ITZHAK BEN-ZVI, President of Israel

Thirty-second Annual THIRD "SEDER" Celebration, Sunday Evening, April 6, 1958, 7:30 o'clock, at Narragansett Hotel.
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The Gift of Learning

A key to learning is presented to each worker and newcomer by Histadrut. Hebrew, Bible, social studies, the lively arts are taught in hundreds of circles by trained instructors. Needed cultural centers are erected in new villages.

The Gift of Labor

Skilled workers are at a premium in Israel. Through its 12 Amal trade schools, Histadrut trains thousands of boys in urgently-needed skills: aviation mechanics, auto mechanics, machinists, radio, electricity, printing, carpentry. Amal schools also provide a general education and good citizenship training for their students.

Kupat Holim Opens Clinic in Arab Village

A new Kupat Holim clinic was dedicated last month in the Arab village of Yasif in western Galiliee. The clinic will serve the Arab workers and peasants of Yasif and a number of neighboring villages.

Reuven Barkatt, head of the Histadrut Arab Department, who attended the dedication ceremonies, told the villagers that the establishment by Histadrut of health centers, cooperative enterprises, water and electrification projects in Arab villages "are milestones on the way to our goal. The goal is the full integration of the Arab working population in the framework and activities of Histadrut and the complete absorption of the Arab minority into the life-fabric of the State."

Referring to the obstructive activities of the Communist Party, Mr. Barkatt called upon the Arab community "to rid itself of the seeds of treason in order to clear the way toward our mutual goal of assuring the prosperity and development of the Arab community in Israel."

Histadrut Launches Resettlement Drive

A two-month public relations drive aimed at attracting new immigrants into Israel's collective settlements, has been launched by the Histadrut Department for Absorption and Development, in cooperation with the Jewish Agency.

Cabinet ministers, members of the Knesset, of the Histadrut Executive and of the Jewish Agency are to address dozens of orientation rallies at which newcomers will be briefed on the advantages afforded them by settlements in housing, employment and social services. At present the collective settlements throughout the country can absorb 4,000 new families; 2,700 housing units have already been completed for that purpose and 2,700 additional units are under construction. Following the orientation sessions, those interested in the proposition will be able to visit the settlements involved in order to see for themselves what things are like before making up their minds.

Fund for Advanced Studies

A special fund to help young physicians who serve in Israeli border settlements and new development areas to specialize in various fields of advanced medicine has been decided upon by the Histadrut Executive Board. Doctors working in development areas for two years will receive grants to study for a period of six months; those serving three years will get a one-year stipend and those serving four years or more, a year and a half.

Dr. Chaim Weizmann, first President of Israel, was a devout believer in Prophecy and in Miracles. He had faith in the eventual fulfillment of God's Promise as voiced by the Prophets.

Throughout the bitter years of nerve-racking disappointment and disillusionment prior to the establishment of the Jewish State, he was often told that only a "miracle" could ever effect the return of the Children of Israel to the Land of Israel. Whereupon he answered, "It so happens I am a believer in miracles—Jewish survival throughout centuries of persecution, itself, is the outstanding example of the greatest of all miracles—however, in order that miracles may occur, we have to labor hard and tenaciously toward that end!"

It so happens that I, too, have always had faith in the fulfillment of the prophecy promising the eventual return to the Land of our Fathers! Did not God Himself give the land to the Jews? Yet, being a practical person, I, too, realized we would have to undergo great trials and
tribulations before the Miracle of the Return and the Redemption of the Land, could become a reality.

And so it actually came about! Our driven Jews, at first only a few at a time, came into a land "desolate" and practically "without man or beast". (Those who had lived there throughout the ages had permitted the land to die before their eyes.) So, suddenly, ghetto-Jews became planners, farmers, and even defenders of the soil they were arduously bringing back to life.

With great confidence in the Balfour Declaration (issued November 2nd, 1917) and under British Mandate, we commenced to buy the stony hillside and the swampy plains. A new type of Jew came into being as they cleared the mountainsides, the sand-dunes, and the death-swamps. Many gave their lives in the draining of disease-ridden swamps—but the land was reacting to the loving hand that came to heal it, and it responded accordingly.

So, colony after colony was created while our pioneers passed through the crucible of typhoid and malaria, in addition to the terrorizing agony of spasmodic Arab riots! All of this strengthened their stubborn belief in the eventuality of the great day prophesied by Theodore Herzl in 1897. He foretold that within fifty years there would be a Jewish State, saying, "If we will it, it will be!"

Still another Prophet of contemporary times was Menachem Mendel Ussishkin, another of the early Zionist leaders. He became the head of the Keren Kayemeth (the Jewish National Fund) in Palestine. He fanatically cried, "These are the three most important factors in the building of the Jewish State, Land, land, and more land!" His theory was that eventually when the Jewish State would come into being we could claim only as much land as we had by that time acquired.

How right he was! We know now how tiny our Israel is, and we certainly know how different it could and would have been had world Jewry responded adequately to the half-century of appeals for the Jewish National Fund!

Yet, miraculously, during the past ten years, we have reached the 3,000,000 population mark within the borders of our small land. A mere 600,000 population when Israel became a State, we have made it possible for more and more of our people to enter the land. The Negev is being irrigated, the Huleh swamp has been drained, the mountains have been terraced, and our land is expanding beyond our dreams. Just another miracle, just fulfillment of prophecy! All in line with the story of Israel in Bible times, when even our small land was compared with the pelt of the lamb, when the lamb was small the pelt was adequate, and as the lamb grew, so the pelt expanded.

At any rate, the new Jewish State, having been fully consecrated by an Arab inspired blood-bath, (oh, how many of our best youth paid with their lives in defense of their land during the War of Independence) new miracles came to the fore!

Displaced Persons Camps, (camps for the survivors of the Concentration Camps of Hitler's days), commenced to disgorge the pitiful remnant of our people. During 1949, roughly 90,000 refugees were herded into "Maabaroth" (tent cities), and though Israel had just gone through her birth-pains as a new nation, somehow these new-comers were welcomed and were gradually absorbed into the Jewish community.

And still they kept coming! Before we had fully emptied the D.P. camps of Germany and Austria, the Mediterranean countries—fourteen of them—commenced to evict the Jews. Suddenly Israel became the world's, and most extraordinary "melting pot"! We rapidly learned a new sort of geography; we learned how to pronounce the names of countries practically never heard of before—Afghanistan, Turkestan, Tunisia, Tripoli, Algiers, Morocco, Yemen, Iraq, Iran, Arabia, and more recently, Egypt, ousted their Jews!

How ironic, yet how prophetic! These Jews had dwelt in these lands for many centuries, and certainly they never dreamed they would be ordered to leave! Yet there came another holocaust, and Israel, straining in her economy, reiterated, "Come, this is your land, the land of the Jewish people!"

Again another prophecy, "I will gather them from the four corners of the earth, whither I have driven them in my fury and great wrath and I will bring them unto this place"—and the miracle is that our brethren, coming from the East, and the West, are building side by side, a new Jewish nation!

There, in that tiny strip of land, so small that on the map the word "Israel" extends out into the Mediterranean, a reborn people, determined and fearless, is creating a new democracy based on the teachings of the Book of Books.

We, the People of the Book, have come home where we will teach a world the significance of the Book. While building our land, industrially, agriculturally, culturally, and religiously—starting where all the nations from which Jews have fled leave off, we will once again prove, "Man does not live by bread alone".

Combining Prophecy with Miracle, we pray we may "build houses and we ourselves will inhabit them, we will plant vineyards and we will eat the fruit of them", and, too, as the persecuted of this earth, we, out of Zion, "will teach the world to beat its swords into ploughshares and its spears into pruning-hooks, so the world won't learn war anymore!"

Yes, I believe more and more in Prophecy, due to the Miracles I have had the privilege of observing during my fifty-four years of Zionist work. I am humble as I thank God that I have lived to this day, to see the beginning of the restoration of a Land and a People.

PIONEER WOMEN OF PROVIDENCE bring Greetings to the LABOR ZIONIST COUNCIL through the "Providence Passover Journal".

During the first decade of its existence, Israel has fulfilled our fondest hopes. We consider ourselves partners in the upbuilding of Israel in the task of the absorption and integration of the Newcomers. As active partners of the Labor Zionist Movement and the Moetzet Hapoalot, in the 32 years of our existence we have contributed to the efforts of the Zionist Movement which led to the establishment of the State of Israel and have responded to every call in the Ten Years of Existence.

We look forward to our continued partnership with Israel during the coming decade and will do our share to assist Israel as it gears itself for a population of over three million citizens routed in agriculture and industry participating in its creative cultural and social life.

CHAVERA ANNE RUDNICK,
President Pioneer Women of Providence
When Americans join in the world-wide celebration of Israel's Tenth Anniversary, it is not only an occasion for paying tribute to the reborn Jewish State but to take stock of the two-way inter-action between the democracies of Israel and America.

An outstanding characteristic of both countries is the existence of powerful labor movements, which, while operating under different historical circumstances, have made notable contributions to their respective nations. This has been particularly true in the case of Israel, where Histadrut, the labor federation, was established more than a quarter of a century before the State itself. Histadrut, in fact, laid the very foundation of the country, physically and socially, and was itself the outgrowth of a pioneering movement dating back to the turn of the century.

What were the outstanding characteristics of Histadrut?

In the first instance, it assumed responsibility for covering a middle-class, uprooted Jew into a productive worker, particularly on the soil and in basic industries. This was the first step toward true national independence and security. The task of absorbing new immigrants into the land is a continuous one, and the conversion of the newcomers into useful citizens is a constant process that dare not be halted lest the national economy suffer distortion and collapse. In 1938 as in 1908 the creation of a "nation of workers" is of paramount importance.

Secondly, Histadrut, motivated by social ideals traceable to the ancient Hebrew prophets, has fostered a network of mutual aid institutions and cooperative enterprises. These twin endeavors have enabled the country to integrate masses of immigrants effectively, and at the same time, strengthen the spirit of independence and dignity on the part of the tillers of the soil and the drawers of water. From sparse beginnings, these mutual enterprises—in the field of economics, medical care, culture, vocational training—have become the very pillars of Israel and account for its magnificent staying power despite adversity.

In all these constructive paths, Israel labor has had a constant companion—the workers and the liberal-minded Americans, Jews and non-Jews alike. During the 1920's, a start was made to express this solidarity through the establishment of a "tool fund" (Geverkshaften Campaign) for the Jewish Pioneers in Palestine. Indifference and outright antagonism was encountered in certain circles, to whom the combination of Jewish national rebirth and social progress seemed to be a contradiction in terms. However, life ironed out these differences, and today it is apparent that Israel is uniquely capable of blending the social-economic interests of its citizens with the national-cultural requirements of the ageless Jewish people, allowing for the self-expression of the country's minority groups.

From the "tool fund" to Histadrut Campaign is the thrilling story of a third of a century. The National Committee for Labor Israel today encompasses thousands of Jewish organizations, hundreds of Jewish community councils and federations, countless individuals, and of course, the entire American Labor movement. The AFL-CIO (and previously, its two separate components) is an ardent supporter of Israel and Histadrut.

On the practical level, the Histadrut Campaign has shared with Histadrut the financial responsibility for many visible and invisible accomplishments. Any tour through Israel will bring one into contact with institutions erected with American help—a hospital here, a clinic there; a trade school yonder and a cultural center nearby. Let us name but a few:

The pleasant meadows of Rehovot embrace the Eliezer Kaplan Hospital, whose pavilions have been sponsored by American and Canadian friends of Histadrut. The hospital is one of the 14 maintained by Kupat Holim, Histadrut's medical arm, which care for 1,100,000 men, women and children. Kupat Holim, as Israel's largest health organization covering two-thirds of the entire population, is a major factor in guarding the nation's strength, in peace or war.

Not far away, in Beersheba, the visitor can see the halls of the new ILGWU Hospital rising—a new 300-bed medical center for the Negev, being built with the 1,000,000 dollar gift of the International Ladies' Garment Workers Union, a dramatic example of cooperation for the good of humanity.

The scores of clinics bearing American names are too numerous to list here. Many a European Jew, vanquished under Hitler, has been perpetuated in Israel by the action of its Landsmanshaften in America and the Histadrut.

The Amal network of trade schools is turning out thousands of skilled workers. American unions have taken a natural interest in this phase of Histadrut. The ILGWU helped found the International House at Haifa, while the Amalgamated Clothing Workers of America sponsored the Jerusalem Amal school. Other groups have likewise aided Amal by sponsoring wings (e.g. Oscar Sternman Wing of the Tel Aviv Max Fine School), or have contributed equipment or scholarships.

When American labor lost one of its most illustrious spokesmen—Philip Murray—the CIO decided to include as one of its memorials to their late president a $100,000 gift for construction of the Philip Murray Cultural Center at Eilat, on the Gulf of Aqaba. Hence, that strategic port which means so much to Israel is in a real sense indebted to American labor for its central community building, and the name of "Philip Murray" has passed into the vocabulary of everyone in the country.

The cultural integration of the newcomers in Israel concerns Histadrut, as the men and women coming from backward lands have never before been exposed to the social concepts which prevail in Israel, nor the advanced form of labor organization which prevents Israel from splitting into "two nations"—oldtimers vs. newcomers; skilled vs. unskilled; educated vs. illiterate. Everyone in Israel, according to Histadrut, is entitled to the material and spiritual benefits of modern civilization, and the young country must go out of its way to hasten the process of full acceptance and equality among all segments of the community. The cultural program—beginning with teaching of Hebrew and the Bible, to all forms of art, dance, music, drama and so on—daily affects hundreds of thousands of people from Galilee to Eilat. American aid has made possible the implementation of this program not only by creating visible assembly halls, but by the maintenance of the personnel and services that are the living medium of education.

The roster of achievements of Histadrut and its friends in Israel is far from complete. We have space but for a few words about the American scene. The Histadrut Campaign has done more than raise fifty million dollars during
Many years ago in a German university—a Nobel Prize winner if you please—was holding forth about Jews in Germany. Resorting to a parable in order to demonstrate their unfitness for the Fatherland, he said: “Dirt is matter in the wrong place. And the Jew in Germany is that sort of matter.”

Thereupon in the rear of the room there arose a young man more blond than most Teutons. “Sir,” he cried out: “A gold ring in a garbage can is a gold ring just the same.” And with these words he stormed out of the classroom never to return. Presently, and that was in the middle twenties, the young man set forth for Palestine as it was then known. In time he was to become one of the Hebrew University’s distinguished teachers, and a man whose voice rings forth to this day in the name of Israel’s conscience. The man is Aryeh Ernst Simon, Professor of Philosophy of Education at the Hebrew University, and a good neighbor just a few houses away from ours.

The house we live in belongs to Professor Aryeh Dvoretzky who is away for the year in Princeton. Both Professor Dvoretzky and Hayyim Laskov, Israel’s new Chief-of-staff, grew up together in Haifa and are old friends. In fact, when the Dvoretzkys are in town, Hayyim Laskov is a frequent visitor at 27 Ben Maimon (I never dreamt that I would occupy a home frequented by a future Chief-of-staff). The other evening, an old friend of the Dvoretzkys and of Laskov told us about Hayyim Laskov after I told her that I had seen him briefly at the Kibbutz Ayyelet Hashahar, and that he did not strike me as a particularly martial personage. And so this old friend of the Dvoretzkys and of Laskov began to reminisce of the latter. At the age of ten—that was about twenty-nine years ago—Laskov began his career as a runner for the Haganah, gradually rising in its ranks, and hardly ever receiving time off to continue those studies which interested him—economics in particular. About four years ago, Hayyim Laskov finally got an extended leave; and so he went at once to Oxford, England where he—at the time already second in command to the then Chief-of-staff—registered at the University as a first year student, a fresh­man, sitting next to eighteen and nineteen year olds and puzzling out his assignments alongside these youngsters (one of his teachers at Oxford was Lawrence Klein, son-in-law of Mrs. Max Adelson of Newport, R. I.). And thus Laskov continued at Oxford for two years hoping to get his bachelor’s degree. Unfortunately for his educational hopes the Sinai Campaign was in the offing. And though he pleaded for an extension of his leave, Ben Gurion, adamant, summoned him post-haste back to Jerusalem.

After listening to this account of Laskov’s career I could understand why his face which I saw briefly seemed so unmilitary—so meditative.

To come back to the house we live in. It is across the street from Ben Gurion’s. An unpretentious place Ben Gurion’s home is set in a garden surrounded by a stone wall just above the eye-line of most would-be rubbernecks. The only way for the curious to peep into the garden is to come up to the gate and there engage the guard at the booth in a conversation, utilizing the time to look around.

One morning I saw a new way of getting a leisurely look at the Prime Minister’s garden. In the middle of Ben Maimon Avenue—in Jerusalem the automobile has not yet pre-empted the lanes of traffic—a Yemenite astride his donkey was proceeding at a slow pace. Suddenly the Yemenite and his donkey turned left and onto the sidewalk in front of Ben Gurion’s home; then the two came right up to the wall and leaning over it from the vantage point of the donkey’s back the Yemenite set to closely examining every patch, shrub and tree in Ben Gurion’s garden. The guard smiled. “Clearly the Yemenite was within his legal rights; and in Israel least the donkey thus established himself as an unchallenged prop for rubbernecks.

Jerusalem, as is well known, is right on the border. In certain quarters of Jerusalem where people lean out over the windows of their homes, they find themselves in an effect in Jordan territory. Nevertheless the policy of Israel appears to be to hug the borders. And so settlements around Jerusalem and elsewhere, are brought right up against the barbed wire which marks the boundary. One such settlement had a succession of settlers from different countries come and go, frightened off as they were by sniping from across the border. Finally a group of Moroccans who settled over a year ago took hold of the land and...
Whose Vaad Ha-Kashrut?

By Rabbi Eli A. Bohnen

One of the more serious problems facing the Jewish community of Providence is the matter of Kashrut. It is no secret that the way in which this is handled leaves much to be desired. Indeed, as one contemplates the problem it is difficult to discover even one aspect of it which does not leave one disturbed and unhappy.

No one who is at all informed on the subject will question the statement that there is no supervision of our butcher shops worthy of the name. There is no supervision of caterers and there is no supervision of Jewish institutions which claim to serve Kosher food. No attempt is made to scrutinize prices of Kosher meat as compared with similar quality which is sold in non-Kosher shops. No attempt is made to keep the prices of Kosher meals at hotels at a level which will make it more attractive to those who are planning dinners there.

The blame must be placed upon those who claim to be the guardians of Kashrut in our city, the so-called Vaad Ha-Kashrut. This organization places a tax on Kosher meat consumed by the Jews of Providence in order to ensure the Kashrut of this meat. Who can deny that it has failed in this purpose?

The Vaad Ha-Kashrut is made up of laymen apparently chosen by three or four “Orthodox” congregations. Actually it is a self-perpetrating organization, most of whose officers, over the years, making no secret of the fact that they themselves do not observe the dietary laws. It is difficult to understand how any self-respecting community can permit such a state of affairs to exist. It is incredible, almost like something out of “Alice in Wonderland”, that the guardians of Kashrut in Providence be men who are themselves not committed to the belief in Kashrut.

This small group of cynical men make decisions which affect the rabbis who serve the Vaad Ha-Kashrut, and which affect the religious life of thousands of Jews. The time has come for a review of the whole situation.

The Jews who claim to be “Orthodox” insist that only they have the right to appoint a Vaad Ha-Kashrut and to deal with the subject of Kashrut. The community would not quarrel with them if they did the job they insist is theirs. Let them give our community the kind of Vaad Ha-Kashrut which will evoke our confidence or else let them turn the matter over to a community-wide agency which will really do what has to be done. At present what we have is a “Chilul Ha-Shem”.

Since the Vaad Ha-Kashrut taxes the whole community it stands to reason that it owes the community an annual report of its activities and a financial statement. THERE SHOULD BE AN ANNUAL MEETING TO WHICH THE WHOLE COMMUNITY WOULD BE INVITED and where the officers of the Vaad Ha-Kashrut would be called upon to report on their stewardship. While there still are some vestiges of Kashrut in Providence let us do something to correct the very obvious evils which exist.

I then understood the matter, and recalled how Jewish schools in Lithuania and Poland were staffed by Christian teachers—except for the one Jew who gave instruction in the Jewish religion. I could understand the reason why the Government of Israel assigned Jewish teachers to villages like Abu Ghosh; but I could also sympathize with the inhabitants of such villages.

The foregoing are stray vignettes from modern Israel: Arab children taught their own language in a dialect which they find difficult to understand; a Moroccan Jewess calling upon her people not to be afraid; a Yemenite grieving from the back of a donkey into the Prime Minister’s garden; a Chief-of-staff thinking forlornly of his studies at Oxford which he had to give up; and a young Jew speaking up boldly to a Nobel Prize winner and taking the consequences.

All these people and their stories represent the raw material which go into the making of the third Jewish Commonwealth—the present State of Israel.
IT IS OUR DUTY TO TELL AND RETELL

By Dr. Harry Elkin

In the Passover Haggadah there is this very meaningful statement on the Exodus from Egypt: "Even if we were all wise men, men of deep understanding and versed in the Torah, it would still be our duty to tell and retell the story of the Exodus from Egypt." The experiences of slavery in Egypt and the subsequent freedom were of such vital significance in the development of the Jewish people that our sages wanted to insure that these historical events be forever inscribed on the hearts and minds of the Jews throughout the ages. Retelling, they felt, will guarantee that such will be the case.

In modern times we must take a leaf from the Haggadah and follow the same injunction regarding Israel. The revolutionary import of modern Israel to every Jew is of such a dynamic character that we must continuously retell of its "wonders"—particularly those who have had the privilege of witnessing personally the rebirth of the Jewish people. It is in this spirit that I accepted the invitation of the Editor to fulfill the "mitzvah of retelling," of sharing a few of my experiences with the readers of the Providence Passover Journal.

For readers of this publication there is no need to dwell upon the known, but no less exciting, aspects of contemporary Israel which thrill the visitor for the first time: Hearing Hebrew as a living language, observing Jews as masters in their own land, viewing the beauty of the land, the Kibbutz Galuyot and the great work of building in the Negev, visiting the many thriving settlements, educational institutions and industries. Because of space limitations I shall confine myself to more personal observations.

It was a cultural thrill to see how skillfully and dramatically Israelis have woven the Bible in their daily pattern of living. The Bible literally comes to life at every juncture of experience. For example, when a government Bond loan is floated the bill board states "save today for tomorrow's immigrants" and then goes on to quote from Zachariah "And they that are far off shall come and build..." (םז לובא אבהו פיקריים)

Or to take another example, the tremendous structure built to house all of the documents and remembrances of the 6,000,000 and their communities is called "Yad V'shem" taken from Isaiah "And I will give them... (בש יל"ב יולו י"הו)

"Yad V'shem" taken from Isaiah "And I will give them... a monument and a memorial". Even shades of talmudic writings can be seen in some of the announcements written along the roads and in the buses. Jewish literature of all ages seems to be part of the contemporary scene.

The love of land and the readiness to sacrifice unreservedly was a wondrous thing to behold and to retell to our children and our students... With simplicity and rare humility men and women of all ages give and give, of themselves and of their substance. One can easily acquire a sense of guilt. I can best illustrate this magnificent attitude on the part of many Israelis by recounting the story of a Jerusalemite who was past 60, who lost a son in the War of Independence. He dedicated all of his spare hours to helping the North African Jews settle in the hills of Jerusalem as the most fitting memorial to his son. He brings teachers to the new families, and concerns himself with all of their physical and cultural wants. He is not compensated for his services.

I was also struck by the spontaneous warmth and friendship of Israelis toward Jews from all over the world. Should any one wish to experience the feeling that Jews are indeed children of one people, Israel will give him that sense of oneness. And one need not be in the category of need (Kol Dichfin or Kol Ditsrich) to enjoy the unlimited hospitality and generosity of Israelis. "Kol Yisroel Arevhn Zeh Bazeh" (All Israel is responsible for one another) is spelled out daily.

Throughout Zionist history there ran the ideal and hope that the Jewish homeland will some day become the center of Jewish thought and culture. How magnificent to witness this vision coming to life! In one ordinary summer of 1957 little Israel was host to the world's outstanding Jewish thinkers, scholars, and statesmen. In the same summer close to 2,000 Jewish youths from 24 countries came to drink inspiration at the fountains of Hebrew renaissance. But even more revealing of the spiritual character of Israel is the phenomenon of important Israeli leaders, from the Prime Minister down, finding time to join fellow Jews in discussions of history, science and Jewish destiny at a variety of scholarly gatherings.

In the call to Hallel in the Haggadah we are told "In every generation every Jew should feel as though he himself took part in the Exodus from Egypt." Our sages were wise in stressing this personal identity with the Exodus. Today we are uniquely fortunate in that every Jew can feel that he personally is actually (not "as though") participating in the great work of redemption not only by contributing but by traversing on foot every corner of Israel and feeling part of Israel reborn. In this generation, as in no other before, has it been given the privilege to be able to go to Israel and to tell and retell of its wondrous accomplishments, to our children and to our children's children.
A LETTER TO A FRIEND

Once again, I shall try not to disappoint you and answer you in brief, several of your questions which I consider at the present time the interest of many.

You are interested to know if the Jewish Community Center has made any progress in the last year. The question is which one? As you know, we have two now—one in South Providence and one on Sessions Street.

The one in South Providence has made considerable progress. Very fine programs have been presented for the children and for adults. It will continue that way the expectation of the Center in South Providence will be solved.

The one on Sessions Street so far the new feature this season was "WOMEN'S SLENDERNING". Probably it is a great necessity, but still there is a question in the minds of many people if it is the obligation of a Center.

About the new Executive Director of the Center, I can tell you only that he is a very fine intelligent person. The slow progress was made up to the present time, is due to the number of blueprints which he brought from other communities and tried to apply to our community. But as I am told, he has been cured from that. At this time I believe with the new officers just elected and with the qualifications of the new President, he will be able to make the progress necessary.

You are interested to know if psychiatry is popular in our community. Of course it is. Sooner or later even a chiropodist will cure corns with psychiatry. Psychiatry goes so fast that I believe that the psychiatrists themselves will have to go to psychiatrists to analyze them.

You are also interested to know how delinquency among children is in our City and State. The only answer can be, you recall the time when parents were advised to be PALS to their sons. At the present time, some fathers would consider themselves fortunate if the sons would be pals to them. How long it will go on like that is hard to tell. It depends on the new method of psychiatry. Will it work, so far?

You have been told that the Vaad Hacahruth has held its annual meeting. You are interested to know what the outcome was. There is only one answer to that. Thank God no one was hurt at that meeting. But some do say that the hollering and screaming was so big that the next day several had to go to a TRUTH specialist—because they injured their vocal cords. Naturally under those circumstances no officers were elected. The old regime is still in power. For how long? I am not an expert on that.

You are interested to know if there were any new organizations that came up last year. As much as I know there is no one but we do have several organizations to combat anti-semitism and discrimination from Non-Jews against Jews. I believe it is about time to have an organization to fight discrimination from one Jewish organization against the other and from Jews against his fellow Jews. I believe that this will be sufficient for this time.

Yours,
B. ALTER

BUY ANOTHER ISRAEL BOND

Every departed Chaver is a great loss to us, for our ranks are limited. The loss of Chaver NATHAN ZEMAN is doubly so, for there is no one to fill his place in sincerity and devotion to the cause of Labor Zionism.

HARRY CHAET
The PROVIDENCE PASSOVER JOURNAL

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Prime Minister David Ben Gurion, in his message to the Conference, called for “Intensified participation of the various communities in fortifying Israel’s economy and speeding her development through increased efforts on behalf of Israel’s Development Bonds.”

Levi Eshkol, Finance Minister of Israel, informed Dr. Joseph J. Schwartz, Vice-President of the Israel Bond Organization, of the laying of the cornerstone of the first textile plant in the heart of the Negev Desert. Mr. Eshkol stated: “The conquest of the Negev depends in large measure on the investments of American Jews in the State of Israel Development Bonds. A good example of how Israel Bonds are aiding in the attainment of the goal of economic independence is the opening of the textile plant in the Negev.” The Finance Minister is confident that the Israeli people will win the struggle of development of the Negev and make possible the absorption of the Third Million of population in the next 10 years.

On the eve of the Tenth Anniversary celebration of the State of Israel the leadership of Poale Zion, Farband and Pioneer Women calls for more Labor Zionist Bond Volunteers — more Bond Purchases and for an outstanding 1958 Israel Bond Campaign! The present Bond Campaign of the Labor Zionists is dedicated to the Tenth Anniversary of the re-establishment of the Jewish State in Israel after a lapse of 2000 years is an event unique in history. Although much has been written about Israel, its development, its economic and social contributions, its culture, its dramatic creation and struggle for existence — the best way to know and understand Israel is to come as more than just a casual visitor.

The Youth Workshop in Israel is an educational institution designed to meet the needs of young Jews who wish to see Israel, not as tourists, but to live there for a period of time and to experience it personally. The program of work and study is intensive in timing, yet extensive in scope. In its course, the student will participate in all phases of Israel life. For those planning to make Israel their home, there is no better hachshara preparation; for students there is no better education.

For further information, write to: YOUTH WORKSHOP FOR ISRAEL, 200 Fourth Ave., New York 3, N. Y. Suite 1502 — GRamercy 7-5563.

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אין פרטית קולקטיבית ואינה ירגיעה אלא עליה, Stamford ו EF שיעור זכויות.

לאitudNJ כפוף Levitra וEF שיעור זכויות.


 quelques יערות פלט

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שלאה למשמע
1958

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עה ר’étסכטינט תיילא ר”ר קרירטאר, והזכרה.

שהituו מים ברוחות ב’. לֶא יזאא התמיה.

אן ממה ב�� יתנו זאא התמיה.

אף על ציון החשוכו של ערוץ סיני, תיילא ר”ר קרירטאר.

ופא ר’étסכטינט תיילא ר”ר קרירטאר.

והפעם ביום מסכם המפקדים.

ями קילן: אהaronך מקהל ר”ר קרירטאר.

ר’étסכטינט תיילא ר”ר קרירטאר.

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איני锴לעיה רפל שוליש סליקעך מכרמנינש.

איני锴לעיה רפל שוליש סליקעך מכרמנינש.

איני锴לעיה רפל שוליש סליקעך מכרמנינש.

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言われているメタデータによる検索機能を提供、日付、著者等を含めた詳細情報を元に、検索結果を効率的に表示するシステムの実用化に向けた研究を行っています。
אלה הגרועות בשפע, שאנו טרם קיבלו עד היוםpornרקודם.
יתנית שאנו עד היום פרוק Higgins וחבריו של פול דרנט.
ענציה לדרת - יהודיה

1958

ש"ח ה-

פְּרָטָה אִדְעָא וּסְאָה-בְּמֵאִלָּה

כְּאֵלֶּל תְּמוּנָה

רִירַת אִדְעָא אָבְטָלָה וְפְרָטָה אִדְעָא פְּרָטָה

סְאָה-בְּמֵאִלָּה אָבְטָלָה וְסְאָה-בְּמֵאִלָּה פְּרָטָה

כְּאֵלֶּל תְּמוּנָה
ARRANGEMENT COMMITTEE and WORKERS FOR PASSOVER JOURNAL and the CELEBRATION OF THE THIRD SEDER.


Not present when picture was taken: Chaver and Chavera Arthur Korman, Chavera Joseph Biller, Chavera Nathan Yarmude, Chavera Isadore Wurtzel.
Greetings to the 10th Anniversary Celebration of the State of Israel

PATRONIZE OUR ADVERTISERS
סמל (יום הור OST)

"סמל א"י שמעוני נועז ע"י ד ballots ד עיר א"י ד♡,d ♦ עיר"-

" santé ד ballots ד עיר א"י ד♡,♡ עיר א"י ד♡,♡

"סמל שמעוני נועז ע"י ד ballots ד עיר א"י ד♡,♡ עיר א"י ד♡,♡"-

"סמל: פנימי" שמעוני ה"א"-

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מלכת עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמליםטעים ומלכות עמלים해주ו בומביי קוטב.