people. But that there have been and are exceptions to these generalities needs little discussion. My first proof in this matter came in the being of Henry Burt, whose innate love for music was so genuinely sincere, and whose interest was so eagerly shared with others, that I feel that it must be in this respect that tribute be paid to him.

It was partly his inspiration which led to the development of the first Jewish choral society in Providence, and it was his enthusiasm which caused others to cooperate with him in this project where he performed much of his missionary work.

For several years the Kadimah Choral Society succeeded in giving an opportunity to the Jewish people of
this community to know something of their great musical heritage. It was Henry Burt's ideal which made our local people conscious of the fact that they, too, had a contribution to make to the appreciation of fine music, whether they came and gave themselves in song, or whether they came and heard what their people could accomplish.

Aside of the cherished memories of a personal nature which shall always be a treasure for me because of their associations with a great man, I shall always remember him for his valiant efforts in behalf of a great musical ideal.

That he was a community-minded person, that he was an ardent Zionist, that he was a great believer in the idea of Jewish Nationalism are felt at the mere mention of his name. We all know of his tireless efforts in behalf of these great causes, but perhaps there are not many who know of his efforts to develop an appreciation of these ideals.

His belief in the great ideal of Jewish Nationalism did not confine itself to the politico-economic theories, but extended itself to the ever important factor of a great Jewish culture, and it was through an appreciation of this culture that he became interested in music.

That this great work must go on is the challenge and the legacy which we have inherited and which should flourish in behalf of his great hopes and aspirations for our people.

His life was formed on the mold of a great symphony, with its varying tempi, themes, and modes, and though his work was still unfinished, we must remember that great masterpiece of Schubert, which too was unfinished, but which will go on through the ages as a model of perfection.

ARTHUR EINSTEIN

A SOLDIER AT REST

(Dedicated to the memory of our beloved
Henry Burt)

By BAS TUVIA

A soldier has gone to rest
Although the war is not yet over
But he has passed the test
And is now under cover.

The war still goes on,
And another in his place must stand
As down drops the gun
From his faltering, trembling hand.

Oh why did it have to be
He, the finest of us all,
Who paid the highest fee,
And answered the Eternal's Call?

We miss his wise devotion,
We miss his helpful hand,
We miss his untiring motion
Guiding every separate band.

From his good life
We take strength and heart
To continue the holy strife
Amid the war's gun and dart.

So, brave soldier, rest in peace
We, your comrades, still fight on.
And we vow we will not cease
Until the war is won.
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שלמה ירמיהו

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הנה השפה של השפה

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שפיורי: יער אוניברסיטה יד פלנרטה פרסארוף וליהל אקדמיית ארצית

בנילא: "נוכרט" Иנברנפרוע

ידי זים, "ṇכארטס" Иנברנפרוע

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בנילא: "נוכרט" Инбрерунпрүй

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אBy-way, "נוכרטס" Иנבררүпр漯

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בנילא: "נוכרט" Инבררүпр漯

ידי זים, "ṇכארטס" Иנבררүпр漯

אBy-way, "נוכרטס" Иנבררү漯

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בנילא: "נוכרט" Инברר漯

ידי זים, "ṇכארטס" Иנבר漯

אBy-way, "נוכרטס" Инבר漯

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בנילא: "נוכרט" Инبر漯

ידי זים, "ṇכארטס" Инбер漯

אBy-way, "נוכרטס" Инбер漯

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בנילא: "נוכרט" Инбер漯

ידי זים, "ṇכארטס" Инбер漯

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בנילא: "נוכרט" Ин버漯

ידי זים, "ṇכארטס" Иנ버漯

אBy-way, "נוכרטס" Ин버漯

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אBy-way, "נוכרטס" İ
אין לי מידע על התוכן של התמונה שמצולמת על ידי הצוות. אני לא יכול/MPL לא מענה על התוכן המוצג בתמונה.
עד הנומיולק - אישור על מכסים

עדشرف בן ישי צוין

ה בינלאומי וה TECHNOLOGY

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שימש כמנהג בברית

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שימש כמנהג בברית

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רואני טריינר צוין

אימן נצלאל ומינר הפרובנ BufferedReader

فائエリア מברית

רואני טריינר צוין

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فائエリア מברית

רואני טר
א ידיב ליר

1941

מעיין דוד

זכרו וראשן שלט זכרים מתקיימים
גאビュー וראיה דעיכת העדות
ך בימים אלה найдו� הערבטך ואת

זיכרון זכרים ערב רואים.

זיכרון זכרים שיברה בפיו רואים.

זיכרון זכרים שיברה בפיו רואים.

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זיכרון זכרים שיברה בפיו רואים.

את כהנים וראשי מתקיימים הם.

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