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The Histadruth and Trade Unions

The Histadruth organizes wage-earners in private and public employment in trade unions for the protection of their interests and rights.

Seventy-five per cent of all workers in Palestine are members of the Histadruth, which is affiliated with the Trade Union International. In 1931 they numbered 30,078. Work is distributed through national and local exchanges and allocated according to order of registration.

The Histadruth and Cooperatives

The Histadruth fosters producers' and consumers' cooperatives, not only to provide work opportunities and protect the interests of the workers, but to develop the basis for a just system of production and distribution.

Hamamut—consumers' cooperative with branches in all parts of the country.

Tannus—a marketing cooperative for the sale of products from agricultural groups based on self-labor.

Industrial and transport cooperatives with 950 members, organized in 57 cooperative bodies.

Yachin—cooperative workers' contracting guild for the execution of work in citrus plantations.

Building and construction contracting bodies in various cities, constitute an important factor in the building trade of the country.

The Histadruth and Its Economic Institutions

The Histadruth has established various economic institutions to promote cooperative enterprises, to extend credit for individual projects, to provide insurance, and to assist suburban colonization.

Poale Zion of Providence—branches in all parts of the country.

What Is the Histadruth Haovdim

The Histadruth Haovdim, the General Federation of Jewish Labor, unites workers with hand and with brain who live by their own labor, and aims to create in Palestine a Jewish National Home, a Labor Commonwealth with "no domination of man by man or nation by nation." With that end in view the Histadruth regulates the immigration, the organization, the colonization and the education of the worker and seeks a means of cooperation with the Arab working masses. The Jewish worker is thus identified both with the national renaissance of his people and with the struggle of the laboring masses for social freedom and justice. How these principles have been combined in the constructive efforts of the Histadruth can be seen from a brief statement of its activities and of its institutions.

The Histadruth, the Vanguard of the Chaluz Movement

Since in Palestine there is but a nucleus of the masses that must follow, the Histadruth has encouraged and organized in all lands those ready to prepare for pioneer life in Palestine. Upon their arrival, the Pioneers (Chaluzim) are received, directed to suitable work, and helped in every way to adjust themselves to life in the country.

43,706 chaluzim have passed through the hands of the Merkaz Aliya (Department of Immigration) of the Histadruth and have been placed at work by its Merkaz Avodah (Department of Labor), through national and social labor exchanges, and trade unions. A youth movement, functioning through various associations under different names but with one aim, of preparing their members mentally and physically for life in Palestine, numbers 100,000. 30,000 are at present in the Hehalutz Organization and 3,000 are in training in various centres in Europe and America.

The Histadruth's Function in Colonization

The agricultural workers' settlements built on land owned by the Jewish people (National Fund), and based on self-labor and cooperation embody the social and economic principles of the Histadruth, the bases for a Commonwealth of Labor in Palestine.

About 4,000 working men and women in 24 kvuzoth (communes) 12 mosheh ovdim (small holders' settlements) and 10 girls training farms are governed by these principles; 12,000 in private employment in the colonies, are waiting for an opportunity to be colonized collectively. All are members of the Agricultural Workers' Union of the Histadruth.

The Working Woman in the Histadruth

Mozath Poaloth (Working Women's Council) is concerned with problems peculiar to the working woman and mother: Training farms, preparing the woman for agriculture, educational work among urban and rural women workers, Protection of women's interests and rights in all fields.

(continued on Page 3)
Chaim Nachman Bialik at Sixty

CHAIM NACHMAN BIALIK, the Hebrew poet laureate of our time, is unlike any other Hebrew poet of the present era, a symbol of the revival and renaissance of the Hebrew language and of Hebrew culture. Bialik is one of the pioneers of modern Hebrew poetry, and he succeeded in raising it to its highest perfection. Bialik is one of those who have laid the foundation upon which modern Hebrew culture is flourishing, and he is fortunate enough to live and witness its constant growth.

Chaim Nachman Bialik was born January 9, 1873, in the little village of Rada, Wohznea, of a poor family. At the age of seven he lost his father, and the family was exposed to misery. The deep psychological shock he suffered from his father’s death is still noticeable in the moving poem, “My Father,” which Bialik wrote 53 years later.

In his grandfather’s house young Bialik received the traditional Jewish education in Bible and Talmud. While very young he became interested in the writing of the Jewish philosophers of the middle ages and in the works of the “Hasidah” writers.

At 16 Bialik became a student in the famous Yeshiva of Woloshin, Here he first became acquainted with the new movement in Hebrew literature and here he first tried to express on paper his own feelings and emotions. In Woloshin he also gathered the material and impressions which several years later resulted in the creation of the poem of the Talmudic Student “Hamathmid.” In this poem Bialik describes the dull and pleasureless life of the Talmudic Student who studies day and night, without rest and without relaxation, forgetting his hunger and his sufferings while bent over his books, and whose only goal is to become “Talmud Chacham” (scholar). Of the Talmud Student’s life, Bialik sings:

Not one day, but six years, have passed since first he turned to the wall in that dark spot.
No sunshine has he looked on, only cobwebs,
Only the wall, dusted with unemptened clay.

Hunger and vigil, leanness and decay.
What are they, that his mind should dwell on these?
He surely knows how students lived of old,
He surely knows his day of fame will come.

After two years in Woloshin, Bialik came in 1891 to Odessa, which was at that time the center of the Neo-Hebrew movement and made his literary debut.

Immediately after his first few poems were published, the Hebrew literary world became aware that after many barren years, a new and great Hebrew poet had arisen.

The early years of Bialik’s literary career were, though successful from the literary viewpoint, years of poverty and struggle for a livelihood. An improvement in his circumstances was brought about when Professor Chaim Tschernowitz, founder and president of the Yeshivah at Odessa, invited him to join the faculty.

In Odessa, Bialik wrote his great poems “The Dead of the Desert,” “My Song” and many others. The dreadful pogroms in Kishinev in 1903 made Bialik write his passionate poem “Al Hashechita” (On the Slaughtering). In this poem the following lines, imbued with the longing for justice, are found:

Cursed be the man who cries, “Vengeance for this!”
Vengeance for this—the blood of little children.
The devil has not framed.
The blood will pierce the abyss,
To the gloomy depths the blood will warm its way,
Devour in Darkness, gnaw upon the earth’s foundations in decay.

After having gathered detailed information about the disaster of the Jewish community at Kishinev, Bialik wrote his elegy “Be’ir Habarega” (In the city of slaughtering) in which he describes the atrocious cruelties committed.

The Slaughterer slaughtered!
The knife was sharp and glistening, from the wound flowed blood . . .
It is this poem which made Bialik become the national Hebrew poet of our time.

Besides his national poems, Bialik wrote a great number of lyrical poems dealing with the beauty of nature, the seasons, and of course, love.

Another class of poems comprises his “Folk Songs” and “Children’s Songs” which made him famous and endeared him to the masses of the Jewish people. It is a phenomenon that Bialik, the master of the epic style, should also master simultaneously the sweet and emotional language of the “Folk Songs.” With his “Children’s Songs” Bialik inspired the young ones just as he inspired their parents with his more serious poems.

Bialik’s career as a poet is accompanied by his activities in the field of the novel, the translation of masterpieces of world literature into Hebrew, and what is more—hebrew scholarship.

The best known of his novels is “Avich Baal Ged,” a description of the life of Russian Jews in a small village.

In cooperation with Rawiczki, Bialik published the legends found in Rabbinic literature, which he systematically arranged and rewrote in his classic style.

In the field of scholarship, Bialik took upon himself the task of reviving the classic Hebrew poetry of the Spanish period. The numerous volumes of medieval Jewish poetry, carefully edited with commentaries, testify to his scholarly abilities.

After the war Bialik established in Tel Aviv the publishing house “Dwir” which is at present the leading Hebrew publishing house. Bialik issued a great many Hebrew books, thus making a great contribution to the revival of Hebrew.

BIALIK who has lived for many years in Eretz Israel, is the idol of the Chalutzim, who see in him not only their poet, but also their friend and teacher. Every Sabbath he holds an “oneg” for the masses of the Jewish people. It is a phenomenon that Bialik, the master of the epic style, should also master simultaneously the sweet and emotional language of the “Folk Songs.” With his “Children’s Songs” Bialik inspired the young ones just as he inspired their parents with his more serious poems.

For Bialik’s sixtieth birthday a great many festivities will take place throughout the year in Palestine and in the Galuth, as an expression of appreciation of the Jewish people to its great poet.

Jewry throughout the world unites in the wish and hope that Hebrew literature will yet enjoy many a spiritual fruit of our poet laureate—Chaim Nachman Bialik.

T. W. R.

* “Bialik’s poems from the Hebrew,” edited by L. V. Snowman, London, 1924
The modern woman is taking her place in the front ranks of social life.

Woman is playing a considerable role in the development of modern industry and production and strives side by side with man for the betterment of living and working conditions of the Jewish masses, and for a better social order.

The Jewess, no less than the Jew, is now active in the various phases of our life, and the Jewish girl and mother aids powerfully in the upbuilding of Palestine in her own peculiar way—constructive, educational, and stimulating way. The woman pioneer in Palestine, the Halutzah, is right in the thick of the work of the rising Jewish commonwealth in Palestine.

To take our rightful place in Jewish and labor life and especially to help the women pioneers in Palestine are the two main objects of our organization, The Pioneer Women's Organization of America and Canada.

The Pioneer Women's Organization now numbers several thousand loyal and devoted members, divided into sixty clubs, in various parts of the United States and Canada.

The Pioneer Women's Organization is not just one more organization of women, doing what others do, or could do, equally as well. It is an organization of women with the distinct task of furthering the economic emancipation and the national rehabilitation of the Jewish masses on the foundations of free labor and social justice.

The first ten dollar luncheon of the Providence Women's Pioneer Club will be held on Wednesday Evening, April 26th, 1933, at Zinn's Banquet Hall. Mrs. Henry Burt is chairman of the Luncheon Committee and is assisted by Mrs. Albert Sokolow, Mrs. Louis Smira, Treasurer and the following committee:

- Mrs. M. Beeber
- Mrs. H. S. Beck
- Mrs. A. Boyman
- Mrs. J. Biller
- Mrs. H. Chaet
- Mrs. A. Einstein
- Mrs. S. H. Ernsstoff
- Mrs. H. Halpern
- Mrs. C. Handler
- Mrs. A. Kalman

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

- MRS. MORRIS BEEBER, Honorary President
- MRS. ALTER BOYMAN
- MRS. LOUIS SMIRA, Honorary Vice-President
- MRS. HARRY S. BECK, President
- MRS. HARRY SCHLEIFER, Vice-President
- MRS. PETER SASLAW, Second Vice-President
- MRS. L. SHERMAN, Third Vice-President
- MRS. A. KORMAN, Recording Secretary
- MRS. M. BEEBER, Financial Secretary
- MRS. H. HALPERN, Corresponding Secretary
- MRS. K. PHILLIPS, Chairman Culture Committee
- MRS. M. BEEBER, Treasurer

(continued from Page 1)

The Histadruth and Labor Legislation

The Histadruth directs labor's fight for citizenship rights in village, community and government councils, presses for the right of labor immigration, labor legislation and governmental protection of the rights of labor.

Through its influence Palestine now has legislation for employers' liabilities for industrial accidents, for safeguarding the health of women and children, for legal recognition of the unions, and for the right of collective bargaining.

The Histadruth and the Arab Worker

The Histadruth organizes Arab wage-earners and peasant masses, lends them assistance in the protection of their economic interests and strives to find a means of peaceful and social cooperation between Arab and Jewish working masses.

Almost 1,000 Arab workers, members of the railway, postal and telegraph union, cement, harbor and other workers are affiliated with the Histadruth. In addition, a group, not directly members of the Histadruth participate in some of its activities—the Sick Fund, the Credit Union, and the Sports Organization.

To

MR. and MRS. HENRY BURT

Our deepest sympathy has gone out to you during your recent anxious days. We now rejoice with you that your son, Leon, is rapidly recovering and hope that your family will soon be happily reunited.

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M. Beeber, President

JEWISH NATIONAL WORKERS ALLIANCE
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א. מכירות

ג' 18 במרץ 13
## זיראתизация

**כブ ימי-יוהי**

*槛חא למאיה בזח*.

*מד 미국*.

זיראתизация היא תהליך בתרבות המודרנית בו מוחלטים элементים שונים מהתרבות שנהוגה במעמקי הארץ, ומושנים לתרבות דרומית או צפונית. זיראתизация מתנהלת בדרך כלל בתרבויות ש Nursia ר-fly מוסר, ויורדים המלאי

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עד נאציאני יפנדו

גאולה חיה כרמי

אירישית צעירה, מיהדות חמה של חלום הארץ, מגיעה בLastError שלה. היא הופכת למשמורת מקוותיה, מהתיאוריה ל יוסף שהיא ת.persistent plugs ready for the next sentence. This content is unclear and requires clarification. The document seems to be written in a non-Latin script, possibly Hebrew, and contains various symbols and characters.
ד"כ בישרות עלייה על ארץ ישראל

שנכנזט כדי ראייה, וינואר שארת שלום

לעקר פלך וארץ בלשון ישבט

וכך ישראליים באים בברית

_Return to previous page_
כר מדר

ואו דער קאָטשעךן-קָאָמָט

שען אָמען ובלי בָּאָל" לײְן דער אָלַכָּמָט

1. אָלַכָּמָט

דעיִינַק שְאָלַט מַעְנֵי וְאָלַכָּמָט מַעְנֵי טְעַבְּכַּה וּלְעָמָל

2. מַעְנֵי וְאָלַכָּמָט
NATIONAL STORES
QUALITY SERVICE

Largest Cooperative Grocery
Association in New England

M. BILLER
69 Gay Street

S. LIGHTMAN
THE HAMILTON STORE
Telephone Op. 1920

ORDERS DELIVERED TO ALL PARTS OF THE CITY

TURKS HEAD COAL COMPANY
4 Weymouth St

AMERICAN & FOREIGN COAL
PROVIDENCE DOWNSTAIRS
BLUE COAL UPSTAIRS

Telephone Op.