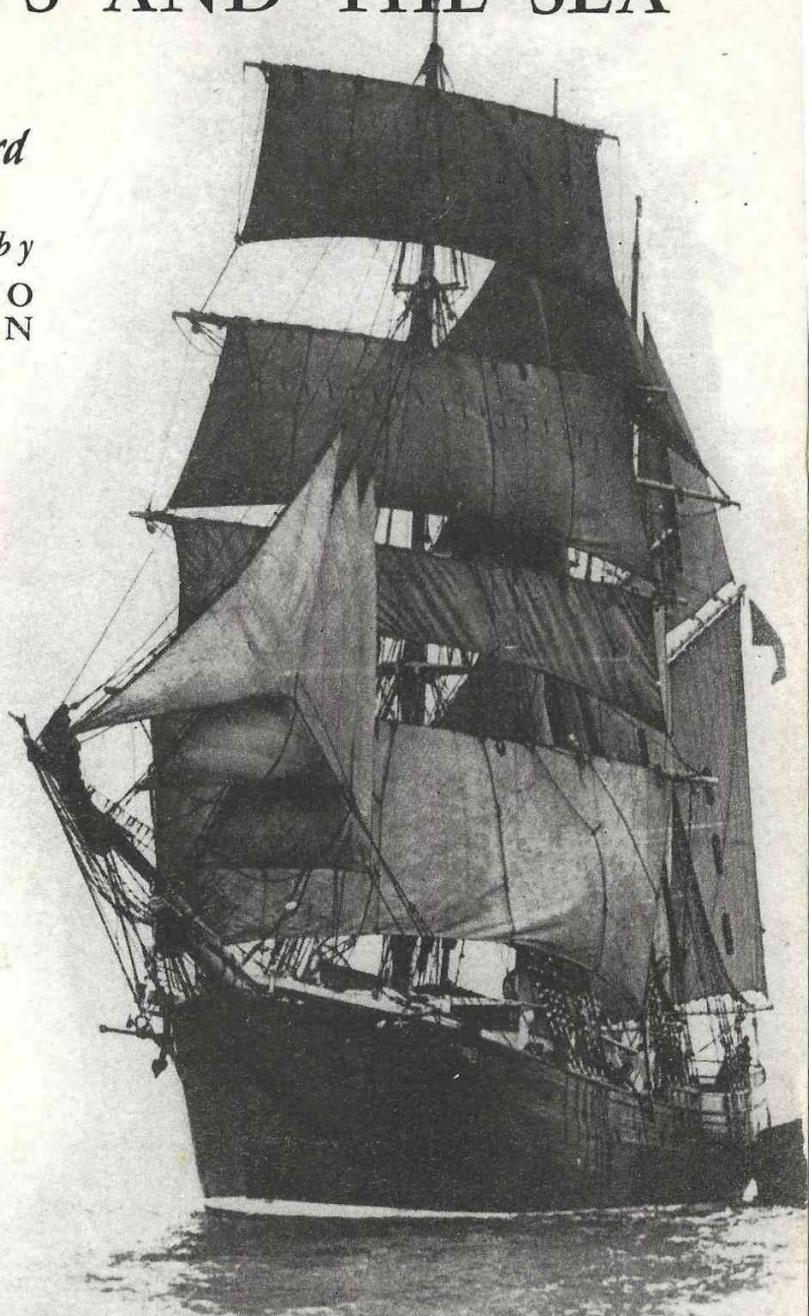


JEW S AND THE SEA

A Record

Edited by
SHLOMO
BARDIN



AMERICAN ZIONIST YOUTH COMMISSION
(Established Jointly by Zionist Organization of America and Hadassah)

This booklet is being published on the occasion of the graduation of the first class of cadets at the Haifa Nautical School. That occasion is one more testimonial to the resurgence of Jewish interest in and devotion to maritime activities in Palestine today.

The booklet is presented to the Jewish youth of America in the hope that they may derive from it greater faith in the ability of their people to undertake and to carry through all phases of pioneering work. May this serve as an inspiration to all of them, and lead many of them to select the sea as a career.

FRONT COVER: *Cap Pilar, Training Ship of the Haifa Nautical School*

Roll Call at the Haifa Nautical School



*PALESTINE —
A Bulwark For Democracy*

A Statement

by *Hon. Frank Knox*

Secretary of the Navy



... The land of Palestine looms large on the immediate horizon as a strategic key to the control of the Middle East. Hitler must capture it if he is to reach Iran and the Mosul oil fields he needs. We in the United States must help strengthen Palestine against that aggression.

In this critical hour every last measure of help must be given Palestine for yet another reason. Once again a would-be world conqueror finds this little country in his path. Japan hopes at the same time to capture Singapore and move westward toward India, thus closing in on that storehouse of Allied resources in a gigantic pincer movement. But Hitler dares not march through Turkey while Syria and Palestine threaten his lines of communication.

Palestine is a tiny country on the map of the world, but it is shaped like a thorn. It is a thorn indeed in the flank of Hitler.

We must strengthen that thorn until it becomes a sword that will halt the tyrant's eastward march. In Palestine Hitler faces the wrath of the people he has starved and tortured and degraded — Jews, over half a million strong, many of whom know the ache of a stormtrooper's kick, the agony of the schutzstaffel's lash. On this side of the Atlantic, at this National Congress for Palestine, are Jewish leaders representing millions of patriotic American citizens who are glad to make any sacrifice to save Democracy. It is my earnest hope that some of the fortitude of America can be passed on through your organization to the valiant defenders of our common cause in Palestine. The Jewish haven in peacetime has become a bulwark for Democracy in wartime. Lend it your strength.

From a letter to Rabbi Abba Hillel Silver, of Jan. 16, 1942,

INTRODUCTION

For many years the Jews had been divorced from their one-time close ties with the sea. This aloofness was particularly apparent in its carry-over into the resettlement of Palestine. There, for almost sixty years, the Jewish pioneers concentrated their efforts upon remaking themselves into farmers, and workers, in every type of trade, from the loftiest to the most menial. Despite the fact that Palestine is a strip of land along the sea-coast, they paid scarcely any attention to the sea as a source of livelihood for many years.

Jewish sea-mindedness was awakened in the beginning of 1936. At that time, the pro-Nazi Mufti of Jerusalem, who is at present reported to be the guest of Hitler in Berlin, plunged the country into riots, terror, and bloodshed. He induced the boatmen of Jaffa to close their port to Jewish passenger and goods traffic. For the first time the importance of the sea dawned upon the Jews of Palestine. In self-defense, they answered this attack courageously, and determined to wean themselves from dependence on others in so vital a field. They were resolved to re-establish themselves as a maritime people. The establishment of the Nautical School, the opening of the Tel Aviv port, and the development of fishing and shipping, the stories of which are told in this booklet, are all closely bound up with that re-awakened sea-mindedness.

Despite the suddenness with which this awareness of the sea gripped the people, it was a natural concomitant of the general movement toward Jewry's regeneration in its ancient Homeland. It was another manifestation of the deeply-rooted striving of the Jewish people to re-establish

themselves as a normal people, as a people among peoples, engaging in all the activities that constitute the many-sided life of a people.

Jewish sea-consciousness, once awakened, led to an increased interest in the part the Jews had played in seafaring and navigation in the past. A brief though incomplete historical outline is presented in the following pages.

The sea also added a new facet of inspiration, a new source of images and color, and a new atmosphere to the renascent Hebrew culture. This showed itself in the spontaneous creation of folk songs and poems centered about the themes of the sea; in original research and in new scientific studies. The Hebrew language brought into use, once more, its ancient wealth of sea-men's terminology and refurbished it with new words and new terms. The sea, with its breezes, is again permeating Hebrew culture.

The booklet would not be complete without reference to Jewish seamen in the United States Navy. We, therefore, particularly welcome the article of Chaplain Joshua L. Goldberg, U.S.N.R. of the Third Naval District on "Jews and the United States Navy."

Jewish Sailors at a British Naval Training Station in Palestine



IN THE PRESENT WAR

LESS THAN A YEAR AGO, A DETACHMENT of the Royal Navy paraded outside the impressive buildings of the Jewish Agency in Jerusalem, in honor of the enlistment of a new contingent of 325 Jewish lads in the Royal Navy. This was part of the exercises of the army, to which the Jews of Palestine have given close to 30,000 volunteers.

It was undoubtedly a unique experience for the Britishers who participated in the parade. They must have been pleasantly surprised to find, in that corner of the Mediterranean world, hundreds of young Jews, eager to join the naval service, and, in addition, many hundreds of skillful and reliable Jews who volunteered for shore-base units, as stevedores and longshoremen. They had met these Jewish boys in the campaigns of Greece and Crete, of Tobruk and Bengazi, where they could be found

Royal Navy Parading in Front of Jewish Agency Building in Jerusalem



calmly and efficiently working, under fire, loading and unloading military supplies and ammunition.

Yet, they had scarcely expected to find this preparedness in Palestine. For they had never associated the Jew with the sea. Here they found Jewish ships, manned by Jewish officers and men, Jewish trawlers and fishing boats, manned by Jewish fishermen.

Many soldiers from the Allied forces were surprised to find so large a number of Jewish villages and sturdy farmers, whole industries and mining enterprises, all the work of which is carried out by Jews, and an all-Jewish city, numbering 200,000 souls, built on the dunes at Tel Aviv.

With the outbreak of the war, Palestine Jewry, unlike any other group in that area, threw itself whole-heartedly into the Allied war effort. It mobilized all its resources, its men, women and children, its agriculture and industry, its scientific and technological facilities, in the service of the Allied cause. Whatever Jewish Palestine possessed in man-power, ships and boats, were thrown into the common struggle. The losses the Yishuv has sustained are, relatively, large. Near Gibraltar the SS Har Zion was

Jewish Stevedores, as Part of the Royal Engineers, Parade in Tel Aviv on Army Day





At the Sailor's Club in Haifa; Hebrew Marine Bulletin on the Wall of the Club

torpedoed and went down with her full Jewish crew. Three more ships were sunk in the Eastern Mediterranean. Palestine Jewish seamen have given their lives in all the campaigns.

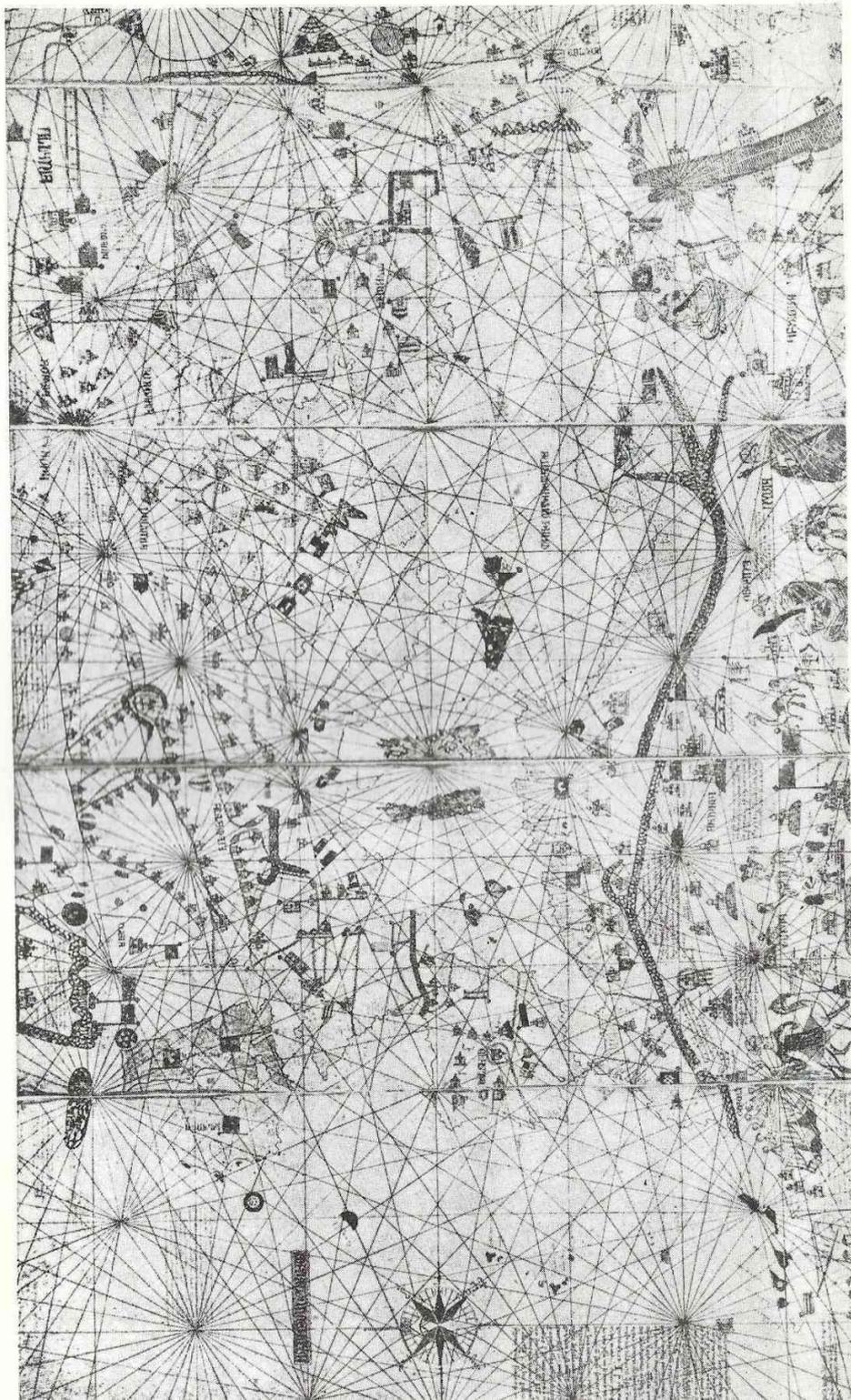
There are many favorable reports regarding these Jewish seamen from both military and naval leaders, including Admiral Cunningham. The most recent comment comes from Commander Mitchell, who spoke on behalf of the Naval Officer in charge of Palestinian Ports. According to the *Palestine Post* of December 9, 1942, Commander Mitchell was impressed with the keenness, smartness and discipline of the Jewish seamen. He said: "These men have been working day and night for the past five months, when the base was moved from Alexandria, and we cannot say enough of what they did . . . the Palestinians serving with the Royal Navy were so eager to come to grips with the enemy that one of the greatest difficulties was to impress upon them the importance of the work on shore bases and depot ships."

LOOKING BACK OVER THE GENERATIONS

By Shlomo Bardin

As principal of the Haifa Nautical School, I was in England in 1938, sitting in the cabin of the superintendent of a famous English Nautical School. The cadets of this school lived aboard their training-vessel, anchored close to shore. I had spent a full day at the establishment and had told the superintendent in detail of our plans to open, at Haifa, a Nautical School for the training of Jewish cadets. I asked his advice and help in selecting a British marine officer to train our boys. To my great amazement the superintendent said to me, "Select any member of my staff. I shall see to it that he comes to help you in your work." I was taken aback at so very generous an offer, and asked him why he did this. His answer was, "Didn't your Jewish forefathers teach us European Christians the art and science of navigation? I am glad we can now repay the debt. . . ."

JN 1419 PRINCE HENRY, THE NAVIGATOR, invited Jehuda Crescas, a Jew, to become the first director of the newly established Nautical Observatory at Sagres, Portugal, under the name of Maestro Jacomo de Majorca. This was the first nautical academy in Christendom, and played a very important role in laying the foundations of the new science of navigation.



a section of the Map of the World—Catalan Atlas—Drawn by Abraham and Jehuda Crescas

From the Jewish Encyclopedia, Volume III

Who, then, was Jehuda Crescas? Was he an individual Jew who happened to be a great master and scientist in nautical matters? No! He belonged to a family which, for many generations, had been engaged in the making of maps and the production of nautical instruments. He and his family lived on the Island of Majorca, which lies in the Mediterranean between France and Spain. His father, Abraham Crescas, was very famous as a map-maker, and, in 1377, he was given the title of Master-of-Maps and Compasses, by the King of Aragon. Father and son produced the first *mapamundi*, or map of the world, which has come down to us as the *Catalan Atlas*, and is housed among the treasures in the National Library at Paris. This important map served Columbus, Magellan, Vasco da Gama and others on their voyages.

Nor was the Crescas family the only Jewish family on that Island of Majorca to engage in the occupations of the sea. Of Majorca's relatively large Jewish population, many were skilled navigators and makers of nautical instruments and of maps. Being in possession of the full body of geographical knowledge of those days, the Jews of Majorca became the cartographers of Christendom.

Then came the Inquisition in 1391, with its enforced baptisms, and the ultimate expulsion of the Jews of Majorca from their island home. Shortly after this their scientific nautical endeavors came to an end.

Yet even Majorca and the Crescas family were not isolated facts. Far, far back reaches the trail of Jewish maritime activity and Jewish interest in navigation. Though our information is still fragmentary, the studies of Jacobs, Roth and others offer us sufficient proof that the Jews made great contributions toward modern scientific navigation, astronomy and the production of nautical instruments, and had a large share in making possible the great discoveries of the 15th and 16th centuries. In order to



Jewish stevedores from Salonica where Jews have engaged in maritime trades for centuries.

understand more clearly how significant was the part played by Jews, we should keep in mind that prior to their efforts toward and success in making, inventing and perfecting nautical instruments, sailors were forced to hug the shore. They feared to venture out to sea, lest they lose their way on the return trip. Consider then, in this light, some of the important works of Jews.

Roger Bacon, the English friar, as early as the 13th century, offered the Hebrew writers as evidence that one could get to Asia by sailing westward from Europe. He referred to the *Talmud Jerushalmi* and to the *Zohar*. In this latter the concept of the earth as a globe, rotating about its axis, is advanced.

Throughout the Middle Ages, Jewish scholars were improving upon the astrolabe. The astrolabe is an instrument that measures the altitude, or distance up, of the sun, stars and planets. The instrument was made known to the Moslem world through a translation made from

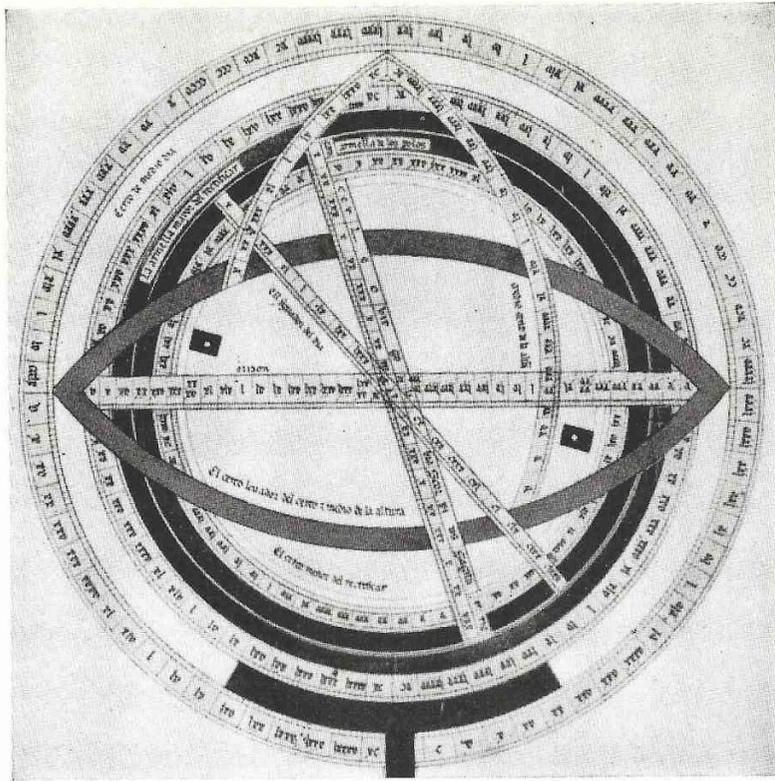
the Greek by the well-known Jewish scholar, Mashaala, in the 8th century. That astrolabe was used for several centuries, and when, finally, it was supplanted, it was by an astrolabe improved upon by other Jewish scientists.

Another instrument of great importance was the quadrant. This is a nautical instrument used to take bearings at sea, by determining the altitude of the sun. Today a sextant is used in place of the quadrant. But in those times of which we are speaking, Rabbi Jacob ben Makhir, in the 13th century, so improved upon the quadrant that his new instrument became known as *Quadrans Judaicus*. Incidentally, Rabbi Makhir compiled the calendar used by Dante.

Next in order we might mention Rabbi Levi ben Gershom, who lived at Bagnols, France, 1288-1344. He wrote the famous book *Milchamot Adonai* or *The Wars of the Lord*. In this work he devoted 136 chapters to astronomy. Pope Clement VI had those chapters translated into Latin. In his book ben Gershom presented an improved quadrant which he had invented. When this was later constructed according to his specifications, it became known as *Jacob's Staff*. This instrument was an almost indispensable item in the equipment of all the great explorers. It continued to be used by the British admiralty up to about 1734.

In the 15th century two great Jewish scholars, both physicians to the Court of Portugal, Master Rodrigo and Master Vecinho, improved upon the old instrument and produced a new astrolabe. They also worked out and compiled the tables of the solar declination.

Cecil Roth claims that "all the more important astronomical tables of the Middle Ages, without exception, were at least translated or compiled with the help of Jews; in the most important cases they were entirely of Jewish authorship." The famous *Alfonsine Tables*, named



*Armillary Sphere Constructed for Alfonso the Wise
by Judah Cohen and Isaac Ben Sid*

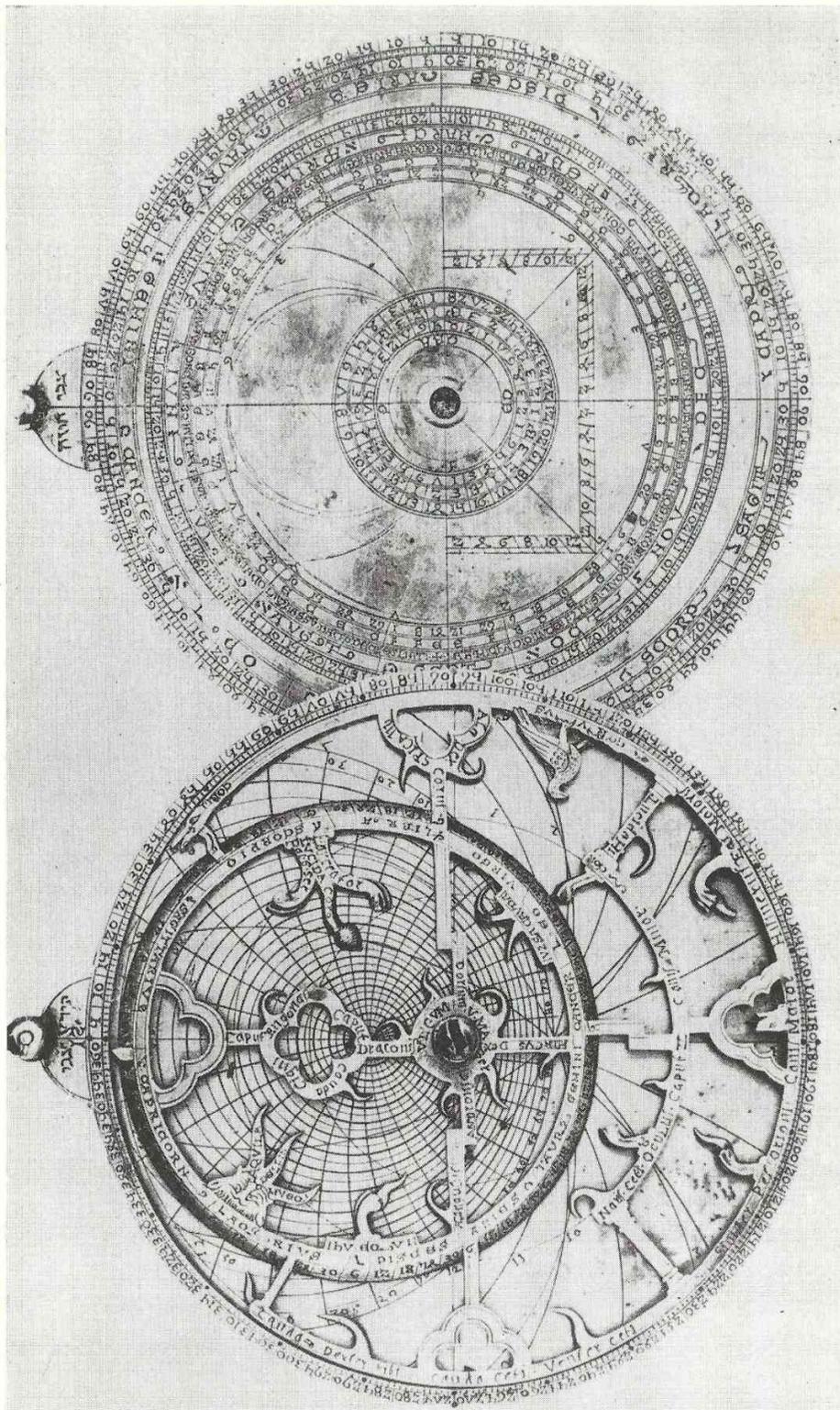
after King Alfonso of Castille, had been the work of Judah ben Moses Cohen and Isaac ben Sid, a hazan, or reader in a synagogue, both of Toledo, Spain, in the 13th century.

The height of Jewish scientific activity was reached in the 15th century with the work of Abraham Zacuto, the most eminent astronomer of that period. Zacuto was Professor of Astronomy at the University of Salamanca. There he was consulted by Christopher Columbus before the latter set out on his great voyage of discovery. In 1492, with the expulsion of the Jews from Spain, Zacuto proceeded to Portugal where he was appointed Astronomer Royal. When finally, again as a Jew, he was exiled from

Portugal, he went on to North Africa where he wrote his well-known chronicle *Sepher Yuchasin*. At Salamanca he produced his Astronomical Tables which were used by all the great discoverers. In Portugal he devised a new astrolabe made of metal instead of the clumsy wooden instruments formerly in use. Vasco da Gama, before setting out on his voyage to find the sea-route to India, consulted Zacuto.

There is mounting evidence, which is held, by a group of scholars, to indicate that Columbus was of Jewish origin. His own son stated that Columbus' forebears were of the "royal blood of Jerusalem." But whether or not he was a Jew, many significant facts about his life are known. Columbus seems to have obtained both theoretical and practical knowledge of navigation from the Jews of the Island of Majorca where he had spent his apprenticeship years. The financial backing, which made possible his discovery of America, was advanced by a group of Marranos and Jews among them Luis de Santangel and Don Isaac Abravanel. The legend that Queen Isabella pawned her jewels for this purpose has been definitely disproved. Moreover, Columbus' crew included several Jews. One of these, Luis de Torres, was the first European to set foot on the soil of America. Had one visited the Admiral's cabin, in the Santa Maria (or the cabin of Vasco da Gama) he might have been interested to find there Crescas' Maps, Vecinho's Tables, Rabbi Levi ben Gershom's Quadrant, and Abraham Zacuto's improved Astrolabe and Astronomical Tables, — almost all those instruments and tables which made it possible to sail out to sea away from the protecting shore.

The Tables of Zacuto, incidentally, are reputed to have saved the lives of Columbus and his men! After leaving Veragua, a hurricane affected two of Columbus' three vessels. His men mutinied. The natives were threatening his



An Astrolabe of the 16th Century, Known as the Tsevi Herz Astrolabe

life. Columbus found, with the help of Zacuto's Tables, that there was to be an eclipse of the moon on February 29, 1504. He called together the unfriendly chiefs and told them that the God of the Spaniards was very angry with them because they did not give Columbus and his men sufficient supplies. The Spanish God was going to deprive the natives of the light of the moon as a punishment. When night arrived and the moon was hidden, the terrified chiefs wailed and promised to be more generous in their rationing henceforth.

One of the most picturesque Jewish mariners of that period was the tall, white-bearded figure of Gaspard, who achieved the rank of Admiral to the Viceroy of Goa in India. When Vasco da Gama arrived at Goa on his return voyage in 1498, he was greeted by Gaspard who had made his way there by some obscure route from Europe. Vasco da Gama seized him, tortured him, and forcibly baptized him under the name of Gaspard da Gama and brought him back to Portugal. Gaspard was a mariner of experience and is often referred to as Gaspard de las Indias.

Under orders from the King of Portugal he accompanied Pedro Cabral on his expedition to the East and the latter was instructed to follow Gaspard's direction and advice. At Cape Verde they met Amerigo Vespucci who was embarking on his voyage to South America. Vespucci conferred with Gaspard da Gama at great length and in his writings he refers to Gaspard with great respect and admiration. He wrote of him that he was "a trustworthy man who speaks many languages and knows the names of many cities and provinces, who made two voyages from Portugal to the Indian Ocean and journeyed from Cairo to Malacca. He also visited the Island of Sumatra." . . .

All the great maritime activities of the Jews came temporarily to a halt with the persecutions of the Inquisition, as we have seen in the case of Zacuto and Crescas. Re-

verberations of the break-up were felt in both the old and the new worlds. Some Jews, exiled from Spain, wandered to Hamburg and laid the foundations of the German Mercantile Marine. Others went to the West Indies, particularly to the Island of Jamaica, and thence to the mainland of America. The maritime activities of the Jews of Newport, Rhode Island, could probably be traced back to that period. There are documents in the Library of Congress, and in the City of Philadelphia as well as in the South, dated as late as the 17th and 18th centuries, recording Bills of Sale where Jewish skippers transferred their vessels to American seafaring men.

One of the strongholds of that period is fast disintegrating before our eyes today. We refer to the case of the Jews of Salonika in Greece. They are being exterminated by modern Nazi methods of persecutions which exceed in cruelty those of the Spanish Inquisition. Prior to the first World War ships entering the Port of Salonika on a Shabbath had great difficulties in loading and unloading their goods. For that harbor was almost entirely manned by Jewish stevedores and longshoremen! It was from Salonika that, in 1936, Palestine obtained the skilled Jewish personnel to train its youths as stevedores, pilots and in general port activities. In this connection, we mention the findings of Prof. N. Slouschitz, who is making an intensive study of Jews in maritime activities throughout the ages. He submits that the Jews were formerly engaged in all maritime trades at Salonika, but were gradually ousted, by prohibitive laws and Christian competitors, until of recent years Jews are to be found there only in the lower branches of port work.

Prof. Slouschitz has reported on a number of important documents which he discovered in various European libraries. At the library of the Vatican, he came across a number of communications, dated the 12th century, in

which Popes, addressing the Christian Princes, complained bitterly, that they were forced to travel on the ships of infidel Jews.

Moreover, Prof. Slouschitz contends that, despite brief interruptions, the Jews were always occupied with the sea. He maintains that their close relationship with the sea was furthered by the fact of the disintegration of the Phoenician Empire, involving, as it did, the loss of its navy, political might and independence. The result of the collapse of the Phoenician Empire was that this people merged with the neighboring Hebrews through intermarriage, adoption of both the Hebrew religion and the Hebrew language and alphabet. Although the Phoenicians, as a separate naval power, had disappeared, their Mercantile Marine and commercial trade connections were carried on by them and the Hebrews. In the immediate centuries to come and throughout the Dark Ages they remained the merchants of the world, though dispersed and exiled far from their old centers.

Interesting, in this connection, is a document left by the Postmaster of the Caliph of Baghdad, dated 847, referring to the travels of the great merchants, the Radanite* Jews. These Radanite Jews were men who traveled from east-to-west and from west-to-east. They would proceed from the "Land of the Franks" (Italy) across the "western sea" (the Mediterranean) to Egypt, thence by camel to what is today known as Suez and thence, through the Red Sea, to Medina, Jedda, India and China. Others went from the "western sea" to Syria, Antioch and Baghdad, down the Tigris River and on to India and China. Before Marco Polo made his famous journey, the Radanite Jews had traveled from Rome through the Slavic Balkans, arriving

*From Persian *rah dan*, knowing the way.

at the capital of the Khazars in Southern Russia near Crimea, and had proceeded overland to Turkestan and to China.

Prof. Raphael Patai, of the Hebrew University at Jerusalem, in his recent work *Jewish Seafaring in Ancient Times*, offers illuminating proof of the intensive maritime activities of the Jews during the Talmudic period. He found, in ancient Hebrew and Jewish-Aramaic literature, more than two hundred technical terms, "concerning seafaring, designating different types of vessels, various parts of the ship, the crew, the port." He also points to a rich and colorful seaman's lore referred to in ancient stories, legends, songs and superstitions of Hebrew mariners and sailors. The Jewish fishermen of Galilee are well known through references to them in the New Testament.

We may, perhaps, be allowed to say that Jewish maritime activities began as early as the times of King Solomon, when he made his famous treaty with Hiram, King of Tyre. And throughout the long history of the Jews, both in their Homeland and during their exile, these activities have scarcely ceased for any considerable length of time. The sea provided a necessary connecting link between the scattered Jewish communities, spread as they were throughout countries bordering on the Mediterranean and the Red Sea. The very existence of Jewish settlements in many parts of the world enabled the Jews to handle trade on an international scale. Whenever conditions were favorable, we witness a great upsurge of maritime interests as exemplified by the cases of Jews of Majorca, Spain and Portugal and the Radanite Jews. But these were temporarily obliterated by waves of persecution and prohibitive anti-Jewish laws which forcibly prevented the Jews from continuing in the occupations of the sea.

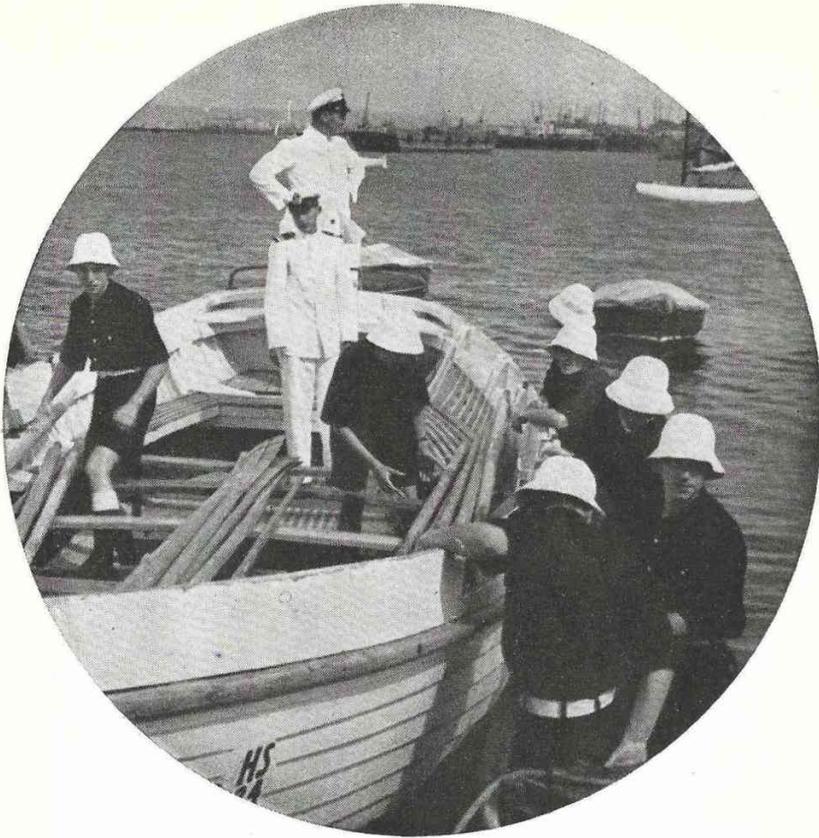
Then, as the Jews drifted inland and dwelled in European countries far from the sea, and unfriendly laws were

applied to oust them from seafaring trades, their close relationship to the sea was severed. So much so was this, that even upon their return to Palestine, it was not until sixty years of hard pioneering in agricultural work had passed, that they looked seaward again. The attraction was immediate and electric. Consider the construction of the Port of Tel Aviv; the presence, suddenly, of thousands of Jewish stevedores and longshoremen, as well as pilots and boatmen, in Haifa and Tel Aviv Ports; the creation of the Nautical School at Haifa; the growth of Jewish shipping lines owned and manned by Jews; deep sea fishing in trawlers and fish culture in ponds and lakes; and the enthusiastic enrollment of Palestine residents by the thousands as members in the Palestine Maritime League. These are remarkable indications of the fervor and strength of the hold on the Jews and on the Jewish imagination exercised by the sea. It is as though certain energies which have lain dormant and remained latent for so many years are now re-asserting themselves in Palestine. And in the light of their maritime past, who may foretell what will be the future of the Jews on the seas and in the sciences connected with the sea. . . .

BIBLIOGRAPHY

- Freund, Miriam K., *Jewish Merchants in Colonial America*, New York, 1939.
Jacobs, Joseph, *Jewish Contributions to Civilization*, Philadelphia, 1919.
Kaysersling, M., *Christopher Columbus and The Participation of the Jews in the Spanish and Portuguese Discoveries*, New York, 1894.
Legacy of Israel, The, edited by Edwyn R. Beyan and Charles Singer, Oxford, 1927.
Madariaga, Salvador de, *Christopher Columbus*, New York, 1940.
Patai, Dr. Raphael, *Jewish Seafaring in Ancient Times*, Philadelphia, 1941.
Patai, Dr. Raphael, *Hassapanuth Haivrit* (In Hebrew), Jerusalem, 1938.
Roth, Cecil, *The Jewish Contribution to Civilization*, New York, 1940.
Roth, Cecil, *Who Was Columbus?* Menorah Journal, Autumn 1940, Vol. 28, No. 3.

THE HAIFA NAUTICAL SCHOOL



Jewish cadets of the Haifa Nautical School at boating exercises on the Mediterranean.

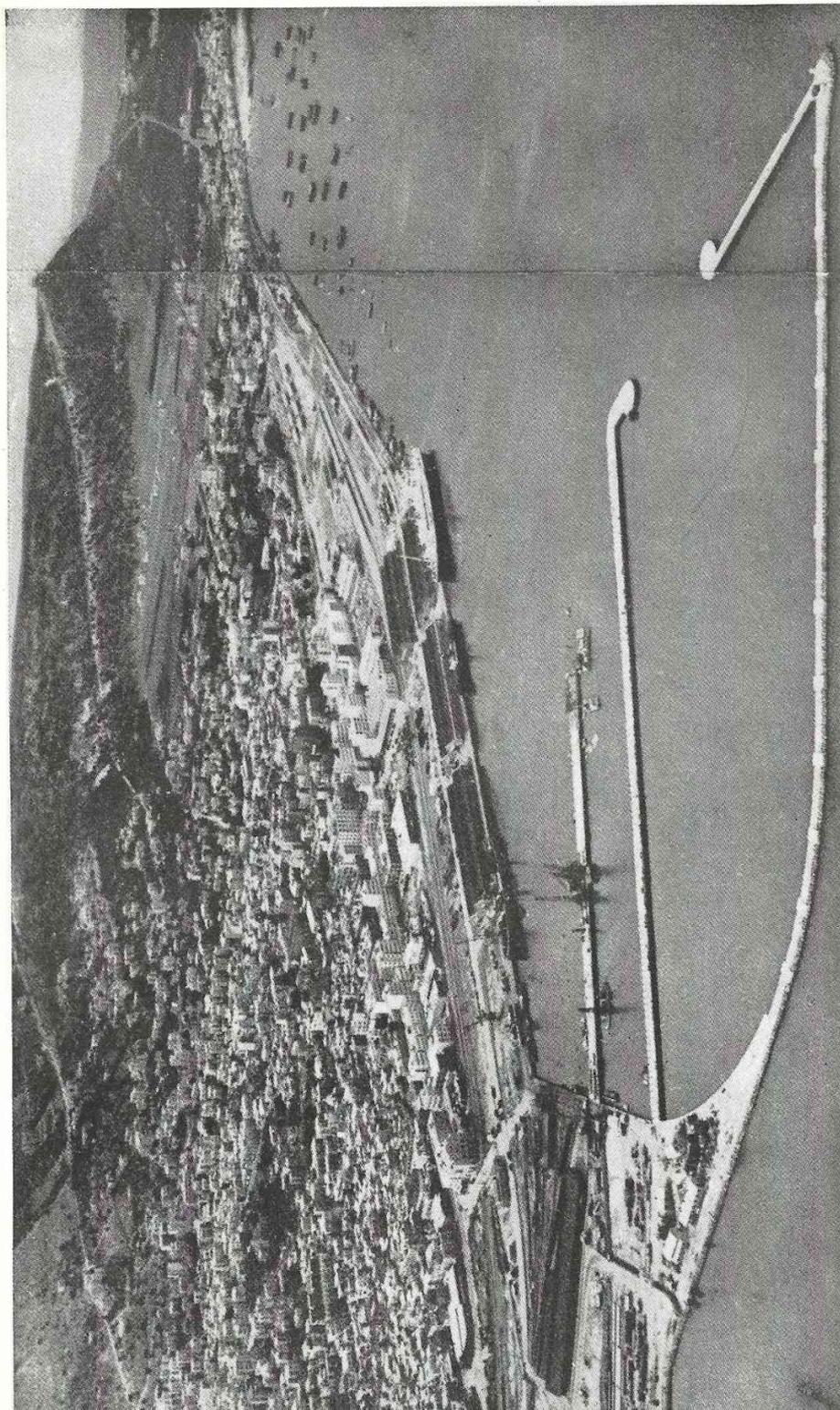


THE IDEA OF THE HAIFA NAUTICAL School was born aboard a Jewish ship. It was on board the *SS Har Zion* in June, 1937, that the newly-formed Palestine Maritime League held its first conference. (May the *Har Zion* and the seventeen young Jewish sailors now with her at the bottom of the sea rest in peace). As the vessel steamed past Cyprus, an important decision was taken. A Nautical School was to be established at Haifa, to train Jewish officers for the Palestine Merchant Marine.

The news was heartily welcomed by the *Yishuv*, or Jewish community, and thousands of the citizens of Tel Aviv came out in boats to greet the returning delegates on the *Har Zion*. The school was made a reality through the cooperation of three bodies, the Palestine Maritime League, the Jewish Agency for Palestine and the Hebrew Institute of Technology at Haifa.

The plan called for the establishment of the school on the campus of the Haifa Institute of Technology. It would thus utilize the services of the staff and the workshops of the Technical High School, also located there, and would be housed in the school's beautiful building. The principal of the Technical High School, Dr. Shlomo Bardin (now in America, on leave), was also appointed principal of the Nautical School.

Negotiations with the Palestine Government and the British Board of Trade resulted in approval of the plan and the curriculum of the school.

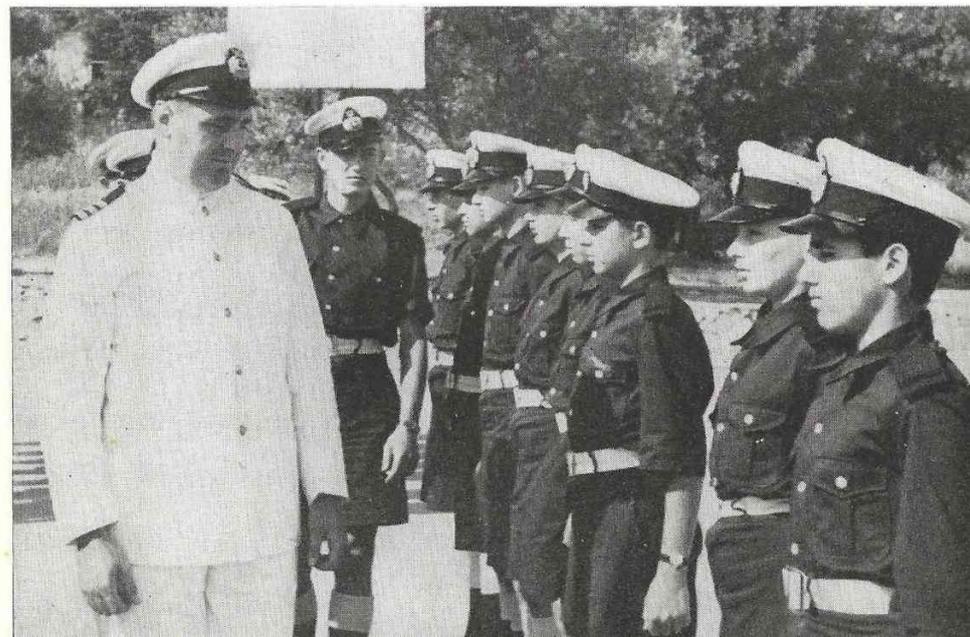


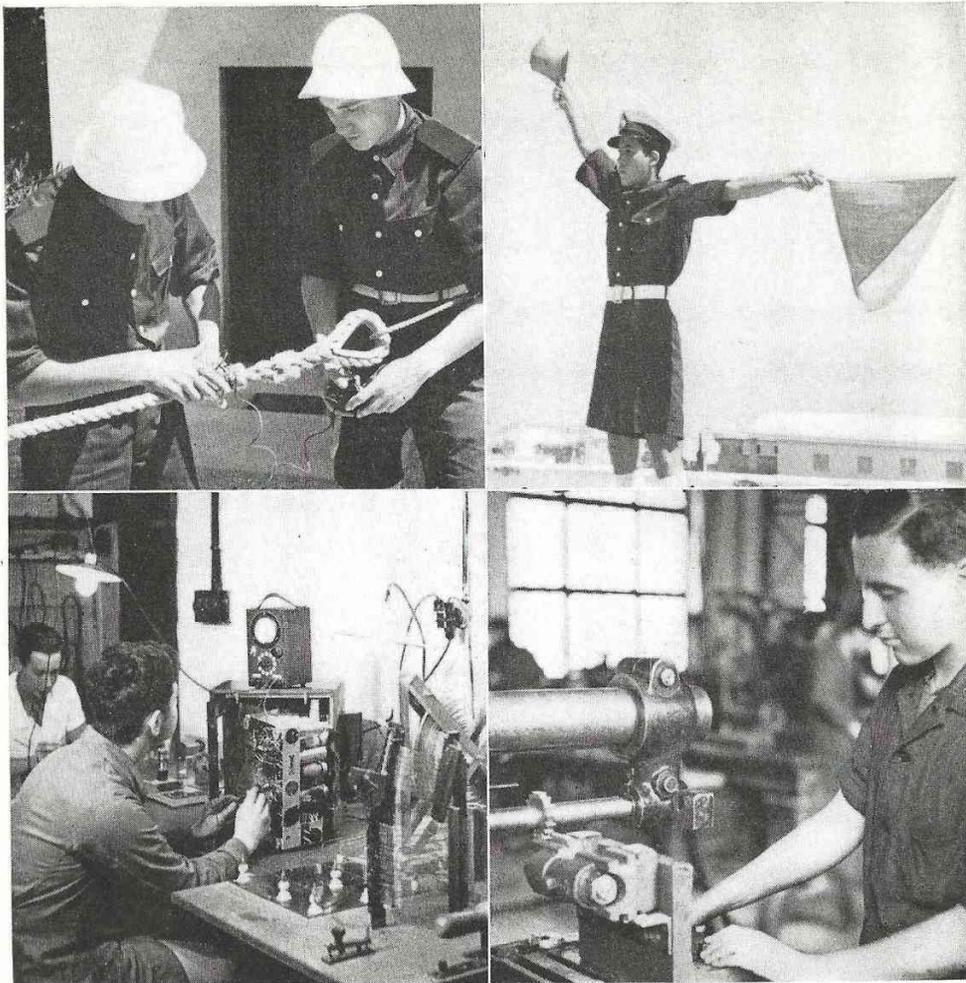
the Port of Haifa

A British Committee of Friends found many supporters both among Jews and non-Jews. British men, prominent in the shipping world, were enthusiastic about the idea of Jews going back to the sea. Through their efforts the services of Commander R. Stevenson Miller, a British Naval Reserve Officer, were secured as Head of the Department of Navigation. They also obtained, as a gift, the barquentine-rigged sailing ship, the *Cap Pilar*. Outfitted with auxiliary motors and a synagogue, she was presented to the school as a training vessel.

When news of the opening of the school, in October 1938, was made known in Palestine, boys flocked to the Nautical School at Haifa to register. Candidates for admission had to be 14-15 years of age. This unusually low age requirement was the best approach, it seemed, to the problem of lack of Jewish tradition at sea. It takes time to make the sea part and parcel of a boy's life. The boys came from all parts of Palestine. Among them were several refugee boys. Forty lads were admitted the first year.

Morning Inspection of Jewish Cadets at the Nautical School





Splicing and Signalling Exercises; Radio and Machine Shop Practice at the Nautical School

The Nautical School offers a four year course, followed by two-three years of practical experience at sea. The cadets may then qualify for the certificate of Second Mate or Second Engineer. The language of instruction is Hebrew but the boys are expected to understand all commands in English as well. Four departments make up the scope of the School's work: Navigation, Marine Engineering, Wire-

less Operating and Boat Building. All the boys study Bible, English, Mathematics, Chemistry, History and Geography, as well as the specialized courses in Navigation, Seamanship, Marine Engineering, etc.

The Haifa port authorities set aside a section of the Port Area for the Nautical School. The cadets themselves erected a pavilion there. To begin with, they had one trawler, and one whaler. They drilled intensively in rowing, sailing, swimming, splicing, and signaling.

Early in December 1938, the tall mast of the school was erected on the parade grounds. It was a proud moment for Haifa when forty strapping young boys filed out of the school building. They were uniformed in navy blue shorts and shirts and white belts, with trim navy-with-white wool socks, topped by a merchant service cap with their insignia, the Shield of David, a laurel wreath and anchor. They stood at rigid attention while the British and the Jewish flags were being hoisted up the mast.

With the outbreak of the war many changes were necessarily made. Commander Miller was called back to the Royal Navy. A number of the cadets responded to the call of the Palestine naval authorities and volunteered for active duty on British and Allied vessels. But the school carried on and has just celebrated its first graduation. Of the original forty cadets of the first class there were in December 1942, thirteen at sea, one known to be lost, two reported missing. Nineteen took part in the graduation exercises and have since joined the Naval and Merchant Marine service. The present enrollment of the school is close to one hundred.

In a letter from London dated December 15, 1942, Commander Miller writes:

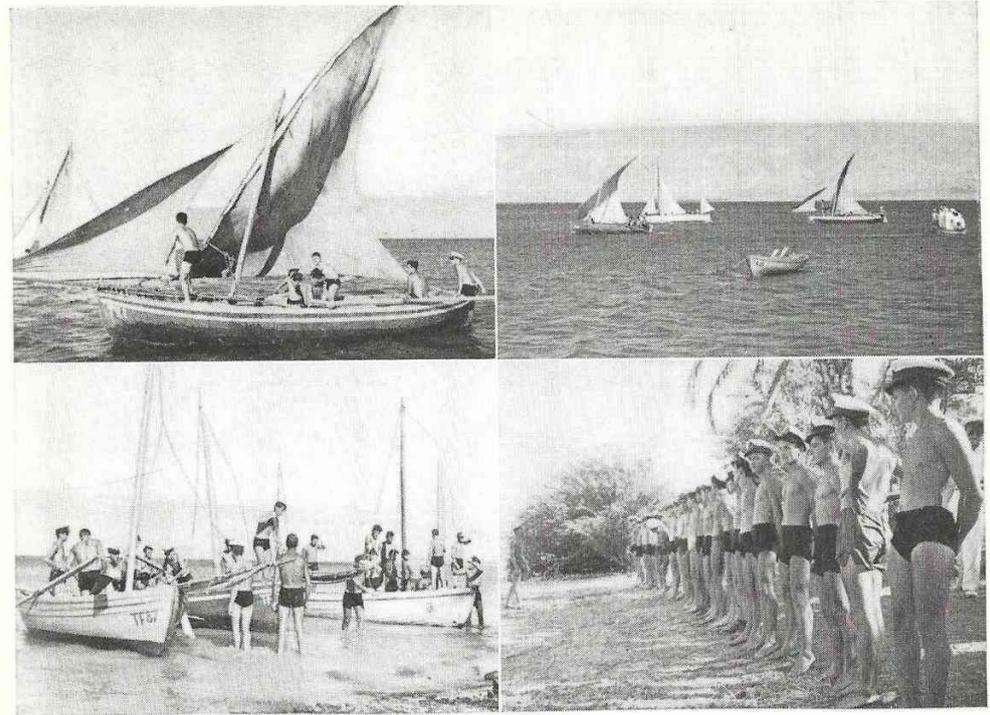
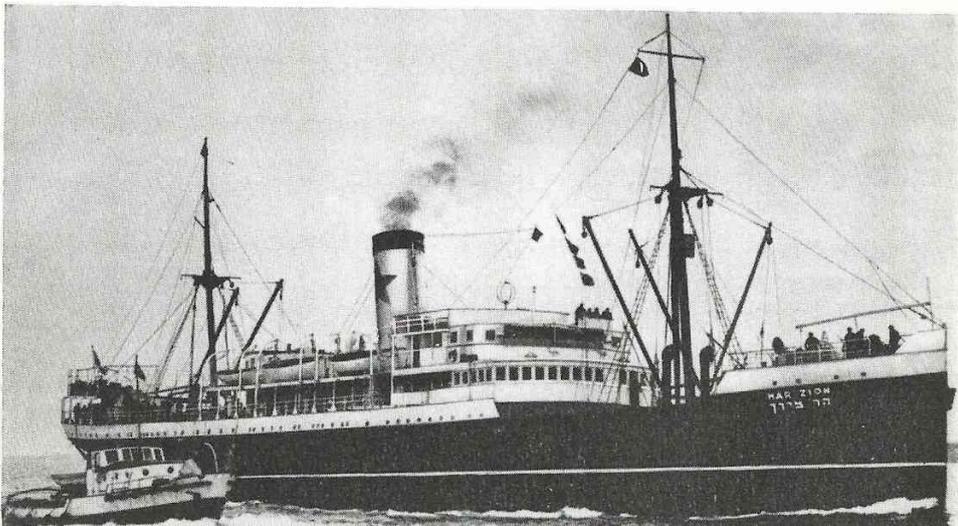
“ . . . Last week I got a fearful shock travelling on the over-head railway at Liverpool . . . who should sit down beside me but Adam, late cadet from

Haifa. He tells me there are thirteen of them at sea. He had just signed on as third officer on an American ship . . . one of the boys had been torpedoed three times.

"The interesting thing about it to me is that so many of them have been able to get to sea successfully, and also that it shows others that this particular type of boy has: (a) the guts to manage this against what must have been very difficult opposition, especially when youths of their age in the Middle East are being offered such tempting employment; (b) the ability to achieve success at it

"We could have done a lot more if the school had started in 1936. But if, in 1939, you had told me that we would actually have produced an officer in 1942, I would have thought you mad. The credit is due to those who had the courage of their convictions, and also of course to the stamina and intelligence of the boys themselves and of Adam in particular. I have to confess to being touched by his producing my photograph from his pocket wallet. . . ."

The Jewish Ship Har-Zion of the Palestine Maritime Lloyd, Torpedoed near Gibraltar



Nautical School's Summer Exercises at the Lake of Galilee

During the summer of 1942, several of the Haifa cadets stopped off at New York on shore leave from Allied vessels on which they were serving. Each of them had a story to relate. For example, there was the case of Ephraim. He was fifteen years old when he first came to register at the Nautical School in 1938. With a weary look in his eager eyes, and with all his possessions done up in a handkerchief, there he stood like a modern Dick Whittington. He walked or hitch-hiked from his village, Balfouria, where his parents were struggling to become farmers. They had arrived from the south of Germany some two years before. His father had been a business man and his mother a piano teacher. Ephraim applied for a scholarship and won it!

In New York, four years later, Ephraim told his story. In 1940, with many of the other Haifa cadets, he volun-

teered to serve on British mine-sweepers. In August of that year, with two other cadets, he left the school and joined the crew of a captured Italian vessel, which was to be brought to England.

"It took us nine months to get the ship to England. Two men died on the trip. We sailed to Port Said, Aden and Mauritius. Before we reached Capetown our ship was damaged by a heavy gale. We put into port. The Jews of Capetown feted us Palestinians day and night. We proceeded to Santa Lucia near Martinique. Then on to Norfolk, Virginia, Nova Scotia, past Newfoundland and Labrador. We saw Iceland in the distance. We made port the ninth month at the Firth of Forth, in Scotland, and were paid off the ship at London.

"We three Palestinians signed on a Dutch ship together. I was made a petty officer. About 400 miles off the coast of Brazil in the south Atlantic, we were torpedoed. I quickly collected my Bible, identification papers, school photos and ran upstairs, jumping from deck into the lowered life-boat at the last second. We rowed for about an hour and a half looking for survivors. We found none. Only later I learned that Jacob R. of Haifa was caught amid decks and went under with the ship.

"Every twenty-four hours each of us was given one cube of meat extract, one half cup of water and two biscuits. We were on the open sea under a tropical sun for six and a half days. At last we sighted a boat but dared not hope they would rescue us. When they hoisted the Stars and Stripes we joyfully drank up our little supply of water. We were taken aboard the American vessel and given clean clothes, food and drink and brought to Bayonne, New Jersey. . . ." A few weeks later Ephraim was back at sea.

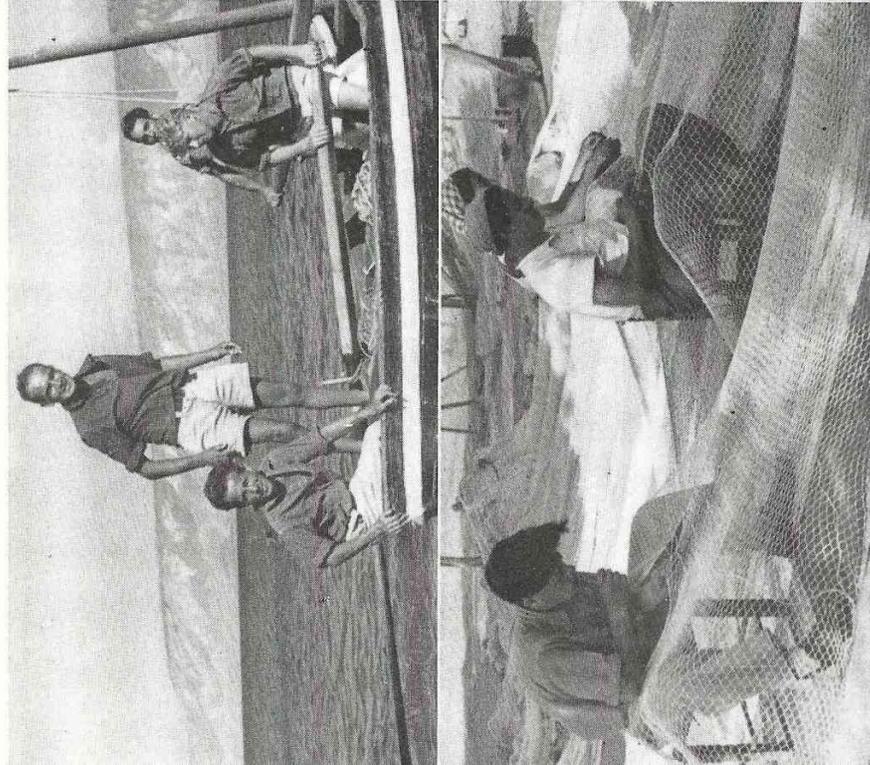
FISHING IN PALESTINE

PALESTINE FISHING GROUNDS ARE CONSIDERED among the best in the Eastern Mediterranean. The mud from the Nile is washed northwards along the coast and forms excellent feeding grounds. Sardines and red mullets are present in great numbers just off the coast both in summer and winter. Tunny, or tuna, fish is found at some distance from the shore. The lakes and ponds offer great possibilities for the breeding of carp and trout. Akaba on the Red Sea is one of the richest fishing grounds in the world.

Though late-comers to the fishing scene, the Jews in Palestine have made some very marked progress in this field. Through the efforts of the Marine Department of the Jewish Agency and the *Nachshon* Company (of the Jewish Labor Federation), a good beginning has been made in deep-sea fishing, but, needless to say, this development has been hampered by the war. On the other hand, inland fishing has steadily increased and, in 1941, close to 300 Jewish fishermen were registered, more than half of them living in fishing villages which combine fishing with agriculture.

The following is a recent report on a visit to the fishermen's villages by Dorothy Kahn Bar-Adon, published in *Palestine and the Near East*, of May, 1942:

"At the end of 1934, organizations for Jewish settlement acquired a concession for 57,000 dunams in the Hule swamps. Young Jewish people came to this strange malaria-



UPPER LEFT: Jewish Fishermen on the Lake of Galilee; UPPER RIGHT: Jewish Fishing Village;
LOWER LEFT: Mending the Nets; LOWER RIGHT: Sorting the Catch at Sea

infested outpost to probe the secrets of this miniature lake. In the beginning they all had malaria, some suffering from recurring attacks. Before their fishing and agricultural branches were established they hired themselves out as day-workers to Jewish farmers in a neighboring village, and knew long hours of strenuous and ill-paid work.

"Life is still difficult but they are on their feet. They have grain fields, vegetables, sheep, chickens, ducks and cows. And their fishing is gradually expanding.

"Since this lake is a rich feeding ground they are beginning to re-stock the waters.

"That evening we sat in a corner of the communal dining hall listening to 'fish' stories. One of the veterans tells us that they came with their heads packed with romantic notions about Galilean fishermen. While they have had to come down to brass tacks, the romance has remained. He lyrically describes the nights on Lake Hule, the wondrous beauty when the snow cap of Mount Hermon is reflected in the shimmering water.

"Next morning at daybreak, we go down to the quay to see the craft returning. Now there is no lyricism, all is action. The boats are emptied of the catch, the fish are packed into ice chests, the clearing and repairing of nets begins. And, in a shed, where women are baiting the giant fishing lines, there are 800 hooks.

"And we bid farewell to the fishermen, fishermen and farmers who live by the faith that if villages of thousands of inhabitants once flourished in the Huleh, it can happen here again.

"Not far away the village of En Geb on the eastern shore of Lake Tiberias revives an ancient fishing tradition. En Geb is one of the most successful of the new Jewish fishing villages.

"Our next stop, Caesarea, also seems a bit unreal in retrospect. This group calls their settlement 'Sdot Yam'

(Fields of the Sea). It is the youngest of the fishing villages, having been founded only eighteen months ago. The members are actually dwelling among the ruins of Caesarea which was once the foremost Mediterranean port and named by Herod the Great in honour of Augustus. . . .

"It is truly the irony of fate that these young Jews should have returned to these ruins. . . . The old and the new mingle in a strange way. Everywhere there are signs of the past, ancient Roman castles, red and grey granite columns. And amid these crumbling ruins, are the fishermen. We see them mending their nets in the shadow of the granite ruins. They live among the remains of the antique Herodian amphitheatre. And their workshop is housed in no less a place than the large Roman circus. When they take the trawler 'Peled' out to sea, they pass by ancient columns which once beautified the city and now lie in the water."

Before the outbreak of the War, both the Palestine Government Department of Fisheries and the Jewish maritime institutions undertook a series of experimental surveys with regard to the prospects of fishing in Palestinian waters. The results all point conclusively to the possibility of absorbing thousands of men into the fishing trade in the near future. The relative ease with which the Jews have adjusted themselves to the strenuous life of fishermen, holds great promise of their creating an important industry in Palestine. There is already the beginning of a canning and processing industry which is bound to grow with the extension of fishing activity.



Insignia of Palestine Maritime League. Designed after an Ancient Hebrew Boat, Found in Excavations in the Acre Valley

THE PORT OF TEL AVIV

UNTIL APRIL 19, 1936, THE TOWN of Tel Aviv, and its surroundings, used the port of Jaffa as the gateway to and from Eretz Israel. Jewish immigrants, tourists, and goods came and went through what had been the principal port of Palestine prior to the opening of the Haifa Harbor. The Jaffa port was controlled entirely by Arab boatmen. They would not allow Jewish labor to penetrate into the various branches of dock work.

The demands of the all-Jewish city of Tel Aviv for its own harbor were not prompted by mere jealousy or animosity toward its Arab neighbors. During the twenty years preceding this period, the activities of Jaffa port had often been paralyzed by Arab hostilities. When, therefore, in April 1936 they closed the port again, the Government granted the request of Palestine's Jewry for a port of its own.

Mr. Herzl Zuckerman in his *Development of Tel Aviv Harbor* describes the undertaking thus: "No time was lost. Immediate preparations were made for the discharge of cargo at a spot on the beach of Tel Aviv, opposite the Levant Fair grounds. A road of railway sleepers was made onto the beach. A small wooden jetty was built into the sea. Overnight a wooden bungalow was constructed with three small rooms for the Customs Officials. Efforts were made to obtain lighters and it was obvious that the construction of some basin to protect them was essential. . . . On October 2, 1936 dredging was begun on the beach.



The Port of Tel Aviv

Workers were mobilized in three shifts for no time could be lost. The lighter harbor was urgently needed for use during the citrus season which should commence on December 15 — in ten weeks. There were immense difficulties to overcome, — no experienced men, paucity of lighters and the necessity of pulling them up on the beach every night for fear of storms. There were none of the important necessary materials available in the country. There was no machinery. The rock across the entrance to the harbor could not be removed as easily as had been hoped. . . . The work on the lighter harbor was amazing. Day and night the thuds of the pile drivers driving in sheet piling for the construction of the quays were heard. The area was flooded by light at night when the work of dredging, construction of breakwaters and sheds continued unabated. Week by week the basin took on a new shape. . . . On December 24, the first shipment of oranges left the Tel Aviv Lighter Harbor for England, the first case being consigned to His Majesty, King George VI. . . .”

As to the capital necessary for the upbuilding of the port, we should bear in mind that, apart from the participation of the Jewish Agency for Palestine, no aid came from government or municipal sources. An appeal was made to the public to purchase shares in a company to be called the Marine Trust Ltd., and which was to be responsible for the construction and the maintenance of the port. The response was unprecedented in the history of Palestine. From the moment their doors were opened, the banks were crowded out by surging masses who were later arranged in long queues leading right out of doors of the banks. In the course of five days, 12,655 different persons subscribed for \$350,000. worth of shares. Every section of the country was represented, among the subscribers being Jews who ranged in occupations from boot-black to bank manager. Within a short time more than



Jewish Stevedores Loading Jaffa Oranges in the Port of Tel Aviv

a million dollars was subscribed, thus demonstrating the solidarity of the population and its desire to participate in the harbor project.

Within twenty months the original plan had been completed. Apart from the lighter basin and breakwater, it included transit sheds, warehouses, a whole road system, workshops, lighteryards and a passenger station. This latter comprises the Customs Hall, offices of the Health and Immigration services, as well as a Disinfection Station.

Among the new trades resulting from the opening of the Tel Aviv port, are marine engineering, stevedoring, lightering, and boat building. In 1937 the Jews found themselves lacking not only skill and tradition in boat building, but the very wood necessary for this trade was unavailable. The new boat-yards along the coast began to experiment with local eucalyptus and mulberry wood. Soon, by dint of

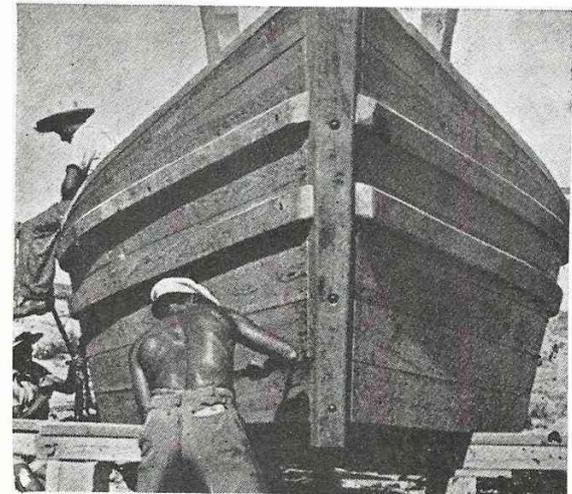
truly great efforts, and tireless devotion, several specially designed shops were turning out lighters, pontoons, and motor launches. From Tel Aviv's beginnings, boat-building spread to other sections of the country and stimulated the building of fishing vessels.

As an employment center the port has exceeded all expectations. From the mere handful of boys who threw themselves into the work the first few days, the port has become a source of livelihood for several thousand men. From the few boys trained in the seafaring clubs of Zebulun and Hapoel, there soon arose a large force of stevedores, lightermen, engineers and boatmen and qualified workers in all other specialized forms of port work.

The successful efforts in Tel Aviv had a heartening effect in the north and soon thousands of men were engaged in these new trades also at Haifa, which is the principal port of Palestine.

From its very inception, the Tel Aviv port focused upon itself the interest of the whole Yishuv. Everyone subscribed to its construction, followed anxiously every stage of its development and took pride in its completion. It signified more than the erection of a lighter basin, a commonplace project in any other part of the world. To the

*Jewish
Boat
Builder*



Jews of Palestine the port meant the beginning of a new Jewish outlet to the sea. And they called it the Gateway to Zion.

It was, therefore, with true gratification and with renewed faith in their own strength that Palestine Jewry listened attentively to the words of General Wauchope, at that time High Commissioner for Palestine. On February 23, 1938, General Wauchope delivered an address at the official opening of the Tel Aviv port to traffic of goods and passengers. He said: "It seems but yesterday since I stood with you at the far end of the first jetty. That jetty had to withstand many storms and winds; the brunt of many criticisms; the grim forebodings of false prophets. And bravely has that jetty stood up against them all.

"On that day in 1936 I told you that, in my opinion, Tel Aviv had the right to construct her own port and from that position I have never wavered, and your courage and determination have never faltered.

"I look forward to the day when the people of Tel Aviv will be looked upon as those who go down to the seas in ships and do business in great waters."

The opening of the Tel Aviv port and the re-awakened interest in maritime activities gave a great impetus to the development of shipping. Every new acquisition of a small or large ship was an event in the life of the community. Of the various shipping companies, special mention should be made of the two principal ones, which had foresight and faith in this undertaking long before the general awakening. The first is the "Atid Navigation Company," which maintained a regular coastal service between the ports of Palestine, Egypt, Turkey and Cyprus. The second is the "Palestine Maritime Lloyd," which ran a regular weekly service between Tel Aviv, Haifa and Constanza in Rumania.

Hebrew Sailor's Song

Shir Namal

A STORM RAGES AND A WIND HEAPS UP THE WAVES. LEND HAND AND BRAIN. GIVE ALL YOUR STRENGTH FOR THE BUILDING OF THE HARBOR. THE SEA, TOO, PROVIDES BREAD. TAKE HOLD OF LAND AND WATER. WE ARE BUILDING A HARBOR.

March time

Sha-chaf tso-re-ach sa-ar, Ru-ach cho-re-tet gal.
 Ten yad u-mo-ach, Ten kol ha-ko-ach, Ten l'vin-yan ha-na-
 mal. Ha-va v'ten she-chem, Yam hu gam ken le-chem.
 E-rets u-ma-yim, Kach ha-ya-da-yim, Sh'lach et ha-me-zach,
 tsa-od! tsa-od! Sha-chaf tso-re-ach sa-ar, Ru-ach cho-te-cher
 ta-ar, gil! gal! A-nu bo-nim na-mal.



שחף צורת סער,
 רוח חורשת גל,
 תן יד ומח,
 תן כל הכח,
 תן לבנינו הנמל.

הקה ותן שקם,
 ים הוא גם בן לחם,
 ארץ ומים,
 קח הידים,

שלח את המנחה - צעד! צעד!

שחף צורת סער
 רוח חורשת פער,
 גיל, גל -
 אנו בנינו נמל

Hebrew Sailor's Song

Shir Hanamal

IN THE DISTANCE VESSELS SAIL. A THOUSAND HANDS TEAR DOWN, BUILD UP. WE ARE CON-
QUERING THE COAST AND THE WAVES. WE ARE BUILDING A HARBOR.

Martial spirit

L' mer - cha-kim maf - li - got has - fi - not
E - lef ya - da - yim por - kot u - vo - not,
A - nu kov-shim et ha - chof, et ha - gal,
A - nu bo-nim po na - mal, po na - mal mal, po na - mal.



למרחקים מפליגות הספינות,
אלף ידים פורקות ובונות,
אנו כובשים את החוף את הנל,
אנו בונים פה נמל, פה נמל.

מוצק הבטון ומורם המנוף,
סירות המטען מניעות אל החוף,
תבלת מלמטה ותבלת מעל,
ככה נרבה הנמל הנמל

*Mutsak habeton umuram hamanof,
Sivot hamitan magiot el hachof,
Tchelet milmata utchelet meal,*

JEW S AND THE UNITED STATES NAVY

By Chaplain Joshua L. Goldberg, U.S.N.R.

JEW S HAVE SERVED IN THE UNITED States Navy from its beginning. The most colorful Jewish figure in the history of the American Navy is Uriah Phillips Levy. He was born in Philadelphia April 22, 1792 and died in New York March 22, 1862. Levy was a cabin-boy before the age of eleven; he was apprenticed as a sailor in 1806; in 1810 he became second mate of a brig, and later first mate of another. He purchased a one-third interest in the schooner "George Washington," of which he was master until 1812. On October 23, 1812, he received a commission as sailing-master in the United States Navy, serving on the ship "Alert," and later on the brig "Argus," bound for France. The "Argus" captured several prizes, and Levy was placed in command of one, but the prize was recaptured by the English and Levy and the crew were kept as prisoners in England for sixteen months. In 1816 he was assigned as sailing-master to the "Franklin," 74 guns, and in March 1817 he was appointed lieutenant, his appointment being confirmed by the Senate.

Levy had many difficulties in the navy. He fought a duel, killed his opponent, was court-martialed six times, and finally dropped from the list as captain, to which rank he had been promoted. He defended his conduct before a court of inquiry in 1855, was restored to the navy as captain, and subsequently rose to the rank of commodore.



Commodore Uriah Phillips Levy

He was a great admirer of Thomas Jefferson; he purchased Monticello, the home of Jefferson (now owned by the American people), and presented to the United States government a statue of Jefferson, which is now in the Capitol at Washington. The freedom of the City of New York was voted to him by the common council on February 6, 1834, as a testimonial to his character, patriotism, and public spirit. He is buried in that portion of Cypress Hills Cemetery in use by the Congregation Shearith Israel, and on his tombstone is recorded that "he was the father of the law for the abolition of the barbarous practice of corporal punishment in the United States Navy."

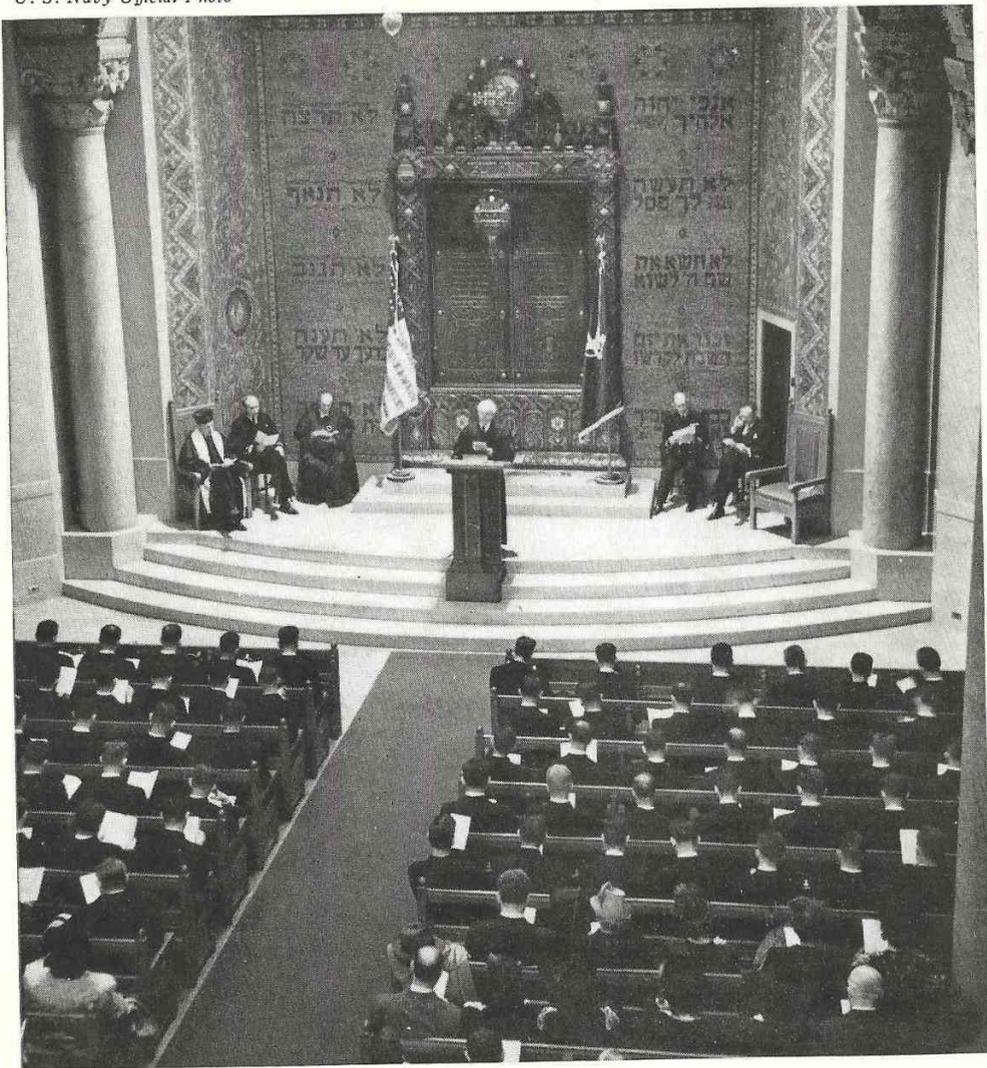
In the present war Jews are serving on every type of craft, in every corps, in all ranks. Jews in naval uniform

are alert, happy and ready to share with their fellow Americans in the joys and sorrows of the sea. One reason for my optimism for the greater and better America of the future is the fine American spirit that pervades officers and men in our Navy. Captain Robert D. Workman, Chief of Chaplains of the United States Navy, gave eloquent expression to that spirit when he said:

"The Navy represents the greatest voluntary service in the nation. Men volunteer from all racial strains and religious groups that make up the American scene. The Navy welds them through a single discipline into a single force for a common objective, yet they are not reduced to a common denominator in their spiritual outlooks. Individual men and groups may follow the dictates of their own conscience. As a matter of fact, they are encouraged to that end through their own spiritual representatives, who serve in the Chaplain Corps of the U. S. Navy.

"To all men of the Jewish faith, who bear arms alongside of their fellow Americans in this struggle of light against darkness and freedom against slavery, my warmest greetings. May they be worthy of their ancestral teachings and their rich American traditions."

Men who feel the impact of this war and understand its consequences act as comrades in arms, shipmates in service, and brothers in spirit. A statement made to me by Lieutenant Merritt F. Williams, chaplain of the ill-fated aircraft carrier WASP, is of interest in this connection. He was with her to the end. I asked Williams what his thoughts were when the gallant ship was going down, while her children from rescuing craft turned moist eyes toward her for a last glance. . . . "What did you think of,



Baccalaureate Service for Jewish Midshipmen at Temple Emanu-El, New York

Williams?" I asked. "What did it feel like?" The square-shouldered chaplain said:

"To lose one's ship is a terrible experience. The ship is home for the sailor. She embodies that spirit so truly American, the spirit generated in the common life of many hundreds of young men drawn

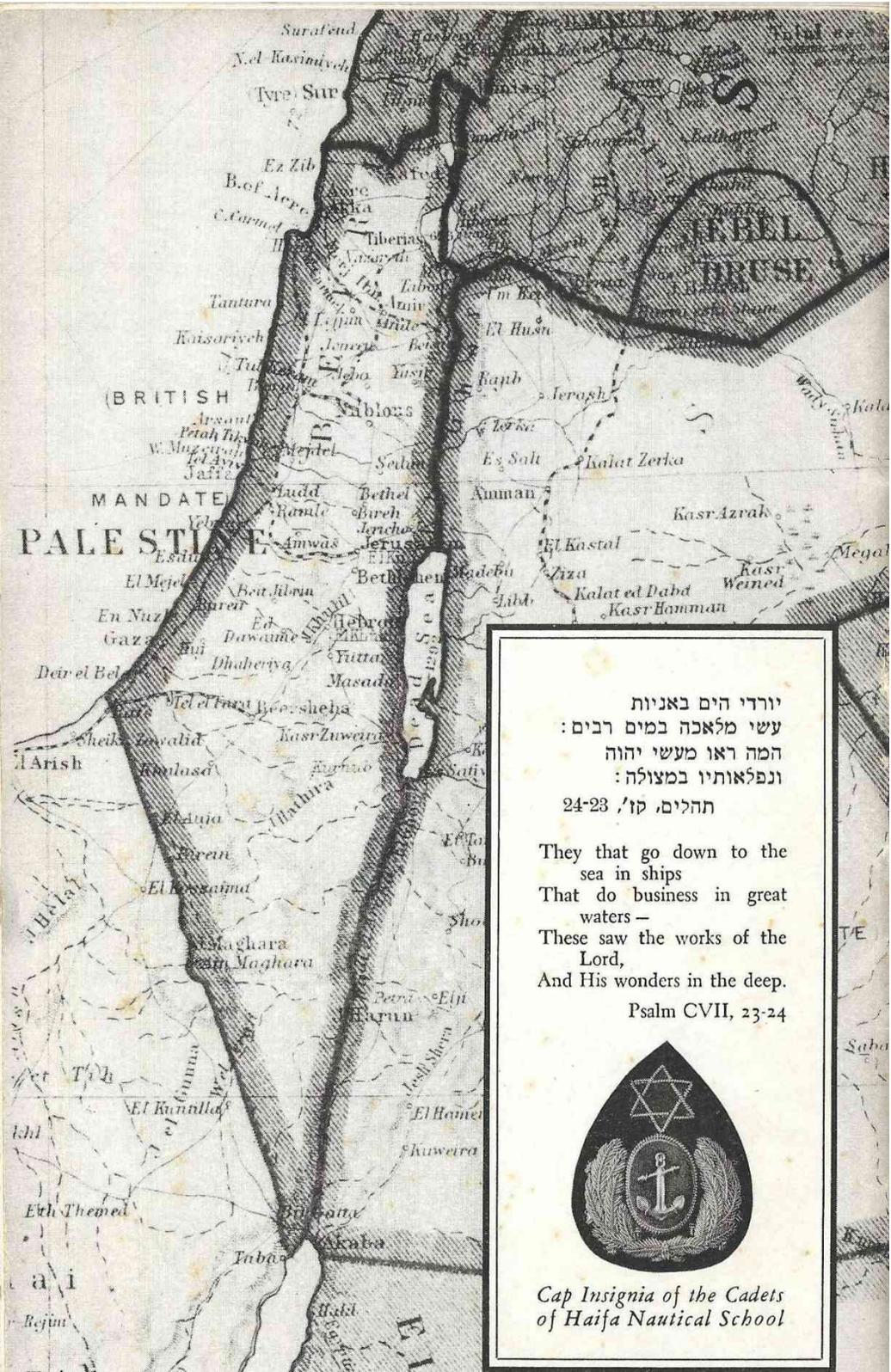
from every walk of life — schoolboys, farmers, mechanics, clerks, Jew and Christian, Catholic and Protestant. The ship is the embodiment of their life together, their common taste, their interdependence, their hopes, their pride, their ambitions, their dangers.

"But it is not the loss of the ship that I remember most clearly. Its scenes of destruction — of suffering and of death — terrible as it all was. What I remember most clearly is the glory of character revealed in the actions of these young men of America. Not a man failed in his duty, in their order, their competency in dealing with a terrifying situation, their loyalty to their wounded shipmates, their unselfish courage."

This is the over-all picture of a navy crew in action and in every crew there are Jews who share in this glory!

Jewish Midshipmen, Class VI, U. S. N. R. Midshipmen's School, New York





MANDATE FOR PALESTINE

JEBEL DRUSE

יורדי הים באניות
עשי מלאכה במים רבים :
המה ראו מעשי יהוה
ונפלאותיו במצולה :

תהלים, קז', 23-24

They that go down to the
sea in ships
That do business in great
waters —
These saw the works of the
Lord,
And His wonders in the deep.

Psalms CVII, 23-24



Cap Insignia of the Cadets
of Haifa Nautical School