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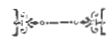
We Salute ITZHAK BEN-ZVI, President of Israel, on the occasion of his 70th birthday.  
May he be granted many more years of inspiring leadership at the helm of Israel.

The Twenty-ninth Celebration of the THIRD "SEDER", Sunday evening, April 10, 1955, at the Narragansett Hotel - - - Providence.

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## THE SECOND ALIYA

### THEY SAVED ZIONISM

By DAVID BEN GURION



This is the jubilee year of a decisive turning point in the history of the Yishuv, of the Zionist movement and of the Jewish labor movement. It is the jubilee year of the Second Aliya.

Second Aliya — the very term indicates that there was a First Aliya. Yet, it is difficult to find the real beginning of a historic endeavor which has roots in the life of a people since its conception. Actually, immigration to the land of Israel never ceased, and each wave of immigrants had its predecessor. Nevertheless I believe we can establish as the beginning of our renewed endeavor the first experiment to return the Jews to agriculture and work on the soil of the homeland. Next year it will be a century since the purchase of the first grove by a wonderful Jew who was born 170 years ago in Italy, attained a title of nobility in England in 1837 and died in 1885 at the age of 101. He was Sir Moses Montefiore, whose name became legend among East European Jewry. He visited Palestine seven times — in 1827, 1838, 1849, 1855, 1857, 1866 and 1875. His last trip was at the age of 91; that was in the period before there were paved roads, railways or automobiles, and it was dangerous to travel throughout the land. To his credit we must inscribe the first agricultural settlement since the 16th century venture of Don Yosef Hanassi at Tiberias.

Eighty-four years ago, the Alliance Israelite founded the first farm school at Mikveh Israel, and Petah Tikva was established 76 years ago. These were the first steps and it is difficult to overestimate their importance.

But the agricultural achievements of the First Ones — including those at Rishon L'Zion, Zichron Yaakov and Rosh Pina — withered because of an erroneous viewpoint on the part of some of the founders of these settlements. They assumed that possessions and wealth were the essential, and that all the land we could buy for money would be ours, even if the work was done by strangers.



## BEN ZVI



From his first day in office, Ben Zvi transformed the presidency into a popular institution. Were he to have his way, all protocol would be done away with.

For many years Ben Zvi was in the habit of attending the weekly lectures in Talmud which the late Professor Asaf of the Hebrew University used to deliver on Saturdays. He continued this custom also after he became President; he only insisted that his escort, which protocol required must always accompany the President everywhere, should wear civilian clothing and be a man of some scholarship. Ben Zvi also refused to move to new and lavish quarters in consonance with his high office, and insisted on remaining in his modest home.

He opened wide the doors of his home to the people. He introduced an interesting custom: once each month he receives the representatives of a Jewish community hailing from a different country. These gatherings have become very popular in Israel. On these occasions Ben Zvi inquires into the welfare of the specific community, and listens to their complaints and criticism.

Ben Zvi is convinced that the present Jewish community will shape the forms of life that will prevail in Israel for generations to come. He, too, is shaping the molds and the character of the office of President of Israel.

When Ben Zvi was elected President, Ben Gurion remarked to Golda Meyerson: "This is historical justice." Now, two years after his election, the people of Israel can also say without exaggeration: "It is a historic stroke of luck that we have him."

formed in 1892, called "Land and Labor." Its slogan was, "For our land and the work of our hands." However, they too, were drawn into the stream of Arab labor, and one of the First, the late Moshe Smilansky, summed up the situation before the Second Aliya in these words:

"Jewish colonization has cost 90,000,000 francs — and nearly the entire amount went into the non-Jewish sector. We have one thousand Jewish farmers — on the average they employ three Arab families. Thus, the Arabs today receive for their work nearly a million francs a year."

Ninety million gold francs, a thousand Jewish farmers and three thousand Arab farmhands — these were the results of 25 years of the first wave of Jewish settlement. Each farmer cost on the average 90,000 gold francs or more than 40,000 Israeli pounds in our present currency. This type of settlement was pre-destined to failure from the national and social viewpoint.

Fifty years ago, the Zionist movement itself faced a crisis. All the efforts of Dr. Herzl in Palestine collided against a stone wall — the opposition of the Turkish sultan. The only political victory — the British offer of Uganda — was rejected by the Zionist movement, especially the Russian Zionists. The heart of the great leader broke — his tragic death in 1904 shook the entire movement. The pro-Uganda minority left the fold and established the Territorialist Federation. Confused and helpless — that was the Zionist Organization. Most of the Yishuv supported the Territorialists.

In this hour of trial, the Second Aliya got under way. It changed the face of the Yishuv, rescued the Zionist move-

## THE SECOND ALIYA

(Continued from page 1)

labor movement in Palestine and contributed many of these values to the Zionist movement as a whole.

The unifying characteristic of the men of the Second Aliya was their rootedness. Not a misleading flash, a decorative shell, not ringing phrases, not magic names or accepted doctrines attracted them, but the essence and the roots of the matter, the simple, burdensome, deed of daily self-realization, the faithful search for a path that would lead to the historic goal which they had set for themselves.

They visualized as the center of the national rebirth the working man and his creative achievement. Not possessions which are transferable, but human creations, creations of the muscle and spirit, sweat and blood, linked to man through life and death. A homeland is not gained by speeches, by negotiations, by money, nor by the sword — but by hard, unceasing work that transforms a neglected, impoverished land into a flourishing one, rebuilds ruins and constructs original works of matter and spirit, economic and cultural.

During this half century, six principles have guided the movement created by the Second Aliya:

1) A return to the source of life, material and spiritual, of the Israeli nation — land, work, the Hebrew language, the prophetic vision of Israel.

2) Personal realization and unconditional dedication to the mission of redeeming the nation in its Jewish and human aspects.

3) Loyalty to the entire nation and to the entire labor community.

4) Ingathering of the Exiles and blending of the tribes of Israel into a united, free nation.

5) A striving, indefatigable and unswerving, toward national sovereignty and attainment of an equal place for the Jewish nation among the family of nations.

6) A struggle for a new society, based on freedom and equal rights, without rule of class over class or exploitation of man by man; a society based on work, cooperation, freedom and fraternity.

During these 50 years we have made great conquests and gained many victories. We have also known defeat and have suffered painful blows.

A hundred years ago there were in the land of Israel about ten thousand Jews. At the beginning of the twentieth century, there were fifty or fifty-five thousand. On the eve of establishing the State we had 650,000 and today — a million and a half.

During the days of the Second Aliya, two parties were formed: *Poale Zion* and *Hapoel Hatzair*, and there existed the agricultural workers unions of Judea and Galilee. In 1919, a great effort was made to unite all the workers of the country into one political, trade union and cultural organization under the name of *Achdut Haavoda*. Most of the workers supported this move toward unity; at that time they numbered about 2,000. This majority included the *Poale Zion*, non-partisan workers and the minority of *Hapoel Hatzair*. The majority of *Hapoel Hatzair* refused to join. In 1920, at last, Histadrut was formed — the General Federation of Jewish Workers in Israel. *Achdut Haavoda* and *Hapoel Hatzair* both participated. Histadrut then numbered 4433 members, today it exceeds half a million. It maintains cultural and educational institutions, cooperatives in industry, agriculture, handicraft, and various trades, mutual

# 50 YEARS HERZL

## EXTRACT FROM HERZL'S OPENING REMARKS TO THE FIRST ZIONIST CONGRESS

Fellow Delegates: As one of those who have called this Congress into being, I have been granted the privilege of welcoming you. This I shall do briefly. We are here to lay the cornerstone of the home which is one day to shelter the Jewish nation. The task is so great that we must treat of it in none but the simplest terms.

We shall hear reports of the Jewish situation in the various countries. You all know that with few exceptions the situation is not one to make us cheerful. Were it otherwise, however, we should probably not have convened.

From times immemorial the world has been misinformed about us. In these times, so progressive in most respects, we know ourselves to be surrounded by the old, old hatred of anti-Semitism. Because of our solidarity we have been frequently and bitterly reproached, and anti-Semitism has served only to strengthen it.

We are, as it were, returned home, for Zionism is a home-coming to the Jewish fold even before it becomes a home-coming to the Jewish land. We are made welcome in the ancient house, for it is universally known that we are not actuated by an arrogant desire to undermine that which should be revered. This will be clearly demonstrated by the Zionist platform. We Zionists desire not an international league but international discussion. On this solemn occasion, when Jews have come together from so many lands at the age-long summons of nationality, let our profession of faith be solemnly repeated.

Should we not be stirred by a premonition of great events when we remember that at this moment the hopes of thousands upon thousands of our people depend upon our assemblage? Therefore enlightenment and comfort should go forth from this Congress. Let everyone find out what Zionism really is, Zionism, which was rumored to be a sort of thousand years' wonder — that it is a moral, lawful, humanitarian movement, directed toward the long yearned-for goal of our people. But should the accusation that we are not patriotic, — figure among the more or less sincere arguments directed against our movement, this equivocal objection carries its own condemnation with it. Nowhere can there be a question of exodus of all the Jews.

Through this Congress we are creating an agency for the Jewish people, such as it has not possessed heretofore, an agency of which it has stood in urgent need. Our cause is too great to be left to the ambition or to the discretion of individuals. It must be elevated to the realm of the impersonal if it is to succeed. And our Congress shall live forever, not only until the redemption from age-long suffering is effected, but afterwards as well. Today we are here in the hospitable limits of this free city — where shall we be next year?

But wherever we shall be, and however distant the accomplishment of our task, let our Congress be earnest and high-minded, a source of welfare to the unhappiness of

# FIFTY YEARS OF PIONEERING

BACKGROUND and ACHIEVEMENTS

By YITZCHAK SKIKNE

In the evolution of nations and peoples, there are climactic moments which deeply change the whole massive drift of their accumulated history, break up old patterns and leave an indelible mark on the shape of things to come. Such a moment was reached fifty years ago in the history of the Jewish people.

Fifty years ago, there arrived in Jaffa, the first groups of young men and women, the forerunners of a decisive movement of Jewish immigration into Palestine. This movement has come to be known as the Second Aliyah: the second wave of immigration in the modern era. The history-changing importance of this movement does not lie, however, merely in their coming to Palestine, in the fact that they gave a powerful impulsion to the movement of Jewish Return to its ancient homeland. For, it must be remembered, that Palestine, throughout its long history, ever since the destruction of Jewish independence, had never been without a settled Jewish community. The coming of the Second Aliyah was, from this vantage point, only a palpable, numerical and physical reinforcement to the scattered Jewish communities which were already settled in the land.

The history-changing implications of this migration spring rather from the social outlook and philosophy which these small groups of young men and women brought with them to the country. They flow from the way they set about translating their ideas into practice; their vision into reality. Before discussing their impact on the country, what they actually did, it is necessary to describe, however briefly, the social background from which they came and the historic conjunction which propelled them into action.

The members of the Second Aliyah came preponderantly from the midst of the concentrated, closely-knit Jewish communities living within the oppressive confines of the Czarist Empire. At the turn of the 20th century, two opposed processes were at work within these communities; these met in collision and insistently demanded a solution.

The one, was a process of increasing oppression which affected all sections of the Russian people, but which bore down with exceptional weight and pressure on the Jewish minority. There was the fact that the Jews were deliberately excluded from Russian society, that they were socially ostracized, that they could not move freely inside Russia, that their residence was restricted to certain geographical areas — the Pale of Settlement. All this frustrated their economic and social development, condemned them to unproductive occupations, to a life of peddling, of petty commerce, of overcrowding and of under-employment, of penury and of misery. In addition, there were also the countless acts of national discrimination, the suppression of free expression, the numerous daily stabs at the dignity of the people, culminating in the orgies of violence and of pogroms which the government encouraged and which swept over these communities at periodic intervals. All these conditions, in combination, made the old ways of life intolerable, lighted up the tragic anomaly of their defenseless minority status and goaded the people to seek a solution.

The second process was this intense, inescapable, many-faceted search for a solution. Side by side with the material frustration and oppression, there was a seething intellectual and spiritual ferment which demanded an outlet in independ-

sweeping national awakening, in an enthusiastic response to the Zionist movement and to its message, in the spread of democratic, humanitarian and socialist ideas, in a revival of Hebrew literature, in the first organization of self-defence groups; all these manifestations merging with the general revolutionary movement against Czarism and yet emerging as a distinctive movement for the national liberation of the Jewish people. Out of this double process of suffering and persecution and of national and human awakening, there developed an ideology, a programme and a mass movement. This recognized that Jewish life could not be normalized and productivized, could not attain equilibrium, could not be free from the malignant virus of anti-semitism with all its ever-present threats to its very physical survival, without establishing itself on its own territory, where it could develop its own creative national impulses, liberated from outside pressure and control and from reliance on foreign protection.

The groups which went to Palestine were the most resolute, the most courageous representatives of this movement of national awakening and renewal which we have described. Their going to Palestine represented an act of deliberate moral choice, a fulfillment of their dedication to the task of building a national home, both for themselves and for the Jewish people as a whole. They came not as migrants, or as temporary sojourners, as another foreign element, but as men determined to root themselves in the land and to become an organic part of it.

Their distinctive contribution, however, lies in the fact that they saw their role as that of creating a Jewish working class, their personal destiny as that of workers. They were not prepared to accept their function in the land as that of overseers, or landowners living on an aloof and superior plane from that of their Arab labourers working for them in their fields. They came, rather, to build the land with their own labour and to revive it, with their spirit.

It is this basic idea — the idea of labour, of hard, manual labour — (which is so mundane and commonplace for all other normal nations, but which for the Jewish people, demanded a revolutionary transformation) this "religion of labour", as one of their leading figures was to call it, which was the new principle they introduced into Jewish life, and which was the foundation on which the national home in Palestine was to be built. These men initiated the "conquest" of the country, but it was not a "conquest" made by the sword, by force of arms, by merchant adventurers impelled by a desire to enslave and to exploit. It was a "conquest" made simply by an overpowering will to win the country by their own pioneering labour and by the sweat of their brow.

It was labour which rescued the country from its desolation, neglect, and backwardness, which conquered the desert. It was labour which made it again, a place for human habitation. It was labour which reared cities upon wind-swept sand-dunes, which planted citrus groves, vineyards and fertile fields upon soil formerly condemned to aridity. It was labour which built harbours, factories, roads, power-stations, schools and hospitals where none had existed before. After much suffering, and many years of frugal living and self denial, through trial and error, their constructive work in-



struggle with the text that every word in the Hebrew Scriptures — every word, whether its meaning as it comes down to us, is simple, subtle, stammering or even elusive, every word represents truth.

Take as an example the first Chapter in the Book of Genesis, the story that in six days God created the world. A fantastic story, one might say. That story alone is capable of discrediting the Book of Genesis. Not for me. And I do not resort to such facile devices as that days represent eras, and creation is a synonym for evolution. Moreover, I do not dismiss modern attempts at cosmogony. I respect them. But as a Jew I am also aware of, and take seriously, the ancient tradition that the Torah, Scripture, speaks the language of men. And what is unutterable, to quote Martin Buber (See *Israel And the World*, pp. 99-100), can only be uttered, as indeed is done in Genesis, in the language of men. What graph, what equation I ask you can equal the promise or the truth of the words, *וְרוּחַ אֱלֹהִים מְרַחֵף עַל פְּנֵי הַמַּיִם*. "The spirit of God hovered over the face of the waters". You see when man endeavors to line up what he knows of the universe into a chronological series of commands and "works" from the divine workshop, man cannot but stammer. And yet this lucid and beautiful stammering of the first chapter in Genesis is the only means of stating adequately the mystery of how time sprang from eternity, how a world came from that which was not world. Insofar as these basic considerations of the beginning of time and creation are concerned, all so-called scientific attempts at cosmogony come out second best to Genesis.

I will cite another passage not like the chapter on creation which stammers out the truth, but one which by means of depth and multiplicity of meaning, speaks subtly. I have in mind a verse which reads: "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life". I suppose any freshman in biology would dismiss this statement as drivel. But to me this passage speaks subtly of many things. Of beauty, for example, of the beauty which Michelangelo created in the Sistine Chapel. During the seven years that Michelangelo lay on his back painting the ceiling of that Chapel, these words spoke eloquently to him, and through his eyes they still speak to me of transcendent beauty. These words speak also of brotherhood: "The Lord God formed man of the dust of the ground" says Genesis. And the dust of the ground from which man was made, so our Jewish commentators tell us, had been collected from all parts of the earth. This was done to demonstrate for all eternity that among the races of men none are superior and none inferior. "The Lord God," the Book of Genesis goes on to say, "breathed into his nostrils, into man's nostrils, the breath of life". To one of our sages, and through him to me, these words carry intimations of immortality. Listen to this naive blend of dialectics and faith: "One of the prominent men of Sepphoris, an unbeliever it is said, lost his son by death, and R. Jose went up to comfort him. When he saw the man, R. Jose smiled. The man asked: 'Why art thou smiling?' R. Jose answered: 'We trust in the Lord of heaven that thou wilt see thy son again in the World-to-come.' The man said: 'The burden of my grief is not enough for me! Must thou come to add to the burden?' And he went on: 'Can the sherds of a broken vessel ever be brought together again?' R. Jose answered: 'No!' The man said: 'Not even the likes of you will ever be brought together again. Does not your Scripture say *Thou shalt dash them in pieces like a potter's vessel?*' R. Jose answered: 'The verse speaks only of a potter's vessel. For before the clay of a potter's vessel is put through the fire, its form is fixed, and if thereafter it is broken, it cannot be reshaped. On the other hand, a glass vessel, its form having been fixed before it is put through the fire, cannot be reshaped if it is broken; after it is put through the fire, however, the form of the vessel is no longer fixed, and if thereafter it is broken, it can be reshaped'. The man said: 'Because a glass vessel is made by having breath blown through it, it can be reshaped.' R. Jose then answered: 'Let thine ears heed what thou lettest forth from thy mouth: if a vessel of glass, made with breath blown by a mortal, can be reshaped if it is broken, how much more true is that of a human being made with breath blown by the Holy One, blessed be He, as it is said *The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life* (Gen. 2:7)' (Midrash on the Psalm 2:11).

For me at least this passage, its apparent naive notwithstanding, is as eloquent a statement of man's hope for immortality as I know.

I come now to my final example, to the dreary genealogies, chapters which appear to be a succession of *begats*, so-and-so begat so-and-so, and so on, and so on. There is, for example, the Fifth chapter in the Book of Genesis, the story of the children of Seth, Kenan, and Mahalalel and Jared, and the best known in that succession of *begats*, Methusalah. Each of these men is said to have lived nine hundred years or so. A whopper of a story. You might say: How can one take as revelation or for that matter seriously, a book which humorlessly and solemnly sets down fantastic tales like that? But remember, Scripture speaks in the language of man. And in the language of man at the time these words were written, among the Babylonians and others, there was the belief that human beings at some Golden Age long, long ago, lived tens of thousands of years. The account in the Bible is thus both moderate and moderating. But that is not the real point of the story. The story does not set out to tell the wondrous longevity of men of yore. Not at all! Its purpose is different. Quite different. By indirection, this chapter on the *begats*, says what many centuries later a teacher in Judea was to say: "What shall it profit a man if he gain the whole world, and lose his own soul?" Once a man's soul, man's moral sense, his feeling for right and wrong, is gone, life itself becomes intolerable. And all manner of technical dexterity for its own sake which gives to contemporaries a feeling of success or command of the situation is in fact a sign of the coming end. This is what by indirection the chapter on the *begats* endeavors to demonstrate. The Kenans, the Mahalalels, the Jareds of the long, long ago lived immediately before the Great Flood which, according to ancient tradition, all but destroyed mankind. Now these men, whose span of life was cyclopean, are said to have led a merry and carefree existence. Their years were not darkened by sorrow or illness, by trouble or, for that matter, by the need for exertion. In Jewish legend it is said: Their soil was so fertile that only once in forty years did they have to sow it. Those men whose span of life and possibly whose stature was cyclopean could travel from world's end to world's end in no time at all, cutting down cedars of Lebanon enroute, and making no more of lions or leopards in their path than of vermin. Even the climate in which those men lived was said to have been air-conditioned. A mild spring went round the clock and round the calendar. And the text of Scripture and its embellishment in myth are saying to us — to you and to me — that the extreme ease of their lives ultimately led these men to over-confidence and to

# PASSOVER -- AND ISRAEL BONDS

By STANLY KORMAN

Since 1948, there has been a revitalized significance to our observance of Passover — a significance which has grown out of the rebirth of the State of Israel. Certainly, nothing in the whole history of our people in the nearly 2,000 years of the Diaspora, has been comparable to the formation of a land for a people that has been in permanent exodus. It is on Passover, when we commemorate the first exodus and recall the trials of our ancestors as they sought a haven where they might bring up their children in decency and self-respect, that the entire meaning to our people's destiny comes most sharply into focus.

Through the years of the dispersion, the Passover observed in ghettos, with the services spoken in whispers, took on a new and poignant meaning to our people. Not only did we recall the Biblical past, but the world was sufficiently with us to bring to mind the fact that we were still a people without a home, a nation without a land, a culture without roots. It was just a dream before 1948 that Jews would have their own land.

Now the dream has come true. In 1951, our Passover was still further brightened with the news that the State of Israel has attained sufficient strength to float its own Bond Issue — the Independence Issue. This was news that revealed Israel in a new light — not just a young nation struggling for its existence in a hostile or indifferent world, but a country which was already capable of seeking loans to help fulfill its destiny of economic independence.

Today, Israel is well along in its second Bond Issue — the Development Issue — having obtained investment capital in excess of \$140,000,000 through its first Bond effort. Parenthetically, we can note with pride that Israel, in assuming the responsibilities of floating two Bond issues, has paid all of its obligations on time and to the last penny of indebtedness.

When we think of it, nothing could be more glorious than to appreciate on this Passover, 1955, that the State of Israel is not only a going concern, but that it has already embarked upon a vast expansion program which many an older and larger country would hesitate to un-

dertake. More than that, Israel has proven itself. Its second Bond Issue has many additional features which reflect the growing strength of the State of Israel. Perhaps the most important innovation is the arrangement through which the Bank of America, this country's largest banking institution, will lend any Israel Development Bond-holder up to 75% of the face value of his Bond with no other security than the Bond itself. What better proof could we Jews have that Israel is strong and that the Bond program is a sound business venture.

Yes, on this Passover we can do business with the State of Israel. We can purchase for ourselves and for our families Israel Bonds which pay 4% and which are being used to build factories, extend agriculture and exploit Israel's natural resources. Through the Bond program our loan dollars are helping to insure the gift dollars that we give through United Jewish Appeal. After all, UJA funds enable Israel to bring to its shores the oppressed, the sick and the weary from all over the world. It is from this point of contact that our Bond funds are put to work. Passover becomes doubly significant to the immigrant who almost immediately upon his arrival in Israel is sent to farm or factory where Bond funds have prepared the way for his job.

The Bond money which helps build a new radio manufacturing plant, or helps to lay pipe that will carry water into the Negev, is in the final analysis establishing the basis for lasting security for the people of Israel. It is wonderful, too, to realize that while we are helping Israel build its country, we are helping ourselves. On this Passover, no investment could be a better one for any Jew than to invest in Israel's future.

You can show what Israel and Passover mean to you by visiting, by writing, or by telephoning the Israel Bond Office, 32 Custom House St., Providence, JACKSON 1-8914. Israel's appeal to Jews on this Passover is honorable. As Jews we can do no less than answer the call — with pride that there is on the face of the earth a Jewish State which stands as a barrier to new Pharaohs and new Hitlers.

... it was filled with violence", and the Flood came. Understood thus, does not this text on the cyclopeans of yore speak to us in this age of cyclotrons? A physician friend of mine tells me that within thirty or forty years it is conceivable that the degenerative diseases now affecting the heart, the kidneys and the liver are likely to be conquered, that the span of our lives will be greatly extended. Newspapers tell us that within another forty or fifty years we shall, with the greatest of ease, be travelling through interstellar space. No need for me to elaborate further on the technical possibilities ahead of us. But as we enter into this new golden age of ever more marvelous technique, let us open from time to time the Book of Genesis and heed the warning conveyed to us subtly and elusively even in its apparently dull chapters on genealogy.

tended will make it possible upon my return to Providence, to say to my friend: The God of the Bible is not beside Himself, but you and I, my friend, may be, more so than we care to admit. Even in this era of cyclotrons, this Book of Books read reverently as it deserves, this Book with its apparently antiquated cosmogony, its bizarre biology, its fantastic tales of cyclopeans, is not beside the point — not by a long shot.

What you my friend, characterize as paranoia may well be the subtlety, the stammering quality, the elusiveness and allusiveness of a work which must be understood on many levels of meaning. Once you my friend, open your heart in patience and in reverence, once you become willing to listen to the words in this Book and to their endless overtones, you will recognize as did Daniel long ago, that for all gen-

## OLD ENOUGH TO KNOW BETTER --



By RABBI ELI A. BOHNEN

Those who keep abreast of Jewish events in this country know that the Tercentenary celebrations which began last fall are continuing throughout the country. In one community after another there have been various types of celebration. There have been addresses by Jews and Gentiles, by scholars, by politicians and by laymen. Some of the observances have been on a rather superficial level, while others have led to a deeper understanding of the history of the Jews in the United States.

The Tercentenary has been one in which many of us have turned to books on American Jewish history more frequently than heretofore. We have been stimulated to learn more about the story of the Jews who preceded us to this land. As we read and studied we found that this history had many facets and that one could study each of them to advantage. One of these facets, and one which I regard as very significant, is the struggle for Jewish dignity and self-respect.

We know that this struggle began the moment the Jews landed on this continent. The early arrivals in New Amsterdam found that they were not welcome. Nor did the authorities attempt to hide their distaste for these new settlers. The Jews had to win this battle for the right to stay in America and were fortunate enough to achieve victory. Next came the battle to earn a livelihood in the same ways which were open to others. Attempts were made to limit the Jews in this respect. Again the Jews were able to win their point. Finally there came the struggle for political rights and citizenship which also ended in victory for the Jews.

One of the skirmishes in this war had to be fought over the right of Jews to take their places with their neighbors in standing guard in the colonies. Our records show us that two Jews, Jacob Barsimson and Asher Levy Van Swollen made

Although all of these battles were fought on different fronts they all had the same goal: self-respect for the Jew in America.

With this in mind it is interesting to read George Washington's letter to the Jews of Newport. I believe that the import of this letter has not been brought to the attention of Jews in sufficient measure. For in it Washington made the following statement: "It is now no more that toleration is spoken of as if it were by the indulgence of one class of people that another enjoyed the exercise of their inherent natural rights. . . ." What Washington was saying was that Jews need not feel beholden or obligated to any group within the country for the rights which they possessed. These rights came to Jews in the same way as they came to others, and Jews could consider themselves the equals of anyone in the land.

I venture to say that this statement of George Washington and his attitude to the status of the Jews in the United States did not just arise by mere chance. Washington's letter was in response to one which the Jews of Newport had written to him to congratulate him on his selection to the Presidency. These Jews wrote as free and proud men might write. They expressed their joy in the freedom which was theirs. But they did not thank Washington or his colleagues for having granted it to them. They spoke instead of their "deep sense of gratitude to the Almighty dispenser of all events". They went on to say: "For all the blessings of civil and religious liberty which we enjoy under an equal and benign administration, we desire to send up our thanks to the Ancient of Days, the great preserver of men. . . ."

One feels very proud of those Jews of Newport after reading these lines. They were not belittling themselves or making themselves appear as inferior human beings in order to curry favor with the President. They spoke as free men and as brave men who had no need to bow and scrape before any man, regardless of his position in the land. They were thanking God for their freedom, not men.

Washington must have sensed this pride and self-respect and when he answered the Jews of Newport he spoke in like terms.

Unfortunately this self-respect and pride has not always been in evidence in the three hundred years of American Jewish history. Unfortunately the lack of such self-respect has made itself felt in the very observances of the Tercentenary at various times. We have flinched as we have heard speakers who felt it necessary for Jews to justify their existence in this country by means of statistics on military service by Jews. We have been made uncomfortable by insecure Jews who tried to bring evidence to prove that no one made a mistake by letting Jews remain in America. From leaders of the Tercentenary down to speakers at small meetings this lack of self-respect has been noted. And strange to relate, it has been found most frequently in the speeches of those who should have felt most at home in America in terms of their education and background.

If after three hundred years it is still necessary for Jews to justify their presence here, the whole Tercentenary observance becomes a sorrowful joke. Some American Jews may feel that figuratively speaking they are three hundred years old. Certainly they are old enough to know better. We suggest that before any Jew writes an article or makes a speech on the Jews of America he ought to certify that he has read the letter of the Jews of Newport to George Washington and Washington's reply. Perhaps then we shall have





## For Klal Yisroel

by  
DR. HARRY ELKIN

One of the major objectives we set forth for Jewish Education in our times is to give the Jewish child a sense of belonging to the Jewish group. This is, indeed, an important goal, since few factors are as disruptive of wholesome personality development as the experience of feeling unwanted, alien and "out" of every grouping. It is, therefore, anticipated that as a result of a sound education in history, culture, religion, Hebrew and aspirations of his people, the Jewish youth will become strongly identified with his people.

Our theoretical analysis is correct. In practice, however, we find something different occurring. Often our Jewish education, as complete as it may be, engenders a feeling of belonging to a limited part of the Jewish group rather than to the ENTIRE Jewish community. In this narrowing down process, the child, the youth and the future adult citizen are the sure losers, as well as the Jewish community itself.

The young, in addition to accepting the fact of adherence to a specific religio-ethnic grouping, they must also find their niche WITHIN that grouping. The sense of belonging they have is more often to an Orthodox segment of Jewry, or a Conservative or a Reform or a Yiddishist, rather than to the "Klal Yisroel" (Jewry as a whole). This is not to deny the value and importance of loyalty to a specific denomination of Jewry, but rather to point up the need to have loyalty to sect fused with an over-all loyalty to Jewry in its entirety. The individual congregation, home and school develop the kind of loyalty which paves the way for achieving a deep sense of identification with Jewry everywhere. How can the school, the home and the congregation impart to our children this broader feeling of belonging while at the same time helping them develop a particular philosophy of Jewish living?

It is always possible for parents and teachers, while propounding their own denominational viewpoint, to indicate at the same time that other groups in Jewry adhere to a different approach. Not mere tolerance for Jews of other sects should be advocated but a warm appreciation and respect for the Jew who holds another view. The home and the school should convey to children that Jewish life is rich and interesting because of its diversity. It is also extremely desirable at all times to underscore for the children those ideals that we all have in common as Jews, rather than those doctrines which keep us apart. And if we are on the alert for similarities rather than differences we shall find a wide area of agreement. Of deeper significance is the fact that our

permitted to develop a disparaging attitude toward any section in Jewry, or those who acquire a sense of eliteness about their own grouping, as they approach young adulthood, become confused about their relationships with other Jews and for a long time are deprived of the strength and support which comes from feeling themselves a part of all Jewry.

The word "feeling" should be underscored. We cannot depend on mere verbalizations. Even if we articulate consistently the idea of "Klal Yisroel" but never in the experience of the child does he see other groups in Jewry or come together to SHARE with them in activities or celebrations, it is questionable whether the ideal and spirit will be caught. Children should visit with their parents and teachers other synagogues, schools and homes. They should occasionally have joint programs, holiday celebrations and parties with other children, with each group presenting songs, dramatic themes and stories that represent the unique characteristic of their tradition. In this way pupils will have an opportunity to observe the richness and variety of Jewish life and at the same time discover for themselves the basic common beliefs and ideals that activate all Jews, however different their practices may be.

### Greetings from Pioneer Women's Organization On the 50th Jubilee of the Poale Zion

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

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

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

Tonight we celebrate, but tomorrow we will go back to our tasks. The schools for youth, the farms for women, the health centers, maintained by Moatzot Hapoalot, need our support. We will do our share and we will not relax our efforts until Israel is economically sound and politically secure. This is the goal of the Histadrut and the entire Lazor Zionist family, the Pioneer Women are happy to have a part.

And so, as we greet you on your 29th Seder, we also extend to you our cooperation in all your efforts for our common ideals.

Chavera Beryl Segal

Our sympathy to Chaver and Chavera  
HARRY BLANK and family on the  
the great loss of their Brother—

**Professor Harry Shulman**

the Great Humanitarian

Lazor Zionist Council

**REVIVAL, REAL OR  
"FANCY"? —  
A Remembrance**

by

Natalie Fisher Percelay



Religious leaders are asking: Is America's Religious Revival a 'Phony'? They want to take a "second look" and examine "the return".

As one who has been a "regular attender" at religious services these past three decades, I hope it will not be thought amiss if I discuss, and perhaps, even deny the implication that the "revival" is a questionable "return".

This is to be limited to the Jewish religious "revival" — and further narrowed to the sphere of the Conservative layman. Before expressing a word in defense of him, it might be well to view Judaism in America.

In the late 1800's Judaism was established (?) here in two extremes. Orthodox Jewry was zealously observing tradition, but blind to environment and intolerant of change. Reform Judaism on the other hand was extremely concious of its environment. It made of its service a thing of beauty and decorum (as the religions of the land had done); this was a thing hitherto unknown in the synagogue. Of tradition, however, only a minimum was included.

It seemed that never the twain would meet. Little wonder that the generation of American Jews when born to the former group were unwilling to accept a Judaism that refused to adapt itself to its new environment and which looked with hostility upon modern thought and progressive ways. When born to the latter group, memory of tradition such as their fathers still had was not imposed upon them. Nor was the beauty of the service sufficient to hold interest. Beauty was elsewhere to be found and there were attractions far more compelling.

There was little in both groups to prevent rejection. The very roots of Judaism seemed doomed.

It was at the turn of the Century that there came to these shores a group of men to whom we may ascribe the preservation and syntheses of that which was precious and best in each of the above mentioned. These men, themselves veritable repositories of centuries of learning, banded together and established the Jewish Theological Seminary of America. Amongst this group was to be found some of the greatest Jews of the Modern age.

To the halls of the Seminary came young native Americans, attracted by the genius of the men who would be their teachers — and happy that a composition of both extremes was to be their heritage. Called Conservative Judaism (its name a mis-nomer — but that is a thing apart), it became a cornerstone for Judaism in America. Because of it, Judaism as a whole is a dynamic force in America today. While it is true, that Conservative Judaism owes a debt to both Orthodox and Reform Judaism, it is also true that the momentum of the Conservative movement prodded Orthodox Judaism from its status of staticism (even though slightly — some say imperceptibly). As for Reform Judaism, today it looks with greater reverence and understanding upon traditional Judaism. Further evaluation of the three vital branches, I happily leave to leaders.

My reason for touching upon this cursory history of

That he is sincere in his quest for spiritual strength, I do not doubt. I concede that the metamorphosis that transpired should be studied. For while I believe it to be sincere, I question its strength. It took some thirty years for the layman to realize he needed what his Conservative leaders told him would make his life full and meaningful. Who knows better than the rabbis the recalcitrance, the foibles and the obstinances of the layman?

No, I am not forgetting the years of labor, the years when week after week, rabbis' sermons were delivered to all but empty sanctuaries. Houses of worship, built by the layman, beautified by him, remained empty — except for the once a year High Holy Days.

The rabbis he called to the pulpit oftentimes were told that their duties were to be confined to the synagogue and the congregation. Long and protracted arguments ensued if the rabbis offered to serve in the community generally. Moreover, rabbis were not to become involved in Zionist organizations. As for serving on the national scene, that was unthinkable.

It is a well known fact that our rabbis were not cowed by the edicts; as for the layman, he has long since acknowledged that he lacked understanding.

I am not forgetting the years of labor exerted by rabbis, establishing Sisterhoods, Brotherhoods, Young Peoples' Leagues. Setting up Institutes of Jewish Studies, Forums — the countless many ways which would bring congregants within the walls of the synagogue. I have not forgotten.

Better still, I am remembering that now he comes asking the rabbis to institute study courses for him to teach him Hebrew and Bible; to make available to him the books of the libraries; to establish Holiday Institutes; to give him more of Jewish music and to create Art Museums of Jewish ceremonial objects. I am remembering that somewhere in this span of thirty years the layman did take the teachings and the preachings of the rabbis unto his heart. I cannot doubt it for I see him, this layman, ever in greater numbers, anxious to help make more beautiful the service; seeking instruction so that no one need be embarrassed when it comes time for him to stand at the altar before the congregation. No, this is not 'Phony' — though I repeat, it may be weak.

Therefore, you, the rabbis, have further work to do. The seeds are in your hands. In the past decades you gave to the layman breadth; in the coming years, you can plant deeply — because the layman wants depth — and together at the end of another three decades you will have given the lie to 'Phony'.

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IN MEMORIAM  
OF BELOVED MOTHER

**HINDA BERMAN**

We Who Loved You Will Never Forget You.

SAM, ETHEL, DOROTHY, RUTH  
and grandchildren —  
FREDEHICA, DEBORAH

## An all American answer to the challenge of Labor Israel - Histadrut



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Mayor of New York



**DR. MAX LERNER**  
Scholar, Writer, Lecturer

I feel that I should like to give Histadrut an award, an award for inventiveness, originality, courage, and the great pioneer work that it has done.

I think that the work of Histadrut that I have seen in Israel is some of the most challenging of anywhere in the world. Someone asked me what part of it interested me the most and I thought of the factories where labor and capital were partners. I thought of the construction work, of the highways and the housing programs.

Organizations like Histadrut can make a tremendous contribution, not only in terms of material things, but also in terms of ideas. When all the atomic bombs have been dropped and the earth has been seared, life will still go on. And it will be the ideas of charity, of humanity, of fraternity, and mutual help that will ultimately govern and control. Those are the ideas that the Histadrut has developed in Israel.

Yours is a Committee whose achievements and contributions are significantly reflected in the formation, development, and growth of the State of Israel. You have made it possible for uncounted numbers of individuals to perform useful roles in the life of the new State of Israel. Yours has been a humanitarian task, and a constructive one. The work that your organization has performed in enlisting the support of hundreds of thousands of American citizens toward the worthy aims of Histadrut merits for your organization the felicitations of all of us who wish Israel well. I hope that Histadrut will continue to serve for as long as necessary to render vital and much needed services to the people of Israel in their quest for security, peace and progress, in democratic ways.

The ideals which are fostered by Histadrut are precious to us because they are the same ideals which have spurred us on here in New York. These ideals which are common to us and to Histadrut can be summed up in a brief phrase—a decent life. This is the idea that a community cannot be healthy unless its men and women are happy.

Histadrut established schools for children and for adults. It built a great network of hospitals and other medical installations. It built trade schools. In many of these things it was helped by hosts of good friends in this country and all of us who took part in helping Histadrut translate its ideals into a practical program can take pride today in our judgment. We made a wonderful human investment, and it has brought wonderful human returns.

Israel couldn't have been founded without Histadrut. Israel couldn't have survived in the war without Histadrut, and I say to you now that Israel cannot endure in the future without Histadrut, and a strengthening of it. Because it is that which kept the kibbutzim together, it is what got the machine shops working, it is what holds the community together, it is what finds capital, it is what plows the capital in, it is what finds jobs for the immigrants and what an important thing that is.

Another question that is put to me is: Doesn't Histadrut block private investments? Let me assure you that I tried to track down case after case in Israel where I heard that private investment had been presumably blocked by the monopoly of the Histadrut. *I could never document a single case all the way through.* I have never seen anybody as anxious to get money flowing into Israel industry as members of Israel's labor movement.

## NEW GOALS



By MAX ALEXANDER  
Executive Director, Jewish Home for Aged  
of Rhode Island

The Jewish Home for the Aged of Rhode Island has just completed its \$500,000 Building program which has increased the bed-capacity from 90 to 145. In addition to the new living accommodations, consisting mostly of single rooms, there are a modern dining room, auditorium, two gleaming kitchens, four beautiful lobbies, and recreational facilities.

The entire third floor with its fifty-six beds is set aside for the chronically ill and handicapped. There are new facilities for physio-therapy, for chiropody, and dental care, and around the clock nursing care. Since most applicants belong in the infirm group, the Home has made provisions to expand its nursing facilities, if need be, to the second floor of the new wing, so that seventy-five beds are available for nursing care.

However, sheltering the aged and giving them good physical care in sickness and in health is only part of the work. The care for their recreational and spiritual needs is not neglected. Here, too, the Home has made provisions by adding a beautiful recreation room, and a completely renovated synagogue with its stained glass windows, an occupational therapy room, so that every aspect of the resident's life, be it social, recreational, or religious, can be fulfilled.

Someone has pointed out that the three ingredients for good housing of the aged, are "*Somewhere to live, something to do, and someone to care.*" The Jewish community of Rhode Island has generously provided these ingredients. It has given to the aged of our community a haven of refuge that is a testimonial in steel and stone of the community's concern for our aging citizens. This attitude of concern, in the final analysis, creates the atmosphere which is conducive to the well-being and happiness of our residents.

As we look with pride at the new accomplishments, we



## THE HEART-BEAT OF A JEWISH COMMUNITY CAMP

By MRS. NATHAN SKLAR



Camping is a spirit . . . a way of life.

In true Jewish tradition, camping is living together as one huge family, learning to share; to smile through disappointments and to thrill to moments of surprise and happiness. Camping is the abandonment of superficial and material props, but the holding on to clean, wholesome outdoor group experiences. It is being inspired by fog-veiled sunrises, and brilliant sun-sets.

This way of life embodies the acceptance of discipline, of important responsibility, through hard work and hard play, by experiencing great anticipation and tremendous successes; by experimenting with new ideas and creating through the arts.

Camping is the abolishment of cliques and special privileges and the substitution of genuine companionship in camp friends, and the leadership of counselors.

Through the medium of a Jewish Community Camp, we should provide a well balanced program in a wholesome group setting where campers and counselors, alike, can enjoy and share the maximum experiences in an intimate and brief period of time.

Jewish camping is, in reality, an extension of family living. As quickly as a foot-locker is unpacked we can marvel at the transformation of more than a hundred individuals losing themselves to the group "family" in the vacation surrounding of "home". Affected by the warm and casual leadership of young counselors, the campers can relate to each other in democratic procedure. Athletic and water skills are learned and enjoyed for the satisfaction of playing rather than of winning. Discipline is accepted for safety of the group.

A happy camp is a musical camp with folk songs and dances, recorded music and original expression in dance and song. Dramatics opens wide avenues of exploration and self expression.

The many facets of camp activity are filled with Jewishness in that leadership and campers bring to camp, heritage peculiar to our beloved faith. Jewish content can be most beautifully and dramatically observed on the Sabbath and in indulgence of the traditional camp Oneg Shabots, Maccabean Olympics, and festivals.

Those among you who embrace such philosophy and ideals and high standards can share with me the deep feeling of fulfillment which is enthusiasm and spirit for Jewish camp life.

Among the new goals that are being contemplated are the extension of occupational therapy and work opportunities to the infirm and handicapped. At the last annual meeting, Jacob I. Felder, President of the Home, also indicated the possibility of Day care whereby the Home could offer a number of aged who are not yet residents of the Home an opportunity for participating in the recreational and social activities in the Home, and offer those who are living alone, a chance for a warm meal. These new goals



## The Providence Hebrew Day School

By RABBI AKKIVA EGOZI  
Principal P. H. D. S.



The boy and girl of today are the man and the woman of tomorrow. The Jewish boy and girl will be the Jewish man and woman. How do we envision tomorrow's Jewry? Do we see it alert, well-informed and concerned about Jewish problems? Do we see it aware and appreciative of its cultural heritage? Do we see it conscious and proud of its Judaism? Do we see this Judaism as a fruitful and productive influence in the lives of tomorrow's Jewry?

Or will tomorrow's Jewry be an alienated generation,

culturally barren, emotionally unrooted, intellectually stagnant about things Jewish? Will tomorrow's Jewry be indifferent toward its heritage, hostile towards its identity and impatient of its problems?

If the last picture is not the one we want to see realized, if it is the one whose emergence in life we wish to prevent, then we must find the means at hand for doing so, and once found, we must support those means with all our energies.

It will not be prevented solely by Young People's Associations or by Community Centers, or by youth building courses and club work, desirable though all these institutions and techniques may be. It will not be prevented by a watered down program of Jewish Education leading to Bar Mitzvah and leaving with the child a grossly distorted view of a Judaism which consists mainly of a Maftir and a fine speech about becoming a man.

It can and will be prevented only by an optimum Jewish Education, an education of the mind and of the heart, and education for understanding and for loving of our Torah, our traditions, and our people, the kind of education we are trying to give in our own Providence Hebrew Day School.

The school which provides a thorough well-rounded Jewish Education along with general education.

Seven years have elapsed since the establishment of this school in Providence and during the relatively short period of its existence it has become one of the outstanding institutions of its kind in the New England Area.

There is every confidence that the Providence Hebrew Day School will continue to enrich the lives of many children and produce a youth that will translate into reality the highest ideals of Judaism and Americanism.

## A LETTER TO A FRIEND

Dear Friend:

Your request to give you my definition of an appeaser and appeasing also compromise and compromising and so . . . my interpretation and whom I would consider as an appeaser and whom I would consider as one who is always ready to compromise:

1. Appeasing means surrendering. An appeaser is a person who is always ready to surrender and it is always for personal reasons. You may call it selfishness. Foreign Minister Chamberlain of Great Britain surrendered to Hitler for the purpose of saving Britain. He did not care how by his surrendering he sacrificed other small nations and millions of people.

2. Winston Churchill, also a Foreign Minister of Great Britain, compromised with Stalin, but he refused to sacrifice other nations for the sake of Britain. We may rightfully say at the present time that he was the one who saved small nations — when I say small nations, I mean millions of people, from being destroyed. Therefore, it is my sincere opinion that even in everyday methods some people are always ready to appease — they want to be known as the good fellows — they are interested to have people say that they always smile; still more, all those who are appeasing I consider as weak without back-

3. Compromising means that a person who is compromising is liberal and broadminded to consider the other point of view regardless how much he thinks that his opinion is the right one. That is what is called a democratic way of thinking, a democratic way of living, ready to stand up for one's opinion that he has, but also ready to consider the other point of view. To that you must have courage of conviction and be liberal minded to compromise once in a while.

\* \* \*

You have been told that the Vaad Hacashrut went into the fish business. Please, I advise you like a friend, do not make any inquiries, do not make any investigations. FISH have a bad habit — THEY SMELL once in a while. Still more, the more you touch them, the more they smell. It is one of those things that is hard to digest. I repeat again, hands off of that subject. You may enter to that subject sometime if you will take upon yourself to go through with it regardless of the gossip and what "RCHILITH" will be attached to it! I am convinced that if you will go into it sometimes, you will have the courage of your convictions to express your opinion regardless what anyone will say and try to do to you.

Do not forget "FRUMKEIT" became a business, and



## The PROVIDENCE PASSOVER JOURNAL

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## THE CREATIVE STRENGTH —

My concern for the Histadrut, for political unity, for the character and capacity of our central institutions, for communal unity and for the creative strength of our movement as a whole, is only surpassed by my profound concern for the spiritual well-being of the individual worker. All our public achievements and all our economic attainments are subsidiary to this end. All that our movement has created, has been created only by the strength of the individual member, by the driving-force of his spiritual aspirations and mental independence, and by his capacity for decision. Our movement has regarded each individual member as the potentially decisive force, and so he has come forward, time and again and borne the brunt of decisions. This he has done not merely on rare election days, but day in, day out, since the birth of our activities. Our movement has inherited the ancient Jewish conception, that the fate of the world, is at every moment, in the balance, and that each of us and the action of each of us may tip the scales. And



PRESIDENT BEN ZVI (left) greets Alter Boyman, of Providence, R. I., chairman of the 6th Folks Delegation. I. Faigenbaum, Director, Tourist Department, introducing members of delegation to the President.

## Greetings from Ben Gurion Branch 41-B

On this, the fifth year of the existence of the Ben Gurion Branch 41-B, Farband Labor Zionist Order, I forward greetings from every member of our group on your 29th annual celebration of the Third Seder,

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

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

We wish you continued success in all your future undertakings.

Fraternally yours,  
HARRY HOFFMAN, President  
Ben Gurion Branch 41B  
Farband — Labor Zionist Order

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of

EDDY BOSLER

GREETINGS to the  
**Labor Zionist Organization**

פועלי ציון

ON THEIR FIFTIETH JUBILEE



The LABOR ZIONIST MOVEMENT is this year celebrating a two-fold Jubilee — the completion of the first half-century of its existence in America and the fiftieth anniversary of the Second Aliyah in Eretz Israel. Both events are replete with historic significance and achievements. The simultaneous development of both processes contributed immeasurably to the laying of the foundations of the Jewish State.



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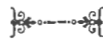
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