

As I wander through with my song and my box
Of music that I never lay down.

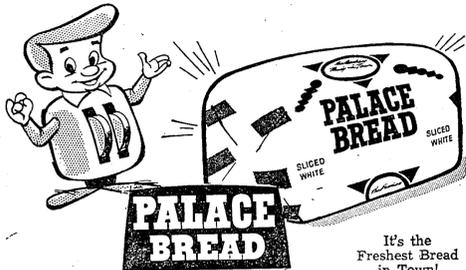
2.
In the country of my love
The almond is in bloom.
In the country of my love seven maidens,
Seven mothers,
Seven brides wait for the moon.

In the country of my love
A flag flies from the tower.
To the country of my love
Will come a pilgrim,
In some good, some blessed hour;
Grief shall lose its power.

But who will be eagle-eyed enough to see,
And who will know him, whoever he be,
Who will not go astray,
Nor lose his way,
But open up the door to such as he?
I am asleep, but my heart awakes;
— He who passes is near my door —
The morning breaks.
On the courtyard floor
A stone rolls here and there, lonely.

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3.
In the poor land of my love
Even the moon stands in the sky
Like a poor man standing in a doorway,
Trembling and bowed and pale.
And tattered, shabby clouds

Come from the corners of the sky,
Hurrying with gentle modesty
To hide their miserable disgrace.

In the morning the sun rises up,
Golden as an Indian summer
And at the top of the alley
A golden cock lies slaughtered.

**UGANDA (WHICH WAS ONCE OFFERED TO
JEWRY AS A NATIONAL HOME)
Now Has Jewish Community of 60**

UGANDA, THE AFRICAN COUNTRY which Britain once offered to
the Jewish people as a homeland in lieu of Palestine, has finally
witnessed the birth of an organized Jewish community. The new
Uganda Jewish community, created early this year in the capital city
of Kampala, numbers some 50 adults.

Uganda, a British Protectorate in
Central Africa, is approximately the
size of West Germany. Within the
country's 94,000 square miles live
some five and one-half million
Natives and about 7,600 Europeans,
nearly all of whom are British. Of
these Europeans, 1,200 are mission-
aries who claim to have converted
over one million pagan Africans to
Christianity.

Information on Uganda's Jews was
supplied to the World Jewish Con-
gress by Anthony Lipton, a lecturer

in medicine at the University Col-
lege of East Africa, who is a mem-
ber of the newly-created Jewish
Community's Executive Committee.
For several decades prior to World
War II, Mr. Lipton reported that
Jews had been living in Uganda but
distances, bad roads and the neces-
sity for hard work made contact
between the older families sporadic.
During and after the second World
War increasing numbers of Jews
began to find their way to Uganda,

immigrants from Europe and Pal-
estine. Some of these were profes-
sionals who were attracted by the
large Teaching Hospital, the Mak-
arere College, and other schools. In
addition, Jews emigrated from
India. The total Jewish community
numbers about 50 adults and a
sizeable group of children.

GROUP OF BLACK JEWS
Beyond this Jewish population of
relative newcomers, Mr. Lipton
noted the existence of a group of
Black Jews, estimated to be 40 to
50 farm families, living in the northern
part of Uganda. The Jewish
community has thus far been unable
to approach the Black Jews for
membership, because of distance
and language difficulties, but they
hope to surmount these soon.

The Uganda Jewish Community
was formed with the moral support
of Rabbi A. Ehrman, of Nairobi in
neighboring Kenya. In December,
1955, Mr. Joseph Gillman, one of the
oldest and most prominent settlers
in Uganda, invited every known
Jew in the capital city to a found-
ers meeting. An executive was
formed, officers elected, and the
group immediately embarked on a
constructive program.

A communal Seder was one of
the first major projects of the new
body, and plans were made to con-
duct religious services on the prin-
cipal holidays. Negotiations have
already been made for Jewish burial
grounds. On the agenda for the
future is the creation of a WIZO
group and a program of teaching
Hebrew and Jewish history to the
youngsters.

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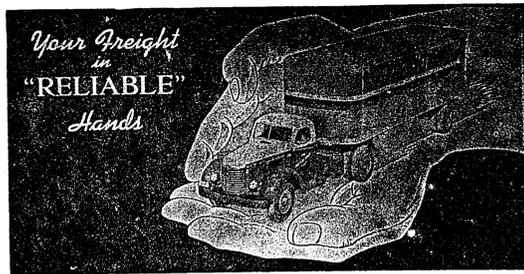
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Judaism and Hellenistic Experience

A Classical Model for Living in Two Cultures
By MOSES HADAS

IF, IN LOOKING BACK on the long Jewish past, the Hellenistic era
appears to be more directly relevant to contemporary Jewish problems
than any other period, it is because it was during that period that Jews
first had to come to terms with the challenge of Europeanism. The responses
they formulated at that time are classic: that is, they can serve as a gauge
by which to assess later responses to the same challenge, and perhaps to
correct deviations which have proven too extreme. This function of the
classic—as a standard by which to understand and measure the present,
and as a means of self-criticism—is universally acknowledged in the realms
of philosophy and morality, literature and politics; the classical paradigm
of the Jewish response to the world of Western humanism may be equally
serviceable.

Hellenism became a problem to
the Jews, and to all other non-
Greek peoples, when Alexander the
Great appeared on the scene and
conquered the empire built by the
Persians in the Near East. The
cultural revolution set off thereby
was as momentous for the life and
thought of the ancient world as the
discovery of America or the new
Ptolemaic cosmology was for mod-
ern times. Prior to Alexander the
world had been made up of dispa-
rate and isolated polities, each ab-
sorbing the total energies and loyal-
ties of its members. Alexander's
conquests made it impossible for the
individual to rest in the belief
that his polis was the centre of the
universe. With his cozy shelter
stripped away, he was compelled
to re-examine his loyalties and find
his place in an enormously expanded
world. It is for this reason that
Hellenistic art, literature, and phil-
osophy accord a new importance to
the individual. And the essence of
Alexander's policy as well as of
Stoic doctrine—an ecumenical ideal,
in which distinctions of race and
geography would vanish and all
men become members one of an-
other—reflected the revolutionary
changes.

It has been customary among
scholars to consider these changes
mainly in their Greek manifesta-
tions, which are indeed easy to
read. But the "barbarian" peoples
on the periphery of the Greek world
underwent a revolution at least as
drastic. The new civilization they

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