

Hatikva's Seventieth Birthday.

The History of an Undying Anthem.

By JOSEF FRAENKEL.

Eretz Israel will celebrate this year the seventieth anniversary of its oldest colony, Petach Tikvah, and of the Jewish National Anthem, Hatikva.

It was when the first attempts were made to found Petach Tikvah in 1878 that Naphthali Herz Imber was inspired to write Hatikva. He was then 22. He published it as "Hatikvenu." It was not till eight years later that he called it "Hatikva," in his collection "Barkai" (Jerusalem, 1886). It took nearly 25 years before Hatikva was recognised as the Jewish National Anthem.

Many young idealists, students, and poets from Galicia used to go to Vienna, where the "Galicians" were among the first members of the oldest Jewish students' association, "Kadimah" (1882), and later among the earliest and most devoted followers of Herzl.

WORLD-WIDE WANDERINGS.

Imber was 18 when he left Zloczov, where more than 5,000 Jews were living at that time. It was the beginning of his wanderings. He lived in Vienna, in Hungary, the Balkans, Rumania, Turkey, Palestine; he stayed in London and went to America, where he died in 1909.

Zangwill painted Imber in his "Children of the Ghetto" as Melchisedek Pinchas. It is a striking and convincing portrait of a remarkable character, and Imber was proud of his portrait, and sometimes actually referred to himself by Zangwill's name for him in the book.

Imber was an unfortunate, restless nomad type. He never had a home of his own, not even during his short marriage with a woman doctor who had forsaken her non-Jewish faith for his sake. He was a man of genuine talent, a dreamer, a king with empty pockets. He called himself the "Poet of the Jewish People." But he was wilful and wayward. He would not submit to any authority. He was as poor in money as a church-mouse, but he was rich in imagination, a millionaire in conversation, a wit, a man full of sarcasm and satire.

Philip Cowen, in his memoirs, puts bluntly the essential fact about him: "It was difficult to separate Imber from his bottle. He was always half-seas-over. Whenever we wished to find him, it was only a question of which favourite tavern he was in."

"I shall never forget a Zionist meeting," Cowen goes on, "where Imber was thrown out because he was in his cups and had become obstreperous. I had come late to the meeting, and he buttonholed me outside. As the meeting was about to close and they sang Hatikva, he opened the door and leered through the crack and said to those about him: 'They may kick me out, but they must sing my song!'"

Ill, on the point of death, he still retained his sardonic sense of humour. He made a will, leaving his rheumatism to his enemies, and to the editors of Jewish newspapers he left his pen, so that they should write slowly and so avoid mistakes.

Forty years have passed since this Singer of the Jewish People died, lonely and forsaken, in the Beth Israel Hospital in New York. Except for his Hatikva he is almost forgotten, though sometimes people also sing his

"Mishmar Hayarden," the "Watch on the Jordan," which Zangwill translated wonderfully in "Children of the Ghetto."

MANY COMPETITORS.

Hatikva had many serious competitors. Theodor Herzl, who directed Jewish history into a new phase and created modern Zionism, thought of everything, even including a Jewish national anthem, and in 1895 he decided to ask Karl Goldmark, the composer of the "Queen of Sheba," and Ignac Bruell, who wrote the opera, "The Golden Cross," to compose a "Marseillaise of the Jews." But he disliked the idea of a contest, and in the end he came to the conclusion that the best anthem would make its own way to recognition.

Hatikva was spread by representatives coming from Petach Tikvah, and became specially known through its publication in a booklet called "Syrian Songs" compiled by Friedland (Breslau, 1895). It was included in many collections of Zionist songs and also translated into several languages.

But during the early period of Zionism it was not so much Hatikva that was sung as "Dort wo die Zeder" (Where the Cedar) by Dr. I. Feld, a countryman of Imber's. Songs by Morris Rosenfeld, Adolf Donath, Heinrich Gruenau, and Sigismund Werner were also sung, and Imber's "Mishmar Hayarden" as well. Finally a contest was arranged by the Moscow Chovevei Zion, and Dolitzky's song, "Al Harei Zion," won first prize.

Then, in 1898, the Press printed a note that a Zionist, who called himself Ish Yehudi, offered a prize of 500 francs for the best Jewish national anthem. Many entries were sent in, but the judges were unable to award the prize to any of them. What happened to the 500 francs? They were given to the sculptor, Friedrich Beer, in recognition for the "Congress Medal" he had made for the Zionist Congress.

I. Rozet published independently "Ein Zionlied auf fremden Boden" (A Song of Zion on Foreign Soil)—Kiev, 1899—and called it a "National Anthem." Others followed suit, with the result that there was confusion at Zionist gatherings. There were many anthems, but no Anthem.

STUDENT GROUPS' RIVALRY.

The Jewish student groups played a very important part in Zionism during the Herzl period. Most of Herzl's associates in Vienna belonged to one of the students' associations. The oldest and most famous of them was the Kadimah, and next to it—there were always disputes in Vienna which it was—came the Ivria or the Unitas. There was great rivalry between these associations. And it extended to their choice of an anthem. The Ivria chose "Ein Hauch weht durch die Lander" (A Breath Blows Through the Lands).

This second song owes its origin to Herzl, who asked his friend Professor Kellner (later the author of "Theodor Herzl's Lehrjahre") to write the text, and the composer, Professor Ignac Bruell, to provide the melody. The Zionist World Organisation took up this song, and asked all Zionists to popularise it. It was decided to give it Zionist official status on 7th March,

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From my Desk

... By ...

HASOFER



Information Please!

After a long week-end I find that my mind is loth to function with anything like its usual ability, not that the normal functioning of my brain is anything of which to be particularly proud. This last week-end I decided to rusticate in one of the smaller hamlets within about three hours' motor run from Cape Town. My good intentions for rustivating were shattered when on the first evening I was inveigled into one of those unfortunate arguments about the work of the dissident groups whose local representatives have been stumping the countryside on behalf of their mushroom funds to the detriment of major causes. It is upsetting to find that the lack of enlightenment which obtains about the true state of affairs in Eretz Israel is, to say the least of it, colossal. Not only is it harmful to the recognised and for that matter authorised funds to have much possibly available revenue misdirected to these independent groups, but it smacks so much of underhand methods. I think the time is ripe for the Western Province Zionist Council, the one and only authorised and democratically elected Zionist administrative organisation, to arrange for a series of enlightenment drives throughout the country. Erudite, well-informed speakers must visit every village. No community must be deemed too small in numbers or too unimportant. Wherever there are even three Jewish families these speakers must stop to bring a message of hope and information.

Ignorance and Fear.

In this same group which had been fed with the insidious propaganda of hot-headed, one-track-minded speakers I found a state of despondency concerning current South African trends. Personally, I feel that the proper approach to the recent political events is to treat the election of the Herenigde Party merely as a normal change of Government. This spirit which was evinced by the people whose ignorance spoilt what might have been for me a comparatively pleasant evening can easily be counteracted and converted into useful endeavour by a hopeful and reasoned approach. It can be overcome by regular lectures and pamphleteering. The Board of Deputies and the Zionist Organisation can well emulate the example of those American Jewish organisations which have made the outlying areas the practice grounds for future lawyers and teachers to get to grips with the difficult art of public speaking.

Communal Diary.

Incidentally, I learn from Mr. Melamet, the secretary of the Cape Committee of the Board of Deputies, that the Board is to make yet another attempt to overcome the difficulty the Cape Town Jewish public is only too often faced with in connection with having more than one interesting meeting on a particular date and time. A few years ago a Communal Diary was instituted, but owing to lack of co-operation from some of the organisations the object of this was defeated. Mr. Melamet has asked me to solicit the co-operation of society and group secretaries and to inform them that the Board, phone 2-5066, will be pleased once more to keep a communal diary. The benefits of having only one important function at a time must be obvious to all. The Board, I understand, was the first to set the example by changing the date of their meeting originally called for

this Sunday to a week later so as not to clash with the annual meeting of another important organisation, which meeting had been arranged for some time back.

Kol Korei.

Radio knobs have always had a strange fascination for most people. Twiddling the dials to find some obscure station and then getting even comparatively good reception gives most listeners a strange, sense of satisfaction. The announcement that "Kol Israel" can be heard between 7.15 and 8 p.m. on 43.9 metres has made a lot more people than usual play with their wireless sets for the period of that three-quarters of an hour. The thrill of hearing a Hebrew announcement, even marred, as the reception generally is on most of the average radio sets, is great. I understand that the broadcast from Tel Aviv is directed to America. Some people have suggested to me that they would be prepared to tax themselves with a voluntary additional listener's licence fee if the revenue so derived would go towards the defrayal of the expense of an African transmission service from Tel Aviv. I am certain quite a substantial sum could be thus collected with no detriment to any of our major funds.

Chief Rabbinate.

With the establishment of the State of Israel it will follow as a natural corollary that the ecclesiastical headquarters of world Jewry will be in Eretz Israel. The Chief Rabbinate of Great Britain will nevertheless continue to be of major importance. The selection of Rabbi Israel Brodie as successor to Dr. J. H. Hertz, C.H., is one that will meet with universal satisfaction. Many soldiers in the recent hostilities remember how Rabbi Brodie, when Senior Jewish Chaplain to the R.A.F., apart from discharging his onerous duties with assiduity, still found time to organise the Egyptian Jewish Community. He did much not only to give Egyptian Jewry courage at a trying time, but helped to establish many communal and social welfare organisations in Alexandria and elsewhere. Many a Jewish ex-serviceman also recalls with gratitude the ease with which Rabbi Brodie could be approached and the sound advice he gave to whoever came to him with any personal problem. Others recall with chagrin that he often beat them at tennis, a game at which he is particularly proficient.

Problematical.

This week I met Mr. Forey, a non-Jewish freelance Press photographer who has been in Cape Town for the last four months. Mr. Forey followed this calling in Palestine for three and a half years and bears a grudge against an administration which evacuated him "without any compensation" from Aretz, where he had been earning close on £100 a month. I cannot reconcile his statement about the happy days he spent in Eretz Israel with the rancour with which he suggests how to settle the current difficulties in the State of Israel. To him the problem is one that cannot be solved. I would suggest to him and others like him that a Yishuv which could achieve what it has will solve even the problems with which it is to-day faced. I shall like to hear in ten years' time, when the

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HATIKVA'S SEVENTIETH BIRTHDAY.

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At the memorial celebration arranged by Kadimah for the 15th anniversary of the death of Peretz Smolenskin, who had been one of the founders of Kadimah. Herzl and his colleagues were present, "Ein Hauch weht durch die Lander" was sung and accepted. It was sung in other countries, too, but it did not become the Zionist anthem. The Kadimah had better speakers, but the Ivria had better singers.

The Ivria sang Hatikva in public for the first time in 1896. Two of its members, Dr. Louis Poborski, who is still living in Vienna, and Dr. Bernhard Hahn, had copies of the Breslau edition of "Syrian Songs" containing Imber's Hatikva. After that, whenever Ivrians organised Zionist meetings or conferences at Zionist Congresses or conferences they always started off with Hatikva.

Finally three songs competed for the honour of becoming the Zionist national anthem—Hatikva, "Dort wo die Zeder" and "Ein Hauch weht durch die Lander." There were often clashes at Zionist meetings because of these rival songs, some wishing to sing one and some insisting on another. Sometimes there was a babel of all three. But gradually Hatikva became generally recognised as the favourite.

IN LONDON.

During the Fourth Zionist Congress held in London in 1900, there was a mass meeting in Whitechapel at which the speakers were Herzl, Nordau, Zangwill, Sir Francis Montefiore, Dr. Gaster, Dr. Alex Marmorok, and Professor Mandelstamm. At the end the audience sang "God Save the Queen." The meeting was already officially closed when someone struck up Hatikva, and thousands of people rose and joined in. When Herzl and several delegates to the Congress made a tour of the country, they saluted the English flag at Windsor Castle singing Hatikva.

Nevertheless, "Dort wo die Zeder" continued to be sung frequently. It was not till 1907 that the Zionist Movement officially recognised Hatikva as the national anthem. The minutes of the English Zionist Congress, held in 1907 at The Hague, record for the first time that the Congress concluded with the singing of Hatikva.

The words of the song were written by Imber. But who wrote the music? At first it was thought it was taken from the "Bohemian Symphony" of the Czech composer Smetana (1824-1884). But Zwi Mayerowitch (1882-1945), an authority on Jewish music, who was lecturer on Jewish Liturgical Music at Jews' College, London, published a letter in "The Jewish Chronicle" in 1930 showing that the music of Hatikva did not come from Smetana but had been composed by a Sefardic Jew, Henry Busato (or Rusotto), on the basis of the liturgical music of "Hallel" (Psalm 117), which had been sung for scores of years before in Sefardic synagogues, and had been published for the first time in 1857 under the title "The Ancient Melodies of the Liturgy of the Spanish and Portuguese Jews; harmonised by Emanuel Aguilar, and prefaced by the Rev. D. A. De Sola," about 20 years before Smetana wrote his "Bohemian Symphony."

In other papers left by Mayerowitch, he shows that the structure of the motif of the Sefardic "Hallel" is in both parts very similar to the Hatikva melody. The tune key of Hallel and of Hatikva is in four quarter time, while Friedrich Smetana's motifs are only partly similar to Hatikva. The

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An Assembly of the Peoples of the World.

.. By ..

A. L. EASTERMAN.

Mr. A. L. Eastman, Political Secretary of the World Jewish Congress, spoke over the United Nations Radio from Geneva on May 22. The following is the full text of his broadcast:—

The headlines in your favourite newspaper don't give you much comfort these days. The strife, the manoeuvring of Governments, the wranglings of politicians, make you wonder whether in fact—barely two years ago—the peoples of the world just ended a six years' war to bring sanity into a senseless world.

The peace—the tranquillity of mind we all long for, is still not here, and many are wondering, almost despairingly, if the United Nations, which gave us hope two years ago, is not really becoming a battleground for politicians rather than a forum of the peoples—which it ought to be.

If you will take your mind away for a minute or two from Lake Success and turn it to the Lake of Geneva in Switzerland you may perhaps derive some comfort and some hope.

Hence, something happened this past week which no doubt has not caught the headlines but which deserved to. It was an international conference, and the newspaper publishers don't tell you much about international conferences unless there is a good fight or at least a good squabble between the big men in the limelight.

But I commend this conference particularly to your attention because you—the common man and woman in the main street—you were there and you were conferring with the people in your next town and country—and you did not fight or squabble; and you were working with your neighbours in getting down to the business of trying to discover how you could live a decent, peaceful existence as a citizen of your country and as a member of the family of peoples.

QUESTIONS OF OUR DAILY LIVES.

All last week in the Palace of the Nations—the beautifully magnificent but sad monument of the League of Nations on the shores of the Lake of Geneva—the representation of some 200 peoples' organisations met and discussed the problems of the day, the questions of our daily lives and the destinies of our children. There were, in this assembly, no Excellencies, no Ministers Plenipotentiary—not even one Foreign Minister. Those who took part were the representatives of great organisations—of the women of the world, the churches of all denominations, of the youth, of minority groups, of art, science and literature, of democratic elements and dozens of other movements dealing with every phase of the life of the people in its public and private aspects. The delegates represented, literally, hundreds of millions of people, and they came from every corner of this still troubled globe.

This conference was not just a gathering of private interests. It was

an assembly of international voluntary organisations which have been officially associated with the United Nations—through its Economic and Social Council—and of similar organisations which have not yet received official recognition. Together they formed a Congress of World Opinion, and they discussed what is happening to the peoples as distinct from the Governments at the United Nations and what must be done to protect and safeguard the rights of the people as distinct from the interests of States.

This was the Conference of International Non-Governmental Organisations, held under the auspices and with the authority of the United Nations. It examined the human rights and fundamental freedoms of the man and the citizen and how the Government should be made bound to observe and respect them. It examined the legal ways to respect the rights of minorities and how to prevent attacks upon racial and religious groups. It examined the legal processes on an international basis of protecting the right of men to life, liberty, livelihood and freedom of conscience and belief—and the practice of faith.

In a real sense this was an Assembly of the Peoples of the World. It was the first time in the history of mankind that the men and women of all countries, races, creeds and colour had gathered to find a common purpose and to take common action in the interest of all.

WILL REMAIN IN BEING.

The conference will remain in being. It has set up machinery to examine how it can operate effectively. It will meet again. Its voice will be heard. It will eventually break down and penetrate the walls and the curtains which keep peoples apart and which make for ignorance, one of the other, and therefore make for hostilities and strife.

Sooner or later the peoples of the world will, through their direct representatives, sit behind the Governments and the politician at the United Nations. Through the International Non-Governmental Organisations the peoples of the world will watch and be on guard. They will guide the minds of the representatives of Governments when they sit at their international forum. When the Ministers go wrong the people will correct. When the Governments are obstinate the peoples will insist that this is a peoples', not a politicians' world.

I do not wish to exaggerate this last week's assembly of the world's peoples. It has just been born. It is a beginning. With care and skill and goodwill this beginning can have vital consequences for mankind. The peoples of the world have been speaking to each other this past week at Geneva. If they continue to speak to each other your favourite newspaper may find it necessary to change its headlines, and you may find hope in the United Nations at Lake Success.

Israel's First Minister to Washington.

Tel Aviv.

Eliahu Epstein, who has served as the representative of the Jewish Agency in Washington, has been appointed the first Israeli Minister to the United States. In informing the U.S. Secretary of State Marshall of the appointment, Moshe Shertok, Israel's Foreign Minister, asked the State Department to facilitate the setting up of Israel's Legation in Washington.—J.T.A.

Argentina and Israel.

Buenos Aires.

The Argentine Chamber of Deputies rejected a resolution introduced by Radical Deputy San Martino to "pay homage to Israel." A motion calling for postponement of an extension of greetings to the Jewish State was carried by a vote of 85 to 38. The motion states that homage will be paid to the new State "when the opportune moment" is at hand.—J.T.A.

Consul-General for Israel in the U.S.A.

MR. ARTHUR LOURIE'S APPOINTMENT.

New York.

The Jewish Agency for Palestine has announced the appointment of Mr. Arthur Lourie as Consul-General for Israel in the U.S. and director of the Israel United Nations Office.

Mr. Lourie, who is a son of Mr. and Mrs. Harry Lourie, the well-known South African Zionists, has been director of the Agency's New York office since last year. He is a law graduate of Cambridge University and the University of Cape Town.

Mrs. Wingate Sending Son to be Educated in Israel.

London.

Mrs. Lorna Wingate, widow of Major-General Orde Wingate, leader of the Chindits, who was killed during the Burma campaign, is sending her only son, who is four years of age, to be educated in Israel, the Jewish Agency announced here on Monday.

Addressing the Women's International Zionist Organisation in Tel Aviv, Mrs. Wingate said: "If I had gold and money, I would contribute them for the war my husband foresaw. Having neither, I am sending you my son to be educated as a loyal son of both Israel and Britain."

Gen. Wingate was in charge of the forces which were sent to quell the 1936-38 Arab riots in Palestine. He trained the Haganah night squads, which contributed so largely to the suppression of the disturbances. Both he and Mrs. Wingate became strongly attached to the country and ardently devoted to the cause of Zionism.

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tune key in Smetana is in six-eight time.

Two copies of the Hatikva text exist in Imber's writing. "As I know Them"—Rebekah Kohut's book of memoirs—say that the original manuscript was given by Imber to George Kohut. Elbogen follows this up in "A Century of Jewish Life" by telling us that Kohut presented this manuscript to the Library of Yale University.

The other manuscript of Hatikva in Imber's own hand is at the Hebrew University at Jerusalem. Mrs. Murphy, a non-Jewish singer, who spoke Hebrew, gave a concert at the hospital where Imber lay ill. She included Hatikva in her programme, and after the concert asked Imber to write the words for her in his own hand. It is this manuscript which is now in Jerusalem. (The Jewish Chronicle, London.)

FROM MY DESK.

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State of Israel will be universally accepted on a par with all the other nations of the world, what such pessimists will have to say.

Party Politics.

During canvassing for the recent elections a young lady canvasser approached an elderly Jewish woman to ask her to vote for a certain candidate. In broken Yiddish she asked the old soul who knew no English to vote for this gentleman.

"Far vehmen shtait er?" asked the old mumme.

"Far United Party."
"No! No! Ich vote nor far Miz-rachi."