

NUMBER 11

“ THE
BROOK ”

THE MAGAZINE OF
THE HAMMERSMITH & WEST KENSINGTON
SYNAGOGUE

תשי"ג

NEW YEAR 5713
SEPTEMBER 1952

“ Bless our year like
other good years ”

—Prayer Book

HAMMERSMITH & WEST KENSINGTON SYNAGOGUE

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Editorial

The contribution of the Jews to the general welfare of mankind has been compared to the chemicals and minerals which exist in the body in tiny quantities. The amount in some cases could be put on a sixpenny piece, but their presence or absence means the difference between health and sickness.

By a stretch of the imagination, the simile can be extended to communal workers vis-à-vis the community. Numerically, their number is small, but their contribution in work and effort is of immense value. Today, the community is no longer the local parish, but the whole body of Jewry. More than ever before, our common interests bind us together. The communal worker today will find his name associated with matters and appeals which extend far beyond the local horizon.

The policy of the Editorial Board in this issue of the Brook is to try likewise to widen the scope of the publication by devoting a good deal of space to articles giving first-hand, eye-witness accounts of Jewish life in other countries. One contributor gives impressions en route to Israel, another describes the work of the Hebrew University, another touches on American Jewry, a fourth deals with Jews in Ethiopia. Striking contrasts will be noted in modes of living standards of conduct, in custom and observance. In Eretz Yisroel all these diverse types are thrown together, and must work out a common *modus vivendi*. It becomes, therefore, all the more imperative for any one section of Jewry to know how the other section lives. Through the understanding thus gained, the ties of brotherhood will be strengthened, and we shall be giving practical expression, in our own ranks, to the ideal of Agudah Achas, the Common Bond.

The Editorial Board extend their most cordial greetings for the New Year to all the members of the congregation and their families, and thank all those who by their literary contributions and financial help, have made possible the publication of this issue.

THE CHIEF RABBI'S NEW YEAR MESSAGE FOR 5713

14th August, 1952/5712.

Amongst some recent correspondence received at my office was a letter with an enclosed cutting from a paper largely devoted to advertising wants. The letter was written by a non-Jew who called himself a friend of Jewry. It was interspersed with a few Hebrew words the writer had learned during a stay on a Kibbutz in Israel. He directed my attention to a column marked matrimonial in the enclosed cutting. Many of the advertisements were inserted by Jewish women seeking the acquaintance of men with a view to marriage. While the majority of advertisers wished to get into touch with Jews there were some who were not so particular. The perusal of the column made one feel rather sad and at the same time revealed aspects of the social life of our community demanding serious concern. The writer of the letter also drew from these advertisements a moral which he thought I ought to consider. Why don't the Jews in the districts where they live form committees whose object would be to make personal contact with everyone in a district known to be a Jew or Jewess and draw them into the social life of the communities? There are so many people who are lonely and none so much as those living in big and wide sprawling cities. They seek companionship and association with others. But they may be passed by—particularly our Jewish girls many of whom possess the characteristic retiring modesty of the women of our people—in favour of allurements of money, or the charms of non-Jewish attractions.

The proposal is worthy of attention. In every community throughout the Kingdom the minister and a committee of laymen should resolve to make contact with everyone and so widen the social circle as to make everyone feel that he or she counts. A valuable and now essential instrument in fostering such social efforts is the Synagogue bulletin or communal magazine. It serves to focus interested attention in the affairs big and small of a group living in and around an area. Affairs big and small express the character of individual and group living. Many hundreds of years ago a man outside the community of Israel, Jethro, gave it friendly advice and concluded his proposals with the words: "If thou shalt do this thing, then thou shalt be able to endure, and all this people also will go to their homes in peace."

The suggestion of the modern Jethro who wrote to me and ended his letter with the word "Shalom" is worthy of an "extra" special mention in my message of good will and success to your journal and your readers for the New Year.

ASPECTS OF THE HEBREW UNIVERSITY

By Professor NORMAN BENTWICH

The progress of the Hebrew University of Jerusalem during the last three years is a striking example of the law of challenge and response. The University has been exiled since the beginning of 1948 from its home on Mount Scopus, which is occupied by a small body of Jewish police and caretakers of the University, but is in the Arab area and inaccessible to the teachers and students. The work of teaching and research has to be carried on in a score of temporary buildings in different parts of Jewish Jerusalem: colleges of Christian Orders, a former police station, a part of the former Palestine Government Hospital, a former Arab school and a wing of the King David Hotel. Neither teachers nor students have a single common-room. The physical conditions could not be harder. When it was reopened to students after Israel's War of Independence, in May, 1949, the number of undergraduates was under 1,000. Today it is over 2,500, and in the next academic year which opens in October, it is likely to be 3,000. The number of the academic staff has risen to over 300. Besides the two original faculties, of the Humanities and Sciences, which then were established, three new faculties have been developed: Medicine, Law and Agriculture. What was called the pre-Faculty of Medicine, devoted to post-graduate work, has become a full school for undergraduate teaching as well as research, and the first medical degrees were awarded in May to nearly 100 who had finished their studies. They had indeed all taken part in their medical courses abroad, and had only to complete them with two years of clinical work in Jerusalem. This year 50 new students have begun the six years course.

The Law Faculty, which was also opened in 1949, has expanded still more rapidly. In the first year over 200 students were admitted, and now in its third year the number of undergraduates exceeds 600. They have a four years course; and those who intend to be advocates have to spend a further two years of apprenticeship before they are qualified. A large proportion, however, of those who are taking the Law courses are likely to enter the Civil Service of the State. The Faculty has taken the place of Law Classes of the Government of Palestine which, in the Mandate administration, prepared young Jews and Arabs for the legal career and Government service. It is notable that in the first year the students have lectures on the principles of four systems of Law; which all have their part in the system of Israel: Jewish, English, Roman and Islamic. It is notable, too, that a few Arab students

are enrolled in the Faculty. They have acquired Hebrew sufficiently to follow the lectures.

The Faculty of Agriculture was created this year; it has grown out of the School of Agriculture which was founded during the World War, and has its centre at Rehovoth. It is closely associated with and its leaders are largely drawn from the Agricultural Experimental Station of the Government.

The new building for the Agricultural Faculty is now going up at Rehovot. Other new buildings are to be erected for the University Hadassah Hospital, to take the place of the splendid hospital on Mount Scopus which is for the time inaccessible. The Hadassah Women's Medical Organisation of America are partners with the Hebrew University in the new enterprise, and a site has been given by the Government of Israel in the Judaean hills, some ten kilometres from the centre of the town. Pending the recovery of the University's home on Scopus, other new buildings are urgently required for laboratories for the basic sciences and for a central Library, which would later become a branch of the University and National Library on Scopus. It is hoped that these will be erected on a site nearer to the heart of Jerusalem.

More and more the University has to provide higher vocational education for Israel. Its graduates must be the teachers and the civil servants, the doctors and the lawyers, the scientists and the agricultural directors of the State. One far-reaching reform of the studies was introduced two years ago in the Faculty of Humanities by which, during their first two years, students take subjects of general culture, and start to specialise only in their third year. They qualify for a bachelor's degree, which did not exist in the past, after three years courses. For that degree they must take one foreign language as well as Hebrew literature and the study of English is very popular. Some 300 are attending English classes, and most of the fourteen teachers of English are young men and women from England.

The English Friends of the Hebrew University, whose President is Lord Samuel, hope in the current year to contribute £100,000 to the budget of the University, which now amounts to two million Israel pounds. Only half of that contribution, however, is for the general budget; the other half is for scholarships for the students and for capital expenditure of the University. It is our aim that we should be responsible for ten per cent. of the University's expenditure. That means that we must double our help and double the number of the Friends. The Hebrew University is the intellectual centre not only of Israel but of the Jewish people; and every Jew and Jewess who has a feeling for things of the mind and the spirit should become an active and contributing Friend. We should be glad to send a form of membership and a Report to any reader who applies to the Friends of the Hebrew University, 97, Baker Street, London, W.1.

On Being A Shlemiel

A shlemiel is one who goes through life with his head bowed, as Shakespeare might have said, "under a yoke of inauspicious stars." His patron saint is, of course, Shelumiel ben Tsurishaddai, in whose name may be discerned all the shlemiel's misgivings and mistrust of self. What other name would a man choose who felt that he was always on the rocks? On the Sabbath when Shelumiel is mentioned in the Sedra (known to the fraternity as St. Shlemiel's day), the pious shlemiel makes a point of shnodering, and, of course, he is sure to have had a Yahrzeit on the previous week so that he just misses the chance of being able to kill two birds with one stone.

The normal experiences of a shlemiel in everyday life are common knowledge, and the few typical cases here cited will immediately be recognised. If he boards a bus, it breaks down; he wins a case in the High Court and loses it on appeal; he backs a winner and it is disqualified. A singular instance of "shlemielkeit" was given me recently by one whose work makes him a frequent user of libraries. He tells me that when he wants a volume which he knows is on a high shelf, but whose exact position thereon he cannot clearly see at that distance, he puts the ladder up against the shelf and climbs up, only to find that the top of the ladder is resting against the very book he wants, so that he has to climb down, move the ladder and climb up again, sweating with annoyance.

Now in all the infinite varieties of misfortune which may befall a shlemiel one common factor is discernible; it is that the victim is never to blame. His star, his mazel, is at fault, never he. His woes are a visitation from some agency external to himself; there is never any contributory negligence. It is therefore a mistake to suppose, as many people do, that Jonah was a type of a shlemiel. A man is often called a "Jonah" if his presence appears to involve his companions in misfortunes which cease as soon as it is removed as the storm ceased when Jonah was thrown overboard. But he was trying to shirk his mission when he went aboard that ship at Tarshish; he was therefore at fault, and thus placed himself outside the category of shlemiels. The only point at which he momentarily steps inside it is when the inhabitants of Ninevah repent, because to have travelled hundreds of miles at great—indeed unique—personal inconvenience for the special purpose of preaching to the unconverted, and then to find that they become converted just when one is about to begin one's sermon, has about it the true stamp of unmerited bad luck.

Is "shlemieligkeit" an inheritable quality? Most shlemiels say it is not, partly out of a commendable anxiety not to asperse the memory of their parents, partly from a fear of setting up an inferiority complex in their children, and thus paralysing their

efforts towards successful achievement. Be that as it may, a shlemiel of my acquaintance who was descended from a long line of deserving but unfortunate ancestors told me that his insurance company—a Jewish firm—having learnt of his pedigree, insisted on the insertion of a "shlemiel's clause" in his policy, so as to make certain that whomever (if anybody) the stars might be fighting against, it was not to be the company.

Some say it is useful to have a shlemiel in the family to act as a sort of lightning-conductor of misfortune. Walking parties, for example, often take with them a shlemiel wearing a mackintosh and carrying an umbrella, who thereby insures unbroken sunshine for the whole day. Much tact has to be used on these occasions, because of course no payment can be made, for as soon as a shlemiel makes money out of his destiny he ceases to be a shlemiel, and then one could no longer rely on the weather. So it has to be explained to him that the sechar of a mitzvah is a mitzvah, a species of reward which can be accepted without compromising one's amateur status.

The doctrines of immortality and of the reward in the world to come are the basis of a shlemiel's faith. "In the world to come," he says, after missing a vital connection because of the lateness of his train, "there are no trains." I am too ignorant to know the private lives of Rab and R. Tarphon, and whenever or not they were dogged by undeserved bad luck, though we do know, in fact, that R. Tarphon was the innocent victim of a mistake over some figs in a garden, with unpleasant results to himself (Nedarim, 62a). But it is difficult to believe that the man who said "In the world to come there is neither eating nor drinking" had not suffered miseries from a bad cook. Perhaps those who developed the doctrine of happiness in the next world had given up hope of it in this one, and despaired of overcoming a mazol that was permanently against them. It would be a source of consolation and pride to the great brotherhood of shlemiels to be able to say that it was they and their like who had given to Judaism, and thence to the world, a doctrine so full of ultimate hope and optimism.

L.L.L.

THE "SUCCAH"

will be ready for decoration on
Thursday, October 2nd and Friday, October 3rd.

Gifts of flowers, foliage, cake, wine, etc., will be gratefully accepted.

It will be greatly appreciated if members could send their gifts on those days.

Offerings from all members of the Congregation will help to make the Succah celebrations worthy of this festival.

American Scene

To cross the Atlantic on the "Queen Mary" is a wonderful experience. Comfortable cabins, lounges, dining rooms, libraries, cinemas, a small but lovely Synagogue and shops in "Piccadilly" give the impression of life at a resort. On deck or in a gale, you realise you are at sea.

Typical New York sights—Radio City, the Rockefeller Building, Broadway at night—could only be American. Shops on Fifth Avenue are a paradise, particularly for lady visitors. Fine furs, clothing, household linens and lovely china caught my eye—probably because of our austerity. Many were exports from this country, others marked "Made in Germany" or "Made in Japan." In the suburbs the shops open until 9 or 10 p.m. and display an abundance of goods. People appear prosperous and work hard, spending their money on homes, furniture, clothes, etc., whatever their income.

We left New York City by way of Merritt Parkway—with its very wide roads carrying lanes of traffic to and from New York. No commercial vehicles use it and pedestrians cross by overhead bridges. Through Connecticut to Rhode Island, we saw many familiar names—Portsmouth, Bristol, Guildford, etc. Some towns had beautiful seventeenth-century style houses and lovely lawns, others were quite tumbledown and ugly. Providence, Rhode Island, is a lively town, dominated by the tall Sheridan Baltimore Hotel at which we stayed. Thence we journeyed to Newport, Rhode Island, where my cousin graduated as a naval officer. The first Synagogue to be built by New England settlers was at Newport and is now a museum.

A hundred miles from New York, near Poughkeepsie, is Hyde Park, President Roosevelt's home. Comparatively small and simple, a home in the truest sense and in the gardens is his last resting place. From a series of photographs showing important events in his life and the display of many valuable gifts from all over the world, I realised how well loved and respected he had been. There I saw a 200-year-old manuscript Torah rescued from a burning Czechoslovakian Synagogue during the Nazi occupation which had been given to President Roosevelt by the National Council of Young Israel.

In some respects New York resembles London. A meeting to arrange a card evening might have been at Brook Green. Upwards of fifty people were present with suggestions and gifts. Coffee, milk and cakes were provided free by well-known firms as an advertisement. A wedding at the Hotel Pierre on Fifth Avenue could be at the Dorchester or Claridges. A complete sound-track of the ceremony, including the Rabbi's address was quite novel, and this was in addition to a colour film. Passover preparations were familiar. Some had special Passover kitchens, others changed over their

dishes, and some did nothing at all.

I noticed many differences: Food is plentiful. Cold and heat are extreme to an extent unknown here. Long-distance trains and coaches are wonderfully equipped. Local transport compares unfavourably with ours, both above and below ground. Almost every family owns a motor car and residential areas at night have cars parked solidly on each side of the roadway.

Interesting too, was a visit to a very large Kosher butcher shop. Joints and sides of meat were displayed and chattering customers were as concerned with the quality of their meat as we are with the quantity of our ration. The Jewish population of New York is very large, but I saw no paper like the *Jewish Chronicle*. Daily newspapers report Jewish items fully, Zionist functions and appeals, weddings, with full details and large advertisements of Jewish interest.

American visitors to Great Britain are many, but British visitors to the U.S.A. are comparatively few. I was surprised at the number of people who knew I came from England . . . "by the way you speak—it sure is cute," but when someone said, "Go on speaking, I do love your foreign accent," I was a little astonished.

The hospitality, kindness and friendliness I received is something I will never forget and made me more than ever reluctant to board the "Queen Elizabeth" for my trip home.

D. GROSE.

SYNAGOGUE ITEMS

Yahrzeit Register

A register of Yahrzeits is kept in the office and a reminder is sent each year. Entries are made on request and you are therefore advised to inform the Secretary of any you wish to have recorded.

Covenants

Those members who have signed Covenants, the nature of which will be explained to you by the Secretary on request, are helping the Synagogue to augment considerably its income at no additional cost or liability to themselves. They are thus proving benefactors to the Congregation.

Communal Hall

The Communal Hall is available for engagements. For terms, please apply to the Secretary of the Synagogue.

Will Secretaries of Organisations Please Note

To avoid clashing of dates, Secretaries are strongly advised to consult the Secretary of the Synagogue in the first place, to see which days are available. This applies even to Committee Meetings.

Journey prior to taking the Boat to Eretz Yisroel

After a night journey from Paris to Marseilles, resembling a blood-and-thunder film, inclusive of drunkards, madmen and knife-throwers from Algiers, Tunisia and Egypt, I arrived in Marseilles in the early hours of the morning. On presenting myself at the Palestine office and requesting accommodation for Friday and Shabbat (I was due to take the boat to Morocco on Sunday), I was sent to a villa on the outskirts of Marseilles. This has been given by the French Government as a contribution to the Aliyat Ha Noan for Moroccan children. It is magnificently situated—perched on a height commanding a fine view of the sea and the surrounding mountains. Boat loads of children from Morocco and Tunisia arrive regularly, the majority wild and difficult. They are given a short education in preparation for their life in Israel, disciplined, and after a few weeks sent to Israel. The home itself is not a religious one but has an Egyptian Chaver of Hapoel Ha-Mizrachi who acts as Mashgach and is responsible for the cooking and religious observance. It gave me much pleasure to see how the boys from 8-14 "davened" on Friday night and Shabbat under his guidance—inclusive of the whole of the Shir Hashirim recited in turn in the Sephardi sing-song.

On the Sunday morning I embarked for Morocco. After a calm and most enjoyable journey of two days, during which we passed the picturesque coast of Spain at very close quarters, we arrived at Tangier. This is a unique City of Morocco. Whereas the rest of the country is French or Spanish territory, this alone is international. There is much I could write of the people one sees reclining at all hours of the day in the outdoor cafes, the fascinating Arab women, hooded and veiled, the Spanish customs, the ladies with their gay fans—but it is the Jewish life of Morocco about which you will wish to read. In Tangier the community is 98 per cent. Sephardi, the other 2 per cent. being Ashkenazi refugees from Germany to whom belong two of the thirteen or so Synagogues of the town. On Friday night I was taken by the Spanish-Jewish family with whom I was staying to a Friday night service. This took place in a huge courtyard, shaded by large palm trees and encircled by the balconies of dwellings. Electric lights were hung from the trees and also shone from the branches of a large wooden Menorah, which stood in front of a temporarily constructed Bimah at the far end of the court. Behind this, a choir of boys and girls (segregated) sat on benches together with the Sheliach Zibbur, in plain clothes, who rose from their midst and advanced to the Bimah

to incant the Kaddish and then commence the singing of Lechah Dodi. The congregation, numbering about 200 inclusive of women and children, joined in the refrain, each verse being sung by a soloist in the choir. The atmosphere was a most impressive one. We returned home descending narrow, cobbled steps, threading our way through the streets full of Arabs, Jews and Spaniards—all seemingly shouting at the tops of their voices. In that courtyard only Friday night services are held apart from those held in the usual Synagogues. On Shabbat morning I accompanied the father to a Bet Hakeneset where the usual Sephardi Minhagim were followed. In Morocco, there are no ministers of religion, only three Rabbonim in each large town who form a Beth Din and help train Shaliche Zibbur. These are then elected by the Synagogue Committee, or the individual private owner of the Synagogue. He carries out all the duties required of both Minister and Chazan in England, the chief Rabbi of the town occasionally visiting the Synagogue on Shabbat afternoon to give a Drosah in Spanish. It should be noted that 95 per cent. of the Jews in Tangier close their shops on Shabbat and are traditionally religious. Family life is close and on Shabbat the whole family is invited—in-laws, aunts, etc., at least for an hour before Kiddush.

In Casablanca, the largest city in Morocco under French rule, some Jews live in the modern European part of the city with its tall, white buildings reminiscent of those in Israel. Others, however, poor and huddled together, more than one family in each room, live in the Mellah or Ghetto. The parents still wear distinctive garb, a long, coloured dress and shawl covering the head. The youth wear European dress, and speak French, whilst their parents speak only Arabic.

I was taken to a Brit Milah. After the operation, a signal was given to a boy standing outside the room, who immediately emitted a whoop similar to an Indian war-cry. This he repeated two or three times after the singing of songs and the passing round of a perfumed spice (symbol of good luck). This cry is a traditional "cry of joy" carried out on all such occasions. North African Jews, whilst on the whole "traditionally religious," are, to our minds, lax in practice, often visiting cinemas and travelling in cars on Shabbat, though their shops are closed. The youth and children are in dire need of teachers. New and beautiful modern school buildings, built chiefly with American money, stand vacant, not "unbeschrien" for the lack of children, but because of the dearth of educators. England must play its part in training teachers, in giving its financial support to train these children and help them to emigrate to Israel where they will be saved from the vices to which overcrowding and lack of any culture are driving them. A scheme can be started in England where groups of children can be brought, educated religiously, and generally prepared for life in Israel. The youth are our future.

SHEILA BELCHER.

Items of Interest

In the course of his recent visit to Cape Town, to be present at the wedding of his son, **Mr. M. Schwartz**, well-known member of our congregation, attended at one of the Synagogues, where the Cantor gave a most impressive rendering of the services. He was amazed to discover subsequently that the Chazan was totally blind, in fact, had been from birth. He knew all the prayers by heart. So acute was his hearing, that he could readily recognise people by their voices after having heard them only once before—and that even after a long interval.

A recent edition of the *British Medical Journal* gave prominence to a masterly contribution by **Prof. John Yudkin** on the Effect of a Liver Fraction exercising a beneficial and stimulant effect on the physical growth and development of children. The article was taken up by the Sunday press and photographs and prominent articles concerning the professor aroused much interest. Professor Yudkin is a very popular member of the congregation and has been a member of the Board of Management for a number of years.

Congratulations are extended to his son, **Michael Yudkin**, who succeeded in gaining a King's Scholarship to Eton—at a very tender age—the youngest in his set. This is a very outstanding achievement of which we are all proud. We wish him well in his school career.

On quite a number of occasions reference has been made in the public press to **Mr. Charles Topper**, Hairdresser to Royalty. Mr. Topper has been a member of the Hammersmith Synagogue for forty years. Professionally he attends on the Duke of Edinburgh, and the Duke of Windsor, he was also serving the late Duke of Kent.

He attended the late Duke of Kent's wedding, the late King's Coronation; and was present at the Duke of Windsor's wedding at Tours. For the wedding of Elizabeth and Philip he was given special permission to view the scene from the Palace grounds. Similarly, for the Trooping of the Colour recently he and Mrs. Topper were invited to view everything from a room in the Palace. In the same apartment were the Duke of Edinburgh and the Duke of Norfolk. He has attended on the Duke of Edinburgh ever since he was eleven years of age. Lord Louis Mountbatten is an old client. When at Ascot, the Toppers were invited to have lunch at Windsor Castle. They viewed the late King's funeral from Marlborough House.

Mr. Topper has served the Duke of Windsor for close on twenty-five years. He is also hairdresser to the Aga Khan, and many other notabilities.

Another Step Forward . . .

Encouraged by the outstanding success of last year's course of Jews' College lectures, the organisers have arranged a further series, which will, in this instance, be a masterly survey of Anglo-Jewish History, through its prominent personalities. Commencing with Menasseh ben Israel (1604-1657) the course will show how Puritan thought and Cromwellian decision paved the way for political freedom and religious tolerance; how, after three centuries of exile from England, the Jew was again able to mark his imprint on the sociological, ethical and economic life of this country.

The second lecture will trace the growth of the Sephardi Community in London, dealing particularly with David Nieto. Similarly, the third lecture will deal with the Ashkenazim and their first Chief Rabbi, Solomon Herschell. A most interesting lecture will be the struggle for political emancipation, with special attention to Sir David Salomons. Equally absorbing will be Lecture V, on Sir Moses Montefiore. Lecture VI will be devoted to the Adlers, who played a tremendous part in moulding and developing the community, and enhancing the dignity and influence of the Chief Rabbinate. Two lectures will be devoted to the Board of Deputies, the United Synagogue and the Federation of Synagogues. Lecture IX will deal with Solomon Schechter, the great scholar, with reference to his discovery of the Cairo Geniza.

The final lecture will be on Israel Zangwill, an estimation of his literary work and the absorbing background nostalgically remembered by many of us.

The title of the course will be "**Notable Figures in Anglo-Jewish History (1600-1900.)**"

The lecturer is **Mr. Israel Finestein, M.A.**, the eminent historian, who is equipped with a legal and analytical mind, and endowed with a great gift for public presentation.

The course will commence on Monday, November 3rd, at 8.15 p.m. in the Communal Hall, and will continue on subsequent Mondays. The fee for the whole course is 5s. and a copy of the syllabus, together with a form of enrolment, will be sent to all who are interested, on application to the Secretary at the Synagogue.

Our New Choirmaster

We are pleased to welcome our new Choirmaster, **Mr. B. H. Busky**. The Choir has already made an excellent impression on the congregation.

Forthcoming Events

Sunday, October 12th, 8-11 p.m.

LITERARY SOCIETY. A GRAND SIMCHAS TORAH DANCE (Tickets 5/- including refreshments). All welcome.

Wednesday, October 15th, 8.15 p.m.

LITERARY SOCIETY.
INAUGURAL MEETING OF DRAMATIC SECTION.

Sunday, October 19th, 7.30-11 p.m.

WESTBROOK DANCE.

Tuesday, October 21st, 8.15 p.m.

WEST LONDON ZIONIST SOCIETY. BRAINS TRUST.
Miss B. J. Barwell, Mr. H. Content, Prof. John Yudkin, Mr. and Mrs. Janus Cohen. Question Master: Mr. Harry Bayes.

Sunday, November 2nd, 3-6 p.m.

FRIENDSHIP CLUB. FIRST BIRTHDAY TEA PARTY.
The Mayor and Mayoress of Hammersmith will be guests of honour.

Monday, November 3rd, 8.15 p.m.

INAUGURAL LECTURE of Course on "Notable Figures in Anglo-Jewish History (1600-1900)." Lecturer: Mr. Israel Finestein, M.A.

Wednesday, November 12th, 8.15 p.m.

LITERARY SOCIETY. Inter-Debate with Streatham Synagogue Sicha Society. Subject: "That in the Opinion of this House the Institution of Marriage is not necessary."

Wednesday, November 19th, 8.15 p.m.

LITERARY SOCIETY. A Humorous Talk by Dr. S. Jacob.

Sunday, November 23rd, 7.30 p.m.

WESTERN AREA CARD EVENING, 5/-.

Wednesday, December 3rd, 8.15 p.m.

LITERARY SOCIETY. I Want to be an Actor.

Wednesday, December 10th, 8.15 p.m.

LITERARY SOCIETY. Talk by the Rev. Raphael Levy, M.A., of the New West End Synagogue.

Sunday, December 14th, 3.15 p.m.

ANNUAL CHANUKAH CHORAL SERVICE, followed by ENTERTAINMENT in the Communal Hall.

Tuesday, December 16th, 8.15 p.m.

WEST LONDON ZIONIST SOCIETY. CHANUKAH NESHEF AND CONCERT.

The Call to Jewish Women

It has been said that a civilisation can be judged by the status it accords its womenfolk. If this be so then Jewish women can be justly proud that Judaism places them so high—protecting their frailties, honouring their womanly attributes, and encouraging them to use their talents to the full for the strengthening of their religion and the service of their people.

Can there be any greater responsibility than that of the Jewish wife and mother? In her hands lies the moulding of her household, and from her own devotion stems loyalty to Judaism and the fullness of Jewish home life. The Jewishness of her kitchen and table is but one eloquent reflection of her Jewish duties, and provides a fitting background for all other aspects of Jewish family life.

Where there are children then indeed does the woman come into her own. Do they attend religion classes regularly? Yes, if the mother studies this as assiduously as she does their school attendance. Do they enjoy going to Shool each week? Yes, if the mother takes them (even though the father may not be able to go). Do they know the meaning of Kashrut? Yes, if they see it in their mother's kitchen. Do they know the quiet pleasure of Sabbath and Festival observance? Again yes, if they constantly see the mother making all necessary preparations and even inviting their help.

As children grow, the mother's example is ever before them. It will not pass unnoticed if she busies herself with Jewish affairs—is active in the Synagogue Ladies' Guild, takes part in local Zionist effort, helps with the Friendship Club, and is interested in all the varied aspects of communal life. A child reared in this atmosphere will not need to be taught the idea of service to the community; instead, the lesson of giving oneself will be indelibly imprinted through parental example and home influence.

And when the time comes for careers to be discussed, the unselfish Jewish mother will be happy indeed if she can influence her daughters to adopt such vocations as will serve both the Jewish and the wider community. Nursing and teaching spring instantly to mind, for there is a dearth in both these professions, and each can offer a deep-seated spiritual satisfaction not always to be found in more material callings.

For those who do not look for a career but have leisure hours to offer there are many forms of social work presenting wide scope and opportunities for service. Youth clubs need managers, children's play centres need helpers, hospitals need voluntary assistants, schools need care-committee workers, and there are many

more spheres where the sole requirements are honest purpose and a genuine desire to be humbly useful.

At this solemn season of the year when we are called upon to take stock of ourselves in relation to our duties, what finer response could any Jewish woman make than to pledge herself anew to fulfilment of her responsibilities and to greater service towards the community.

BEATRICE J. BARWELL.

Ethiopian Jewry

The ancestors of the present Ethiopian Jews, known by the name "Falasha," emigrated to "Eretz Cush" during the period of Menelik ben Solomon ha-Melek and the Queen of Sheba. At first they settled at the coast to carry on commerce. Later, they moved into the interior of Eretz Cush when they were oppressed by Prester John, a general from Portugal, who usurped the throne.

The national diet is "Dagusa" coupled with the drinks made out of the same grains. The main occupations of the Falasha are farming, masonry, work in precious metals, etc. Language spoken depends upon the part of the country lived in, but generally Amharic is supposed to be the national spoken language. The debteras, who are the educational religious teachers, train the children in reading the Bible, and the sacred Jewish history in the old Ethiopic language (Gees), but no writing is taught. Marriages are according to the Law of Moses. Divorce is not general but should it take place it is announced in public assembly, and there is no written document given to the couple concerned. The religious leaders are the "Nazerim" (Chief Rabbis), the Kohanim and the Debteras. The Nazerim live separately from the people, and only eat food prepared by their own family. Only the Kohanim go up the mountains to visit the Nazerim and carry gifts to them.

The Kohanim live with the people, and they are the Shochetim. They are compelled to marry and if the wife dies they cannot marry again.

The Sabbath and other important festivals are kept very strictly. On Sabbath evening the Kohanim on duty spend the night in the Synagogue and Service commences as soon as the cock crows. After Service the whole congregation eats at the Synagogue.

The Synagogue consists of the Holy of Holies (the Sanctuary), to the right is the Ark, to the left are the priests' apartments where you will find the ashes of the red Heifer and the water of sin. The women's court is in the south, and the men's court in the north. Sacrifices are offered and incense burnt. The first born of an animal is given to the priest when it is one year old.

JACOB HEZEKIAH.

WEDDINGS

The following Marriages were solemnised at this Synagogue during the course of the year :—

- Benjamin Clifford to Toby Godfrey.
- Norman Waters to Renee Rebecca Raszewski.
- Arthur Gordon to Anne Green.
- Isidore Seviitt to Ann Veronica Hodes.
- Sidney Joseph Lever to Helen Hilda Pearlberg.
- Irvin Israel Sulkin to Rita Fishtel.
- Sam Mindel to Merle Naomi Gillis.
- Samuel Lewis to Hannah Harris.
- Michael Alan Citroen to Gillian Walsman.
- Leonard Mistlin to Gertrude Green.

The marriage also took place at the Great Synagogue, Tel-Aviv, between Miss Daphne Budner and Mr. Shlomo Cohen on 4th June, 1952.

BARMITZVAH

- | | |
|--------------------|---------------|
| Michael Sandground | Jeffrey Bayes |
| Arthur Pottersman | Paul Turner |

To the above and to all members and their families who had celebrations during the year, we extend hearty congratulations.

NEW MEMBERS

The following new members have joined the Synagogue during the past 12 months, and we extend to them a hearty welcome :—

- | | |
|-----------------------------|------------------------------|
| Mr. Lawrence Berzin | Mr. & Mrs. Bernard Menton |
| Mr. & Mrs. Harry Green | Mr. & Mrs. Maurice Harris |
| Mrs. Marie Rosenberg | Mr. & Mrs. Harold Altman |
| Mr. & Mrs. Bernard Soloway | Mr. & Mrs. Arnold J. Enfield |
| Mr. & Mrs. Hugo Naschauer | Mr. & Mrs. Wolf Feldman |
| Mr. & Mrs. Max Angelus | Mr. & Mrs. David Woolf |
| Mr. & Mrs. John Collins | Mrs. Sarah Sellar |
| Mr. & Mrs. Bertram Collings | Mr. & Mrs. Tobias Brower |
| Mr. & Mrs. Sidney Harold | Mr. & Mrs. Benjamin Finkel |
| Mr. & Mrs. David Rose | Mr. & Mrs. Tony Staffe |
| Mr. & Mrs. Ben Jacobs | Mr. & Mrs. Victor Block |
| Mr. David Slade | Dr. & Mrs. Irvin J. Kaplan |
| Mr. Abraham Davis | Mr. & Mrs. Ivan Ganz |
| Mrs. C. M. Muscovitz | Miss H. Loewy |

Memories

I was standing on the temple steps, when in the distance could be heard the sound of drums and chanting. Soon a procession came into view. First, young boys carrying banners, then the dancers, also young boys from the local villages, then the drummers and finally the worshippers, who were mostly women and children, all dressed in white, bearing gifts either of flowers for the Lord Buddha or of cooked food for his priests.

Purely by chance, my visit to the temple had coincided with a feast day which took place four times a month with each phase of the moon. On these occasions, the "Upper Temple" was used as distinct from the "Lower Temple" which was in constant use for ordinary worship three times a day. The "Lower Temple" housed the figure, in plaster, of the reclining Buddha surrounded by his disciples and could be entered even if one were wearing shoes. The "Upper Temple" contained gilded brass or copper images of the Buddha, in the usual seated and cross-legged pose and could only be entered if one's shoes were first removed. I duly took off my shoes and followed my guide in stockinged feet. Before entering the temple, there could be seen on the outside wall just above eye level, primitive paintings, said to be 500 years old, depicting the punishments in store for those guilty of the deadly sins.

My guide, to my consternation, had no compunction about pushing his way through crowds of worshippers. We came to the forecourt where the drums were beating out their rhythm and the dancers were going through their traditional dance to the chanting of the throng. Then, when the dance was over and the drums had stopped, the crowd separated into little processions, each going to its own particular shrine.

I saw and spoke to the High Priest who showed me the Sacred Books, said to be 2,400 years old and which were written in the ancient Pali language. These books were really long, narrow palm leaves, specially prepared and written upon with an iron stylus after which the leaves were covered with an indelible vegetable ink. The High Priest gave me a demonstration; he held a small piece of the prepared paper in his left hand, holding the iron stylus meanwhile in his right hand and resting the stylus on a V-shaped nick in his left thumbnail, which was grown extra long for this very purpose. The characters were then scratched with the stylus point upon the paper, then a smear of the solid vegetable ink which was immediately wiped clean with a rag. The ink rested only in the notches scratched on the paper and the writing is said to last for ever.

I was shown the Visitors' Book—kept specially for the famous. In it, I saw the signature of the Duke of Windsor (when Prince of Wales), the Duke of Gloucester, George Bernard Shaw, Woodrow

Wilson and hundreds more. Needless to say, my name did NOT go into that book.

I noticed that the women worshippers, after kneeling on the flagstones saying their prayers, emptied their gifts of food from their own iron cooking pots, into one huge communal cooking pot and this provided food for the priests. As far as I could see, they brought rice only.

My visit ended, as these visits always do, with the distribution of money to all sorts of officials, for various temple purposes. As for the guide . . . perhaps in one's spare time it might be profitable to do a bit of guiding one's self. All this happened many years ago, in the Temple of the Tooth, in Kandy, on the Island of Ceylon. The impressions are still as fresh in my mind as if it had happened yesterday.

H. S.

New Year Greetings

The undermentioned extend to the Ministers, Hon. Officers, Board of Management, and to their relatives and friends heartiest and best wishes for the New Year.

Dr. & Mrs. F. Hodes and Family, Orlig House, Kent Gardens, W.13.

Mr. & Mrs. L. Rose and Family, 12a, Kensington Hall Gardens, W.14.

Mr. & Mrs. M. Schwartz and Family, 117, West Kensington Court, W.14.

Professor & Mrs. John Yudkin and Family, 160, Oakwood Court, W.14.

Mr. & Mrs. M. Mitchell and Family, 33, Marlow Court, N.W.6.

Mr. & Mrs. D. Tesler and Family, 89, Watchfield, W.4.

Dr. & Mrs. L. Freeman and Daughter, 46, Sutton Court Road, W.4.

Dr. & Mrs. A. M. Filer and Son, 3, Shepherd's Bush Road, W.6.

Mr. & Mrs. J. Eckert and Family, 97, Watchfield, W.4.

Mr. & Mrs. I. Joseph and Family, 14, Redcliffe Close, S.W.5.

Mr. & Mrs. S. Fireman and Family, 92, Watchfield, W.4.

Mr. & Mrs. H. Cohen, 19, Watchfield, W.4.

Mr. & Mrs. O. Press and Family, 18, Tennyson Mansions, W.14.

Mr. & Mrs. I. White and Family, 26, Bloerfontein Road, W.12.

Mr. & Mrs. S. Sulkin and Family, 19, Dewhurst Road, W.14.

Mr. & Mrs. M. Harris and Daughter, 44, Fulham Palace Road, W.6.

Mr. & Mrs. H. M. Levy, 212, Goldhawk Road, W.12.

Mr. & Mrs. J. Collins and Family, 20, Hamlet Court, W.6.

Mr. & Mrs. H. Bayes and Family, 4, Cottessmore Gardens, W.8.

Mr. & Mrs. S. Moss and Family, 4, Cottessmore Gardens, W.8.

Mr. & Mrs. M. Cutler and Family, 146, Shepherd's Bush Road, W.6.

Mr. & Mrs. J. Arram and Family, 37, Uxbridge Road, W.12.

Mr. & Mrs. M. Venis and Family, 27, Poplar Grove, W.6.

Mr. & Mrs. A. Sheinfeld and Daughter, 37, Kensington Hall Gardens, W.14.

Mr. & Mrs. B. Davis, 57, Stanwick Mansions, W.14.

Mr. & Mrs. H. Gelpsmann and Family, 45, Caithness Road, W.14.

Mr. M. A. Hyams, 12, Nevers Road, S.W.5.

Mr. & Mrs. W. Paros, 104, Latymer Court, W.6.

Family Jacobs, 36, Western Gardens, Ealing, W.5.

Dr. & Mrs. L. Harris and Daughter, 141, Castelnaud, S.W.13.

Mr. George I. Topper and Family, 84, Watchfield, W.4.

Mr. & Mrs. David Shocket and Family, 74, Esmond Road, W.4.

Mrs. J. Zilva and Son, 3, Langham Court, Park Road, Twickenham.

Mr. & Mrs. J. I. Black and Family, 68, Sutton Court Road, W.4.

Dr. L. Sommer and Family, 1, Palace Mansions, W.14.

Dr. & Mrs. E. Sommer and Family, 49, Latymer Court, W.6.

*The Hon Officers and Board of Management
extend their Compliments and Best Wishes
for a Happy New Year
to all Members of the Congregation and their Families.*

The Reverend and Mrs. S. Venitt and Family wish to convey to their relatives, friends and members of the Synagogue a Happy and Prosperous New Year.

Reverend and Mrs. B. Paletz and Family wish to convey to their relatives, friends and members of the Synagogue a Happy New Year and well over the Fast.

Mr. and Mrs. M. Freedman and Family extend their most cordial good wishes for the New Year to all members of the Congregation.

Mr. and Mrs. A. Wartman and Family wish all members of the Congregation a Happy and Prosperous New Year.

Mr. and Mrs. W. A. Rolfe send their compliments to the Congregation.

Mrs. M. SHOCKET

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New Year and Well Over the Fast**

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ORGANISATIONS.

Hammersmith Synagogue Ladies' Guild. Meet every Tuesday in the Communal Hall. Hon. Sec.: Mrs. H. Wynberger, 73 Finlay Street, S.W.6. Tel.: PUT. 2864.

Western Area Jewish Centre. All communications to the Hon. Secretary, Miss S. Collins, 20 Ham'et Court, W.6. Tel.: RIV. 5684.

Hammersmith Jewish Literary and Social Society. Joint Hon. Secs.: Mrs. L. Freeman, 46 Sutton Court Road, W.4. Tel.: CHI. 1014. Mrs. H. Sharpe, 6 Argyll Mansions, W.14. Tel.: FUL. 5156. Hon. Asst. Sec., Miss S. Collins, 20, Hamlet Court, W.6. Tel.: RIV. 5684.

Hammersmith Synagogue Parents' Association. Hon. Sec.: Mrs. J. Yudkin, 160 Oakwood Court, W.14. WES. 0706.

Hammersmith Friendship Club. Meet every Wednesday in Communal Hall. Hon. Secretary, Mrs. H. M. Levy, 212 Goldhawk Road, W.12. Tel.: SHE. 3276.

Hammersmith, Shepherd's Bush & Chelsea District Defence Committee, under the auspices of Board of Deputies of British Jews. Hon. Sec.: Mr. R. S. C. Lawton, 71 Brook Green, W.6. Tel.: RIV. 7601.

Hammersmith and West Kensington Districts—Norwood Aid Society. Hon. Sec.: Mrs. P. Wender, 109 Shepherd's Bush Road, W.6. Tel.: RIV. 3996.

Westbrook Jewish Youth Club. Hon. Sec.: Miss J. Arram, 37 Uxbridge Road, W.12. Tel.: SHE. 3809.

Hammersmith and District Women's Zionist Society. Hon. Sec.: Mrs. W. R. Longhorn, 24 Lincolnholt Mansions, W.6. Tel.: RIV. 7137.

West London Zion'ist Society. Hon. Sec.: Mr. P. Forst, 20 Greyhound Road, W.6. Tel.: FUL. 3990.

Jewish Lads' Brigade—Hammersmith Coy. All enquiries to Secretary, J.L.B., Camperdown House, Half Moon Passage, Aldgate, E.1. Tel.: ROY. 1340.

Religion Classes (Sat.: Rev. S. Venitt, B.A.)

Classes meet every—

Sunday	...	...	10.00 a.m. to 12.15 p.m.
Tuesday	...	...	5.15 p.m. to 6.45 p.m.
Thursday	...	...	5.15 p.m. to 6.45 p.m.

Times of Services.

WEEKDAYS.

Morning	...	...	7.30 a.m.
Evening	...	...	By arrangement.

SUNDAYS AND HOLIDAYS

8.30 a.m.

SABBATH AND FESTIVALS.

Evening	...	...	At the commencement of Sabbath During Summer Months, 8 p.m.
Morning	...	...	9.30 a.m.

YOUTH SERVICE.

These are held regularly every few weeks.

CHILDREN'S SERVICE

Sabbaths	11.15 a.m.
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A Study and Discussion Group is held at the Minister's residence (71 Brook Green), 90 minutes before Mincha.

Sabbath Afternoon Service.—One hour before termination of Sabbath. This is followed by a Shiur and Evening Service.

Lectures and Shiurim.—Details of these activities, usually held on Monday evenings, can be obtained from the Synagogue Secretary.

The Secretary can be seen on weekdays between 10 a.m. and 1 p.m. or by appointment.

The Ministers can be seen by appointment.

Rev. S. VENITT, B.A. RIV. 7601

Rev. B. PALETZ RIV. 4728