

BOOKS FOR ISRAEL

Bookseller's Complaint

To the Editor of THE JEWISH CHRONICLE

Sir.—May I say how much I agree with your correspondent, Mr. Pordes (who wrote last week), regarding the apathy with which a large proportion of the Jewish public is inclined to view the vital question of books for Israel.

As a university bookseller in constant touch with the requirements of students both here and abroad, I find it distressing to see Israel as practically the only country to which British books are not exported. The effect that this will have on cultural relations between our two countries can only be regarded in the situation as allowed to continue.

Books can be exported to Israel against sterling payment, restrictions existing only with regard to the conversion of Israeli currency.

Whether the formation of a book-supply house run as a business proposition, as Mr. Pordes suggests, is the solution is a matter for discussion. The most important thing at the moment is to appoint a committee to investigate the problem. Action, however, is imperative.

FRANK CASS, 91 Southampton Row, W.C.1.

Timely Reminder

Sir.—Your leading article dealing with the scarcity of English reading material in Israel was a timely reminder. Your suggestion for a solution is an admirable one, and it is to be hoped that it will be brought to the attention of the authorities concerned.

S. SIMONSON, 14 Netherhall Gardens, Corner Nutley Terrace, N.W.3.

The South Essex Orphan Aid Society held its first dinner and ball recently at the Porchester Hall; £1,050 was raised.

THE PERSISTENT QUESTIONER

Liberal Judaism and "Noachism"

To the Editor of THE JEWISH CHRONICLE

Sir.—In my article in the "Persistent Questioner" series (which elicited Rabbi Petuchowski's comment in your issue of November 20), I referred very briefly to three features of Orthodox Judaism which I could not accept.

Suspecting that I might myself in a similar position, I felt it my duty to draw attention to the existence of a form of Judaism—Liberal Judaism—which is free from these features.

One of these I labelled "nationalism," meaning thereby that attitude which envisages and approves the permanent confinement of Judaism within a limited national or racial framework.

Of this what I termed "Noachism," since Rabbi Petuchowski does not question my other instances his objection to this one does not invalidate my thesis. Nevertheless, I do not think that his objection is altogether justified.

"Noachism" certainly has a positive side, and from an historical point of view Rabbi Petuchowski is probably right in stressing it. It implies a tolerance which stands in favourable contrast with the religious exclusivism of Pauline Christianity.

At the same time it shows some concern for the spiritual and moral well-being of non-Jews. My point is that it does not show nearly enough. That is its negative side. It falls short of true universalism. It therefore seemed an appropriate and convenient term with which to describe a certain phenomenon in present-day Orthodox Judaism; the view that Judaism is intended solely for a priest-people defined by descent, that its acceptance by non-Jews is neither necessary nor especially to be desired.

S. SIMONSON, 14 Netherhall Gardens, Corner Nutley Terrace, N.W.3.

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and that the "Noachian minimum" is all that is required of them. That this view has not always been characteristic of Judaism is evident from books like Ruth, from the controversy on the subject between the schools of Hillel and Shammai, and from the great prevailing opinion, however, seem to be the prevalent one in modern Orthodoxy. I find it inadequate both because it attaches an importance to descent which is out of place in a universalistic religion, and because I believe that Judaism has far more to offer to the world than the Noachian minimum (which, in most formulations, involves nothing more than the repudiation of polytheism and the acceptance of the most elementary standards of ordinary human decency).

Liberal Jews believe that Judaism has a positive mission to the world, in terms far exceeding the limits of the Noachian conception. I cannot here discuss its practical implementation; but that this is "under debate" among Liberal Jews shows how concerned they are with the future of the Jewish mission does not imply the assertion that there is no salvation outside Judaism. Rabbi Petuchowski does not seem to understand that Liberal Jews are not concerned with the national particularism characteristic of orthodox Christianity and the national particularism characteristic of Orthodox Judaism.

He also misunderstands Liberal Judaism when he sees in its policy in relation to proselytes an implicit acceptance of Noachism. That it does not insist on *nida* and *revilla* and the like, does not mean that it does not require ritual ablation from anyone; and as regards circumcision, there are practical considerations applicable to adult proselytes which do not apply to Jewish infants. The important point is that the proselytes accepted by Liberal Judaism are not half-Jews, but full Jews. They accept all the religious beliefs and observances of Judaism; they observe its festivals and practices; and they identify themselves fully with the Jewish community.

More over, the policy of Liberal Judaism in this respect (as in most other respects) is identical with that of the American Reform Movement in which Rabbi Petuchowski was himself ordained!

(The Rev.) JOHN D. RAYNER, 42 Beccoad Avenue, London, S.W.16.

AJEX REMEMBRANCE PARADE

Wearily Travellers

To the Editor of THE JEWISH CHRONICLE

Sir.—In reply to your correspondent, Mr. J. J. Cohen, I should like him to examine the matter from the Provincial point of view. Would he care to meet my contingent and see them arrive at 5 o'clock on Sunday morning, after an all-night's travel, or better still, at 5 o'clock on Monday morning, after those two nights in the train; see them tired and weary after two strenuous journeys of about seven hours each, wending their way home and preparing to go to their daily employment in a few hours' time?

Added to all this, may I inform Mr. Cohen that the cost per member is £2 15s 11d for a special one-day fare Newcastle-London, plus the cost of tea and an evening meal, and the travel to the Empress Hall and the return to the King's Cross. But for the continued service of our Vice-Presidents, they would have to find an extra nine shillings for lunch—the amount charged to us by the caterers.

I congratulate Diamond on his success in his explanation of his allocation of seats, it being the fairest and most equitable method that I know of.

M. GATOR, Chairman, Newcastle upon Tyne Ajex, 17 Holderness Road, North Heaton, Newcastle upon Tyne.

Proper Reunion Urged

Sir.—Year after year the old controversy of the ex-Servicemen and women's parade has been thrust upon us. Please, I suggest, may we look at this thing sensibly and constructively. I will grant that 3,000 is a poor turnout, and I am willing to be told that the parade must go on. But why must we continue to thrust our separateness upon our former brothers in arms of different, and varying, religious persuasions?

By all means have your rally at the Empress Hall, but please, oh please, make it a reunion of ex-Servicemen and women, and not an anemic cabaret. Give us a "rally in its proper sense" and the journey will become worth while.

J. L. BERNSTEIN, 247 Lee Lane, Horwich, Lancs.

Bemedalled Onlookers

Sir.—Mr. G. Joseph touches on an important point when he says (in your issue of last week) "While the parade was in progress I saw very many Jewish ex-Servicemen standing by looking on (wearing their medals). How little of dignity was added to the scene by these people—Londoners for sure: provincials would hardly travel so far to effect so little."

True to the vaunted Jewish tradition of individualism, the staff being the only staff that they must pursue truth as they see it. They cannot do so if the governing body are already in possession of the truth in a revealed form.

Department of Physiology, Middlesex Hospital Medical School, W.1.

HOME FOR INCURABLES

To the Editor of THE JEWISH CHRONICLE

Sir.—While sympathising with your correspondent's recent remarks regarding the Jewish Home for Incurables, I wish to draw the attention of Jewish readers to a number of incurables who are permanently in the incurables of the Northern Group Hospitals (Highlands, Winchmore Hill, N.22) with whom I am in regular contact.

At a recent meeting of the Keren Hatorah Committee, grants were made to religious and educational institutions in London, Leeds, Gateshead, Israel, and Farnham.

A grant of £400 was also given recently to the Yesodey Hatorah School for the establishment of a new branch in North-West London.

A. BERNARD LYONS, Chairman, Ajex, Willsons Branch, 205 Fordwych Road, N.W.2.

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YESHIVA AND UNIVERSITY

A "Hybrid" Institution

To the Editor of THE JEWISH CHRONICLE

Sir.—Professor Yoffey gives an interesting account in his article (published recently) of the great contributions of the yeshiva to Jewish learning and culture during the last two millennia; but he is tantalisingly brief about the detailed plans of the Yeshiva-University which the Mizrahi plan to establish in Israel and of which Professor Yoffey is one of the chief sponsors in this country.

There may well be a need for another yeshiva in Israel to supply well-trained rabbis and to produce scholarly laymen. There is certainly an urgent need to expand and strengthen the work of the main institutes of higher learning in Israel, namely, the Hebrew University, the Technion, and the Weizmann Institute. But I am not quite clear why we need the hybrid institution, the Yeshiva-University.

Such an institution to be a university dominated by a religious belief. If this is an accurate definition, then the notion of a Yeshiva-University is neither new nor peculiarly Jewish. Oxford and Cambridge in the first half of the nineteenth century were clearly belonged to this category.

They were controlled by the Anglican faith and they excluded dissenters, Jew, Catholic and other heretics. Had they continued on these lines they would by now have degenerated into insignificant seminaries, but after they had been radically reformed on secular lines they became the great centres of learning which we admire today.

King's College, London, was founded by the Anglican interest as a sort of Yeshiva-University, the result of the influence of the pagan University College. I know little of the early history of King's, but when I was a student and teacher there, the yeshiva was represented by a Faculty of Theology, Chapel, and a Dean, and a college rule forbidding lectures before 10 a.m. to enable students to attend Chapel, but the rest of the work of the college was entirely free from religious influence or restraint.

I gather from my reading that the most ambitious of the Yeshiva-University type of students, who attend courses in Marxism-Leninism and all subjects must be taught in accordance with the doctrine of dialectic materialism. This is certainly not general university work in the Soviet Union, Canada, and the U.S.A., to which the same objections may be made.

I thought that it was now generally taken for granted that the work of the universities can flourish only in an atmosphere of academic freedom, the only restriction on the work of staff being that they must pursue truth as they see it. They cannot do so if the governing body are already in possession of the truth in a revealed form.

service to university work in Israel if he would explain to us how academic freedom is compatible with the notion of Yeshiva-University. (Professor) SAMSON WRIGHT, Department of Physiology, Middlesex Hospital Medical School, W.1.

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Advertisement for JOY JEAN PATOU perfume, featuring an image of the perfume bottle and text: "There is only one... the constant perfume in the world... FROM 23 GUINEAS TO 3 GUINEAS... also from Paris the perfume cocktail dry moment supreme amour amour."

Advertisement for GINA children's clothes, featuring the text: "Watch out for the Grand Opening in time for your Chanukah Shopping of GINA who will Specialise in Children's Clothes at prices to suit all pockets 94, WATLING AVENUE, BURNT OAK EDGware 043"

MANCHESTER REFORM CONGREGATION

Invitation to Communal Rabbi Declined

To the Editor of THE JEWISH CHRONICLE

Sir.—We were blessed on Sunday to see the opening consecration of our new synagogue, replacing another site the synagogue which was destroyed by enemy action in 1941. On this occasion the Communal Rabbi and the other local ministers were invited to attend, but by common agreement declined.

I quote from THE JEWISH CHRONICLE dated March 18, 1951, when the foundation-stone of our original synagogue was laid. On that occasion Professor Theodore, a very eminent scholar, gave an address from which I extract the following:

"The building... would be a potent, palpable as stone, against the saturation of intolerance power. It would remind them, as it did, that the most active impulse had been given to the formation of their society, by the bull of excommunication levelled by over-zealous ecclesiastics against a number of their Metropolitan brethren..."

I suggest to you, Sir, that the spirit of those over-zealous ecclesiastics Jews as much today as it did hundred years ago, is still present in spite of pogroms, massacres, gas chambers, and the like, we learn nothing; and that in 1953, when Gentile ministers honour us with their presence and good will, our own local congregations cannot do otherwise.

We were fortunate indeed in that the Lord Mayor of Manchester, and the Mayor of Salford, Orthodox congregations, were sufficiently broadminded to participate, obviously as Jews, in part of the ceremony by carrying a Seder and opening the ark respectively. I submit that the lay readers have set an example which "Orthodox" clergy might well emulate.

Maybe our Rabbi P. Selvin Goldberg's remarks in his sermon that "we pledge ourselves to work on behalf of the whole congregation of Israel and not for any fragment thereof" were re-echoed by the Lord Mayor in his evening's speech when he too pleaded for understanding and harmony within the community.

F. B. LISTER, Chairman, Building Committee, Manchester Congregation of British Jews, 9 Lancaster Road, Didsbury, Manchester, 20.

INTERMARRIAGE PROBLEM

Professor Roth on the Moral Issue

To the Editor of THE JEWISH CHRONICLE

Sir.—I have read for the past few weeks the letters on intermarriage problems which have been very interesting. All I want to say is there should be a non-profit-making Jewish marriage bureau.

There are plenty of clubs for those aged 18 to 25 years, but what about those over 25 years of age? There are plenty of them who feel out of place when they visit clubs and find mostly teenagers and persons in their early twenties.

I know that the Maccabi Club at Compton Gardens has started one night a week for the over-25s, but the majority who attend are married. It would be a very good thing if the majority of clubs gave those over 25 years of age a chance. It is very easy for some people to think that it is simple for women not to intermarry, but there is certainly no excuse for a man to do so with so many Jewish girls about.

(Miss) S. BROWN, 51 Reynolds House, E.2.

Club's Facilities

Sir.—It is with much amazement that I read the letters printed in your issue of November 20 concerning intermarriage, and after reading the arguments contained therein I can only say that I think your correspondent has not got a leg to stand on.

Miss Zeffert's letter lists the attractions in taking out the expensive girl. Does she honestly think that a boy immediately sizes up his date's financial position before he takes her out? If she does think this, she should examine closely her circle of friends!

The other two letters deal directly with the lack of facilities for meeting girls of their own age, particularly the 18 to 25 age group, and I would suggest that they pay a visit to my society.

Here we endeavour to create a happy and pleasant atmosphere for people of 18 to 40 years of age, and I can only quote figures to show our margin of success. Our membership after four years is over the hundred mark, members as far west as Woking. Since we started we have had one marriage and over half a dozen engagements.

Chairman, South of the Thames Jewish Society, 60 Salford Road, S.W.2.

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RIGHT IS MIGHT

Professor Roth on the Moral Issue

To the Editor of THE JEWISH CHRONICLE

Dr. Cohen's principle is perilously near that of the jungle, according to which there is no real judge at all since each man is his own judge. To do only what is right in one's own eyes is the Bible's very definition of wrong.

Further, Dr. Cohen really says, as he says, that Jewish condemnors of the Qibya incident probably condemned it for fear of what the Gentiles might say? Should he not be outside the proper bounds of the Board's activities, as he suggests. Indeed, the Board have in the past organised public meetings and published considerable literature on this and other issues which vitally affected the Jewish people.

I quite agree with Mr. Tibber (who wrote last week) that the President's statement gave the impression (I hope wrongly) that he and the committee have accepted the principle of German rearmament. On the other hand Mr. Tibber seems to be content with a statement of opposition on the part of the Board and implies that nothing more should be done. If the Jewish people had been content with such a negative attitude over the Middle East, the State of Israel would never have been created.

Your report of the formation in Paris of a Jewish committee to combat German rearmament in any form should inspire the Board of Deputies to the adoption of similar measures in this country, and they would be assured of support from wide sections of the non-Jewish community.

Cecil H. GENESE, Stone House, Stone Grove, Edgware, Middlesex

REPORTED SUICIDE OF GERMAN AUTHOR

Rumours Denied

To the Editor of THE JEWISH CHRONICLE

Sir.—A few weeks ago you reported the death of the East German writer Friedrich Wolf and mentioned that rumours reaching West Berlin attributed his death to suicide as the result of his alleged connection with the Slansky circle. I think that it may interest your readers to know such facts about his death as I have been able to discover.

The obituary notice in NEUES DEUTSCHLAND, leading East German paper, on October 6 reported his death in honoured terms. Messages of sympathy and appreciation were sent to his widow from the Socialist Unity Party and the

Continued in next column

GENERAL ZIONISTS IN BRITAIN

Attempt at Split Denied

To the Editor of THE JEWISH CHRONICLE

Sir.—I made it quite clear and explicit that all my activity is confined within the English Zionist Federation. I do not intend to split, on the contrary I have already succeeded in stimulating a number of young people to improve the cultural and vitality among them. The news that there is a strong General Zionist Party in Israel has elevated their spirits and hope that ultimately Israel may be a dwelling place, a home, and a State where they could invest without fear of "nationalisation, socialisation, or underlining."

Dr. Fox charges me with endeavouring to interrupt the prevailing harmony in the E.Z.F. I can see his point and that of the official Zionist interest, and that they would like to continue that way, no criticism, no questions, no interference, or interruptions—a glorious position in which every member of the party wishes to remain. My opinion on this kind of attitude of so-called General Zionists, like Dr. Fox, Mr. Baksinsky, and his "men," is that they are a danger to the Jewish people (striving to maintain your integrity) — just a simple matter of love of the best in everything...

JOSEPH RIVLIN, The Cumberland Hotel, Marble Arch, W.1.

ACCOMMODATION FOR FOREIGN STUDENTS

To the Editor of THE JEWISH CHRONICLE

Sir.—During the past months the Inter-University Jewish Federation has been the recipient of numerous letters from overseas students asking their parents to request us to arrange accommodation with suitable Jewish families in the British Isles.

It has therefore been decided to compile a full list of such families, so as to ensure that the best accommodation will be available when it is required. I should, therefore, be grateful if all who are able to assist us would get in touch with me, stating particulars of accommodation available (specifying age, sex, degree of Orthodoxy of proposed visitor), duration of stay, terms, exchange scheme, free accommodation, or as a paying guest, and any other relevant information.

We hope thus not only to repay in some small measure the hospitality which we have so gratefully received, but also that the presence of overseas students in our midst will lead to a greater understanding and unity among Jewish youth and thus ultimately serve to strengthen the Jewish people.

(Miss) L. NEWMAN, Foreign Secretary, I.U.J.F., 202 Hale Lane, Edgware, Middlesex.

DEPUTIES & GERMAN REARMAMENT

Paris Example

To the Editor of THE JEWISH CHRONICLE

Sir.—As the moves of the reference back of paragraph III of the last report of the Foreign Affairs Committee of the Board of Deputies, may I point out to Mr. Tibber and others that the campaign which I have proposed would be outside the proper bounds of the Board's activities, as he suggests. Indeed, the Board have in the past organised public meetings and published considerable literature on this and other issues which vitally affected the Jewish people.

I quite agree with Mr. Tibber (who wrote last week) that the President's statement gave the impression (I hope wrongly) that he and the committee have accepted the principle of German rearmament. On the other hand Mr. Tibber seems to be content with a statement of opposition on the part of the Board and implies that nothing more should be done. If the Jewish people had been content with such a negative attitude over the Middle East, the State of Israel would never have been created.

Your report of the formation in Paris of a Jewish committee to combat German rearmament in any form should inspire the Board of Deputies to the adoption of similar measures in this country, and they would be assured of support from wide sections of the non-Jewish community.

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