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ספר זכרון

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מזכרון-הגבורה של ה"ח" - "Menorah"
1944 תרצ"ד

Fik

ers do not return to the country, but when for town dwellers there are no longer prospects of an independent, honourable existence without a return to the country, they will have the courage to make a change, and make it successfully.

False Science, apart from having negated us as a people, has negated Palestine as a country, which it states, cannot absorb large numbers of Jews. It has negated its industrial prospects on the grounds that there are no raw materials in Palestine. And yet Jews have come here who have rebelled against these pronouncements of science. They brought raw materials from afar and processed them here in a ramified industrial machine—and they also discovered raw materials locally.

WE NEED PIONEERING SCIENTISTS

A Science which says: "There is not" is not science. Science can be certain of what it knows to exist, not of what it does not know.

We need "Talmidei Chachamim" (men learned in the law) who will write in life itself a new Tractate of Zeraim ("seeds") a new Tractate of "Sanhedrin." We cannot be satisfied

We know that art is tied up with the earth, with its salt, with its odour. We know that there is no art outside of national culture. Cosmopolitanism is a world in which objects lose their colour and form, and words become divested of their meaning. One may write a treatise in Esperanto, a mean, a timetable, but it is impossible to write Hamlet or Boris Godunoff in Esperanto.

ILYA EHRENBURG.

either with the methods which our forefathers used in Palestine, two thousand years ago, or with their crafts. By mobilising all the knowledge known to us to-day, of scientific and technical methods, science constitutes one of the most powerful instruments for the realisation of Zionism and just as it is impossible to visualise the future of our work without the pioneering worker and the pioneering industrialist, so it is impossible to visualise it without the pioneering scientist.

THE SOUTH AFRICAN MENORAH

There is no work more civilised than the boring of wells, and we are boring wells in Palestine in every sense. This is a task for your generations. You must be the force that fashions Jewish culture in the fullest sense, and to do that you must have a spirit of independence, a will that will not surrender, nor retreat before any obstacle—great or small.

Professor Harold J. Laski's Message to the Conference of the Zionist Federation of Great Britain.

I record the success of the Palestinian experiment as the vital condition upon which the survival of the Jews now depends. I add that this is a lesson I have had to learn painfully in the war years, and that I regard its acceptance as a test of good will to the Jewish people.

IT WORKED

During the days of the last Czar, a Russian Jew fell into a lake and was in danger of drowning.

"Help—help, save—save!" shouted the Jew. Two soldiers passed by, but they did not even turn around.

"Down with autocracy!" cried the Jew.

Immediately the soldiers jumped into the lake, carried out the Jew, and rushed him to the police station.

PARTISAN LOYALTY

Sergeant (to Police Captain in Jerusalem): I have just rounded up twenty Jews who entered the country illegally. These include six Revisionists, four Grossmannites, five Paale Zionists, three Mishrahists, and two General Zionists.

Captain: Good work. But where are they?

Sergeant: Right here in front of the building.

Captain: Are you sure that they will not escape?

Sergeant: No danger, Cap. They are such bitter enemies that they themselves keep careful watch on each other.

THE LIGHTER SIDE

A prize of 5s. is offered for the best joke of the month of Jewish Interest. Send your contributions to

MENORAH
P.O. Box 18, Johannesburg.

SUPERFLUOUS RELIGIOSITY

On the day of his arrival in Tel-Aviv, a German-Jewish immigrant was taken for a walk by a friend who had already spent some time in the all-Jewish city. The immigrant studied everything around him. He was puzzled particularly by the Hebrew signs.

"Why are these prayers over every business establishment?" asked the immigrant.

A FORTUNATE SITUATION

Getzel: Do you know, I have just been saying to myself that we Khelmer are very lucky that we were born here and not in Paris.

Gimpel: What makes you think so?

Getzel: If we were born in Paris, everybody would have considered us deaf and dumb; since we don't know a word of French.

NAZI VERCACITY

A lion escaped from the Berlin circus and ran amuck on several streets. The people were frightened by the dangerous animal. Finally a young Jew came to the rescue. He lassoed the lion and brought him back to his owner. The next morning the headline in the newspaper read as follows: "Fierce Jew attacks Timid Lion."

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EDITORIAL COMMENT

FORMATION OF SOUTH AFRICAN PRO-PALESTINE COMMITTEE

There has always been strong pro-Zionist sentiment among leading non-Jewish South Africans. Already in 1924 the Union Government passed a resolution favouring Zionist aspirations. Members of the present cabinet, led by General Smuts have rendered active assistance to the upbuilding of the Jewish State. At a meeting held on March the 29th of members of both houses of Parliament, a South African pro-Palestine committee was formed under the chairmanship of Senator E. H. Brooks, with Mr. M. Kentridge as honorary secretary. The members of the committee, are Drs. L.

Steenkamp, L. Bosman, Mr. M. Alexander, Senators F. C. Hollander, G. Hartog, D. D. C. Murray, G. J. Hugo and the Rt. Hon. J. Stratford.

A delegation of the committee has already had a lengthy and friendly interview with General Smuts to discuss with him matters affecting Palestine.

This is the first time that non-Jewish Zionists are participating in an organisational form to promote Zionist aims and all Zionists welcome it as a great step forward.

JOSHUA LEIBNER

The coming of Mr. Joshua Leibner, accompanied by his wife and child, in the interests of the forthcoming Keren Hayesod campaign is particularly welcome to Zionist Youth. He is a Chalutz from Ein Hashofet, one of the settlements of the Hashomer Hatzafim which is composed of American Chalutzim. He was brought up in the United States where he obtained his B.Sc. and graduated from the Hebrew Teachers' Seminary "Herzliah". He settled in Eretz Israel some ten

years ago and has since re-visited the United States for educational work among the Youth movement. He has also been to Egypt and India for the Keren Hayesod. He speaks both Hebrew and English fluently and is an authority on every aspect of Palestine life. Mr. Leibner will be coming in contact with Zionist Youth all over South Africa in the course of his numerous activities and should do much to stimulate the growth of Chalutzim within Zionist Youth.

THE NEW ZIONIST DELEGATE

Dr. von Weisl is a new type of emissary, even for the Revisionists. He is more irresponsible, reckless, and tragically amusing than any of his predecessors. He has far more audacity and imagination—and a very poor opinion of the knowledge and intelligence of South African Jewry—for he seems to assume that the wildest statements—the most exaggerated claims—will be readily accepted.

He introduces himself as the representative of the entire Yishuv, and has the effrontery to speak on behalf of the 640,000 Jews of Palestine. When it comes to Jewish military forces in Eretz Israel,

he adopts the entire Haganah, instead of basing his grandiose plans on the Irgun Zvai Leumi, the Revisionist military organisation which is insignificant, as compared to the Haganah of the Yishuv. He couples—without blushing—the name of Ben-Gurion with his own, as there are "politically no fundamental differences" between them. His policy is ridiculously simple—to establish a Jewish government by military force, thus creating an accomplished fact which Great Britain will choose to accept. In order to assist him to win over South African Jewish support for his organisation, and

EIM

Policy, he sweepingly claims the credit for every Zionist achievement in every field—immigration, colonisation, industrialisation and political organisation.

Unfortunately for Dr. von Weizsäcker, the Zionists in South Africa are not so ill-informed. We know too that the Revisionists do not number more than about 5 per cent of the Yishuv at the utmost. We know too that not a single colony has been established by the Revisionist Organisation for the Jewish Agency, together with Pica has helped to finance Ramat Tzionim and Tel Zor, the only two settlements with Revisionist settlers.

The coming of Dr. von Weizsäcker, the leader of the Revisionist in Palestine, has served one purpose, namely, to demonstrate most forcibly that the World Zionist Organisation is in the process of decline and disintegration. Its adherents are either retreating individually to the ranks of the Zionist Movement or disillusioned and resigning altogether, and abandoning the upbuilding of the Jewish State. If the Revisionist Party continues to remain outside the Zionist Organisation, it will inevitably dwindle until it ceases to exist as an organised group.

THE FIRST AND THE LAST ZRIF IN REHAVIA

By Manfred Sturman

Not long after my arrival in Palestine I was passing through Rehavia, the fashionable new Jewish residential quarter of Jerusalem, when I noticed a Zrif (wooden hut). It was situated in a well-cared for garden and contrasted strangely with the stone-built houses in its neighbourhood. It would have been more suitable for a Kibbutz, I thought, than in this particular district, and I imagined the whole affair was just the whim of some rich idler flirting with simplicity in a spot where luxury would have been more in place.

How greatly did I prove to be mistaken when I heard who was the owner of the Zrif! For it belonged to no less a person than Yitzhak Ben-Zvi, Chairman of the Vaad Leumi and the leading representative of the Yishuv. Here he, together with his wife Rachel Ben-Zvi-Yanaith, leads the chahalut life such as has been his wont since the day of his arrival in Palestine in 1907.

This house is as simple and unpretentious as its occupants. The rooms, of almost puritan austerity, testify to the way of life of these two Palestinian labour leaders. For it must not be forgotten that Yitzhak Ben-Zvi founded the "Hachalutz" in 1916 and that his wife Rachel was the first to interest herself in the vocational training of the working woman. She has indeed become one of the leaders of the "poaloth", the Palestinian woman-workers.

The penning of these lines is prompted by the fact that Yitzhak and Rachel Ben-Zvi moved into their Zrif exactly twenty years ago, on 7 February, 1924. Two days later, on 9 February their second son was born there.

At that time Rehavia was still the bare and unbuilt site of a suburb-to-be. There were neither streets nor

trees — at best a few gnarled old olive stumps. No stone house obstructed the view. The nearest building was the Ratisbon Convent which today can no longer be seen from this spot owing to the buildings which have since been erected in the meantime. Rachel Yanaith tells me that despite all difficulties she and her parents started a tree nursery on the site of their present house and garden.

It was only later that the Zrif was built. It was the first Zrif in Rehavia; the second was built by a doctor of the Hadassah hospital and has long since been replaced by a house of stone; the third was put up by the chaverim of the "Gedud Avodah" on the spot now occupied by the Jewish Agency building; that, too, has long ended its earthly career. Ben-Zvi's house is consequently the first and the last Zrif in Rehavia.

To think how difficult life in Jerusalem was in those days! "water was so precious that we first used it to wash with and then kept it for cleaning the floors." I remember hearing this from Rachel Yanaith's mother who died only a few months ago at an advanced age. And Ben-Zvi himself recalls how, especially in winter, it took almost an hour over the rough and roadless country to reach the Old City on foot.

Young Jerusalem of to-day remembers nothing of all this. It imagines that the beautiful, wide King George Avenue with its stream of cars or the Kerem Kayemeth Road with its trees and gardens were always there.

We soon learn to think differently when we enter Ben-Zvi's Zrif. Here, the atmosphere of 1924 has been pre-

served. The simplicity of the home, the plainly furnished rooms and the many rows of books are eloquent testimony of the way of living in those days. With all the severity of eternal conditions, life was rich in spirit.

The few pieces of furniture in the rooms were, mostly made by the women-workers whom Rachel Yanaith helped to train. A couch comes from the workshop of the "Beth Hachalutzoth" in Tel-Aviv. A bookshelf and a plain deal table were turned out by Rachel Yanaith's father himself.

We sit round the small petroleum stove whilst Yitzhak and Rachel talk of old times. On the table are the remains of supper: which is neither better nor worse than a meal in any of the "Hadre Ochei" of our Kibbutzim. It is nearly eight o'clock. The winter wind buffets the wooden house. Both husband and wife, had only just returned from their work. Yitzhak Ben-Zvi from a busy day of meetings at his office, Rachel Ben-Zvi from Talpith where she runs the "Meshke Hapooloth", an agricultural training school for girls. The day's work, a life of battle in caring for others, has lined and hardened their faces.

We wander round the rooms. Here I am shown a souvenir from an interesting photograph. Every object has its history. Books and pictures everywhere — not forgetting the beautiful, forceful models by Batya Lishansky, Rachel's sister, who is a noted Palestinian sculptress.

"The house is a very prosaic matter," Ben-Zvi said to me, as he accompanied me to the gate. "It has nothing romantic about it. Whoever comes here, must understand its meaning, it is the meaning of our life."

"And may that be known to all who, like myself, have been pained by the 'first and the last Zrif in Rehavia'."

TOPICAL TALKS

The Students And The Jewish Future

By DAVID BEN GURION

(From a speech delivered to the Third Conference of the Jewish Students Organisation of Palestine, Tel-Aviv.)

SCIENCE AS A WEAPON OF DEFENCE

I see the particular task of this body as the mobilisation of Jewish Science for our cause.

It is evident that a State cannot be established by Science alone—a State requires agriculture, industry and maritime activities, but without Science it is impossible to create these things. Science is not the only weapon, but it is one of the principal weapons. It must be a weapon both of attack and of defence. I wish, however, to begin with the defence.

We need the weapon of Science to defend our work from the many enemies that lie in wait for it. For there is a false Science as there are false Messiahs. Zionism and Science, or Truth, have a common basis. The roots of both are to be found in man's faith in his own powers, his belief in his ability to free himself from the blind forces that rule him, and to control them by his own will and spiritual power. And false Science draws its strength from the same sources as anti-Zionism—from a non-belief in the liberating power of man, a blind total surrender to external forces.

Among our enemies are those scientists who tell us that after all, the Jewish people is not a people, and that consequently anything we undertake to do is but "variety and an affliction of the spirit." And if we argue that for all that we are a people, they tell us, with a certain scientific force, that we are a people unlike any other and that what is true of other peoples is not true of us; that what other peoples can do the Jewish people cannot do. As if there were special historical laws, especially made for Jews alone, as if we were



DAVID BEN GURION.

excluded from the operation of the general laws governing the history and the relations of peoples.

THE PSEUDO-SCIENTIFIC FALLACIES

The false scientists say: "Every people needs independence, and must fight for it." But the Jewish people is different; it is a people of the spirit. "For the Jewish people a Spiritual Centre is enough."

The false scientists say that because the Jews are "men of the spirit," they are not capable of producing the masses of workers who constitute in every people the basis of the State.

The false scientists say that Palestine is a small, poor country, incapable of supporting the large numbers of Jews seeking a refuge. They say to us, "In the hills of Palestine, there can be no Jewish settlement, and even if some youngsters, ignoring science, have settled in the hills, conditions will force them to abandon their foothold, hardy enterprise."

One of the tasks of our scientists is to uproot this False Science which says that it is a natural law in history that the weak can never prevail against the strong.

One of our greatest difficulties is that our task of reconstruction is without parallel; not because, as the false scientists declare, we are subject to special laws, but because the conditions governing our agricultural, industrial and maritime development are unusual. We know that because the tasks are extraordinarily difficult, the effort required must be extraordinary, but we cannot accept the false conclusion that because a thing is difficult it cannot be done.

THE VERDICT OF FALSE SCIENTISTS DISPROVED

We need to arm ourselves with scientific knowledge and criticism, but we should be wary of those who tell us this or that in the name of the final work of science. There is no "final word" in science.

There have been orthodox sociologists who believed that the Jews did not constitute a people. They were of the opinion that only a few people that dwelt in its own land, and spoke one language, could be regarded as a people. Then they came across a strange phenomenon—a scattered, divided community, speaking many languages, yet united by the fact that they were unlike all other peoples. And the sociologists pronounced judgment—that this was not a people. They were not aware of the fact that deep down in its heart this community desired to become a people. The judgment of the sociologists was negative, but the Jewish people did not accept the verdict and proved it to be false.

Similarly, there were scientists who asserted that city dwellers cannot change themselves into countrymen; and, as a consequence, decreed failure to our ambition of creating a Jewish agricultural life. This conclusion, too, we refused to accept, not because we rejected science, but because we rejected the superficial statements of pseudo-scientists. And we said, "In a certain set of conditions towns dwellers

Cultural Activity. The best Youth Leaders have realised that, to be effective, Zionist Education must be built on a good deal of Jewish Education; but the study of Jewish culture is not agreeable to local Zionist Youth, as it strikes them as "sentimental" (Englishmen try to be "realists"). As a result Zionism is portrayed as the solution of the problem of Jewish homelessness only, but why it should point to Eretz Israel of all places is left unanswered.

Social Activity. Here the Englishness is most disastrous. The members do not really know one another, they are friends at the meeting, not outside, the one half of the members of a society has never visited the houses of the other half, and they do not desire to be visited by them—and what is more, they do not see anything wrong with it. As the members do not even try to be friends, the society always remains something artificial. It

never plays any real part in their lives. Members are shy to ask about doubtful points, and as members are not encouraged to express themselves, valuable ideas may never reach the public. Our talent may remain dormant. Moreover, members remain aloof and polite to one another and seldom contradict a statement of a speaker, even if it is demonstrably wrong.

Finally lack of sociability is a grave handicap when it comes to the election of a Committee or Executive, as members have to elect people whom they do not really know and with whose ideas they are not acquainted.

An interesting sideline, as regards ways of overcoming these problems is shown by Habonim, which has achieved a great degree of sociability amongst its members by simply drawing on another quality of the English—that of Sportsmanship. The "Social Activity" in Habonim is indeed largely a give-

and-take business, where the member is brought into close contact with every other member of the group by activities, which really bring people together—not just two people, but all people; their social activity is not dancing, but common games and camping; i.e. activities they learn to like and which force them to both work and cooperate. A good sense of collaboration is produced in these games, where the member merges his personality into that of the group; and real sociability is achieved—although this is not based, as in Europe, to any extent on genuine interest in one's neighbour but on self-interest—but it is results that count.

However, we have to give our own answer to the problems enumerated in this article, because only then will a spontaneous and healthy Chutz Movement be able to grow up in this country.

CLUES ACROSS

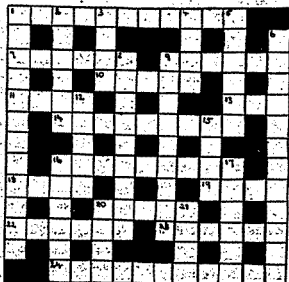
1. A variation by which to change the 9 across (11).
7. Many a Jew was in the Ghetto (6).
9. Elope wrongly, without a vegetable (6).
10. Steal (Anag.) (5).
11. Name of Noah's son (4).
13. Time that belongs to us? (3).
14. Jewish judges (4).
16. ? as (2,7).
18. Brick (4).
19. Heard and seen in a synagogue choir (4).
20. Well known apple (5).
22. Tracks (6).
23. So-o-o! (2,4).
24. This, but not the Jewish problem (4,2,5).

DOWN

1. Judophobia (12).
2. They were really thirteen (6).
3. There have been more than one in Eretz Yisrael, unfortunately (4).
4. They are young (4).
5. Yellow man (6).
6. A national language (6,6).
8. A hasty sentence (4,5).
9. They swing nude plums (9).
12. An abode (5).
15. Before you, generally (1,3).
16. Does little Albert buy? (6,3).
17. Cheder (6).
20. Rats (Anag.) (4).
21. Plants pigs (4).

Crossword Puzzle

Compiled by Sam Aaron, Muisenberg



SOLUTION TO MARCH CROSSWORD

Across: 1, Harps; 7, Blank; 8, Down; 1, Abuse; 2, Capri; 3, Night; 4, David; 5, Sarah; 6, Minsk; 7, Herzl; 8, Arabia; 9, Priest; 11, Revolt; 12, 17, Jordan; 18, Jonah; 19, Delet; 20, Ezra; 21, Moses; 22, Adler; 23, Angel; 24, Alone.

April, 1944

THE SOUTH AFRICAN MENORAH

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ZIONIST DISCIPLINE

The controversy with the Revisionists has again been revived. At a lively Zionist Mass-meeting held in Johannesburg a fitting reply was given by N. Kirchner, J. Dalaki and J. Leibner to the statements and misstatements made by Dr. Von Weizsäcker on behalf of the so-called "Revisionists". The technique of propaganda adopted by the local Revisionists is being applied everywhere and especially in America. Israel Goldstein, the President of the Zionist Organisation of America, reveals in this article the intricacies of this technique and points to the vital necessity of strengthening Zionist discipline.

Discipline is the coefficient of numerical strength. Thus a group having large numbers of units which, however, are loosely banded together, or abounding in individuals of great talent but of individualistic temper, may be less effective than a small group which is well-knit, numbering men whose calibre, man for man, may be mediocre, but among whom there is a strong sense of collective discipline.

Theodor Herzl strove and in part succeeded in imposing a sense of discipline upon the Zionist movement. The World Zionist Organisation, Herzl's creation, has harnessed the organised forces of Zionism in our time. It has managed, albeit with far from desired results, to implement the Zionist ideal more successfully than would have been possible with unorganised fragments of sentimental preditions for Zion. To organisation he added discipline. Herzl himself set an example of acceptance of discipline when he yielded his own preferences, in the historic Uganda issue of 1903.

The World Zionist Organisation has survived more than one secessionist threat in the forty-six years of its existence, notably the Territorialist secession of 1905 and the Revisionist secession of 1935. It could ill have afforded the defection of some of its most talented men, but it could much less have afforded to abandon the right of a majority to devise programme and policy.

Here on the American scene too the organised Zionist movement has been subjected to tests of discipline. In recent years secessionist splinters emanating from Palestine itself, where they had been identified with the Revisionists and with the "Irgun Zvai Leumi," made their appearance here under various guises. "American Friends of Palestine," "Committee for a Jewish Army of Palestinian and State-



Israel Goldstein the writer of this article, President of the Zionist Organisation of America.

less Jews," "Emergency Committee to Save the Jewish People of Europe," and just recently announced, "League for a Free Palestine."

Whereas outwardly these organisations respectively varied in complexion and in programme, the inner core was ever the same, with an unvarying purpose. At the core there were always a few of the "Revisionist" or of the "Irgun" leaders, and these few pulled the strings and determined policies, without being accountable to any substantial segment of organised American Jewish life. Their unvarying purpose was that seeking to compete with and undermine the influence of the official Zionist movement in America; just as in Palestine the purpose of these people and their conferences was to compete with and undermine the influence of the World Zionist Executive.

The method was ever the same, to build up "fronts" consisting of "innocent," well-intentioned people, Jews and non-Jews who were attracted by attractive slogans and highly dramatised promises to accomplish great things. Not

being accountable to any organised body of Jewish public opinion they were in a position to engage in sensational tactics such as giving the impression of being able to save Rumanian Jews for 50 dollars per capita, or proposing the solution of the Palestine problem by the removal of Arabs from Palestine to Iraq.

That they succeeded in winning the moral and financial support of a number of gullible Jews who did not know better, is not to be wondered at. In their desperate eagerness to see something done about the Jewish tragedy abroad, some well-meaning Jews unwittingly responded indiscriminately to anyone who promised to do something without analysing the merits of what was being proposed.

What is to be wondered at is that these "front" organisations also attracted a number of Zionists who should have known better. It was to have been expected that any member of the ZOA would have made inquiries of the national office before proceeding to lend his name or his resources to a "ballyhoo," however appealing it might appear on the surface.

It is to be hoped that the new scheme of "salvation," bearing the title "League for a Free Palestine," energised and directed by the same inner core of secessionists, will be met by all Zionists with wariness and with vigilance.

The American Jewish Conference, speaking for the overwhelming majority of American Jews, in a statement which leaves no room for doubt, has repudiated these various attempts, all of them spurious, to confuse American Jews and to hamper the united efforts of American Jewry on behalf of the manifold programme to alleviate and to solve the problems confronting the Jewish people in our time. The American Zionist Emergency Council has expressed the view of the official Zionist movement in America, cautioning against the various "fronts," and particularly against the "League for a Free Palestine."

One question still remains to be answered. It is often asked "Why are not these Zionist secessionists welcomed back into the Zionist fold?" The answer is, they are welcomed back. It is the only condition which is put is that in return

South African Zionist Youth Problems

SOCIAL INFLUENCES

ONE of the main influences on people's behaviour, and their character, is the ideal they form in their mind of the kind of "gentleman" or "lady" they want to become. This ideal differs greatly from nation to nation; e.g., the French gentleman is versatile, sociable, emotional; the English gentleman reserved, etc.—every nation assumes that it is "normal," and that all the characteristics of other nations of which it disapproves are slightly abnormal.

The ideal of our youth is the English gentleman, and this fact has very grave implications.

AN ENGLISH CLUB AND OUR SOCIETY

The "typical Englishman" is unsociable; he neither knows nor cares too much about his neighbours, and does not like his neighbours to care too much about him. "The Englishman's home is his castle," and he resents the intrusion of strangers. Yet man is a gregarious animal—men must come together socially. We therefore find in England an enormous number of clubs, with a huge membership, fulfilling the functions of a home. We similarly find here a great number of Zionist Youth Societies, with an enormous membership—a membership that, in relation to the total Jewish Youth, is far greater than that of any European Zionist Youth Movement at any time. The bulk of local Jewish Youth spends some time in a Zionist Youth Society! But whereas overseas the bulk of the young Zionists was outside the organised ranks of the movements, here the bulk of the members of the Movement are not Zionists at all.

Continuing

Habonim Conference

ment, and it was felt by delegates that all resolutions taken at Conference, representing as they did the will of the larger section of the South African Movement must be carried out and brought into effect for the Movement as a whole. The whole tone of Conference indicated a turning point in the history of the Movement, and the spirit displayed by delegates augurs well for the future of Habonim and the future of the whole Zionist Youth Movement in South Africa.

THE CONSEQUENCES

What are the effects of this anomalous position?

(a) The society, being anxious to keep its membership, is often turned into little more than a dancing club.

(b) The non-Zionists reduce the practical work.

(c) The cultural activity must be kept on a low level, for if it is raised, it might be above them.

(d) It is they who really determine who leads the society, because their mere presence, and the mere will to have them in the society, makes certain people quite useless for leadership, though they may be the best otherwise, and vice versa.

With the present organisation and knowledge of the movement, youth

By Maurice Goldwasser

can be attracted but cannot be kept, most members leaving soon after having joined. What is worse, they cannot be brought back easily because they adopt the attitude: "We have had enough of Zionism." Many of the more serious newcomers, on whom in the end every movement is built, are repelled when they see how the Zionism of local Zionist Youth works in practice—lamentation over our European brethren, followed by dancing.

DANGERS OF FRUSTRATION

The low all-round level of a Zionist Youth society has a deadening effect on the better members. The arguments they hear and have to use remain elementary; progress is impossible; they are therefore discouraged to think on their own—their faculties are thus killed. The better members are straight away made to train themselves in the qualities which appeal best to numbers, instead of concentrating on themselves first. Meeting with little lasting success, they lose heart, and either rebel, join the jitters, or what is perhaps worse, try to fool themselves and continue speaking, and slowly come to believe that they are doing really useful work. When some keen newcomer tries to

change things, those who were keen before will render his job only more difficult, as they are certain that "nothing better can be done with them." "Everything has been tried," they will tell him—so much for the benefits of great numbers; their only real benefit, from a purely Zionist point of view, is that they provide a big Zionist Forum. This, however, could be provided just as well by smaller societies organising a mass meeting now and then.

OTHER CONSEQUENCES

But numbers are only one of the effects of Englishness on local Zionist Youth; Englishness affects every one of its aspects.

The Approach of the average member is unemotional, aloof, and impersonal. He feels no particular longing for Eretz Israel; what happens to our brethren in Europe does not affect local Zionist Youth too much; dancing continues as if nothing had happened. Even the "active" member takes being a Zionist as meaning merely agreement with the aims of Zionism. He does not ask himself what difference it makes as regards his own life; actually he has no intention of ever going to Palestine himself. He would like to see Palestine established, as he puts it, "as a National Home for the Jews"—not "for us" but "for the Jews" (i.e. he almost puts himself in the position of the Rosh in the Haggada).

Practical Activity. Some of the more conscientious Youth Leaders have come to the conclusion that even if it was for no other reason but preparing the members for Zionist work in the future, and giving the society a more tangible justification for its existence, it would be essential that every member should contribute to the National Funds according to his ability. The execution of such a scheme would meet with enormous resistance, as the people would not like others to pry into their affairs, to know how much they earn, how much they spend.

As a result, every member is left to contribute as much as he thinks fit; therefore doubt in the other members' sincerity is bound to arise, and this undermines the social foundations of the society, and causes a reduction of the member's contribution.