Thirty-fifth Annual THIRD "SEDER" Celebration, Sunday Evening,
April 2, 1961, 7:30 o'clock at Temple Emanuel
Histadrut Shaping Israel's Future

1,200,000 persons are served by Kupat Holim, the medical arm of Histadrut.

910 local and regional clinics of Kupat Holim are located in every part of Israel; the number has increased from 373 in 1948.

2,178 beds are available in the 14 Kupat Holim hospitals, as against 866 in 1948.

54,200 loans have been granted by Mishan, Histadrut's mutual aid fund, during 1957 to needy members for the purchase of tools and other necessities during emergency periods.

8,000,000 work-days were provided through the Employment Fund founded in 1953, to help the unemployed workers.

46,000 housing units have been built for workers and new immigrants by Shikun, the Histadrut housing authority. Of these, 38,000 were built since 1948.

350 agricultural settlements affiliated with Histadrut play a vital role in the settlement of the land and defense of the borders.

180,000 persons live in the labor settlements as against 93,075 in 1948.

70% of Israel's agricultural products have come from the various types of cooperative farms affiliated with Histadrut.

12,000 persons were absorbed in the kibbutzim and moshavim (collective and cooperative villages) during 1957, mainly newcomers from immigration camps and ships.

42% of all citrus groves are worked by the Histadrut co-ops, Tnuva Export and Yakhin-Hakal.

40% of the produce sold through the Tnuva agricultural marketing co-op was raised by new immigrants.

162,000 workers are employed in various Histadrut industries as against 62,000 a decade ago.

615,000 workers belong to Histadrut as against 180,000 when the State of Israel was founded in 1948.

975,000 belong to the Histadrut family, thus constituting a majority of the population.

90% of all Israeli workers belong to trade unions affiliated with Histadrut. This includes Ha'poel Hamizrachi, Poale Agudat Israel, and Arab workers.

285,000 women belong to Histadrut's Working Women's Council (Moetzet Ha'aposot), as against 80,500 a decade ago.

60,000 working youth belong to Hanoar Hivoed — the juvenile workers organization.

50,000 youths belong to the 480 clubs of Ha'poel, the largest sports movement in Israel.

1,500 boys, half of them immigrants, attend the 12 Amal trade schools of Histadrut throughout Israel.

11 important industrial courses are offered: machine shop, blacksmithing, locksmithing, welding, auto-mechanics, agro-mechanics, aviation mechanics, electricity, radio mechanics, carpentry, printing. In addition, there is a full academic curriculum, including the Hebrew language and literature, Bible, history, social studies, English.

2,000 students have been graduated from the Amal schools since the founding of the State of Israel in 1948. They have contributed greatly to the civilian and military needs of industry.

400 clubs and cultural centers and

800 libraries in cities, towns and villages serve the spiritual needs of the working population and the new immigrants. Tens of thousands of newcomers learn Hebrew and other basic aspects of Israeli culture under auspices of Histadrut's Department of Education and Culture.

27,490 workers — men, women and youth — participate in 220 choirs, 60 orchestras, 250 dance groups, 120 dramatic circles, sponsored by Histadrut. 31,500 workers participated in educational tours of Israel during 1957, conducted by the Department for the study of geography, history and archeology.

20,000 Histadrut members participated in educational seminars during 1957.

500,000 new immigrants saw performances of Telem, the peripatetic theatre founded by Histadrut and the Jewish Agency, to bring stage shows to immigrant centers and villages.
Quest for Life's Meaning
Can be Found in Israel

by ABRAHAM FRANK
New England Director For Histadrut

Throughout history humans have been concerned with the mystery of life, its purpose and its meaning. Self-interest and self-preservation is the law of life, but such selfish motives must be intelligently pursued and based on the realization that there must be mutual aid and respect for the interests of others. This is the only stable foundation upon which the friendly qualities of man can be made to amount to something of value to mankind and life itself.

Personal gain, sadism, tyranny and cruelty, at the expense of others can only obstruct and defeat the purpose and the law of life. No personal gain is realized when such profits come through the loss of another human being's personal property, or his life — the most sacred of all our gifts bestowed by nature.

Histadrut's efforts, throughout its 40 years of existence, has always stood on the thought that its main concern was with every Jewish and human matter. And that to understand the full meaning and realization of life it was necessary to render all possible aid to the self-interest and self-preservation of the individual. A community had to be built in Israel which would consist of good citizens who would see life steadily and see it as a whole in order to establish our assurance for the future growth and consolidation of a People and a Nation.

Such an understanding of life and its meaning can be found in about every corner of Israel. The Kibbutzim, the cooperative, the Army and the every-day citizen seem to breathe and live a way of life that probably has no comparison anywhere else in the world. To each and everyone the excitement, the beauty, the majesty, the growth, and the feeling of expectancy combined together give a fuller and richer meaning to life and its purpose. Every citizen, Jew and Arab alike, look forward to the realization of a prophecy already true but yet to be completely fulfilled through the efforts of social cooperation.

It is of utmost importance that any material conditions for the better will not cause an alteration in the human nature of people. This can readily be seen in Israel. As the State grows and becomes more economically sound, it can be seen that the basic purposes of the Israeli remain the same — his comprehensive judgment that the wealth must be shared equally for the most good in order to ensure the continuation of a great heritage brought about by understanding of the true meaning of life and the richness it affords to all humanity.

Intelligent appraisal of what is the best for Israel must continually be made and adopted in such a manner as to alter the environment to suit that choice. The struggle to survive is not an impossible matter when the realization of ideals are so deeply rooted in the Jewish people in general, and in the Israeli in particular. The intelligence of the Jewish people has chosen the kind of life which is best suited to maintain the people as an entirety and to forestall the complete dispersion and assimilation. Modification of the type of life suitable to the present environment to make it favorable for the present life is being carried out in Israel as a solution to the quest of life's meaning and its beauty.

HISTADRUT deliberately works towards the conscious and rational process of life taking as its guide human desires and coping with natural laws upon which existence of life depends. The human struggling for his existence against natural barriers and material requirements must naturally be governed by nature. Thus, must circumstances be shaped to man's needs, but man should not be compelled to give up his ideals and therefore without end new settings must be created to fulfill human desires.

The importance of social relationship upon a society which strives towards life's fulfillments, cannot be underestimated. If a desert is to become a fertile land upon which men can live and draw sustenance, it is necessary that a wilderness be conquered to give society the benefits it deserves. But such a victory over nature must be achieved for the common good and cannot be allowed to become a profitable undertaking for those few with material means at their disposal.

That's where life's real meaning comes to life. The direction to which Histadrut has been striving throughout its 40 years has been that direction in which the maximum good for most people by the best means at the right time is carried out. It is doubtful that private bulldozers would invade the Negev. The return would have been too small for such investment. Hence steps in the philosophy of Histadrut, which sees the future only in terms of the benefits it will bring the people in the present and future generations. The medical welfare program with its vocational, educational and social additions are another way for the quest of life's meaning to be solved. The thoughts going on behind the establishment of a hospital which does not look to profitable gain, are the thoughts of prophets who are carrying on the long heritage of our people who remember Isaiah's teachings to deal our bread with the hungry, to bring the poor to our home and to cover the naked.

There is no material gain in such acts of mercy and these acts are not charity — for Israel considers that when this will be done that light, health and righteousness will be our reward. And this is the answer to life's meaning.

IT CAN BE FOUND IN ERETZ ISRAEL!
The Feasts and Fasts in our calendar are linked with specific events in our history — Passover with redemption from Egypt, Shavuot with the giving of Torah on Sinai. What about Yom Kippur? It, too, although not as generally known, is linked with specific occurrences in our history — the making of the golden calf, the terror which ensued, the smashing by Moses of the ten commandments, the summary execution of ringleaders responsible for the crime of the golden calf, the slow realization by the people of Israel that they had dealt corruptly, that they had been guilty of grave wrongdoing; the praying, the fasting and the weeping which they decreed for themselves on the Tenth day of Tishri — the day on which Yom Kippur falls; and finally the great climax at the end of the day, when according to our tradition God took pity upon the children of Israel and said: “My children, I swear by My lofty Name that these your tears shall be tears of rejoicing for you; that this day shall be a day of pardon, of forgiveness, and of the cancelling of sins for you, for your children and your children’s children to the end of generations.” (Seder Eliahu Zuta, ed. Fried- man, ch. 4, pp. 160-181; and Ginzberg, “Legends of the Jews” 3, pp. 138-139).

On Yom Kippur then God was reconciled with His people, gave the second table of the Law and permitted the building of the Tabernacle. But before reconciliation took place, the people were contrite. Confessing their sins they knew that they had dealt corruptly. They wept, and God forgave, saying to Moses יתבננ תבש (Num. 14:20) “I have pardoned according to thy word.”

I wish to deal with three sins of which we are guilty, sins involving the book, the bomb and the black man. When I speak of the book I mean the world of Torah — a world of wit and wisdom, poetry and inspiration, a world which demands concentration and the giving of ourselves body and soul. To be sure with respect to Torah we go through sundry forms. When we take the scroll out of the Ark we say יתבננ תבש חכית "Let us declare the greatness of our God and render honor unto the Torah.” But what in effect is Torah in our lives? A trinket given to a Bar Mitzvah boy, an item in the trousseau of a bride, a volume with a thick layer of dust on it if we have it on our shelves, and a ponderous thing on pulpits of Temples. What have we done with Torah, with the book? Out of it we lift a few platitudes which on state occasions we mouth and only half mean. On Sunday mornings we trundle off our children to Sunday School, so that ultimately parrot-like, to the accompaniment of music and decked out in the proper — oh, it must be proper — clothes, our children may rattle off some catechism. Mazel tov, we got a Jew — just as we got a Catholic — or a Methodist. May I remind you that fifty years age, when Theodor Herzl came with the idea of a Jewish State he shocked our people — and those most shocked were in the Reform Camp. The State of Israel is here today; even as I predict that before another fifty years will pass a network of Day Schools under Reform auspices will have come into being. But before that can happen we must become aware of the wrong we have done to the Book, then throughout these United States under the auspices of Reform Temples such as this one, Day Schools will come into being overnight. These schools will train sensitive, thoughtful, modest and disciplined men and women we greatly need in our Temples and our communities.

I know some people are still shocked by the very mention of the word Day School. May I remind you that fifty years ago, when Theodor Herzl came with the idea of a Jewish State he shocked our people — and those most shocked were in the Reform Camp. The State of Israel is here today; even as I predict that before another fifty years will pass a network of Day Schools under Reform auspices will have come into being. But before that can happen we must become aware of the wrong we have done to the Book, to the world of thought and belief, which alone confers distinction upon us. On some Yom Kippur Day — and may it not be too far off when our forebears in the wilderness of Sinai shall suddenly realize that despite our pretentious Temples and busy organizations we fail to implant seeds of Torah into our children. Then we shall weep tears of contrition; and only then shall we, like our forefathers of old, procure forgiveness. I come now to another sin — the sin of the bomb. You remember not very long ago Dwight Eisenhower was in Asia on his way to visit Japan. That visit had to be cancelled because the young people of Tokyo poured in their hundreds of thousands into the streets to register disapproval of the impending visit by a President of the United States. Our newspapers and magazines dismissed this entire thing as but another venture instigated and engineered by communists. I disagree. These hundreds and thousands of students of Japan who blocked the streets of Tokyo preventing the President’s visit were the backwash of the rightful indignation which the people of Japan still have about that bomb which we deliberately, heartlessly dropped upon the cities of Hiroshima and Nagasaki, killing some two hundred thousand — nobody can possibly know the exact number — men, women
and children, and for generations to come maiming many more. We have offered all kinds of excuses and explanations. The Japanese responsible for the sneak attack on Pearl Harbor—the day which will go down in infamy—deserved this and more. But remember that warships were attacked at Pearl Harbor, while innocent men, women and children were burnt or disfigured at Hiroshima and Nagasaki. We have been saying that only measures like the atomic bomb could have made the Japanese sue for surrender. But apparently—some recent documents indicate the Japanese were willing to surrender before the bomb was dropped. It is very difficult to get to the bottom of these arguments and counter arguments. The plain truth is that we are responsible for the instantaneous death of two hundred thousands non-combatants, men and women and children; and instead of admitting guilt we resort to all manner of excuses and explanations.

We Jews say with grief of the Germans: The Germans seem to have no feelings of regret over which they had done to the Jews. True enough. Now I feel certain that in Japan, indeed throughout Asia and Africa, throughout the colored world, they say: But the Americans, the white men, appear to feel no guilt over what they had done; they would do it again without compensation to defenseless people, particularly if the people happen to be colored.

And remember this, ultimately war or peace—and that means the life or death of our wives, children and ourselves—will be determined not so much in Moscow or Washington, but in places remote as Saigon, New Delhi and Conakry.

The day of reckoning for Hiroshima and Nagasaki is yet to come; and it will come to us in America even as it came to our forefathers in the wilderness for the enormity of the golden calf. Only after we in America shall have expiated the guilt shall we come weeping, repentant, resolved that such things will not be done again. Only then will the word come to us in the wilderness it came to our ancestors. "If I have sinned against thee, O Lord, do unto me according to thy word."

I come now to a third sin—to the sin involving the black man right here in the United States. Last year and the year before a bill in the State House was treated as a hot potato with every one professing great concern and nobody doing a thing about it. I refer of course to the housing bill. In the Federal courts of the United States from the highest to the lowest, the battle for integration rages on and on. One might suppose that tens of thousands of colored children were about to come trooping into white schools. Nothing of the sort is contemplated. Integration in the main is no more than token integration—one or two colored children chosen carefully are to come into lily white schools. It is apparent that much of the talk about housing, integration and related matters fails to probe and penetrate to the root of the matter to the great wrong we in America have done to the black man.

Not long ago the University of Chicago published a book by Stanley Elkins on slavery. From it I learned some startling things. The peculiar institution as southerners called slavery was indeed peculiar—it was the most awful the world has ever known. In countries such as Brazil where the influence of the Catholic Church served to restrain the owner of slaves, a slave could work, could save money, and buy himself out; a slave could marry and hold on to his wife and children; a slave's person enjoyed protection under the law; a slave could worship God. Nothing of the sort was tolerated or even permitted in the United States. The law provided clearly: "All negroes... shall serve durante vita—for the duration of their lives; and all children born of any negro... shall be slaves as their fathers were for the term of their lives" (Maryland law of 1663, "Slavery", p. 40) unto the end of time. The American slave, the black man in America was property—stripped of all legal or religious rights or considerations given to a human being. The master had absolute power over the slave's body. The slave's children could be sold, his wife violated, his very life taken away at will and with impunity.

In this discussion, Stanley Elkins points to but one institution to which American slavery may be compared, the concentration camp as run by the Nazis. The concentration camp turned survivors into childish creatures dependent on their masters. So too American slavery turned the Negro into the Sambo—the nick-name for the plantation slave in particular and for the Negro in general, docile but irresponsible, lazy; "humble but chronically given to lying and stealing; his behavior full of infantile silliness and his talk inflected with childish exaggeration."

To this day, I understand, in the South, the Negro President of a university, a man on in years, might be addressed by a white person forty years his junior as boy, "come boy, come on."

Now lest we in the North congratulate ourselves too readily I wish to cite the evidence of James Baldwin, a gifted Negro writer, a native of New York, if you please—a native of a city where Jews have considerable say and power.

Here is how James Baldwin describes his return by ship to the United States: "A big sandy-haired man held his daughter on his shoulders, showing her the Statue of Liberty. I would never know— says Baldwin—who the statue meant to others, she had always been an ugly joke for me." And speaking of the American flag he goes on to say, "I had seen the flag which was nominally mine used to dignify the vilest purposes; now I would never, as long as I lived, know what others saw when they saw a flag."

"There's no place like home," said a voice close by, and I thought 'there damn sure isn't.' I decided to go back to my cabin and have a drink." (Atlantic Monthly, Sept. 1960, p. 41)

What I am trying to convey is a simple thing. We ought to get all of us, beneath the log rolling and double talk of legal maneuver and counter maneuver to the raw reality of white man black man in America. When we get to the flesh of it we shall see that a great wrong exists; and that we the white men must set out to right it. Once we are aware of the wrong—of the crime perpetrated upon the souls of men made in the image of God we shall seek and find ways of mending of healing and reconciliation. We shall speak in contrition and like our fathers in the wilderness hear God say, I have pardoned according to thy word.

In this essay I dealt with the plight of the book, the path of a bomb, the fate of the black man. When we reclaim the book we shall gain faith and wisdom. When we tame the bomb we shall have peace. When we right the wrong done to the black man we shall give sanity and soundness to America.
"TRADITION AND GOOD TASTE"

RABBI ELI A. BOHLEN

In a recent issue of the "Jewish Digest" there appeared an item by Rabbi Harry Halpern of Brooklyn, New York, in which he expressed his concern over a custom which is making inroads in his community. It seems that many Jews have made it a practice to bring gifts of cakes and candies and jellies to people who are observing "Shivah". Others have baskets of fruit sent to the home where "Shivah" is being observed. Rabbi Halpern objects to this custom and points out that this is a far cry from the act of a neighbour in preparing the first meal for a family of mourners returning from a funeral.

When I read this item I understood Rabbi Halpern's concern. For we have the same custom in Providence. It is not an uncommon thing to find a dining room table in a house of mourning laden with many baskets of fruit and dozens of boxes of candies. While there is no doubt about the good intentions of the donors, there is more than an element of poor taste in this custom which somehow assumes that the grief of the bereaved can be mitigated by their gorging themselves on these delicacies. What really happens is that the mourners are confronted with the problem of getting rid of these gifts which become something of a nuisance.

If this were the only disturbing innovation in our community it might not be worth commenting on. But there are other deviations from Jewish practice and from good taste which should be stopped before they become more serious problems.

It happens quite often that when one enters a funeral chapel to attend a funeral one finds the kind of behavior which would be expected before the curtain rises, in a theatre, for a musical comedy. There is no air of reverence nor an awareness of the casket in which the deceased lies, forgotten by all but the mourners. Someone who did not know why the people had assembled would never suspect that this was a group of relatives and friends waiting for the last rites for the departed. It is a shocking thing that Rabbis have had to stand, waiting for the noise to subside, before beginning the funeral service or have even had to call the assembly to order.

There is another custom in our city which is contrary to Jewish practice and which must be revolting to any sensitive Jew. I refer to the "viewing of the remains". The very term is foreign to Jews and grating on Jewish ears. After the funeral services are concluded the casket is opened and those in attendance are invited to file by the casket to stare at the body of the deceased. It is difficult to imagine a more indelicate procedure. One wonders by what right even the family of the deceased takes it upon itself to put their departed on exhibition. Who gives anyone the right to vulgarize the farewell to a human being who has departed this life? Jews should refuse to participate in what is so obviously contrary to Jewish practice and should certainly not permit such a desecration at a funeral where they can establish the procedures.

At the house of mourning one finds other practices which are objectionable. To visit someone who is "sitting" Shivah is to become involved, very often, in a social gathering. After expressing sympathy to the bereaved one assumes that the grief of the bereaved can be mitigated by their gorging themselves on these delicacies. What really happens is that the mourners are confronted with the problem of getting rid of these gifts which become something of a nuisance.

One wonders by what right even the family of the deceased takes it upon itself to put their departed on exhibition. Who gives anyone the right to vulgarize the farewell to a human being who has departed this life? Jews should refuse to participate in what is so obviously contrary to Jewish practice and should certainly not permit such a desecration at a funeral where they can establish the procedures.

The institution of Shivah was intended as a means of comforting the bereaved. It has become, instead, an ordeal. People come at all hours and stay late, with no concern for the exhausted family. The mourners are given no hours of privacy and no opportunity to eat their meals together without pressures and tension. They sometimes have to eat in shifts and hurry through a meal as they anticipate the arrival of early visitors. Even Friday evenings and Sabbath day, which used to give the mourners an opportunity to rest, are now invaded by uniformed Jews who make no distinction between Sabbath and weekday.

One of the fine manifestations of neighborliness traditional among Jews was the custom for men to come to the services in the home of the mourners both morning and evening. It often happened that after the morning services those in attendance were offered a "L'chayim" and a piece of cake. In our time this little gesture has become, instead, an ordeal. People come at all hours and stay late, with no concern for the exhausted family. The mourners are given no hours of privacy and no opportunity to eat their meals together without pressures and tension. They sometimes have to eat in shifts and hurry through a meal as they anticipate the arrival of early visitors. Even Friday evenings and Sabbath day, which used to give the mourners an opportunity to rest, are now invaded by uniformed Jews who make no distinction between Sabbath and weekday.

The same ostentatious waste which we decry now at Bar Mitzvahs and Confirmation receptions has become a "must" for many families who feel obligated to reward those who have come to worship with them. One could object to the serving of coffee and rolls to those who must go directly to their work, but surely there is something disturbing about the elaborate repasts, which are certainly a far cry from the simple "L'chayim".

Most of these aberrations are comparatively new. They have not yet had time to strike deep roots. We still have the opportunity to restore the standards of good taste and sensitive attitudes which are basically inherent.
The enrollment statistics for the current year in the Jewish Schools of Greater Providence show a total registration of 2,738 students, of which 1371 were boys and 1367 girls. Of this total 1320 (683 boys and 657 girls) attended more than one day a week; the majority attended three days a week in mid-week Hebrew School. Most of the students who attended Sundays only were chiefly in the younger, or Pre-Hebrew age levels, or had already completed their elementary Hebrew School and were attending pre-confirmation or confirmation classes. The total registration this year for Sunday School classes was 1238, or which 508 were boys and 730 girls.

The above totals are very significant for our community, for they tell us that within the last few years our community has been transformed from a "Sunday School education" community to one where the majority of our children are receiving, during some time in their elementary school years, an opportunity to attend the more intensive mid-week school. This is an achievement from which all of us can take encouragement in our efforts to strengthen Jewish education. Rabbis, principals, teachers, parents, community leaders and Bureau of Jewish Education and School Committee members deserve our appreciation for their contribution in this area.

However, despite the progress attained, there are few who would be content since all of us know that there is very much more to reach toward. If the Jewish education our children receive is to satisfy us. Except for the 190 children in the Hebrew Day School, who receive a fifteen-hour a week Hebrew programs, few boys and girls of the remaining 2578 are receiving enough hours and days to enable us to give the kind of intensive Jewish education toward which we are all striving.

What then are the next steps in Greater Providence for raising our sights in our Mid-Week Hebrew School Programs, to which the vast majority of our children will be going in the foreseeable future. Briefly put, our goals must be set along these four channels: increasing daily hours, adding days, adding years, and enriching the Hebraic aspects of the curriculum.

First and foremost the present minimum of 4½ hours per week should be increased. Already two of our schools have taken action to increase the hours to five and five and a half hours per week, with the aim of eventually reaching the minimum of six hours of schooling. The vast materials, subjects and experiences called for in our curricula require at the minimum six hours weekly. Perhaps as a start in the direction of increasing days, the large schools, which enroll new students each term at the rate of about 50 to 60 new pupils, might initiate a double track program. The majority of students might enter the regular 3 day a week program, while a special group, which might be called the Honor Classes, might consist of 15 or 20 students who would start on a more intensive four or five day a week program.

The parents who are seeking a richer Jewish education and they would respond to this privilege extended to their children.

With regard to lengthening the career of Jewish education of each child, our next breakthrough must be to stop making the Bar Mitzvah the terminal point in Jewish education. Already because of the integrated program, and the five-year requirement for Bar Mitzvah, most of our schools are giving our children a minimum of five years Hebrew school attendance. We should now seriously aim to have every child continue in Hebrew High School at least for a period of four years. It is during the high school years that boys and girls begin to mature and are able to appreciate the ideals and ideals of Judaism in its expressions. What is more, it is at this stage in their development that our youth are in greatest need of the teachings of Judaism.

This is not an impossible task. This past year we were able to start a class in the Cranston and Warwick suburbs of twenty boys and girls who have passed the age of thirteen and are coming to the Community Hebrew School two days weekly. This is hardly enough, but it is an important beginning. In a number of communities successful attempts have been made to require boys and girls who wish to be confirmed to continue their Mid-Week Jewish Education as a condition for confirmation. If we succeed in reaching and holding young people over a period of years in Hebrew High School, there is the promise of encouraging a number of them to continue on to higher Jewish studies at a college level.

Throughout the country in the years ahead we will observe this great effort being made to attract the maximum number of our youth to Hebrew High School. Providence must not remain behind.

The fourth goal we mentioned was that of enriching the Hebraic aspect of our curriculum. It is a long established and tested principle that in the degree that we
The Never-Ending Dream
(Passover Reflections)

by THEODOR LESSING — Born in 1872
Killed by the Nazis in 1933.
(Translated and excerpted by Max Alexander
in collaboration with Rabbi Jerome Gurland)

In his compassion the God of all sorrows rescued His people from the fertile Nile Valley — from the slavery of the cities and the slavery of the fields. He led them through the midst of the divided sea and into the barren desert. He took away their security but gave them faith in its stead. He deprived them of pleasing sights but in their stead implanted the eternal melody of longing. He denied them a permanent home but in its stead, transcending all inhabited lands, He gave them a vision of the Fata Morgana — the land flowing with milk and honey for all, and Zion, the citadel of law, and the Messiah, who ends all human suffering.

And they journeyed many days and many nights, a caravan of the homeless. In place of the flowers of the earth He gave them the clouds of the sky drifting like thoughts across the firmament, a symbol of all earthly life. He Himself preceded His people in a cloud of white light. And for thousands of years they followed this light. Generation after generation they buried their children in the dust of the roads they traveled — blossoming girls and proud youths — mothers and fathers. And dreamfully following the cloud of light the survivors did ask at night: "When shall we reach Home?" And in the morning they lamented: "We are punished and forsaken."

But from the dust of the exile there arose again and again the souls of our fathers. Like an angelic choir their voices hovered over the wanderers strengthening them and leading them. Like the call of an angle the voice of Rambam resounded: "Others may possess the forests, others may be masters over the gardens, but you, my people, must bear the image of yearning and the music of your eternal dream."

have Hebrew speaking classes and students and Hebrew centered experiences, in that degree do we have committed and enthusiastic pupils. What has made this goal more easily attainable is the emergence of Israel, which can and does serve as an inspiration to pupil and teacher alike. Thus, greater Hebraization of our program is another vital aim for our Jewish schools.

There are the doubters who will say all this is a vague dream that has little basis in reality. Yet in Jewish life it has always been so, that the dream and the vision have preceded the reality. In its stead. He deprived them of pleasing sights but in its stead. He took away their security but gave them faith in its stead. He denied them a permanent home but in its stead, transcending all inhabited lands, He gave them a vision of the Fata Morgana — the land flowing with milk and honey for all, and Zion, the citadel of law, and the Messiah, who ends all human suffering.

And they journeyed many days and many nights, a caravan of the homeless. In place of the flowers of the earth He gave them the clouds of the sky drifting like thoughts across the firmament, a symbol of all earthly life. He Himself preceded His people in a cloud of white light. And for thousands of years they followed this light. Generation after generation they buried their children in the dust of the roads they traveled — blossoming girls and proud youths — mothers and fathers. And dreamfully following the cloud of light the survivors did ask at night: "When shall we reach Home?" And in the morning they lamented: "We are punished and forsaken."

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We Must Continue

A great many of us are viewing the Israel situation with great concern politically or otherwise, but one thing we are sure, the youngster is growing up to adulthood among nations of the world.

Many of us are beginning to wonder if it isn't time now to take a rest after watching Israel and helping the Medinah day after day, month after month, year after year, and now we have reached the "Bar Mitzvah Year", we especially Chaverim of the Labor Zionist Movement can not and should not quit now, just because the enemies of Israel are waiting for us to do so. We shall not, and we must not, let our enemies take advantage while we are taking it easy. How could we help? What can we do? Now more than ever we must sell Israel Bonds to help the economy of Israel; Cover the Cards for the General Jewish Committee; Sell Trees for the Jewish National Fund; Encourage your children to do the same. The State of Israel this year is Bar Mitzvah. We Chaverim of the Farband are congratulating and wishing the State a speedy Sholom and we resolve to do everything in our power to continue the upbuilding of Israel in every way and hope that in the very near future Israel will be self-sufficient. We are confident and hope that all our efforts around Israel will look up to her with respect and honor. Amen.

HARRY FINKELSTEIN, Chairman
Farband L.Z.O. Branch #41
A LETTER TO A FRIEND

1. You are interested to know my opinion about "Good Will Dinners" which are being given. My answer is that it is always good to meet people and to talk as to what is going on in our community. However, it is interesting to know that some people attending these Good Will Dinners, they themselves do not live up to it.

2. The thing that upsets me now is the latest statement in the press with reference to discrimination and the housing problem that exists. In spite of all the things that are said in the press, it remains that the evil of segregation and discrimination still exists.

3. You are interested to know what my opinion is about the custom of celebrating Mother's Day. I will repeat what I have said publicly a few years ago, and that is that I would rather see Mothers being honored and respected 364 days a year and let one day slip by rather than to honor Mothers one day a year and let slip some of the rest of the days.

4. It is interesting to know that segregation and discrimination is not only from one group to another, from one faith to another, but we do find discrimination and segregation among people of one race, one faith. It is known that one brother discriminates against his own brother and one brother segregating himself from the rest of the family and this includes sisters too.

As long as we will have segregation and discrimination in this world, regardless of race, color and religion, the world will not be at peace.

Yours, B. ALTER

GREETINGS

Dear Chaverot:

The Rhode Island Council of Pioneer Women is pleased to send greetings on the occasion of the 35th Annual Third Seder of the Labor Zionist Organization of Rhode island.

Just as nature renews her beauty each Spring, so we Zionists renew our idealism by retelling the age old treasured story of our deliverance from the hand of Pharaoh and the more modern miracle of the creation of the State of Israel 13 years ago, also in this season of the year.

May the day not be distant when the voice of freedom shall be heard in all corners of the earth.

CHAYA SEGAL, Chairman
R. I. Council of Pioneer Women
MOLLIE SKLUT
Pres., Club 1
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Shalom!

Chaver and Chaveras:

It is a pleasure to greet you on occasions such as this one. It is a pleasure to get together, meet Chaverim and be like one happy family together. We are the English-speaking Branch of the Farband. We believe in all the ideology, aims and purposes upon which the Farband was organized. The Farband was organized 45 years ago by our elders and their ideals and aims have been handed down through two generations to us. We aim to carry on their good work and perpetuate the functions of the Farband through our children.

We are all cognizant of the fact that the era of our times is changing. The methods and approach that were used by the originators and founders of the Farband 40 years ago have to be changed to meet ever increasing changes that progress demands today. The establishment of English Speaking Branches of the Farband throughout this country and Canada, is one step forward toward the perpetuation of the Farband in all its entirety. We believe in all its aims and principles and purposes, and want to help and continue to work in its progressive attitude for Labor Zionism. I am sure that all of you, who believe in Labor Zionism, would welcome the opportunity to help us carry on your work. And there is a way you can help us. We have the know-how, the willingness and the means to carry on your work, but we need more members. There is no limit to our accomplishments, but we need strength in membership to help us in our work, and that is where you can help us. Help us enroll members in our Branch and see your work continued through our efforts. I am sure you will have NACHES from us when we eventually will be able to do in the future as much as you have done in the past and are doing now. We want to grow in numbers and you can help us. Have your children and friends join us and make it possible for the Farband to live forever.

Sincerely yours,

HARRY HOFFMAN, President,
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ל퍼ת שלמה לאמס.
מדרש מדרי שמעון

א. מ Wife of the righteous

ב. מ Wife of the evil

ג. מ Wife of the unrighteous

ד. מ Wife of a man who has no children

ה. מ Wife of a man who has children but is not righteous

ו. מ Wife of a man who has children and is righteous.

ב. המ.</div>
דע אפרים וקריפס פלק—דרת
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מאמר סוכות

1961

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יתרונות麦克ображен (בǐור城乡居民)
פסח (ומ"ת חכים)

פסח הוא מועד של שמחות ועלווה על הוראות פרעה ואמר להם:

"לעמעון וЈברואו ויהוה ויהו נושעים המשכילים של אחרים את מצה. נא לمجموع את מצה ולעמעון ויהו את המשכילים של אחרים.

באו עִם יִהוּדָה ויהוה ויהו נושעים את המשכילים של אחרים. נא לمجموع את מצה ולעמעון ויהו את המשכילים של אחרים. נא ל Atat את מצה ולעמעון ויהו את המשכילים של אחרים. נא ל Atat את מצה ולעמעון ויהו את המשכילים של אחרים.

באו עִם יִהוּדָה ויהוה ויהו נושעים את המשכילים של אחרים. נא ל Atat את מצה ולעמעון ויהו את המשכילים של אחרים. נא ל Atat את מצה ולעמעון ויהו את המשכילים של אחרים. נא ל Atat את מצה ולעמעון ויהו את המשכילים של אחרים.