

# REGINA

When thousands of Jews were recently permitted to move from Russia to their native Poland, many of them immediately went on to Eretz Yisroel. It is more than understandable that they did not wish to settle in the very place where all their friends and families had perished. This indirect migration from Russia to the Holy Land, however, aroused the anger of the Arabs. The Russian authorities, anxious not to endanger their relations with the Arabs, therefore prevailed upon the Polish government to stop the repatriates from going on and they were obliged to remain in Poland.

When the question of settlement within the country arose, the Polish authorities tried to direct the Jews into the largely empty formerly German territories near Poland's western border. The Poles themselves have shown a most pronounced reluctance to move into these areas, which one day might once more become an object of dispute and conflict and a battleground. The Jews have plenty of reason to be even more reluctant. And so today one can find Jewish men, women and children living in lonely, barren, wooden barracks, not knowing where to go or when they will leave. Even bits of barbed wire are there to bring back evil memories.

It is difficult to obtain exact figures but the total involved probably does not exceed 10,000. Many of them receive fifteen Zloty per day from the Polish government. But even this tiny sum is denied to those whom the Russians considered as Poles, whereas the Poles look upon them as Russian citizens. And some of these now sell their clothes, their few pitiful belongings, hoping that a solution will come before it is too late.

It should be possible for an American Jewish relief organization to obtain permission to send one representative to Warsaw to be stationed there for at least six to eight months. The sums needed for actual assistance are small, but the knowledge alone of the presence of such a representative of a Jewish relief organization would give renewed strength and confidence to those that have already experienced so many hardships. When I visited some of the repatriates in the former camp in Bemowo on the outskirts of Warsaw, one or two asked me just out of curiosity how much it costs to fly to the United States. The question had no practical meaning. It was just like asking "much is a ticket to Paradise?"

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# London's East End Lives Again

By JOSEPH YAHALOM  
in Orthodox Jewish Life

LONDON

A DETERMINED effort is beginning to be made to revive some of the great glories of London's Jewish East End. Leaders of orthodox Jewry are beginning to take the right measures to make the East End again a centre of colorful and living Judaism.

The East End is the cradle of modern Anglo-Jewry. It was there — in Whitechapel, in Commercial Road, in Duke's Place, in tens of other little streets — that the character of Anglo-Jewry was formed. It was there that Anglo-Jewry learned the love of traditional Judaism which, despite the various changes, is still such a remarkable feature of Anglo-Jewish life.

Hitler and his bombers destroyed much of the Jewish East End but enough remains to remind the Jew of the glorious heritage. No Jew visiting London should omit spending some time in this centre of Jewish life. Anglo-Jewry cannot be fully understood without a knowledge of the history and achievement of the Jewish East End.

At the end of the last century, and the beginning of this, great masses of European Jews, fleeing mostly from Tsarist persecution, settled in the East End. They came in their thousands to join their co-religionists. Rabbis, tradesmen, tailors and shoemakers all poured into this small area. Life was hard. Jews worked for sixteen or more hours a day for a mere pittance. They lived crowded together in dark and unhygienic conditions. But what a wonderful, pulsating Jewish life they created! How deep ran in them the love for all things Jewish, how they struggled to maintain their attachment to traditional Judaism!

The glory of the East End was the Great Synagogue in Duke's Place, which was destroyed by the Nazi bombs. This was the synagogue of Anglo-Jewry, where all the great celebrations of the community took place. The Great Synagogue congregation dates back to 1690. The building was constructed in 1772, enlarged and remodelled in 1790 and destroyed by the Germans in May, 1941. A temporary building was erected in November 1943. "The Great" symbolized Anglo-Jewry to the Jew and to the Gentile. It was a magnificent building which expressed the suffering and hopes of the Jewish people. Alas, it is no more. The United Synagogue (of which the Great Synagogue is the

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