The Eleventh Celebration of the THIRD "SEDER" and the opening of the Campaign for the Jewish Women's Organizations in Palestine, Sunday evening, April 21, 1935.
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Central Falls, Rhode Island
The National Labor Committee for the Jewish Workers in Palestine

The NATIONAL LABOR COMMITTEE for the Jewish Workers in Palestine was formed in December 1923 for the purpose of mobilizing the moral and material support of American Jewry for the Jewish Workers and Pioneers in Palestine and for their organization, the "Histadruth Haovdim" (General Federation of Jewish Labor in Palestine). The committee's main object is to provide the Histadruth with funds for its cultural, social welfare, and cooperative undertakings and to help the Jewish labor population to become firmly rooted in the Palestinian soil and do its full share in the upbuilding of the land.

The Histadruth is open to every Jewish worker. It comprises workers of all political trends and views of life. Non-religious and religious workers find their places in the Histadruth. There is room in it for every Jew who sees his future in a life of labor. The Youth Movements of the various Zionist trends are represented in the Histadruth. Even the Youth Movement of the diaspora, which for a while kept aloof from the Histadruth, have lately found their home within the Histadruth; for example, the German Zionist youth organization, Hanoar Hatzioni, and the religious alliance, Dath Va'avoda ("Religion and Work").

The workers of Palestine have long since realized that any sectarianism in the organization of Jewish labor would be highly detrimental. The various attempts to organize the Jews of Palestine according to their stocks (Yemenites, Sephardim) or according to their previous affiliations in the diaspora (for example, according to athletic leagues), apart from the Histadruth, are in direct conflict with our aim, which is to form a single working people out of all stocks and social layers. The Histadruth is unremitting in its efforts to impress upon the immigrants in Palestine and the Jewish youth in the diaspora, that it is not their divided cultural or social past in the Galuth, but their common future fate in Eretz Israel that must weigh most in regard to their organization and sense of solidarity.

Every member of the Histadruth belongs to some union affiliated with the Histadruth. In all important questions affecting work and the worker's life, it is not the individual union but the Histadruth as a whole that is the deciding factor.

Those who have organized the National Labor Committee, the leaders of the United Hebrew Trades and other Jewish organizations, were convinced that to create and strengthen the labor institutions in Palestine, to stimulate their initiative for independent colonization and industrial activity and build a new Jewish society upon principles of social justice and cooperation, there is an urgent need for a special fund which will enable the Palestine Federation of Labor to carry on its activities in all fields of economic, social and cultural development of the country.

Among those who have endorsed and aided its endeavors are such outstanding personalities as Justice Louis D. Brandeis, Prof. Albert Einstein, Dr. Stephen S. Wise, Rabbi Abba Hillel Silver, Louis Lipsky, Dr. Bernard Kahn (European director of the Joint Distribution Committee), Abraham Cahan, editor of the Forward, and many others.

With the funds raised in America, the Histadruth has provided modern agricultural and industrial tools and machinery for the Jewish pioneers of Palestine, built homes and community centers, established and maintained hospitals and sanatoria, schools and libraries, as well as a great variety of other welfare, cultural and cooperative institutions. In addition, the Histadruth has cared for thousands of Jewish immigrants who have come to the shores of Palestine unprepared, teaching the newcomers manual trades, providing them with employment on farms and in factories, ministering to their health and spiritual needs, maintaining their enthusiasm and discipline and helping them become useful citizens of their new homeland.

The Histadruth does not confine its immigrant-aid work to those already in Palestine. Realizing that with persecution in Germany and economic depression in Eastern Europe, more and more Jews will have to migrate to Palestine, it has in cooperation with its affiliated organization, the Hechalutz, established training farms in the lands of the diaspora where young Jews are taught farming and other manual trades and are preparing themselves physically and morally for a productive life in Palestine. Three of such training farms are also established in the United States and receive the support of the National Labor Committee.

In addition to these great tasks, the Histadruth, thru its colonization agency, the Nir, is helping various labor groups, as well as new pioneers, to colonize and to establish themselves firmly on land, while the National Fund is the main agency for purchasing land.

Parallel with the colonization activities and the absorption of the new chalutzim, the Histadruth must expand its general educational and cultural activities among the newcomers. It must carry on its technical training and support the youth in their preparation for productive work. It must participate in the creation of Labor Homes in the cities and villages. It must aid in the expansion of the Workers' Sanitariums and other health institutions.
From the moment when the Zionist movement launched its program for the rebuilding of the Jewish Homeland, its leaders sought to harness two types of energy: the energy of social cooperation and the energy of individualism. It was hoped, and it is still hoped, that Palestine will represent the perfect blend of those two forces in forms of social justice unknown as yet in any other country.

Social idealism not less than national will was responsible for the birth of the public national funds which were created as instruments for the construction of the Jewish Homeland. Zionist leaders felt that they could appeal to two impulses within the Jewish people: the anxiety to fulfill the desire to bring to an end the rootlessness of a people which had tasted, in the course of two thousand years, every variety of exile and every form of injustice invented by the ingenuity of man; the second, springing from the desire for moral compensation and vindication by the construction of a Homeland free from the evils which prevail elsewhere.

It was not Palestine alone, or the Homeland alone, which stirred the masses to pour forth millions into the Jewish National Fund and the Palestine Foundation Fund. The pioneers of Palestine, the chalutzim, those transfigured children of the ghetto who, overnight, became ploughmen, roadbuilders, soldiers, were for years an inspiration to Jews all over the world, for they represented not just any kind of homeland but a kind of refuge, but an expression of the moral tradition of the Jews. Not personal self-seeking, not the prospect of individual enlargement, drove them to transform the swamps and deserts of Palestine into flourishing settlements and lively cities, but the obstinate desire to produce a nobler form of society. And because the Jewish people recognized this, it placed itself for many years under the moral shelter of its Palestinian pioneers. It is true that without the Zionist movement there would have been no pioneers. But it is also true that without the pioneers, the Zionist movement would have died an early death.

It was through the public funds that the gratitude and hope of the Jews expressed themselves. The Jewish National Fund, more than any other instrument, was the source of justice by the Arabs when it paid exorbitant prices for land that had lain idle for centuries, also did justice by Jews in demonstrating that the social ideal was part of our national movement.

The success of these funds, and of the pioneers, has in a way been astounding. The very fact that tens of thousands of individuals are now tempted to seek a future in Palestine, where fifteen years ago they found no inducement, testifies that the pioneers were building a new world. In fact, they built so well that today they are in danger of being forgotten, and the very funds which made possible private initiative in Palestine are eclipsed in the individual rush toward the Jewish Homeland.

A profound danger faces Jewish Palestine today. It has many facets. One of them is the disproportionate development of cities at the expense of the land. Another is the feverish spirit of individual self-seeking which newcomers — many of them untrained in Zionist ideology — bring with them into the country. And this danger is a direct result of the fact that the public funds, particularly the Jewish National Fund, the agency which purchases land and takes it off the market as the eternal property of the Jewish people, this Fund has not kept pace in its growth with the growth of Jewish Palestine.

Zionism is a form of voluntary self-taxation in the absence of a Jewish Government. The function of an enlightened government is to hold in check all abuses of power and privilege, to correct one-sided development, to produce a harmonious and safe from individual deprivations. When, in a great American city, a power company abused its position by overcharging, the government stepped in with a threat of publicly owned utilities. Not the government of Palestine is not Jewish. It is not deeply concerned with Jewish ideas. Therefore, the check to private abuse or blind mal-development is the function of the world Zionist movement. The National Fund must have more land to place at the disposal of pioneers; the Palestine Foundation Fund must have more money with which to settle the pioneers on the land.

The need for the strengthening of these funds is dictated by every consideration of long-range policy. Private initiative is often so blind to its own interests that it destroys its own sources of growth. It develops an insane appetite which eats up the planting seed together with the harvest. The very possibility of further room for private initiative in Palestine lies in the restoration of the social outlook to its former position of moral leadership. Private initiative must not be repressed; but it must be put in its place by the administrative development of social enterprises through the instrumentality of our national funds. Unless this happens, private initiative itself will suffer not less than our cooperative enterprises, and a heavy price will be paid likewise by the Arabs for the retardation of the growth of the Jewish Homeland.

In the reconstruction and the building of Palestine, let us not forget that we have behind us in this work an army, dead and living, with which we are to keep Palestine and twenty years ago when we encouraged chalutzim to go into Palestine, when we were tempting by the offer of suffering and moral self-realization, thousands of young men and women from European cities, we pledged ourselves to one thing that the Palestine to which they were giving their lives would not be a Palestine which would be a replica of the scramble system of the rest of the world. Some of those to whom we gave this pledge are dead — their bones lie scattered through Palestine. In the places where there were the swamps at the foot of Mount Gilboa, in the north, in the shadow of Mount Herman, when Hannah Sidick died, in the south, where her brother Ephraim Sidick died — in dozens of places where young men and women collapsed physically, mentally, under the Jewish Homeland. There were suicides through hunger and privation, men and women who would rather take their lives than leave the Palestine in which they could not find physical existence.

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labor movements throughout the world, for it gave itself to the building of a land without the desire to destroy—for there was nothing to destroy—inasmuch as it built from first foundations upward. We have a labor movement in Palestine which stands in a place of moral leadership today which we cannot afford to ignore.

We have throughout the Jewish world today two forms of the struggle for survival going on. There is the form which has to do with the placing of hundreds of thousands in Palestine. There is the form which has to do with the sustaining of an attitude which does not make us as bestial as those who oppress us. These are two equally difficult tasks. Hatred begets hatred, and if those who hate us succeed in rousing in us in one form or another a corresponding resentment, they will have succeeded even if they do not destroy us physically. These are forms which threaten the Jewish people within, as there are forms which threaten Palestine, Jewish Palestine, within. There are evidences of a contagion of evil impulses, of contagious diseases, as contagious as physical disease, and we must guard ourselves. We must create a cordon sanitaire, as the French call it, against the infiltration of those mental evils, those moral evils, which our enemies seek to transmit to us.

Let me be open, for the sake of all those in Palestine, a Jewish Palestine, and the Jewish People. There are rising within us resentments and hatreds which tempt a hysteria within. There are movements within the Jewish people which begin to look like derivatives of the forces without. To all who listen, let me say, beware of the temptation of these movements. Beware of those who come to you and say, "Build Palestine anyhow, in any form, it will right itself." Beware of those who come and say to you, "We will sell our soul to Satan in order to bring a maximum number of Jews into Palestine." Their council is evil. It destroys Palestine as it destroys the Jewish people, and those who daily with that idea, those who speak of social justice and permit themselves to flirt, for any reason, and under any pretext whatsoever, permit themselves to flirt with that idea and with the leadership of that idea, are betraying their own good reputations.

There is a saying in the Talmud, "There are men who purchase immortality in a single action, and in a single hour." There are men who lose their souls in a single action and in a single hour. And I would like to pledge you who represent symbolically, personally, all the affirmative forces in Jewish life, I would like to pledge you to a guardianship, not only of the instruments of the building up of a Palestine of social justice, but to a guardianship against all the forces which tempt you from that path.

There are years in front of us in which crucial decisions will be made. There are years in front of us in which this Palestine, which today has three hundred or three hundred and fifty thousand Jews, will increase to five-hundred thousand, to a million Jews. Let us be sure that the idealism, not the words, the concept, the emotion, the passion, the detailed care of our forms in Palestine, that this idealism pursues us through the next years as it pursues us through the years which are past. We don't want a Palestine in which millions of dollars in the turnover of real estate. We don't want a Palestine in which the forefront is occupied by men who can achieve worldly success. If Zionism means anything at all, it means an alliance with those men and women who know how to build a country, but don't know how to accumulate fortunes. If your belief in a Jewish future is real, then the preponderance of your interests will go to the man who is competent in building, and competent in selfishness. It will go to the man who can fight for the Jewish people and cannot fight for himself. This is the meaning of Zionism, if Zionism has any meaning at all, and in the course of the decisions you will be called upon to make in the next few years affecting the development of Palestine, remember under whose moral sign you stood in the days when your enthusiasm was at its highest. It was under the sign of Labor Palestine, and under that sign, and under no other, you can succeed.

**TCHERNICHOVSKY and ASCH**

The International Directorate of the P.E.N. Clubs in London have elected Saul Tchernichovsky, the poet, and Sholom Asch, the novelist, as honorary members of that body to represent Hebrew literature in Palestine and abroad. This honorary membership is accorded only to the most prominent representatives of literature among different nations. The list of honorary members consists of Franz Werfel of Austria; Maurice Maeterlinck of Belgium; President T.G. Masaryk of Czechoslovakia; Romain Rolland and Paul Valery of France; Gerhardt Hauptman and Thomas Mann of Germany; Rabindranath Tagore of India; Knut Hamsun and Johann Bojer of Norway; Merejowski and Maxim Gorky of Russia; and Sholom Asch for Yiddish literature.

**The Junior Pioneer Organization for Palestine**

At last the thinking young girl here in Providence, has found an opening for her energy and spiritual craving in the organization of the "Junior Pioneers." She has found that in our ranks, through the emphasis placed on the individual's growth and development, she has learned to think and act independently. Her initiative and responsibility have been heightened.

The great liberating ideal of "Socialism," concrete participation in the upbuilding of a Jewish Homeland, and the example of the life her comrades in Palestine have added to the self-esteem of the Young Pioneer member and enhanced the value of her labors. The magic touch of tangible achievement has quickened her mind to warm comradeship.

Our organization here in Providence is to become one of the largest in the city. Starting with a small and earnest group, the organization has made such strides in the last few months, that it became necessary to meet in larger quarters.

It is not to be wondered at our fast-growing membership. With the ideals of our cultural work always before us, the practical work is carried on with the same spirited joy. Ambitious plans are already being made for the next season while this season's work is in full swing. Lectures, musicales, chorus work, and amateur theatricals are some of the many undertakings being planned.

It is to this broader vista of creative life that we call you in asking you to come into our ranks.

The officers of the Providence Junior Pioneer Organization are:

Frances Carter, President
IDA TIMMERMAN, Treasurer
ESTHER BELLLOVE, Secretary

**ALWAYS REMEMBER THE NATIONAL FUND**

Paul Valery of France; Gerhardt Hauptman and Thomas Mann of Germany; Rabindranath Tagore of India; Knut Hamsun and Johann Bojer of Norway; Merejowski and Maxim Gorky of Russia; and Sholom Asch for Yiddish literature.
AVUKAH on Labor In Palestine

RESOLUTION, 10th CONVENTION

1. Whereas the League for Labor Palestine has been organized for the explicit purpose of supporting that element in Palestine which is building our national homeland on the basis of work and social and economic equality, and whereas Avukah, as a youth Zionist Organization has to take its place among the living and constructive forces of Jewish national life, be it resolved that Avukah go on record as urging its members to actively participate in the work of the League for Labor Palestine and thereby contribute toward the upbuilding of our national homeland in Palestine.

2. Avukah looks with extreme distrust upon current attempts to split the single labor union in Palestine, and believes that for the good of Zionism and of Palestine society there should continue to develop in Palestine the "unbroken single union", which has had such auspicious beginnings and whereas the policy of the Histadruth, the recognized single union, as regards immigration and colonization for Palestine has been of such a nature as to aid and abet the continued development of the new Yishuv, be it hereby resolved that Avukah endorses and lend its fullest support to the Jewish National Fund.

3. Whereas Avukah understands in Zionism not only the necessity of developing Jewish life in the Diaspora but also that of creating in Palestine a youth element which shall continue to uphold the traditions of Zionist colonization, be it hereby resolved that Avukah endorses and lend its fullest support to the Jewish National Fund.

4. Whereas the Avukah recognizes the full import of the J.N.F. in buying land as the property of the Jewish people, and whereas the program of the J.N.F. has proven to be productive of an economic and social structure which embodies these principles of economic security which will be devoid of all of the objectionable features of land speculation, the existence of which Avukah recognizes as one of the greatest dangers in the upbuilding of Palestine, be it hereby resolved that Avukah endorse and lend its fullest support to the Jewish National Fund.

5. Whereas English periodicals for the dissemination of Zionist culture have long been considered necessary, the Avukah views with favor and endorses the publication and distribution of the enlarged New Palestine and Jewish Frontier.
The Economic and Social Institutions of The Histadruth

In order to buttress its extensive settlement and economic activity, the Histadruth has created a number of financial institutions. The most important of them is the Workers' Bank (Bank Hapoalim). The Workers' Bank is the second largest Jewish bank in the country. It finances, by means of short-term credit, all the cooperatives and economic cells of the Histadruth (kvutzoth and moshavim, workers' quarters, Yakhin, etc.). Lately the Workers' Bank, thanks to its expansion, has also undertaken the granting of long-term credit. The Workers' Bank affords labor colonization very strong support financially and trees it to a large extent from the need of depending on private financial institutions.

Of the financial institutions of the Histadruth, the Palestine Labor Fund (Kupath Poalim Eretz-Yisrael) still remains to be mentioned. The Labor Fund invests money in projects involving long terms, and for which it would hardly be possible to procure means through the ordinary credit channels. Thus, for example, the Palestine Labor Fund took part in the building of the kvutzoth of Upper Galilee. Of late it also invests money in industrial schools and training farms for women.

Tnuva’ (lit. Produce) is the cooperative for marketing the produce of the agricultural settlements of the Histadruth. This is by far the largest enterprise of its kind in the country. Tnuva has a number of retail stores in every city and in the larger colonies. Every Jew who wants to make sure that he is getting products of Jewish quality, and good quality, buys of Tnuva. The sales of Tnuva during the past year amounted to about £2,000,000 (about a million dollars).

The labor consumers’ cooperatives—they are the only ones in Palestine—are affiliated with the large wholesale cooperatives, “Hamashbir” (lit. The Purveyor). The kvutzoth and moshavim serve as the retail consumers’ cooperatives of Hamashbir in their respective localities.

Many of the social and cultural services which the working people of other countries receive from the State, the Jewish workers of Palestine have to create out of their own resources and solidarity. The British administration of the country is as little concerned about social insurance and health preservation, such as is required by the modern worker, as it is about other phases of social legislation. The Sick Fund (Kupath Cholim) in Palestine is not a compulsory State institution as in most European countries, but a creation of the collective enterprise of Palestinian Jewish labor. Without any compulsion, out of his high social and cultural sense, the Jewish worker makes heavy sacrifices in order to maintain and expand his sick Fund.

There is no governmental or municipal unemployment insurance in Palestine. The Histadruth on its own initiative has set up an Unemployment Fund. The employers are not legally bound to contribute their share to the sick and unemployment funds. Thanks to the united strength of Jewish labor and its moral prestige, it has succeeded in prevailing upon part of the employers to take part in these social institutions. Every member of the Histadruth is obligated to be a member of the Sick Fund and to contribute a certain (very small) amount to the Unemployment Fund.

In order to subordinate the various financial, economic, and social institutions of labor to the collective will of the Jewish workers, the Histadruth has bound them together within the framework of the “Hevrath Ovdim” (lit. Society of Workers). The Hevrath Ovdim is a legally incorporated association, which is identical in membership with the Histadruth. (Every member of the Histadruth is ipso facto a member of the Hevrath Ovdim). The Executive Committee (Va’ad HaPoel) of the Histadruth is likewise the administrative body of the Hevrath Ovdim. In this way labor seeks to safeguard the institutions it has created with so much pains against exclusiveness and one-sided commercialism, and to subordinate them to the needs of Jewish immigration and the common weal.

THE CULTURAL WORK OF THE HISTADRUTH

The most important cultural achievement of the Histadruth is that it has imbued thousands of Jews with a sense for work that affirms and gives a meaning to life. This is its proper, organic contribution. However, as the Jewish worker strikes deeper roots in the land, the planted and organized educational work of the Histadruth moves more and more into the center of its activity. As a movement for the complete regeneration of working Jewry, the Histadruth strives to supplementation life in the factory and on the farm with a renewal of our cultural values. Work is for the Histadruth not only a need of earning one’s livelihood, but also the spiritual basis for the new type of Jew. From this knowledge springs the desire for such a school as will combine the dignity of labor with Jewish culture. More than three thousand children and adolescents study at the Histadruth schools. Besides these schools, the Histadruth has founded schools for juvenile workers. It conducts a large number of Hebrew classes. The Histadruth’s daily newspaper, “Davar”, is the largest and most widely read in the country.

The Histadruth endeavors to weld the growing generation in Palestine which is so varied in origin (Sephardic, Yemenite, and European Jews, those born in Palestine, and those hailing from the diaspora) into one national community. The juvenile workers of Palestine have been organized by the Histadruth into the “Hanoar Haoved” (lit. The Working Youth). Large sections of Hanoar Haoved come of the Oriental Jewish communities—Yemenite, Persian, Moroccan, and Kurdish Jews. If the older generation of workers has not yet found the right relations with the Oriental Jews, this wall of aloofness has been broken through by the youth of the Hanoar Haoved. In the Hanoar Haoved a work of national amalgamation has been accomplished which the Zionist movement and Palestinian Jewry have hitherto generally failed to achieve.

The middle class youth, the pupils of the higher institutions of learning who see their future in a laboring Palestine, have organized “Machnoth Haolim” (lit. Bands of Immigrants). The two Youth Movements comprise nearly 4,000 adherents.

In the last few years the Jewish workers and youth of Palestine have created a large sport movement. The athletic organization of the Palestinian workers, “Hapoel” (The Worker), is part of the educational campaign for physical work, Jewish culture, settlement on land, and social justice. Many hundreds of members of the Maccabee and other Jewish sport organizations of the diaspora have found their places in the rank of Hapoel.
THE PROVIDENCE PASSOVER JOURNAL

Facts of General Interest about Palestine

INDUSTRY

According to the Census of Jewish Industries and Handicrafts taken by the Statistical Department of the Jewish Agency there were in existence at the end of 1933, 5,399 industrial enterprises with an invested capital of £83,711,000, employing 18,595 workers. About 10% of these enterprises were in existence before the War — operated mostly by hand power; about 90% have been established since the War. 585 during 1934. These branches of industry which annually produce goods valued at £50,000, or more, are: edible oils, cement, potash and bromine, wooden furniture, bread, flour, tiles, dairy produce, shoes, cement bricks, men's clothing, printing, foundry work, wires and spirits, machines, chocolates, metal construction work, hosiery, wire netting and nails, knitting and tobacco.

During the first seven months of 1934, at least 115 new industrial enterprises (excluding work shops) were established, according to a survey made by the Tel-Aviv Bureau of the American Economic Committee for Palestine; 87 of these firms replied to inquiries about the number of persons employed and reported that they were employing 815 workers; 81 of these firms reported an aggregate capital investment of £172,000.

WORKING-CLASS HOUSES

During the last three years, up to the end of 1934, dwellings were provided for 3,500 working-class families by the Central Bureau for Labor Housing affiliated with the General Federation of Jewish Labor. No fewer than 1,800 houses have already been built, and the total cost invested in land and buildings amounts to £p620,000. In 1934 alone, 600 new buildings were built at a cost of £p280,000 (including the price of the land).

The building policy of the Labor Federation is now directed towards centralizing the labor dwellings into separate suburbs which enables the areas to be increased. The largest residential section so far built is that of Kiriat Haim (named after Haim Arlosorff) in the Emek Zebulun near Haifa, where there are 400 houses. Another 560 houses are about to be completed, and provision is to be made to supply housing for 500 families in Kiriat Haim. Large cooperative dwellings are also to be constructed by the Bureau. Three such large blocks of houses, comprising 130 abodes, have recently been built in Tel-Aviv at a cost of £p60,000.

LABOR CREDIT COOPERATION

The Auditors' Union of the Labor Credit Cooperative Movement in Palestine has been registered. The Union has a membership of 22 cooperative credit societies, of which nineteen are in colonies and other agricultural settlements and three in cities. 13,714 members are affiliated with these societies which have a capital amounting to £24,800 and deposits aggregating over £160,000. In the course of the first half of 1934, the cooperatives lent their members over £15,000 in short-term loans. The total cash reserves of the societies aggregated £60,000 or 50% of the total deposits.

49 SELF-SUPPORTING COLONIES

Forty-nine Jewish settlements in Palestine, established by the Keren Hayesod since 1921, are now completely self-supporting and are earning a profit. This is the first time that all the labor settlements have ended the year with such a successful report. All of these colonies had to receive maintenance contributions in previous years. As a result of the $250,000 loan received by the Keren Hayesod, $320,000 is being used to finish the capital investments in the colonies, so that they will now be completely equipped. Virtually all of these colonies are engaged in mixed farming. Their ability to reach a self-sustaining basis is particularly important because their population was increased by fifteen percent during the past year and a half, much of it consisting of German Jewish settlers.

A RABBINICAL STATEMENT REGARDING LABOR PALESTINE

We, the undersigned rabbis holding membership in the Central Conference of American Rabbis, but stating our views in this resolution as individuals, desire to express our agreement with the principles and ideals of the Palestine Labor movement.

We believe that the prophetic ideals espoused by Liberal Judaism are especially compatible with those of the Labor movement in Erets Israel. In the complex society of our day it may be more difficult to see its application, but the ancient maxim "Zion bemi'shpat tipadeh", Zion can be redeemed only through justice", seems to us as profoundly true as of old.

The purpose of this endorsement is not to place our stamp of approval upon every phase or aspect of the Labor movement, but to express our agreement with its principles. Labor Palestine strives to build a cooperative rather than a competitive society in the land of our fathers. Its aim is to avoid erecting another social structure resting upon the sands of injustice and inequality. Its purpose is to appraise economic endeavor by the rules of service to the community rather than private profit. It seeks to secure a decent living standard for all workers. It underlines the importance of the welfare of the many rather than the luxury of the few. It stands upon the principle of the right of labor to bargain collectively. It opposes those who would destroy the very foundation of the Yishuv by using cheap labor and exploiting it, rather than paying a living wage to fellow Jews. It is engaged in the effort to widen the entry into Palestine for labor, and to rehabilitate the middle class and direct it toward fundamentally productive channels of work. It is endeavoring to foster a communal consciousness and communal unity among the Jews of Palestine. And, finally, it is resisting the many who would make Jewish Palestine only another land for the exploitation of the weak, for the building up of a society based upon economic injustice.

This program of the Histadruth in Palestine and the League for Labor Palestine in America, seems to us to be at one with the essential principles of prophetic idealism. Many of its economic aims are part of the Social Justice Program of the Central Conference of American Rabbis.

We conclude, therefore with the declaration that, as we see it, Liberal Judaism, in addition to its general sympathy with the rehabilitation of Palestine as the Jewish homeland, should feel an especial enthusiasm for Labor Palestine and the rights and duties of every Jew, and to our followers heart support for the Histadruth and the League for Labor Palestine.

(Signed by 241 Rabbis).
The modern Jewish woman is taking her place in the front ranks of the upbuilding of Palestine. The Jewish woman is playing a considerable role in the developing of Palestine as a Jewish Homeland.

The woman pioneer in Palestine, the Halutzah, is right in the thick of the work of the rising Jewish commonwealth. The Halutzah takes her rightful place side by side with the Halutz in all the work and in all the development of the land.

The Pioneer Women's Organization of America of which our club is a part is organized to help the women pioneer organizations in Palestine financially and spiritually.

The Pioneer Organization now numbers several thousand members who are always ready to help in the work. It is the ideal and belief of the Pioneer Women's Organization that Palestine will only then be justly called Eretz-Israel when it is developed by Jewish labor and when social justice will prevail.

The officers of the Providence Club of the Pioneer Women's Organization are as follows:

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It isn't necessary to pay all at once—a few cents weekly will do... and you'll have a happier, more care-free trip.

Tires — Auto Radios — Batteries — Accessories — can all be bought on our budget plan. Select any of these and buy the best... We'll arrange terms to suit you.

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