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THE YOUNG ZIONIST

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Y.Z. Bookshelf

LETTERS

MORE CRITICISM

Dear Sir,

As an ex-member of F.Z.Y. I have been rather perturbed of late at comments I have both heard and seen in print over the last few months—in the Liverpool Jewish Gazette only last month the London reporter quoted the following:—“The middle of the road F.Z.Y., enjoys much social support but had practically abandoned any positive educational policy (so far as I can tell) whether for aliyah or not”.

If the above quotation is true then I feel that whatever effort, be it large or small, I put into the Movement, has been a complete waste of time.

Any Movement of note, be they Jewish or non-Jewish, political or non-political have an educational purpose, if they have not, well eventually they would disintegrate and dissolve completely.

If I am correct, some of the major aims in the constitution of F.Z.Y. are (a) Aliya, (b) Education, (c) Fund-raising, (d) Support of Shnat Sherut and Hanoar Hatzioni. Maybe I should have placed these aims in a different order. (a) Education, (b) Aliya, (c) Hanoar Hatzioni, (d) Fund-raising, (e) Shnat Sherut, but no matter which way you place ideals one must start with education—nobody can ask anybody to something without first explaining the reasons.

Only a few years ago, I “happened” to be in a friend's house in London during a Zionist Youth Council's house to house J.N.F. drive—two chaverim from one of the major movements arrived and were invited in. I asked them what they were collecting for. “Oh!” was the reply, “J.N.F. of course”. “What does J.N.F. do?” I asked, “Buy trees for Israel”, they replied. “Why?” I asked. A blank look came in their eyes, they looked at each other and then back to me, their faces went red and one of them blurted out “We don't know, our Madrich didn't tell us!!!” How inane and ludicrous it is to send people out, be it for fund-raising or on aliyah without them realising why and for what reason they are doing things,—who knows, from informed minds others will be educated!!

Some people may argue that a Movement will decrease in numbers if

COMMENT . . .

AFTER THE ELECTIONS

After election day in any Democracy strikes the onlooker with its sobering atmosphere in clear opposition to the last day of electioneering.

Somehow everything is returning to its normal size and place. Even the party spokesmen used, by a peculiar professional deformation, to inflating virtues and evils (depending on which side they are talking) seem somewhat ashamed of their own late utterances. The frightful villains of yesterday are turning again into potential coalition partners or at least into a fairly respectable opposition.

The day after the Israeli elections is no exception. Some hangover of the recent exultations still persist in the air but everything is changed in the prosaic daylight illumination.

The bargaining about the conditions for participating in the coalition will not be an easy one but it will be fought in the usual way between professional politicians and not between propaganda-leaflet heroes.

Democracy is not a long uninterrupted bliss, but it is worth the trouble.

AUTUMN ACTIVITY

The season of slowly dying nature co-incides generally with a revival in the activities of the Movement.

This autumn some of the members of the Movement would like to see this renewal in a somewhat basic manner. There is a strong case for a general streamlining, more purposeful work and better results.

This sort of renewal is quite a feasible scheme for F.Z.Y. The plan of action is drawn, the people are there—at least potentially. The scheme is in fact already in the process of being carried out.

Your participation in it is welcome and will be appreciated. Do not be shy in announcing your willingness to contribute to these efforts.

an educational policy is implemented, personally I think this to be untrue; however, we all realise that education can be brought into use by many methods which do not seem like “schooling” for example history and Hebrew can be introduced through “Shirim” and to most people this is a pleasure and not a plague. If however, members do not want education in any shape or form then they should be encouraged to look elsewhere for their pleasure.

Why have F.Z.Y. “lost” so many groups in the provinces? I, and this is a personal point of view, think that it is due to the lack of leadership, leadership of a type which can instil a feeling of “comradeship and common purpose” to a group and how can this be done without the leaders being educated both towards their national heritage and aliya.

How many members in F.Z.Y. really understand and are willing to help their “younger” movement — HANOAR HATZIONI—if the members of F.Z.Y. are not interested in Hanoar Hatzioni they should unshackle their bonds and affiliation and let them stand on their

own two feet—they can do without an uneducated “Big Brother”.

This year I visited Israel, and spent a few days in or near Kibbutz Usha, I met and talked with some of the Shnat Sherut group—they laughed when I spoke of F.Z.Y. They received no mail from societies as groups—they received no food parcels from individual societies—maybe they had a right to laugh at F.Z.Y. who “SPONSOR” Shnat Sherut!! Out of interest, what ever happened to resolutions regarding food parcels to groups, etc. which were made at the last few annual conferences.

As long as young members of F.Z.Y. know and realize their responsibility to Zionism and Judaism then F.Z.Y. will grow both numerically and mentally.

The “Young Zionist” is **your** paper, and I would like to see the comments of at least one member of each society to my views—who knows, maybe education is too “square” and people just don't “dig it the most”.

Shalom Rav,
NEVILLE G. CHINN

LETTERS (Cont.)

PRO YIDDISHE MOMMA

Dear Mr. Harvey Groves,

Having read your clumsy, heavy-handed "article" in the July issue of the "Young Zionist", I would like to take you up on one of the many points that annoyed me. I am sorry to have to quote as I know how all authors dislike it, but here it is a necessity. You say you went to "Exodus" and then as the film was beginning "...I wonder how de Cohens got tickets fa tonight" piped the economy-sized Yiddishe Momma behind my left ear. Instinctively I disliked the woman..."

Well Mr. Groves I want to tell you that I instinctively dislike you. In this one passage you show your attitude to Jews of an elder generation. You sneer at them, you take one or two of their customs or habits, their way of speaking, and you twist them round to pour ridicule and scorn upon these old time Jews.

Not everyone had the advantage of an English education in a fine school, Mr. Groves. The immigrants and their children who came from Russia and Poland did not have much time for developing an Oxford accent, they were too busy establishing themselves here, caring for their children and seeing to it that they had a better time of it than they ever had. Can you speak Yiddish fluently or even with a broken accent, I do not expect you can? As for your "economy-sized Yiddishe Momma", this is purely derisive and scornful. Economy-sized is used for packets of food and washing powder not for human beings. Many Jews were and are small because of the surroundings they grew up in, dark backstreets, houses huddled together, not everyone has the advantage of the wide open spaces around Stanmore. She was small, probably because she spent long hours over a kitchen stove, preparing food for her family. Yiddishe Momma" too the last half of the phrase is also said with a curling lip. I wonder, Mr. Groves, if you are aware of some of the many great qualities which make up these Jewish ladies of another generation? I do not think you are.

As for the most vital part of the clause "I wonder how de Cohens got tickets fa tonight", this is utterly stupid.

Mr. Groves you have picked up a chance remark, which if it had been made by an ordinary gentile would have passed unnoticed, but no, Mr. Groves, you choose to sneer at it because it ties up well with the well-known Jewish bourgeois grasping spirit. I suggest you are ashamed of your fellow Jews, they are different, some of them, to your ideal, we must all become Englishmen, after all we live in England, Mr. Groves before you start preaching about Apartheid, tyranny in Spain, oppression in Angola, why do you not come nearer home and put your own house in order.

Why must it be necessary when describing Jews to draw these heavy stereotyped portraits? "Uncle Harry chewing lockshen pudding with his gold teeth", or "Sadie" grinding away with her "painful" accent to the discomfort of those in front. You should read Israel Zangwill and Louis Golding, they described Jews much better than you will even attempt to, instead of grotesquely parodying some of their innocent failures. Stick to your own occupation, Mr. Groves, instead of writing the trite nonsense that you have.

Yours with the modicum
of disrespect,
EDMOND COHEN

AND THE ANSWER...

Dear Sir,

In order to avoid a long, bitter series of letters in the somewhat emotional vein of that of Edmond Cohen, I would like to point out a few factors which Edmond, well meaning though he may be, has not attempted to appreciate. I am really sorry that he has chosen to deal in this way with an aspect of my article which is its padding and not its essence. I was not attempting a serious study of the Jewish bourgeois. Because I can point out the humour of my Yiddishe Momma, does not mean that I do not appreciate the nature of her back ground and struggles, which are in fact so close to me. Nevertheless, there is humour there and should we lose this capacity to laugh at our own idiosyncracies the Jews would indeed be in a sorry state.

It has been pointed out by Jewish authors, particularly Koestler, that among Jewish people self-criticism and even self-hatred are in fact virulent and sincere forms of nationalism.

Koestler's Joseph in "Thieves in the Night" is a good example. My own opinions are along this line and I shall continue to evoke the humour when the opportunity arises. Such remarks as I made would not, given a reasonable reader, with a reasonable sense of humour, have aroused such a neurotic and unbalanced reply. My task was to describe an evening at the cinema: in this light the article should have been read.

P.S. I do not see where Angola, Apartheid, etc. come into the argument at all, I should also point out (1) that my father is Russian-born and was raised in the slums of Glasgow; (2) I can understand and haltingly speak Yiddish; (3) I have read some works by Zangwill and Golding.

MUSIC LOVER

Dear Sir,

Those people who went to Summer School will remember (or try to forget!) the tentative formation of a choir made up of ten chaverim who gave, according to someone, a fairly creditable performance at the Final Neshef.

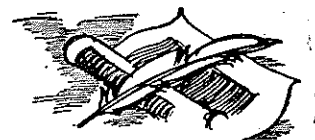
Believe it or not, some of us are taking the formation of an F.Z.Y. Choir seriously and even fewer believe that it can do some good—viz., publicity for F.Z.Y. (and at least two of us believe in those lofty words which brought so much cynicism sixty years ago—"if you **Will** it—etc.").

Perhaps some people will contradict me but the "ruach" in F.Z.Y. has lessened noticeably of late, as shown by the second week of Summer School: the choir should do something to stem this, especially at Central Functions (and even at Choir festivals in the future).

As long as we get co-operation from the Choirmen and Committee of every London Society in announcing its formation and encouraging members, if not themselves to join, we are assured of success, but first we need a nucleus of at least twenty people.

Further details will be announced shortly.

Yours sincerely,
PETER FREEDMAN



THE SUMMER SCHOOL

Report and Comments

by CAROL FOX

This year's Summer School was the usual mixture of hilarity and solemnity, ranging from a "Mr. Muscles" competition to Rabbi Dr. Kopul Rosen speaking on "Anglo-Jewry".

The lovely grounds of Tyringham House, Newport Pagnell, echoed to the romantic sounds of Oscar's Scottish dancing, whilst for the lovers of good music, the choice lay in the whole gamut of songs, from Donald (Silk) and Henry (the shomer) singing Chassidic melodies, and our Belgian visitors Roger and Izzy singing French songs, to Eddie (Mandel) and Sidney's (Lawrence) vocal renderings of "Sex in the Morning...."

LECTURES

Most days there was at least one lecture, and we were privileged to welcome down such fine speakers as Rabbi Dr. Kopul Rosen and Mr. Olswanger, as well as our own vice-presidents S. W. Gold, Donald Silk and Sidney L. Shipton. Unfortunately there was a constant struggle to maintain attendances at these lectures, and this was the one black spot at Summer School. However, the chaverim who did attend listened and participated in the lectures with obvious enjoyment.

In the evenings the activities ranged from a Mock Trial, in which Ralph Rosen, the Summer School "Romeo", was convicted of breach of promise, and a hilarious balloon debate, in which David Chanan, as portrayed by Raymond Firestone, ousted all his colleagues from the balloon, to classical record recitals and informal discussion groups. There were also theatre outings to see "Sailor Beware" from which all the girls returned with "broken bleeding hearts!"

Oxford, Woburn Abbey, Stratford-on-Avon and Warwick Castle each received a visit from F.Z.Y.-niks on two coach trips, and we hope they have now recovered! Many took advantage of the bright sunshine at Stratford to show off their prowess at boating, while others were content to lie on the banks of the Avon, lazily munching

their packed lunches. Thanks to Mr. Zimmerman (may his potato soup never grow thin!) many of the girls returned home with sylph-like figures, and some chaverim it is rumoured, actually asked for second helpings!

THE WEATHER

Unfortunately, the weather was not very good during the last week, and the **ruach** accordingly dropped. However, the two neshafim held on the Saturday nights did much to revive flagging spirits.

Looking back on Summer School 1961 I think most people enjoyed it. Of course everything was not perfect and there were a couple of unpleasant incidents, but this happens anywhere, and everyone took the rough with the smooth. Our charming hosts, Ralph and Bash Joseph together with David and Maggie Chanan and Ella and Baruch Deutsch, not forgetting Yair, Ami, Ruth and David, and of course, Anne, all helped to give us a most enjoyable stay, and I am sure that most people will remember Summer School 1961 for a long time to come.



.....
"... victory comes to those who feel the strongest certainty about matters on which doubt is the only rational attitude."

* * * *

"... no one gossips about other people's secret virtues, but only about their secret vices." (B. Russell)

.....

SEMINAR v. SUMMER SCHOOL

Disappointment in the attitude of the Summer School's participants towards the arranged cultural programme; this was my over-riding impression of a School which although numerically successful, had very little else of which to boast.

I am even more convinced now than I was after last year's School, that a ten-day Seminar planned specifically for active F.Z.Y. members would have a much greater value culturally and otherwise than a seventeen day "School" with the dubious aim of attracting new members to the Movement.

HALF YEAR'S WORK

Considering that a good half of the year is devoted to arranging, planning and filling such a school, to the detriment of our other activities, when the results of such a school are seen it is doubtful whether any disinterested person could see any advantages whatsoever. Indeed there is the disadvantage of bribing, cajoling or forcing 60% of the participants who most unwillingly sit, albeit yawning, sleeping or reading, through lectures given by people who have put a good deal of preparation into them, and realising that all their efforts are disappearing into a dismal abyss of a bored and fidgeting audience.

ACTIVE AUDIENCE

A Seminar however, could be planned on very different lines for you would be catering for an audience who would be constantly active in discussion or indeed in all types of audience participation, and would not wait to be amused or instructed by others.

In every way the atmosphere would be much more imbued with an Israeli flavour, for the School's members would already, as active F.Z.Y.-niks, have a knowledge of what is known as "ruach".

(Continued page 5)

SUMMER SCHOOL - ONE VIEW

by EDWARD COHEN

I attended F.Z.Y.'s 29th Annual Summer School held at Tyingham House, Newport Pagnell, Bucks., from the 4th to 7th August and from the 13th to 20th, the final week. Regretfully, however, I cannot say that it was a success, and I propose to discuss the matter on three levels, educationally, socially and generally.

Education

The problem facing the organisers was whether to produce out of a hat the usual crop of vice-presidents giving the usual lectures, before one audience, or whether to attempt to teach the non-F.Z.Y.-niks about Hebrew, Zionism, Israel, etc., in small groups. I believe the latter solution would have done the movement more good in the long run, but the former method was chosen. The lectures by guest speakers were made compulsory and the majority of people were bored, talked at the back of the lecture hall or read newspapers surreptitiously. This was a pity since the lectures themselves were extremely interesting if one knew something about Israel and Zionism beforehand. Unfortunately, too many people didn't.

Large Numbers

In fairness to the organisers it must be said that the large numbers present were not conducive to good order, there were far too many who wished to do exactly as they wanted, being quite unprepared to enter into the spirit of the Summer School.

Hebrew lessons were not started until the second week and even then, although people had asked for them, the attendance was well under six, and there was really no encouragement for the Shaliach.

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(Continued from page 4)

One final advantage, to my mind most important of all, is that knowing the difficulties that chaverim have in attending week-end Seminars—here would be a golden opportunity for the Movement's leadership to get together and in a sociable and enjoyable way do a good job of work.

DAVID GLASS  
Chairman

Generally this topic of education is one that must be looked at most thoroughly before and at conference. Are we to hold Summer Schools in England again, as we have in this form or are we to abandon the idea, as I.U.J.F. may well do?; if we do hold them again we must decide whether we will have the same old series of tired lectures, or is it to be a seminar type of school?

## Socially

It is inevitable at a Summer School that little groups are formed and that one or two people get left in the cold. This year the number was, happily reduced to a minimum. Even a minimum is regretted but some people cannot or will not "fit in" despite everyone else's efforts. The problems of the first week when girls outnumbered boys, I regret, I cannot comment on, since I was absent, but in the second week I noticed very few freezers and I can only conclude that everyone found at least one or two friends. For the price charged the outings to Oxford and Blenheim in the first week and Stratford and Warwick in the second were adequate; furthermore everyone enjoyed "Sailor Beware" despite what they said, which helped to salve everyone's "bleeding broken heart" for many a day and provided Neshef material into the bargain.

## Spirit or Ghost

The Neshefim were extremely good and the wonder is that people continue to produce variations on a theme so consistently successful.

Nevertheless, it was the feeling of old summer schoolers that this year the spirit of summer school was conspicuous by its absence. It was present for a few days at the beginning, but, finding no encouragement from the F.Z.Y.-niks present packed its bags and seemed to depart with its chief arousers to the far wilds of Bourne-mouth. Thus we were faced with the extraordinary sight of a summer school, on its last night, awaiting the Neshef sitting stony faced while Willy Wasserberg and a few helpers attempted to start a Shira with no success

whatsoever. Were we all so tired? I cannot believe it: I can only express sorrow that the people to whom one normally looks for assistance were too busily engaged "in other matters". One occasion happily stands out as a beacon in this stormy sea; this occurred on the first Sunday when an Israeli accordionist managed to infuse some life into the gathering, and everyone, yes everyone, joined in the dancing and singing. O that this would have continued.

## Generally

It is commonplace that the columns of "The Young Zionist" are used by those who say either "The movement is dead—let us bury it" or who say "The movement has never been better, why worry". I can't agree with the second, but to agree with the first is to become members of the ostrich family.

Let us realise that Summer Scholl is our golden opportunity for finding new blood for the movement since at least one third of the people do not already belong to an F.Z.Y. Society. But let us also realise that this new blood must be treated carefully and put into the channels and veins very carefully. If you try to pour liquid into a narrow opening too quickly none goes in. Let us therefore re-examine our policy with regard to summer schools, with special attention to the educational aspect. Happily this re-examination is already under way, and there is a possibility of a summer school next year in Israel. Here surely is our chance to teach at first hand, not only of Zionism but of Hebrew and not least of all Israel. If we can get new blood, we shall be invigorated and shall then be able to march forward as the greatest youth movement in this country.



# ORGANISATION NEVERTHELESS

by B. DEUTSCH

One cannot help having somewhat mixed feelings towards one's article's critic. There is partly a feeling of satisfaction. After all the man has taken pains to read the article and has sat down to write his comments on it.

This feeling of satisfaction is blended with a less satisfying sensation, that of not having been understood by the critic. This mixture of feelings is seasoned by the conviction that after all one was right and the critic was wrong.

I was subjected to the same J. Chanan's criticism entitled: "But this magic is Persuasion" (appeared in the Y.Z. No. 65) to my article, "The Magic of Organisation" (appeared in the Y.Z. No. 63, 64).

## Criticised vs. Understood

Having been satisfied by the fact of being criticised I was sorry about not being understood.

There are certain points where David Chanan is reiterating the views set forth by myself but at the same time having the air of contradicting me.

When he says e.g. that "a voluntary organisation cannot depend on force. It can depend on persuasion, consent and leadership", it is hard for me to find any instance in my fairly long article where I have stated anything opposite to these views. Moreover, I tried to give some hints at methods how to achieve this.

## Consent

I have indeed stressed the necessity for a positive motivation of the individuals towards the organisations to which they belong. Motivation means that each member should want to do his job and at the same time to feel satisfaction by doing it. I pointed out that clarity in the aims of the movement can contribute to the unity of the will of the members.

I have seen in **consent** the basis of internal discipline (as we are dealing with a voluntary movement) as well as the main cohesive force of the movement.

Therefore it is difficult for me to see

where we are diverging in the recognition of the movement's voluntary character. Similarly I fully accept D. Chanan's following assertions:

"Organisation means the machinery of getting things done." "For an organisation like F.Z.Y. they (efficiency, productivity, etc.) have only meaning in relation to the objectives and purposes of theory." (This is true for any organisation).

"For F.Z.Y. the principles of organisation are the means and not the end."

Moreover, it seems to me that the principal part of my article was devoted to an elaboration of the same points.

By the way, I really cannot remember that anywhere in the article I have sustained the view that F.Z.Y. is dealing with business management and not with propagating an idea.

So if we are so much in agreement where do we differ after all?

## Voluntary vs. Efficient

The brunt of David Chanan's case—if I have understood him as well as I hope I did—can be summarised in one sentence. F.Z.Y. being a voluntary movement, no principles of efficient organisation can apply to it. He even doubts if efficiency has any meaning at all for F.Z.Y.

In my article I dealt with the problem of the relations between F.Z.Y. and these organisational principles, as I expounded them beforehand, and I stated: "The reader would have asked himself by this time what all these theories have to do with F.Z.Y. If we are looking at the present situation in the Movement the relations between the two are very remote ones."

That means that I was aware that the present organisational set-up and functioning of F.Z.Y. are not moulded to any rational principles of efficient organisation but at the same time I made it clear that I do not think that the present situation is in the nature of things, that it cannot or should not be improved. Quite the contrary.

If F.Z.Y. has to be able to fulfil its mission in Zionism, if it has to expand in a substantial manner, if it has to be

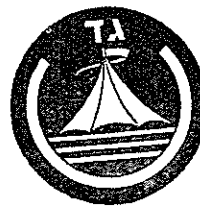
able to have a real impact on the Jewish masses, then we have to improve our organisation, in a revolutionary way indeed.

Then we cannot afford to have a Mazkirut satisfied with the character and activity of a debating society; then the activities of the affiliated societies will have to be co-ordinated to the necessary extent at the expense of complete independence. Then membership in F.Z.Y. will have to be defined much more clearly reducing to a bare minimum the holiday-membership of the movement whose appearance is confined only to Summer School-Week-end or The Conference. Membership in F.Z.Y. purports certain commitments which no member is supposed to elude.

## Inapplicable?

Then we have to set up an efficient organisation with clear aims, executing well-planned actions which have to bring in the desired results. In short we have to take into account and apply the same organisational principles which David Chanan thinks inapplicable to this movement.

I hope that many of our influential members will agree with me on the above account, and will be ready to show their agreement in the most practical way possible.



# SENILE

by RON SAVAGE

(Chairman of S.E. London)

Many of us would be loath to admit that our Movement is senile, but we must face things squarely if we are to help lift F.Z.Y. out of its deplorable ineffectiveness and rekindle the fire of good non-party militant Zionism that should glow from any Society in F.Z.Y., but which flickers only annually during Summer School.

I, myself, have only been in F.Z.Y. for nine months, so I have one advantage over the "elders" in that I can see and think clearly where F.Z.Y. lacks punch, and how this may be rectified. To say that many of us are really keen, honest workers is certainly true, but even these good souls will have their enthusiasm sapped from under their well-planted roots.

## BLOOD TRANSFUSION!

How, then, do we combat such a state of affairs? If I were a medical student I would suggest a blood transfusion. There is no need to hide every time a Zionist-looking youth knocks on your door, though! We must introduce new blood into our Movement, we must create new leaders, new Societies, more chaverim, and to do this it inevitably means one of two things, dependent on the area in which you are living.

Let us consider the well-furnished area of simple unsuspecting young Jews. Here I suggest, we set up a Hafinjan Society to cater for the 14—17 year-olds who without doubt are not only a welcome addition but a near necessity. Without them I am convinced that the Movement will just

idle along, Societies will come—and go, and "Glassiology" will rule supreme. Already some areas have woken up to the inevitable; Ilford did so **two** years ago and now boast the **strongest** Hafinjan Society in F.Z.Y., and now Golders Green have followed suit with, I hope, future success. Why not a Hafinjan Society in Edgware, Wembley, Dalston or Clapton?

## LOWER AGE

The other proposed idea would be to lower the age group of existing Societies. Such a method was introduced in S.E. London where the Society is now flourishing with young and old (yours truly). The average age is 16 years, there is no snobbery and everyone is extremely keen. Such a method could, I am sure, be successful at Ealing, Southgate, Stanmore and in many other suburban districts.

Why 14—17's? The reasons are obvious and conclusive:

(i) At 14, they have just left Cheder, they are full of Zionism and would fit into our Movement extremely swiftly and well. Why wait three years—until 17—by which time they have acquired other interests and forgotten Zionism?

(ii) At 14 they are at school, beginning a higher education, they are keen to learn, keen to work, and very willing to try anything once. Why wait until they have tired of successful ideas and otherwise, or until they have had their share of learning?

(iii) At 14 the new chaverim will most probably stay in the Movement for at least 6 years sometimes longer,

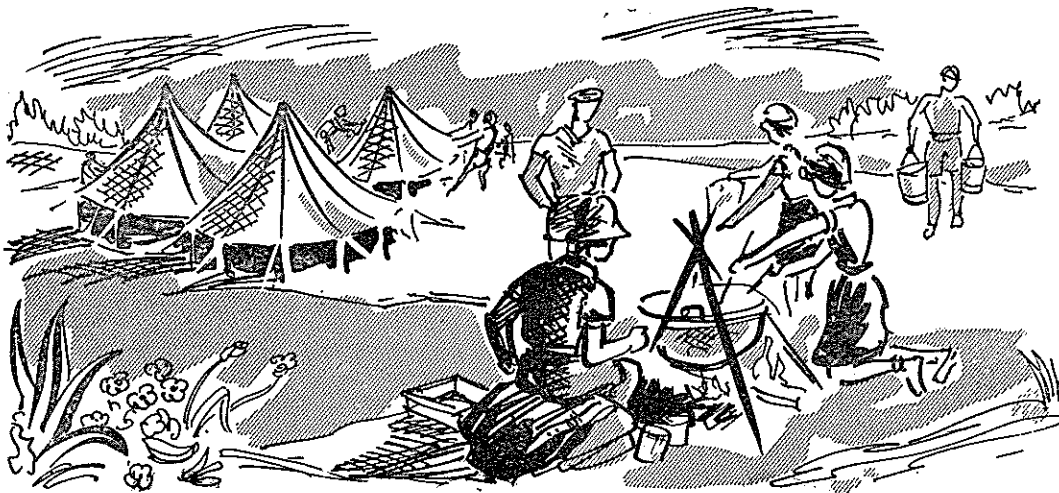
how much more it would benefit the Movement, the Societies and themselves, than the present average of 3 years in which time there seems little probability of obtaining the best of themselves.

(iv) There seems little doubt that many more 14—17 year-olds are possible Zionist than 17—20 upwards, it will thus strengthen us in number.

Here then, are only four of many points in favour of this policy. I admit there are points against, but I prefer to bet on the scale which is tilted down as to the heavier argument. F.Z.Y. must pull up its socks and realise this fact. Are we forever going to lose members to Habonim and the like? Chaverim, if you still doubt the wisdom of this argument, I beg you to visit S.E. London or Ilford Hafinjan to see for yourselves.

## MANY WAYS TO IMPROVEMENT

There are many ways in which F.Z.Y. can improve itself, such as new Societies—some in new areas, more closely linked society meetings, more central functions and **activities**, all of which in all fairness the Mazkirut are doing to the best of their ability. But the arguments for the introduction of the 14—17 year-olds more fully into F.Z.Y. have gone either unheard of or unheeded. Let this be written proof that it may go unheeded but never unheard. Let us create a string of Hafinjans, S.E. Londons and grow to the size our Movement ought to be, unless we do so we will continue to be ineffectual and **SENILE!**





# THE ZIONIST FEDERATION . . .

by **SIDNEY L. SHIPTON, LL.B. (Lond)**

(Honorary Secretary of the Zionist Federation and Honorary Vice-President of F.Z.Y.)

Ever since the State of Israel was proclaimed to the World in 1948 the questions have been asked. Do we still need a Zionist Movement? What are its functions now that there is a Jewish State? Who is a Zionist? What is Zionism? All too often the replies lead to sterile, theoretical (and heated) debates.

In Great Britain the Zionist Movement prides itself on being a practical one and therefore without entering into polemics the writer would like to be practical and to outline some of the tasks being undertaken by the Zionist Federation to-day as an answer to the critics of Zionism.

## The Basle Programme

At the first Zionist Congress in Basle in 1897, it was laid down that the primary function of the Zionist Movement and its first phase was the creation in Palestine of a home for the Jewish people secured by public law. The 23rd Zionist Congress meeting in 1951 after the establishment of the Jewish State elaborated on the tasks of Zionism in its second phase and stated that they were threefold namely the strengthening of the State of Israel, the ingathering of the Exiles in Eretz Israel and the fostering of the Unity of the Jewish people.

The Zionist Federation of Great Britain and Ireland (of which of course

the Federation of Zionist Youth is an integral part) endeavours to fulfil these tasks.

## Foremost Aim

The foremost aim of Zionism remains Aliyah to Israel (to the writer a matter for the individual conscience of every Zionist but a personal decision only) and through the *Aliyah Committee* of the Federation, in co-operation with the Aliyah departments of the Jewish Agency, Aliyah is promoted and assisted. With the help of the Aliyah liaison officers of individual Zionist societies the various methods of schemes for aliyah, whether middle class or chalutzic, are publicised and explained and special meetings (such as the Aliyah Conference a few years ago) are convened. Of course one of the major aspects of Aliyah work is in the field of Chalutzit and the Zionist Federation through the *Chalutz Farms Management Committee* administers the hachsharah training farms namely the Eder Farm (Habonim) and Dower House (Hashomer Hatzair) and sanctions capital expenditure on them. The work of the Zionist Federation for Aliyah does not cease when the British emigrant leaves these shores for in Israel the *Israel Offices of the Zionist Federation* (in Tel Aviv or Jerusalem) ably led by a former leader of F.Z.Y. (Mr. Shlomo Temkin) take over. British settlers and potential immigrants are

advised on a personal and individual basis and given practical assistance in their everyday problems (such as housing, employment, etc.) Through a revolving Loan Fund individuals can receive financial assistance to help them over the initial hurdles of their first months in a new land. By means of the Allocations Fund the 12 British Kibbutzim and moshavim are given loans at low interest rates to improve their stock, equipment and general living conditions. In addition there is a Mortgage fund to assist urban settlers in acquiring reasonable housing and a Development fund for special purposes such as the Kiryat Gat scheme.

## Year of Service

An important source of Aliyah to Israel is the *Shnat Sherut (Year of Service) Scheme* (originally brought into being via F.Z.Y.) whereby young Jews can spend a year in Israel on Kibbutz Usha (near Haifa) or at Hasollelim, a year of work and study, of learning Hebrew, of visiting and touring Israel and of living with Israelis. The Zionist Federation Committee here and the office in Israel foster support and aid this important project.

## Tourism

Although not strictly classified as Aliyah the first steps are often a tour or pilot trip to see Israel and its possibilities. Even if the trip to Israel is only for the purpose of sightseeing it is a noticeable fact that tourists return to Israel again and again and in many cases finally to settle permanently. Tourism is also of course important to Israel financially and the *Tourist Committee* arranges several tours to Israel every year. Here too one can mention the 3 week *Seminars for Zionist Keyworkers* in Israel run by the *Organisation Committee* in conjunction with the Jewish Agency and the *Summer in Israel Youth Scholarship Scheme* to aid young people who wish to spend 6-8 weeks touring and working in Israel.



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"Our will requires an aim."

(Fr. Nietzsche)

AN ANACHRONISM?

(Associated closely with the Zionist Federation is the *British Olim Parents Association* set up so that the parents of olim can meet together to compare notes and to keep abreast with the life of their children in Israel. By means of grants and their own fund-raising efforts the Association assists its members to visit their children in Israel from time to time, in most cases the parents not having seen their sons and daughters for many years).

Education

The Educational and cultural work of the Zionist Federation is an important sphere of activity. Under this heading, of course, falls the support and promotion of the work of the Zionist Youth Movement which are an integral part of the Federation. Haborim, Hashomer Hatzair, Hanoar Hatzioni, Dror, Y.P.Z. and F.Z.Y. all have a part to play in educating Jewish youth. Through its representatives on the *Joint Youth Committee* the Federation aids, guides and assists in this work.

Of prime importance however, are the Jewish Day School set up by the Zionist Federation jointly with local communities and synagogues and whose activities are dealt with by the *Day Schools Committee* (and the Friends of the Zionist Federation Educational Trust). The six schools, namely, Hillel House in Willesden, Rosh Pinah Jewish Primary School at Edgware, Clapton Jewish Day School, Barclay House Nursery and Day School at Golders Green, Herzlia Day School at Westcliff and the Selig Brodetsky Jewish School at Leeds, have approximately 1000 pupils who learn Hebrew as a living modern language and are taught Jewish and secular subjects on an equally high academic level thereby forging a link between the Jewish community in this county and Israel at an early age and counteracting the modern tendency towards assimilation.

Seminars

The educational activities of the Zionist Federation are not confined to the Day School and the Youth movements for Adult Education (and in particular Hebrew Education) are of importance. This is the province of the *Education Committee* who maintain Hebrew sections of current Israeli literature in the Westminster City Library, the Library of the School of Oriental and African Studies, Manchester

University Library and the University Libraries at Oxford and Cambridge. The committee publishes "Tarbut", the only Hebrew magazine in Europe, and circulates "Orot" a bi-monthly on Hebrew Literature with vocabularies, "Omer" published weekly for the advanced student and "Lamatchil" published weekly for the intermediate student. One notably successful feature of this committee's work is the *Hebrew Seminars* (run in conjunction with the Jewish Agency) which attracts hundreds of people in the Winter, Spring and Summer of each year. Hebrew functions are held (some in close association with the British branch of Brit Ivrit Olamit) including Hebrew lectures, weekend seminars, Purim and Chanukah celebrations and participation in the Jewish Book Week held annually. The committee too has been instrumental in organising nearly 50 Hebrew courses and classes for students, youth movements and the general public throughout the country many in conjunction with local authorities.

Educational activities of the Zionist Federation can also be said to embrace the work of the *Public Relations Committee* and the *Jewish Observer Editorial Committee*.

The Public Relations Committee's primary task is in educating the non-

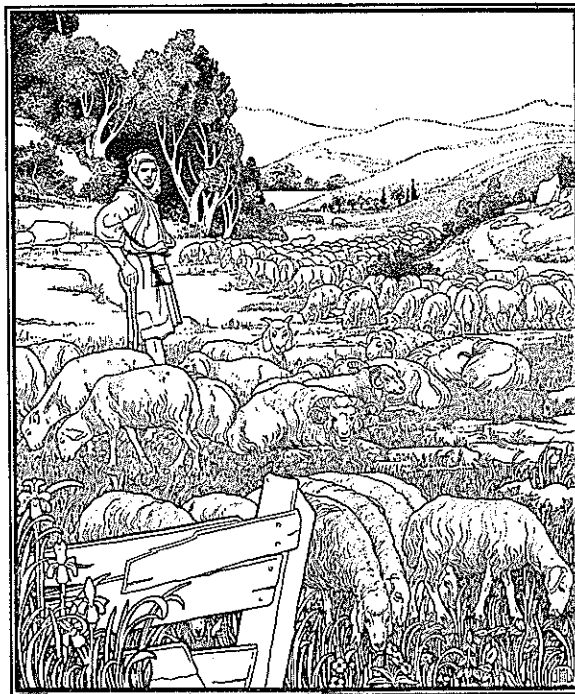
Jewish public and community leaders (including Members of Parliament) in all aspects of Israel and Zionist work. This is done by means of film shows, the distribution of the Israel Digest, the Speakers panel (of speakers available for non-Jewish audiences such as Rotary, UNA and International Friendship League groups, social and literary societies, etc.) and the provision and distribution of lecture notes, booklets, printed material and press releases on Israel and the Middle East. (Assistance has been given to both B.B.C. and Independent TV services in regard to programmes in Israel and speakers have even been provided for educational activities in Prisons!)

Publications

The Jewish Observer and Middle East Review, the ten-year-old weekly of the Federation, is an interesting political journal of news and views on Israel and the Middle East presented in a readable and controversial manner with an estimated circulation of 80,000 in two editions (English and French) and read in over 60 countries of the world.

Whilst discussing Zionist Federation publications one must mention the Annual Zionist Year Book (which contains articles, biographies, statistics and

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THE Y.Z. BOOKSHELF

Mr. Toynbee's critics were not always too considerate in their dealing with "A Study of History", his monumental work, whose 12th volume has appeared recently.

Some of the critics' objections are: the historic examples brought by Professor Toynbee to illustrate his theories are out of their context, therefore they do not prove anything and are misleading. They were chosen with the clear aim to suit the theory. If they do not suit his *a priori* framework he tries to force them, and if all that is in vain he simply ignores them. He thinks that similarity between phenomena can serve as proofs.

ACCUSATIONS

The same accusations are brought up against many other views of Professor Toynbee. He mixes up unconnected things, he is subjective in his appraisals. He does not distinguish between essential and accidental, he is lead in his opinions by caprices, etc., etc.

All these opinions towards a scientist are clearly insulting, liquidating indeed. But after being acquainted with Professor Toynbee's views and with his scientific methods the reader is compelled to see the critics' in a different light: being extremely polite and reserved.

The 12th volume of the work is a sort of common creation of the critics of the former volumes and of the author. The book contains mostly the answers to the critics, sometimes accepting their opinions but in general—concerning his principal views—without budging in face of the concentrated attacks from all sides, bearing a great measure of unanimity among them.

EVERYTHING IS RELATIVE

The defences—put up by Professor Toynbee against his attackers—and which do not seem to us unduly strong—consist mostly of the assertion that everything is relative, especially our capacity to know the world, the "reality".

One cannot be objective in matters concerning people and beyond everything problems of religion. Professor Toynbee seems, after his ramble in the fields of epistemology, to have succeeded in calming his conscience. But it is questionable if he has succeeded in calming others, who are somewhat at home in these fields.

Professor Toynbee looks indeed as someone who has lost his way in an unknown

**Arnold J. Toynbee: A Study of History,
Vol. XII, Reconsiderations. Oxford
University Press, 740 pp. 45/-.**

country, therefore we agree with him when he declares at the beginning of the chapter called: "Philosophical Considerations": "A philosopher will probably find little in this chapter except truisms and elementary errors, if he finds anything at all that is not a meaningless mis-use of words".

As it is known in the first ten volumes (the 11th contains maps and index), Professor Toynbee has accepted Spengler's basic idea of the book "Decline of the West", about

civilisations too.

The Jews are honoured too by being made into a model of a people in diaspora.

CULTURE COMPOST !

Among the "scientific" concepts discovered by Toynbee is the concept of "Culture Compost"—a sort of mixture of decaying civilisations. Toynbee finds laws guiding historical process as, for example the law of Challenge and Response; twin concepts taken over from the poet Robert Browning, the idea itself being taken out of the Bible, and being, according to Toynbee, the central idea of the historical process. Its meaning is that the circumstances in which man is living are challenging him and man is responding to this.

This law has also received its share of criticism. As Toynbee himself summarises it:



the existence of civilisations which are borne, evolve and die. In "civilisation" Toynbee sees a more useful and more relevant concept than that of nation—but even less clear, a sort of general storage that one can give it any form or content as one may wish.

This is Toynbee's basic methodological weakness—which condemns to failure all scientific pretensions from the beginning, that his concepts are not clear, operative ones. Therefore one can understand his uneasiness toward sociology, which in his opinion is too punctilious.

He construed as a model for civilisation the Hellenic one. Anything that happened with this model he tries to find in other

"The concept is unanalysed, undefined, and vague. It is a simplification, a truism, or a tautology. The argument implied in it is a circular one".

We have nothing to add or deduct from this choir in unison. Another law, with the same scientific value is the law of "Withdrawal-and-Return"—which refers to the situation of a number of historical heroes who have retreated sometimes from their struggle and afterwards come back to the historical arena.

In this connection Toynbee observes that this notion "has been perhaps more sharply

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criticised than any other idea of mine", and he himself shows reserves towards it in this volume.

Jews and Jewry enjoy special attention on Toynbee's part. He sees in Jewish faith a higher religion on the same level with Zoroastrianism and Hinduism—which have all the double character of universal religion and at the same time the religion of a people as against Christianity, Buddhism and Islam which have been freed of any special link with a specific people.

Jews are seen by Toynbee as fossils left over from the ancient Syriac civilisation. Toynbee's Jewish critics were hurt in being considered fossils, in spite of the many occasions when they had to get used to more fanciful descriptions than that one.

MISSIONARY JEWS

In answering these critics Professor Toynbee declares his admiration for our perseverance: "...in spite of my opposition to the nationalism to which this specific virtue of theirs is dedicated."

Professor Toynbee would like to see the Jews as missionaries of their religion—in a somewhat expurgated edition—being more universal in its character; and in the process of raising other peoples to their moral height, they themselves would disappear among the same peoples.

The State of Israel and Zionism are phenomena which contradict by their sheer existence the tasks entrusted so kindly to us by Professor Toynbee. Therefore he opposes them so vehemently: "The vitality of the Jewish diaspora, and its significance for mankind as a whole... is brought out by the contrast between the steady success of the diaspora in surviving—in spite of penalisation, persecutions and massacres—and the unsatisfactoriness of all attempts, up to date, since the Babylonish Captivity, to re-establish a Jewish state on Palestinian soil."

A PROTEGE?

"The Jewish community re-established in Palestine in and after 539—538 B.C. like its successor in our own day, was a child, protegee and pensioner—in fact, a by-product of the Jewish diaspora."

If Professor Toynbee's talents as judge of our destiny and as prophet equate his qualifications as a scientist—our future is ensured indeed. We have to credit Toynbee with his command of innumerable facts from history. But it is difficult to conceive a less useful and less justified use of all this broad knowledge than that made by Professor Toynbee in his endeavour as a philosopher of history.

B.D.

THE ZIONIST FEDERATION



(Continued from page 9)

considerable useful and Encyclopaedic information for all Zionist) and the *Gates of Zion* published quarterly by the *Synagogue Council* of the Zionist Federation. This latter body meets at regular intervals, and consists of representatives of affiliated synagogues, who discuss Zionist activity within the framework of synagogal affairs. Many functions are organised throughout the year including M'lava Malkahs and manifestos are issued to Synagogues on Yomim Tovim and other important occasions.

ECONOMICS

No note of the work of the Zionist movement would be complete without reference to the J.P.A. (Keren Hayesod) and the J.N.F. (Keren Kayemet L'Israel) whose activities and leadership are closely linked with the Zionist Federation but a detailed discussion of their activities is not within the scope of this article. From the financial aspect however the Zionist Federation directly helps Israel's economy through its *Economic Committee* which promotes the sale of Israel goods including not only Jaffa oranges, kosher wines, religious books, ornaments and ritual items but also numerous other products of a varied nature and of high quality. It arranges exhibitions of Israeli goods and promotes investments in Israel either by publicising investment prospects in Israeli businesses or in Israeli securities quoted on the Tel Aviv Stock Exchange. (The Investment Club scheme is also being actively considered and promoted by a special sub-committee).

Generally the work of the Federation is supervised by the *Honorary Officers Committee* and the *Executive Council*. Constitutional matters are dealt with by the *Constitution Committee* and matters of Finance by the *Finance Committee*.

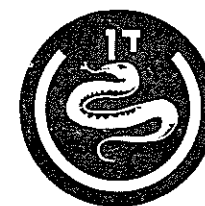
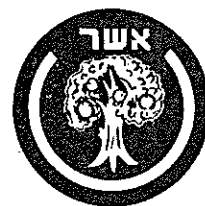
It is however, the *Organisation and Propaganda Committee* (of which the writer is the chairman) which is primarily responsible for the day to day work of the Federation's affiliates (505 bodies of which 365 are societies, 120 Synagogues and 15 Friendly Societies and orders). It arranges Regional Conferences and the bi-monthly meetings of the London Advisory Council, public and commemoration meetings, for example for Yom Haatzmaut, lectures, a yearly Zionist Campaign, etc. etc. It also assists societies in preparing their activities and programmes, forms new Zionist groups and generally co-ordinates all organisational work of the Federation.

NO NEED FOR DEFINITIONS

"Do we still need a Zionist movement?" The above summary of the Federation's activities should make it unnecessary to find definitions of Zionism and to theorise on abstracts and shows quite clearly the need for Zionism in the Diaspora to-day and its purpose.

Assimilation can be more deadly than programs and anti-semitism. The Jewish people centred round a thriving Jewish State and each deriving from the other the benefit of moral, cultural and physical support should be the aim of the Zionist Movement, perhaps now more than ever before.

By its practical endeavours the Movement and its individual members can show the Community the right road ahead for the Jewish people.



I'VE GOT TO PICK A POCKET OR TWO

Few people now deny that Fundraising is an integral part of the work that we in F.Z.Y. must perform. This is indeed a healthier outlook than say 18 months ago when many people in the movement "played down" this part of our work, and indeed this outlook was reflected in the fact that for a very long period of time we had no member on the Mazkirut responsible for this activity. This year it is my responsibility.

METHODS

There are many methods of fundraising and there is a strong argument for saying that provided the money "rolls in" it is immaterial how it is raised. However, fundraising in F.Z.Y. creates its own special problems and I would respectfully suggest that the method employed in our movement is important. I do not deny that the more orthodox methods should be used in

our movement, but I would like to draw the movements attention to the personal fundraising scheme which is coming into operation over the next 12 months and which, although not new, has not been employed in recent years.

The personal fundraising scheme was advocated (incidentally not for the first time) at last year's conference. The basis of this scheme is that we as young Zionists believe in the State of Israel as the National Home for the Jewish people, and we ought to be fully aware of the problems, economical and political which continuously face the State are determined, without the inducement of a prize, be it a week-end in Bournemouth, a transistor radio or what have you, to contribute financially towards the State. This scheme is not designed to be an emotional appeal for funds, we leave this to our elder brethren in

the Y.P.A. It is designed to be a rational appeal to members of F.Z.Y. to fulfil, towards the State, their obligation which membership entails.

AN APPEAL

In the course of the next 8 weeks I, together with a few assistants, will be visiting the Provinces, in particular Glasgow, and I would like to take this opportunity of asking all Societies, in particular the chairmen of those societies, for their co-operation in making this appeal a success. If this appeal is successful, if members of F.Z.Y. can make that effort of self-sacrifice which is so vital to the success of our movement, then the psychological effect, not only within our ranks, but in the whole of Anglo-Jewish youth will be tremendous.

LLOYD GROVES

The following Societies wish everyone a Happy New Year and Well Over the Fast:

Amhurst Young Zionist Group
Dalston and Hackney Carmel Society
Ealing Young Zionist Society
Golders Green Young Zionist Society
Hampstead and Highgate Young Zionist Society
Ilford Hafinjan Society
Ilford Young Zionist Society
Kinneret Society
Marylebone Jewish Society
S.E. London Young Zionist Society
Southend and District Weizmann Society
South of the Thames Jewish Society
Southgate Jewish Society
Stanmore Young Zionist Society
Wembley and Willesden Young Zionist Society
West London Young Zionist Society
Glasgow Young Zionist Organisation
The Newcastle Sharon Society
Southport Hatikva Society

A Happy New Year and Well Over the Fast from:

Ella and Baruch Deutsch, Yair and Ami
Carol Fox and David Glass
Anne Goldberg
Maggie and David Chanan
Bash and Ralph Joseph, Ruth and David
Natalie and Wally Gold, David and Davina
Sidney L. Shipton
Angela and Donald Silk and Family
Norman Morris
Lloyd Groves
Michael Cohen
Jean and Martin Morris
Ruth and Dennis Montague
Basil Mann