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# The Task of Jewish Labor

By DAVID BEN GURION



(Palor Agency)

I recall a Conference held in London 21 years ago, somewhere in the East End. I was then telling an audience of Jewish workers what we were doing in Palestine. When I left the room I heard two people discussing my speech, and one said to the other "How that fellow bluffed us!" It was not a very flattering remark, but I considered it a very great tribute to our work in Palestine from the workers in London. To them it seemed incredible. I told them we had two or three Kvutzot in Galilee and that we undertook in Palestine to build roads not, as here, by private contractors, but by labor itself as a co-operative venture — the management, the technical staff, the whole work being done together.

It is my intention now to tell you briefly the continuation of history of the difference between what we are doing in Palestine and what Jewish workers are doing for their living in other countries. At that time we had only about 4,000 Jewish workers. The whole Jewish community in Palestine numbered about 60,000. Now we have a Jewish community there of half a million, and we have a Labor Federation of 125,000. We have a bigger Jewish community in America — 5 million Jews — but we have not there 1¼ million organized workers, nor even unorganized workers. If British Labor were organized in the same way as in Palestine there would be 12 million organized British workers. I do not know if there is any country in the world, except perhaps in the U.S.S.R., where it is compulsory, where there is such a huge percentage of organized labor. This shows what place labor as an economic principle, and the workers as a social force, occupy in Palestine.

## Agricultural Labor

The difference is even more marked and important in the composition of Jewish Labor in Palestine as compared with Jewish Labor in Great Britain and in America. The biggest section is not composed of tailors but of agricultural workers: but this is not the only difference between Jewish Labor in Palestine and Jewish Labor generally.

In Palestine the agricultural worker is the leader morally and intellectually of the whole Labor Movement. If the Jewish workers achieved anything it was primarily due to the ideas, initiative and vision of our agricultural workers. Jewish builders have done much in Palestine. Almost all the camps, and there are many, of the British and Imperial troops in Palestine, were built not only by Jewish workers, but by Jewish co-operative labor, the *Solei Boneh*. We have Jewish labor in the railways. We have Jewish labor at sea. Navigational history, we know, started on the shores of our country. The Phoenicians were the pioneers of navigation, and there is no reason why the work done on the shores of Palestine all these hundreds of years ago by a Hebrew tribe in Palestine, could not be done by us now. You will find Jewish men and women in the ports of Palestine to-day, and we have even a few boats belonging to the labor co-operatives, the *Histadrut*, the *Nachshon*. But it is only a beginning.

## The Vision of a Jewish Commonwealth

It is not only the numbers, it is the composition of Jewish labor which differs so much from others and seems to those who do not know it, almost incredible. It is true that the main thing which brought these young Jewish men and women — because both share on an equal basis in all our work in Palestine — was first of all the idea to get Jews, and as many Jews as possible, back to the soil and to physical, manual work, the two things which we regard as the essence, the foundation of human society. It is the vision of the Labor Commonwealth built by Jews, which brought these people to Palestine, the 4,000 who were there twenty years ago, the 125,000 now, and the millions which I hope for after twenty years.

And there is another thing which is different about the people there and here and in other countries. Many here are Socialists as much as we Palestinians. But there is some difference between our Socialism and Jewish Socialism abroad. We do not consider Socialism as something for the future only; we believe it can be achieved here and now. We have not yet finished, we are still at the beginning, but we did make a beginning. We proved to ourselves that a Socialist society of workers is not a dream, it is a possibility. It is not only a possibility, it is superior, morally, socially and economically to the present capitalist society. We have established tens of settlements of free workers on national soil which belongs to the Jewish people, which cannot be bought and sold. It is only leased to the people who are working it themselves. And these people are working on a basis of complete equality and complete community of interest.

There are families, there are children, but their education, their economic and social life is the life of a single family. It is a family of thousands of workers settled on the land, having their own factories — because we combine agriculture and industry — engaged in all this work as a single family. As in a family, you do not get wages as you have all the needs of life supplied. So, all the needs here are supplied by the community; but not as in Russia, where according to one's efforts, one gets more or less, for in Palestine one gets according to his needs. There are no wages, but communal supply.

# PALESTINE - Stronghold of Democracy

By JOSEPH SCHLOSSBERG



Organized labor and the Jewish people have been the first victims of Nazism. Wherever Nazism or Fascism comes the labor movement is destroyed and the Jews persecuted. As a result, there are now very few countries in which labor movements exist. Palestine is one of them. The world situation, as shaped by the war, is

It is a great economic social family. And it works. And it works better economically than the capitalist ventures which we have also in Palestine.

## The Mission of Labor

We believe it is the mission of labor to guide its people towards a new way of living. Jewish labor is leading the Jewish community in Palestine. Hundreds of thousands of Jewish youth are being led by the example of Jewish labor in Palestine.

Labor in Palestine wanted to guide the whole of the Jewish people. They did not achieve all, but they made a beginning. Jewish labor is relatively the most influential in the world. This status has been achieved by two agencies. One was the pioneering work of the young Jew or Jewess who had a deep faith in the mission and function, the responsibility and the creating power of work; and those who actually perform it. In Hebrew we call it **Halutzit**, the spirit of pioneering. Halutzim are the young men and women — and I mean young not only in age but in spirit — who do not admit that we must be degraded and persecuted, that our life depends on others. They believe that we can be masters of our own fate, that we need not depend on any Government, but on ourselves, who believe in ourselves, have faith in human beings and the creative power of human beings, and who fight for that belief if necessary.

And the other is the collective voluntary endeavor of the Jewish masses throughout the world. The Histadrut, then 4,000 and now 125,000, was not altogether alone.

such that the organized workers are the backbone of the resistance to Nazi aggression.

In the previous World War Palestine was in the hands of Turkey, then an enemy of the Allies. Now Palestine is a source of great strength to the anti-Nazi forces. The Jewish population of that country has increased tenfold, from fifty thousand to more than a half million, with a very large proportion of highly skilled men and women able and eager to contribute to the mighty struggle against Nazi aggression. One fourth of the entire Jewish population in the country are in the Histadrut Haovdim, the Jewish Labor Federation — one hundred and twenty five thousand members! The Histadrut is the very life and soul of the Jewish community. Without the Jewish community Palestine would have been a danger spot much worse than in the previous war. Then, Italy, a Mediterranean power, was with England; in this war she is allied with Nazi Germany.

In time, we hope, the Jewish community in Palestine will be given full credit for its heroic work in helping win the Near East for the democratic countries. All is not known now. But enough is known to show the indispensability of Jewish Palestine to the cause of anti-Nazism in this war.

The Jews are in various anti-Nazi armies. They are there as citizens of their respective countries, doing their war duty alongside of their fellow citizens. But in this war, in which the Nazis seek the extermination of the

It had the backing of the Jewish masses, of an organized Jewish movement which felt that something of great significance was being done. The Histadrut embraced pioneers and beginners of something new and great which has a message of liberation and freedom for the whole of the Jewish people, and perhaps for the entire world. The collective backing of the Jewish masses abroad made our achievements in Palestine possible.

## What Are We Fighting For?

We did not come to Palestine merely for the satisfaction of being there, although it is a great thing for a Jewish worker to go and take part in this pioneering venture. But it is not for the personal satisfaction alone. There was something deeper which brought these people over. It was the consciousness that there is one people in the world — not the best, but not the worst, not the scum of the earth — who gave something to humanity, and ought not to be ashamed of its history. All over Europe, without distinction, we are treated as pariahs. There are different degrees. The "except Jews" clause which was the feature of Tsarist Russia is now a feature of practically every country.

We decided that we must be masters of our own fate. We must not be weak — for weakness is the greatest crime. We must not depend on others. We must work out our own salvation. This is why we did what we did, and this is why in Palestine we are fighting now. We have one aim which we are fighting for, in addition to the victory of Democracy and Labor, and that is — to achieve a Jewish Palestine.

## RAMIREZ ON JEWISH JITTERS - By RABBI WILLIAM G. BRAUDE

"Why should anybody wish to be a Jew?" "Tell me what do I get out of it?" "Why not lose my identity among my neighbors and make an end of these ever repeating seances of suffering?" These are questions we all hear whenever Jewish security is threatened. These questions are not easily answered. Usually the man who puts them has made up his mind that the game was not worth the candle.

I shall attempt three answers to these questions. They came to me last summer while visiting Mexico. The answers began unfolding in a photographer's studio in Mexico City. I can still see Aurelio Romero — a swarthy, broad-faced Mexican, no different than hundreds of his kind. He and I were trying to talk to each other in broken Spanish and English. Suddenly out of a nearby room a girl's voice lisped: "Shema Yithrael Adonoy Eloheinu Adonoy Echod." An older girl said: "Otra vez," and the younger one started again: "Shema Yithrael Adonoy Eloheinu." I turned to Romero: "Who are these children?" "They are mine." "What are they doing back there?" "They are studying their Hebrew lesson!" "Their what?" "Their Hebrew lesson!" "Senor Romero, you can't be a Jew." Why not? I am. My people have been in this country over four hundred years. They came shortly after Cortez. They wanted to practice their Jewish faith but that was prohibited. So they went to church, they baptized their children, yet they never forgot they were Jews and observed what they could. It was dangerous, always dangerous. But they remained Jews. Now we have religious freedom. We opened a synagogue. We have a Hebrew School and my children are studying their Hebrew lessons." "But, Senor Romero," I looked at him more closely than ever. The pigment of his skin, the shape of his face, the language, the manner all typically Mexican. And I could not help but think that this man has chosen to profess his Jewish faith openly at a time when some Jews would quickly deny it if they could. This man did not have to hazard the renewal of ancient persecutions. Of course I did not go into this. I merely asked: "Senor Romero, what made you declare you were a

Jew?" "Senor," he answered, "but I am a Jew." I failed to get the full meaning of this exclamation. Not until I went on the Sabbath to the Marrano synagogue did its full import come to me. One idea kept recurring in their Service: "We are children of Princes in Israel. We are descendants of Abraham, of Isaac and of Jacob." Then I understood what Romero meant when he said: "I am a Jew." He meant: "Que Pregunta! How can I say I am anything else, I who am a son of Israel, a Jewish aristocrat?" We western Jews have lost that feeling. We have lost the sense of aristocracy retained by a humble photographer. All those Marranos — and there are 3000 of them — isolated from the Jewish world for four hundred years — managed to preserve it. One of them, an ordinary street car conductor, has never seen a bull-fight. For he, a Jewish aristocrat, is a gentle man who disdains cruel exhibitions.\* All these years they have calmly evaded the scrutiny of zealous servants of the Inquisition. For aristocrats know how to be calm in the midst of crisis. Most of us have lost this precious sense of aristocracy. We take no pride in our patents of nobility transcending in age all the Debrett's Peerages and Social Registers put end to end. We do not value our classical learning so that we rank a second rate novelist above a penetrating Jewish scholar. We do not rely on our own judgment and only that approved in the outside world passes muster in our own. All of that is true. But we are far better than we think. Our aristocratic breed is irremovable. Dignity in disaster is its unmistakable stamp. In the ghetto of Warsaw men carry on with dignity. The newspapers smuggled out of the ghetto bear witness to this nobility of spirit. They indicate that in the face of incredible hardship the men and women of Warsaw show indomitable determination to outlive their foes. A proud tone runs through their papers. There is no grovelling before the Nazis. National pride is emphasized and faith in humanity is kept alive. Occasionally a bold cartoon appears. The Yiddish Voice of Youth

\* Walter Rathenau once told Einstein. "When a Jew says he's going hunting to amuse himself, he lies."

Jews as a people, the Jews are in the public mind only objects of persecution, torture and sadism. Unarmed concentration camp inmates cannot fight; they can only suffer. In the armies the Jews are, quite naturally, Americans, Britishers, Russians, etc. The public gets the impression that the Jews are nothing more than objects of pity, and that others are fighting for them. Although their military units are officially designated "Palestinian," the Palestine Jews are fighting as Jews. In the age of Hitlerism this is exceedingly important, because it enables the Jews, originating from various Ghettos, to show that they can not only endure suffering, when they must, but can also fight, and fight effectively, when they get a chance. No one of us loves war. But at this time of total anti-Semitism the world should also know the Jew as a fighter. Palestine has made that possible. There the spirit of the Maccabees is alive.

For many years the Jewish workers of America have helped the Histadrut in its labor movement activities, cooperative, and general reconstruction work in the building of the Jewish National Home. Now that Japan, Hitler's partner in mass murder and loot, has dragged

our country, the United States, into the war, helping Palestine means helping our own National defense. Japan's treacherous attack on us has made every anti-Nazi center an outpost of United States defense.

With respect to the war Palestine must be judged not by its size but by its very great geographical importance. It is a junction of three continents: Asia, Africa and Europe, in all of which the war is raging.

The Suez Canal, in the defense of which the Jews of Palestine are participating so vigorously, is now of vital concern to the United States, as it is one of the approaches to the Pacific Ocean, where Japan is waging war against America. This is one illustration of how the whole world is now linked together in one war chain. London, Moscow, Washington, Jerusalem have common immediate interests in the struggle against Hitlerism. The Histadrut, the Jewish community of Palestine, always the bulwark of the Jewish National Home, is now also our ally in this, the greatest war in all history. In the present world crisis Palestine spells: Jewish dignity, Jewish hope, anti-Nazism, and the very finest essence of Americanism.

recently carried such a courageous drawing: The hands of a Gentile and a Jew smash through the walls of the ghetto to clasp each other. Underneath is the inscription: Long live the brotherhood of man. And above a quotation from one of Peretz's poems:

All men are brothers,  
Yellow, brown, black and white,  
Peoples, races and sundry climes —  
Are old wives tales — very trite.

אלע מענשען זיינען ברידער,  
נעלע, ברוינע, ווייסע, שווארצע,  
פעלקער, ראסען און קלימאטען  
ס'איז אן אויסגעטראכטע מעשה.

This brings to mind a striking truth. In the nine years of Nazi terror, we Jews have produced no traitors like Quislings or Lavals. Treachery characterizes the man on the make, but loyalty is the seal of an aristocrat.

But some will say: The Jews in Warsaw have always been different — more religious, more Jewish. All available accounts lead us to believe, that they have been much like ourselves, shying away from their Hebrew origins, catering to outside approval and even contemptuous of themselves and their values. But when catastrophe broke loose their ancient creed came forth.

Why continue to be a Jew? Why not disappear into the wide world? Well, no one is forced to stay. But those who remain will some day discover the brand of nobility stamped deep into their souls. Some day they will square their shoulders with that humble photographer: "Vaya una Pregunta! What a question. I am a Jew!"

We shall return to the brothers of this humble photographer. Among them I found a second answer to the question: "Why bother being a Jew?" It was in the law office of their leader, Baltazar Ramirez — the typical place of a second-rate lawyer — a dash of education, a fling in politics, and a flow of specious oratory. Ramirez' office was different. On his shelves there were a couple of Hebrew Bibles and a few prayer books. He showed me a portfolio of correspondence with distinguished rabbis and laymen all over the world. It was obvious that his was not the typical Central American mentality. It was richer — far richer. What single element made for a richer mentality, for a wider horizon in the life of Baltazar Ramirez — an average Mexican lawyer? Only one answer is possible: His experience as a Jew. In our anxiety we forget that Jewishness widens our mental and spiritual gauge. And isn't that after all, isn't a broader view of life, one of our essential wants. We seek education, we read books, we travel. Why? Why? Largely with one purpose: to open up our small brain housed in a diminutive skull, to help it see and understand more of the world. Now a Jew begins with an initial advantage in this human quest. We behold the world through the lens of an American and a Jew. We thus see and sense more than the usual citizen of this republic. The average intelligent Jewish American like the average Anglo-Saxon American will read the **Nation** or the **Reader's Digest**. But he will also puzzle over the colonizing in San Domingo, the fate of the Jew in Kiev, Passover in Nahalal and the kinds of peace that will come. These problems deepen the insight even of the average Jew. If he is greatly gifted he may be led to startling discoveries. Thus Karl Marx, the son of a well-to-do

father, was not satisfied with being a rich man's son. He brooded over poverty in the midst of plenty and precipitated a revolution in political thought. Freud, a thoroughly healthy specimen, was not content to luxuriate in the vigor of his body. He puzzled over certain psychic phenomena, and discovered new continents of the soul. Einstein became obsessed with a few anomalies in the widely accepted system of Newton. Were he a non-Jew he might have uttered a few amen Hallelujahs in memory of Newton and settled down to a smooth academic life. But he was unable to lounge in the plush of an upholstered career. Instead he molded the contradictions into a cornerstone which the builders had previously rejected and reconstructed the theory of the universe. The mere fact of their Jewish birth did not of course enable them to make these discoveries. But their Jewish origin did give them the necessary perspective to venture forth on arduous journeys into realms of unexplored truth.

Should the torturing question, "Why be a Jew?" come to haunt you, say to yourself: "If you are after a placid, unexciting, narrow-gauged kind of life then by all means cease being one, or, at least arrange that your children do not continue with the synagogue or in the family of Israel. But if you seek the salt of life, the spice of adventure and moments of acute insight, then continue in the faith and share in the fate of your people."

We shall return to the Jews of Mexico for the third answer. They used a word which at first puzzled me. It sounded like Ramones. Then it came to me. It was of course the ancient Hebrew **Rahamonus**, usually translated as compassion. It means literally the mercy of the womb, the glowing pity that only a mother knows. Of course, the miracle of the Mexican Ramones is that it survived four centuries when all traces of Hebrew books or knowledge had disappeared. The word Ramones carries as much punch for the Jew as liberty carries for the American. Centuries would have to be relived to charge these two words with their present significance. The least learned in our midst, will find in his spiritual vocabulary a stock of banner words like Ramones. They are part of us and infuse our lives with tenderness and understanding. They are unmistakably Jewish. We can abandon them of course. But in doing so we shall give up invaluable beacons of light and leading.

I return now to my original questions. Why be Jews? Why not commit national hara-kiri and be done with the Jewish problem once and for all? You may attempt it. You may even succeed. No squads of Jewish police will restrain you. But in the course of this spiritual suicide, you will destroy precious assets. There should be no misunderstanding the nature of these assets. There are definite things that they will not do for you. They are not likely to make you or your son president of the United States. They are not going to give you the lead in the social columns of newspapers. They will not secure you bids into select circles of parvenus. They will expose you now and then to the antics of madmen and sadists. But being a Jew will give you a place in the ranks of the world's oldest aristocracy. It will help you to see yourself and your neighbors in truer perspective. In dark hours — and they come to all men — simple words and ideas you have long disregarded will come to your side to brace you and comfort you.

You remember of course the decisive experience of one of our ancestors? He was alone in the night on the bank of a river. Out of the dark a weird creature fell upon him and attacked him. The struggle that followed



**MENAHEM M. USSISHKIN**  
(1864-1941)

Jewish capital may redeem the land of our fathers; Jewish intellect may build the Jewish homeland, but only Jewish labor has it within its power to make the land the permanent possession of the Jewish people. . . .

We must realize even now that when the war ends we shall once more stand before a Court of Nations which will be responsible for finding a solution of the grave political issues which will then arise. We cannot ignore the lesson of the last war. The few dozen Jewish settlements which existed in 1914 gave us a basis without which the Balfour Declaration could never have been promulgated. Nor would such a Declaration have had any value if issued but for the villages we established. The determination of the boundary between French and British mandated Territory in the north of Palestine was influenced decisively by the existence of Metulla, small and modest village, but for which Galilee would have been outside the present Palestine borders. We had no Jewish settlements on the other side of the Jordan, and Trans-Jordan was separated from Palestine administratively, and excluded from the scope of the Jewish National Home.

At the next Peace Conference similar factors will operate. If we progress and add to our land areas in all parts of the country, our position will be strengthened. If we fail to do so, our hope of the fulfilment of our aspirations will wither.

—MENAHEM M. USSISHKIN



**LOUIS D. BRANDEIS** (1856-1941)

The movements of the last century have proved that whole peoples have individuality no less marked than that of the single person; that the individuality of a people is irrepensible, and that the misnamed internationalism which seeks the obliteration of nationalities or peoples is unattainable. The new nationalism proclaims that each race or people, like each individual, has a right and a duty to develop, and that only through such differentiated development will high civilization be attained. Not until these principles of nationalism, like those of democracy, are generally accepted will liberty be fully attained, and minorities be secure in their rights.

Zionism seeks to establish in Palestine, for such Jews as choose to go and remain there, and for their descendants, a legally secured home, where they may live together and lead a Jewish life, where they may expect ultimately to constitute a majority of the population, and may look forward to what we shall call home rule. The Zionists seek to establish this home in Palestine because they are convinced that the undying longing of Jews for Palestine is a fact of deepest significance; that it is a manifestation in the struggle for existence by an ancient people which had established its right to live — a people whose three thousand years of civilization has produced a faith, culture, and individuality which enable them to contribute largely in the future, as they had in the past, to the advance of civilization; and that it is not a right merely but a duty of the Jewish nationality to survive and develop. They believe that there only can Jewish life be fully protected from the forces of disintegration; that there alone can the Jewish spirit reach its full and natural development; and that by securing for those Jews who wish to settle in Palestine the opportunity to do so, not only those Jews but all other Jews will be benefited and that the long-perplexing Jewish problem will, at last, find solution.

—LOUIS D. BRANDEIS

was more than most humans could endure. Often during that dreadful night Jacob wished to yield. But every time he remembered he sprang from Abraham — he continued to fight. Dawn finally came and melted the frozen fears which closed in on Jacob's heart. The terror of the creature of the night had begun to vanish. Hope had begun to warm his heart. There were bruises enough. Jacob remained lame for the rest of his days but he lived to see his son Joseph achieve great distinction and to

have his grandchildren sit on his knees. That was good, but there was even a more durable good. God had changed his name from Jacob to Israel. In that grey dawn he received the greatest patent of nobility — and we are the direct heirs and the only bearers of that title — ever conferred upon a mortal. The name Israel carries a task and a promise. The sons of Israel struggle against wickedness and in the end, together with all fighters for a just society, emerge victorious.

# A Symbol for WORLD JUSTICE

By

**GEN. SIR ARTHUR WAUCHOPE**  
Former British High Commissioner  
for Palestine



After having lived for nearly seven years in Palestine, I believe I have a more intimate knowledge of the communal settlements than most people.

We are all interested not only in the war but also in any social changes or economic changes that may take place after the war, especially those needed to bring about a more equal distribution of wealth.

Many economic changes have been proposed, but some of these suggestions seem to me rather theoretical than practical. I cannot myself believe that any form of Utopia will follow immediately after the war.

But I thought it might be of some general interest were I to explain today how 30,000 Jewish settlers have, not only in theory but in actual practice, solved the problem of the equal distribution of wealth by the simple, if drastic, method of having none.

## An Example

If changes in our social or economic structure are to be discussed, then it is worth while to consider the one example of such a system where people actually do live on an equal economic basis. And this example is of a people who can be judged by their deeds, rather than by their theories, and who have made a success of their life for more than a generation.

Similar experiments have been attempted, mainly in America and Australia, but none has succeeded.

It is generally said that without the incentive of personal gain, little work would be done, many would be idle, others remain incompetent to carry out their duties, and the people of such a community would soon starve.

But the very reverse of this has happened and is happening today in Palestine, as even a most cursory study of the Jewish agricultural settlements shows.

During the last twenty or thirty years the Jewish immigrants have proved most successful farmers. The villagers generally prefer mixed farming. They own many herds of dairy cattle. The number of their sheep and poultry increases every year. They produce over half the oranges grown in Palestine.

Some 200 of their farm settlements are run on ordinary lines of individual ownership, the land usually being divided into small holdings, and the produce sold for the profit of the individual cultivator.

But in over eighty well-established settlements the land is held in common; and not only the land but also the produce, the means of production and transport, are all owned by the community as a whole.

## Shared by All

For no individual owns a field, a cow, or a hen; no worker receives any wages; no man gains profit from the fruit that he gathers; no woman from the cow that she milks. But whatever is needed is shared equally by all the villagers, and the surplus sold for the good of the community as a whole.

In other ways these settlers live much as our villagers do in this country. All the grown-up people work over eight hours every day, bar the Sabbath, which is kept as a much-needed day of rest.

Indeed, they live laborious days, and as women work in the fields with the men, the small children are looked after in communal nurseries by trained helpers; all the young boys and girls spend the whole day with the school-teachers till the evening comes, when the day's work is done, and they all very happily rejoin their fathers and mothers. I have often been witness to these meetings. The children's cries of joy and their unrestrained signs of affection show at once that the daily separation during the hours of labor causes no lessening of devotion on one side or the other. On the contrary, I believe the relationship between parents and children is peculiarly happy in these communal communities.

## Care of Children

Each year a committee is elected by popular vote, and this committee decides how the profits of the past year shall be spent, and determines what tasks shall be allotted to each laborer for the coming year. The first profits of a new settlement are usually spent in building the school and communal nursery, for care of children is one of the noticeable features of these communal villages.

In succeeding years, additional farm buildings and equipment, tractors, the purchase of new herds, the planting of new orchards — all add to the productive capacity of the community. The villagers I speak of look on wealth not as a snare but as an illusion, so far as happiness is concerned.

We may consider the economic ideas of these people fantastic, but I can assure you they are very human. For instance, if a young man feels he wants an outing for a few days, the committee will give him a pound or two, provided he does not ask too often. Or, if a girl wants a new frock, if she is a good worker, she will get one. In fact, an annual holiday of a week or ten days is quite usual in most of these settlements.

When the community is first formed the hardships are great, the labor severe, and as for luxury or comfort there is little or none. The settlers live not to be sheltered from dangers but to be fearless in facing them. Hardship is their garment, but constancy their shield. Their manner of living compels them to bear and forbear. No people carry out so thoroughly that precept of the Talmud which says that he who fails to teach his son a trade teaches his son to steal. The sacrifice of personal wealth, the surrender of personal possessions having once been made, then all must of necessity work, and their children must be taught the need and dignity of labor.

## No Fear or Envy

They have no fear of want; no envy of another man's possessions; if labor is arduous, it is regular; there is, of course, no unemployment, and a livelihood for every family is assured.

For there is more gained than only material advantage. These people are free to form and live up to their own set of values.

What is the reason for this astonishing success? The reason is to be found in the spirit of the settlers. The spirit that fills them is the faith of a people believing themselves to be more happy leading a simple life without money than if they joined in the general world struggle for wealth and yet more wealth.

# What do you Mean by this Service?

מה העבודה הזאת לכם

By MORRIS SHOHAM

Once again we are about to celebrate the holiday of freedom on which every Jew is told to identify himself with his ancestors who were freed from Egyptian bondage:

„בכל דור ודור חוב אדם לראות את עצמו כאלו הוא  
יצא ממצרים”

“In every generation it is for the Jew to think that he himself went forth from Egypt.” The holiday of Passover marks the beginning of Jewish nationhood, for it commemorates the deliverance which transformed a group of twelve slave tribes into a people. As a memorial of reproach and pride, and as symbol for all humanity, stand out, in the opening chapter of Israel's history, the days of slavery in Egypt. This is the cornerstone for Israel's national structure. Hence, the prophetic words that command us “to know the soul of the sojourner, for you were sojourners in the land of Egypt.” These words must be remembered throughout the generations as a command and a warning to a people, how to form its life so that it should keep faith with the freedom of the group and the individual. Israel begins its history not with conquests, but with freedom from the house of bondage, and therefore his first holiday, the *ומן חרותנו* is dotted with symbols describing the hardships experienced in Egypt. The importance and value of these symbols have not diminished with time. From time to time new Egypts, under different names, lift the rod of the taskmaster. Occasionally the rod is raised against other groups, too, but more numerous are the cycles in which we Jews are chosen to be the scapegoat of the taskmaster's wrath. Our own generation is witness to the most cruel persecution by a taskmaster much worse than Pharaoh of old, for Pharaoh decreed the “destruction of the males only,” and his follower of today seeks the extermination of the entire Jewish people. How should a normal people react to such a challenge?

The answer is given in the Hagada, “In every generation the Jew must consider himself as having been freed from Egypt.” We must remember our past, draw from it comfort and hope for the future in order to survive the ordeals of adversity that befall us from time to time.

In past centuries our ancestors followed the advice of the prophet who said,

„לך עמי בא בחרריך, חבי כמעט רגע עד יעבר ועם”

“Go, my people, into your chambers, wait until the tempest stops raging.” With prayer in their hearts they bent their heads before every wave of oppression, and hoped for better times. In our day, however, passive neutrality has proven disastrous to many nations, because passive resistance today is bound to turn into active acceptance. We cannot be comforted by false prophets who would make us believe that our specific troubles would

disappear as soon as a new and better world will rise upon the ruins of the old. Then, they say, the Jew will be granted all rights and freedom.

To most of those prophets the world would be ideal if they were granted the freedom to deny their Jewish identity and disappear together with the Jewish troubles. These are Jews who dislike the Hagada because of the *שפך חמתך* “Pour Thy wrath upon the nations that know Thee not, for they consume Jacob.” Yet, today, I cannot believe that any one of them does not have the same curse for the dictators, for every Jew, by force of circumstances and tradition, must be a champion of democracy. To these people we must say, “The lessons of Jewish history were unheeded by you. You have learned nothing and forgotten nothing. The Jewish tragedy is a result of Jewish homelessness, and as long as this situation prevails, no amount of paper rights can be translated into normal life. A minority that has no place under the sun where it could develop its own life, civilization and culture without outside interference, is looked upon as a gypsy folk. As a group it can never gain the respect of other groups, and I do not believe that we can stake our future upon ‘neighborly’ love alone.”

The upbuilding of *ארץ ישראל* must not be lost sight of for a moment. No Jew worthy of the name, can afford to keep aloof from this enterprise and from other Jewish activities that tend to alleviate Jewish suffering, until such time when our efforts will be crowned with success. To those of our fellow Jews, who try to hinder us in our sacred work, we say, “There were Jews in Egypt who did not believe in redemption and they remained there. They are forgotten by the Jewish people and history. You, of today, who do not wish to identify yourself with your people in their superhuman effort for redemption, will surely share the fate of those forlorn anti *נאולק* Jews of old.”

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## The PROVIDENCE PASSOVER JOURNAL

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Issued in the Interest of the  
JEWISH WORKERS' ORGANIZATIONS OF PALESTINE

ALTER BOYMAN, Editor

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## PIONEER WOMEN'S CLUB of Providence

For the Pioneer Women in Palestine

With each year, the Pioneer Women's Club of Providence becomes more deeply rooted in the Jewish life and cultural activities of Providence. Many are already familiar with its purposeful and varied program — a program that aims to develop and strengthen Jewish cultural life here and participate with the Working Women's Council in the training and adjustment of women and girls in Palestine. The destiny of 90,000 women and children is guided by the Moatzath Hapaoloth, the Working Women's Council of the Histadruth. The Pioneer Women's Club considers it a great privilege to be the Sister Organization and American Agency of this Council.

The Working Women's Council concerns itself with the life of the woman from the moment she sets foot in Palestine. It guides, directs, and assists the women of all ages, from all parts of the world, seeking refuge and comfort in Palestine.

Since the beginning of the present war, the Moatzath Hapaoloth has taken over new responsibilities of guiding and training women for the upbuilding of Palestine and FOR WAR WORK and DEFENSE. Already new Training Farms have been organized in Petach Tikvah and Nachlat Yehuda for 150 adolescent girls from German-speaking countries. New vocational schools are being built, assistance to families of soldiers serving with the British Forces is part of their work, and preparing women for war activities.

The Pioneer Women's Club gives its chaverahs an opportunity to strengthen themselves as individuals and share in the great work of building our Homeland. Every thinking Jewish woman can find a place for her energy, spiritual growth and development in the Pioneer Women's Club.

The officers of the organization are as follows:

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## The Demand for a Jewish Army

### ANSWERS TO QUESTIONS

Q: Why a JEWISH ARMY?

A: a) Because Palestine has been recognized by international law as the homeland of the Jewish people. There is therefore no just ground for refusing the Jews in Palestine the right to defend their native land as a people.

b) A nation can fight most effectively and enthusiastically if it fights in its own name and under the symbols which express its deepest aspirations.

c) The Jews have been persecuted by fascism not as individuals but as a people. They therefore demand the right to fight back at Nazism as a people.

d) The United Nations have recognized the right of all free peoples to participate in the struggle against fascism, as equal allies and in their own name. For example, Free French, Free Poles, Free Dutch, Free Czechs, etc. We demand for the Jews of Palestine similar recognition as full and equal allies in the battle for world freedom.

e) The Atlantic Charter implicitly recognizes and promises to restore the equality of all peoples. It is a violation of the spirit and letter of the Charter to practice, during the course of the war for its implementation, discrimination against one people by denying it rights granted to others.

f) The Jews throughout the world, and Palestinian Jewry particularly, will be judged in the post-war years by the role they will have played in helping to achieve victory. Anti-Semites will never hesitate to make use of any suggestion that Jews were derelict in their duty to civilization, that they were absent from the fighting fronts. It is therefore of utmost importance that the Jewish contribution in Palestine be made not anonymously but in the name of the Jewish people.

\* \* \*

Q: What is the proposal?

A: A Jewish military force in Palestine under British or United Nations Command, to be available for service on any front in the Near East or elsewhere. It would be composed of Jews of Palestine and of stateless Jews legally free to join such an army. It would fight in the name of the Jewish people.

\* \* \*

Q: Will Jews of other countries have to join?

A: No. Jews in countries fighting the Axis stay in the armies of their own countries.

\* \* \*

Q: What military purpose would be served by a Jewish Army?

A: It would add many thousands of able fighting men to the Allied forces, and would eliminate the need for bringing troops from distant countries into the Near East.

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BUY DEFENSE BONDS

## A Letter to a Friend

Dear Friend:—

Presumably you are expecting a long letter at this time. The interest you are showing in the Jewish community life justifies your request, but the editor and particularly the publishers claim that the price of paper has been greatly advanced; and therefore we shall make it as brief as is possible. (After all—they are the bosses.)

The first question which should be of interest not only to you, but to MANY others, concerns how far we have advanced in organizing and reorganizing our communal life. Only one answer to that is possible — it is still in the MAKING. Only God knows when it will be accomplished.

So far we have had in the last twelve months: 1) A Jewish Federation of Social Service, Legally; 2) A KAHILLO (a general Jewish committee) Morally (which was adopted unanimously at a meeting); 3) A Jewish Community Council, with very fine printed stationery.

I also regret to state at this time that my prophecy of last year, that the INJECTIONS which were made by the so-called New England Conference which was held in our community, has materialized next to nothing. It seems to me that the modern Vitamins and Serums in form of injections will do very little to create UNITY and CONFIDENCE. There must be a WILL, a SINCERITY, and still less outside influence, in order to have something worthwhile accomplished — and something more than printed stationery (and it all cost only 600 dollars, a real bargain).

You were told that the Jewish Children's Home is about to close and CAMP JORI is to be opened for the needy Jewish children of our community. YES, this is true; and the opening of the camp for the needy children is a wonderful project, which should be supported by everyone. It will save and spare the time which was spent by a group of Jewish women of our community in helping to send children to a certain camp which has pleased neither the children nor the committee members. (So it was reported).

You are also interested to know about the activities of the local committee of the American Jewish Congress Anti-Defamation League, the American Jewish Committee, and others. They are all very active. . . . Thanks to their activities, you will not find a copy of "Social Justice" in our community. All anti-Semitic propaganda disappeared, because of their intelligent educational work and activities. (So they claim.) (Naturally we shall not count those that are sold every Sunday at the doors of every Catholic Church and the half a dozen newsboys who sell the "Social Justice".) Otherwise they are doing a fine job. . . .

Our youth is wonderful; good boys and girls. They are following the footsteps of their parents. They organize every once in a while a new group. This gives an opportunity for someone to get an office of either Secretary or President. They have sufficient meetings, they sing songs beautifully, sometimes they present fine pageants, but to do constructive work, as youth should

do, so far they haven't dared. Probably in time they will realize what real activity means. (Now they are just organizing new clubs.)

On one point we have had a better turn in our community — this is in regard to the Jewish women's activities. You must recall that a few years ago the new discoveries, "Mah-Jong" and "Contract Bridge", almost wiped out all cultural and educational activities among the women's groups. To my great joy, the damage was less than expected. Cultural and educational activities have taken the upper hand, and I believe that the new discovery of "Gin Rummy" is nothing to be alarmed about.

I believe this will have to be sufficient for today.

— B. ALTER

## DESPAIR AND HOPE

By BAS TUVYA

As water, dashing down a precipice,  
Still sparkles 'gainst the light,  
So does hope, though dashed against despair,  
Beckon to us in the blackest night.

The rock is hard, the water roars  
With pain, and foams in helpless rage;  
So hope, meeting hard reality,  
Beats vainly against despair's dark cage.

But the water shimmers all the clearer  
Because of the struggle with the rock,  
And hope burns all the brighter  
Because of despair's awful shock.

And though now evil's triumph  
Engulfs us all around,  
'Tis not forever, the day is coming  
When good will yet abound.

Then 'twill be woe to thee, evil doer,  
Though ye deem this moment thine;  
Look behind thee, and shudder,  
Thy doom is now in line.

And think not thy mountain fortress  
Will shield thee from thy foe;  
The very rocks despise thee  
And will thy hiding show.

And the helpless people, now clamped  
To thy Juggernaut of woe and pain,  
Will drown thee in the stream of tears  
They shed when thou rivalled the deeds of Cain.

For through the night of despair,  
Amid the war's horror and gloom,  
I sense the bright gleam of hope  
That spells the tyrant's doom.

א וויכטיגע ערקלערונג  
פון . . .

# הרב ד. מ. ראבינאוויץ

— צו די אידען פון פראווידענס און פון די ארומיגע געגענטען —

אויב עס זיינען דא אידען וואס האלטען זיך צוריק פסח צו געברויכען מילך פאר זיך און פאר זייער הויזגעזינט, ווייל זיי מיינען, אז ס'איז שווער צו קריגען פסח'דיגע מילך, וואס זאל זיין אפגעהיט פון חשש חמץ, — ערקלער איך דא, אז אונטער מיין שטרענגער השגחה זיינען אָנגע-שטעלט אלס משגיחים פרומע, עהרליכע אידען אין די הוד'ס מילך פארמס און אין די הוד'ס פלענטס, וואו זיי גיבען שטרענג אכטונג, אז מילך זאל געמאָלקען ווערען אין נייע, דיינע כלים; אז דאָס פאסטערזירען די מילך אין די הוד'ס פלענטס זאל אָפגעהיט ווערען פון יעדען חשש חמץ און אז די מילך זאל אַרײַנגעגאָסען ווערען אין נייע, ריינע פלעשער און קענס. נאכדעם ווערט יעדע פלאש און יעדע קאָן פאַרזיגעלט מיט דעם נייעם זיכערען סאַניטאַרישען קעפ, אונ-טער דער אויפזיכט פון מיינע משגיחים.

דוד מאיר ראבינאוויץ,  
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