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League for Religious Labor in Israel, 1950-1951.

MISHKANOT HOUSING IN ISRAEL
17 Street of the Prophets
Tel Aviv, Israel

December 14, 1950

The League for Religious Labor in Israel
38 Park Row, New York, U.S.A.

Ref: The building of Synagogues
in Hapoel Hamizrachi
district in Israel.

Gentlemen:

You are certainly aware of the achievements of the MISHKANOT CORP., in building whole districts in the various cities where members of Hapoel Hamizrachi and other religious Jews are settling.

During the last five years MISHKANOT has built up scores of districts. These form a second line in the creation of a Torah Va-Avodah life in Israel, the first being the actual colonisation.

SUCH NEIGHBORHOODS HAVE BEEN BUILT IN THE FOLLOWING PLACES:-

1) BNEI BRAK: Four neighborhoods where 300 families are housed. These areas will be expanded in the near future, and the number of families settled there will increase to 1000.

2) KIRYAT SHMUEL: Located near Haifa. 420 families are already housed there. In the near future the area will be expanded and the number of settlers will be increased to 1000.

3) NATHANIA: The district has a central location and is comprised of 150 families. In the near future, building will be begun in a new area which will house about 300 families.

4) KFAR SABA: Three sections have been built there. Additional ground is being prepared for hundreds of families. In time about 700 families will be housed there. Today about 300 families live there already.

5) HAIDERA: Two sections have been built up, named after Rav Nissenbaum, of blessed memory, the spiritual leader of the Mizrachi in Poland. Many Yemenite families live in these districts.

6) PARDIS CHANA: The neighborhood erected here comprised 50 families. There is no place for expansion here. Negotiations are proceeding with the Jewish National Fund for the acquisition of new land to house 400 families.

7) MAGDIEL: In this neighborhood members of Oriental groups are concentrated: Yemenites, Sefardim, and Bukharans.

8) KFAR ATA: Located near Haifa. This section was settled by new immigrants in 1949. The land area has been increased and it will comprise 150 families.

9) RAANANA: Our district in Raanana has an area of 50 dunams. It has all been built up, and it comprises 70 families. A city planning program is being worked out for an area of 250 dunams.

10) RECHOVOTH: The area of the district is 50 dunams. 80 families will be settled there.

11) RISHON LE ZION: In the center of the settlement. It is increasing month by month. We shall acquire more land, and the neighborhood will house about 200 families.

12) JERUSALEM: At the entrance to the city is a small neighborhood. It could not be expanded until now. With the establishment of the State, extra territory was acquired from abandoned property. The neighborhood will now be enlarged so as to hold another 60 families. Beside this we have received an area of 170 dunams from the government for the building of a new neighborhood to house 420 families. We have similarly acquired several areas in the city proper where apartment buildings will be erected to house tens of families.

NEW DISTRICTS

In addition to all these locations, we are about to begin the building of new sections in the following places:

1) HAIFA: In Kiryat Eliyahu and Rughmia we shall provide housing for 500 families.

2) TEL AVIV: In the north side of the city for 60 families (these houses are already being built). In the south side of Tel Aviv for 300 families; in the east side, two locations for 400 families.

3) SAFED: For 200 families.

4) BE'ER SHEVA: 300 families.

5) AFULA: 250 families.

6) HERZLIA: 250 families.

7) KADIMAH: 60 families.

8) BAT YAM: near Tel Aviv, 50 families.

In all these places public buildings must be erected, i.e. Synagogues, Mikvaot, Schools, Kindergartens. As far as possible, we are making the settlers participate in the building of these institutions. However, the costs are far beyond their means. We are, therefore, approaching you with the request that the League take upon itself to erect the Synagogues in our districts.

We are including a list of the places where the erection of the Synagogues are an immediate necessity, as well as the cost of each synagogue. We hope that you will do your best to implement this program.

With Torah Va-Avodah Greetings,

/s/ MOSHE KFLMER

LIST OF LOCALITIES AND THE COST OF ERECTING SYNAGOGUES THEREIN

| | | |
|-----|----------------|---------------|
| 1. | KIRIATH SHMUEL | 20,000 POUNDS |
| 2. | HADERA | 8,000 POUNDS |
| 3. | BNEI BRAK A | 25,000 POUNDS |
| 4. | BNEI BRAK | 15,000 POUNDS |
| 5. | KFAR ATA | 5,000 POUNDS |
| 6. | RISHON LE ZION | 7,000 POUNDS |
| 7. | RECHOVOTH | 5,000 POUNDS |
| 8. | NATHANIA | 10,000 POUNDS |
| 9. | RAANANA | 4,000 POUNDS |
| 10. | KFAR SABA | 5,000 POUNDS |
| 11. | MAGDIEL | 4,000 POUNDS |
| 12. | PETACH TIKVAH | 6,000 POUNDS |
| 13. | PARDES CHANA | 5,000 POUNDS |
| 14. | JERUSALEM | 20,000 POUNDS |
| 15. | TEL AVIV | 15,000 POUNDS |
| 16. | RUSHMIA | 20,000 POUNDS |
| 17. | HADERA B | 5,000 POUNDS |

List of Religious
Settlements in Israel.

I - COLLECTIVE SETTLEMENTS (Kibbutzim and Kvutzoth)

| <u>NAME OF SETTLEMENT</u> | <u>AREA</u> | <u>ORIGIN</u> | <u>FAMILIES</u> | <u>PERSONS</u> | <u>FOUNDED</u> | <u>REGION</u> |
|------------------------------|-------------|-----------------|-----------------|----------------|----------------|-----------------|
| (1) Tirat Zvi | 5000 | Europe | 110 | 370 | 1937 | Beisan Valley |
| (2) Sdei Eliahu | 4500 | Europe | 90 | 285 | 1939 | Beisan Valley |
| (3) Yavneh | 5000 | Europe | 150 | 500 | 1942 | Southern Region |
| (4) Be'erot Yitzchak*** | 2500 | Europe | 80 | 250 | 1943 | Lydda Valley |
| (5) Ein Hanaziv | 4500 | Europe | 70 | 210 | 1946 | Beisan Valley |
| (6) Massuot Yitzchak***** | 4000 | Hungary | 40 | 150 | 1946 | Southern Region |
| (7) Ein Zurim***** | 4000 | Israel | 30 | 100 | 1947 | Southern Region |
| (8) Saad-Alumim | 4000 | Europe | 60 | 200 | 1947 | Negev |
| (9) Schluchot | 3000 | Europe | 30 | 150 | 1948 | Beisan Valley |
| (10) Lavee | 5000 | England | 40 | 120 | 1949 | Lower Galilee |
| (11) Tichiah Hadid | 3000 | Hungary | 40 | 120 | 1949 | Lydda Valley |
| (12) Kfar Darom-Morashah**** | 3000 | U.S.- Europe | 50 | 150 | 1949 | Southern Region |
| (13) Nir Etzion* | 3000 | Europe | 40 | 150 | 1950 | Haifa Region |
| (14) Kfar Yavetz-Mechora** | 2500 | Europe | 30 | 100 | 1950 | Central Sharon |

* Formed of the survivors of Kfar Etzion (set up in 1943) and Kvutzat Achdut (set up in 1948)

** Formerly a Moshav and now a contingent called Nezer Issahar

*** Transferred in 1948 from its original abode in the Negev near the Egyptian border.

**** Formed of former settlers of Kfar Darom evacuated in 1948 from Gaza area, and a United States group.

***** Originally set up in Jerusalem Area and evacuated after Etzion battle in 1948.

***** Originally set up in Jerusalem area and evacuated after Etzion Battle in 1948.

II-COOPERATIVE SETTLEMENTS (Moshavim)

| NAME OF SETTLEMENT | AREA | ORIGIN | FAMILIES | PERSONS | FOUNDED | REGION |
|--------------------------|------|---------|----------|---------|---------|------------------|
| (1) Kfar Hassidim | 8500 | Europe | 90 | 380 | 1925 | Haifa Region |
| (2) Sdei Yaakov | 6500 | Europe | 80 | 650 | 1929 | Central Emek |
| (3) Kfar Avraham | 800 | Europe | 24 | 300 | 1932 | Petach Tikvah R. |
| (4) Kfar Pines | 2000 | Europe | 60 | 350 | 1933 | Shomron Region |
| (5) Kfar Haroeh | 2000 | Europe | 100 | 720 | 1934 | Emek Hefer |
| (6) Hazorim | 5000 | Europe | 70 | 200 | 1939 | Lower Galilee |
| (7) Nechalim* | 3000 | Europe | 40 | 200 | 1944 | Lydda Region |
| (8) Tekumah | 6000 | Europe | 50 | 150 | 1946 | Negev |
| (9) Sdei Ilan | 6000 | Europe | 60 | 150 | 1949 | Lower Galilee |
| (10) Nir Vegal** | 3000 | Europe | 40 | 110 | 1949 | Southern Region |
| (11) Sharsheret | 6000 | Tunisia | 30 | 100 | 1949 | Negev |
| (12) B'Nativ Hamoledet** | 6000 | Europe | 30 | 80 | 1949 | Negev |
| (13) Chemed** | 2000 | Europe | 50 | 150 | 1950 | Southern Region |

* Transferred in 1949 from their original abode in Upper Galilee near the Syrian border.

** Demobilized soldiers settlements (Nir V'Gal engages in shipping and fishing)

III-NEW IMMIGRANTS' VILLAGES

| | | | | | | |
|---------------------------|------|---------|-----|-----|------|----------------|
| (1) Meron | 800 | Hungary | 40 | 150 | 1949 | Upper Galilee |
| (2) Kfar Shammai | 1200 | Yemen | 70 | 250 | 1949 | Upper Galilee |
| (3) Alma | 2400 | Tripoli | 60 | 200 | 1949 | Upper Galilee |
| (4) Ras El Achmar | 1800 | Turkey | 60 | 200 | 1949 | Upper Galilee |
| (5) Tirat Yehudah | 3000 | Hungary | 75 | 250 | 1949 | Lydda Region |
| (6) Shachar | 1200 | Tripoli | 90 | 300 | 1950 | Upper Galilee |
| (7) Peer Am | 1500 | Yemen | 60 | 250 | 1950 | Upper Galilee |
| (8) Biriah | 1800 | Tripoli | 60 | 200 | 1950 | Upper Galilee |
| (9) Porat | 1800 | Tripoli | 60 | 200 | 1950 | Central Sharon |
| (10) Geulei Teman | 2000 | Yemen | 60 | 200 | 1950 | Central Sharon |
| (11) Achiezer | 3000 | Yemen | 100 | 400 | 1950 | Lydda Region |
| (12) Shoevah (Saris) | 3000 | Morocco | 90 | 300 | 1950 | Jerusalem Reg. |
| (13) Ta'Oz (Beit Sussin) | 3000 | Yemen | 80 | 300 | 1950 | Jerusalem Reg. |
| (14) Machasseh (Dir Aban) | 2200 | Yemen | 60 | 250 | 1950 | Jerusalem Reg. |
| (15) Yishai (Dir Aban) | 2000 | Yemen | 100 | 400 | 1950 | Jerusalem Reg. |
| (16) Naham (Hartuv) | 2000 | Yemen | 60 | 250 | 1950 | Jerusalem Reg. |
| (17) Ben-Zakai | 1800 | Tripoli | 60 | 250 | 1950 | Southern Reg. |
| (18) Zerachia | 3000 | Persia | 60 | 250 | 1950 | Southern Reg. |
| (19) Shuba (Saad Beeri) | 4000 | Tripoli | 90 | 400 | 1950 | Negev |
| (20) Yoshivah | 3000 | Yemen | 60 | 300 | 1950 | Negev |
| - - - - | | | | | | |
| (21) Saranuga | 3000 | Europe | 100 | 370 | 1949 | Southern Reg. |
| (22) Safaria | 2700 | Hungary | 110 | 450 | 1949 | Southern Reg. |
| (23) Shafir | 3000 | Hungary | 90 | 300 | 1949 | Southern Reg. |

S U M M A R Y

| | | | |
|-----------------------------|-----------------------|----------------------|-----------------------|
| 14 Collective Settlements | 53,000 Dunams | 860 Families | 2845 Persons |
| 13 Cooperative Settlements | 56,800 Dunams | 720 Families | 3540 Persons |
| 23 New Immigrants' Villages | 53,200 Dunams | 1690 Families | 6420 Persons |
| <u>50</u> | <u>163,000 Dunams</u> | <u>3270 Families</u> | <u>12,805 Persons</u> |

BUDGET REQUIREMENTS
for
LEAGUE WORK IN ISRAEL
for the year 1951

| | <u>Amount</u> |
|---|----------------|
| KFAR AMIEL (Refugee Youth Village) | \$ 150,000.00 |
| ERECTION OF A BETH HAVRAAH (Convalescent Home in Colony Kfar Pines) | 50,000.00 |
| SHIKUN (Housing Projects for Workers and Refugees) | 400,000.00 |
| ERECTION OF BOTEI POALIM (Workers' Community Centers at Petach Tikva, Chadera, Natanya, Beer Sheva, Afula) | 50,000.00 |
| WORKING YOUTH COMMUNITY CENTERS | 100,000.00 |
| ESTABLISHMENT and EQUIPMENT of VOCATIONAL TRAINING COURSES | 25,000.00 |
| ORGANIZATION and SUPPORT of NEW COOPERATIVES | 75,000.00 |
| YANIV (Agricultural Distributing Agency) | 25,000.00 |
| HABONEH (Building Contracting Agency) | 25,000.00 |
| ESTABLISHMENT OF SYNAGOGUES in SETTLEMENTS: Kiryat Shmuel, Hadera, Bnai Brak H, Kfar Ata, Rishon L'Zion, Natanya, Raanana, Kfar Saba, Magdiel, Pardes Chana, Rushmia, Hadera B | 150,000.00 |
| ELITZUR (Youth and Sport Organization) | 10,000.00 |
| KOSHER KITCHENS | 10,000.00 |
| CREDIT UNIONS and FREE LOAN SOCIETIES | 25,000.00 |
| MISCELLANEOUS (Social Service among Oriental Jews, Union of Religious Writers, Relief and Welfare Societies, etc.) | 50,000.00 |
| Total | \$1,145,000.00 |

CABLE ADDRESS:
LEAGADATI

הליגה למען הפועל הדתי בארץ ישראל

League for Religious Labor in Eretz Israel

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~~NEW YORK XXXX~~

Ser: 7/1/51

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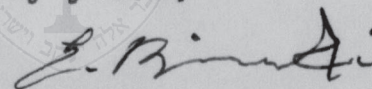
Rabbi Abba Hillel Silver
The Temple
Ansel Rd. & East 105th St.
Cleveland, Ohio

Dear Rabbi Silver:

It was with great pleasure that I kept my appointment with you. I was very glad that you listened with interest to the importance of the League for Religious Labor in Israel, who are the largest workers organization working only to build a national and traditional Eretz Israel.

I am patiently awaiting your letter of recommendation and if possible a donation from the Temple and the General Zionists for the League.

Sincerely yours,



E. BIRATI, Executive Director
League for Religious Labor In Eretz Israel
of Cleveland

EB:swb

Enclosure: Brochures

שִׁירַת צָבִי

(בעקבות ש. דניאל)

מעובד ע"י י. ג. אדלר

הוצאת

מועצת המהגנים למען הפועל הדתי

בארץ ישראל

LEAGUE FOR RELIGIOUS LABOR
IN PALESTINE

1123 Broadway, New York City

טירת-צבי

(בעקבות ש. דניאל)

מעבד ע"י י. נ. אדלר

* * *

העליה לטירת-צבי נקבעה ליום כ"א תמוז לזכר משוררנו
הלואמי חיים נחמן ביאליק.

המתנה עמד בבית-אלפא. והמתנה הוא-מתנה חלוצים
בזבשים מבית-מדרשם של אנשי "תורה ועבודה". החצר
בבית-אלפא הומה מאדם ובהמה. כל הימים עסוקות. העבודה
מתנהלת בשקידה עצומה. רפים מן החלוצים מפל פמושכים
מסביב באו אל בית-אלפא לסייע¹ בתכנות העליה; ורפים
מהם שלחו את פניהם ילידי הארץ לסייע בעבודה — ובעצת
חבר מעין-חרוד עומד ליד חבר משדה-העקב, ושפה אחת
להם; שפת העבודה. כל יד בעבודה. אלה מתקינים לוחות
לחומות-מגן, ואלה משחזרים² הרמשים³ לקצירת הקוצים.
אלה מגלגלים פקעות⁴ של חוטי-ברזל לגדרות, ואלה מגוללים
את ספר-התורה להנאתו, הוא ספר-התורה שהצילו מן השרפה

1) to help

2) sharpen

3) scythe

4) coils

טירת צבי היא אחת הנקודות של הפועל המזרחי בארץ ישראל. זמן הווסדה חל בשנות המאורעות, עת התנפלות הערבים על היהודים, היא שנת 1938.

טירת צבי שוכנת בעמק בית שאן. מסביב לה העיר העתיקה בית-שאן וכפרים ערביים. סכנה ארבה לה איפוא מכל צד. העליה על הקרקע היתה נחשבת בימים ההם ובמקום הזה לצעד מסוכן. ובכל זאת לא נרתעו חלוצינו לאחור, לא נפחדו. בעצם הימים הקודרים והמסוכנים הללו עלו על אדמת טירת צבי. במהירות-בזק עשו את כל ההכנות והסדורים. התבצרו בחומה מסביב לבתים והקימו מנדל גבוה שם עמדו על המשמר יומם וליל.

וההתנפלות לא אחרה לבוא. כעבור שלושה חדשים במתיחות ממושכת, בליל אפלה אחד התנפלו כנופיות מזוינות על הקבוצה.

כאן מסופר על העליה לטירת צבי, על החיים האידיליים של המתישבים הדתיים ועל מעשי הגבורה של החלוצים; האיד שהניסו את חליסטים הערביים והגנו בחרף-נפש על אדמת ישראל וכבוד ישראל.

המושבה היא על שם הרב צבי הירש קלישר, ז"ל אחד ממבשרי התחיה הלאומית בישראל.

וּבְרֵאשִׁים—קִוְיָה הַמְּפֹרָסָם, אֲבִיר הַיְּשׁוּמִים מֵעֵין-חֶרֶד. הַשְּׂמִים
 טְהוֹרִים, אוֹלָם הַאֲדָמָה מְכֻסָּה קוֹצִים. פֶּה וְשֵׁם תְּחִימָת עֵשֶׂב
 קְלוּשׁ(6). הָאוֹמוֹמָבִילִים חוֹצִים(7) בְּדֶרֶךְ לֹא-דֶרֶךְ(8) מְטַפְסִים
 עַל גְּבָעוֹת וַיִּזְרְדִים לְגִאֲוֹת. פְּסִיעוֹת-בְּרֵאשִׁית. הַמִּגֵּעַ הָרֵאשׁוֹן
 עִם הַמִּדְבָּר. מִרְחֹק מְצִיצִים הָרִי מוֹאֵב (תְּקוּדִים9), וְלִרְגְלֵיהֶם
 מִשְׁתַּלְשֵׁל בְּזוֹהַר הַשֶּׁמֶשׁ נֶחֱד הִרְדֵּן. הָאוֹר הַצֹּנֵן(10) מְפִיג(11)
 בְּמִקְצַת אֶת הַעֲיִפוֹת. הַמִּרְחֵב פְּתוּחַ—וּמִרְחֹק רוֹאִים אֶת
 הַטִּירָה שֶׁל אוֹזֶרֶעַ, הִיא טִירַת-צָבִי. הַטִּירָה עֲשׂוּיָה שְׁתֵּי
 קוֹמּוֹת. הַחֲצֵר רַחֲבַת-הַיָּדִים מוֹקֶפֶת חוֹמָה. בְּפִינָת הַחֲצֵר
 עוֹמְדִים עוֹד מְסַפֵּר בְּנִינִים: אוֹרוֹת, לֹאִים וּרְפָחוֹת.

תְּסַבִּיבָה בְּזֶה וְרֵעָה קוֹצִים וְאֶחָדִי בְּדוּיִים שְׁחוֹרִים.
 וְהִנֵּה הַגִּיעָה הַיִּצְיָרָה לַמָּקוֹם—וְכֵן נִגְשֵׁי לַעֲבוֹדָת בְּצוֹר
 מְבַהֲתָנִית(12). רֵאשִׁית, תִּקְנֵנו אֶת הַפְּרָצָה בְּקֶצֶה הַחוֹמָה. אַחֵר
 בָּדַד נָעֲצִי(13) בְּפֶרֶק, עֲמִידֵי בְּרִזֵּל וּמַעֲמִיד אֶחָד לְמִשְׁנֶהוּ
 מְתַחֵ(14) חוּטֵי בְּרִזֵּל בְּקֶרְנֵי. וְהִי קִיר-הַמִּגֵּן הָרֵאשׁוֹן הַמְּקוּיָה
 אֶת הַמִּשְׁנֶה. אַחֵר בָּדַד הַתְּחִילִי לַחֲקִים אֶת קִיר-הַמִּגֵּן הַשֵּׁנִי.

- | | | | |
|----------|---------------|---------------|------------|
| 6) weak | 7) split | 8) vague road | 9) black |
| 10) cool | 11) mitigates | 12) feverish | 13) drove; |
| | : stuck | 14) strung | |

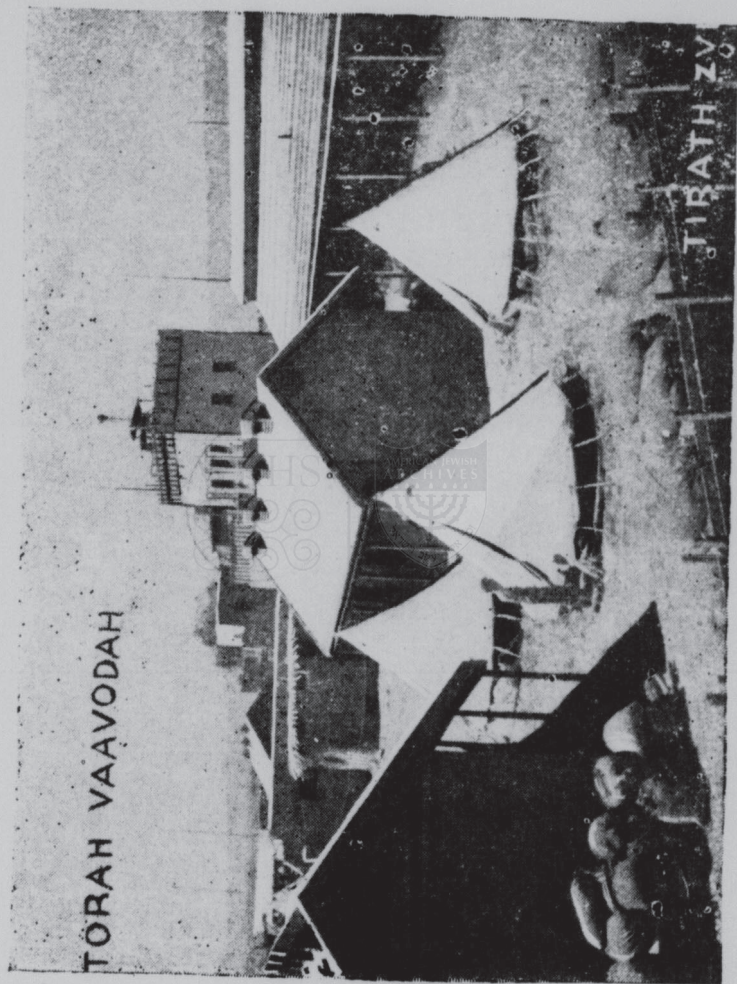
וְלִכְסוֹף הָעָלוּ בְּחִיגִיט מְרוּבָּה אֶת מִגְדַּל הַפְּרָקֶל הַגָּבוֹה עַל
הַגֹּג. וְעָלוּ הוֹתֵקֵן בְּזֶקֶר (15) אֲשֶׁר בְּלִילָה תְּרֵאשׁוֹן הוּא גִּעְמוֹד
עַל הַמִּשְׁמֶר וְנִטִּיל אֱלוֹמוֹת-אוֹר (16) עַל פְּנֵי הַשְּׂמִמָּה. בְּמִשְׁרָף
שְׁעוֹת אֶחָדוֹת וְעֶשְׂרִים הַפִּירָה לְמִצִּידָה עֵבְרִית.

אַחֲרֵי שֶׁגִּמְרוּ כָּל פְּעִילוֹת-הַמִּגֵּן הַדְּרוֹשׁוֹת לְמִדּוּ הָעוֹלָם
וְחָרְשׁוּ אֶת הַחֲרִישׁ תְּרֵאשׁוֹן עַל הַגְּבוּלִין—סֶמֶל "הַתְּזָקָה" (17)
עַל הַמָּקוֹם.

בִּינְתִים וְהַחֲלוּצוֹת מְטַהֲרוֹת אֶת הַבַּיִת. לְמִדּוּ אוֹ יוֹתֵר
נָכוֹן, פָּרְעִי וְשִׁשְׁשֹׁפּוֹ וְפָח אֶת הַרְצָפָה, סִידוֹ (18) בְּסִיד אֶת
פְּתָלֵי הַחֲדָרִים וְלִפְנֹת לִיָּבֵב שִׁימֵשׁ בַּיִת שׁוֹמֵם וְהַ מִּשְׁכָּן נֶאֱחָה
וְנָקִי לְחֲלוּצִים מוֹשְׁרָאֵל. וְכוּ בַּיִם בָּאוּ לְבַקֵּר בַּמָּה שִׁיכִים
מִהַשְׁבָּטִים הַבְּדוּוּיִם. נִעְרְבָה בָּרָה (19) הַחִיגִיט לְכָבוֹד הָאוֹרְחִים
הַחֲשׂוּכִים לְאוֹת שְׁלוֹם וִידִידוֹת.

הַשְּׂמֵשׁ לְמִדָּה לְפָנָיו שְׁקִיעָתָהּ. וְהַמְחַנֶּה הַתִּיצֵב לְתַפִּילָה
מִנְחָה—הַתְּפִילָה הָעֵבְרִית תְּרֵאשׁוֹנָה בַּמָּקוֹם. וְנִדְמָה הָיָה כִּי גַם
אִיתָנִי (20) עוֹלָם הַצִּטְרָפוֹ (21) לְתַפִּילָה; וְעִרְבָה (22) לָהּ מִנְחַת יְהוּדָה

- | | | | |
|---------------|--------------|----------------|----------------|
| 15) projector | 16) sheaves | 17) possession | 18) witewashed |
| 19) meal | 20) elements | 21) joined | 22) s weeten |



כזה אמר תִּרְקֹר.

הַשָּׂמָיִם בַּפֶּקֶר מִקִּיץ צִלְצוֹל הַפַּעֲמוֹן אֶת הָעוֹבְדִים.
הַמִּשְׁקָפָה (29) תוֹבֵעַ אֶת חֵיד הָעוֹבְדָה. מִחֲדָרֵי חַפִּית, מִהֶאֱחָלִים
יוֹצְאִים אֲנָשִׁים וְנָשִׁים לְבוֹשִׁים בְּגָדֵי עֲבוֹדָה וּפּוֹנִים לַסִּפָּה
הַגְדוֹלָה: לְהַתְפַּלֵּל וּלְאָכּוֹל. אַחֲרֵי הָאֲכִילָה יוֹצְאִים פְּלוֹגוֹת-
פְּלוֹגוֹת (30) אֶל הַשָּׂדֶה. קִשָּׁה הִיא הָעֲבוֹדָה, בְּיַחֲוֵד בְּיָמֵי
'שָׂרָב (31). אִין בַּמָּקוֹם מְדוּרֹן-הַר, סָיִפָה אוֹ עֵץ אֲשֶׁר יִצְלוּ עַל
הָעוֹבְדִים. הַטְּרַקטוֹר פּוֹתֵחַ אֶת בֶּטֶן הָאֲדָמָה שֶׁלֹּא טָעָמָה טַעַם
חַרִּישׁ מְאוֹת בְּשָׁנִים. אַחֵר הַטְּרַקטוֹר הוֹלֵכִים הָעוֹבְדִים
וְזוֹרְקִים לְצַדִּים אֶת הַקּוֹצִים הָעֲקוּרִים.

עַל חֶפֶץ עוֹמֵד הַצּוֹפֶה וּמִשְׁקִיף מִשָּׁם עַל הַמַּחֲנֶה. פּוֹנֶה
הַמִּשְׁקָפָה לְצַד הַמַּעֲיָן, חוֹזֵר בָּדִיו לְמִשְׁפָּנוֹ שֶׁל הַטְּרַקטוֹר, מַעֲיָן
מִבֶּט לְמַרְחָקִים. שׁוֹמֵר הוּא בְּנֶאֱמָנוּת עַל שְׁלוֹם הַחֲבֵרִים
הַפּוֹזֵרִים בְּשִׂמְחָה הַמַּחְרִידָה.

בְּשָׂעָה שְׁתֵּים-עָשָׂרָה מוֹדִיעַ הַפַּעֲמוֹן כִּי הַגִּיעָה שְׂעֵת

והרשעים. וְלָאֵם נִשְׁבַּח הַרֹם מִהָרִי מֵאֵלֶּכּ וְלָאֵם הַמִּית הַיָּדֵה
 נִשְׁמַע הַחַיִּה הַרְשִׁית: (23) רָבִינוּ יִשְׁלַ עֲוֹלָם נִצְוָה (24) אֵת
 בְּנֵי אֵלֶּה הַפְּחָדִים אֵת רַפְּאֵם עַל הַשְׁמִת בֵּית נֶאֱמָה לְחַיֵּה
 וְלַעֲבֹדָה לָאֵם יִשְׁלַא.

הַיָּרִיב הַיָּם. הַיָּרִקֹר הַחַיִּל לְהַפִּיל אֶלְמוֹת-אֹרֶל עַל
 פְּנֵי כָל הַשְׁמִת. וְכִשְׁפֹּת-אֵשׁ הַיָּדֵעַ כָּל הַיָּרִקֹרִים מְשֻׁרֹב
 וְהַיָּרִקֹר כִּי פֹפֶה נִהְיָ יִשְׁלַ פִּקְעֵת בֵּית-יִשְׁלַ יִשְׁכַּנְתָּ נִקְדָּה
 אֶת הַיָּרִקֹר וְהַשְׁמִת מִיָּת אֵבִי.

יִשְׁלַ מֵאִתְּהָת פִּלְיָה. הַפִּרְה לְשֹׁנָה בֹּדֶה פִּלְמִתָּה.
 אֵלֶּם לֹא מֵאִלָּה: יִשְׁלַא וְכִבֹּת לְכִבֹּת מְשֻׁרֹב וְהַיָּרִקֹר
 הַפִּלְמִתָּה פִּלְמִתָּה לְשֹׁלָם. פִּלְמִי הַפִּלְיָה הַרְשִׁיתָ עָם אֵישׁ בֵּית-
 מֵאִלָּה מִשְׁמִתָּה. כִּכְבוּ יִשְׁלַ (26). אֵלֶּם פִּלְבֹּ יִשְׁלַ הַלִּישׁ מִבֵּית-
 מֵאִלָּה לֹא יִשְׁלַת. הַלֵּב הָרִי לְשֹׁלָם הַלִּישׁ-הַפִּלְמִתָּה פִּלְמִתָּה.
 הַיָּרִקֹר לְכִישׁ אֵת כִּבְדִּי וְהַשְׁמִת אֵל פִּסְמִתָּה (27) הַנִּלְבֹּץ הַפִּסְמִתָּה
 וְהַשְׁמִת (28) לְאֵלֶּךְ מִיָּת-אֵבִי: הַשְׁלָם, אֲחִישׁ? וְהַפִּלְמִתָּה
 פִּלְמִתָּה מִיָּת: יִשְׁלַם פִּסְמִתָּה אֵבִי.

23) silent 24) guard 25) thro 26) calm;
 tranquility 27) peak 28) signalled

TORAH VAAVODAH



WITH ONE OF HIS HANDS
WROUGHT IN THE WORK, AND THE
OTHER HELD A WEAPON. NECHEMIAH, IV, 11

אֲרוֹחַת-הַצִּהָרִים. מִכָּל מְקוֹמוֹת הָעֲבוֹדָה בָּאִים בָּרֶכֶב וּבִרְגֶל
אֲנָשֵׁי עָמָל, מִשְׁאִירִים אֶת כָּלִי הָעֲבוֹדָה וְהַנֶּשֶׁק בַּחֲצֵר וּמִמְהָרִים
לְבָרִיכָה וּלְמַקְלַחַת.

אַחֲרֵי אֲרוֹחַת-הַצִּהָרִים מֵתַפְנְסִים הַחֲבֵרִים בְּסֵת-
מַרְגּוּעַ (32) גְּדוֹלָה הַמְּקִיסָה בְּאַרְבַּע רוּחוֹתֶיהָ (34) בְּמַחְצָלוֹת
קֶשׁ (33) פִּינָה זוֹ נִזְעָדָה מִתְחִילַת בְּרִיתָהּ לְמִנּוּחָהּ. אוֹיֵר הָרִים
צוֹנֵן מִנֶּשֶׁב בְּעֵמֶק. יוֹשְׁבִים וּמִשׁוּחָחִים, קוֹרְאִים עֲתוֹנִים
וּמִסְפָּרִים עַד שֶׁתִּפְעַמּוּ מוֹדִיעַ כִּי הִגִּיעָה שְׁעַת הַמִּשְׁמֶרֶת
הַשְּׁנִיָּה לְעֲבוֹדָה.

כָּהֵן נִמְשָׁד יוֹם אַחֲרֵי יוֹם.

עָרַב שַׁבָּת.

הַשָּׁמֶשׁ יֵרָדָה מֵעֵבֶר לְהָרֵי אֶפְרַיִם. צָבַע אֲרָגְמָן (39) גִּזְרַע
עִם הַשְׂקִיעָה עַל הַהָרִים, הָעֵמֶק וְהָאֲנָשִׁים. בְּעֵבֹר שְׁעָה לְבִשׁ
כָּל הַמַּחֲנֶה פָּנִים חֲדָשׁוֹת. שַׁבָּת מְלִפְתָּא בָּאָה אֶל טִירַת-צָבִי.
בַּחֲדַר-הַתְּפִילָּה וּבַחֲדַר-הָאֵכֶל מוֹרְגֵשׁ רֵיחַ שֵׁל שַׁחַת (40) וּפְרָחִים.
הַרְצָפָה זְרוּעָה אֲבִגֵי חֲצִץ (41) נִקְיוֹת. עַל הַשְּׁלֻחָנוֹת פְּרוֹשׁוֹת

32) rest booth 33) mattings 34) sides

39) purple 40) grass 41) gravel

הגולן ולא הרבה מורקים הפרחים והגדות-הפרים ביותר
הנגזרות. פתעלה העוברת ליד הפונה ממלמלים הפנים את
מלמולם ולוחות זהרורי המה. ישבת קרש בכל.

בשבת לפנות ירב, פלגית הפלגיה השלשית, נגזרה
מסבת הברים. פהר אחד פלג פוף מוצקס (48) ופנים ילמורים
זמן דם קם ואמר: ראה הברים את המפארת הפונה בכל
עבר. פה בישמימו (50) נשמי שיר הפכוד לבורא העולם.

* * *

מספר ירחים יברי והאדמה נושאת פבר את פבר
הארע. דם המול שמו: את גרניני הפירסם (35) פתוך האדמה
והנה חלקה יר קח נראית פבר פלגיה. דם המול זרני גרניני
ירקות—והנים עולים צמחים ירחים ורעננים פונה. הוצמה
העברי הראשוני. פרי החלוציות העבריות. בשמחה נשמע קול
העבודה והמה שגרי הגולן מוצר מזה והרי אפרים מעבר
מה פופופים (36) את ראשיתם פכבוד לצלצל הפתחשה
ומקלשכים לתרועת הניצרה הגדלה והחולת ובקצעת מפירות-

צבי.

מפות לבנות. החברות הדליקו גרות שבת. חבר עובר לפני
התבה ומזמורי שבת נשמעים. רעדה עוברת בכל גופה:
מקבלים פני שבת המלכה במקום שם שלא שמע צליל עברי
אלפים בשנים.

מסביב לשלחן. שב גם אתה, האורח, ליד שלחן אחים.
ואם רק מנה אחת ישנה—הרי בין כלם תחלק שורה
בשורה (42).

החדר מואר באור חשמל כהה. המאכל פשוט ומשפיע.
דייסות (43) שונות, תפוחי אדמה, גבינה וחמאה. הזרקור מטיל
מפעם לפעם צרור והרורים על השלחן. הסעודה נגמרת, אולם
המסכה נמשכת. הסעודה—סעודת מצוה היא—ואין שלחן
ישראל בלי דברי תורה. אחד החברים יושב ומקריא לפני
המספים פרק מפרשת השבוע.

ביום השבת אחר התפילה והסעודה מתפננים בסיפת-
המרגוע ומתשבים על המחצלות. ודומה לה פי ביום זה חל
שני (בבריאה 44). המרחבים בהירים. במזרח מזחירים הרי

42) equally

43) rice

44) nature

חָתְכוּ אֶת־חוּטֵי הַבְּרָזֶל. אֶחָד מֵהֶם הֵצִית (61) פְּתִיל שֶׁל פְּצָצָה (62)
 עַל־מִנֵּת לְזַרְקָהּ לַפְּנִים הַחֲצֵר. הַצֹּמֵר שֶׁשָּׁכַב בַּחפִּירָה רָאָה אֶת
 הָאִשׁ וְהוּא קָרָא: מִי אֲשֶׁם? וּמִיד קָבַל תְּשׁוּבָה—עֲבִרִית—חֶבֶר,
 בּוֹא הִנֵּה. וּמִשְׁזָקָה הַצֹּמֵר אֶת רֹאשׁוֹ בְּמִקְצֵת, נִשְׁמָעָה יְרִיָּה.
 הַפִּדְיוֹר פָּגַע בְּרִגְלוֹ. בּוֹ בְּרָגַע נִפְץ בַּדְיוֹר שֶׁנִּי אֶת הַזֶּקֶר. וּמִיד
 הִתְחִילוּ הַמַּתְקִיפִים לְהִמָּטֵר מִמֵּר בַּדְיוֹרִים לְעֵבֶר הַמִּירָה.
 בְּמֵהוּמָה הַגְּדוֹלָה לֹא אָבַד הַפְּצִיעַ אֶת קוֹר רֹחוֹ וְהוּא זָחַל עַד
 לַחֲדָר הָרוֹפֵא שֶׁהֵגִישׁ לוֹ עֹזָה רִאשׁוֹנָה. בֶּן רֶגַע הִתְפַּנְסוּ כָּל
 הַגִּבּוֹרִים בְּעִמּוּדוֹת־הַמָּגֶן. וְהַבַּחֲזוֹרֹת הַצּוֹפוֹת הוֹדִיעוּ פִּי כָּל
 אֶחָד נִמְצָא בְּמִקְוֵמוֹ הַקְּבוּעַ. מַתְקִיפִים אֶחָדִים נִסּוּ לְהִתְפַּרֵּץ אֶל
 הַחֲצֵר דֶּרֶךְ הַתְּעֹלָה. וּמִיד סָבַב חֶבֶר אֶחָד אֶת חֲזִיו וְנוֹכַח הָרוֹזְבִים
 הַנְּטוּיִים הוּא רָץ וְהוֹרִיד אֶת תְּרִיס (63) הַבְּרָזֶל. בַּחפִּירָה (64) אֲשֶׁר
 מִחוּץ לַחוֹמָה נִשְׁאַרְוּ בְּמַחַ הַחֲבֵרִים וּסְבָנָה נִשְׁקָפָת לָהֶם. עַל פְּנֵיהֶם
 עָבְרוּ שְׁלֹשָׁה לִסְמִים שָׁרְצוּ לְפִתּוֹחַ אֶת שַׁעַר הַגִּדֵּר הַמְּזוֹרָחִית.
 אֲלָא שֶׁפִּדְיוֹר אֶחָד הַחֲבֵרִים פָּגַע בְּרֹאשׁוֹ שֶׁל אֶחָד מֵהֶם, הוּא רֹאשׁ
 הַפְּלוּגָה. הַפִּדְיוֹר הִפִּילוֹ בְּמִקְוֵמוֹ. לְצַעֲקוֹתָיו חָשׂוּ שֶׁנִּי חֲבֵרָיו
 אֲלֵיו וְאֵף הֵם נִפְּגְעוּ וְנִפְּלוּ. יָלְלָת הַפְּצִינִיעִים פִּלְחָה (65) אֶת הַחֲלָל.

61) lighted 62) bomb 63) shutters 64) trench

65) pierced

עָבְרוּ יְרֵחִים מִסָּפֶר—וְאֲנָשֵׁי טִירַת צָבִי שָׁלְחוּ מִפְּכוּרֵי פָרִי
 אֲדָמָתָם לִ"קָּרֶן הַקִּיָּמָה לְיִשְׂרָאֵל" אֲשֶׁר בִּירוּשָׁלַיִם עִיר קְדֻשָּׁנוּ.
 וְעַם הַפְּכוּרִים קָרְאוּ הַחֲלוּצִים: אֲרָמִי אוֹבֵד אָבִי—עַד שֶׁשָּׁמְנוּ
 וְעָלִינוּ אֶרְצָה. הִנֵּה הִבְאֵנוּ מִרְאשִׁית פְּכוּרֵי אֶרְצֵנוּ. יִשְׁמֹשׁ נָא
 שִׁי' (37) זֶה עַד נֵאמָן לְרִצּוֹנָם שֶׁל אֲנָשֵׁי הַתּוֹרָה לְהַשְׁתַּלֵּשׁ בְּאֲדָמַת
 הַמִּזְבֵּחַ.

* * *

לֵיל סַגְרִיר (51) אֵפֶל. הַשָּׁעָה לְמַעְלָה מֵעֶשֶׂר. קֶרְנֵי הַזָּקָר
 בּוֹקְעוֹת אֶת הָעֶרְפֶּל הַכָּבֵד וְהוֹדְרוֹת לְתוֹךְ הַשְּׂמָמָה רַבַּת-
 הָאִימָה. בְּלִילָה פְּזֹה מְגִבֶּרֶת הַשְּׂמִירָה. הַנּוֹטְרִים מִתְּכַנְּסִים
 בְּעִמּוּדוֹת הַמָּגֹן, וּמִחֲדָר הָאֵבֶל עוֹלָה קוֹל חֶבֶר הָעוֹסֵק בַּתּוֹרָה.
 בַּשָּׁעָה זוֹ הַגִּיעָה בְּנוֹפִיַת הַלְסָטִים (52) לְמָקוֹם. הַחֶלֶק הַגָּדוֹל,
 הַמֵּאִסָּה שֶׁל הַבְּנוֹפִיָּא, הִסְתַּתֵּר בֵּין קִנֵּי-הַסּוּף (53) אֲשֶׁר בְּמִזְרַח-
 דְּרוֹם לַטִּירָה. אוֹלָם בְּעֶשְׂרָה מִן הַלְסָטִים הַגִּיעוּ סָמוּךְ לַגֶּדֶר בְּצַד
 הַמַּעְרָבִי וְהִתְחַבְּאוּ בְּעֶשְׂבֵי-בָר (54) הַגְּבוּחִים. שְׂאוֹן (55) מִפֶּל 56
 הַמִּים, הַסָּמוּךְ הַבְּלִיעַ אֶת רַחֲשֵׁי (57) הַתְּנוּעָה שֶׁל הַמִּתְקִיפִים (58).
 לֵאמֹת הַתְּקָרְבוּ אֵל גֶּדֶר הַתִּיל (59) הַחִיצוֹנִית וּבִמְזִמְרָה (60)

- | | | |
|--------------------|---------------|-------------------------|
| 37) gift; offering | 51) rainstorm | 52) band |
| of outlaws | 53) reeds | 54) wild grass |
| 56) waterfall | 57) rustle | 58) invaders; attackers |
| 59) mound | 60) shears | |

הַפִּתְּחִיָּה לְפָנִים הַתְּחִילִי לְהִסְתַּעֲרֵם (66) וְלִשְׁמֹרֶת
 "לְיִיְהוָה" (68) פָּנֶיהֶם. שְׁמִיחָה אֲרֵיכָה נִמְלֶכְתָּ הַמֶּלֶךְ הַמֵּחָה. הַאֲדָמָה
 הָרַעְדָה מִרָעֵשׁ הַקִּרְיָת. קִוְיֹת הַנֶּפֶשׁ לְשֵׁל הַפְּצִיּוֹת נִשְׁמָוִי בְּעֶמְקֵי
 הַיָּרְדֵּן. מִעֵי-הָרֹד אִתָּנוּ לְמִירַת-צִבִּי אֲךָ לֹא קָבְלִי בְּיָמֵינוּ
 מִן הַחֲקֹר שְׁנֹפֶצֶעַ. בִּכְחוֹת אֲצִמִּים אֲמִדוֹ הִכְרִי מִירַת צִבִּי
 בְּמִירְכָּה וְלִכְסוֹף הַנִּיסוּ אֵת מֵאוֹת הַלִּכְסוּסִים הַמִּוִּזְנִים בְּשִׁבְעֵהָ
 דָּרָכִים.

פָּנֵי הַמִּזְרֵחַ הַלְבִּינִי הַחֲבָרִים יֵצֵאוּ מִן הַתְּפִירֹת. הַאֲזֹר
 קִרְנֵי הַשֶּׁמֶשׁ הִרְאֵנוּנוֹת בְּדָרְכֵי אֵת שְׁמֵהּ הַמֶּלֶךְ הַמֵּחָה. לִיד שְׁמֵר
 הַפְּנִימָה הִיָּה מוֹטֵל אֲחֵד מִן הַפִּתְּחִיָּה לְפָנִים הַאֲזִיזוּ רֹכְבָהּ וְשִׁמְיָהּ
 פְּצִיּוֹת. פָּתַח אֲזִיזִים מִפְּנֵי נִמְצָא רֹכְבָהּ שְׁמִי מְכִינָה דָם. בְּעֶבְרָה
 שְׁמִי יָמִים נִמְצָא: יוֹד הַלָּלִים לְרַגְלֵי הַמֶּלֶךְ הַמֵּחָה.

אֵלֶּם יִסְתַּר אֲמִדוֹ הַחֲבָרִים לְהַתְּפִלָּה וְהַפִּילָת שְׁתֵּהרִית.

אֲכִילָה קָלָה—וְשׁוֹב לְעִבְדָּהָ.

אֵלֶּה הַוִּלְדוֹת הָעֲלִיָּה לְמִירַת צִבִּי.

"Son of man, can these bones live? . . . O Lord God, Thou knowest. . . . And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live . . . and they lived, and stood up upon their feet, an exceeding great host."—Ezekiel 37.

"We were bones, simply bones that muttered. Look at these bones now, these beaming faces. We have come to Eretz Israel to build and to be an example to the world."



Beyond the entrance to the Religious Youth Village lies their future. Their hearts and eyes are turned to Kfar Amiel, Religious Youth Village established by League for Religious Labor in Palestine.



FOR WHAT PURPOSE?

They started to come in small numbers in 1934, when Hitler began his mass persecutions of the Jewish people. By 1939, they were coming in large organized groups. Having spent years in wandering through Europe, most of them were physically and mentally ill. The greatest percentage came from religious homes, and it was important to settle them in colonies with a religious atmosphere. The Religious Youth Village offered the physical care, the trained guidance, and the spiritual well-being they needed. Hapoel Hamizrachi is the only religious organization in Eretz Israel possessing a number of colonies, and thus having the facilities for absorbing these children and making them loyal, religious, and productive Jews, at home in their Homeland.



IN THE BEGINNING

Seventy students and teachers went up on the land on Chanukah 5699 (1938) to establish the first Religious Youth Village near Kfar Chassidim. Today, Kfar Hanoar Hadati is a real village with a synagogue, a full agricultural school, a dining hall, assembly hall, and a model farm. Two hundred and sixty children, fifty teachers and nurses are housed in a number of large buildings and dormitories. The course of study and training extends over two years. The day's program is divided equally between work and study. In addition to Bible, Talmud, Jewish History, and general literature, they are given an agricultural and trade course. This covers all aspects of farming, domestic science, and a number of trades including carpentry, locksmithing, electricity, and others associated with the activities of the village.



GRADUATION AND ACHIEVEMENT

The quality of the Religious Youth Village is to be judged by the fact that its graduates have become a vital part of pioneer life in Eretz Israel. Most of them have either formed separate settlement groups, or have joined other already established Hapoel Hamizrachi colonies. In this manner, the Religious Youth Village has become an important factor in agricultural pioneering. Still other graduates have settled in the towns where they are doing productive work in industry.

From the religious point of view, the educational program serves to instill a consciousness of the great Jewish heritage and of the religious responsibility of the individual. In this respect, the Religious Youth Village has already become an outstanding institution in Eretz Israel.

NEEDED—A NEW VILLAGE

The proposed Religious Youth Village of Kfar Amiel will be established near the Hapoel Hamizrachi colony of Sdei Yaakov, as a living memorial to Rabbi Avigdor Amiel ז"ל, renowned scholar and former Chief Rabbi of Tel-Aviv. It will accommodate several hundred children in six modern buildings in addition to a hospital, synagogue, school, dining room, recreation rooms, kitchen, and laundry. This project will incorporate the most modern architectural design and up-to-date sanitation facilities at an estimated cost of \$150,000. The need for the construction of the village is most pressing at this time because of the overcrowded housing conditions in all colonies. Also, new children are entering the country daily, and facilities must be provided for their care. The establishment of Kfar Amiel by the League for Religious Labor in Palestine will help answer this need.



*Our Youth
is Our Future*



STATEMENT FROM CHIEF RABBI ISAAC HERZOG OF PALESTINE

"I have visited and spoken at many settlements, and I have become convinced that one religious agricultural settlement will bring about greater influence than hundreds of resolutions and speeches.

"To our great sorrow, the public at large has not as yet recognized the effective influence of the religious worker in the building of our Land in the spirit of our religion and tradition.

"Hapoel Hamizrachi Youth Colonies are not only a necessity, but an emergency, for the building of Eretz Israel in the spirit of the Torah."

RELIGIOUS LABOR HELPS SAVE THE JEWISH CHILDREN OF EUROPE

The future of the Jewish people lies in its youth. By rehabilitating these refugee children, we are fortifying the pillar upon which Israel's destiny rests.

The time is NOW to build for the future; to extend an immediate helping hand to the tragic and unfortunate victims of the world's greatest brutality; to wipe away the shame of the world's greatest inhumanity to man.

Let us build the Religious Youth Village!

YOUR CONTRIBUTION WILL REHABILITATE A JEWISH CHILD

Contribute your share to

LEAGUE FOR RELIGIOUS LABOR IN PALESTINE

38 Park Row, New York 7, N. Y.

**BEEROTH
YITZCHAK
SETTLERS
REJUVINATE
THE DESERTS
OF
THE NEGEV**



BEEROTH YITZCHAK

ITS HEROIC STORY AND SIGNIFICANCE

By

RABBI MEIR SHOCHETMAN, C. E. D.



PUBLISHED BY

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INTRODUCTION

I have in mind writing a series of brochures describing each of our religious labor settlements in Israel. This is the first, and I chose Beeroth Yitzchak because it was a central point from which the Israeli Armed Forces captured the Negev for Medinat Yisrael.

The material was gathered and selected from various sources, and much valuable information was given to me by chaverim of Beeroth Yitzchak.

I take this opportunity to express my sincere appreciation to Rabbi David Telsner and Dr. Joseph Kaminetzky for their editorial assistance, and to Celia Plotkin for secretarial help.

M. S.

* * *

THE LOCATION

Beeroth Yitzchak is a religious kvutza (collective settlement) of Hapoel Hamizrachi, located southeast of the Beer Sheba Highway. Although the territory allocated to Beeroth Yitzchak is not actually considered part of the Negev, the colony is on the boundary line of the region, and has some of the qualities peculiar to that area.

Gaza is one of five ancient Philistinian cities. It is situated a few kilometers northwest of the colony, Beeroth Yitzchak. In King Solomon's days Gaza was conquered and held by non-Jews until retaken by Alexander Yanai during the period of the second Bet Hamikdash. Its boundaries are considered Eretz Yisroel for Terumah, Maaser and Sheve'it (laws which apply only to land consecrated as part of the Holy Land). The fact that it is mentioned in the Talmud, as well as in later sources, shows that Gaza had a Jewish community for a long time. As a matter of fact, the ruins of an old synagogue are still to be found there.

BIBLICAL BACKGROUND

In olden days, Southern Judea and the Land of the Philistines were non-Jewish territory. In the days of King David this territory was inhabited by both Philistines and Jews. Close to the highway leading to Gaza is the city of Keila, mentioned in connection with the struggle between David and King Saul (Samuel 1, 23). The boundaries of King Solomon's Kingdom extended to Gaza, as the Bible says: **מִתִּפְסַח עַד גָּזָה** "From Tifsach to Gaza." To the south of Keila is Barur Chail, a Jewish settlement in the days of the Second Temple, and headquarters of Rabbi Yochanan Ben Zakai and his Bet Din prior to the Destruction.

**Rabbi
Yitzchak
Nissenbaum**

**one of the
veterans of the
Mizrachi Move-
ment, famous
preacher and
writer, was mur-
dered by the
Nazis in 1942.**

**Beeroth Yitzchak
is named
in his memory**



WRHS
THE COLONY'S HISTORY

Beeroth Yitzchak was named in memory of Rabbi Yitzchak Nissenbaum, one of the pioneers of the Mizrachi Movement in Poland, who was killed by the Nazis during the war. In 1935 the kvutza by the name of Ramath Hashomron received a site in the Shomron area near Pardes Chana, and during that Summer its members divided themselves into labor-groups and started working in the orange groves of Shomron. Having established themselves in this locality, they decided to convert their labor-groups into an independent, religious kvutza, the first of its kind to be established in Shomron. Land was purchased, houses were erected, and by 1937 the Ramath Hashomron Kvutza was in a position to accommodate some few scores of chaverim. This was one of the veteran kvutzoth of Hapoel Hamizrachi, and one of the first branches of Rodges, known as the "mother of kvutzoth".

For eight long years the Ramath Hashomron Kvutza continued to live in Shomron. A varied economy was established, and trades were developed. But, as in all labor-groups of the colonies, the main source of income was from outside work. Yet, during all these years the hope of the chalutzim was a colony of their own!

Originally, they were offered a site in Galilee, but this did not materialize, and they went to the Negev. It was on the 23rd day of Cheshvon 5699 (1943), when thirteen chaverim went out and settled on a parcel of land southeast of Gaza. This was the beginning of extensive colonization in that arid and historic sector. Having acted as a springboard to southern colonization, Beeroth Yitzchak is now surrounded by widely dispersed Jewish settlements in the Negev, including the Hapoel Hamizrachi colonies Saad, Tekumah and Kfar Darom.

THE WATER PROBLEM

Colonization in the Gaza sector differs from that in other parts of the country. The greatest problem has always been, and still is, WATER: its distribution and preservation for the summer months. Even our fathers, Abraham and Isaac, had to contend with this; they dug wells and found water. We are doing the same and, in addition, we are building dams and cisterns and laying water pipes. Yet, this problem will not be solved until a large-scale irrigation program is carried out.

Although the colony was to be of an agricultural nature, it became clear that a mixed economy would have to be developed so that employment and income would be assured in periods when activity in the fields was at a minimum.

Still, the basis for even a mixed economy is water, a problem which presented itself immediately upon the arrival of the first settlers. When they found water after boring ten meters deep, it was too salty for either drinking or watering purposes. They made a second attempt, boring ninety meters deep. This time they found water flowing at the rate of 90 mm. per hour and containing 900 milligrams chlorine, i.e., only a little salt. It was decided to use this water. This local well put an end to the chapter of carrying water from Gaza, which the chaverim had been doing for a year and a half.

AGRICULTURAL DIFFICULTIES

Beeroth Yitzchak was given 11,000 dunams of land which were distributed into four blocs divided by broad wadis (streams which dry up during the summer). Some of the areas were about twelve kilometers from the main colony. While this appears to be a sizeable area, cultivation—particularly in the first stages—had to be extensive due to the lack of water. The total rainfall in the Gaza sector reaches 350 mm. annually.

The second problem was to determine what type of vegetation would be most suitable to the land. The earth had been uncultivated for a long

time. Painsaking and time-consuming experiments were carried out, until it was discovered which plants could be developed into marketable produce. The soil itself was good, however, and it responded to the tender care of the chalutzim.

There are vast industrial and economic possibilities in this territory. When ways and means are found to add enough water to the thirsty land in the many drought years and when the rainfall is insufficient, it will undoubtedly become the granary of the country. Furthermore, we know from the Torah that "its stones are iron and from its hills you shall hew copper."

STRATEGIC SIGNIFICANCE

Colonization in the Negev also has political and strategic significance. This strip of land is the bridge between Israel and that triangular corner bordering Saudi Arabia and—more important—the Red Sea (Aqaba-Eilat). It is the connecting link between our neighbors to the South and Southeast and ourselves. A compact group of Jewish colonies in this part of the country means protection of its borders, for the boundary line between Israel and Egypt and Trans-Jordan is not an imaginary line on the map!

CONSTRUCTION OF THE CAMP

The construction of the kibbutz camp itself was postponed because the piece of land designated for this purpose was occupied by the British Military and was not released until 1944, as were 1000 dunams surrounding it—the latter being most suitable for intensive colonization. Finally, in 1945, construction of the camp began, and the transfer of the kvutza from Pardes Chana to Beeroth Yitzchak was completed. Maintenance of the two separate camps had been a burden on the kvutza. The sum of £3000, coupled with the great efforts of the members, were invested in the building of the camp and the purchase of machinery and other necessities.

NEIGHBORS

The highway to Beer Sheba (25 kilometers away) passes by the camp. There is a valley nearby named Um Gerer, the ground of which is being swept away by the rains. This is the same "Gerar" where Father Isaac lived. The inhabitants of the vicinity are Bedouins who live in tents and raise cattle; they also possess land and till it.

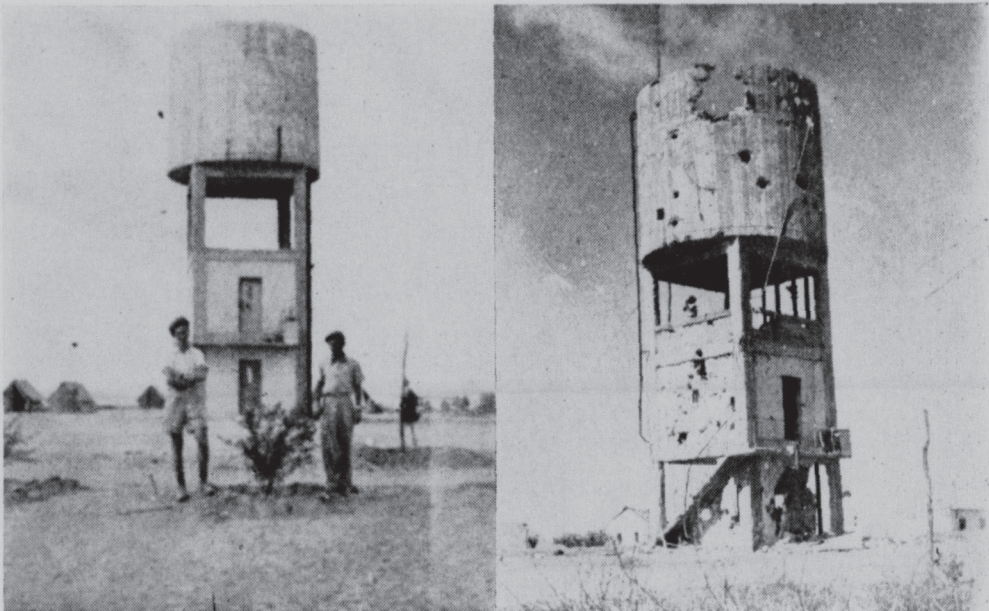
There is an Arab orange grove and vineyard near the colony, which are watered from a well containing 800 miligrams chlorine.

THE HEROIC WAR

Of special significance is the part Beeroth Yitzchak played in the war. For a long time the settlement was besieged by Egyptian guns mounted on one of the nearby strong points. The non-combatant population was evacuated only at the last moment. Most of the buildings were destroyed, among them the children's houses, and the water tower. The entire crop in the fields was destroyed, and the damage was very great.

The actual attack began on Thursday, May 15th, 1947. At 6 o'clock in the morning four enemy planes zoomed down, dropping close to thirty bombs within an hour. This was immediately followed by shelling from heavy guns for several hours, making it impossible for our people to leave their shelters. Meanwhile, two armored columns of the enemy approached the colony from the north and southwest. They were followed by an estimated 1000 infantrymen.

One position including all of its defenders was stormed by enemy tanks and liquidated. By 10 o'clock in the morning the enemy was already within the gates of the colony. The water well was hit by shells. The trenches were flooded and became so muddy that it was difficult to maintain contact. Furthermore, the supply of automatic weapons became moist, and at first our chaverim had to fight without them. The enemy succeeded in entrenching himself in the first row of houses, when the order was given to retreat to inner positions. A fierce hand-to-hand fight ensued, in which the local commander was wounded and his lieutenant killed.



The Water Tower—Mainstay in Peacetime . . . First Target of War



Dining Room—Built for Peace . . . Destroyed by Invaders

For a time our chaverim fought without an orderly command. An S. O. S. was sent out, and the answer came: "Hold on; reinforcements are coming."

Our chaverim continued to hold their positions, repulsing the repeated attacks of the Egyptians. Some of the members began cleaning the heavy guns. Another S. O. S. was sent out, to which the reply was: "Reinforcements are on the way." The defenders were encouraged and increased their fire, preventing the advance of the enemy. Smeared with mud, soaked to the bone, thirsty, hungry, exhausted by sleepless nights, our chaverim withstood the ordeal with great heroism. One of the chaverim, although he was inexperienced in the handling of weapons (his job was to operate the wireless), started to take apart and clean the automatic rifles with the aid of a hand-book. He succeeded in putting them together, and they were immediately put to use, spitting murderous fire at the enemy.

A second chaver, a sharp shooter, stood for six consecutive hours firing armor-piercing bullets at the Egyptian tanks, disregarding the fact that on all sides of him chaverim fell and were wounded. Such fearless heroism was also exhibited by the girls who remained at the camp. They maintained contact between the defenders by dragging weapons from one position to another.

After deciding to transfer the command to a more secure place, the chaverim removed the wireless from its original place. However, since they could not put it together again, contact with the outside was disrupted. This was fraught with danger! (It was later learned that the silence of Beeroth Yitzchak was taken as a sign of its fall to the Egyptians.) The

wireless was therefore taken back to its original place and contact was renewed. A third emergency call was sent and the answer came in: "Reinforcements are approaching." This news greatly inspired the weary defenders, especially after the observation post reported that enemy planes were attacking a nearby position. It was now understood by all that the desperately needed reinforcements had arrived.

At 5 o'clock in the afternoon news came that the guns of the reinforcements had been placed in position and that it was necessary to guide their fire. The enemy's position was pointed out: at that moment he was arranging his columns for a decisive onslaught, with the aid of strong armored forces and a great number of infantry. The defenders, having consolidated their positions, now opened heavy fire on the attackers. The first shell of the reinforcements fell at about 6 o'clock. Its impact was tremendous and the enemy became confused. This was immediately followed by a rain of shells which hit their mark.

The Egyptians began a disorderly retreat. The armored vehicles ran for cover, and the infantry was in a panic. Those who entrenched themselves in the houses paid dearly before having a chance to escape. The enemy was cleared out, and every one of the camp's positions was recaptured. The Egyptian debacle was complete; they left behind them 200 dead and large quantities of weapons and ammunition.

The kvutza sustained heavy losses: Seventeen (17) dead, and twenty (20) wounded. Among those who fell were pioneer members and family men.



General View of the Settlement