

Ort Active in Egypt.

Alexandria.

The mounting anti-foreigner, and especially anti-Jewish, feeling prevalent in Egypt has made it necessary for many Jews to adapt themselves to new callings. White-collar workers, no matter how well educated, are unable to find work in clerical positions, and to all intents and purposes the professions are to-day closed to Jews.

The hostility of the Egyptian government has caused a delay in the beginning of vocational training in the country, but the Ort is nevertheless forging ahead with its plans and has already completed all preliminary arrangements.

An Ort Committee was formed in Alexandria as long ago as 1946, and considerable funds were collected locally and are being held in readiness for the establishment of a vocational training school in that town. After initial difficulties in obtaining the services of a qualified director, who had to be an Egyptian national, the Ort engaged Mr. Sami Loeve, a graduate of the public trade school of Paris. In order to acquaint himself with Ort routine and with its latest methods of instruction Mr. Loeve is at present attending refresher courses and spending some time at Ort institutions in France and Switzerland.

LAND PURCHASED.

Meanwhile the Egyptian Ort Committee has purchased a large piece of land on which the vocational school will be built. It is intended to start the project with a school for fitters and turners and electricians and to add new courses gradually. Parallel with the establishment of a school for young pupils, a number of short-term courses for the retraining of adults will also be inaugurated.

Pending the opening of the Ort training centre, which may not be completed in the present circumstances for another year or so, courses will be conducted in an existing Jewish trade school, founded by the well-known Menasce family in Alexandria.

MR. EDEN SUPPORTS BERNADOTTE PROPOSALS.

London.

Reviewing the political situation in the Middle East, Anthony Eden, addressing a Conservative Party conference in Wales, said that he fully supports the Bernadotte proposals for settling the Palestine dispute.

(Reporting on the details of Eden's statement, Reuter quoted him as stating: "The Opposition hoped that a settlement on the lines proposed by Count Folke Bernadotte might lead to stability and ultimately to friendship between Jewish and Arab lands. Then the Arab lands, working in harmony with other Eastern States and with the Jewish people in their part of Palestine, with the material support of Britain and the United States, could be built up into another great area of security for the nations and of economic prosperity for their peoples.")—J.T.A.

JEWISH GUARDS ON MT. SCOPUS RELIEVED.

Jerusalem.

For the first time in about two months some 35 Jewish guards on duty on demilitarised Mount Scopus were relieved and replaced by fresh troops, who arrived in a U.N. convoy. This followed the arrival of the hot food and water supply convoy on the height earlier.—J.T.A.

Prague.

Members of the Zionist Organisation of Czechoslovakia have been notified that all persons holding diplomas of an Ort school will be given priority in the emigration schedule to Israel, it was reported here.

"American Jewry and Israel."

MR. S. N. HERMAN AT ZIONIST CONVERSAZIONE.

Mr. S. N. Herman, who recently returned from a sojourn of four years in the United States, gave an address on "American Jewry and Israel" at a Zionist Conversazione held at the Zionist Hall on Thursday evening, 14th October, under the auspices of the Dorshei Zion Association.

In his opening remarks Mr. Herman paid tribute to the memory of the late Dr. A. Birnbaum.

The greater strength of Zionism in South Africa as compared with that in the United States was attributable to a number of factors, Mr. Herman stated. He analysed the implications of the concept "Americanism," and he pointed to the differences in the composition, historical development, the forms of Zionist education and organisational structure of the two communities.

STRUGGLE FOR JEWISH STATE.

Mr. Herman gave an account of the significant role that American Jewry had played in the struggle for the Jewish State. The overwhelming majority of American Jewry was pro-Zionist in sentiment, and the aid—financial, moral, political—which this, the numerically largest segment of the Jewish people had given in the establishment of the Jewish State was considerable. But it was also unfortunately true that the measure of American Jewish participation was far short of what the needs of the situation demanded. Zionism in many quarters was still a relatively leisurely affair; the thinking and actions of few American Zionists reflected the sense of urgency which an embattled Israel had. There was not yet in the United States a pulsating Zionist movement involving ever-widening segments of the Jewish community in continuous activity.

ORGANISATIONS BUT NO MOVEMENT.

In this respect, as in others, the Jewish community in its life reflected the pattern of the wider American society of which it was a part. Mr. Herman referred to the implications of the American pattern of individual leadership and mass passivity. The eminent Swedish sociologist, Gunnar Myrdal, and others had pointed to the remarkable lack of self-generating, self-disciplined, organised peoples' movements in America. There were in the United States a number of Zionist organisations but not a Zionist movement. The existence of a movement postulated a degree of personal involvement which too few American Jews as yet had in Zionism. At the same time Mr. Herman described the progress of the small but growing Chalutz movement, and pointed to other encouraging signs containing promise of great developments in American Zionism in the future.

The trends revealed in studies showed a shift in American Jewry away from any previous traces of Jewish "isolationism" to a greater measure of identification with Jews in other parts of the world. This development had brought almost all of American Jewry nearer to the Zionist view of the essential oneness of the Jewish people. Within American Zionism itself there was noticeable a shift from the philanthropic, humanitarian basis to levels of deeper personal involvement. But any study which not only took into account the attitudes that prevailed in the Jewish community, but also evaluated the efficiency of the Zionist action which attempted to channelise these attitudes, found the Zionist organisations woefully deficient

(Continued in Third Column.)

Dorshei Zion Association.

SUCCOTH CELEBRATION EVENING.

There was a very large gathering at the Zionist Hall on Tuesday night when a Succoth Celebration Evening (Simchat Beth Hashoeva) was held under the auspices of the Dorshei Zion Association.

Dr. I. M. Hurwitz was in the chair and welcomed all present. This was the first year that Jews were celebrating Simchat Torah since the establishment of the Jewish State, he said. There was a strong resemblance between the events which Simchat Torah commemorated and those of to-day. As then, the Jews had now given the Egyptians a thorough thrashing. They had full confidence in the future of Israel. Dr. Hurwitz apologised on behalf of Mr. J. Gitlin who was unable to be present.

He presented a Golden Book Certificate to Rabbi and Mrs. Morgenstern who had been inscribed by the guests at last year's Simchat Beth Hashoeva. He paid a tribute to Rabbi Morgenstern for his contribution to the life of the community.

Rabbi Morgenstern suitably replied.

Mr. Iser Goldberg brought greetings from the Jewish communities in countries he had recently visited, and from the Friends of Yivo and Jewish Encyclopaedia. He hoped the time would soon come when Jews all over the world would be able to rejoice again after the terrible tragedies through which they had passed. They must all work to make the people strong not only physically but culturally as well.

Mr. B. L. Rubik delivered a learned address in which he analysed the origin and significance of Simchat Beth Hashoeva. He discussed the differences between the Pharisees and Sadducees and said it was due to the former that the youth to-day was creating centres of Judaism with the main centre in Israel. This was symbolised in Simchat Beth Hashoeva as opposed to the conception of the Sadducees. The nation lives because the Jewish God lives.

The following contributed to the programme: Mrs. Lilli Anderson, Mr. B. Rome, Mr. G. Laden and Master Kugel. There was community singing and a pleasant time was spent by all present.

(Continued from Second Column.)

in the face of the challenge and the opportunity.

CULTURAL ASSIMILATION.

Although the events which had infringed on Jewish life had slowed down the movement towards assimilation an observer interested in the perpetuation of the Jewish group could not view the state of American Jewry with any degree of satisfaction. The influences of the majority culture were indeed so strong and pervasive that a sub-group within it was confronted with a stern task if it wished to maintain a life which was distinctively its own. Mr. Herman said that after a systematic exploration of the dynamics of the American Jewish life he was deeply of the view that the vitalisation of the community required, at least, the concurrence of the following requisites: A fuller development of a basic Zionist-oriented Hebrew educational system containing a nucleus of day schools, and the creation of links between Israel and America which were not merely impersonal but were personal—there must be a "human bridge" between the two.

Miss Rachel Rabinowitz rendered a pianoforte solo.

Mr. J. M. Weinreich, who was in the chair, thanked Mr. Herman for his interesting address.

Succoth, 1947 at Maayan Baruch.

By RITA COHEN.

In what more traditional a manner or atmosphere can one celebrate the Festival of Ingathering—Succot—than by gathering in ripe tomatoes under a bright but autumn sky in the heart of the verdant pastures of the Galil?

It was the first Succot (1947) that the neonate South African kibbutz—Maayan Baruch—was experiencing, in its short existence. The fruits of the season and probably the first fruits of the settlement, products of sweat and toil, had now to be gathered in. Chaverim were enlisted by the Sadran Avodah for the gan yerek, the vegetable patch; for Succot coincides with the peak of the tomato season as does almost every other Jewish festival.

The dining-room or chadar ochel was suitably dressed for the occasion with greenery provided by the young and recently tilled soil. There was life and beauty in those newly cut branches of woody shrubs and flowers which adorned coloured placards inscribed with big letters: Chag Sameach and Chag Haasif.

To the chaver entering the dining-room for the first time that day, there was a double attraction: the familiar surroundings of Nature with whom he came into contact every minute, as well as an extra dish on the menu—a grapefruit, a specially arranged salad or a first-grade tomato which was usually sent to market.

There was a festive spirit all day, be it in the fields, kitchen or shower room. Succot is the farmers' festival, especially if God Almighty bestows goodness and plenty. At Maayan Baruch, Succot saw the construction of yet two more prefabricated houses which were badly needed for the ever-growing number of married couples. The babies' house was the next target for construction, so that chaverim with their families, who had been temporarily "evacuated" to Kfar Gileadi, could return to their bayit. Ideas of building a road from the main highway to Maayan Baruch were formulated.

"Everything was being gathered in." In the evening we walked in moonlight to see the production of "Ship Without Anchor" in Hebrew at Kfar Gileadi's new theatre and dining-room combined.

Much has happened since, but may Israel gather in her fruits once more on this joyous occasion and continue to do so in peace for evermore!

Hamburg.

Twenty-eight tombstones were desecrated on the Jewish cemetery of Hamburg recently, according to a statement issued by the Hamburg Jewish community. This latest act of desecrations of Jewish cemeteries in the British zone since January 1, 1947, to 41, including 15 since January 1, 1948.

DVINSK SOCIETY, CAPE TOWN

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on

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