EDITORIAL

The journal has rarely published articles on Jewish music – one honourable exception being the article by Professor Alfred Fisher on Schoenberg (Autumn 1999). In the current issue we seek to remedy this gap with a preliminary venture into the field. As a non-specialist journal we cast our net quite wide and are particularly grateful to our Poetry Editor Ruth Fainlight for her contacts.

To her we owe the fascinating exploration by Erika Fox of what elements might be identified as ‘Jewish music’ as she traces her own musical history, rediscovering the impact of the chasidic music of her childhood. One source of inspiration for her work was a short story by Isaac Bashevis Singer. The literature that has most inspired musical composition is clearly the Bible, and Helen Leneman explores the transformation that occurs when a biblical book, here the Book of Ruth, is given different musical settings.

Jewish liturgy is rich in diverse kinds of music, reflecting the different cultures and societies that Jews have experienced throughout two millennia of journeying. Michelene Wandor explores the different musical activities of Salamone Rossi as part of a labour of love on her part in collecting and performing his work. The fruit of her research can best be appreciated through the recently released CD ‘Salamone Rossi Hebreo Mantovano: Early 17th Century Italian Music from Mantua’

The creation of the State of Israel has led to the flowering of so much musical creativity. Yet ideological and cultural conditions have impacted strongly on what is considered appropriate within the field of ‘sacred’ music, a complex and challenging subject explored by Yuval Shaked.

A very different musical tradition is discussed by Abigail Wood, who lectures in the field of contemporary Yiddish Music. After the *Shoah* the need to collect and rediscover those musical worlds has taken on a different dimension. Here she reflects on a powerful evening when the New York branch of the Arbeter Ring held an evening commemorating fifty-eight years since the Warsaw Ghetto Uprising, and examines contemporary Yiddish compositions and settings as a new generation tries to come to terms with this heritage.

A little light relief is provided by my own whimsical article, ‘From Bible to Berlin (Irving)’. Originally prepared as an illustrated lecture reflecting on Jewish creativity, it provided an excuse to compare biblical passages with the writings of Jewish composers of ‘popular’ music. Since the lyrics alone without the music or the unique voice of the performers is inadequate, a discography is appended. Other articles were invited and we hope that they will appear in future issues.

From time to time we reflect on figures who have become significant teachers of the Jewish people. In this issue it is a particular privilege to publish an extract

from an autobiographical memoir by Caesar Seligmann, (1860-1950). One of the leading figures of pre-war German Liberal Judaism, Rabbi Seligmann came to Britain in 1939. His autobiography was written in German in 1941 but till now only parts have been published. This chapter, introduced by Albert Friedlander, was translated by Francis Clark-Lowes on behalf of the Centre for German-Jewish Studies, University of Sussex. We hope that its appearance might encourage someone to undertake the publication of the complete work.

As a companion piece to Paul B. Fenton's study of André Neher (Spring 2001) we are pleased to include Joseph Sungolowsky's article on Neher's relationship with that other eminent French Jewish thinker, Edmond Fleg. As French contemporaries of Rabbi Seligmann we see yet again how different European cultures impact on Jewish intellectual life. From an earlier phase of European history, Esther Seidel illuminates the work and context of Leone Ebreo. It was delivered at the annual lecture series on Jewish-Muslim relations that the Leo Baeck College runs in conjunction with the Maimonides Foundation and the School of Oriental and African Studies.

It is a particular pleasure, tinged by sadness, to publish the article by the late Barry Palmer, 'Holy People, Holy Place'. Barry worked for a number of years with the staff of the Leo Baeck College in exploring the structures and dynamics of synagogues, and in particular the relationships between rabbis and their lay leaders. This pioneering work laid the foundations for attempts in the UK at synagogue renewal and an increasingly professional approach to community leadership. As he himself points out, not being Jewish enabled him to approach the subject with fresh eyes and sometimes ask the important 'naïve' questions. His early death robbed the College and the Jewish community of a caring, committed and highly skilled individual who opened up new ways of thinking of Jewish communal life.

Our last issue reflected on the aftermath of 11 September. Rabbinic colleagues in their High Holyday sermons tried to make sense for their congregations of that horrifying event of a few days before. Some noted the need to protect Muslims in the emotional backlash that was bound to arise. Their concerns proved to be correct, but none anticipated a second phenomenon, the rise of anti-Semitism, particularly in Europe, related directly to the Israel-Palestine conflict, but rooted in older and deeper attitudes. It is therefore timely to print Albert Friedlander's study of Pius XII and the Jews, reflecting as it does the clash between theology and history. Equally timely is Paul Kessler's brief survey of the Israeli Peace Camp (translated by John Rayner) with his plea to support their views of a way forward beyond the present escalation of conflict.

We complete our edition with poems and book reviews.

Jonathan Magonet