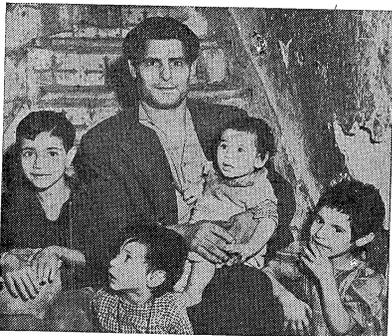


NEW HOPE FOR "HARD CORE"



The year 5712 brings hope to thousands of aged, sick and incapacitated Jews through Malben, the welfare and rehabilitation program carried forward in Israel by the Joint Distribution Committee. Some 4,000 "hard core" new arrivals are already under Malben care. With funds received from the United Jewish Appeal, JDC hopes to bring cure, rehabilitation and welfare assistance to 7,000 by year's end.

JDC Brings Light to Squalid "Mellah"



In the squalid mellah (ghetto) of the North African city, the father—suffering from T-B—looks after the children while the mother works as a housemaid to support the family. This Jewish family is typical of the thousands receiving Joint Distribution Committee aid this year. JDC receives its funds from the United Jewish Appeal.

"There Is No Substitute For World Zionist Organization"

By BENJAMIN G. BROWDY
PRESIDENT, ZIONIST ORGANIZATION OF AMERICA
Excerpts from an Address at the World Zionist Congress

TO mobilize World Jewry in behalf of the Jewish state, and to keep it mobilized as a striking force at all times, we need a strong World Zionist Organization, autonomous in its sphere of activity, and possessed of wide powers and manifold functions. There is no substitute for the World Zionist Organization. We in the United States have over a period of fifty years demonstrated to the world what can be achieved by a compact Zionist group, knowing its own strength and making full use of it for our cause. Never claiming to comprise all the five million Jews of the United States, we have been the most dynamic force within the American Jewish community, giving direction to the development of Jewish life on the American continent. It is churlish to suggest to us that we wait until all American Jews come over to our side as members of our organization. We have led and represented American Jewry—often forcing recalcitrant groups to jump on

our band wagon and travel in our direction. I say it without boastfulness that we have been the driving force on the American Jewish scene, carrying all elements within the Jewish community, and many elements outside the Jewish community, with us. If anyone believes that he can dispense with this driving force, or exchange it for another, or preserve its full effectiveness while reducing its importance as a dominant factor, he is indulging in a dangerous delusion. Summer soldiers cannot and will not defend the Jewish State in and out of season, in fair weather and foul; Zionists will.

We have no wish to intervene in the internal affairs of Israel; we have every desire to make sure that the foundations on which the Jewish State and Jewish civilization in this land are built, are firmly laid, so that they might resist the ravages of time. I said that
(Continued on page 19)

Ethics Of Business According To Traditions, Law, Of Judaism

By LEO JUNG

THE standards which govern people's lives have been accepted mainly on two grounds; either as laws, principles or attitudes issuing from an accepted higher authority, divine or human, or because of their practical nature which commended them to both conscience and common sense. The common denominator of all social systems, primitive and advanced, seems to reveal a universal appreciation of the virtue of fairness and a general need to limit possessiveness.

If such awareness is significant for majority groups everywhere, cognate investigation is doubly valuable for the members of a minority group. Since they are easily subjected to oppression and to the devices of scapegoatism, it is important for them to study their own philosophy, so that they may retain their self-respect in face of malicious talk, and especially their earlier loyalty to their own culture as contributory to that of the total nation. With Jews, this is necessary not only for our own emotional equilibrium but for an appreciation of what our religion has contributed to the solid gains of fairness, to the confinement of greed and the abolition of fraud.

In Biblical times, at any rate up to the age of Solomon, the Hebrews in their majority were either farmers or shepherds. The very name for merchant in Hebrew was Canaanite or foreigner. Yet in the Torah we find principles governing trade laws and admonitions against 'Ona'ah. Ona'ah (from a root: to make weak) means oppression, fraud, deceit. The law is designed to protect the common people's food and health against the predatory instincts of would-be monopolists in general or greedy merchants in particular.

In antiquity there were no rigid standards of price and therefore a buyer's consent was taken for granted to allow a definite margin between the real value of the merchandise and the seller's profit. Jewish law considered any price less than one-sixth above the generally accepted value to be in accord with the buyer's expectations and therefore allowed by him. If the overcharge reaches one-sixth, it is con-

sidered a fraud or an oppression and must be returned but the transaction is otherwise valid. If it reaches above one-sixth of the declared value, then the transaction is considered retroactively invalid and both merchandise and money must be returned.

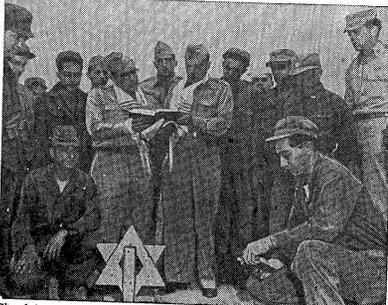
More serious was the matter of weights and measures. Already in Talmudic times special inspectors were appointed who examined periodically all commercial houses. Anyone found with false weights or measures would be severely punished, fined or imprisoned and could be deprived of the right to open a shop again.

In every case of oppression where the rule prevails, Rabbi Judah the Nasi, editor of the Mishnah, held that he who had been deceived had the upper hand. If he desires he could say, "give me back my money, the whole transaction being invalid, or return the overcharge but I shall keep the merchandise." An exception to the general rule of ona'ah had to do with the sale of any object by a layman (not a merchant) who may attribute subjective value to an article which he has offered for sale. In such cases sentimental grounds may create a fictional value which whilst above the normal is not unjustified, since the seller because of his own sentimental attachment adds to the value of the article involved; conversely the buyer knowing the seller's position, was presumed to ignore the real value in an endeavor to help the seller.

Among the objects excluded from ona'ah is real estate, which has potentially unlimited value. In a manner this anticipates Henry George's claim that owners of real estate in cities which have greatly increased their population ought to pay for the gain due not to their own labor but to the rise in the value of their holdings resulting from the increase in population.

The laws against oppression protect the seller no less than the buyer so that if by error the seller had sold something more than one-sixth below its value, the transaction would be considered retroactively invalid, the purchaser would have to restore the merchandise and collect the money he had paid for it. Since the laws against oppression
(Continued on page 19)

Service for Jewish War Dead in Korea



Chaplains Milton Rosen and Oscar M. Lifshutz are shown officiating at a special memorial service for American Jewish GIs killed in the Korean war. Held at the United Nations Cemetery in Pusan in the presence of a congregation of Jewish officers and GIs, the service was in keeping with traditional program of religious activities conducted by all Jewish chaplains recruited, endorsed and served by the Division of Religious Activities of the National Jewish Welfare Board. Following the memorial service, the chaplains and GI contingent visited each grave marked by a Star of David and paused for appropriate prayers and the Kaddish.

IF NOT HIGHER A Classic By YEHUDA LEIB PERETZ



Y. L. PERETZ

AND the Rebbe of Nemirov, every Friday morning early at Sliches-time, disappeared, melted into thin air! He was not to be found anywhere, either in the synagogue or in the two houses-of-study, or working in some Minyan, and most certainly not at home. His door stood open, people went in and out as they pleased—no one ever stole anything from the Rebbe—but there was not a soul in the house.

"Where can the Rebbe be? "Where should he be, with the Solemn Days so near, if not in heaven? Jews need a livelihood, peace, health; they wish to be good and pious, and their sins are great, and Satan with his thousand eyes spies out the world from one end to the other, and he sees, and accuses, and tells tales—and who shall help if not the Rebbe? So thought the people.

"Once, however, there came a Lithuanian—and he laughed! You know the Lithuanian Jews—they rather despise books of devotion, but stuff themselves with the Talmud and the codes. And who, I ask you, is going to argue with a Lithuanian? What becomes of the Rebbe?"

"I don't know, and I don't care," says he, shrugging his shoulders, and all the while (what it is to be a Lithuanian!) determined to find out!

The very same evening, soon after prayers, the Lithuanian steals into the Rebbe's room, lays himself down under the Rebbe's bed, and lies low. He intends to stay there all night, to find out where the Rebbe goes, and what he does at Sliches-time.

"Day has not broken when he hears the call to prayer. The Rebbe has been awake some time. The Lithuanian has heard him sighing and groaning for a whole hour. Whoever has heard the groaning of the Nemirov Rebbe knows what sorrow for All-Israel, what distress of mind, found voice in every groan.

"After that the Lithuanian hears the people rise and leave the house. Once more it is quiet and dark, only a very little moonlight comes in through the shutter. He confessed afterwards, did the Lithuanian, that when he found himself alone with the Rebbe, terror took hold of him. But a Lithuanian is dogged. He quivers and quakes like a fish, but he does not budge.

"At last the Rebbe (long life to him!) rises in his turn. He goes to the wardrobe, and takes out a packet which proves to be the dress of a peasant: linen trousers, high boots, a pelisse, a wide felt hat, and a long and broad leather belt studded with brass nails. The Rebbe puts them on.

"Out of the pockets of the pelisse dangles the end of a thick cord, a peasant's cord.

"On his way out the Rebbe steps aside into the kitchen, stoops, takes a hatchet from under the bed, put it into his belt, and leaves the house. The Lithuanian trembles, but he persists.

"A fearful Solemn Day hush broods over the dark streets, broken not unfrequently by a cry of supplication from some little Minyan, or the moan of some sick person behind a window. The Rebbe keeps to the street side, and walks in the shadow of the houses. He glides from one to the other, the Lithuanian after him. And the Lithuanian hears the sound of his own heart-beats mingle with the heavy footfall of the Rebbe; but he follows on, and together they emerge from the town.

"Behind the town stands a little wood. The Rebbe (long life to him!) enters it. He walks on thirty or forty paces, and then he stops beside a small tree. And the Lithuanian, with amazement, sees the Rebbe take his hatchet and strike the tree. He sees the Rebbe strike blow after blow, he hears the tree creak and snap. And the little tree falls, and the Rebbe splits it up into logs, and the logs into splinters. Then he makes a

bundle, binds it round with the cord, throws it on his shoulder, replaces the hatchet in his belt, leaves the wood, and goes back into the town. "In one of the back streets he stops beside a poor, tumble-down little house, and taps at the window.

"Who is there?" cries a frightened voice within.

"The Lithuanian knows it to be the voice of a Jewess, a sick Jewess.

"I," answers the Rebbe, in the peasant tongue. "Who is it?" inquires the voice, further.

"And the Rebbe answers again in the Little-Russian speech:

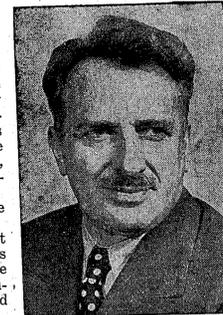
"Vassil!"

"Which Vassil? and what do you want, Vassil?"

"I have wood to sell," says the sham peasant, "very cheap, for next to nothing." And without further ado he goes in. The Lithuanian steals in behind him, and sees, in the grey light of dawn, a poor room with poor, broken furniture. In the bed lies a sick Jewess huddled up in rags, who says bitterly:

"Wood to sell—and where am I, a poor widow, to get money to buy it?" (Continued on page 21)

Histadrut - Creator Of Israel's Single Biggest Natural Resource, The Worker



COL. DAVID CROLL, M.P.

LABOR DAY, 1951 — an appropriate day to address a conference of Histadrut.

Appropriate because Histadrut is labor — industrial — agricultural — communications — building — when you think of Israel you must always associate with it the name of Histadrut.

Histadrut is indissolubly tied up with the political scene in Israel. So the recent election is a triumph not merely for Ben Gurion and the Mapai party, but for Histadrut as well.

The voting indicated that the Israelis rejected extremism from the right as well as from the left. Israel has demonstrated clearly that she is a genuine outpost of democracy in the Middle East.

Surrounded by feudalistic regimes with backward cultures based on social stagnation — thus a free, progressive, democratic, pioneering and dynamic society is the only answer.

Israel in the hands of the Arabs remained a desert. It is the Israelis who are making it bloom.

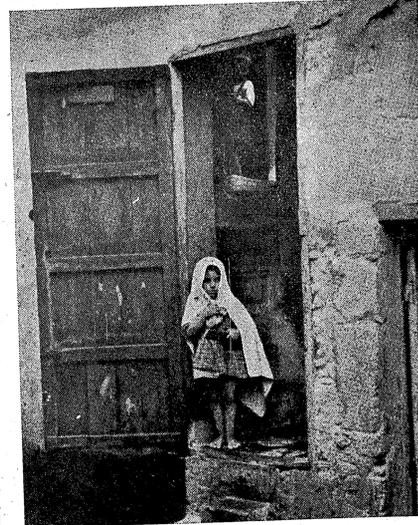
Significant that in spite of an austerity program such as even Great Britain never knew—and in spite of an unremitting atmosphere of hostility in the Middle East — the Mapai Socialist party got an even larger share of the popular vote than in the preceding election. Significant that the newcomers — those who have suffered most — supported the party.

The pattern has been laid in Israel. The new state — call it "socialist" or anything else you will — is unique among the serf-states of the Middle East — and the equal in liberty and democracy of any of the western nations.

Let us for a minute examine the problem that yet faces Israel.
(Continued on page 21)

The following is taken from the text of an address delivered by Col. David A. Croll, M.P., at last Labor Day's Seventh Western Canada Histadrut Conference, meeting in Regina. — The Editor.

ISRAEL GOES ORIENTAL



The young Jewish girl, peering out from behind a doorway in the Mellah of Morocco, is destined for Israel... and it is her sisters, brothers and parents from North Africa and the Middle East who will be forming the clear majority of Israel's immigrants from now on. Special social problems met with in Oriental immigrants are being faced by Histadrut, Hadassah, Youth Aliyah and Pioneer Women institutions throughout the land today.