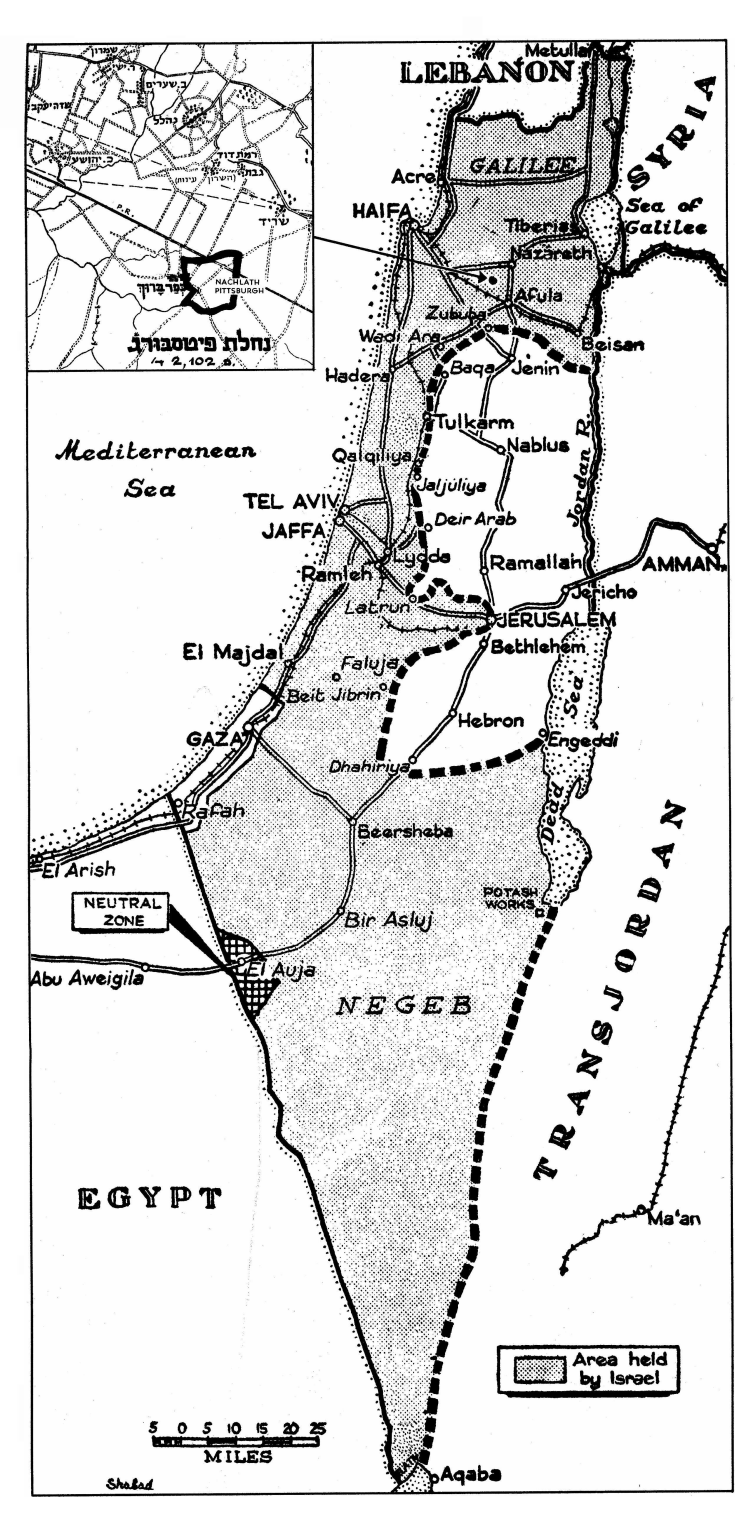

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JAFFA
Deir Arab
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Ramallah
AMMAN
Ramleh
Latrun
Jericho
JERUSALEM
El Majdal
Bethlehem
Faluja
Beit Jibrin
Hebron
GAZA
Engeddi
Dead Sea
Dhahiriya
Rafah
Beersheba
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THE
PITTSBURGH TRI-STATE
PINKAS

JEWISH NATIONAL FUND OF AMERICA

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FOREWORD

This book is a history of Zionist and Jewish achievements and activities in Pittsburgh and the Tri-State Region.

Many of our leading Jewish citizens of Pittsburgh have worked devotedly and tirelessly for the establishment of a Jewish home in Palestine. Some of those who recently passed to their eternal reward are Mr. Morris Neaman, Mr. Harry I. Neaman, Mr. Jacob Seder, and Mr. Oscar Robins, late President of the Tri-State Region of the Jewish National Fund. We shall always remember with gratitude and sincere devotion their great contribution to the Jewish National Fund and to all other Zionist activities in Pittsburgh and the Tri-State area.

This chronicle of Past Zionist events and achievements should inspire all of us to dedicate ourselves to even greater efforts to complete the task. The work is not yet finished until the State of Israel has been established, firmly and securely, as a free, independent, and prosperous State.

I want to acknowledge a special debt of gratitude to all my devoted co-workers in the Jewish National Fund, especially to Mr. Max Engelberg, Past President, and Chairman of our annual dinner for the last two years, and to Mr. Nathan Savage, Past President, and Chairman of the Committee which assembled the material for the Pincus, and who personally read all of the proofs.

JUDGE HENRY ELLENBOGEN
President, Jewish National Fund Council
of Pittsburgh

This volume is dedicated to the revered memory of

DR. M. B. LICHTENSTEIN

Former President of the Jewish National Fund and the
Zionist Organization of Pittsburgh
and the Tri-State Region
who labored ceaselessly for the rebuilding of Zion
and the redemption of its sacred soil.

פנקס

פיטסבורג והנליך

THE PITTSBURGH TRI-STATE PINKAS

The record of nearly fifty years' achievement by the Jewish Community of Pittsburgh and the Tri-State Region in communal affairs, Zionist endeavor and redemption of Eretz Israel, together with a panorama of life in Palestine and a list of local Golden Book Inscriptions and Jewish National Fund contributors.



TABLE OF CONTENTS

	Page
FOREWORD	3
PREFACE	7
TIME TO PREPARE THE LAND—by Dr. Israel Goldstein	9
HERMAN SHAPIRO, Father of Jewish National Fund—by Maximillian Hurwitz	11
MENAHEM USSISHIN by Z. Alroy	17
MY MEETING WITH DR. THEODORE HERTZL—by Stefan Zweig	23
THE ADVENT OF LOUIS D. BRANDEIS—by Bernard G. Richards	26
LAND—THE PILLAR OF THE FUTURE—by Morris Rothenberg	30
WITHOUT LAND NO FUTURE—by Tamar De Sola Pool	33
WORDS OF WISDOM—by Dr. Chaim Weitzman	36
LOOKING BACKWARD—by Dr. Franz Oppenheimer	38
PALESTINE'S DEVELOPMENT—by Abraham Revusky	44
LAND MINES and "WATER MINES"—by Bernard A. Rosenblatt	50
JEWISH CLAIM ON BRITAIN—by Pierre Van Passen	53
RESCUE and RECONSTRUCTION—by Israel Goldstein	58
FOUR DECADES of GEULTH HA'ARETZ—by W. Z. Spiegelman	61
HEBREW EDUCATION in PALESTINE—by Noah Nardi	70
PALESTINE SMPHONY ORCHESTRA	77
TWENTY-FIVE YEARS of the HEBREW UNIVERSITY—by Norman Bentwich	79
ZIONIST ORGANIZATION of AMERICA	83
THE HADASSAH STORY	88
THE HISTADRUT	96
MIZRACHI ZIONISM—by Rabbi Max Kirshbaum	103
AMERICAN NACHLATH PROGRAM	107
A BRIEF ZIONIST CHRONOLOGY	109
ZIONISM in PITTSBURGH	113
PITTSBURGH CHAPTER OF HADASSAH	128
LABOR ZIONISM IN PITTSBURGH	135
JEWISH NATIONAL FUND in PITTSBURGH	139
THE TRI-STATE PANORAMA	146
THE LOCAL COMMUNAL SCENE	148
AMERICAN JEWISH CONGRESS, Pittsburgh Council	160
JEWISH EDUCATION IN PITTSBURGH	163
RABBI AARON M. ASHINSKY	168
PITTSBURGH ORGANIZATIONS	171
TRI-STATE COMMUNITIES and ORGANIZATIONS	188
PIONEERS for ZION	201
MEMORIALS	212
GOLDEN BOOK INSCRIPTIONS	236
PINKAS CONTRIBUTORS	258

SUPPLEMENTARY

J. N. F. Annual Dinners, 1943-1947	265
Golden Book Inscriptions, 1942-1947	273
Documents of Zion	277
Declaration of Israel Independence	279
Establishment of Nachlat Pittsburgh	280

PREFACE

"Remember the days of old. Consider the years of many generations."
Deuteronomy 32.7

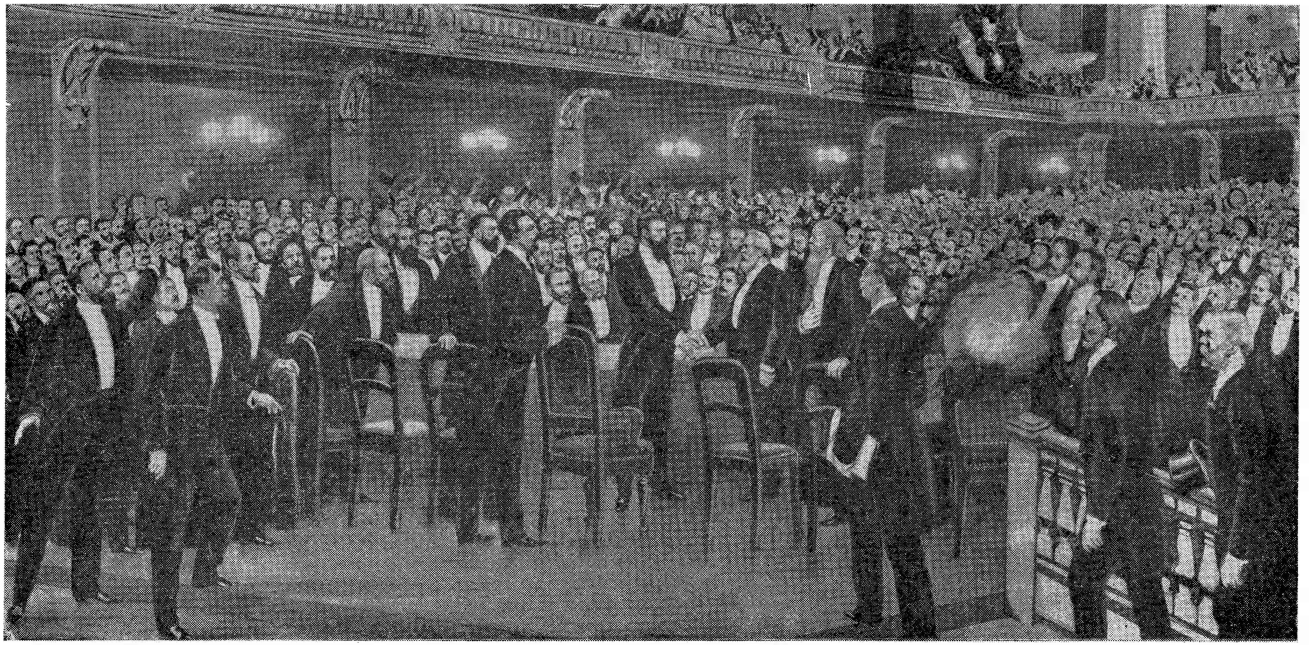
In celebrating the rebirth of Israel, we must not forget the work and sacrifices of the Zionist Pioneers—the guardians of the walls. It was these keepers of the light that laid the foundations for the Jewish State. At the time when Eretz Israel looked less than a dream, it was they who worked for the realization of this hope day by day, collecting pennies and dollars, redeeming dunam after dunam of the holy soil and keeping up the hope for the return to Zion. It was our aim that this Pinkas should chronicle the labor of love of these Pioneers for Zion in the city of Pittsburgh and in the Tri-State area. We felt, however, that Zionist activities could not be separated from general Jewish activities, and in order to get a true picture of Zionist endeavours covered by this Pinkas, we should project it against the background of general Jewish life. We have, therefore, broadened our project and made of it a Pinkas (Chronicle) of Jewish life in Pittsburgh from its beginning to 1944. The post-war history of Zionism and Jewish life in Pittsburgh, the stormiest and the most decisive period in Jewish life, is too close at hand to be written up now.

It has not been an easy task to compile this Pinkas. At times it was difficult to secure the necessary historical data. It has also been hard to obtain the cooperation of individuals and organizations. If there are any ommissions or errors, we ask for the indulgence and forgiveness of our readers.

We have added a list showing those who have had their names inscribed in the Golden Book, as well as dunam land redeemers from January 1942 to January 1, 1948.

Our thanks are due to the writers and contributors of this volume and our gratitude is expresed to those who have given of their means to make its publication possible. We hope this Pinkas will inspire its readers to greater activity in behalf of the Jewish National Fund and devotion to Israel.

EDITORIAL BOARD
NATHAN SAVAGE,
Secretary



ZIONIST CONGRESS AT BASLE

DR. THEODORE HERZL GREETING DR. MAX NORDAU

The Time to Prepare the Land is Now

By Dr. Israel Goldstein

Former President, Jewish National Fund of America

During four decades, the Jewish National Fund has presented to the broad masses of the Jewish people the cause of Geulath Ha'aretz. It has advocated the individual participation of every Jew in the historic task which the Zionist movement has set for itself: to re-establish the union between the land and the people of Israel. Today it is universally known and recognized that whatever land assets we have been able to accumulate in times of peace have gone into the creation of a reservoir of strength which is of great significance not only to the Jewish National Home, but to the cause of the United Nations in the Middle East as well.



Buying land in Palestine, making it fit for cultivation, cultivating the land and producing the bread and foodstuffs upon which the population and the military forces must, to a large degree, draw for their sustenance, is a task which should engage the interest and the cooperation of all Jews. It is vital not only for those who seek the realization of the great vision of a Jewish Commonwealth, but for all who wish to help in the winning of the war by the democracies and in the establishment of a peace upon the foundations of freedom and justice. Such peace must include the triumph of our people's just cause and the restoration of its Homeland.

Productive land, always a primate requisite, is in wartime worth more than gold. It is therefore a matter of good fortune not only for the 600,000 Jews of Palestine, but for the armed forces of the United Nations in the Near East that Jewish-owned and Jewish-tilled land, the most productive in Palestine, is yielding 50% more food than before the war. The record is more remarkable in the light of the fact that 25% of the Jewish agricultural manpower in Palestine have enlisted in the fighting forces. Palestine has a greater proportion of Jewish peasantry than is to be found in any other country.

It is significant that during the war period and in spite of immigration restrictions, economic wartime strain and recurrent apprehensions of invasion, the Jewish position in Palestine has become enlarged and strengthened during the past three years. This program of advance can be best measured by the growth of the soil, for progress which is not based on the soil is not sure.

Since the outbreak of the war, the land possessions of the Jewish National Fund have increased by 150,000 dunams. These are located in every part of Western Palestine, north in Galilee, near the borders of Syria and Lebanon, South in Judaea, and in the Coastal Plain between Haifa and Tel Aviv. It represents an increase of 25% in the holdings of the Jewish National Fund Upon these areas, 19 new agricultural settlements have been established.

These gains have not been made at the expense of the Arab population, but on the contrary, have resulted in benefits to the Arabs. 93% of the land in Western Palestine and 100% of the land in Eastern Palestine is in Arab hands. Most of it lies fallow. Many of the areas acquired by the Jewish National Fund are swampy or stony soil which had been pronounced uncultivable and uninhabitable. Jews made it cultivable and habitable, thus enhancing the country as a whole. Arab neighbors inevitably benefit by the Jewish example of land reclamation and of intensive scientific agriculture.

The program of land purchase must go on not only as an immediate vital need of the present war period, for the production of food, but as an indispensable safeguard for the period immediately after the war, when great numbers of Jews will be knocking at the gates of Palestine. Whether additional large numbers can be absorbed into the economy of the country will depend in large measure upon the availability of land for settlement.

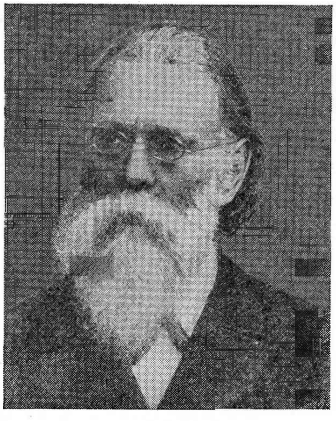
The time to prepare the land reserve is now.

The Father of the National Fund

A Biographical Sketch of Hermann Schapira

MAXIMILIAN HURWITZ

The Lithuanian province of Kovno was one of the smallest and poorest in the empire of the Czars, with a Jewish population considerably below the number of Jews in Philadelphia alone. Yet for many decades before the World War it was one of the greatest spiritual reservoirs of our people. Its Talmudical academies, notably those of Telshi and Slobodka, were renowned throughout the Jewish world. Jews of Kovno again were among the pioneers of modern Hebrew literature, as witness such names as Mordecai Aaron Gunzburg, Abraham Mapu, and Moses Loeb Lilienblum. And native sons of that province likewise played leading parts from the very start in the Zionist movement, giving it such figures as David Wolffsohn, Lilienblum, K. W. Wissotzky, Professor Max Mandelstamm, and the man to whom both the Jewish National Fund and the Hebrew University on Mount Scopus owe their existence, Professor Hermann Schapira.



Of these great Jews cradled by Kovno, Professor Schapira was, by virtue of his rare mental makeup and the almost fantastic circumstances of his life, perhaps the most remarkable. He had the mind of a thinker, the will of a man of action, the temperament of a poet, the vision and unquenchable fervor of a prophet. A self-made man, he was by turns rabbi, penniless wanderer in quest of secular knowledge, factory worker, high school student, bookkeeper, merchant, army contractor, college student—at the age of thirty-eight—and, finally, professor of mathematics at the famous University of Heidelberg. And having risen to the heights of academic achievement, he did not, like so many Jewish intellectuals then and now, forsake his people and the faith of his fathers, but remained a passionate lover of Israel and Zion, a staunch devotee of traditional Judaism, and an inveterate dreamer of the Ghetto.

A strange man, and a strange life, and a stranger story than his is rarely found even in fiction.

Hermann (Hirsch) Schapira was born on August 16, 1840, at Erswilken, a village near the German frontier, and not many miles from the village of Dobriany, birthplace of David Wolffsohn. His father, Solomon, was a learned and saintly man who passed all his days in study, prayer, and good works—a type of Talmudic scholar common at that time, who, in the words of Dr. Leon Kantor, "studied the Torah before he could talk properly to his parents, who took a wife before he knew how to support a family, and who became a man before he ceased to be a child." The task of supporting the family—and it was a large one, there being six children, of whom Schapira was the third—fell, as usual in those days in Lithuania, upon the shoulders of the mother, a veritable "woman of valor," who bore uncomplainingly the triple burden of wife, mother, and breadwinner.

A year or two after Schapira was born, the family removed to the border town of Tauroggen, birthplace of the eminent Zionist worker and Hebrew translator of Graetz, Saul Pinchas Rabbinowicz. There the child was given the traditional education of a Jewish boy at that time. He soon won fame as a *wunderkind*: he learned to read Hebrew fluently at the age of two, commenced the study of the Talmud at four, and at eight there was no longer any one in town who could act as his teacher. And this despite the fact that Tauroggen was then full of Talmudic scholars and the seat of a yeshivah headed by a famous rabbi. Hirsch now applied himself to the study of philosophy, ethics, mathematics, physics, and astronomy, insofar as books on these subjects were available in Hebrew, the only language other than Yiddish he then knew. It is interesting to note that his father had also busied himself with these secular studies in his youth, and it is from him that Schapira inherited his genius for mathematics.

When the boy was thirteen, his mother died. With her death the family lost its main support and broke up, each member going his separate way. Schapira, too, parted with his father and began his wanderings. He went to the neighboring towns of Rossieny, Georgenberg, Kelmi, and Shavli, and studied at the yeshivahs there. But all these schools left him unsatisfied, teaching him nothing that he did not already know, or that he could not have learned by himself. So, after several years of this fruitless yeshivah life, he returned home and told his father of his desire to go abroad in order to receive a secular education. His father urged him to go back to his Talmudic studies, and promised to let him go abroad after he had given proof of his proficiency in rabbinical lore. Schapira agreed to this condition, and thereupon proceeded to the nearby town of Krotingen, where for three years he devoted seventeen hours a day to an intensive study of the vast rabbinical literature. His studies bore fruit, and at the age of twenty-four he was ordained a rabbi. Shortly thereafter he received a call from a town in Courland.

For two years he officiated as rabbi, and also conducted a yeshivah. Then the old desire for a secular education returned to him. He went to Tauroggen and reminded his father of their agreement, which the latter had quite forgotten. The father reluctantly gave him his consent, but urged him to specialize in mathematics, as that science was least likely to undermine his religious beliefs.

He then resigned his rabbinical post, thereby giving up his only income, and set out in search of education. In due time he reached the city of Wilna, then the chief stronghold of the *haskalah,* or modernist movement among the Jews of Lithuania.

Schapira arrived in Wilna hungry and penniless, with nothing but the clothes on his back and with a letter of recommendation from Mapu, wherein the latter spoke of the bearer in the highest terms and predicted a great future for him.

Mapu's letter, which was addressed to the well-known Hebrew writer, A. J. Paperna, proved an open sesame. Paperna befriended and encouraged the young *maskil,* whose pale and emaciated face already bore the marks of suffering which were never to leave it, and gave him a home.

The knowledge-thirsty young man now set to work diligently to master the rudiments of Russian grammar, history, and geography. Soon he had learned all that Wilna could offer him, and he thirsted for more. Accordingly, he decided to go to Berlin, the mecca of all Lithuanian *maskilim.*

In March, 1867, after untold hardships, Schapira reached the Prussian capital, and presented himself to the only man he knew there. This was Lipman Lipkin,* who later became a celebrated scientist, but who at that time was a student at the Berlin Gewerbeakademie, a kind of industrial high school. After seeing Schapira in his uncouth Polish garb, and after hearing that he was without any means and without even a knowledge of the German language, Lipkin told him frankly that his case was hopeless and that the best thing he could do was to go back to Russia. This would have crushed any other man, but Schapira was made of sterner stuff. Nothing daunted, he decided to brave it out, and refrained from seeing his only friend in order not to be discouraged by him.

Now followed days, weeks, and months of herculean labors and incredible suffering. He went to work in a factory, which must have been hard for a Talmudic scholar who had been brought up in an atmosphere where manual labor was looked down upon. And when there was no work, he went hungry for days on end, and once, when he could no longer bear the pangs of hunger, he stole a piece of bread. For two weeks he passed the nights on a bench in the Tiergarten, but got no sleep, being kept awake by fear of arrest. Yet not for a minute did he relax his study of German, Latin, and other required subjects. By September

*Son of the famous Rabbi Israel Lipkin, founder of the Moralist movement, and popularly known as Reb Yisroel Salanter.

of the same year he knew enough to pass the entrance examinations of the Gewerdeakademie, and he became a fellow student of Lipman Lipkin, to the amazement of the later.

He attended the Gewerbeakademie for nearly three years, supporting himself after a manner by giving private lessons in German. Then his health, sapped by undernourishment and other privations, broke down, and yielding to the pleas of his friends, he returned to Russia (1870). It was his intention to enter the State-supported modernist rabbinical seminary of Zhitomir, but by the time he got there, that school had already been closed by the Government.

Thereupon he went to seek his fortune in Odessa, then already a considerable center of Hebrew literati. However, he no sooner got there than he fell seriously ill and was confined to a hospital for nearly ten months. When he recovered, the superintendent of the hospital, whom M. L. Lilienblum had acquainted with Schapira's circumstances, procured him a position as bookkeeper with a large concern, where his ability, diligence, and loyalty soon gained him a competent salary. After working for three years, and saving every penny he could, he quit and went in business for himself. His opportunity came during the Russo-Turkish war of 1876, when he journeyed to Bucharest, the chief base of supplies for the Russian troops, and became an army contractor—in a small way, of course, since he hardly had any capital to speak of.

At the close of the war, finding himself in possession of a few hundred roubles, Schapira decided to resume his mathematical studies, although he was now thirty-eight and married. In the summer of 1878, accordingly, he journeyed with his wife to Berlin, and after a short stay in that city, proceeded to Heidelberg in order to enter the university there. He had forgotten all that he had learned nearly ten years before at the Berlin Gewerbeakademie, and had only a few weeks in which to prepare himself for the college entrance examination, yet he passed them successively, and in the fall of that year matriculated at the University of Heidelberg, specializing in mathematics. He obtained the degree of Ph.D. in 1880, and the following year he was appointed instructor in mathematics at his *alma mater*. Six years later—in 1887—he was made a professor of mathematics at the University of Heidelberg—an extraordinary achievement for a Jew and a foreigner in the Germany of those days, the Germany of Bismarck, Treitschke, and Stoecker.

But there was a fly in the ointment. Professors of his class (*ausseroraenthche Professoren*) received no salary, but had to depend for their livelihoods on the fees paid by students who took courses under them—and higher mathematics is not exactly a popular subject, especially when given by a professor whose Jewish appearance and foreign accent were so pronounced. But the indomitable spirit of this marvelous man was not to be shaken even by this. He learned a trade—

watchmaking—and eked out his meager academic income by mending and making clocks at his home.

Socially, too, his lot was unenviable. He was ostracised by both his Christian and his assimilationist Jewish colleagues on the faculty. More than once, in his loneliness, he regretted ever having left Russia and the rabbinate. It was only during the last year of his life, with the advent of Herzlian Zionism, and the arrival in Heidelberg of nationally-minded Jewish students from Russia, that this side of his nature found full satisfaction.

Schapira was one of the very first to espouse and champion the Zionist ideal. Indeed, he is one of the founders of the "Lovers of Zion" movement to establish Jewish agricultural settlements in Palestine. According to Lilienblum's own testimony, after Leo Pinsker and he had failed in their efforts to form a "Lovers of Zion" society in Odessa, they called upon Schapira, who was then visiting that city, to assist them, and with his help they succeeded in organizing one. That society, as we know, became the center of a network of similar societies in Russia and other countires, and the guiding spirit of all Jewish colonization work in Palestine, thereby paving the way for political Zionism and the World Zionist Organization.

This was in the summer of 1883, but his Zionist activities commenced more than a year before. Early in the spring of 1882 he published the first of a series of articles and letters in the Hebrew-language paper *Hamelitz,* wherein he advocated the founding of a university in Palestine to serve as a spiritual center for the Jewish agricultural colonies that had just begun to be established in the Holy Land. He sketched the plan of such a university, discussed the question of textbooks and language of instruction, made suggestions for financing the institution, and offered to serve on its faculty. He even gave his address, in case any one interested in the matter might wish to communicate with him about it.

The striking thing about these articles, as well as of his utterances on other Jewish questions, is not so much their perspicacity and profound national spirit, as their emotional tone, a tone unusual even for those days, and all the more so in the case of a man whose specialty was the Theory of Functions.

Schapira also visited Berlin in order to enlist the support of local Jewish scholars and scientists in his project for a Jewish university. Indeed, the idea became an obsession with him—so much so, that in presenting his photograph to Lilienblum, he autographed it thus: "From Dr. Hermann Schapira, Instructor in Mathematics at Heidelberg until it shall please God to erect His own University in Zion."

In 1883 he founded the Zion Society of Heidelberg for the purpose of promoting Hebraic culture and propagating the Zionist ideal. Shortly thereafter he conceived the idea of creating a Jewish National Fund for the purpose of purchasing land in Palestine and holding it in perpetuity for the Jewish people. The

underlying principle of this idea is the old Mosaic doctrine, later borrowed by Henry George and other Single Taxers, that the soil of a country should belong to the whole people instead of to private landowners. He advocated such a fund in a telegram to the historic Kattowitz Conference of 1884.

But the times were not yet ripe for such undertakings, and his words were like those of a voice calling in the wilderness. This, and the poor response of the Jewish students in Heidelberg to the appeal of his Zion Society, and his poverty and loneliness, caused him to withdraw from all public work and to lapse into a long silence, from which he did not emerge until roused by the clarion call of Dr. Theodor Herzl.

At first Schapira, like so many others among the old "Lovers of Zion," was opposed to Herzl's views, thinking them dangerous; and it was with the intention of opposing them that he attended the First Zionist Congress. But at his first contact with Herzl's magnetic personality he was completely won over. He became one of the leading spirits of the Congress and helped to draw up what is known as the Basle Program. He also advocated his favorite ideas—the founding of a Hebrew University and the establishment of a Jewish National Fund —which, however, though received with much applause, were not acted upon at this time. One of the most dramatic moments of that dramatic Congress was when the venerable professor, his burning black eyes contrasting strangely with his pale countenance and white locks and beard, arose and called upon the delegates to declare their allegiance to the cause.

Schapira returned from the Congress all transformed and transfigured, one might almost say rejuvenated. Thereafter he lived only for the Zionist cause. He took part in important conferences, addressed many meetings, and wrote numerous articles and letters; and he spoke and wrote like a house on fire. His home became the rendezvous of Zionist students in Heidelberg, and, in general, this was the happiest and most beautiful year of his life.

Early in May, 1898, he received an invitation to address a Zionist meeting in Cologne on May 7. His health was rather poor at the time, and his physician forbade him to make the trip, but Schapira insisted on going. On the night of May 7, as he was returning from the meeting, he contracted a cold, which quickly developed into an inflammation of the lungs. His feeble frame, undermined by a life of struggle and suffering, had no resistance left in it, and the next day, Sunday, May 8, 1898, he passed away. His last words were: "We must strive and have faith; we shall triumph in the end."

Two days later this great dreamer of the ghetto was laid to rest in the old Jewish cemetery of Cologne, where sleep so many of our saints and martyrs—a fitting burial-place for one who was truly a martyr to his hunger for knowledge, and to his love for Israel and Zion reborn and reunited.

Menahem Ussishkin

By Z. Alroy

Within Menahem Ussishkin's life span (1863-1941) many dramatic events and profound revolutionary changes occurred in the world. From the historian's angle, these turbulent 78 years have witnessed a remarkable upward trend in the scientific, cultural, economic and political progress of the peoples that were the players in the world's drama. Only one member of the human family has not benefited from the new development that was under way before the advent of Nazism: Jewry. Its status has not only not been improved, but has steadily been deteriorating. Two thirds of the Jewish world population face today physical and spiritual extermination.



When Menahem Ussishkin saw the light of day in Dubrowna, Russia, in the year 1863, Alexander II ruled over All The Russias. Wilhelm I sat on the throne of Prussia. Napoleon III reigned over France. Victoria was Queen of England and the Dominions beyond the seas. Abraham Lincoln, having freed the Negroes, fought the Civil War for the principles of Emancipation. In Palestine, under the Sultan's sovereignty, there lived but a handful of old and pious Jews who had come to the Holy Land to die there. In the United States the Jewish community numbered less than 250,000 souls.

The era of the Isms was then in its mere infancy. Only fifteen years had elapsed since Karl Marx and his associates had issued their Communist Manifesto. But in Germany, the land of Goethe and Schiller, Kant and Hagel, anti-Semitism, the forerunner of Aryanism and Hitlerism, began to raise its head in the garb of "scientific anti-Semitism." The upper strata of West-European Jewry which had striven hard to persuade itself that the Emancipation which had come painfully and slowly, really wrote "finis" to the Jewish Question, began to wonder whether this was really so.

In Eastern Europe the Poles were rising against the oppression of Tzarist Russia. In Russia proper the Nihilists and the social revolutionaries were busily engaged in surreptitiously setting the stage for that process of revolt which cul-

minated in the revolutions of 1905 and 1917. Russian Jewry, 6,000,000 strong and a reservoir of Jewish life, tradition and culture, was in the throes of an inner severe crisis which resulted from the struggle between the traditionalists and the adherents of the Haskalah (Enlightenment). It was yet to experience the pogroms, the humiliations and the oppressions of the decades that were to follow. Its confinement to an official Tzarist Pale of Settlement was yet to be enacted.

It was not a happy world into which Menahem Ussishkin was born and in which he grew to manhood. So oppressive was the life of the Jewish masses on the steppes of Russia and in the adjacent lands that the misery and hopelessness that hung over it produced among the more thoughtful and forward-looking leaders of the older generation a feverish desire for a radical change. Some joined the forces of the revolution that promised release. Others sought release through national revival in accordance with a pattern that had its living roots in the deep-seated traditions of the Jewish masses and its incentive in the ancient glories of Israel.

As a youth of 18—then a student in the Moscow Technical Institute from which he later graduated as an engineer—Ussishkin was already engaged in founding a branch of the *Chovevei Zion* (Lovers of Zion), the Palestine colonization movement which preceded Theodor Herzl's Political Zionism. Stirred to the depth of his soul by the anti-Jewish pogroms of 1882 in Russia, he joined the *Bilu* (abbreviated Hebraic description of those who issued the slogan: "House of Jacob, come, let us go!"), the first group of Russian-Jewish students who abandoned their careers to take up the life of agricultural pioneers on the malaria-ridden swamps of Judea. To be admitted into the group it was necessary for Ussishkin to pay into its treasury an amount of 450 rubles. He pawned his gold watch to make the first payment, but when the day of departure arrived the leaders of the group found that only seven members could embark. There was not sufficient money to cover the traveling expenses from Odessa to Jaffa. Ussishkin, together with his schoolmate Tchlenow, who subsequently played an outstanding role as a leader of Russian Zionism, were left behind.

Thereafter Menahem Ussishkin's life was wrapped up in ceaseless work for the realization of his Zionist idea. From 1891, when he paid his first visit to Palestine, to October 2nd, 1941, the day of his death, he was a vital factor in and a living symbol of Zionism and Eretz Israel. It is difficult, almost impossible, to conceive and to describe the development of Jewish and Zionist life in Europe and in Palestine without a full appreciation of Ussishkin's predominant part in it. The saga of his labors, struggles, setbacks and achievements in the five decades is, indeed, inseparable from the story of Zionism and the upbuilding of Eretz Israel. His singleminded devotion to the cause and his unswerving loyalty to it have been universally recognized by friend and adversary alike. Admirer and opponent alike have concurred in conferring upon him the title of Zionism's Man of Iron,

a label which expressed the affection of his supporters and the respect of his opponents.

His was a simple faith in Israel and in the Land of Israel. Yet, no man's faith could be more profound. So deeply rooted was it that no storm could shake it, much less uproot it. In the annals of Zionism, there are many interesting his lifetime. There is the story about his rallying to the call of Theodor Herzl upon them all would involve one in writing a condensed history of Zionism and Palestinian development during fifty years. The man became a legend even during his lifetime. There is the story about his rallying to the call of Theodor Herzl and then bitterly opposing him on the issue of Uganda versus Palestine. There is the epic of his struggle, together with Weizmann, for a Hebrew University idea; there is the intricate story of the relationship between Ussishkin and Weizmann; there is the epic of his great influence upon the masses of Russian Jewry prior to and during the World War; there is the dramatic scene of Ussishkin's plea in Hebrew before the Supreme Council of the Peace Conference in Paris; there is the interesting and instructive part played by Ussishkin in the controversy of national versus private capital of 1921; there is the story of his determined fight against the partition plan. But, above all, there is the epic of Menahem Ussishkin's everlasting contribution to the resettlement of Eretz Israel—the contribution which he made as the World President of the Keren Kayemeth LeIsrael (Jewish National Fund).

In the twenty years during which he presided over the Keren Kayemeth in Jerusalem and directed the activities of our Palestine Land Fund, Menahem Ussishkin became the Keren Kayemeth of the Keren Kayemeth. After a fruitful, long and stormy Zionist career he had been chosen at the age of 60 to head and direct that instrumentality for Palestine Land Redemption which Theodor Herzl created at the Fifth Zionist Congress and which had made but meager progress up to that date. We of the Jewish National Fund who had the great privilege of close and intimate collaboration with Menahem Ussishkin for, alas, too brief a period, are perhaps able to appreciate more fully the true significance of his contribution and the sterling qualities of his inspiring leadership.

In retrospect it appears that the twenty years that had elapsed between the founding of the Keren Kayemeth and the assumption of its leadership by Menahem Ussishkin, were merely a preliminary measure for the new advance that was to follow.

The stage for the new advance was set at the London Conference of 1920 which restored to the Keren Kayemeth its original character as that of a Palestine Land Fund which is to collaborate with its sister fund, the Keren Hayesod, which was entrusted with the task of serving as the fiscal instrument of the Jewish Agency for Palestine and the colonization fund of the Zionist movement.

How great is the progress that has been made since that turning point? Great as it is, it was not satisfactory enough for Menahem Ussishkin. The extent of the advance must be measured, however, against the background of the events that crowded the eventful twenty year period between the San Remo decision to award the Mandate over Palestine to Great Britain and the outbreak of World War II. The entire development of the Jewish National Home in the course of the two decades is inconceivable without the land foundation which Ussishkin and the Keren Kayemeth laid. His first large scale accomplishment for Geulath Ha'aretz—a purpose to which he had been singularly devoted even while other phases of the movement occupied his attention and energies—was the purchase of the first extensive land tract in the Valley of Jezreel. It was a venturesome enterprise which was opposed by some but which has been proved in the light of history as the act of a great man of vision and action.

Superficially, it may appear that the task which was entrusted to Menahem Ussishkin when he was called to the Presidency of the Palestine Land Fund was a job calling for administrative skills only. Actually, the implementation of the Geulath Ha'aretz program, as a national enterprise which is based upon the principles of national land ownership and social justice, is predicated upon consideration of much greater scope than ordinary real-estate transactions, which are based on business and financial considerations alone. In the truest meaning of the term, the task was that of nation and homeland building, requiring high talent and inexhaustible energies in properly evaluating and coping with historical, political, strategic and psychological elements and phases of the complex Palestine problem. Only a man of great stature, whose roots have struck deep into the core of the Jewish soul and soil, could be equal to the task. Ussishkin proved his great capacity to perform the historic mission which he undertook at an age when most people might be inclined—and justifiably so—to rest on the laurels of their past achievements.

The Jewish people in all parts of the world, including our own United States, have instinctively sensed the intrinsic value of the great leader and the urgency of his mission. Responding to his exhortations, pleadings and demands, the broad mass of our people has contributed in ever-increasing measure to the Jewish National Fund. Under his administration, the Keren Kayemeth was entrusted with new resources amounting to L. P. 5,100,000 or approximately $25,000,000. The bulk of this amount has not been the gift of the well-to-do, but the mite of those who have not been blessed with too much of worldly goods.

What has Menahem Ussishkin accomplished with the resources the Jewish masses have placed in his trust? Although the epic of Keren Kayemeth achievements during the past two decades is pretty well known in a general way, it will be refreshing to glance here at but a few figures. When he took the helm, the Keren Kayemeth's world income amounted to L. P. 667,000 or approximately

$3,335,000. At the same time our national land holdings in Palestine stood at 19,000 dunams. Only a score of agricultural settlements existed on National Fund land at that time. On October 3, 1941, when Ussishkin's mortal remains were carried for burial in Nicano's Cave, Mt. Scopus, Jerusalem, the national land possessions had been brought by the Jewish National Fund to the formidable height of 550,000 dunams, and on these strategically located land tracts in Palestine's four principal valleys there stood 81 Moshavim and Moshavoth, 70 Kibbutzim, 57 workers' camps, 15 rural quarters, 16 urban quarters and 12 agricultural schools—the very backbone of the Jewish National Home and its bastions of strength and hope. This is not the record of a mere administrator's job, but the achievement and the life work of a trail blazer, a man of vision and action, a statesman, a nation builder whose memory will long be cherished.

What was the driving power behind this man of vision and action? His simple but unshakable faith; his long historic memory of what Eretz Israel meant to the Jewish people in the past and what it will mean in the future; his deep human sympathy for the suffering of the broad mass of Jewry and the recognition that the pattern offered by the Zionist idea is a way of salvation; his anxiety for progress before it is too late. One need not delve into the numerous essays, programs, exhortations and reminiscences which this man of action wrote, although he was not a writer, to appreciate the magnitude of the force that drove him on. The key to his mind is found in the 38 recorded epigrams that were uttered by Ussishkin at critical periods in the life of the movement and of Palestine. They embody his testament to his people. He said:

"Do not say: we shall buy land in Palestine to-morrow; to-morrow may be too late."

"If the soil of Palestine will be ours a dozen (Lord) Passfields will not prevail against us; if not—a dozen Balfours will not help us."

"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."

"When the People of Israel will redeem the Land of Israel, the Land of Israel will redeem the People of Israel."

"Whn Eretz Israel went up in flames, the Jewish people went into Diaspora; when Diaspora goes up in flames, the Jewish people must return to Eretz Israel."

"I once told Professor Einstein: it is much easier for the Jewish people to produce a dozen Einsteins than a single genuine and efficient farmer."

"Sentiment and reason are often at variance; Will is, however, supreme over both. There is nothing that stands in the way of the Will."

Contrasted with the Jewish tragedy of 1941 and with the problems of Jewish homelessness that will confront Jewish leadership even after Nazism will have been crushed, the sufferings of Jews in the 19th century and in the first three decades of the 20th appear to have been relatively tolerable. When the practical phases of the Zionist program were being formulated by Ussishkin and his colleagues, the Jewish people needed a homeland but it could still count on a margin of safety in the Diaspora. Today, when two-thirds of the Jewish population of the world are either homeless wanderers or slowly starving to death behind the barbed wires of the concentration camps and the ghetto walls, the vision of a Homeland is not an answer to a nostalgic prayer, but a stark and urgent necessity.

Because Menahem Ussishkin lived as he did, labored, fought and achieved as he did, the answer to the call of distress of the Jewish people can be given not in terms of a theory or an idealist's exhortation, but as a practical method of salvation. This method rests on the firm foundation of an experience of sixty years of successful colonization and on the tangible assets of land and colonies. These colonies and the Jewish National Home which they compose have served as a laboratory for colonization and social progress and, in a world which is to be reconstructed on the basis of individual liberty and national freedom, will serve as an example of a modern design for Jewish living.



GENERAL HEADQUARTERS OF JEWISH NATIONAL FUND IN JERUSALEM

My Meeting With Theodor Herzl

By Stefan Zweig*

The Feuilleton Editor of the Neue Freie Presse was Theodor Herzel and he was the first man of world importance whom I had encountered in my life -- although I did not then know how great a change his person was destined to bring about in the fate of the Jewish people and in the history of our times. At that time, his stand was still divided and uncertain. He began as a young poet and soon gave evidence of a startling, astounding journalistic talent. At first, he was the Paris correspondent and later the Feuilletonist of the Neue Freie Presse, and as such had become the darling of the Vienna public. His essays are still enchanting in their wealth of sharp and ofttimes wise observations, their stylistic animation and their aristocratic charm. Whether light or critical, they never lost their lofty nobility and they were the most cultivated in journalism and were the delight of a city that had schooled itself to every subtlety. He had been successful with a play given at the Burgtheatre and now he was a man of fame, adored by the young, respected by our fathers, till one day the unexpected happened. Destiny always knows how to find the way to a man whom it needs for its secret purposes, even if he desires to hide himself.



I was still in the Gymnasium when his short pamphlet, penetrating as a steel shaft, appeared, but I can still remember the general astonishment and annoyance of the Bourgeoisie Jewish circles of Vienna. What had happened, they said, angrily to this otherwise intelligent, witty and cultivated writer? What foolishness is that that he has thought up and writes about? Why should we go to Palestine? Our language is German and not Hebrew and beautiful Austria is our homeland. Are we not well off under the good Emperor Franz Josef? Do we not live in a progressive era in which in a few decades all sectarian prejudices will be abolished? Why does he, who speaks as a Jew and wishes to help Judaism, place arguments in the hands of our worst enemies and attempt

*From "The World of Yesterday" by Stefan Zweig. Copright 1943. By permission of the Viking Press, Inc., New York.

to separate us, when every day brings us more closely and intimately into the German world? The rabbis thundered passionately from the pulpits, the head of the Neue Freie Presse forbade the very mention of the word Zionism in his progressive newspaper. Karl Kraus, the Thersites of Viennese literature, the master of invective, wrote a pamphlet called "The King of Zion" and when Theodor Herzl entered a theatre, people whispered sneeringly, "His Majesty."

At first, Herzl could rightly feel himself misunderstood. Vienna, where he thought himself most secure because he had been beloved there for so many years, not only deserted him but even laughed at him. But then the answer roared suddenly back with such force and such ecstacy that he was almost frightened to see how mighty a movement, already growing beyond his control, he had brought into being with his few dozen pages.

. . . It was still the Feuilleton Editor Theodor Herzl who received me in the beginning of 1901.

Theodor Herzl rose to greet me and unwittingly I realized that the ironic witticism, "The King of Zion," had some truth in it. He actually looked regal with his broad high forehead, his clear features, his long, black almost blue-black priestly beard and his dark, brown melancholy eyes . . . Even at his old desk covered with papers in this narrow editorial office with its one window, he appeared like a Bedouin Sheik of the desert and a flowing white burnoose would have been as fitting as his carefully tailored black cutaway, obviously fashioned along Parisian lines.

After a short, deliberate pause — he liked these small effects, as I often noticed later — he extended his hand with condescension and yet not without friendliness. Motioning to the chair next to him, he asked: "I think that I have heard or read your name somewhere, Poetry, isn't it?" I had to admit it. "Well," he said, leaning back, "What have you brought me?"

I replied that I wished to submit a short piece of prose to him and handed him the manuscript . . . When he had read the last page, he raised his handsome, dark countenance towards me and with deliberate dignity, he said slowly, "I am happy to tell you that your fine piece is accepted for the Feuilleton of the Neue Freie Presse." It was as if Napoleon had pinned the Knights Cross of the Legion of Honor upon a young sergeant of the battlefield. I have always felt it a particular honor that a man of such outstanding importance as Theodor Herzl was the first to champion me publicly and it was difficult for me to determine — ungratefully it might seem — not to join his Zionist movement actively and in the responsible capacity that he would have wished.

. . . A right relation never presented itself . . . Once when we were speaking

about the subject, I frankly admitted my dislike of the lack of discipline in its ranks. He smiled somewhat bitterly and said: "Do not forget that we have been accustomed for centuries to play with problems and struggle with ideas. In the two thousand years of our history, we Jews have not had any practice in creating anything real in this world. One must first learn unconditional devotion and I myself have not yet mastered it, for I still keep on writing Feuilletons, whereas it would be my duty to have only one thought and not to put another pen stroke on paper for anything but that one thought. But I am on the way to improve myself. I must first learn unconditional devotion and perhaps the others will learn with me.

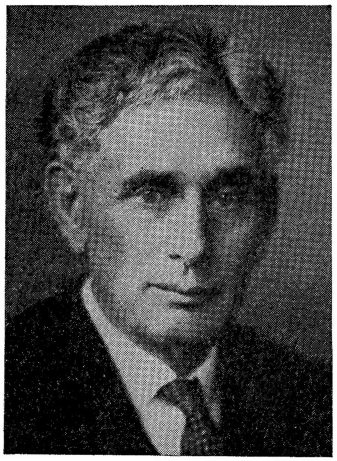
A few months later, the illness, which had at the time of that meeting, begun to bend him, broke him off suddenly and it was to the cemetery that I was to accompany him. It was a singular day, a day in July unforgettable to those who participated in the experience . . . The procession was endless. Vienna, startled, became aware that it was not just a writer or a mediocre poet who had passed away, but one of those creators of ideas, who disclose themselves triumphantly in a single country, to a single people, at vast intervals. A tumult ensued at the cemetery; too many had suddenly stormed to his coffin, crying, sobbing, screaming in a wild explosion of despair. It was almost a riot, a fury. It was this gigantic outpouring of grief from the depths of millions of souls that made me realize for the first time how much passion and hope this lone and lonesome man had borne into the world through the power of a single thought.

The Advent of Louis D. Brandeis

His First Letter and Contribution to the Old Zionist Federation

By Bernard G. Richards

While previously reciting some of the reminiscences of a young immigrant boy from Lithuania eking out a living as peddler in Boston, who instead of rising to the ownership of a department store only attained the position of a newspaper reporter and writer, I told part of the evolving legend of L.D.B. as he emerged as a distinguished American Jewish figure unknown to Jewry to become the great advocate and defender not only of America but of world Israel.



In that city to which I had come, like the true wanderer from New York City and Denver and Idaho Springs, Colorado, while working on the Boston Post as a reporter and contributing special articles to the Boston Evening Transcript, I heard only vaguely the rather hazy story of a remarkable man. He was an outstanding attorney of unusual endowments and rare personality. An intellect of extraordinary force, a man of marked reserve and simplicity, yet he was coming forward as an aggressive fighter for the rights of the people. They said that he had come from Kentucky, that he was of Jewish origin, but that he kept aloof from Jewish and other social circles, and that little was known of his identity and private life. He was a Jew, but he was not associated with the life of the Jews. But this did not startle me. Other causes having claimed my attention, I myself, was not interested in Jewish affairs. Therefore, I did not sufficiently care to know who was in and who was out of it.

I continued to write and make some progress. I began to report my imaginary conversations with Keidansky to the readers of the Transcript. One day a young Gentile attorney who was a fellow contributor to that paper told me that a famous lawyer whom he knew had chuckled over some of my observations and had asked who I was. I felt flattered, but the small circle of radicals and laborites within which I moved had no contacts with famous attorneys, and I therefore never met the man who inquired about me while I lived

in Boston. But in Boston I finally worked out the problem of acquiring a respectable *Weltanschauung*, and after fighting the Zionist, for years I wound up by joining their ranks, and my first Zionist article was the editorial which appeared in The Boston Evening Transcript of July 3, 1904, on the death of Dr. Herzl. I went to New York and threw myself into the vortex of Jewish communal strivings and controversies.

Years later we heard some more rumors with regard to that famous Boston lawyer, and the name of Louis D. Brandeis appeared more frequently in the general, and occasionally also, in the Jewish press. Mr. Brandeis had addressed some meetings of the Menorah Society. He was also reported to have shown some interest in Zionism and other Jewish questions. On the basis of that I mustered up enough *chutzpah* and wrote him a letter. As an executive member of the Zionist Federation I was then associated in the conduct of The Maccabaen, which was founded in 1901, and the editorial burden of which Louis Lipsky had carried alone for 10 years, up to 1911. There was, therefore, a good opportunity for celebrating the tenth anniversary of the magazine and Jews, especially Zionists, love anniversaries. We arranged for a public meeting for November 22 in the Murray Hill Lyceum on East 34th Street. It was a bitterly cold night and the meeting, too, was a frost, but we went through with a program, and there was at least good hot tea afterwards. Professor Richard Gottheil, as the first editor of the paper, was the chief speaker and Prof. M. M. Kaplan and Dr. David de Sola Pool delivered addresses. Louis Lipsky and myself read from our writings, and Rabbi Joseph Friedlender, at one time of Waco, Texas, and later of New York, read a poem in which he described "how Lipsky, de Haas, and Richards, too," had struggled to keep the publication alive and not uninteresting.

I had asked Mr. Brandeis to come and address the meeting. He wrote me a most gracious letter, which is somewhere in my old files, extolling the "underlying idealism of the Zionist Movement," and expressing his regret that he could not be with us to celebrate the anniversary of our paper, of which I had sent him a copy. He asked me to be so kind as to transmit to the proper official of the Federation of American Zionists a check for $25, which he sent as his contribution. This was undoubtedly the first letter and the first contribution which Mr. Brandeis had sent to the Zionists of America, and it marked the beginning of his historic activities and the granting of his many munificent gifts to the movement.

The movement continued to struggle and to press forward. In 1912, Nahum Sokolow came to America for the first time. Mr. Sokolow was received by Mayor Gaynor in City Hall and we arranged a big reception in the form of a dinner. Quite by accident I learned that Mr. Brandeis was coming down from

Boston and would be in New York on the evening of the dinner. I telephoned half a dozen times to the New York City Club, where he always made his headquarters on his trips here, but he was in and out of his room all day long and I failed to connect with him every time I called. Finally I decided to leave a message with all details pertaining to the dinner. We did not expect any other persons outside of the regular guests and of course, the goodly list of speakers representing every point of view and group in Jewish life — even before these groups were definitely organized. A little after 9 o'clock, however, the tall, spare, erect figure of the famous Boston attorney, dressed in plain business clothes, and carrying a tan topcoat, appeared at the door of the banquet hall, and when he mentioned his name he was rushed up to the dais with hat, overcoat and all. He was called upon to speak a little later, and his fervid and forceful message, expressive chiefly of the pride of race and the need of standing together and rebuilding our life in accordance with the ideals of Zionism, made a powerful impression upon everyone present.

During the evening, I came up to Mr. Brandeis and introduced myself. With characteristic grace and charm, he quickly rose from his seat and greeted me in a most cordial manner. "I remember your name very well," he said, among other things. "You did some excellent writing for us in Boston."

A week or two later, a conference of leading Zionists and prominent *baalebatim* was called in New York to greet Mr. Sokolow and to confer with him with regard to organizing a substantial business corporation to promote some colonization enterprises in Palestine. Mr. Brandeis came on here from Boston and took a leading part in the discussion of the project, which consumed a long Sunday afternoon. But, owing to various difficulties, this plan did not come to fruition, although it was to an extent subsequently incorporated in other economic enterprises. Mr. Sokolow was received by the Boston Jewish community at a large mass meeting. Mr. Brandeis presided at this meeting and made a significant statement enlarging and emphasizing his previous utterances on Zionism beginning with his letter of 1911 and subsequent observations on several occasions, including an address delivered around that time before the New Century Club, an association of Boston Jewish professional men. The first official reference to Mr. Brandeis' adherence to Zionism was made at the Zionist Convention held in Cleveland in 1913 and the Zionist World Congress of the same year, at which Mr. Sokolow reported on new contacts and especially one new convert gained in the United States.

After that came his close association with Jacob de Hass who for a number of years was editing *The Jewish Advocate* in Boston. Then followed the stirring events of the World War, with the unfolding of the Jewish drama of the time in which the man who afterwards became known to us affectionately as "L.D.B."

played such an epoch-making role. At the historic Extraordinary Conference, held on Sunday, August 30, 1914, at the Hotel Marseilles, called on the initiative of Dr. Schmarya Levin, Mr. Brandeis took a leading part in all the discussions and decisions of the day. The Provisional Executive Committee for General Zionist Affairs was organized with Mr. Brandeis as Chairman. That day marked not only the beginning of a new era in Zionism, but also in general Jewish activities for the gathering of that day adopted a resolution in favor of an American Jewish Congress.

From that time on, various new activities were begun, and in the course of the agitation for the organization of the Congress, it was my privilege to send a daily report to Boston for more than a year and also to enjoy considerable intercourse with "L.D.B." The vivid and lasting impression which he left behind is one long to be cherished.



Land - - The Pillar of the Future

By Judge Morris Rothenberg

President, Jewish National Fund of America

Ever since 1933, Jewish Palestine has proved itself to be the most effective instrument for Jewish rescue. The Jewish National Home has absorbed more refugees from the Hitler persecutions and slaughters than all other countries in the free part of the world. The immigration figures for the past year, the most dreadful period in the annals of a sorrow-laden people, show that the Jewish National Home has admitted and absorbed approximately 15,000 men, women and children who have been snatched, with the aid of President Roosevelt's War Refugee Board, literally from the claws of death.



Today, facing the gigantic tasks which will confront us in the post-war period, American Jewry is called upon to translate its deep feelings of brotherly compassion for the surviving remnants of European Jewry into a comprehensive program of reconstruction. The scope and importance of the task which devolves today upon the Jewish National Fund have been indicated in the plans which were formulated a month ago at a "Kol Adamah" ("Call of the Land") convention of the Keren Kayemeth LeIsrael held in Jerusalem. There, following a period of heroic struggle and great achievements during the five war years, a comprehensive plan for post-war development was considered and announced, calling for the investment during the year 1945 of an amount of $10,000,000 in the purchase of new land tracts for the creation of new agricultural settlements. In view of the devastation which has been visited upon the Jewish communities in Europe, U. S. Jewry is relied upon to contribute at least 90% of the required amount, or a total of $9,000,000.

Areas Held by Jews

Jewish effort to reclaim the soil of Palestine through purchase dates back to the year 1882. In the sixty-two years we have succeeded in redeeming only 1,674,000 dunams out of the total area of Western Palestine (not including Transjordania) of 27,000,000 dunams. As the figures stood in July, 1944, the

Jewish land possessions in the Jewish National Home constituted no more 6.4% of the country's total area. In this total are included 1,499,000 dunams which were acquired through purchase, and various areas held under concessions obtained from the government totaling 175,000 dunams . The land holdings of the Jewish National Fund amount today to somewhat in excess of 700,000 dunams. The remainder was acquired by PICA and by individual holders.

Of this 6.4% margin our pioneers succeeded in bringing about, by toil, sweat and sacrifice, a remarkable transformation. What was formerly swamp and waste land became the scene of the blossoming agricultural settlements, suburban developments, industrial zones and flourishing cities which constitute Jewish Palestine of today.

Wartime Achievements

With the beginning of hostilities in September, 1939, land purchase by individual buyers had come to a standstill. The task of Geulath Ha'aretz (Palestine Land Redemption) upon which depended the increase in agricultural output necessitated by the war, devolved almost exclusively upon the Keren Kayemeth. The National land possessions have been increased, through the wartime land purchases by the Keren Kayemeth from 471,000 dunams in September, 1939, to approximately 725,000 dunams in October, 1944. The number of settlements which in 1939 stood at 247, today stand at 290. And it is worth noting that of the 41 new colonies which have been established during the five war years, 39 have their foundation on the national soil provided by the Jewish National Fund. It may be added that the Yishub's increased agricultural production was a factor of no mean importance in supplying the Allied forces during the crucial military campaigns in the Middle East and North Africa.

Encouraging as these achievements are, they appear small as compared to the task that lies ahead. Only 5,000,000 dunams, or approximately 18% of Western Palestine's 27,000,000 dunams, are under cultivation today. Of the cultivated area, only 400,000 dunams, or 8%, are under irrigation. In these figures lies the crux of the question as to what constitutes Palestine's absorptive capacity.

Room for Additional Millions

Once again the question of Palestine's absorptive capacity will come to the fore. How many Jews, seeking an opportunity to begin life anew, will Palestine be able to absorb, not as an emergency shelter, but as a land where they may shape their final destiny through their proven capacity for creative work?

The answer to this question is linked directly with the solution of the Palestine land problem we shall be able to give. This is a solution in which the Jewish National Fund has already played an historic role and in which it is now

called upon to perform a function of decisive significance. The development which took place in the period between the two World Wars has shown that all contentions of an alleged "land shortage" have no foundation in fact. The desperate needs of the Jewish people and the determination and ingenuity of the Yishuv in Palestine have exploded this myth. The builders of Jewish Palestine have shown that with the application of modern scientific methods, room can and is being created in Palestine for a vast new development which makes possible the settlement of millions of Jews who will be rescued from the European holocaust.

Today we know that the available water resources of Palestine, if effectively and scientifically harnessed, would be sufficient to irrigate an area of at least 4,000,000 dunams in addition to those already under cultivation. The as yet unusued water power of the country for land reclamation through irrigation, the availability of the fallow feudal estates, and the vision of a great power and water development—all constitute a vast land reservoir for the future on which both Jews and Arabs may live in prosperity.

These reclaimed lands would create room for the settlement of an additional 140,000 families who would derive their livelihood directly from agricultural pursuits. This would add 500,000 souls to the Jewish farmer class. If we take into account the widely accepted economic principle that for each agricultural family settled on the land there is the possibility for three additional families in non-agricultural pursuits, it will be seen that the acquisition and reclamation of these land tracts would increase Palestine's absorptive capacity at least to an additional population of 2,000,000.

There are vastly larger possibilities which have been indicated by the Jordan Valley Authority plan recently outlined by Walter Clay Lowdermilk, Assistant Chief of the U. S. Soil Conservation Service of the Department of Agriculture, for increasing the absorptive capacity of Palestine. This outstanding expert on land reclamation declares that the full utilization of the natural Jordan Valley depression for reclamation and power will in time make possible the absorption of at least 4,000,000 Jews in addition to 1,800,000 Jews and Arabs already in Palestine and Transjordania.

Here, then, is a program of resettlement and reconstruction to challenge our imagination and generosity. For it is our community above all others, living in this great and free land, upon whom devolves the major responsibility as well as the privilege of saving the remnants of European Jewry.

Without Land There Is No Future

By Tamar de Sola Pool

Former President of Hadassah

We of Hadassah have always realized that no phase of the Zionist program in Palestine can advance unless the land of Eretz Yisrael is in the hands of the people of Eretz Yisrael. The task of the Jewish National Fund is to redeem this land; Hadassah's task to care for the health of its people and children. But these are inseparable — without one, the other can never thrive.

For this reason, the Jewish National Fund has always been considered an integral part of the Hadassah program. Since 1926, Hadassah has been accepting as its responsibility an annual quota towards J. N. F. income, and as our organization has grown, its quota increased accordingly. Hadassah, with its 106,000 senior and junior members, accepted a quota of $215,000 for 1942-43, and Hadassah's contribution to the Jewish National Fund to date has totalled over $1,250,000.

Thorughout the length and breadth of Palestine — in the Emek Zebulon, along the Haifa port area, on the grounds of its new medical center on Mt. Scopus — in Kiryath Anavim, in the strategic Upper Galilee section — Hadassah has demonstrated, through concrete achievements, its belief in the paramount importance and necessity of the heroic task of redemption and reclamation.

Its contribution on a large scale in the Jewish National Fund dates back to 1929, when Senior and Junior Hadassah together undertook to raise a sum of $700,000 for the redemption of the Haifa Bay lands, a vitally important sector slated for urban industrial and agricultural settlement. Thus in addition to our aid in general agricultural development throughout the land, we have also had a part in establishing a strong Jewish community in this key region, which was one of the first to attempt a large scale project of urban pioneering.

The factory zone in Haifa is today separated from the residential area by a green belt about 300 yards wide and over a mile long which has been named the Hadassah Parkway in recognition of our organizational help in redeeming that area. And it is here that Hadassah has planted 20,000 trees in honor of Louis D. Brandeis, former United States Supreme Court Justice, and Rose Jacobs, former president of Hadassah.

Just as the Emek Zebulon in Haifa was an important piece of urban expansion, the Galilean tract was a significant step forward in rural expansion. On the occasion of J. N. F.'s thirty-fifth anniversary in 1936, Hadassah undertook to redeem two-fifth of 50,000 dunams of land in Upper Galilee, the

strategic northern section of Palestine which at that time was still almost without a trace of Jewish settlement. In that project, Hadassah guaranteed to raise $500,000 in five years.

The tens of thousands of women who comprise our organization have also contributed to the cost of the land acquired by the J. N. F. on Mt. Scopus, Jerusalem, where our medical center, completed in 1939, in cooperation with the American Jewish Physicians' Committee, is today a crowning achievement of 30 years of health pioneering in Palestine. The million dollar Rothschild-Hadassah-University Hospital, the Henrietta Szold School of Nursing, and the Nathan Ratnoff Building of the Medical School — all stand on the historic area atop Mt. Scopus as a symbol of Hadassah's determination to continue to bring its message of health, teaching and research to all the people of Palestine and the Near East.

The coming year's project is the redemption of 10,000 dunams of land to be known as Nachlat Hadassah and to be used for post-war settlement.

Long experience with health work in Palestine had made Hadassah acutely aware of the importance of the J. N. F. afforestation program in a land previously depleted by neglect, soil erosion and misuse. Hadassah has planted, therefore, over 100,000 trees in numerous forests and groves, in addition to many scores of individual contributions on the part of its members and groups. One of Hadassah's tree-planting projects is the Mack-Wise Forest, a tribute to Judge Julian W. Mack and Dr. Stephen S. Wise, located in the colony of Ein Ha-Shophet, a settlement founded and named in honor of the late Justice Brandeis. In this way Hadassah combines its tribute to two outstanding American Jewish leaders with its important work of restoring fertility to the Jewish Homeland, which will speak eloquently in time to come to the stake which American Jews have willingly and proudly taken in its upbuilding.

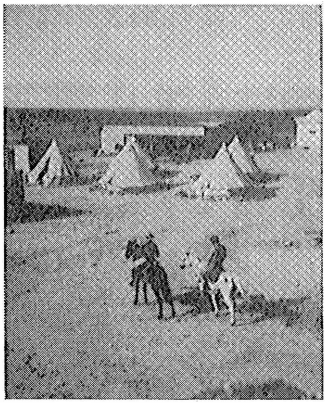
Hadassah funds have also planted scores of thousands of trees in the Kvutzah of Kiryath Anavim, the Hadassah Parkway, Emek Zebulon, Haifa, and the Henrietta Szold Grove on the grounds of the Medical Center. In recognition of Eddie Cantor's outstanding services in raising funds for Youth Aliyah, there is also an Eddie Cantor Forest. The Jessie E. Sampter Grove was planted as a memorial to the poet, writer and educator who worked for a quarter of a century in America and in Palestine.

Our most recent projects include the Senator Robert F. Wagner Forest, the Eleanor Roosevelt Forest, and a grove of 3,000 trees, in honor of the Unitarian Association of America, to be planted in Jerusalem, which is "the holy city" to Jew and Gentile alike. Finally, if one were to count all the inscriptions in the Golden Book secured through Hadassah, they would be sufficient to fill more than a full volume in this proud record of Zionist service.

Hadassah has a double relationship to the Golden Book. By simultaneous and dramatic coincident action across the 6,000 miles that separate the Jerusalem office of the J. N. F. and the National Board of Hadassah in New York, a volume of the Golden Book was dedicated to Henrietta Szold upon the occasion of her eightieth birthday. "Without land," says Miss Szold, "there is no future, neither for the youth, nor for the people." Upon the hills of Palestine, in the valleys and on the plains, the common dedication of all Zionists to that best beloved project, Keren Kayemeth Le'Israel, shall assure a future for our youth and for our people.



Two youngsters are taking part in the harvest festival procession at Ein HaShophet, Eretz Israel.



Watchmen of Beeroth Yitzhak, a new Kibbutz being built in Southern Palestine.

WORDS OF WISDOM

From CHAIM WEIZMAN

STATESMANSHIP AND MONEY

It is no use telling me I am a statesman, a diplomat, if my hands are empty. It is no use starting colonization if you have no budget. You can't build up Nuris, Nahaliel, without funds. The Chaluzim are willing to miss meals twice a week. But the cows must be fed, and you cannot feed a cow with speeches.

You will say that the colonization work has cost more than you were told. But it will cost much more than you can calculate if the health of the Chaluzim has been undermined, and they can utilize only 50 per cent. of their energy.

From Address, Keren Hayesod Conference—March 18, 1923.

SONS AND GRANDSONS

We are reproached by the whole world. We are told that we are dealers in old clothes, junk. We are perhaps the sons of dealers in old clothes, but we are the grandsons of prophets. Think of the grandsons, and not of the sons.

THE DUTY OF A ZIONIST

I have been pitied because I must go around bringing home to Jews their duty. But I need no pity at all. We conceive our duties in different ways. If this were no splendid hall, and there were no splendid banquet prepared, if there were only nine Jews sitting here, and a tenth were needed to make up a *minyan,* it would be the duty of a Zionist to come and speak to them. If there were only two Jews and a third were needed to make *mezuman,* it would be the duty of a Zionist to come and speak to them. It does not detract from our dignity or our pride to do this: it is a privilege.

Harlem Banquet, April 10, 1923.

A VICIOUS CIRCLE

In the presentation of our case to the Jews we find ourselves enclosed within a vicious circle. In order to get their money we must make Palestine a reality; in order to make Palestine a reality we must have their money. That is why our task is more difficult than the task of others—but that is why we are Zionists.

OUR CHALUZIM

I think it is no exaggeration to say that there is not a square kilometer of land anywhere in the world on which there is concentrated so much energy, so much idealism, so much intelligence, so much endeavor, as on this square kilometer on which work, dream, and suffer our Chaluzim. I have heard men speak who have come direct from Palestine—non-Jews—and they say that they do not understand this type of man. The Chaluzim are one of our miracles. Perhaps it is the stored up idealism of ages, come down to them from their grandfathers and finding today an outlet and an application in Palestine. This store of idealism, this driving force, is making navvies out of university students and university students out of navvies.

City College, April 4, 1923.

THE PERIOD OF TRANSITION

We Zionists are in a difficult position, an embarrassing position, chiefly because we are in a stage of transition. Transitional adjustments are always a painful process and must be accompanied by painful experiences. But I venture to say that this transition is not peculiar to Zionism, nor are Zionists the only sufferers. It so happens that the Zionists are the vanguard of the Jewish problem. They must suffer first and they must suffer most in the travail of transition. But the transition is not that of the Zionists alone but of all the Jewish people, for Zionism is a function of the Jewish people, that function which may be called the search for self-expression.

Century Theatre, March 18, 1923.

AN AFFIRMATIVE COMMAND

We have been challenged by the world. Fifty-one nations have given their approval to the Balfour Declaration. Zionists or non-Zionists, orthodox or reform, all of you will be called to account. And now take the Mandate, read it, and compare it with the other edicts which have been issued by the nations to the Jews. All edicts about the Jews are forever saying what the Jews shall not do. Here is a document formulated in the twentieth century, and sanctioned by the whole of the civilized world, which says what the Jews shall do.

even I, though Herzl's personal friend and fervent admirer, and member of the Palestine Committee and the Great Council, was not hot, but merely lukewarm.

It is all the more understandable that the wealthy Jews of Middle and Western Europe sneered at Zionism and even treated it as a danger to themselves. They did not want to be considered by their gentile compatriots as anything except "Citizens of Jewish Faith." They were afraid of being accused of having divided their patriotism between their homeland and Palestine if they supported that "bunch of starry-eyed youngsters," those "addicts of utopian daydreams."

Alas — they — and we — have had to learn the hard way that the Jews are a unit, with one common destiny. Antisemitism has turned out to be what Herzl predicted: a deadly, epidemic sickness, descending, like the Black Death, upon one country after another. Pogroms, much more horrible than those Czarist Russia unleashed upon her hapless Jews, have stripped the proud Jews of Western Europe and Italy of their wealth, have thrown a multitude of them into distant ghetti, have killed thousands. There is as yet no serum against mental epidemics.

There are many now who deeply regret not having supported the Palestinian movement in its beginnings. Had it then found the support Herzl hoped for, it would have been easy to lay the foundations of the Jewish Commonwealth in the perfection envisioned by him. At that time, it would have been possible to purchase — for a song — the greater part of the large estates held by the "Effendis," the Arab landowners. Palestine then was hardly more than "desert and swamp," to quote King Feisal's words when he lightheartedly resigned the country which the Arabs today passionately claim as the most priceless of their crown-jewels — after Jewish genius, Jewish sweat and Jewish money have turned desert and swamp into lush fields and orchards.

Jewry has done once more what it has done throughout the course of history: It threw its prophets into the lime pit. Herzl died of a broken heart, and the managers of the National Fund were forced to cut their coat to fit their cloth. It will be their honor and glory that they did the humanly possible. But they could not prevent the many large estates from remaining in the hands of the Effendis. Nor could the National Fund prevent other large estates from becoming the property of wealthy individuals whose main motive was merely a desire to profit, who certainly did not have as their aim the establishment of Jewish Homeland as the creation of a modern for a perfect democracy.

Perfect democracy is a society which enjoys not only the freedoms of press and religion, and the right of being ruled and judged by self-appointed leaders, (which characterizes a *political* democracy) but also equal opportunity for all members, which constitutes an *economic* democracy. Equal opportunity, however,

obtains only where everybody desiring land has free access to it. This was the first word in our Jewish law — it is now the last word of political science, disentangled from its old errors. Our Holy Writ declares private ownership of land to be forbidden: "The land shall not be sold for ever, for the land is mine; for ye are strangers and sojourners with me." (Lev. XXV:23) And the prophet indicts and condemmns large landed property as the cancer which actually did destroy the Palestinian state, as it destroyed Greece, Rome and Carthage. "Woe unto those who join house to house, who lay field to field, till there be no place, that they may be placed alone in the midst of the earth." (Isaiah V: 8)

This, to repeat, is also the last word of modern science.

When, forty years ago, at the Congress at Basle, I made the draft for the organization of Jewish Palestine, I had in my mind the complete picture of such an economically as well as politically perfect democracy. I had already gone through the school of the great American genius, Henry George, who, in his famous book "Progress and Poverty" draws a picture of perfect democracy, materialized by breaking the monopoly of the land. There is not the slightest flaw in it, except for what he calls "the Remedy," his "Single Tax," which certainly is not the panacea he believed it to be. And I had already uncovered an almost-flawless historical example of a perfect democracy in the magnificent economic history of medieval Germany during the four centuries when her population had free access to the immense stretches of the Slavic East. I published this in 1898, in my book: "Large Landed Property and the Social Question." No less a man than Karl Lamprecht confirmed my statement.

Since then, I have uncovered countless examples of almost-perfect democracy, and in every one of them the basic condition was found to have existed. Some of them I want to quote here.

To begin with, there is the testimony of the Founding Fathers of the United States:

Benjamin Franklin: "Poor people working for low wages will not be found in America, before all land is occupied and cultivated."

John Adams (in "Free America," V, 9) "The only possible way then of pressing the balance of power on the side of equal liberty and public virtue, is to make the acquisition of land easy to every member of society, to make a division of the land into small quantities, so that the multitude may be possessed of landed estates."

Thomas Jefferson ("Democracy") "Here every one may have land to labor for himself, if he chooses, or, preferring the exercise of any other industry, may exact for it such compensation as to afford not only a comfortable subsistence,

but herewith to provide for a cessation from labor in old age." . . . "The great mass of our population is of laborers; our rich, who can live without labor, either manual or professional, being few and of moderate wealth. Most of the laboring class possess property, cultivate their own lands, have families, and from the demand for their labor are enabled to exact from the rich and the competent such prices as enable them to be fed abundantly, clothed above mere decency, to labor moderately and raise their families . . . The wealthy, on the other hand, and those at their ease, know nothing of what the Europeans call luxury. They have only somewhat more of the comforts and decencies of life than those who furnish them. Can any condition of society be more desirable than this?"



ANOTHER VIEW IN REHOVOTH

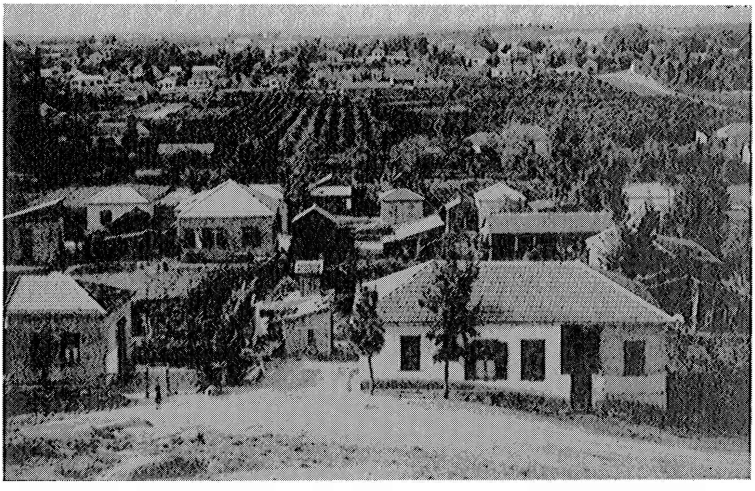
Adam Smith, English "father of economics" tells us this about the American colonies of the same period:

"Every colonist gets more land than he can possibly cultivate . . . He has every motive to render as great as possible a produce . . . But his land is commonly so extensive that, with all his industry and all the industry of other people whom he can get to employ, he can seldom make it produce the tenth part of what it is capable of producing. He is eager, therefore, to collect laborers from all quarters, and to reward them with the most liberal wages. But those liberal wages, joined to the plenty and cheapness of land, soon make those laborers

leave him in order to become landlords themselves, and to reward, with equal liberality, other laborers who soon leave them for the same reason that they left their first master. The liberal reward of labor encourages marriage. The children, during the tender years of infancy, are well fed and properly taken care of, and when they are grown up, the value of their labor greatly overpays their maintenance. When arrived at maturity, the high price of labor, and the low price of land, enable them to establish themselves in the same manner as their fathers did before them."

Coming to modern times, some good examples of healthy countries may be found in Latin America:

"Uruguay, like the old Denmark, is a compact and homogenuous small state living on agriculture, highly progressive, orderly, and honest; a country that



SCENE IN REHOVOTH

believes deeply in democratic institutions and honors them in practice as well as theory; a republic with as advanced social legislation as any in the world." (John Gunther, "Inside Latin America," p. 335.) The author points out that " . . . The government owns important amounts of land — *there are few big private estancies* — through its control of the mortgage bank." (Ibid, p. 338.) Before a far-sighted president made the necessary reforms, "Uruguay had been one of the most turbulent states in the hemisphere, interminable civil wars took

place between the leading parties . . . (Ibid, p. 336.) In contrast to this is the neighboring state of Paraguay, an incredibly backward country with appalling poverty, with a population of nearly 1,000,000 less than 50,000 of whom are able to read or write, and 60-70% of whom are of illegitimate birth.

Then there is Costa Rica, probably "the most democratic of all." "It is . . . a nation without an army, where the President is paid $268 a month; a sober little country, industrious and honest, with all its politics aboveboard — a country without secrets'." "Costa Rica, miraculously, has always been an oasis of propriety and tranquillity. It has had few revolutions, and most were bloodless. The story is that the Costarricenses fight their revolutions in the newspapers!" "The comparatively high literacy and the attention paid by the government to education are another important factor in Costa Rica's democracy . . . Then, again, the country has the *highest percentage of individual landowners* of any Latin American state (Italics mine) — 89,389 persons holding 198,629 pieces of property." (Ibid, p. 131)

Neighboring Nicaragua, again, is a poverty-stricken dictatorship.

We owe it to the National Fund that Palestine is not very far from the mark, in spite of all the handicaps it had to overcome.

I shall not live to see the goal attained, but I am sure that the work of the Keren Kayemeth will be pursued in the same spirit of good social will that guided its leaders through these last forty years.

Palestine's Development as the Jewish National Home

By Abraham Revusky

Jewish colonization of Palestine is of comparatively recent origin. Only sixty years ago the first agricultural settlements were established there by Jewish immigrants from Eastern Europe. Anti-Semitism on one hand, and the noble dream of a National Home for the scattered and persecuted Jewish people, on the other hand, drove these young men to the shores of the Holy Land. In spite of the enthusiasm and devotion displayed by the first pioneers of Palestine, they did not receive at that time the recognition and support they deserved. With the notable exception of the far-sighted and warm-hearted Baron de Rothschild from Paris, wealthy Jews of that time were indifferent and even hostile to their aims. Small groups of "Lovers of Zion," founded in various Jewish communities abroad, did not have a popular following, and were not able to help the struggling pioneers on a large scale. Moreover, the Turkish Government, then in control of Palestine, looked upon the beginnings of Zionist colonization with hostile suspicion and hampered it by all conceivable means.

The most formidable difficulty facing the undaunted pioneers of Palestine was, however, the state of utter neglect and devastation into which Palestine was plunged by many centuries of barbarian rule. The ancient terraces which covered most of Palestine's hills in biblical times, gradually disappeared after the conquest of Palestine by the Arab nomads from the desert. Freed from these man-made limitations, precipitous rains washed away their fertile top soil, destroying the woods and filling the valleys with rocks and debris. The sand dunes on the sea shore, no more controlled by orchards, rolled into the interior, blocked the natural flow of the streams, and helped by that to create large swamps with myriads of malaria breeding mosquitoes. The soil was exhausted by centuries of primitive exploitation, and the idealistic but inexperienced pioneers were thwarted in their efforts by crop failures and epidemics ravaging their herds and flocks.

Despite all these discouraging handicaps the early pioneers of Palestine persisted in their difficult tasks. They became with time better acquainted with the peculiarities of Palestine's soil and climate and were able to achieve increasingly better results. Gradually they were joined by new groups of pioneers, and at the outbreak of the first World War Palestine numbered 90,000 Jews among a total population of 600,000. True their majority belonged to the extremely conservative "Old Yishuv" which mainly concentrated in a few "Holy Cities," and largely devoted to prayer and religious learning, had no active part

in Palestine's modern colonization. Still, Palestine numbered in 1914, on the eve of the First World War, a sizeable number of Jewish farmers, settled in 43 villages in various parts of the country. It also possessed the beginnings of a modern industry, mainly established in the Jewish suburbs, built around the principal cities.

Balfour Declaration Marks New Era

While the foundations of modern Palestine were laid before the First World War, most of the present Jewish achievements there were attained the last 25 years, after the issuance of the Balfour Declaration promising British assistance in the establishment of a Jewish National Home in Palestine. The Balfour Declaration, issued in November, 1917, and subsequently endorsed by most of the nations of the world, including the United States, became the political basis for larger Jewish colonization activities which took place after the end of the War.

During the twenty years from the end of the First World War and to the outbreak of the present holocaust the Jewish upbuilding work had its ups and downs, its good and bad times. Periods of intensive immigration followed years of comparative stagnation caused by Arab riots and government restrictions. The final outcome, however, presents the picture of an enormous achievement. No nation attained during the last generation a comparable result in the colonization of a backward and neglected country.

At the beginning of 1943 the Jewish inhabitants of Palestine numbered about 550,000 among a total population of 1,620,000. Forming a third of Palestine's total population, the Jews are, however, preponderant in most modern branches of its economic life. Jewish farmers introduced the most scientific methods of cultivation, and their fields yield on the average by 60% more than those in the neighboring Arab villages. By acclimatizing foreign breeds of domestic animals they developed dairy farms where the average cow yields four times more milk than the standard attained in most Arab villages. As a result of these and similar improvements the Jews possessing only seven per cent of Palestine's soil produce about 25% of its food.

In the last twenty years the Jews of Palestine became the industrial pioneers of the Near East. Thanks to their efforts Palestine now possesses many modern industries, and is able to export some of its manufactured goods to the neighboring countries. The Jewish industry of Palestine supplies the British armies in the East with many important articles indipsensable in a modern war. Cement, barbed wire, electric batteries, drugs and surgical instruments, chemicals, uniforms and various clothing articles are included in the continuously growing list of goods ordered by the Allied armies in Palestine. During a recent parade in

Ankara at the occasion of the Turkish National Holiday a crack guard regiment marched in boots made by Jewish shops in Tel Aviv.

Jews were the first to tame the waters of the Jordan and to force them to produce electricity for light and power. Due to Jewish initiative the Dead Sea, once considered as useless, began to yield some of its rich mineral deposits — potassium, bromides, magnesium, etc. — increasing the exports of the country and creating a base for a great chemical industry in the future. Altogether 80% of Palestine's industrial output originates in Jewish enterprises.

Social and Cultural Gains

While concentrating most of their efforts on the upbuilding of broad material basis for the National Home, the Jews of Palestine were able at the same time to lay the foundations for great social and spiritual gains. In this connection the purchase of land by the National Fund as the common property of the Jewish people deserves honorable mention. The land of the National Fund is never sold; it is merely leased on long terms to farmers cultivating the soil with their own toil. Thus many social inequities were avoided, and the whole development of Palestine is put on an even keel. Another important achievement in this social field is the amazing growth of cooperatives extending to all phases of economic life.

Although the British administration of Palestine failed to introduce compulsory education, Jews by their own efforts built a public school system where the great majority of the Jewish children receive excellent education. The revival of the Hebrew language, the development of a Hebrew press, and intensive activities in the field of literature, theater and music, are further expressions of Palestine's creative cultural spirit.

The flaming spirit of the Jewish Palestine, and its readiness to sacrifice for common goal revealed itself at the start of the present war in the offer of a Jewish volunteer army joining the fight of the democracies against the Hitler aggression. Although the offer was rejected because of the British policy of Arab appeasement, the Jews of Palestine recruited on a purely voluntary basis over 20,000 men for the British forces in the East. In addition, 2,000 young women entered the "PATS," Palestine's counter-part of the American "WACS," and 3,000 Palestinian Jews joined other Allied forces located in the East (Poles, Czechs, Greeks and Free French). These figures do not include 6,700 Home Guards (Settlement Police) undergoing now full military training. Thus we arrive at a total of 32,000 volunteers for a community of only 550,000 people. Applied on an American scale this would mean nearly eight million volunteers — a truly amazing achievement.

The strong spirit of national solidarity which imbues the Jewish community of Palestine revealed itself in its strong insistence on the opening broadly the gates of the country for all Jewish victims of Nazi persecution, independent of numbers. In the most difficult period of the present war when Palestine went



JEWISH WOMEN IN THE OFFICERS TRAINING COURSE OF THE PATS
(Palestine Auxiliary Training Service)

through a severe unemployment aggravated by rising living costs, the Yishuv was still ready to share its limited accommodations and food supplies with a largest possible number of refugees. Its insistence on open gates is still stronger now when the temporary unemployment of the first two war years gave place to a very acute shortage of agricultural and industrial labor.

Present Achievements — A Guarantee For Future

The future of Palestine depends on political as well as economic factors.

In the political field the most important issue confronting the Yishuv, as well as the world Jewry at large, is the abrogation of the White Paper of 1939, issued with the purpose of freezing the Yishuv of Palestine at its present size, and the return to the policy of the National Home promised by the Balfour Declaration. We ardently hope for a post-war solution of the Palestine problem which will be in accordance with Jewish rights and needs. We confidently ex-

pect that the justice of our case, and the pressure of the unsolved Jewish problem in Europe will force the opening of Palestine's doors for the great Jewish masses who will see in the National Home their only opportunity to enjoy in safety the four freedoms promised the whole of humanity as the outcome of this war.

Naturally, such a solution of the Palestine problem does not preclude full recognition of justified Arab rights and interests. All responsible Zionists are ready to grant to the Arabs of Palestine full and equal rights, as individuals and as a national community, and they would readily consent to practical guarantees of these rights by some international body.

Provided the political problems of Palestine are solved in the spirit of justice and equity, there is no reason for the slightest doubt concerning the country's economic future and its ability to absorb large numbers of Jews seeking security in their own National Home. The mere fact that Jews managed in spite of Arab opposition and increasingly hostile attitude of the British to achieve such great accomplishments in the present day Palestine is a sufficient guarantee of still greater and more rapid progress in the more favorable conditions that we may expect in the post war Palestine.

While our past achievements are a sufficient reason to believe in Jewish ability to continue the upbuilding work of Palestine on a much larger scale after the end of this war we may derive additional confidence from the result of intensive studies of Palestine's possibilities made in the last years. We are now confident that the area of land that can be put under irrigation thus enormously increasing its yield is much larger than our previous estimates. It was proven that the underground water resources of Palestine greatly exceed all former valuations. Besides, there is a definite possibility of diverting the water of the Jordan for irrigation purposes, using instead the great difference in the water levels of the Mediterranean and the Dead Sea for hydroelectric power. When the irrigation and reclammation projects proposed by competent students of Palestine will be realized — and they will certainly be realized should the Jews receive a free hand in its economic development — Palestine will produce enough food for a much larger population than at present.

Although many of the factories recently built in Palestine serve the war effort, all of them could be easily converted to peace purposes. Thus Palestine will emerge from this war with a larger industrial plant than ever before. With the restoration of free trade after the war — at least to the extent prevailing a generation ago — there is no reason why Palestine's Jewish industrialists with the assistance of the many experienced and industrious refugees which will arrive there at the end of the war, shall not be able to build up Palestine as the greatest industrial center of the East.

There are many other prospects of Palestine's economic development after the war. A great chemical industry, the development of maritime trades, the modernization of the mineral spas, the enlargement of the tourist traffic, and many other such prospects may additionally increase Palestine's absorptive capacity. Taken from the purely economic point of view there is no limit to the number of Jews that Palestine could absorb.

Give us the rights and we will do the job.



TEL AVIV'S STEEL-HELMETED WOMEN'S FIRST AID SQUAD

The Land Mines and "Water Mines" of Palestine

By Judge Bernard A. Rosenblatt

Brigadier-General Frederick H. Kisch, Chief Engineer of the Eighth Army, was killed by a land mine only a few days before the proud entrance of General Montgomery's forces into Tunis. This was the brief notice that appeared in the general press, telling of the death of my old friend and neighbor on Mt. Carmel in Haifa. It brought to my mind many of the hours spent together in Tel Aviv and Jerusalem, as well as in Haifa, in the days when he served as political liaison officer of the Zionist Executive, through the time of our common service as fellow members on the Board of Directors of the Tiberias Hot Springs Company. It seems almost yesterday that we met at his beautiful Mt. Carmel home, to honor Toscanini and the Palestine Symphony Orchestra.

But sad as the personal recollection must ever remain, we owe it to the cause which we hold so dear to examine the episode in the light of recent Jewish history. Kisch, the engineer and the leader of the Palestinian Jewish Volunteers, was killed by a "land mine." That in itself is of peculiar significance. "Land mines" were the perfected technique of Rommel in his retreat from El Alemein, but "land mines" were also the "incidents" in the Palestine disturbances covering the period of more than three years from April, 1936, until almost the day set for Hitler's attack upon Poland in September, 1939. It hardly requires the astuteness of an FBI agent to connect the Axis program, between 1936 and 1939, from Palestine to North Africa. Palestine was the testing ground for the Axis land mines, as Spain, in its Civil War days, was the testing ground for airplanes. British financial institutions in Palestine knew in the year 1937 and 1938 (for I was so informed by prominent British bankers), that large sums of money were being transferred from Italy to some of the Arab gang leaders who were heading the "disturbances." It was because our Palestine Jewish boys had learned from dread experience how to handle such land mines that they were placed, with Kisch at their head, to handle these foul weapons on the North African front.

Perhaps this is a more spectacular example of the manner in which "Jewish Palestine," with its 30,000 volunteers in the British armed forces, has effectively cooperated with the United Nations in the defeat of the Axis. But the every-day

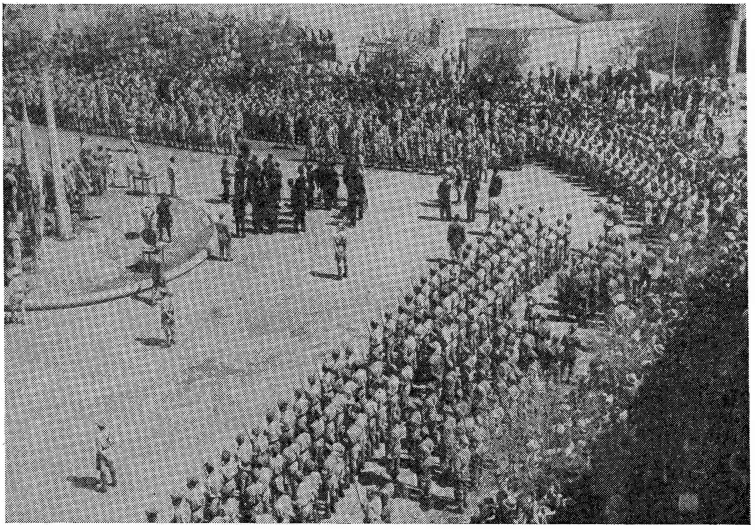
life of Palestine is replete with examples of constructive war effort that has transformed that little country into a real and effective arsenal of democracy. Every available repair shop is doing war work today and nearly 100,000 Jewish workers are engaged in over 400 shops, turning out munitions of war and supplies for the armies in the middle east. This great war effort, extending from the manufacture of arms to pharmeceutical products, so necessary particularly in desert warfare, also is epitomized by the classic example of the Dead Sea products—the potash, magnesium and bromine for the war effort.

Indeed, the story of the Dead Sea in modern times will form an epic in the renaissance of Jewish Palestine. A score of years has passed since a Russian Jewish chemical engineer in far off Siberia, while poring over his books, came to the conclusion that the Dead Sea, which had been dead ever since the days of Sodom and Gomorah, must be the depository of valuable natural resources. Only with that view of the future to guide him, Novomejsky came to Palestine and, with the help of British and American capital, organized the Palestine Potash Company and converted his dream into a reality. The Dead Sea began to live again, when 1,000 workmen, including Arabs as well as Jews, began literally to mine these waters for the valuable potash, magnesium and bromine that has now made it famous. These products came in the nick of time for, when war was declared, this ancient inland lake, known to us only as the scene of the figure of Lot's wife turned into a pillar of salt, has now become the great center of a world-wide industry, turning out war priorities of the first rank.

Only the other day I happened to glance through the financial report of the Palestine Potash Company for the year 1941 (I have not yet seen the figures for 1942), and was surprised to learn that the profits of the company exceeded L200,000, or nearly $1,000,000, for that single year. After allowing for depreciation, there were still profits in excess of L150,000, which were then allocated as follows: L12,122 were set aside for the benefit of stockholders, and one hundred and forty thousand pounds went into the coffers of the British treasury in London as an income and war tax. In war time it may be fair and proper to divide company profits, so that over 90% goes to the Government and the balance, or less than a tithe of what the Government gets, should go to the stockholders who risk their money in a pioneer effort. Still, when we are sagely reminded that the British Government is having such trouble in Palestine because of disturbances between Arabs and Jews, it is well to remember that the same Government, as trustee over Palestine, thanks to Jewish enterprise, receives an annual fee from "Dead Sea fruits" alone that is nearly 12 times as much as those who invested their money in a pioneer enterprise—not to speak of the invaluable war material obtained from the district of old Sodom and Gomorah, of which the financial benefit, by way of taxation to the British treasury, is a mere token pay-

ment of its value to Great Britain and the United Nations. Indeed, as trustee over Palestine, Great Britain is well paid for her trouble.

Perhaps these two examples, Kisch and the land mines, and Novomejsky and the Dead Sea, may best express the Jewish contribution of Palestine for the triumph of the United Nations. When the time comes to make some repayment to the Jewish people for the Nazi terror and the destruction of a large part of European Jewry, the Palestine land mines, epitomized in Rommel's retreat, and the Dead Sea products, that ensured his defeat, will serve as a living reminder of the Jewish right to compensation in the recognition of the Jewish Commonwealth in Eretz Israel.

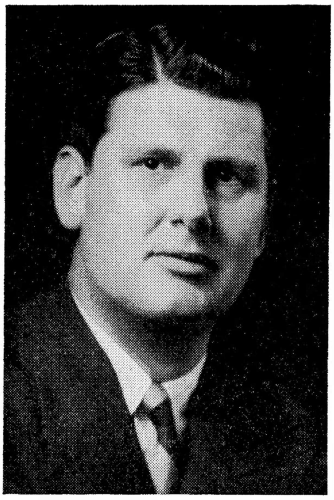


JEWISH SOLDIERS HONORED BY ALLIED COMRADES IN ARMS IN TEL AVIV
U. P. A. Photo

Jewish Palestine's New Claim on Britain

By Pierre van Paassen

Last year this time Winston Churchill personally telegraphed the military authorities in the Near East to construct a set of bridges across the Tigris and Euphrates Rivers in Irak. His order had preeminence and precedence over all other pending tactical plans or projects of defense. London feared a simultaneous German breakthrough on the Nile at Alexandria, on the Volga at Stalingrad and in the Caucasian Mountains near Baku and Tiflis. If that had happened, it must be obvious, the British armies in the Near East would have been cut off. In the eventuality of a breakthrough and the two great German armies converging towards each other, through Syria from the North and through Sinai from the South, there was no other solution indeed but to retreat, if the British armies were not to be caught between two fires and to be annihilated. It was therefore planned, if the breakthrough occurred, to abandon the Suez Canal, abandon Sinai, Palestine, Lebanon, Transjordan, Syria and Irak and to attempt a retreat in the general direction of Persia. To facilitate the retreat and save as much material as possible, bridges were to be thrown over the two great Mesopotamian rivers.



But where to get the steel and the material and the technicians and the crews of workers to build those bridges? The British army in Egypt could not spare a single engineer. Material was not known to be any nearer than Leeds or Birmingham . . . After a few days deliberation, British military commanders in Egypt and Syria were on the point of notifying London that the plan could not be carried out and that quickly another scheme for the retreat must be provided.

It was at this moment that a Jew from Czecho-Slovakia, a businessman who lives in Palestine, happened to come into the office of the British military commander in Jerusalem. The Jew had come to get the Commander's signature for an order of sheet metal which his small plant manufacturers. As he sat in the antechamber at General Headquarters in the old Russian Compound he saw several officers come out of the conference room. When he was summoned to

come in himself, he found the Commander with a harassed face bent over a map of Irak and sighing disconsolately: "It can't be done! My God, I don't see how it can be done!"

Timidly the Jew inquired what the trouble was and the Commander explained to him the predicament he was in: the immediate vital need of bridges in Mesopotamia, the lack of experts and material . . . "I am afraid we are caught," he said, biting his fingernails.

"No," said the Jew, "we are not . . ."

"If those bridges aren't built we are definitely caught," repeated the Commander. "The British armies are in a trap. There is no other word for it . . ."

"If you let me, I will build those bridges for you," said the Jew.

The Englishman looked up. "You?" he said. "Do you know what is involved? Do you realize that this is an engineering feat of the first magnitude, the Euphrates, mud flats, miles wide . . . Did you ever build a bridge before?"

"Yes," said the Jew, "I built two bridges, two of the largest in Europe, one over the Danube and one over the Moldau in Czecho-Slovakia . . . I also built the subway in Berlin . . ."

"Great God man!" exclaimed the Englishman, jumping from his chair and seizing the Jew by the arm. "Do you know what you are saying?" And again he explained the fearful plight of the British armies.

"Yes," said the Jew, "We are all in a terrible situation if there is a breakthrough . . . Our old people, about a third of Palestine's Jewish population carry poison in their pockets . . . ready to die. Our young people will fight to the last, to the bitter end, of course. But we all know that the civilians cannot be evacuated . . . Still the army must be saved . . . If you give the word I will build the bridges."

"Where will you get the men?"

"Leave it to me!"

"Where will you get the material?"

"Leave it to me!" came back the Jew again. "Just let me go to Irak and have one good look and I will tell you in a few days how soon the job can be done . . ."

It was left to him. And the Jew built the bridges . . .

Before British forces invaded Syria where the Vichyite regime was smoothing the way for a German invasion, twelve Jewish boys answered the secret call of the British military authorities in Jerusalem to undertake the hazardous job of blowing up the oil installations in the port-city of Tripoli (Syria), the terminus of the French branch of the Mosul pipeline. British soldiers could not be sent, as France and Britain were not at war. Moreover, the raiders had to be men who understood both French and Arabic as circumstances might force them to spend

a considerable time in Syria before they would have an opportunity of approaching the refineries which were, of course, under heavy guard.

The Jewish boys who volunteered were told that not only must they not expect a reward or recognition in the event of a successful conclusion of the raid, but that if they were caught Britain would have to repudiate them and even denounce them as spies and saboteurs and wash her hands of them completely. If they should be captured and put to torture, they were told, they were not to divulge who sent them on their mission of destruction but take the secret with them into death . . .

Under command of a British officer the twelve volunteers worked out their own plan of attack and one night dashed off in a speedboat crammed with high explosives from Haifa Bay for the northern port. They came through the crowded harbor of Tripoli undetected, got ashore and found their way to the oil installations, overpowered some French guards and started their work of demolition. Of course the alarm was given at once and they were surrounded while still busy setting fires and tossing their bombs around. There was no chance of getting back to their boat. It is not known whether they were formally executed or cut down on the spot. After the British occupation of Syria, remnants of their bodies were found in a shallow grave near the shore and identified by Hebrew lettering on the clothing . . .

Fifty Jews, inhabitants of a Galilean agricultural colony named Hanita cut across the country on the night when the British decided to invade Syria and made for the Lebanon coast where they captured a French fort, set up the abandoned machine guns and held two bridges on either side of the fort so that the regular British troops coming up along the coastal roads should not be interrupted in their advance, which would have been the case if the French had been able to destroy the two bridges across the deep ravines. The Jews from Hanita fought off seven mass attacks by regular French troops before the British column marching up from Acco finally came in sight. They had used their last cartridges and hand grenades and were fighting with knives and axes . . . The French troops caught between the fort and the oncoming British column surrendered and the first phase in the conquest of Syria was over . . .

All the Northern colonies in Palestine served as bases for the Australians in their lightning-like descent on the Vichy-held country of Syria. At the head of each invading British column (there were seven of them) into the Hauran and Lebanon, marched Jewish boys from the Galilean colonies who acted as guides and who, at the request of the military authorities, had for weeks previously familiarized themselves with the trails and general topography of the inhospitable border regions . . .

It was a Jewish battalion that held Tobruk during the long siege.

It was a group of Jewish volunteers who were put into German uniforms

and who actually mixed with the soldiers of the Afrika Korps when General Montgomery wanted to find out Rommel's dispositions at Alamein.

It was a Jewish major who led the battalion that turned the flank of the famous Mareth line.

It was a Jewish general who organized and supervised the immense problem of Montgomery's supply on the 1,300 mile trek through Lybia and Cyrenaica right to the gates of Bizerte in Tunis where he was killed.

It was Raziel and a band of Jewish volunteers who saved the precious refineries of Mosul at the time Idak called in the Luftwaffe and attacked the British garrisons.

It was a Jewish battalion that landed at Tobruk and drove the Germans out of that town and then struck at Rommel's rear when he still stood poised victoriously in Halfaya Pass.

It was a mixed unit of Jews and Australians that went to the aid of the hard-pressed General Leclerc who had marched up from Lake Tschad to Ghadames, and who saved the famous French column from annihilation.

In the fateful hour when Britain's fate hung in the balance and when Rommel boasted that insofar as he was concerned it was all over but the shouting, the little land of Palestine placed at the disposal of the British Empire and its armies in the Near East an industrial apparatus of seven thousand factories, large and small.

It may sound fantastic, but it must be said for it is the truth: nobody,



JEWISH SOLDIERS TRAINED IN DESERT FIGHTING

neither the British high command nor Marshal Rommel had counted on Palestine to play the role it did in that battle of which future chroniclers will declare that it was decisive of the world's future. Of course, everybody knew that Palestine existed and what its resources were. But it was not realized what Palestine meant: a powerful instrument of victory in the hands of that Jewish community, which threw itself into the struggle with a wholeheartedness and zeal that multiplied the country's industrial effectiveness a hundred fold. It's the spirit of the Jews that counted!

While certain politicians in neighboring Arab countries stood aside and sulked and in some cases gave unmistakable signs of joy over what they thought to be the imminent British debacle, the Jews of Palestine stepped forward as a man, voluntarily, not waiting for army call . . .

The world will learn some day and it must be made to remember at the Peace Conference what certain Arab chieftains in Irak, Egypt and Saoudia, who proclaimed themselves the loyal allies of Britain and of the United States after Rommel was beaten at the gates of Alexandria, what their attitude was when Montgomery himself said privately that only a miracle could save him . . .

Jewish Palestine was part of that miracle. Jewish Palestine was one of the imponderables that turned the tide against Hitler at the moment when he and almost the whole world least expected it.

Besides the thirty odd thousand Jews who were incorporated into the Eighth British Army, Jewish industries and Jewish agriculture in Palestine supplied General Montgomery with bandages, pharmaceutical articles, precision instruments (the Carl Zeiss work of Jena having been transferred to the Holy Land a few years previously) shoes, tobacco, fruit, vegetables, wheat, wine, X-ray apparatus, cement, soap, chocolate, spare parts for automobiles and trucks, sandbags, timber, tents, lines, trucks and buses (taken from the Palestinian transportation system) laboratory equipment, electric appliances, meat, photographic material, waterpipes, stationery, typewriters, glassware, and crockery, bedding, mattresses, maps, sheet metal, parachutes, disinfectants, shovels, waterpails, cutlery, hammers, saws, nails, screws, ladles, camels, mules, horses, railway equipment and steel.

All that material and equipment, as necessary to an army as bullet and bread, did not need to be transported through submarine infested oceans. It was there, on the spot, at the moment it was needed most.

Palestinian Jews lugged the oil and gasoline from Haifa and Mosul across the Syrian and the Sinaian deserts to Montgomery's mechanized forces.

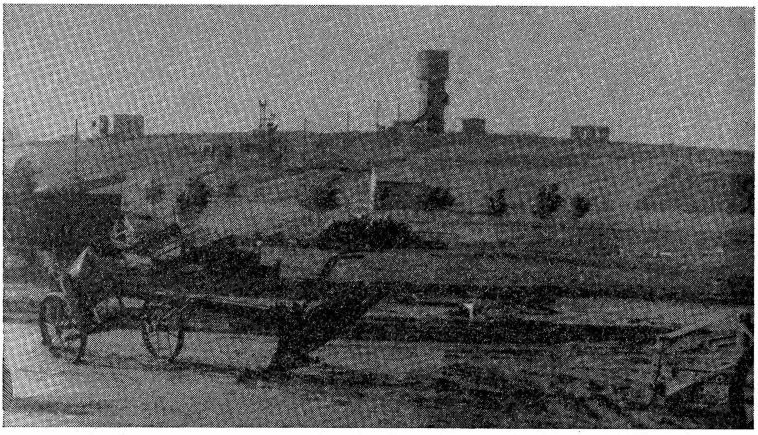
The great Hadassah medical center of Jerusalem was placed at the disposal of the Empire.

At the same time Palestine furnished the Turkish army with 100,000 pairs of boots and all the pharmaceutical articles and precision instruments Ankhara required . . .

Rescue and Reconstruction

By Dr. Israel Goldstein
President, Zionist Organization of America

The Greeks had a word for it. They called it "Pinkas." In its original sense, the term signified a tablet used for writing. During the days of the Second Jewish Commonwealth, "Pinkas" became a familiar Hebrew term in Judaea. It assumed the meaning of a record of accounts and, finally, a community register. Throughout the centuries, "Pinkas" became a household word in the life of every important Jewish community. In the Pinkas the community recorded the im-



KFAR CHOGLA—1936

portant facts pertaining to its vital activities and described the events which affected its welfare.

You, the leaders and members of the Jewish National Fund Council of Pittsburgh, merit recognition for reviving this ancient and splendid Jewish tradition of the community Pinkas. This Pinkas, as I understand it, is to register Pittsburgh Jewry's interest in and affiliation with the Geulath Ha'aretz program of the Jewish National Fund. But another essential purpose will be served by

the Pinkas. It will help to deepen and stimulate interest in the larger issues with which the upbuilding of Eretz Israel as a Jewish Commonwealth is closely woven together.

Now that the outline of America's and the United Nations' victory is coming clearly into view, it is essential to speed up our work for the Jewish National Fund so that ever larger tracts of land be made available for the resettlement of the survivors of the Nazi massacres. What would the world think of us if we fail to use whatever opportunities exist to do for ourselves, the kind of thing we want the world to sanction in our favor? The Keren Kayemeth program is just that. It is what we can do ourselves. It is our economic bulwark, it is our political wedge and it is our national stake for our people's future in Palestine.

Palestine which heretofore has been remote to the American people is coming to be much nearer to them. As they come to know it better they will come to understand more and more their spiritual, political and ideological kinship with the saved and saving remnant of Israel. They will come to appreciate more and more that the Bible people who in the Bible land gave birth to the original ideals which nurtured American democracy, can through its twentieth century descendants make the Bible Land again in our time a focal point for spreading the ideals of democracy in a segment of the globe where they are much needed and little appreciated. The United States of America of 1945, unlike that of 1917, has a deep stake in Palestine. Its military triumphs in the Mediterranean, its sentimental and spiritual attachments to the Bible land, as the "Alma Mater" of its religious idealism and its sense of political kinship with the democratic institutions which the Yishuv has developed in this score of years since the Balfour Declaration, should make Americans feel a vital consanguinity with Eretz Israel.

Every Jew who redeems a dunam of land in Eretz Israel strengthens, therefore, the economic bulwark, the political wedge and the national stake for Israel's future in Palestine. Indeed, it is a strange and true paradox that land, the most static of all commodities, is the most dynamic of all factors in the mobilization of the Jewish case for Eretz Israel of tomorrow. Thank God we are free to perform our appointed task. Millions of Jews in Europe would give their last crumb of bread to be where we are today. This imposes a great and urgent obligation upon us. What we ask of the world to do for our people we must be ready to do for ourselves to the full extent which the opportunity provides.

Finally, when we ask of the world to help us in the rescue of our fellow-Jews in the Nazi-dominated lands who face extermination, we must, in the first place, realize that the work of rescue begins with preparing the land for those who are to be saved and rehabilitated. The Jewish National Fund's land acquisition program, in addition to the significant phases described before, means in the simplest human terms to pave the way and prepare the ground for the rescue and rahibilitation of the Remnant of Israel in the Jewish Commonwealth which is to rise in Eretz Israel when victory comes.



KFAR CHOGLA—TODAY

Four Decades of Geulath Ha'Aretz

Program, Achievements and History of Jewish National Fund Briefly Described

By William Z. Spiegelman

JEWISH NATIONAL FUND (English name for the Keren Kayemeth Le Israel), Palestine land purchasing agency of the Zionist World Organization. Headquarters: Keren Kayemeth Building, Jerusalem, Palestine.

AIMS: (1) To acquire the soil of Palestine as national and inalienable property; (2) To carry on drainage work on the land it has acquired; (3) To carry on afforestation; (4) To install in the settlements modern water supply systems; (5) To give the soil under a 49-year hereditary lease for cultivation to settlers as individuals or as collective groups.

PRINCIPLES: Underlying the work of the Jewish National Fund since its inception was the urge of the Zionist movement to re-establish the union between the People and the Land of Israel. Concepts of social justice were woven into the Jewish National Fund program. These concepts found their most tangible expression in a set of principles adopted for the development of a national land acquisition program. The principle of the Mosaic Law ("And ye shall grant redemption to the land"—Leviticus, XXV; 24) governing the transfer of land to its original owners after each fifty year cycle, lent a continuity and the halo of ancient tradition to the advanced doctrine. These principles were adopted not merely because it is obviously right that land bought with money raised through popular contributions should remain national property, but also because it represented the best way for preventing abuses which often arise out of private land ownership.

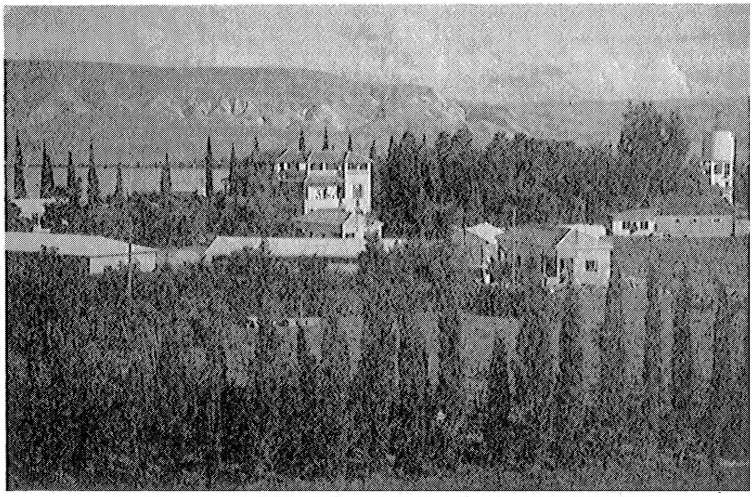
The national capital was employed in a manner that benefited not merely the individuals settling upon the soil, but the community. Hence the decision to apply the funds for the purchase of land that shall forever remain the inalienable property of the Jewish people. Out of these principles flow the conditions under which the Fund places its land holdings at the disposal of settlers, to-wit: (1) The settler receives the land on hereditary lease only and has not, in any way, either direct or indirect, to refund the value of his holding. He is given the land in usufruct alone. (2) The settler is expected, after the expiration of the first five years from the date of his release, to pay the Fund an annual rental equivalent to 1 to 2 per cent of the assessed value of the land he occupies. At the end of fifteen years, the land is re-appraised and the rent adjusted to the then current value. (3) The lessee is obliged to reside in the holding and to cultivate it reg-

ularly. (4) The lessee is obliged to execute, with Jewish labor only, all works in connection with the cultivation of the land.

ACHIEVEMENTS: Up to January 1, 1944, the Jewish National Fund acquired 670,400 dunams of land (a dunam equals one-quarter of an acre) in all parts of Palestine. Of these, 197,600 dunams were acquired during the war year (since September, 1939). Upon the Fund's land there have been established by the Keren Hayesod, the Palestine Foundation Fund, and by individual settlers and groups, 190 agricultural settlements, comprising 68 per cent (of a total of 276 Jewish agricultural settlements) of the number of Jewish villages in the country. Thirty-three settlements were founded on the land of the Jewish National Fund since the beginning of the war. The colonies established on the land of the Jewish National Fund are either (a) Kvutzoth or Kibbutzim, communal or collective villages; (b) Moshvei Ovdim, smallholders' settlements.

In the 42 years of its operations, the Fund has invested about LP. 7,000,000 in land redemption. By draining swamps, the Fund reclaimed more than 300,000 dunams of land and transformed them into fertile areas. The Fund has reforested more than 14,000 dunams by planting thereon over 3,300,000 trees.

In the settlements established on the land of the Jewish National Fund there live and work 72,500 men, women and children. Fifty-one thousand, constituting 44 per cent of the Jewish rural population and 66 per cent of the actual agricultural working population of the country, live in the settlements on Jewish



DEGANIA—IN THE JORDAN VALLEY

National Fund land. Twenty-one thousand five hundred live in urban and suburban residential quarters on the land of the Fund. Settlements on Keren Kayemeth land provide 63 per cent of all the Jewish output of milk, 73 per cent of poultry and eggs, 62 per cent of cereals, 75 per cent of vegetables, 82 per cent of potatoes. All the land acquired by the Jewish National Fund during the war has been put under cultivation and has thus served to increase the production of food in the country. Before the war, Jewish agriculture provided 34 per cent of the Yishub's requirements of milk; today it supplies 58 per cent. Its egg production has riven from 37 per cent to 64 per cent, and vegetable production from 44 per cent to 63 per cent of consumption. Jewish production of potatoes, a crop



KIRYATH BIALIK
Established, 1934 on J. N. F. Land in Valley of Zebulon

which was introduced only on the eve of the war, now satisfies 55 per cent of the Yishub's needs.

The Fund has also installed modern water supply systems in 57 agricultural settlements and provided the sites for the Hebrew University on Mt. Scopus, for hospitals, synagogues and schools. Fifty industrial enterprises have been founded on the land belonging to the Fund.

By reason of its land policies and achievements in the field of colonization, the Jewish National Fund is regarded as the backbone of the structure of the Jewish National Home which was reared in Palestine in the era following World War I, and on the basis of the Balfour Declaration of November 2nd, 1917, and the League of Nations Mandate of July 24th, 1922.

FINANCIAL OPERATIONS: The Jewish National Fund, conceived and fashioned as one of the two (the other is the Keren Hayesod) financial instruments to translate into reality the Zionist program in Palestine, has enlisted the support of large numbers of Jews in all parts of the world. A variety of popular



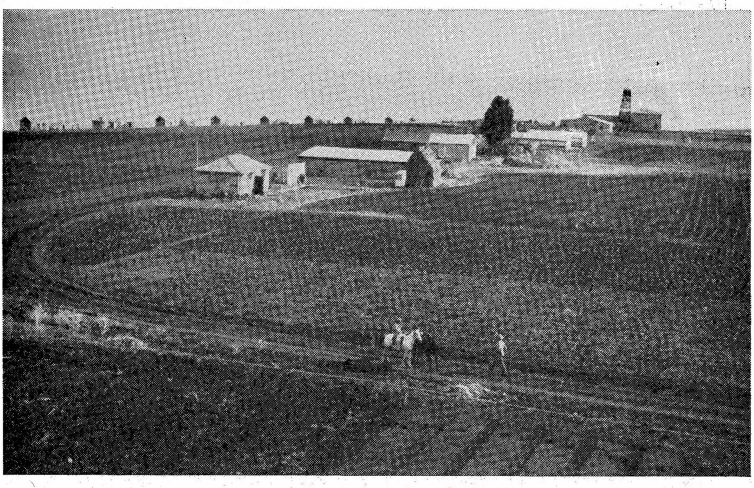
TIRATH ZVI
Founded in 1937 on J. N. F. Land

fund raising methods and special campaigns have been put into operation since the Fund's inception forty years ago. Up to October 1, 1943, a total of LP. 7,812,800 was contributed by the Jewish communities toward the the Jewish National Fund. Before September, 1939, branches or committees, manned and directed by representatives of the various Zionist parties and groups, with the cooperation of representatives of the public at large, were engaged in raising funds for the Jewish National Fund in fifty-two countries. Following the outbreak of World War II, the major part of the financial support became the responsibility of U. S. Jewry, the Jewish communities in the British Empire and Palestine Jewry itself.

These funds which are raised under the slogan "Geulath Ha'aretz" (the redemption of the soil) have been and are being obtained largely through the medium of popular methods which are calculated to obtain the cooperation of all classes within Jewry. Chief among these are the widely known Jewish National Fund methods: (1) Stamps; (2) Blue-White Boxes; (3) The Golden Book; (4) Sefer Ha'Yeled; (5) Tree Planting; (6) Semi-annual street collections known as Flower Day and Flag Day; (7) Dunam Land Contributions; (8) Bequests and Living Legacies; (9) Nachloth—the acquisition of a specifically delineated tract of land for the establishment of colonies bearing the names of outstanding personalities or of geographical units.

HISTORY: The idea of a Jewish National Fund was first conceived by Dr. Hermann Schapira, Professor of Mathematics at the University of Heidel-

berg, Germany. He proposed its establishment in a telegram dispatched to the first conference of Chovevei Zion which met in Kattowitz on November 6th, 1884, but no action was taken. He proposed it again to the First Zionist Congress convoked by Dr. Theodor Herzl at Basle, Switzerland, in the summer of 1897. But it was not until December, 1901, when the Fifth Zionist Congress met at Basle, Switzerland, that the proposal was adopted on the recommendation of Johann Kremenezky of Vienna and Dr. Theodor Herzl, the President of the Congress. The Jewish National Fund was incorporated in England, as a Limited Liability Company under the Companies' Acts, complete and permanent control over it being vested in the World Zionist Congress. The Fund is being administered by a Board of Directors of nine members who are elected by the Actions Committee (General Council) of the Zionist Organization which



HITTIM IN LOWER GALILEE
First Settlement on J. N. F. Land

Council is in turn elected bi-annually by the Zionist World Congress. One-third of the Directors resign each year in rotation.

During Dr. Herzl's Presidency of the Zionist Organization, when the administration of the Zionist movement had its seat in Vienna, the head office of the Jewish National Fund was also located in that city, with Johann Kremenezky as President of its Board of Directors. In 1905, when David Wolffsohn succeeded Theodor Herzl as President of the Zionist Organization, Zionist headquarters, including the head office of the Jewish National Fund, were removed to Cologne, Germany, with Dr. Max Bodenheimer as President of the Board of Directors.

Upon the outbreak of the World War in 1914, the Jewish National Fund headquarters were removed to the Hague, Holland. Nehemiah de Lieme, an outstanding Dutch Zionist, became the Fund's President. At the close of the war, the head office was removed to London, England, which then became the headquarters of the World Zionist Organization. In 1921, at the Zionist World Conference held in London, England, a new Board of Directors was chosen with Menahem Ussishkin as President, a post he held until his death in October, 1941. In 1922, the head office of the Jewish National Fund was transferred to Jerusalem, and on May 6th, 1930, it moved into its own home which is now a part of the group of Jewish Agency buildings in Jerusalem. Ussishkin's assumption of the leadership of the Fund inaugurated a new era in the Fund's fund raising and land acquisition activity. Under his guidance, the Fund's resources grew from $4,177,000 in 1921, to $29,825,000 in 1941, and from its meager land holdings of 19,000 dunams in 1921 to 550,000 dunams in 1941. Since Menahem Ussishkin's death, the affairs of the Keren Kayemeth Le Israel have been administered by a Praesidium of three, namely, Dr. A. Granovsky, Rabbi Meyer Berlin and Berl Katznelson. The world income for the last fiscal year which ended on September 30th, 1943, amounted to LP. 1,145,500.

A recent tabulation of disbursements shows that the Fund's receipts were expended in the following ratios: 72 per cent on land for rural settlement; 7 per cent for afforestation; 7 per cent on drainage of swamps; 6 per cent on water supply.



MEN AND WOMEN ALIKE PLOUGH AT YAGUR

Constant progress in fund raising as well as land purchase has attended the operations of the Fund as the knowledge of its work and importance penetrated into the consciousness of Jews, both those officially affiliated as well as those unaffiliated with Zionist Organizations, in all parts of the world.

PROGRAM'S SOCIAL SIGNIFICANCE: In evaluating the achievements of the Jewish National Fund during four decades, one must add to its concrete service the resettlement of the country on modern social lines. Through it, the Jew has restored his contact with nature, an essential element in the building of a Homeland for a persecuted and homeless people. Only a limited number of immigrants have the means to purchase land for their own settlement. Due to the fact that land was acquired with the contributions of the people for the people, the Jewish pioneer in Palestine has an opportunity to root himself in the soil and create a new life which is based on the principles of social justice.

Modern social reform movements, in particular that created by Henry George, sought to ensure that the land, primary element of all production, should be controlled by the people as a whole, in the interests of the community. By retaining ownership of its land, the Jewish National Fund has been enabled to carry out a number of important social principles, the influence of which, in the course of time, is bound to have an emphatic effect upon the development of Palestine. Because the cultivators in the rural districts, or house-builders in the urban districts are only lessees, they cannot sell the land and hence, speculation in land values is precluded. In allocating holdings, equality is observed. In a cooperative village each farming family receives a holding of the same size, while in the collective settlements the entire estate is worked as a single unit, the workers all sharing alike. In the urban and suburban localities, the plots are also of a uniform area. The fact that inequality between large and small landowners—the source of unrest—has been eliminated, has a wholesome effect upon the social structure.

Other benefits flow from the national ownership of the land. It facilitates regional planning in advance. Reclamation works which in Palestine made all the difference between uncultivable and cultivated land, are carried out with public contributions through the Fund, an investment which the individual lessees could never afford. The planning of the settlements and urban quarters is also the responsibility of the Jewish national authorities. While the leasehold conditions are made as easy as possible in order to encourage close land settlement, provision is made by the Jewish National Fund for the periodic revision of ground rent. A lessee may transfer his interest to another or bequeath it to his heirs, but the land remains the property of the Fund.

The prepondering bulk of the Fund's land is in the countryside which is due to the deliberate policy of fostering a working peasantry. There is no hired labor

on this land, the lessee being required to work himself, on an area no larger than he himself can cultivate.

The social significance of the Jewish National Fund's land acquisition and reclamation work is bound to grow in scope as the tasks of reconstruction in the post-war period begin. Where and how are the survivors of the Nazi massacres of European Jewry to find an opportunity to rebuild their lives, if not in the Jewish National Home? To create this opportunity, land must be provided now and for this purpose the 1944 program of the Jewish National Fund calls for the raising of $8,000,000 for its "Land for Rescue" program.

IN THE U. S. A.: American Jewry was one of the early participants in the work of the Jewish National Fund. The total of its contributions to the Fund stood, on October 1, 1943, at $17,125,767.49.

The American branch is the oldest national agency of American Jewry for other than local purposes. Fund raising for the Jewish National Fund began simultaneously with its establishment in 1901, but the American Bureau as a separate unit was not organized until May, 1910, on the initiative and with the guidance of the Jewish National Fund headquarters at Cologne.

The American branch, under the name, Jewish National Fund of America, was incorporated under the laws of the State of New York in 1925. The corporation is authorized

> "To accept and receive from any person, firm, corporation, society or association contributions, gifts, legacies, bequests and property for the purposes of acquiring, reclaiming and developing the soil of Palestine as the National property of the Jewish people."

Contributions thus received by the American branch are remitted to Keren Kayemeth headquarters at Jerusalem and reports of the operations of the American branch are submitted to the annual assemblies of the Board of Directors and to the annual conventions of the Zionist Organization of America.

The Jewish National Fund of America carries on extensive fund raising activities through the medium of the traditional methods and through special campaigns. For the year 1944, the Fund's larger gifts' campaign has been merged with that of the Keren Hayesod through the instrumentality of the United Palestine Appeal, which in turn shares in the proceeds of the United Jewish Appeal for Refugees and Overseas Needs. The Fund maintains permanent contact with Councils and Committees in more than one thousand communities in all parts of the United States.

In the total of American Jewry's contribution toward the progress of the Geulath Ha'aretz program there have been evolved and implemented a number of special American projects in the field of land acquisition, as well as in that of

afforestation. Of special historic significance was the planting by American Jewry at Kfar Ha'Choresh, Galilee, Palestine, of a George Washington Forest on the occasion of the observance in the United States in 1932 of the bi-centennial of the birth of George Washington. More than 600,000 trees have already been planted in this Palestinian shrine to the memory of the Father of our Country.

The affairs of the Jewish National Fund of America are administered by a Board of Directors of 51, composed of representatives of the Zionist Organization of America, Hadassah (the Women's Zionist Organization of America), Mizrachi (Orthodox Zionist Organization of America), Poale Zion-Zeire Zion (Zionist Labor Party), and representatives of the public at large. An Administrative Committee of sixteen is chosen annually by the Board. David H. Lieberman was President of the Jewish National Fund of America during the period 1910-1912. Senior Abel occupied the office of President from 1912-1924. Bernard A. Rosenblatt was President from 1924-1926; Dr. Joseph Krimsky occupied the office in 1927; Joseph Barondess during the year 1928; Emanuel Neumann was President of the Fund from 1928 to 1933; Nelson Ruttenberg from 1931 to 1933. He was succeeded by Dr. Israel Goldstein, who was President of the Jewish National Fund of America from December, 1933, to January, 1944. Judge Morris Rothenberg was elected President in January, 1944.



REFUGEES START LIFE ANEW IN PALESTINE

Hebrew Education In Palestine

By NOAH NARDI

Organized Hebrew education in Palestine is only twenty-five years old. Before the First World War Jewish education in Palestine had neither a common language nor a common aim. Those Jews who came from Eastern Europe in the seventeenth, eighteenth and nineteenth centuries had brought with them not only the languages, manners and customs of their countries of birth, but also their educational institutions: the Yeshiva, the Heder and the Talmud Torah. These are still the characteristic schools of the "Old Yishuv." In all of these schools, the language of instruction was either Yiddish or Ladino (Spanish Hebrew jargon), depending on the origin of the pupils.

Other types of schools, established in the second half of the nineteenth century were those of the Alliance Israelite Universelle (founded in 1860), the Anglo-Jewish Association (founded in 1871) and Hilfsverein der Deutsche Juden (founded in 1901). All these organizations were concerned in a purely philanthropic spirit with the amelioration of the physical and spiritual conditions of the Jews in the East. Palestine to them was just another country in the East; they never envisaged Jewish education there as the basis of a new Jewish life.

Education in Palestine was accordingly never unified. It took modern Zionism to give education direction and purpose and to make it subservient to the idea of national unity. Perhaps the chief factor in this change was the use of Hebrew as the language of the schools. The revival of Hebrew as a living language is an integral part of modern Jewish nationalism, but, significantly enough, despite many experiments in the diaspora, it never really took root as a spoken language anywhere but in Palestine.

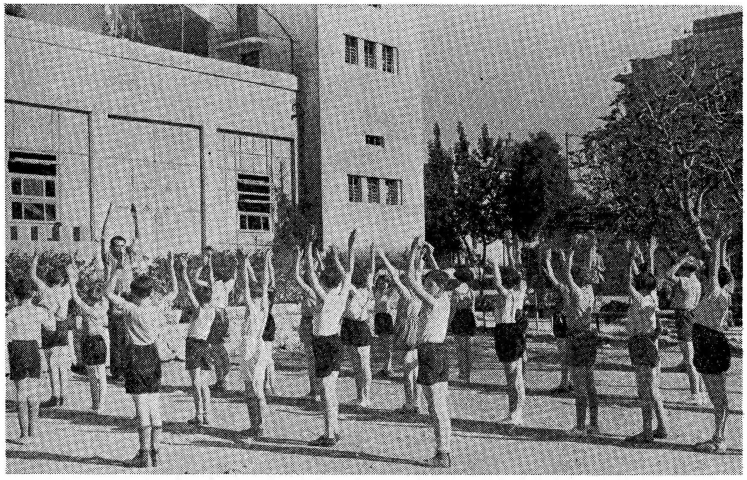
The national-Hebraic type of school, then, was founded by those first Zionist pioneers, the Bilu colonists, in their settlements and in the towns. It was a difficult and up-hill struggle to build an entirely new educational system without an adequately developed language, without textbooks, without experience and without a thorough knowledge of the conditions of the country. If not for the idealism and fanaticism of a number of those early teachers, the development of the Hebrew school and the revival of the Hebrew language itself would never have come about in so short a time as it has. The scientific vocabulary grew as the sciences made their way one by one into the curriculum of the school; from kindergarten through elementary school and secondary school and up to the Hebrew University, Hebrew perfected itself as a language of instruction and even as a vernacular.

The chaos brought about by the First World War, interestingly enough, was greatly responsible for the unification and Hebraization of Jewish education.

The foreign organizations and individuals that had been subsidizing schools could no longer continue their support; and the Zionist Organization of America, the only Zionist group free to do so, helped to maintain Jewish education in Palestine during the days of greatest need. The trend towards Zionist control over Jewish education was thus intensified. Furthermore, when a Zionist Commission proceeded to Palestine in 1920 to administer Jewish interests there in accordance with the proposed British mandate for Palestine, among its regular administrative branches it established a Department of Education under the control of which more and more schools have steadily come.

Since 1920, the nationalist system of education, expressing as it does, the attitude of the majority of the Jewish population, has developed rapidly, and the Jewish community now controls, in one way or another, 437 schools with 2,367 teachers and 62,807 pupils (1942-43), or roughly two-thirds of all the Jewish school children in Palestine. Most of the privately directed schools attended by the remaining third closely resemble the public schools, except for the few controlled by the ultra-orthodox Agudath Israel, some of which still use Yiddish as the medium of instruction.

All Jewish schools, both private and public, are inspected by the Department of Education of the Palestine Government. The Government also contributes a small proportion of the budget of the Jewish public school system which in 1939-1940 amounted to L.P. 50,793, or 11.8 per cent of the total Jewish budget of L.P. 447,492. The Government's part in Jewish education is, there-



"GYM" CLASS IN SCHOOLYARD AT HAIFA

fore, a very minor one. On the other hand it administers public schools for Arab children out of the public funds. In 1939-1940 the total government budget for education was L.P. 265,869 of which L.P. 215,076 or 76.4 per cent was spent on Arab education. Despite the efforts of both government and private Arab schools more than 80,000 Arab children are growing up illiterate. On the other hand, while only ten to twenty per cent of the Moslem children and approximately seventy per cent of the Christian children attend schools, almost every child of Jewish parents is in one or another type of school.

The types of schools and the pupils enrolled in the Jewish Public School system of the Vaad Leumi (National Council) in 1939-1940 were as follows:

Type of School	*School*	*Pupils*
Kindergartens	195	7,860
Elementary Schools	190	41,160
Secondary Schools	19	6,142
Training Colleges	6	847
Vocational and Agricultural	17	1,507
Total	427	57,516

Kindergartens

The kindergartens, more than all the schools of modern Jewish Palestine, have had to serve a double purpose; besides fulfilling their peculiar educational function, they have had to serve the national cause by encouraging and implanting the use of Hebrew among the children of parents hailing from diverse countries. The kindergartens, dealing with the smallest children, have had the most difficult part to play in this linguistic process. Special attention to hygiene and individual development is an essential characteristic of these kindergartens. The Department of School Hygiene which is part of the health system conducted by Hadassah, the Women's Zionist Organization of America, use the kindergartens as an important step in combatting and treating skin and eye diseases. The kindergartens on the whole have advanced very far along modern lines, and visiting foreign experts have been unanimous in praising them and in asserting that they reach the highest standards set for kindergarten work in western countries. For reasons of forced economy and the ever-increasing need of the elementary school, the Vaad Leumi Department of Education has had to withdraw its subsidy from the entire kindergarten system leaving it to the entire responsibility of the local communities. The department's connection with the kindergartens is at present that of a supervisory nature only.

Elementary Schools

The elementary schools occupy the largest place in the Jewish educational system. They are organized on the eight year plan and are cooridnated with the secondary schools. All the elementary schools in rural districts and many of those in the cities are coeducational. The urban schools are very crowded and it is not uncommon to see fifty children in one class. Though inevitably inferior in equipment, most rural schools are fortunate in having an average of twenty to twenty-five children in one class. The course of study, drawn up in 1923 for the urban schools, serves as the guide for the minimum requirements for the three types of Jewish elementary schools: General, Mizrachi and Labor.

All these three types of schools are included in the Jewish educational system and enjoy equal rights. They follow the same code and are under the same administrative authority. The differences among them are along curricular lines only and are expressed through the emphasis of certain phases of the curriculum which, though acceptable by all the three systems, are being particularly stressed in the syllabus of the respective type of school. The Mizrachi school represents the distinctly religious approach to Jewish culture and living. The Labor School expresses the predominantly secular and modern viewpoint on economic as well as all other questions and stresses particularly the idea of education for labor and the preparation for the pioneer life of Palestine. The general school agreeing in part with either side, stresses the academic program of the curriculum.

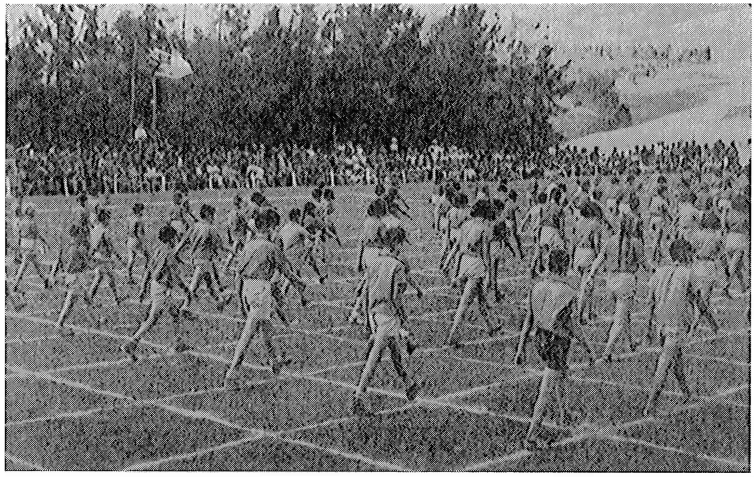
The elementary schools are the only ones maintained by the Vaad Leumi Education Department. Of the L.P. 6.870 per annum per pupil in the elementary school in 1940, L.P. 1.770 was covered by the Vaad Leumi and the rest by the local communities and tuition fees. (The Labor colonies do not charge tuition fees at all and in Tel Aviv, instead of tuition fees, a graded education tax is paid as registration fee). The expenditure per pupil in government (Arab) schools for that year was L.P. 5.265.

Secondary Schools

Inasmuch as it is only natural that in a new community elementary education should be a far more vital and pressing consideration than secondary and advanced education, elementary schools have always received most of the money and also most of the attention devoted to Jewish education in Palestine. Secondary education is supported almost altogether by tuition fees which make them serve the more wealthy classes. Special scholarships for poorer pupils were established recently in Haifa, Tel Aviv and Jerusalem. The pupils were chosen on the basis of a competitive examination given by the Vaad Leumi Department of Education. About 500 student graduates of the elementary schools took this examination for the academic year 1942-1943.

The secondary schools follow the organization and program adopted by the first Palestinian secondary schools, the Herzliah Gymnasium of Tel Aviv, the Jerusalem Gymnasium and Beth-Sefer Reali in Haifa. Almost all secondary schools are, accordingly, organized on the Gymnasium plan and include eight elementary and four secondary grades which cover a curriculum very similar to that of European schools, augmented by specifically Jewish studies. A notable exception to Gymnasium type of school is the Beth Sefer Tichoni in Jerusalem organized by Dr. A. M. Dushkin as an experimental school for the Department of Education of the Hebrew University. This school is the only one in Palestine to follow the American 6:3:3 plan of elementary and secondary education.

The secondary schools are situated in the three cities, Tel Aviv, Haifa, Jerusalem and in some of the larger colonies. However, continuation classes after the eight year elementary school in the larger Kibutzim and cooperative colonies are becoming more and more a matter of necessity. Ein Harod, Nahalal, Mishmar Haeimek and others kept up the education of their children for the ninth, tenth, and even up to the twelfth year of schooling. The program in these continuation classes is so adapted as to permit the older children both to work and to continue their studies. Another type of secondary education is the Givath Hashloshah and Kfar Yelodim, consolidated secondary schools organized by the Merkaz Lechinuch (Central Education Committee) of the Histadruth where the students both follow the secondary school curriculum and work on the school's farm and in the workshops.



PALESTINE YOUTH ON THE MARCH

Technical Education

True to the basic trends of the Zionist work in Palestine, agricultural training has been given special attention all along. There are seven well established agricultural schools, not counting a number of girls' farm-training centers and the agricultural training provided to the refugee youth in the labor cooperatives and collective settlements. Up to about 1932, vocational education was not stressed as much as agricultural. The Yishuv until that time was still very young and had to concentrate all its efforts on the kindergartens and the elementary schools. It had neither the means nor the economic pressure to provide adequate training in the different trades and white collar occupations. In the last ten years however, a number of very good schools have been built. These schools together with those established before 1932 have now become very important training centers for war workers and thus assumed special significance in Palestine's war effort. Among the latest vocational schools established since 1942 is the Hadassah's Vocational Project in Jerusalem which includes a vocational school for girls, a pre-vocational center for the upper elementary and high school grades, and workshops for both youths and adults. Another trade school "Amal" is now being established with the help of the Amalgamated Clothing Workers of America and a trade school for girls will be opened soon in Ramath Gan by the Pioneer Women's Organization of America. This school will be named after Ziviah Lubetkin and Tasia Altman, heroines of the Warsaw Ghetto Revolt. A pre-vocational center for the Tel-Aviv schools is now being planned by its municipality.

Higher Education

Higher education in Palestine is centered around the Hebrew Institute of Technology in Haifa and the Hebrew University in Jerusalem. The Institute was founded in 1912 by a Russian Zionist, Wolf Wissotzky, with the help of the late Mr. Jacob Schiff of New York, the Jewish National Fund and the Hilfsverein. It started as a trade school and has rapidly grown to a leading technological institution. Today it comprises an engineering college of university standing, a technical high school for the training of mechanics and skilled craftsmen, extension courses for vocational training and a Nautical School for the training of personnel for the navy and merchant marine.

At the summit of the Jewish educational system stands the Hebrew University in Jerusalem, established in 1924. A long cherished Zionist dream, the University answers an irrefutable demand in the Zionist movement and in the scheme of Jewish life in Palestine. It is based on the assumption that the highly intellectual character of the Jewish people must not be lost in the struggle for existence on its own soil, and that, in fact, Palestine is the very place where Jews can make an authentically Jewish contribution to world culture. The Uni-

versity consists of the following departments: Jewish Studies, Chemistry, School of Oriental Studies, Institute of General Humanities, Institute of Palestinian Natural History, Institute of Mathematics and Physics, Departments of Hygiene and Parasitology, the Institute of Science and the School of Agriculture. In the field of medical science a very important undertaking by the Hadassah Women's Zionist Organization of America and the University is the Medical Center on Mount Scoups, which comprises the Meyer de Rothschild Hadassah-University Hospital, the Henrietta Szold School of Nursing and the Nathan Ratnoff Medical Research Laboratories.

Until 1935 the annual student body averaged 200 students. Since then, it has increased rapidly up to 1,259 in 1941. Of these only 25 per cent were Palestinian, among them ten Arabs. The total number of graduates until 1940 was 226. The degree of M.A. was granted to 155 students, that of M.S. to 71 and Ph.D. to 19 students. The student body was greatly reduced in 1942. Since most of the students have volunteered for military service, their number in 1942 was only 400.

Jewish education has played a very significant role in the development of the Jewish community in Palestine. Its achievement in reviving Hebrew as a spoken tongue and in the establishment of a modern system of schools from the kindergarten to the University in a period of only one generation, is indeed short of a miracle. The Hebrew Public School system has made Zionists throughout the world look upon Palestine as the center of Jewish culture and upon Palestinian education as the source of a truly Jewish life of the future.



MACCABEES



THE PALESTINE SYMPHONY ORCHESTRA

Like all ancient peoples, Israel frequently gave expression to both national and individual sentiments through music and dance. To this there are frequent references both in the Bible and post-Biblical literature. Our ancient ancestors were familiar with the lyre and the harp, the pipe, the timbrel and tabret, the cymbals and the castanets. Every occasion of ceremony and rejoicing had its appropriate accompaniment of music and dance. It was therefore not unnatural that, with the development of the Yishuv in Palestine, a symphony orchestra should be organized. It was also quite natural that it should receive the devoted support of the Jewish people.

The Palestine Symphony Orchestra was founded in 1936 by Bronislaw Huberman who had emigrated from Poland. In 1935 he conceived the idea of such an orchestra. This world-famous violinist perceived Palestine as a refuge for Jewish merchants and manufacturers, artisans and professional men, in fact, a haven for all Jews in every walk of life. Musicians seemed lost. Huberman dreamed of an orchestra that would absorb the many musical artists who had fled the Nazi scourge.

And so it was organized. The orchestra was soon composed of leading musicians exiled from their native lands and represented practically every European country. Among its members are those who have been leaders or first-desk men in the most famous orchestras in Berlin, Wiesbaden, Vienna, Budapest and Warsaw. Because of the outstanding individual talent of its mem-

bers, the Palestine Symphony Orchestra is sometimes called the "Orchestra of Soloists."

Arturo Toscanini was invited to organize it and to be its first conductor. At that time Nazi Germany had also invited Toscanini to conduct an orchestra at Berlin. To the astonishment of the world, Toscanini refused the German invitation and accepted the request of Palestine to conduct its orchestra. The debut took place at Tel Aviv on December 26, 1936, with Adolph Busch as soloist. The desire to hear good music in Palestine was exceptional and the orchestra travelled all over the country performing in Jerusalem, Haifa and even in Egypt. During its first season the orchestra gave seventy-nine concerts which is an amazing number when one considers the smallness of size and population of the country. This number has been increased every year with the regular addition of a few extra children's concerts.

A unique feature of the orchestra is to repeat subscribers' concerts for workers the following night at greatly reduced prices. On April 13, 1938 the New York Times carried the following cabled news item from Tel Aviv:

"Toscanini tonight again conducted the Palestine Orchestra before an audience of thousands of Jewish laborers. The audience, practically all clad in their shirt sleeves, must have numbered at least 6,000 since it is the custom of the poorer classes to share their tickets. One person hears the first part of the concert until intermission, then leaves and gives his ticket to his wife, friend, or sweetheart."

From the date of its organization until January, 1939, the orchestra was under the general management of Dr. Heinrich Simon, former head of the Frankfurter Zeitung and a musical critic of note. Since 1939, however, it has been managed by Professor Leo Kestenberg, former Ministerial-Advisor in the Prussian Ministry of Culture and Education. He is a pianist of repute, a pupil of Busoni and a noted pedagogue.

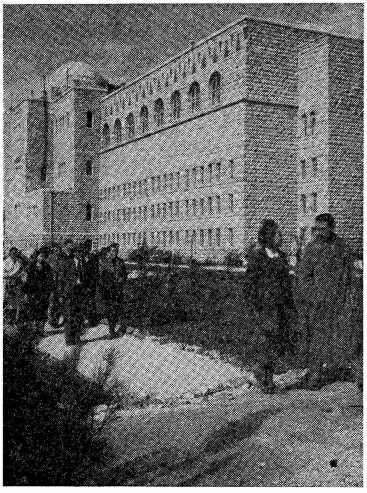
Today the orchestra consists of seventy-five musicians, every one a leader in his field—musicians who have lost their jobs and homes because they are Jews. With the orchestra there are at least twenty-five people who are engaged in its administrative work. On the basis of five to a family the orchestra directly supports five hundred people. Indirectly it supports as many more, so that altogether nearly one thousand people are dependent on its continued support. But the orchestra does infinitely more than physically support these thousand people. It helps continue the thread of history by showing the Jewish desire for the best in music and arts as a vanguard of Western civilization, and all that it implies, in the Middle East.

The First Twenty-Five Years of the Hebrew University

By Norman Bentwich

Professor of International Relations at Hebrew University

On July 24, 1918, twelve foundationstones of the Hebrew University of Jerusalem—one for each of the tribes—were laid on Mount Scopus, to the accompaniment of the gun on the battle-front in the Jordan Valley twenty miles away. Dr. Weizmann, who was the head of the Zionist delegation that came to Palestine to begin the fulfilment of the Balfour Declaration, made it one of his first aims to establish the University. Five years before, he had persuaded the Zionist Congress to appoint a committee for that purpose; and during the war a noble site had been obtained, high above Jerusalem. It was actually the site where Titus was encamped when he destroyed the Temple. There the new temple of the Jewish mind and spirit should rise. In laying the stone Dr. Weizmann declared that the Jewish people were determined to create immediately something in Palestine which would be an instrument for a better future, and in the University the wandering soul of Israel would reach its haven.



The Agricultural College

Its Miraculous Growth

It was seven years before the University was formally opened. That ceremony was carried out by Lord Balfour himself before a great assembly which included the representatives of the universities and academies of the world. All that existed at that time were two small institutes of research: for Jewish studies and for chemistry. It had been decided that, in its first stage, the University should be concerned with adding to knowledge before imparting it; and it was to devote itself to those studies for which Palestine offered a special fitness.

Its growth since 1925 has been one of the miracles of our time. It has become a great centre of research and scholarship in many fields. It has an academic staff of nearly 150, and until the last two years it had 1,200 undergraduate students. The number has been cut down because a large proportion of the male students are enrolled in the forces. It includes two full faculties, both of research and of teaching, one of the humanities, which comprises Jewish studies in their fullness, Arabic and Oriental studies, and the general humanities; the other of the natural and mathematical sciences, which specializes in the biology of the Middle Eastern countries.

It has besides a splendid modern hospital to which are attached a medical research centre providing post-graduate courses and a nurses' training school, and a department of agriculture which gives students a scientific course of five years. Its buildings include a library with over 400,000 books, far the greatest collection in the Middle East, and museums of archaeology, botany, zoology, and geology of the Bible lands. Its continuous contribution to scientific knowledge has been one of the principal factors in the development of Palestine. It is the main centre in the world for the study of the whole Jewish tradition; and the destruction of the Jewish centres in Europe by Hitler's barbarism has enhanced its significance.

Its school of Oriental studies is engaged in important research into Arab history, literature, and philosophy. Amongst the outstanding contributions which its professors have made to knowledge may be mentioned the discoveries of Dr. Saul Adler, formerly of Leeds, in Mediterranean diseases and the treatment of leprosy, and the interpretation by Professor Torcziner, formerly of Berlin, of the Lachish Letters written in the days of Jeremiah.

Teaching Added to Research

After a few years the University had to provide for regular teaching of undergraduates as well as for research to meet the demands both of young students of Palestine and of Jews from all countries. The exile of the Jewish mind from Europe by the Nazis and the Fascists gave an immense impulse to the growth of the student body.

Hebrew has become a language in which every aspect of thought can be freely and exactly expressed. That is another miracle of the time. All the regular teaching is done in the language of the Bible, which is amplified by the work of the professors. Notable in that connection is Professor Leon Roth, who holds the chair of philosophy and edits a series of philosophical texts in Hebrew, beginning with Plato and Aristotle and coming down to the modern English works of Bertrand Russel and Muirhead.

Its Contribution to the War Effort

The value of the research work of the University has been signally proved during the war. Jerusalem has been recognized as the scientific centre of the Middle East. The laboratories, the medical centre, the teachers and students alike are engaged on war problems; and when the Palestine Government needed a scientific advisory committee to assist the War Supply Board it turned to the University. It is in large measure through its research that the economic progress and the health of the people of Palestine and the neighbouring countries have been sustained; and industry and agriculture have been enormously expanded during these four years.

A service cordially appreciated by the military is the giving of special courses and demonstrations on malaria, typhus, typhoid, dysentery and other diseases endemic in the Middle East for the medical officers of the forces of Great Britain, the U. S. A., the Fighting French, Czechoslovakia, Poland, and other countries. The lectures are given by University scientists and Hadassah specialists, so that both the theoretical and clinical aspects are covered by men not only of high standing in their fields, but of long experience in dealing with the endemic diseases in Palestine.

The application of a new method of wound therapy by tissue extract has shown, though still in the experimental stage, marked improvement in many cases where other treatment has failed. Full reports of the experiments have been submitted to the military medical authorities, and special facilities installed in the Rothschild-Hadassah-University Hospital for treating wounded soldiers by the new method.

In view of wartime needs, methods have been worked out in the University laboratories for producing vitamins, hormones, and other organ preparates which it is very difficult to import. The shortage of insulin, which is a hormone preparation, had begun to be acutely felt. With Hadassah providing the necessary funds, the necessary experiments were made and it is now reported that a fairly considerable quantity of the insulin needed in Palestine will be produced by local firms under the guidance of a University scientist.

When a typhus epidemic broke out among Polish troops and refugees in Russia, the Polish Government turned to the University asking for large quantities of anti-typhus vaccine. That anti-dysentery vaccine was needed for many thousands of Polish refugees in the Middle East. The University laboratories responded most willingly to the large call upon their energies, and the vaccines were shipped as fast as they could be produced.

The new Hadassah-University pharmacology institute is a typical instance of a department needed for normal development serving as a major war purpose. Since pharmacological research is the sine qua non for progress in clinical

treatment with drugs, the new department fills a gap in the medical school that has been crying out for a long time to be filled. Possibly, however, it might have been postponed till after the war were it not that the young pharmaceutical industry of Palestine is now expected to make good the shortage of imported drugs of all kinds for the whole Middle East. But it must have guidance from competent scientists if its products are to come up to the required standard and if the cost to the public is not to be excessive. And that guidance will give to the full extent of its facilities.

Looking forward to post-war conditions in the medical profession, the University and Hadassah, which are partners in the great Medical Centre on Mount Scopus, are planning to expand the present post-graduate school into an institution fully equipped for the instruction of undergraduates. The enterprise will involve some years of careful planning and very large sums, but that is the only alternative to a serious shortage of Jewish physicians within the next twenty years, since the war and persecutions have prevented great numbers of young men and women from entering European medical schools as they would normally have done. Committees are already studying the problems involved and assembling their facts, so as to be ready for the discussions that will begin after the war.

In the year 1940 the Hebrew University graduated the first class of agronomists trained in Palestine.

In view of the constant stress laid upon agriculture as the very foundation of the Jewish Homeland, it may seem curious that a school for agronomists should not have been established at least twenty years ago, when pioneer settlement was first begun on an extensive scale.

The reason for the delay in establishing a University School of Agriculture is that a sufficient body of scientific knowledge had first to be accumulated concerning the peculiarities of the Palestinian soils, climate, water supplies, vegetation, and so on. It was equally essential, also, to experiment for many years with methods of enhancing the fertility of the soil, of combatting the disease of trees, plants, and livestock, and of introducing new crops before instruction on a University level could be undertaken.

Though inaugurated in 1940, the School of Agriculture was formally opened only late in 1942, when the senior class was ready for the professional courses in agricultural science, which are given in the new building of the School in Rehovoth. The head both of the School of Agriculture and of the Agricultural Research Station of the Jewish Agency is Professor I. Elazari Volcani. Professor Volcani is widely known for his pioneer research and experimentation in Palestine and for his long experience of practical farm management.

But beyond its contribution to the war effort the University makes an outstanding contribution, on the one hand, to science and scholarship generally and, on the other, to the renaissance of the Jewish people and Hebrew culture.

The Zionist Organization of America
Its Aims and Achievements

Zionism in America has a colorful career, abounding with great achievements for the Jewish Homeland. In the span of 47 years, American Zionism has won for itself a place of honor in modern Jewish history and through its illustrious leaders, the Zionist Organization of America has come to occupy a predominant position in the world Zionist movement.

The distinction of being probably the first modern political Zionist belongs to an American Jew of New York, Major Mordecai M. Noah. As early as 1818, Major Noah proposed the establishment of an independent Jewish State in Palestine under the protection of the United States. No concrete plan accompanied Noah's proposal and the enterprise failed. It did, however, obtain the endorsement of President John Adams who, in writing to Major Noah, said, "I really wish the Jews again in Judea, an independent nation, for as I believe, once restored to an independent government and no longer persecuted they would wear away some of their asperities."

Almost from the very beginning of the world Zionist movement, American Jews were active in the efforts to rebuild Palestine. Before the advent of political or Herzlian Zionism, the Chovevei Zion movement gained a foothold in America, through the formation of the Chovevei Zion Society and similar small groups. These later amalgamated with the Federation of American Zionists when it was founded in 1897.

The crying need of Zionism as the solution of the age-old Jewish problem, however, was not brought home in force to the then young American Jewish community. In the early stages of the development of Zionism, therefore, the membership of the Federation of American Zionists consisted of a small group of fiery idealists. The leadership of this youthful organization rested in the capable hands of such personalities as Prof. Richard Gottheil, Dr. Stephen S. Wise, Louis Lipsky and Henrietta Szold.

Prof. Gottheil was the first president of the Federation and continued in office until the Cleveland Convention in June, 1904, when he was succeeded by Dr. Harry Friedenwald of Baltimore. The latter continued as president until 1912, when Louis Lipsky became chairman of the Executive Committee. Dr. Stephen S. Wise was the first honorary secretary and was succeeded after a year by the late Isidore D. Morrison. In June, 1902 the late Jacob de Haas was elected secretary. He was followed as honorary secretary by Dr. Judah L. Magnes. In 1899, the "Maccabaean" (which later evolved as *The New Palestine*) was established with Louis Lipsky as its managing editor, and "Dos Yiddishe Folk" was established in 1909 with the late Senior Abel as one of its first editors.

It was not until the outbreak of the bloody Kisheneff pogroms in 1904 that the American Jewish masses were imbued with the realization that Zionism offered the only possible solution to the Jewish question in Europe.

The first major crisis which world Zionism was called upon to face came with the beginning of the First World War. At this stage in Zionist history, the Zionist Organization of America played a historic role; it virtually saved political Zionism from disaster.

In August, 1914, Louis Lipsky, as the chairman of the Federation of American Zionists, called an extraordinary conference of all Zionists parties. At the conference the Provisional Committee for General Zionist Affairs was formed, with Louis D. Brandeis serving as chairman and Stephen S. Wise, as vice-chairman. World Jewry at this time was split into opposing factions by the war, and only the timely and skilled intervention of the American Zionists and their leaders preserved the Zionist movement. Such personalities as Nathan Straus, Judge Julian W. Mack, Prof. Felix Frankfurter and many others were influenced by Brandeis in the cause of Zionism. The energetic efforts of American Zionists during the critical period of the World War enabled Zionism to survive in Europe and in Palestine. The activities of such American Zionist leaders as Justice Brandeis and Dr. Wise helped to enlist the sympathy and support of President Woodrow Wilson in the cause of Zionism. They had a hand in formulating and preparing the historic Balfour Declaration which was revised in Washington and New York and carried with it the endorsement of President Wilson when it was returned to London.

Another personality, who during the entire period of the War made a profound and lasting impression upon the course of American Zionism, was the late Schmarya Levin. At the outbreak of the War he was in the United States. He actually sailed for Palestine, but returned when the steamer on which he sailed was forced back to the New York Harbor.

The period from 1914 to 1920 witnessed the emergence of Louis D. Brandeis as a great leader in the movement. In previous years he kept aloof from Jewish interests but when he entered the movement he threw himself, heart and soul, into the work for Palestine.

American Zionists rendered unexcelled services for relief work in Palestine during the period of the World War. A Medical Unit, including a representative of the Provisional Committee and Hadassah, comprising doctors, nurses and supplies, was sent to Palestine. At the same time many American Jews enlisted in the Jewish Legion which participated in the liberation of Palestine.

In 1918, American Zionism consolidated and strengthened its position and created a more permanent basis for its future activities. In that year the Zionist Organization of America was formally organized, combining within its structure

all of the previously formed American Zionist groups. Judge Julian W. Mack was elected the first president of the new organization. Justice Brandeis was elected honorary president.

At the Pittsburgh convention, there was adopted the so-called Pittsburgh Program which was to serve as the basis of the charter of the Jewish Homeland in Palestine. The program was later presented by the American Zionists to the Peace Conference. The Pittsburgh Program in its broader aspects provided for a new social, political and economic order in Palestine on a basis of equality.

At the conclusion of the World War, Zionist conditions in Europe began to assume a normal aspect. This naturally affected the dominant position which American Zionists held during the course of the War. The policy which was submitted at the International Zionist Conference held in London in 1920, in which a strong American delegation participated, headed by Justice Brandeis, caused a division of opinion in the American delegation.

To this very day the policy of wholehearted cooperation with world Zionism is the keystone of American Zionist activity. As in 1914, American Zionism in the present war has again been called upon to play the dominant role in safeguarding and expanding the gains of the Zionist movement.

Noteworthy of mention is also the historic role played by American Zionists in connection with the adoption in 1922 of the Lodge-Fish resolution by both Houses of Congress, placing the United States on record in favor of the establishment of a Jewish National Homeland in Palestine.

As the leading constituent organization of the American Zionist Emergency Council organized following the outbreak of the present World War, the Zionist Organization of America has been instrumental in enlisting mass support for the cause of a Jewish Commonwealth in Palestine. The extent of the prestige and influence wielded by the Zionist Organization of America in American Jewry can be gauged by the fact that ZOA-endorsed delegates constituted the largest single block in the American Jewish Conference.

Under the leadership of Dr. Israel Goldstein, who was elected President of the Zionist Organization of America at the last annual convention in Columbus, the Zionist Organization of America is well on the way to becoming the largest Jewish organization in the world. Having already attained a membership in excess of 100,000, the nationwide goal of 150,000 members set by the ZOA is expected to be attained in the near future. One phase of the variegated activities of the Zionist Organization of America, namely that of public relations and education, will indicate the extent and scope of its achievements. During the past two years the Zionist Organization of America has published and sponsored almost 100 books, brochures and pamphlets dealing with Palestine and Zionism, aggregating a total of some 2,000,000 copies. Limitation of space makes

it impossible to outline in detail the efforts and achievements of the ZOA in the realm of Zionist public enlightenment, enlistment of support of American non-Jews, organization and public relations. Sufficient to state that in the recent nationwide effort in behalf of the Palestine Resolution introduced in the U. S. Congress, the ZOA district leadership throughout the country played a leading role in mobilizing country-wide support on behalf of the Resolution.

In his inaugural address upon his election as President of the Zionist Organization of America, Dr. Israel Goldstein, who for the past ten consecutive years served as head of the Jewish National Fund of America, set forth as the main tasks before the Zionist Organization of America during the current year the following objectives:

1. To continue maximum and unrelenting outpouring of our substance, our energies and our lives for the achievement of speedy victory by our country and its allies. This is the primary and categorical duty of all American Jews who already have a record of sacrifice and of fortitude second to none. We hail our resounding victory in Italy and pray that it may soon be followed by the complete collapse of our foes.
2. To win the wholehearted approval of the American Government and people for the Zionist program with respect to Palestine, which now has become the program of the whole of American Jewry represented through the democratically elected American Jewish Conference.
3. To continue exercising responsibility for the raising of funds with which to build ever more wisely and firmly the foundations in Palestine, mainly land, colonization and industry—so as to provide room for a large Jewish immigration.
4. To increase the already substantial membership which the Zionist Organization of America has achieved under the wise, devoted and admirable leadership of Judge Louis E. Levinthal. Our objective must be the enrolment of every adult male in every American Jewish home.
5. To include in our scope of concern the whole complex of the problem of European Jewry, its present plight, the possibilities of rescuing as many as can be rescued from Nazi clutches, and the rehabilitation of Jews and Jewish Communities.
6. To intensify the Jewish education of our own youth here who, at present, for the most part, are getting a "smattering of ignorance" instead of what they should be getting, namely, the substance of a great historic, vital and vitalizing Jewish culture.
7. To concern ourselves with the general problems of the American Jewish Community with a view to strengthening every force calculated to aid Jewish survival and resisting every force tending to weaken the Jewish will to live.

The direction of community affairs must be in the hands of those who believe in Jewish survival and not in Jewish extinction.

The membership of the Zionist Organization of America comprises all sections of the Jewish community: Orthodox, Reformed, Conservative, adherents of the labor program and many others. The ZOA works within the framework of General Zionism.

The major activities of the Zionist Organization of America are:

1. It rallies the mass support of American Jews for the upbuilding of Palestine.
2. It conducts extensive popular educational and public relations activities to mobilize American public opinion in behalf of the Zionist cause.
3. It develops and furnishes the leadership and the manpower for Palestine fund raising.
4. Through its cultural and organizational program it brings home the message of Zion to Jewish households and the ideal it espouses serves to complete the totality of Jewish life in America.

Never has the strengthening of the Zionist Organization been so imperative for the future of Palestine as in the present emergency. The present membership drive launched by the ZOA aims at doubling its present membership roster. As an essential requisite not only for the success of our efforts to keep the doors of Palestine open for large-scale Jewish immigration, but as a basis for the increased financial and moral support to the Palestine Yishuv in this critical hour.

As in the first World War, America has become the center of the World Zionist movement. The extent to which American Jews will respond to our call to enroll in the ranks of organized Zionism will determine the ultimate fate of Jewish Palestine.

The Hadassah Story

The "Hadassah Story" is a tale of heroic pioneering, careful growth and long-range planning by an American organization in a unique field of endeavor in Palestine. It is a tale complete with courageous belief in the vital importance of a Jewish Homeland and of confidence in the regenerative qualities of the Jewish people.

Hadassah's projects which include hospitalization, public health, child welfare, recreational and vocational education work, also encompass land reclamation (in cooperation with the Jewish National Fund) and the support of the Youth Aliyah movement. All of these projects which are carried on in Palestine are administered under the aegis of the Hadassah Medical Organization, the Palestine Council of Hadassah and the special War Emergency Committee formed at the outbreak of hostilities.

As a first step toward the blueprinting of a broad post-war medical plan for Palestine, representatives of both the Hadassah Medical Organization and the Central Medical Emergency Committee of Vaad Leumi (the Jewish National Council) recently met and formed a joint committee on post-war medical reconstruction. The group has the fullest cooperation of all bodies of Hadassah in Palestine which, together with the Hadassah Medical Reference Board in this country, are making an extensive study of the kind of medical reconstruction work which will be imperative in the Holy Land, once mass immigration begins. Hadassah's civilian program in Palestine was accelerated in 1941 to cope with the influx of undernourished and ill-clad refugees and to make possible the fullest cooperation with Allied military authorities.

From the beginning of the war, Hadassah's medical personnel and institutions were placed at the service of the United States and the other Allied Nations' Medical Corps. The typhus control laboratory in the Hebrew University which is supported partly by Hadassah funds, is now producing a successful anti-typhus vaccine grown in egg yolks. In other laboratories there a tissue extract for wound-healing is being produced for use by front line physicians to whom the anti-typhus vaccine is also made available.

As a wartime measure Hadassah has also speeded up its anti-malaria program in Palestine. This service is carried on in cooperation with the Vaad Leumi under the direction of Dr. Israel I. Kligler who was formerly associated with the Rockefeller Institute in this country.

According to a recent report made by Dr. Kligler, "The contrast between the malaria incidence among the troops stationed now in Syria with that among the forces at present in Palestine is so striking that no comment is required. Twenty years of malaria control have rendered Palestine the only country in

this part of the world in which this infectious disease is of minor significance as a factor in troop morbidity."

The million-dollar Hadassah Medical Center on Mt. Scopus, Jerusalem, opened in 1939, is an outgrowth of the emergency hospitals set up in 1918 by the original Zionist Medical Unit, which was sent by Hadassah, the Zionist Organization of America and other Jewish bodies to answer an SOS for medical aid at that time. The Center, which is affiliated with the adjacent Hebrew University, includes the Rothschild-Hadassah-University Hospital, largest unit of the complex, the Henrietta Szold School of Nursing and the Nathan D. Ratnoff Post-Graduate Medical School. Its technical department and laboratories are manned by leading scientists from all parts of the world, many of them refugees.

To meet additional wartime needs, the normal number of 346 beds in the Rothschild-Hadassah-University Hospital has been increased by 200. Patients from all sections of the Palestine population — Jews, Moslems and Christians — are treated there. An increasing number of patients, including royalty, diplomatic and military officials, have come for treatment and hospitalization from other Middle Eastern countries. Among members of royalty who have been patients are the Queen Mother of Iraq, her son the boy king, the wife of King Feisal I, Prince Monsour, the son of King Ibn Saud of Saudi Arabia and Prince Fahd, his nephew and son-in-law. Rear Admiral Charles S. Stephenson, the former head of the United States Typhus Commission to the Middle East, came to the hospital for medical treatment when he was taken ill while on a mission in Syria. He speaks of the hospital in glowing terms, describing the nursing service there as "superb."

A few months ago, Hadassah hospital authorities were asked by the Jerusalem branch of the American Red Cross for their cooperation in giving medical aid at a small cost to the American forces under the auspices of the Red Cross. Under this arrangement, light cases are treated at each of the nine specialized clinics in the hospital. When the clinics are closed, the soldiers in need of medical treatment may apply directly to the nursing supervisor for immediate treatment by the resident physician. By special arrangement, wives of members of the British forces residing in Palestine are admitted to the maternity department of the hospital and receive pre-natal care at Hadassah health welfare centers.

All the highly specialized services of the hospital are being utilized by the military, particularly the facilities for radium and X-ray treatment and eye operations. Allied medical men are also using the research laboratories and classrooms housed in other buildings of the Center. Special courses and clinical conferences on tropical and sub-tropical diseases, war surgery, typhus and malnutrition have been attended by many physicians from the ranks of the Allied armies and include not only Americans and English but also Free French, Aus-

tralian, Czechoslovakian, Polish, Yugoslavian and other nationalities. They have termed this opportunity "invaluable" since many are in a sub-tropical area for the first time and have had little chance to acquaint themselves with diseases indigenous to the territory.

Though Hadassah began its work in Palestine with two nurses who started the first Hadassah child welfare station in Jerusalem in 1912, the Henrietta Szold School of Nursing is the outgrowth of the pioneer group of eighteen nurses who were part of the personnel of the original medical unit. Today the School



PROF. MARTIN BUBER TEACHING A CLASS OF YOUTH ALIYAH

is the largest in Palestine and, together with the nurses' school attached to the American University at Beirut, Syria, is recognized as one of the two outstanding training centers for nurses in the Middle East.

The School has a student register of 108 and an alumnae roll of 359. Many of the students are refugees who have come from Poland, Germany, Austria, Canada, Rumania, Holland and Czechoslovkia.

To cope with the growing shortage of nurses, resulting from war conditions, the School recalled retired nurses to duty, opened a mid-year class and eliminated the summer vacation in the Nurses' Training School in order to increase the number of students and speed up the training courses. A day nursery

and club was established in Jerusalem for the care of children of Hadassah nurses and other mothers working in Hadassah institutions. The following wartime courses are now being taught: first aid and war surgery for physicians, refresher courses for graduate nurses and first aid for volunteer workers.

The Safad Tuberculosis Hospital, stimulated in the hills of Galilee, contains 60 beds and specializes in the care of tuberculous patients. It is the only institution of its kind in Palestine. The Nathan and Lina Straus Health Center in Jerusalem carries on a health education program and is chiefly instrumental in distributing health information throughout the country. Among recent developments are the hospital dietetics and domestic science classes which are now being given there. Many of the students have been enabled to take these courses through scholarships established by Hadassah.

The initial Hadassah program in the Holy Land, a child welfare project, has grown like all Hadassah activities to keep pace with the development of the country. From the humble headquarters set up by the two pioneer welfare workers, this project has expanded into a country-wide network of fifty welfare stations which during 1943 cared for almost twenty thousand infants, pre-school children and expectant mothers. Twenty-nine thousand children are fed at least one hot meal daily through the school luncheon's program, conducted under the auspices of the Palestine Council of Hadassah. Because of the serious feeding problem created as a result of higher prices and limited food supplies in Palestine, these health services have materially reduced the rate of malnutrition diseases which could have taken a large toll among the children.

Nutrition is being taught to the children through the school luncheons program. Thousands of parents learn through these students how better to feed their families on meager budgets. The science of dietetics is disseminated also to other groups of the population through exhibits, radio talks and classes at the Nathan and Lina Straus Health Center.

Hadassah's work in this field has become so important that the Palestine government which has provided a subsidy for the past several years and has increased that subsidy by twenty-five percent. The cost of the vast feeding program is shared by Hadassah, the Vaad Leumi, the Palestinian Government and the local councils and women's organizations of the Yishuv. Arab educators, urged by the government to observe the Hadassah luncheon system, have begun a similar project in Arab schools which provides for some 13,000 children.

A school hygiene program fostered by Hadassah checks on the health of seventy-five thousand grammar school boys and girls in 554 Jewish schools every year. Because of the prevalence of trachoma in sub-tropical countries, the Hadassah School Hygiene Department gives special attention to the care of the

children's eyes. Active trachoma afflicted 34 pupils out of every 100 in 1918; in 1941 trachoma cases in the Jewish schools was only 2.26%.

Hadassah also conducts an organized recreation program under whose auspices 33 playgrounds are now in operation throughout the country in congested areas and in rural communities. In addition, day camps have been set up, summer camps established and a teachers' training program started.

Where there is a mixed Arab-Jewish population, children of both groups



POLISH JEWISH CHILDREN AWAITING TRANSPORTATION TO PALESTINE

are encouraged to mingle in the playgrounds in order to develop a mutual friendly relationship and spirit of cooperation. In the city of Raifa two playgrounds for Arab and Jewish children of the same social and economic strata are operating with great success.

Recreation leaders, trained by the Hadassah Recreation Committee are in charge of each playground. The arts and crafts classes have taken a definite wartime angle. Children are encouraged to bring household articles which need repair, shoes to be mended and clothes for alteration. In this way a play activity becomes a step toward pre-vocational training.

The headquarters of Hadassah's vocational education program is in the Louis D. Brandeis Vocational Center. One of its units, the Alice L. Seligsberg Vocational High School for Girls, the first of its kind in the country, has started

its pupils on the initial step toward their respective careers in the post-war future. Classes are held in cooking, dressmaking, hotel management, stenography, typewriting, bookkeeping and other business courses. Hadassah also subsidizes a pre-vocational center which, it is hoped, will become a model for others throughout the country; provides the schools of the Vaad Leumi with shop equipment and manuel training teachers; conducts a vocational guidance clinic which sifts students and is now surveying occupational trends in the vicinity, and also helps support the Judge Julian W. Mack Workshops for underprivileged children in Palestine.

Hadassah is also the official American representative of the Youth Aliyah movement which was begun in 1933 by German Jews as a means of rescuing Jewish youth from the Nazis. Of the five million dollars donated to the movement, four million dollars had been contributed by Hadassah members from 1935 to February 1944 for this work of both rescue and rehabilitation.

The first group of refugee children from Germany reached the Holy Land in February, 1934; ten thousand more were rescued in the next ten years of which number five thousand came since the outbreak of war. Up to the present time 11,000 refugee children have come to Palestine through Youth Aliyah.

In planning the movement, the founders recognized the need for a preparatory training program which would determine the fitness of the children for life in Palestine. After a training period lasting from one to six months, the children were sent to Palestine where they were groomed for two years in cooperative settlements. At the end of this time, they emerged as efficient farmers, able to share in the work of the upbuilding of the Jewish National Homeland. With conditions so chaotic in Europe now, this period of preparatory training must often be cut down or dispensed with entirely.

On arrival the children are placed in private homes, institutions and cooperative settlements and are schooled and taught to be eventually self-supporting. Their health is carefully guarded and, when they are ready to take their places in community life, they are strong and able citizens.

Of the 7,500 who have already completed their Youth Aliyah training, 75% have become farmers and at least 2,500 are serving as volunteers in the British Army and in the Auxiliary Police Service. The graduates have often been instrumental in the establishment of new settlements which, in turn, have become havens for new bands of refugee children.

Keeping Palestine supplied with food, medication, drugs, machinery, clothes, linens and other necessities has been a major problem which was solved satisfactorily by the Medical Equipment and Suppplies Committees of Hadassah. When war was declared in 1939, Palestine's normal sources of supply were cut

off. Hadassah immediately set up this committee which now keeps a steady stream of supplies flowing toward the Holy Land.

The organization also has a Palestine Supplies Bureau started in 1912 which still operates from two small storerooms located in New York's garment district, where merchandise is collected and packed for shipping and where material is cut for finishing by 1000 sewing circles throughout the country. All goods are shipped free of charge through the British War Relief Society which also arranges for priority space for the material. Blankets, sheets, pillow cases, sweaters, babies' outfits, drugs and food supplies in 100-pound packages are stowed away in spare space around guns, tanks, airplanes and other munitions which are being sent to the Middle East.

Because it is classified with other large relief organizations such as the Red Cross, the British War Relief, the Russian and the Greek War Relief societies, Hadassah obtains food from the Department of Agriculture under a lend-lease



U. P. A. Photo

JEWISH CHILDREN IN THE SETTLEMENT OF GINEGAR NEAR THE BALFOUR FOREST

agreement. Included are such items as powdered milk, dehydrated eggs, sugar, oatmeal, rice and cheese. Hadassah has also shipped heavy equipment to Palestine—an elevator for the Hadassah-Rothschild-University Hospital, an incubator, electro-surgical equipment, a blood plasma bank, bottles for the storage of blood, X-ray tubes and glassware for the laboratories.

Altogether, nearly sixty shipments, close to 700 tons of supplies and merchandise, with only two losses on the high seas, have been sent to Palestine by the Hadassah Supplies Committee.

This extensive program of health work, rescue and rehabilitation is a corollary to the gigantic task of preparing the land of Palestine for Jewish settlers, which is centered in the Jewish National Fund and toward which Hadassah members make a regular and substantial annual contribution. Hadassah has planned extensive forests and rehabilitated thousands of acres of land for JNF in the past quarter century.

In April, 1944, Hadassah was elected a member of the American Council of Voluntary Agencies for Foreign Service, a body which cooperates with UNRRA, the United Nations Relief and Rehabilitation Administration. Specialists trained by Hadassah will serve with UNRRA in any field of operation designated by that organization. These workers will wear a special emblem in the form of the Star of David, the Hadassah seal.

Reviewing this overall picture, then, it is evident how the dovetailing of the facets of Hadassah's long-range work of reclamation in the Holy Land is, together with the work of the Yishuv, helping to make possible a home, a sanctuary for hundreds of thousands of Jews who look to Palestine as their only chance for security and a decent and humane existence.

THE HISTADRUT . . . Its Role in War and Peace

The Histadrut, the organization of the Jewish workers and pioneers of Palestine, was founded in 1920 during the transition period which followed the first World War. It is the bearer and heir of a glorious tradition — the tradition of heroism and devotion of the early Jewish pioneers who, as far back as 1881, had begun to leave the European lands of Exile to reclaim the harsh soil of Palestine for the future waves of Jewish immigration into the country. It was the Histadrut which organized the scattered forces of these valiant pioneers and welded them into a unified, purposeful and resourceful body, which included members of the Jewish Legion who had fought in Palestine, and the new pioneers and workers who began to enter the country in large numbers during the period immediately preceding 1914. The organization which the Histadrut constructed was built for peacetime labors, dedicated to the task of building a home for a scattered people: a Jewish Commonwealth in the ancient home of an ancient nation.

Now, in a world at war, the Histadrut is devoting its magnificent organization, voluntarily mobilized, to the task of winning victory over the Hitler hordes who have darkened the earth, and then returning to its labors in a peaceful and free world. For the duration, it has divided its energies among the army, agricultural production, war factories and the rescue of Jews from Europe—a task which continues unceasingly, day and night.

Functions of the Histadrut

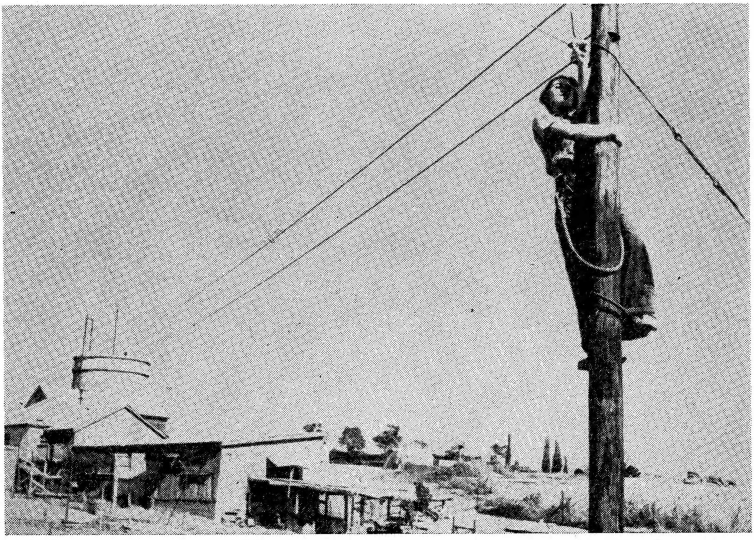
What is the Histadrut, what are its functions in peacetime and what are its functions in war?

The Histadrut is composed of the builders of Palestine — of men and women engaged in physical or intellectual labor, of co-operatives, of agricultural collective settlements, of members of trade unions. It is composed of people who represent all shades of opinion and conviction, from every social stratum and coming from every country where Jews have lived or now live. The major functions of the Histadrut are the reception and productivation of masses of Jewish immigrants and the preparation of a great planned economy in Palestine which will make it possible to absorb them. Thus, it engages in economic enterprises of a scope beyond the powers of the individual entrepreneur while at the same time encouraging private initiative, thereby increasing the absorptive capacity of the country. The advancement of the economic interests of its members within the framework of the larger interests of Palestine itself, is another of its major concerns. The welfare of the Homeland, the restoration of a neglected country, the creation of a large, enlightened, free Jewish population in Palestine — this is the sum total of the aims and ideals of the Histadrut.

Ever since its inception the Histadrut has consistently pursued its broad aims. These aims cannot be stated more eloquently than in the words of David Ben Gurion, Chairman of the Executive of the Jewish Agency and leader of the Histadrut:

> *"Our task is not only to organize the worker, but to create him, to train him, and bring him into the land. We strive not only to improve labor conditions, but to seek and multiply opportunities for labor and possibilities for immigration. Our aim is not only to improve the present economic order, but to build an entirely new economy in agriculture and industry. We must not only make the worker an active factor in the cultural and spiritual life of the nation, but create a new literature and art. We must not only obtain and defend his political rights, but establish a basis for a free commonwealth and mold the society which shall evolve therein."*

Shift the scene against which these words were spoken five thousand miles westward, put it back one hundred and sixty years in time, and you will find no difference between these words and the declaration of the founding fathers of our own United States.



WITH MEN AT THE FRONT JEWISH WOMEN TAKE OVER IN PALESTINE

Aims of the Histadrut

What the aims of the Histadrut are — and were in the years of peace — are shown specifically by the structure and achievements of the Histadrut. Collective farms were organized and thanks to the collective and co-operative forms of living and labor which the men and women of these agricultural settlements had chosen for themselves, they succeeded in cultivating and bringing to fruitfulness a soil which had not been cultivated for centuries. Long-term credits and technical supervision are supplied for these collectives and cooperatives. Machinery for marketing of agricultural products and cooperative purchase of consumer goods were established. The cooperative transportation organizations of the Histadrut bind the country together with a network of speedy communications. Cooperative factories and workshops producing almost a quarter of the total industrial output of Palestine serve to bulwark the industrial economy of the country and to pioneer new industrial fields of endeavor. The construction cooperatives which began to be established early in the history of the Histadrut are today a major factor in the modernization not only of Palestine but of the entire Middle East. Jewish sons and daughters coming from lands where opportunity was denied them, are being trained in Histadrut trade schools to take their places in maritime transportation, fishing, mining, road construction, building — in all the functions needed in a rapidly developing economy. The Histadrut's central cooperative for housing development has played an enormous part in the upbuilding of Palestine's cities, suburbs and cooperative villages for Jewish working men in low income brackets in the privately organized colonies.

But beyond its vast industrial and agricultural program, the Histadrut has developed and maintains a system of social services unmatched by even the most enlightened and stable governments. As early as 1912, the Jewish pioneers in Palestine had already organized their own cooperative system for medical care. Today it maintains 247 medical stations throughout the country, providing 55% of all medical aid rendered to the population of Palestine. In addition, it operates a chain of clinics, hospitals and sanitariums.

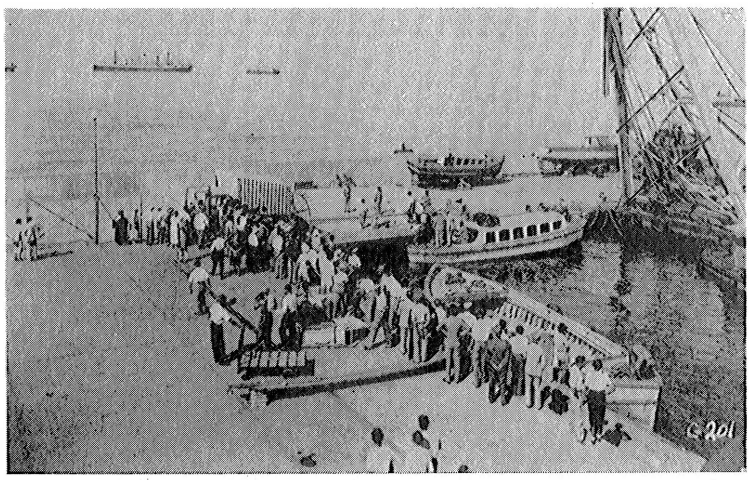
Schools were established in the pioneering settlements and a broad educational program launched, the aim of which is to root the children in the soil so that they will continue as constructive workers in the pioneer tradition of their fathers. There were established lecture courses, vocational seminars, theatres, concert halls, and the other cultural instruments of an enlightened people. Sports groups were organized and the members of the Histadrut — indeed, the entire population of Palestine — were given the possibility for living active, athletic, vigorous lives.

Distribution of Histadrut's Forces

These were the tasks — all part of the grand plan of building a self-respecting, self-sufficient country — which occupied the Histadrut during the

peacetime years from 1920 up to the present war, and so well were these tasks carried out that with the coming of the war the Histadrut found itself organized, geared and ready to take its place in the global struggle for human freedom.

Let us quote some figures. There are approximately 30,000 Jewish men and women from Palestine in the armed forces; of this number, 22,000 are from the ranks of the Histadrut. Thousands are in the constabulary forces and in the coast guard. Over 1400 Jewish truck drivers were sent by the Histadrut to the war fronts in Egypt, Libya, Syria and Iraq. When the British were confronted with a shortage of skilled labor and technicians — and Palestine's Arab popula-



PORT SCENE—TEL AVIV HARBOR

tions were preparing to hail a triumphant Rommel — Histadrut members in the thousands volunteered their skilled services. They built fortifications and roads from the Libyan frontier to the Caspian Sea; laid out air fields, constructed oil pipe lines, drilled wells in the deserts. Twenty thousand building workers and engineers, trained by the Histadrut, devoted their skill and experience to the building of fortifications for the Middle Eastern armies.

The agricultural production of Palestine was enormously increased by the 40,000 Histadrut members in the cooperative settlements and in other villages so that armies and the civil populations might be supplied adequately with essential foodstuffs. Of the 45,000 Jews in Palestine working in industrial enterprises connected with the war effort, over 36,000 are from the ranks of the Histadrut.

Members of the Histadrut contribute two hours of their daily pay to the support of the families of Histadrut soldiers who receive a far lower pay than do British or American soldiers. Disabled veterans are given vocational retraining by the Histadrut to fit them for new occupations and members of the families of disabled soldiers are being trained to become self-supporting. This responsibility is growing daily with the continuous arrival in the country of ever-increasing numbers of disabled soldiers returning from the battlefronts as well as the physically exhausted refugees.

Pioneer and Rescue Work of the Histadrut

Where did they come from, these brave and loyal men and women, sinews of the Jewish Homeland? They came from the crowded Jewish cities and towns of Europe, from the Russian Pale, from Poland, Rumania, Hungary, Lithuania, from Germany, Austria, Czechoslovakia and even from the free countries where they had learned the value of a national home for each nation. The eternal dream of freedom was in their hearts, the vision of a recreated Jewry in their souls. They came to dig the soil, to irrigate the land, to teach the neglected earth of Palestine once again to yield its fruits. Under the tutelage and the wise direction of the Histadrut they reared an industry on the broad base of agriculture; the age-old story of the growth of civilization was again enacted in Palestine, as it had unfolded in the golden age of Jewry — the development of a productive agro-industrial economy.

But more manpower was needed; skilled agricultural workers and artisans to pour through the gates so promisingly opened by the Balfour Declaration in November, 1922. Already there had been established in Europe the organization known as Hechalutz — the Pioneer — which had for its purpose the establishment among the Jewish communities in the world of reservoirs of trained human material, young men and women preparing themselves for immigration into Palestine as the national vanguard whose duty it would be to safeguard the blueprint of the brave, new Jewish home. The Pioneer movement, under the guidance of the Histadrut, established hundreds of training farms and centers to which young Jews flocked in the tens of thousands from the crowded cities. There they were taught the arts of farming and industry and imbued with the concept of pioneering, collective effort and mutual help. The stream of trained and eager youth flowed from these sources in an ever-increasing current to Palestine to be received into the ranks of the Histadrut and thus join their brothers and sisters on the farms and in the factories of the Jewish homeland. One hundred and sixty thousand of these pioneer youth were ready in 1939 — on the eve of the greatest Jewish catastrophe in history — for migration to Palestine.

History and Munich dammed the stream. With the Nazi occupation of the European countries, the abominations committed upon the Jews did not spare

the farms and training centers of the Hechalutz. Their leaders were driven underground, their members killed or doomed to forced labor, but the spirit of the pioneers, the power of the survivors to organize and to fight was not destroyed. Those who managed to escape established new groups and devised new ways for new work. Guided by the Histadrut, they became the beacon of hope for European Jewry. They organized resistance in the ghettos and created a network for rescuing Jews from a Nazi-decreed doom — a network which extends from Estonia in the north to the Black Sea. Hundreds of Histadrut members have already sacrificed their lives in this heroic work. Thousands of Jews have been saved and the work still goes on.

Relief and Rehabilitation

More than 40,000 Jews have escaped to Palestine since September, 1939. Thanks mainly to the Histadrut, they were brought to the coasts of Europe, transportation was provided for them and the way smoothed for their final entry into the Jewish Home.

It was to the welcoming arms of the Histadrut that these refugees arrived; to a Histadrut machinery of rehabilitation that is set in motion the moment they reach Palestine's soil. Training centers were opened for the newcomers in Histadrut buildings. Work is provided for them in maritime and road-making enterprises, in the draining of swamps, in the cooperative agricultural communities, upon land redeemed by the Jewish National Fund, and in the workshops. The object of the Histadrut is not only to save the refugee but to make him a productive member of the community, contributing to his own welfare, to the welfare of his people and to the prosecution of the war against his oppressors. Histadrut provides him with food and other necessities at minimum cost, with medical care, housing, schools, nurses, teachers.

Even during the hardships and trials of the war-year, 1942, the Histadrut created new agricultural colonies,* new cooperatives producing essential foodstuffs and materials.

With so vastly ramified a program, it is fortunate indeed that there exists in the Palestine Histadrut Campaign in the United States and in the funds created through self-taxation of its members in Palestine a source of financial strength which gives the Histadrut the freedom of initiative and action so essential to the success of its varied, constructive undertakings.

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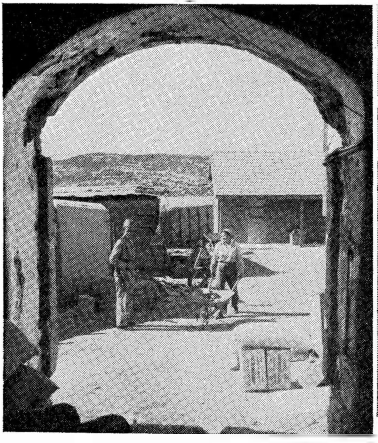
*Kfar Szold, Menarah, Bet Chanon, Naame, Galil Yam, Sumsum, Ma'nit, Nir-Chaim, Revivim, Kfar Masad, Hachotrim, Tamara.

The Verdict of History

Every thinking man and woman who does not quarrel with the irrevocable decisions of history must recognize that when the war is won and Nazism shall be forever destroyed, masses of Jews will strain towards Palestine, the traditional homeland of the Jewish people. Temporary politics may delay, it cannot stop this surge. The Histadrut knows there is no turning back for the Jews to the shattered ruins of their former lives. The Histadrut continues with its task of building and creating and fighting for the right of the Jewish people not to remain forever homeless. And that fight expresses itself in new immigrants, new industries, more soil, more tractors — an expanding, stable economy, for the Histadrut knows that in this direction alone lies Jewish equality among the nations.

For that day of emancipation, the Histadrut is preparing. It is forging the tools that will create more industrial and agricultural projects, more urban and rural cooperatives, more training centers, more homes, more schools, more of all the tried and tested institutions of the Histadrut which stand today as indisputable evidence of Jewish accomplishments in Palestine. Fortunate indeed are the Jews of America who are privileged to give their aid to this noble work.

(Courtesy of Palestine Histadrut Committee)



AT HANITA
Men and Women Guard and Labor



JEWISH TILLERS
OF THE SOIL
They Sing as They Toil

The Trials and Triumphs of Mizrachi-Zionism

By Rabbi Max Kirshbaum
Executive Secretary, Mizrachi Organization of America

Jewry's affinity to the Land of Israel requires no explanation; nor is it a recent outgrowth of external factors. It stems, rather, from the very early history of our ancient people and has been the subject of Israel's centuries-old dream as well as the object of his hope and yearning throughout the ages. The religious-minded Jew considers himself, therefore, neither in Zionist ideology nor in Palestinian "Aliyah," a mere novice, nor does he begin to count the "sfirah" of our return home with the modern era.

The Jewish people's craving and determination for a return to Zion goes far back to the very day of our national dispersion, and modern mass-immigration to Palestine is thus by far not the first evidence of our people's "Drang nach Osten." The Rambam, the early Hassidism, and their like in every age and generation have ignored the "perils of the roads" and struggled their way to the Holy Land, be it only for the purpose of kissing its sacred ground and finding a resting place in the soothing earth of the land of our glorious past and future. It was to them a matter of historic vitality to maintain and strengthen the small and impoverished Yishuv, thus retaining our uninterrupted possession (chazakah) of the Land of Israel. It was a silent and passionate protest against those who have "temporarily" settled the land that is historically and irrevocably ours.

And though our original and unfalstering claim to Palestine be the promise made by God to Abraham, "Unto thy seed will I give this land," the Balfour Declaration has surely been the modern, twentieth-century replica of the proclamation of Cyrus, King of Persia, whose spirit the Lord stirred up to the extent of causing him to feel the sacred charge to "build Him a House at Jerusalem, which is in Judah" as well as to pronounce free and unrestricted Jewish mass immigration to the Land of the Hebrews as contained in the unforgettable utterance, "Who is there among you of all His people? His God be with him and let him go up to Jerusalem."

We have, indeed, much complaint to register about the ambiguity of the Balfour Declaration, an ambiguity which certainly was not intended by that great and noble spirit, Lord Balfour, but which was, nevertheless, made a tool for exploitation and the frustration of the very aim of the Declaration. It surely is a painful fact that many a colonial minister and local administrator has oftimes perverted the letter and spirit of the Balfour Declaration in an attempt to convert it into a scrap of paper. It is similarly needless to stress that the continued policy of appeasement, as mirrored in the tacit reaffirmation of the "White Paper," is certainly a source of profound grief and deep disappointment. All

that, however, is not to be laid at the sepulchre of Lord Balfour, whose spirit surely rests among the "chasside umot haolam." The Struma victims, the Mauritius internees, who were torn away from the good earth of Palestine after months of hazardous travel, the treacherous "White Paper," and similar symbols of great betrayals to Jewish Palestine, represent merely the tragic and sinful deviation from the Balfour Declaration rather than its intended and underlying historic purpose.

In our hope that speedy victory to the democracies will also bring triumph to our cause, let us recount what our energetic, idealistic, skillful and productive people has managed to sow, reap and develop in our historic and national Homeland on the basis of the Declaration and in spite of tremendous odds and serious obstacles. White Paper after White Paper came forth to blacken our outlook for the future and to darken our horizon. These papers were reduced, however, to utter insignificance under the pressure of our inner enthusiasm and the force of the outer Jewish tragedy.

Jewish Palestine of 1942, staunch ally of the United Nations and backbone of the embattled democracies, placed for comparison versus Palestine of 1917, when the Balfour declaration was issued, represents too broad a span to trace within the confines of an article. May I merely limit myself therefore to a graphic resume of religious Jewry's contribution to the rehabilitory process of the Jewish National Homeland, one of the inspiring chapters in our Zionist history, written before our very eyes.

Mizrachi, the mother organization of the greater and all-inclusive Mizrachi Movement in all its ramifications and divisions, has, among many things, and as an integral part of the Zionist World Movement, founded in Eretz Israel a school system which is as unique as it is significant as an instrument for linking up our sublime past with our glorious future; for the security of a place for our Fathers' spirit in the Land of our children; and for the preservation of the unbroken chain of Israel's tradition and our original and sacred culture. Close to 20,000 children attend the Mizrachi schools spread throughout the country and taking in Jerusalem, Tel-Aviv, Haifa, as well as the small new settlements of the Yishuv in Judea, the Sharon and Galilee. From the kindergarten through the elementary and high school, the Jewish boy and girl are given a harmonious and well-blended education of the sacred and the secular, the fundamentally Jewish and the "worldly." The teachers' seminaries prepare the future pedagogic personnel for these schools. Of unusual service to the Yishuv have also been the Mizrachi Trade and Vocational Schools, which have prepared our youth for a life of "Torah U'melachah," Torah knowledge and a useful trade, faith and craftsmanship.

A higher educational institution of epoch-making importance is the Agricultural Yeshiva, destined to cause a spiritual revolution in the life of Palestinian

youth, as it ties up the study of the Torah with the practical study of Palestinian agriculture. The graduates of this Yeshiva will be spiritual leaders, rabbanim in the best traditional sense and good farmers of the highest scientific calibre.

Through the efforts of the Mizrachi Women's Organization of America and in their recognition of the problems which have arisen in Palestine as a result of the current world situation, several centers, known as "Bate-Tseiroth," for the training of girls for productive work in the field and in the factory and for complete intimacy with Jewish knowledge and Torah-true living, have been established in Palestine during the last decade. In an atmosphere of traditional Judaism and in conjunction with the atmosphere of traditional Judaism and in conjunction with the study of Torah culture, these girls who have been brought by the Mizrachi Women's Organization from the lands of oppression are being taught and prepared to contribute skillfully to the upbuilding of the Land. Theirs is by now the blessing of a healthy mind in a healthy body. Domestic science and household administration training for industry and agriculture, as well as a complete academic curriculum, are at the fullest disposal of the girls housed in the "Bate-Tseiroth," where they are provided with the means for physical rehabilitation and economic training, thus equipping them for active participation in the industrial, agricultural and religious development of the Land.

A precious jewel in the crown of religious Jewry is the Hapoel Hamizrachi in Palestine. The lofty function of this organization of a laboring generation that worships God, works the Land, and employs the fruit of its Labors, is one of the important achievements of religious Jewry. The Mizrachi movement is privileged to be the parent of this great and flourishing organization.

The prodigious achievement of Hapoel Hamizrachi may be summarized in the following statistical facts relating to their colonization work. They have to their credit moshavim, fifteen kvutzoth, two city-settlements for workers, one youth village, one meshel poalot and so forth. Tirah Tsvi, one of the more recent settlements of Hapoel Hamizrachi, is regarded by all as one of the most heroic undertakings in the history of the Yishuv, which has revealed, incidentally, the great and potential resources of the religious Yishuv. At a time when settlement in the desolate and dangerous Beisan valley was of political expediency, a number of these spirited and aggressive youth went and established themselves on this isolated tract of land. They had hardly had enough time to settle when they were attacked by Arab terrorists and only by their heroism and faith in God were they saved.

These are mere fragmentary facts on the all-inclusive work of Mizrachi, Mizrachi is also responsible, for instance, for the organization of the chief rabbinate of Palestine as the leader of the religious life of our people that dwells in Zion and as the highest judicial authority in the Yishuv.

The Rabbi Kook Foundation, which is constantly enriching our religious national culture; the Hatzofeh, Palestinian daily newspaper serving as the voice of expression of national religious Jewry and fashioning public opinion in its behalf; the Mizrachi Bank, with branches in all principal cities, financing all Mizrachi undertakings and making an effort in behalf of the middle class and recent settlers, are additional examples of constructive Mizrachi effort in the land of the future.

Honorable mention is to be given also to the Meshak Hapoalot of Mizrachi Women and the nurseries which the Mizrachi Women Juniors have recently established in a number of religious settlements, as well as the many other economic instruments of Hapoel Hamizrachi which have made them the second powerful workers' movement in the Land. These consist of workers' houses in Jerusalem, Tel-Aviv, Haifa, Petach Tikvah, Rehovot, as well as a number of cooperatives, unemployment and sick benefit funds.

This, in brief, is the extent to which religious Jewry has utilized the opportunities opened to it by the Balfour Declaration; and by having been part and parcel of the Zionist movement, it has, under the fire of Arab terror and the periodic attempt by the local administration to paralyze our movement, gone nevertheless from strength to strength preparing fully for the Jewish state-to-be.

Let us, a people tried in difficulty and trained to succeed even against the tide of events, hope for the fulfillment, in deed and not merely in honorable intention, of the intent and purpose of the Balfour Declaration as an integral part of the just and lasting peace which is to follow this war and for the reconstitution as a true and real Eretz Israel. American Jewry is certainly moved by the inner conviction that the world will never be free until and unless the Jewish problem will be solved completely, satisfactorily, wholeheartedly and in full accord with the solemn international obligations of the governments of the world. Only when the historic wrongs committed against the wandering Jewish people will be righted will this deluge of blood and tears cease forever.

We ask no unearned grants, no undeserved consideration, but elementary justice to an ancient people which has given all it has had to every nation and has received only ingratitude and persecution in return. We hope that this day of stock-taking and justice on the part of the world in relation to the Jewish people is not far off.

American Nachlath Programs Aid in Redeeming Eretz Israel's Soil

The method of specific projects under which communities, organizations or smaller groups assume a particular responsibility for redeeming special tracts of land in Palestine, have been greatly helpful during the past decade or more in securing widespread cooperation in the implementation of the Jewish National Fund's land acquisition and development work in Palestine.

"Nachlah" is a Hebrew word having the meaning of "heritage," with special reference to the land heritage of Biblical tribes and of the whole Jewish people. In the Jewish National Fund technique the term "Nachlah," in the majority of cases, applies to the commitment by a community, organization or group to contribute, over a period of years, to the Jewish National Fund which, in turn, undertakes to redeem the given tract of land and, when this is completed, to make a permanent record of the fact that this land has been redeemed as the "Nachlah" of the community, organization or group. In some cases, where special provision has been made, the term Nachlah also implies the establishment of a settlement upon the land thus redeemed.

have resulted in the establishment of new settlements were the Nachlath Brandeis, the project sponsored by the American labor movement on the initiative of the Jewish National Fund's Department on Contact with Labor Organizations. Nachlath B'nai B'rith was the project undertaken by the B'nai B'rith in honor of its former president, Senator Alfred M. Cohen, and—its sequel—the B'nai B'rith program to establish another settlement in the name of the present incumbent in the B'nai B'rith presidency—Henry Monsky. For the acquisition of the land and the establishment of these settlements, the B'nai B'rith has made a grant of $100,000 and is now making payments on the second grant of $100,000.

A project of this character was completed recently by the Jewish National Workers' Alliance of America, the labor Zionist fraternal organization which has raised and contributed an amount of approximately $100,000 for the acquisition of a land tract in the vicinity of Tel Aviv. The land tract has been redeemed and named in honor of the Alliance on the occasion of the organization's recently celebrated thirtieth anniversary.

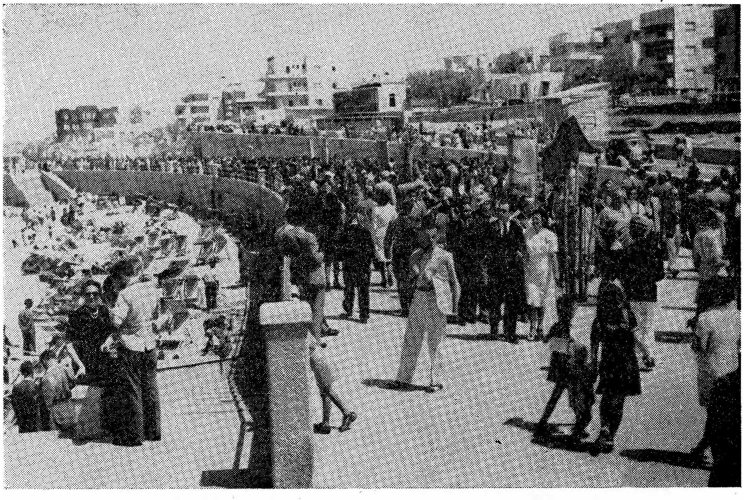
Nachlath Herzog is a land acquisition project undertaken by Orthodox groups in the United States on the initiative of and in cooperation with the Religious Groups Contact Department of the Jewish National Fund. The land

tract was named in honor of Palestine's Chief Rabbi, Dr. Isaac Halevi Herzog. For this purpose Orthodox groups have raised and contributed a sum of $100,000.

The following is a list of Nachlath projects sponsored by American Jewish Fraternal organizations: Nachlath Brith Sholom, Nachlath Baltimore Brith Sholom, Nachlath Brith Abraham.

The following is a list of Nachlah projects that have recently been undertaken by Jewish communities in various States of the Union and which are now in process of being implemented by reason of systematic work to enlist popular support for the acquisition of the respective land tracts: Nachlath Ohio Valley, Nachlath Oklahoma, Nachlath Massachusetts, Nachlath Wisconsin, Nachlath Nachlath Connecticut, Nachlath North Dakota, Nachlath South Dakota, Nachlath Georgia, Nachlath Illinois, Nachlath South Illinois, Nachlath Iowa, Nachlath Minnesota, Nachlath Missouri, Nachlath Nebraska, Nachlath New Mexico, Nachlath Oklahoma, Nachlath Massachusetts, Nachlath Wisconsin, Nachlath Wyoming, Nachlath Hardwig Peres (Memphis, Tenn.), Nachlath Rumanian Jews, Nachlath Bronx, Nachlath Philadelphia, Nachlath Pittsburgh.

NOTE—For "Nachla Pittsburgh" see article in Jewish National Fund in Pittsburgh.



SEASIDE PROMENADE IN TEL AVIV

A Brief Zionist Chronology

1840—Aroused by blood libel riots in Damascus, Sir Moses Montefiore, of London, negotiated with Turkey for land in Palestine for Jewish settlement. Plan failed.

1860—Alliance Israelite Universelle organized by a group of leading French Jews. Although the aim of the organizers was the "assistance of those who suffered for Jerusalem" the organization confined its activities to establishment of schools in Palestine and throughout the East. Only noteworthy Palestine accomplishment was the establishment of an agricultural school in Mikveh Israel by one of their founders, Charles Netter, in 1871.

1862—"Rome and Jerusalem" published by Moses Hess, wherein he propounded the idea of a national movement to colonize Palestine as only solution to Jewish problem.

1864—"Drishat Zion" published by Hirsch Kalischer, of Germany, urging establishment of colonizing society for Palestine. Stressed necessity for Jews to realize their hopes through self-help.

1878—Jews from Jerusalem establish the colony Petach Tikvah.

1881—Leon Pinsker's "Auto-Emancipation" published, following pogroms in Russia. Pamphlet argued that settlement of Jews in a land of their own was only salvation from their sufferings. He did not specifically mention Palestine for that purpose. Pamphlet exerted great influence upon many Jews and resulted in inauguration of active pro-Palestine movement.

1882—"Bilu" (Hebrew initials for "House of Jacob, Come Let Us Go!") organized at Charkov, Russia, by group of Jewish students for purpose of establishing colonies in Palestine. Only a handful of them after great privations established model colony Gedera in Palestine in 1885. Inspired by Pinsker's writings there arose in different parts of Europe a number of societies known as Chovevei Zion. In November, 1884, representatives of Chovevei societies in various countries gathered at Kottowitz and formed a federation, fostered first immigration movement to Palestine (First Aliyah). Society received much financial aid from Baron Edmond de Rothschild and the Alliance in Paris.

1896—"The Jewish State," published by Theodor Herzl, outlined a comprehensive plan for the creation of a Jewish State in Palestine under international guarantees. Negotiations with the Turkish Government for a Charter for Palestine begun by Herzl.

1897—First Zionist Congress convenes at Basle. The following platform known as "Basle Program" adopted: The object of Zionism is to establish for the Jewish people a home in Palestine secured by public law.

1898—The Jewish Colonial Trust established by the Second Zionist Congress as the first Zionist Bank.

1900—The fourth Congress known as Demonstration Congress held in London (August 13-16). Herzl began to concentrate efforts on English Government.

1901—Jewish National Fund established at Fifth Congress held at Basle (December 26-30). At this Congress young Zionist students belonging to Democratic Zionist faction, headed by Dr. Chaim Weizmann, urged adoption of a cultural program.

1904—Passing of Dr. Theodor Herzl (July 3), following new pogrom wave in Russia, large numbers of Russian Jews leave for Palestine. They were the first Chalutzim (Second Aliyah).

1905—David Wolffsohn elected president to succeed Herzl. Max Nordau refused to accept office.

1909—Ninth Zionist Congress held at Hamburg (December). Max Nordau presiding.

1911—Tenth Congress marked by special emphasis on cultural Hebrew renaissance and practical Zionism. Dr. Otto Warburg elected president.

1913—Eleventh Zionist Congress at Vienna. Resolutions authorizing establishment of Hebrew University and publication of Hebrew books.

1914—Death of David Wolffsohn (September 15). Zionist headquarters moved to Copenhagen with active center of Zionist Organization functioning in London, where there resided Weizmann, Sokolow, Teschlenow and Ahad Ha'am. They formed a de facto Executive recognized by the British Government. Weizmann prepared the groundwork for securing practical aid from Great Britain for establishment Jewish Homeland.

1915—Zion Mule Corps, a Zionist unit, organized, serves with British Army in Gallipoli.

1917—Balfour Declaration issued by British Government (November 2). Jewish Legion organized to serve in Palestine with the British Army. Zionist Medical Unit sent to Palestine by Zionists of America, with a representative of the Provisional Committee, Hadassah and medical director.

1919—Zionist demands laid before Peace Conference. Weizmann, Sokolow and Ussishkin addressed Council of Ten in behalf of World Zionist Organization. Trumpeldor and followers killed at Tel Hai.

1920—Palestine placed under League of Nations and Mandate is awarded to Great Britain by San Remo Peace Conference. Dr. Weizmann elected president of World Zionist Organization, with Nahum Sokolow as chairman of Executive. Keren Hayesod established. Sir Herbert Samuel becomes First High Commissioner of Palestine. Large-scale Jewish immigration into Palestine begins. General Confederation of Jewish labor organized in Palestine. Anti-Jewish riots in Jerusalem. Hebrew recognized as official language of Palestine.

1925—Opening of Hebrew University by Lord Balfour (April 1). Lord Plumer succeeds Sir Herbert Samuel as High Commissioner. Fourteenth Zionist Congress in Vienna (August 18-31). 36,000 Jews enter Palestine, increasing Jewish community to over 150,000.

1928—Dead Sea concession granted to Novomeysky. Lord Plumer succeeded as High Commissioner by Sir John Chancellor.

1929—Enlarged Jewish Agency comprising equal number of Zionists and non-Zionists established to further development in Palestine.

1931—Prime Minister MacDonald addresses letter to Weizmann, acknowledging England's obligation toward rebuilding of Jewish Homeland. Nahum Sokolow elected president of Zionist Organization and Jewish Agency at the Seventeenth Zionist Congress. Sir Arthur Wauchope succeeds Sir John Chancellor as High Commissioner.

1933—Large immigration of German Jews to Palestine begins following rise of Hitler. 32,000 Jews immigrate into Palestine.

1935—Nineteenth Congress elects Dr. Weizmann president of Zionist Organization and Jewish Agency. 65,000 Jews enter Palestine.

1939—Twenty-first Zionist Congress meets at Geneva (August) under shadow of European war. Condemns White Paper, but voices support to democratic forces in European conflict.



GROUP OF DELEGATES AT ZIONIST CONVENTION, PITTSBURGH, PA., JUNE 1910

General Zionism in Pittsburgh

When the First Zionist Congress met at Basle in 1897, Pittsburgh had a Jewish population of scarcely 10,000. By 1905 it had increased to 15,000. Zionism was not universally accepted. The older generation was hostile to Zionism . Many felt that the Zionists were attempting to compete with God, Who, in His own good time, would send the Messiah to restore Israel to Zion. They apparently forgot that the Master of the Universe operates through human beings to accomplish His purposes, that the natural process of redeeming the Land of Israel is no less divinely inspired than any Messianic miracle. In similar fashion, the proposal to revive Hebrew as a living tongue, as the language of the home and the market place, seemed a profanation of the sacred tongue which, they believed, was intended only for communion with God, not for conversing among men. They had forgotten that the prophets of old had uttered the Word of God in the language of the humble shepherd and tiller of the soil. They did not realize that it was divine inspiration to restore the same holy word in the mouth of the pioneer in the resurrected national homeland.

In contrast to the negative attitude of the older generation towards Zionism, there was the enthusiastic fervor of a small band of youngsters. When the First Zionist Congress met at Basle, there was in Pittsburgh an organization of some fifty youngsters, between fifteen and eighteen years of age, known as the Casino Athletic Club. Two of the original members were Morris Neaman and Jacob Lichter. The older Jews looked with concern at these youngsters. They seemed to be too fond of baseball and football to suit them. These youngsters were indeed proficient in sports. Neaman was to become a college football player. But there was something else besides football in their make-up. These youngsters were deeply stirred by the call which Herzl sent forth for the reconstruction of a Jewish nation, and they decided to change the name of their organization to the Herzl Club. It was more than a mere change of name: it was a dedication to a new purpose. Without abandoning their athletic interests, they took up with zeal the work for Zionism. Perhaps it would be proper to say that by their combination of Zionism and sports, they anticipated the "muscular Judaism" which the great colleague of Herzl, Dr. Max Nordau, was to preach.

These youngsters, who were the "founding fathers" of Pittsburgh Zionism were not to encounter smooth sailing. Some of the synagogues refused them permission to meet on their premises. One synagogue recanted from its stand when the young Zionists obtained a church for one of their lectures. In one synagogue, where they succeeded in obtaining the use of quarters for their meetings for a fee of $50 per annum, their money was returned to them and the permit voided. A member of the Congregation had asked "was darfen mir die shkotzim,

die baseball players," and the Congregation upheld this point of view, that they were an undesirable element, to be kept away from the premises of the synagogue. These trials and tribulations finally led the Herzl Club to hire private quarters and even to set up its own Minyan.

About the same time as the Herzl Club came into being, a small group of stogie makers, under the leadership of A. R. Kletz and Abraham Shapiro, organized the Tiphereth Zion Society, which met in the rear of a Jewish restaurant at the corner of Stevenson Street and Fifth Avenue, a favorite rendezvous for the "intelligentsia" of that day.

The Dorshey Zion Society was also organized about the time of the first Zionist Congress. It was composed of an older orthodox element and its links were with Chovevei Zionism rather than with the Herzlian brand.

The two Herzlian societies felt that their work overlapped and perhaps also, in view of the meagre financial income of each of the organizations, that "two can live cheaper than one," if the two were married. The wedding took place. The Tiphereth Zion Society and the Herzl Club were merged. The consolidated organization took its name from the Tiphereth Society and its president from the Herzl Club. Morris Neaman became the first president. Maurice L. Avner, who was to play a leading role in local Zionism for a generation, shortly thereafter joined the society and succeeded Mr. Neaman to the presidency.

About this time, Rabbi Aaron M. Ashinsky was called to Pittsburgh, from Montreal, Canada, where he had been one of the earliest pioneers of Zionism. His coming was to have a great influence on the Jewish community of Pittsburgh. Rabbi Ashinsky, a distinguished Jewish scholar, devoted to traditional Judaism, brought a thoroughly modern mind. At a time when in the orthodox Jewish world so many looked askance at Zionism, his ability to adopt the new while holding fast to the old, was an enormous asset. On his arrival in Pittsburgh he found Zionism between two fires. On the one hand, the super-patriotic were fearful their Americanism would be impugned by Zionism, though one President of the United States after another was to speak in support of the movement. On the other hand, ultra-orthodox feared that their Judaism would be endangered if they did not continue the age-old passive wait for a God-sent Messiah. Until the organization of the Mizrachi, in which he took an active part, Rabbi Ashinsky worked with the General Zionist Tiphereth Society, which consisted largely of young men, save for two older men, who in a sense, were looked upon as their spiritual guides. These two were Mr. Baer Raphael, father of Ben Raphael and a man of fine Hebrew scholarship, author of a work in Hebrew, "Shaaloth Hayehudim," and Mr. Salman Schmidt, father of Joseph J. Schmidt, the president of the Beth Shalom Congregation.

The older Jews of Pittsburgh, who did not share their enthusiasm for the young Zionists and had returned their money because they did not want the ball

players burning up their gas, did not realize that one may "carry over" a trait from one field to another. Morris Neaman played football for Western University of Pennsylvania—the University of Pittsburgh today—but when he and his fellows decided to "carry the ball" for Zionism, they did it with the same energy and zest as they carried the ball on the sport field. They organized the Pirche Zion, Blossoms of Zion, to indoctrinate the youngsters. Rabbi Benjamin A. Lichter, then not yet Bar Mitzvah, was one of the members of this group. Later the Zionist Literary Society was organized by the Tiphereth Society. This was composed of boys of high school age. Judge Bernard Rosenblatt was one of its members.

A curious offshoot of the Tiphereth Society was the Zionist Cadets who drilled in military fashion. Captain Ellenzweig, a veteran of the Spanish-American War and a member of the Pennsylvania National Guard, was their drill master. Just what was the idea behind this drilling cannot be said at this late date. At any rate, it was an evidence of the vigor and spirit of the young Zionists. On significant Jewish occasions, the Zionist Cadets proudly marched carrying aloft for the first time the white and blue flag of Zion.

The spirit of the Pittsburgh Zionists expressed itself also in another way. The Tiphereth Zion Society dreamed a great dream. Why not bring the national Zionist convention to Pittsburgh? The Pittsburgh Zionists were able to convert their dream into a reality. At the Fifth Zionist Convention it was decided to hold the following year's convention at Pittsburgh.

The Zionists of Pittsburgh were jubilant. Morris Neaman was appointed chairman of the committee to make preparations for the convention. Neaman felt that this task was big enough and worthy enough to take a man's full time. He was then employed as a bookkeeper in a wholesale grocery. He resigned this job several months prior to the convention to give himself wholly to receive the Zionists of the nation.

A humorous sidelight to the preparations for the convention occurred when what was called a "bucket brigade" went out with buckets full of paste to put up posters announcing the events of the convention. In their zeal the youngsters comprising the brigade, Bernard Rosenblatt and the future Rabbi B. A. Lichter, had overlooked the fact that it was a violation of a city ordinance to post such signs. Young Lichter was arrested but with the timely arrival of Noah Amdursky to bail him out, he did not have to languish long in jail—for Zion's sake.

No gay mood, but one of deep resolve, dominated the convention. It was a year in which Jews found it difficult to be gay. It was the year 1903. Several months before the meeting of the convention, the Kishineff pogrom had occurred, sending a shiver down the spine of America. Mass meetings of protest were held in all parts of the country.

Kishineff was on the minds of all as the convention gathered in Pittsburgh. The cables of greetings from the grand triumvirate of Zionism—Herzl, Zangwill and Nordau—to the convention all referred to the pogroms in Kishineff. The telegram of Herzl to the Pittsburgh convention follows:

"To the Zionist Convention, Pittsburgh:

"The situation of our Russian brethren is very serious and calls for our most earnest attention. A great emigration movement from Russia is to be expected. We shall bring to the Basle Congress a program which, I believe, will help our people.

"HERZL."

Israel Zangwill cabled to the convention as follows:

"Greetings to the Pittsburgh Convention. The Kishineff pogrom has brought home to the blindest the need of a publicly and legally safeguarded home for our unhappy race.

"ZANGWILL."

Max Nordau's cable to the convention also dwelt on the Kishineff pogrom and Zionism as the solution of the Jewish problem.

The President of the American Federation of the Zionists at the time was Dr. Richard Gottheil of Columbia University. Jacob De Haas was the secretary. Among the leading national figures present in Pittsburgh were Leon Zolotkoff, Dr. A. M. Radin, E. Lewin-Epstein, Rev. Hirsch Masliansky, Dr. Max Heller and Louis Lipsky.

Pittsburghers were determined to make the convention memorable as far as their own part was concerned and never before or after, did the delegates to a Zionist convention find themselves so much feted and fed. They were treated to free lunches daily and full course fests on special occasion. Despite the expense involved in this, the Pittsburgh organization netted a profit of more than $5,000 out of the affair. This was effected principally by the publication of a souvenir program.

The Bijou Theatre had been hired for a mass meeting. Although it had a seating capacity of 3,500, large numbers of people had to be turned away. So great was the crash that the doors were broken down. People were seemingly willing to pay any price to get in. Men held up ten and twenty dollar bills, if only they might be admitted.

The local Zionists were hoping through the convention to break down the then hostile attitude of Reform leaders. They had invited Judge Josiah Cohen, President of the Temple, to preside at the mass meeting, and he had come. He was overwhelmed by the mass enthusiasm, and on opening the meeting stated that if Zionism meant the bringing together of Jews in gatherings like this one

to deal with Jewish themes, then he was a Zionist. This, however, was as far as he would go toward Zionism. The reaction of Rabbi J. Leonard Levy was made manifest when he told the Committee that he would be out of town at the time of the meeting. A. Leo Weil, Pittsburgh Reform Jewish leader of national celebrity, came and spoke, taking as his theme, "Watchman, What of the Night." Referring to the Kishineff pogrom and to the Dreyfuss case, he declared, he would go farther and not overlook the prejudice against the Jew extant in America. "I could ask each of you," said Mr. Weil, "to recall his own personal experience, to observe how many Jews are excluded from hotels, Jewish boys and particularly Jewish girls barred from private schools." But admitted the seriousness of the situation, Mr. Weil's only solution was expressed in the word "Educate." Education was the only solution to the Jewish problem, he insisted.

The oratorical climax of the convention came from an unexpected corner.

Lord Byron has told of waking up to find himself famous. The same experience was shared by Judah L. Magnes at the Pittsburgh convention. Magnes was so little known on his arrival at Pittsburgh that the local Jewish paper, spelling his name, referred to him first as George Magnus. Later it improved to Judah Magnus. It was only after Magnes took the floor that it got the name entirely right.

Magnes at the time was 26 years old. Graduating from the Hebrew Union College, he had accepted no pulpit, but was buried in almost complete obscurity as a librarian at the Hebrew Union College. During one of the sessions of the convention it was Magnes however who introduced the resolution dealing with the Kishineff massacres. Speaking in support of the resolution, the eloquence of Magnes was such that as one of his hearers has described it, "everyone sat as if glued to his seat."

The Pittsburgh committee decided to ask Magnes to speak at the mass meeting and there the miracle was repeated. The eloqunce of Magnes moved all and the word of this new "boy orator of Zionism" went forth from Pittsburgh.

The Building of the Zionist Institute

The convention of 1903 in Pittsburgh helped to mould the destinies of American Zionism as a whole. It had equally important repercussions on the Zionism of Pittsburgh itself. The convention netted a nice little "egg nest" with which the Zionists of the city were enabled to give themselves a permanent address. It was decided to spend the $5,000 for a Zionist Institute for the Tiphereth Zion Society and the various Zionist clubs founded by this group.

The Zionist Institute became a center not only for Zionist, but for all Jewish effort. It was in the Zionist Institute that the first Hebrew School classes were conducted. The Zionist Institute also had a strong sports department. Its basketball team hung up championship records. It is interesting to recall at this time

that the center position on this Zionist team was played by Abe Warner of Warner Brothers. The pervading Zionist earnestness was to be seen in the offices of the Institute which were covered as with wall paper by stamps of the Jewish National Fund. It was routine for some one to enter, buy twenty-five cents worth of stamps and slap them forthwith on the office walls. The Zionist Institute became a second home to many Pittsburghers. Here many of the early Zionists met their destined mates. But even marriage with these Zionists took on a Zionist significance. Jacob Lichter amusingly recalls a wager he made with Morris Neaman that the first one of the two to get married should have his name inscribed in the Golden Book. Mr. Neaman lost the bet, but won the first bride and so helped enlarge the resources of the Jewish National Fund.

Pittsburgh Zionists greatly needed such a place as the institute, for there was to set in a period of rapid growth of the Jewish population.

The Great Exodous

In his cable to the Pittsburgh Convention, Theodore Herzl had said "A great emigration from Russia is to be expected." Doubtless Herzl was hoping to divert this stream to Palestine, although he must have known that unless artificially diverted, it would naturally tend to flow to the United States. The great emigration began: an exodous of Jews from Russia and eastern Europe, for the like of which history affords no parallel. Emma Lazarus, the American poet, who had come back to Jewish things and Zionism in much the same way as Herzl, was torn in her soul between these two places of escape—America and Palestine. It was her pen which had written the fiery Zionist appeal "to recall the glorious Maccabean age" and re-establish the Jewish nationhood in Palestine, but she had also written the lines inscribed on the Statue of Liberty in the New York harbor—

"Your huddled masses yearning to breathe free,
The wretched refuse of your teeming shore,
Send these, the homeless, tempest-tossed to me,
I lift my lamp beside the golden door."

A trickle of this emigrant stream did indeed pour into Palestine but Palestine was yet not ready to receive any large scale Jewish immigration. America, perhaps in the providence of God, was needed to prepare Zion to absorb large numbers.

The Jews came in the hundreds of thousands to America from the year 1903 on, and the Pittsburgh Jewish population and Zionist strength grew with it.

For the slightly more than a decade that intervened between the convention of 1903 and the World War, Pittsburgh Zionism grew, extending its roots, quietly but deeply. The hope of the Zionists of the time was that somehow, by slow penetration and settlement and perhaps by some bargain with the Sultan of

Turkey at a moment when the Sick Man of the Porte was in great need of funds, Palestine might become a Jewish land.

Yet such was the faith in the ideal that Jews went on increasingly buying "shekolim" and pasting the Jewish National Fund stamps on their literature. Pittsburgh Zionists would not buy tickets to any Jewish social event if they did not have Jewish National Fund stamps. Jewish Colonial Trust shares found a good market in Pittsburgh. Morris Neaman has recorded how even a local "meshumed" purchased some shares.

The Balfour Declaration

The World War came and the Balfour Declaration followed in November, 1917. Rabbi Stephen S. Wise, addressing a mass meeting in New York said, as reported in the Jewish Criterion of that time, "We are rejoicing over nothing but a scrap of paper, but this one is signed by the British government and so is sacred."

The local Jewish editor however did not at the time share the Zionist enthusiasm for the Balfour Declaration, which resulted in the sending of a very forceful letter, written by M. L. Avner, covering almost a full page in the local publication. The editor had objected that Zionists seemed to be unaware that the Christian church, too, had interests in Palestine and the Turks also. Mr. Avner objected that the editor appeared to be very much concerned about the Church and the Turks but manifested an unconcern about the fate of the Jews.

M. L. Avner has been described by Samuel L. Fuss as "the outstanding parliamentarian and strong man of the movement of this period."

"The Pittsburgh Program"

As Zionists in the days of the grief of the Jews over the Kishineff pogroms had gathered in Pittsburgh, so now in the day of the great joy over the Balfour Declaration, the 1918 national convention was held in Pittsburgh.

These were great times for Zionism—times of Zionist fulfillment. New faces had appeared on the Zionist horizon. Louis D. Brandeis, whose name carried magic with it throughout America, had stepped to the helm of Zionist leadership.

Spirits were high as the Zionists rolled into Pittsburgh. A parade of 10,000 preceded the opening of the convention, led by Hyman Rogal, as grand marshall. In the procession marched thousands of children carrying attached to their foreheads the six-pointed star of David and singing Palestine songs. Perhaps the feature of the parade which attracted most interest was the division, "Mothers of Democracy." In this section marched several hundred Pittsburgh mothers of soldiers fighting in the First World War. The Mothers of Democracy division was led by Mrs. William Wolk.

When Brandeis rose to the floor of the convention hall, the delegates, numbering 637, broke loose in an ovation which paralleled the din of major party conventions in America.

A like ovation greeted the mention of the name of Woodrow Wilson in the resolution about the war introduced by Judge Julian W. Mack. "The victory," Judge Mack's resolution said, "which in time under the wise guidance of Woodrow Wilson, our country and the Allied Powers must achieve, will be the sure harbinger of a juster and nobler world civilization."

The Pittsburgh Convention was to become notable because at its sessions was adopted the "Pittsburgh Program," which was to become synonymous with the social idealism of the movement. The Pittsburgh Program provided for the establishment of the Jewish National Homeland in Palestine upon the following basis:

1. Political and civil equality, irrespective of race, sex or faith of all the inhabitants of the land;
2. Ownership and control of the land and of all natural resources and public utilities by the whole people;
3. The leasing of all land on such conditions as will insure the fullest opportunity for development and continuity of possession;
4. The application, as far as possible, of the cooperative principle in all agricultural, industrial, commercial and financial undertakings;
5. The banning of land speculation;
6. The establishment of a system of free public instruction in all grades and departments of education.
7. The medium of public instruction in the Jewish National Homeland shall be Hebrew, without prejudice to the use of Arabic.

Judge Bernard Rosenblatt, commenting on the "Pittsburgh Program" at the time, declared that just as every people had its own peculiar genius, as the genius of England, for example, expressed itself in its parliamentary government, so the Jewish genius expressed itself in a passion for social justice. The Pittsburgh Program was, therefore, an embodiment of the peculiar genius of the Jews as they prepared to re-establish their National Homeland.

Zionists were voicing high ideals, but they were also rolling up their sleeves to get down to the hard work that lay ahead. Justice Brandeis left for Palestine. Hadassah sent a medical mission. Morris Neaman was named by Justice Brandeis as a member of a commission to work on a project connected with the redeeming of the land.

Aftermaths of the War

The Jewish Criterion in 1919 published stories telling how at the ports of Vladivstok, Odessa and other places, thousands of Jewish refugees were waiting for the opportunity to head for Palestine. Hundreds were leaving in unseaworthy smacks and being drowned.

The war was over, but peace was already revealing that it might be as gory and disastrous as war. Millions of Jews were uprooted in the Ukraine and, to

add to all this misery, there came reports in 1919 of widespread pogroms in Poland in which tens of thousands of Jews were killed. The events of Kishineff were being repeated on a much greater scale at the very time when Poland was at last witnessing the fulfillment of its own dream of independence.

Protest meetings were held all over the country. In Pittsburgh a "Mourners Procession" was staged in which thousands marched. American flags were carried aloft along with Zionist flags draped in black. Morris Neaman was the marshal of the parade which wound up with a huge mass meeting.

The San Remo Celebration

Happier news came in 1920. The Peace Conference at one of its sessions at San Remo finally approved the project for the establishment of a Jewish Homeland in Palestine. The news was received with electrifying joy throughout American Zionist circles. Ben Cohen, one of the original members of President Roosevelt's much advertised "Brain Trust," went along with Dr. Weizmann to San Remo and was saying that "Zionism as a political movement is now ended." All that remained lay in the field of economics—of colonization. An extraordinary convention of the Zionist Organization met in New York in advance of the regular convention. Among the Pittsburgh delegates to the convention were Maurice L. Avner, Sol Rosenbloom, A. S. Rogow, Dr. J. A. Rubin, Jacob Lichter, S. L. Lieberman, Dr. S. Bloomberg, Morris Abels, Jacob Roth and Fanny Klebansky.

A mammoth parade was held in New York in which 50,000 Jews, headed by Nathan Straus, Dr. Wise and Joseph Barondess, participated.

A similar procession was staged in Pittsburgh, the like of which the Pittsburgh Jewish community had never seen. More than 12,000 people marched in the parade of June 6, 1920, with more than 100 Jewish organizations represented. All along the line of the parade, which one of the Pittsburgh papers characterized as "winding its way up the Hill District like a great snake," were tens of thousands of people. Twenty bands played. Jacob Lichter was the parade marshall.

Most impressive of the floats was a mounted division symbolizing the Palestine "shomrim," the sentries who guarded the land settlements of the Chaluzim. Stalwart men on prancing horses, they made vivid to the onlookers the pioneer life of Palestine, particularly attractive to the Americans because of America's own great tradition of the pioneering west. The parade wound up with a mass meeting at which distinguished Pittsburghers spoke.

The Split of 1921

When Zionism appeared to reach the apex of fulfillment, when the hopes of centuries seemed on the very threshold of realization, there came a storm within the movement itself which fairly rent the movement in two. It may be left to

the future historian to determine the merits of the controversy between Brandeis and Weizmann.

At the Cleveland convention in 1921, Judge Julian W. Mack, representing the Brandeis program, was denied a vote of confidence and forthwith tendered his resignation. Many delegates from Pittsburgh withdrew when Mack, Wise, Silver and others of the Brandeis group left. It is probably correct to say that Pittsburgh Zionism leaned more strongly on the side of Justice Brandeis.

THE PALESTINE COUNCIL

Dr. Chaim Weizmann and the introduction of the Keren Haysod, the cause of the split at the convention, were at once adopted by other delegates and rank and file Zionists, bringing a new figure into Pittsburgh Zionism who, for a member of years, stood at the helm of the local movement which later became the Pittsburgh Zionist District. That figure is Dr. H. M. Snitzer.

A newcomer to Pittsburgh at that time was Louis Yale Borkon, and it was at his newspaper office on Center Avenue that the idea of a Palestine Council took form with Dr. Snitzer heading it. The leadership of that group consisted, in addition to Dr. Snitzer and Mr. Borkon, also of A. M. Ress, Max I. Amdur, Charles Levine, William Schiff and a group of members of the Brandeis Zion Camp of the Order Sons of Zion.

The Palestine Council was formed with Dr. Snitzer its chairman and Mr. Borkon the secretary. Meetings of the Council were held at the Hebrew Institute. The first activity in addition to rallying Zionists to its banner, was to invite Dr. Chaim Weizmann to visit Pittsburgh and inaugurate the first Keren Haysod campaign. All the activities for both were carried out from Mr. Borkon's little newspaper officer; all the expenses of stationery, postage, and other office costs were borne by Dr. Snitzer and his little group.

Dr. Weizmann's visit was a memorable one. A street parade with Dr. Weizmann flanked in a car by Mayor E. V. Babcock, preceded the huge mass meeting at the Syria Mosque. Max I. Amdur, in charge of the Mosque meeting, netted over $5,000, which was given to the Keren Haysod. The first contributions of $500 each were made by A. M. Ress and Charles Levine.

A year later the Palestine Council dissolved to become the Pittsburgh Zionist District with Dr. H. M. Snitzer its elected head, a post he held for a number of years till his departure for Europe. He succeeded in effecting the return of many seceding Zionists to the fold, inaugurated a Zionist educational campaign by holding public meetings with national Zionist notables. He also brought forward others who later became leaders of Zionism in this country, such men as the late Dr. S. Bloomberg, Dr. Simon Seegman and Dr. M. B. Lichtenstein. The "Snitzer Era" was the forerunner of the presently existing Zionist district.

Founding of Palestine Economic Corporation

It was to Pittsburgh that the Brandeis group turned for the organization of their forces after the split. On July 4, 1921, the adherents of Justice Brandeis from all parts of the country gathered at the William Penn Hotel. In a statement to the public, they made it clear that they were not there to challenge the authority of the Cleveland convention, that the regular Zionist Organization of America was the accredited Zionist authority on political matters, but that they proposed to work along the lines of economics, which was not a matter of party.

The instrumentality for the economic development of Palestine which was created at this Pittsburgh meeting was the Palestine Economic Corporation. Operating on the basis of strict business methods, the Palestine Economic Corporation has been a highly significant force in the development of Jewish Palestine. How the Palestine Economic Corporation works may be illustrated by the workings of the Central Bank of Co-operative Institutions in Palestine, the oldest of the subsidiary companies of the Palestine Economic Corporation. This bank assists cooperative societies, particularly the younger and weaker ones, and conducts an educational program designed to increase the use of tested and approved principles and procedure. Operating primarily in the agricultural field, it grants one year loans for capital, for advances to members on their crops and for the purchase of seed, fertilizer and fodder for cattle. The Central Bank has granted loans for the building of packing houses. It led in setting standards for the financing of the seasonal orange crop.

The Palestine Mortgage and Credit Bank, Ltd., another subsidiary, has done much to promote housing. The Bank built the first 100 homes in Kiriath Chaim, a workers' suburb in the Haifa Bay District.

Pittsburgh was, of course, well represented in the founding meeting at the William Penn Hotel of the Palestine Economic Corporation. M. L. Avner was chairman of the Pittsburgh committee of arrangements for the conference.

The Hebrew University

Scarcely had the roar of the cannons ceased in the Palestine theatre of the First World War, when Zionists planted their first seed in the Jewish Homeland, sanctioned by the Balfour Declaration. This first enterprise was to be the Hebrew University. In the presence of the British military leaders, Dr. Chaim Weizmann in 1918 laid the cornerstone of the University on Mt. Scopus. It was a Pittsburgh Zionist, who was to make the abstract idea of the Hebrew University a physical reality.

A "yeshivah bachur" in his early days, Sol Rosenbloom had come to America and risen to high eminence in the world of business. The love and pursuit of Jewish culture, however, never left him. In the midst of a big business deal, he was ever ready to turn aside to discuss Jewish literature and philosophy, Yehudah

Halevy or the Rambam. He was regarded, indeed, as no little of an authority on Maimonides. Zionism had early intrigued him and his home had become a gathering place for distinguished Zionists from all parts of the world when they visited Pittsburgh. At his home one could see on occasion Ussishkin, Sokolow, Schmaryahu Levin, and other prominent leaders.

In 1922, Mr. Rosenbloom visited Palestine. The project of a Hebrew University had occupied much of his thought and he had developed his own ideas as to what this university should be like. These thoughts he embodied in a pamphlet entitled "The Re-Reading of a Book."

Mr. Rosenbloom's thesis was that the University in Eretz Israel should be a different kind of university. It was not merely to compete with other colleges in turning out A. B.'s and chemists and physicians. The Hebrew University, he felt, should concentrate along the lines in which the genius of the Jew had revealed itself at its best. The Hebrew University should be a great spiritual center. It should be a veritable rebuilding of the Temple. Its students should be absorbed in the study of the nature of man and of the promotion of his character. Humanity had the most pressing need for the study of the chemistry and physics of the spirit.

In addition to the generous contributions made by Sol Rosenbloom during his lifetime, it was found, when he passed away, that he had bequeathed a quarter of a million dollars for the beginning of the realization of his dream. Mrs. Rosenbloom shared the thoughts and feelings of her late husband with regard to Palestine. Daughter of Rabbi Abraham Newmark, who served with distinction as the minister of Orach Chayim Congregation in New York, her early environment had had much of the same Jewish depth as that of Mr. Rosenbloom.

Mrs. Rosenbloom had also evinced the same interest in Jewish education in Pittsburgh as her husband, who had served long as a member of the Board of the Hebrew Institute. Shortly after his death, she announced an additional gift of $500,000 to the cause for which Mr. Rosenbloom had made his initial contribution of $250,000. This additional gift made possible the erection of the Institute for Jewish Studies and the Humanities which now graces the campus on Mt. Scopus overlooking Jerusalem.

In 1926, when the Hebrew University was formally dedicated on Mt. Scopus in Palestine by Dr. Weizmann and the late Lord Balfour, the esteemed Rabbi A. M. Ashinsky attended the dedication ceremonies, and the great painting of the late Leopold Pilichovski, commemorating the event, has the face of the Rabbi vividly shown on the canvas.

Charles J. Rosenbloom, the son, who absorbed his Zionism at her father's knee, has continued his interest in the Hebrew University as well as in the cause of Zionism in general. Together with his father, he made a trip to Palestine in 1922, when Zionist development was just beginning, and again in 1939. The

change wrought in that comparatively short period of time he found to be truly miraculous.

Healing the Wounds

Thus, the work of Palestine development continued, despite the fact that the House of Zion was divided. Both parties would not permit the division to interfere with their individual work. That the movement nevertheless suffered from the division, there is no doubt.

"The sickness of 1921," wrote Samuel L. Fuss, "brought to the front in rapid succession the services of Dr. S. Bloomberg, Dr. Simon Seegman and Dr. M. B. Lichtenstein." They were all by profession healers of the body, but they did much to heal the wounds of the movement, or at least to ease the wounds while time would bring its healing. Drs. Bloomberg, Seegman and Lichtenstein were men of great devotion to Zionism. Dr. Lichtenstein was repeatedly elected to head the Zionist Organization and Jewish National Fund. A "yeshivah bachur" in his youth, his leaning to Zionism was further accentuated by his early meeting with Hirsch Kobach, a fervent Zionist and business man of Columbus, Ohio, whose daughter he soon married.

Dr. Lichtenstein was followed by Emil Steinbach, who further nurtured the growth of renewed good will in the Zionist movement of Pittsburgh.

Samuel L. Fuss succeeded Steinbach to the presidency of the district. Mr. Fuss, one of the younger men of the movement, had been greatly attracted to the movement by the social idealism of the "Pittsburgh Program." In his administration, the cultural aspects of the movement were greatly emphasized.

Rabbi Benj. A. Lichter succeeded Mr. Fuss and brought to his post not only his experience as one of the young pioneers of the movement but a scholarship which equipped him uniquely to interpret the ideas and ideals of Zionism.

Saul S. Spiro, born in Palestine, a student of Hebrew literature, and teacher of youth, relieved Rabbi Lichter of his burden of office for about two years.

It was at this time that Judge Henry Ellenbogen threw in his strength with the Zionist Organization. Under his leadership of an intensive membership campaign, the Pittsburgh Zionist Organization more than doubled its numbers.

With the assumption of national organizational responsibilities by Spiro, Rabbi Lichter resumed the presidency for another year during which he was greatly aided in further increasing membership by the energetic chairman of the board, Dr. Abraham Lewin.

Nachlath Pittsburgh

With the shifting of the Jewish population in Pittsburgh, the Zionist Institute was found to be geographically more and more ill suited for its purposes. It was decided therefore to sell the Institute and, it was proposed, that with the money raised from the sale another building be erected in a more convenient spot.

Morris Neaman, as the last elected president of the dormant Zionist Council, refused to sign the deed, until Emil Steinbach, then president of the district and the board, agreed that the proceeds of sale would not be used for the building of another Zionist Center—the new Y. M. H. A. having just been erected, but would be turned over to the Jewish National Fund.

The $30,000 received from the sale of the Zionist Institute was used for the founding of Nachlath Pittsburgh on 2,000 dunam of J. N. F. soil in the Valley of Jezreel, not far from Afula.

The Pittsburgh and Tri-State Regional Office

Early Zionist activity was of a different character than that which became essential after the Balfour Declaration. Early Zionism had to depend exclusively on volunteer effort. It had few financial commitments.

Later much of this, of necessity, was changed. Organization is a practical thing. Volunteers are desirable and indispensible, but the enthusiasm of the volunteer is too often difficult to sustain for long periods. To meet the practical tasks of the growing movement, the Zionist Organization was forced to become more practical. Sustained, systematic organizational activity became indispensable. This change was reflected in the division of the country into regions, with field directors in each, giving their full time to Zionist activity.

In 1933, Isidore G. Simon, who had given many years of volunteer activity to the Zionist movement, was named director for the Pittsburgh and Tri-State Region. The office of the Region in the Keystone Building is the center for all shades of Zionist activity not only for Pittsburgh but for a score of communities in Western Pennsylvania, Eastern Ohio and West Virginia.

Reference has been made to the magnificent response of Pittsburgh to the first Keren Hayesod appeal when Dr .Weizmann visited Pittsburgh in 1921 at which $250,000 was subscribed. Pittsburgh early established a reputation as one of the best cities in the country in its response to the various Keren Hayesod appeals. Credit for Pittsburgh's response must go in great measure to the men who led these campaigns. The community is in great debt to Dr. H. M. Snitzer, Dr. Lichtenstein and Emil Steinbach, who led Keren Hayesod Campaigns and to Adolph Edlis, Charles J. Rosenbloom, Rabbi Herman Hailperin and Morris Neaman who have directed U. P. A. campaigns.

A Tribute To The Departed

The story of Zionism in Pittsburgh is incomplete without at least a brief reference to some of the men no longer among the living who, though not heading the movement at any time, nevertheless rendered loyal service to the cause and assured its ultimate success.

Outstanding among these tireless soldiers in the ranks of Zionism was Allan Davis, son of Mrs. Barnett Davis, the mother of the organized Jewish women of Pittsburgh. In his student days at Harvard, he founded the first Menorah chapter and was thus among the founders of the Menorah movement. Chosen one of the orators of his graduating class, Allan Davis spoke on Theodore Herzl whose death had occurred in the year of his graduation. Endowed with brilliant literary talents, Allan Davis brought them as an offering to the altar of Zionism. One of his plays, "The Promised Land," was very favorably received and dealt, of course, with Zionism. He was among the leading successful candidates for election by popular vote to the first American Jewish Congress in 1917. Mr. Davis was for a time educational director of the Educational Alliance in New York. Later he returned to Pittsburgh and remained interested in the cause to his untimely end.

Among the early pioneers the name of Henry Jackson is outstanding. A prominent business man of Pittsburgh whose family were early settlers, Mr. Jackson commanded the respect and esteem of all classes of citizens, Jew and Gentile alike. He was one of the first in Pittsburgh to respond to the Zionist cause and soon won the respect of Zionists the nation over . He was the first Pittsburgh Zionist to be honored by the national Zionist organization, serving as treasurer of the Federation of American Zionists. Old time Zionists still recall how Mr. Jackson who had no knowledge of Yiddish, but was eager for Jewish news, would ask the young immigrant Jews to bring their Yiddish papers to his house and keep him informed of events in Jewish life.

Among the picturesque early Zionists some mention must be made of Joseph Selig Glick, publisher of the "Volks-Freund," one of the first Yiddish papers to be published outside of New York. Reference to his high top hat and evening clothes, which he always wore when coming to Zionist meetings, is always made in recalling the old times. As editor of the "Volks-Freund," Mr. Glick was in a unique position to serve the cause of Zionism and he served it well.

Isaac Kahanowitz was another who lent luster to the region. Nationally recognized as a profound student of Hebrew literature, Mr. Kahanowitz accumulated one of the most notable private Hebrew libraries in the world. Mr. Kahanowitz also was the author of a number of works. He was the author of "Lessons in the Hebrew Language," "Mordecai Noah," "Development of Zionism" and numerous essays.

Adolph Edlis, who led in fund raising efforts, was another devoted Zionist. He was a man of many public interests. He was one of the leaders of the county Republican party and for a time served as city treasurer of Pittsburgh.

There are many others inscribed among the departed leaders of Zionism, Baer Horvitz, A. Pinto Joseph, Captain I. J. Williams, I. Rubin, Aaron Sikov and S. Mallin. Zionism owes much to these men and will remember them in the day of its complete realization.

THE STORY OF THE PITTSBURG CHAPTER OF HADASSAH

By Mrs. M. F. Behar

On May 21, 1916, Mrs. A. H. Vixman, Mrs. Barnett Davis, Mrs. Moses Krieger, and Mrs. M. L. Avner, met at the Fort Pitt Hotel with a group of women, most of them members of "The Daughters of Zion," to discuss the creation of a chapter in Pittsburgh of Hadassah, the Women's Zionist Organization. Organized only four years earlier by Henrietta Szold and her Study Group, Hadassah was already well known for its health and rehabilitation work in Palestine as well as for its educational work in this country. Fourteen women joined the Pittsburgh Chapter at once, temporary officers were appointed, and application was made for a charter.

Permanent officers were elected on February 18, 1917, at a meeting held at the Fort Pitt Hotel. They were: Mrs. A. H. Vixman, President; Mrs. Barnett Davis, Mrs. Moses Krieger, and Mrs. M. L. Avner, Vice-Presidents; Miss Sarah Treelisky, Corresponding Secretary; Miss Fannie Klebansky, Recording Secretary; Mrs. Max Amdursky, Financial Secretary; and Mrs. Jacob L. Lichter, Treasurer. Mrs. Krieger was elected Chairman of the Board of Directors.

At the end of the first year, there were 121 members. Many of these had for some time been members of the Palestine Welfare Society, organized by the late Dr. J. L. Levy on his return from Palestine, where he had seen Miss Szold and had learned of the great need for trained nurses in the Homeland. In 1918 Hadassah sent over a fully-equipped medical unit, with a staff of 45, consisting of physicians, nurses, and sanitarians. Pittsburgh was represented by three trained nurses and one doctor: Bertha Feingold, Clara Millman, and Eva Alpern; and Dr. Daniel Jackson.

Early in its career, the Chapter organized a sewing group, a choral group, and lecture courses. A class in Zionism was led by Mr. Israel A. Abrams, Principal of the Hebrew Institute. Young women trained here later became the leaders of Junior Hadassah, and even a national president of the Juniors, Miss Flora Snyder of Pittsburgh, came from this group.

Mrs. Vixman served as President from 1917 to 1921. Following her were Mrs. Louis F. Kohn, 1921 (unexpired term); Mrs. Moses Krieger, 1921-1926; Mrs. Julius H. Cohen, 1926-1929; Mrs. Isaac H. Levin, 1929-1932; Mrs. Julius H. Cohen, 1932-1933 Mrs. Jack H. Marcus, 1933-1935; Mrs. Morris H. Fisher, 1935-1938; Mrs. Maurice Davis, 1938-1940; Mrs. A. H. Rosenberg, 1940-1943; and Mrs. Maurice L. Lyon, elected in 1943.

By 1920 the Chapter had grown to a membership of nearly 500. The sew-

ing groups had done so well that at the annual meeting that year the President announced that the Garment Shower (which evolved later into the annual Palestine Supplies Ingatherings) 2000 pieces of new clothing and $500 in cash contributions had been collected for Palestine. A toy shower for the children of Palestine was also given that year through the Montefiore Aid Society. During that year also the Pittsburgh Chapter was credited with raising the greatest part of the $35,000 fund for the restoration of Palestine.

The Pittsburgh Chapter has also been active in surrounding towns, organizing and encouraging chapters of Senior as well as Junior Hadassah in nearby communities. Young Judaea groups also were fostered.

One of the highlights in the life of the Pittsburgh Chapter came in 1921, when the national convention was held in October of that year at the William Penn Hotel. This Chapter is credited with saving Hadassah from a serious break which threatened to split the organization. The sessions were so stormy that for a while it looked as if nothing could prevent a permanent schism. However, the Pittsburgh delegates, and especially Mrs. A. H. Vixman, displayed such wisdom and restraint that the day was saved. Miss Alice Seligsberg, who was then National Chairman, acknowledged the important contribution made by the Pittsburgh Chapter to unity at a time when most of the leaders of the organization came to the convention prepared for a break. In a letter to Mrs. Vixman soon after the convention, Miss Szold wrote from Palestine: "Whatever may come now we know, for that remarkable convention demonstrated it, that Hadassah has been and is a well-organized, well-disciplined, enlightened body of women. For only such a body could have acted with the self-restraint, wisdom and wide outlook reported to me."

In April, 1922, the Pittsburgh Chapter met with the Conference of Jewish Women's Organizations of Western Pennsylvania to discuss plans for the furtherance of the Medical Unit work in Palestine. The Hadassah Medical Organization had just broadened its activities, and all Hadassah chapters were concentrating their efforts on the Medical Unit Drive. Hadassah now was helping to maintain four hospitals, many clinics, several field hospitals for immigrants, medical circuits in the Jewish colonies, a system of school visiting, a model nurses' training school, and two infant welfare stations. At the first graduation exercises of the the nurses' training school in Palestine, each graduate nurse was presented with a nurse's bag, the gift of the Pittsburgh Chapter.

In December, 1925, an event which marked the growing importance of the Pittsburgh Chapter of Hadassah in the life of the community, was the presentation at Syria Mosque of an original symbolic play, "East and West," written especially for the Chapter by the late Dr. Luba Robin Goldsmith. It was an impressive event and was attended by many out-of-town visitors.

Membership had grown to 900 by 1930. The Chapter was able to allocate $3,500 to the Hadassah Medical Organization, $850 to Infant Welfare, $780.61 to the Jewish National Fund, $897.58 for School Luncheons, and 2,713 items including men's, women's and children's wearing apparel, shoes, linens, bedding and other necessities, valued at $2,508.30, plus $192.75 in cash for Palestine Supplies. During that year the Pittsburgh Chapter assumed full responsibility for the maintenance of an infant welfare station in Petach-Tikvah, at a cost of $1,200.

The educational program had also grown with the growth of the Chapter. The Yearbook appeared for the first time in 1939. It reports nine cultural programs which included discussions on "The History of Jewish Music in the Synagogue," "History of Jewish Folk Songs," "History and Interpretation of Prayers;" and reviews of "Why I Am a Jew" by Edmond Fleg, and "Palestine — Today and Tomorrow" by John Haynes Holmes.

Under the leadership of Mrs. I. H. Levin, first as Chairman of the Cultural Committee and later as President, the intimate Study Group idea was instituted by the Pittsburgh Chapter. Several groups were organized in various parts of the city, meeting informally in the homes of members, to study and discuss such subjects as "Jewish Women in History," "Haym Salomon and the American Revolution," "The Story of the First Jewish Immigrants to the New World," "Jews in the Fine Arts," and many others. However, the chief interest of the four groups, East End, Squirrel Hill, Homestead and Beechview, was the study and discussion of current Jewish history. Another outgrowth of the Cultural Committee was the Oneg Shabbat, for which Mrs. Julius H. Cohen had been working, and which was started in 1931. During that first season programs were presented on the third Saturday of each month for eight months. The wanderings of the Jews throughout the ages were followed and discussed, and set the pattern for future Oneg Shabbat programs.

Though the membership grew steadily, the needs of the Hadassah Medical Organization were becoming so great that new means had to be devised for raising funds to meet the ever-increasing quotas. Thus the Donor project was born in 1932, when over $1,000 was realized.

The following year, 1933, the Donor Luncheon added $3,700 to the Chapter's budget. That same year the Monthly Bulletin of the Pittsburgh Chapter of Hadassah made its appearance.

Never forgetting that Hadassah grew out of a group of inspired women interested in studying the history of the Jewish people, the Pittsburgh Chapter continued to expand its educational program. In 1934, Oneg Shabbat had grown to such proportions that no single home could accommodate all who wished to attend. A second Oneg Shabbat was therefore started in the East End. This group met on the first Saturday each month, and to the study of Jewish hisory

was added the review of up-to-date books of popular Jewish authorship or subject-matter, as well as the singing of Yiddish and Hebrew songs. Attendance here varied from 50 to 125, while the Squirrel Hill attendance varied from 60 to 140.

The Study Groups, now four years old, had grown to six in number. Subjects discussed included "The Jew in America," "The Jew in Germany," "Graetz's History," "Bildersee's Biographies." One group, under the leadership of Mrs. I. H. Levin, made an intensive and thorough study of Zionism. Current events of Jewish interest were discussed by all groups.

In 1934, with the lights going out all over Europe, and in the midst of the campaign for the building of the great Rothschild-Hadassah-University Hospital, Hadassah undertook what promised to become the most ambitious project of its career—responsibility for the rescue, re-education and settlement in Palestine of the Jewish youth of Germany and Poland. Youth Aliyah, which promised to save the Jewish children of 15 to 17 years, was at once taken to the heart of the Pittsburgh Chapter. The proceeds of the Donor Dinner of that and succeeding years were divided between the Medical Organization and Youth Aliyah. It is a great temptation, when telling the part played by the Pittsburgh Chapter in the story of Hadassah, to wander afield and forget to return to Pittsburgh. This is especially true when the project under discussion is Youth Aliyah.

However, the members of the Pittsburgh Chapter of Hadassah are also members of the Pittsburgh Community, as they proved during the great flood of 1936, when they not only served wherever and whenever called upon, but also took $150 from their administrative funds for relief work.

In her annual report in 1938, the retiring president of the Pittsburgh Chapter announced that the membership had grown to 1,105. That year also the Infant Welfare and School Luncheon Committees were combined to form the Child Welfare Department, which concerns itself with the care of the child from the period of expectancy to his entrance into adulthood. The Donor Luncheon that year was pronounced one of the most beautiful and impressive functions ever held in this city. Financially, it was most successful, realizing over $5,000. $1,000 was allocated to the Rothschild-Hadassah-University Hospital and the balance was divided between the Hadassah Medical Organization and Youth Aliyah.

A new group entered the ranks of Hadassah that year — the Business and Professional Division, which announced that it would "conduct a Jewish cultural program of lectures, open forums and study of current Jewish problems and fill a need for all Jewish women of Pittsburgh who have been unable to affiliate themselves with a Jewish women's organization because of their daytime responsibilities. Senior Hadassah members in full standing, the members of this new group will be enabled, through evening, dinner and luncheon meetings, to participate in the satisfactions and stimulations of Hadassah's program."

Cultural activities were also expanding, a class in conversational Hebrew having been added, and a Leadership Course led by Miss Miriam R. Ephraim, Activities Director of the Y. M. and W. H. A.

In 1939 the Pittsburgh Chapter responded to the cry of European Jewry for help by doubling its budget. The Youth Aliyah Committee succeeded in raising ten times any previous earmarked funds for the succor of oppressed children. Minyan Groups were initiated to permit ten women to raise jointly, the required amount of $180 for one year or $360 for two years, for the care and training of a rescued child. Thus many who could not make large outright contributions were enabled to express their support of Youth Aliyah. A new group was added to the Cultural Department this year also — The Hadassah Players, prepared to present original sketches at meetings and other functions. On the evening of May 9, 1939, the dedication of the beautiful, just completed Rothschild-Hadassah-University Hospital was celebrated at a meeting to which all Zionist groups in and around the city were invited.

The Department of Interrelations, through which the Chapter cooperates with other groups, announced that it had worked with 17 organizations, including the American Jewish Congress, the Joint Boycott Council, the Congress of Clubs and Club Women of Western Pennsylvania, the Conference of Jews and Christians. The Palestine Pavilion was opened at the World's Fair in New York on April 30, 1939. To assist in the financing of this project the Pittsburgh Chapter sold Contributing Membership Certificate Booklets. Over 300 booklets were sold. This was a banner year, too, in the matter of membership, 700 new members having joined the Chapter.

Every department of the Chapter was naturally expanded in 1940, thanks to the influx of so many new members. For instance, the Study Groups now numbered 13, including the popular Leadership Course, Hebrew class, Hadassah Players, and a Yiddish-speaking Study Group. Contributions for the various projects included $3,100 to the Jewish National Fund, $1,430 for Child Welfare, $10,000 for Youth Aliyah. The Donor Luncheon also was a signal success, realizing over $8,000, and enabling the Chapter to oversubscribe its quota for the Hadassah Medical Organization.

In community activities, Hadassah members worked in two major campaigns — the Community Fund and the United Jewish Appeal. A committee of 40 members also assisted in the sale of tuberculosis seals. The Chapter ranked third in the city in the sale of these seals.

In October, 1941, Pittsburgh was again the scene of the National Convention, a much greater and more peaceful convention than that other one just twenty years earlier. The out-of-town delegation was so large that the city's facilities were inadequate to accommodate both it and the local membership. Members of the Pittsburgh Chapter were highly praised for their hospitality

which they displayed by giving up their places at all the sessions and functions that mark a Hadassah Convention, so that the out-of-town delegates and guests might attend in comfort.

The steady growth of the Chapter is reflected in the increased funds which are collected for every Hadassah project. Last year (1942) the Donor Luncheon brought $9,600. $3,700 was collected for the Jewish National Fund; 180 pieces of linen and $1,460 in cash for Palestine Supplies; over $7,000 for Youth Aliyah; about $1,440 for Child Welfare.

Though very young, one of the most active departments in the Chapter is the American Affairs Committee, started at the 1941 Convention. This department has its own War Stamp and Bond Booth in the Berger Building. It also co-operates with the Red Cross in all its drives for funds, for blood donors, for First Aid courses. It has a group working on surgical dressings, serving at the U.S.O. Canteen, to which the Chapter has voted financial help. No phase of war work is overlooked by the American Affairs Committee of the Pittsburgh Chapter of Hadassah.

Despite all the burdens war has brought on the members of the Chapter, as on all Americans, Pittsburgh Hadassah has met, if not oversubscribed, every quota, necessarily swollen because of the European catastrophe, for Youth Aliyah, for the Hadassah Medical Organization, for Child Welfare, and last but not least, for the Jewish National Fund.

יסוד הסתדרות ה„מזרחי" והתפתחותה באמריקה, בפיטסבורג ובסביבותיה

THE MIZRACHI IN PITTSBURGH

עד שנת תרע"ג לא היה להמזרחי כל הסתדרות באמריקה עד שנזדמן שהרב דפה הרה"ג ר' אהרי מרדכי הלוי אשינסקי שליט"א וכה להתודע עם הרב הגאון חכימאי דיהודאי ר' יצחק יעקב ריינעס זצוק"ל מיסד המזרחי בימי הקונגרס הציוני השמיני בעיר האאג, הולנד, בשנת תרס"ז (1907) ובמשך שני שבועות ימים שהתאכסנו שניהם במלון אחד — התיעצו ביניהם לאחז באמצעים פעילים בכדי לטעת את הנטע הנאמן של המרחי בארצות הברית של אמריקה הצפונית. ולמן העת ההיא והלאה בא הרה"ג ר' יצחק יעקב ריינעס ז"ל בחליפת מכתבים עם הרב הג"ל דפה. והרב ריינעס ז"ל החליט שישלח את הציר אמונים רב המדע והכשרון משלשלת היוחסין הרב ר' מאיר ברלין שליט"א לאמריקה בתקוה חזקה שהאדם הגדול הזה יצליח ברוב כוחו לירות את אבן פנתה של הסתדרות המזרחי באמריקה ולהקים את עמודיה על בסיס נכון וקים.

בשנת תרע"ג הגיע ר' מאיר ברלין לארצות הברית, ורבנים אחדים חשובים נלוו אל הרא"מ אשינסקי הג"ל להכין את הדרך לפני הרב ברלין לעדים שונות באמריקה לארגן בהן אגודות המזרחי. ואמנם הרב ברלין עשה חיל בנסיעתו זאת ויסד אגודות בארבעים קהלות בארצות הברית, אחרי כן נקראו האגודות הג"ל לועידה כללית בעיר סינסינטי, אהייא, בהסכמתו ובנוכחיותו של הרב ברלין.

אחרי וכוחים והצעות החליטו ליסד הסתדרות מזרחית כללית (פדרציה) באמריקה ובחרו בהרב הגאון ר' דובער אבראמוביץ זצ"ל ששכן כבוד בעיר סט. לואיס ליושב ראש, והחליטו כי עיר משכנו תהיה למרכז הראשי הארצי, והרב רא"מ אשינסקי נבחר לגזבר הכללי הארצי, ולמוכיר נבחר האיש המצוין בכשרון הארגון ר' אריה לייב גלמן מי שהוא עכשיו היושב ראש של המזרחי באמריקה.

כל ערי אמריקה שאתב"י חונים שם נתחלקו לחמשה מחוזות תחת משמרת פקודת רב מפורסם במחוז שלו; ולמטרה זאת נבחרו חמשה רבנים מפורסמים ומכובדים שהואילו להעמיס את עבודת הקדש הזאת על שכמם.

בין כך עזב הרב ברלין את אמריקה להמשיך את עבודת המזרחי בגרמניה. כאשר פרצה המלחמה העולמית הראשונה באירופה בשנת תרע"ד (1914) קראנו לו שישוב אלינו לעסוק בעניני המזרחי בכאן

ומן היום שבא הנה התחילו מוטות המזרחי להתפשט בכל רחבות ארצות הברית.

מני או נכנסה אגודת דורשי ציון של עירנו פיטסבורג תחת דגל המזרחי וגם חברת „אחיות ציון"

של נשי עירנו הוסבה לשם „אחיות ציון מזרחי".

היו"ר של „דורשי ציון מזרחי" היה הרב הרא"מ אשינסקי עד שנת תרפ"ו שאז העתיק הרב הנ"ל את משכנו לעיר דטרויט ור' משה דזשאוזף נבחר ליו"ר במקומו ואחריו נבחר הרב משה רוזנבלטס ואחרי עבור חמש שנים באשר שב הרב הרא"מ אשינסקי לעירנו הוקם על מחדש ליו"ר בשנת תרצ"ט.

בשנת ת"ש היה הרב ר' זאב וואלף לייטער היו"ר, ואחרי כן נבחר עוד הפעם הרב הרא"מ אשינסקי

תחתיו עד אשר התפטר הרב הנ"ל ממשרתו מחמת חולשתו ונבחר תחתיו ליו"ר הרב ר' משה אילמלך לעזיון. לסגנים נבחרו: ר' שמעון ווערלינסקי, הרב פנחס נחום גראסס ור' אריה לייב בלוסטן. למזכיר הכספים נבחר ר' דוד צבי טאלאטשקא והשו"ב ר' ישעיה סיימאן נבחר למזכיר הפרוטוכלים. הרבנים

הרא"מ אשינסקי והרב זאב וואלף לייטער נבחרו לנשיאי כבוד.

הרבנית המנוחה פערל אשינסקי מנוחתה כבוד היתה היושבת ראש לאגודת „אחיות ציון מזרחי"

מיום הוסדה עד עזבה את העיר ללכת לדיטרויט ואז נבחרה במקומה מרת דזשאוזף, וגם הגברת מרת ראגאלסקי היתה יושבת ראש איזה זמן ואחרי כן נבחרה מרת רבקה ראטענבערג־לינקער ליושבת ראש. היושבת ראש עכשיו היא מרת גיטעל האפפמאן, הסגן היא הגברת סיילס, והמזכירה היא מרת רייס.

הערה. — הפדרציה הציונית הכללית בקנדה התנגדה מאד ליסוד הסתדרות „מזרחי" בארץ ההיא ולכן נדרש הרב הרא"מ אשינסקי מאת הרב ר' מאיר ברלין כי ילוה אליו לנסע שמה לעורר את לבות מכריו ומוקיריו מלפנים שבכח השפעתו עליהם כי יתחוקו בכל מאמצי כוחם ליסד בקנדה אגודות המזרחי, ע"ה הצליח חפצם בידם על צד היותר נעלה וכעת ההסתדרות המזרחית בקנדה עושה חיל לשם ולתהלה.

שמעון ווערלינסקי

LABOR ZIONISM IN PITTSBURGH

By SAMUEL L. FUSS

Chairman, Palestine Histadrut Committee of Pittsburgh

Inspired by the ancient prophetic teachings of social justice, Labor Zionism has added the concept of the dignity of human labor as the basis of the rebuilding of the Jewish Commonwealth. Jewish muscles and brains, united in creative practical idealism: Jewish pioneers, cooperatively draining swamps, building roads, tilling the soil, extracting the chemicals of the Dead Sea, seafaring and fishing, and now navigating the air: such is the picture of the restoration of Eretz Israel presented by Labor Zionism. It has always maintained that a Jewish national economy in Palestine cannot be based on the exploitation of cheap Arab labor by Jewish landowners, but only on the self-sacrificing toil of idealistic, nationally-minded Jewish workers. It points with pride to the absorption by Palestine of over 300,000 refugees since the advent of Hitler, as the justification of its policy.

The Histadrut Haovdim—the organization of the toiling chalutzim, the pioneers of Palestine has reclaimed the soil acquired by the Jewish National Fund through cooperative and communal colonization. It has won the admiration of the world as the embodiment of the universal ideal of social justice and of the Jewish ideal of national regeneration, upon progressive political principles, sound economic laws and a healthy cultural foundation. Tremendously impressed by the cooperative and communal colonies, industrial and commercial enterprises of the Histadrut, the powerful British Labor Party — with whom the future of the British Empire or Commonwealth largely rests, and thus the fate of the Jewish National Homeland in Palestine—at its recent annual convention adopted the Zionist resolutions offered by the British Poale Zion. Even the former Palestine High Commissioner Wauchope has pointed to the Histadrut cooperative institutions as the blueprint for the society of tomorrow in devastated Europe. In the United States, the politically significant Zionist resolution adopted by the American Federation of Labor was due to the splendid achievements of the Histadrut Haovdim and the influence of the Labor Zionist movement.

In the United States, many general Zionists have expressed their adherence to the cause of Labor Zionism, through membership in the League for Labor Palestine, headed by the late Z.O.A. leader, Rabbi Edward L. Israel of Baltimore, and Rabbi Samuel Wahl of Cincinnati. Its splendid monthly Jewish Frontier, edited by that profound thinker, Dr. Chaim Greenberg, and generously aided by the late Justice Louis D. Brandeis, has gained many a non-Zionist intellectual for the cause of progressive Labor Zionism.

Sporadic efforts to establish a permanent Pittsburgh Chapter of the League

for Labor Palestine have been made in recent years. They have succeeded in transforming the annual Gewerkshaften campaign into a popular Palestine Histadrut Campaign, under the leadership of Charles J. Rosenbloom, Walter Burke, Ben Paul Brasley, S. L. Kleber, Samuel L. Fuss, Solomon Osheroff, Dr. A. J. Ishlon, A. Baskind, Nathan Savage, S. Verman and others. Most recently community leaders like Edgar J. Kaufmann, without making ideological commitments, have rendered great aid to the Histadrut. The educational value of these annual campaigns cannot be overestimated. A unique feature of the campaign is the tradition that a leading figure, fresh from the soil of Palestine, should bring the message of the Histadrut to its friends in Pittsburgh each year. Goldie Myerson, the outstanding woman leader of the Histadrut, Irma Lindheim, former President of National Hadassah, Israel Mereminski, Secretary of the Histadrut, Joseph Baratz, founder of the famous colony Dagania — these are only a few of the world-renowned leaders who have honored the Pittsburgh campaign from year to year. Maurice Samuel, Baruch Zuckerman, and Rabbi Edward L. Israel, have been among the American notables that have addressed its annual dinners. Our own Dr. Solomon B. Freehof, in the first year of his accession to the pulpit of the Reform Congregation, Rodef Shalom, very graciously made the appeal for aid to the Labor Zionist Histadrut at the dinner to have been addressed by his pupil, Rabbi Israel, whom stormy winds prevented from flying to Pittsburgh.

The father of the expanded Labor Zionist movement is the Poale Zion Party, which was launched in 1905. It publishes the Yiddisher Kemfer, the highly scholarly and literary weekly journal edited by Dr. Chaim Greenberg.

Among the most colorful and devoted leaders of the Pittsburgh Poale Zion have been the late Abe Miller, Harry Morgan, James Kahn, and Morris Siegel. Their loss to the movement has been irreparable. Their devoted labors produced the expanded movement dedicated to the cause of Labor Zionism. Pinchas Cruso and Harry Basin, two early Pittsburgh leaders, are now with the Jewish Frontier and the Yiddisher Kemfer, respectively. Among the active local leaders today are Dr. A. J. Ishlon, B. Clair, Harry Anisman and Solomon Osheroff, to mention only those that have been official representatives of the Party.

The Pioneer Women's Organization is the women's Poale Zion group. The Pittsburgh unit was organized in 1925, under the leadership of Chana Osheroff. It is dedicated to the Working Women's Council of the Histadrut in the settlement, and training for productive labor, of women refugees in Palestine. The late Luba Ishlon, one of the most devoted and beloved of its leaders, was a model of self-denying devotion to a sacred cause. Among its secretaries have been Mrs. Solomon Osheroff, Mrs. Harry Basin, Mrs. Frieda Schwartz, Mrs. Leah Spivack, Mrs. Anna Snyder and Mrs. Bessie Edzant.

In 1938 the Dvorah Chapter of the Pioneer Women, an English-speaking group, was organized under the leadership of Mrs. S. L. (Edith) Fuss, who remained its head during the first four formative years, with the able assistance of Mrs. Peter (Sue) Grodner, now its President, and Mrs. Abe (Rose) Dunn, now Chairman of JNF Council box collections, and others.

The fraternal Jewish National Workers Alliance at first had its national office in Pittsburgh, with Samuel Siegel, of this city, as its National Secretary. Its Pittsburgh branch is the largest of the parental organizations of the expanded Labor Zionist movement. In addition to its functions as a fraternal insurance and social organization, the Farband, as it is popularly known, has sponsored many educational lectures by Dr. Chaim Greenberg, Chaim Shous and others. For several years, it joined with the other constituent groups of the movement in sponsoring the Jewish National Folk School at 2223 Murray Avenue, where, under able teachers, notably Louis Levin, many boys and girls were taught Hebrew and Yiddish literature, Jewish history, national traditions, holiday observances and Labor Zionism in a progressive and liberal spirit.

The colorful personalities previously mentioned, no longer among the living, gave the local Farband its unique flavor. In more recent years it has been led by Mitchell Kaufman, A. Spivack and Max Schwartz as chairmen, and B. J. Reisberg, S. Burns and I. Michaels as secretaries.

The Young Poale Zion, like the young of all Zionist parties, do not yet seem to have struck permanent roots among the hills of Pittsburgh. A local group of the national juvenile Habonim has recently been formed. Perhaps the post-war era may usher in a reinvigorated Labor Zionist Youth movement that may assure the continued growth of the inner circle of Labor Zinoism in Pittsburgh.



Jewish Army Drivers.
—U. P. A. Photo.



Jewish Anti-Aircraft Unit.
U. P. A. Photo.



Jewish Infantrymen of the Palestine Buffs Regiment.
—U. P. A. Photo.



Recruiting Headquarters of the Jewish Agency, Jerusalem.
—U. P. A. Photo.

The Jewish National Fund in Pittsburgh

Israel has always loved the soil. For countless centuries, he sang with the psalmist, "The earth is the Lord's and the fullness thereof, the world and they that dwell therein." In the days of David, this was not a new sentiment in Israel; it had been handed down for countless past generations. Then came the dispersions and Israel was without his land. But in the Diaspora Israel still remembered and he still sang the same theme. Centuries flitted by; ages passed. Still Israel remembered, "If I forget thee, O Jerusalem . . ." The darkness of the ages persisted until November, 1917, brought the dawn of a new day. Lord Balfour had announced his famous declaration. Israel's heart began to palpitate with a new life. Legal recognition had been given to the deathless hope of the restoration of the Holy Land as a Jewish national home and one particular institution in Zionist effort took on added vigor and renewed strength. That institution was the Keren Kayemeth L'Israel.

In Pittsburgh, such activity had already been in progress for a decade and a half. The Tiphereth Zion Society, organized in 1898, had already been functioning actively under the leadership of M. L. Avner, Morris Neaman, Abraham Shapiro and Saul Reinwasser. Early in 1904 the Lebanon Zionist Society, consisting chiefly of Jews from Roumania, was formed. In the ranks of that group Irving Sand and the late B. Chaimovitz stood out as the most active. The Dorshei Zion Society also played an important role during this formative period, particularly under the leadership of R. B. Raphael, H. Malachowsky, well-known Hebrew writer and publicist, and Joseph Zelig Glick, publisher. The Shoshanas Zion Society, an organization of young men, the Daughters of Zion, under the guidance of the late Freda Davis, and the newly-formed Mizrachi Organization, together with the first named groups, banded together in 1906 to constitute the Zionist Council of Pittsburgh. Jacob Lichter, then a veteran in the ranks of Zion, was elected the Council's first president. The most active pioneers of the Council were Morris Neaman, Louis Avner, Jacob Lichter, Leo Kadison, R. B. Raphael, N. G. Amdursky and S. Amdursky. Under their guidance, the district's initial activities for the acquisition of land in Palestine were carried on through a J. N. F. Committee which rendered regular reports to the Council. To these pioneers in the vineyard of Zion is due a lasting debt of gratitude. They truly were our own local Chalutzim.

In 1909, however, a new activity was introduced for the collection of funds. "Flower Day" had hitherto been an unknown term; now the community knew what it meant. A committee of workers for the sale of flowers was formed and proceeded to canvas every house in the community. This innovation proved

successful and became a fixed annual event. In 1914, Mrs. A. H. Vixman was chairman of Flower Day; the proceeds of that collection exceeded the sum of $1400. In 1915 William Schiff was chairman and his workers brought in over $1500. That year the collector of the largest box was awarded a special prize—a trip to Atlantic City. The home distribution of Jewish National Fund Boxes also became a fixed activity of the local groups.

Communal differences arose and the Council was disbanded in 1916. From 1916 to 1918 the principal activities of the Fund were carried on by the J. N. F. Committee of the Brandeis Camp under the chairmanship of Morris Pokempner. Younger groups now arose to assume responsibility in Zionist affairs. The Young Peoples' Zionist League rendered outstanding service to the annual Flag and Flower Day collections and an organization of young women, called Kadimah, achieved enviable successes in its undertakings.

And so the work continued with varying measures of success until Pittsburgh Jewry realized that a central organization was necessary to produce maximum results. In 1918, therefore, a Central National Fund Committee was organized. It was composed of representatives from the various Zionist organizations of the city. Its dynamic and ever-working treasurer was Max Shapiro under whose guidance it continued to function until 1925 when the Jewish National Fund Council was formed with Max Engelberg as its first president. This council held regular meetings and operated as a continuous and going organization. Mr. Engelberg held office until 1931 when he was succeeded by Israel Safyan.

During Mr. Engelberg's administration a notable event took place—the celebration of the 25th Jubilee of the Jewish National Fund in 1927. This celebration was carried out in a grand style and was held at the Carnegie Music Hall on Wednesday, January 27. There was no general chairman for this celebration, but several coordinated committees carried this task through. The committee chairmen were B. Pearlman (deceased), Max L. Amdur, William Schiff, Emil Steinbach, I. A. Swiss, Rev. M. Gunsberg and the late Dr. M. B. Lichtenstein. Surrounding communities also participated in this celebration which was also utilized as a means of securing large funds for JNF work. Over $4,000 was raised through Golden Book inscriptions by individuals and organizations, quite a considerable sum in those days. The most active workers for the Jubilee Celebration were Mr. and Mrs. Max Amdur, Mrs. M. J. Goodstone, Mr. and Mrs. William Lando, Mr. and Mrs. Charles Levine, I. Rubin, Aaron Sikov, Mr. H. Arenson, Mr. and Mrs. H. M. Caplan, Mr. Max Engelberg, Mrs. Carl Glick, Mr. and Mrs. Bear Horvitz (both deceased), Dr. S. W. Marick, Mr. and Mrs. Harry Morgan (both deceased), Mr. and Mrs. Morris Neaman, Mr. A. M. Ress, Mr. and

Mrs. I. Safyan, Mrs. N. Savage, Mr. and Mrs. William Schiff, Dr. and Mrs. Simon Seegman, Mr. and Mrs. Max Shapiro. Mrs. Barnett Davis was treasurer of the whole affair.

Judging from the program of the evening, it was of high musical and literary quality. The late Harvey Gaul led the "Y" Choral Society in a program of Jewish music. The literary program was given by the members of the famous Habima Troupe.

During the years of Mr. Safyan's incumbency, many old and new workers in Zionist ranks came forward as ardent toilers for the J. N. F. cause. Principal among these were Mrs. Frank R. Rubenstein, Myrtle Marcus, now Mrs. M. H. Fisher, Harry M. Caplan, I. A. Swiss, Oscar Robbins, Morris Neaman, Nathan Savage, Charles Levine, its treasurer for many years; William Schiff, chairman for many years of Flower Day, and S. Werlinsky, chairman of congregational collections. In the annual Flower Day events, Mrs. B. Simon, Mrs. B. Lipsitz, Mrs. Charles Levin and Mrs. B. Dernis ranked among the outstanding workers.

During the years that followed, J. N. F. activities progressed from strength to strength. Collections increased annually and communal activities multiplied. This narrative can be but a chronology of the outstanding events of Fund activities. In 1931 the regional Jewish National Fund was organized and placed on a basis as a regularly functioning group under the guidance of Rev. L. Fisher of Wheeling as its first chairman.

The following year, 1932, is characterized by events of far-reaching effect. The community was busied with work for the Washington Forest project. Offices for fund headquarters were rented in the Standard Life Building and an active committee with Leo Lehman as honorary chairman and Dr. S. Mallin as chairman brought the campaign to a successful conclusion. It was about this time that the Pittsburgh District voted to dispose of the fund realized from the sale of the Zionist Institute at Center Avenue and Green Street and to employ the money in the establishment of a colony in Palestine.

During the following six years, the field of J. N. F. activity widened in scope and increased in effort. In 1938, under the presidency of Dr. M. B. Lichtenstein, it realized an annual income of $11,357.98. This income was greatly augmented during the next four terms, 1939 to 1942, during all of which Oscar Robins served as president. Dr. Lichtenstein helped initiate the Tri-State Nachla. Walter Burke systematized and extended the box collection service. Harry M. Caplan founded School Flag Days and Milton Susman rallied 261 workers for the 1940 Flower Day. Among the the outstanding workers in that event were Mrs. J. Kanel and Mrs. Jacob Seder. Other events for this period included a Chamisho Osor B'Shvat concert under the chairmanship of S. Osher-

off and the commemoration of the fortieth anniversary of the founding of the Jewish National Fund. This event was of particular historic significance and required something unusual to memorialize the occasion. The publication of this Pinkas was the vehicle chosen for this purpose. The committee chosen to see this project through was headed by Morris Neaman and included I. A. Abrams, S. L. Fuss, S. Osheroff, Oscar Robins and Nathan Savage.

The ground work for the publication of this Pinkas was laid during the administration of Mr. Oscar Robins. Due to the urgency of the call for the redemption of land, the Pinkas project has been developed into means of raising many thousands of dollars for the JNF. For this purpose, Mr. Oscar Robins and his co-workers have initiated and carried through a novel plan which has later proven to bear great results. This new idea was to enlist in the work of the JNF not only all existing Zionist organizations, but also all other organizations interested in the preservation of Jewish people.

The message of Geulath Haaretz, the redemption of the holy soil of Eretz Israel was carried to the synagogues, sisterhoods, men's clubs, B'nai B'rith, individuals and many other organizations. It was proven to them that Zionism and JNF activities are an integral part of any Jewish program. The response was immediate and the seed sown through the activity of Mr. Robins, germinated later when that indomitable leader, Judge Henry Ellenbogen, called upon the same organization to assist in the annual JNF dinner.

But the Council did not content itself merely with the collection of funds. The men and women who labored ceaselessly to gather these funds had something to say how these funds were to be expended. The purchase of land in Palestine was a noble ideal, but that in itself was not enough. The land had to be enriched and fructified. It had been denuded and despoiled in generations past by the Arab population. It had been allowed to lie idle and the soil had been eroded. The land cried for trees and a forestation program. The community became interested in this work. It aided in planting the George Washington Forest, as well as the Franklin D. Roosevelt Forest.

It should be observed that the Keren Kayemeth L'Israel or the Jewish National Fund is the foundation of the development of Palestine. It is the basic economic pillar for, without land, there can be no settlement. But the Jewish National Fund has other distinctions. It is perhaps the most perfect manifestation of the spirit of the famous "Pittsburgh Program," the social justice formula of Zionism adopted by the Zionist convention in Pittsburgh in 1918. The Jewish National Fund is the practical means of achieving the principle that the people as a whole should own all land in Palestine. This was one of the cardinal planks in the Pittsburgh Platform. The Jewish National Fund is also distinctive as the

most popularly supported of the Zionist activities. Drawing its financial support mainly from such media as Flower Day and J. N. F. Boxes, it can boast of being second only to the American Red Cross in the wide number of its contributors.

Pioneers in the work will recall that in the early days of the work, Jewish National Fund activities in any particular region were entrusted to a specially designated J. N. F. committee of the Zionist organization of the district in question. Later, however, district J. N. F. councils were established, apart from the Zionist organization. These councils secured thousands of contributors and formed of the Jewish National Fund a most democratic activity. In Pittsburgh, I. G. Simon, who directs the activities of the Z. O. A. for the region, also serves in the same capacity for the J. N. F. Council and has for years maintained this work on the widest and most popular basis. It is for this reason, through the years, that land purchases in Palestine have had such popular approval in the Pittsburgh area.

It will be remembered that when the Zionist Institute in Pittsburgh was sold, in 1926, the sum of $30,000 received for the building was turned over to the Jewish National Fund for the purpose of establishing in Palestine a Pittsburch Nachla. That colony is located in the Valley of Jezreel, not far from Afula, and embraces an area of 2000 dunam. At its establishment only forty-five families were settled in it but the pressure of the war and the flight of refugees into Palestine have since augmented the number of settlers. It may truthfully be asserted this colony is Pittsburgh's own because all of the Jewish community of Pittsburgh founded this colony. The Zionist Institute was built through the nickels and dimes contributed by mere boys and girls fired with a patriotic zeal. Its cornerstone was laid through the pennies contributed by Jewish housewives in the J. N. F. boxes which hung in the kitchen near the chimney.

From such small beginnings the communal conscience developed and grew. As time went on, the community braved new fields and ventured greater projects. It entered wholeheartedly into the plan of securing a maximum number of inscriptions into the Sefer Ha'Zohov—the Golden Book—in honor of President Roosevelt. The region also participated energetically in the national J. N. F. project for a George Washington Forest in Palestine.

The needless destruction of trees had always been prohibited in Israel and it was an ancient injunction to our people that, where necessity demanded the cutting down of a tree, a new tree must be planted to replace it. So, aside from the physical demands of Palestine, afforestation efforts in Palestine assumed the garb of a labor of love. It was bedecked with a religious zeal. Therefore, as it appeared to all Jews everywhere, so did afforestation efforts of the Jewish National Fund make a particularly strong appeal to the members of this region. The community quickly adopted the idea of planting trees to commemorate the

life of a dear one. The idea soon became an ideal, and many a memorial to deceased members of this community took form in a eucalyptus or other Palestinian tree. It was this motive that led to the planting of a grove in memory of M. L. Avner. His name had been bound up inseparably with the story of Zionism in this region and a tribute of trees to his memory was most fitting and appropriate. Another grove of 1000 trees was planted in memory of Max Moses, who died March 9, 1941, and who, till the day of his demise, was an active figure in the Jewish communal affairs of Pittsburgh. Similar groves of trees were likewise planted as memorials to Mrs. A. H. Neaman, Mrs. Harry I. Neaman and Mrs. M. A. Ashinsky, the beloved helpmate of Pittsburgh's venerable rabbi.

Mr. Nathan Savage, upon assuming the Presidency of the Council has further developed and systematized the various traditional activities of the JNF. The JNF box collections under the devoted chairmanship of Mrs. Abe Dunn has become an important source of revenue for the JNF. 2700 are now placed in Jewish homes and the annual collections amount to over $7,000. Annual Flower Sales Day under the leadership of Mrs. A. H. Rosenberg and later Mrs. Benjamin Chait has risen to the figure of over $3,000.00.

A recent local project of the Jewish National Fund during the incumbency of Nathan Savage as president, which met with unusual success, was the dinner at which United States Senator Alben W. Barkley was the principal speaker. Over 1000 people attended this event with a resulting profit of $11,000 to be employed in further Jewish National Fund work in Palestine. Particular credit for the success of this dinner is due to Judge Henry Ellenbogen, the General Chairman of the dinner committee, and to the following vice chairmen: Leo Lehman, Lewis Caplan, Hyman Rogal, Charles J. Rosenbloom, Max Engelberg, local Jewish National Fund treasurer, and Julius Halpern, treasurer of the dinner committee.

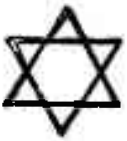
The advent of Judge Henry Ellenbogen marks another milestone in the program of the JNF work in our city and our Region. He has been the chairman of the Annual JNF dinners since their inauguration and these dinners besides bringing in large sums of money have become the outstanding events in the life of Jewish Pittsburgh through the very large attendances and high calibre of program.

This Pinkas has also been the means of raising considerable funds for the Jewish National Fund. Ten thousand dollars of these funds has already been forwarded to the national office of the Jewish National Fund. We are hopeful that more will follow.

No record of Jewish National Fund work in Pittsburgh would be complete without reference to the devotion with which S. S. Malin served. Dr. Malin won national recognition when he was chosen vice-president of the Maccabean

Zion Society. The spirit which moved Dr. Malin was evidenced by the bequest of a $2,000 life insurance policy with the Order Sons of Zion to the Jewish National Fund. It is worth recalling that in the years of the depression, keeping up the policy was no easy matter, but Dr. Malin made the sacrifice that the work of Palestine might be furthered.

This narrative is but a short retrospect of the Jewish National Fund in this community. We are proud of this record. It is a monument to religious devotion and to high ideals. But retrospect is not enough. Prospect is the more important. Our eyes are turned eastward and our hearts are intent on the future. The absorptive capacity of Palestine has only recently been adequately appraised. The land can absorb and support hundreds of thousands of our persecuted brethren. For countless generations our people have been hungering for national stability on our own ancient soil, but international intrigue and power politics have deprived Israel of his homeland, despite his unceasing labor and toil for the development and upbuilding of Eretz Israel. But we are an old people and we have cultivated patience as a national virtue. We have faith and right is on our side. By our faith we have lived and survived. "The righteous man lives by his faith," says Habakkuk. So Israel has lived. So Israel will triumph.



TRI-STATE PANORAMA

Outside of Pittsburgh in the neighboring communities of Pennsylvania, Ohio and West Virginia, the loyal workers for the Jewish National Fund have not been few. It is to be expected that in a larger center like Pittsburgh, where Jewish contacts are more abundant, the zeal for Zionism may glow a little stronger than in the smaller communities; yet the fact is that some of the best workers for the Jewish National Fund are to be found in the smaller communities.

It would be impossible here to deal at length with the individuals who have made and are making their contributions to the J. N. F. in these various localities. The number is too large for that. The following list strives but to mention the names of these good workers and it will be seen that even the mere listing of the names is a long process. It should be said that the list by no means purports to name all. It is obvious that all cannot be included, but any list of the good workers for the J. N. F. must include the following, who constitute, perhaps what may be described as an Honor Roll of the Region. The list follows:

Johnstown, Pa.: The Glosser Family, Elvin and Emanuel Teitelbaum.

Uniontown, Pa.: Abe Cohen, Abe Goldberg, Elias Goodstein, M. S. Barasch.

Sharon, Pa.: Harry Routman, Maurice Schloss, Meyer Yanovitz.

Butler, Pa.: I. M. Jaffe. Mr. Jaffe served for two years as the President of the Tri-State Region.

New Kensington, Pa.: Meyer Hart, Sol Silverman, Rabbi Judah Washer, who is now president of the Tri-State Region.

Akron, Ohio: Elijah Stampfer, Sr., S. W. Steiner, Charles Schwartz.

Aliquippa, Pa.: Rabbi Pincus B. Mueller.

Altoona, Pa.: Rabbi Henry R. Goldberger, Isidore Sky, Edgar Henderson.

Arnold, Pa.: H. Koppelman.

Beaver Valley: H. M. Markson, Harry Braun, Wm. Barnett.

East Liverpool, Ohio: Meyer Reich, Morris Resnick.

Canonsburg, Pa.: J. D. Levine, A. B. Fickman.

Canton, Ohio: Fred Rudner, Dr. Arthur Greene, Rabbi I. Fine, Joseph K. Fride.

Greensburg, Pa.: Simon Davis, Eve and Minnie Kahanowitz.

Homestead, Pa.: Hyman Sapeer.

Latrobe, Pa.: Simon Miller, Bernard Bigg, Irving Lowenstein, Edward L. Friedman, Wm. Kahanowitz.

Lorain, Ohio: A. Moyer.

Elyria, Ohio: David Deutsch.

New Castle, Pa.: Jacob Raffel, Dr. Hyman Frank, Sam Edelstein, Louis Kohn.

Oil City, Pa.: Sam and Nathan Rosen, Sigmund Klivans, H. J. Grant, A. and J. Broida, Rabbi S. Newberger.

Steubenville, Ohio: I. Adler.

Tarentum, Pa.: Dr. I. H. Wachs.

Warren, Ohio: Rabbi Leon Stitskin, Jacob Krull, Sam Newman, Gus Whitman.

Warren, Pa.: E. I. Glassman, Aaron Schulman.

Washington, Pa.: Dr. Jos. Babad, David H. Weiner, Joseph I. Freedman, Sam Berman, Dr. M. Cohen, H. Samolsky, Bernard Newmark.

Weirton, W. Va.: M. Bendovid, L. Forgash.

Wheeling, W. Va.: Joseph Edelman, Nate Harrison, Sam Rudner.

Youngstown, Ohio: O. H. Altschuler, Maurice Mendelssohn, Max A. Meyerovich, S. Strassel, David Schneider, J. Edgar Robbins, J. Ross.

The Local Communal Scene

SYNAGOGUES IN PITTSBURGH

The Pittsburgh Jewish Community is about a century old. The first joint effort of the early settlers was to arrange for a burial ground. They founded the Beth Almon Society. As the Jewish group was small, religious services were conducted in private homes. The Jewish Community then was composed mostly of immigrants from Southern Germany and a small minority from Poland. After 1845 immigration from Poland began to increase.

The Beth Almon Society

The Beth Almon Society, which worshipped in a room on Penn Street near Walnut (now Penn Avenue and Thirteenth Street) might be considered the first congregation, for it had its own cantor, Rev. Mannheimer. Later the group met on the second floor of the Vigilant Engine House on Third Street between Wood and Market. Through its efforts the Troy Hill Cemetery was purchased; this burial ground constitutes the only record left of this, the earliest Jewish Congregation in Pittsburgh.

Tree Of Life—Rodef Shalom

In 1846 the first synagogue was established and was named Etz Chayim. In 1854 dissension broke out and the German group withdrew and formed the Rodef Shalom Congregation. Max Arnold was chosen president, and Rev. William Armhold was selected chazan. The place of worship was moved to a hall on Third Avenue (opposite the old Engine House) and later to the hall of an Irish building on Federal Street. In 1861 they erected their first building. Josiah Cohen, recently arrived from England, became the first teacher of the Rodef Shalom parochial school. In 1864 the Congregation became Reform and engaged Louis Naumberg as Reader. In 1865 the Eighth Street Temple was built. In 1884, the building was enlarged and later it was torn down and a building erected on Hancock Street. The present house of worship was erected in 1907. The Falk Memorial addition, a memorial to Fanny Edel Falk by her husband Leon Falk was erected in 1912. In 1870 Rabbi Lippman Mayer was appointed Rabbi of the Congregation. He was succeeded in 1901 by Rabbi J. Leonard Levy. The sudden death of Dr. Levy brought Dr. Samuel H. Goldenson to the Temple. In 1934 Temple Emanu-El of New York elected Dr. Goldenson as Rabbi, and Dr. Solomon B. Freehof has occupied the Rodef Shalom pulpit since.

Josiah Cohen, the first teacher of Rodef Sholom later became a Judge and

served for many years as President of the Congregation. He was succeeded by Marcus Aaron and Eugene Strassburger, who is President now.

The Etz Chayim Congregation headed by Gustave Grofner as President continued the Orthodox form of service. It had to move from place to place until 1881, when it purchased the site at corner Fourth and Ross Streets, the present City-County Building. Alexander Fink was President of the Congregation and was responsible for the erection of the Synagogue. In 1883 the building was dedicated, with Rev. A. Crone occupying the pulpit. He was succeeded by Rev. A. Berenstein. In 1893 the Congregation became Conservative. Rabbi Michael Fried, a graduate of the Jewish Theological Seminary, became the Rabbi of Etz Chayim in 1898. Under his leadership, the late Friday evening services were introduced and the religious school was organized. The Tree of Life membership grew, and it was found necessary to erect a new building. Under the chairmanship of Henry Jackson, the building on Craft Avenue was erected in 1906. Rabbi Rudolph I. Coffee succeeded Dr. Fried as Rabbi. In 1915 Rabbi Coffee left the Tree of Life Congregation and Rabbi Morris Mazure took charge. Sol Rosenbloom became President of the Congregation. Under his direction the Congregation grew, and in 1921 Rabbi Herman Hailperin was invited as Rabbi and has continued in this office to the present day. Charles J. Rosenbloom is now President of the Congregation.

Beth Abraham Congregation

More than half a century ago, about 1888, a number of Jewish residents of Pittsburgh, newcomers to America, from different parts of Russia, saw the need for a place of worship and for a burial ground for their dear departed relatives. Under the leadership of many well-known leaders of the community of that day, such as Aaron Mazersky, Simon Bluestone, Morris Zubkov, Sol Landman and Louis Sniderman (the last is the lone survivor of the original organizers) the Beth Abraham Congregation was formed. Several years after the organization, the Congregation purchased a small tract of ground for a cemetery. This was added to from time to time.

The Congregation discontinued religious worship in 1906 and since that time has functioned exclusively as a burial association.

Beth Hamedrash Hagodol

One of the oldest and most important Jewish congregations is Beth Hamedrash Hagodol, commonly called the Washington Street Schul. It began in a private home in 1860 and was first named B'nai Israel. In 1873 the congregation petitioned for a charter of incorporation, and the signature at end of the petition as solicitor for the petitioners was Josiah Cohen. Subsequently a structure on

Washington Place was erected and the present name taken. Rabbi Aaron Ashinsky is the rabbi of the congregation; Joel D. Cohen is President.

Beth Jacob Congregation

A decade later (1879) Beth Jacob came into existence. The minyan met in the usual rented building until the congregation was able to erect its own building. In 1883 a charter was granted and the following year a lot and building at 512 Wylie Avenue were purchased. Larger quarters were obtained in 1891 and again in 1901, the congregation purchased the Old Sixth Presbyterian Church at Epiphany and Townsend Streets, where it is today. Joseph Schwartz is President.

Poale Zedeck Congregation

Fifth in formation is the Poale Zedeck Congregation. It dates to the day in 1881 when a group of men of Hungarian descent decided to organize a congregation for their countrymen. Philip Fried was the first president, and the group rented a hall at the corner of Grant Street and Second Avenue for the High Holidays. Three years later the group purchased a cemetery, then enlarged its quarters, and finally, in 1900, acquired a synagogue on Crawford Street in addition to remodelling two buildings for a school to accommodate 100 children. When the residential districts shifted, Poale Zedeck moved to Squirrel Hill. First High Holiday services in the present building at Shady and Phillips Avenues were held in 1929, although the dedication took place a year later. Dr. Joseph Shapiro, is the present rabbi, and Maurice Chaitkin is president of the congregation.

Congregation Shaaray Torah

Rabbi M. S. Sivitz, first orthodox rabbi to arrive in Pittsburgh, founded the Shaaray Torah Congregation in 1885. The congregation still exists at 35 Townsend Street, with Bernard Aaron Poupko as rabbi and B. Neiman as president.

Homestead's Rodef Shalom Congregation

Homestead's Rodef Shalom Congregation grew from the need of one of its members to recite Kaddish and the difficulty in this section of the city to assemble a minyan. Raphael Segelman was the first president. Two years after the dedication of the synagogue, a burial ground was purchased. Fire damaged the synagogue building on Ammon Street so badly in 1911 that the congregation moved to 331-5 East Tenth Avenue where a new synagogue was dedicated. Rabbi A. M. Pinkas is the spiritual leader of the congregation.

Shaare Zedeck Synagogue

Another synagogue came into existence on the Hill in 1895, called Shaare Zedeck or Gates of Justice. Meyer Ross was the first president, and Rabbi Ashinsky the first rabbi, a position now held by Rabbi A. B. Zilberberg.

Machsikei Hadas

Another synagogue to be formed before the turn of the century was the Machsikei Hadas (1897). The members met in a private home for five or six years until they were able to buy a small house on Crawford Street where Rabbi Sivitz became their leader. In 1909 the group moved to its present site at Wylie and Granville Streets. Rabbi Wolf Leiter has served as Rabbi of the congregation from 1921 to the present.

Shaaray Tefillah Congregation

Shaaray Tefillah Congregation or Beth Israel started at 32 Townsend Street in 1899. After moving two years later to a hall on Crawford Street, the group split in 1905. The Beth Israel group bought a lot on Ross Street, while the seceding faction, under the name Beth David, bought a lot at 23-25 Miller Street.

When it was found that the Beth Davidians were financially unable to continue the construction of their synagogue, the Beth Israelites—through the intervention of Rabbi Sivitz—came to their aid. The groups merged in 1906 under the name Shaaray Tefillah, and moved into the new synagogue in March of that year.

Beth Mogan David

Two years later, another segment split from the main body and took a building next door under the name Beth Mogan David.

Beth Israel Congregation

With the spread of the Jewish community to the North Side the need arose for a congregation in that part of the city and, in 1907, Beth Israel Congregation was organized. Herman Jacob was the first president and Rev. Henry Tolochko the first spiritual leader. Rev. Adolph Levin is the present spiritual leader and Siegfried Jacob the President.

Or Chodosh Congregation

Composed entirely of Roumanian Jews who came to this country in a mass exodus in 1902 is the Or Chodosh Congregation (New Light) of 79-81 Roberts Street. M. S. Sivitz was appointed rabbi, and David Segall became the first

president. Morris Kohen is the present president and Rabbi Wolf Leiter their Rabbi.

B'nai Zion Congregation

About 1907 there were enough Jews in Homewood to form together with the Wilkinsburg Jews a minyan for the High Holidays. After temporarily holding various halls, the B'nai Zion Congregation rented the upper floors of the old Homewood Bank Building. Today the Homewood group has its own synagogue at the corner of Lang and Hamilton Avenues. B. M. Stein is president of the congregation.

Kneseth Israel Congregation

In 1910 ten men, with Philip Rosenthal as president, formed the Kneseth Israel Congregation, later to become Kneseth Israel of 72 Miller Street. Since 1911, when the present building was purchased, the congregation has not moved. In 1940 a new chapel was erected.

Congregation Keser Torah

In 1907 a group of 15 orthodox emigrants from the Russian province of Volinia who had settled together in Pittsburgh decided to organize a Chevrah. By 1910 there were 50 members instead of 15 and it was necessary to hire a hall. In 1914 they argeed to lift the restriction which limited membership to immigrants from Volinia and changed their name to Congregation Keser Torah, under which name their charter was granted. Cemetery grounds were purchased in 1916, and a new synagogue was erected the following year at the corner of Webster Avenue and Erin Street. In July, 1922, Rabbi A. M. Ashinsky was elected rabbi. B. Lincer, brother of the man in whose home the first minyan took place, is president.

Anshe Libavitz

Anshe Libavitz was formed in 1907 by a dozen members. It took its name from the celebrated Rabbi of Libavitz. Two years later the group was meeting at a home on Arthur Street, and, in 1918, it expanded to new quarters on Wylie Avenue. In the same year the congregation erected a synagogue at 108 Erin Street where it still worships.

Ahavath Zedeck Congregation

From a small group of eight members in 1908, the Ahavath Zedeck Congregation of Hazelwood has grown to 28 members who meet in their own building on Glen Galath Street. The group's first treasurer, Nathan Newman, now serves as its president.

B'nai Israel Congregation

B'nai Israel Congregation came into being in 1909. The families which had moved from the Hill to East End first held their meetings at the home of M. Trachtenberg, and later the second floor of the Cameraphone Building was rented. Since the membership had more than doubled by 1920 larger quarters were obtained—first in the Masonic Building and later in the old Martin home on N. Highland Avenue which the congregation purchased. Rabbi Benjamin Lichter was called as rabbi in 1920 and continues to occupy the pulpit. Title to the present property on North Negley Avenue was taken in 1923. In September, 1924, the building was dedicated and opened to worshippers. Benjamin Chait is president.

Beth Jehuda

Beth Jehuda first met on Beaver Avenue in 1913 under the leadership of Rabbi Tolochko. In 1915 Rudolph Solomon acquired the right to have the congregation named after his father and it became known as Beth Jehuda Synagogue. After spending many years in a building at Nixon and Atmore Streets, a new house of worship was dedicated at Chateau and Adams Street in 1926. William Siegman succeeded George Mendelbaum, the first president, and Simon Z. Rubenstein is spiritual leader.

Butler Street Congregation

The synagogue known as the Butler Street Congregation came into existence during the first decade of the present century. Nathan Shall is president now, and a chazan is engaged for the holidays.

South Side Congregation, Talmud Torah

The South Side Congregation Talmud Torah, was formed in 1913 with 22 members. It meets today in the building which it opened in 1929.

Adath Jeshurun Congregation

In 1916 a faction of the Congregation B'nai Israel formed the Adath Jeshurun Congregation. After various temporary locations, ground for a new synagogue building was broken at Margaretta and North St. Clair Streets in 1923. Last year a banquet marked the Silver Anniversary of the Congregation. Rabbi M. A. Levin has been rabbi for the past 17 years, and Herman Fineberg is president.

Beth Shalom Congregation

Starting 26 years ago with a group of 35 members, Beth Shalom Congregation of Squirrel Hill has grown to rank second in the city in number of members. It is located at the corner of Beacon Street and Shady Avenue. Rabbi A. H. Kahn was the first rabbi, and Meyer Osoff the first president.

The greatest development of the congregation came under the presidency of the late M. L. Avner. Abe Caplan has been secretary for the past 26 years, and Rabbi Goodman A. Rose has been spiritual leader for the past 19 years. Joseph J. Schmidt is now president.

Beth El Congregation

A group of Jews in Beechview chartered the first synagogue in their community in 1919 and the organization was called Beth El Congregation. Philip Goldstein is president.

Agudath Achim, Adath Israel and Ohave Zedeck Synagogue

Three congregations came into existence in 1921 — Agudath Achim, predominately Ukranian Russian and strictly orthodox; Adath Israel, a mixed group which was located at 3257 Ward Street; and Ohave Zedeck Synagogue which has grown in membership at 356 Craft Avenue. Agudath Achim is now located at 2919 Wylie Avenue.

Chofetz Chaim Congregation

Rabbi Ashinsky was the first leader and still occupies the pulpit of Chofetz Chaim Congregation which is located at 5807 Beacon Street . Jacob Siegel is president.

B'nai Emunoh Congregation

B'nai Emunoh Congregation numbered only ten men when they met for the first time in 1927. Today the group has its own synagogue at 4323 Murray Avenue, and about 100 children in the Hebrew School. Simon M. Rosenthal is president.

Torath Chaim Synagogue

Another congregation founded in 1927 was the Torath Chaim Synagogue at 728 N. Negley Avenue. Hyman Goldstein is president.

Kehilath Jeshurun Congregation, Sharay Zion Congregation, Tifereth Israel Congregation

Three other congregations must be mentioned to make this listing complete—Kehilath Jeshurun Congregation, headed by Joseph Wise, which was founded in 1930 on the Hill for the Jews in that section; Sharay Zion Congregation on Wylie Avenue and Green Street, and the Tifereth Israel Congregation, located at 137 Fullerton Street.

* * * *

In the past century Pittsburgh Jewry has organized some 36 synagogues—representing widely divergent ways of thought and ritual. Together they form the spiritual bulwark of Pittsburgh's Jewry.

INSTITUTIONS AND ORGANIZATIONS IN PITTSBURGH

The Hebrew world "zedakah" has a wider connotation than the common English equivalent "charity." The Hebrew concept of "zedakah" goes far beyond the giving of material aid to the needy, important as that is. The Hebrew term, it might be said, approaches more closely the concepts of the modern social worker. It has regard for the whole man as well as for the alleviation of the immediate problem of the applicant. In the gamut of Jewish organizational life in Pittsburgh we therefore note early the organization of institutions, such for example as the free loan societies, which seek to eliminate from social aid all possible stigma of humiliation. There were also formed organizations for visiting the sick which embody modern social worker ideals, in recognizing that the ill often need something beyond medicine and food and physical care.

The list of Pittsburgh's Jewish charitable institutions covers a wide field.

The oldest charity association among the Jews of Pittsburgh is the Hebrew Ladies' Aid Society which dates back to 1861. Broad in scope, this organization cooperated with other women's organizations in various benevolent projects. Mrs. Pauline Frank was the first president and founder. The group maintained a separate existence until 1880.

Probably more representative of the charitable impulses of the community as a whole was the Hebrew Benevolent Society. It was organized when the community was very young, but not until 1864 did its work assume definite shape. Test of the organization came in 1882 when immigration from Russia began making heavy demand on American Jewry. In Pittsburgh the Hebrew Benevolent Society was the medium through which this service was rendered.

About this time the Benevolent Society joined forces with the United Hebrew Ladies Relief Association. Not content with merely "feeding the hungry," the organization realized its opportunity as a reclaiming agency in a neglected neighborhood. It sought to do constructive social service and bent its best efforts in the direction of house improvement and reform.

Bikkur Cholim Society

As early as 1871 there existed a Bikkur Cholim Society. A similar group was organized in 1887.

To extend the services of the Bikkur Cholim Society a group of women organized what they called the Hebrew Ladies Hospital Aid Society in 1898. For over 20 years Mrs. Barnett Davis was president and guiding spirit of this organization. Its present leader is Mrs. William Shapera.

Home for the Aged

Pittsburgh's Jewish Home for the Aged, the "Beth Moshev Z'kenim," was founded by Rabbi Aaron M. Ashinsky who laid the cornerstone of the Home in 1906. The old Jones homestead was purchased in 1911, and Rev. J. Alexander Neuman was the first resident superintendent. Mr. Max Shapiro, of New York, later assumed these duties and is still the superintendent. His wife is matron of the Home which is now located on Brown's Place. It has approximately 18 acres of ground and serves as a haven of comfort and cheer for the aged and infirm Jews of Pennsylvania, Eastern Ohio and West Virginia. Morris Neaman is president of the organization.

House of Shelter

Although it has been declining in recent years because of the decreased number of immigrants, Pittsburgh's House of Shelter once played a great part in community life. To the poverty-stricken newcomers who fled from the Rumanian persecutions of 1901, it was a place of understanding and temporary care. It is located at 1625 Locust Street and still serves as a temporary home for Jewish transient and local homeless men. Mrs. Julius H. Cohen is president of the House of Shelter, and Mrs. Fannie Avner is the matron in charge.

Montefiore Hospital

Standing proudly on Fifth Avenue in the heart of Pittsburgh's hospital center is the stately Montefiore Hospital, Jewry's contribution to the better medical situation of Pittsburgh. Completely modern, outstandingly progressive, caring for Jew and Gentile according to need rather than religion — Pittsburgh is proud of its Montefiore Hospital. The movement for its erection began in 1888. In 1908 it was established at 3000 Center Avenue, with Henry Jackson as its president. Later the belief grew that the hospital should be rebuilt as an institution worthy of the Jews of Pittsburgh in size, equipment and facility for medical research, and the present building was erected. Sidney M. Bergman was recenttly named executive director of the hospital. Leo Lehman is its president.

Hebrew Orphanage

Mrs. Esther DeWolf Gusky founded the J. M. Gusky Hebrew Orphanage and Home of Western Pennsylvania in 1891 in memory of her husband, Jacob M. Gusky, a Pittsburgh merchant. Various additions have been made in memory of Bertha Rauh Cohen, Fannie H. Hamburger, Joseph and Lydia DeRoy and Enoch Rauh by their families. Arnold Deutelbaum is the superintendent. The Orphanage serves as a home for Jewish orphans and deserted children between the ages of 5 and 16.

Jewish Home for Babies

The Jewish Home for Babies and Children was organized* in 1914, and has filled a definite need in the community. Now occupying a spacious home on Stanton Avenue, it cares for homeless and friendless children up to 16 years of age. It is unaffiliated with the Federation and entirely self-supporting. The Home is headed by Miss Sallie Mazer. Mrs. Anna Rosen is superintendent.

Free Burial Society

One of the oldest organizations of its kind in this country is the Hebrew Free Burial Society which provides funeral costs for Jews who do not leave sufficient funds for their burial. Mrs. Max Bress is President.

Hebrew Free Loan Association

The Hebrew Free Loan Association was organized about 1895. Its primary purpose is to assist individuals in providing a living for themselves, by granting cash loans without any interest charge. Simon Shupinsky was the organizing spirit and first president. It is an affiliate of the Federation of Jewish Philanthropies. Emanuel Spector was recently elected president.

Pliskover Free Loan

The Pliskover Free Loan Association was organized in 1908. Designed primarily for Pittsburgh Jews of Pliskover origin, it sought in other ways to cement the ties of landsmanshaft. After the first World War, it was active in war relief agencies and it was instrumental in organizing Pliskover War Relief groups in New York, Chicago, Cleveland, and Erie, Pa. Jointly these groups sent a delegate to Rumania (where there were a great number of Pliskover refugees) to render direct aid. Assistance was also given to Pliskov pogrom victims. During the depression, the Society established a special loan fund for the victims of those hard times. In 1929 a ladies' auxiliary was organized. H. Verbofsky is president of the Association and Mrs. Pearl Weiner is president of the Auxiliary.

Council of Jewish Women

One of Pittsburgh's outstanding women's organizations is the local section of the National Council of Jewish Women. Its motto "A Social Service Organization of Constructive Effort along Religious, Philanthropic, Educational and Civic Lines" has led it into a wide range of activities, including immigrant aid, a labor bureau, needlework guild, penal work, aid for the blind, protective service for working girls, Americanization, campaign drives, child welfare, citizenship,

*By the Orthodox elements of our city.

education, drama, scouting, philanthropy, religious schools, care for the aged, and many other fields. Council operates a Service Shop at 253 Atwood Street. The Pittsburgh Section was founded in 1894 by Mrs. Hugo Rosenberg and is now headed by Mrs. Sidney Bachman.

Federation of Jewish Philanthropies

The Federation of Jewish Philanthropies of Pittsburgh was organized in 1912. Its purpose was to keep fund-raising activities on a high plane and to relieve its constituent agencies of the work of raising needed funds . Under Dr. Ludwig B. Bernstein, who became Executive Director in 1921, the scope of the Federation expanded to include virtually all charitable, educational and social endeavors of the city. Dr. Maurice Taylor succeeded Dr. Bernstein in 1937 and now serves in this capacity. Stanley Kann is its president.

In 1937 a new phase in its work began when five of its constituent agencies merged into what was to be known as the Jewish Social Service Bureau. These constituent groups were the Jewish Family Welfare Association, the Pittsburgh Bureau for Jewish Children, the Girls' Bureau, the Jewish Big Brother Association and the Service to Foreign Born of the Council of Jewish Women.

It was found by a special survey carried on by the Buhl Foundation that there was much repetition and overlapping among the city's various social agencies. It was decided therefore to consolidaate these five organizations.

In May, 1937, Miss Gertrude A. Glick became Executive Director of the new organization. Case supervisors are responsible for the training of students taking courses in professional social work at the University and at Carnegie Institute of Technology. When the Jewish Social Service Bureau was organized Irwin D. Wolf became its president. He was succeeded two years later by Stanley J. Kann, the present incumbent, who was followed by Mrs. Raymond M. Kaufmann.

United Employment Service

The United Employment Service, organized in 1927 to assist clients of any affiliate of the Federation of Jewish Philantthropies, finds employment and provides vocational guidance. It also helps refugees and handicapped persons to find work . Louis Lieblich heads the organization as Executive Director and Harry M. Epstine is President.

Irene Kaufmann Settlement

Beginning as the Columbian Council School in April, 1900, the Irene Kaufmann Settlement has been a strong influence in the lives of most Jewish young people growing up in the Hill District. The present building was presented by Mr. and Mrs. Henry Kaufmann in 1909 as a memorial to their daughter, Irene. Under the leadership of Sidney A. Teller it has grown with the succeeding years and embraces new and more varied fields of activity. The Settlement has been

identified with every progressive movement and has led the way in many fine developments—summer play schools, a public library, "free" baths, evening classes in English and citizenship, district nursing, public Arbor Day observances —all these were begun locally by the Irene Kaufmann Settlement. In April, 1942, Samuel Levine succeeded Mr. Teller as Executive Director. The latter had served since 1916. At present Irwin Wolf is serving as President.

Emma Farm Association

Closely associated in the public mind with the Irene Kaufmann Settlement has been the Emma Farm Association of which Nathan B. Jacobs is now President. Emma Farm was organized in 1906 to care for convalescents and provide summer vacations for children. Founded by Isaac and Morris Kaufmann in memory of the late Mrs. Emma Kaufmann, it operated an institution in Harmarville until the purchase of the present progressive camp at Harmony, Pa. Abe Bonder is Executive Director of the camp.

The B'nai Brith

The synagogue is essentially a local institution, but Pittsburgh Jews sensed the need for some link with other Jewish communities. In earlier days, the lodges and fraternal orders provided almost the sole means for effecting this contact. Under the lead of the late Judge Josiah Cohen there was founded the first B'nai B'rith Lodge in Pittsburgh in 1862. The organization was then known as the Jericho Lodge of B'nai B'rith. In 1921 Jericho Lodge together with Saar Sholem and the Abraham Lippman Lodges were consolidated into what is now Pittsburgh Lodge No. 44. Josiah Cohen Lodge was installed on January 22, 1939. Working closely with the lodges are the four women's auxiliaries — Lillian S. Davis, Ner Tomid, Menorah and Emma Lazarus. Since the outbreak of World War II, Pittsburgh B'nai B'rith has been particularly prominent in its war service activities in addition to carrying on the usual function of the Order. It is one of the few organizations in Pittsburgh which has provided blood donors for a full day at the Red Cross. Not only once but six times has this been done. By its sale of war bonds, it has purchased a Flying Fortress. In numerous other ways, B'nai B'rith has served the war effort, valiantly and well.

Concordia Club

The Concordia Club came into being in 1874 as a social organization for Jewish men and women. Its spacious club rooms are located at 145 University Place. *Westmoreland Country Club* is a fashionable country resort for Pittsburgh Jewry. It was organized almost fifty years ago and its membership includes many of Pittsburgh's well known Jews.

AMERICAN JEWISH CONGRESS

PITTSBURGH COUNCIL

By Samuel L. Fuss

President, Pittsburgh Council American Jewish Congress

The emergency of the first World War led to the founding of the American Jewish Congress as the representative of a united American Jewry at the Peace Conference. In Pittsburgh, a spirited campaign led to the election of Rabbi A. M. Ashinsky, M. L. Avner, Allan Davis, Edgar J. Kaufmann, Morris Neaman and Solomon Rosenbloom as the delegates to that historic gathering at Philadelphia where the American Jewish Congress was born. Under the leadership of Louis Marshall, the united Jewish representatives at the Versailles Peace Conference succeeded in writing the National Minority Rights provision into the peace treaties that created the new states of the post-war era.

In accordance with the agreement with Louis Marshall, the first American Jewish Congress adjourned after its first session. The American Jewish Congress that met immediately thereafter, representing the nationally-minded elements of American Jewry, concerned itself with the problems of Jewish life in the new world as well as in the old. Under the leadership of Dr. Stephen S. Wise, the Congress has continued to function on the same broad foundation to this day. In the United States it has led in the exposure of anti-Semitic propaganda and of widespread discrimination against Jews in employment.

The Pittsburgh Council of the American Jewish Congress, organized by M. L. Avner, has been successively headed by Adolph Edlis, Oscar Robins, Judge Benjamin Lencher, Frank R. S. Kaplan and the writer. Like the national organization, it has devoted itself to resisting the rising tide of anti-semittism both abroad and in our midst throughout the post-war era.

The advent of Hitler gave a new impetus to the American Jewish Congress. The United States became the center of opposition to the rising Nazi power. The American Jewish Congress intensified its efforts to unite all elements of our people against the growing threat to our very existence. The desperate plight of our people throughout Europe necessitated the coordination of world-wide resistance to the power seeking our destruction. In August 1936, the World Jewish Congress was established at Geneva, Switzerland, under American leadership. Rabbi A. M. Ashinsky and Oscar Robins were two Pittsburghers at the world session. Until the Second World War assumed truly global proportions, the World Jewish Congress managed to alleviate the condition of thousands of Jewish refugees. Since then it has maintained contact with various governments-in-exile and, in cooperation with the American Jewish Congress, has striven to rescue the Jews of

Europe from extermination. Through its Institute of Jewish Affairs and in collaboration with the World Jewish Congress, the American Jewish Congress is preparing plans for the reconstruction of Jewish life in the brighter day of the post-war era for which a desperate world is yearning. The periodical publications by the Institute on specific phases of Jewish life in Europe have won universal acclaim. The Inter-American Jewish Council, representing Jewish communities throughout the Americas, and following the Good Neighbor policy of our government, is another instance of the all-embracing united Jewish effort inspired by the American Jewish Congress.

In Pittsburgh, likewise, the American Jewish Congress functioned with renewed vigor. The Pittsburgh Council arranged a series of public meetings at Carnegie Music Hall in protest against the public burning of books and the Nazi atrocities in Germany and against American participation in the Olympic Games in Nazi Germany. The Pittsburgh Council obtained the active participation of local leaders, Christian and Jewish, labor and industrial, intellectual and professional, in these anti-Nazi activities. With their cooperation, the anti-Nazi Boycott Council, and later the Joint Boycott Council, were formed and the consumption of Nazi imports and services was almost completely eliminated.

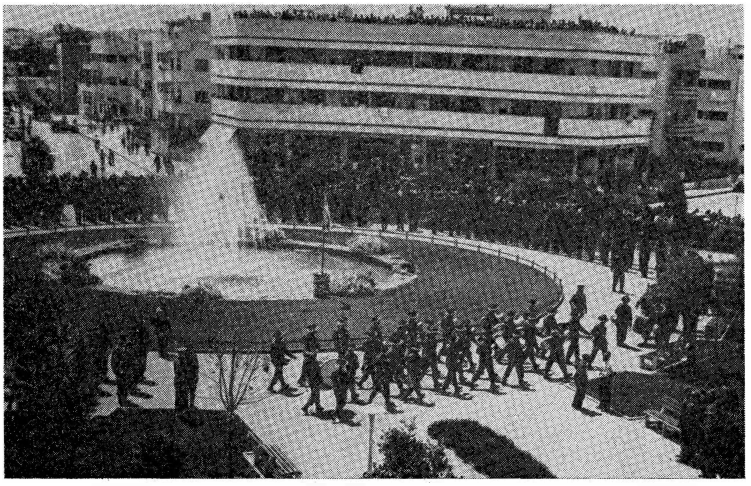
The great tragedy of the cancerous growth of the Nazi movement, the destruction of Jewish life throughout Europe and the peril of Coughlinite anti-Semitism in America, led to a renewed urge toward unity of American Jewry. In 1938 over 14,000 Jews registered in Pittsburgh for participation in the proposed national referendum of the American Jewish Congress for democratic unity of American Jewry, and elected Rabbis B. A. Lichter, A. M. Ashinsky, Goodman A. Rose and Wolf Leiter, and also Dr. M. B. Lichtenstein and Oscar Robins, to the national sessions. Under the leadership of Edgar J. Kaufmann, and with the cooperation of local American Jewish Congress leaders, the General Jewish Council of the American Jewish Congress, B'nai B'rith, American Jewish Committee and Jewish Labor Committee, was formed in Pittsburgh in June, 1938. While the General Jewish Council has not resulted in the permanent democratic unity of American Jewry, it has prepared the way and laid the foundation for essential cooperation of all elements of American Jewry in the great tragedy of the Second World War.

In the local field, the Pittsburgh Council of the American Jewish Congress consists of delegates of practically every religious, fraternal, social and cultural organization of adult Jews. It has succeeded in practically eliminating the anarchy which existed in Jewish public relations activities in Pittsburgh. For that purpose, it was instrumental in founding the Pittsburgh Jewish Public Relations Council, which has coordinated the Jewish civic defense activities of the local American Jewish Congress, B'nai B'rith, American Jewish Committee, Jew-

ish Labor Committee and Jewish War Veterans. In this Council the Congress leaders have been most insistent upon strengthening the democratic way of life in the Jewish community.

The Pittsburgh branch of the American Jewish Congress recognizes that the fate of the Jewish people depends upon the outcome of the titanic struggle between the evil forces of totalitarianism and the good way of life to which the democracies aspire. It has, therefore, encouraged its affiliated organizations to active participation in community efforts against subversive influences. It created the Emergency Clothing Committee of the British War Relief Society and urged American aid to the Allies. Since Pearl Harbor, all American Jewry, of course, is one in its participation in the war activities of the United States and in aid of the United Nations.

A free democratic world, a Jewish commonwealth in Palestine on the basis of Jewish creative labor, voluntary cooperation and social justice, and an intelligent, democratic union of American Jewry: these are the aims and aspirations of the World Jewish Congress, of the American Jewish Congress and of its Pittsburgh Council.



AUSTRALIAN TROOPS IN DIZENGOFF CIRCLE, TEL AVIV

JEWISH EDUCATION IN PITTSBURGH

By Israel Abrams
Director, Hebrew Institute

Jewish education was neglected in Pittsburgh prior to the founding of the Hebrew Institute in 1916. While the Jewish community was already full grown, with 28 synagogues, and with its charitable institutions all functioning, there were only three small Hebrew schools in the entire city. One was located in the Tree of Life Synagogue, another in the Poale Zedek and the third in the Talmud Torah on Crawford Street. In all three, there were not more than 200 children enrolled. In the Sunday Schools there were 1,000 children, 600 of whom attended the Rodef Shalom Religious School.

The center of the Jewish population in 1913 was the Hill District. A group of public spirited men interested in Jewish education, under the leadership of the late Sol Rosenbloom, inspired by Rabbi A. M. Ashinsky, assisted by the generous gift of the late Louis I. Aaron, aided by the late Isaac Seder and Marcus Rauh, Albert Hanauer, Morris Neaman and others, after three years of deliberation and effort, founded the Hebrew Institute on Wylie Avenue, which opened its doors in the heart of that thickly populated district on November 7, 1916. It was organized for the purpose of "teaching the Hebrew language and literature, fostering a knowledge of Jewish history and ethics, and promoting the tenets and practices of traditional Judaism, and for said purposes to maintain educational institutions and schools."

When the doors of the Institute were opened, almost 1,000 children were enrolled. During the years from 1916 to 1924 all available space was utilized for school purposes. A staff of 17 teachers instructed the classes and the annual expenditures rose to $54,000. During that period Squirrel Hill began to attract Jewish settlers. The Institute, in order to provide Jewish instruction for the children in that district, requested and received permission from the Board of Public Education to use two rooms in the Colfax School for Hebrew classes. These were opened in 1921 with an enrollment of 68 students. The section grew rapidly and in 1923 a school building was erected by the people of the neighborhood on Beacon Street near Shady Avenue for Hebrew instruction. This building is now known as the Beth Shalom Hebrew School. In the East End, the B'nai Israel Hebrew School became an affiliate of the Institute. On the North Side, Beth Jehudah Hebrew School was founded, and later the B'nai Emunoh School was opened to take care of the Greenfield District. In 1924, therefore, when the shifting of Jewish population was progressing rapidly, the new neighborhoods

had already well established schools to take care of the education of the new pupils.

In order to put Jewish education on a sound foundation in the city, the late Louis I. Aaron established an endowment fund which, through the efforts of Charles I. Aaron, who carried on the work after the death of his father, grew to almost a quarter of a million dollars. Among the larger contributors to this fund were Louis I. Aaron, Marcus and Charles I. Aaron, Sol Rosenbloom, Max Solomon, Isaac Seder, Bennie Neiman, J. H. Frank, Oscar Simon, Dr. S. I. Eber, L. B. Foster, Leo Lehman, Morris Lando, R. Sandowsky and others.

Upon the death of Sol Rosenbloom, who served as president of the Hebrew Institute from its inception, Charles J. Rosenbloom accepted the leadership At the present time these are the officers and directors of the Hebrew Institute: Charles J. Rosenbloom, president; Charles I. Aaron, vice-president; Peter Glick, vice-president; Leo Lehman, treasurer; A. L. Glick, assistant treasurer; Morris Neaman, secretary, and Israel A. Abrams, educational director.

The board of directors includes: Morris Abels, Lewis M. Alpern, Harry Aronson, Rabbi A. M. Ashinsky, Max Azen, Joseph Bennett, Louis Caplan, Dr. S. B. Freehof, Charles Friedberg, Mandel B. Goff, Louis Gordon, Jr., Rabbi Herman Hailperin, Rabbi B. A. Lichter, Rabbi Wolf Leiter, Harry I. Neaman, Bennie Neiman, Abraham Oseroff, Marcus Rauh, Rabbi Goodman A. Rose, Arthur Rosenbloom, Mayer Rosenbloom, Mrs. Sol. Rosenbloom, Saul Schein, Barnet Sedler, E. L. Solomon and Dr. Maurice Taylor.

With the closing of the doors to Jewish immigration, the problems of securing Hebrew instructors became acute. The Hebrew Institute, taking into consideration the importance of American trained teachers for American Jewish children, in 1923 organized a training school for Hebrew teachers. This was later named the Rosenbloom Teachers Training School.

In addition a high school department was organized as a preparatory school, the Aaron Hebrew High School. Sixteen graduates of the training school are teaching in Pittsburgh, and others are employed elsewhere in the United States.

Arrangements were made with the University of Pittsburgh that students of our Teachers Training School be permitted to receive a maximum of 16 credits, four credits per year for the four-year course towards a Bachelor of Arts degree for work taken at the Hebrew Institute, and that the students who were preparing for the rabbinate be granted a tuition fee reduction of $75 annually. Similar arrangements were made with the Duquesne University except that there the tuition reduction is $50 annually instead of $75.

In order to coordinate, systematize, standardize and improve Jewish education in Pittsburgh, closer cooperation between the Hebrew Institute and the

larger congregational schools was established under the name of the Hebrew Institute and its Affiliated Schools.

In 1937, the Hebrew Institute, in conjunction with the Isaac Seder Educational Center of the Young Men and Women's Hebrew Association, organized a College of Jewish Studies for the purpose of training a personnel for Sunday Schools. The College offers courses in Hebrew, Biblical history, medieval Jewish history, modern Jewish history, contemporary Jewish problems, Hebrew literature, modern Hebrew literature, Jewish customs and ceremonies, and Jewish education. There is an enrollment this year of almost 100 students.

The Institute did not limit its activities to Pittsburgh proper, but helped to organize schools in the vicinity—in Greensburg, Butler, Tarentum, East Pittsburgh, Wheeling, Sharon, Farrell, Oil City, Ambridge, Aliquippa and New Castle.

In 1938 the Rodef Shalom Temple succeeded in completing a magnificent school building for the use of its religious classes. The course of study in the seventh, eighth and ninth grades includes Hebrew reading. Two graduates of the Teachers Training School of the Hebrew Institute are instructing there.

The Southwestern District Religious School Committee, composed of representatives of the Council of Jewish Women and the Sisterhood of the Rodef Shalom Temple, conducts a number of Sunday Schools in the smaller congregations throughout the city and also at the Irene Kaufmann Settlement. The teachers in these schools are volunteers, but the superintendents receive a remuneration for their services. All the schools are under the supervision of a head supervisor. For a number of years a graduate of the Hebrew Institute held this latter position, and at the present time the supervisor of the Southwestern District Religious Schools is a member of the faculty of the Institute.

The Hebrew Insitute is the central agency for Jewish education in Pittsburgh. Its function is to coordinate, systematize, standardize and supervise the educational work. It subsidizes the affiliated schools by paying tuition for children whose parents cannot afford to pay. It maintains an elementary school as well as a high school as preparatory to the teachers training school. It conducts a training school for teachers where young men and women are prepared to teach in the city Hebrew schools as well as in the vicinity. Some of its graduates are also supervising Sunday schools in the city. In conjunction with the Isaac Seder Educational Center of the Y. M. & W. H. A., the Hebrew Institute founded and jointly directs the College of Jewish Studies. In the smaller communities surrounding Pittsburgh, it assists and encourages the establishment of Hebrew schools.

The "Y"—Hub of Jewish Activity

Of all the organizations of Pittsburgh Jewry, none is better known and of greater service than the Young Men and Women's Hebrew Association. As early as 1880 a short-lived Y. M. H. A. was organized. The one begun in 1903 met with better success, but still did not live long. In 1910 Harry J. Applestein headed a group of 16 young men who formed the Young Men's Hebrew Association "to erect a temple of democracy and culture where Jews—old and young—may meet on a common ground of understanding and equality."

The first meetings were held in the Tree of Life Synagogue and, before a month had passed, more than a hundred members had enrolled. Quarters were secured in the Dispatch Building on Fifth Avenue in 1912, under the presidency of Mr. Applestein. Enthusiasm ran high and membership grew rapidly. Membership swelled to 1500 in 1914, and the former Elks Temple was purchased. Naturally the war depleted the ranks of "Y" members; 550 names were listed on its service flag.

But soon again the organization grew out of its quarters. About this time the Men's Organization was joined by the Young Women's Hebrew Association which had been organized in 1911 by eight young women. During the summer of 1920 plans were shaped for the building campaign which opened in October. The present site was selected in December, 1921—the present Oakland location of the "Y" building which has proved so happy by every standard.

Ground was broken for the permanent building on Monday, April 21, 1924, and the cornerstone laid that same year. The auditorium became possible through gifts by Edgar J. Kaufmann and his mother, Mrs. Morris Kaufmann. Through the gift of Mrs. Isaac Seder, her friends and family, the Isaac Seder Educational Center came into existence. Later a contribution of Mrs. Morris Baer and her family made possible the Morris Baer Memorial Library. The building was completed on Sunday, May 23, 1926. Herman Passamaneck was engaged as Executive Director, a position he holds today. Hyman Rogal is now president of the Y. M. & W. H. A.

A Service to Democracy

The whole program of the Young Men and Women's Hebrew Association of Pittsburgh is directed to two main purposes — in this critical hour to strengthen the morale of the Jewish community and to aid with all the resources at our command in the winning of the war and the perpetuation of a free America.

For thirty-three years the Y. M. & W. H. A. has unremittingly served this communnity. In order that all of us may enjoy the blessings of peace, culture

and loyalty to democracy, it has encouraged youth character-building, adult education, religious training, cultural advancement and physical education. It has not only met the individual needs among its members, but has rallied the community behind these objectives.

The National Jewish Center Movement, of which it is a part, is today a potent force in the fight for civilized values and democratic ideals.

Youth today comes to the "Y" not only in search of healthy recreation which it needs now more than ever, but more eagerly for guidance and for proper moral equipment with which to face the future. It seeks and finds in the "Y" a way of life — an American way.

For adults, the "Y" offers more than an intelligent use of leisure time; it satisfies in large measures their quest for a more meaningful, richer and fuller life — one that is linked to their essential Americanism.

From the "Y" emerges a fine type of youth. Essentially democratic in character it counsels a sober, unhysterical approach to our problems and makes for sound, unbiased judgment. It affirms spiritual values and sets high standards of thought and action. The "Y" tends towards balance, towards unity, towards high purpose. It serves not only our own people, but the whole community.

Rabbi Aaron M. Ashinsky

Rabbi Aaron Mordecai Ashinsky was born 77 years ago in the town of Raigrod, Province of Lomza, Russian Poland, the son of Nachman and Hannah (Friedman) Ashinsky. He studied for the rabbinate under the tutorship of the late Rabbi Judah Idel Drob, whose daughter Pearl, he later married and enjoyed also the personal instruction of the well-known Gaon and Zaddick Rabbi Chaim Leib Rothenberg of Stavisk. He received his Rabbinical diploma (Smicha) from the latter and also from the celebrated Rabbi Eliezer Simcha Rabinowitz of Lomza and Kalvarie. At the time of his ordination Rabbi Ashinsky was 19 years of age.



He married Pearl Drob in 1884, coming to America two years later. After a short stay in New York City, he received a call from Beth Israel Congregation of Syracuse, New York. After two years, he went to Detroit, where he served for a period of seven years. He then became the spiritual leader of the orthodox Jewish community of Montreal, Canada, for five years, where he also acted in the capacity of Government chaplain. In December, 1901, on the demise of his father-in-law, Rabbi Judah Idel Drob, in Pittsburgh, he was persuaded by the Congregations Beth Hamedresh Hagodol and Beth Jacob of our city to accept a position in the rabbinate here. Since his coming to Pittsburgh, he has loomed large as a community leader, inspiring love for Judaism and an awakening to the beauties of our religion and literature.

In Pittsburgh, he was closely affiliated with the Zionist Council ever since its inception. In the year 1913, he, with the cooperation of the late Rabbi Baer Abromovitz, of St. Louis, Mo., and several others, established the Mizrachi Zionist Organization of America, and when Rabbi Meyer Berlin came over to America some years later, Rabbi Ashinsky was of great help to him in establishing the Mizrachi here on a firm footing. At the first convention of the Mizrachi in Cincinnati, Ohio, Rabbi Ashinsky was elected national treasurer of the organization

and ever since he has been a member of its national executive committee. For a number of years he has been the first national vice president of the Mizrachi.

From 1914 to 1924 Rabbi Ashinsky headed the Central Relief in Pittsburgh and raised more than $150,000 for this fund.

In February, 1926, when Samuel Untermyer became the national chairman of the Keren Hayesod, Rabbi Ashinsky was chosen national vice president of this foundation. His activities in the city of Pittsburgh are numerous. He is the founder of the Pittsburgh Jewish Home for the Aged. He brought to life the Hebrew Free Loan Association and the Hebrew Free Burial Society. He also established on a firm basis the Pittsburgh House of Shelter (Achnosoth Orchim) which was almost on the verge of collapse in the first years of his coming there. He rendered a great service in the creation of the Montefiore Hospital which is the pride of the Pittsburgh Jewish community. His greatest work, however, was the establishment of the Hebrew Institute, a modern and fully equipped school for the promulgation of Hebrew culture where the Hebrew language is the dominant tongue of instruction.

In 1917, Rabbi Ashinsky became active in the American Jewish Congress movement; he was a delegate to the Philadelphia Preliminary Conference and has served on the executive and administrative committee ever since. During the election for delegates to the Congress in June, 1918, he was elected one of the four Pittsburgh delegates by an overwhelming vote. During the discussion of the Barnett-Dillingham Immigration Bill in Congress in 1914, Rabbi Ashinsky was delegated by Pittsburgh Jewry to plead the cause of a liberal immigration policy before the Congressional Committee on Immigration.

Rabbi Ashinsky was a member of the Mizrachi delegation which attended the historical Inter-Allied Zionist Conference in London, England, in 1920, at the time when the Peace Conference of the Big Ten was in session in Paris before whom the Zionist proposals were submitted and adopted.

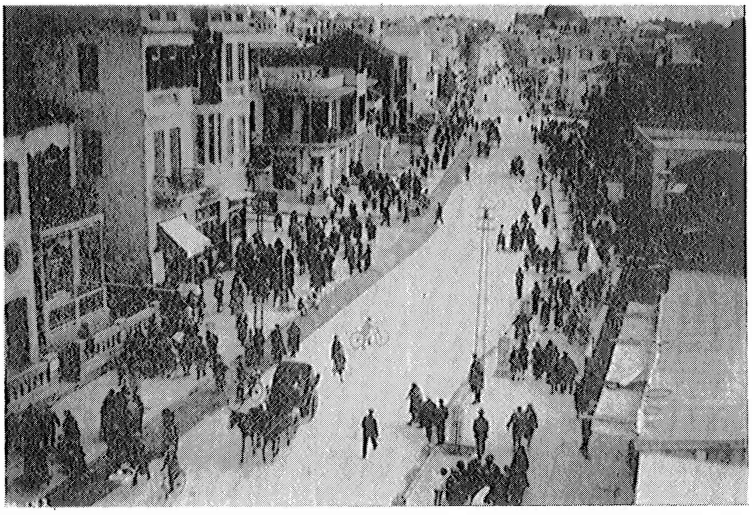
In 1925, Rabbi Ashinsky and his wife visited Palestine to participate in the dedication ceremonies of the Hebrew University. In the three months of his sojourn in Palestine, he addressed numerous meetings in Tel Aviv, Jerusalem and the Colonies. The same year he was elected National Honorary Vice-President of the Keren Hayesod with Samuel Untermyer as the President.

In the years following, with the increased demand to serve the needs of the community, as well as throughout the world where Jews were harrowed by the gravest problems, Rabbi Ashinsky either initiated or led in movements for relief or political action, at the same time participating in the majority of community-sponsored public events, philanthropic drives and organizational activities.

Early in 1935, the community took cognizance of the golden wedding anniversary of Rabbi and Mrs. Ashinsky, which was celebrated widely as an event of public interest.

The Second World War added new burdens upon Rabbi Ashinsky. Weighted down by advancing years and undermined health, the Nazi persecution and the war placed even greater responsibilities upon him. The national conference and emergency meetings held in various cities which he attended and the activities following those conclaves had sapped most of his strength, but he continued to carry out the duties imposed upon or accepted by him.

In 1943, he was elected one of the delegates to the American Jewish Conference and to the time of this present writing, Rabbi Ashinsky, at a venerable age, is harnessed in his work as a Rabbi in Israel, as a communal leader and as a worker in the service of his people.



A STREET IN TEL AVIV

Congregation Beth Hamedrash Hagodol

Washington Street

Pittsburgh, Pa.

Rabbi Aaron M. Ashinsky and Rabbi Joseph L. Kaplan

J. D. Cohen.....*President*

Morris Selker.....*Vice President*

Harry Fairman.....*Treasurer*

Bernard Kaplan.....*Secretary*

Trustees

Harry Simon Max Langer Hyman Barnett

Harry Morris.....*Sexton*

Board of Directors

L. Mitchell J. Bernstein

Joseph Parnes Harry Kaplan

L. Ratner Rev. A. L. Levy

H. Skirboll B. Lubetz

I. Zaron

Congregation Beth Jacob, Pittsburgh, Pa.

Toward the end of the year 1879, a "minyan" organized under the name Beth Jacob soon grew into a "chevra" with sufficient funds to apply for a congregational charter. Granted in 1883, it bore, as its subscribers, the names of P. Cohen, as president; Lazarus Levy, vice-president; R. B. Visansky, secretary; D. H. Bloom, treasurer; and D. Goldman, Moses Lasdasky, J. Martin and S. Martin as trustees.

The first important acts of the Congregation were to purchase cemetery grounds at West Park, McKees Rocks and to rent a place of worship at Wylie Avenue and Elm Street. After a short period of growth, it moved to more spacious quarters in Ashland Hall at Fifth and Wylie Avenues. During this formative period, the leaders of the congregation were Z. Barach, D. Openheim, L. Zabludonsky, E. Stein, Nathan Lieber, S. D. Levitsky and Joseph Yorkansky.

For some years the congregation went through crisis after crisis. There were times when the doors of the synagogue were locked for non-payment of rent and services were held at the home of S. Broida on Fifth Avenue. But, by dint of patient striving, all obstacles were overcome and, after Yom Kippur, 1890, during the presidency of Gutman Caplan, a building was purchased at 71-73 Logan Street.

Many names, revered in the spiritual history of Pittsburgh Jewry, stand out in this period of Beth Jacob. Its rabbis were B. Meyerovitz, Jacob Hirsch and the famed Baruch Rambach of Kovno. Reuben Davidson, a respected Ben Torah, served as Shamus for many years and the presidents were Gutman Caplan, M. Moskowitz, Elchanan Stein, Max Goldberg, J. F. Fisher and D. S. Osgood.

On June 2, 1901, the congregation purchased the Sixth Presbyterian Church at Townsend and Epiphany Streets and transformed it into a synagogue. On October 24th of that year, Rabbi A. M. Ashinsky was chosen as its spiritual leader. Then started a period of development and growth under the guidance of the rabbi and a galaxy of communal leaders, including A. L. Abramovitz, A. Moskowitz, A. D. Rappaport, M. A. Alter, H. L. Frank, Max Enelow, Jacob Friedman, J. L. Steinsapir, Israel Parker, Joseph Katz, Max Goldberg and the late Lazarus Edelstein. Among the most active secretaries of the congregation were Jacob Malachovsky, Z. Barach, M. G. Bernstein, Abraham Goldman, L. Pincus and the present secretary, Louis Whitman. The present incumbent in the office of president is Joseph Schwartz.

Congregation Beth Shalom

Beacon Street and Shady Avenue
Pittsburgh, Pa.

Twenty-fifth anniversary was celebrated in 1942

1917-1942

Officers of the Congregation

1942

Joseph J. Schmidt.....*President*
Elmer A. Hamburg.....*Vice President*
Max Bress.....*Vice President*
Abe Caplan.....*Secretary*
Harry Weisberger.....*Treasurer*

Board of Trustees

Herman Brody
Mrs. Abe Caplan
William H. Cohen
Abe Edison
David Goldman
Julius Halpern
Alex Harris
Morris Kwall
Louis G. Kramer
Dr. Abraham Lewin
Harry Letwin
H. M. Lubic
P. A. Love
H. Marmins
M. Mayerstein
Morris Neaman
Max Pearlman
Ernest Prince
Oscar Robbins
M. A. Rosenberg
Harry Seiner
Harry Schaeffer
Chas. Stewart
Irving Stein
M. Leon Tolochko
Abe Weil
Mrs. Maurice Lyttle
Jerome Solomon

Goodman A. Rose.....*Rabbi*
Elias Zaludkowski.....*Cantor*
Benjamin Miller.....*Assistant Rabbi*

Administrative Staff

Abe Caplan.....*Executive Secretary*
Shirley Gross.....*Office Secretary*
Max Pearlman.....*Supt. of Buildings*
Solomon Abrams.....*School Supervisor*
Celia Tanur.....*School Secretary*

Sextons

Charles Saul
Nathan Altshuler

Chairmen of Congregational Committees
1942-1943

Cemetery.....Julius Halpern	House.....Max Pearlman
Religious Service.....Harry Seiner	Publicity.....Mrs. Abe Caplan
Finance.....David Goldman	Constitution....Elmer A. Hamburg
School.....M. Leon Tolochko	Chevrah Kadisha.....Max Bress
Membership.....William H. Cohen	Chevrah Tillum.....Louis Lehrer

Sick Visitation.....Oscar Robbins

Rabbis and Officers of Congregation Beth Shalom
1917-1942

Rabbis

Rabbi Alfred H. Kahn.....1920-1921
Rabbi Goodman A. Rose....1924-

Presidents

Meyer Osoff 1917-18
M. J. Molans.....1918-20
Joseph Lasday 1920-23
Maurice L. Avner.....1923-36
Jacob W. Goldbloom.....1936-41
Joseph J. Schmidt.....1941-

Secretary

Abe Caplan 1917-

Vice Presidents

M. J. Molans.....
N. M. Nebron.....
Harry Arenson.....
B. Pearlman..... 1917-24
J. W. Goldbloom.....1924-36
B. T. Glick.....1937-41
Elmer A. Hamburg.....1941-
Max Bress 1941-

Treasurers

E. C. Portno.....
David Hirsh..... 1917-24
I. Safyan.....
Harry Weisberger.....1924-

Application for charter signed November 30, 1920, by the following:

Joseph Lasdusky	Abraham Escovitz
Harry Arenson	Max Pearlman
E. C. Portno	J. A. Rudolph
Abe Caplan	Benj. Rothenberg
N. M. Nebron	Joseph Bluestone
William H. Cohen	J. L. Rosengold
J. W. Goldbloom	I. Skirboll
S. H. Metz	H. Podolsky
David Goldman	Maurice L. Avner
Max Blumer	Harry Weisberger

Presented to the Court of Common Pleas of Allegheny County
on December 31, 1920 and granted February 26, 1921

OFFICERS OF THE CONGREGATION
1917

Meyer Osoff ..... *President*
M. J. Molans ..... *Vice President*
Abe Caplan ..... *Secretary*
E. C. Portno ..... *Treasurer*

BOARD OF TRUSTEES

M. L. Avner Abe Escovitz Sol. Finkelhor
L. H. Miller Max Pearlman

BETH SHALOM MEN'S CLUB

The Beth Shalom Men's Club, an auxiliary of the Beth Shalom Congregation, Shady Avenue and Beacon Street, Pittsburgh, was organized in 1929 and dedicated to the uplifting of the moral and spiritual life of the congregation, to the promotion of all that is fine and noble in the life of the congregation and to the participation in all Jewish affairs in the communal life of Pittsburgh.

Past presidents include Abe Goldbloom, Hon. Alexander Cooper, M. Leon Tolochko, Esq., Dr. Abraham Lewin, H. M. Lubic, Esq., Nat Hankoff and William H. Cohen.

OFFICERS—1942

Morris Rosenberg ..... *President*
Charles Garfinkel ..... *Vice President*
Jerome Solomon, Esq..... *Second Vice President*
Oscar Robbins ..... *Treasurer*
Sam Rogow ..... *Recording Secretary*
Herman Marmins ..... *Corresponding Secretary*
P. A. Love ..... *Financial Secretary*

B'nai B'rith Council of Pittsburgh

PURPOSE—

B'nai B'rith has taken upon itself the mission of uniting Israelites in the work of promoting their highest interests and those of humanity; of developing and elevating the mental and moral character of the people of our faith; of inculcating the purest principles of philanthropy, honor and patriotism; of supporting science and art; of alleviating the wants of the poor and needy; visiting and attending the sick; coming to the rescue of victims of persecution; providing for, protecting and assisting the widow and orphan on the broadest principles of humanity.

WAR SERVICE ACTIVITIES—

Donated 1,000 pints of blood to American Red Cross.
Sold $1,000,000.00 worth of United States War Bonds.
Contributed 1,000 Stars on Stripes Recreational Football Games to the U. S. Armed Forces.
Donated American Flags to various organizations and buildings.
Contributed $1,000.00 to the American Red Cross Emergency War Fund.
Furnished Day Rooms at Induction Centers.
Furnished socks, gloves, pillows and pillow cases to the Pennsylvania Reserve Defense Corps.
Sponsored American Red Cross First Aid Classes.
Donated portrait of General Douglas MacArthur to the Veteran's Hospital at Aspinwall.

OFFICERS AND EXECUTIVE BOARD—

Herman Fineberg, Pittsburgh Lodge No. 44—*President*
Meyer Feldman, Pittsburgh Lodge No. 44—*Secretary*
I. H. Kantrowitz, Pittsburgh Lodge No. 44—*War Service Chairman*
Julius Diamondstone, Josiah Cohen Lodge
Mrs. Jack Orinstein, Lillian S. Davis Auxiliary
Mrs. Saul Katz, Menorah Auxiliary
Mrs. Louis Unatin, Ner Tomid Auxiliary
Mrs. Nathan York, Emma Lazarus Auxiliary

PERTINENT INFORMATION—

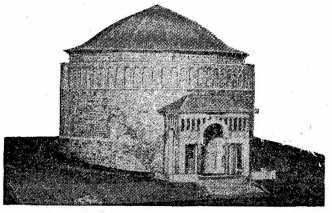
The national order of B'nai B'rith was organized in the city of New York on October 13, 1843. The order of B'nai B'rith was organized in the city of Pittsburgh in 1861.

The B'nai B'rith Council of Pittsburgh, consisting of the lodges and auxiliaries in Pittsburgh, was organized in May, 1941.

Congregation B'nai Israel of East End

Pittsburgh, Pa.

Congregation B'nai Israel is affiliated with the conservative wing of American Israel. It was founded in 1904 and, like many other congregations, worshipped first in some meeting hall; then moved to a vacant theater building; then purchased a small property; and, when at last it had grown, m'chail el choil, and had reached maturity, the congregation launched on a more ambitious program.



In 1921 it purchased on Negley Avenue a picturesque plot of commanding beauty and, on Sunday, October 22, 1922, ground was broken for the new structure. That was an event of historic importance to Pittsburgh Jewry.

The building is Byzantine in design, circular and has an auditorium with a seating capacity of about twelve hundred. Designed in sandstone, with a large copper dome surmounting the huge stone structure and admirably situated on a large spacious lawn, the Synagogue presents a beautiful picture and has been the object of favorable comment from many quarters.

Under the leadership of its Rabbi, Benjamin A. Lichter, and its officers, the Congregation has become an inspiring influence in the community. With the Congregation there are, of course, a Sisterhood and a Men's Club, a Hebrew School and a Sunday Religious School; a Parent-Teacher Association, a Chevra Shas, a Chevra Torah, a Chevra Thillim, a Young Judea, an A. Z. A. Chapter and Boys' and Girls' Scout Troops. Today, the Synagogue is a buzzing hive of activity and in all respects fulfills its three-fold function of being a Beth Ha'Tfiloh, a Beth Ha'Midrash and a Beth Ha'Knesseth.

To name all who labored in "this vineyard of the Lord" would be nigh impossible; practically every member of the congregation has been an ardent worker for its welfare and advancement. They followed implicitly and religiously their congregational leaders—first, the late Dr. A. J. Levine and William Levy, founders and early presidents of the Congregation; then Saul Schein and the late Max Azen; then Charles Friedberg and now Benjamin Chait, the present incumbent in the presidency, under whose administration the mortgage indebtedness of the Congregation was paid off. In Mrs. Barnett Davis, founder of its

Sisterhood and its president for twenty-five years, the women had capable leadership.

Today, B'nai Israel, under the leadership of its Rabbi and president, Benjamin Chait, is a bulwark of spiritual strength and, following the request of President Roosevelt, is doing its utmost to keep strong the home front and to invigorate the spiritual morale of our people.

TO THE JEWISH NATIONAL FUND

BEST WISHES FOR YOUR CONTINUED GROWTH

B'NAI ISRAEL SISTERHOOD

Mrs. John J. Horwitz.....*President*
Mrs. Bernard A. Scheinholtz.....*Secretary*

Past Presidents:

Mrs. Barnett Davis
Mrs. I. L. Scheinman
Mrs. I. L. Giffen
Mrs. Theodore Abrams

THE HACHNASATH KALOH SOROCCA SOCIETY

The Hachnasath Kaloh Sorocca Society was organized May 4, 1940, for the purpose of aiding charitable organizations and persons in need, and also when the opportune time comes to help the institutions of the city of Sorocca in Russia.

It contributes generously to the British War Relief, Russian War Relief, China War Relief and to the United States war efforts. It also aids the Pioneer Women Organization in its Palestinian activities.

Its officers are: Mrs. J. Green, president; Mrs. A. Talisman, Vice-President; Mrs. W. Colker, recording secretary; Mrs. T. Schusset, financial secretary; Mrs. O. Zaslov, treasurer.

Beth Abraham Cemetery

This cemetery, which lies on the hillside along Route 51 on the southern edge of the City of Pittsburgh, is maintained in the most modern manner. All burials are conducted in full accordance with Orthodox Jewish rites. In 1939 a beautiful chapel was erected.

Officers and Directors

1942-1943

Dr. S. J. Marcus, President
Abraham Sternberg, Vice President
Benjamin Hartzberg, Treasurer
Harry Mosensen, Secretary

Board of Directors

S. B. Katz
Sol Bodell
Nathan Frank
Louis Finegold
Joseph Foster
David Granoff
Samuel Lerner
Jacob Miller
Morris Nydes
Louis Ostrosky
Sam Portnoy
Jacob Ryave
Louis Wishnov

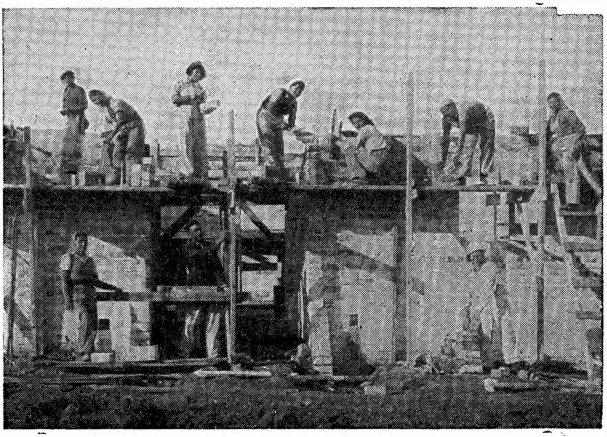
Honorary Board Members

Louis Sniderman
Jacob Grossman
David Solominsky
Sol Shafer
Nathan Wasserman
Hyman Goldstein
Samuel Cook
Louis Mandelblatt
Morris Master

Dvorah Chapter, Pioneer Women

The Dvorah Chapter of Pioneer Women was organized in February, 1938, as the Pittsburgh English-speaking group of the Pioneer Women's Organization. It is one of 250 clubs of the national organization distributed throughout the United States and Canada. It is a part of the Labor Zionist movement which is dedicated to the establishment of the Jewish Commonwealth in Palestine upon the basis of cooperation and social justice.

The Pioneer Women's Organization actively supports the Working Women's Council (Moatzoth Hapoaloth) of the Histadruth, the organization of the Jewish pioneer workers in Palestine. Since its inception in 1925 the Pioneer Women's Organization has forwarded over $500,000 to the Council



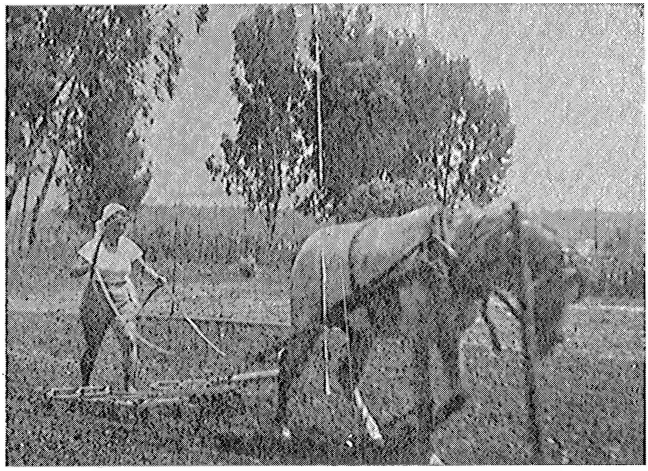
for the establishment and maintenance in the Yishub of women's cooperative institutions, agricultural training farms, vocational training, nurseries for the children of working mothers and the building of the Central Vocational School for Girls in Tel Aviv. Throughout this period it has subsidized cultural activities among working women in Palestine and facilitated their adjustment to the new life in the Jewish National Homeland. Since the war it is training numerous Jewish women in Palestine for wartime industry and home defense. It has established recreational centers for the PATS (Palestine Auxiliary Territorial Services) and it is giving assistance to the families of men in military service. In America, it fosters the development of Jewish culture among its members

with special emphasis on the observances of national Jewish holidays, the study of Labor Zionism, Jewish problems, Jewish history and contemporary Jewish affairs.

The Dvorah Chapter of Pioneer Women, in addition to its fund raising activities for the Moatzoth Hapoaloth, takes an active part in the Jewish National Fund box collections, tree selling, Flower Day and other endeavors. It also participates in the United Jewish Fund and Geverkschaften campaigns. Its war activities include war stamp and bond selling, bandage rolling, blood donation, civilian defense and USO work. During the first four years, the Chapter was headed by Mrs. S. L. (Edith) Fuss.

Officers for 1942-1943

Mrs. P. H. Grodner, president; Mrs. A. Dunn, Mrs. J. Sherman, Mrs. M. Calig, vice presidents; Mrs. S. Braun, corresponding secretary; Mrs. M. Schwartz, recording secretary; Mrs. H. Berson, financial secretary; Mrs. G. Kalb, treasurer; Mrs. S. L. Fuss, auditor.



The Galen Pharmaceutical Society

The Galen Pharmaceutical Society was organized for the purpose of cultivating friendship and fellowship among pharmacists and for the further purpose of rendering financial aid to those who may require it. The Pittsburgh Chapter was installed on February 28, 1939 and was the first chapter chartered by the Galen organization, the Galen Pharmaceutical Society of Philadelphia. Its original number of 31 charter members has now grown to a membership of 140. The officers of the organization are as follows:

OFFICERS IN 1942

Samuel Hepps ..... *President*
A. H. Glinn ..... *Vice-President*
Ben Goodstein ..... *Financial Secretary*
Fred Schiller ..... *Treasurer*
William H. Whitman ..... *Secretary*
David Busis..... *Chairman, Board of Directors*

Closely allied with the Galen Pharmaceutical Society is an active Auxiliary known as the Women of Galen, whose present officers are:

Mrs. Herman Silverman ..... *Past President*
Mrs. Abraham Litman..... *President*
Mrs. Samuel Hepps..... *First Vice-President*
Mrs. Benjamin Goodstein..... *Second Vice-President*
Mrs. Samuel Charlson..... *Treasurer*
Mrs. Myer Lebovitz..... *Financial Secretary*
Mrs. Frank Kress..... *Recording Secretary*
Mrs. J. Gelman..... *Corresponding Secretary*
Mrs. J. Spiegelman..... *Corresponding Secretary*

The Hebrew Sisters Free Loan & Charitable Organization

Organized in 1936 by Mrs. Hanna Klieger, Mrs. Esther Finkelstein and Mrs. Esther Leah Rosenson.

The Hebrew Sisters Free Loan and Charitable Association exists for the civic, social and cultural advancement of Jewish women. Other purposes are the lending of small sums of money free of interest to any worthy person in need of temporary aid and the promotion and aid of such other charitable institutions which, in their opinion, deserve their personal and financial support.

The Association supports the following organizations: Hias, Jewish National Fund, United Jewish Fund, Jewish Workers and Pioneers in Palestine, United War Fund, American Red Cross, Joint Distribution Committee, Jewish Hospital in Denver, Col., and National Jewish Home for Children in Denver, Col.

First Officers:

Mrs. Hanna Klieger, President.
Mrs. Esther Rosenson, First Vice-President.
Bertha Lederman, Second Vice-President.
Mrs. Sarah Berger, Treasurer.
Mrs. Anna Herring, Secretary.

Present Officers:

Mrs. Hanna Klieger, President.
Mrs. Esther Rosenson, Vice-President.
Mr. L. Zisman and Mrs. Sarah Zisman, Secretaries.
Mrs. M. Braunstein, Treasurer.

Congregation Oher Chodosh-Anshe Roumanian

Roberts St., Pittsburgh, Pa.

The Congregation was founded forty years ago by a group of only fifteen members, the first immigrants from Roumania. It met in a private home on Crawford Street. The first president was B. Rabinowitz.

In 1902, when the membership increased considerably, the present edifice on Robert Street was erected. The Congregation numbers 150 members now and has its own cemetery.

Rabbi Wolf Leiter is the spiritual leader and Rev. D. Mazeroff is the Chazan. The Congregation's officers are: M. Cohen, President; A. Moshcowish, Vice-President; H. Cohen, Treasurer; S. Kaufman, Secretary.

Homewood

The first group of Jewish tradespeople who made their homes in the Homewood district were, for the most part, only temporary settlers. It is recorded that Harry I. Neaman was the first Jew to settle permanently in Homewood. He started the synagogue and maintained it with his own money until the congregation was well established.

Until there were sufficient numbers, however, to form a congregation, the Jewish community followed the B'nai Israel group of Pittsburgh in its wanderings around East Liberty.

By 1907 there were enough families, with the aid of Wilkinsburg Jews, to form a minyan for the High Holidays. Services were held in Carnegie Library at the corner of Lang and Hamilton Avenues. A little later, the group—by this time known as the Bnai Zion Congregation—rented the upper floors of the Homewood Bank Building on Homewood Avenue. It was at this time that Mr. Neaman's leadership and assistance were most needed and appreciated.

About 1921 a religious school was organized for the thirty Jewish children from the Homewood, Brushton and Wilkinsburg districts. This date also marks the beginning of the B'nai Zion Sisterhood. The Sunday School is affiliated with the Southwestern District Religious School committee.

As the Jewish community grew, so the synagogue also grew. In 1941 the congregation purchased the synagogue building at the corner of Lang and Hamilton Avenues.

About 1930 a B'nai Zion Free Loan Association was founded through the efforts of the late Simon Greengard. The congregation's Men's Club was founded in 1941. The following are the officers of the communal organizations:

Congregation

B. M. Stein, president; H. I. Neaman, honorary president; S. Semenow, vice-president; Dr. A. H. Sheer, secretary; A. Wein, treasurer. Board of Directors: A. Levitin, M. Nathan, S. Klein, A. Chaitman, I. Schiffman and B. Solomon.

Sisterhood

Mrs. A. Levitin, president; Mrs. A. Sacks, vice-president; Mrs. R. Price, secretary; Mrs. B. Solomon, treasurer.

Free Loan Association

S. Semenow, president; A. Wein, secretary; M. Nathan, treasurer.

Men's Club

Dr. A. H. Sheer, president; Ed. Gluckson, vice-president; H. Price, secretary; A. Panish, treasurer.

Jewish Home for Aged—Ladies Auxiliary

The Ladies' Auxiliary of the Jewish Home for the Aged was organized in 1907 to advance the general welfare of the Jewish Home for the Aged and to render such personal services as might promote the comfort and happiness of the resident guests.

Outstanding leaders of the past were Mrs. A. M. Ashinsky, Mrs. Henry Jackson, Mrs. Cass Sustein and Mrs. I. S. Harris.

OFFICERS—1942

Mrs. Lewis M. Alpern.....*President*

Mrs. A. B. Weinberger
Mrs. Benjamin Alpern } .....*Vice Presidents*
Mrs. S. A. Sampson

Mrs. Edward S. Sheinberg.....*Recording Secretary*

Mrs. L. G. Rubinstein.....*Corresponding Secretary*

Mrs. Charles L. Spandau.....*Financial Secretary*

Mrs. H. E. Frankston.....*Treasurer*

Mizrachi-Pearl Ashinsky Chapter

The Pearl Ashinsky Chapter of Mizrachi was organized in 1903 by the late Pearl Ashinsky as Sisters of Zion. In 1913, under her leadership, it joined the Mizrachi Organization. Later the name was changed to its present title in honor and memory of its past leader and founder.

The group supports the various institutions for newcomers in Palestine, particularly the vocational schools for girls; the Central Bureau of the Mizrachi Organization of America in New York City and helps to maintain the World Mizrachi Central Bureau in Jerusalem. It supports the Jewish National Fund in all of its undertakings and also the Palestine Foundation Fund (Keren Hayesod).

Outstanding leaders of the group were the late Pearl Ashinsky and the late Mrs. Nathanson. Past presidents under whose leadership the work prospered include Mrs. S. J. Rogalsky, Mrs. M. Joseph, Mrs. R. Ruttenberg and Mrs. B. Hoffman. Its present officers are: Mrs. B. Hoffman, honorary president; Mrs. Carl Glick, president; Mrs. M. A. Levin, first vice president; Mrs. B. Simon, second vice president; Mrs. C. Rudin, third vice president; Mrs. H. Bluestone, fourth vice president; Mrs. M. Persky, secretary; Mrs. Max Rice, treasurer; Mrs. S. J. Rogalsky, trustee; Mrs. M. Joseph, chairman of the board; Mrs. J. Seigel, JNF chairman.

Financial contributors to this Pinkas are: Mrs. M. Joseph, Mrs. M. Plotkin, Mrs. M. Persky, Mrs. M. Rice, Mrs. D. Sakolsky, Mrs. B. Hoffman, Mrs. N. Shulman, Mrs. H. Saevitz, Mrs. A. Sales, Mrs. M. Levenson, Mrs. R. Ruderman, Mrs. I. Deaktor, Mrs. J. Goldstock, Mrs. S. Demnark, Mrs. L. Heller, Mrs. R. Zavosnick, Mrs. S. J. Rogalsky, Mrs. D. Feldman, Mrs. J. Fogel, Mrs. M. Rudick, Mrs. J. Seigel, Mrs. C. Rudin, Mrs. Williams, Mrs. Zimmerman, Mrs. Moretsky, Mrs. D. Tepper, Mrs. A. Green, Mrs. B. Lipsitz, Mrs. R. Alpern, Mrs. C. Ganalin, Mrs. S. B. Simon, Mrs. A. M. Levine, and Mrs. Toplovsky.

Poale Zedeck Congregation, Pittsburgh, Pa.

During the High Holidays in the year 1881, a group of fifteen men, all of Hungarian descent, decided to organize an orthdox congregation. Thus was formed one of the first three Jewish congregations in the city of Pittsburgh. This group applied for a charter and it was granted under the name of Austro-Hungarian Congregation Poale Zedeck.

The following names appear on the charter: Philip Fried, B. Horr, Moritz Dumm, Jacob Blattner, Emanuel Geller, Josef Greenberger, Samio Seisz, Ignatz Horr, Max Friedman, Max Mandl, Victor Keller, Moritz Trattner, Martin Haupt, David Goodfriend and H. Swartz. Mr. Fried was elected the first president. The group rented a hall on the corner of Grant Street and Second Avenue, where the Pittsburgh Post-Gazette is now located. There they held services and conducted a Hebrew school for their children. Three years later a cemetery was established.

Several years later, the congregation purchased a house on Fernando Street, remodeled it into a small synagogue and school. In 1900 the Congregation moved to Crawford Street. In 1928 the congregation decided to move with the shifting populace to Squirrel Hill. A site on the corner of Shady and Phillips Avenues was purchased and there was erected the beautiful building which now houses the Poale Zedeck Congregation. It was dedicated in September, 1929.

Served by an outstanding rabbi, Dr. Joseph Shapiro, and a fine Cantor, Jacob Wahrman, the congregation has as its affiliates a Sisterhood, Junior Sisterhood, Men's Club and Junior Men's Club and a Chevrah Mishnah.

OFFICERS IN 1942

Maurice Chaitkin, Esq. ..... *President*
A. Wedner ..... *Vice-President*
Jacob Spirer ..... *Treasurer*
Adolph Greenberger ..... *Financial Secretary*
William Lampl ..... *Recording Secretary*
Alex Glantz and Jacob Schlesinger ..... *Chevra Kedisha Gaboim*

Members of the Board of Directors are: Jerome Edlis, Morris Schwartz, Morris Mazer, Edward Gelb, Morris Pickholtz, Max Schlanger, Herman Eckstein and Morris A. Robins.

Beaver Valley Organizations

AGUDATH ACHIM CONGREGATION, BEAVER FALLS, PA.

President, A. Rosenberg; Vice President, H. Braun; Secretary, S. Markus; Treasurer, J. Epstein; Trustees: L. Salmon, N. Shansky, H. Harris; Members of Committee of Administration: S. Gilbert, H. Markson, J. Blinn, J. Markus; Past Officers: H. Linder, President; J. Caplan, Vice President; J. Ruttenberg, Vice President; A. Rosen, Treasurer.

AGUDATH ACHIM SISTERHOOD, BEAVER FALLS, PA.

President, Mrs. Albert Zonis; First Vice President, Mrs. William Goodman; Second Vice President, Mrs. M. Cable; Corresponding Secretary, Mrs. M. Ackerman; Recording Secretary, Mrs. A. Marcus; Treasurer, Miss H. Davis; Board: Mrs. Zarenberg, Mrs. Findling, Mrs. Rosen, Mrs. Felsher, Mrs. S. Rosenberg and Mrs. Stienberg.

The Agudath Achim Sisterhood was founded in 1928 by 25 women of Beaver Falls and New Brighton for the purpose of providing a suitable Talmud Torah for the children of these towns. Since that time the group has grown, so that it now numbers 80 members and has membership in the Women's League of the United Synagogue of America. Besides subsidizing the Hebrew School, the Sisterhood has remodeled the synagogue to provide more pleasant surroundings. It has built up a fine cultural and social program.

B'NAI B'RITH BEAVER VALLEY LODGE NO. 777

Congratulations on Your 40th Anniversary

We, too, have completed twenty-one years of service to our Nation, our Community and to Jewry. We continue our Pledge of Benevolence, Brotherly Love and Harmony, the ideals of our great organization.

OFFICERS 1942-43

Samuel Gilbert, President; Milton Weine, Vice President; Charles Mann, Treasurer; Alex Mendelson, Secretary; Trustees: Charles Rosenberg, Ben Steiner and David Levine.

COUNCIL OF JEWISH WOMEN

Honorary President and Chairman of Hadassah Committee, Miss Nettie Silverman; President, Mrs. M. F. Pettler; First Vice President, Mrs. I. W. Solomon; Second Vice President, Mrs. Julius Arfield; Third Vice President, Mrs. M. Shulgold; Recording Secretary, Miss Lillian Solomon; Corresponding Secretary, Mrs. Emil Findling; Financial Secretary, Mrs. William Brown; Treasurer, Mrs. Victor Markson; Auditor, Mrs. B. Levine.

The Greensburg Jewish Community

Jews first settled in the Greensburg section about sixty-five years ago. For a number of years all resided in one neighborhood and attended the same synagogue, an organization which is now observing its semi-centennial anniversary.

The congregation is Orthodox. It maintains a shochet and a Hebrew teacher. With the increase of the younger generation, it was decided to introduce more modern religious activities, and, in July 1941, a graduate of the Jewish Theological Seminary of America was called to Greensburg. This step vitalized both religious and cultural life and attracted many young people to the community.

During the past year the Greensburg Jewish Community has built a new social hall and added classrooms and an up-to-date kitchen to its other facilities. The revised program includes late Friday evening services, a modern Hebrew school, adult study groups, a girls' choir, inter-faith activities, a printed congregational bulletin, as well as an intensified Jewish spirit in meetings, concerts, celebrations and other communal endeavors.

Although Greensburg has an enrolled Zionist membership of approximately fifty members, no permanent cultural program has as yet been established. However, the cause is being furthered from pulpit and lecture platform, and plans for future development are being made.

No record of Greensburg's development would be complete without mention of the late I. Kahanovitz, a pioneer in Greensburg. His work is now being carried on by his ardent disciple, Simon Davis.

Activities and Organizations

Congregation B'nai Israel—Rabbis, Henry Goody and Leib Shifrin; president, Samuel Brill; secretary, Jacob Shapiro; treasurer, Samuel H. Miller.

B'nai Israel Brotherhood—president, Alvin Weber; secretary, Philip Abramson; treasurer, Bernard Davis; representative to the United Synagogue of America, Joseph H. Laufe. Greensburg Council of Jewish Women—president, Mrs. Alick Ziff. Greensburg Council of Jewish Juniors—president, Miss Gertrude Glass. Greensburg Zionist District—Simon Davis, chairman; Greensburg-Jeannette Chapter of Young Judea—president, Harry Binakonsky; Jeannette-Greensburg Hadassah Chapter—chairman, Mrs. Samuel H. Miller; Greensburg Jewish Relief—chairman, Samuel W. Rose; secretary-treasurer, Simon Davis.

Many members are prominent in civic, welfare and civilian defense activities, notably Dr. Samuel Friedlander, chairman of the Greensburg U. S. O., and Joseph H. Laufe, who was largely responsible for a successful scrap drive.

History of Zionism in Johnstown

From about 1915 to 1924 an active Johnstown Zionist District, known as the Tikvath Zion Society, maintained rooms on the third floor of a building in the downtown section of Johnstown situated at the corner of Main and Clinton Streets. Nathan Glosser, a World War veteran, now deceased, was the President of the Tikvath Zion Society before he entered the United States army and served as president when he returned after the war. Due primarily to the dynamic leadership, ability, vision and sincerity of purpose of Nathan Glosser, Johnstown was a thriving Zionist community. Among others who were active in the Tikvath Zion Society during that period were Harry Richter, Charles G. Lisowitz, Leonard Sobol, Marcus Sky and Emanuel Teitelbaum.

A Zionist youth group called the "Pirche Zion Society," composed of boys and girls, met regularly in the Zionist rooms and functioned under the guidance of the Zionist Organization. Certain women were active in the Zionist Organization, particularly in youth activities, and Besse Glosser, Bella Glosser Coppersmith, Sadie Cohen and Libby Callet are entitled to special mention.

In 1919 a male youth group composed of high school seniors and recent graduates was organized under the name of "Isosceles Club" by Elvin Teitelbaum, and for several years cultural and social activities such as dramatic plays, comedies, annual picnics, annual Purim Balls, and dances were conducted by this youth group in behalf of the Zionist Organization.

Johnstown is an outstanding example of the importance of leadership in a community in promoting Zionist fervor, education and membership. At the outset, Johnstown became a strong Zionist community, because Nathan Glosser was an inspiring leader who in a sense dedicated his life to awaken fellow Jews to the necessity of self-help, as opposed to the Messianic belief of many devout Jews, in order to arouse the conscience of the Christian world to the only reasonable and workable solution of the Jewish problem. His warm personality, even temper, magnetic character and persuasive presentation of the Zionist case won many active friends to a movement that permeated his soul. His influnce is still felt in Johnstown and elsewhere. Nathan Glosser served as President of the Tikvath Zion Society for a number of years. Prior to 1921 Harry Richter and Leonard Sobol served terms as Presidents of the Zionist Organization. Emanuel Teitelbaum, protege of Nathan Glosser, succeeded him as President in 1921 and served in that capacity for ten years. Charles G. Lisowitz served several terms as President of the District. Five Johnstown Zionists enlisted in the Jewish Legion in Palestine during the first World War—Harry Richter, Sam Glosser, Marcus Sky, Paul Zasofsky and Abe Galfond forsook their homes to fight as Jewish legionaires for their downtrodden brethren. The outstanding event in

the history of the Zionist Organization in Johnstown was a "welcome home banquet" held in 1919 for the returning legionnaires and boys in the service.

In the latter part of 1937 it became necessary to reorganize the Zionist Organization because the membership had fallen from approximately one hundred and fifty in the early twenties to five. Elvin Teitelbaum has served as President since 1937, and an annual membership of approximately one hundred and twenty has been maintained ever since. In 1939, Rabbi Granowitz, then a member of the Johnstown Zionist District, served as a delegate to the World Zionist Congress in Switzerland. Funds for the United Palestine Appeal are raised by the United Jewish Appeal under the zealous chairmanship of Solomon Glosser, who succeeded David Glosser, and the experienced guidance of Emanuel Teitelbaum. Traditional Jewish National Fund collections are made by Hadassah, which was formed in 1935 under the superb and devoted leadership of Besse Glosser.

Political activities of the Johnstown Zionist District were successfully carried on by the officers of the organization with the help of the local Rabbis until 1943. In 1943 an Emergency Zionist Committee embracing representatives of the entire Jewish Community was formed, and the support of our Congressman, local newspapers and many non-Jewish leaders has been obtained to further the Zionist cause. Zionist literature is being distributed to prominent Christians, and considerable work of a political nature is being done by the Jewish Council headed by a sincere, well-informed, respected and energetic President, Emanuel Teitelbaum. Rabbi Perelmuter of the Beth Zion Temple, who has volunteered his services to the Tri-State Zionist Region, is doing valuable work among Jews and non-Jews in his speaking engagements, and is ever on the alert to curb anti-Semitism and promote Zionism.

A special Jewish National Fund drive is being conducted by Solomon Glosser who has undertaken the task of obtaining five thousand dollars from local Jewry to purchase two hundred dunams of land in Palestine, and due to his tireless efforts this goal will be reached.

I cannot conclude without mentioning that in a short summary of Zionist achievements in Johnstown such as this, I must, because of limited space, omit the names of many worthy and active Zionists throughout the years and the magnificent work of the Johnstown Chapter of Hadassah, which, under the successive leadership of Besse Glosser, Mrs. S. G. Coppersmith, Mrs. Elvin Teitelbaum, Helma Weisberg and Anna Glosser, has been recognized nationally as an outstanding example of what women, who are consecrated to a holy and heartfelt cause, can do.

Oil City

Like all newly-founded organizations, the first attempt to organize the Zionists in Oil City floundered and waivered. The impetus given to World Zionism by the Balfour Declaration was also instrumental in the reorganization and strengthening of the local Zionist District. After three years of laxity and inactivity, a general reorganization was effected by Rabbi Wolkman in 1921. At a meeting which he addressed, the Jewish populace was welded together into a general Zionist group. This second organization met with unexpected success. Through the years which followed, the local Zionist group became the dominant force in all Jewish activity within the city. Its membership included virtually all of those eligible with a peak of one hundred and three or one hundred and four members for several years.

Throughout its existence the role played by the Oil City Zionists became even greater. No function, no undertaking, no activity was complete without the backing of this all-important group. From the early days of the Keren Hayesod to the more recent drives of the United Jewish Appeal, unstinting support has been given to make these fund-raising campaigns successful. The Zionist group also had a great effect on the city's religious, Hebrew educational and cultural activities. It might well be said that the Oil City Zionist group has been synonymous with Oil City Jewry.

Tribute should be paid to the unselfish labors of Sam Rosen and Harry J. Grant, each of whom occupied the presidency for five years. Their work achieved full recognition when their names, along with that of President Roosevelt, were inscribed in the Golden Book by local Zionists.

More recently the personalities of Sigmund Klivans, Julius Broida, Jake Mogilowitz, Dr. Schleider and Rabbi Samuel Newberger, each of whom has served as president, have maintained the dignity and zeal of the Oil City Zionist Organization. Needless to say the true Zionist spirit of the group which pervades all members at all times has been the keynote of Oil City's success.

BUTLER, PA.

Dedicated by the

Butler Chapter of Hadassah

to

RABBI SIMON APRIL

our beloved Teacher, Leader and Spiritual Guide,

as a Thanksgiving for his recovery from his illness

and in

Commemoration of his Tenth Anniversary

as Rabbi in Butler.

May he and his lovely partner receive all the blessings

they so richly deserve.

NEW CASTLE—MEMORIALS

In commemoration of the 40th Anniversary of the Jewish National Fund we, of the Jewish community of New Castle, dedicate this page to our beloved ones who have passed to their eternal reward. In their memory we rededicate ourselves to the redemption of the holy soil of Palestine.

J. E. Raffel—In memory of parents, Israel and Frume Raffel.

Peter J. Cohen—In memory of parents, Charles and Harriet Rose Cohen.

Edward I. Myers—In memory of father, David Frank.

David Silverman—In memory of parents, Elias and Sarah Silverman.

Mrs. Lewis J. Miller—In memory of father, Max Roth.

Mrs. Ellis Levine—In memory of parents.

Sam Edelstein—In memory of parents, Harry and Martha Edelstein.

Louis Ruzewich—In memory of his wife, Anna Ruzewich.

Jack Kulkin—In memory of his mother, Jennie Kulkin.

Mrs. Moe Rizika—In memory of her father, Sam Rothschild.

Maurice Schoenberger—In memory of parents, Israel and Diana Schoenberger.

Mrs. Lena Kline—In memory of husband, Bernard Kline.

Jack Lebby—In memory of parents, Leopold and Cecilia Lebby.

Mr. and Mrs. Louis Kohn—In memory of their parents.

Mr. and Mrs. David Victor—In memory of fathers, Harry A. Victor and Max Broder.

Mr. and Mrs. E. Kaplan—In memory of parents.

Jacob Marlin—In memory of wife, Sadie Marlin.

Mr. and Mrs. Jack Gerson—In memory of their parents, Samuel and Gittel Gerson and Mrs. H. H. Moltz.

Mrs. Betty Schwartz—In memory of her husband, H. Joseph Schwartz.

May their memory always be for a blessing and for an inspiration to greater efforts in the cause of Zion

WHEELING, WEST VIRGINIA

The Wheeling-Bellaire Chapter of Senior Hadassah had its inception on July 16, 1940 at an organizational meeting at the McClure Hotel in Wheeling. Mrs. Julius Cohen and Mrs. William Sivitz, regional leaders of Pittsburgh, came to the gathering at the invitation of Mrs. Saul Enelow, who had paved the way for this gerat moment. Hadassah added scope and meaning to the life of the Jewish community.

Mrs. Saul Enelow was elected first president; Mrs. Morris Naft, first vice president; Mrs. H. B. Copeland, second vice president; Mrs. Lewis Goldberg, financial secretary; Mrs. Ben Resnick, recording secretary; Mrs. Meyer Spiro, corresponding secretary, and Mrs. Sam Posin, treasurer.

From the time of its founding the chapter gained strength. In October an installation tea was held, with Mrs. J. M. Hurwitz of Pittsburgh, regional president, attending to preside at the signing of the charter.

The original charter members were Mrs. Saul Enelow, Mrs. Morris Naft, Mrs. H. B. Copeland, Mrs. Ben Resnick, Mrs. Meyer Spiro, Mrs. Sam Posin, Mrs. Lewis Goldberg, Mrs. Harry Steinfeld, Mrs. Robert Rubin, Mrs. Abe Moidel, Mrs. Betty Berns, Mrs. Julius Katz, Mrs. Charles A. Bobes, Mrs. Samuel Broverman, Mrs. Samuel Sax, Mrs. Morris Bobes, Mrs. Nat. Mallinger, Mrs. Paul Silverberg, Mrs. Sam Rabinowitz, Mrs. J. Edelman, Mrs. J. Thompson, Mrs. Simon Penn, Mrs. Ben Kapner, Mrs. Max Horne and Mrs. David Tyler.

After a short time the chapter moved from its quarters in the hotel to the Eoff Street Temple Vestry where all meetings have since been held.

In January 1941, Mrs. Oscar Bender of Philadelphia came as the first speaker from National Hadassah. She infused new strength and inspiration into the chapter and membership increased greatly. At this time, too, a Palestine Linen Shower was held, with Mrs. Sidney Good as chairman. Results were excellent and the following year the shower was repeated under the chairmanship of Mrs. Alfred Arfeld with even better results.

At the end of two years of activity the chapter is proud of its eighty-four paid-up members, comprising ladies from Wheeling, Bellaire, Martins-Ferry and Moundsville. Mrs. H. B. Copeland is membership chairman.

Outstanding results were obtained by various committees working under energetic and enthusiastic chairmen. Especially deserving of mention are Mrs. Joseph Meyer, Child Welfare chairman; Mrs. David Tyler, H.M.O. chairman, who was assisted by Mrs. George Levenson, and Mrs. Morris Bobes, Youth Aliyah chairman, working with Mrs. Nat. Mallinger. Mrs. Robert Levenson,

JNF chairman, and Mrs. Max Horne, co-chairman, were in charge of the first Donor Luncheon which Mrs. Ezra Shapiro of Cleveland, Ohio, addressed.

The present officers are Mrs. Morris Naft, president; Mrs. Samuel Posin, first vice president; Mrs. H. B. Copeland, second vice president; Mrs. I. Mendelson, financial secretary; Mrs. Saul Enelow, recording secretary; Mrs. George Levenson, corresponding secretary, and Mrs. Paul J. Silverberg, treasurer.

Two Young Judea groups have been formed under the guidance of Mrs. Samuel Rudner and Mrs. Nat. Mallinger. The Senior Hadassah is now a source of inspiration to all Zionist groups in the community. It promises to continue with even greater zeal to strive for the healing of the Jewish people and for the restoration of a Jewish homeland in Eretz Israel.

BEAVER VALLEY LODGE No. 777—B'NAI B'RITH

Congratulations on Your Fortieth Anniversary

We have just completed twenty-one years of service to our Nation, our Community and to Jewry. We continue our pledge of Benevolence, Brotherly Love and Harmony, the ideals of our great organization.

Officers 1942-43

Samuel Gilbert, president; Milton Weiner, vice-president; Charles Mann, treasurer; Alex Mendelson, secretary; Charles Rosenberg, Ben Steiner and David Levine, trustees.

COUNCIL OF JEWISH WOMEN—Miss Nettie Silverman, honorary president and chairman of Hadassah Committee; Mrs. M. F. Pettler, president; Mrs. I. W. Solomon, first vice-president; Mrs. Julius Arfield, second vice-president; Mrs. M. Shulgold, third vice-president; Miss Lillian Solomn, recording secretary; Mrs. Emil Findling, corresponding secretary; Mrs. William Brown, financial secretary; Mrs. Victor Markson, treasurer; Mrs. B. Levine, auditor.

The Jewish Community of Youngstown, Ohio

The Jewish Community of Youngstown is happy to participate in the publication of the Jewish National Fund Pinkas. This city has the reputation of having one of the most active Jewish communities in the country. Its activities are most varied and comprise every phase of Jewish life.

The Jewish National Fund Council has been most active since its very inception. Among its leaders and officers, one may find a roster of citizens active, not only in Jewish affairs, but in civic affairs as well. It is expected that during this year, that the Council will raise at least $10,000 for the JNF. The Council was organized about 25 years ago by the leading Zionists of this District. The late Louis Ozersky and Daniel Fish were among its founders and were of national repute in Zionist circles. Joseph Altshuler, its first secretary, was head of the organization for many years. Many of its presidents served several terms each and among these were Morris Mendelssohn, J. N. Pincus, David Olshonsky and David Schneider. Mr. Mendelssohn is now Co-Chairman of the Tri-State Region and the present incumbent in the office of president, Joseph Hill, is now serving his second term.

A very important factor in the Jewish activities of this community, is of course, the Zionist District which this year is headed by J. E. Robins. Its membership this year will probably reach the number of 800. The Chairman of the Zionist Emergency Committee, Oscar Altshuler, is also a member of the National Administrative Committee and is one of the most prominent Zionists in the state.

The spiritual needs of Youngstown Jewry are ministered by four congregations. Of these, Temple Emanuel is one of the oldest orthodox congregations in the city, preparing now to celebrate its fortieth anniversary. It may be truthfully said that out of this Congregation sprang practically all the Jewish activities in the city. Its members were among the first to organize the Youngstown District, the Hebrew Institute, and the Jewish Community Center. Its monetary contributions to the JNF have been very liberal and its services have been of incalculable value. The Congregation is also proud of its Sisterhood, which makes its own contribution to the JNF. Its spiritual leader is Rabbi Benjamin Helfgott.

Congregation Anshe Emeth is the only conservative synagogue in this community. Its spiritual leader is Rabbi Morris Gordon, now a chaplain in the United States Army Air Force. Under his leadership, it succeeded in attaining the largest membership in its history, and has undertaken as a special congregational activity, the planting of a grove of trees in Palestine. It is now preparing to celebrate its twenty-fifth anniversary.

Congregation Rodef Shalom is Youngstown's Reform Temple. Its spiritual leader is Rabbi Abraham Fineberg, who is numbered among the best Zionists in the country.

Congregation Ohev Zedek serves the Jewish community on the South Side of Youngstown. Under the guidance of its spiritual leader Rabbi Samuel Hopfer, a Mizrachi Chapter was organized. Among the children of the Youngstown Jewish community, six hundred attend the Sunday Religious Schools and about two hundred fifty attend the Hebrew Daily Schools.

Another important factor in Youngstown Jewish communal life is the Jewish Federation, headed by C. J. Strauss. During the 1944 campaign, it raised the sum of $132,000 and of this amount $56,000 went to the United Jewish Appeal. The Federation maintains a Jewish Center and also supports a Jewish Servicemen's Center. Among its other activities are a fully comprehensive social service program, a community relations program and its liberal contributions to about fifty-five local, national and overseas organizations.

The Hanita Pioneers, Business and Professional Hadassah Women, and the Junior Hadassah are Zionist organizations of which the Youngstown Jewish community is justly proud. The B'nai B'rith Lodge of this city, now has the largest membership in its history and also makes an annual contribution to the JNF, and its Auxiliary figures actively in every community endeavor. To these activities may be added also the labor and contributions of the Jewish National Workers Alliance, Branch No. 38. Around these organizations revolve the activities of this Jewish community and through their channels every member of Youngstown Jewry finds a worthwhile outlet for his personal activity and contribution.

MR. AND MRS. BERNARD BIGG

Latrobe, Pa.

AN APPRECIATION

For forty years Mr. Bernard Bigg has been an active Zionist. In 1910 he purchased land in Rehoboth opposite the Agricultural Experimental Station and, shortly afterward, gave the use of this land for cultivation. All proceeds went to those cultivating the land.

Mr. Bigg has also bought land and planted orange groves. All labor in these groves is Jewish.

In 1933, he visited Palestine and his faith in Zionism was greatly strengthened by the many evidences of growth and development. In all his activities, Mrs. Bigg has played an important role as co-partner and help mate.

HADASSAH CHAPTER OF YOUNGSTOWN, OHIO

The Youngstown Chapter of Hadassah was founded twenty-five years ago.

During the past twenty-two years the following women have served as presidents: Mrs. George Lurie, Sr., Mrs. Maurice Schloss, Mrs. O. B. Rosenblum, Mrs. Morris Schermer, Mrs. Ben Nathan, Mrs. Sam Averbach, Mrs. Martin Shanks, Mrs. Sam Dezen and Mrs. Alex Polangin.

The Study Group, sponsored and led by Mrs. Sch'oss, has been a particular source of pride, as are also the junior organization, Junior Hadassah, and our Young Judea.

In recent years new activities have been added: the School Luncheon Fund and Youth Aliyah. Each year the membership oversubscribes these quotas.

Imbued with the ideals of Hadassah, the chapter has been fortunate in always finding capable leaders. It is conscious of the great mission of Hadassah and of its own responsibility and it has not been found wanting.

The present roster of officers is as follows:

Mrs. Leonard W. Segall, president; Mrs. Etta F. Rand, first vice-president; Mrs. A. James Gross, second vice-president; Miss Rosalind Block, third vice-president; Mrs. Myron Penner, corresponding secretary; Mrs. Louis Sniderman, recording secretary; Mrs. Emanuel Katzman, financial secretary; Mrs. Joseph L. Richston, treasurer.

MAHONING LODGE No. 339—B'NAI B'RITH

Mahoning Lodge No. 339, B'nai B'rith of Youngstown, Ohio, was founded over 60 years ago and since then has always been active in communal affairs. Its present officers are:

Dr. Herold Golomb, president; Marvin Itzkovitz, first vice-president; Maurice Lipscher, second vice-president; James Coplin, treasurer; Sam Harshman, financial secretary; Marvin Traxler, recording secretary.

The Lodge is happy to do its part in the publication of this Pinkas and extends sincere salutations from all of its members.

This space was donated by James Ross and Oscar Altshuler, in memory of Nathan Ozersky. Mr. Ozersky was a life member of our Zionist Organization, its first president and founder of Temple Emanuel. Thorughout his life he was active in the affairs of the JNF and always exercised a wholesome influence in this community.

THE PIONEER WOMEN'S ORGANIZATION

This organization is nine years old, and was founded by Chavera Mrs. Charles Kapelowitz. The first officers were:

CHAVERA W. SLAWIN.....*Chairman*

CHAVERA A. BLOCK.....*Recording Secretary*

CHAVERA CHAS. ROGINSKY.....*Financial Secretary*

Starting out with 28 members the organization numbers now 100 members.

The organization was instrumental in the founding of an English speaking youth club of about 50 members. The present officers are:

CHAVERA SIMON.....*President*

CHAVERA W. SLAWIN.....*Recording Secretary*

CHAVERA CHAS. ROGINSKY.....*Financial Secretary*

CHAVERA I. BERMAN.....*Treasurer*

JEWISH NATIONAL FUND COMMITTEE

MRS. H. BLOCK MRS. B. PINE MRS. I. BERMAN

Pioneers for Zion

ראשונים לציון

PITTSBURGH DISTRICT

Samuel Amdursky
Maurice L. Avner
Max Azen
Max Berman
Rev. Julius Bloom
Michael S. Cadison
Dr. Senior S. Blumberg
Allan Davis
Barnett Davis
Freda Seegman Davis
Dr. S. I. Eber
Dr. Israel Eitan
Benjamin Finkelhor
Joseph Zelig Glick
Harry Goodman
Yontel Hirshman
Luba Ishlon
Henry Jackson
Isaac Kahanowitz, Greensburg, Pa.
Dr. M. B. Lichtenstein
Malachovsky
Solomon Mallin
Abe Miller
Harry Morgan
Joseph Mozersky
Jennie Neiman
Benzion Perlman
Harry Raphael
R. B. Raphael
Sol Rosenbloom
Isaac Rubin
Israel Safyan
Benjamin Sheinberg
Morris Siegel
Rabbi M. S. Sivitz
M. B. Weiss
S. Werlinsky
I. J. Williams
Rev. E. Zaludkowski

TRI-STATE DISTRICT

CANTON, OHIO
Mrs. Lillian Goodman
Morris Glassberg
Samuel Heller
Moidel Rapoport

ELLWOOD CITY, PA.
Jacob Shenson

ERIE, PA.
Maurice Masiroff

INDIANA, PA.
Max Selkovits

KANE, PA.
Tovyah Elson

SHARON, PA.
Simon Cohen
Ben Goldberg
Sam Lurie
Rev. J. M. Rabinovitz
Nathan Rosenblum
Joseph Routman
Louis Robinson
Louis Sands
Dr. A. M. Zucker

YOUNGSTOWN, OHIO
Meyer Altshuler
Samuel Bloch
Samuel Drabkin
David Fish
Louis Ozersky
Nathan Ozersky

WARREN, OHIO
Isaac Newman
Abraham Whitman

ABRAHAM GOLDBERG



Born January 3, 1883 in Yarmolinetz, Podolia. He lost his father Reb Nachim Lishitzman while young and his mother married a man named Goldberg. His stepfather was well learned and a Chassid. He adopted the orphan Abraham and gave him an excellent education. Abraham also read extensively of the Hassidic literature.

At the age of twelve he was known as an Ilooy (a genius). He then began to read of the Haskalah and modern Hebrew literature and also to study the Russian language and literature.

The Zionist movement and the name of Herzl enthused him and he founded a Zionist organization in his city immediately after the first Zionist Congress. At the age of 16 he left his little town for Berdichev.

There he found a promising field for his Zionist activities and soon became known as a speaker of great promise. In the meantime, his parents emigrated to America and in 1901 he folowed them to the United States. Here, his stepfather could not support him and he had to work in a factory. But that did not stop him from engaging in study. He attended night school where he learned English and then studied law.

Goldberg became active in the labor movement and soon was elected President of a tailor union. He was one of the founders of the Poale-Zion movement and the editor of its organ "The Neie Shtime" and later was co-editor with Dr. N. Syrkin of the monthly "Dos Folk."

Thus he assured for himself a place of importance in public life and became famous as a speaker and journalist. He contributed to various periodicals and his articles dealt mainly with the exposition of the Nationalist and Zionist theories. He also published articles and poems in Hebrew.

He was appointed editor of "Dos Yiddishe Folk" in 1908, where he showed exceptional gifts as publicist and critic. He also propagated the Hebrew movement. In 1909 he was elected the first President of the Hebrew organization "Achiever." Since then he was at the helm of the Hebrew movement. He was

also one of the founders of the "Hatoren" and one of its editors, he was one of the founders of the Hadoar and one of its permanent contributors.

He wrote extensively in Hebrew and published essays on Brener, Bershadsky and Mendeli. He contributed to periodicals in Russia and Eretz Israel. Most of his articles were collected in three volumns. He also published three books in Yiddish.

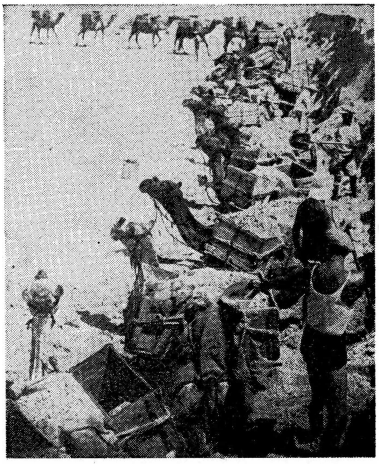
He served the Zionist movement with his pen and mouth. He was one of the leading orators of the Zionist Organization and the Editorial writer of "Dos Yiddishe Folk." He was a member of the National Executive of the Zionist organization and a vice-president. He visited Eretz Israel several times and attemped to establish there various industries which should serve to connect the American Jews with Eretz Israel. His energy was inexaustible and he was active in most of the national and cultural movements and institutions. In his last years he was the secretary of the United Polish Jews and editor of their organ. He was also active in the "Russian Relief Committee.

He fell in the midst of his labors on Friday, 21st of Sivan 5702.

On his death, American Jewry lost one of its leaders, the Hebrew and Yiddish literatures, one of their outstanding spokesmen.

In the words of Bialik—"This man died before his time and the song of his life was prematurely broken."

Trucks in the Service
A Jewish Caravan
of Camels



U. P. A. Photo

Dr. Meyer Benjamin Lichtenstein

Dr. Meyer Benjamin Lichtenstein, to whose memory this volume is dedicated, was born in Lithuania in 1883 and arrived in Pittsburgh when he was 15 years old. As a medical student he began his Zionist activities, as well as many other worthy communal and general Jewish welfare movements.



In 1910, he graduated from the medical school of the University of Pittsburgh. In 1911 he married Ruth Kobacker of Toledo, Ohio.

Simultaneously with his beginning of the practice of medicine, he intensified his Zionist and other public activities. In 1924 he became President of the Pittsburgh Keren Hayesod. For many years he served as President of the Tri-State Zionist Region, Pittsburgh Zionist District and the Pittsburgh JNF Council. Under his leadership these organizations grew continuously in strength and achievement. He was never too tired, never too busy whenever there was an opportunity to increase Zionist membership or Palestine building funds. While devoting much of his time and energy for the cause of Zion, he never forgot his own community and was always active in many of the local institutions.

In 1939 he suffered a severe heart attack. After his recovery from the attack his physician warned him to abstain from all strenuous activity. However, he was just unable to rest, knowing how much more there was to be done in behalf of our homeless brethren and resumed his activities, disregarding all warnings. Just two weeks before he passed away in March of 1941, while resting in Miami, he arranged a Chamisho Osor B'Shvat celebration at the hotel where he was staying, which brought in $1,000.00 to the Jewish National Fund.

Dr. Lichtenstein was a man of deep religious convictions. He was a Yeshiva Bocher of the old school and possessed a vast and profound knowledge of Hebrew lore. With his passing the Pittsburgh Jewish community sustained an irreparable loss. May his memory be for a blessing.

MAURICE L. AVNER

ז"ל

Born, June 4, 1878 Died, March 17, 1940

Joined the Zionist Organization in 1901.

Was one of the original members of the Tiphereth Zion Society.

Became a most active worker in the movement and played a very important role in the erection of the Zionist Institute in 1905.

Attended every Zionist Convention from 1903 to 1921 when the Brandeis-Mack group was formed.

Was president of the Pittsburgh Zionist District.

President of Beth Shalom Congregation for thirteen years.

Was also a member of the National Zionist Executive and a leader of note in the movement.

REVEREND JULIUS BLOOM

Cantor, B'nai Israel Congregation

A Tribute

A short time ago I stood before the grave of our lamented and beloved Chazan Bloom. Save for the twitter of a bird or the buzz of an insect, all was silent. Yet that silence was eloquent. Out of the grave there seemed to come a voice—a far, distant voice, and it chanted the Song of Israel. Tones hummed in my ears—beautiful, familiar tones, tones depicting our joys, tones portraying our sorrows, tones expressing our innermost prayers. They were the tones that had come down to us through the ages and not even the grave could silence them.



So there I stood, a tear in my eye and a lump in my throat. I tried to drink in some inspiration for this tribute. But all I could do was to picture his grand personality before my eye and listen to his song ringing in my ear. An adequate eulogy on the life and work of our departed friend and counselor, chazan and spiritual guide, is too difficult a task. Words fail us, but "the heart must speak when the lips are dumb."

Chazan Bloom was a rare personality. He represented a period in Israel's history. He stood for an age; he was an institution. He possessed learning—both sacred and secular—to a marked degree. He was religious and yet worldly. He was a loyal American, a sterling Jew, an ardent Zionist. He had an inexhaustible fund of Jewish humor. He was sought after by young and old alike.

In Chazonus he was a master. In his sacred calling he was sincere. When he chanted our traditional prayer, he lost himself in this holy task. His very spirit welled up to Heaven itself and he took us of the congregation with him on this spiritual journey. We shall long remember his "Hashkievanu" and we shall never forget his "Unsaneh Tokef." When, with the choir, he sang these t'fillohs, we seemed to stand in the very Divine Presence.

But we could not have him with us forever. Several years ago he was dangerously ill. We sadly missed him that Kol Nidrei Eve. But then, God vouchsafed him to us for three more years, and we were thankful. And now, alas! he has

the man to whom both the Jewish National Fund and the Hebrew University departed this life, but through his beautiful melodies he has bequeathed unto us a priceless heritage. His was a long, a full and a rich life—a beautiful symphony of Jewishness. We miss him sadly, but as we sit in our pews and close our eyes, we can sense his notes and strains echoing forth from the cold stone walls of our shule. These echoes warm our hearts, rekindle our spirits and, as we breathe a silent prayer of thankfulness that we had him these many years, we pray to the Father of us all to grant him eternal bliss. With profound feeling we gaze toward the Holy Ark, look for him in vain and reverently say:

From yonder pulpit still sound forth the strains
Of Israel's deathless melodies. The song
Will tarry in our hearts for aye, and long
Ring back to us our people's joys and pains.

So oft we sat within this sacred wall
Transfixed by tones of age beyond recall
Which by his chants did all of us enthrall.
On wings of song we rose to Heaven's height,
He cast into our souls a new-born light
And gave unto our spirits strength and might.

Thy song is done, sweet messenger of God.
But this we know—from out thy holy sod
Thy soul will chaunt and break its shackling bond,
Re-echo from these walls and Heaven beyond.

—I. A. Melnick.

1874 - In Memoriam Isaac Kahanowitz - 1934



Isaac Kahanowitz, born November 5, 1874 in Antopol, Russia-Poland, was the son of Louis M. and Libbie (Wolinsky) Kahanowitz. He was educated by private tutors and in Yeshivahs. At the age of fourteen he helped to organize a Chovevi-Zion Society in Antopol and was arrested for posting a circular from the Odessa Committee without first receiving permission from the local authorities.

In 1898 he organized the B'nai Zion of Greensburg and in 1899 organized the Greensburg Jewish Colonial Share Club He was a delegate to the Third American Zionist Convention in 1900 and attended all subsequent Zionist conventions He was also a delegate to the Eighth, Twelfth and Fourteenth World Zionist Congresses.

Following the Kishineff Massacre, Mr. Kahanowitz advocated the abrogation of the United States treaty with Russia. His memorials and letters were sent to Congressman C. H. Gregg who had them published in the Congressional Record of December, 1911.

During the First World War, Mr. Kahanowitz was successful in collecting a large sum of money for Jewish relief. He visited Palestine in 1909 and again in 1925. He was also interested in a wide range of community affairs.

He was the author of "Lessons in the Hebrew Language" - "Mordecai Emmanuel Noah" - "The Black Plague" - "Disaster of the Ocean" - "Development of Zionism" and numerous other essays.

R. B. RAPHAEL

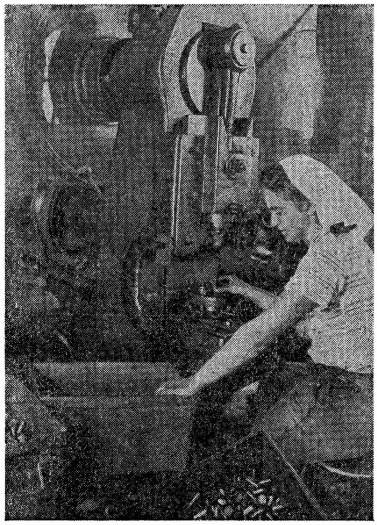
A TRIBUTE

In Western Pennsylvania and, in Pittsburgh particularly, Judaism and the Jewish world owe a deep debt of gratitude to the late R. B. Raphael, writer, philosopher and one of the founders of the Zionist movement in Pittsburgh. When he passed away, May 3, 1903, Jewish culture was deprived of one of its brilliant champions and Zionism lost one of its staunchest and ablest advocates. Taken at the age of forty-seven, he left a monument of such character and intellect as survives him to this very day.



Shortly after Doctor Theodore Herzl had called the First Zionist Congress at Basle, Switzerland, in August, 1897, a group of school boys about the age of fifteen founded the First Zionist Society of Pittsburgh. These ardent youngsters were spurned even by the leading rabbis, were denied the use of the synagogues and were even threatened with excommunication. In R. B. Raphael these young men were to find a champion. With courage and determination he led the fight for their right to believe in and to dedicate themselves to Zionism and the Jewish Commonwealth of Palestine. Slowly but surely, the young zealots were permitted to meet in some of the congregations, even though they had to bring and burn their own candles for light. In championing their cause and the cause of Jewish Nationalism, some of the writings of Mr. Raphael became text books for the guidance of Zionist adherents. He was an eloquent and brilliant speaker who addressed and inspired the young Zionists to even greater efforts for the cause. That the Zionist movement in Pittsburgh and in Western Pennsylvania has such a firm grip on thousands of people today is in a large measure due to the untiring efforts of this great and learned Jew. He lived long enough to be notified, in February of 1903, that the Zionist Convention would be held in Pittsburgh the following June. His joy and happiness were unbounded, and National leaders were to pay a well-deserved tribute to his scholarship, his untiring devotion and his great cultural achievement when the Convention was to convene. On May 3, 1903, he was taken from this life, and the Sixth Annual Zionist Convention paid him in death the tribute of respect and appreciation he so richly deserved. Like our great Prophet and Law-giver Moses, who led the

children of Israel through the tribulations of the wilderness and then saw from the mountain top a promised land he was not to enter, so this modern prophet, R. B. Raphael, led the young Zionists of Pittsburgh through their early days of opposition, misunderstanding and even bigotry, seeing courageously from the mountain heights of idealism and learning the great place of our Commonwealth in the life of our people and of humanity. That he was not spared to enjoy the realization of his vision does not deter us from re-dedicating our own lives to the cause to which he had dedicated his great mind, his heart and his soul. Some of his books survive him; they are full of the wisdom of the ages. His compassion, his vision, his monumental courage and patience remain to this moment great assets in our great cause.



Jewish Women in Jewish Industry. They replace Axis Powers in in Middle East Markets.

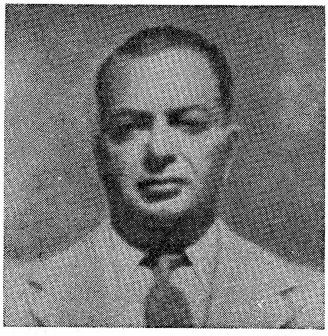
SOL ROSENBLOOM

Sol Rosenbloom was born November 21, 1866, in the town of Suchowolie, Province of Grodno, which was then Russian Poland. He was one of a family of nine children. He came to the United States while a young man and engaged in business. In March, 1896, Mr. Rosenbloom was married to Celia Neumark, the daughter of Reverend Doctor Abraham Neumark of New York.

Mr. Rosenbloom's business undertakings met with great success. However, this success did not deter his early interest in Jewish education. Having had a good Yeshiva training himself, he took profound interest in the furtherance of progressive Jewish education and traditional Judaism. He gave freely of his time and money for these causes. In his home city, Pittsburgh, he was one of the founders of the Hebrew Institute and served as its President from its founding until his death. Some of the other institutions with which Mr. Rosenbloom was affiliated in an active way were as follows:

Mid-Western Jewish Education Organization, Honorary President; American Committee of Hebrew University of Jerusalem, Member; Federation of Jewish Philanthropies, Trustee; Jewish Exploration Society, Member, Board of Directors; Jewish Publication Society, Director; Palestine Development Council, Treasurer; Keren Hayesod, Pittsburgh District, Honorary President; United Jerusalem Synagogue Center, Vice-Chairman; Hebrew Free Loan Society, Director; Montefiore Hospital, Director; Zionist Organization of Pittsburgh, Director; Zionist Organization of America, Director; United Synagogues of America, Tree of Life Synagogue, Director, also President for a time, and Young Men's Hebrew Association, Director.

Mr. Rosenbloom became Treasurer of the Palestine Development Council and the Palestine Economic Corporation at the time of its founding by the Mack- Brandeis Group. Mr. Rosenbloom made a special trip to Palestine to learn of the needs of our people there and to study the conditions there. He often remarked that Palestine is a *small land with great problems,* and he earnestly applied himself to the solution of some of them. He took an active lead in the founding of the Hebrew University of Jerusalem and endowed a Chair for Jewish Learning. He foresaw that a Hebrew University at Jerusalem would serve as a headlight for a new era of better understanding between all people. Mr. Rosenbloom was a supporter of other activities both Jewish and non-Jewish in addition to those specifically named above and throughout his lifetime never ceased to manifest a sense of public obligation. The evening before he passed away he attended a fund-raising function of the Jewish Theological Seminary of America. His death occurred November 16, 1925, and he was survived by his widow, Celia Neumark Rosenbloom, and three children, Charles, Estelle and Arthur.



In Loving Memory of my Brother

REUBEN BENKOVITZ

ז"ל

who throughout his lifetime was devoted
to every worthy Jewish cause.

MORRIS BENKOVITZ

In Revered Memory of Father

DAVID H. BLOOM

and Mother

FANNY BLOOM

Bloom Bros.

In Loving Memory of Our Dear Parents

JOSEPH BROVARSKY

RACHEL BROVARSKY

Their Children

Dedicated to the Memory of

BARNETT DAVIS

1858 - 1913

An ardent Zionist, a firm believer in the principles of the Jewish National Fund and a liberal contributor to its cause during his life-time. At his demise a group of his friends planted 300 trees in his memory. Later his family honored his memory with many contributions, and had his name inscribed in the Golden Book which was exhibited at the Wembly Exposition in London in 1924. Mr. Davis' belief was that the acquiring of land was most essential to Zionism and the development of Palestine.

May his memory be a blessing.

ת'נ'צ'ב'ה

In Loving and Everlasting Memory of

MARVIN J. FINEBERG

Born September 27, 1933

Died May 18, 1937

Father and Mother

ת'נ'צ'ב'ה



LILLIE EDITH SNITZER FREEDMAN

איטה לאה בת ר' ישראל הלוי פריידמאן

Born—December 10, 1888

Died—April 19, 1939

President of Washington Chapter of Hadassah.
Past President and founder of the Sisterhood of
Beth Israel Congregation, Washington, Pa.
Devoted to civic and charitable organizations.

Born in Seiny, Poland, came to America at the age of six years.



In Reverent Memory of

HARRY GOODMAN

ז"ל

A pioneer worker for Zion

A leader in Jewish thought

A profound scholar in Hebrew learning

Leader of Chevra Shas

by

Congregation B'nai Israel, Pittsburgh, Pa.

In Loving Memory of

ISAAC HARRISON
Father

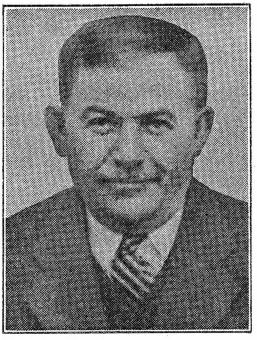
SARA HARRISON
Mother

Libby Levy

Fanny Fink

Rose Feldman

Coleman Harrison



DAVID HORNE, THE MAN OF PROFOUND HEBREW SCHOLARSHIP

Born August 4, 1880; Died April 4, 1935

He was versed in Talmudic lore and learned in Hebrew literature, both classic and modern.

He devoted much of his time to the promotion of Hebrew culture in our city. In his later years he was President of the Adath Jeshurun Congregation to whose growth and progress he contributed greatly.

His son, William Horne, has proven to be a worthy successor to his father and carries on the standard of his ideals worthily. He continues his activities for the progress of Zionism, Jewish education and other public activities.



SOLOMON MALLIN

1881 - 1937

Truly possessed a Lev Tov.

Gave of his services and means to the poor of his community. Contributed hundreds of pairs of glasses to poor school children.

Member of the North Side Chamber of Commerce, Odd Fellows, B'nai B'rith, Beth Jehuda Congregation, Y. M. & W. H. A. and Congregation B'nai Israel.

Active in United Jewish Fund, Zionist Organizations, Chairman Jewish National Fund of the Region.

A true lover of Zion and an ardent worker for Hebrew education.

ז"ל

In Memory of

MYER L. MERVIS

ז"ל

Born—February 18, 1895

Died—May 15, 1945

"Such is the Generation of them that seek Thee, that seek Thy Presence, O God of Jacob."—Psalm 24:6.

Mrs. M. L. Mervis

Ellwood City, Pa.

In Memory of our beloved Wife and Mother

SOPHIA B. NEAMAN

Harry I. Neaman

Pearson E. Neaman

Milton R. Neaman

ISRAEL NEVIN

Born in Zaritchen, near Byalistock. His family name there was Novinsky. At the age of 17, he went to England and from there he came to Pittsburgh 40 years ago.

He was always vitally interested in the Hebrew language and as a result of this he founded a Hebrew Club. Later he joined the Socialist Territorialist movement.

When the Poale Zion were organized in Pittsburgh, he was one of the first to join and worked with unbounded zeal for the reconstruction of Eretz Israel.

His life was one of self-sacrifice and of uninterrupted activity for the Jewish people and the Jewish Homeland.

He never married and died at the age of 72, February 15, 1942, the 28th of Shevat, 5702.

In his will he provided liberally for the purchase of land in Eretz Israel.

May his memory be for a blessing

זכרונו לברכה

HARRY MORGAN

A pioneer for Palestine

A builder of Zionism

A friend of Hebrew

A lover of humanity

CELIA MORGAN

His devoted wife and co-worker

Inscribed by

Their children

Pittsburgh Zionists

Pittsburgh Poale Zion

Pioneer Women's Organization

Tribute to the Memory of

ANNA R. ROSENBLOOM

(Mrs. William Rosenbloom)

She was a fine American and a noble Jewess.

A true lover of Zion. A devoted worker and a beloved leader in Hadassah.

She served her community always in the interest of good-will and human fellowship.

She brought to friendship the gift of her generous spirit and understanding

And to her family the benediction of her sweet and gentle nature.

Inscribed by Board Members and Friends of
Pittsburgh Chapter of Hadassah.

☆ ☆ ☆

In Loving Memory of My Dear Parents

BERISCHE ROTH

NACHUMKA ROTH

who lived and labored for Israel and humanity

in Podhaimenn near Brody, Austria.

Morris Roth

In Loving Memory of Father and Husband

FRANK RUBENSTEIN

ז"ל

By Wife, Sara Rubenstein

Children, Major and Mrs. A. Rosenzweig

Dr. and Mrs. Arnold Rubenstein.

BENJAMIN SHEINBERG

Devoted Husband and Father

He walked in the way of the Lord.

He was profoundly versed in Jewish lore.

He was a loyal worker for the Jewish community.

He labored continuously for Hebrew education.

The wants of the weak and needy, the requirements of religious and charitable institutions were his constant personal concern.

He was a builder of Eretz Israel

Lena Sheinberg

Tibie (Sheinberg) Sapper

Edward S. Sheinberg

Katherine (Sheinberg) Finkelhor

In Memory of

MEYER and LENA WEINER

Washington, Pa.

Their grateful children:

Anna Lichtenstein Robbins · Mary Finkel · Sarah Zelkovitz
John H. Weiner · Ethel Bonkin · Harry J. Weiner
David H. Weiner and Tillie Shapiro.

Groves in Eretz Israel
were planted
in reverent memory of

MRS. PEARL ASHINSKY

DR. M. B. LICHTENSTEIN

MR. MAX MOSES

MRS. LILLY RAFFEL NEAMAN

MR. BENJAMIN SHEINBERG

יהי זכרונם לברכה

May Their Memories Be for a Blessing

In Memory of their Parents

SAMUEL and SARA BALBERSKY

שמ׳׳אל בצלאל בר׳ יהושע

שרה בת ר׳ יוסף יעקב

In Memory of Mother

ROSE COHEN

רחל בת ר׳ יעקב אריא ליב

In Memory of Brother

JOSHUA BALBERSKY

יחושע בר׳ שמואל בצלאל

In Memory of Aunt

REBECCA BALBERSKY

רבקה בת ר׳ יחיאל מיכל

ת׳נ׳צ׳ב׳ה

By Mr. and Mrs. J. L. Cohen, Canonsburg, Pa.

In Memory of Mother

ESTHER LEAH KLIEGER

Died January 29, 1933

Daughter, Henye Klieger

JOSEPH HORNE

In Memory of Our Beloved Son and Brother

Born June 14, 1917—Died December 15, 1938

During his brief lifetime, he made for himself a record of fine achievements in behalf of many worthy general Jewish, as well as Palestine endeavors.

By Mother, Mrs. B. Horne

And Brother, William B. Horne

In Loving Memory of Wife and Devoted Mother

ANNA MALLINGER

Her blessed memory will ever be cherished by us.

Max Mallinger, Son and Daughter.

Father, ISAAC RUBIN

Life long worker for Zionism, Eretz Israel,
Hebrew Education and the Jewish Community.

Mother, Sara Rubin
Devoted wife and co-worker

H. L. Rubin

SAMUEL and LENORA LICHTENSTUL

their daughter

Elsie L. Goldbloom

In Memory of

JOE E. BRODINSKY

Eli Brodinsky

In Memory of

SARAH BERLIN

Departed February 2, 1939

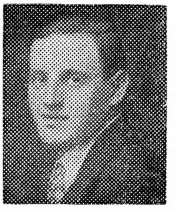
Harry Berlin

In Loving Memory of

ABE SHECHTER

Born, July 15, 1904

Died, November 1, 1938



Contributed by wife and daughter
Pearl and Annabelle.

In Loving Memory of

AARON SIKOV
ISAAC RUBIN
and
SOLOMON MALLIN
ז"ל

Contributed as a token of esteem and reverence
for their faithful service to Zion.
Harry M. Caplan

In Memory of Beloved Father

MAX M. SAUL

[illegible]

Died, December 28, 1941

Alfred Saul

Golden Book Inscriptions

PITTSBURGH AND TRI-STATE AREA

ORGANIZATIONS

Congregation Adath Yeshurun
Pittsburgh, Pa.
December 16, 1928

Banner Lodge
Knights of Pythias, No. 399
Pittsburgh, Pa.
November 22, 1927

Beth Israel Congregation
Washington, Pa.
November 9, 1928

Beth Israel Congregation
North Side, Pittsburgh, Pa.
December, 1926

Beth Israel Congregation
Lebanon, Pa.
April 6, 1927

Congregation Beth Jacob
October 28, 1922

Beth Jacob Congregation
New Kensington, Pa.
January 30, 1928

Beth Sholom Congregation
Pittsburgh, Pa.
January 14, 1924

Beth Sholom Congregation
Squirrel Hill, Pittsburgh, PaP.
November 23, 1927

Beth Shalom Hebrew School
Pittsburgh, Pa.
February 14, 1928

Junior Congregation Ner Tomid of Beth Shalom Congregation
Pittsburgh, Pa.
April 24, 1928

Beth Shalom Sisterhood
Squirrel Hill, Pittsburgh, Pa.
November 23, 1927

B'nai Israel Congregation
Pittsburgh, Pa.
January 25, 1927

B'nai Israel Hebrew Institute
Pittsburgh, Pa.
November 20, 1927

B'nai Israel Sisterhood
Pittsburgh, Pa.
February 14, 1928

Louis D. Brandeis Junior Zionist Club
Inscribed by the Shaare Zion Congregation, Pittsburgh, Pa.

Brith Shalom Community Centre
Bethlehem, Pa.
November 14, 1927

Daughters of Israel Cemetery Association — May 1932

Degel Zion
9th Annual Convention of the F. A. Z., held at Tannersville, N. Y., June 29-July 4, 1906, by the Degel Zion Society, Youngstown, Ohio.
October 3, 1906

Emanuel Congregation
Youngstown, Ohio
November, 1925

Congregation Gates of Zion
Pittsburgh, Pa.

Hadassah Chapter of Pittsburgh, Pa.
November 20, 1927

Hadassah Chapter — October 1935

In Honor of the Hadassah Chapter of Pittsburgh, Pa.
Inscribed by Hadassah, the Women's Zionist Organization of America
In Recognition of Outstanding Membership Activity
During the Year 1938-39

In Honor of the 25th Anniversary of Pittsburgh Chapter of Hadassah

Business and Professional Division of Hadassah
Pittsburgh Chapter
Miss Mildred Yochelson, *President*
Miss Jane Brand, *Jewish National Fund Chairman*

Junior Hadassah — January 1934

Pittsburgh Unit of Junior Hadassah
Pittsburgh, Pa.

The Hebrew Unity Congregation
Indiana, Pa.
July, 1925

Hebrew School
Washington, Pa.
November 21, 1927

Board of Directors of Home of Aged (in Honor of Rabbi A. Ashinsky; collected by Lewis Weinstein).

Jewish Home For the Aged
Pittsburgh, Pa.
January 21, 1929

Maccabean Zion Society
Philadelphia, Pa.
June 11, 1909

New Kensington Zionist District
New Kensington

Pittsburgh Lodge No. 16 - Order Knights of Joseph
Pittsburgh, Pa.
January 25, 1928

Pittsburgh Zionist District
Pittsburgh, Pa.
November 23, 1927

Congregation Poale Zedek
Pittsburgh, Pa.
December 4, 1919

Roumanian Congregation Or Chodosh
Pittsburgh, Pa.

Roumanian Ladies Aid Society
November 23, 1927
Pittsburgh, Pa.

Share Tfiloh Congregation
Pittsburgh, Pa.
April 2, 1929

Congregation Shaare Zedek
Pittsburgh, Pa.
December 4, 1919

Sisters of Zion Society
Pittsburgh, Pa.
May 24, 1912

Sisters of Zion Mizrachi — October 1934

Sons and Daughters of Zion
Youngstown, Ohio
November 8, 1910

Squirrel Hill Zionist District
June, 1927—Pittsburgh, Pa.
November 22, 1927

Stars of Zion Club
Clara Cohen, Ruth Friedberg, Freda Gunsberg, Selma Levy,
Muriel Mallin, Fannie Skigen and Naomi Slone
Pittsburgh, Pa.
April 2, 1929

Theodore Herzl Zion Society
Washington, Pa.

Tifereth Israel Congregation
Mt. Carmel, Pa.
April 6, 1927

Tiferth Israel Congregation
Pittsburgh, Pa.

Tree of Life Congregation
Pittsburgh, Pa.
January 30, 1928

Tree of Life Sisterhood
Pittsburgh, Pa.
November 23, 1927

The Twenty-first Annual Zionist Convention
Inscribed by Jewish Home for Babies July, 1918, Pittsburgh, Pa.
May 8, 1919

The Twenty-first Zionist Convention
Held at Pittsburgh, Pa., in 1918
Inscribed by the Youngstown Chapter of "Hadassah,", Youngstown
Zion Camp No. 37, O. B. Z., Youngstown Zion Association,
Youngstown, Ohio—December 5, 1918

The Young Maccabeans
Indiana, Pa.
July, 1925

Young Peoples Zionist League
First Prize for excellent work on Flower Day, May 24, 1917
Inscribed by the Zionist Council of Pittsburgh, Pa.

INDIVIDUALS

In Honor of Mrs. Miriam Albert
Inscribed by the Hadassah Chapter of Pittsburgh, Pa.

Mr. and Mrs. Edward Altshuler
Born November 26, 1916
Inscribed by Mr. and Mrs. S. Amdursky, Pittsburgh, Pa.

Saul Tevya and Elyan Aronson
Pittsburgh, Pa.
August 11, 1930

Rachel Sheva Aronson
August 11, 1930

Rabbi A. M. Ashinsky
1917

Rabbi Aaron M. Ashinsky
Inscribed by the Board of Directors of the Jewish Home for the Aged, in recognition of faithful services to the Institution of which he is the founder—Pittsburgh, Pa.
December 19, 1912

Eva Auerbach-Wein
Inscribed by the Zionist Council of Pittsburgh, Pa.

C. W. Austen
Etna, Pa.
July 2, 1924

David Herzl Avner
Inscribed by the Federation of American Zionists
August 1, 1913

Maurice L. Avner and Rose Avner
Inscribed by the Zionist Council of Pittsburgh
December 19, 1911

Max Azen
Pittsburgh, Pa.
November 1, 1925

Chonah Chaim Azinsky
Inscribed by his brother, Max Azen, Pittsburgh, Pa.

Eliezer Bagran
Pittsburgh, Pa.
August 11, 1930

Samuel Beerman
Altoona, Pa.

Louis Berman
Inscribed on the occasion of his Bar Mitzvah
Washington, Pa.
October 12, 1925

Max Berman
Inscribed by the Zionist Council of Pittsburgh, Pa.
January 24, 1911

In Honor of Harry Berlin
Inscribed by the Pittsburgh Zionist District
for Invaluable and Devoted Services

In Honor of Rabbi Meyer Berlin
On the Occasion of Inaugurating the "Geulath Jerusalem" Project
Inscribed by the Mizrachi Organization of Pittsburgh, Pa.

Dr. Senior Blumberg
Inscribed by his wife, Pittsburgh, Pa.
November 23, 1927

Abraham Bobes
Wheeling, W. Va.

Chajka Bobes
Wheeling, W. Va.
August 26, 1930

Jacob Bobes
Wheeling, W. Va.
August 26, 1930

Reuben Brainin
Inscribed by the Zionist Council of Pittsburgh, Pa.
May 19, 1911

Mr. and Mrs. Abraham Broida — March 1934

Mr. and Mrs. A. Brown and their daughter Jane
Steubenville, Ohio
April, 1925

Mr. and Mrs. H. M. Caplan
Inscribed by the Jewish National Fund Council of Pittsburgh in
Honor of Their Silver Wedding Anniversary—June 28, 1936

In Honor of Benjamin Clair
For His Devotion to Our Organization for the Past 30 Years
as Well as to the Jewish National Cause
Inscribed by Pliskover Free Loan Association

In Honor of Mrs. B. Clair
In Appreciation of Her Many Years of Devoted Service
Inscribed by the JNF Council

In Honor of Rose Beverly Clair and Lt. Benjamin Kruger
Inscribed by Their Parents and a Group of Friends — August 15, 1943

Coleman Cohen
Inscribed by his daughter, Mathilde Cohen-Goodstone
Pittsburgh, Pa.
April 28, 1928

Mr. and Mrs. H. J. Criep
In honor of Mr. Criep's recovery
Pittsburgh, Pa.
November 22, 1927

Reuben Davidson
Inscribed by the Farewell Committee in honor of his departure to Palestine—Pittsburgh, Pa.
November 22, 1927

Mr. and Mrs. Michael Edelman
Inscribed by their parents, Mr. and Mrs. J. Zeeman
In honor of their marriage, October 28, 1917, Evans City, Pa.

John Elmore
Pittsburgh, Pa.
February, 1925

J. P. Esman
Pittsburgh, Pa.

Louis Evzowitz
Youngstown, Ohio

Jacob Farbstein, Bakersfield, Cal., and Jennie (Greenberg) Farbstein, Pittsburgh, Pa., 10th of Ab-August 9, 1916
Inscribed by the guests to their wedding ceremony, Pittsburgh, Pa.

B. Fassberg

In Honor of Herman Fineberg
Inscribed by the Pittsburgh Zionist District for Invaluable and Devoted Services — June 5, 1941

Mr. and Mrs. David I. Fish
Youngstown, Ohio

M. Fish
Inscribed by his father, David I. Fish
Youngstown, Ohio
June 12, 1929

Bessie Frank
Inscribed by her son, Dr. Hyman A. Frank, New Castle, Pa.

Louis and Celia Freedman
On the occasion of their wedding
Pittsburgh, Pa.
August, 1925

Sidney A. Freedman
Inscribed by his grandfather, B. Pearlman
on the occasion of his Bar Mitzvah
Pittsburgh, Pa.
November 23, 1927

Slava Freedman
Sharon, Pa.
1926

In Honor of Dr. Solomon B. Freehof
Inscribed by the Zionist District and Jewish National Fund Council

Dr. Harry Friedenwald
Honorable President, Federation of American Zionists
By the delegates of the 13th Annual Convention
of the Federation, Held July 1-6, 1911, at Pittsburgh, Pa.
February 13, 1911

S. L. Fusa — November 1934

Joseph Selig Glick
Vice President, Dorshe-Zion Misrachi, Pittsburgh, Pa.

Louis Glosser
Johnstown, Pa.
January 30, 1928

Mr. and Mrs. Abraham Goldberg
Pittsburgh, Pa.

In Honor of J. W. Goldbloom
In Appreciation of His Devoted Services to Congregation
Beth Shalom of Pittsburgh

Jacob and Sadie W. Goldfarb
Washington, Pa.

David Goldman
Pittsburgh, Pa.

Louis and Dora Goldman
Pittsburgh, Pa.

Theresa Goldman
Pittsburgh, Pa.

Luba Robin Goldsmith — October 1932

In Honor of Harry Goodman
For His Faithful Services
Inscribed by Chevra Shas B'nai Israel Congregation
December 16, 1941

Wolf and Mary Gordon
Pittsburgh, Pa.

Eva Greenbaum
Darby, Pa.
January 12, 1922

Menahem Mendel Greenbaum
Darby, Pa.
January 12, 1922

Philip Hahn
Inscribed by his daughter, Mrs. William Lando
Pittsburgh, Pa.
September 19, 1928

Rabbi Jacob Z. Halper
December 19, 1920

Samuel Hankin
Inscribed by the Zionist Council of Pittsburgh
August 2, 1911

Baer and Minnie Ehrlich Horwitz — April 1932

Mr. and Mrs. Baer Horvitz
For their loyal services in behalf of the Jewish National Fund
May 31, 1929
Pittsburgh, Pa.

Henry Jackson
Inscribed by the Board of Directors of the Jewish Home for the Aged of Pittsburgh, Pa., in recognition of his faithful services as President of the Institution for the past fifteen years—Pittsburgh, Pa.
May 12, 1921

I. Kahanowitz
Inscribed by the B'nai Zion, Greensburg, Pa.
March 7, 1903

Hatie J. Kamenetzky
By Abraham Kamenetzky
Youngstown, Ohio

Koppel Klebansky
Inscribed by his daughter, Mrs. S. Blumberg
November 23, 1927
Pittsburgh, Pa.

Samuel Joseph Klein
Inscribed by his sister, Mrs. Charles Levine,
Pittsburgh, Pa.
April 24, 1928

In Honor of Jeanne Klineman
Occasion, Birth, January 22, 1943 — By Emery E. Klineman

Menachem Mendel Klinkovstein

In Honor of Mrs. Louis F. Kohel
In Appreciation of 20 Years Service to Zion
Inscribed by the New Castle Zionist District, Senior Hadassah,
Junior Hadassah and Young Judaea, Pittsburgh, Pa.

Mr. and Mrs. Ellis Kopelman
On the occasion of their marriage, Pittsburgh, Pa.

Mr. and Mrs. H. Koppelman
Arnold, Pa.
November 23, 1927

Maurice N. Landay — June 1932

Mr. and Mrs. William Lando
Pittsburgh, Pa.
November 22, 1927

In Honor of Harry Letwin
Inscribed by the Pittsburgh Zionist District for Invaluable and
Devoted Services — June 5, 1941

Mrs. Charles Levin
Pittsburgh, Pa.
January 14, 1924

Samuel Levin
New Castle, Pa.
August 11, 1930

Adele K. Levine — October 1935

Philip Levine
Inscribed by his daughter, Mrs. Max Levine, Pittsburgh, Pa.
In Honor of Dr. Abraham Lewin

Harry Levinson
Clymer, Pa.
September 2, 1913

Abraham A. and Rachel Levite
In honor of their thirty-fifth wedding anniversary
8th day of Shevat 5688

Inscribed by their son, Harry Levite, Pittsburgh, Pa.
April 24, 1928

Dr. Abraham Lewin
General Chairman of the Brandeis Memorial Membership Campaign
for Distinguished Services for the Upbuilding of Eretz
Israel During Membership Campaign, 1942
Inscribed by the Pittsburgh Zionist Organization

Mr. and Mrs. Meyer Lichtenstein
Pittsburgh, Pa.
April 11, 1923

Dr. Meyer B. Lichtenstein
Pittsburgh, Pa.
April 24, 1928

Rabbi B. A. Lichter
Pittsburgh, Pa.
February 9, 1923

In Honor of Rabbi Benjamin A. Lichter
Inscribed by the Zionist District of Pittsburgh on the Occasion of his
Completion of Five Years of Service as their President

Jacob Lichter
Inscribed by the Zionist Council of Pittsburgh
May 19, 1911

In Honor of William S. Lichter
January 1940 — On the Occasion of His Bar Mitzvah
Inscribed by Mr. and Mrs. A. Lichter

Mr. and Mrs. Charles G. Lisowitz
Johnstown, Pa.
November 23, 1927

In Honor of Mr. and Mrs. Philip Lowenthal
On the Occasion of the Birth of Their Grandson, John

Elias W. Luntz
Pittsburgh, Pa.
June 23, 1926

Jakob Malachowski
Sekretaer des Vereines Dorshe Zion Misrachi, Pittsburgh, Pa.

Dora Mallin - Muriel Mallin - Philip Mallin
July, 1928

Rabbi C. Manilo
Youngstown, Ohio

Morris Marcus
Inscribed by the Zionist District of Washington, Pa.
January, 1925

Mr. and Mrs. A. L. Mars

Reverend Nathan Milekowsky
Oil City, Pa.
August 24, 1926

Mr. and Mrs. Samuel Miller
Greensburg, Pa.
November 23, 1927

A. F. Monosson
Youngstown, Ohio

Nahum Nathanson
Inscribed by the Congregation Sharei T'Phila, Pittsburgh, Pa.
February 12, 1914

Mr. and Mrs. A. H. Neaman
Married October 29. 1914
Presented by the Zionist Council, Pittsburgh, Pa.

A. H. Neaman — July 1933

In Honor of Hanina Neaman
On the Occasion of His Bar Mitzvah, January 11, 1941

Leah Neaman — November 1935

Mr. and Mrs. Morris Neaman
By J. Lichter, Pittsburgh, Pa.
December 7, 1908

I. R. Newmark
Inscribed by the Zionist District, Washington, Pa.
January 14, 1924

Samuel Oker
Pittsburgh, Pa.

Isaac Pearlman
By the Zionist Council. Pittsburgh, Pa.
March 23, 1910

In appreciation of his untiring efforts for Zionism
Ben Zion Perlman
July 28, 1923

Zodek and Hinda Perovsky
Inscribed by Mr. and Mrs. H. M. Caplan, Pittsburgh, Pa.
November 23, 1927

Mr. and Mrs. Harry Pittler
In celebration of their wedding
Inscribed by the Maccabean Zionist Society of Pittsburgh, Pa.
May 20, 1913

In Honor of Mrs. Hannah Podolsky
Inscribed by her Sons and Daughters

In Honor of Judith Port
Granddaughter of Mr. and Mrs. Oscar Robins — Born Sept. 15, 1942
Inscribed by the Pittsburgh Jewish National Fund Council in Appreciation of the Devoted Services and Splendid Achievements in behalf of Geulath Haaretz Rendered by Mr. Robins during his leadership of the Council—1939 to 1942

In Honor of Joseph Porter
Inscribed by the Pittsburgh Zionist District for Invaluable and Devoted Services — June 5, 1941

Mark Rabinowitz
New Castle, Pa.

Nathan Rabinowitz
New Castle, Pa.

Samuel Rabinowitz
August 11, 1930
New Castle, Pa.

R. B. Raphael
By the Zionists of Pittsburgh, Pa.
October 23, 1903

Louis Regenstruck
Youngstown, Ohio

Mrs. A. M. Rees
Pittsburgh, Pa.
January 14, 1924

Israel Robbins — May 1932

In Honor of Oscar Robins
Honorary President Pittsburgh JNF Council, and
Chairman Tri-State JNF

Abraham B. and Rachel B. Rose
Youngstown, Ohio
June 12, 1929

Abraham Rosen
Charleston, W. Va.
8th of Ellul, 1924

Sam Rosen
Oil City, Pa.
March, 1925

Mrs. Ben Rosenberg
Inscribed by the Oil City Chapter of Hadassah
for service to the cause—Oil City, Pa.
July 24, 1926

In Honor of Charles J. Rosenbloom, Pittsburgh, Pa.
Inscribed by the Tri-State Zionist Region, in appreciation of his Inspirational Services and Generous Contributions in Behalf of Eretz Israel and other Worthy Jewish Enterprises

Jennie Routman
Sharon, Pa.

Joseph Routman
Sharon, Pa.

Mr. and Mrs. I. Rubin
For their loyal services in behalf of the Jewish National Fund
Pittsburgh, Pa.
May 31, 1929

Joseph Hayim Safyan
Inscribed by his parents, Israel and Eva Safyan, Pittsburgh, Pa.

B. Scheinberg
Pittsburgh, Pa.
February 9, 1923

I. L. Scheineman
Pittsburgh, Pa.

In Honor of Jacob Seder
A Veteran Zionist to whom Zionism is a part of life — Neither Rain Nor Storm Ever Stops Him From Serving His People and Zion
Inscribed by the Pittsburgh Zionist Organization

Noah and Hannah Shear
Inscribed by relatives and friends in honor of their marriage
Pittsburgh, Pa.

Mr. and Mrs. Jacob Siegel — Pittsburgh, Pa.

Morris Siegel
President, Maccabean Zion Society
By Maccabean Zion Society of Pittsburgh, Pa.
November, 1910

Mr. and Mrs. Aaron Sikov
Awarded to them for their untiring efforts in behalf of the Jewish National Fund Jubilee, 1927
April 24, 1928
Pittsburgh, Pa.

Meyer and Bessie Glosser Silberstein
On the occasion of their wedding
Inscribed by Nathan Glosser, Johnstown, Pa.

Bashe Bayla Simon-Kanel — August 1934

Mr. and Mrs. Jacob Slone
In Honor of Their Silver Wedding Anniversary, December 12, 1930

H. M. Snitzer
Inscribed by the Zionist Council of Pittsburgh, Pa.
November 16, 1914

In Honor of Emanuel Spector
Inscribed by the Pittsburgh Zionist District for Invaluable and Devoted Services — June 5, 1941

In Honor of Birth of Rena Mazel Spiro — June 19, 1941
Daughter of Mr. and Mrs. Saul S. Spiro
Inscribed by Pittsburgh Zionist District

In Honor of Saul S. Spiro
President Pittsburgh Zionist District and Chairman Administrative Committee, Tri-State Zion Region, for His Militant Zionist Spirit and Untiring Devotion and Service to the Cause of Zion.
Inscribed by the Pittsburgh Zionist Organization March 26, 1942

In Honor of Mrs. Annie B. Srolovitz
In Appreciation of Her Many Years of Devoted Service
Inscribed by the Jewish National Fund Council

Benjamin I. Stein and Dorothy Kaufman Stein
New Kensington, Pa.
March 2, 1926

Emil and Lena Steinbach
Pittsburgh, Pa.
1932

Toba and Moses Suchman
Johnstown, Pa.

B. Sulkes
Inscribed by Congregation Shaare Zion for his devoted services,
September 19, 1928
Pittsburgh, Pa.

Mr. and Mrs. M. Supowitz
Pittsburgh, Pa.

In Honor of Henrietta Szold on the Occasion of Her 80th Birthday
Inscribed by the Pittsburgh Chapter of Hadassah

William Teitelbaum
Inscribed by his son, Emanuel
November 20, 1927
Johnstown, Pa.

Rachel Treelisky
Inscribed by the Zionist Council of Pittsburgh, Pa.
March 15, 1912

Lewis Tucker
Latrobe, Pa.

Mrs. Mushel Tucker
Latrobe, Pa.
March 6, 1924

In Honor of Menahem M. Ussishkin on the Occasion of His 75th Birthday — By the Hadassah Chapter of Pittsburgh, Pa.

Mrs. A. H. Vixman
Inscribed by Junior Hadassah Unit of Pittsburgh, Pa.
August 16, 1929

In Honor of Abe Weil
Inscribed by the Pittsburgh Zionist District for Invaluable and Devoted Services

Miriam Weisberg
Inscribed by her husband, Max Weisberg, Johnstown, Pa.
November 20, 1927

Harry and Lillian C. Weisberger
Pittsburgh, Pa.

In Honor of Dr. Chaim Weizmann
On the Occasion of His Visit to the United States — January, 1940
Inscribed by the Hadassah Chapter of Pittsburgh, Pa.

Rabbi Stephen S. Wise
Inscribed by the Tikvath Zion Society, Johnstown, Pa.
April 6, 1927

Mr. M. Wilkie
New Castle, Pa.
January 31, 1921

Samuel Wilkoff
Youngstown, Ohio

Benjamin Wolk
East Liverpool, Ohio

Samuel Zeeman
Canonsburg, Pa.
January 27, 1920

IN HONOR OF
PRESIDENT FRANKLIN DELANO ROOSEVELT

Adath Jeshurun Congregation — Pittsburgh, Pa.
Harry Borvets, *President*
Zelig Maglin, *Vice President*

Beth Hamedrosh Hagodol Congregation — Pittsburgh, Pa.
Kivah Horvitz, *President*
Morris Selker, *Vice President*
Louis Skirboll, *Treasurer*
Bernard Kaplan, *Secretary*

Beth Israel Congregation of the North Side — Pittsburgh, Pa.

Beth Israel Congregation of Wilkinsburg, Pa.

Congregation Beth Jacob of Pittsburgh, Pa.
Joe Schwartz, *President*
H. Beeson, *Treasurer*
Rev. Alex Spokane, *Secretary*

Beth Shalom Congregation

B'nai Israel Congregation — Pittsburgh, Pa.

Congregation B'nai Zion of Homewood — Pittsburgh, Pa.

Caneses Israel Free Loan Association
J. Schmidt, *President*

Mr. and Mrs. Max Engelberg
By Galen Pharmaceutical Society
Fred Schiller, *President*

Gates of Wisdom Congregation
Morris Glinn, *President*

Hadassah Chapter of Pittsburgh, Pa.

Jewish Children's Aid Society

Ladies Auxiliary of Jewish Home for Aged
Mrs. I. S. Harris, *President*

Knesseth Israel Congregation and Ladies Auxiliary
Mr. J. Sablowsky, *President*

Ohev Sholom Congregation — Tarentum, Pa.
Dr. I. H. Wachs, *President*
Dave Silverman, *Vice President*
Frank Singer, *Vice President*

Oheb Zedeck Congregation — East Pittsburgh, Pa.

Oher Chodosh Congregation — Pittsburgh, Pa.

Pliskover Free Loan Association of Pittsburgh, Pa., and their Ladies Auxiliary on the Occasion of their 30th Anniversary
Mrs. Benjamin Smolar, *President*
Hyman Verbofsky, *Vice President*
Poale Zedeck Congregation

Poale Zion, Pioneer Women and Jewish National Workers' Alliance

Shaare Zedeck Congregation, Anshe Poland
Charles Wychansky, *President*
N. Laska, *Vice President*
A. Friedman, *Secretary*
H. Wintroub, *Treasurer*

The Tree of Life Congregation
Dr. Herman Halperin, *Rabbi*

The Zionist District of Pittsburgh, Pa.
Rabbi B. A. Lichter, *President*

IN HONOR OF 40th ANNIVERSARY OF JEWISH NATIONAL FUND

Pearl Ashinsky Chapter of Mizrachi, Pittsburgh, Pa.

Beechview Hebrew Congregation Beth El of Pittsburgh, Pa.

In Memory of Reuben Benkovitz
Born July 5, 1899 — Died March 16, 1941
Inscribed by his Father, Jehudah Benkovitz; his Brother, Morris Benkovitz, and his Sisters, Mrs. J. Twersky and Mrs. L. Spector

Beth Hamedrosh Hagodol Coongregation of Pittsburgh

Beth Shalom Men's Club of Pittsburgh

Bloom Brothers in Memory of Their Parents
David H. Bloom and Mrs. Fannie Bloom

B'nai B'rith Pittsburgh Lodge No. 44

Charles G. Brown

Mr. and Mrs. H. M. Caplan
Inscribed by the Jewish National Fund Council of Pittsburgh in Honor of Their Silver Wedding Anniversary—June 28, 1936

Galen Pharmaceutical Society and Women of Galen of Pittsburgh

Levinson Steel Company

Pioneer Women's Organization of Pittsburgh

Pliskover Free Loan Association and Pliskover Ladies Auxiliary of Pittsburgh, Pa.

In Memory of Our Beloved Sister, Rose Podolsky Canter
Inscribed by Podolsky and Sherman Family Union of Pittsburgh, Pa.

Poale Zedek Congregation of Pittsburgh

Joseph Rosenthal

In Memory of Berische and Nachumka Roth,
Podkaimenn near Brody, Austria
Inscribed by Morris Roth

Mr. and Mrs. Joseph J. Schmidt
On the Occasion of the 40th Anniversary of the Jewish National Fund

In Memoriam

Theodor Herzl
Founder of Political Zionism
Inscribed by the B'nai Zion, Greensburg, Pa.
September 1, 1905

In Memory of S. H. Amdursky
March 16, 1917

Ella Amdursky
Died August 24, 1910—Inscribed by her sons, Pittsburgh, Pa.
November 26, 1913

In Memory of Kate Aronson
Died December 12, 1942
By Husband, Benjamin Aronson

Ida Sarah Balter
Inscribed by her husband, Reuben Balter, Pittsburgh, Pa.
November 23, 1927

Michael S. Cadison
Died October 18, 1911
Inscribed by the Zionist Council of Pittsburgh, Pa.
February 12, 1914

In Memory of Esther Zisel Chait
Died September 12, 1941
Inscribed by Her Husband and Son — Pittsburgh, Pa.

In Memory of Esther Zisel Chait
Inscribed by a Friend — Pittsburgh, Pa.

In Memory of Allen Davis
Inscribed by his mother, Mrs. Barnett Davis
Pittsburgh, Pa.
July 22, 1929

Max Davis
Inscribed by his mother, Mrs. Barnett Davis
Pittsburgh, Pa.
November 22, 1927

In Memory of Israel Dinovitz
Died August 21, 1939
Inscribed by His Wife

Hannah Eidelmann
Died November 22, 1909—Youngstown, Ohio
November 8, 1910

Bath Zion Miriam Federharth
Died on the 22id day of Cheshvan 5683
Inscribed by her daughter, Susanna Neaman, Pittsburgh, Pa.
January 25, 1928

In Memory of Dr. Max Feinberg
Inscribed by His Family and Friends

In Memory of parents, Israel and Jennie Glick
On the Occasion of the "Land for Freedom" Dinner
Inscribed by R. M. Glick

In Memory of Libbie Goldman
Inscribed by her husband, Isaac, Pittsburgh, Pa.

In Memory of Isaac Harrison
By Sarah Harrison and her daughters, Libbie Levy, Fannie Fink, and Rose Feldman

In Memory of Mrs. Baer Horvitz
Inscribed by Pittsburgh Chapter of Hadassah

Inscribed by the Hadassah Chapter
In Memory of Mrs. Luba Ishlon
Died July 28, 1938

Inscribed by her husband, Dr. A. J. Ishlon
and daughters, Deborah and Judith

In Memory of Dr. Daniel F. Jackson
Died September 6, 1936
By Medical Forum of Pittsburgh, Pa.

In Memory of Alice Kann
Inscribed by her mother, Pittsburgh, Pa.

In Memory of father, S. J. Kapner of Bellaire, Ohio
Inscribed by Mrs. Elsie K. Bloom, Pittsburgh, Pa.
On the Occasion of Chief Rabbi Dr. Isaac Herzog's Visit to America

In Memory of mother, Rosa Leah Kapner of Bellaire, Ohio
Inscribed by Mrs. Elsie K. Bloom, Pittsburgh, Pa.
On the Occasion of Chief Rabbi Dr. Isaac Herzog's
Visit to America

Fanny Klebansky
Pittsburgh, Pa.
November, 1924

Rachel Klebansky
Inscribed by Mrs. S. Blumberg
Pittsburgh, Pa.
November 23, 1927

In memory of Lena Klein
Inscribed by her husband and children, Sharon, Pa.
November 21, 1927

In Memory of Samuel Kraus
Died April 14, 1929—Inscribed by his wife, Pittsburgh, Pa.

In Memory of Pauline Auerbach Kusminsky
Inscribed by her husband, Saul Kusminsky, Pittsburgh, Pa.

In Memory of Dr. Solomon Mallin
Inscribed by the Order Sons of Zion for his unselfish, wholehearted and devoted efforts on behalf of the JNF

In Memory of Esther Sikov Medof
Born April 1, 1890 — Died June 27, 1941
Inscribed by Morris Medof

Joseph Mozersky
Died March 16, 1913
Inscribed by the Zionist Council of Pittsburgh, Pa.
April 14, 1913

Gishe Neaman
Inscribed by her son, Harry I. Neaman, Pittsburgh, Pa.

In Loving Memory of Leah Neaman
Passed Away January 31, 1932 — By her son, Morris Neaman

In loving memory of Wife and Mother
Mrs. H. L. Robins
Inscribed by Husband and Children
February 14, 1928
Youngstown, Ohio

In Memory of Anna Rebecca Rosenbloom
Inscribed by Board Members and Friends of Pittsburgh Chapter of Hadassah

In Memory of Mrs. Sarah P. Rosenbloom
Died April 11, 1941 — Inscribed by her Husband and Children

In Memory of Mrs. A. Sales
Died October 6, 1943 — By Sisters of Zion Mizrachi

In Memory of Dr. Kay I. Sanes
Pittsburgh, Pa.

In Memory of Blanche Schnitzer
Inscribed by the Pittsburgh Chapter of Hadassah

In Memory of Morris Siegel
Died July 28, 1938 — By His Wife, Rebecca

In Memory of Ann Silverman
Inscribed by Her Husband, Sol Silverman

In Memory of Rachel Wolk
Inscribed by Her Husband, William Wolk

PINKAS CONTRIBUTORS

PITTSBURGH ORGANIZATIONS

(Full Page)

Beth Abraham Congregation, 23-25 Miller Street. (Samuel J. Marcus, M.D., President).
B'nai Brith, Pittsburgh Lodge No. 44.
Beth El Congregation, Beechview, Pa.
Beth Hamedrosh Hagodol Congregation, Washington Place. (B. Kaplan, Secretary).
B'nai Israel Congregation, 327 N. Negley Avenue.
Beth Jacob Congregation, Epiphany and Townsend Streets.
Beth Shalom Congregation, Beacon and Shady Avenue.
Beth Shalom Men's Club.
B'nai Zion Congregation of Homewood.
Board of Directors of Home of Aged
(In honor of Rabbi A. Ashinsky; collected by Lewis Weinstein)
Dvorah Pioneer Women.
Galen Pharmaceutical Society (Samuel W. Hepps, President, Homestead, Pa.)
Jewish Home for Aged, Browns Hill.
Jewish Home for Aged, Ladies Auxiliary. (In memory of Mrs. Ray Smith Harris and Mrs. Pearl Ashinsky; Mrs. Lewis M. Alpern, President, 1215 Squirrel Hill Avenue).
Jewish National Workers' Alliance. (I. Michaels, 937 Lilac Street, Secretary).
Mizrachi Organization.
Mizrachi Women, Chapter Aleph. (Mrs. B. Hoffman, President, 5517 Black Street).
Pioneer Women's Organization.
Pliskover Free Loan Association.
Poale Zedeck Congregation.
Poale Zion.
Sharay Torah Congregation. (In memory of Rabbi Sivitz).

(Quarter Page)

Adath Israel Sisterhood.
Bakery and Confectionery Salesmen's Union, Local No. 242.
B'nai Israel Sisterhood.
Hachnoses Kaleh Sorocca Society. (Mrs. J. Green, President, 2833 Centre Avenue).
Hebrew Sisters Free Loan & Charitable Ass'n. (Mrs. N. Klieger, President, 924 N. St. Clair Street).
Keser Torah Congregation.
Mizrachi Women, Chapter Beth.
Oher Chodosh Congregation, 79-81 Roberts Street.

TRI-STATE REGION COMMUNITIES

(Full Page)

Tri-State Zionist Region. (In memory of Abraham Goldberg, editor "Das Yiddishe Folk," Zionist leader and teacher).

BEAVER FALLS, PA.—National Council of Jewish Women, Agudath Achim Sisterhood, Beaver Valley Lodge No. 777.

BUTLER, PA.—Chapter of Hadassah.

CANONSBURG, PA.—(Nachlas Lichtenstein).
Jacob L. Cohen (In memory of his and his wife's parents).

ELLWOOD CITY, PA.—Mrs. M. L. Mervis, 628 Lawrence Avenue, in loving memory of M. L. Mervis.

GREENSBURG, Pa.—Kahanowitz Family (In memory of I. Kahanowitz).

HOMESTEAD, PA.—Zionist District.

JOHNSTOWN, PA.

NEW CASTLE, PA.—Zionist District, Hadassah, Junior Hadassah and Young Judea (in honor of Mrs. Louis F. Kohn.
J. E. Raffel (for trees in Lillie Raffel Neaman Memorial Grove.

NEW KENSINGTON, PA.—Zionist District (In honor of H. I. Kopelman).

OIL CITY, PA.—Zionist District.

SHARON-FARREL—Zionist District.

UNIONTOWN, PA.—(M. S. Barasch).

WASHINGTON, PA.—Zionist District (In honor of Jacob Linday).
Mr. and Mrs. David and Annabelle Resnick (In honor of son, Arthur and daughter-in-law, Betty Ann; in honor of son-in-law and daughter, Rabbi and Mrs. Maxwell Berger).
Joseph I. Freedman, Freedman Furniture Co. (In memory of wife).
Weiner children (In memory of their parents).

WEIRTON, W. VA.—L. Forgash.

WHEELING, W. VA.—Chapter of Hadassah.
Zionist District.

YOUNGSTOWN, OHIO

(Half Page)

BRADDOCK, PA.—Zionist District.

LATROBE, PA.—Bernard Bigg, 512 Brinker Avenue.

(Quarter Page)

CARNEGIE, PA.—
Samuel Berman, 295 Donnan Avenue.
Chapter of Hadassah.
Pioneer Women.

(Five Pages)

CHARLES J. ROSENBLOOM

(One Page)

Ruben Balter, 1300 Squirrel Hill Avenue

Elsie K. Bloom, 5620 Hempstead Road (In loving memory of brother Samuel Kapner)

J. Bloom Family, Friends and admirers (In memory of Rev. J. Bloom)

M. A. Breslaw, 638 Penn Avenue

Mr. & Mrs. B. Clair and friends (in honor of Rose Beverly Clair and Lieutenant Benjamin Kruger on their wedding day, August 15, 1943)

Mr. & Mrs. Abe Dunn, 6330 Forward Avenue (In memory of brother)

Max Engelberg, 417 Frick Building (For trees in Pearl Ashinsky Grove)

Julius Halpern, 810 Penn Avenue (On the occasion of the 25th Wedding anniversary; and on the occasion of the marriage of son, Bernard Morton Halpern)

Jones & Brown Inc., Fourth and Liberty Avenue

Edward J. Kelsky, 638 Grant Street

S. M. Levinson (Levinson Steel Company)

Morris Neaman, 1024 Vickory Street

Pittsburgh Chapter of Hadassah (In honor of Henrietta Szold on the occasion of her 80th birthday)

B. Raphael, 810 Penn Avenue (In memory of father)

Inscribed by Her husband and children (In memory of Mrs. Sarah P. Rosenbloom, died April 11, 1941)

Mr. & Mrs. Joseph J. Schmidt, 5505 Kamin Street

Mrs. Annie B. Srolovitz and children (In memory of husband and father Max L. Srolovitz, died June 8, 1920)

Mrs. Annie B. Srolovitz (In loving memory of brother Benjamin N. Neaman)

Tri-State Zionist Region (In honor of Charles J. Rosenbloom, Pittsburgh, Pa., in appreciation of his inspirational services and generous contributions in behalf of Ertez Israel and other worthy Jewish enterprises)

(Three-Fourths Page)

Sol Silverman, Morrowfield Apartments

(One-Half Page)

Max Azen, 705 Penn Avenue

Hamburg Bros., 305 Penn Avenue

L. W. Landay, Clark Building

Joseph Porter, 5512 Bryant Street

Alfred A. Saul (In memory of father)

Ralph Schugar, 5509 Center Avenue (In memory of "Bube" Hannah Sandusky)

Triangel Optical Company, 509 Clark Building (Ralph R. Grodstein and Louis Tucker)

(One-Fourth Page)

Anonymous

Morris Balter, Arsenal Terminal

Harry Berlin, 204 Fifth Avenue (In memory of Sarah Berlin)

E. L. Braunstein, 813 Liberty

Eli Brodinsky (In memory of Joe E. Brodinsky)

H. M. Caplan, Etna, Pa.

Reuben Caplan, 405 Smithfield Street

Eugene F. Dumas, M. G. Simon, and Dora, 2701 Epsy Avenue, Dormont

Mrs. Elsie L. Goldbloom, 5535 Darlington Road (In memory of parents)

Alex Harris, 211 Diamond Street

Mr. & Mrs. Irwin Joseph (In honor of Devorah Lee Joseph)

Sam Kalb, 2236 LaPlace Street

Charles Klein, 1030 Fifth Avenue

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Benjamin Mann, 2015 Wyandotte Street

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Hyman & Max Rogal, Grant Building

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Nathan Recht—1943-45-46
Joseph G. Reich—1943
Bernard Reichenbaum—1947
Mrs. Harry Reicher—1946
Philip Reicher—1947
Reidbord Bros.—1945-46-47
Mr. and Mrs. S. M. Reisberg, Kittanning, Pa.—1945
Mr. and Mrs. Louis J. Reizenstein—1943
Mr. and Mrs. A. Rosnikoff, Oil City, Pa. 1945
Mr. and Mrs. Ben Resnick, Wheeling, W. Va.—1945
Mr. and Mrs. A. M. Ress—1945
Al Rice—1943-45-46-47
Harry Rice—1943-45-46-47
Mr. and Mrs. Ben H. Richman—1945
John B. Robbins—1943-45-46
Oscar Robbins—1943-45-46-47
Mr. and Mrs. Morris A. Robbins—1943-45-46-47
Oscar Robins—1943-44-45-46-47
May and Hyman Rogal—1943-44-45-46-47
Mr. and Mrs. Stanley Rogaliner—1943
Dr. and Mrs. J. M. Rogoff—1943-44-46-47
Ike Rogow—1943-46
Mr. and Mrs. Gerson N. Rogow—1943
Mrs. Emory Rom—1943
Mrs. George E. Rom—1943
Mr. and Mrs. Harry Rom—1943
Lenard Rom—1943
M. Rom & Sons—1944-45-46-47
Rabbi and Mrs. G. A. Rose—1943-45-46
Benjamin H. Rosen—1943-45
Harry R. Rosen—1945-46-47
Mr. and Mrs. Morris Rosen—1943
Nathan Rosen—1945
Mr. and Mrs. S. Rosenbaum—1943
Abe Rosenberg, Beaver Falls, Pa.—1945
Mr. and Mrs. A. H. Rosenberg—1943-47
Mr. and Mrs. E. Rosenberg—1945
I. Rosenberg, Jr.—1947
Dr. J. Rosenberg—1943-44-45-46-47
Louis Rosenberg—1943-45
Louis P. Rosenberg—1947
M. A. Rosenberg—1943-44-45-46-47
Milton E. Rosenberg—1947
Morris Rosenberg—1946
Rosenfield Bros.—1944-45-46-47
Harry Rosenfeld—1947
I. Rosenfeld—1947
Charles Rosenbloom—1943-44
Mrs. Sol Rosenbloom—1943
Abe Rosenfield—1946
Harry Rosenfield—1943-45-46
Mrs. Abe Rosenthal and Mrs. Rebecca Ruderman—1945
Mrs. Emanuel N. Rosenthal—1943-45-46-47
Harry Rosenthal—1945-46
Sam Rosner—1945-46-47
Mr. and Mrs. David Roth—1943-44-45-46-47
Mr. and Mrs. David Roth, McKeesport, Pa.—1943
Harry Roth—1946-47
Israel Roth—1943-45
Morris Roth—1943-44-45-46-47
Nathan Roth—1943

Samuel Roth—1943-45
Simon Rothenberg, Washington, Pa.—1943-45
Sam Rothman—1946-47
Mr. and Mrs. Theodore Rothman—1946-47
Dr. and Mrs. Samuel A. Ruben,, Washington, Pa.—1945
Mr. and Mrs. David Rubenstein—1943
Mrs. Frank Rubenstein and Mrs. I. Safyan—1945-47
Mr. and Mrs. Frank T. Rubenstein—1946
J. A. Rubenstein—1947
Mr. and Mrs. Harry Rubin—1943
Frank Rubenstein—1946
Mr. and Mrs. Cecil Rudin—1944-45
Charles Ruttenberg—1945
S. C. Leather Co.—1947
Mr. and Mrs. George Sabel—1943
M. Sachanoff—1947
Mr. and Mrs. Ruben Sachnoff—1945
Charles H. Sachs—1943
Mrs. K. Sachs and Mrs. M. Alpert—1945-46
Mr. and Mrs. L. Sachs, Evans City, Pa.—1945-46-47
Mr. and Mrs. Hyman Sachs—1943
Meyer Sachs—1943-44-46-47
Isadore Sacks, Burgettstown, Pa.—1945
Mr. and Mrs. Myer Sacks—1945
Mr. and Mrs. David Sampson—1943
A. Samuels—1943-45-46
Mr. and Mrs. S. Saniel—1944
Mr. and Mrs. Hyman Sapeer, Munhall, Pa.—1944-46-47
Alfred Saul—1945-47!
Harry R. Savage—1943-44-47
Nathan Savage—1943
S. Schaal—1945
Mr. and Mrs. Harry Schaffer—1943
David A. Scheinman—1943-44-45-46
Dr. J. J. Schmidt—1943-44-45-46-47
Mr. and Mrs. Adolph Schoenbrun—1943-45-47
Ruben Scholnick—1945
Mrs. Harry Schreiber—1945
Mrs. Marion Schreiber—1945-46
Sam Schreiber—1946-47
Dr. Thomas Schubb—1943
Ralph Schugar—1945
Harry Schullhoff, McKeesport, Pa.—1945
Leonard Schulhoff, McKeesport, Pa.—1945
Bernath Schwartz—1945-46-47
Mr. and Mrs. Joseph F. Schwartz—1943
Morris Schwartz—1943-45-46-47
Samuel Schwartz—1945
Mr. and Mrs. Harold Seder—1943
Mrs. Jacob Seder—1943-44-45
Jerome Seder—1943-44-45-46
Harry Seidman—1945
Jessie Seidman—1947
Nathan Seidman—1943-45-47
Sam Seltzer—1947
S. D. Semenow—1945
Mrs. Jean Shaffer—1945-47
Mr. and Mrs. Harry Shalof, Oil City, Pa.—1945
E. Shane, Braddock, Pa.—1947
H. Shapera—1943-45
Maurice Shapera—1943-45-47
Myer Shapira—1946
H. J. Shapiro—1945-46-47
Louis Shapiro, 4402 Lorigan St.—1947
Louis Shapiro, 214 Clark Bldg. 1947
Mr. and Mrs. Louis Shapiro, 1016 Fifth Ave.—1943-47
Max Shapiro, 5536 Kamin St.—1945
Mr. and Mrs. M. N. Shapiro, 4909 Second St.—1943
Sam and L. Shapiro—1946
Miss Sara Schechter—1945-46-47
Mrs. Benjamin Sheinberg—1947
Edward S. Sheinberg—1943-45-46-47
Mr. and Mrs. Joseph A. Shenken—1943
Harry Sheps—1946-47
Mr. and Mrs. Frank J. Shermer—1943
Mrs. Freda Sheffler—1947
Dr. Louis Shoop—1943-45-46
Dr. Leo Shonfield—1943
Shrager Bros.—1947
Mr. and Mrs. Adolph Siegel, McKeesport, Pa.—1943-45
Mr. and Mrs. Irving Siegel—1945
Mrs. J. Siegel—1944-45-46-47
Mr. and Mrs. H. Sigal—1947
Mr. and Mrs. Raphael Sigal—1946
Wally Sigal—1946-47
Joseph A. Silberstein—1943-46-47
Mr. and Mrs. Charles Silver—1943
Mr. and Mrs. Maurice Silver—1943
A. H. Silverberg—1943-45
Mr. and Mrs. B. G. Silverblatt—1945
Harold E. Silverblatt—1943
M. W. Silverblatt—1943
Ralph Silverman—1943-45-46
Samuel Silverman—1945
Sol Silverman & Son—1943-45
I. G. Simon—1943-44-46
M. W. Singer—1945-47
David and F. Sirotas—1947

Wm. Sklan—1946
Harry Slesinger—1945
L. H. Slesinger—1945-47
Herman Slome—1945
Leon Smith—1947
Dr. Henry M. Snitzer—1945-46-47
I. W. Solomon—1944-46-47
Mr. and Mrs. Simon Solow—1947
Arthur Spandau—1943
Emanuel Spector—1943-44-45-46-47
Dr. and Mrs. J. O. Spector—1943
Max Spiegel, McKesport, Pa.—1943-45
Sam Spiegel, McKeesport, Pa.—1945
Sigmund Spiegel, McKeesport, Pa.—1945
Mr. and Mrs. Horace P. Spiegelman—1943
Joseph Spokane—1943-45-46-47
Mrs. Anna Srolovitz—1943-44-45-47
Perry Stearn—1946
Mr. and Mrs. B. M. Stein—1945
Mr. and Mrs. Henry Stein—1945-47
Mr. and Mrs. H. R. Stein—1946
Philip Stein & Bros.—1945-46-47
Louis Steinbach—1945-46
Mr. and Mrs. Emil J. Steiner—1943
Joseph Steiner—1946-47
Mr. and Mrs. Norbert Stern—1943-45-46
Charles Stewart—1946-47
Rabbi M. N. Stiskin, McKeesport, Pa.—1945
Mrs. Julius Stone—1947
A. L. Stormwind, Washington, Pa.—1945
Mr. and Mrs. Eugene B. Strassburger—1943
Strem Bros.—1943-45-46-47
Philip M. Strohl—1946
M. Struminger—1946
Supowitz Bros.—1943-46
Harry E. Sussman—1945-47
Samuel Sussman—1946-47
Irwin A. Swiss—1943-45-46-47
Joseph Syna—1943-45-46-47
Mr. and Mrs. Louis Tamers, Beaver Falls, Pa.—1945
Tanur Bros—1945-46-47
Mr. and Mrs. Irving Tapper—1943-45-46-47
Mr. and Mrs. H. Tarmy—1945-46-47
Tauber Bros., Greensburg, Pa.—1943-44-45-46-47
Tauber Harry—1946
Mr. and Mrs. Charles A. Teplitz—1943
Benjamin Thorpe—1943-45-46-47
Dr. Harvey Thorpe—1943-45-46-47
Mr. and Mrs. Harry Torin—1945
Mr. and Mrs. Bernard J. Tracht—1945
Louis Tucker—1943-45
Sylvester Ulmar—1946
Max Unger—1944
Mr. and Mrs. Sam Verman—1943-45-46-47
Louis and Morris Vinocur—1943-45-46
Jack Wagner—1946-47
Mr. and Mrs. George Wasser—1943
Mrs. N. Mont Wayne—1943
Nathan Wax—1946-47
Louis Wechsler—1945
Nathan Wedner—1947
Mrs. Fanny Weil—1943-44-45-46-47
Ben Weinberg, McKeesport, Pa.—1943-45
Frank Weinberg, McKeesport, Pa.—1945
David H. Weiner, Washington, Pa.—1945
Sam L. Weiner—1945-46-47
Frank Weinman—1947
Mr. and Mrs. Bennie Weinstein—1945
Hyman Weinstein—1946-47
Mr. and Mrs. J. Weinstein—1947
Sam Weinstein—1945-46
David Weis—1945-46-47
Samuel Weisberger—1946
Louis Weiss—1947
Saul H. Weissman—1943-45-46-47
Morris Weizenbaum—1943-45-46-47
Mr. and Mrs. Samuel Wesoky—1943-45-46
Mr. and Mrs. Leo White—1943
Mr. and Mrs. David L. Wilkoff—1943
Sidney Wilkoff—1943-45-46-47
Mr. and Mrs. Herman Windt—1943-45
Joseph Wiseman—1946-47
Mr. and Mrs. Harry L. Witt—1946
Mr. and Mrs. Wolf Gordon and Ann Gordon—1945-46
Miss Alice R. Wolf—1943-47
I. D. Wolf—1943-47
Mr. and Mrs. Jacob Wolk—1943
Jerome Wolk & Bros.—1943-45-46-47
Mr. and Mrs. Mayer Wolk—1943
Mr. and Mrs. Meyer Wolk—1943
S. Wolk & Sons—1943-45-46-47
Mr. and Mrs. Sydney I. Wolfson—1946
Joseph Yahr—1947
Mr. and Mrs. Max Yahr—1943-45-46-47
Mr. and Mrs. A. York—1946-47
Zeidenstein Bros.—1947
Miss Elizabeth Zentler—1945-46-47

Golden Book Inscriptions 1942-1947

January 29, 1942—Mizrachi Organization

March 9, 1942—Mrs. Isaac Harrison and Children
(in memory of husband and father)

March 16, 1942—B'nai Israel Congregation

March 16, 1942—Mrs. Barnett Davis

March 16, 1942—Ruben Balter

March 19, 1942—Dr. and Mrs. Jos. J. Schmidt

March 19, 1942—Julius Halpern

March 25, 1942—Bloom Bros.
(in memory of their parents, David H. and Mrs. Fannie Bloom)

March 25, 1942—Morris Roth

March 30, 1942—Jewish Home for Aged, Browns Hill, Pgh.

April 14, 1942—Pliskover Free Loan Assn., Pgh.

April 17, 1942—Galen Pharmaceutical Society
(Samuel W. Hepps, President)

April 22, 1942—M. A. Breslaw

April 22, 1942—Morris Benkowitz

April 27, 1942—S. M. Levinson, The Levinson Steel Co., Pgh.

April 27, 1942—B'nai B'rith Pittsburgh Lodge No. 44

April 28, 1942—Dvorah Pioneer Women

April 28, 1942—Mr. and Mrs. Abe Dunn

May 4, 1942—Sisters of Zion Mizrachi
(Mrs. B. Hoffman, President)

May 4, 1942—Men's Club of Beth Shalom Congregation

May 4, 1942—Butler Chapter of Hadassah

May 11, 1942—Congregation Beth Jacob
Epiphany and Townsend Sts., Pgh.

May 11, 1942—Poale Zedeck Congregation

May 15, 1942—Joseph I. Freedman, Freedman Furniture Co.
Washington, Pa. (in memory of wife)

May 15, 1942—Jacob L. Cohen, Canonsburg, Pa.

May 15, 1942—In memory of I. Kahanowitz, Greensburg, Pa.

May 18, 1942—Ladies Auxiliary Jewish Home for Aged
(in memory of Mrs. Ray Smit Harris and Mrs. Pearl Ashinsky),
(Mrs. L. M. Alpern, President)

May 18, 1942—Pioneer Women's Organization
(Mrs. A. Spivack, Secretary)

June 8, 1942—Congregation Beth Hamidrash Hagodol
Washington Place (B. Kaplan, Secretary)

June 22, 194—Homestead Zionist District

June 22, 1942—New Kensington Zionists
(in honor of H. I. Kopelman)

June 30, 1942—Max Engelberg, 417 Frick Bldg., Pgh.
(for Mrs. Ashinsky Trees)

July 13, 1942—New Castle, Pa.

July 23, 1942—In memory of Rabbi Sivitz
(Congregation Gates of Wisdom)

July 29, 1942—J. E. Raffel, New Castle, Pa.

September 4, 1942—Harry I. Pearson E. and Milton R. Neaman
(in memory of beloved wife and mother, Sophie B. Neaman)

September 24, 1942—In memory of Meyer and Lena Weiner
by their grateful children, Anna Lichtenstein Robbins, Mary Finkel, Sarah Zelkovitz, John H. Weiner, Ethel Bankin, Harry J. Weiner, David H. Weiner and Till Shapiro

September 28, 1942—Washington Zionist District
(in honor of Jacob Landay)

September 30, 1942—Congregation Beth Shalom
Beacon and Shady, Pittsburgh

October 9, 1942—Tri-State Zionist Region
(in memory of Abraham Goldberg)

October 9, 1942—Morris Neaman

October 15, 1942—In memory of Harry and Celia Morgan
(by their children)

October 30, 1942—Beth El Congregation

November 19, 1942—Edward J. Kelsky

December 3, 1942—Herman Fineberg

February 13, 1942—In honor of Dr. Abraham Lewin
(General Chairman Zionist Membership Campaign)

March 19, 1942—In honor of Saul Spiro

June 22, 1942—Chas. J. Rosenbloom
(by Tri-State Zionist Region)

October 23, 1942—In honor of grandchild of Mr. and Mrs. Oscar Robins—Judith Port

January 20, 1943—In memory of Michael Mogilowitz

March 4, 1943—Pliskover Free Loan Assn. of Pgh. (in honor of Benj. Clair)

May 25, 1943—In honor of Abe Broida (by Oil City Zionist District)

July 26, 1943—In memory of M. L. Mervis (by Mrs. M. L. Mervis)

August 19, 1943—Mr. and Mrs. A. L. Mars

October 13, 1943—Oil City Zionist District (in honor of Nathan Rosen)

October 20, 1943—On the occasion of the marriage of Rose Beverly Clair to Lieutenant Benj. Kruger, on August 15, 1943 (by their parents and friends)

December 9, 1943—In memory of Mrs. A. Sales (by Sisters of Zion Mizrachi)

December 9, 1943—In memory of Kate Aronson (by husband, Benjamin Aronson, 4108 Butler St.)

October 6, 1944—In memory of Max L. Srolovitz (by Mrs. Annie Srolovitz and children)

October 6, 1944—In memory of brother Benj. N. Neaman (by Mrs. Annie Srolovitz)

November 2, 1944—In memory of brother Samuel Kapner (by Elsie K. Bloom)

March 17, 1944—S. L. Kleber

March 31, 1944—In honor of Leonard Bernstein (by Pittsburgh Chapter of Hadassah)

September 22, 1944—In memory of Abe Bernstein (by the family and Poale Zion of Pittsburgh)

October 6, 1944—In memory of husband Israel Abraham Safyan (by Wife, Eva)

October 26, 1944—In honor of Shave D. Horne (by Pioneer Women)

November 20, 1944—In memory of Ray L. Levine (by Chas. and Adele Levine)

December 1, 1944—In honor of Golden Wedding of Mr. and Mrs. M. Podolsky (by Podolsky-Sheman Family Union)

December 18, 1944—In memory of B. Isadore Levy (by Mr. and Mrs. B. Levinson, Mr. and Mrs. S. Bernstein, Mr. and Mrs. G. Levy and Mr. and Mrs. S Mallinger)

December 28, 1944—In honor of Sholom David Comay
(by mother and dad, Mr. and Mrs. A. Comay)

January 19, 1945—In honor of Rabbi Benjamin Lichter
(by Galen Pharmaceutical Society)

February 5, 1945—In honor of Nathan Savage
(by members of J. N. F. Council)

February 23, 1945—In honor of Rabbi Judah Washer

June 20, 1945—In memory of Isaac E. Gordon
(by mother, Mrs. M. Gordon, 403 - 35th St., Beaver Falls)

June 20, 1945—In honor of First Lieutenant Leonard Winograd
(by his parents, Mr. and Mrs. Emil Winograd, Rochester, Pa.)

October 31, 1946—In honor of wife Mrs. Rose Levin
(by Herman S. Levin, 113 Washington Ave., Wheeling, W. Va.)

May 21, 1945—In honor of Mr. Louis Segal, by J.N.W.A. Branch No. 4

July 25, 1945—In honor of Mrs. Barnett Davis, on the occasion of her 80th birthday, by B'nai Israel Congregation, Pittsburgh

September 20, 1945—In memory of Ely and Anna Esther Weiner, by children; Morris, Louis, Max, Meir, Dave, Harry and Celia Kushner

February 26, 1946—In honor of Golden Wedding Anniversary, by Mr. and Mrs. Meyer Glass

May 17, 1946—In memory of wife and mother Fanny Frank Bloom, by Mr. Harry Bloom and sons, David and Leonard

June 12, 1946—In memory of their beloved daughter, Ann Foreman, by Mr. and Mrs. Raymond Foreman

July 29, 1946—By Chevra Thillim of B'nai Israel Congregation, B. Banchek, President

October 31, 1946—In honor of Mrs. Rae Chanock, by Pioneer Women Pittsburgh Chapter No. 1

December 17, 1946—In memory of Sheva Lederman, by Dombrovener Ferein

December 17, 1946—In memory of wife, Mrs. Leah Miller Lebman, by husband, Harry, 1341 Beechwood Boulevard, Pittsburgh

January 23, 1947—In memory of Mr. and Mrs. Abraham S. Simonowitz, by son I. G. Simon

April 9, 1947—In memory of Baruch B. Banchek, Organizer and President of B'nai Israel Chevra Thillim, by his devoted friends

October 29, 1947—In memory of 10 year yahrzeit of Moses and Henye Shapiro, by children and members of Shapiro Club

Documents of Zion

תעודות ציון

BASLE PROGRAM

"Zionism aims to create a publicly secured, legally assured home for the Jewish people in Palestine."

* * *

BALFOUR DECLARATION

His Majesty's Government view with favor the establishment in Palestine of a National Home for the Jewish people, and will use their best endeavors to facilitate the achievement of this object, it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of the existing non-Jewish communities in Palestine or the rights and political status enjoyed by Jews in any other country.

* * *

MANDATE TO GREAT BRITAIN

August 10, 1922

" . . . The Mandatory shall be responsible for placing the country under such political, administrative and economic conditions as will secure the establishment of the Jewish National Home and the development of self-governing institutions, and also for safeguarding the civil and religious rights of all the inhabitants of Palestine irrespective of race and religion."

"The Zionist Organization shall be recognized as an appropriate Jewish Agency for the purpose of advising and co-operating with the Administration in matters affecting the Jewish National Home and the interests of the Jewish population in Palestine, and to assist and take part in the development of the country, and shall take steps to secure the co-operation of all Jews who are willing to assist in the establishment of the National Home."

"The Administration of Palestine, while ensuring that the rights and position of other sections of the population are not prejudiced, shall facilitate Jewish immigration under suitable conditions and shall encourage, in co-operation with the Jewish Agency, close settlement by Jews on the land, including State lands and waste lands not required for public purposes. . . . "

* * *

JOINT RESOLUTION OF THE 67th CONGRESS OF THE U. S. A.

Favoring the establishment in Palestine of a national home for the Jewish people.

RESOLVED by the Senate and House of Representatives of the United States of America in Congress assembled, That the United States of America favors the establishment in Palestine of a national home for the Jewish people,

it being clearly understood that nothing shall be done which may prejudice the civil and religious rights of Christian and all other non-Jewish communities in Palestine, and that the holy places and religious buildings and sites in Palestine shall be adequately protected.

APPROVED: SEPTEMBER 21, 1922

* * *

DECLARATION

Adopted by the Extraordinary Zionist Conference, May 11, 1942, Biltmore Hotel, New York

The Conference calls for the fulfillment of the original purpose of the Balfour Declaration and the Mandate which "recognizing the historical connection of the Jewish people with Palestine," was to afford them the opportunity, as stated by President Wilson, to found there a Jewish Commonwealth.

The Conference demands that the gates of Palestine be opened; that the Jewish Agency be vestd with control of immigration into Palestine and with the necessary authority for upbuilding the country, including the development of its unoccupied and uncultivated lands; and that Palestine be established as a Jewish Commonwealth integrated in the structure of the new democratic world.

Then and only then will the age-old wrong to the Jewish people be righted.

* * *

CONCURRENT RESOLUTION

Adopted by the Congress of the United States, December 19, 1945

Resolved by the Senate (the House of Representatives concurring) that:

"Palestine shall be opened for free entry of Jews into that country to the maximum of its agricultural and economic potentialities, and that there shall be full opportunity for colonization and development, so that they may freely proceed wth the upbuilding of Palestine as the Jewish national home and, in association with all elements of the population, establish Palestine as a democratic commonwealth in which all men, regardless of race or creed, shall have equal rights."

* * *

U. N. PALESTINE RESOLUTION

The general assembly of the United Nations meeting at Lake Success, New York on November 29, 1947, adopted the partition resolution which provided for partition of Palestine into Jewish and Arab States with economic union between the two States.

Declaration of the Establishment of the State of Israel

We the members of the National Council, representing the Jewish people in Palestine and the Zionist movement of the world, met together in solemn assembly today, the day of the termination of the British Mandate for Palestine, by virtue of the natural and historic right of the Jewish people and of the Resolution of the General Assembly of the United Nations.

Hereby proclaim the establishment of the Jewish State in Palestine, to be called ISRAEL.

We hereby declare that as from the termination of the Mandate at midnight, this night of the 14th to 15th May 1948, and until the setting up of the duly elected bodies of the State in accordance with a Constitution, to be drawn up by a constituent Assembly not later than the first day of October 1948, the present National Council shall act as the Provisional State Council, and its executive organ, the National Administration, shall constitute the Provisional Government of the State of Israel.

The State of Israel will be open to the immigration of Jews from all countries of their dispersion; will promote the development of the country for the benefit of all its inhabitants; will be based on the precepts of liberty, justice and peace taught by the Hebrew Prophets; will uphold the full social and political equality of all its citizens, without distinction of race, creed or sex; will guarantee full freedom of conscience, worship, education and culture; will safeguard the sanctity and inviolability of the shrines and Holy Places of all religions; and will dedicate itself to the principles of the Charter of the United Nations.

The State of Israel will be ready to cooperate with the organs and representatives of the United Nations in the implementation of the Resolution of the Assembly of November 29, 1947, and will take steps to bring about the Economic Union over the whole of Palestine.

We appeal to the United Nations to assist the Jewish people in the building of its State and to admit Israel into the family of nations.

In the midst of wanton aggression, we yet call upon the Arab inhabitants of the State of Israel to return to the ways of peace and play their part in the development of the State, with full and equal citizenship and due representation in all its bodies and institutions, provisional or permanent.

We offer peace and amity to all the neighboring states and their peoples, and invite them to cooperate with the independent Jewish nation for the common good of all.

Our call goes out to the Jewish people all over the world to rally to our side in the task of immigration and development and to stand by us in the great struggle for the fulfillment of the dream of generations—the redemption of Israel.

With trust in Almighty God, we set our hand to this Declaration, at this Session of the Provisional State Council, in the city of Tel Aviv, on the Sabbath eve, the fifth of Iyar, 5708, the fourteenth day of May, 1948.

Establishment of Nachlat Pittsburgh

WHEREAS

the Zionist District of Pittsburgh, Pennsylvania, U.S.A., has been responsible for raising and remitting through the Jewish National Fund of America, New York, the sum of thirty thousand dollars ($30,000) for the Keren Kayemeth Leisrael, to be applied to the redemption of a tract of land by and for the Keren Kayemeth Leisrael in Eretz, Israel, that shall be associated with the Zionist of Pittsburgh, such land being the inalienable property of the Keren Kayemeth Leisrael, to be placed on lease at the disposal of Jewish settlers engaged in the upbuilding of the Jewish National Home—

NOW

these presents witness that the said tract of two thousand one hundred and two (2,102) dunams is located in the western part of the valley of Jezreel, on both sides of the railway line, Haifa-Zemakh, 26 kilometres southeast of Haifa, as marked on the map of the relevant sector of Palestine attached to this document.

THE SAID TRACT

is presently recorded in the register of the head office of the Keren Kayemeth Leisrael, Ltd., Jerusalem, under the name of "Nachlat Pittsburgh," 120.31.

In witness whereof we have duly set hereunto our hand and seal, this eighth day of September, 1947, at Jerusalem.

Keren Kayemeth Leisrael, Ltd.

A. Granovsky
Chairman, Board of Directors