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# THE YOUNG ZIONIST

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## LETTERS

### F.Z.Y. DEBATING TOURNAMENT

Sir.—I should like to draw your attention to an idea that has been fermenting within the dark recesses of my brain for some three months now. This idea is perhaps a little adventurous for F.Z.Y., but not, I hope, too far-fetched. I propose that F.Z.Y. should hold a Debating Tournament.

A debating tournament would promote interest in Public Speaking, an art which is much neglected by the majority of F.Z.Y.-niks. There are very few members of the movement who make any use at all of their talents, and there are many people who possess these talents. A debating tournament would bring out the best in such people, and provoke others to try their luck, and to come out of their shells.

If such a tournament were instituted as an annual event, it could not only enhance our reputation as people with strong opinions, not afraid to state them (a reputation already strong throughout the thinking world), but it could also teach the more timid of our members that the only way to become somebody in this movement is to *Speak their minds*.

The tournament would be run on the following lines:—

Firstly, every society would hold its own internal debate so that the members of that society's debating team can be picked from among the best of their speakers. The teams would go forward to the preliminary rounds, which would take the form of a public debate, with all the movement invited. The following rounds, including the finals, will follow the same pattern. Four eminent Jewish speakers would be asked to judge the contestants in the rounds, these contestants being elected winners solely on their merits as speakers. By this system, the speakers entering the final round would be the best in the whole of F.Z.Y., provided that every society sends in a team. There are naturally many obstacles to be overcome, before this idea could become reality, but with some constructive thought, and a modicum of interest, a very popular annual event in our programme could be instituted.

*Yours truly,*

MICHAEL BEN SHLOMO.

F.Z.Y. does not recognise the State of Israel. This may sound surprising, yet according to the F.Z.Y. Constitution, our main object is to "organise, guide and assist . . . for the revival of the Jewish nation in Israel . . ."

This is not the only anomaly in the F.Z.Y. constitution which is full of contradictions and meaningless jargon and much of which is completely superfluous. The document is a back shop window to the Movement as well as an insult to the English language, and it ought to be removed.

#### Constitution Committee

With this end in view the Mazkirut earlier this year set up a Constitution Committee for the purpose of drafting a new Constitution for F.Z.Y. The Committee met on several occasions and finally submitted a draft to the Mazkirut which the latter accepted.

It is the Mazkirut's intention to submit the new and draft constitution to the next Conference and ask Conference to resolve that it become the actual constitution and that the old one be abolished. This new document has been circulated to F.Z.Y. Societies already so that they have plenty of time to make themselves acquainted with its terms.

In this article I hope to give some idea of the reasons of the constitution committee for certain of the changes. The primary aims of the Committee were (i)

### THE MOVEMENT

## THE

By MICHAEL

that the new constitution should be clear, concise and unambiguous; (ii) that clauses in the old constitution that had no relevance to the present day Movement should be omitted; (iii) that its terms should lend themselves to the efficient organising of the Movement; (iv) that it should be in the Queen's (Great Britain and Commonwealth) English.

#### Clear Objects

The new draft constitution firstly sets out the objects of F.Z.Y. and its composition. It endeavours to make it perfectly clear that the Movement embraces all shades of Zionist opinion, irrespective of the individual's attitude to ancillary matters, such as politics, religion, philosophy, etc.

It stresses, as before, aliyah, Hebrew and education and also mentions fund raising which was not contained in the old constitution.

On the question of composition the new document gives Conference the power to veto decisions of the Mazkirut regarding affiliation and disaffiliation. In fact the power of the Mazkirut to dis-

## COMMENT...

### QUICKENING THE BEAT . . .

In the present issue of the Young Zionist you will find among others two articles which at first might have nothing in common.

I am referring to the one on the F.Z.Y. Quiz and to the one dealing with the proposed changes in the movement's constitution.

Contrary to the appearance, there is a common trait between the two subjects. The organising of the quiz and the positive response of the societies to a common movement programme has a greater significance than simply a new opening for acquiring more forces of knowledge. It can be a proof that inter-society co-operation is advantageous to all parties concerned and that F.Z.Y. is capable of organising regional functions.

The new constitution is an attempt to achieve just that, by clarifying the movement's aim and streamlining its organisation.

People weighing all this evidence—besides visiting our Societies with their newly acquired spirit—could draw the conclusion, perhaps not too prematurely—that the movement has regained its vitality and drive.

We need it badly if achieving our aims means anything to us.

# CONSTITUTION

COHEN

affiliate a society is removed—they can only suspend, the final decision being made by Conference.

It was decided that due to the uncertain state of Britain's economy and the continual fluctuation of the pound the actual amount of affiliation dues should not be included but that this would be at the discretion of the Mazkirut.

Having set out the objects and composition of F.Z.Y., the new constitution deals with organisation. This is in two parts, Conference and the Mazkirut. The Moatza is deliberately left out. If you have not heard of the Moatza, this will help show why it has been left out.

## Superfluous Moatza

The Moatza was a sort of miniature Conference that was supposed to meet twice a year. It was said to have more power than the Mazkirut but less than Annual Conference, and consisted of a representative from each Society.

Nobody seems to know what it was supposed to achieve. As a rule it was a complete fiasco and from a practical point of view achieved nothing at all. It was therefore decided to leave this out. Regional conferences have proved very useful in the past, and these should be continued, but as they have no real power (they cannot have because most Societies would not be represented) these have not been included.

## Streamlined Mazkirut

The organisation of Conference follows along the same pattern as in the old constitution. But the most important, fundamental and far-reaching change in the new constitution is regarding the Mazkirut.

It was felt by the constitution committee, and the vast majority of the Mazkirut itself, that the work of the Mazkirut was seriously impaired because it was much too big.

There were so many people sitting at Mazkirut meetings that it was impossible to achieve anything. The only useful work done at all was by sub-committees of the Mazkirut, and this was wrong in principle. The Mazkirut had become little more than debating society, and rather a poor one at that.

It was therefore decided that it would be in the best interest of the movement

to have a small Mazkirut of seven people. It would consist of people who were both thinking and working—not doing just one of these things, or neither. It would be an "acting committee" in the true sense of the word, one in which each member would respect all the others and be prepared to work and meet often.

## Further Corrections

All the regional officers are omitted (each member of the Mazkirut should do these tasks) and the power of co-option limited to filling vacancies. Of course, full time paid workers for the movement are included.

I will finally bring to your attention certain other items that have been left out of the new constitution and the reasons for doing so.

1. Associate Members. We have only had one in the past few years and he is angry with us because we do not know how to treat Associate members. I think we can justly put this down to our inexperience.

2. Political Session at Conference. It was felt that there should be such a session but that it would be wrong to tie

down future Mazkiruts and if they did not want one. The Hebrew session is still included but in view of the foregoing, the writer is at pains to understand why.

3. Mazkirut Assistants. This seemed unnecessary. One Mazkirut member in recent years has chosen an assistant and we never saw either of them at Mazkirut meetings.

4 Trustees. The Mazkirut by definition have power to appoint trustees so to mention it in the Constitution would be superfluous.

5. University Zionist Youth. If the movement wanted to expand in this sphere the exclusion of this clause would not make the slightest difference. Its inclusion makes the movement look ridiculous since no effort is undertaken to achieve its purpose.

## Amendments

No constitution can be perfect, and it is feared that the forthcoming Conference will be swamped by masses of amendments. For this reason I would ask readers to get in touch with the Mazkirut at the earliest moment on any inclusion or omission they are unhappy about.

You will, of course, have every right to put your amendments to Conference itself, but the fewer the proposed amendments the smoother the passage of the Constitution.



**CHALUTZIUT****NO MORE HACHSHAROT****BY ITZHAK BARKAY***Shaliach of Hanoar Hatzioni in Uruguay.*

The story of the pioneering hachshara is part of the story of the settlement in Israel. From the first days of the existence of the kibbutzim the hachshara has served as a laboratory for pioneers, and a fountainhead to provide the kibbutzim in Israel with its pioneers. Especially in Central and Eastern Europe, thousands of young people were living in these places dreaming and preparing themselves for a life of work and communal living.

Those hachsharoth were a creation of the time and the place. A multitude of youth ready for aliya, intense Zionist life, the will to realise a communal living even in the Diaspora before there was a chance to get to Israel. Poverty and want were part and parcel of the hachshara, but "it does not matter—'Fire is burning in the chest'."

**YEARS IN THE HACHSHARA**

The poverty is turned into an ideal and the want strengthens the character of the pioneers. Therefore spending even years in the hachshara does not bring despair. The gates of Israel are locked and the hachsharot absorb all those who are ready to wait years until the day of salvation comes, the day of receiving the certificate.

In those days there was no discussion about the hachshara, it was a logical venture and a natural one.

**NEW CONDITIONS**

It was an integral part of the Zionist picture. Its elimination would have meant destroying one of the most vital and organic cells in the process of rebuilding the country. Even to-day there are hachsharot in existence in the Diaspora, but there is only a slight resemblance between them and what used to be called once "hachshara." And it is no wonder, because they remained only as a framework without content, as all the conditions which gave birth to the hachshara have disappeared. There are no armies of youth to wait in queues for Aliyah, there is no necessity to spend years there until receiving the permit to enter the country whose gates are wide open. What then? Routine.

But the supporters of the hachshara have many arguments in their favour even today; the hachshara means a psychological preparation for people who are supposed to take up manual work in agriculture; it presents a sight of prospective olim to the youth who remain. It is a symbol of communal life for the youth, a kibbutz in miniature and other similar arguments.

**HINDRANCE**

Would the hachshara fulfil only a part of the tasks entrusted to it today, it would justify its existence in spite of all the difficulties. But what can one do if the reality contradicts the most modest hopes. Anyone who knows the situation cannot remain untouched by the events, neither can he deceive himself that by small improvement and patchwork we can change the situation.

The obvious truth is: The hachshara in the Diaspora is superfluous today; instead of being a constructive and educational agent it has turned in to a hindrance, an institution delaying and deviating from aliya. What is the real situation? What are the principal defects of the hachshara today?

**NO PREPARATION**

To begin with: It is no hachshara (preparation). It does not prepare the youngsters, neither for work and neither for agriculture. The causes are organic ones and all the experiments in improving the situation had no effect.

Let us see some of them:

Instead of communal education, friendly relations and closeness between

the members, their stay in the hachshara, especially when they are few, turns into a nightmare. It is no wonder; anyone who understands social processes will understand that to leave a nucleus of ten or less people for a year or more under the conditions of life in a hachshara leads to anti-social tendencies. Perhaps the root of the evil is in fact that the youngsters need not make a living; to work to live. That comes to them automatically from the "Jewish Agency." And so, good intentions form into a destructive factor, as the life in the hachshara turns into a life of idleness through lack of spurs. Certainly there are attempts at work and agricultural farms are established, but all that is a result of hobby, entertainment, nothing else. Naturally the atmosphere of idleness gives birth in its turn to negative phenomena and leaves its mark on the behaviour and way of life of the members of the group. The case of learning Hebrew is a proof. Young people stay for a long period in the hachshara knowing clearly that they are waiting for their departure to Israel. They have plenty of time which leads almost to boredom. Still they do not learn Hebrew. How to explain this occurrence if not by the atmosphere of idleness reigning in the hachshara?

**USELESS SYMBOL**

In this situation the hachshara not only is useless as a symbol for chalutzic movements and for the Jewish Youth in the Diaspora but on the contrary—it is a hindering factor in the chalutzic education for the kibbutz life. The fear of parents and their antagonisms to the aliya of their sons to a kibbutz are on the increase because in their eyes the hachshara is a kibbutz in miniature and if that is how a kibbutz looks — they make efforts to prevent their children from living in such a place. This general atmosphere which pervades the hachshara, whether from inside or from outside, results at the end in the weakening of the members' resistance. Their zeal for the kibbutz is gradually diminishing. Their failure in the organisation of an ordered social life brings disillusion,



because it is counted as caused by the group itself and not by the objective conditions and so it happens that members who have spent years in a chalutzic movement are broken after a stay of months in the hachshara. All the explanations—that kibbutz life even in its worst has not even the slightest resemblance to the life in a hachshara—do not help. We are convinced that the roots of the general but regrettable occurrence of large numbers of members of chalutzic movements in the higher age groups leaving their movement are more in their apprehension to enter the hachshara than to aliyah itself. The unknown of the Israeli kibbutz is swamped in their minds by the certain and the negative of the hachshara.

The phenomenon of the exodus of the higher age group or their exclusion is one of the most damaging factors of the chalutzic movements in the Diaspora. This process of turning the movements into children's groupings is a first influence in lowering their standard, of losing their impact on the Jewish youth in general, a loss of prestige.

This situation is pushing all the movements to defensive postures and leaves and delivers the majority of the serious and thinking youth in the lap of non-chalutzic and non-zionist organisations removing them from all thought of aliyah.

In the movements themselves, the importance of the more adult youngster is declining. He is not important at all for himself and all the emphasis is put on the children. He is looked after only at the extent that he fulfills tasks of leadership. So the process of education is stopped at an age when the young man begins to think seriously of tackling problems. Then he has no more place in chalutzic movement. Under these conditions it is absurd to speak about the deepening of the chalutzic and Zionist education when the potential objects of the education are non-existent.

(To be Continued.)

*"We have, in fact, two kinds of morality side by side: one which we preach but do not practise, and another which we practise but seldom preach."*  
(B. Russell.)

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

## YOUTH

# EUROPEAN YOUTH CONFERENCE

By ALAN FOX

Over 100 delegates from youth movements in 13 European countries met in the Palais de la Mutualite in Paris from the 15th—17th October to discuss mutual problems and the possibility of consultation, co-operation and joint activities in their work. Due to adverse weather conditions nearly all the English delegations arrived several hours late and missed addresses by Eliahu Dobkin and Moshe Sharett. Our sleep on the Sunday night was delayed by bad organisation, which we were later to find running right throughout the Conference.

## DISAPPOINTMENT

David Glass and I, the F.Z.Y. delegates, were most disappointed by the Conference as a whole and from informal conversations we discovered that our views were shared by most of our British colleagues, since few of us were previously acquainted with the Continental methods of running large Conferences.

There was quite obviously insufficient time in two and a half days for over 100 people to thrash out all mutual problems thoroughly and yet the Jewish Agency arranged no less than eight lectures, mainly on subjects unconnected with the Conference and consistently running over the allotted time. The time factor was not helped by Continental delegates who insisted on passionately debating political matter which would have been ruled out of order by a British Chairman.

## STORMY PLENARY SESSION

Despite the resolutions passed in a stormy Plenary Session, of which more later, unity between different Youth Movements on a practical basis appeared quite hopeless. I will give only one example, drawn from my personal experience on a working Commission discussing methodology. Here the French and Belgian delegates seemed determined to wreck the whole proceedings by continuous argument for argument's sake to such an extent that the English delegates gave up their attempts to make a positive contribution and those few that remained to the bitter end were silent for laughter at the two and a half page

long "resolution" read by a Belgian delegate and for pointing out the contradictions in other resolutions which spoke of training the "leaders of unorganised youth" and of "regrouping youth movements in countries where such movements do not exist."

## OLD PLATFORM

The Conference ended with a Plenary Session at which resolutions from Commissions were put to the whole Conference. The bitter feeling which had been growing in many delegates that the Conference was called merely to "rubber-stamp" ideas which had been decided on months in advance, was not alleviated by the sight of a platform, the average age of which was over 45. Attempts to discuss resolutions before voting on them, the normal practice in this country, were, despite assurances on this subject given to David Glass by Steering Committee, ruthlessly suppressed. An attempt by David Glass to raise the



point was met by shouts from the reporter of the resolution to sit down, and when these failed, by the comment: "You can raise points of order in London, but not in Paris."

Certainly nothing useful to F.Z.Y. emerged, and personally I would hesitate to send delegates to future Conferences held abroad, without adequate guarantees that they would be conducted in a proper manner.

**ISRAEL****POST OFFICE PROFITS**

JEFFREY J. BAYES

It is a well known fact that the whole economic policy of Monaco centres around its Casino and the sale of stamps to philatelists; the baby republic of San Marino and the Papal State have both relied for years on the revenue from their frequent multi-coloured issues of stamps to balance their benefits.

It was not long after the creation of the State that the astute businessmen running the Israeli Department of Posts realised that Israel, too, could benefit financially from a well-organised new enterprise—stamp dealing.

**Interest**

Circumstances were favourable. In 1948 and 1949, Zionism was on the crest of a wave; never had there been so much interest in the land that was Palestine. Jews all over the world were hoarding the envelopes of the letters received bearing the first postal symbols of the new State; this issue was printed before the Day of Independence, and the name of the State being then unknown, the stamps were inscribed "Doar Ivri" or "Hebrew Post." It was not only the Jews who had an interest in the Holy Land stamp; many Christians, mindful of their heritage, sought the coloured scraps of paper and the value of Israeli stamps soared.

**Holiday Sets**

The first stamps bearing the word "Israel" were issued in September 1948 to commemorate Rosh Hashonan 5709: these were quickly followed by definitive issues and a stamp reproducing the Israeli flag. Another Rosh Hashonah set was issued the following year and in April 1950 the second anniversary of the State was celebrated by stamps showing immigrants: since then Israel has issued a set of new designs to commemorate each Yom Ha'atzmaut and every Rosh Hashonah. These issues were in addition to others which commemorated anniversaries of events connected with the State, deaths of famous Jewish statesmen and poets and special exhibitions and sporting occasions. The frequency of new designs shows that the Israelis have not been slow to cash in on the philatelic market: this is indeed a far cry from the years of the Mandate when there was no change in the designs of Palestinian stamps for over 20 years.

During the 1950's the demand for Israeli stamps grew and as more collectors entered the field so the scarcity of the earlier issues increased. The Doar Ivri set was soon being sold at prices reaching three figures and in America, particularly, the market appeared to be insatiable; this could not last for ever—eventually the early inventors were beginning to sell their collections and were making large profits, some not liable to tax and others not declared for tax. However, there was a flood on the market and prices levelled out to rather more realistic figures.

**Commercial Basis**

Still, in spite of slump, the Posts and Telegraphs Department was raking in the money from the sale of new issues. From the very start it was operated on a commercial basis; whereas the G.P.O. in the United Kingdom took some three hundred years to show some enterprise in this field. When it is realised that the primary function of a postage stamp is to pay for the carriage of an item of mail, it will be readily seen that the sale of stamps with face value up to £1 sterling in large quantities must produce 99 per cent. profit, even allowing for printing and distribution overheads.

**Subscriptions**

In Jerusalem a special New Issue service was set up for Philatelists at home and abroad. Subscribers are supplied with unused copies of the stamps as and when they are issued and can also purchase more specialised items such as First Day Covers—stamps bearing the postmark dated on the day of issue attached to artistically designed chacheted envelopes. Attractively produced leaflets announcing the coming releases are circulated and publicity is eagerly sought and readily given by the stamp trade on both sides of the Atlantic.

What has remained surprising is the continued popularity and interest and resulting additional income for the State. Many of the newly independent Afro-Asian countries have tried to emulate Israel with frequent issues of colourful attractively designed labels, but almost invariably the sales to collectors have not increased. Ghana is the outstanding example of a country which has issued

too many stamps of too high a face value in too short a time—all aimed at exploiting the philatelist. Ghanaian stamps are now boycotted, not only by collectors but also by some of the leading dealers in the country.

**Continuous Popularity**

Why, then, have Israeli stamps remained popular? There can be no single answer to this question, but besides the factors mentioned above are the relatively low face value (Ghana has, since 1957, issued at least a dozen stamps of five shillings or more), the attractiveness and artistic brilliance of the designs and the subject portrayed ranging from Maimonides to Chaim Weizmann, from Ancient Coins to an Atomic Reactor and from the first Kibbutz to the new Haifa Technion.

**Letter From Tel Aviv**

More significant even than this is the demand of Jews for Judaica—of anything connected with Judaism—Zionists and non-Zionists, philatelists and non-philatelists of all ages find themselves, perhaps unconsciously, seeking the stamps they need to fill the gaps in their collections and thereby bring themselves closer to the State that once was just a dream but it is now a dream come true—it must be true—I had a letter from Tel Aviv this morning franked with an Israeli stamp!

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*"In a dictatorship the equilibrium is provided by a nice balance between uninhibited power and unbounded fear."*  
(V. Kravchenko).

*"... a sceptic implies a dogma of hopelessness and definite belief in unbelief."*  
(Chesterton).

*"... the oldest and the best of all causes, the cause of creation against destruction, the cause of yes against no, the cause of the seed against the stony earth and the star against the abyss."*  
(Chesterton).

*"I've always looked on criticism as a sort of envious tribute."*  
(F. Scott Fitzgerald).

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# ISRAEL 1961

by EDMOND COHEN

I remember sitting outside a restaurant in Safad having a well earned rest, and eating lunch, when suddenly I heard a loud voice chanting in Hebrew "Charity delivereth from death." I looked round to see a man at the head of a procession. Behind him carried on a bier was a body covered by a sheet, followed by numbers of people. Immediately he heard the man's voice, the hot restaurant owner, shut all his doors and windows, as did every shop owner along the street, until the procession had passed by. We were left sitting there, but hardly in the mood to eat anything more.

## Meiron

Another place we visited was Meiron where the tomb of Rabbi Shimon bar Jochai and his son Rabbi Eliezar are buried. Their tombs are in a building topped by a white dome. Many people were praying and lighting candles and swaying backwards and forth whilst kissing the venerated Rabbi's tomb, but I found it a little repulsive, especially when I learned that Hillel the great sage is also buried nearby, but no one notices his burial place. I suppose this is indicative of the general religious atmosphere prevalent in Israel now. I did not find any organisations equivalent to the "United Synagogue" which I think in the main tries to tread a middle path in religious matters. In Israel you have on one side the orthodox and very orthodox and on the other the people who don't keep anything. Those who are neither one nor on the other seem to be ashamed to organise themselves into groups or synagogues although they undoubtedly exist. They are under too much pressure from either side, and it is maybe an honest solution.

## A Kibbutz

One kibbutz I went to was atheist in outlook. Its members were drawn from the Achdut Avodah, which is left of Mapai. I had a talk with one of its members about religion on his kibbutz. I asked him what happened on Rosh Hashannah and Yom Kippur, naturally assuming that it would be folly to ask about any other days. He told me that

a few of the older men are given a room, and one or two of them have prayer books, on the holy days; but he thought these chaverim were a little soft in the head, "most of us" he said, "had finished with things like that a long time ago." I make no comment. This man was full of common sense and reason and gave us much information about his kibbutz.

## Cheap Travelling

Travelling about Israel was not very expensive. The bus service is cheap and frequent but hitch hiking near the towns and well populated areas is difficult. Very few private cars stopped for us and we grew very adept at clambering in and out of the back of jeeps and tenders. There are very few middle class hotels. They are either very cheap or something in the Sharon class. It never cost us more than 13/6 to sleep anywhere in Israel, mind you that was without food. Breakfast usually consisted of coffee and a roll. One day we were sitting eating this sumptuous meal at a roadside cafe and planning the day ahead of us. There was a Chasid sitting at a table near us dressed in black silk robe, big round black hat, long side curls and beard, and carrying a big tallis bag. He sauntered over to our table whilst we were eating our meal and exclaimed in a loud Brooklyn accent, "Say any of you fellows got an automobile?"

One of the most interesting experiences for me was going to my father's birthplace. This was a village called Ekron, one which Baron Edmond de Rothschild had founded near Rehovot. I duly got off the one bus a day there and took a

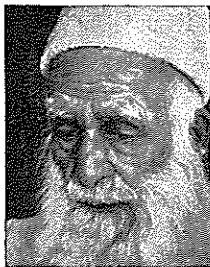
look round. The place seemed to consist of one main street and little else. A few horse and carts littered the scene but no people, it being in the heat of the day. I entered the village shop, the only shop, and attempted to get some information. They didn't seem to understand my Hebrew, I can't think why, so I tried Yiddish which got a far greater response. I eventually found the house my father was born in and duly snapped it; it looked a bit ramshackle. Next door to the village was a new immigrant settlement with Jews from North Africa. The old and the new in a different guise.

## Pequim

The day we tried to visit the Arab village of Pequim I shan't forget for some time. The village is in the heart of the Arab hinterland of Israel, and very inaccessible. We walked from about five miles from the place and started walking up the mountain side. After about one mile we were so parched and dry we were willing to do anything for a drink. We asked an Arab boy standing watching us by the roadside where we could obtain a drink. He invited us into his house where we were made to sit down whilst pitchers of water were brought. All the children in the family, about 12, watching us with big lustrous brown eyes. We still couldn't get a lift, and continued about the mountain another mile on and were surrounded by Arab youths who kept trying to sell us grapes at exorbitant prices and badgering my friends and I; the situation was beginning to get tricky but luckily a bus came round a bend in the road and we clambered thoughtfully aboard. Pequim is the only place in Israel where there were Jews from the destruction of the second temple and the dispersion to modern times. The big towns I found generally quite bearable, but the smaller size places didn't appeal to me at all. Just dusty streets and houses, one flea pit cinema, a cafe and that's about all. These sort of places are found at junctions of main roads and usually are extremely hot. A place like Affula or Hadera is like this.

(Continued on Page 8)

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(Continued from Page 7)

Whilst I was in Jerusalem, the city was honoured by a visit from the President of Madagascar. Posters went up overnight all over the city advising citizens of where their duty lay in this matter, and "long live the Malagase people" and "friendship between Jerusalemites and the Malagase freedom loving people should be encouraged." Israelis are very keen on friendship with the African countries. A paper like the Jerusalem Post prints daily material on how the various independence movements are going on, and there was generally pleasure when Jomo Kenyatta was released, followed by an invitation from Ben Gurion to Jomo to visit Israel. Mind you, I didn't see many coloured visitors there. They must have kept away during the hottest month of the year.

At no stage did I find that Zionism means much to Israelis, and rightly so, but on the other hand Zionism in the Diaspora doesn't mean much to them either which is understandable though less so. The efforts of those in the Diaspora in educating people about Israel seem a little wasted.

Time is the biggest factor in Israeli progress at the moment, how quickly projects can be carried out and immigrants settled whilst all the time paying a huge sum for defence. The finest qualities are apparent at times of stress and even though Israel is in a much better position than she was, she is still not yet out of the wood.

Dangerous times loom ahead, especially with the death of Hammerskjöld.

(CONCLUDED)

*"To wait till everything was ready was probably to wait till all was too late."*

*"A bold path is the path of safety."*  
(W. S. Churchill).

*"We have, in fact, two kinds of morality side by side: one which we preach but do not practice, and another which we practice but seldom preach."*

*"People invariably chose inimitable people to imitate."*  
(F. Scott Fitzgerald).

## THE QUIZ

## ASK ME ANOTHER

By RON SAVAGE

(S.E. London)

To those of us, who have often wished that the bond that connects individual societies and F.Z.Y. could be tightened to produce a firmly knit Federation, the problem of accomplishing this feat has driven many of us to nigh on despair. Central Functions is one answer, but it is not the complete answer. In the surrounds of a semi-luxurious hotel, no-one knows anybody, we all form in cliques, and although the result is often rewarding individually, we still have the same isolationist impression as before.

However, in organising a knock-out competition of any kind, Societies meet Societies — they cannot avoid it and I think, even enjoy doing so. The societies although at "war" with each other for six minutes, are already feeling the advantages of holding joint meetings. Many societies, of course, already do so, but there lacks the rivalry and the feeling of joint participation in a *Movement*.

### Rivalry and Participation

A Quiz Competition even worse, would introduce the feeling of rivalry and participation, those who advance in the round meet other societies, and those who are honourably defeated press for a return match, and the interwoven ideal begins to take place. At the final which

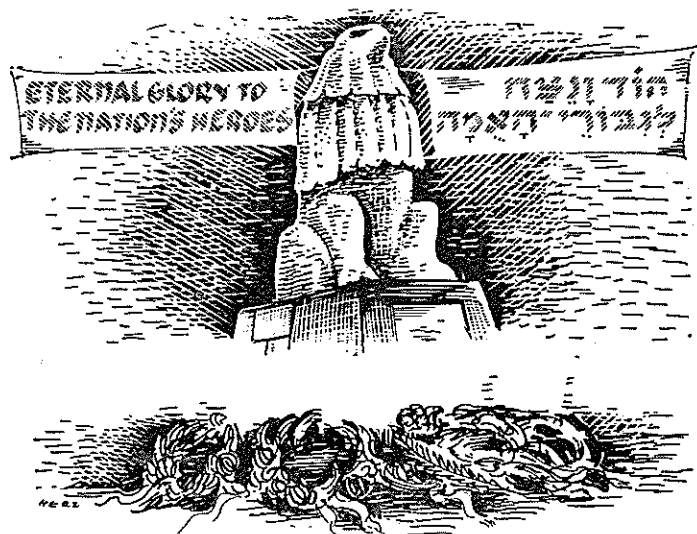
will be a Central Function, few societies will battle it out together, and I am sure the audience will be as near a true representative of every society as possible.

What a chance for the "Egg-Heads" to escape from their self-conscious shell, or the bookworm to wiggle their noses from D. H. Lawrence to Herzl and how confident the Tarbut Officer will be when he hears golden words of Zionism spring from the mouths of the most unlikely members.

Let us all take part in this venture, and if we do I am sure we will all reap the benefit as individuals and F.Z.Y. as a whole. Who knows, this might not only become an Annual London Quiz, but a London and Provincial competition, and there might even be a continental representation from Darkenu!

There is no reason why other such functions should not be held. Why an F.Z.Y. Choir should not compete in country-wide festivals, why a Dramatic group should not be formed, or possibly even a Football friendly between North and South of the Thames be played. All these activities would greatly enhance F.Z.Y. as a leading Zionist youth group.

May I ask you another . . . Well, I'll leave that to the Quiz Competition.





PUBLIC RELATIONS**BUILDING THE MOVEMENT'S IMAGE**

BY NORMAN L. DENDOFF

Before discussing how the movement can project its image it would be wise to analyse the meaning of the word image. In industry and commerce, concerns have built for themselves a reputation and a style of conducting business; this loosely is their image. For example Marks & Spencer and Woolworth are both large combines engaged in retail trading and yet no-one could confuse the image of these respective concerns. Similarly in merchandising, two products may be both very similar in every way from the point of view of content, packing and display, but they may have two completely different images. Senior Service cigarettes are identical in almost every respect to Piccadilly. The former's image is associated with the sea; the latter with upper middle class society. Have these images just appeared or are they the result of much planning? In almost every case the answer is that the image has been created to serve a particular purpose. While Piccadilly's image is created in order to associate the brand with its ultimate market — the middle classes, I.C.I.'s aim is to convince the masses of the integrity and high quality of the concern and, from that, its products. Carreras, owners of Piccadilly, are not as well known as their brands, the same may be said of Gallahers, owners of Senior Service; I.C.I. is an example of a concern whose aim seems to be to build an image of the concern and not

so much of its products with perhaps the exception of Terylene. The result is that the British public is apparently quite well disposed to I.C.I. One of its competitors, Shell Mex, suffers from an unfavourable image from motorists who are loathe to buy Shell oil for fear of nurturing a giant.

**SELLING F.Z.Y.**

From this then one can see that the image created is very important to public relations. Looking at F.Z.Y., purely from that standpoint, the first apparent weakness is that no image has been created. This is not to say that there is no image. Spectators of the movement may have their own ideas as to what are our endeavours, aims, objects, activities and our strengths and weaknesses. It is quite possible for one spectator to imply that his image of F.Z.Y. is of a sprawling disjointed conglomeration of separate units — a partially active confederation. Another may from his (or her) observations of one society, say, Hafinjan, consider the whole movement as composed of people under the age of 20 enthusiastic but with as yet, inadequate knowledge of Zionism. Is it the spectator's fault that he has misrepresented F.Z.Y. or is it ours? In truth it must be ours. In order to present ourselves to the mass of young Jewry we must have a strong and favourable image. This will only come about if we create one.

How then does any group of people create an image which will represent them, not as individuals but as a group. There are a number of ways. Firstly the image can reflect all their activities. For example F.Z.Y. can be known as the movement for fund-raising, Aliyah, social activities and no interference in political and religious belief — a "whiter than white" movement. This of course poses problems. Can you have a slogan which summarises this? Very difficult! Can you have speakers who are able to project such an image from their speech and actions when meeting members of the Jewish masses. I submit that a possible solution would be to choose one aspect of the movement's aims perhaps that organisationally it is non-political. Perhaps a slogan could be "You don't have to wear a blue shirt to join F.Z.Y.!"

**SUGGESTIONS**

The above are merely suggestions. A practical basis for image building would be to hear from the rank and file what F.Z.Y. means to them. It is hoped to set aside space in the following issues for readers' views. In particular this problem could be discussed by the garinim members. If there is sufficient interest I can then publish my findings based on your views as to what is the present F.Z.Y. image and what you would like its future one to be.

**NORTH WEST LONDON HAFINJAN**

by JOHN SAMSON

This group, which has been running since the beginning of September, has been growing rapidly under the able guidance of the Joint Chairmen, Michael Stadler and David Cohen. Thanks to the help at the start from members of other branches, the secretaries Gillian Sherwood and Marilyn Levene have become most efficient although our treasurer, Seymour Reisman, needed no help, collecting money seems to be his second nature. The public relations officer, Elaine Sherbourne has already put us in the local newspaper and this is probably

reason why we have a good attendance averaging approximately thirty.

**FILM SHOW**

Since our opening film show which was very interesting, we have had a lively discussion, a hilarious hat debate which took some of our shyer chaverim right out of their shells. Our record evening, although fog held attendance down to the mid-twenties, was a great success the week after which, Mr. Samson, the chairman of the local J.P.A., gave us an interesting and inspiring talk

on the J.P.A.'s work in Israel. We all look forward with confidence to our quiz meeting with Golders Green Y.Z.S. as we hope to keep up the example the Ilford Hafinjan group has set us and romp into the next round.

*"The idea of playing the game of politics according to rules is all right so long as some have not too much to lose by playing and others too much to gain by not playing."*

(H. J. Blackham).

## LESSON ONE

MICHAEL BEN SHLOMO.

# REPORTS

## West London's Eder Farm Seminar

6th—8th OCTOBER

Despite much publicity from our own efforts, television and the Sunday Times, the West London Seminar only attracted 16 Chaverim. It proved so enjoyable and such a success, that we plan to hold a similar Seminar next year.

We arrived on the Friday evening in time for supper followed by an Oneg Shabbat, organised by the Chaverim of the farm. After a service conducted by Yankel Berkovitch, Baruch Deutsch gave us his own viewpoint of life on a kibbutz and what it had to offer to-day. In the afternoon Baruch described the geography of Israel, life on a moshav and finally explained how new Ivrit words were compiled.

### **Chicken**

We were then showed the Kosher—chicken batteries, the dairy herd and other interesting features of the farm. The weather was good enough for a game of handball to help stimulate our appetites for supper. A Habonim group, who are on a nine month course at the farm, led shirim and rikkudim in the evening.

On Sunday morning, the Shaliach to the Farm, Mike Abels, explained why the students at the farm wished to go on Aliyah. The rest of the morning was taken up by discussions, including criticism of the Young Zionist, and a play reading which was extremely amusing because of the fantastic quantity of

Zionist propaganda packed into each page. In the afternoon Michael Cohen spoke on what he thought of Anglo-Jewish youth and the part that F.Z.Y. had to play in its future. We returned home by coach and were treated to a heart-rending recital of "My Yiddisher Mamma" by Yankel.

We would like to thank again Mike Abels, Michael Cohen and particularly Baruch Deutsch for sparing their valuable time, and the chaverim at the farm for putting up with us.

## **BEHIND THE SCORE**

by JACK MORRIS

Twenty people at an F.Z.Y. meeting may not sound very much to get excited about to you, particularly if you are from, say, Golders Green or Ilford Hafinjan Society. To the South of Thames, however, it is a minor achievement and something we have just managed for the first time. (Actually we once did get 22 people at one of our meetings when the Chairman and Treasurer were on holiday — purely coincidence of course — but these were mostly F.Z.Y. niks from other societies enjoying a Summer School Reunion at Bolingbroke Grove).

### **Great Strides**

But it is not just in terms of numbers that the South of the Thames Society is making great strides. Our standard of programmes has improved and their wider appeal means that everyone is participating to a much greater extent with plenty of the right spirit.

Among the speakers who visited us in October, Lloyd Groves, Colonel Nasser and Baruch Deutch (in order of appearance not of merit!) and in addition there was the F.Z.Y. Quiz and an evening when we learned shirim and rikkudim from a couple of Israeli visitors.

### **The Best Cup of Tea**

As well as all this, we can boast a table tennis table and last, but not least, the best cup of tea in South London.

Yes, I think that we can promise you that you will enjoy your next visit to the South of the Thames. We meet every Thursday and three weeks out of four, it is in the Synagogue Hall, 104 Bolingbroke Grove, S.W.11, which is very near Clapham Junction Station (Southern Region). Come along next week.

## **MAZELTOV TO:**

Roy and Fromella Segal (ex Hendon) on the birth of a son.

Sheila Games (ex Ilford) on her marriage.

Pat Rosenberg (ex North London) on her marriage and departure for Israel.

Anita Segal (ex Hendon) on her marriage.

Brenda Strauss and David Lush (ex Hendon) on their engagement.

Susan Wharton (Ealing) on her engagement to Peter Summerfield.

## **"YOUNG ZIONIST" — SUBSCRIPTION FORM**

Please supply me with the next twelve months' issues of the "Young Zionist".

Name .....

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THE CHAIRMAN AND MAZKIRUT  
of the  
FEDERATION OF ZIONIST YOUTH  
cordially invite you to meet  
**MR. LAVY BAKSTANSKY, LL.B., B.Sc. (ECON.)**  
General Secretary of the Zionist Federation of Great Britain & Ireland  
who will be speaking on  
"CHAIM WEIZMANN"  
at the  
SHAFTESBURY HOTEL, MONMOUTH STREET, W.C.2.  
ON SUNDAY, NOVEMBER 19th, 1961.  
at 7.30 p.m.  
In the Chair: DAVID GLASS, Esq.  
*Admission Free*

SOUTH OF THE THAMES



CHANUKA HOP

(In Aid of the Ronnie Moont Memorial Fund)

**WHEN?** Saturday, December 2nd, at 7.30 p.m.

**WHERE?** 104, Bolingbroke Grove, S.W.11.  
(Free transport from Clapham Common Underground).