MOSHE SHARETT

The Twenty-eighth Celebration of the THIRD "SEDER", Monday evening, April 19, 1954, at the Narragansett Hotel - Providence.
THE PROVIDENCE PASSOVER JOURNAL

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ANOTHER DAVID HAS LEAD HIS PEOPLE

Three thousand years ago, the people of Israel called upon a young shepherd to leave his flocks and become the leader of the nation. Under the reign of King David, the State of Israel flourished and the city of Jerusalem attained its destiny as the eternal capital of the eternal people.

In our day, another David has led his people back to Jerusalem and to a renewed existence as an independent nation. But it is after his lifetime of service that David Ben Gurion leaves the helm of state and goes forward to a career of watching his flocks in the wilderness of the Negev. Voluntarily, he retires from active leadership, to a peaceful reflective, studious routine. With him go the best wishes of the people of Israel, of the labor movement which he led and inspired, and of staunch democrats the world over, who have admired his courage and brilliant performance during the birth of Israel, and his unaltering faith in its destiny.

The retreat of Ben Gurion to Sdeh Boker, the tiny settlement, south of Beersheba, is another dramatic act which is unique in our day. A world figure at the peak of his powers, Israel's prime minister has seen fit to hand the reigns of government over to his colleagues and to set a personal example for the nation he helped recreate.

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Moshe Sharett Second Prime Minister of Israel

Moshe Sharett, Foreign Minister of Israel, assumed the responsible task as Premier of Israel, after Ben Gurion's resignation as Prime Minister. Ben Gurion's firm determination to resign and to turn to pioneering in the Negev (Sdei Boker village) was the greatest political event in Israel. Friends and foes deplored his decision, but admired his remarkable act to settle in the Negev.

The new Prime Minister is one of the best known Israeli figures, a veteran and resident of Israel since 1908. Moshe Sharett was since his childhood profoundly affected by the pioneering spirit of the Second Aliyah and has a great love for Israel and the Jewish people.

He is a highly cultured person, a linguist, knows well the Arab language and Arab way of life. He is a graduate of Tel Aviv gymnasium. He studied law in Turkey and attended the London School of economics. For several years after his return from London he worked in the "Davar", daily organ in Histradruth.

In 1931 he became secretary to Chaim Arlosoroff, then Head of the Political Department of the Jewish Agency. After the assassination of Arlosoroff in 1933, he was elected at the Prague Zionist Congress as the political Chief of the Agency.

He continued in his position until the birth of the State of Israel. He was outspoken in his dealings with the Mandatory Power. It was a difficult period in his life, but he was a capable political defender of the Yishuv and never shirked from his responsibility. In 1946 he and other Zionist leaders were arrested and detained by the Mandatory British Officials. He was sent to Latrun. It became clear to the Yishuv and its leaders that the reign of the British in Palestine was coming to an end. The break with the British was achieved after sharp struggles and after the Yishuv saw the opening collapse of the Mandatory Administration.

Sharett defended brilliantly, with many others, the Zionist case at the United Nations. The November 29th, 1947 decision of United Nations on Israel is too well known. When the State of Israel was proclaimed on May 14th, 1948, it was a foregone conclusion that Sharett would become its Foreign Minister. The almost six years of his tasks as Foreign Minister were highly important and revealed publicly Sharett's abilities, unique training and outstanding qualities. He is a worthy successor to Ben Gurion and he has received the acclaim of his numerous friends, followers and admirers.

Since his assuming the Premiership he made clear his position on many issues. His statement on peace with the Arabs is characteristic: "We want peace, but we can hold out forever. Our enemies will have to give up their morbid hope that economic collapse, a second round of war, or something else like cutting off foreign aid, will deliver Israel into their hands. It is not going to happen."
KUPAT HOLIM

Kupat Holim was founded on the basis of mutual aid so that each member, regardless of the amount of his own fees, enjoys the full benefit of medical aid. It is the health institution with the largest budget and the widest scope of activities in Israel.

820 dispensaries of Kupat Holim, divided into central, district and village dispensaries, are dispersed all over the country. The central dispensaries are equipped with the necessary auxiliary institutes (X-Ray, physical therapy and laboratories) and serve as medical consultation centres.

14 hospitals are maintained by Kupat Holim and the Disability Fund, with a total capacity of 1,550 beds. Of these, 8 are general and 6 special hospitals for tuberculosis, mental cases and other chronic diseases. 850 beds are in the course of construction.

12 convalescent homes with a total bed capacity of 1,320 are maintained by Kupat Holim for the benefit of its members. Seven of them are independent institutions built by Kupat Holim, 4 were founded by the “Rest for Workers” company and one by the Insurance Fund of the Building Workers. These convalescent homes are situated in different parts of the country: in the hills of Jerusalem and Galilee, on Mount Carmel (a special home for convalescence after operations), and on the shore of the Mediterranean (a rest home for workers). In 1952, 35,000 persons spent their holidays in Kupat Holim convalescent and rest homes, and their number will increase in 1953.

165 infant welfare stations of Kupat Holim direct and guide young mothers in the maabaroth and frontier settlements to take care of their children. Likewise Kupat Holim supervises children’s health in the kibbutzim (communal settlements), in schools and workers’ villages. The activities of Kupat Holim in the field of curative and preventive medicine play an important role in the decreased incidence of illness and mortality rate, of the population in general and infants in particular.

Kupat Holim maintains a wide network of training institutions for its medical personnel (X-ray technicians, physical therapy nurses, laboratory assistants). A special post-graduate course for physicians, the first and only one in Israel, has been opened at the medical centre, Beilinson hospital. 3 nurses’ training schools (at the Beilinson, the Central Emek and the Kaplan hospitals) comprising 200 pupils, have trained hundreds of nurses for the hospitals and dispensaries of Kupat Holim.

Kupat Holim is doing the utmost to employ in its institutions more physicians and other professional medical workers the shortage of which is being keenly felt.

Kupat Holim numbered 150 members, and since then it has become the biggest public health institution in Israel. Within its framework over a million and a quarter of persons are organized, which means 63% of the total population of the State. Kupat Holim institutions—dispensaries, hospitals and convalescent homes—are spread all over the country, up to the remotest corners. Kupat Holim extends medical aid not only to members of the General Federation of Labour (Histadrut),—although those form the vast majority,—but also to members of other organizations, such as “Hapoel Hamizrachi” and “Poalei Agudat Israel”; according to special agreement, Kupat Holim renders medical assistance to the families of soldiers of the standing and regular army, to families of the Police Force and the population of a number of villages whose inhabitants are not Histadrut members, and also to social cases in the care of the Ministry of Social Welfare.

HISTADRUT’S CULTURAL and RECREATIONAL ACTIVITIES

Histadrut offers its half-million members a wide range of facilities for study and recreation. The membership of Histadrut is more than 50% of the total population of Israel, and Histadrut therefore plays a major role in all cultural activities within our State. These activities are directed by our Cultural Department which operates in three fields:

Information: Other events at home and abroad are presented through lectures in factories and over the radio. Special pamphlets and weekly seminars are additional means of keeping the Histadrut member well informed. Last year Histadrut sponsored about 80 study centers and classes for adults, and they were attended by about 3,500 workers. In Tel Aviv, about 400 workers attend a special evening high school, and a similar school is run in Haifa for hundreds of other workers.

Education: A network of people’s colleges, a correspondence school, and special classes by arrangement with the Hebrew University are among the means of keeping the Histadrut member well informed. Last year Histadrut sponsored about 80 study centers and classes for adults, and they were attended by about 3,500 workers. In Tel Aviv, about 400 workers attend a special evening high school, and a similar school is run in Haifa for hundreds of other workers.

WHAT LABOR READS IN ISRAEL

Histadrut publishes its own newspaper, “Davar” (“The Tent”). “Ohel” usually presents its shows at its own playhouse in Tel Aviv, but frequently goes on tour throughout the country so that farmers and workers in all settlements and towns, including the remotest villages, can have an opportunity of seeing good theatre.

One of the most popular organizations created by the Histadrut is the “Hapoel” (“The Workers”) sports organization. “Hapoel” has soccer, basketball, swimming, volleyball and other teams in most towns and villages as well as selected teams representing the whole country. After work...
One such scene from the Seder story is the account of the meeting of the five rabbis at Boa Brak, the “Five who stayed awake”, the younger ones looking to the rising sun, the older ones to torture and martyrdom. Nearly two millennia after Egypt and almost two thousand years before our time, they too, like ourselves, were relating the story of the Exodus. What could have been going through their minds? Up there in the dimmed attic what were they thinking of? And we find ourselves thinking and groping in the dark with them—Wait for miracles? In retrospect after 2000 years, the miracles were quite real and convincing. But what if tomorrow morning the Roman jailer were to burn you at the stake or tear your flesh from your bones? Scant comfort in miracles then.

Besides, here is youth clamoring for today’s sun. Today is what counts, yesterday has had its day and is gone. The world moves on and we must keep step with progress. But is mere motion progress? The Kapote has given way to the latest styled wardrobe, the dingy cheder to the progressive religious school, the dusty Besmedrash to the million dollar Temple, Kahol has become the Welfare Fund, and conscience is measured by the size of a pledge. Yet one wonders has there been a gain in piety, in education, in religion, in responsibility, in charity? To be sure the clock doesn’t mean necessarily that there has been forward motion. It might well mean the mechanism is out of order and the clock coming to a halt.

Are we then caught in the clamps of a dilemma, and thus prevented from moving in either direction? Jewish tradition has given us a formula for life which, though centuries old, may well guide us even in our own days: “Know whence you come and whither you are bound”.

Valuable as the new is it will have stability only if it become distinctly real and almost tangible. Abraham, Isaac, and Jacob relive their experiences for us and invite us to join with them. We snatch a quick look around the table to see who is the wise son and which the “She’eno Yodea Lishol.” Moses, Pharoh, Elijah, the A’pkoman and Chad Gadyo stand out in relief, as does the Kneidel. Time marches on, to be sure, and many, many hundreds of years have elapsed since those days, but we relive the experience annually with immediate and quick perception. The passage of time is but a blurred highway linking an ancient past with today. Perhaps it’s the wine, possibly more truly “In every generation one must perceive himself as if he came forth from Egypt.” History is not an endless line but a continuous spiral.

The Seder table is a spot uniquely conducive to reverie and reminiscence in which fact and fancy have a way of blending into a real and unreal world. We sit at a very real table, with decidedly real and substantial food before us—and in us—and at the same time hold converse with shadowy and legendary figures of a distant past who yet become distinctly real and almost tangible. Abraham, Isaac, and Jacob relive their experiences for us and invite us to join with them. We snatch a quick look around the table to see who is the wise son and which the “She’eno Yodea Lishol.” Moses, Pharoh, Elijah, the A’pkoman and Chad Gadyo stand out in relief, as does the Kneidel. Time marches on, to be sure, and many, many hundreds of years have elapsed since those days, but we relive the experience annually with immediate and quick perception. The passage of time is but a blurred highway linking an ancient past with today. Perhaps it’s the wine, possibly more truly “In every generation one must perceive himself as if he came forth from Egypt.” History is not an endless line but a continuous spiral.

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In September of this year the Jews of America will be called upon to observe a most important date. In the year 1654 the first group of Jewish settlers landed on the shores of Manhattan Island. That was 300 years ago. The American Jewish Tercentenary Committee is preparing plans and programs for a whole year of celebrations in all the cities, towns and villages in the United States where Jews live today. A local committee, appointed by the General Jewish Committee, is even now working on a plan for the celebration in Providence. We will, I am sure, all participate in the celebration, and do our share to make the event meaningful, impressive, and memorable.

But even more important than the celebrations are the plans to gather material and to publish a great history of the Jews in the United States. The plans call for a ten-volume documented history written and edited by outstanding historians and social scientists.

Rhode Island played an important part in the early life of the Jews in this land. Jews lived in Newport and elsewhere in the state before the founding of the United States. Providence, in particular, must be well represented in the history of the Jews of this country because here Roger Williams preached and practiced the idea of religious liberty. The first 23 Jewish settlers, as indeed all the hundreds of thousands who came after them, were seeking a haven of refuge from religious persecutions and civic oppressions. Perhaps secular voices, are demanding to be heard, where formerly the synagogue was the platform for Jewish expression. Communities become hysterically jubilant over the establishment of a class in ballroom dancing and remain indifferent to the needs for Jewish Education. As communities grow, and ours is no exception, priority seems to be given not to the tried and proven spiritual activities with the traditions of centuries behind them but to the novel and striking. The test of “where are we going” must be applied to these innovations. If the goal is clear there will be no question of their worth and of their survival. It takes courage, however, to forego, and even to renounce, that which has only momentary appeal. Real leadership will treasure the proven and carefully scrutinize the new.

They found it in a goodly measure in the colony founded by Roger Williams and his disciples.

It is only proper that Providence should provide a well documented chapter in the projected history of the Jews of the United States. The Jewish Historical Association of Rhode Island strives to write this chapter. It is a difficult job. Difficult because of lack of well preserved documents. Made even more difficult by the indifference of people who are in possession of historical documents. The response to appeals for materials was not altogether satisfactory. The members of the Historical Association must go to great lengths in order to obtain information. They are truly the hewers of wood and the drawers of water for the community.

But the work of writing the history of the Jewish community in Providence will be undertaken. The work must be undertaken. It may take years to complete, but a good beginning has already been made.

From the materials and records now on hand we may visualize the outline for the History of the Jews in Providence:

A. Colonial Times: Individual Jews come and go. They are either merchants from Newport or their agents.

B. Around 1850: Jews settle permanently in Providence. Names of Jewish clothing merchants, of Tobaccoeist, of a tailor and cleaner who brought in the newspapers and in the city directory. In the first Minyan, the Congregation Sons of Israel. This date is rightly the beginning of an organized Jewish group in our city. This Congregation still exists in the Temple Beth El observing this year 100 years of worship.

C. The year 1875: Founding of Congregation Sons of Zion. Increase of Jewish population mainly from Austria and Poland. Number of Jews in Providence around that time was about 350 families.

D. The end of the century: These were creative years. All the communal agencies and associations we have today, had their beginnings at that time. Jews from Eastern Europe are now predominating. The era of fraternal orders.

E. The first 25 years of the Twentieth Century. Years of great increases in population. Jews enter new fields of business, industry, and professions. Lively activities in social welfare, education, and community responsibilities.

F. From 1925 to 1950: Our own times. Community is becoming stabilized. Community planning is becoming centralized. Immigrant characteristics of the Jewish community gradually vanishing. The era of great movements in centers of population. Community outgrowths the agencies established half a century before. These are years of expansion and readjustment to the needs of a second and third generation population. Rise of new communities, new Cranston.

This is the skeleton around which the historical flesh and sinews will have to be built. This is the canvas upon which the face of our community will be sketched. But skeletons, canvases, outlines are not histories. The work is awaiting the builders, and every one of us can add a line, a curve, a brick, a word, a phrase, a paragraph to the story of the Jews of Providence, our own story.
The General Jewish Community, its Role in Community Planning

By Joseph Galkin
Executive Director, General Jewish Committee of Providence

The function of the General Jewish Committee of Providence, Inc. as a fund-raising and fund-distributing organization is well known to most people in the community. However, an equally important aspect of its work, that of community planning, is less known and understood. For this reason, there needs to be more interpretation of this important aspect of the work of the General Jewish Committee. In doing so, it is well to trace the brief history of the organization.

After years of attempts to develop a federation, welfare fund, or community council in Providence, (these terms are frequently used interchangeably) the General Jewish Committee was organized in May, 1945 as a permanent central organization for fund-raising and community planning with the broadest possible community sanctions.

Following months of preliminary discussion and meetings, a large public mass meeting, to which everyone in the Jewish community was invited, was held in the ballroom of the Biltmore Hotel on May 28, 1945. At this meeting, the proposed By-Laws for the new organization were presented by Mr. Jacob S. Temkin, chairman of the By-Laws Committee, and were discussed in detail. There were in excess of 500 persons present at this meeting. The By-Laws were unanimously approved, and Mr. Archibald Silverman was elected the first President of the new organization.

The purpose of this organization as stated in the By-Laws are as follows:

"...To conduct an annual campaign and to collect, receive and distribute funds for the support, maintenance, and development of such Jewish charitable, cultural, and religious organizations and causes as are willing to participate as beneficiary agencies; to assist in communal activities; and to promote general Jewish welfare."

The last two sentences in the purpose clause were included with the thought in the minds of everyone that the General Jewish Committee would eventually go beyond the area of fund-raising and fund allocation, and would become the central planning agency in the Jewish community.

As stated by Mr. Silverman in the early days of the General Jewish Committee, "Through the General Jewish Committee, we have a democratically organized body representing a cross section of community leadership and interests that can meet regularly to give careful thought to matters of general concern to the entire Jewish community. The membership of the General Jewish Committee Corporation is broad, consisting of every contributor who is over eighteen years of age."

In the matter of community planning, it was definitely felt at the outset that it would be advisable to move slowly, first strengthening the General Jewish Committee as a central fund-raising organization for National, Overseas and Local Jewish causes, and gaining prestige and the respect of the community in this area. This was by design and not by accident, since it was felt that this broad acceptance was necessary before embarking on other projects along the lines of community planning and coordination. Then too, it would be unwise to move in these areas any faster than the community desired the General Jewish Committee to do so.

It was during this early period that, by process of negotiations and mutual agreement, various causes that conducted independent drives in Providence were brought in as beneficiary agencies of the General Jewish Committee. Some of these groups were: HIAS, Jewish Labor Committee, ORT, Pioneer Women, and Hadassah for their Youth Aliyah projects, etc. Attempts were similarly made to reduce the number of "meshaluchim" coming to Providence for the various Yeshivas by making allocations to the American Fund for Israel Institutions and the Federated Council for Israel Institutions.

Through our campaign, it was demonstrated that all elements of the community could work together for common causes and toward worthy goals for the benefit of our community and our Jewish people everywhere. This included the Orthodox, Conservative and Reformed persons from all sections of the city, the rich and the poor alike.

In 1948 the Joint Distribution Committee conducted a nation-wide SOS program for the collection of food and clothing. The General Jewish Committee was requested to sponsor the local SOS drive and serve as a coordinating body for all local groups. Mr. Norman Alper was appointed Chairman, and an outstanding job was done by careful planning. Providence led the way in the collection of 200,000 pounds of food and clothing in one day. The General Jewish Committee served to coordinate all groups, gave staff assistance, and every group in the city participated in this project. More than 500 workers were involved. You may recall the truck loads of bales of clothing and cartons of food that left for New York on that day, which made everyone in the community have a justifiable sense of real pride. Some people may forget that the General Jewish Committee coordinated this entire effort, because the General Jewish Committee to the greatest extent possible remained in the background, and the participation of the various groups in the city was highlighted. It was truly a community-wide effort.

This first major effort in coordinating various groups in other than a fund-raising campaign pointed to the maxi-
mum result that is achieved through coordinated efforts by our community agency.

Another minor project that followed was the establishment of a Community Calendar as a service in listing dates for all groups in the community.

In April 1949, the Providence Hebrew Day School made an application to the General Jewish Committee for an allocation. When this was presented at a meeting of the Board of Directors of the GJC, there were divided opinions on the subject, although an allocation was granted. As a result of this discussion, it was decided that the President should appoint a committee of seven persons from the Board to study the Hebrew Day School, and bring back recommendations to the Board in regard to an allocation. This committee, after visiting the Day School and meeting several times, came to the following two major conclusions:

A. That it was not possible to study the day school in a vacuum and that to understand this development it could be seen only as a day school relates to the entire picture of Jewish Education in the community of Providence.

B. The committee members were not equipped to study and appraise the program of the day school without expert advice and assistance which would be needed in order to evaluate the entire present program and facilities for Jewish education in Providence.

At the meeting of the Board of Directors on November 8, 1949, the committee presented these findings and recommended that the General Jewish Committee request the American Association for Jewish Education to assist our community in conducting a survey of Jewish education in Providence.

The survey involved another major project in community planning, and an exhaustive study was made under the sponsorship of the General Jewish Committee with the professional guidance of Dr. Uriah Z. Engelman, Director of Research of the American Association for Jewish Education.

The survey was started in November of 1949 and was completed in March 1951. More than 100 persons in our local community were involved in the work of the various sub-committees, and there was a community survey committee comprising 75 persons, who were broadly representative of the Jewish community, including all congregations and religious schools.

Among other things, the survey led to the establishment of the Bureau of Jewish Education of Greater Providence, which has now been in operation for one year to the benefit of the entire community.

In 1950, Mr. Morris Kritzman, Executive Director, and Mr. Raymond G. Franks; then President of the Jewish Community Center, requested that there be a self-study of the Leisure Time and Recreational Needs and Program in the Jewish community of Providence. After numerous discussions, and a report of the special sub-committee, under the chairmanship of Mr. Arthur J. Levy, that had been appointed to study the matter, it was recommended that the General Jewish Committee sponsor such a survey with the professional assistance of the National Jewish Welfare Board. Mr. Max Wingrad was appointed Chairman of the Survey Committee, and Mr. Myron Blanchard, Survey Director of the National Jewish Welfare Board, was assigned to assist in this project. More than 200 persons were involved in the work of the various sub-committees in connection with the survey, and they represented a true cross section of all community opinions and interests.

This report has recently been turned over to the Jewish Community Center and the Providence Council of Community Services for their study prior to its presentation to the Board of Directors of the General Jewish Committee for its action. It is to be noted that the study was not initiated by the GJC, but came as a result of a request made by the Jewish Community Center. The organization felt that there should be a blueprint and guide for the development of their program and services for the next decade or so.

During this period, an informal group of executives of various communal agencies met periodically, and it was on their recommendation that a Planning Committee for the Aged was formed with representatives from all of the communal agencies, including the Jewish Home for Aged, Jewish Community Center, Jewish Family & Children's Service, Miriam Hospital, R. I. Refugee Service and General Jewish Committee. This committee, under the chairmanship of Mr. Aaron Roitman, served to coordinate the work done by various groups in connection with aged persons in the community, and to a great extent, it was responsible for initiating the Golden Age Club at the Jewish Community Center. This is a standing committee that will continue to meet from time to time on this specific subject.

In December 1952, the subject of released time for religious education in the public schools became an active issue in the community when it was brought up for discussion before the Providence School Committee. At that time, the General Jewish Committee took the leadership in convening representatives of various interested groups in the Jewish community in order to work out a concerted approach on this important matter. There were three or four meetings of this group, which were attended by approximately 50 persons. There was planning in regard to suitable representatives at the public hearings on released time.

After released time was voted upon favorably by the school committee, it was decided that no special classes would be set up by the various Jewish schools and the released time instruction, and it was also deemed advisable that a representative of the Jewish community serve on the Released Time Advisory Committee.

On this committee were representatives of B'nai B'rith, American Jewish Committee, American Jewish Congress, Jewish War Veterans, R. I. Rabbinical Association, Bureau of Jewish Education, and many representatives of the various congregations, school boards, etc. The General Jewish Committee served to provide leadership in this effort and acted as a convening body in order to get the expression and action of the various groups in the community.

There have been some individual incidents in which the Executive Director of the General Jewish Committee has acted in an unofficial capacity in handling matters of community relations. One was the incident when an Arab propagandist, Mohamad Nasir, spoke at the Rotary Club and at other groups in Providence. In this instance, the World Affairs Council wrote a very effective letter to the Providence Journal refuting the misstatement of facts presented by him in his talks, and requested that they arrange to have a representative of the Israel Consulate speak to the identical groups addressed by the Arab propagandist in order to present the other point of view.

The most recent incident was the anti-Zionist speech at the British Empire Club by Mr. Alfred E. Lilienthal. Arrangements have been made for the other point of view to be presented at their next meeting, and an observer, Mr,
The Tradition of adult Jewish study in Jewish Life

By HARRY ELKIN

To speak of Adult Jewish education as an area apart and distinct in Jewish life is, in a sense, anomalous. With the Jew there never was an educational ideology which set up boundaries when youth education ceased and adult study commenced. Jewish education was a continuous life-long experience, beginning with the dawn of consciousness in the individual and concluding with the expiration of his final breath. It is for this reason that we shall find few references in Jewish writings which are earmarked distinctly as "adult Jewish education." What is more, the Jew was so engrossed in living the life of study that he found little opportunity to write about it. What we shall find are statements, laws, practices, epigrams and wisdom sayings which reflect a point of view about the significance of study by the Jew in his adult life. It is this point of view that will be delineated below, for it is an outlook that has distinguished Jewish life throughout the ages, and left its imprint upon American adult Jewish education.

Study, an obligation incumbent on all. One of the major concepts about study that emerges from the past is that which views learning as a prime mizvah in a man's life, a divine commandment, incumbent upon all, regardless of station, health or circumstance. This was a kind of compulsory education law exempting no one. An interesting extension of this principle is the thought that not only does God command study upon all, but that He, Himself, "teaches the Torah to His people Israel."

Scholars and leaders were not content with enunciating the importance of universal education; they sought means to facilitate the task of the Jew in his fulfillment of the mizvah to study. Thus, Maimonides, aware that much of the works of the Gaonim and of the Talmudic literature was becoming unintelligible to the people, and that the disasters of his era were blocking the path to study, wrote his Mishneh Torah to make the Oral Law accessible to everyone. He was not the only one who took measures to smooth the way to education for the layman. Another outstanding example is the work of Rashi, who was, in essence, the folk teacher, par excellence.

Jewish tradition took measures to insure that every Jew would be given the opportunity to observe the precept of study by including in the daily, Sabbath, and holiday prayers, excerpts from the Bible and the Talmud. For those attending services at a minyan there was an additional opportunity to hear selections from the Pentateuch and the Prophets.

Study as related to worship. In thus including study selections in the regular service Jewish tradition emphasized another very important concept, that study was part of worship and the two went hand in hand. As a matter of fact, some prayers, such as the Kaddish, originated in connection with study and were recited by scholars before and after their discourses. This custom is still reflected in the current practice of reciting the Kaddish after the reading of the Torah. This inter-relationship of study and prayer stands out even more vividly when we consider that the mizvah of study was most often and most zealously carried out in the synagogue, the house of prayer. The belief that the Shekhinah abides among those who occupy themselves with the Torah further articulates the idea of study as a religious experience.

There also prevailed the thought that study ranked higher than prayer and even took precedence over worship, or at least merited prior consideration, as in the case of the laymen who were permitted to delay the recitation of the Shema shel Shaharit on the Sabbath and on holidays, in order to have time for study.

The rewards of study. The study of Torah was viewed in Jewish tradition as a divine gift, for which the Jew should be eternally grateful, a gift which bestowed life, freedom, peace, and honor to him who pursued

Henry Albert, was invited to be present at the Lilenthal meeting. Mr. Albert's letter to the editor appeared in the Evening Bulletin.

In no instances have we sought after these assignments, but rather they have been brought to us by incidents that have occurred, and also the fact that the non-Jewish community increasingly looks to the General Jewish Committee as a source of information on matters pertaining to the Jewish Committee.

Recently a Planning Committee for the Tercentenary Celebration, under the chairmanship of Archibald Silverman, has been appointed, and their first job will be to invite representatives of every organization in the city to work on this committee.

At the present time, under the chairmanship of Senator Frank Licht, there is a study committee looking into the matter of the establishment of a broadly representative community relations committee. When the findings and recommendations of this committee are complete, they will be reported to the Board of Directors of the General Jewish Committee and whatever action is indicated will be taken.

The most recent development in long-range community planning has been the sponsoring by the General Jewish Committee of a "Seminar in Community Service" designed to give members of the Young Adult Division information about the services performed by the various agencies in our community, and the many beneficiaries of the General Jewish Committee. This should prove to be a grand opportunity to encourage and develop young people to take on communal leadership in the future.

The writer has tried in a factual manner to present the role of the General Jewish Committee in other than fund-raising efforts. The General Jewish Committee is an instrument of the community and has been set up to serve it. It stands prepared to be of even greater service to the community in years to come.
THE FOURTH DIMENSION IN CARE OF THE AGED

By MAX ALEXANDER,
Executive Director Jewish Home for the Aged of R. I.
Member Rhode Island Committee on Aging

A generation ago Homes for the Aged were satisfied to provide food, shelter and care for their aging residents. Figuratively speaking it was a three dimensional program. Today, many forward-looking Homes have introduced a fourth dimension, viz: the concern of recreational and educational needs of older people. They have added to their programs occupational therapy and physical rehabilitation which give the residents a feeling of usefulness and achievement. Some Homes even provide work opportunities for the aged who wish to work and are able to do so.

Everyone has observed examples of rapid deterioration in those who had to retire at the time when they were still absorbed in their jobs. Idleness and boredom are the greatest menace to the emotional and physical well-being of the aged. It is essential, therefore, that efforts should be made to provide for residents of the Homes work that suits their abilities and provides possibilities for their educational and cultural growth. The Jewish Home for the Aged of Rhode Island has for many years conducted a program occupational therapy and physical rehabilitation that the best service may be rendered to the aged. The aim is to give our residents the emotional and psychological satisfactions they need.

Material comforts alone are not enough as “man does not live by bread alone.” We must not only add years to the life of our aged, but, what is more important, we must add life to their years.
WOMEN WANT TO SERVE

By Bernice S. Snyder

In recent years many headlines have come forth from Israel. The latest sensational story from there, to be carried all over the world concerns the vital question of women in national service. At first glance we see no reason why a National Service Act for Women should cause alarm and antagonism in the capitals of the world. What are the forces of influence which have caused this uproar and what is their true purpose? Let us have a look at the facts.

Women in Israel have played an essential part in the reclamation of their country and its growth into Statehood. They have shared the burdens from the beginning, and that is why they are being called on now to serve their country in a legal capacity under a National Law. The National Service Act for Women, which calls for a year's compulsory military training will utilize all available woman power, thus relieving men for more dangerous work. The women would be concerned with health measures, immigration centers, child care and teaching only to mention a few of their tasks. The women of Israel were eager to serve, including many religious girls. But the ultra-Orthodox Blos burst forth with active hostility against the government. The demonstrations were unbelievable. Mobs of shrieking women attacked policemen in protest. The slander against military service and the government of Israel became obscene and the intensity of the situation spread.

I cannot conceive of a pious Jew acting this way, for it is not in accordance to the laws of the Torah. They have forgotten our Jewish mothers, Sarah, Rebecca, Leah and Rachel who gave us a heritage of bravery and self-sacrifice. They are forgetting Hannah who made a supreme sacrifice for her country, and Judith who saved her people. How can pious Jews in Israel today live by the Book, and yet bring shame to their daughters, by not allowing them to serve their people and their country. They have committed a still greater sin by insulting the honor of the mothers and daughters who have served and are still serving in the army.

The government of Israel appeased the Orthodox parties and made provisions for the religious girls to give a year of civilian service outside of the military framework. All their objections were met. They would not live in barracks but would go home at night; they would not be in uniform, and their service would consist of social work. They would be under supervision of the Ministry of Labor, headed by Golda Myerson, instead of in the charge of the Ministry of Defense. The reaction to all these measures infuriated the Israel public when they learned that Agudat Israel's campaign of slander spread beyond the borders of the country and that pious Jews all over the world were lamenting the alleged threat to the virtue of Orthodox women. Such misrepresentation was unhealthy for Israel both at home and abroad.

What could such an unhealthy situation accomplish? It could paralyze the government of the State, accomplishing just what the orthodox elements have tried to do before and since the establishment of Israel. They have tried to accomplish confusion and mistrust in the simple uneducated. They have enabled the extreme Right and extreme Left wing parties to use this situation to weaken the majority party and the coalition government. The truth of the situation is that the orthodox bloc and their allies have used religious sentiment for their own aims in politics. If the National Service Act were approached in the light of its purpose, to help the country, and not with ulterior motives, Israel would have another great productive force with which to meet the many needs of their people.

As a religious Jew I would feel the need to serve my country, thereby fulfilling my role as a Jewess, as a mother, and as a patriotic citizen. Rabbis and religious Jews throughout the world should join in the call for the National Service Act for Women so that the Jewess of today can write her own chapter in the history of her people, and can be described as a true Daughter in Israel.

JEWISH HISTORICAL SOCIETY CONTEST

The American Jewish Historical Society will conduct a historical essay contest to mark the 300th anniversary of Jewish settlement in the United States.

Dr. Salo W. Baron, who is chairman of the Tercentenary Committee on Research and Publications, said that this essay contest was part of the Society's over-all program for the American Jewish Tercentenary.

Dr. Baron said that three awards will be made to essay contest winners—a first prize of $500, a second prize of $300, and a third prize of $200. He said the awards will be made either in cash or in scholarships at recognized schools of higher learning.

The contest is open to university students on the graduate or undergraduate levels, both Jew and non-Jew. The essays submitted are not to exceed 10,000 words each, must be documented, and must not have been published before in any form. All essays must be submitted before September 1, 1934.

Dr. Baron said that seven prominent American Jewish historians have accepted membership on the special Historical Essay Award Committee, which will judge the essays. Chairman of the committee is Dr. Moshe Davis, provost and assistant professor of American Jewish history, Jewish Theological Seminary of America, New York.
AMERICAN JEWISH TERCENTENARY
1954—A Year of National and Local Important Celebration

Facts to Remember

The month of September will mark the beginning of the tricentennial celebration of Jews in this country. The landing of the first twenty-three Jews in New Amsterdam (New York) will be talked about and will be written about. But, we shall not forget that the first Jew who entered New Amsterdam on the 23rd of August was Jacob Bar Simson. Still more, it is of great interest to know that Jacob Bar Simson was a proud Jew who dared! Records are shown that he refused to appear at court when he was summoned on the day of Sabbath. He was also one of those who signed the partition that Jews shall be taken in the militia to protect New Amsterdam. He refused to accept the new land as a "place of refuge". He demanded a home and equal rights along with all of those who were at that time in New Amsterdam.

The Year '54 is an important date in the history of the Jews in this country. The first so-called Jewish Center was organized in 1854 in the City of Baltimore. When the centers are celebrating their anniversary, it should be of interest for us to know that the Jewish Welfare Board which is considered the advisor—the rich uncle—of all centers, was organized by the late Colonel Harry Cutler of our city.

The Year '54 is an important date to the Jews of Providence. The first congregation was organized in 1854 as the Congregation Sons of Israel (the present Temple Beth El). Still more fortunate is the fact that the new Temple Beth El is being dedicated in the Year '54 which will bring honor and admiration to the Jewish community.

The Year '54 is and will be a year for remembrance to the Jews of the South End of our community. An important problem which would have faced the Jews of the South End as it has faced many other communities is the problem of the orthodox synagogues on Willard Avenue and one on Robinson Street as the neighborhood has been changed in the last few years. Sooner or later—and better sooner than later, the question of what to do with them would have faced the leaders of these synagogues.

In the Year '54 with the new development of a City Development Project, these four synagogues will be removed and paid for. Let us hope that the Year '54 will bring harmony and understanding to the leaders of the present synagogues and that they shall unite and establish one modern, well-equipped orthodox synagogue which will bring honor and respect to orthodoxy. Still more, let us hope that the leaders of those synagogues will fulfill their aspirations—for the adults and the children as well, with a fine Hebrew school and modern up-to-date facilities in the synagogue.

The need of a center in the South End of our community in the last 25 years is becoming a reality!

Yes, the celebrations in 1954 will also be celebrated from a local point of view.

A. B.

Greetings to the HISTADRUT
from the
Rhode Island Chapter Habonim

A LETTER TO A FRIEND

April 1, 1954

A letter to a friend:

Yes, once more I feel obligated to answer you on your important questions of today. May I say to you in advance, you are privileged to agree and to disagree with me. This is my opinion as the way its stands today.

1. You are interested to know who is the biggest enemy to the Jewish people. You are mentioning such men as Gerald K. Smith and others. Permit me to say as much. I consider every one of those men you mentioned as anti-semites No. 1. But, still I don’t consider them as the biggest enemies to the Jewish people.

My opinion is that the biggest enemy to the Jewish people is the Ignorant Jew.

2. You are interested to know what should be the primary attention to Jewish content. Even activities connected with informal education, recreation and health education, so essential for a well-rounded program of the Jewish center, should be permeated by the spiritual-cultural factors which constitute the Jewish way of life.

If this program is not accepted there is no justification for segregation of a separate Jewish center.

3. You are asking me to give you a definition of a "Typical American" which is so often mentioned by so called leaders of Jewish Community Centers.

It depends upon who is using these words; if he is of the Liberal School among the Jewish Centers then the "Typical American" may be a man like the late Justice Wendell Holmes, Louis D. Brandeis, United States Senator Herbert Lehman, or Congressman Javits. If he is one of the William Zuckerman Center group, then the "Typical American" is like Westbrook Pegler, Fulton Lewis, Roy Cohn or David Schine. You know McCarthyism is being adopted by too many of our Jewish friends. Those are the three major questions which I feel I must answer you, the others will have to wait for another opportunity.

B. Alter

Greetings from Ben Gurion Branch 41-B

On this, the fourth year of the existence of the Ben Gurion Branch 41-B, Farband Labor Zionist Order, I forward greetings from every member of our group on your 28th annual celebration of the Third Seder.

In times like these, when the very lives of the Jews across the sea are being threatened by a new wave of anti-semitism, we Jews, regardless of political affiliations, must stand shoulder to shouldert in carrying out the fight against this outrage, which exists behind the iron curtain countries and which is a menace to all Jews throughout the world.

I therefore urge every Jewish young man and women to join one of our Farband Branches, where he will find a warm feeling of brotherly love, as well as mutual aid to himself and his family.

We wish you continued success in all your future undertakings.

Fraternally yours,
Albert Sokolow, President
Ben Gurion Branch 41-B
Farband—Labor Zionist Order
The PROVIDENCE PASSOVER JOURNAL

Issued in the Interest of the
HISTADRUT — JEWISH FEDERATION OF LABOR OF ISRAEL

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

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Statement of Purposes

The aims of the National Committee for Labor Israel are to raise funds for medical aid, educational and training facilities for workers and immigrant in Israel, to promote the cultural, physical and general well being of those settled or settling in Israel, enabling them to become established and self supporting in agriculture, industry and the trades.

Greetings from
Pioneer Women's Organization

We soon will be gathered to celebrate the Festival of Freedom, and the Pioneer Women wish to send greetings and to wish a GUT YOMTOV.

Every year as we celebrate the THIRD SEDER, we renew our faith in our ideals and we pledge again our wholehearted support of Israel.

This year, too, the Pioneer Women's Organization reaffirms their complete accord with the great work of our sister organization in Israel, the Moatzot Hapoalot, and we stand ready to assist in this work this year as we did in the past.

Tonight we celebrate, but tomorrow we will go back to our tasks. The schools for youth, the farms for women, the health centers, maintained by Moatzot Hapoalot, need our support. We will do our share and we will not relax our efforts until Israel is economically sound and politically secure. This is the goal of the Histadrut and it is also our goal.

In the wonderful work of the Histadrut and of the entire Labor Zionist family, the Pioneer Women are happy to have a part.

And so, as we greet you on your 28th Seder, we also extend to you our cooperation in all your efforts for our common ideals.

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Kerosene — Range — Furnace Oils

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DExter 1-7730 DExter 1-7731

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N. W. & S.

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NEW VERMONT CREAMERY
Maple Leaf Farm Brands
THE FINEST IN
DAIRY PRODUCTS

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Marshall, Harold and Mindy Lightman
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Garry and Roslyn Lappin
Rochelle and Sheldon Jay Miller

Sanford and Helene Perler
Steven, Marjorie and Arleen Perler
Howard and Betty Rona Portnow
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PROVIDENCE, RHODE ISLAND

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Lee Allan Grebstein
Gerald and Teddy Grossman
Harriet and Gerald Grossberg

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OAT CRACKERS

MILK SHAKE
In Memoriam

HINDA BERMAN
Beloved Wife and Mother

WE WHO LOVED YOU
WILL NEVER FORGET YOU.

MAX, SAM, ETHEL, DOROTHY, RUTH
and grandchildren — FREDERIKA, DEBORAH
ר"ט. ת"שא"ז

א. ז. ר"ט דר(Argelander) ז"ל

1954

היכל הלאדים

ודאות א"ז. ר"ט דר ו"אנ"ש י"ל科学院ודיאנ

1844

150

ודא"ז. ה"ט"ז.

ס."ז.ו"ז

ל"שז"ז.

פ. קלעף.
אני לא יכול לקרוא את התוכן של התמונה歧你這一份文稿
ער שבר פון צידיק לעז ילבא...

כותרת: חשר קושי השפה הנכירה

א. חוסן פרידמן פֶּקֶל

כשאנו האהוב שונים הם, הוא אומן עם קושי השפה הנכירה. הוא אומן עם קושי השפה הנכירה...
לא הת掣ף פון חמש פוארКупить רעמה

ד"ר משה, מחכ"ם, בחברת

_life_.

(הפסקה ה' א"ת)

לפי הכתוב, לא יאבדו עמיות ובריאות או יאדו בברית או בחותם.

ד"ר משה, מחכ"ם, בחברת

(הפסקה ה' א"ת)
דרישות וא條件ות קמעניות

דרישות וא-condições קמעניות

דרישות וא-condições קמעניות

דרישות וא-condições קמעניות

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מרות ישראל עיני התריס

(לימים היעצמו)

рокע בצא קול חי שיר
המחנה לבנים: צלול
דד דערפיא, עירוי
... ירח חגי כשתלי

שאז אינו שיש
שאמור דרומא, קואל
והם עתים, ירח
ונקמתים לבית

 pigeons

אשפזו

_lockdown

pigeons

1954
א פארדינטש קובד
(אוריינטברק"ן דא רדט איסטפאלטער)

א שוכגת, דא צו מיא, ה.ד. מ. נובע, דא יאודיש אספערקנט המ' פארדינטש

dעה — ה.ד. ד"ג מונעשלסמהולן, פארדינטש קא דא פארדינטש

פי אספערקנט

 Atatürידיראָאָס, דא נואג, קא סניאָג — טר THREADS 8 Aט"ג שמעשלסמהולן
דער.

א שבהער איראנטיימרָטָמ ליטא, דה מיר חֵר אָסֶפער קא יפּאמֶל
דער

רערערגען קא אָספערנד, דא יזא אָסֶפערקנטהָפָּרָה, סניאָג שמעשלסמהולן

אָספערען פאַר, דאער דיאָר קא יזא אָספערנד, קא יזא אָספערקנטהָפָּר, סניאָג שמעשלסמהולן

ה

דער נויר דא אָסֶפערָר קא אָספערנד, יזא אָספערקנטהָפָּר, סניאָג שמעשלסמהולן

ה

ביואָג מיר דא אָסֶפערָר קא אָספערנד, יזא אָספערקנטהָפָּר, סניאָג שמעשלסמהולן

ה

רערערגען קא אָספערנד, דא יזא אָספערקנטהָפָּר, סניאָג שמעשלסמהולן

ה

רבנער בּירערפער פּעקֿל, צו

הָבּינָג תורֶצֶק

תווי"ו פּײֲלַל צו

dערעמס 41 פּײֲרערנער, 6.
בּ"ג רַבנערפֿער פּײֲרערנער

עריערגהָפָּר קעלָב

הָבּינָג תורֶצֶק

ז"ל 41 פּײֲרערנער, 6.
בּ"ג רַבנערפֿער פּײֲרערנער

עריערגהָפָּר קעלָב

הָבּינָג תורֶצֶק

ז"ל 41 פּײֲרערנער, 6.
בּ"ג רַבנערפֿער פּײֲרערנער

עריערגהָפָּר קעלָב

הָבּינָג תורֶצֶק
フレンド「ナズメヤ」ファミアム

פֶּסֶח (זָמִים הָרְאוֹן)

פֶּסֶח מצרך יומדים של פֶּסֶח יום נdbName
דֶּרֶךְ וַגְּלָוֹת שָׁלֵד יִשְׂרָאֵל.

פֶּסֶח מצרך יומדים של פֶּסֶח יום נdbName
דֶּרֶךְ וַגְּלָוֹת שָׁלֵד יִשְׂרָאֵל.