

THE Jewish Chronicle

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COMMUNAL UNITY

AN important and sudden development during the present week urgently compels the direction of fresh attention on the subject of the Chief Rabbinate. On Tuesday, a special meeting of the General Council of the Federation of Synagogues was summoned to hear a statement of grave consequence from its President, Mr. Aaron Wright, a statement which received final endorsement, with acclamation, by the Council, as will be seen from the report of that meeting appearing on pages 1 and 5 in this issue.

At the outset, it should be stressed that this newspaper is in no way concerned to support the special viewpoint of either the United Synagogue or the Federation of Synagogues, or, indeed, of any other interested body. About the paramount importance of the forthcoming election to the Chief Rabbinate there is no dispute, however much opinion may differ regarding the precise procedure which should be followed. But we have all along urged two points: first, that the election should not be unduly delayed; and, secondly, that prolonged secret discussions were detrimental. The crisis which has now been reached shows how harmful have been the effects of paying no heed to these points. Procrastination and secrecy, whatever may have been the intention of those who adopted such methods, have led to the present critical pass.

It now transpires, according to Mr. Wright's statement, that the active concern of the Federation of Synagogues to the Chief Rabbinate was expressed as far back as June, 1945, seven months before Dr. Hertz's death, and has been consistently maintained throughout the past two years. Over a year ago, the Federation submitted a detailed memorandum containing concrete financial and administrative proposals. It is, therefore, unfair to suggest that the Federation's recent resolutions are either opportunistic or belated, since they are the logical outcome of a long-conceived policy dating back to the late Chief Rabbi's lifetime. If there has been any public misunderstanding on this score, it is to be due to the seal of secrecy imposed by Sir Robert Waley Cohen, as President of the United Synagogue, and honoured, albeit with misgivings, up to this week. Now that the Federation's President has terminated the secrecy which surrounded the discussion of these and other proposals, it should be possible to consider them dispassionately on their merits.

As has been repeatedly stressed in these columns, and particularly in last week's leader on the composition of the Electoral College, the complexion of the community in this democratic age is very different from what it was in earlier generations. Fortunately, the founders of the United Synagogue showed outstanding wisdom and foresight in the elasticity they provided in the constitutional procedure for the election of a Chief Rabbi. The relevant clause, No 8, provided that the United Synagogue should make all appropriate arrangements in conjunction with other Jewish bodies concerned, but it did not attempt to bind down either the United Synagogue or the other bodies with regard to the numbers of their representatives. It would, of course, have been highly impolitic to do so, for, while one may properly hope for the prosperous continuance of one's community, one cannot possibly foresee the changes in its structure and bias which the years may bring about. In our own day and generation, one of the Jewish bodies most obviously concerned is the Federation of Synagogues, which has, from small beginnings sixty years ago, now grown until its membership is approximately three-quarters the size of that of the United Synagogue. It has, in the building-up of its own traditions, known more vicissitudes than the United Synagogue and it has had no continuous traditions of leadership such as has the other body. Its thoughts are clearly centred on democratic values, reflecting in this the general spirit of the times. In its Memorandum, submitted to Sir Robert more than a year ago, yet only this week made public, the Federation laid down what seem to be unimpeachable principles: "The Chief Rabbi is the Spiritual Head of the community. Members of the community, whether they are rich or poor, should have an equal voice in his appointment. Voting rights in proportion to wealth would not be in consonance with principles which are almost universally accepted at the present time. An Electoral College based on democratic principles would command the confidence of the entire community and provide a firm basis for the great office of Chief Rabbi."

The course of action upon which, as is only now revealed, the Hon. Officers of the United Synagogue have already embarked—with a haste contrasting markedly with the earlier dilatoriness—seems utterly indefensible. They have invited to the Preliminary Conference 93 representatives who may be said to be on the side of the United Synagogue, as compared with only three representatives of the Federation. Moreover, 91 invitations have been issued to other synagogue bodies, presumably in the Provinces and the Dominions, although their names are as yet withheld. It is surprising that the Federation feels insulted, and thinks that it is being asked to enter some

thing like a "packed" assembly? This is certainly strange and high-handed treatment of a body which has offered generous spiritual and financial support for the maintenance of the Chief Rabbinate.

In these circumstances, questions are being asked—and not only by the Federation—as to the motives which inspire the peremptory summoning of what would appear to be so unrepresentative a Preliminary Conference. Suspicions have been aroused that the proceedings, dominated by the United Synagogue Executive, will be mainly formal, with a cut-and-dried agenda and recommendations already determined. In particular, it is feared that an attempt will be made to set up a permanent committee of laymen to control and restrict the Chief Rabbi's liberty of action, even in religious matters.

Against this course, the Federation has not only protested in plain words but has foreshadowed drastic action. Unless they and other Orthodox Synagogues are given fair representation in the Electoral College, they state that they will proceed with the formation of a new Synagogue Council of Great Britain, which will go forward with the election of its own independent Chief Rabbi. The onus rests on the United Synagogue to bring qualities of statesmanship to bear on this intricate problem. Only thus will it be able to avert the threat of a disastrous schism in the ranks of Anglo-Jewry, which would have repercussions throughout the British Commonwealth.

THE PALESTINE EXECUTIONS

WHENEVER there are signs of a comparative respite in Palestine, the precarious equilibrium is overturned—either by heavy-handed administration or by terrorist outrage, or, most frequently, by both. The Yishuv stands bewildered between the Palestine Government and the terrorist groups, knowing that it can expect no statesmanlike alleviation from the former and no repentant discipline from the latter. A simple observer whose only wish was to see public order restored to the Holy Land would be hard pressed to find any virtue at all in this week's executions. Surely there cannot any longer be anyone stupid enough to believe that the hangman's rope can contribute one iota to the cause of pacification in a situation of political unrest. It only increases every tension, exacerbates every hatred, reinforces every impulse of violent despair, weakens every counsel of moderation, and strengthens the terrorists by conferring an air of martyrdom on which they thrive. So much for the effect of the scaffold on the prospects of security. Whether these hangings can be justified on the plane of abstract ethics is a more intricate question. "An eye for an eye; a tooth for a tooth" is regarded by modern thought as too stringent a precept for literal application. To go beyond it in severity is rare in civilised States. Yet of one of the executed men it was alleged that he attempted murder, not that he personally committed it, and of the other three it was never alleged that they even attempted to take life. They joined in the counter-flooding escapade—a reckless, wanton aggression, it is true, but scarcely one deserving the supreme penalty. An execution for attempted whipping is inconsistent with British standards of justice and humanity in the twentieth century. These are matters for General Cunningham and Mr. Creech Jones to argue before their consciences. Meanwhile, a new sheaf has been added to the terrorist harvest—four men perverted and destroyed by vicious doctrine; confusion in Palestine worse compounded—which will certainly not be helped by the new regulations suddenly imposed, against all civilised legal practice, of refusing the right of appeal in cases tried by military courts; and, lastly, what might prove to have been a reckless attempt—happily unsuccessful—to poison British-Jewish relations beyond repair by a cowardly planting of explosives in a Whitehall building.

THE PARENTS' PART

This month's raising of the compulsory school age to 15 has occasioned much discussion regarding the practical application of this long-overdue reform. It is worth noting that an earlier Act of Parliament would have raised the age on September 1, 1939. On that day, however, Hitler invaded Poland, with the incidental result that the schoolchildren were immediately evacuated from vulnerable areas in Britain. Education was a severe casualty of the terrible ensuing war. But such is this country's devotion to the true values of life that Mr. R. A. Butler's great Act was passed even in war-time, although only now is this particular provision coming into force. Many other of its provisions have still to be brought into operation, and it is anticipated that some of them will not become effective for several years to come. Specially welcome, therefore, is this earnest of the Government's intention to implement the new Act, and the fact that the present economic crisis has not been made an excuse for postponing still further the raising of the school age. The continuance of full-time school education for all boys and girls up to the age of 15 implies additional opportunities and responsibilities for their specifically religious instruction. No doubt the Central Council for Jewish Religious Education and other interested Jewish bodies will take every possible advantage of this extension of secondary school training. But more important than the school—or even that the synagogue—in our religious education, is the home. Every Jewish household, during Passover, had a striking reminder of the importance of this fact in the Seder Service. For the Passover Hagada, with all its meaningful and appealing ceremonial, is particularly devoted to the instruction of our children in the faith and traditions of the people of Israel. Fortunately, few Jewish homes did not have the opportunity of learning this lesson during the Festival. But its truth must be remembered at all times and seasons. The Minister of Education, Mr. George Tomlinson, has just declared: "Though the influence of the school and the school teacher is great, it needs the reinforcement of a good home for the development of character." No extension of State education can justify a lessening of parental duty.

PRINCESS ELIZABETH

NEXT Monday marks the attainment by Princess Elizabeth of her twenty-first birthday. The coming-of-age of the Heiress-Prumptive is an occasion for heartfelt rejoicing by all, both at home and overseas, who are united in a common allegiance to the Crown. It is particularly fitting that the Royal Family will be celebrating this event in South Africa. For that vast Dominion, with its great variety of communities and races, reflects the even wider diversity of peoples which are banded together, throughout the whole world, as fellow-subjects of the Sovereign. During their present tour, the King and Queen and the Princesses have afforded fresh proof of their selfless devotion to the public duties which devolve upon them. They have given visible and personal expression to the ideals of fellowship and humanity which inspire the British Constitution. Two months ago, when they landed at Capetown (where next week's official celebration will be held), among the prominent persons gathered to receive the Royal Family were the City's Mayor and Mayoress, Mr. and Mrs. Abraham Bloomberg, both the children of Russo-Jewish immigrants. At the subsequent civic ball, Mr. Bloomberg danced with Princess Elizabeth, whose charm and grace have contributed so much to the success of the Royal tour. Perhaps our readers may be reminded how, just 110 years ago, a Princess of eighteen, after her accession to the British Throne, visited the City of London on Lord Mayor's Day and knighted the Jewish Sheriff, Moses Montefiore. The great traditions which centre upon the Throne are profoundly treasured by British Jewry. It is therefore a cause of very true satisfaction to know that the upbringing of Princess Elizabeth has been so admirably designed to fit her for the exalted and responsible duties which must now increasingly come upon her. May the Biblical benediction be granted to her in full measure: "The Lord shall guard thy going out and thy coming in, from this time forth and for evermore."

ISRAEL'S HERITAGE

"Moses commanded us the Torah as a heritage of the congregation of Jacob." This has always been among the first Biblical texts taught to our children. Its appropriateness is obvious, and the truth of its words would seem self-evident. If each generation is not instructed in the Torah, the whole raison d'être of Israel's existence is belied. The deepest concern, therefore, must be felt at the facts mentioned in the letter on "Refugee Children and Baptism," which is printed in this issue. Mr. Jacques Cohen writes as Chairman of a special Committee of the Board of Deputies formed—rather belatedly, as some might think—to deal with this urgent problem. It is known that an indefinite number of Jewish children and young persons, who entered this country as refugees before and during the war, were placed in non-Jewish homes. This may perhaps have sometimes been unavoidable in the exceptional emergencies of the time, when the immediate saving of life had to be the primary consideration. All honour is due to the generous hosts and foster-parents who welcomed and cared for these innocent victims of Nazi brutality. It may well be, however, that had more Jewish homes then been available, the distressing complications of the present situation would never have arisen. For it can hardly be surprising that many of those brought up in non-Jewish Faiths and surroundings are becoming lost to their ancestral Faith, and even induced into baptism. Little good can now be done by lamenting the past, but fortunately the position is not irretrievable. All who can assist the Board of Deputies' Committee along the lines indicated in their communication are earnestly asked to do so. First, it is necessary to obtain complete and reliable information about all these cases, as otherwise no appropriate action can be taken. Next, Jewish homes must be willingly offered to these refugee children and young people. Not charitable donations or vicarious help, but only personal hospitality will meet the exigencies of the present situation. It would be a mockery of all religious professions, if Anglo-Jewry failed in their obligation to these youngsters.

IN SWITZERLAND

OUR Special Correspondent in Switzerland has sent us a dispatch on the Jewish position in that country which will be read with great interest. During and since the war, Switzerland has appeared to the rest of Europe as a favoured oasis of civilisation. That fine film, "The Last Chance" graphically portrayed the atmosphere of something like a "promised land" which was there presented to the despairing. But Switzerland's honoured place as a bastion of freedom has been won only at the price of her own constant vigilance. Faithful to her historic traditions, she fearlessly withstood Nazi threats. The generally courageous attitude of the Swiss nation was all the more noteworthy, in view of the less liberal policy pursued by certain officials of the Federal Department of Justice and Police who were eager not to "provoke" the Germans. But the ban on refugees did not commend itself to the generous instincts of the people, while the frontier police and border troops actually gave the refugees money and advice to enable them to reach safety in the interior of the country. This spontaneous upsurge of the spirit of liberty meant the saving of thousands of human lives, and Jewry will not be unmindful of its debt to the brave Swiss. It must be a matter for regret, however, that Switzerland has felt constrained to put severe restrictions on the permanent residence of refugees and immigrants in her midst. One might have hoped that in this respect she would have given the rest of the world an example and lead which would have increased her already great contributions to the cause of a united humanity. But the international situation remains so overcast that even Switzerland feels unable to adopt a more generous policy. Consequently, it is scarcely surprising that our Special Correspondent reports a significant growth of Zionist thoughts among Swiss Jews. Despite the fact that nearly all Zionist Congresses have been held there, the movement had until recently gained very little support in that land. But—as in other countries, so in Switzerland, Jewish contacts with Palestine are steadily increasing.

About Books

MODERN ANTI-SEMITISM A Political Weapon

The Emergence of the Jewish Problem, 1878-1939. By JAMES PARKES. Oxford University Press (for the Royal Institute of International Affairs). 15s. Reviewed by the Rev. W. W. Simpson

Those who are accustomed to trace the origins of the Jewish problem back to "the Pharaoh who knew not Joseph," may find the title of Dr. Parkes's latest book a trifle perplexing. Has he forgotten the conflict between the Church and the Synagogue, and the place of the Jew in the medieval community, that he should now write of the Jewish problem as emerging between 1878 and 1939? And why 1878? The answer is, of course, that Dr. Parkes is concerned here not with the religious intolerance and persecution of the Middle Ages, but with the emergence of that modern form of anti-Semitism which he defines as "a political weapon deliberately invented and artificially developed for ends which have nothing to do with the Jewish people or the Jewish religion." Those who forged this weapon have been content simply to exploit the actual problems, prejudices, dislikes and jealousies, as well as the political and economic abnormalities which are the present heritage of past unhappy relations between the Jew and his neighbour.

The date is significant because it was at the Congress of Berlin in 1878 that the first attempt was made to solve the problem of Eastern European Jewry on Western European lines by ordering the Rumanian Government to grant citizenship to its Jews. But there were other significant dates at the same period. In 1877 the first socialist paper appeared among the Jews of Russia, leading to the foundation of the Bund, the Association of Jewish Social Democrats. In 1881, after the assassination of Alexander II, the Russian Government made a scapegoat of the Jews and started the great exodus of Russian Jewry to the West. In 1882, the first of the existing Zionist settlements was founded in Palestine at Rishon-le-Zion.

No Easy Solution

The immediate causes and far-reaching consequences of this extraordinary concentration of fateful happenings in the life of the Jewish Community are therefore the subject-matter of a study which is likely to remain for many years the clearest and most authoritative guide to the understanding of the Jewish problem in modern times. It is essentially a factual study, and the author has culled some 250 pages a wealth of information for which he has hitherto been necessary to search (often with scanty reward) in many different quarters. Dr. Parkes does not offer solutions, nor does he take sides in any of the many controversial issues with which he deals. "There is nothing wrong in controversial issues," he writes; "there is nothing wrong in taking sides—only such a study as this is not the right place for it." He does, however, allow himself to go so far as to say that "it is difficult to avoid the conclusion that the only satisfactory solution from the Jewish point of view is one which makes it possible for those who desire it to go to Palestine."

But the careful reader will be left with few illusions as to the difficulties in the way of achieving a solution, and the need for the most cautious action of the present generation. "It is not to be believed," concludes Dr. Parkes, "it can be settled by a balancing of legal rights and promises. A new standard of judgment is required—and that not in this question only. If the twentieth century is to be the century of the common man, I suggest that the new basis is the practical basis of need." This is essentially a book for the Jew as well as for the non-Jew. Dr. Parkes, in many of his writings, has done much to help the Christian to a better understanding of the Jewish problem, but his mastery survey in this present volume of the outstanding events and tendencies of modern times has much to teach the English-speaking Jew. It certainly will be in the library of every Jewish institution. I hope it may find a place also in many a Jewish home.

AMERICAN CHILDREN'S STORIES

Happines For Sale. By DOROTHY ALDRIN. Bloch Publishing Co., New York. 52.

Reviewed by the Rev. Arthur Saul Super

When a child reads a story his enjoyment is conditioned by the extent to which he can achieve identification with the hero of the tale. The author, while not afraid of the improbable, must yet remember to maintain a certain amount of contact with reality. The desire to teach a lesson should be subordinated to the proper development of the plot, and the story will succeed if the main characters are largely self-created by the author. A common mistake is to depict very ordinary incidents in the life of children. This "matter-of-fact" children's story will usually interest only the child who is actually travelling with the protagonists of the tale into the realms of adventure or fantasy. "Happines For Sale" Dorothy Aldrin surely goes beyond the "matter-of-fact" for her plot. Here are 18 tales, very well told, of incidents which could happen to anybody, any time. The delineation of the character of the child is acute and incisive; the adult reader obtains a good indication of what Jewish life means to these children. The background of anti-Semitism seems to be more easily felt by the child than the English child. The stories reflect the anti-Semitism so consciously and constantly made to justify themselves. Continued on page 19

RUSSIAN PAMPHLET ON PALESTINE

New "Historical" Claim in Support of Arabs

[By a Special Correspondent]

The All-Union Lecturing Office attached to the Ministry for Higher Education of the U.S.S.R. has issued a 60-page pamphlet in Russian, in which it reviews intellectually what they should think about Palestine. The pamphlet is written by a young historian, V. B. Lusky, the bearer of a typical Russian-Jewish name, and is published by the house responsible for the publication of Pravda, the largest Soviet newspaper. The author arrives at the conclusion that the Palestine question is one of the most complicated problems of the present time and that the unrest and internal conflicts in Palestine "seriously threaten peace and general security."

In many respects the pamphlet is but a restatement of the well-known anti-Zionist attitude of Soviet Russia, but it also contains a remarkable new element—namely, the proclamation of the historic right of Russia to the land of Palestine. The Russian question—the claim to an historic continuity in Russian support of the Arab national cause. We are told that Russia as early as 1773 energetically supported a great Arab rising in Palestine in which she pursued the aim of liberation from the "Turkish oppressors." We are reminded that the Russian Revolution of 1905-1907 influenced the emergence of Arab national organisations in various provinces of the Ottoman Empire, aiming at the establishment of national autonomy or even of independent States. "Russia," declares Lusky, "played an important part in the cultural development of the Palestinian Arabs. The Russian Palestine Society founded 34 Russian schools in Palestine for the local population. These schools were the most progressive in the country. Hundreds of Palestinian Arab students were educated in the Russian schools. Many of them attended secondary and higher schools in Russia afterwards. The Arab intelligentsia of Palestine learned the Russian language, read Russian novels, and scientific literature, and was attracted and influenced by their progressive ideas."

The Soviet author not only pays tribute to the cultural work of Tsarist Russia, but also fully endorses the Palestinian Arab position. He expresses approval of "old Russia's" having rejected British and French claims on Palestine and

THE CHIEF RABBINATE

Provincial Opinion

To the Editor of the Jewish Chronicle

SM.—The recent statement by Alderman A. Moss seeking to prove that the expenses of the Jewish Community of Manchester in maintaining their own Beth Din are such that they will only contribute a small sum to the Chief Rabbinate surely is not, as stated in your leader of April 11, representative of the opinion of other communities in the Province. The Office of the Chief Rabbi should not be slighted in a correct manner by Mr. Moss, whose views in this matter certainly cannot represent the opinion of Manchester Jewry, let alone that of other towns. The Chevra Kadisha Synagogue (of which I have the honour to be Vice-President), which supports the Chief Rabbi's Fund, is a case in point. There are 47 other synagogues in Manchester. Mr. Moss cannot claim to speak for them. Our people, even more so at this particular phase in their history should act as a united force and not as individuals from different cities and towns. Each community is responsible to the Chief Rabbi for conducting its affairs in a correct manner according to religious principles and to approach him for guidance and for the authority to act in certain cases where they, themselves, have no authority to act on their own accord. The solution to the problem in my opinion, would be for all synagogues to reach an agreement on the amount each should pay to the Chief Rabbi's Fund, the respective amounts to be in accordance with the membership. This is borne out by a passage in your leader in which you say that only those bearing the "financial burden" should be concerned in the election of the Chief Rabbi of the British Empire. As every synagogue should have a vote, it is logical therefore that they should all contribute. Organisations representing a minority of synagogues deciding to make separate offers—such as that of £1,000 by the Federation of Synagogues—is a dangerous policy which should be discouraged. Organisations representing a majority of synagogues which belong to that organisation desire a greater influence over a man who should be bailed and maintained as an inspiring leader of the whole of our people in the British Empire and not confined, as you choose to phrase it, as a "financial burden." It is the sacred duty of every synagogue in the British Commonwealth and Empire proudly to support the Chief Rabbi with respect and reverence and to contribute to the utmost of their capacity to the maintenance of his high office.

Yours, etc., M. SELIEMOVITZ.

33, Howe Street, Salford, 7, Lancs.

From Rabbi SZ. SZETMAN

To the Editor of the Jewish Chronicle

SIR.—In view of the recent grievous occurrence when the "Chief Rabbi of Italy" forsook his faith and his people, which act deeply shocked the Jewish Communities of the world, I suggest, as a mark of respect, that you should elect a dignified title, would it not be appropriate to earnestly consider dispensing with the so-called title "Chief Rabbi," particularly where European Jewry is concerned, and in its place substitute a dignified title.

Yours, etc., SZ. SZETMAN.

Nelson Street Shphardish Synagogue, 2, Sidney Square, Whitechapel, London, E.1.

*A letter has also been received from Mr. Aaron Wright, President of the Federation of Synagogues, on the subject of the Chief Rabbinate. As, however, Mr. Wright has since amply covered the whole subject in his letter to the Editor of the Federation Council meeting on Tuesday (reported on pp. 1 and 5 of this issue), it is not necessary to print it, except to make it clear that it was a reply also to Mr. Mendel's letter of inquiry addressed to Mr. Wright in last week's issue.—Ed., J.C.

FAMOUS MEN PLEAD HUMANITY'S CAUSE

LORD WOOLTON

writes:

"Cancer is the disease most universally dreaded to-day. For years able and devoted men and women have sought by Research to find its cause and its cure. Constantly success in this noble endeavour seems to be just round the corner. The Royal Cancer Hospital needs the money to maintain this fight and, meanwhile, it seeks to bring relief to the suffering. British people, ever kindly in their sentiments, will not withhold their help to this great hospital—which never fails to help those who appeal to it."

Please send a Gift to the Treasurer

The Royal Cancer Hospital (FUND) FILHAM ROAD, LONDON, W.2

YIDDISH—Threat of its "Rapid Disappearance"

By J. WITRIOL

In an address given not long ago to Jewish students on the Future of Jewry, the President of the Board of Deputies forecast with regret the rapid disappearance of Yiddish. His regret will be shared by many who have escaped the taint of Yiddishism, and such persons are not "Yiddishists," inasmuch as they do not regard Yiddish as the Jewish language—that title, of course, can belong only to Hebrew—but only as one of the languages of the Jewish people. Yiddish, of many Judaised foreign languages, some now extinct, e.g. Farsic, Bukharic, Javanic, Italian, Shadit, Zarpatic, Judezmo, etc. These "Friends of Yiddish," indeed, who are entirely Professor Brodetsky, that in twenty years' time (in Anglo-Jewish Community) "will look and sound more English than it does now." More, they speak countries, to be not only natural, but desirable. They realise that in these countries there is "no future" in Yiddish, but that does not alter the affection they feel for the mother-tongue of Eastern European Jewry. The great majority of the Anglo-Jewish Community are sprung.

Such an affection, perhaps, needs no other explanation than may be found in the very word mamme lushen itself. Not sefat ha-em, not Muttersprache, but the honey German-Hebrew compound which epitomises the hybrid structure of Yiddish in its original German-Hebrew-Semitic and the "Hebraist," but to the "Friend of Yiddish" revealing the great virtues of the language, its naturalness, its catholicity, and its vitality. "Speech is the craft of the Jew," as he is supposed to have asked the Polish Jew, "Avadde" came the classic reply, "a meen sha'alle!" "Of course I do, what a question!" And no doubt the Polish-Jew himself, the English equivalent I have been able to find in the Oxford Dictionary of Proverbs is: "Who hath a trade through all waters may wade," and there is the German Handwerk hat einen goldenen Boden—a trade has a floor of gold—but how weak these are compared with the Yiddish! Meluche meluche.

A Reapproach to Anglo-Jewry

It is a reproach to Anglo-Jewry that Yiddish has not yet been adequately treated in English. What is required is something on the lines of the "Great Languages" series published by Faber and Faber, which is probably beyond the capacity of any one scholar, demanding, as it does, first and foremost, an exhaustive philological training, to which would have to be united a thorough knowledge of the history and folk-lore of the Jewish people, and an equally thorough knowledge of Old, Middle, and New High German, as well as of the Old and Middle German dialects, a mastery of medieval Hebrew and a deep knowledge of Jewish history and religion and folklore and—last but not least—an enthusiasm for and a first-hand knowledge of Yiddish itself! Given the necessity of financial support, however, there is no reason why a team of scholars should not complete such an undertaking. But a start should be made now, before the "rapid disappearance" of Yiddish, foretold by the President of the Board of Deputies, has become a melancholy fact.

Mr. E. KNOWLTON, the Jewish photographer, who is an official photographer to THE JEWISH CHRONICLE, has been appointed to cover exclusively the International Wheat Conference, now taking place at Lancaster House, and being attended by 43 nations. He has also the official photographer to the International Liberal Conference at Oxford.