

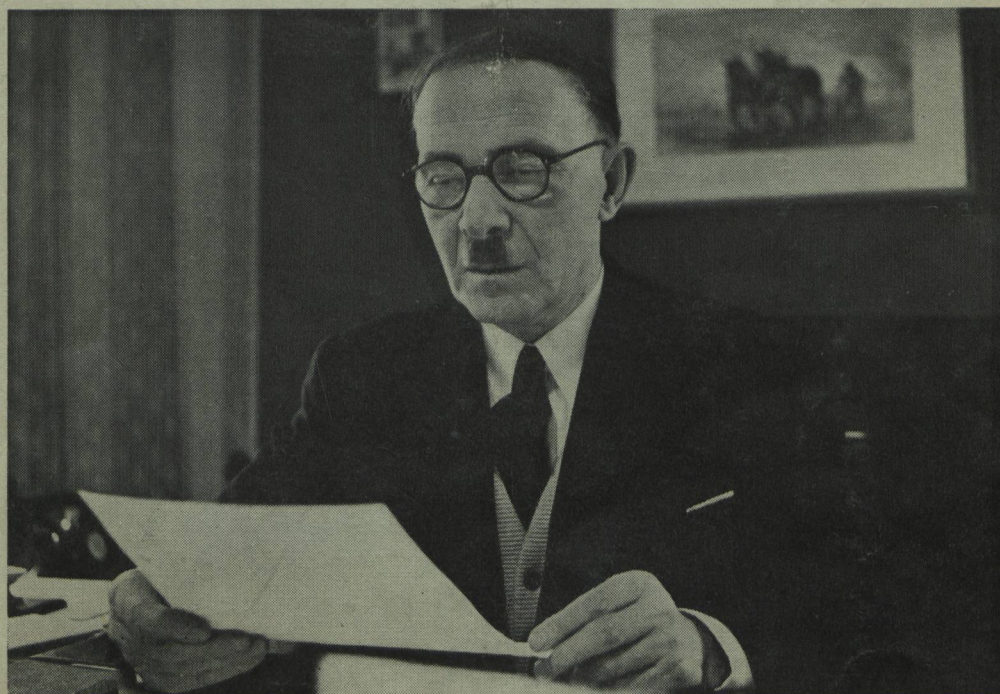
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OCTOBER 1956

GENEVA

IN MEMORIAM

DR. A. SYNGALOWSKI



1889 - 1956

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THE ORT FAMILY IN MOURNING

The flowers on Dr. Syngalowski's grave have not yet faded, the tears of his close friends are not yet dry, our pain is still too fresh and the distance in time which separates us from him is still too short for us to be able to realize fully the immensity of our loss.

All of us of the ORT family who, during many years had the privilege of working at his side, were attached to him by other ties than the respect and esteem due to the President of the world movement of ORT and to the head of the Central Office of the ORT Union. It was more than anything else a feeling of love, loyalty for this great leader, this master, this great Rebbe from whom we learned Torah.

It was not always the "ORT Torah" which he taught us, but mainly and primarily love for the Jewish people and the service of the Jewish people, always and everywhere. The love for the Jewish people and the service of that people, these were the two supreme commandments which guided him during his whole life, a life which was, alas, too short. With each of his initiatives, each of his enterprises, by each of his thoughts and by each of his acts, he sought to follow these two important maxims with the ardour and the impetuosity characteristic of all great personalities. And he sought to apply both as the Zionist of his early youth, and later among the lines of the "Es-Es" and finally in the course of his long years of activity at the head of the ORT Movement and in his work in the field of Jewish culture.

Frequently we sat at the table of our great Master who poured out to us the pearls of his sparkling wit, of that lucid spirit that drew its inspirations simultaneously from the sources of ancient Jewish wisdom and his own vast modern erudition. These pearls joined themselves to each other to form an ever greater, ever stronger bond, a solid bond which unites us all, in that union which we call the "ORT family".

And now the Master is no more, the ORT family is orphaned. We stand before his grave with bowed heads and we promise him: - We shall follow your teaching. We shall love the Jewish people and we shall serve it.

S. Goldman

The first world war and later the civil war in Russia, struck Eastern European Jewry with particular force. The efficacious aid brought to this hard-trying population is among the most heroic acts of the ORT leaders of that period. With Leon Branson Dr. A. SYNGALOWSKI - THE GREAT LEADER OF ORT

public opinion and to raise the funds necessary to the reconstruction of Jewish communities in the countries of the Diaspora. It was given to Dr. Syngalowski, the last of the three builders of the World ORT Union, to live and to celebrate the 75th Anniversary of that great Organization. It was given to him to see the realization of a great dream: the recognition of the prestige of Jewish work, healthy and productive, in all Jewish Communities around the world.

When in June 1955, Dr. Syngalowski ascended the podium of the ORT Congress, he saw unfolding before him three quarters of a century of Jewish history. He and those who marched at his side in his youth played a considerable part in the Jewish communal life of that epoch. Dr. Syngalowski found the roots of the ORT Movement in the Haskala which sounded the spiritual awakening of our people. It was a legitimate satisfaction for him to see that in spite of catastrophes and the destruction of the greatest and oldest Jewish communities, the people never lost its moral balance and sought its salvation precisely in work whether it be in Israel or in the countries of the Diaspora.

That Nazism came to Germany followed by the second world war. After Dr. Syngalowski planned to write a thorough study on the problem of work among the Jews since the middle ages. He collected for this purpose a vast documentation which never ceased to excite him. Overwhelmed by daily tasks he could complete but the first part. Some notes found among his papers reveal the titles of chapters. Will that book ever be written?

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It was in 1920 that Dr. Syngalowski came to ORT. But his active interest for the problems of Jewish work manifested itself much earlier, approximately 15 years before that date, at a time which was among the most decisive and the most interesting in modern Jewish history. The Zionist Congress had rejected the proposal for Jewish colonization in Uganda, which influenced a part of the Zionist Organization to found a party called "territorialist" headed by Israel Zangwill. The socialists formed a separate group which counted among its members a number of leaders and organizers: that group was called the "Es-Es" - Zionist-socialists. One of the most prominent personalities of the "Es-Es", one of its most talented speakers and its most brilliant leaders was Aron Syngalowski, known to party members as "Aron Tchenstohover". To that group also belonged his friend, Dr. David Lvovitch, the second of the founders and leaders of the ORT. All our national movements are still inspired today by the ideas and programs set up towards the end of the last century and early in the 20th century. That was the epoch when the Zionist movement gathered momentum and when the Jewish working class grouped itself into parties such as the "Bund", the "Poalei Zion" and the independent "Es-Es". Aron Tchenstohover, talented speaker, was one of the most biting dialecticians, one of the most lucid minds of the period. He knew how to recognize the transition towards a new era, towards new social and economic forms, towards a new world, where beautiful words and speeches would no longer suffice. And when he was called upon to realize his ideas, he proved that he had well foreseen the advent of these new times.

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The first world war and later the civil war in Russia, struck Eastern European Jewry with particular force. The efficacious aid brought to this hard-trying population is among the most heroic acts of the ORT leaders of that period. With Leon Bramson and David Lvovitch, Syngalowski began to alert Jewish public opinion and to raise the funds necessary to the reconstruction of destroyed homes. The ORT Union, newly founded, stimulated the Jewish population of various countries to have recourse to self-help, a new slogan among the slogans of Jewish social work. In Poland and in Lithuania, Latvia, Bessarabia and Bukovina, local efforts were mobilized, initiatives awakened and independent ORT Organizations created, which subsequently occupied an increasingly important place in the communal life of these countries.

With ardour and vision the leaders of the ORT Union tackled the work in the new Russia: HELP THE JEWS TO WORK - that was the appeal launched by Dr. Syngalowski around the world, from Berlin to New York, to London and Paris. ALLOW THE JEWS TO WORK - that was the appeal he launched in Soviet Russia, in Poland and in Rumania which was "half-fascist" and in Latvia and Lithuania - "semi-democratic". HELP THROUGH WORK and THE RIGHT TO WORK were the two slogans which characterized ORT's activity between the two world wars.

and achievements in the field *

Then Nazism came to Germany followed by the second world war. After Berlin and Paris it was an exodus to Vichy, Marseilles and Voiron. During the hard years of the second world war until 1943, after the departure of Dr. Lvovitch for the U.S.A., after the death of Dr. Bramson at Marseilles, Syngalowski remained in France where ORT continued its work in the camps and in the towns of the so-called "free" zone. From there, according to a decision of the Executive, he proceeded to Switzerland.

And with the impatience so peculiar to his temperament, he never found respite until he had *

The chapter of ORT in Switzerland is, no doubt, one of the most important in ORT's history and in Dr. Syngalowski's work. Dr. Syngalowski arrived in Switzerland - a refugee among many others. His whole baggage consisted of his ideas, his initiative and the force which he drew from his will and his legendary gift of persuasion. In those dark days his main concern was to make certain that ORT's flag should not totally disappear from the European continent. And, since at that time there were several thousands Jewish refugees in Switzerland, in the camps and in internment homes, his first thought was to create schools, training workshops and vocational courses for youths and adults, in order to prepare them for a post-war future. The creation in Switzerland of an independent ORT organization was under the conditions of those days quite a master stroke. Little by little, aided by friends acquired in the course of years, he succeeded in consolidating the organization and in creating in Switzerland a network of ORT institutions which enjoyed a good reputation and heightened ORT's prestige in non-Jewish circles as well.

But Dr. Syngalowski saw further:- before Jewish and international circles he constantly developed his idea of preparing qualified cadres, capable of serving Jewish reconstruction after the war. It was that idea which later gave birth to the Central Institute for the training of Jewish instructors and teachers, an Institute which was built after the war at Anières near Geneva, and which today is a unique Jewish Institution in Europe.

From Switzerland Dr. Syngalowski with Dr. Lvovitch directed ORT's extensive work in favour of uprooted Jews in the camps of Germany and Austria, during the first post-war years. After the Liberation he created ORT Organizations in Belgium and Holland, then in Italy attracting everywhere the most active forces of local Jewish community leadership. The renaissance of ORT Organizations in Poland, Rumania and Bulgaria, Hungary and Czechoslovakia was also his work. He visited them for the last time in 1948, just before the Iron Curtain descended on these countries ...

It was about that period when ORT Institutions were created in North Africa, and then in Iran. Repeatedly Dr. Syngalowski himself appeared on the spot in order to encourage the local ORT leaders and to stimulate ever new initiatives. It is due to him that the ORT schools in Morocco, Tunisia and Algeria were consolidated and new programs established, particularly in the field of accelerated training for adults and the Apprenticeship Placement Service.

A few years ago the French Government conferred upon Dr. Syngalowski the Order of the Legion of Honour in recognition of his merits and achievements in the field of professional education of youth.

It was the creation of ORT in Israel which Dr. Syngalowski liked to consider as the crowning of the work in his last years. It was his youngest child, his Benjamin, the object of his special care. During seven years ORT in Israel never ceased to be the centre of his pre-occupation and he devoted to it most of his time, his energy and his constant attention. And he rejoiced with each new centre, each new initiative, each innovation... From each voyage to Israel he returned armed with youthful optimism, charged with new projects and - new worries. And with the impatience so particular to his temperament, he never found respite until he had realized that to which he aspired, no respite until his last breath...

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There is certainly no lack of personalities who play an important part in Jewish public life in Europe. But these are mostly men whose activities are connected with a political party. Their popularity in their respective country or in the world is tied to the progress of their party, the political success of their party, and frequently, to the way in which they combat the politics of their adversary parties. But among the Jewish personalities who devote themselves exclusively to social work and whose popularity is born from their activity for the whole of the Jewish people, who are loved and respected for the humanitarian tasks which they are called upon to accomplish and for the initiative which they develop for the common good of all, among these prominent personalities in Jewry, Dr. Syngalowski occupied a place of honour. His death is a loss for Jewry as a whole.

As to ORT, it is impossible to dissociate the thought of the personality of Syngalowski from ORT as a popular Jewish movement. ORT's evolution in the course of these last 35 years presents a rising curve not only from the point of view of practical achievements in the field of propagation of work among the Jews, but mainly in the field of the popularization of the ORT idea throughout the world. In

the course of the last years, Dr. Syngalowski was the mind, the heart, and the hand which guided that Organization. In order to launch new initiatives in the field of Jewish reconstruction, to adapt ORT's activities to the conditions of peace or war, in normal times and in times of catastrophes, in order to carry ORT's message to the most varied circles of Jewry around the world, in order to enter through the main door to all public authorities of all countries and to bring it before the international forums, a lucid mind was needed. It needed a heart to appropriate as his own the worries of the Jewish people all over the world and it needed a hand to lead practical work with authority. And it is because Dr. Syngalowski put all these gifts at the service of ORT that our Organization has achieved its current significance.

Dr. Syngalowski has carried ORT's ideological message throughout the world. His talent as speaker and his mastery of the Yiddish language rendered him popular in the most distant Jewish communities.

It is through his work that Dr. Syngalowski, in his life, built himself a monument and that his name has entered into history.

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Man is in the habit of drawing a line between material and spiritual culture. This is an artificial division. It is not only improper, but also falsifies the meaning. Culture is not the opposite of nature, but it is composed of nature plus the intelligence of man, plus the will of man, in one word: Nature plus the spirit of man.

If man takes what nature has given him and adds his own spirit, culture is born. Culture is the fusion, the combination of matter and spirit. And the spirit alone, the spirit not expressed in words, in sounds, by physical means, by concrete images does not exist for us as yet. The creations of man are made in his own image. Man is body and soul. When man hammers his thoughts into iron, when he cuts the stone, when he carves in wood, when he gives them concrete form according to his own will for a set purpose, the result is material as well as spiritual. In other words, if "Father Spirit" married "Mother Matter" the child born from this union is culture.

Culture is born from the conscious activity of man. Conscious activity is WORK. That is why culture is the result, the fruit of man's work.

What is WORK? Is it a physical act or a mental act? Is it a mental or a physical process? Only the stupid and the ignorant believe that physical efforts alone or psychical emotions alone signify work. Horses do not work, machines do not work, and the entire human effort, the entire outlet of energy does not indiscriminately deserve the noble name of work. The effort of an idiot or a savage who carries heavy loads from right to left and left to right, without aim nor sense is an animal effort, but has nothing to do with work.

Only the movement and the act dictated by intelligence with the object of realising a definite thought are worthy of the noble name of work. To work means to adapt a thought to dead matter and to fashion this matter for a definite

purpose. The spirit is THUS SPOKE SYNGALOWSKI ... the house. It is helped by
(Extracts from speeches, articles and interviews of the last years.) and experience.

C U L T U R E, W O R K, F R E E D O M

... The word CULTURE signifies the entire whole, the entire sum of all expressions of life, of which man's work is also a part. WORK therefore represents part of the overall meaning of CULTURE.

Like the word NATURE which signifies the result of creation and the act of creation, the word CULTURE has two meanings: 1) the sum total of spiritual and material values - the result of creation, and 2) the action of creating - creation itself.

The difference between nature and culture resides precisely in the fact that nature can exist w i t h o u t m a n, that nature was created and perpetually recreates w i t h o u t m a n.

H u m a n l i f e is not the aim of nature. Culture, however, can only exist through man. It finds its aim in human life. It is the total of human activity since man left the primitive state. It is the result of his efforts to organise his life, to improve his condition, to consolidate his position vis-à-vis nature and vis-à-vis his neighbour. The concept of culture comprises all the values of life created by man, from the most simple, the most elementary such as housing, food, clothing to the highest values such as religion, science and the arts.

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Only the movement and the act dictated by intelligence with the object of realising a definite thought are worthy of the noble name of work. To work means to adapt a thought to dead matter and to fashion this matter for a definite

purpose. The spirit is the chief, the master of the house. It is helped by the hands which obey it. Creative spirit is developed by training and experience. The hands which execute the work are formed and developed, so that every train of thought, every rising will power will be rapidly transmitted, as electricity by wire, to matter. Each movement executed by the hand must be in straight conjunction with the motor which is the spirit.

Work is the source of all human culture, and the development of any branch of a trade constitutes a page in the history of our culture. The changing forms of work, the disappearance of many old trades and the birth of new ones also reflect the changing of epochs, the history of human requirements, of habits and conceptions of generations. This is why modern vocational education is not just an introduction to the study of history and culture.

... If culture has given man greater security vis-à-vis nature, it has also given him greater insecurity vis-à-vis his neighbour. Today we are not so much afraid of the dangers which nature holds for us. Today the peoples live in the fear of "Him", of man, of the cruelty of man, who subjugated the inventions of culture to fight his neighbour. All this does not speak against culture nor against work. The crisis which has befallen human culture a long time ago did not fall from the sky. The well-being of a people is the result of rational human acts. The precarious situation is the consequence of human mistakes. And if this is the case, it is in the power of man to correct his mistakes. To achieve this it is, above all, necessary to recognize the mistakes, honestly and disinterestedly...

(Extract of an address delivered at the Anières Central Institute in 1953).

... All culture is in fact the result of man's work. The desire to work is a noble passion of man. The need and the aptitude to create something useful, something beautiful, by his own spiritual and physical forces is the purest source of happiness of man. The power of man's work and his scope resemble a ladder put on the ground, its summit touching the sky...

(Extract of a lecture given at Tunis in October 1954).

All those who work for reforms in Jewry praise work as a blessing. Nevertheless, at the Seder evening we read in the Hagada how in Egypt work filled the life of our ancestors with bitterness. In memory of this bitterness we eat "Moror". And Pessach is a holiday celebrating the liberation of the Jews from the work which had become a curse. But this work was a curse, not because it was hard, but because it was not free work. Work is a human activity which even when stimulated by need, should be directed by active reason, by the conscious will of attaining an aim. In slavery work becomes punishment. Forced labour is an abuse which provokes social diseases and shakes the foundations of society.

ALL CREATIVE WORK REQUIRES FREEDOM.

There are many degrees, inferior and superior, in the meaning of freedom. All living beings, not only man, but also animals and plants, tend to free themselves from externally imposed yokes in their aspiration to freedom. This is only the inferior grade. Then comes the need and the duty to free oneself at the same time from the external constraints which one has imposed on oneself. Higher still ranks internal freedom; the freedom to think about the meaning and the sources of freedom and to make one's choice...

It is liberation that marks the beginning of the history of the Jews as a people. But freedom is for Jews not just a great national memory. It is the basis of their whole culture. According to Jewish conception, the world is not an absurd chaos. Man stands in the centre. And Judaism puts objectives before him, which he must attempt to achieve in a free manner. The essential objective is morality. The relation between the True and the Good is similar to that of Idea and Action. Justice is truth put into practice. The highest of all human activities is the creation of a social life built on ethical foundations. The actions of man are not from the outset determined from above. They depend, on the contrary, on the good or bad will of man. God is the symbol of the absolute Good. The aim of man is to approach God. He can only do so by intensifying and putting into practice the idea of Good. This is in his power.

... Man has therefore the choice. Even the grace of God -it is written in the Zohar- is only possible on the condition that man intervenes. It is on these principles that the entire Torah is built. But one can only accept this, if one admits to the freedom of the human spirit and man's free will. The freedom of man is therefore the first and the most important principle of Judaism.

What is the sense of the Sabbath, of the day of rest, of this first total strike in history? It is the old Jewish warning given to man, so that he may not forget his majesty, the power which is his to subjugate all instincts, all external ties. The Sabbath is the denial of all work, even of that which we have imposed upon us ourselves. Once a week all wheels must stand still and every-day activity, engulfing man, must stop, so that he can take stock of his power and his responsibilities; so that he may judge, in full freedom, the value of this net of activities woven by himself, and thus avoid becoming a blind instrument. The Sabbath is an internal mental liberation enabling man, too, to ask himself whether the way leading to freedom does not sometimes lead through voluntary subordination....

(Reflections on Pessach, address delivered at the Central ORT Institute at Anières, in April 1954).

O.R.T.

The idea of work in Judaism did not first come into being in the 18th and 19th century. It is a part of the most ancient spiritual and social inheritance of Judaism, because of which the Jewish people entered history in contrast to the other peoples, for whom work was a thing left to inferiors, to the plebeians. Even Plato describes a beautiful world built on slavery, while the Jew from the very beginning, from the infant years of our people, considers work as one of the most noble duties of man. For the world was not an accident, it was not created of the foam of the sea. It is the product of a carefully thought-out plan. Thus He imagined it. He saw it. He planned and He made it. And He, the Supreme Master, worked on it for six days. The idea of the Sabbath, of the day of rest can only originate in an environment where work was the norm, where one works the whole week, since otherwise the idea of the day of rest would be inconceivable...

("Seventy Years of ORT",
lecture given in Zurich in 1950).

... With the birth of ORT the idea of work acquires a different aspect, and manual work has a new dignity. Now the philanthropical "Rachmones" attitude is supplanted by social, political, progressive and national ideas. From now on it is a question of reform of the economic structure of the Jewish people and not of assistance to poor Jews individually. Quite on the contrary, one aims at improving the health of the collectivity in abandoning the commercial professions, even if they offer greater profits and a relatively more efficient protection against misery. This is a question of rehabilitating and enriching the entire cultural life by the creation of closer ties between spirit and matter. This entails the establishment on a more solid basis of the economic and political emancipation of our people

Thus the problem with which ORT has been concerned since its foundation is a national problem. It can only be understood by taking into account the Jewish history in the light of the economic-social structure of Judaism. Not each particular State can be entrusted with finding the solution, no more so than with the solution of other national Jewish tasks (in the field of spiritual culture, emigration etc.) which require the activity of international Jewish organizations.

The vocational school for the young is, above all, an institution for education. Here not only the hands are trained. Through work well done the young acquire consciousness of their own value, which develops in them a healthy optimism.

In the workshop where the apprentice is part of the collectivity of work - in the contact with his comrades- the manner and the character of his future relations with his colleagues already show themselves. There, where the complete craftsman is trained, is the place where the young Jew must receive his complete education, too.

Moral behaviour, natural tendency and the duty towards the Jewish collectivity demand that the future Jewish craftsman be educated in the knowledge and in the love of his people. We do not want that the coming generation acquire their first consciousness of Judaism from antisemites.

It is precisely because of this moral behaviour and human dignity that we also give the young Jewish worker during his training period the possibility to get to know the values of the life of his people, to enable him to know for what the Jews have lived, fought and perished in the course of generations, to become acquainted with the Jewish concepts of the past and of the present, the heroic history of the Jewish worker everywhere and the marvellous Jewish CONSTRUCTIVE POWER, as it manifests itself in Israel and in all other countries.

("School for Jews or Jewish Schools" article published in Paris in July 1947).

The realization of all plans for the future of our people, whether they concern Israel or the Jewish communities in the Diaspora, in the final analysis depends on the quality of the Jewish man. That is why the problem of the education of our youth is the focal point of all our hopes and apprehensions.

The incontestable goal of any and all educational effort is the development of an upright, decent and capable human being. But then, to what will all these valuable qualities of the well-educated and well reared be applied? The greater

part of a man's daily existence is filled with professional activity. It is in this activity that a man's good as well as bad qualities are bared first of all. The usefulness and value of the education is therefore demonstrated by the individual's performance of a trade or profession with which he serves his fellow-men and for which he is served in return.

Thus, the task of creating honest, sound and useful human beings is first of all a problem of VOCATIONAL OR PROFESSIONAL TRAINING. The goal of this training is not only to give the necessary technical knowledge, but also to imbue those trained with a high sense of labour ethics, integrated with a profound feeling of human dignity. And so it is that even in our times there is truly no more valuable possession, with which a people can endow its youth, than a thoroughly learned trade or profession.

These are the considerations that motivate the practical ORT work, the goal of which is the augmentation and the improvement of the technical qualification of the working elements of the Jewish people. The gift of ORT to the needy has not been ready-made bread, nor the goods of someone else, but an effective means to help oneself - a means that never fails. Our vocational schools produce trained workers; they are needed by the world and Israel depends on them. As long as they live these men will be protected from the necessity of begging for their bread nor need they ever fear the changing moods of charity. Threefold is the value of this gift: for it gives BREAD, it creates a sense of moral SATISFACTION and it endows one with DIGNITY.

(Extract from the booklet "BREAD, SATISFACTION and HUMAN DIGNITY", Geneva 1952, published in French and English in 1954).

...What has brought ORT to Israel is the conviction that every success of the young State is a Jewish success and every failure - a Jewish failure. No Jew nor any group bearing the name Jewish can remain indifferent toward the fate of Israel. Everybody works for the well-being of Israel within the means of his own power. The contribution which ORT -created by our parents to develop Jewish work - makes to the State of Israel corresponds in its very nature to its historical mission. The work of ORT in Israel demonstrates its principle that the quality of the work does honour to the Jewish name, and furthermore its effort that "made in Israel" may one day acquire world reputation.

(From an article published in "Das Neue Israel", Zurich 1953).

NINE COMMANDMENTS FOR ORT STUDENTS

I. USE YOUR HEAD

Effort in itself does not mean work. Only those efforts directed by the intelligence to attain a definite purpose deserve the proud name of "work".

Use your head means: your hands must accomplish that what your mind conceives.

! ל ה ת ח י ב מ ש ח ב ה מ ע ש ה ר ו ף ס

Before starting on a job, go over the whole execution in your head from the beginning to the end. Execute every job first in your head and only then with your hands.

II. TRAIN YOUR HANDS THROUGH EXERCISE

Without the help of expert hands the brain is impotent, as are the hands without a brain to guide them. The hands must learn to function in a precise manner, and each of their movements must attain the aim set by the mind. This ability of the hands can only be achieved by exercise, that means by the repetition of the same movement until it is performed deftly and impeccably.

Never practise without thinking and train yourself to have the will to do a job well. Only when you have achieved this can you pass on to the next task.

III. BE PATIENT AND COURAGEOUS

What is difficult in the beginning becomes easier by repetition. If you fail, do not be discouraged. Ask yourself why you failed and try to eliminate your mistake.

IV. SAVE TIME AND ENERGY

Before starting any job ask how much time you have for its execution and observe the time-table. Start on time and do not allow yourself to be disturbed before you have finished the job. Try with everything you do to reach the end by the shortest way. Save your energy by avoiding all unnecessary and therefore superfluous movement.

V. DO NOT WASTE MATERIAL

Only the creative man thanks to his intelligence knows how to animate matter for the purpose of turning it into a useful object.

When working you should control your movements to avoid waste of material.

Remember that the waste of material is sinful, and an infringement of the laws of work.

VI. TAKE CARE OF YOUR TOOLS

Every tool, like every worker, should have a definite place in the workshop. After having used a tool, do not let it lying about, but put it back where it belongs without delay.

Get to know your instruments of work and become their friend. Remember that they serve you and they depend on the manner in which you treat them. It is therefore your duty to keep them in perfect condition.

VII. RESPECT YOUR COMRADES AND HELP THEM

The success of the workshop in which you are doing your apprenticeship depends on the efforts and the good understanding of all those who work there. Good understanding requires from all co-workers discipline, comradeship and the desire to help your neighbour.

You should meet these requirements because through your workshop, you become a part of the human community of work.

VIII. RESPECT YOUR TRADE

You serve your neighbour through your trade, for which you, in turn, receive his services. Through your trade you help to increase the creative power of your people.

Try through your work to do honour to your trade.

Remember that your own value will be judged by the quality of your work.

IX. LOVE YOUR WORK WELL DONE FOR ITS OWN SAKE

Work badly or shoddily done is an offence, even if it does no harm to anybody, because the highest commandment of the ethics of work is to accomplish one's job conscientiously. The satisfaction one derives from work well done is the purest source of happiness.

(Geneva, 1945)

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RANDOM THOUGHTS

- The help of ORT begins where charity ends.
- The best way to help is to help man to help himself.
- The letters O.R.T. are not just initials, but stand for a concept - a concept that equals JEWISH LABOUR.
- The difference between ORT and other welfare organizations is that ORT's efforts are not aimed at the individual, but at entire Jewry. Its aim is to serve the Jewish people by increasing the numbers of its skilled workers. ORT is not a welfare organization for the poor. It knows only one pauper, the Jewish people poor in skilled workers.
- The national patrimony is composed of the total of individual work.
- Work will be the most powerful and perhaps the only guaranty of Jewish political equality.
- During a long period the Jew was content with his achievements in the spiritual field. The renaissance of our people is linked with joy of creation in all other spheres.
- To live in the world, means to live with the world.
- The evil-man is bad. On his own, however, he is not necessarily dangerous. The stupid-man is also bad. But alone he can be tolerated. The situation becomes disastrous when the evil-man and the stupid-man become allies. Then there is danger - the danger of antisemitism.
- Antisemitism is not a Jewish disease There is therefore no specific Jewish remedy for it.

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THE LAST RITES

Dr. Syngalowski passed away in Paris on the 7th of October (2 Marhechvan). On the 9th of October his remains were taken to the Paris Office of the ORT Union, where a ceremony was held in the presence of many people - colleagues and friends, ORT teachers and students, leaders of Jewish and international institutions and organizations. M. Léon Meiss, President of the French ORT, Councillor of the Supreme Court of Appeal in France, Chief-Rabbi H. Schilli, Mme L. Roubach, President of the French ORT Women's Committee and Mr. Charles Jordan, Director General of the AJDC delivered moving speeches and emphasized the irreparable loss which ORT and Judaism has sustained. Among those present were M. Lotan, Consul General of Israel, representing the Israeli Embassy in Paris, M. Daniel Mayer, President of the Commission of Foreign Affairs of the National Assembly, Mr. M. Leavitt, Executive Vice-Chairman of the AJDC, M. Louis Oungre, Honorary Director General of the JCA, Admiral Louis Kahn, Prof. Kivelevitch, M. Eugene Weill, Secretary General of the Alliance Israélite Universelle and many others.

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Upon its arrival in Geneva, Tuesday evening, the casket was placed in Dr. Syngalowski's office in the ORT Union Headquarters draped in black. His daughters, members of the Executive, his nearest co-workers, students from the Central ORT Institute for the Training of Instructors provided a permanent honour guard. Several hundreds of people came to pay him homage during these two days.

Thursday, 11th October, the last rites for Dr. Syngalowski took place at the Veyrier cemetery, near Geneva. He was interred in a grave he had reserved next to that of his wife who passed away five months ago. On its way to the cemetery the funeral procession halted in front of the former offices of the ORT Union, 6 rue Eynard, where during ten years the deceased had worked with such intense energy, and then in front of his home in route Malagnou. At the entrance to the cemetery the students of the Institute formed two ranks of honour, while the coffin was carried by members of the Executive and his co-workers of the Central Office. The veiled ORT flag at half-mast was held by a group of students from the Institute.

After the prayers the Chief-Rabbi of Geneva, Dr. A. Safran delivered the funeral speech: "Less than five months ago we stood here together with a broken-hearted Dr. Syngalowski before the coffin of his wife, Michaela Syngalowska. Before the open grave he intoned the Kadish. Completely in the spirit of the holy writings, with the strength of his determined will he took up again his daily work on behalf of reconstruction and human progress. And he worked so long until his heavily tried heart ceased beating."

"With the demise of Dr. Syngalowski we do not only lose a great realist, a practical man, but also a man with a poetic soul, a man who laid upon his work the stamp of poetry. An artist himself, he gave to his life's work which he realized through ORT, the purpose of correcting the Jewish economic structure and of planting in the youth love and respect for manual work, and so he gave to this blessed work a deeper meaning, the meaning of art. His work embodied at the same time the personality of the apostle of work true to the dictum 'not by bread alone shall man live'. It was Dr. Syngalowski's conception that

every real professional education must be permeated with the creation of a high work moral and must attempt to plant in the working man the consciousness of human dignity, thus just as the Hechalutz movement in Israel. He contradicted the slander of the enemies of Israel that Jews are unproductive."

"...Difficulties in the path of Dr. Syngalowski with his youthful character only succeeded in making him more firm in his conviction. The "work cult" which he preached all his life was in the spirit of our Prophets, in the spirit of the simple workers among the Tanaim and the bearers of the Haskala, and drew its nourishment from the 'Avoda Sche-B'Lev', the service in the heart..."

"Now," ended Dr. Safran's eulogy, "the great man is silent. Va-yidom Aron, Dr. Aron Syngalowski speaks no more. But the moral strength which he infused in the hearts of his fellow-men in Israel and the diaspora are not silent. In this moment of deep sorrow we hear Dr. Syngalowski's poem, the poem of a great thinker, fighter, artist and builder who through his work engraved his name in the history of our people."

Mr. Armand Brunshvig, who in the past thirteen years became a very close friend of Dr. Syngalowski, said farewell in the name of the Swiss ORT, the Swiss "Gemeindebund" and the Jewish Community of Geneva.

The Vice-President of the Geneva Council and Head of the Cantonal Department of Education, Mr. Alfred Borel, in his farewell evaluated Dr. Syngalowski's personality as that of a man "whose spirit of initiative and ability to convince, no one could resist. The loss of Dr. Syngalowski, "Mr. Borel said, "is also a loss for Switzerland, for the country to which the deceased always displayed such great sympathy... The Geneva Republic was proud to help Dr. Syngalowski in so far as it was possible. Incidentally, we are convinced that we could have learned and can still learn a great deal from the activity of ORT." Expressing his deep sympathy to the staff of ORT and to the Jewish Community of Geneva, Mr. Borel in the name of the Council of State encouraged the ORT to continue Dr. Syngalowski's work which will constitute the most beautiful monument of a man who passed his entire intelligence, his entire faith and devotion in the service of his people and humanity."

Councillor of State, Mr. Albert Picot said his farewell to Dr. Syngalowski as an old friend of his, a friend of ORT and a friend of Israel. "We were proud," he said, "that Dr. Syngalowski selected Geneva as a residence of ORT. We often had the opportunity to esteem the quality of this great man with heart, with brains and so much organizational talent. I was personally privileged to come into close contact with his wonderful work, the Central Institute in Anières and later with ORT in Israel where I saw the graduates of Anières at work as instructors. I was pleased to see in that a small contribution of my country to the upbuilding of the Jewish land."

Prof. William Rappard, of the Geneva university, spoke in the name of the anonymous people who everywhere had the greatest respect for Dr. Syngalowski, even though they did not have the good fortune to be close to him. "Every time when I used to meet Dr. Syngalowski, it was for me a great event. He was one of those people who never say anything foolish. Whatever he said was worth hearing. There was in him like in many of his forefathers that which made the greatness of the Jewish prophets, deep faith and impulse to universalism. At the time when

On Thursday, 14th October, all ORT organizations and committees were closed to observe the day of mourning.

misfortune, the misfortune of all of us should have beaten him, he remained always a man with a great heart, with great vision, and in that manner served not only his people but also Geneva, Switzerland and all humanity."

Mr. Elie Eliachar of Jerusalem, former member of the Knesset after opening remarks in Hebrew continued in French recalling a man of faith, of vision and of action: "In our little country surrounded by enemies every citizen is a soldier, but not a soldier to wage wars, but a soldier to work. Every working man whom ORT prepares for us strengthens Israel internally and externally. It was Dr. Syngalowski who from the day of our liberation devoted himself with so much love and patience and loyalty to the great work of teaching a trade to the youth who come to Israel from the four corners of the world."

Me. Elie Nataf, President of ORT in Tunis spoke on behalf of the North African ORT organizations to which the deceased President of the Executive had in recent years devoted so much attention and energy.

Mrs. Victor Segal, President of the Women's American ORT spoke in the name of the American ORT Federation and read a message of homage from its President, Dr. William Haber.

Mr. Jacob Oleiski, Director of ORT in Israel who has been associated with ORT and Dr. Syngalowski for thirty years spoke of ORT's work in Israel which was begun and developed on the initiative and under the direction of the deceased.

Mrs. Ludwig Kaphan said farewell to Dr. Syngalowski in the name of the International Women's ORT.

Mr. Max Braude, Director of the World ORT Union expressed the sorrow of ORT's staff around the world. A student of the Institute expressed the sorrow and the homage not only in the name of the students of the Institute, but in the name of the thousands of ORT students around the world pledging a continuing loyalty to the ideas pronounced by Dr. Syngalowski. Mr. Sussia Goldmann bade farewell to the man who was his friend for more than a quarter of a century, his chief and his teacher. Finally, Dr. V. Halpérin, Secretary of the Executive Committee paid homage to the great master who was the leader of the ORT Union and the Chairman of its Executive. Mr. Sussia Goldman recited the Kadish at the open grave.

The large chapel in Veyrier was too small for the great number who came to the funeral. Many remained outside the chapel. Among the many hundreds who came to pay their last homage were Mr. H. Beglé, of the Swiss Political Department in Bern, Dr. M. Kahany, permanent delegate of Israel to the United Nations, M. A. de Manziarly, Consul General of France, Mr. Grandjean of the Geneva Department of Education, Mr. H. Fischer, Director of Swiss Aid to Europe, representatives of the United Nations, the International Labour Office, UNESCO, the High Commissioner for Refugees, AJDC, the World Jewish Congress, the OSE, the International Red Cross and representatives of legations of the United States, France, England, Italy, etc. Hundreds of messages from every part of the world were received by the family and the ORT Union.

On Thursday, 11th October, all ORT organizations and schools around the world were closed to observe the day of mourning.

FROM THE ORT ALBUM



Opening Ceremonies of the ORT Jubilee Congress
June 1955 in Geneva

Dr A. SYNGALOWSKI with...



...Dr W. HABER, President ORT Central Board and
Mr. M. LEAVITT, Executive Vice-Chairman, AJDC,
New York 1953



...Mr. J. SHAPIRO, President, ORT Israel



Judge L. MEISS

...Mr. J. HOCHMAN, Mr. A. HALPERN, Mr. A. BRUNSCHVIG
Opening Ceremony Central Board ORT Union 1952 in Paris



...Mr. P. DE TOLEDO, the Conseillers d'Etat Mr. A. BOREL et
Mr. A. PUGIN. Graduation Ceremony Central Institute
Anières 1953



Tunisia 1951



Kolomea (Poland) 1938

Dr A. SYNGALOWSKI with...



...Mr. A. BERLAND, Mrs. GOLDA MEÏR, Israeli Foreign Minister,
Dr. A. HALPÉRIN, visiting the ORT-Central Institute, Anières



...Mrs. M. HORN, Président IWO,
Mr. M. BRAUDE & Mr. J. CHORIN,
Tel-Aviv 1955



...Mr. J. FAINSOD, Mrs. J. MORECKA, Prof. L. HERSCH,
Mr. S. GOLDMANN, Mr. J. OLEISKI
Geneva 1951

