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**BEN GURION**

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## Two Decades of Consecrated Service

by **MOSHE SHARETT**  
Foreign Minister of Israel



### A Review of Mapai On Its Twentieth Anniversary

MAPAI, the Labor Party of Israel, came into being in a period of crisis and has taken recurring crises in its stride. The Party has played a leading and decisive role in all political struggles as well as in the development of the labor movement. Despite inner party strife, with its paralyzing effects, the conviction of its specific mission and responsibility has never been lost sight of.

It was this penetrating awareness of a special mission that was the very lifeblood of the Party. Therein lies the secret of its political and social strength.

The Party drew its sustenance from the early pioneering labor movement in the country. It inherited its mission from the two parties from which it sprang ("Hapoel Hatzair" and "Ahdut Ha'avoda"), both of which viewed the Jewish worker — the pioneering immigrant who conquered the desert with his bare hands — as the chief bearer of Zionist realization, responsible for the conduct of the national redemption movement. Both parties saw in the revolutionary renaissance movement of the Jewish people, whose political and social foundations were united in the ideal of Socialist Zionism, the nobles expression of the age-old yearning for Zion and the compelling command of Jewish prophecy — a combination which linked the liberation of the Jewish people with the universal reconstruction of society.

Both parties looked upon the Histadrut (the Jewish Federation of Labor) as a mass base for the realization of Zionism through labor, for Aliya and colonization, as a powerful instrument for the consolidation of the labor class and as a guarantee for the devotion of the organized labor community to national values and the objectives of the Zionist movement.

#### The Vision of Political Zionism

These early parties were characterized by their fervent devotion to the ideals of justice, equality and freedom; by the bold vision of creating a new society through the establishment of collective units, such as "kvutza", the "moshav" and the large "kibbutz". Both before and after their merger the two parties virtually constituted the political movement of the Jewish people. In order to change the destiny of the people as a whole, they not only sought to effect external reforms, but also, what was most important, to revolutionize the spiritual life of the people.

This is an abridged translation of an address delivered at the last conference of Mapai (Mifet Eretz Yisrael), the Party of Israel with which the Labor Zionist Movement of America is identified.

Strengthened by its vision, the pioneering movement adopted the slogan of "kibbush avoda" (the conquest of labor) and unfurled the banner of Jewish defense through the establishment of "Hashomer" (organization of Jewish guards). Impatient with the political Zionism of those who were content to dream of Zion or those who exploited Jewish labor in Palestine, these pioneers demanded a territorial solution for the problems of Jewish homelessness. The concentration of the Jewish masses in the land of their forefathers was the only answer, they contended. Consequently, they fought against the practice of Jewish employers who hired cheap Arab labor, and sought to entrench Jewish workers in every branch of industry and agriculture, thus paving the way for the absorption of large numbers of Jewish immigrants.

#### Crises Break Barriers

Despite the fact that they were drawn closer together by their mutual interests — the day-by-day struggle for the development of collective settlements — the Party members of the labor groups as well as the non-partisans could not rise above their differences in order to create a unified Party. It required a political upheaval to bring this about.

The Balfour Declaration in 1917 and the Mandatory Regime which followed led to the founding of "Ahdut Ha'avoda", the first step in the merger of workers' parties. The Arab riots of 1929, resulting in the report of the Shaw Commission and the Passfield White Paper, led to the most significant step in the unification process, the merging of "Ahdut Ha'avoda" and "Hapoel Hatzair" into Mapai.

During the past 20 years — a period of turmoil and great struggles against external forces, and replete with disasters and heroic exploits — Mapai was the solid fortress for the defense of the Yishuv and the achievement of its great gains — political, social and economic.

#### Union Strengthens Histadrut

One of the primary advantages resulting from the unification of the two labor parties was the strengthening of the Histadrut. The accumulated experience, initiative and ability of the founders of the movement were now concentrated on one common goal. Energies formerly diverted to inter-party strife were directed towards enrolling and activating large numbers of workers in the Histadrut. Cooperative instruments for the mutual benefit of the workers were organized and consolidated as they never could have been before the merger. Among these were Solel Boneh, the building cooperative; the housing developments of Shikun; and the many consumers' and producers' cooperatives. There was an unprecedented advance in the entire network of Histadrut welfare and educational institutions.

The Party has taken its place at the head of the Yishuv not by virtue of numerical superiority alone, although numerical superiority helped attain its position in the National Assembly ("Assefat Haniivharim") and the Zionist Congress. It was her moral strength and the appeal to her electors and adversaries alike that paved the way towards her supreme national position.

The mission of the Party and her key position in the nation's struggle for independence have become apparent with increasing clarity during the past twenty years. The first signs of her rising importance came with the appearance of the late Chaim Arlozoroff upon Jerusalem's

political scene. The assassin's ruthless hand removed Arlozoroff, but the importance of the Party in the political spheres of the Zionist movement was now assured. It has gradually extended to such spheres as settlement, finance, construction and has finally penetrated the administrative circles.

With the growth of the Yishuv northward and Negevward, the growth of the urban settlements, the industries and the defense problems, and the deterioration in the political situation, grew the consciousness of the Party for assuming greater responsibilities and a heavier burden in the affairs of the nation. The Yishuv, which counted 194,000 souls in 1932, had more than doubled its population by 1936. But with the increase in the population grew the Arabic opposition, and in the struggle that ensued the Hagana was faced with a dual task of providing cover for the stream of unauthorized immigration in the face of the British embargo and of secreting its organization and arsenals.

It was against this background of civil and political strife that the disturbances of 1936 broke out. The bloody onslaught which followed immediately threatened to paralyze immigration and to annihilate the Yishuv. This was a moment of rallying all the forces of the Yishuv for one supreme effort. This was a moment for the Party to adopt her courageous and farsighted course. The whole Yishuv turned into one battlefield.

Stupendous efforts had been invested into the strengthening of the Hagana and it was then that it emerged openly as a Jewish defense force. Thus, with unflinching courage, the Party stood on guard over the immigration in defiance of British rule. Of equal merit were the Mapai's achievements in establishing throughout the country, in a spirit of heroism and pioneering, fortress-settlements which added strength and confidence and protected the threatened Yishuv. The leaders of Mapai at their appointed posts in politics, finance, construction and defense worked relentlessly and in unity in this period of national emergency.

It should at this point be made clear that it is not the aim of the Party to replace all public institutions. The Party merely aims to provide the moral background, the forum of public opinion, the channel for the guidance of its leaders and executives.

#### **Partition Scheme of the Peel Commission**

It was during the years of trial and tribulation, during a temporary lull between outbreaks of lawlessness, that the idea of a Jewish State in a part of Palestine, as the sole solution to this problem was first voiced. This idea, expressed by a foreign statesman, came like a harbinger of good news, but the suggestion to split the country and to deprive the Yishuv of the greater part of its territory was a dire disappointment. The controversy that raged around the partition scheme threatened to split the Zionist movement; the diversity of opinions cut across its ranks and penetrated into its very heart. But the solidarity of the Party saved the Zionist movement from disintegration.

At this decisive moment the strength, the unshaken faith and confidence in the future shown by Mapai, inspired the Yishuv to further efforts and greater sacrifices.

#### **The White Paper and World War II**

The subsequent tragic events with their climax, the White Paper of 1939, threatening to put a halt to further Zionist achievements, plunged the Yishuv into despair

and confusion and internal strife unprecedented in its history. However, all this was soon over-shadowed by the outbreak of World War II.

Mapai, in pursuing its policy, rejected categorically the White Paper with its decrees and decided upon a course of relentless opposition.

#### **Mapai Heads Voluntary Enlistment**

The Party soon realized that the World War was also a war against the Jewish nation by its most implacable enemy. Jewish participation in this war through large scale voluntary enlistments in the British Army was the only medium available for the expression of sovereignty and national unity. These enlistments would not have assumed their nationwide form had they not been headed and sponsored by the best elements of the Party. The veterans of Mapai, who always aspired to a heroic stand, now personally participated in the realization of this ideal. It was also the Party which conceived the idea of the "Palmach", the first national striking unit of Jewish defense. Hundreds of its young members devoted their strength and energy to the creation of the Palmach; hundreds died on the battlefields.

And during the dark days of the war the Party stood firm, guarding the national and political interests of the Yishuv — in readiness for the great events to follow the end of hostilities. The party members well realized that the moment of fateful decision was drawing near, that the whole Yishuv was straining to take the final plunge.

The White Paper had left the fate of the Yishuv hanging in the balance, Britain had passed judgment, the Arabic world had proclaimed its intentions. Would Zionism remain silent? Would the nation lift her voice now to claim her rights? Was not the time ripe for the conversion of the Yishuv into a sovereign state?

These were the fateful problems gnawing at the vitals of the Party, clamoring for action.

#### **From Latrun to Lake Success**

With the termination of the war the bitter controversy over the method of combating Britain's policy flared up anew. The Party had overcome internal conflicts and hesitations and had come to a decision. Dissident groups had through unscrupulous tactics and lack of national discipline brought discredit upon the Yishuv which in consequence was now faced with the threat of national calamity. At the same time the rescue of the survivors of the Nazi atrocities and their transfer to the country in defiance of the British embargo continued and formed a chapter of great heroism and sacrifice by the entire Yishuv.

The question of appearance before the Anglo-American Commission was the topic of heated debates. The Party decided to participate and prevailed upon the Agency to do likewise. The Commission rejected the claim of the Agency for a state, but also frustrated the scheme of the British Foreign Office. The results were inconclusive and the struggle was resumed with increased intensity. Then came the days of Latrun.

Attempts were made to deprive the Yishuv of its leadership, to undermine its organization and to break its spirit and morale. The attempts failed — the Yishuv stood firm. It was at this stage that the British Cabinet decided to bring the issue before the United Nations. When the matter was brought before the international tribunal, the plea for the independence of Israel was voiced and its voice re-echoed throughout the world. A

## The Issues Involved in the Recent Cabinet Crisis

By Bernice Snyder

In February, 1949 the first Knesset convened in Jerusalem and Israel was off to a good start under parliamentary government. During the past two years the regime of David Ben Gurion has carried through many great improvements. However, during these two years there have been forces at work to undermine the effectiveness of the existing government. On February 14, 1951 these forces joined, and under the instigation of the Religious Bloc, they voted to throw over the government.

The Religious Bloc would have us believe that Ben Gurion asked for a vote of confidence regarding the question of religious education. This was used by the Religious Bloc as a mask for the true reasons. Not at any time was religious education at stake. It was a question of whether the political grouping known as the Religious Bloc, the General Zionists and Heruth (extreme right wing party — former Irgun could foster free enterprise for the benefit of the few without regard for the economic stability of the whole country.

All right wing parties, with the exception of the Progressives, have the intention of coming to power without the workers. Since Mapai stands for the working man there were differences of opinion as to the economic policy regarding the way of building up the country. It was these differences which brought about the present cabinet crisis.

The complaint of the Religious Bloc was that children of Orthodox immigrants from Yemen and North Africa were "forced" to submit to secular education in the immigrant reception camps. A commission was appointed to study the situation and an agreement was reached to remedy whatever evils had existed in this respect. But, by now most of the immigrants have left the reception camps and live in ma'abarot, work villages, near the established settlements. Children in these ma'abarot attend schools of their parents' choice. Histadrut does conduct fifty religious schools for Yemenites and others who desire them. Since the vast majority of the immigrants from the Near Eastern countries are both working people and religious people, it is only reasonable that they should have a school system that combines both labor and religious elements. The Religious Bloc would have these people attend only schools run by them which are supervised by non-labor and even anti-labor people. To this Mapai, Ben Gurion's party, could



not agree. A vote was taken on the government's policy, and Mapai was outnumbered by a small number of votes.

Ben Gurion could not continue to compromise with the right wing parties any further. The government would not have been able to go on with its work receiving constant opposition to its economic policy. The vote on the religious education question was merely a tool in the hands of the right wing parties to expel the party representing the workers from the government.

What is it that the anti-labor parties in Israel object to? They object to the principle of governmental control and regulation of the economic life. They would like to make it possible to have no restriction on imports. They would wish no regulation of prices. In other words — no regulation — . Some are even greater exponents of the capitalistic system than the most conservative Republican in the United States.

The economic policy followed by the government of Israel until now has many achievements to its credit in the industrial developments of the country and in the absorption of immigration. However, the economic stability of the government was shaken when the retail trade industry responded with a strike when rationing of clothing and foot wear was announced. It was at this time that the black market expanded to an alarming extent. Speculation blossomed, commodities were taken off the market and hidden away, and prices soared. The government was confronted with a great challenge to repel the black market activities. Along with this struggle they formulated a constructive plan to provide a sound basis for the economy of the country.

The first step in this direction was a conference of representatives of American and British Jewry held in Jerusalem. Ben Gurion proposed a plan to liquidate the capital deficit of Israel by raising one and one half billion dollars for productive investment. Two thirds of this sum is to be raised by world Jewry in the form of loans and campaign income, and the remaining third to be raised within Israel

year after the release of the community leaders from the Latrun prison, the sovereignty of Israel — a free nation upon a free soil — was restored by an international vote.

The events that followed, the duties performed by Mapai, the historic part played by David Ben-Gurion, his political and military leadership, are facts still fresh in our memory and are known by all. The fateful days of November 1947, the termination of the British rule, the establishment of the sovereign State, the magnificent heroism of the Jewish army, the ingathering of the exiles, the entry of Israel into the United Nations — all form a magnificent whole, nothing short of a miracle. The miracle of the ingathering of the exiles still goes on.

We need not expatiate upon the events of the past 20 years. Our chief concern is now with the state, its economic and social problems, its upbuilding, defense and

## BACKDROPS OF 25 YEARS

### HISTADRUT

by DR. SARA FEDER

*(For many years a member of the National Secretariat, Sara Feder is now regional representative of the Midwest South. She teaches in the Sociology Department at the University of Missouri).*

American Jewish community life in the past 25 years form a significant part of Pioneer Women's celebration, for we might never have developed the particular pattern of our life and our program had our organization been founded in a different age and, perhaps, a different country. The United States is the land of women's organizations; this is their **original** home. In this country there developed a Poale Zion Party\* from whence the leadership of Pioneer Women came in 1925; Zionism's program, led by Poale Zion, has created Israel.

A flashback of these 25 years of our organization's pioneering in the Jewish community would necessarily include an analysis of: a) socio-economic problems in the United States; b) American Jewish life; c) the East European Jewish scene; and d) Zionism. No matter how brief the evaluation, it must touch on all four phases. It is a truism that no one factor stands alone and that there is, therefore, an interdependence of forces, some of which are generally dominant.

#### The 'Twenties

Pioneer Women were founded in the middle twenties following the most difficult phase of World War I reconstruction. The United States had passed through the

itself. This plan was accepted and later approved at a meeting of American Jewish representatives.

A second step to stabilize the economy of the country is the policy of planned imports of raw materials. This will be done in such a way as to depress the abnormally high prices which the proponents of free enterprise have foisted upon the country.

A third step is the policy of exporting the products of the nation to bring in money from the dollar areas of the world. These steps will help to liquidate the capital deficit.

The right wing parties in Israel would have all restrictions on imports lifted, and allow everyone in Israel to import whatever promises to bring the greatest profits. Such a practice would aggravate the inflation. The country needs food products and machinery. An uncontrolled influx of non-essential goods might increase the number of black marketers in the country, but it would not add to its productive capacity or economic stability. These are the true issues at stake between policy making parties in Israel. The right wing parties desire to eliminate the workers from the government. They use such words as patriotism for their country, but, in fact, they see only their own selfish needs, not the needs of the country during the period of the ingathering of the dispersion.

If Israel is to achieve economic and social stability then we must clearly understand the real content of their struggle. We must realize that only through constructive planning, effective economic discipline and a maximum of justice in the distribution of the commodities available can we perpetuate a firm and stable country.

\* Poale Zion is the original name of the Labor Zionist Organization of America.

worst stage of postwar inflation, and the era of prosperity gave serenity to American life. Yet there was a large segment of American workers and the intelligentsia who continued the struggle for better working conditions. The Socialist Party, standard bearer of a higher standard of living, of the elimination of unemployment, shorter hours and better housing, was still to be reckoned with. At the same time the small business man was still a factor, and the "competitive" way of life remained by and large the pattern of our society.

Jewish life was in its most rapid period of development. The Jews of Eastern and Central Europe who had migrated to this country in their largest numbers during the two decades preceding the war (1895-1914) then constituted the most powerful segment, whose influence is still valid today. It was in this era that the Poale Zion came to take up the leadership in all constructive phases of Jewish life. It served as the leavening power for maintaining a constructive interest in Jewish life by persistently vanguarding the development of the American Jewish Congress; by cradling the interest in Yiddish literature and the Jewish arts; and spearheading the struggle against the (Jewish Socialist) Bund's anti-Zionist efforts. The stream of refugees after the war brought to our shores European leaders who helped strengthen the Yiddish cultural movement and discourage the assimilationist trend which continued into the thirties.

Led by the pioneering zeal of the Poale Zion and the old guard Zionists, post-Balfour Zionism helped revitalize the World Zionist Congress as well as fund raising. In 1923 the Poale Zionist movement (including the Jewish National Workers Alliance) in cooperation with Jewish trade unions, established the Geverkshafte Campaign which increased both the periphery and the fund raising of the movement from year to year. It was Eastern Europe, however, that was both the source of **halutzit** and cultural inspiration even in the midst of the growing poverty of the masses. The Poale Zion played an ever increasing role through the Ihud (World Federation of Poale Zion), and we Pioneer Women have been their staunch ally from the very inception of our organization.

For us in the United States there came, at the end of 1929, the Great Depression which struck as mercilessly as lightning, bringing economic chaos in its wake. Which of us can forget that period in the early thirties? Who does not remember the first victory of Franklin Delano Roosevelt upon his election to the Presidency? From street corner apple selling to WPA projects spelled the span from deepest despair to hope in the future. Out of that economic gloom came, of course, the constructive Social Security of 1935, but also the disillusionment which gained more adherents to such movement as Communism.

During this era in American Jewish life, Zionism and Labor Zionism developed their most loyal proponents and their bitterest opponents. The Zionist Congress, held every two years, served as the sounding board not only for the development of Palestine and Labor Palestine, but for all Jewish life.

It was not smooth sailing in those early years after the Pioneer Women's Organization was founded. Conscientiously and persistently Pioneer Women, together with the entire Labor Zionist Movement, sought to pierce the atmosphere of fear and insecurity bred by economic instability and by discrimination and anti-Semitism, which had come to be recognized as part of the American scene.

The American Jewish Congress (established in 1918), the Poale Zion and Zionist groupings, the Bundists, the

Jewish trade unions, the American Jewish Committee, religious groupings, Jewish cultural organizations, theatres, choirs, etc. — all these had their following. Jewish social work was already coming to the fore, and the settlement house was beginning to give way to the community center. Pioneer Women came on the scene as the immigrant phase of American Jewish life was drawing to a close.

### Disaster Strikes

Then came the greatest tragedy that has ever befallen Jewry. With the rise of Nazism, the entire world, and especially Europe, was oppressed by war, slave labor and annihilation. But the Jews were the greatest victims, with over six million exterminated. The denuding of East European Jewry, the bestial treatment of Jews under the Nazi heel and the utter horror of World War II awakened the Jews of this country to the full meaning of Jewish disaster. The "depression" Jews now became "Hitler" Jews. Suddenly the appalling truths that the leaders of the World Jewish Congress and the Zionist Congress had preached became clear. The meaning of a Jewish homeland was recognized by most Jews; the significance of the tenacious struggle of labor in Israel became comprehensible; and even the political struggle against Great Britain began to be understood as a fight for open doors in Palestine. Aliya Bet, or "illegal" immigration as the only possible answer to Britain's White Paper, perennial British commissions, negotiations on Partition — all these were high points of this period.

World War II ushered in a new period with new problems and new tragedies. American Jews began rapidly to increase their fund raising. The United Palestine Appeal and the Joint Distribution Committee were eventually merged into the United Jewish Appeal, and the needs of both were more widely and more dramatically publicized as the war developed. This was likewise true of the Histadrut and Pioneer Women. At the beginning of the thirties Pioneer Women was a small organization; in the mid-thirties it began to grow more rapidly both in numbers and fund raising. Moatzat Hapoalet's ever expanding program and the needs which it served spurred Pioneer Women on to greater activity year after year.

The war period necessitated the establishment of an over-all body for the defense, not only of Jewish rights, but Jewish life itself, especially in Europe. The American Jewish Conference, representing a large majority of American Jewry, was created in 1943 and functioned through 1947.

### Post-War Trends

Since the war we have witnessed the phenomenon of the displaced person. The term DP, as one of our author described it in 1948, had "become the statistical punch holes of innumerable files accumulated in the office of government, national and international agencies and Jewish organizations." Fortunately, with the establishment of Israel, these DP's could be brought home to Israel. This is Israel's highest aim: to bring home the young and old, the healthy and the ailing. In the United States, Jewish interest has expressed itself in raising funds for the transfer and settlement of DP's in Israel.

The most significant development in American Jewish life, and one that has both positive and negative aspects, is the Jewish Welfare Fund. The combination of big donors and "efficiency" social workers and/or administrative experts has replaced the earlier separate fund

raising groups. According to the old system, campaigns of many types were conducted in each city which resulted in inconvenience to some givers, but provided an opportunity for greater and more varied activities, as in the case of religious and some educational institutions. One does not necessarily hold a brief for over-organization if one points up the ease with which a welfare campaign in a city channelizes activity and discourages any initiative in fund raising. The recent discussions on the priority of American institutions over the needs of refugees, whose pitiful plight could be solved by increased funds, is another example. There are elements of danger in the so-called scientific budgeting in a community, and they must be carefully considered if we are to create an American Jewish community that shall serve the Jews of the United States, Jewry throughout the world and Israel.

Pioneer Women are concerned over these problems as well as the many other problems confronting our community since the close of the period of intensive Americanization of the masses of American Jews. Essentially the task is no different from that of two decades ago; it is merely a matter of degree. As part of the Labor Zionist movement, Pioneer Women have challenged those who attempted to divert the Jews of America from their basic loyalty to Jewish life. A creative Jewish life must embrace, as it always has, a sound Jewish education for the young, concern with Jewish institutions and community life **not only for defense** but for the normal satisfactions that come with integration and orientation.

As Pioneer Women enter the midcentury, we can look back with some sense of assurance that we have, from our very first beginnings, been deeply involved in American and universal Jewish problems. We know that normalcy consists in seeking for ourselves here in the United States what we strive to perpetuate in Israel — a free democratic society based on creative living in dignity and security for all men and women.

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## LABOR ZIONISM

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## HISTADRUT ON THE FOURTH DECADE

by NAHUM GUTTMAN

The celebration of the 30th anniversary of Histadrut in Israel took place during Chanuka week with emphasis on two major themes: the actual expansion of Histadrut institutions in old and new settlements; and the call to unity of the entire labor movement for the purpose of safeguarding the sacred values of Labor Israel. In the great manifestation in Tel-Aviv, youth dramatized the principal tenets of Histadrut in a performance entitled "Seven Steps of Histadrut": colonization, trade union organization, self-defense, culture, education, youth and new immigrants. These seven areas constitute the chief field of operations of Histadrut during the entire three decades of its existence.

The review of the theoretical foundations of Histadrut in this disturbed period in the development of the State of Israel had a salutary effect both on the old-timers and on the new arrivals. The stupendous growth of the movement during the past few years — 160,000 new members since the founding of the State — and the impending membership figure of a half million, and ultimately a million, have brought new problems and new tasks to Histadrut. No longer is the labor movement a highly select group of ardent idealists, well schooled in the ideologies of Halutzit. The new masses are raw material that have to be introduced to the values, the organizational framework, the social responsibilities that make up the cooperative community. It is for this reason that Histadrut will renew several of its educational functions that were suspended during the recent period of transition. The meaning of Histadrut will be spread more widely and will sink more deeply into the consciousness of the newcomers. It is obvious that unless this is done, there will be retrogression on the social, economic and political fronts, and the progressive labor character of the new state will be in jeopardy.

The number of breadwinners engaged in Histadrut enterprises in September, 1950, numbered 126,000, a gain of 24,000 since the beginning of the year. This means that about 53 per cent of the Histadrut members are employed in the Histadrut sector of Israel's economy, a proportion that has not changed measurably despite the huge wave of immigration.

In the 400 agricultural settlements, there are 60,000 breadwinners. Besides, "Yakhin" and "Hakal" engage 3,500 more and "Tnuva Export" and additional 500. The two Histadrut enterprises, "Yakhim" and "Hakal", have renewed their practice of contracting for the management of citrus and other plantations for their owners, and are also developing their own agricultural units, such as large-scale truck farms that have never before been fostered in the country. Thousands of new immigrants are absorbed in this work and are thus directed to life on the soil.

At the beginning of 1950, there were 12,400 persons employed in Histadrut industries, or 15 per cent of all industrial workers in the country. By the end of September, this number rose to 15,500 or 18 per cent of the country's total.

Histadrut industries take on three forms: **Central Enterprises** of the Histadrut, which engage 8,000 workers (Solel Boneh-Koor has 6,500, and others, like Tnuva, Yakhim, Hamashbir, have 1,500); **Producers Cooperatives**, with 4,300 workers in 300 enterprises in towns and vill-

ages; and the **Labor Settlements**, mostly **Kibbutzim**, with 2,500 workers in 150 enterprises.

Histadrut industries have not ceased their expansion for a single day. They are strengthening the economic basis and are a major factor in distributing the population over the entire country. When an additional 25 enterprises now under construction are completed, the Histadrut sector will be even larger than it is now.

With the restoration of the Fund for Constructive Enterprises, early in 1949, the Cooperative Center launched a series of new projects. From January 1949 to October 1950, 278 undertakings were started in 42 different industries in 49 localities, absorbing 2,800 members, of whom 1,500 were immigrants, 1,050 ex-soldiers and the rest old settlers. Many of the later serve as instructors who help get the projects on their feet. Two million pounds have been invested in the above program, the members putting up 35 per cent and the balance coming from public sources, such as the Jewish Agency and the Histadrut Campaign.

In the older established companies, there constantly arise new problems, such as how to enable the workers to participate more responsibly in the management, how to raise production standards and how to prevent cooperative capital from becoming the private property of the present members of the enterprises. The latter eventually creates difficulty in absorbing new members. All along the lines, the preservation of the cooperative nature of these undertakings must be safeguarded in the best interests of the movement as a whole.

On proposed solution is the creation of a Histadrut subsidiary that would encompass all the medium-sized enterprises in a manner similar to the control over Solel Boneh, which would assure retention of Histadrut principles rather than a fragmentation of the cooperative economy which would make impossible the maximum absorption of immigrants. Histadrut has already authorized a sum of £50,000 for such a body, and will give a quarter of a million pounds next year.

With the help of the government, which encourages all new enterprises that can absorb immigrants and which follow the pattern of dispersal from the main population centers, and with the funds of the members themselves, as well as help from the Histadrut Campaign, hundreds of new enterprises can be started during 1951.

A fund of £300,000, including £50,000 from the Histadrut Campaign, has been set up to encourage industries in the **Kibbutzim**. The establishment of "Hamshavek" as the central purchasing agent for **kibbutz** industries is a further factor in the healthy growth of this sector.

Besides the industrial and agricultural workers, there are 47,000 breadwinners in the Histadrut sector: 25,500 in building and contracting public works and irrigation; 7,500 in transport and harbors; 4,000 in the service and consumers cooperatives; and 10,000 in the Histadrut institutions, including "Kupat Holim".

The decision to merge the Workers Bank with the Workers Savings and Loan Society of Tel Aviv has far-reaching effects in the financial picture. The new body will coordinate its activities, not unite, with "Nir", the agricultural credit society. A new mortgage bank with a capital of £750,000 will specialize in helping provide homes for veteran workers, and hopes to invest in this

## CULTURE IS EVERYWHERE

by  
MENDEL KOCHANSKI

The most amazing social experiment is now taking place in Israel, an experiment never before attempted. Groups of Jews of various geographic origin, of various stages of cultural development, speaking various languages, are being fused into one nation.

The task is so enormous in scope, strewn with such difficulties that any sober analyst would get frightened. But of course sober analysts were frightened when leaders of the Histadrut years ago spoke of a population of a million in the country. The story of pioneering in Palestine is truly a story of defiance of cold reason.

The open-door policy of the Government of Israel, the policy which states that every Jew has a right to enter the land, has brought into the country Jews from every corner of the world, and in the recent years the wave of immigration came mostly from oriental, Moslem countries, where Jews have lived for centuries under a cruel, oppressive regime. Jewish tribes of which even scientists did not know, have come to life and picked themselves up en masse to migrate to the Promised Land which is no longer a promise but a fulfillment. There are Jews of every color and description now in Israel. Dark-skinned

venture during the next year about two million pounds. "Shikun" and "Neve Oved" have invested half a million pounds in this mortgage bank.

The crisis which affected the commercial life of the new state has revealed the importance of the consumers cooperative movement. The Audit Union and Hamashbir have mapped out a plan to organize 50 new cooperative societies in towns and villages. A hundred new establishments, ranging from consumers stores to bakeries, will be opened. This program requires £1,400,000. A special chapter is the opening of co-op stores in the "maabarot", but so far only one camp in three enjoys these stores and there are demands that more be established. The consumers cooperative movement is attempting to get its stores in readiness at new settlements before the inhabitants arrive, but is unable to finance such a large-scale effort by itself. Aid from the government and Jewish Agency is called for.

The foregoing program cannot be financed without the substantial participation of the Histadrut Executive, which obtains a good share of its one and a half million pound budget from the Histadrut Campaign in America. Its capital investment enumerated above will be £800,000, besides £100,000 for "Mekorot" Water and Irrigation Company, and tens of thousands of pounds for others — "Nachshon", for fishing enterprises; "Arkia", for aviation, etc.

Histadrut has come a long way in its thirty years of pioneering. The tiny beginnings of 1920 have become the giants of 1951. Each new activity generates an appetite to do more. The cooperative sector ventures into uncharted areas on the economic map of Israel. Its achievements and failures are alike a part of its endowment to the entire community; private capital can now follow with a bid more assurance because Histadrut has explored the possibilities and has tested itself. As Histadrut marches into its fourth decade, it finds the horizons much broader than it dared dream in those days when Statehood was a faint hope and the New Society a vision in the not too finite future.

Jews from Yemen, where they have lived from the time of the destruction of the First Temple; Jews from India, who call themselves Bnei-Israel, of whose existence no one knew until a short time ago. Boats and planes arriving in Israel carry Jews from Ethiopia, North Africa, Germany and France. A Babel of languages, of customs, of modes of living.

There is no hiding the fact that this situation is fraught with danger. If highly cultured Jews from Western Europe live next to Jews from Yemen, one of the world's most backward countries, there might develop feelings of superiority and inferiority, inter-group friction and tensions. And even groups on the same cultural level but with differing language and customs may develop friction, particularly when times are difficult, as they are now.

The Histadrut, which is the most powerful organized group in Israel, had to undertake the immense task of cultural integration of the vast masses of immigrants. Not that the Government and other bodies, like the Jewish Agency, do not deal with the problem; but the Histadrut, as a mass-organization, is admirably equipped for greatly contributing to its solution.

The great majority of the new immigrants join the Histadrut practically upon arrival, and immediately they become eligible to attend Hebrew classes maintained by the Histadrut in every village, every town where immigrants settle; they receive literature published in every language spoken by immigrants, they can spend their leisure time in community houses which provide companionship, entertainment and a number possibilities to study. The children become eligible to attend Histadrut schools and the adults may benefit from evening schools where they are taught the lore of their new homeland. The uneducated, the semi-educated and the educated receive ample opportunity to improve their knowledge through the immense network of Histadrut educational institutions.

Important as all this is for the cultural elevation of the immigrant, Hebrew courses, schools, theatres, publications, the most important cultural factor is work — simple labor as practiced in Israel. The very fact that an immigrant who either never worked or worked under degrading conditions, becomes a self-respecting and respected unionized productive worker, is of immense cultural importance. Histadrut, by elevating labor to a position of unprecedented dignity, by creating conditions under which labor is free and well remunerated, has made it possible for immigrants from backward countries to reach a high level of culture undreamed of in their native lands. Once breathing free, once given leisure time, once being assured of steady work and a steady pay, the new Israeli cultural products, of schools, books, theatres and concerts. tural products, of schools, books, theatres and concerts.

When we speak of culture, we usually think of books and schools and lectures, but we forget of cultural values which are perhaps of greater importance, of the art of every day living. Upbringing of children, personal hygiene, dietetics are factors culturally as important as books. Thus Kupat Holim, the giant medical system of the Histadrut, becomes a cultural factor of tremendous importance, as it ministers to the medical needs and teaches the rudiments of hygiene to men and women who

# ISRAEL IN THE 20th CENTURY

by  
JOSEPH SCHLOSSBERG

## I

The present century opened with tragedies for the United States and for the Jewish people.

In 1901 William McKinley, President of the United States, was assassinated. He was the third martyred American President. The others were Abraham Lincoln and James A. Garfield. Fortunately, all succeeding presidents have been spared.

Recently, an unsuccessful attempt was made upon the life of President Truman. As Americans and as Jews, we are grateful for the President's escape from that attack.

In 1903 came the government-inspired pogrom in Kishineff, Russia. The civilized world had not yet become shock-proof. That condition developed forty years later. This time the progressive nations reacted promptly and vigorously. Their protests and condemnations were not without effect on the Black Hundred regime in St. Petersburg. The cynical flouting of public opinion, at home and abroad, was still to come, after two world wars.

Thus, the twentieth century, so hopefully looked forward to, was inaugurated with violence and murder; in America, for the young, prosperous Republic; in Europe, for the old, suffering Jewish people.

What happened to the Jews on the European continent between the days of Kishineff under the Czar, and the days of Treblinka and Dachau under Hitler, is too painfully fresh in our memory to require retelling here. While in Kishineff the Jews were murdered by the tens, they were massacred in Europe by the millions — six million of them.

## II

Between August 10th in the year 70, when the Second Commonwealth was decreed by a vote of the civilized vember 29, 1947, when the establishment of the Third Commonwealth was decreed by a vote of the civilized world, as organized in the United Nations, there were pogroms and massacres of Jews at various times and places, sometimes more bloody and sometimes less.

From the middle of the present millenium there has been a sort of overall, large scale pogrom, every three centuries, as if to make up for possible deficiencies of the lesser pogroms.

In the eleventh century, the Crusaders wiped out

never knew physicians or nurses, who have never risen above superstitions. The instructor from Moatzot Hapalot (Women's Council) of the Histadrut, who shows a Yemenite of North Africa mother how to prepare a formula for the baby, is culturally at least as important as the Hebrew teacher.

The vast cultural program of the Histadrut is the surest guarantee of a successful integration of all immigrants in the life of the country. It is also a guarantee that the various groups and tribes will not follow the policy of separatism which breeds friction. In the factories and fields, in the schools and community centers a tremendous process of cultural integration and equalization is taking place, a process which ultimately leads to the creation of one great nation, where all men and women produce, where all are equal and all believe in the dignity of man and his labor,

Jewish communities and murdered vast numbers of Jews on their march to the Holy Land.

In the fourteenth century, when Europe was being decimated by the Black Plague, many thousands of Jews were killed on the fantastic charge that they had poisoned the wells and thus caused the terrible epidemic.

In the seventeenth century Bogdan Chmielnitzky, the Adolf Hitler of his time, exterminated Jewish communities and massacred vast numbers of Jews.

In the twentieth century came the arch foe of the Jews as a people and of democracy and freedom as a way of life. Statistically Hitler slaughtered a third of World Jewry.

## III

Following the action of the United Nations on November 29th three years ago, the Jewish State arose phoenix-like from its own ashes. The name of Judah had been erased from the map by the Romans in the year 70; the name of Israel was inscribed on the map of the Jews in the year 1947. A state dead for nearly nineteen centuries was brought back to life by the spiritual, moral and physical power of organized labor. The Histadrut Haovdim, the Jewish Labor Federation, was the master builder of the Yishuv and the new commonwealth. It is now the great source of popular support for the State.

The Histadrut is the great collective body of Cholutzim, land and city workers, whose unselfish devotion to the cause of Jewish independence has performed miracles.

The Histadrut is a labor organization that has built a sovereign nation. No labor union in any other country, or any other time, was ever called to perform such a task.

The creation of the State has imposed new duties and responsibilities upon the Histadrut as the spokesman for the most vital social force in the country. The Histadrut has accepted them as a national service.

We, of the National Committee for Labor Israel, have carried the Histadrut banner in this country for more than a quarter century. We are proud of the cooperation of the organized workers and other democratic forces in this historic work of Jewish reconstruction.

As National Chairman, I congratulate and thank all the chaverim of the Movement in Providence.

Labor, democracy and human dignity are the pillars of the young, sovereign Jewish State. We are all happy to be enlisted in the service of this great cause.

### YASHER KEACH, CHAVERIM!

I am taking this opportunity to express my sincere appreciation and thanks to the Chaverim and Chaverot, to all my friends, who were kind to me during my illness, for all the personal gifts and flowers, particularly for the hundreds of trees they have planted in my name in the Jewish National Fund, and to the Pioneer Women for inscribing my name in the new project of the Meshek in Gidereh.

It is my wish and hope you will all be well and I shall be able to reciprocate on happy occasions.

—ALTER BOYMAN

## ISRAEL BONDS ♦ A New Approach

Ever since the establishment of the State of Israel, there has been a profound soul searching on the part of all who are concerned with the future development of the State. The relationship between the American Jews and the State had to be reevaluated and a new approach, commensurate with the responsibilities involved in putting the State of Israel on a general economic basis, was called for. The conference called by Prime Minister Ben-Gurion in Jerusalem and the National Planning Conference that was later held in Washington and which was attended by the responsible leaders of the American Jewish community was the answer to the need for a new approach.

The four-point program that emerged from these conferences sought to elevate the economic thinking of the American Jews with regard to Israel to the necessary heights. The absorption of 600,000 newcomers and the full development of all the resources of Israel call for unprecedented sums of money which would never be furnished by the traditional philanthropic sources alone. The "New" factor became the idea of launching a Bond Issue in the United States for \$500,000,000. The proceeds of this issue are to be used in such areas where philanthropy is not the prime factor and it is to be used in conjunction with such other investment funds that will come from private and other public sources. The program for the \$500,000,000 is an ambitious one. It sets out to achieve in Israel in a brief period of 2-3 years that which nations normally take two or three decades to accomplish.

The resources of the State of Israel are varied and the economic facts of this young State are very fascinating. Israel is wealthy in such resources as skilled man power and specialized techniques that compare favorably with any other small western country. Israel hopes to become the assembly plant for the entire Near East and thereby be able to maintain a high standard of living for its citizens. Its natural resources abound in some very rare chemicals and the scientific explorations that are now being intensively pursued come up with new surprises very often. The Government and the people of Israel feel very strongly that they are a good credit risk. It is their conviction that if the proceeds of the four-point program will be forthcoming in the full amount necessary and within the allotted time, they will be able to earn enough to be able to service and repay the Bonds within the 12-15 year period.

The Bond Drive is establishing community wide organizations in every part of the country and it is seeking the necessary voluntary masses to put over its program. Education and solicitation will require all the man power that the community has. The proper understanding of the nature of the Bond Drive and the necessary inspiration that goes with so gigantic an undertaking will tax the best talents of the community.

To the Zionist, the Bond Drive is the practical kind of Zionism required in the second half of the twentieth century. To the Jew who is interested in liquidating the problem of Jewish homelessness, this is the final answer. The American Jewish community stands to benefit very directly from the success of the Bond Drive. The success of the Bond Drive spells the beginning of the end of the tremendous pressure that Jewish overseas needs have exerted upon our thinking these past decades. The international standing of the State of Israel will be affected by the success of the Bond Drive.

## PROBLEMS OF THE AGED

by Max Alexander, Executive Director  
Jewish Home for the Aged of Rhode Island



Problems associated with Old Age have been magnified by the increasing number and proportions of aged in the population. During the last half century, the number of persons 65 and over, has risen from over 3,000,000 to 11,500,000. The life expectancy also advanced from 49 years in 1900 to 67½ years at present and is expected to increase further, due to the advances in medical science, modern medicines, and higher standards of living.

Older people share with all human beings such fundamental needs, as economic security, health care, suitable housing, satisfying occupations, and emotional outlets.

More and more communities throughout the United States realize that social planning for the aging has not kept pace with the changing trend and with the needs of the aged, and they are giving more consideration to their problems for planning on a community or nation-wide level.

Rhode Island, too, is awakening to the impact of the increasing number among our aged population and is giving attention to their economic, recreational, occupational, health and housing needs.

Lack of appropriate facilities for the care of the aged chronic sick is particularly acute. General hospitals are continually beset by the problem of the older patient who has no place to go when discharged and whose family cannot give them the proper care within their homes. For the past five years the Jewish Home for the Aged has been called upon to accept more and more applicants who are suffering from chronic disease or are physically handicapped. The infirmary, which the Home added in 1947, and which was originally intended for 22 of such patients was soon found inadequate and we are at present caring for an average of 38 patients among our 90 residents.

Already our infirmary has reached its capacity and the Admissions Committee has been concerned with delaying the admission of urgent cases for whom there is no immediate space in the Home. The Board of Trustees is aware of the

## THE NEW MIRIAM HOSPITAL

### Realization of a Community Dream

by Michael S. Grobsmith  
Executive Director

After years of planning and preparation, a dream of the Jewish community of Providence will soon be realized. On the site of Summit Avenue and Fifth Street, with a view towering over the city, construction of the new hospital is progressing at great speed. After years of study and consultation by experts, the most modern facilities of any hospital in the country will be constructed.

Our operating rooms will be safe and scientifically exacting. Our laboratories will be capable of performing every laboratory test known to medicine and assisting in a wide range of research programs. Patient quarters are planned with a view toward homelike warmth, convenience, quiet and all facilities designed to help the patient get well in the shortest possible time. Kitchens are designed of gleaming stainless steel and include the most modern and sanitary labor-saving devices. A completely separate kosher kitchen, storage unit and food service department is designed to completely satisfy the Jewish dietary codes.

Beyond considerations of the physical plant, it is vital to measure the hospital's role in its community. Though the physical facilities have been carefully created to ward off obsolescence and to flexibly plan for the needs of tomorrow, the best medical service to the community can result only when our hospital's mission is clear.

The program of the new Miriam Hospital keys its future service to the following four points:

1. Excellent medical and hospital care of patients.
2. Undergraduate and postgraduate training of medical, professional and technical personnel.
3. Research in medicine and the community's health needs.
4. Promotion of public health and preventive medicine programs in the community.

The facilities of the new Miriam Hospital will be geared to these accepted standards. Our new structure is so planned as to make laboratories and X-ray, diagnostic and treatment facilities within easy access of the clinic patient. Group clinics, detention clinics and other systems of medicine, capable of giving the patient complete medical care are being

hardships, which the waiting period entails for the applicant and his family. There is definite need for further building expansion and already plans are being considered to add a 50-bed wing to the Home's existing facilities.

As the number of older people increases, there will be an increasing number of persons suffering from chronic disease and infirmities which come with advancing years. The number needing domiciliary care away from their own homes and those of their children will also increase and it is already evident that our 42% ratio of infirm and chronically ill among our Home population, will further increase. It may well be that the Home will have to extend its facilities for the infirm and chronically sick to such an extent, that they will comprise from 60 to 75% of the Home's population.

There is also a growing recognition that services for the aged could not be limited to institutional care alone but should include provisions for convalescent homes, private boarding homes, recreational programs, occupational therapy and health services for those aged who continue to live with their families, or alone. The recent attempts to create a planning committee for the aged are a hopeful sign toward a more flexible and intelligent program in the future.



planned. In clinics of this kind, the patient will not be considered merely as a case of gall bladder, tonsillitis, or diabetes, but as a patient to be evaluated, diagnosed and treated from all aspects of medicine, surgery, various sub-specialties, and even psychiatry.

One of the most spectacular advances in medical care since the last war has been early ambulation. Because of newer and latest methods of handling surgical and obstetrical cases, the appendectomy walks twenty-four hours after operation, and a mother helps care for her baby several hours after delivery. The impact of early ambulation on the hospital is greater turnover—an increased admission rate and a double demand on operating rooms, obstetrical rooms, labor rooms, nurseries, laboratories and X-ray facilities. Obviously, loads on central supply rooms, record rooms, laundries, kitchens, and dining rooms are also increased. Our new hospital has realized this and has provided areas and facilities to cope with the greater demand.

It is not possible to go into the hundreds of details involved in the two hundred and fifty-six areas which will comprise the new Miriam Hospital. In our general as well as detailed planning, the board of trustees, the architect and the architectural consultants have all recognized modern medical requirements. We have carefully noted that the patient's teeth, his heart, his diet as well as his mental condition are a unity, and the hospital is the place where modern medical specialties synthesize to solve the overall problem. In addition to this, we realize that the hospital must be organized in human rather than in laboratory terms. We are attempting to overcome the apprehension a patient feels upon admission to the hospital. We are attempting to decorate and furnish in a manner which will inspire confidence, put the patient at ease, and provide a homelike atmosphere.

Concerned as we are with steel, brick, concrete, complicated laboratory procedures, radioactive studies and the general techniques of medical science, we remain keenly aware that there is no substitute for human kindness. Through our discussions of masses, dimensions and materials, we constantly ask ourselves, "How will the building affect the people who use it?"

In the finest traditions of the voluntary hospitals of our country, the new Miriam Hospital will devote itself to the prevention of disease and the preservation and prolongation of human life.

## Through Histadrut, Israel Sets Pattern For the Middle East

A Tribute to the Histadrut in Israel  
on its 30th Anniversary\*

By Rabbi Aaron Decter

Since the publication of *Young Hearts* by David Maletz, it has become increasingly fashionable to criticize the non-combative form of society in Israel. Rightists and reactionary forces have lost no time in exploiting the broadsides of such disillusioned totalitarian literati as Koestler, whose *Thieves in the Night* and *Promise and Fulfillment* revealed a profound hostility to the cooperative life. It is not amiss to add that many sabras who had served in the Brigade during World War II returned dissatisfied with the communal life in the settlements. Naturally this can be explained in terms of the problems of readjustment to civilian life which they had in common with other veterans. Moreover, their introduction to the different societies of European countries was most certainly colored by the abnormalities of war and the corruption of army life.

The difficulties raised by the literary and philosophical critics of the cooperative life, which has been exploited by reactionaries, is predicated on a fallacy, namely that any one form of society or community is expected to solve all of the personal problems arising out of the subtle differences in the hearts of men.

Only the most doctrinaire theoretician suffering from a Messianic complex could be expected to project such claims. Since the days of A. D. Gordon, a remarkable change has come over the philosophers of Labor Zionism. They have been mellowed by experience. Influenced by the pragmatic spirit of the West, the early East European dogmatism has given way to an experimental approach that has been molding and reshaping communal forms to help solve as many personal problems as possible.

The early brashness of the *Halutzim* who came as rebels against the orthodoxies of their day — religious, political and economic — has been succeeded by a mellow return to more traditional attitudes. There are some exceptions. However, neither critiques nor attacks nor personal disillusionment by various individuals for various personal reasons have vitiated the validity of the cooperative experiment. Generally speaking, despite its failure to solve all human problems, there remains the profound conviction that the non-combative, cooperative principle is the only way to produce a decent, dignified, mature society and the one most calculated to help solve the personal and family problems of that society.

Inadequate as they may seem to some, the Kibbutzim, the communal settlements, of Israel which were created as a modern attempt to realize the ideal of brotherhood and of social justice in the land of the Bible, are still the most profoundly spiritual social institutions that 20th century man has thus far developed. Because of the voluntarism and freedom that characterize these cooperatives, the people of Israel can discover for themselves not only what may be traditionally Jewish but what will best suit their character, the land and its problems.

As I look back on numerous trips to Europe and Israel during the past decade, I find that my most vivid experiences in Israel are not associated with the war and the colorful Israeli army, the modern Maccabees, or the miracles of the triumph of morale over superior weapons, greater numbers and stronger positions. They are associated with the sense

of destiny in Israel. That sense of destiny is associated with the cooperative principle and the non-combative life.

The Kibbutzim, most of which were peaceful, lovely garden spots in the midst of war and its destruction, are epic stories of self-sacrifice, denial, love and cooperation. They are contemporary extensions of the prophetic concepts of social justice. They have been the chief source of spiritual strength in peace-time.

That which is unique about life in Israel is to be found in these Kibbutzim. At the same time, they proved themselves a source of military strength by providing bases for troops and bastions of defense against invasion.

I spent some time in Ginegar, a cooperative colony named after an ancient Talmudic village in the north central part of Israel, south of Nazareth. Israel's folk are developing a link with the past by establishing and naming villages for ancient settlements. Ginegar's secretary, Moshe Shashani, an unusually gifted personality with a phenomenal memory, told me that 26 years ago a group of 17 settlers left Daganian (at the southern tip of the Sea of Galilee on the Jordan River) to establish a new Kibbutz. They did not know what the soil here could do. Few of them were farmers. They had not come as farmers; they had come as Jews. As farmers, they would have given up long ago because they had no water; as Jews they were stubborn. They had to find water.

Thus began an epic of years of constant search and drilling for water — of failures, of despair, but of ultimate triumph. Hundreds of feet below the surface of the rocky foothills of the Nazareth range they finally discovered springs that enabled them to create a garden that is a joy to behold. Ginegar is alive with vibrant forces, contentment, hope.

So are the other 550 Kibbutzim in the country. Even those in the Negeb or the northeastern Galilee, though battered, are alive. They are alive because they are exciting experiments in cooperative living. I have traveled up and down the land many times and have been thrilled by the redemption of the soil from erosion and waste.

People concerned with profit on investments would have chosen easier fields. Ginegar, Yavne and other cooperatives are living examples of the true religious spirit — that men can be motivated by other than personal desires for profit and aggrandisement.

If the Kibbutzim are the unique aspects of an agrarian society, the Histadrut (Federation of Laborers) is the unique phenomenon of (urban as well as agrarian) life in Israel. The Histadrut, organized 30 years ago, is unique for many reasons, as Abba Hushi, colorful dock worker, pointed out. When it was founded, it had to organize not workers, but people who had to be created into workers. Scholars, students, merchants had to become adjusted to industrial or agricultural tasks. It became the chief source of pioneer manpower. The strongest unions in Israel are the agricultural workers from the Kibbutzim. They were the first to be organized because the "return to the Land" was primarily a return to agricultural pursuits as the means of redeeming Palestine as the Jewish homeland. Elsewhere, including the United States, the weakest unions and the last to be organized are the agrarian workers.

The Histadrut is the only example in history of a labor

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union that is at the same time a colonizing agent, a stimulator of immigration and a creator of new enterprises to increase the absorptive capacity of the country. (As a matter of fact, it fought for the right of immigration.)

I visited Raanana, a small town in the citrus belt of the Sharon Valley on the main highway between Tel Aviv and Herzlia. Here is located one of many reception centers for immigrants. Dr. J. Fridenthal, the camp physician, told me that none of the immigrants who had come from Europe until this year were undernourished. The only undernourished cases had come from Cyprus and Yemen. Food and extra rations are furnished by the Jewish Agency through the United Jewish Appeal. Training and rehabilitation are conducted by the Histadrut.

Histadrut not only trains and rehabilitates them, but provides jobs for them. Here, in the happy faces and serenity of the newcomers, was ample justification for the entire immigration program of the Israeli government. Today, however, there are 90,000 immigrants languishing in the reception centers and transit work camps (maabarot) because of inadequate housing. And 18,000 enter each month. Houses cannot be built fast enough. Industry cannot absorb enough immigrants. And few among the new DPs now wish to follow agricultural pursuits.

This attitude is quite understandable on the part of many who had found it much easier to gain a soft livelihood in the DP camps through "Schwartzhandel", along the "Mohlstrasse" in Munich or other "gassen" where black marketeering flourished. This jungle principle of survival of the fittest, of every man for himself and the devil take the hindmost, may have operated in the extermination camps, DP camps or a Europe corrupted by Nazi influences. It could not be tolerated in the kind of moral economy that is Israel's. The Government and the Histadrut embarked on an ambitious program to reeducate the new "olim", to develop a mature psychology and a "we" attitude on their part. The Histadrut succeeded in creating the proper social climate. How well they succeeded can be attested by the fact that this year, over 40,000 people have been settled on the land.

Since there had been no Jewish government in Palestine between the two World Wars, the Histadrut built up a network of cooperative mutual help agencies. Nearly 73% of the budget for unemployment insurance, old age pensions and invalid aid through Kupat Holim (the sick fund) is covered by workers dues and assessments. In Tel Aviv, I met again Dr. Zalman Grinberg, the former chairman of the Central Committee of Liberated Jews in Munich. Dr. Grinberg, now head of the famous Beilinson Hospital, spoke glowingly of the work of the Kupat Holim with its 550 clinics, 13 hospitals, 198 pharmacies, 8 convalescent homes, 23 dental clinics, 12 Roentgen institutes, and of his own hospital whose needs are multiplied by the increase in immigration. (He is now on a mission to America on behalf of a new building program for his hospital.)

The Histadrut is creating the movement for the shifting of youth from the urban areas to the rural areas. This is contrary to the usual trends in present day society. The commando units of the Zva Haganah, the Defense Army of Israel, were originally trained for settlement as farmers, secondly as fighters. Today, they are establishing a human lifeline of settlements between Jerusalem and Tel Aviv. They are now struggling with rocky hillsides and barren crags in the hopes of wresting as fruitful a victory from nature as they did from the Arabs.

One of the interesting experiments conducted by Histadrut on the Kibbutzim is to combine agricultural activity with light industry, because seasonal variation in agriculture

makes the development of other enterprises essential. Thus, the economic absorptive capacity of each village is increased. And well it must, because immigration needs are desperate and Israel must absorb 200,000 annually for the next 3 years, as the recent Conference on Israel which was held in Washington clearly demonstrated.

Histadrut fought for the right of Jews to be unskilled laborers in the mandatory period. Britain had made a difference between Europeans and "natives". The Jews were treated by the British as Europeans, not natives, equating the former with exploiters and the latter with the exploited. The Jews who came to Palestine did not come as exploiters. They believed in self-labor. Today Israel is a "normal" country. Its people have a "normal" economy (despite the tremendous strain of the war effort, the austerity program, the devaluation of the sterling, the wave of immigrants, the scarcity of goods, the shortage of dollars). They are "normal" in the sense that they are farmers, ditch diggers, fishermen, technicians, railroad workers, engineers, architects, scholars, doctors, merchants and soldiers. Through Solel Boneh, the largest engineering firm in the Middle East, they build roads, bridges, homes and schools; "all they ask is to be like any other people anywhere else in the world". (Basically, Israel is "sound".) They are making a successful transition from a consumer economy to a producer economy.

The Histadrut has its colonies, its communes and co-operatives, its cultural enterprises, its theatre, newspapers, banks, hospitals and sports organizations. It is basically co-operative, not competitive; constructive, not combative. It



Israeli Women as Mechanics

is the human dynamo that made possible the achievement of a free cooperative State of Israel.

The Histadrut has shattered the myth about the Jews as well as the myth about humanity.

For years the lunatic fringe and the anti-Semites have created a *cliche* about the Jews' unproductivity. In their eyes, the Jew was parasitic. He was never a pioneer, but profited by the sweat of others. This concept of the Jew has been shattered. Jews are not only producers in the elemental sense (which does not deny that doctors, lawyers, white collar workers and other professionals are equally producers). Jews in Israel are pioneers on the land and in industry. They have been the architects of a state, not in an economy of abundance, but in an economy of scarcity.

The Histadrut has shattered as well the myth about mankind. For many years the chief protagonists of predatory capitalism and so-called "free" initiative have declaimed that men can be motivated to do things only if there is a profit involved. The men and women who have built the cooperative institutions of Israel have proven to the world that men NEED NOT be motivated by the desire to PROFIT, but men CAN be motivated by the desire to be of SERVICE.

The Histadrut is the profound moral force that is creating a new pattern of life not only for Israel, but for the world. Because of Histadrut, Israel has become a pilot light for the world. For Histadrut has refashioned human beings out of the mass of DPs entering Israel in this greatest tidal wave of migration in history.

Private enterprise and collective enterprise do not compete; they supplement each other. Private capital and collective capital have sometimes joined hands, as employers. The latter has often rescued the former. Each adds to the growth and progress of this most progressive state in the Middle East. Israel has thus become the infectious example of a successful embodiment of principles in the daily life of a people.

What I have written above is a description of the general tendency. This is not to deny that Histadrut faces many problems, internal as well as external.

It is one of the great tragedies of our day that in these critical days the labor movement in Israel as in America is almost hopelessly divided. In America, reactionary forces have exploited this weakness and divisiveness. In Israel, the friction between Mapam and Mapai (the dominant and moderate party led by Ben Gurion) has threatened seriously the survival of the Histadrut and its cooperative institutions and, with them, the non-combative life. The split between the two labor elements of Israel is not within the province of this article, but this brief reference to these internal differences is not intended to slur or minimize the deep cleavage because of differences in philosophy, approach, procedure, and because of clash of personalities.

Nor do I attempt to minimize the external difficulties that Histadrut faces from "private initiative". These difficulties are largely propagandistic. As I noted, Histadrut regards private capital as a partner. This is predicated on the recognition by the Histadrut leadership that capital, every form of capital, is needed to build up the country. To exclude or harm either cooperative or private capital would be gravely injurious and detrimental to the economic development of Israel.

Some representatives of "private initiative", however, motivated by political considerations have refused to consider the Histadrut as a partner in the upbuilding of Israel's economy. Without entering into all the nuances of many of these slanderous attacks on Histadrut with their lies, half

truths and innuendos, it is my firm conviction that should these attacks succeed in removing Histadrut as a social and economic force, Israel will have become impoverished by the loss of the carrier of a great Jewish and social ideal. Should this tragic day ever come to pass, Israel will have lost its JEWISH UNIQUENESS and will have joined the ranks of pagan nationalism with all its combativeness and reliance on power, force and violence, so eloquently described by Maurice Samuel in *The Gentleman and the Jew*.

The Exodus from Egypt was justified because it would make of Israel "a kingdom of priests and a holy nation". In no narrow, theologic sense, but purely in sociologic terms the present exodus from the DP camps, mellahs and ghettos of the Arab countries, can be seen as the attempt to create Israel as an ethical and a social nation.

Nothing like it has ever been attempted before. The effect on an emerging democracy in the Middle East will be of tremendous value. The establishment and survival of the new republic of Israel can be made part of the world's reconstruction program, operating in an area which dare not be left derelict, lest it serve as a center of infection for hate, bigotry and war. That is why for 21 years Histadrut has been trying to establish Arab cooperatives and to raise the earning power as well as the standard of living of the Arabs in Palestine.

No program of Jewish reconstruction or of economic development can be envisaged in a social, economic or political vacuum. Israel is no exception. Its own development is predicated not only on cooperation internally, but on cooperative efforts with its neighbors. The Jordan Valley Authority, the reclamation of the Dead Sea, the development of the hydroelectric works, the development of Elath as a port on the Red Sea, etc., presuppose not only an era of peace but of cooperation within a regional framework.

Collaboration between Jewish and Arab life is not a new thing in history. The dynamics of history are bound to push the Arab and Jewish genius into a collaborative and creative effort for the spiritual, social and economic redemption of the Middle East. The Histadrut, in creating new techniques for individual and group relationships, may well be the catalytic agent that will set into motion this redemptive effort.



Israeli Fishermen

## A SURVEY AND A PLAN

By Bernard Segal

Let us put this down for the record:

*"In the year 1950 C.E., and 5711 of the Hebrew calendar, the status of Jewish Education in Providence was surveyed and examined".*

What were the results of the survey?

This is not the place, nor is the time proper for an analysis of the findings. A detailed account of the survey, documented with numerous graphs and tables, is now locked up in one of the drawers in the offices of the General Jewish Committee. All who wish to study the document can do so.

What we would like to point out here is the significance of the survey and the obligations its findings place upon us.

Those of us who either as teachers, Rabbis, or lay people concerned with Jewish education, kept our fingers on the pulse of our schools, knew more or less what the conditions were. We knew that all is not well with the way we go about this so vital function of our community household.

We knew that our schools are not what we would like them to be, and that there were not enough of them.

We knew that our children do not stay in the schools long enough, and that their number is too small at that.

We suspected that too many parents are satisfied with a minimum of Jewish learning, and that more parents seek even less.

We were aware of the pitiful state of the teaching methods and the tools of teaching and the equipment and the physical appointments of our schools, and that some hardly deserve that name.

We were worried about the meager accomplishments of our pupils, and about the great numbers of children who knew even less.

All these things we knew, and suspected, and worried about. All of them, and even more are now confirmed in the survey. They now stare us in the face with the cruelty of statistics and charts and tabulated facts. Nothing is covered up, nothing is dressed up, nobody is spared.

Each one of us individually, and all of us communally, must now beat our breasts, and say:

"We have sinned, we transgressed, we are guilty of neglect and indifference. We are squandering away the great legacy of our past, and we do little to nurture and to enrich and to insure the transmitting to the future generations, of the cultural treasures of our people."

But breast beating alone is not sufficient.

Now that we know the bitter truth, what are we going to do about it? Now that our community-planning agency, the General Jewish Committee, has the facts, black on white, what measures will be taken?

The survey committee, in presenting the facts, also suggested the remedies. The committee advises the creation of a Bureau for the care of the schools. This Bureau, under the guidance of a competent educator, is to devise means of improving the existing school and to help in creating new ones wherever they are needed. The Bureau is to supply guidance to teachers, and is to train personnel for the schools. Not the least important function of the Bureau is to be the job of educating the parents, and to make the community aware of the place of Jewish education in our life.

The Bureau will need money, of course, and lots of it. Education is never a self paying enterprise. All schools, and colleges, and universities are constantly short of finances. The better the schools, the more money they need. Jewish schools are no exception. As the Bureau becomes influential,

and as the schools raise their standards of performance, the more money will they need.

Where will the money come from?

The answer is clear. The money is to come from the community. Jewish education is everybody's concern. It is as much a community responsibility as caring for the sick, providing for the elderly, sheltering the homeless, and comforting the needy.

The community is responsible because the community profits. Every boy or girl who gains a foothold in Jewish scholarship is an asset to the community. They are not only a crown of glory to their parents but to all of us, just as they are the shame of all of us when we allow them to be illiterates in the world of Jewish learning.

The community therefore is to provide the budget of the Jewish schools.

Who is the community? How is the community doing business?

The answer again is clear. The community planning agency is to make plans for the Jewish schools. The General Jewish Committee who made the survey, is to make the next step, too. The next step is the creation of a school Bureau with sufficient allocation of funds.

Otherwise the survey will remain nothing but a mockery.

Our Rabbis say:

"To him who begins a Mitzvah, we say 'finish it' "

The General Jewish Committee took the first step in the proper direction, by initiating the survey, and we are confident that this most important agency will go all the way.

### נ פו אה ש ל מ ה

A speedy recovery to Chavera BERNARD SEGAL. You must get well soon, for your sake and for the sake of the Pioneer Women of which you are program chairman.

A speedy recovery to Chavera SAMUEL SHPRECHER. We hope to see you once more active as soon as possible.

ALTER BOYMAN, Chairman  
Labor Zionist Council

### IN MEMORIAM

ו ו כ ר ד

We all mourn the loss of Chaver MAX GORDON, a perfect gentleman, who fulfilled his duty as a member of the Labor Zionist Organization — Poale Zion.

He will always be remembered by all of us with the greatest respect and admiration.

ALTER BOYMAN, Chairman  
Labor Zionist Council  
MAX BERMAN, President  
Poale Zion

## Building A Stronger Jewish Community

by

Joseph Galkin, Executive Director  
General Jewish Committee of Providence, Inc.

" . . . . to assist in communal activities and to promote general Jewish welfare."

The above phrase in the "purpose clause" of the By-Laws of the General Jewish Committee of Providence permits the local central organization to assist the community in the area of joint community planning. The farsighted leaders — who originally developed the idea of a central community organization in Providence — envisaged that the time would come one day when the community might look to this organization for leadership in local community planning and coordination of local services to meet best the needs of the people in our Jewish community.

The General Jewish Committee will be six years old this spring. In the short period of its existence, I think that it can be said with justification that it has gained considerable prestige and has earned the respect of the Jewish and general community. From the outset, the Officers and Board of Directors of the General Jewish Committee decided that they would not move any faster than the people in the community wished it to move. Its accomplishments in the field of fund-raising and fund-distributing on an organized and planned basis are well known to all in the community.

More and more of late, the community has been seeking the leadership of the General Jewish Committee in broader fields and, on a project-by-project basis, the General Jewish Committee is gradually assuming its function in the field of community planning.

The recent survey on Jewish Education which has just been completed is one of the first examples of local community planning in Providence based on an objective appraisal of the facts obtained by detailed study under the direction of an expert in the field of Jewish Education. While this survey was democratically organized with a Community Survey Committee of seventy persons, representing a broad cross-section of the community, and with three major sub-committees for more detailed study of specific aspects of the report, the guidance was given to us by Dr. Uriah Z. Engelman, Director of Research of the American Association for Jewish Education, a noted authority in the field of Jewish education in the modern American community. Mr. Joseph W. Ress was the chairman of the Survey Committee.

This study came about as a result of a request to the General Jewish Committee by the Providence Hebrew Day School for financial support. In going into this matter, the committee that was appointed felt that it could not study the Day School in a vacuum. To understand the development in its true perspective, it could only be seen as the project relates to the entire picture of Jewish education in the community of Providence. Therefore, the study was an overall survey. Its findings, now completed, will be released to the public in the near future. They are significant and far reaching in their implications as they relate to the future of our children and the entire Jewish community. The implications of the findings of the report call for real community planning and the assumption of community responsibility for Jewish education.

One Sunday in March, we had at the headquarters of the General Jewish Committee one of the most thrilling meetings that I have ever attended in this community.



The Community Survey Committee met for three and a half hours on that day to hear the findings and the recommendations of the Jewish Education Survey and to discuss the report in all of its aspects.

The enthusiasm of the large group of people present, and their eagerness to see concrete steps taken to improve a situation which urgently requires improvement, bespoke their desire to have the General Jewish Committee take an active role in community planning which also will involve financing as well.

The next step will be for this report to be presented to the Board of Directors of the General Jewish Committee for its approval and implementation. I am confident that significant results for our community will come from this report. The very process involved of making this study over a period of a year — with 100 or more persons involved in the work of the various committees and with the constant advice and supervision of an expert in Jewish Education — in and of itself will have a lasting effect on the development of our Jewish Education programs.

While there are many profound recommendations made in the report which cannot be reviewed at this time, a basic one calls for the formation of a Central Bureau of Jewish Education in our community with a broadly representative Board of Jewish Education, this "central bureau" to act as a service agency both administrative and educational for all the schools helping to promote registration; to introduce uniform records of attendance; achievement, promotion and graduation; to achieve and maintain high standards of teaching, facilities and equipment, and to provide expert supervision of the work. It would also act as a service agency for the entire community in developing programs of Jewish Education for young men and young women, as well as programs for parent education. It would also serve in a public relations capacity interpreting the value of Jewish education to the community."

As indicated above, the full report will be released to the community after it has been presented to the Board of Directors of the General Jewish Committee. This first project in the field of community planning points to the

need for this kind of intelligent study and planning as it relates to other community endeavors which involve many groups in our city.

In short, every community is an entity. Its welfare services are for all. The needs are those of the total community. The financial responsibility is that of the total community — and its central agency should have a major responsibility for social planning.

As a result of a request of the Jewish Community Center, another significant project in our community is about to get under way. The leaders of the Center felt that it was extremely important that there be an objective study of Group Work and Leisure Time Needs in our Jewish community. When this was brought to the Board of Directors of the General Jewish Committee, it was decided that such a survey should be made with the technical advice and guidance of an expert in the field from the National Jewish Welfare Board.

This study is now in its initial phase under the leadership of Mr. Max Winograd, with Mr. Myron Blanchard of the Jewish Welfare Board as the survey director. A broad committee of 100 persons will shortly be set up to assist in the conduct of this self-study. This committee will be broadly representative of all interests and groups in the community. We are confident that the findings of this objective self-survey will help us understand better the recreational, leisure time and cultural needs in our community — and the type of program and facilities that are necessary in order to best serve these needs.

More recently you have probably read about the setting up of a Planning Committee for the Aged under the chairmanship of Mr. Aaron Roitman — with delegated representatives of the General Jewish Committee, Jewish Home for the Aged, Jewish Family & Children's Service, Jewish Community Center, Miriam Hospital and Rhode Island Refugee Service serving on this planning body.

With the increasing number of aged persons in our community, it was felt necessary to coordinate the programs of our various functional agencies in arranging for services for the aged people in our Jewish community, many of whom are not resident in the Jewish Home for the Aged. This committee will be called together shortly and will decide for itself the type of program that should be developed by each of the existing agencies in order to help enrich the lives of the aged in our community.

These three projects outlined above are indicative of but a few of the items that lend themselves to broad

community planning for the strengthening of our entire Jewish community. In communities throughout the country, the central Jewish organization is the hub of an ever-widening orbit of organized community services with an increasing role in their coordination.

The unprecedented fund raising for overseas needs achieved by the American Jewish communities during recent years and the concomitant maintenance and development of domestic services were possible because the communities had been able to develop effective central organizations able to mobilize the necessary resources to meet emergencies and continued demands.

In order to meet our responsibilities on all fronts, we must have a balanced approach to all needs. We must be equally aware of our problems at home as well as abroad so that at the same time we help to build and strengthen our own community and its foundation right here.

It is imperative for our own well being, as for the well being of our Jewish State in Israel, that we evolve a formula which will recognize the importance of our needs without sacrificing one for the other. In the area of community planning it must be eminently clear that there can be no autocracy in the central communal organization. It is essential that there be genuine cooperation by all elements of the community in meeting these communal responsibilities.

No one has in mind that everyone will be equally interested in everything. We still need people who devote themselves primarily to one particular need or agency program, who are enthusiasts for it and will press for full community attention to that need. But along with them, we need others who do have a total community view, who see all these things in perspective, and who see all agencies and programs as part of a total entity.

If we are to move ahead, we must try to develop among people a sense of perspective which will enable them to see their project and agency not only as entities in themselves, but as part of an overall need and operation from which there can be no real separation. Such understanding can only be achieved on the basis of mutual confidence and acceptance by these individuals that the interests of the community as a whole in fostering that integration is to serve their own best interests.

I fully recognize that this understanding and relationship cannot be built up over night. It takes time and patience. But I am confident that it can be done if we recognize the necessity of it, make a start, and work at it constantly for the betterment of our entire community!



The beginning of a New Settlement

## Malben Recruits American Social Workers For Israel

by Nathan E. Sklar, Executive Director, J.F.C.S.



It is heartening to know that throughout the struggle of establishing Israel as an independent state, the responsible governmental leaders were very much aware of the social needs of its people. This in a way reflects the dynamic aspects of the new nation of which we are all so justly proud.

Reflecting its concern with the host of problems which have become manifest with the large waves of migration, the Israel cabinet established its own social work organization known as MALBEN. Ostensibly MALBEN was concerned with caring for the obvious physical needs of its new citizens — many of whom were victims of concentration camps who were in need of immediate physical attention. However, it soon became apparent that in addition to planning for the rehabilitation of the physically handicapped there were other individuals who also were suffering from a disease which was not obvious on the surface but which was disabling a large segment of the population. Rather than condemn these individuals who were unable to integrate themselves on a socially acceptable basis, the authorities attempted to diagnose the direct cause of this problem which concerns the emotional disturbances of these people.

They realized that individuals who were emotionally disturbed had to be treated in a scientific manner if they were to be salvaged. Also, ways and means would have to be devised to prevent further psychiatric casualties. The Refugees who had suffered the physical pains and anguish of disorganized living in displaced persons camps as well as the horrors of anti-Semitism had developed within themselves many fears and symptoms all of which were proving to be extremely crippling in their new environment. It was found that a great number of children had become asocial, belligerent and anxiety ridden. Again, it was realized that they were reacting to a host of traumatic situations rather than as willful and disobedient children.

One can easily see how this understanding approach that the Government has employed will have a wide positive effect on the population. Many people who ordinarily would have been condemned as being useless, now will have the opportunity to prove their worth. With this mental hygiene attack on the problem it will be possible to bring together family units so that they can strive and give their best to their newly adopted homeland. It all indicates a progressive step in Government. It is directly related to the Democratic philosophy which underpins the Israel institutions.

MALBEN realizing that adequate professional personnel were not available looked to the American Jewish social work leaders for assistance. From this request there has come into being the National Committee to Select Social Workers for Israel which already has conducted an exhaustive survey in Israel. It has been decided on a mutual basis that until a graduate school of social work can be established in Israel at least one thousand professionally trained social workers will have to be recruited from America. These volunteers are now being signed up by the American Committee on a contract basis to serve for at least fifteen months. Most urgently needed are group workers, psychiatric social workers and medical and social workers. This is a noble task which should be a great challenge to those social workers who are in a position to avail themselves for this undertaking.

The MALBEN project is noteworthy and commands the respect of all peoples of the world. When a Government so young in years as Israel displays such great concern for the social well being of its people, the foundation for future growth and development is assured.



Planting for Future Israel

## From Persecution to Equality In Switzerland

by  
GERALDINE SEGAL FOSTER



To all of us, Switzerland stands for a nation of democratic tradition, a bulwark of freedom amid the dictatorships of Europe. During the last war many European Jews sought and were given haven in the tiny republic. The cities of Basle, Berne, and Geneva have tremendous Jewish populations. Jews have established centers of culture and religion throughout the country. Because of the friendly atmosphere, the first World Zionist Congress was held in Basle in 1897, and the majority of the succeeding Congresses took place in Switzerland. Had the Zionists wished to hold their Congress in Basle twenty-five years earlier, they would have received a very impolite "NO" from the government, for it is less than one hundred years since Switzerland granted equal rights, including the rights of citizenship, to the Jews.

Looking back through history, we find evidence of Jews living in Switzerland as early as 1236. Their status was a precarious one. They could not become citizens, nor could they own land. Jews were restricted in occupation to money-lending or mercantile interests, although a few were fortunate enough to be able to become physicians. At first, Jews came under the "protection" of the Holy Roman Empire. This protection gradually shifted to the governments of the individual cities and towns. However, Jews had to pay heavily for this protection in the form of tithes and taxes, and it was not always in evidence. During the fourteenth and fifteenth centuries the Jews suffered horrible tortures and persecutions, which ended in two major expulsions. The cause in each instance was the well-known "blut bilbul". However, as the Jews controlled the banking and mercantile systems of the country, they were invited back each time, but with the same status as they had before.

Although not forced to lead a ghetto existence, Swiss Jews preferred to live together near the synagogue and apart from the rest of the community for reasons of mutual protection and aid. The government exempted only phy-

sicians from the edict that all Jews wear a special hat, the "Judenhut".

The next century saw the gradual establishment of the great mercantile house of Lombard among other Italian houses in Switzerland, and with this, the gradual displacement of Jews from their major occupations. By 1622, welfare and above all — the dedication of our lives to our sublime Messianic mission.

the Swiss government felt secure in banishing Jews forever from their country. Exempt once again were the doctors, considered the nation's finest. By 1648 there were only twenty-four Jewish families in all of Switzerland, which would indicate how well the order was carried out.

Switzerland could now claim the doubtful distinction of being "Judenrein", and this continued for two hundred years.

In the late eighteenth century, France underwent the bloody revolution that did more perhaps than any other single factor to spread the ideals of equality and liberty. Switzerland did not prove immune to these "radical" ideas, and the French found many supporters among people of influence in the Swiss government. The cities nearest France were influenced most profoundly, and after the midpoint of the following century, three of these cities offered citizenship to a limited number of individual French Jews.

Our own country played a considerable role in the changing Swiss attitude. The American government had repeatedly protested Switzerland's refusal to allow American Jews even to visit the country. During Lincoln's administration an American Jewish merchant had been denied entry into the country and was also denied the right to establish business connections. A committee of Jews brought the incident to the attention of Lincoln and the Secretary of State Seward. Realizing the ineffectiveness of merely protesting, the president thought of a way of outwitting the Swiss and their restrictions against Jews. As the Swiss had established consulates in the major cities of the United States, Lincoln created an American consulate in Berne in 1860. He appointed as consul an American Jew.

England, too, took an active part in the attempt to revise Swiss opinion through repeated protests regarding Swiss treatment of Jews.

In 1865, Switzerland undertook to rewrite the constitution of the country. Nine years later, the Swiss adopted a new constitution which guaranteed complete freedom and equality, equal rights to all regardless of race, color, or religion.

The mere ratification of a new constitution does not guarantee that a person, particularly a member of a group that was unwanted, would be allowed to enjoy his new rights. That less than twenty-five years after the adoption of this constitution Zionists could hold their Congress in Basle in a friendly atmosphere does point up an interesting fact. A nation does not change its policies overnight, nor are its people likely to be friendly to members of a group with whom they had little or no contact and whom their forefathers despised. However, an effective program of education, propaganda if you will, can surmount the twin obstacles of prejudice and ignorance. This program was begun a long time before the adoption of the new constitution by Swiss liberals. This program continues unto this day, so that mass anti-Semitism is

## A LETTER TO A FRIEND

DEAR FRIEND:

Inasmuch as this is the Twenty-fifth Anniversary of the Passover Journal, I shall attempt to clarify four of the many problems, as you requested, which seem to be confusing you.

1. You are interested to know my opinion of the education survey made by the General Jewish Committee and what the answer should be.

I truthfully admit that my answer will be influenced by the well known saying: "Give me the child up to the age of ten and from then on he will be mine anyhow." Also, an ignorant Jew is more harmful to the Jewish people than the worst anti-Semite. I feel that the report of the Committee has shown that the responsibility for Jewish education rests squarely upon the Jewish community. The survey reveals that not less than fifteen hundred Jewish children are not receiving even a minimum Jewish education. It is therefore the duty of the Jewish community to take upon itself the responsibility of providing proper Jewish education to those fifteen hundred children, just as it is providing a Home for the Aged, a place for recreation for children and adults (the Center), a camp for children, and financial and advisory service for the needy. Furthermore, the recommendations for improving the present pedagogic system in the schools cannot be questioned.

2. You are interested to know something of the controversy in allocating large sums of money to fight anti-Semitism.

I must admit at this time that I believe that the amount spent fighting anti-Semitism will be increased from year to year. This opinion is not due to skepticism of the words spoken by our great prophet Isaiah — that there will be a time when the lion and the lamb will live peacefully together — but it is due to a practical point of view that I came to the conclusion that anti-Semitism will stay for some time to come. This is so because it has become a Profession and even a Big Business. No one can make me believe at this time that the Number One anti-Semite, Gerald L. K. Smith, who made \$150,000 in 1949, with hundreds of other men in this field who are well paid, and fifty-seven smaller publications employing hundreds of white collar men, will be given up. On the other hand, we have hundreds of men employed by the Joint Defense Appeals, American Jewish Congress, Jewish Labor Committee, ADL of the B'nai Brith, and many others, whose executives are often highly salaried. For the above reasons, it will not be so easy to discontinue their work. You do not break up big business so easily. For these reasons, it is my sincere opinion that both sides will try to increase their activities.

3. You seem to be somewhat bothered by the idea that we might be allocating too much from our campaigns for Israel and D.P.'s, and that perhaps we are not giving sufficiently for local needs.

virtually an unknown quantity in Switzerland today. Today, Switzerland means the ideal in the republican form of government. The Israeli people are trying to pattern their government after the Swiss, and the leaders are constantly trying to perfect that government to approach more perfectly their model.

I want you to understand that inasmuch it is our

duty to take the best possible care of our local needs (education included), we must never lose sight of the fact that the major factor in raising such large amounts during the last ten years is the great emotional appeal of the concentration camps which we had in Europe; and particularly in the last few years, the feeling and responsibility which we have for the hundreds of thousands of refugees who entered Israel, and for the prestige which the State of Israel has given, and is giving, to the Jewish people all over the world and especially to the Jews of the United States. When Vice-President Barclay, Elliot Roosevelt, Eddy Cantor, and others, speak at fund raising meetings, their appearance is made not for local needs, but for D.P.'s and, particularly, for Israel. The same is true of other speakers at smaller meetings. The chairman of the meeting sometimes mentions in a low-toned voice that there are other worthy causes included in the campaign, I, therefore, believe that all those controversies are worthless. We have duties to perform to our local institutions and we have also obligations overseas, especially to Israel, and none of these activities conflict with one another. That many duties and obligations may be met without conflict (you have but to ask the Memorial Committee of the Miriam Hospital and they will confirm this fact).

4. Concerning the deficiencies in the education of our Jewish children, in which you express interest, and which is most neglected by Orthodox Jews.

My opinion is that it would be advisable for the Orthodox religious block, which shows such worry about the Jewish education in Israel, to begin to worry about the lack of religious education among children of Orthodox parents and worshippers of Orthodox Congregations. True, Orthodoxy can pride itself with the eighty children attending the Hebrew Day School, but the facts are that credit for this can be given to a small group of enthusiastic workers, and among them are Reformed and Conservatives as well.

I hope that if you will not accept my interpretations and explanations as given, they will at least help you in a small measure to think independently and to come to just conclusions.

Yours, B. ALTER

### CONGRATULATIONS TO CHAVER BOYMAN

We congratulate you Chaver ALTER BOYMAN, our Council Chairman, in the name of all our Chaverim and Chaverot, on your recovery after three months of confinement, and we wish you good health and strength to continue with your splendid work in our movement.

CHAVER MAX BERMAN

Chairman, Poale Zion

CHAVER SOLOMON LIGHTMAN

Chairman, Farband - L.Z.O.

CHAVERA H. SKLUT, Pioneer Women

CHAVER JOSEPH TEVEROW

Chairman, Henry Burt Chapter L.Z.O.

Poale Zion

CHAVER JOHN SHECHTER

Chairman, Newly Organized Farband,

E. S. Branch

## THE JEWISH COMMUNITY CENTER

By Morris Kritzman, Executive Director  
Providence Jewish Community Center

The Jewish Community Center in Providence aims at providing a stimulating setting in which all Jews, whatever their economic or social status, can come together in activities of common interest.

At the Center they come together not as Orthodox, Conservative, Reform, Zionist, Bnai Brith Jews; not as East Siders, North Enders, from South Providence, Cranston, or Pawtucket, but simply as members of the Jewish community. Thus, the Center aims to be the "larger home" in the Jewish community where "every type of recreational activity, every form of cultural expression, every social experience that serves to enrich personality, individually or collectively, finds its place."

While we recognize the difficulties involved in our present location, we seek to establish our Center as a meeting place for and a bridge between Jewish groups, and hope to unite them around common interests without imposing uniformity, by encouraging them to participate together. Our principal methodology is social group work which, basically, is education for democratic living.

It is the thesis of the Jewish Community Center movement that democratic group experiences are necessary for the fullest development of American Jews. Every Center activity, if well conducted, is an experience in democracy which provides opportunities for people to develop and exercise leadership ability. As our Center youth matures and moves into the adult community it will come prepared to assume adult communal responsibility.

The center serves the community by attempting to create a Jewish atmosphere, building Jewish consciousness and Jewish loyalties. In this task it shares with synagogue and Jewish school the creation of conditions essential to Jewish living.

The late Rabbi Joshua Loth Liebman pointed out clearly "the two-way passage" between Center and synagogue. "I believe that among the Jewish organizations in this country, the synagogue on the one hand, and the Jewish Center on the other, can be sources of infinite light. Between them there should not be a spirit of petty rivalry and grim competition. We should have the statesmanship to understand that they supplement one another. There is no possibility in the foreseeable future of attaining a kind of monism, a complete and total absorption by the synagogue of the functions which are now being performed by other agencies, fraternal, philanthropic, communal. This just will not happen! Synagogues are here to stay, other Jewish communal organizations are here to stay. It is not a matter of 'either-or' but a matter of 'both-and'. I see the Jewish Center as an answer and antidote to the devastating depersonalization occurring in the hearts of so many of our young Jews and Jewesses who feel that they belong nowhere and are cared for by no one . . . The Jewish Center can and must serve then in the future as a place to which children and Jewish youth and adults can come for a significant participation process in group life; where they can cease to be lonely, isolated individuals, and where they can achieve the dignity of interwovenness, the possibilities of new ego status, and through recreation and informal Jewish education transform themselves from minimal and marginal Jews into potentially valuable Creators of a new and rich American Jewish community life in this country. The Jew-

ish Center is an agency, in my judgment, of integration, personality development, group healing; an instrument for the attainment of physical, recreational and educational healthy mindedness as American Jews."

It must be evident then, that Center is more than a building on Benefit Street. It is a force which moves throughout the community. As such it goes into unserved neighborhoods where children and adults cannot come to the Center, using facilities of Hebrew Schools, Synagogues, public buildings and areas.

The Center serves the community by being community-minded and not organization-minded. It is ready to support democratic community planning in the Jewish and the general community, thereby helping to build a healthy, progressive community life.

The Center serves the community in intercultural and civic relationships in the Council on Community Services, in educational and civic bodies, in cultural and sports activities, thereby interpreting the Jew to the non-Jew and helping the Jewish community make a contribution to the civic, social, and cultural life of the community.

## WHAT IS THE "FARBAND" Labor Zionist Order

By Harry Finkelstein  
Financial Secretary

Farband is the most progressive Jewish fraternal order in America. For nearly forty years it has offered intelligent and nationally conscious American Jewish men and women a meaningful program of Jewish living, social and cultural expression and worthwhile activities for Israel and our people everywhere.

### WHAT IS THE ZIONIST PROGRAM OF FARBAND?

As a Labor Zionist Order, Farband represents the philosophy of the Halutzim (Pioneers) in Israel and their dominant organization headed by David Ben Gurion, Moshe Sharet, Goldie Meyerson, and other leaders in Israeli government in helping the immigration and upbuilding and colonizing the state of Israel.

### WHAT DOES FARBAND DO ON THE AMERICAN SCENE?

Farband has always been in the forefront of the movement for democratic Jewish community organization on the local and national levels in this country. Farband has always had a positive approach to Jewish culture. Farband established modern, progressive schools for Jewish children throughout the U.S.A. and Canada, also the Jewish Teachers Seminary and Peoples University, lectures, forums, etc.

### WHAT DOES FARBAND DO IN THIS COMMUNITY?

The Jewish holiday observances, lectures, theatricals, concerts, get togethers, that bring fraternalism, brotherliness, comradeship. Also insurance for the members and the families. Sick benefits and maximum protection for the individual.

At the present time our English speaking branch is being organized for those who are interested in local, national and Jewish problems, and the state of Israel.

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## DR. P. M. PHILLIPS

"A Man of Culture, a Gentleman, and  
a Perfect Friend"

The death of Dr. Phillips was a great loss not only to his family but to all his friends particularly to me and my family.

I met Dr. Phillips when I first came to Providence, forty years ago, and we remained friends all those years without any break and with complete understanding.

Dr. Phillips came to Providence a young boy but with great knowledge not only in Modern Hebrew and Jewish Literature but well familiar with the Talmud. In as much as he worked hard, as in the olden days one worked as much as sixty hours a week, he managed to acquire the knowledge of the English language and literature to the extent where it was possible for him to translate modern literature and poetry from Yiddish to English and vice versa.

He was a man of great culture and this was apparent by debating and discussing with him regardless of the subject that came up, world literature, Yiddish literature, World or Jewish affairs; it was of great interest to hear his opinions expressed.

He was a friend from the first to the end. Nothing was too great for him to do for a friend.

A gentleman when you met him and a gentleman when you left him so he will be remembered by all of us.

## HAVAL AL DEAVDIN

A characterization of the late Dr. Philip M. Phillips can be concisely epitomized in three words: "A rare soul." Such an epitome is really sufficient and can be thoroughly understood by those who knew him intimately well. However, in order to do full justice to the memory of the late Dr. Phillips and to bring out his fine qualities before the general public, a more elaborate statement must be made. Because of the fact that contributors to the Passover Magazine are given limited space therein, it becomes necessary to follow the method of the immortal Dr. Schmaryahu Levin and confine ourselves to, what he used to call, "Roshe Prokim."

It has always been my confirmed opinion that the intellectual and cultural standards of a community can best be gauged by the library or libraries of a locality we are interested in. It is quite axiomatic that the size of the edifice or the number of books it houses is not the prime factor in determining the mental horizon of the community. It is the qualitative analysis which gives us the clue we are seeking.

With the foregoing premise as a basis, we are, I believe, in a position to evaluate the splendid characteristics of Dr. Phillips. He was first and foremost a true bibliophile in the genuine sense of the term. He regarded a book not merely as a number of printed pages between two covers, but actually as a precious child, to be loved and dearly cared for. It is also a significant fact that he not only manifested a rare solicitude for his books, his most cherished possessions, but in addition, he considered the room which housed them as his sanctuary, to which he used to retire for meditation and inspiration. That he adored his inner sanctum and its contents with intense love and veneration became only too evident to those of his intimate and appreciative friends who shared his happiness with him. With almost childish



pride he used to point out the valuable additions to his library he had been able to make from time to time.

Besides being a great lover of books, as hereinbefore indicated, Dr. Phillips possessed a rare faculty of sensing the true merit of books. He did not, as we see only too often, pick books as mere fillers of space. Whatever he deemed worthy of forming a part of his library, had to possess a high degree of permanence, to which he could turn again and again.

In addition to accumulating books of great merit, Dr. Phillips had been very fortunate in procuring a considerable number of first and rare editions, many of which are indeed outstanding. I can never forget his great enthusiasm and innocent pride, and especially the glint in his eyes, whenever he showed me the rare literary treasures he possessed.

Dr. Phillips was not merely a lover and collector of books, but also an omnivorous reader. No doubt he also must have had a prodigious memory, and whatever he absorbed, was "kemunah be-kufsa." It was indeed a pleasure and inspiration to hear him analyze literary and philosophical works with a rare degree of intelligence, a sure indication of his intimate acquaintance with them. It is no exaggeration that Dr. Phillips literally and religiously lived up to Joshua's injunction: "Thou shalt meditate therein day and night." To my knowledge, Dr. Phillips was assiduous in pursuing learning, and he always utilized every available moment in acquiring it.

It is perhaps not generally known that Dr. Phillips was endowed with a very fine poetic spirit and soul, as he has left behind him a number of poems of real merit, besides translations of portions of Omar Khayam in Yiddish. It is rather unfortunate that, due to his modesty and meekness, he never had his works published.

The more one meditates upon the loss sustained by the departure of Dr. Phillips the more keenly he realizes what

# FARBAND — LABOR ZIONIST ORDER

A Fraternal Order For Every Progressive Young Man and Young Woman to Join

## 1. LABOR ZIONIST ORDER

Jewish life is now more complex than ever. The Jewish question has become one of first magnitude. No intelligent, progressive person can ignore its implications. *No open-eyed Jew can afford to remain indifferent.*

More fortunate than Jews in other countries, we here in America owe it to them as well as to ourselves to place ourselves in the service of our people.

In common with other intelligent Jewish men and women in this country today, YOU TOO, no doubt, are pondering not only the "why" and "wherefore" of Jewish suffering, but also the concrete "how" of our struggle for a better Jewish existence.

Together with thousands of other American Jews today, you too, no doubt, are seeking these three things: *a better understanding of your Jewishness and all that it involves; a militant program of progressive Jewish action; comradeship and a congenial, warm environment.*

## 2. THREEFOLD PROGRAM

Ferband is a national fraternal organization, dedicated since its inception, more than 35 years ago, to the following three-fold program: a) It is devoted to the service of our people; b) It is a militant force in the struggle for peace, justice and equal rights; c) It renders mutual aid to its members and their families on a sound, co-operative basis.

## 3. ZIONIST ACTIVITIES

The Ferband is in the forefront of those who fight and work for the establishment of the Jewish Co-operative Commonwealth in Palestine. It co-operates intimately with Histadruth, the pioneering and labor force in Palestine, in the vast task of rescue, defense and construction in which the latter is engaged. It raises large sums annually, helps in the establishment of colonizing and co-operative institutions, and in every other way renders important aid to Palestine upbuilding.

## 4. RELIEF AND RESCUE WORK

Through all relief channels and the Labor Zionist Committee for Relief and Rehabilitation, the Ferband is valiantly engaged in the vital task of succoring our survivors overseas. Centers, children's homes, and Hachshara training farms for youths are supported. The Foster Parent Plan provides for hundreds of orphaned children. Food, clothing and medical supplies are collected and shipped. Migration — chiefly to Palestine, but also to other lands — is aided.

a tremendous void he has left not only in his immediate family but also among his many friends who cherished and admired him. He was indeed a man of profound culture, rarely met with nowadays in our present materialistic and prosaic world.

The immortal Heinrich Heine, a great admirer of Rabbi Yehuda Halevi, expressed himself as follows: "When the Lord created the soul of that great poet and philosopher, he felt very happy and pleased." In an analogous, but necessarily limited sense, we may apply Heine's dictum to Dr. Phillips, and add the words reportedly spoken to Moses about the Patriarchs: "Haval al deavdin velo mishtakhin."

May the memory of Dr. Phillips be blessed!

## 5. DEFENSE OF JEWISH RIGHTS

The protection of Jewish minority rights, the fight against anti-Semitism and the struggle for the inclusion of protective clauses in the Peace Treaties, are activities in which the Ferband figures prominently. It was among the organizers of the American and World Jewish Congresses and the American Jewish Conference.

## 6. ON THE AMERICAN SCENE

The Ferband has always been a leading force in awakening national consciousness and a love for their people's heritage in the American Jewish masses. Participating in the fight against intolerance and social and economic discrimination, it has always strived for the organization of democratic Jewish community life in this country.

## 7. SCHOOL AND CULTURAL ACTIVITIES

The Ferband pioneered modern progressive Jewish education in America and is now the chief support of a chain of more than seventy schools, including parochial schools, kindergartens, high-schools and the Jewish Teachers Seminary. Its Book Foundation makes available the best in Jewish literature to the general public and its annual concert and lecture tours serve more than 100 communities.

## 8. ON THE LABOR AND SOCIAL FRONT

Ferband participates in every struggle against fascism and reaction and for the rights of labor. The Alliance Committee on Legislative and Social Activities alerts the branches and members to current issues requiring militant action.

## 9. MUTUAL AID AND SELF-HELP

As a fraternal organization, the Ferband is vitally concerned with the welfare of the individual member and his family. A modern, scientific program of co-operative insurance provides: Life Insurance from \$100 to \$10,000 on the Whole Life, Limited Payment, 20-Year Endowment or Endowment-at-age-65 plans; Disability of \$6, \$10, \$15 and \$25 per week; Hospital and Surgical Expense; Juvenile Insurance; Relief and Old Age Relief; and Funeral, Cemetery and Medical Benefits in most communities.

## 10. FRATERNALISM — COMRADESHIP

Ferband branch meetings and social and cultural activities give you an opportunity to meet congenial men and women who share your own views and interests. This results in comradeship and life-long friendship — something all of us need and appreciate.

!527 - - - - - !527

IN LOVING MEMORY

of

**DR. P. M. PHILLIPS**

A FRIEND WHO CANNOT BE FORGOTTEN

and

WILL NOT BE FORGOTTEN

(God alone knows how I miss Him)

ALTER BOYMAN

Chairman Labor Zionist Council

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**The Pioneer Women's Organization  
GREETINGS**

PIONEER WOMEN send its most cordial greetings and warmest felicitations to the Labor Zionist Council of Providence on the occasion of the twenty-fifth celebration of the "THIRD SEDER" and the "PASSOVER JOURNAL".

During the past quarter of a century Pioneer Women, a proud member of the Labor Zionist family, has contributed significantly to the upbuilding of the State of Israel thru its unstinting support of the Moatzot Hapaolet and Histadrut.

Great and glorious have been the contributions of the Labor Zionist movement towards the attainment of our goal, and we fully take pride in our accomplishments; however, our tasks are far from complete. We must stand together and share in the responsibilities of "ingathering the exiles", and promoting the welfare of the Jewish State.

May the second quarter century of devoted effort on behalf of the Moatzot Hapaolet and Histadrut be crowned with even greater success as we look ahead toward the fulfillment of our ideals.

MOLLIE SKLUT, President

א פואה שמה

A speedy recovery and best wishes to Chavera BENJAMIN RAKATANSKY. It is about time to get well, and we hope it will be soon.

ALTER BOYMAN, Chairman  
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## On the Road to the NEGEV

אחד בשבת, שנת חמשת אלפים שבע מאות ואחת עשרה בדרך לנגב  
 על יד גדרה הונחה באן אבן הפנה לבית הספר החקלאי לנשים  
 ולנוער. המוסד הזה, בו ימצא נוער טיפוסינו, תקות עתידנו, צל קורדה  
 יומם, הזנה תמיד ויד מחנכת ומדריכה.  
 תרומת פיאנערן פרויען הוקם המוסד הזה. הסתדרות החברות  
 החלוצות באמריקה עם מועצת הפועלות בישראל הן הבונרות  
 ומטפחות את המוסד החשוב הזה.  
 שנה החמישית לתקומת מדינת ישראל, בזמן קבון גלויות ומאמצים  
 על קיימה ועל עתידה, עת מתעצמת התקוה עם פתיחת שערי המולדת  
 להמוני אחים הנמקים בתפוצות הגולה ובמחטת רכוש - נוסד המוסד הזה:  
 ודלתותיו הוצבו בתקוה כי תהיינה פתוחות תמיד לנוער היהודי המתחנכים  
 לתורה לעבודה ולשכלים, ועיניהם דואות את עמם יושב לבטח עכ"ל  
 ארמונו במולדתו.

ולערות באנו על החתום

And it came to pass, in the year 5711, on the Road to the Negev near Gadera,  
 that the Cornerstone was laid for a School for the Youth and the Women of  
 the Land, where they would learn to plant and to sow and to reap the harvest:  
 to tend to the cattle and to the fowl of the barnyard, whose produce would  
 nourish and sustain them.

And it shall be that in this institution, our Youth, the hope of our future,  
 whose tender care is our greatest concern, shall find their home, and a guid-  
 ing spirit and an educating hand shall provide for their every need.  
 Through the efforts of Pioneer Women in America and with the help of

A Founder - Builder

has this school been established and, together with the Moatzat Hapoalot in  
 Israel, built and developed.

Founded in the fourth year of Medinat Yisrael, in a period of Kibbutz Galuyot  
 and in the midst of great efforts for the future of the State, its stabilization  
 and security, when the open gates of Israel lift the hopes of the masses of our  
 suffering brethren in the Dispersion of the Gola and beckon to them to come  
 Home, the doors of this institution, too, shall be open wide.

And it shall be that this Cornerstone, laid by so many visible and invisible  
 hands in the free land of Israel and the free land of America, shall be the  
 Foundation Stone for Jewish Youth who, in the midst of the 'Tents of Jacob'  
 pitched on the sacred soil of Israel, in the security of their own Homeland, shall  
 be educated for Tora, for Avoda and for Shalom.

In Witness Whereof We Have Hereunto Affixed Our Signatures:

For the Moatzat Hapoalot

For Pioneer Women



Member of Knesset



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National Chairman for Moatzat Hapoalot

This scroll is a facsimile of the scroll placed in the cornerstone of the main building in the Pioneer Women  
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