CELEBRATING ISRAEL'S SEVENTH ANNIVERSARY

Thirtieth Annual THIRD "SEDER" Celebration, Wednesday Evening, March 28, 1956, 7:30 o'clock, at Narragansett Hotel.

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TIME FOR SOLIDARITY

by JOSEPH C. SCHWARTZ
Vice-President, Israel Bonds

Our assistance to Israel, which serves to strengthen its objectives, is of particular importance now, when it is confronted both with new problems and opportunities. There are three basic developments in relation to Israel which must command our attention. Let us consider them and evaluate their impact on the work which we must do.

We can hardly exaggerate the crucial importance to the 250,000 Jews of North Africa of the existence of the State of Israel. We remember with bitterness the experience of our people in the days of Hitler, when vast numbers lost their lives because there was no Israel and there was a Hitler who wouldn't let the Jews out of the countries in which they lived; and, too, there was a Bevan who controlled the gates of Palestine and wouldn't allow those Jews who did manage to get out to enter.

Today, thank God, we are dealing with an enlightened and civilized Government. The French Government does permit Jews to leave, at least for the time being, without putting obstacles in their way, and the gates of Israel are controlled by the Government of Israel, which is dedicated to the principle of Jewish survival and rescue, and the rescue of Jewish lives is now in the hands of the Jewish people.

Oil and Water

The second point which we consider at this particular juncture in the history of our people can be summed up in a reference to the discovery of oil in the northern Negev. This great achievement highlights Israel's possibility for the attainment of economic insurance. It answers affirmatively the basic question: Can Israel stand on her own feet economically? That question has been asked for many years, and some people have referred to Israel as an artificial state that can be kept alive only by contributions and by help from abroad, but the development of the resources of Israel, through a wise investment policy, made possible in great part by Israel Bonds, brings us affirmation of the fact that Israel can and will become a viable state and will in the foreseeable future be on the road to becoming economically independent.

But the discovery of oil, important and dramatic as it is, is only one facet of the historic growth that Israel has achieved during the past few years with the help of investments and the assistance rendered by Jews in the free world. Every sector of the country's economy has shown expansion and growth; new industries have been set up and an irrigation network has been built and is being expanded; agricultural output has been increased; and natural resources are being developed and exploited.

No less important than the discovery of oil was the opening of the irrigation pipeline from the Yarkon River to the northern Negev. This historic event has brought more than 50,000 additional acres under irrigation. Do you know what that means? 50,000 acres represents 200,000 dunam of irrigated land, and the economists of Israel have estimated that one dunam irrigated land can support one person in Israel and furnish him with all of his needs.

This pipeline makes it possible for an additional upon imports from abroad. Economists who know Israel's problems realize that water must play as decisive a part in the future of the country as any other resource.

Israel's new industries are providing jobs for tens of thousands of people who otherwise would be unable to find any real measure of security. It is not enough to rescue people by bringing them into Israel and protecting them from anti-Semitic persecution. They must be made economically self-supporting; they must be provided with jobs; and that can only be done in a dynamic economy which develops resources, factories and plants.

The third problem, and perhaps the most crucial, in Israel's present situation is the deteriorating relationship with her Arab neighbors. The Communist offer of arms to Egypt and Egypt's readiness to accept that offer faces Israel with the gravest crisis in its history. In a very real sense Israel's achievements hang in the balance. Everything that Israel means to the Jews of the world is at stake at this present moment. As Americans, as Canadians, as Jews, we cannot permit this evil combination of Arab hostility and Communist war material to destroy everything that has been built with so much blood, with so much sweat, with the tears of the Jewish people throughout generations. And if ever there was a time that the solidarity of the Jewish people the world over was called for, this is that time. Every form of assistance that we can bring to Israel must be brought to make her economically strong, so that her defence needs will not drain her resources unduly. Israel must be enabled to meet the challenge which confronts her while continuing her economic development without interruption.

The people of Israel are being called upon and are responding with voluntary contributions to bring arms to Israel for its defence. We cannot participate actively in this effort, but what we can do is to make sure that this money is put to good use, by buying bonds to make the people of Israel able to meet the challenge which confronts her while continuing her economic development without interruption.

Yet certain powerful elements in our government seem determined to upset the balance of power in the area even more. Egypt has been receiving large quantities of arms at cut rate prices from Czechoslovakia. It has also been revealed that substantial amounts of British and French tanks and anti-aircraft guns have been shipped to Egypt via Belgium.

Nevertheless, our government has not yet committed itself on Israel's request for defensive arms although, according to the New York Times, the total amount requested adds up to considerably less than half of what Egyptians have been receiving from Czechoslovakia. The longer we wait the greater the danger to Israel's security.

The latest excuse for delay is the recent Israel raid on Syrian installations overlooking Lake Tiberias. This move to silence the guns that have been interfering with peaceful fishing by Israel's citizens has been widely con-
"A man may be envious of everyone, excepting his son and his pupil." I think of this Talmudic saying in connection with the recent appointment of Frank Licht to the bench of the Superior Court of the State of Rhode Island. Many close friends of Frank Licht joined with his beaming family to crowd the Executive chambers of the State House to witness the swearing in ceremony. Distinguished jurists, members of the clergy, and prominent political figures were present. To them were added many prominent citizens of the Jewish community who came from a sense of pride in the local Jewish young man who had "made good" and whose new honor reflected honor upon all the community.

My own feelings as Frank's rabbi during his growing years were probably different from that of all others. Of course, there was pride in the accomplishment of a former pupil and congregant. There was also genuine joy in seeing a devoted co-worker achieve a strategic position from which his influence for the good of the Jewish community would be immeasurably enhanced. But for the rabbi there was more which in the very nature of the case, perforce, belonged to him alone. This was the vindication of all that the rabbi stands for and for which he strives. Here was genuine merit receiving its just reward, a situation, far too often, not realized in life, and perhaps even more so in the world of politics. For Frank was never a sycophant and never compromised his integrity in any phase of his public service.

Most of all, here was the embodiment of the dream of every rabbi, that the lessons taught should be received by a responding soul and applied in daily living in a program of life that was whole and a complete harmony of personal desire and public service. Of course, Frank had the necessary gift of rare abilities, but he had the soul not to fail or to abuse his God given powers. And the combination of natural talent and personal devotion led him in an unbroken road to glory.

Perhaps the wholeness of Frank's life is best exemplified by his undeviating Zionist devotion. From the early Young Judaean days and Masada when I first became aware of the young lad and his outstanding ability to think clearly and to express himself beautifully, to his chairmanship of the Rhode Island Zionist Council and the Emergency Council, Frank was always in the forefront, a true leader who had learned by being a faithful and disciplined follower. From his Zionist orientation he undoubtedly acquired his conception of the totality of Jewish life, which he so ably applied in the totality of his service to the State both as a private citizen and a public servant.

Law was the natural medium for Frank to adopt through which to use his talents to the best purpose. To clear thinking was added honesty, and to a passionate fervor of idealism, a reasonant and appealing voice. A fond rabbi could not help but visualize a tribune of his people and of the cause of justice in the developing young man. It was a natural step to go from the world problems of a people to its problems in the community, and from the duties of the citizen to the responsibilities of government. Prof. Harry A. Overstreet, at the College of the City of New York, used to urge upon his pupils a policy of "enlightened selfishness" as the way to a better life. Frank's approach was the greater, as it was the more Jewish, to conceive of life in its totality where the individual and the whole were inextricably associated.

Perhaps the rabbi, imbued with the prophetic concept of Judaism, was somewhat nonplussed, perhaps disappointed to see the crusader retire to the comparative calm of contemplative life. Frank had given years of wonderful, active service. Now the opportunity had come, and he dared not ignore it, to follow the old Jewish dictum, אחרי ירח, עזרי אל, and to practical matters there must be added Torah.

I am reassured in the simple yet firm statement of purpose by Judge Licht that tho' his services to his people and his state must necessarily be on a different plane, neither his devotion nor his energy will in any way be diminished, indeed if anything, they will be increased.

Why do I write all this? Perhaps as a rabbi I have been trained to look for the ultimate significance of passing events. In Frank's career and achievement we have a model lesson for all the community to profit by. Every rabbi, every teacher, and many parents have been witness to high hopes frustrated. Promising personalities get side tracked into complete concern with self, and hopeful situations get neglected. Surely, Frank as a young man, could not have the foresight to anticipate later developments. But, like Joseph of old, or like the great Theodore Roosevelt, he put himself in the way of things happening. The Almighty in looking for a servant found him available and used him. Like Isaiah he said:しなא ירמז חיות here I am, send me. And marvellous to relate, the path was not one of woes, but the road of public acclaim and personal success. What a marvellous vindication of the preachment of the good life! How encouraging is this life to all who would give of themselves in service! And there is so much to do in our community! So many opportunities for help. So many places one might strengthen with the service of his
LUDWIG LEWISOHN—A TRIBUTE
by JOSEPH S. SHUBOW

The literary world in general and the Jewish cultural world in particular mourn the passing of one of the most gifted men of our time, a celebrated writer, clear thinker and passionate defender of the Jewish people and of Judaism, and of the noblest ideals of America. The name of Ludwig Lewisohn, has been a household term in literary circles for more than three decades.

He was a gifted literateur, scholar, novelist, critic, and impressive public speaker, who leaves behind as his literary bequest more than thirty volumes, among them several truly memorable works, dealing with the life of Goethe, Dr. Theodore Herzl, "The Last Days of Shylock", a series of books in biography, "Israel, Upstream, The Island Within", and very distinguished works on French and German literature and American literature. He was unquestionably one of the preeminent wielders of the pen, a true master of the written word, and the Jewish community has cause, even in this hour of bereavement, for jubilation and gratitude, that this great man who spent many years beyond the confines of Jewish life, returned to his people and to his faith, during the full flowering of his power, with a fervor, zeal and religious idealism which have brought him to the forefront of service to the Jewish people, to the Land of Israel and to all humanity.

He came back to our people, as he often said, as a baal teshuvah, as a penitent, seeking God and the People of Israel. There have been instances in our history, when some great men, fully trained in the moral discipline of Judaism, because of some misinterpretation of the concept of God and nature, like Elisha Ben Abuyah eighteen hundred years ago, walked away from the Camp of Israel, but here was a man who was schooled and trained in the great Gentile world, where he became an acknowledged master, but he never found peace of mind, nathan ruah, until he returned to the People of Israel and the faith of Israel. No one knew the non-Jewish world better than he, and he was frank and honorable enough to state to the world that he found much of it idolatrous, cruel, and godless. Hence, he could not understand why so many Jewish intellectuals fled from Judaism during the nineteenth and twentieth centuries, for he found the pagan world brutal, very often corrupting the very soul of the Jew and leading too often to Judisher Selbsthass, Jewish self-hatred.

He loved to remind the intellectuals among us that he believed in Torah Misnai, in Revelation. He firmly adhered to the concept of the chosenness of Israel in the noblest, highest and most responsible sense of the term, even to the degree of martyrdom. He believed that the Jews must endeavor to live up to the principles of being a Kingdom of Priests and a holy nation who must dedicate themselves and convert the world to the ideals and realities of brotherhood and world peace. He was a most ardent lover of Mother Zion. We may readily apply to him the verse, "My first joy will be Zion." He frequently chided himself for not having been enabled to go to the Holy Land and live out his years in the Holy City of Jerusalem. He lived the thought of Yishuv, Holy Land and said, "I am at the end of the far West, but my heart is in the East." He saw in the regeneration of the people of Israel and the Land of Israel, the re-generation and the redemption of all humanity. He thus wrote and preached in the great classic tradition of the supreme masters of the people of Israel in his valourous fight against assimilation. In his justified uncompromising pride as a Jew, he would have been called a spiritual brother by Abad Ha-Am, the Philosopher of Zionism, and by Dr. Theodore Herzl, the founder of modern political Zionism.

The great thinkers and scholars of our time were his friends and admirers. Among them, one cannot help but mention Thomas Mann, Martin Buber, Hugo Bergman, Dr. Stephen S. Wise, and men of learning at Harvard, Brandeis, Columbia and among seats of learning throughout the world. Dr. Wise said in honor of Dr. Lewisohn, a quarter of a century ago, "It is the central and incontestable truth that through all the writings of Lewisohn it is a Jew that speaks... In fact, it is THE Jew who speaks, not merely a Jew! The Jew becomes self-conscious, or Lewisohn become Jewishly self-conscious... Not since Heine's 'Reisebilder' has there been written a more simply eloquent and passionately direct utterance of the Jewish case."

Dr. Lewisohn called upon American Jewry to be penitent, for its sense of omission and commission, in order to save themselves, Israel and America itself. He warned against running "with every Gentile herd or stentorian patriots, and flag-wavers, or proponents of the fallacies of scientific materialism, benighted Marxism," in order to achieve true redemption and assurance of unquestioned survival. He pleaded with American Jews if there is to be assimilation, it must be on the highest cultural level and not on the lowest practices of the market place.

He served God and man during the last thirty years said, "I am at the end of the far West, but my heart is in the East." He saw in the re-generation of the people of Israel and the Land of Israel, the re-generation and the redemption of all humanity. He thus wrote and preached in the great classic tradition of the supreme masters of the people of Israel in his valourous fight against assimilation. In his justified uncompromising pride as a Jew, he would have been called a spiritual brother by Abad Ha-Am, the Philosopher of Zionism, and by Dr. Theodore Herzl, the founder of modern political Zionism.

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THANK GOD WE KNEW HIM
by MAURICE SAMUEL

Of certain rare individuals it can be said that their goodness pervades their generation, and when they die life changes color and takes on an ashen tinge. It is more than a definable loss, personal and public, more than the removal of certain gifts of mind and heart from the service of the age; it is rather that the element of grace has been diminished in the world, and there can be no thought of consolation by the death of Hayim Greenberg.

He pervaded our generation because even the briefest contact with him left a permanent warmth; and therefore thousands could come under his direct influence. He did not conquer people, because he was not of the psychologically conquistadorial type; he won them — and unintentionally, as it were. And his curious power lay in this: he moved us to liking and a respect for humanity; he made us sensitive, by his example, to the worth of our species. Reverence for life — the keystone of Albert Schweitzer's spiritual arch — was typified in Hayim Greenberg.

He was a sage; that is, he had a grave and affectionate understanding of man's nature and man's needs. His sagess did not derive from his learnings; on the contrary, he had accumulated his vast learning in the practice of his sagess. And he was for this reason a practical man, penetrating in his analysis of worldly problems and reliable in counsel. But his chief excellence was his ability to awaken the faculty of reasonableness. It is a heartening thing to recall that it was Hayim Greenberg, with his special appeal to kindness and intelligence — one might in his case speak of the kindness of the intelligence — who was our most successful unofficial ambassador to the east and west, and particularly to the east. Herein we have proof of the validity of our cause.

His knowledge of our ancient and modern Jewish culture was profound, and his love of it instinctive and joyous. His Jewishness took on a richer resonance because of his almost equal knowledge and love of the cultures of Russia and the west. There was no trace of provincialism or national egotism in his passionate Zionism. He thought of the Jewish people and the Jewish State in terms of universals, so that whatever he said or wrote about our immediate tasks echoes in large stretches of space and time. He had, in human values, what in music is called absolute pitch — the instinctive placing of a note in the absolute and universal scale. And yet there was nothing esoteric about him. If he had a special meaning for intellectuals it was only that they could learn from him how to be simple.

When great men die, their intimates cover their grief as being too private a matter in a time of public loss. But Hayim Greenberg had thousands of intimates, because to know a little of him was to know much, and there is hardly a distinction between the private and the public in the range and intensity of sorrow. It will take us years to forget that we can no longer consult him on the day's difficulties and perplexities, or seek him out merely to refresh our faith by brief contact with him. We must learn now to get our help from him by the interpretation of the written word and by the loving cultivation of his tradition. We must subdue our personal grief by dwelling on the remembered privilege: "Thank God we knew him."

HABONIM
by FRED SAFER  Maskir, New England Habonim

In the past few years Habonim, Labor Zionist Youth, has been rebuilt in Providence. A youth movement such as Habonim can only be built by slow, patient education and by dedicated leadership. Habonim here in Providence has fortunately received this care.

This year and the ones immediately in the future will find local leadership growing into the ranks and taking over the work. These are the years of slow but fruitful growth, as Habonim becomes a real youth movement, led by youth who have grown up from within its own framework.

Last summer eight members of Providence Habonim attended Camp Habonim near Red Hook, New York. This is a new, very modern camp. There is a swimming pool, cabins with indoor plumbing, a kosher kitchen and large recreation building. There are facilities for athletics, nature study and any other kind of summer activity. The educational program is Hebrew, centered and abounds in Jewish tradition, Zionism and Israel. It is a completely Jewish Camp.

One of Habonim's most successful projects, the Youth Workshop in Israel, has had over 300 participants in the last five years. Chaverim work, study and travel in the Jewish State for a period of nine months. Six chaverim from New England area have participated. Although none have yet gone from Providence, we hope that this year or next year our local movement will be represented. A limited number of non-members also take part.

This year the high school age group has had many successful meetings with the madrich from Boston and the National Maskir. Two younger groups have been organized and are also meeting regularly. Preparations are now in progress for the coming summer season and parents are urged to send their children to a Labor Zionist Camp. For information, contact Camp Habonim, room 1302, 200 Fourth Avenue, New York 3, New York.
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Published by
Farband — Labor Zionist Order
and Poale Zion of Providence

Printed by the INDEPENDENT PRESS, 27 Beach Street, Boston, Mass.

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成為一個成功的投資者需要長期的耐性和毅力。投資市場瞬息萬變，但成功者從不因短期的波動而輕易放棄。他們明白，投資是一個長期的過程，需要不斷學習和積累經驗。

滿足感是投資者的一個重要動機。投資者在長期的投資過程中，會不斷積累財富，實現自己的投資目標，從而獲得巨大的滿足感。這樣的努力和付出，最終會轉化為投資者的財富，為投資者創造更大的價值。

投資者需要有一個正確的投資理念。投資不是一夜暴富，而是一個長期的過程。投資者需要有耐心和堅持，不斷學習投資知識，不斷提高自己的投資能力，才能在投資市場中取得成功。

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資本市場的波動性對投資者的投資決策產生了很大的影響。投資者在投資決策時需要考慮到市場的波動性和風險，並根據自己的投資目標和風險承受能力做出投資決策。

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ברחבי השדה, חלון או קוץ, יazu ז'א צלול
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כותרת: "dehydrosis.

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דער דרימער מדר
דער דרימער מדר (זען דריימערשאָפּה) און טעכטערם וויער
 puesקערען און ענֶנָּן — (די דרימער פסח נגּאָט) — 28ון מאיוֹר, 1956,
7:30 אוןינעט, בי-עורעַעְקעָּה מיטן פאַּה פון הילטער, אילן שאמָּך, אַיזון
רָקָּא... אי-ן בּאָלדִיט פון נאַראַגועָּן דאַםעלטִּי.

דער זעמסך דערימער:
דער דריימערשאָפּה
מי緣טערSPARENT שטִּילך
אַיזון 8 פאַּה פון דרָקָּאָּה, מיטן
פּאַּה סאמטער
אַיזון זעמסך דערימער