

The Shofar

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A Journal of Jewish Culture, History and Genealogy from a Latter-day Saint Prospective

SPRING MEETING ANNOUNCED

Our April Conference get together will be held on **THURSDAY evening April 2nd beginning at 6:30 pm.**

Yes, you have read correctly - **THURSDAY!** Our meeting is on **THURSDAY** and not Friday as in times past. We're meeting on **THURSDAY** so some of our members will not have to chose between going to their missionary reunions or our meeting.

The location of the meeting will be in the LDS Chapel at 1535 Bonneview Dr. which is just south of the University of Utah campus at about 15 East and 1080 South. Check a map to find its exact location.

The get together begins at 6:30 pm with a **Sit-Down-Pot-Luck-Dinner**. Will each family planning to attend bring a favorite dish (Jewish if possible). Will those coming as a single bring fruit juice or soft drink for 10 people.

Our speaker this evening is LeGrand Baker a history professor at BYU. See his prospectus on the next page. His topic is entitled "Third Nephi, Kingship and the Psalms."

Israel Turns 50

On May 14th the State of Israel will commemorate fifty years of existence among the world of nations. This issue of The Shofar is dedicated to telling how a nation that was destroyed almost 1900 years ago re-established itself "...by the hands of wise men whom I raised up unto this very purpose and redeemed the land by the shedding of blood."

Last year was the 150 anniversary of the coming of the Mormon pioneers into the Salt Lake Valley. The stories that have been told of the hardships and courage shown by these early church members as they tried to establish their Zion in "the everlasting hills" have inspired us all.

But in another Zion, half a world away, similar stories of courage and tenacity can also be told. The Jewish pioneers of Palestine struggled and sought to create a country in which they could practice their religion and be secure from the terror of their enemies. And they also faced a neglected desert that would require hard work to turn it into a land "flowing with milk and honey" as did the pioneers of 1847.

A major difference between the two pioneers was the Mormon pioneers didn't know exactly where they were going when they headed west, only that they were headed to the Rocky Mountains.

However for the Jewish pioneer there was never a question where their land of promised lay. Zion of the Jew was always Palestine. Even though there was some talk and discussion of other possible sites to around the world to settle, Palestine was always the focus for the Jews. The cry "...next year in Jerusalem." was always in their hearts.

And like the Latter-day Saints, the Jews had their Joseph Smith and Brigham Young: Theodore Herzl who had the vision and inspired the heart of the Jews that now was the time to establish their Zion and Chaim Weizmann who lead them there.

Attention. This may be your last issue of The Shofar! See last page for details.

PRESIDENT'S MESSAGE

Shalom. Welcome 1998! What a great year this will be! We in the Presidency hope we can make some changes that will benefit you our members.

In our last October meeting it was suggested that we move our semi-annual meetings to Thursday night instead of Friday. As you know the Friday before General Conference is when most Missionary Reunions are scheduled. To avoid some of our

members having to choose whether to go to their missionary reunions or come to our meeting, we thought we would try holding our get-togethers on the Thursday before conference instead of Friday. We hope this will encourage more of you to come out to our meeting.

In addition to the day change, it was suggested that we have a Pot-Luck-Dinner. This will give us a little more time to visit and get to know each other better.

If there are activities that you would like Bnai Shalom to participate in, we would love to have your input. We want to make our getting together to be what you'd like it to be.

At the end of our last meeting, we had a very spiritual testimony meeting in the Cultural Hall. What a great time was had by all.

I'm looking forward to seeing you all in April. We gain strength from each other. Many have suffered much because of their testimonies and membership in the Church from families and friends.

I am truly grateful for the Gospel in my life and to know that a Prophet of God leads and directs us safely back to the presence of our Heavenly father.

In the name of the Messiah.
Amen

Elissa Molling

OUR SPEAKER LEGRAND BAKER

LaGrand Baker was born on his grandfather's cattle ranch in Boulder, Utah. He grew up in Utah Valley, served an LDS mission in England, and graduated from

BYU.

He attended the University of Wisconsin at Madison, where he earned a Masters and Ph.D. in American history, focusing on the period of the American Revolution and the writing of the Constitution. After graduation, he taught at the University of Arkansas before returning to BYU as a faculty member in 1974. At

BYU, he is Curator of the Wells Freedom Archives. He taught in the LDS Institute at Madison, and has taught many courses in history and religion at BYU. He has also published articles in *The Improvement Era*, *The Ensign*, and elsewhere. He and his wife, Marilyn, live in Orem. There have four children and seven grandchildren.

HIS TOPIC

After archaeologists found the great temple libraries which were written on clay tablets and buried in destroyed cities of the ancient Near East, Hermann Gunkel, a Biblical scholar who could read the cuneiform tablets, made a startling discovery.

He said that some of the Biblical Psalms were the actual text of the long forgotten twenty-two day New Year's festival which incorporated the Day of Atonement and concluded with the Feast of Tabernacles, the most important of all ancient Israelite religious celebrations.

Subsequent scholars have expanded his idea, saying that many, if not all, of the Psalms were originally composed to be sung as a part of the festival's annual presentation of a drama that enacted the stories of the Council in Heaven; the war in heaven; the creation of Adam and Eve; the

Garden of Eden; their expulsion from the garden, and the continuation of Adam's kingship and priesthood through the Patriarchs, Moses, David, and on to whoever was the present king.

The object and conclusion of this great festival was the re-making of Israel's priesthood and kingship covenants with Jehovah; the re-enthronement of Jehovah as Israel's King; and the coronation (or re-coronation) of the reigning monarch as king of Israel (or after the death of Solomon, as king of Judah).

Scholars have pointed out that the

pattern of the festival drama and of its enthronement ceremonies is found in Hebrew literature, such as the Book of Enoch, and Revelation in the New Testament. But to Latter-day Saints, one of the most significant examples of the repetition of that pattern is found in Third Nephi.

There, the events of the Saviour's coming and his teachings, follow the pattern of the ancient Israelite New

Year's festival so closely that it appears Mormon deliberately used the enthronement sequence as the outline of his story. Presumably, he did this in order to testify that when Christ came to America, he came as its legitimate King; and perhaps also to show that when the Saviour appointed Nephi to be head of the Church and of the new theocratic government, he followed the

pattern already established for the kings of ancient Israel.

Brother Baker will describe the events and the significance of the New Year's festival, and show its link with the Book of Mormon, and especially with Third Nephi.

He also STRONGLY suggest that you bring your scriptures so you can follow along and see for yourself.

FEATURED ARTICLE

Judah Returns

Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old.....Malachi 3:4

INDEPENDENCE

At the end of a thirty two minute meeting on the afternoon of May 14, 1948, in the city of Tel Aviv, thirty signatories arose out of their seats and put their names to a parchment scroll that read:

Accordingly 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 national 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.....

With trust in Almighty God, we set out hands to this Declaration at this session of the Provisional State Council in the City of Tel Aviv, on this Sabbath Eve, the Fifth Day of Iyar, Five Thousand Seven Hundred and Eight, the Fourteenth Day of May, One Thousand Nine Hundred and Forty-Eight.

When the meeting was over, members of the Provisional State Council dispersed into the streets to join the celebrating crowds.

A little past midnight, a cable arrived that read:

This Government has been informed that a Jewish State has been proclaimed in Palestine, and recognition has been requested by the Provisional Government itself. The United States recognizes the Provisional Government as the de facto authority of the new State of

Israel.

The United States thus became the first nation to recognize Israel's as a sovereign nation. But this recognition was not going to help them now.

Poised to attack Israel's newly created boarders at midnight were four major armies from the Arab League.

Their object was to subjugate the 650,000 Jews living in Palestine and strangle Israel's statehood at its birth. And there was not going to be any from anyone. Israel would face their enemies alone!

650,000 Jews were living with in boarders of this newly created State of Israel when independence was proclaimed. Where did they come from? What motivation brought them to this formidable land. What were they looking for when they got there?

THE VISIONARY

On the 5th of January 1895 in the freezing courtyard of the E'cole Militaire in Paris, a Vienna newsman along with hundreds of spectator witnessed the public degradation of a French military officer who had been convicted of passing secrets to the German Government.

After his badges and buttons were cut off and his sword broken in half, this officer was marched round the courtyard. As he pass in front of the crowed, they began shouting 'Death to Dreyfus! Death to the Jews!'

The accused man was Alfred Dreyfus, the one and only Jew serving on the French army general staff. The evidence as to his guilt was later found to be a total fabrication.

The newsman was Theodor Herzl, himself a Jew and the anti-Jewish chanting of the crowd startled Herzl.

Up to this time Herzl , had only been superficially interested in the Jewish question. His private solutions had been to think that an enlightened age would eventually cause prejudices to disappear or that the Jews might contemplate a mass conversion to Christianity.

However this mob scene completely caused him to rethink his position. He had been witnessing the growth of Anti-Semitism in books and the election of Jew-hating officials both in Germany and France.

Next came the suicide of a very close friend who himself was deponent over these anti-semitic activities.

After hearing the shouts of the crowed at Dreyfus' degradation, it came to him that the Jewish question could only be solve by the creation of a land of their own.

His mind became increasing

occupied with this thought until it was all consuming. Within six months after the scene in the courtyard, Herzl complete a "fervid messianic document" entitled *Der Judenstaat*, "The Jewish State."

The 65 page pamphlet had an electrifying effect on Jews. Although many have advocated a Jewish state for many years, Herzl genius with the written word aroused all Jews and convinced them they needed to do something now and get organized to bring this to pass.

Up to this time Herzl had not been active in his religion, but after the Dreyfus affair he became a regular attender. He also started a notebook to record his thoughts. One of the first entries he wrote:

For some time now I have been engaged in a work of indescribable greatness. ...it has assumed the aspect of some powerful dream. But days and weeks have passed since it has filled me utterly, it has overflowed into my unconscious self, it accompanies me wherever I go, it broods above all prosaic conversation.....it disturbs and intoxicates me. What it will lead to is impossible to surmises yet. But my experience tells me that it is something marvelous even as a dream, and that I should write it down--Title: "The Promised Land."

The diary would eventually reach a half a million words and would be his lasting literary achievement.

An early chapter of his diary was entitled "An Address to the Rothschilds." It was this chapter that became the pamphlet *The Jewish State*.

In the preface he wrote:

The idea which I have developed in this pamphlet is an ancient one. It is the restoration of the Jewish State....I shall do no more than suggest what cogs and wheels comprise the machinery I propose, trusting that better mechanics than myself will be found to carry the work

out....The world needs the Jewish State; therefore it will arise.

The first chapter opened with the bold assertion that Jew-hating was a fact of life and would never stop. The Jewish question was neither social or religious. *It is a national question, and in order to solve it we must, before everything else, transform it into a political world question, to be answered in the council of the civilized people.....We are a people--one people,.....We have sincerely tried everywhere to merge with the national communities in which we live, seeking only to preserve the faith of our fathers. It was not permitted us.*

Herzl's solution was an exodus, a gathering together of all Jews from their worldwide dispersion into a land of their own.

The areas under consideration for a Jewish State were Argentina where Jews had been migrating for years and Palestine. Palestine however was the first choice.

Herzl proposed two organs to accomplish the exodus: "Society of the Jews" and the "Jewish Company."

The Society of the Jews would serve as a legal representative of the idea of a Jewish State. The Jewish Company would be a joint stock company with a share capital of 50 million pounds provided by the big financial Jews.

The language of this state did not occupy much of his attention, but he thought it would be neither Hebrew or Yiddish. He thought maybe it would consist of linguistic federation of languages such as in Switzerland.

Herzl ended the pamphlet with

The idea must radiate out until it reaches the last wretched nests of our people. They will awaken out of their dull brooding. Then a new meaning will come into the lives of all of us....I believe that a race of marvelous Jews will grow out of the earth. The Maccabees will rise again!....We shall at least live as free men on our own

soil and die peacefully in our own homeland.

The "Jewish State" was published on February 14, 1896. For the first time Zionism was articulated by a man of the world. It introduced Zionism to European readers in a language they

were used to reading. Zionism was now launched into the international language of statecraft.

Herzl died in 1904 of a heart attack. He was only forty four. In his will, he requested that he be buried next to his father in Vienna, ...to

remain there until the Jewish people carry my remains to Palestine.

On August 6, 1949, Herzl's remains were flown to Israel. The next day they were interred on a ridge facing Jerusalem and bearing the name Mount Herzl.

THE ZIONIST CONGRESS

Despite the brilliance of the message and the credentials of the messenger, immediate reaction of some to *The Jewish State* was one of shock.

The European press called Herzl the "Jewish Jules Verne" and was scorn by his some of his own Jewish friends such as the Chief Rabbi Gudemann in Vienna.

However Herzl received some very positive reactions as well. Leaders of various Jewish societies rushed to meet Herzl. Through these new found friends, he linked up to important political contacts throughout Europe.

Christians also became engrossed with Herzl's idea and with him. Many were of the millennialist breed who were obsessed by the notion of a worldwide return of the Jews. Reverend William Hechler became convinced that Herzl was indeed the prophet sent by God "to fulfill prophecy."

One such important contact was made with a debt-ridden emigre Polish aristocrat, Count Philip Michael de Nevlinski, who himself maintained important friendships with the European royalty.

Nevlinski volunteered to serve as Herzl official emissary, particularly to the Ottoman court. On June 15, 1896, the two men departed for Constantinople for a audience with

Sultan Abdul Hamid II.

They presented a proposal of financial aid to help relieve the chronic economical problems of the Ottoman government in exchange for a charter that would allow for Jewish settlements in Palestine, the money coming from *influential Jewish financiers*.

When presented the offer, the Sultan replied: "When my empire is divided, perhaps they will get Palestine for nothing. But only our corpse can be divided. I will never consent to vivisection."

Herzl, however was not discouraged with this first attempt and returned to Paris. There he secured an interview with Baron Edmond de Rothschild on July 18, 1896. The meeting proved fruitless and the Baron said that Herzl's proposal would only bring 150,000 "schnorrers" (beggars) to Palestine.

Herzl countered that if he did not get the Baron's help, he would rally the support of his supporters and cause even more agitation in the Jewish community.

Herzl started speaking wherever he could, speaking to the need for a Jewish homeland and soliciting contributions.

In January of 1897 it was . suggested to Herzl that he should call a meeting of supporters for a national home for Jews. There they could map out how it could be accomplished.

The meeting, called the Zionist Congress, was convened on August 29, 1896 in Basle, Switzerland. Delegates from fifteen different countries

including, the United States, Algeria, Palestine were among the 204 representatives in attendance.

Went Herzl arose to call the meeting to order he received a fifteen minute ovation.

In his speech, he told the delegates *that only an organized effort by a group of determined people would create a home land for the Jews and that they were all there to lay the foundation stone of the house which is to shelter the Jewish nation.*

The Congress organize itself as outlined in Herzl's pamphlet and Herzl was unanimously elected as president.

Herzl wrote in his journal: *If I were to sum up the Basle Congress in a single phrase--which I could not dare to make public--I would say: In Basle I created the Jewish State.*

He continued his leadership until his death and held meetings with heads of state at every opportunity seeking support for a Jewish homeland.

The reaction was not always positive about Palestine itself and Herzl began to think perhaps another place might be easier to get support for a Jewish State. Such places as Cyprus, al-Arish on the Sinai Peninsula, and Uganda in east Africa were considered.

However, after the death of Herzl in 1904, the seventh Congress in 1905 adopted the proposition that no areas outside of Palestine would ever be considered for settlement by the Jews. The focus would now be on emigration and settlement in Palestine with an emphases on farming and industrial development.

At the tenth Congress, Hebrew was adopted as the official language of the Zionist moment.

BALFOUR DECLARATION

At first it seemed to the Zionists that the First World War in 1914 was likely to liquidate their dream rather than give new energy to settling in Palestine.

Zionism was a voluntary movement dependent on widely scattered communities throughout Europe. As the war began, the various sections were now cut off from each other, and all of them lost communication from Palestine.

Ironically it was the war that actually carried the idea of a Jewish State into the life and law of the international community.

In a brilliant exercise of sustained persuasion and influence, a small group of Zionists in England, led by Chaim Weizmann, induced the British Government in 1917 to publish a declaration 'viewing with favour the establishment in Palestine of a National Home for the Jewish people'. This declaration, issued by the Foreign Secretary, Arthur James Balfour, had the support of the United States and was later endorsed by the other Powers.

To help encourage continued

By 1914 there was 127,000 members paying into the Jewish Nation Fund. A little blue and white box

support by the British, when Field Marshal Allenby, entered Jerusalem on the first day of Hannuka 1917, his armies included three Jewish battalions of the Jewish Legion, formed by volunteers from British, American, Canadian and Palestine Jewry.

At the Sam Remo Conference in 1920, the Balfour Declaration was ratified by the Allied Powers. Prime Minister Lloyd George sent Weizmann on his way with these words:

"Now you have your State. It is up to you to win the race." Two years later the Balfour Declaration was embodied in a Mandate of the League of Nations entrusting Britain with the government of the country.

The carrying out of the Mandate was not going to be easy. Arab nationalism had to be dealt with.

After the breakup of the Ottoman Empire, the Arabs were seeking a promise of independence over a large area which included Syria, Iraq and the Arabian Peninsula. They were interested in those territories whose Arab character and connections were unreserved.

In June of 1918, near Aqaba, Weizmann met with the acknowledge leader of Arab nationalism, the Emir Feisal, later to be King of Iraq, and in 1919 drew up with him an agreement on Arab-Jewish cooperation. It was never carried out, but became the

could be found in homes and synagogues throughout the Diaspora.

moral basis on which Zionists would construct their vision of Arab-Israeli relations.

In later talks with Jewish leaders in London, Feisal issued a statement which was published in *The Times* of 12 December 1918:

"The two main branches of the semitic family, Arabs and Jews, understand one another and I hope that as a result of the interchange of ideas at the Peace Conference each nation will make definite progress towards the realization of its aspirations. Arabs are not jealous of Zionist Jews and intend to give them fair play, but the Zionist Jews have assured the nationalist Arabs of their intention to see that they too have fair play in their respective areas."

The hour of grace was poignantly short! The Arabs did not secure their Arab State and they declined to 'concede little Palestine to the Jews'.

British and French policies later turned and Feisal was expelled from Damascus. Savage disappointment gripped the Arab national movement. It now made its unequivocal claim for the complete liberation of Syria, its union with Palestine and opposition to the Jewish National Home, and Feisal's vision was allowed to perish. Arab nationalism and Zionism were henceforth locked in mortal combat.

YISHUV

While the Zionist Congress worked for returning the Jews to Palestine, immigration was taking place anyway. The waves of the Jewish pioneers were called Aliyahs. There were five main ones and below

is a summery of each:

The First Aliyah:

The first real immigration of Jews into Palestine took place in two waves, the first in 1882-84 and the second in 1890-91. They were Zionist who came because the influence of Zionist writers of the time and refugees fleeing oppression in Russia. Many came

mainly to be able to study and pray in the Holy Land. The number of immigrants was about 25,000.

The Second Aliyah:

The second immigration took place from 1905 to 1914 just before the First World War. They were mostly Russian Jews fleeing the pogroms that

were erupting after the failure of the Octobrist Revolution of 1905 to overthrow the Czar and install a socialist government which the Jewish population supported with great passion. 30,000 Russian Jews arrived in Palestine with these socialist ideas called "Labor Zionism". Their ideas were in direct conflict with the Jewish farmers already there who capitalist for the most part.

The farmers didn't like these newcomers very much because not only did they not have any experience with farming, but their socialist ideals made them very uncomfortable.

For these reasons many immigrants were forced to wander from settlement to settlement in rags and on the edge of collapse from malnutrition. David Ben-Gurion, nineteen years old when he arrived in Palestine nearly died from malaria.

Ben-Gurion later wrote that "Half the immigrants who came to Palestine in those early days took one look and caught the same ship home again." Estimates of upwards to 80% of the second Aliyah returned to Europe or continued on to America within weeks or months of their arrival.

The Third Aliyah:

The Third Aliyah began after the end of the First World War in 1919 and lasted until about 1921 with the influx of nearly 37,000 newcomers.

They were fleeing from pogroms, revolution, counterrevolutionary pogroms and civil wars of eastern Europe.

These immigrants were different from the Second Aliyah immigrants. These had made an effort to learn agriculture and farming before coming to Palestine. They were all aware of the reasons for the failure of the previous Aliyah.

Their main goal was not to work for someone else, but to start collective villages and farms of their own, which are called Kibbutz.

The Fourth Aliyah:

The Fourth Aliyah started in 1925 and lasted until 1928 with the influx of 70,000 Jews mostly from Poland. These Polish Jews were economic fugitives. The Polish government distrusted all non Poles and put out of business over one third of the Jewish business and industry. Immigration was their only hope.

By 1929 the population of Jews in Palestine had reached 154,000.

The Fifth Aliyah:

The Fifth Aliyah began in 1932 and lasted until about 1939. These immigrants were again mostly eastern European Jews from Poland and Rumania where life continued to get more harsh.

However, central European Jews

were also starting to make their way to Palestine because of the anti-Semitic policies of the Nazis in Germany. By 1939 71% of the immigrants were either German, Czech or Austrian Jews.

They brought in their own brand of economics in the form of capitalism. These German Jewish immigrants started the development of towns and cities such as Tel Aviv, Jaffa and Haifa.

Even more important they brought money for investment. Ironically, the Nazis themselves allowed many of the immigrating Jews to take part of their own money with them when they left Germany. They brought in over 63 million Pounds which was used to start up metal trades, textiles and chemical industry.

It is equally ironic that while the world lay mired in depression, Palestine embarked on a period of unprecedented economic growth.

By 1939 the population of Jews in Palestine in ten years had doubled to over 375,000.

After the end of World War II the flood gates opened and three hundred thousands Jews from war torn Europe made their way to Palestine in spite of English efforts to control their numbers. These were the ones who faced the Arabs in 1947 when independence was declared.

attend Russian schools or universities.

With these restrictions, the lack of opportunity, the continual treat of pogroms, and the crushing of the Liberal Revolution in 1905, many Jews left for Western Europe or America.

Those who stayed in the Pale were more traditional Jews who believed that the return of the Jews would be to Palestine and nowhere else.

When Joseph Baratz was thirteen

in 1903, his town was sacked, but he escaped unhurt. However many of his friends were wounded or killed. It was at this point that he turned his thoughts to Zionism. He attended many secret Zionist meetings and when he turned fourteen he ".....began to feel that all this talk about Zionism wasn't really Zionism. I began to want to go to Palestine, and I intended, when I got there, to be a peasant. This was a new idea among us and I can't exactly explain how it first came to us. In the

CHALUTZIM

Joseph Baratz was born in the Ukraine, the son of an innkeeper. He lived in the Jewish quarter of the Pale because Jews were not allowed to live anywhere else in Russia. In addition, Jews were also not allowed to

early days Palestine had been thought of mainly as a refuge, though much had been written about the new country and the new culture we were to build; now we felt that in order to construct our country we had first to reconstruct ourselves. We Jews had been intellectuals, semi-intellectuals, middleman for too long. We had to work with our hands and above all we needed a peasantry--that had to be the foundation of it all. This wasn't what was generally thought, but that was what we felt. Perhaps we were reacting against our upbringing, or perhaps we were influenced by our reading of the early socialists and of Tolstoy--though the idea of manual labor has always existed in our religious tradition, only it had been neglected."

"For two years I thought about it and I made up my mind to go, but I was afraid to tell my parents....Father went to ask the Rabbi.....he said No, how could a boy of sixteen undertake such a journey? There was an open struggle between myself and my parents. My father argued and argued with me and my mother cried. What made it easier was that a friend of ours who already lived in Palestine came home for a two month visit and offered to take me back with him to keep an eye on me."

After a ten day trip by train and boat Joseph Baratz arrived at Jaffa in December of 1906. Having heard about the Bilu group for much of his life, he set out for Rishon which was ten miles distance.

Today the area is covered with orange groves but in 1906 it was sand dunes and desert country.

Joseph preconceived notion of Rishon was of a "village like in Russia--hens pecking in the road, children shouting by the river, and not a soul in sight while the sun is high because all the peasants are in the fields."

What he found was "neat brick

houses with red tiled roofs; from one of them came the tinkling of a piano. The street was full of people strolling up and down. I couldn't believe my eyes. I asked:

'Who are these?'
'Biluim.'
'And who does the work?'
'Arabs.'
'And what do the Jews do?'
'They are managers, supervisors.'

It was a great shock to me. I said to myself: 'This isn't what I've com for,' and I could see that the others were disappointed as well."

The next morning Baratz with his companions walk on to Rehovoth the next settlement.

There, Baratz was hired and went to work on the land. "The first day I went to work I didn't know how I would get through it. Our tools were primitive--there were hardly any spades and ,of course, no tractors--we used hoes mostly. My hands felt as if they were on fire. But we soon got used to it and grew muscles and horny palms."

"Nearly all the settlers, old and new, were Russians, but they all spoke Hebrew, though Yiddish and Russian were also often heard. They read books in many languages."

"Many of the halutzim were youngsters like myself, but a few were much older. Gordon who arrived two years before me was a middle-aged man, a religious Jew with a beard and already a well-known writer. When he was offered a job as a teacher, he declined and insisted on being a farm-hand. There were only a handful of women and they couldn't get work at all, though one did manage to get employment by dressing herself as a man."

As time went on, Baratz learned to be a stone mason. He had heard of a new Jewish settlement that was being built and there was a need for masons.

The village was named Athlit and would be the first Jewish village built

by Jewish hands.

Baratz records his experience there: "I expected to find a half-built settlement full of halutzim but when I arrived there was nothing--only swamp and desert--no houses, only the stones were being cut; about a hundred Arabs in tents were working on them and not a single Jew. The contractor gave me the use of his tent--he wasn't living in Athlit.

We worked from sunrise to sunset and after that I toppled into my bunk and fell asleep. But midnight I woke up. Every night it was the same; perhaps it was the ache in my bones, or the loneliness, or the crying in the Arab tents--every night I heard it.

It was a desolate place and one of the worst material swamps in the country. The Arabs were all sink, the women suffered most. At night the mosquitoes came and the fever rose. The only remedy the Arabs knew was to cut the patients's ear to make it bleed. The women groaned and cried out--it was pitiful.. I stayed on till autumn when all the houses were finished, but I got malaria."

The early experiences of Joseph Baratz were indeed difficult and the situation can be summed up his commentary on the differences between the Jews already settled and the new young pioneers coming in.

"During the past year a lot of Halutzim had arrived in Zikhron--David Ben Gurion was among them, he come from Galilee--and unwilling as the farmers were to give them work they submitted under pressure. But they despised us 'intellectuals' and their sons disliked us even more--but that was because the girls liked us better!

"Here we were in the middle of the conflict between the old settlers and the newcomers. It was going on in many settlements and it caused much hardship to the halutzim who could not get work.

The real question was whether

Jewish labour was to be employed at all and we were not thinking only of ourselves; how were the many thousands who needed refuge to come in at all unless there were a market for their labour? To many of the farmers, our ideas of becoming new and better thought work was so much nonsense.

The farmers were held back by many fears. Some of them really did not believe that people from Europe

could ever do heavy work in the climate of Palestine; others were worried by the thought that later on we would surely want to live better and were afraid that their farming would become unprofitable.

To this was added the difference in mentality between them and ourselves. At Petah Tikva in 1905 trouble broke out when on the Feast of Hanukah, the halutzim danced with the young girls--

among the pious Jews of this colony the men and women did not eat at the same table; so the farmers of Petah Tikva started a boycott of the halutzim and many of the young people went hungry. Tempers were a bit short....the tragedy was not theirs but that of the early pioneers of the movement who now opposed its further development."

Shmuel Dayan was an immigrant like Joseph Baratz. He was also from the Ukraine and arrived in Palestine in 1908. And like Baratz settled into a life which demanded compromise and the loss of privacy trying to adapt to the life in a commune.

The commune seemed the solution on the eve of the first World War. The lack of security, lack of working facilities, political and social limitations, all could be overcome if a group of people, a small group, would live together, each giving whatever he could and receiving whatever he needed. Work, equality, simplicity, were the corner stones of the system.

Shmuel settled in Degania which is situated on the southern shore of Lake Tiberias, with good soil, River Jordan water and unbearable heat. In 1912 there were two buildings and a small farm. Today it is one of the wealthiest and most advanced settlements in Israel. Shmuel writes:

"They were days of hope, and the prospect of redeeming the soil. Some of our members felt in their hearts the urge to be pioneers, to conquer new land, and redeem fresh soil. They look with envy at Merhavia, whose members were redeeming the soil of the Emek (in the Jezreel Valley) and dreamed of doing the same themselves, preparing land so that new settlements

could be founded on it.

Our duty was to conquer. We were fighters, the pioneering vanguard, preparing the soil for the nation that was to come after us. How we yearned for that life, the life of the conquerors!

Opposing the members with this vision were those who preached constancy, who urged us to stay where we were and looked on imagination as frivolous. Certainly it was heroic to conquer, to stand against Arab rifle fire and even perhaps to die. But the real heroism lay in facing the constant, day-to-day battle of creation--the creation of workers, the creation of a self-supporting economy, the transformation of the Jewish shopkeeper into a producer of primary commodities. Yes, that was really heroic, they said. We did not come to make war but to create a new homeland, to build Hebrew villages which would live by what they produced, and to make them prosper.

There were many more conflicts like this, while the urge to create and put down roots worked strongly within us. Our hunger for work and for the soil after thousands of years of exile overwhelmed us. But we had fulfillment from our toil. Day by day we saw with our own eyes how everything was growing, flowering and developing.

The farmers of Galilee, our neighbors, observed us closely. The younger ones sincerely hoped that our

experiment would succeed, while the older ones, deep in a rut, sneered at our efforts. They had experience, and knew in advance that we would fail. Arabs worked in the Galilee settlement as in those of Judea, but the difference was that the farmers themselves worked with them, so that everyone progressed in the work together. They were in a state of constant war against marauders and thieves, and their relationship with the Arab workers who helped them in defense and guard duties, was much better than was the case in Judea.

The Judean farmers had not yet learned about the latest idea--the kibbutz and its aims. We therefore had to prove our ability to them, as well as convince ourselves of it. Despite the certainty and faith that filled our hearts, we were sometimes assailed with doubts. We had a difficult task to perform. Malaria still sapped our strength and weakened our bodies; the work itself was by no means easy. Our bodies wearied, our feet stumbled, our heads ached. Our food was meager and of poor quality, and the sun was pitilessly hot and weakened us still more.

We were generally short of labor. In the summer we always had at least twenty per cent of our members ill, and sometimes the figure would be as high as fifty percent. Sometimes there would be so few people available, that tasks would have to be shared out afresh.

In the winter, sowing was the main job. After our evening meal we would fill some sacks with seed and prepare the ploughs and other implements. We used to get up while it was still dark. The watchmen would come and light a candle in the room, and we would jump out of bed.

Then we would go out to the yard after a breakfast of tea, fresh bread and green olives. The mules would recognize their drivers, who would brush and curry-comb them.

The yard emptied. Some members went out to the fields and a few remained behind to repair farm implements, clean out the cattle shed, or work in the vegetable garden. Only one or two of the young men would have breakfast with the girls. The yard man would grow angry because the girls kept them busy with house work all the time.

In the fields, ploughing went on apace though it was hard going. At breakfast time, everyone gathered in circle round a big pot of yogurt. Someone distributed thick slices of bread and we all helped ourselves to the yogurt. Ploughing continued, turning over the long furrows, one

after the other.

At last evening came, and the yard filled with people again, all of them tired and covered with dust. Everyone went to wash and put on a clean shirt. In the kitchen the floors had been scrubbed and all the girls were cleanly dressed. The tables were laid, the samovar, brought by one of our members all the way Odessa was boiling.

Then the food was served and everyone began to eat and talk about the day's work. One of the members would note down in a book all that had been done and by whom. While we drank our tea, the next day's work was apportioned.

Ploughing and sowing were winter jobs. Harvesting, cutting the grass, and hay-making were summer jobs and went on for three months. It was back-aching work in the blazing sun. Gnats and flies used drive the mules crazy, flying into their eyes and ears, clustering under their bellies and under their tails, and stinging them cruelly. At last it was finished, however, and everyone turned for home.

Threshing time approached. We had to hurry and start, because there

was nothing to feed the stock with and no flour for bread. We might have to sell some of our crop in advance, before prices had risen.

The piles of sheaves were always arranged in a particular pattern on the threshing floor, a specific distance apart, so that the wheat could be threshed separately from the barley. Before threshing started, we climbed up on to the stacks of sheaves, and lifted them up one by one, cutting the ties securing them. Then we spread them out ready for threshing, adding more next morning. Learners or hired youths from Tiberias were put in charge of the mules on the threshing sledge and the stone slabs where they trod out the grain, all day long. Once threshing began, it continued at tremendous tempo, some people making extra efforts, to compensate for others who could not stand the pace and fell ill or had to stop and rest.

And so our work continued, changing with the seasons--sowing, harvesting, threshing. Our spirits were high because our crops were giving excellent yields, and the land remained as rich as ever."

DID YOU HEAR THE ONE ABOUT...

Nikita Khrushchev, Harry Truman and Chaim Weizmann were discussing the complexities of their respective positions.

"There are two million Communist Party members in Russia," remarked Khrushchev. "That should give you an idea of my difficulties."

Said Truman: "Two million? What's two million? In the United States there are 180 million people, and I am responsible to every one of them!"

"Your job is easy compared to mine," commented Weizmann. "How would you like to be president to two-and-a-half million presidents?"

A few of the inhabitants of a little Polish village on the

border of Russia had become enamored of Bolshevism, right after the overthrow of the Czarist Regime.

The local Communists called on the one and only rabbi of the town with a request. "Rabbi, you are a man whose opinions and suggestions are held in high esteem by everyone. We respectfully ask that you preach on the evils of capitalism and the benefits of socialism."

"My friends," answered the old rabbi patiently, "I have always believed that the Socialists do not really share the wealth; they just spread the poverty around a little more. So what is there to preach?"

"What is there to preach? The capitalists own all the wealth in the world and the poor struggling workers barely earn enough to feed themselves. Do you call that fair?"

"*Nu*, what do you suggest I do about it?"

"Tell the people about the new system."

"I'll do what I can," sighed the rabbi, "but only on the condition that you cooperate with me."

"Anything--anything!"

"Very well," said the rabbi. "You get the capitalists to part with their wealth and I'll see to it that the workers accept!"

The beloved entertainer of the Yiddish and English theatre, Molly Picon, once posed this question:

Can you imagine a woman president of the United States? The Secretary of State rushes into her office and gasps, "Madam President, the Soviets are building up their military strength in Eastern Europe, the Arabs are poised to invade Israel, and two revolutions have just started in South America."

And the lady president answers: "Please, first you'll eat, then you'll talk!"

The presiding officer was addressing a Jew who was about to join the Communist Party in Russia.

"Comrade," said the officer, "before you are initiated into the Party you must pass an oral examination. Now then, suppose somebody died and you were bequeathed 10,000 rubles--what would you do?"

"I would give 5,000 to the Party and keep the other five for myself."

"Very good! Now suppose you had two houses?"

"I would give one to the Party and keep the other."

"Excellent! And now, supposing you had two pairs of pants?"

The candidate hesitated. "Sir," he finally stammered, "I don't think that question is fair. I happen to *have* two pairs of pants!"

Passover services hosted by

Victor L. Ludlow

Passover services are scheduled for March 20, 21, 25 and 28 and April 8, 11, 15 and 16. Tickets will go on sale Tuesday, Feb 17th at \$20 for the public and \$15 for BYU students, faculty and staff. Tickets will be sold in 271 Joseph Smith Building. For more information call 378-8325.

THIS MAY BE YOUR LAST ISSUE OF THE SHOFAR

Dear friend of Bnai Shalom: In order to update our mailing list. We are making this special request. Please respond with your address if you desire to continue a membership.

As the cost of preparing and mailing the Shofar has been increasing beyond our resources, we will discontinue mailing to those who do not respond.

If you do not plan on attending any meetings this year, we will be pleased to receive a five dollar donation. This donation will continue the Shofar coming to your home.

Let other Jewish members of the Church know about our organization and invite them to join with us.

language, traditions and attitudes through an organized educational program

- D. To offer assistance in all authorized LDS Church programs oriented towards Jewish peoples.
- E. To engage in other activities deemed appropriate in carrying out the objectives of the organization

B'NAI SHALOM OFFICERS

Elissa Molling, President.....	224-5355
Albert Ostraff, 1st Councilor.....	756-7953
Jerome Horowitz, 2 nd Councilor.....	298-8720
Gwen Bardsley, Sec/Treas.....	374-2371
Christina Heath, Music.....	224-6188
Jeremy Friedbaum, Public Relations.....	375-1995
Charles Smith, The Shofar & Family History....	224-1917
Irving Cohen, Heritage/Holidays.....	489-9607

B'NAI SHALOM'S MISSION STATEMENT

MEMBERSHIP IN B'NAI SHALOM is open to all members of the Church of JESUS CHRIST of Latter-day Saints interested in promoting the objectives of the Organization, whether or not such persons are of Jewish ancestry.

Objectives of this organization shall be carried on within the framework of existing LDS. programs and as a follows:

- A. To promote the faith and activity of Jewish members in the Church
- B. To encourage, assist and promote Jewish genealogical research and Temple work among the House of Israel.
- C. To promote greater understanding of Jewish culture,