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# THE YOUNG ZIONIST

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# THE YOUNG ZIONIST

ORGAN OF THE FEDERATION OF ZIONIST YOUTH

## EDITORIAL

—vs THE YOUNG ZIONIST

ie editor Jewish Observer has used some interesting tactics at this  
ference to fend off the criticism levelled at him by the South of  
olution, asking the "Jewish Observer" to turn some of its columns  
of Zionist youth movements.

very strenuous efforts to prove that the "Jewish Observer" is a  
in the "Young Zionist" by quoting excerpts from the F.Z.Y. organ.

ns that Mr. Kimche's attempt met a complete failure. With the  
y, still the Young Zionist remains far superior to the Jewish

quality depends on the fact that it fulfills the tasks for which it  
paper of information has to provide information, a paper of opi-  
The task of the "Young Zionist" is to be a platform to discuss pro-  
blems of F.Z.Y. (hence the article by Ron Savage, quoted by Mr.  
its place there); or of youth movements generally ("No more  
Mr. Barcay—who is not Hungarian by the way—is an example  
to arouse interest in Zionism in its various forms (therefore "Water-  
lteneuland" by Mr. Wenkert has nothing to be ashamed of). All  
d some more, are fulfilled by the Young Zionist, and therefore it  
r.

it is not required by the organ of the Zionist Federation to make  
out the political scene in the Middle East. (To predict revolution  
years before its outbreak and before even General Gursell knew  
much of a good thing. To precede it only by two weeks would  
ch more impressive.)

ie task of the "Jewish Observer" to plug certain Israeli parties to the  
thers and at the expense of the readers' fair information.

al task of the paper of the Zionist Federation to help sell Zionism  
make Zionist activities newsworthy even if at the surface they are  
has only a thousand members, the "Jewish Observer" should help it  
e other 99,000 (if we can rely on the figures given by Mr. Kimche).

there is some mix-up in the mind of its Editor concerning the  
ver's" tasks, therefore the "Jewish Observer" is not a good paper.

orry Mr. Kimche!

## LETTER FROM JERUSALEM

The Three-week tourist to Israel is a remarkable person. In the short period of his stay he will, if he avails himself of the excellent tourist service placed at his disposal, see very nearly all of the many attractions in this small but fascinating country. It is true that his view will be somewhat superficial but it would be unfair to expect any more from the tourist who sits in the comfortable seat of a comfortable coach which is provided for him.

The life of the Israeli is composed of many aspects and if, my friend, the three-week tourist, wanted to get an insight to that life in his 3 weeks I have the key. Let him, on one of his precious free mornings, take a ride in an Israeli bus. Lest you did not hear your correspondent aright, I will repeat, take a ride in a bus.

Israel's buses are run by the Egged Company, an amalgamation of 3 former Companies. Egged provides not only the city services, but also the inter-city and country services. The bus service is the most used form of transport here. It is quick, comparatively inexpensive and even in this Jewish country, believe it not, punctual.

The buses themselves are single-decker sturdy machines, (they have to be, as Israel's roads are very bad) about 45' in length and are incidentally still made by the British Leyland firm. They are also fairly uncomfortable. They are not kept clean, and the nut-eating Israeli passenger does not help in this respect. They are driven at extraordinary high speed.

If the bus ride would not provide much insight to the life of Israel I would not feel justified in telling my three-week tourist to remove his tired body from the beach at Herzlia and utilise his previous free day on these unattractive machines.

You enter by way of the front automatic door. (You are incidentally supposed to leave by the rear automatic door, but as with everything else connected with such a ride, this is unpredictable and not always the case). To alight the bus itself is no easy task. Like everywhere else in the world people at the bus-stop logically form queues, but in Israel this is where the logic ends, for there is no rule, unwritten or otherwise that states that the first in the queue is entitled to be the first on the bus.

On the basis that you have succeeded in getting on the bus, the driver takes your fare and gives you your change. Invariably he is driving the bus at the same time. This may frighten you at first and I must confess that even after four months in this country, I have still not got used to the idea. Oh, how unlike that lonely figure of a London bus-driver in that cabin of his of a red double-decker cut off from all society, how unlike his Israeli counterpart.

The drivers, all of whom have a share in the Egged Company and who are well-paid, are excellent drivers. Some are abominably rude individuals, but on the other hand, there are others who are helpful and indeed, especially with the tourist, very friendly. If you happen to sit within earshot he will engage you in conversation although he not supposed to talk to his passengers whilst driving. One such friendly driver on the route to Eilat having dropped off all his passengers at their homes, took me and my companions on a round tour of the town and then got us fixed up at a hotel, having first done a deal on our behalf as to the price.

When you have found a seat (if no seat is available you have to stand and there is no "five only dear" rule in Israel—you may find yourself one of 40 such others). Your journey will not be lonely. First of all, you have the radio, played usually at its loudest. This at times is a pleasant companion, but the trouble starts when 3 or 4 passengers begin to compete with their own transistors. If not the radio your next-door neighbour companion will, seeing you are a tourist (and tourists stick out a mile) start talking to you and within a short time you will find that you have revealed your complete family history. Don't be surprised if your companion suddenly jumps up and rushes out, he probably has gone to get the address of a relative's relative who lives near your home town.

A bus ride in Israel epitomises the life here. A car in this country is a luxury and all people from all walks of life use the bus. You will see and hear people from all over the world speaking all languages. There may be more comfortable means of transport, but none so interesting. So if you are a three-weeks tourist and want to get a glimpse of the real life of Israel, hop on a bus!

SHALOM

LLOYD GROVES

## opinion

Have you heard? Mosaic is upset about an article in last month's Young Zionist which ridiculed the Jewish Youth Council. They claim it is inaccurate. How strange. One would have thought Mosaic enjoy inaccuracies. They print enough themselves about F.Z.Y. In any case, the information in the article was obtained from the Chairman of the J.Y.C. How strange.

I see from the Mazkirut minutes that we will not join the Jewish Youth Council. Thank God. This body has proved itself even more useless than the Zionist Youth Council. In its 3 years of existence the Jewish Youth Council has held one brains-trust, a few internal conferences, and produced a magazine over which it readily admits it has no control.

At the present time, the only movements who are making a genuine effort to expand and conquer the mass of unorganised Jewish Youth are F.Z.Y. And the younger J.N.F. commissions. It is very significant that these are the only two main Jewish movements not to join the Council. Why should they? Why should they waste their time? They have enough to do without sustaining a Youth Council that appears to have made no real effort to achieve its aims.

It is always a little sad when a young movement rejects its own principles, especially when the movement is F.Z.Y. I refer to the decision of the Mazkirut to place non-Mazkirut members above their own members in the voting for the executive council of the Zionist Federation.

It is difficult to understand how such a decision could have been made. At the last F.Z.Y. conference in Seaford there were cries of a new era. It was said that for too long the interests of the movement had been represented by unreliable contacts. Now a new leadership was taking over which would put an end to this state of affairs. The movement would be represented by its workers who would have the best interests of F.Z.Y. at heart.

Under these slogans a new constitution was introduced; **and only 3 months ago**. What has happened to those fine ideals? Have the Mazkirut changed their attitude? Where is the gumption and militancy that were so prevalent at F.Z.Y. conference?

Since the beginning of the year the Mazkirut have led F.Z.Y. well, and there has been much life and activity throughout the movement. It may well be that now they are getting tired. This is a poor excuse for rejecting one's own principles, but at least it is an excuse.

The year 1961 was, for F.Z.Y., a year of revolution. History has shown that every revolution is followed by a period of reaction. When the present Mazkirut took over it soon became clear that they intended to continue the revolution. It is therefore very disappointing that reaction has set in so soon.

F.Z.Y. elects a Mazkirut to represent it in every way. It does not require outsiders to do so. If the Mazkirut feel they have not the ability or courage to represent us in the Zionist Federation then they have no place at the head of the movement nor any right to call themselves leaders.

SCRUTATOR III.

VIEWPOINT

# YES, SCRUTATOR! NO, NIK!

Scrutator, in his enlightening exposure of the twisted thoughts of Michael Cohen, is well on the way to reproducing the high literary journalism of his pappy and grand-pappy. So much so, that if and when the "Jewish Chronicle" can discover who he is, Scrutator has a regularly paid job as 'Mud stirrer-in-chief'.

Talking of mud stirring and in fact mud-slinging, when a resolution requesting the Editor of the Jewish Observer to introduce, to even a small degree, information of the various Senior and Zionist Youth bodies that are affiliated to the Zionist Federation, an interesting and yet disturbing discussion ensued.

The discussion was interesting in that such was the force of the argument for a straight vote on this resolution, that those who advocated this were narrowly defeated by 36-34, and this did not include the sympathetic votes of Mapam and Poale Zion who abstained.

It was disturbing however, that those who stood behind the editor in his unbudging attitude, should have resorted to ridiculing their opponents, who because of the complete falsehood of the reply, allowed their emotions to run away with their thoughts.

How much breathing space must an editor have, in order to produce the organ of the Zionist Federation. Yes, Scrutator, perhaps you are correct in saying that the only way of getting any information or views of Zionist and Zionist Youth bodies in this organ, is to become affiliated to the Arab league. At least this will ensure two, if not three pages of hypothetical conjecture, on whether there will be a constitutional reform at the F.Z.Y. 1961 Conference!!!

NIK, I feel, went off the deep end in his article on the Jewish Youth Council. There might well be an adverse feeling about this council in F.Z.Y. circles, but I feel that most of it stems

from the inability of the J.Y.C. to control the 'semi-independent' magazine Mosaic.

NIK would be the first person to agree that this magazine is of high literary interest, but in its frequently slanderous comments about F.Z.Y. it has destroyed its principal aim - to provoke F.Z.Y. into joining the fray - instead FZY is steering clear. Until the Council can boast the active SUPPORT of the 'Big Names', pretentiously listed under the Council's auspices, F.Z.Y. is not interested. Remember it is one thing to boast of Big Names, but it is another to have their active co-operation!

But no, NIK! It is wrong to suggest that the Jewish Youth Council should join F.Z.Y.: rather let "Mosaic" join the "YOUNG ZIONIST"— and become completely independent.

An ADMIRER of SCRUTATOR.

PROVINCIAL REPORT

## ruth's rambles

During the last few months it has been my pleasurable task to visit such places as Manchester, Leeds, Liverpool, Southport and Glasgow with the aim of revitalising existing F.Z.Y. Societies and forming new ones. Being based in Manchester and lengthening the long arm of F.Z.Y. is an interesting occupation and not an entirely unrewarding one. So far, 2 new Societies have made their appearance, both in Manchester.

The Manchester Young Zionist Society is for the age group 18 upwards and is in North Manchester. Meetings have been held throughout March with an increasing attendance of 12 rising to 20. Activities have included "A State is Born", a discussion on the future of Anglo-Jewry and a talk by a travel agent who recounted some fascinating stories about his trips to and experiences with tourists in Israel and America. Over Pesach there was a Matzah Ramble and the Society was invited by Y.P.Z. to join them in their Third Seder. May's programme in-

cludes a film show for Yom Ha'Atzmaut and also the E.G.M. at which a Committee will be elected.

For the younger age group, a Hafinjan Society has been formed in the suburb of Whitefield and known as the "Whitefield Hafinjan Society". The first meeting took the form of a talk on F.Z.Y. followed by a discussion on many topics relating to our attitude to Judaism and religion and whether or not non-Jews should be invited along to the Society. An 'Israeli Evening' has also been held by the Society attended by 30 people and during which they heard Israeli records, ate some 'typical' Israeli food, sang some Shirim and learnt all about Israel and the Arabs.

The interest and enthusiasm shown by members of both these Societies show that Zionism is not dead in Manchester and there is definite need for a Movement such as F.Z.Y. in the Provinces which will be further proved by the starting of F.Z.Y. in South Manchester in May.

The Southport Hatikvah Society has suspended activities for the past few months after a successful run of several years and I hope to help them re-start soon.

In Leeds, visits have been made to the 'Judean Youth Adult Group' with a view to their co-operation with F.Z.Y. and together with a few interested persons from there I hope to start a Hafinjan Society. Newcastle Sharon Society has not been forgotten either and a visit will be paid to them during the early part of May by some members of the Mazkirut. Negotiations have also been started with various interested persons in Sunderland with a view to opening an F.Z.Y. Society there.

From this short report you Londoners can see that the Provinces are once again to be a vital part of F.Z.Y. and by the end of the year we shall once again be a truly National Movement.

And last but not least, a word to British Railways . . . . . ugh!!

# COULD THEY HAVE FOUGHT?

EUROPE'S JEWS: WAS DEATH THE ONLY CHOICE?

*question whether more Jews of Europe might selves continues to agi-world. The debate has the Eichmann trial and tion of several recent m The Informed Heart, ist, Dr. Bruno Bettelhe-roivor of the Nazi con-*

lly a decade and a half ice the holocaust, the Jewish martyrdom and e tragic period of 1933-being distorted. is perverted when com-posthumously accusing is of not fighting back, Jews regarded taking up ish and therefore pre-thers resort to the old martyrs were "habituated ntality and were unable shuffle off like sheep to instead of following in "Saul, Jonathan, Judah 3ar Kochba." They do vever, that the survivors eps of these heroes once l Eretz Israel! the forties to be a hero Tel-Aviv than in War-

cated individuals among ticularly after 1939—at stake. They sensed to happen should the re than just a Blitzkrieg. orld War II Jewish sur-in many things: geogra-of the local population, ientation of the local the official policy of the ancial resources of the "Aryan" friends were

ance movements was countries, but not in all ories. Hundreds and ed while trying to isans. In the Western

Ukraine and in Poland only individual Jews could join resistance movements. There was no organized Resistance in Hungary, Rumania and the Baltic countries. After 1940 limited Jewish resistance existed everywhere in the occupied countries. There was also "passive resistance," such as fabrication of false papers, seeking out hiding places, rescuing children, finding escape routes, writing reports that could be smuggled and delivered to Jewish friends in neutral countries. Many Jews showed prodigious heroism in this area.

Dr. Bettelheim suggests that "the loss of an S.S. with every Jew arrested" should have been the rule. He should have known that Poles, Serbs and Frenchmen, too, could not "sell their lives dearly." It was only when they joined the Underground where the forest and the rivers, the mountains, the fields, and a sympathetic population were their allies. Let us not forget that the Germans overran Poland in nineteen days and that it took them six weeks to liquidate the Warsaw Ghetto, which was not "a tragically isolated instance of heroism." There were other uprisings, although not as spectacular and as heroic. In Vilna, Bialystok, Cracow, Kovno and Grodno Jewish groups attacked Germans, while in France, Holland, Belgium, Yugoslavia and Italy Jews had an essential part in the resistance movements.

That several million men let themselves be led to the slaughter house without rebelling continues to puzzle the world. No doubt, religious and psychological blocks played an important role in "passivism." But there were also political, sociological, and military handicaps which were virtually insurmountable.

In September, 1940, a group of daring Jews in Austria—men, women and children—bought a freighter and travelled on the Danube to Yugoslavia. Their destination was Palestine, but they were not permitted to continue the journey because Yugoslavia's neighbours, as well as the British, would not issue visas. They had to live on the freighter for months. Later they were recognized as

refugees and found refuge in the town of Shabatz (Sabac) in Serbia. 200 of them—mostly children—left Shabatz in 1940-41. In April, 1941 the Germans occupied Yugoslavia and found 1,100 refugees and 100 local Jews in the town. On September 24, 1941, all 5,000 male Serbs, age 14-70 and all Jews in the town were arrested and ordered to "race" 50 miles (after having been kept for two nights and one day without food) and then brought back to Shabatz. Subsequently, the Jews were "annihilated." Only two women of the 1,200 Jews survived the war. This is how Jewish refugees lived and fought for survival.

Jewish partisan groups usually had to fight not only the Germans but also the local population. To survive as an "Aryan" in Poland, Hungary and Croatia it was not enough for a Jew to pass unnoticed by the Germans; he also had to escape detection by the neighbours. Many who passed as "Aryans" with the Germans, were denounced by local Jew-haters. Moreover this made good people among the Poles and Hungarians afraid to give shelter to "Aryanized" Jews.

Passivism was more prevalent among Western European Jews. Assimilated Jews were less able and willing to fight back than nationally conscious Jews, particularly members of Zionist youth groups. The German General Stroop frequently mentioned in his reports from Poland the "Halutz movement" as the most daring, and the local "Bund-Führer" in Croatia, in 1941, issued an order to arrest Zionist.

Let us be critical of "Passivism," but let us also be realistic. Those who survived were daring people, but they had plenty of good luck and help from the outside. Many who tried to escape did not succeed. It was relatively easy to leave Nazi Germany until 1940, particularly when one had a visa. It was almost impossible to escape from Eastern and Central Europe during the war. The odds against survival were 100 to 1. We must not minimize the numerical success of Jewish survival during the Nazi period. Small as the number of survivors are, they represent a miracle of courage and determination to survive.

ERS

LITERARY

F.Z.Y.

VOL. I. No. 1.

MAY

## EDITORIAL COMMENT

formed that the aims of fund-raising, education and

Oxford Dictionary defines a Movement resulting in the birth of a Jewish Nation

word 'Palestine' is no longer recognised as referring to the world, except perhaps as, surely the term Zionist changing? Thus F.Z.Y. changed to some other

Federation of Friends of Israel would appear to be more correct. Can you suggest a better

**M. A. Chester.**

years, the Young Zionist Movement inundated with requests for personal problems. Up till now we have carefully filed them but the new Editorial Board is the real need for a column with such urgent questions, and me to give the benefit of my years of experience to the Movement.

I'm afraid to write to me about your problems. If your problems are of interest or prove unsatisfactory, I will reply personally in cover. All letters should be sent to me, Nataly Brown, c/o the Young Zionist, F.Z.Y., 1 St., W.C.1.

**NATALY BROWN.**

to make known to the world, through the Young Zionist London Branch of the Jewish People of Israel. It seems to me that it will be an extremely good idea for those participating in the movement to join the Pen Club to make many new friends of Israel. It would make the movement an adventure even more so for those who have no real interest in it. It would give one an opportunity of receiving first-hand information about the country and its way of life. It is also the possibility of friendship whereas the time of this holiday goes very

badly send full details and queries.

**Marcia Freedman.**

3 Drive, W.C.1.

Since the beginning of the calendar year a number of unusual occurrences have taken place within the ranks of F.Z.Y. Certain individual members of certain London Societies have taken the precarious step of going to Israel for lengths of time over and above the traditional 'holiday fortnight'.

The full facts are not as yet known, but there is a strong tendency to believe that these individuals have made their decisions following on from the education gleaned by them in F.Z.Y. To teach a love of Israel is assuredly one of our aims but are we not perhaps going a little too far by permitting such notabilities to slip through our fingers (metaphorically speaking of course) and allowing them to use their talents in a country such as Israel.

Chaverim—F.Z.Y. needs you, why try to be different, why try to carry out this aim of our Movement. For many years we have never given any preference to our 3 aims of tarbut, aliyah and fund-raising but if emigration continues at this rate then we shall certainly have to relegate aliyah to a very bad third if not an actual abolishment.

What is to become of F.Z.Y. if this idea spreads and yet more and more chaverim decide to stay in Israel? The departure of these valuable chaverim should be brought to the attention of our leaders (all 200 of them) and steps taken to rectify this matter without delay. After all, what is the ultimate aim of F.Z.Y.? to teach it's members how to be good armchair Zionists—or to lose them to Israel?

## CITY NEWS

from our city correspondent.

### MORE SPECTACULAR TAKE-OVERS

#### Glass-Fox Merger

Confirmation has been received that Glass Holdings, inc. have, after a 4 year battle, acquired a 51% control in Fox & Co. The merger is expected to be finalised in the first part of September and plans are going ahead for the redecoration of the Head Offices in Cranbrook Road.

#### Shaperia Stocks Drained

Savage Sewage Co. Ltd. are fighting the battle for a control in Shaperia Stocks and an alliance is expected in the very near future.

### Tripe or Type?

Rumours are rampant in the "77" Stock Exchange that Freedman (Caterers) Ltd. are intending to take over Sherbourne Secretarial Services. Will S.S.S. be able to hold their own is the question in all our minds.

### Cohen Down!

A drop is reported in the prices of Cohen Enterprises Ltd., the outcome is anybody's guess.

### Rises in Protection Racket

Reisman Supplies maintain a steady price and for new investors we would recommend buying some of these shares which have, over the years, been constant in their dividends.

## QUOTES OF THE MONTH

"Of course, everyone is entitled to his own political opinion . . ."

**Glaswegian chaver.**

"When you're really depressed there's nothing like a good F.Z.Y. Meeting to make you realise how lucky you are".

**ex F.Z.Y. nik.**

## SUPPLEMENT

## MES

D.

PRICE: EXORBITANT

## CONVERTED?

Glasgow reporter  
 14th April certain un-  
 vents took place, events  
 ell make or mar the his-  
 illustrious Movement. A  
 -H-N was seen walking  
 agogue which he entered  
 place amongst the wor-  
 was observed to don  
 pel. Mr. C-H-N emerged  
 y some two hours later  
 l to observe that it had  
 interesting service.

at he had a slight cold in  
 reason for the fact that  
 el again a little later in  
 r is one to suppose from  
 characteristic behaviour  
 H-L C-H-N is undergo-  
 f . . heart shall we say?  
 reasons, we of this news-  
 ghly commend Mr. C-H-  
 on that day in show-  
 certain subversive anti-  
 nts in the Movement.

## AN OF THE NORTH

North we hear strange  
 nted female who persists  
 rts to persuade unfortu-  
 into her grasp to join  
 termed as 'Young Zioni-  
 Strong rumours flying  
 lead one to believe that  
 nished from the London  
 v busily engaged in for-  
 opposition for purposes  
 ring from those she was

## IRD SEDER

aticism has never been  
 n F.Z.Y. as at this sea-  
 ar when our beloved  
 us with their quaint  
 rd Seder night. Such an  
 ace this Easter when  
 Movement slaved all day  
 of the Thames prepar-  
 -past of slug-ridden let-  
 aled potato salad which  
 y various nudniks gett-  
 ding from a Haggadah  
 ompiled by the literary

## AUNTIE MARY'S COLUMN

Dear Auntie Mary,

Why is it that all the girls in F.Z.Y. have but one thought in mind—to get married. Do they realise how terrifying it is for some poor male to have a female fix her beady eyes on him with that gleam that denotes a cosy fire-side in a semi-detached? Is there anything we can do to make them less materilistically minded?

(signed) **Angry Young Man....**

Answer:

From the postmark on your envelope I can see that you have the misfortune to live in that certain area of London where girls are brought up to think only of mink and money. I would advise you to try your luck a little farther afield.

Dear Auntie Mary,

Some time ago, a girl friend of mine told me that if I go to F.Z.Y. I shall find a good shiddach there. I have regularly attended meetings from one end of London to the other but have failed miserably in my search for a soul-mate. What should I do?

(signed) **frustrated teenager.**

Answer:

Have you tried your local Charity Committee?

to Fanny, Fulham.

Please give up your disastrous passion immediately or you will be made very unhappy, experience shows that chairmen are unreliable. to Chalutzic Cheam.

You did not give me enough details but from what I can gather you would be more suited to America.

to Unhappy Ursula, Uxbridge.

If you send me a stamped addressed envelope I will let you have a copy of my booklet 'Suggested Moral Behaviour for Zionist Youth Movements' which I hope will be of some guidance to you.

lights amongst us. A fascinating evening was enjoyed (?) by all present and your reporter should be getting out of hospital within the next month or so.

## FAREWELL

## BARUCH DEUTCH

The first F.Z.Y. function I ever attended was a week-end seminar. There were about 15 participants and the few lectures were of a very average standard. Generally I was bored stiff. That was 4 years ago. Last month I participated at another F.Z.Y. seminar. There were over 100 people. The atmosphere and ruach were wonderful. The whole performance was presented by the F.Z.Y. societies and was of a high standard. I enjoyed every minute of it.

The Chigwell seminar by itself constitutes the greatest compliment that could be paid to Baruch Deutch. In these three days it clearly indicated the sheer common sense of his organisational methods he introduced to the movement.

Baruch, having completed his two years shlicat, now returns to his home in Israel. He will be badly missed by F.Z.Y. During the time he was here the movement has changed from a decadent lifeless conglomeration of weak societies to a pulsating and thriving movement. As an organisation F.Z.Y. still has and will continue to have a tremendous amount to do, but Baruch has set us on the right road towards achieving our goals.

Jacob Halevy, the chairman of the Zionist Federation, has continually referred to the growing strength of F.Z.Y. and, from his objective stand point clearly sees the influence Baruch Deutch has had upon this change. His tribute to our shalarch at the recent Z.F. conference conveyed the feelings of a large number of Zionist leaders who recognise the excellent advice and leadership he has given F.Z.Y.

To many in F.Z.Y., including myself, Baruch's return to Israel means the loss of a personal friend. Many of us have received great encouragement from him. He did not know the meaning of defeat, and a set-back to him was merely an indication that a certain method was incorrect and should be changed.

In the early period of his shlicat Baruch had several opponents. I am not sure why. These opponents have been very silent in the past few months. Who can blame them!!

When he arrived in England there were few to greet Baruch as the movement was so small. A considerable number now bid him shalom. **M.C.**

# scottish . . . . . spring

That the weekend of April 13-15th was the first really spring-like weekend we have had this year was certainly an important factor in the success of the annual Seminar held by the Glasgow Young Zionist Organisation.

The Seminar itself comprised four lectures, each followed by question-and-answer periods and lively discussions. For the opening session on Friday night about 45 Chaverim sat on chairs, armchairs, arms of chairs, tables or the floor to hear Michael Cohen, Chairman of F.Z.Y. speak on 'Israel Amongst the Nations! In his talk, Michael outlined the position of Israel among the countries of the world with especial regard to the Arab Nations and he held out bright hopes for the future of Medinat Yisrael. Members of G.Y.Z.O. afterwards criticised him for having a too-partial view towards Israel and for not showing the Arab question in its true light. Instead of asking questions, members of our constituent Society in Glasgow seem overfond of making speeches, a fact which was very much highlighted at this first meeting.

The guest speaker at the Seminar was Professor Hyman Levy who gave the first of his three lectures on Saturday afternoon entitled 'The Jews in Russia', in which he told us of the position of the million or so Jews in the U.S.S.R. He also made a point of his disgust at the decline of Yiddish among world Jewry, holding it to be a language in which Jews of the world could converse freely, no matter what their country of origin and indicating that he felt it more the language of the Jews than Hebrew.

During the lively discussion that followed, it was pointed out that at least half of the world Jewry have never even heard of Yiddish, let alone speak it, and that Hebrew is a binding force of our people. Questions were asked about the ban on the baking of Matzot in Russia, but Professor Levy countered with the fact that it was only in **State** bakeries in Russia that Matzot could not be baked. But one then wonders—

are there privately-owned bakeries in Russia?

Still keeping to the theme of Russia, Professor Levy's second lecture on Sunday afternoon was 'Russian-Israeli relations'.

For the closing session of the the Seminar on Sunday evening Professor Levy summed up on his previous two speeches with a talk on the position of Israel with especial regard to Russia. As an ex-communist, Professor Levy's views, not unnaturally, are pro-Russian, and he came into conflict on many occasions with the chaverim who attended the Seminar. But as a speaker he is superb and G.Y.Z.O. are to be highly praised for their enterprise in securing his services and he most definitely endeared himself to those chaverim who were privileged to hear him.

The Seminar closed with the traditional Neshef at which the sketches were of a high standard and the ancient customs of exchanging signs between Glasgow and London Societies and making presentations were religiously adhered to!

Apart from these organised sessions of the Seminar, we out-of-towners were subjected to various extra-curricular activities, too. On Shabbat morning we attended the Queens Park Synagogue where the sermon was on the theme that 'youth has it too good nowadays!'.

On Saturday evening we attended a social held by the Glasgow Jewish Board of Guardians Junior Group and on Sunday morning we were raised from our beds at some unearthly hour to go on sight-seeing tours of the Gorbals and Loch Lomond—what a contrast!

Many thanks are due to the Glaswegians for their wonderful hospitality especially in accommodating the visitors from London the weekend before Pesach and it is to be hoped—and expected, that G.Y.Z.O. will reap many benefits from the success of their Seminar during the coming months. To us, it was certainly an unforgettable weekend.

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## PERSONALITIES IN ZIONISM

## NACHMAN SYRKIN

BY MAURICE SAMUEL

One must have personal memories going back half a century to get a notion of how ridiculous and haywire Zionism must have looked at its outset 80 years ago to the vast majority of intelligent people.

Half a century ago, by the early 1900s, the movement had already acquired a certain status. Herzl had left a vivid impression on the world; names like Max Nordau and Israel Zangwill, well-known for achievements "outside", had become associated with Zionism; there were over a million shekel payers and a handful of little colonies in Palestine; the Congresses had attracted wide attention; the Encyclopedia Britannica of 1911 devotes two solid pages to the subject (and only a page and a half to communism).

Even so, Zionism still looked poky and cranky enough to the world at large. From my own experience and from that of contemporaries I can affirm of those days that to declare one's Zionist convictions outside the little circle of sympathizers was to invite amusement, or indignation, or a courteous and compassionate shift of conversation.

## WHO WERE THE MEN?

What, then, must have been the position of a Zionist in the 1880s and '90s? And what kind of men were they who stood up to propagate their belief in the inevitability of a reconstituted Jewish state in Palestine?

The words that spring to the mind are "visionaries", "exaltés", with their implications of mental imbalance and—when the visions turn out to have been prophetic—strange, somewhat suspicious psychic power; in any case, unusual personalities, impervious to derision, drawing strength from the opposition of the "practical" world; men of obsessive convictions of which they were the victims as well as propounders; a type of the possessed.

Such, in fact, were some of the early Zionist figures. There were, to be sure, others the Wolfsohns, Ussishkins, Ruppins—essentially *ba'alebatim*, and also an interesting type in that incongruous

setting. But they were not the inspirers; they were the devoted executives. It is the inspirers who fascinate us as human phenomena; and among these a foremost place is occupied by the Socialist-Zionist leader, Nachman Syrkin.

## DOUBLE OBSESSION

This extraordinary man was not content with one obsession; he needed two. Or, more accurately, he had two obsessions which were really the obverse and reverse of a single obsession. "Only Socialist-Zionism", he wrote in 1901, in his *Address to the Jewish Youth*, "makes Zionism possible." And fighting the battle of Zionism at large, he fought the Zionist leaders from within:

"... reactionary Zionism (of the Herzlian type) builds on the crumbling foundation of a decaying Judaism. No, gentlemen of the reactionary bourgeois camp! It is you who made Zionism unreliable; it is you who have transformed it into a "Utopia" of slavery, of national abasement... We Socialist-Zionists raise the true banner of Jewish freedom. We revive Judaism by infusing the great idea of socialism into all its manifestations. We are the true Zionists."

Weizmann describes Syrkin as "gifted, high-spirited, imaginative". Imaginative is an understatement. Miss Syrkin, his daughter who must have heard the story of that time, tells us: "Several years before the First Zionist Congress (1897) a meeting of students in Syrkin's Berlin room had pondered on the possibility of convoking a congress, but as so many times in the future, the ideas were permitted to perish 'for lack of stamps'."

## TURKISH DELIGHT

"Nachman Syrkin even permitted himself a political jest. Without consulting any one of us he camly went to the Turkish ambassador and proposed the purchase of Palestine, naming one hundred million francs as the sum. The ambassador listened earnestly, and counselled Syrkin to apply to the Grand Vizier in Constantinople.

"Syrkin was lucky; the ambassador might have taken him too seriously and

asked him for a deposit, much to his embarrassment—for all he possessed in the world then was possibly two or three marks. But Syrkin even in later years always liked big, sweeping propositions. Money, he used to say, is a purely technical question."

His attitude toward religion seemed to be that of the classical socialist. Shortly after his high-school days, Miss Syrkin tells us, "he had broken with Orthodox Judaism" and "inveighed against the synagogue in the press and on the platform."

But it must not be supposed that he adopted any other form of religious Judaism; religion was taboo in the Syrkin household.

## WORK UNFINISHED?

He had, of course, received a thorough Jewish education in his youth, and was, despite his socialist contempt for bourgeois family snobberies, happy to know that he was a direct descendant of the illustrious 16th Century Talmudist, Rabbi Joel Syrkis. In effect his love for his people and his prophetic demand for social justice were religious in nature as was made startlingly clear at the end.

The manner of Sykin's death, as told by his daughter, a witness of it, was in fact a religious apotheosis. "In the three days of my father's dying one could almost believe that the spirit had a life apart from the corruption of the flesh.

Syrkin dictated the inscription for his tombstone: "Each man dies with his work unfinished". He was in his 57th year and must have felt that he could have given much more to the world. This we cannot doubt, but whether his work was unfinished is something to be considered. Herzl died at 44, but the purpose for which he had come into Jewish history had been accomplished. So had Syrkin's.

*All the great struggles of history have been won by superior will-power wrestling victory in the teeth of odds or upon the narrowest of margins.*

W.S. CHURCHILL.

## THE MOVEMENT

## chapter 4: le movement arrive

(from the archives)

humble beginnings in  
ds and Manchester, a  
etwork of societies, all  
ianism. In twelve years  
groups, through three  
ZC, and now as AYZS,  
strong. They looked for-

importance". It has continued to flour-  
ish, and at times has been a source  
of inspiration to our ranks. For a short  
period of time after the creation of the  
State of Israel, it was published under  
the title 'New Israel', but was later  
changed back to its original title, and  
has continued under that title ever  
since.

their hands, and the face of the move-  
ment changed. Up till this time it had  
been a movement of impersonal Zion-  
ism, of lectures, fund raising and so-  
cial activities. The new leaders brought  
new ideas. Self education for those  
that wished to learn and study for  
themselves, about Israel and to know  
and understand every fact of Zionism  
including modern Hebrew, as a spoken  
language. A new peak was established,  
namely PERSONAL ALIYA.

## ist society

he University Zionist  
established and by 1928 it  
eties strong. The whole  
as called the University  
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ons, the AYZS and the  
strongly felt that UZF  
to supply and ensure the  
Zionist leaders from  
les, who would provide  
l stimulus for the work

## first summer school

One can search for the effects of the  
negotiations started between AYZD  
and UZF in 1927, but what is of more  
noticeable importance is that in 1927  
the first Summer School was held. It  
took place at Southport. In the 'Young  
Zionist' of September 1927 we read  
"over 70 young Zionists from various  
parts of the country gathered to enjoy  
an excellent course of lectures . . .",  
there were 15 lectures in 13 days,  
with theatre visits and all the other  
usual summer school entertainments.  
The Late Professor S. Brodetsky wrote  
in the same issue "I have no hesitation  
in saying that in my opinion the school  
has been a success . . . I think I am  
justified in my belief that the young men  
and women who came to the school  
have thoroughly enjoyed their holiday  
here . . . as far as the organisers are  
concerned, Miss. H. Wolf, and Mr.  
Williams can rest satisfied that their re-  
markable foresight and thoughtfulness  
. . . have earned for them the gra-  
titude of all concerned in the venture".

Miss. H. Wolf and Mr. Williams,  
Prof. S. Brodetsky and Mrs. Brodetsky,  
have indeed the thanks not just of those  
that attended Summer School in 1927,  
but of those who have attended any  
Summer School since, for with that  
first success the die was cast, and  
Summer Schools like the 'Young  
Zionist' continues to flourish.

## birth of an enigma

The movement now went from  
strength to strength and in 1935 the  
work started in 1927 saw its comple-  
tion. The fusion of AYZS and USF to  
form the FEDERATION OF ZIONI-  
ST YOUTH. FZY was born.

As FZY was born so new leaders  
took the reins of the movement into

In twenty years the movement had  
changed from three groups to a coun-  
try-wide organisation, from impersonal  
Zionism to personal Aliya.

It is interesting to note that at that  
time FZY contained within it, the  
Young Mizrachi, and the YPZ, all  
working together on a non-party basis.

In 1936 the Mazkirut consisted of  
such personalities as Abba Eban, Abe  
Herman, Rev. Kopul Rosen. Names  
that we can well be proud of when we  
look back at our past record.

Between 1935 and 1938 week-end  
schools came into being, and various  
other schemes were evolved.

## wal makes his mark

The Conference of 1939 saw a con-  
test for the chairmanship between S.W.  
Gold and Burl Cherrick who is now  
attached to the Hebrew University.  
Making their presence felt at the Con-  
ference that year were a number of  
Palestinian students of whom there  
were many in this country, and were  
perhaps not unlike the Israeli student  
of today. The outcome of this contest  
for Presidency, (as it then was), was a  
victory for Wally Gold.

## war!

The outbreak of war in 1939 proved  
a catastrophe for FZY. It left the  
movement leaderless, and most of the  
members were either evacuated or  
went into the forces. The main groups  
that were left behind were either  
students, or were at one of the Hach-  
sharah farms. This caused these speci-  
fic groups to become more indepen-  
dent, and in time they formed them-  
selves into autonomous groups such  
as UZC and YPZ.

## onist" arrives

of the UZS of 1924 has  
on our movement which  
und by those who delve,  
the year in which a more  
nt took place, an event  
y member is conscious  
1924 the 'Young Zioni-  
existence, and in a short  
blished itself. In one of  
ate Paul Goodman called  
journal of outstanding

## MAZELTOV

to  
e and Irene Shaperia on  
f their engagement.  
and Joy Belcher on their

Stuart Squires on the birth

on becoming a doctor.

helpers on their excellent  
Seder

Z.S. for an highly success-  
eeting.

# Z.F. CONFERENCE 1962

(Notes by Norman)

At the Zionist Federation Conference on Sunday 8th of April delegates were 'treated' to a display of verbal fisticuffs. The primary opponents were Kimche—editor of the "Jewish Observer" versus David Glass, ex-Chairman and Michael Cohen, Present Chairman of the Movement. The supposed issue was the lack of space given to publicising the activities of the youth movements within the framework of the Zionist Federation. "It is deplorable" said Michael Cohen, our present chairman, "that the organ of the Z.F. is more interested in the comings and goings of events in the Arab Countries than in drawing attention to the work done by constituent members". In short, Micheal implied that the "Jewish Observer" was in fact not the official organ of the Z.F. Kimche destroyed any sympathetic feeling towards his policy by attacking the "Young Zionist", claiming that articles appearing were 'of not sufficient quality to be quoted or used in the "Observer"'. David Glass dwelt at great length on to the weakness of this line of attack. There then proceeded a verbal battle in which Jacob Halevy intervened. Because of him defence of Kimche's policy, the motion that 'at least two columns in the "Jewish Observer" be devoted to the Youth Movements within the Z.F.' was narrowly defeated—45 votes to 32.

Norman L. Bendoff.  
Joint Chairman, South of the Thames  
Jewish Society.

Well, that's what happened! On the face of it 'a storm in a teacup' to you as readers of the "Young Zionist", for I suspect very few of you readers have ever read the "Jewish Observer"—most have never even heard of it!

Well how good a journalist is Jon Kimche? Could he hold an executive position on a national newspaper? Is his 'baby' really influential? I pose these questions because the answers give a clue to the problem. I maintain that two columns in the 'Jewish Chronicle' will attract attention to F.Z.Y.'s work amongst people who are potential members. If Jon Kimche gave us two **pages**, in my opinion, we would not gain one new member. So in fact, what was the fuss about? David Glass and Michael Cohen chose the Z.F. Conference as a platform for an open attack on Kimche. They may be right but in my opinion he does a difficult job quite well. As all editors (especially in Fleet Street) he is always open to attack. However, if his mind is so closed to what others think then his egotism leads me to suggest that the name 'Jewish Observer' be dropped and substituted by 'The Jewish Observer—Jon Kimche' in 32 point bold gilt caps!

What of the rest of the Conference? F.Z.Y. were unfortunately defeated on every issue, primarily, I suspect because the left wing of Mapam and Poale Zion always vote against us despite the issue. The rest of the delegates seem to be afraid to support motions put forward by a junior Movement. Despite these defeats 'non-political nature of the Z. F.', "The Jewish Observer", F.Z.Y. did not lose face; rather we gained in stature amongst adult general Zionists. Our 40 votes can play a major part in the campaign of any candidate. We also demonstrated that we have, in Michael Cohen, David Glass and Alan Fox, speakers who are of sufficient calibre to challenge the mighty elders when they consider the issue of sufficient importance. Ronnie Bloom once again carried the banner of Welsh Nationalism, while we even heard from two of our charming chaverot, Paula Lewis and Carol Fox.

Perhaps F.Z.Y. ideas are immature and our protagonists 'Luftmenschen'. Nevertheless, we demonstrated the power of our Movement in quality as well as quantity. On behalf of the masses, I should like to thank delegates for representing all of us and look forward to an even bigger representation at next year's Conference of the Zionist Federation.

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Commencing .....

Signature ..... Date .....196

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**Chairman and Mazkirut of the  
Federation of Zionist Youth**

*invite you to hear*

**Mr. Rosser Chinn**

*President of the F.N.F. of Gt. Britain*

*who will be addressing the Movement*

*at the*

**g Cross Hotel, Strand, W.C.2.**

**lay, 20th May, 1962 at 7.30 p.m.**

*There will also be a Grand Film Show*

**Emanon '62**

**Grand Jack 'n Jill  
Dance**

**and raffle**

**at the**

**Richmond Hill Hotel**

**June 17th**

**Final Round of the  
F.Z.Y. Quiz**

**at the**

**CORA HOTEL**

**Upper Woburn Place, W.C.1.**

**Sunday 3rd June, 7.30 p.m.**

**Frederic Janner in the Chair.**

**D i g g a  
M i l e a  
D i t c h a  
D a y**

**Come on Shnat Sherut**