

# \$24,000,000 for J. N. F.



**1920**

22,000 Dunams

**1925**

177,000 Dunams

**1930**

282,000 Dunams

**1937**

375,000 Dunams

*Why and How  
Jews Contribute  
for Palestine Land  
Redemption*

*Jewish National Fund  
Holdings*



# *An Instrument of National Salvation*

By LUDWIG LEWISOHN

We often forget that the Keren Kayemeth is the perpetual or eternal fund for Israel. It is so in several senses. And first it is so in the sense that it is an expression of the immemorial instincts of the Jewish people. Perhaps the briefest and most pungent definition of Galuth and its inevitable ills is that which defines it as a state in which a people cannot instinctively determine its own way of life. Among these ways of life is, of course, the economic, too, for it is a grave mistake to think that the economic structure of a people's civilization can be torn out of that civilization's pattern.

A people's civilization is one; its psychological trend and purpose are one; by the creation of the Jewish National Fund, if by no other single instrumentality, the Jews of the dispersion transcended the misery and powerlessness of their condition. They re-allied themselves with that eternal speech of their instincts which expressed itself in the land-regulations of the Torah. The revelation of Israel's character to itself and to the world was reaffirmed and Israel possessed and possesses at least one institution that sustains the same relation to its character and fate that the deep-rooted historic institutions of other peoples sustain to theirs.

No wonder then that we owe all the fundamental grasp we have upon Palestine today to that redemption of the land which has been accomplished by the Jewish National Fund. It is catastrophically little. Too few souls were redeemed to their Jewishness and to the purity of their Jewish instincts to function greatly and largely enough through the Keren Kayemeth and to hasten and speed that redemption of the land for its perpetual possession by the people of Israel. But it illustrates once more the tremendous fact of the identity of the creative idea with ultimate historic result that the boundaries tentatively drawn by the Royal Commission are almost wholly determined by the holdings of the Jewish National Fund. Had those holdings been more extensive those boundaries would have been less narrow; had Jews been more deeply redeemed to their Jewishness and had therefore more generously redeemed the soil of the homeland, we would

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not now be faced by the offer of a territory which is a travesty not only on the notion of a State but the rebuke of destiny to the lack of foresight of a people not yet redeemed. The thing works out with the naked cleanliness of a syllogism in logic. Not enough Jews were redeemed. Therefore they did not redeem enough land. Therefore in this age of our tragic and overwhelming need we have not land enough.

What then is the first as well as the last word on this whole matter? *Do not make the same mistake again at this eleventh hour.* History has a way of finding out our errors and omissions. Let us not quibble; let us not delay. Let us pour our means and strength into the Jewish National Fund and, counting the cost as little as possible, redeem land dunam by dunam and if need be foot by foot. For we have now seen and have experienced the unforgettable illustration of the fact that the redemption of the land is the redemption of the Jewish people and that the counsellors of the Mandatory Power, themselves of course unconscious of the connection, have been guided by the Jewish people's redemption of its land.

Nor let us be deceived by the alternatives which seem to confront us. They do not matter in view of our ultimate purpose and need and destiny. If, as seems now unlikely, another attempt is made to execute the Mandate, some sale of land to us will and must be permitted. Restrictions we have had imposed on us before and have transcended them before. Meanwhile every dunam redeemed is a contribution of inestimable preciousness to the redemption of the whole land and a whole people. Governments change and administrations shift and policies are for a day. The Jewish people remains. The Jewish people lives. And while it lives it will need and strive after its own redemption through the redemption of the land.

Take the other alternative—that of a Jewish State. It is far from certain that all the land within that State to which we do not yet hold title will be turned over to our government. It should be. It will be an outrage and a crime if it is not. But the harsh realities of the world do not alter by our calling them by their right names. Nor is this all. Pessimists tell us that the two-hundred and some odd thousand Arabs in the Jewish State will not be such fools as to leave our progressive civilization for the barren and ill-governed Arab lands. True. Some may not. But others? Even Arabs do not live by bread alone. This all-embracingness of the economic motive is one of the silly over-simplifications of this age.

The Arabs in a Jewish State may well desire to sell their holdings, however just and generous our attitude to them. For that Jewish State will not be the bi-national State of a greater

Palestine on both sides of the Jordan for which we have so honorably and effectively striven. It will be a small State; it will be a State that will have to guard its interests jealously, intensely, as a matter of very life and death. From such a State Arabs may well desire to go home to the wider spaces and easier life of the larger Arab States. There will be a tremendous function for the Jewish National Fund in buying out the holdings of Arabs within the Jewish State.

But the argument stripped of the clogs of immediate circumstances is here—as it is everywhere and always—the strongest argument and the argument that is unfailingly victorious in the end. The Keren Kayemeth L'Yisrael is the most vital sociological expression of the immemorial instincts of our people. It is an instrument of salvation and self-determination. By using it, we become more a people. By becoming more a people we increase our chance of saving both that people and the world. In that chain of reasoning there is no break.

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## A GUIDE to New Achievements

Since 1902, when the Jewish National Fund began its operations, the Jewish people throughout the world have contributed for the purposes of Palestine Land Redemption an amount exceeding \$24,000,000. Of this sum, approximately 25% has been made available by American Jews.

The various methods employed by the Fund, such as the Blue-White Box, the J.N.F. Stamp, the Golden Book, the Tree Fund, Flower Day and Flag Day collections, Dunam Land contributions, Legacies and Bequests, their history and effectiveness in bringing about a mass response, are described in this booklet.

Published on the occasion of the Fund's 35th Anniversary, these descriptions are offered not only as the record of an interesting past, but as a guide to much greater achievements in the future on the part of American Jewry for Palestine Land Redemption.

## I. The Blue-White Box

Among the mementoes carefully preserved at the Jewish National Fund headquarters in Jerusalem, is a tarnished little old tin box. It was bequeathed to the Keren Kayemeth by a woman Zionist in Germany. This little box—odd as it may seem—has been the means for raising, during the past thirty-five years, the rather astounding sum of approximately \$4,000,000 or about 18% of the Fund's total income since its inception.



Founder's Box

The crude tin box was devised by none other than Professor Hermann Schapira of the University of Heidelberg, a great mathematician and one of the greatest Jews of the 19th century—the father of the idea to establish a Jewish National Fund.

Professor Schapira thought of this box as an unique solution for a unique problem. "How can a people, scattered and dispersed in all parts of the globe, undertake the creation of a national treasure of its own?" he asked himself. "Perhaps I am only dreaming in figures," the great Heidelberg mathematician once said to an intimate circle of friends. "But let us see how large a sum our forefathers would have had to invest in the year 70 A.D., when Judaea lost its independence, in order to provide us with a sufficient sum for buying land in Palestine this day."

He took pencil and paper and figured. The result of this fanciful calculation was astounding, indeed. It proved that the required investment would have been no more than a fraction of a cent. Here is how he arrived at the total: When money is invested at 4% annual interest, it increases twice over in 18 years, four times in 36 years; 32 times in 90 years and 4,200 in 200 years. A cent invested at 4% in the year 70 would have amounted to the vast sum of \$30,000,000 by the year 644. By this time, this figure represents a total beyond the grasp of human imagination. By a stroke of genius, Professor Schapira gave an extremely practical term to this figment of his historical imagination. "If," he said, "a single cent can multiply into billions of dollars in the course of 1900 years, it is equally logical to think that a people of 16,000,-



000 souls like the Jews can create a huge national treasure if everyone of them would give only one cent a day year in, year out, and—he exclaimed, with great enthusiasm—it would not require too long a time at that.

### THE BOX IDEA GROWS

Professor Schapira, who came to the first Zionist Congress in 1897 and proposed the idea of a Jewish National Fund, did not live to see the realization of his great idea. When the Fifth Zionist Congress voted, towards the end of 1901, to establish the Jewish National Fund, he was no longer alive. His crude little box remained among the belongings he bequeathed to his friends. The original plan for the Jewish National Fund, as drawn by Johann Kremenezky, and passed by the Fifth Zionist Congress,



*The Box in Action*

put forward the issue of Keren Kayemeth stamps as the method for enlisting mass support among Jews. The idea of the Box came to life from another quarter. If the records are complete, it would appear that the Blue-White Box had its origin in Galicia. The minutes of the meeting of the Zionist Inner Actions Committee, held in February, 1902, only two months after the decision to establish the Jewish National Fund was adopted, record: "Mr. Kremenezky reported that Mr. J. P. of Lemberg, and the Ahavath Zion Society of Pressburg, recommend the use of collection boxes for the J. N. F. Resolved, That the recommendation cannot be accepted because the resolution provided that funds are to be collected only by means of stamps."

But the Box and the enthusiasm of the Zionist masses for its use could not be suppressed. A month later, on March 9, 1902, we find a letter published in *Die Welt*, the official Zionist organ of that day, from the secretary of an unnamed Zionist society: "I have made a fund-raising experiment which I hope many other Zionists will adopt in their Jewish National Fund work. I have placed collection boxes in many *Haderim*. After the meaning of the Fund was explained to the children, they enthusiastically promised to devote a penny a week each from their pocket money to the Box. Boxes have also been placed in many tailoring shops, where men's and women's garments are made, and the owners have been asked to urge every customer to drop a coin into the Box when buying a new garment."

Soon afterwards *Die Welt* published a second letter on the subject of the Box, this time from Charles Kleinmann, a bank clerk of Nadworna. "After the Zionist Congress adopted a resolution to establish a Jewish National Fund, I decided to act on the proverb that 'Many a mickle makes a muckle,' and had a Palestine Box made, which I placed in my office where all visitors could see it. The results have been very encouraging indeed, and I heartily recommend the Box to all Zionists as a means of collecting money for the Jewish National Fund. Zionist clerks employed in business firms will find it very effective."

Thus, the Box made its humble and modest entry into the Zionist record. Reluctantly, as it seemed, the Zionist Congress gradually gave its official blessing and, by 1905, the Blue-White Box took on its color and shape.

### IN THE AMERICAN HOME

Soon afterwards, the modest Blue-White Box appeared on the American scene. It passed through the Statue of Liberty on the crest of the wave of Jewish refugees of that epoch who fled from Tzarist Russia after the collapse of the 1905 Revolution and the wave of anti-Jewish pogroms in the land of the Tsars.

Repeatedly, under the urgings of the Jewish National Fund headquarters in Cologne, beginning with 1910, it knocked at the doors of the Jewish home. But only the doors of the immigrant families who knew its meaning and sensed its importance, were opened to it. The well-to-do or Americanized would not extend to it the welcome and care it merited. But Zionism marched on on its road to penetration and triumph. It captivated the heart first of the humble, then of the thoughtful, who, together formed a band of Keren Kayemeth zealots who expended limitless human energy, devotion and idealism in canvassing Jewish homes from the Atlantic to the Pacific to "sell" the idea of the Blue-White Box and to provide for it a place of honor and use in the American Jewish home.

Hundreds of thousands of Blue-White Boxes have been distributed by the Jewish National Fund Bureau of America since 1910. Their yield constituted in pre-War days and up to 1925, a considerable part, if not the lion's share of Jewish National Fund income in the United States.

\* \* \*

Now it is reliably estimated that approximately 100,000 boxes are functioning in that many Jewish homes in the United States. A new effort to revive its importance and to systematize its distribution and clearance is now being made through the establishment of a National Box Register in which the names of all American holders of the Blue-White Box are being entered.



## II. The Golden Book

When the future historian of American Zionism and perhaps of Jewish communal life in the United States generally will seek to determine the identity of the active forces in the movement and in the organization of American Jewish life, he will find invaluable facts and data in the *Sefer Ha'Zahav*, the Golden Book of the Jewish National Fund. For, in five volumes of the Jewish National Fund's Golden Book, preserved at Jerusalem, there appear as a permanent record the names of those men and women who, in the first quarter of the 20th century and after, laid the foundation, struggled and labored for the Zionist cause and for Jewry.

Among the 20,700 names of Jews from all parts of the world and a not inconsiderable number of illustrious names of non-Jews, statesmen and intellectuals who have espoused the cause of the Jewish renaissance in Eretz Israel, he will find close to 3,000 names of American Jewish men and women. Their names have been entered by friends, groups or communities in recognition of their public service or of their special contribution to the development of Zionism and the upbuilding of Eretz Israel. The first name in that remarkable Book is, naturally, the name of Hermann Schapira, who first conceived the idea of a National Fund for the Jewish people and brought it to the First Zionist Congress. He was so honored, five years later, at the very moment when the Fifth Zionist Congress finally voted on the establishment of the Jewish National Fund. The man who contributed



A Page of the Golden Book

(Ten)



The five Volumes of the Golden Book, Preserved for all time in Jerusalem.

the necessary amount (entries in the Golden Book are made only on the basis of a contribution of \$100 or more) was Johann Kremenezky, the organizer and first President of the Fund.

Since Professor Schapira's name was entered into the *Sefer Ha'Zahav*, the knowledge of the existence of this unique record has penetrated into wide Jewish circles. As the 35th Anniversary year of the Keren Kayemeth is being observed, the total of contributions which have been received through this instrumentality stands above \$2,070,000. Each \$100 contribution for a Golden Book inscription makes possible the redemption of four dunams of land. Thus, the entries of the 20,700 names in the five Golden Book volumes have been instrumental in transferring into national and inalienable Jewish possession a land area of approximately 82,800 dunams.

### A ROLL OF HONOR

In the Book of Ezra and Nehemiah, which chronicled the events of the return from the Babylonian exile and the first beginnings of the second Jewish Commonwealth in Palestine, there have been recorded the names of those pioneer Jewish families whose faith in the Jewish future and whose devotion to Israel's destiny created the foundation for that brilliant epoch in Jewish history and wove the thread of continuity of Jewish life.

There is something kindred about the record which is being made on the pages of the Jewish National Fund's *Sefer Ha'Zahav*, which, in the three and a half decades that have elapsed since the first name was written on it, has carved out for itself a place of honor and distinction in Jewish remembrance and appreciation. The father who died with the thought of Zion on his lips, the

(Eleven)



Zionist worker who gave a lifetime of service to the cause of his people, the Zionist who dreamed and labored for the restoration of Zion, the communal leader and worker who served his community, the scholar who enriched science or literature through his contribution, the Rabbi who gave of himself to the inculcation and maintenance of spiritual and cultural values, the philanthropist, the humanitarian, the married couple that reached a silver or golden wedding anniversary, every young man, woman or child whose parents wish to commemorate an important date in their lives and simultaneously contribute towards the Keren Kayemeth, may and should be entered in this immortal record.

\* \* \*

Thus, interest in the Golden Book has spread far and wide. Besides the illustrious names of Louis D. Brandeis, Albert Einstein, Lord Balfour, King George V, Aristide Briand, Franklin D. Roosevelt, Thomas Masaryk, the philosophers, writers and intellectuals of our generation that have been entered, there appear on the pages of the *Sefer Ha'Zahav* these thousands of names whose entry made possible some further progress in Palestine Land Redemption.

(Twelve)

### III. *The Keren Kayemeth Stamp*

Someone among the early dreamers and planners of the Zionist movement must have had a predilection towards philately, for the first medium to be thought of in connection with providing a method for mass support for the Jewish National Fund was—the Stamp. The collection of Keren Kayemeth stamps which have been issued since the turn of the century is, however, a matter of interest not only to philatelists but to the student of Jewish psychology and of Zionist progress.



*Types of Stamps Issued by J. N. F.*

(Thirteen)



A deep appreciation of the workings of the mind of an oppressed Stateless people must have been the underlying thought in the minds of those who determined on the Keren Kayemeth Stamp as a medium of singular effectiveness among the Jewish masses. The Stamp, as a symbol of state authority which maintains internal and international postal communications, was bound to have a stirring effect on the large mass of Jews in Eastern Europe when it was presented to them as the first symbol of their movement for national renaissance. So, we find, in the first plan submitted to the Fifth Zionist Congress in 1901 for the establishment of the Jewish National Fund, great emphasis being laid on the novel act of preparing a Jewish issue of stamps in the national Jewish colors—blue and white! For several decades the Stamp has indeed proved to be a great factor for popularizing the idea of the Keren Kayemeth and for winning for it an ever-widening circle of zealous friends. “Anyone who will buy from the Jewish Colonial Trust ten stamps will become an authorized raiser of funds for the Keren Kayemeth!”, was the authoritative statement of the Fifth Zionist Congress when it passed the resolution regarding the establishment of the Keren Kayemeth.

#### ORIGIN OF STAMPS

Here is how Moshe Cohen, one of the pioneer Zionists, now a resident of Eretz Israel, reminisces on the entry of the Keren Kayemeth Stamp into Zionist history and on its present status. He says:

“I remember the day when I first saw the little blue and white stamps as if it were yesterday. After the morning prayers in the Beth Hamidrash we boys flocked as usual around Moshe Avraham, the Shochet, who was the Zionist leader of our little town. That morning he looked so elated that we knew he must have some good news to tell. We waited tensely for him to begin. We had not long to wait. Moshe Avraham drew a thick sealed envelope out of his vest pocket and waved it to and fro in the air. We could hardly contain ourselves while he tore open the envelope and drew out several folded sheets of Keren Kayemeth Stamps, the first we had seen, and solemnly recited the ‘Shehehiyanu’ blessing over them.

“The scene in the Beth Hamidrash can be better imagined than described. The sheets of stamps, which were arranged in perforated rows, were passed lovingly from hand to hand, inspected and patted and held up to the light so as to make out the water mark with the words ‘Keren Kayemeth L’Israel.’ Not a few of those who were there kissed the stamps reverently like a holy object. All of us felt that fine spring morning that Jewish history was being made before our eyes, that the Jewish people was already as good as emancipated and settled in its own land.

“That evening we began to sell the stamps, and thereafter no opportunity was missed of making them popular in the community. Every Friday afternoon we went selling Keren Kayemeth stamps from door to door. On all occasions, public or private, happy or sad, we were in evidence with our sheets of stamps. All our own books and writing implements were covered with the stamps. Finally, there was not a Jewish home in the town but displayed the stamps in some form or other as its chief ornament.

“Then we introduced the practice of affixing the stamps to letters, and made them as conspicuous as possible by placing them next to the official postage stamps on the envelopes. We did so because for us the stamps meant even more than getting money for land-redemption, important as we knew that to be. In the stamps we saw the symbol of revived Jewish nationhood, the outward sign of a nation. Therefore we put the stamps where all the world was bound to see them. Childish? Of course. But childish faith is a potent force in human life. It was not long, though, before the Russian Government forbade the Zionist stamps to be placed on the envelopes, and we had to be content with placing them inside, on the letters themselves. But by that time the practice had become very general.

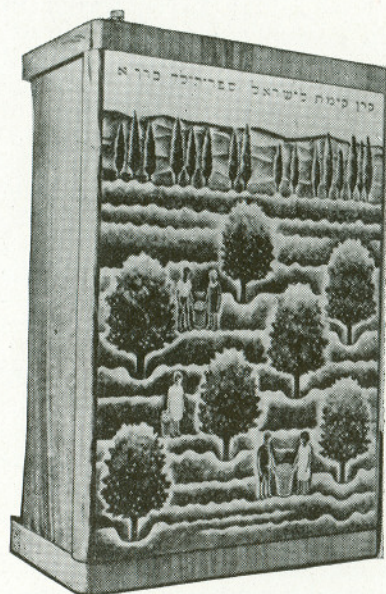
#### ON THE AMERICAN SCENE

The Keren Kayemeth stamp has also been an important factor in the work of the Jewish National Fund Bureau of America.

Originally used in the same manner as in European countries, it has been developed into a medium of special appeals on the occasion of the High Holidays, Purim and similar opportunities.

The High Holiday season has proved to be a particularly receptive time for the use of the Keren Kayemeth stamp. For three decades, the custom has been in vogue among American Zionists to affix Keren Kayemeth stamps on L’Shanah Tovah greeting cards and among the Synagogues to attach a Keren Kayemeth stamp on the High Holiday Synagogue admission cards. In many Congregations, the practice has been followed of taxing the Synagogue admission cards by imposing a 5 per cent or 10 per cent surtax of the price paid by the worshipper. This contribution is acknowledged through affixing a corresponding number of Keren Kayemeth stamps.





#### IV.

### *Sefer Ha'yeled* OR GOLDEN BOOK FOR CHILDREN

If the Golden Book of the Jewish National Fund was devised as a means of conferring recognition for service, the *Sefer Ha'Yeled*, the Children's Register, or the Golden Book for children, is a method of promise and a means of encouragement.

It is only several years ago that the *Sefer Ha'Yeled* was opened by the Jewish National Fund headquarters in Jerusalem, but its great significance and value have already been widely recognized. On the pages of the *Sefer Ha'Yeled* may be entered the names and photographs of children up to the age of 13, upon payment of \$10 for Palestine Land Redemption.

\* \* \*

What deeper and more lasting impression may be made upon the mind of a child, on the occasion of Bar Mitzvah, graduation or some other joyous event, than the inscription of his or her name in the *Sefer Ha'Yeled*, the Children's Golden Book? The certificate of this inscription, presented as a memento or gift, carries with it a spiritual and cultural connotation. It will serve as a reminder that his or her name will be preserved for time to come in Eretz Israel. Pride thus developed will lead to intellectual curiosity, to inquiry and investigation which links the child with the thought and life of his or her people.

(Sixteen)

#### V.



### *Bequests and Living Legacies*

The founders of the Jewish National Fund envisioned the influx of considerable sums for this historic national purpose from bequests and legacies.

During the three and a half decades which have elapsed since the establishment of the Keren Kayemeth, Jews from all parts of the globe have recognized the Jewish National Fund as the most outstanding cause to which their bequests should be dedicated. So it was of universal interest to note in the report submitted by the Jewish National Fund to the 20th Zionist Congress at Zurich the not inconsiderable list of names of distinguished Jews who played a leading part in the life of their communities during their lifetime and who bequeathed larger or smaller amounts to the Keren Kayemeth. The total, including the magnificent bequest of the late J. L. Goldberg, an outstanding leader of Russian Zionists, in the amount of \$375,000, stands at \$850,000.

In this sum, bequests left by American Jewish testators constitute an important part. A sample of devotion to the ideals of the Keren Kayemeth is recorded in the story of the bequests left by the late Esther Goldstein of Bridgeport, Conn., and Herman Rous of New York, who named the Jewish National Fund as sole beneficiary of their estates. The latter, a hard-working blacksmith, lived in the United States for more than 50 years. Shortly before his death, he came to J. N. F. headquarters and deposited

(Seventeen)



the total of his life's savings with the touching request that the Keren Kayemeth undertake to take charge of arrangements after the inevitable hour strikes. Significant was also the case of Dr. Gordon Kliatshko, a prominent physician on Manhattan's East Side, who throughout his lifetime was an outstanding leader in the Socialist movement. In those days the Socialist movement was indifferent, if not hostile to the purposes of Zionism. Accidentally, a copy of the J. N. F. pocket calendar fell into his hands. There, for the first time, he obtained the basic facts about the purposes and accomplishments of the Fund. So impressed was he with the social justice purpose underlying the Jewish National Fund program that he invited a representative of the Keren Kayemeth to discuss the matter with him. As a result, he bequeathed to the Fund the amount of \$10,700, which was fully paid, and in appreciation of which a number of trees were planted in his name on Jewish National Fund land in Palestine. The late Harry Miller of Chicago, who bequeathed to the Keren Kayemeth the amount of \$13,321—the total of his life's savings—heads the list of American testators. His name has been perpetuated through the planting of a grove and through the establishment of a public institution on land dedicated to his memory.

#### PROPER FORM OF BEQUEST

The question of realizing the full value of a bequest for the intended purpose has proved to be a major problem. Great difficulties arise in many cases due to the faulty drafting of the instrument and to the delays caused by cumbersome provisions. The late Charles Garfield of New York, who bequeathed the amount of \$10,000, employed in his last will and testament an ideal form—because of its simplicity and directness—which allows for no misunderstandings or entanglements. This has been employed as a model in Jewish National Fund bequest literature and is reproduced here.

*"IN THE NAME OF GOD, AMEN*

*KNOW ALL MEN BY THESE PRESENTS; that I, Charles Garfield, residing at No. 20 East 90th Street, Borough of Manhattan, City of New York, being of sound and disposing mind and memory and knowing the uncertainty of this life, do hereby make public and declare this to be my LAST WILL AND TESTAMENT, hereby revoking all former Wills and Codicils by me at any time heretofore made.*

*FIRST: I direct the payment of all my just debts and funeral expenses, as soon as may be practicable after my decease.*

\* \* \*

*FIFTH: I hereby give and bequeath unto the JEWISH NATIONAL FUND (KEREN KAYEMETH L'ISRAEL, Inc.),*

*111 Fifth Avenue, New York, N. Y., the sum of ten thousand (\$10,000) dollars, to be used by the Trustees of said Fund for the proper purposes thereof."*

\* \* \*

*IN WITNESS WHEREOF, I have hereunto subscribed my name and sealed these presents, this 2nd day of January, one thousand nine hundred and twenty-five."*

\* \* \*

If the total of U. S. legacies does not occupy too prominent a place in the J. N. F. bequest record, it is in no small measure due to the disastrous reduction of values which resulted from the economic depression and to the fluctuating values of American real estate. A great loss was suffered by the Jewish National Fund in the case of a friend from the West who bequeathed to the Keren Kayemeth the amount of \$100,000. He stipulated that a colony be established in Palestine in his name and had designated the names of 40 families of his distant relatives who were to have had preference in colonization. Negotiations regarding this project lasted for many years. Five years after his death, the executors, who were devoted Zionists, found themselves in the disappointing position that, despite their efforts, the fortune was swept away and the purposes of the testator could not be accomplished. A suggestion to the testator to advance a part of the sum during his lifetime was made but not acted upon.

In carrying on its campaign of enlightenment, the Jewish National Fund of America has been able to enlist the cooperation of many members of the legal profession and of some of the Zionist organizations. Outstanding services in this regard have been rendered by the Order Sons of Zion, whose members have been and are being requested to make the J. N. F. a beneficiary or part beneficiary of the insurance policies, and by the Jewish National Workers' Alliance.

#### LIVING LEGACIES

The case described above demonstrates the wisdom and attractiveness of a method recently evolved by the Keren Kayemeth which is rapidly gaining popular approval. It is known as the Living Legacy Plan.

Under this plan, the testator turns over a capital sum to the Keren Kayemeth on which he receives interest for the remainder of his life while the principal becomes an outright bequest to the Fund after his death.

Donors have the satisfaction of seeing the results of their good deeds with their own eyes while continuing to enjoy income from their capital. Interest rates are being fixed in accordance with the age of the donor. The Keren Kayemeth has the advantage of



being able to invest the funds immediately and of buying land at a lower price than it would be likely to obtain at some future time.

Since the plan has been put into operation, a sum of approximately \$200,000 has been placed on deposit with the Jewish National Fund. In this are included some living legacy deposits from the United States, although American Jews have yet to be made fully aware of the really advantageous and beneficent features of this arrangement.

### MEMORIALS

The Keren Kayemeth Le Israel is desirous of commemorating the names of donors, especially where contributions are made by way of bequests and living legacies. Various memorials are possible—the ideal method consists of naming a settlement or area of land purchased with the amount donated, after the donor or after a person nominated by him. It is desirable to prepare a plan by consultation between the testator or his representative and the Keren Kayemeth Le Israel.

### LEGAL NAME

The correct legal name and registered address of the Institution: Jewish National Fund, Inc. (Keren Kayemeth Le Israel), 111 Fifth Avenue, New York, New York, should be inserted in Wills and legal documents.

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In the American branch of the Jewish National Fund there is functioning a special department on bequests and legacies which is making special efforts in this field. All inquiries regarding matters of this kind should be directed to this department. The confidential nature of inquiries and arrangements is assured.

## VI. The Tree Fund



Types of Palestine Forest Trees

1. Acacia (*Robinia pseudoacacia*). 2. Pine (*Pinus Canariensis*). 3. Cypress (*Cupressus horizontalis*).
4. Pine (*Pinus pinea*). 5. Olive (*Olea europaea*).
6. Carob (*Ceratonia siliqua*). 7. Hawthorn (*Celtis australis*). 8. Cypress (*Cupressus pyramidalis*). 9. Eucalyptus.
10. Casuarina (*Casuarina equisetifolia*).

The tree fund is one of the first major activities of the Keren Kayemeth and was originated in the early years of Zionism as an organized movement.

The aim has been to accomplish a national reforestation program on those lands which have become national property and dedicate the trees thus planted to the memory of Theodor Herzl.

Up to date the Keren Kayemeth has planted on its lands more than 2,200,000 trees, last year taking the lead with 500,000 new trees. This intensified tree planting activity is particularly significant since it is traceable to Jewry's reaction to the vandalistic acts of the Arab terrorists who, during the 1936 disturbances uprooted about 50,000 trees.

The most popular tree in the Jewish National Fund afforestation program is the Jerusalem Pine. Eighty percent of the trees so far planted are of that species, with acacia, cypress, pepper and eucalyptus trees dotting the slopes which had been barren for centuries prior to the beginning of Jewish upbuilding. It is the nature of the



Jerusalem cypress to strike root in the thinnest possible layer of soil. Its wide-branching roots get such a close grip on whatever little humus there may be on the slope that the heaviest winter rains cannot wash it away.

#### AMERICAN JEWRY'S PART

In addition to the Herzl Forest (originated as a memorial to the founder of the Zionist movement), forests and groves (of at least 1,000 trees) have been planted on Jewish National Fund land in the names of illustrious and historic personalities, such as King George V, Lord Balfour, President Thomas Masaryk of Czechoslovakia, Professor Albert Einstein, King Peter of Yugoslavia and others.

America has had a great share in helping to re-afforest the modern Palestine but America is not the leading country in donations for this purpose. During the last year the United States has spurred ahead by making an unusual effort in a tree campaign that produced almost \$100,000 and by means of which the Jewish National Fund will plant in Palestine over 60,000 trees. Most of these trees will be planted in the George Washington Forest, which by this time will have almost 100,000 trees.

Other groves and woods are being planted in various parts of Palestine: One in honor of Justice Brandeis' eightieth birthday—10,000 trees donated by the Hadassah groups of the United States; a memorial grove honoring the late Ossip Gabrilowitsch, famous composer and orchestra conductor in America; another grove honoring Joseph Prenskey, active Zionist worker in Brooklyn; a third, newly-planted grove in honor of Prof. Morris Levine of the Jewish Theological Seminary; the B'nai Jeshurun Sisterhood of New York City has undertaken the planting of 1,000 trees in the name of its own organization and temple; various societies, synagogues and clubs have pledged themselves to raise a sum for the planting of a grove which will consist of 1,000 trees and many have already contributed gardens for which the minimum number is 100 trees. \* \* \*

On every occasion, joyous as well as solemn, a beautiful and everlasting remembrance may be established by the planting of a tree or a number of trees on Jewish National Fund land. These trees, planted into the national soil and permanently looked after with care by the Forestry Department of the J. N. F., will serve as an inspiring and ever-growing token of events like The Birth of a Child, A Birth Anniversary, A Bar Mitzvah Celebration, Girl's Confirmation Day, Wedding Anniversaries, Silver Wedding Anniversaries, Golden Wedding Anniversaries, Arriving Safely After a Journey, Receiving an Honor, Winning a Prize or Scholarship, A Lucky Day in Your Life, Conclusion of an Important Business Transaction, or A Yahrzeit.

The cost of planting one tree is \$1.50.

## VII. Flower and Flag Days

In his opening address at the Fifth Zionist Congress—the birthplace of the J. N. F.—Dr. Theodor Herzl said: "We can only found the institutions; the people itself must support and maintain them. We can install the system, but we cannot supply the power. The power must be supplied by the Jewish nation if it wills to do so." Referring to the failure of previous colonization schemes, he further stated that they were started from a wrong viewpoint: "First money? No! Gold will create dependents; a people is not moved in such a manner. Only an ideal can do that."

Today, after 35 years it may be said without hesitation: an Ideal has done it! Since its inception, the Keren Kayemeth has captured the imagination of a great part of our people. It created a will to act and produced a readiness to sacrifice for the cause. No other institution in Jewish life has been surrounded with so much love and devotion on the part of its followers, as has the Keren Kayemeth.

A few typical incidents will portray the type of zeal that went into the making of the J. N. F. as a folk institution in American Jewry. In Bradford, Pa., a small community in the mountain region, there resided a man of limited means, S. Orange, who for a number of years sent on his birthdays to the J. N. F. annual gifts of as many dollars as the number of his years. When his gift did not arrive on his 75th birthday we knew that something had happened. A few days later a message came from his son. Mr. Orange had died. In his last will and testament he bequeathed to the Keren Kayemeth a final gift of \$500.

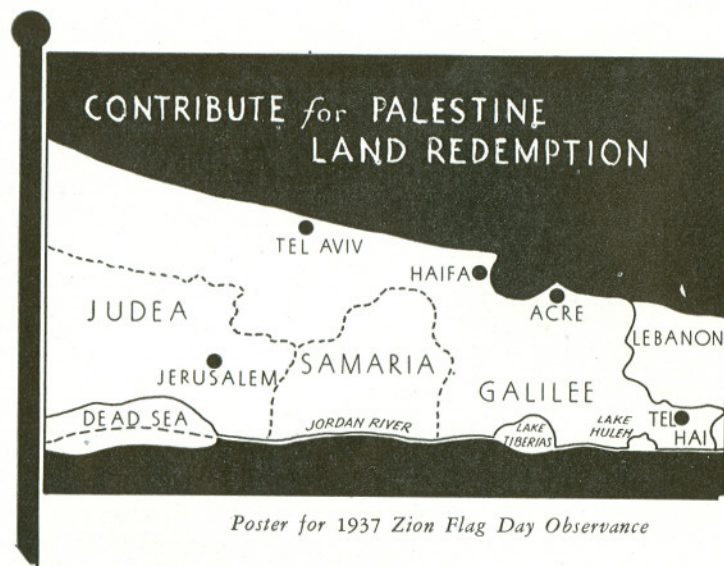
One of the veteran Zionists living in this country, who is mentioned in Dr. Herzl's memoirs as one of the early Zionists of England, invented the idea of a "J. N. F. pocket" into which he would deposit all his change. Each week he could be found in the J. N. F. office emptying into the national treasury the accumulation of the week. In the course of years, when these small contributions were totaled up, it was found the sum ran into hundreds of dollars.

#### POPULAR COLLECTIONS

Thus, raising funds for the Keren Kayemeth rested on a popular foundation. The popular character of these Keren Kayemeth collections is, however, best seen in the long and interesting record of its Flower Days and Zion Flag Days.

Flower Day was inaugurated in May, 1914. At the time, the East Side of New York had a number of Zionist groups, the most





powerful of which was the Austro-Hungarian Zionist Society. This organization together with a number of other groups from other sections of the city banded together in a common effort to make this day a success. So overwhelming was the enthusiasm displayed that the occasion became a Zionist mass demonstration.

With the reaction to Flower Day still vivid in their minds, the J. N. F. Bureau gave birth to another idea: to institute another street collection to be held on Chanukah and to be known as Flag Day. Despite the fact that some Zionist leaders objected to displaying and selling Jewish flags on the streets of American cities, thousands of volunteers and the Jewish public thought differently. Flag Day proved to be an even greater success than Flower Day during the first years. In a gay spirit the volunteer workers carried through the streets Zionist flags of a large size which attracted wide attention.

The reaction was a remarkable one. People rushed to the flag bearers and deposited into the Blue-White Boxes silver coins and dollar bills. Open air meetings were held with the Zion flags as the main attraction. There was something very appealing and colorful about the elaborate display of Jewish flags that emphasized the joy of the Chanukah celebration.

Each Zionist club served as headquarters for its respective volunteers. Competition between clubs and individuals was keen and stimulating. So enthusiastic were the participants that often they worked from 16 to 18 hours during the day. Amusing incidents occurred in the recruiting of couples for volunteer service

on the occasion of Flag Day or Flower Day. Each young man had to secure for himself a partner, and inasmuch as the prettier girls were always more successful in obtaining contributions, they were at a premium. "Dates" had to be made for rivalry was keen. In a number of instances, these pairs have never separated for they found happiness together through marriage.

#### YOUTH'S ZEAL

Both these J. N. F. Days became well-established institutions in American Jewish life. They provided an outlet for the energy and zeal of our Zionist youth. To be sure, in these days every Zionist, regardless of age, was young in spirit. While in the first years only a score of Jewish communities participated in these J. N. F. Days, today there are hundreds of communities where Flower and Flag Days are observed. And while Flag and Flower Days netted in the beginning about \$10,000, in the subsequent years the income approximated \$70,000, as was the case in 1921. In that year 45% of the J. N. F. income in this country was secured on these two days.

During the past 24 years the considerable sum of \$1,500,000 has been gathered through these two popular street collections. When it is remembered that this sum was accumulated through small coin donations, one will appreciate the gigantic task which has been performed by the volunteers and the committees in charge. The radiant faces of the club leaders while bringing to the J. N. F. their large bags of coins showed how light and pleasant they considered their burden to be. "Victory" celebrations were held at the end of these days.

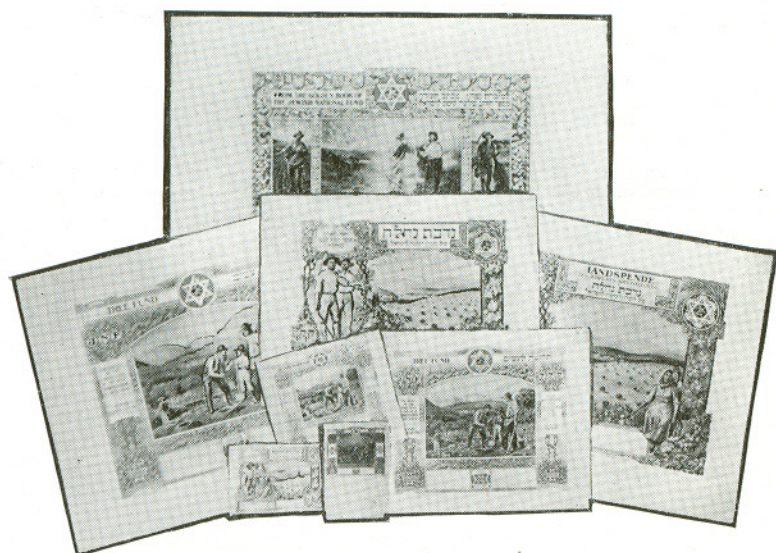
A role of particular significance is being played on these days by the school youth. Pupils of Hebrew schools have been enlisted as volunteers for the Flag and Flower Day collections. The children themselves in many cases begged permission to participate in this work for the Keren Kayemeth. It was not a rare occurrence to see children bringing their parents to the J. N. F. and having them plead their "cause." Rain or shine they would do their duty for *Geulah Ha-Aretz*. Each purchaser of either a flag or flower received triple his money's worth in smiles. These experiences never became dim in their memories. Very often one encounters an individual without any Jewish communal life who, at the mention of the Jewish National Fund, cries out, "Why, that's the Fund for which we used to collect while we were still children!"

In addition to the Hebrew schools, youth organizations, such as Junior Hadassah, Hashomer Hatzair, Young Poale Zion Alliance and Hapoel Hamizrachi are rendering great service during these Days.

As a result of this contact with the Hebrew schools, the Keren Kayemeth is at present embarking on an educational program which will make Palestine an integral part of the schools' curricula.



## VIII.



*Dunam Land and Other Certificates Issued by J. N. F.*

### *Dunam Land Contributions*

The various methods which have been devised and employed by the Jewish National Fund to secure a mass response were, in the nature of things, calculated on a long-range program. But Zionists, even in the pre-War period, were quick to realize that a more accelerated pace in land redemption must be aimed at. Ways and means were sought to attain this end. The Dunam Land Contribution thus made its appearance in the Jewish National Fund program.

It is the forerunner of the large-scale campaign of the post-War period. In the record of the American J. N. F. Bureau one finds an item of \$162.59 for the year 1910 representing the total of Dunam Land Contributions made in that year. Ten years after the organization of the Bureau, in the fiscal year 1920-21, the income from Dunam Land Contributions approximated nearly \$25,000 out of a total of \$156,000 received during that period.

This phase of the work was considered so important that the Keren Kayemeth headquarters in Cologne in 1921 delegated a special emissary to the United States in the person of Dr. B. Epstein. Most of the energy of American Zionists, beginning with 1918, during the wave of enthusiasm which accompanied the issuance of the Balfour Declaration, was occupied with the raising of

the Palestine Restoration Fund and later with the campaigns for the Keren Hayesod following the beginning of its operations in the United States in 1921.

The needs of the period in the fields of immigration, education and colonization were pressing indeed. And yet a realization prevailed that something more than the ordinary J. N. F. activities must be undertaken in order to make possible land purchase on a broader scale. A Dunam Land Contribution effort was planned by the J. N. F. Bureau in 1921. It was hoped that the amount of \$250,000, in addition to the traditional income, would become available as a result of this effort. The appeal met with favorable response. If the income of the J. N. F. Bureau in the 1920's rose considerably, it was in no mean measure due to the special Dunam Land Contribution efforts.

However, these efforts were limited in scope due to the predominance of the Keren Hayesod fund-raising campaigns. From time to time, as, for instance, in the years 1925, 1926, 1927 and 1928, the larger needs of the Keren Kayemeth were to a certain extent incorporated in the fund-raising program of the then functioning United Palestine Appeals. The feeling prevailed, however, that American Jewry had been lagging behind in performing its duty towards the J. N. F. Ussishkin, who had been advocating a full appreciation of the urgency of the J. N. F. program, pressed forward. He visited Canada and persuaded that community to undertake the obligation of \$1,000,000 for the redemption of the Wadi Havaret lands. The Canadian example appeared as a challenge to the Zionist conscience in America. In 1931 Ussishkin came to these shores with an ambitious five-year plan which was inaugurated at the National Conference in Washington. Auspiciously begun, the full realization of the program was impeded by the economic depression which set in soon afterwards.

A bold step for organizing a Palestine Land Redemption campaign was taken after the Keren Hayesod entered into an agreement with the Joint Distribution Committee to conduct a joint campaign. In 1935, under the leadership of Dr. Israel Goldstein, the Palestine Land Redemption campaign for the sum of \$500,000 was launched. Maurice Levin accepted the chairmanship of the campaign. Dr. Stephen S. Wise acted as Honorary Chairman of the campaign. As a result of that campaign \$160,000 in special revenue was raised. This paved the way for the entrance of the J. N. F. into the United Palestine Appeal in 1936 and 1937, on the basis of parity with the Keren Hayesod.

From \$9,329.10 in 1910 to over \$715,00 in 1937, is the story as expressed in cold figures. These larger sums would not have been secured without larger action, and in this the Dunam Land effort played an important part.





The fiscal period, which concluded on October 1, 1937, was a record year in the fund-raising history of the Jewish National Fund of America. Within that period American contributions for Palestine land redemption, raised through the traditional methods of the Keren Kayemeth as well as through its participation in the current United Palestine Appeal, amounted to more than \$700,000, the highest sum ever contributed within a single year. As the J. N. F. 35th anniversary year drew to a close, the total of America's participation in the fundamental work of providing a national land foundation for the Jewish renaissance in Palestine stood at \$5,913,614.81.

(Twenty-eight)

## America's Response

### AN HISTORICAL SURVEY

The American branch of the Jewish National Fund is the oldest national agency of American Jewry for other than local purposes. In point of nation-wide operation and contact with the basic phase of the Jewish problem, it antedates any of the other instrumentalities through which American Jewry sought in the pre-war as well as the post-war periods to discharge its responsibilities of participation and leadership. Its history is indeed the record of a popular and spontaneous response to the call of an ideal which is motivated by a great national vision, the compelling reality and strength of which has not always been grasped by those who had the means to make it come true but who were lacking in appreciation of history in the making.

\* \* \*

The graph showing the annual totals of American Jewish contributions to the Jewish National Fund over a period of 26 years, published here, tells the story. But beneath it spreads the record of the triumphs and failures of Zionism as a movement, and of the strange paradoxes in American Jewish life. To evaluate properly this record it is necessary to divide the 26 years into the three different periods which they embrace: (1) the pre-war period, when Zionism and Jewish life in America were still in their infancy; (2) the war and post-war period, when American Jewry and Zionism grew to their full stature; and (3) the era of the Jewish National Home, when the realities of Jewish life in the Diaspora and of Palestine came into bold relief.

When the first Zionist Congress in December, 1901, announced to the Jewish world its decision to establish a Jewish National Fund, the Jewish population in the United States stood at a figure of approximately 1,250,000 souls. The gates of immigration to the United States were wide open. Every month witnessed a new influx of Jewish immigrants from Eastern Europe to these shores. The idea of the Keren Kayemeth and the devotion to its purpose came on the crest of this wave. When the Zionist Congress decided on an issue of Blue-White Stamps as a fund-raising method for the Keren Kayemeth, and set the price for the various countries which were represented in the Congress, the price for the sale of these stamps in the United States was fixed at one cent per stamp. These stamps found circulation among the new arrivals to these shores. Few and far between were the native American or Americanized sympathizers. An occasional contribution to the Keren Kayemeth through the use of a Blue-White Stamp on one's private letter or a synagogue ticket, a donation when one was called to the Torah in the Synagogue was a good Zionist "deed". An inscription, on the basis of a \$50 contribution, in the Golden Book of the Keren Kayemeth was a generous bit of support for a sacred but distant ideal. Zionism in its pre-war period was a relatively calm and unruffled stream. The Federation of American Zionists in the East and the Order Knights of Zion in the Mid-West were the channels through which it flowed.

### J. N. F. ACTIVITIES IN U. S.

It was, in the main, a spontaneous response of the poor and humble, who, having just emerged from the depths of the ghetto, carried in their hearts the vision of a new life that would come through the processes of national redemption. Herzl's challenge rang in their ears: "We shall prove to the world that a poor people can provide greater sums for the restoration of its Homeland than the wealthiest millionaires!" Whatever the Zionist in this prehistoric era

(Twenty-nine)



contributed himself or raised from among his intimate friends, he remitted to his Zionist society or to one of the two national federations—the Federation of American Zionists and the Order Knights of Zion.

May, 1910, was a turning point in the progress of this effort. Sensing that the growing American Jewish community was destined to play a leading part, Keren Kayemeth Headquarters, then in Cologne, Germany, under the vigorous direction of Dr. Max F. Bodenheimer, undertook special efforts to organize the American branch of the Fund on a centralized basis. It was in this year that the Jewish National Fund bureau for America was established. From this point on, the history of its effort is recorded. A maintenance budget was provided by the Cologne headquarters for the American bureau. Gifted organizers and propagandists were dispatched to the American scene. The fruitful field, plowed by an unnamed legion of enthusiasts and zealots for the Keren Kayemeth idea, started to yield fruit. With the fiscal year May, 1910, to May, 1911, when the total of contributions reached \$20,149.25, the upward trend began.

### MASS SUPPORT ENLISTED

David H. Lieberman, a business man and an ardent Zionist, known mainly to the small band of Zionists on Manhattan's east side, was chosen to the presidency of the American branch, an office which he occupied during the period 1910-1912. He was succeeded by Senior Abel, one of the early Zionists, Maskil and writer, who occupied the office of president from 1912-1924. What they lacked in quantity they made up in quality. To whatever extent they were deprived of worldly riches, they were compensated in ardor and idealistic devotion. Immigration to Palestine was only trickling in. Land purchase on a large scale was hardly possible and not even contemplated. But any day the great event may happen. A charter will be obtained from the Sultan of Turkey or some other miracle may come about as a result of the World War conflagration. In the meantime the national chest of redemption must be filled up. A cent must be added to a nickel and a nickel to a dime and a dime to a quarter and quarters to dollars, for soon the National Fund may have an opportunity to act—to redeem the soil of Eretz Israel!

It is no exaggeration to say that long before the modern methods of mass action were being applied, the band of Zionist devotees devised and applied methods which had the same purpose in mind and in the use of which they obtained a comparatively high measure of success. The "man in the street," that unfathomed figure, whose sentiment and opinion and readiness for action are of decisive importance in all political movements, had his say in shaping the early course of the J.N.F.

Hundreds and thousands of men and women volunteered their services several times a year for consecutive mass enterprises in behalf of the National Fund. They consecrated their leisure time to distribute boxes, to visit synagogues, to solicit donations, to sell a flower or a miniature Zion flag in a series of activities that punctuated the calendar all year round. Their ceaseless efforts were instrumental in evoking a response of scores of thousands of small coin donors. No other American Jewish institution can boast of equally as large a number of friends and supporters as can the National Fund. This assertion will be substantiated when it is realized that the bulk of the annual totals which have been contributed to the Jewish National Fund was made up of small contributions made on occasions such as Flag Day, Flower Day, box clearance, synagogue collections and appeals by mail.

If, however, the effort of this corps of J.N.F. volunteers and Zionist propagandists were fruitful in propagating Zionism by bringing it into the homes of large numbers of American Jews, the monetary results could not, in the nature of things, measure up to the need. Other and more productive methods had to be applied to attain the larger end. In this direction the successors to Lieberman and Abel in the persons of Judge Bernard A. Rosenblatt (who occupied the office of president during 1924-26), Dr. Joseph Krinsky (who

occupied the same office in 1927) and the late Joseph Baroness (who in 1928, shortly before his death, occupied the presidency of J.N.F.), impelled by a realization of the need for mustering a much greater measure of support for this vital cause, sought new ways and methods.

### UNION OF ZIONIST FORCES

The figures shown in the graph for the corresponding years give an indication of the strenuous efforts made along those lines. But to the reviewer of the record there looms here a strange paradox. During the administration of Bernard A. Rosenblatt, when the American branch was incorporated under the laws of the State of New York, the non-partisan status of the Keren Kayemeth was acknowledged. There was then evolved an elaborate system of representation under which Jewish National Fund work in the United States was to be stimulated, supervised and directed by a union of all Zionist forces. The articles of incorporation stipulated that the governing bodies of the J.N.F. are to contain representatives of all Zionist parties and groups and representatives of the public at large.

And yet the very triumph of the Zionist cause and the growing response of American Jewry to its appeal in the 1920's served to dampen zeal and obscure vision insofar as the land problem of Palestine was concerned. The major part of Zionist energies were concentrated upon the Keren Hayesod, which from its birth in 1920 to date, raised in the United States a sum exceeding \$14,000,000, out of a world total of \$31,000,000. In devoting their greatest attention to the Keren Hayesod, the Zionist leadership acted under the pressure of the tasks which fell upon the Zionist Executive in connection with the biennial budgets for immigration, education, etc., voted by successive Congresses. A long-range program for which there will be ample time when the other needs will be less pressing.

But the other needs of Palestine were never less pressing and the call upon American support was never less urgent. More aggressive insistence on the at least equal urgency of the J.N.F. appeal was called into play through the administration which was presided over by Emanuel Neuman (1928-31) when the then unprecedented figure of \$418,226.35 was recorded for the fiscal year 1929-30. Similar were the plans of the administrations over which Nelson Ruttenberg presided (1931-33).

### PARITY ACCORDED TO J. N. F.

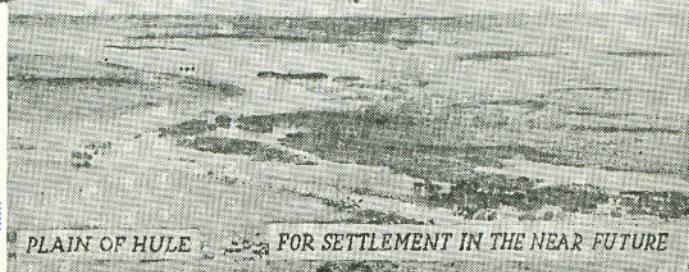
But then the great economic depression descended upon the American scene. The effect of the depression was reflected in the alarming decline recorded for the fiscal year 1932-33, when the J.N.F. income for the United States amounted to \$144,278. The urgent appeal of Menahem Ussishkin during his visit to the United States in 1931 for a \$5,000,000 commitment by American Jewry for the acquisition of a specific and strategically important land tract to be accomplished over a five-year period found an echo but led to no tangible results in an America economically depressed. The five-year plan which had been inaugurated after the 1930 crash fell by the wayside.

A new surging forward made itself felt with the vigorous leadership of the cause by Dr. Israel Goldstein, who assumed the office of president of the American branch of the J.N.F. in the winter of 1933. With the improvement of economic conditions in the United States and due to the application of an energetic system of stabilization, planning and extension, both in the traditional fund-raising as well as in the special campaign, a gradual but constant growth appears on the peaks of the graph leading up to the record figure for the fiscal year September 30, 1936 to October 1, 1937.

A notable achievement of the American J.N.F. administration, under the leadership of Dr. Goldstein, was the recognition by the Zionist parties and groups in the United States of the principle of parity for the J.N.F. with the Keren Hayesod in the organization of annual campaigns for larger gifts such as are embodied in the United Palestine Appeal.



*and NOW forward to*  
**EMEK Huleh**



PLAIN OF HULEH FOR SETTLEMENT IN THE NEAR FUTURE

In the thirty-five years of its operations, the Jewish National Fund obtained from the Jewish people an amount of approximately \$24,000,000.

In return, the Jewish National Fund has provided the basic part of the land foundation for Jewish achievement in Eretz Israel. It has acquired extensive tracts in the country's four principal Plains: The Valley of Jezreel, the Valley of Hephher, the Valley of Zebulun, and the Valley of the Jordan.

One hundred and twenty-seven colonies and settlements, housing an agricultural population of 50,000 men, women and children, were made possible because the Jewish National Fund provided the land for them.

As the 35th Anniversary of its Land Redemption work is being observed, the Keren Kayemeth directs its efforts toward a new Plain, the Plain of Huleh, in Upper Galilee. In that region, north of the Huleh Concession Area, the Keren Kayemeth stretches out its national arm to an extensive area which awaits redemption.