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THE BROOK



THE MAGAZINE OF THE
**HAMMERSMITH & WEST KENSINGTON
SYNAGOGUE**

71 BROOK GREEN, LONDON W.6

HAMMERSMITH & WEST KENSINGTON SYNAGOGUE

(consecrated 1890)

71 BROOK GREEN, LONDON, W.6

Officials

	Telephones
Minister: The Rev. Sam Venitt, B.A., 69 Brook Green, W.6	603 4938
Reader: The Rev. Samuel Forscher, 70 Brook Green, W.6	603 8565
Secretary: Mr. M. Friedmann	NOB 1405
Communal Hall	EMP 5238

The Ministers can be seen by appointment.

The Secretary can be seen any Sunday morning between 10 a.m. and 1 p.m. and by appointment.

TIMES OF SERVICES

WEEKDAYS

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

SUNDAYS AND PUBLIC HOLIDAYS

8.30 a.m.

SABBATHS AND FESTIVALS

Evening: 15 minutes after the commencement of Sabbath.

During Summer Months, 7.0 p.m.

Morning: 9.30 a.m.

Hammersmith Synagogue Religion Classes

(Supt.: The Rev. S. Venitt, B.A.)

Classes meet every—

Sunday	--- --- --- ---	10 a.m. to 1 p.m.
Tuesday	--- --- --- ---	5 p.m. to 6.30 p.m.
Thursday	--- --- --- ---	5 p.m. to 6.30 p.m.

“THE BROOK”

EDITORIAL BOARD: Mr. J. M. Shaftesley, O.B.E., B.A. (Hon. Editor); the Rev. S. Venitt, B.A.; Dr. M. D. Caplan; Mr. B. Davis, F.C.I.S.; Councillor S. Grose, B.A.; Mr. H. Sharpe.

EDITORIAL

You can solve them!

A chance for all to
ask the Chief Rabbi

Not so very long ago—and there are still some of us who can remember it—in the days when the “affluent State” was not even a dream in the subconscious eye, and the “Welfare State” was a faint aspiration in the minds of a few yearning madmen, it was an exciting annual Jewish custom to take the children to be fitted out with a new suit or dress for the highly important occasion of Rosh Hashanah. Mamma herself might, in the enthusiasm of the moment and if the money ran to it, get herself a new hat even if she had a hat already. The event warranted it. The “peak of the year” had arrived, with its solemn yet joyous duties, and we had to appear as much as possible at our best. This, it will be agreed, was salutary for the morale, the spirit, as well as the body.

We have harked back to this pleasant custom to draw our readers' attention to our own “re-dressing” with this issue at this particular time. Or, to put it another way, in a more modern idiom, we've had a bit of a “face-lift” in our presentation of the congregation's own magazine and we hope it will lead not simply to a new awareness among our congregants of our local needs and problems. These include the need to strengthen our membership on a “falling market”. To be aware of one's problems is at least a step on the way to solving them. Provided we have the will to continue.

Your own magazine

Problems! It has become almost a “Jewish” word in itself! Instance the many cathartic Jewish jokes we have invented to illustrate it. (And we are not short of problems here either—for example, the problem, which we need no excuse for intruding, of getting more of our congregants to keep *their own* magazine going with advertisements.)

We have, however, some good news to tell the congregation. The local community is to be honoured by a visit from the Chief Rabbi on Wednesday evening, October 23, and that will be an excellent opportunity to seek Dr. Jakobovits' help in attempting to cure our troubles—by coming to meet him and question him. He will, we are sure, be only too delighted to answer us, with advantage to us as a community and as individuals.

GALA FILM SHOW

in aid of

Communal and Combined Charities

COMMONWEALTH INSTITUTE, KENSINGTON, W.8.

SATURDAY, NOVEMBER 23, at 7.15 p.m.

YOU CAN HELP

TO MAKE THIS FUNCTION A SUCCESS BY

- (a) TAKING TICKETS
- (b) ADVERTISING OR SELLING SPACE IN OUR SOUVENIR BROCHURE
- (c) ENTERING CHILDREN'S NAMES



All inquiries to the Hon. Secretary :

Mr. H. SHARPE,
6 ARGYLL MANSIONS, W.14.
Phone 603 5156 (after 7 p.m.)

Functions Committee :

Chairman, F. J. Gordler, Esq. Vice-Chairman, A. Turner, Esq. Treasurer, L. Levy, Esq.

PLEASE KEEP THIS DATE FREE AND GIVE
US YOUR WHOLE-HEARTED SUPPORT

MINI-SERMON

Half-full or half-empty

By the Rev. S. VENITT

Take a look at a half-filled glass of water. Would you say it was half-full, or would you say it was half-empty? What is the difference, you will ask; it is all the same thing. Perhaps, except that it reveals a difference in attitude. The half-fullers are optimists, the half-empties are pessimists.

A leading Jewish newspaper recently publicised our financial deficiency, thereby pointing to the empty half. I shall now counter by indicating our assets. This is the time of year for stocktaking, for *Cheshbon Hanefesh*. Our faith teaches us optimism. The Lamentations of Jeremiah are immediately followed by the glorious and glowing message of Isaiah. Apart from the heart searching which is always regarded as a necessary preliminary to the Days of Awe, we should treat the seven prescribed Haftorot before Rosh Hashanah as a toning up of our spirits and hopes, in the same way as the four special Sabbaths are a preparation for the festival of freedom. We shall gain little by negative thinking. We need positive thought that will lead to action.

What potential have we in our community? Numerically speaking we are but a handful. Do you know there is a special law about a handful? In Leviticus ii, when a man brought a meal-offering, the *Cohen* would take off a handful of fine flour, and this would be brought as an offering on the altar. The rest was regarded as *sharayim*—the left-overs, although that amounted to much more than the removed handful. However, it was not quantity that mattered in this case, but quality. Even that single handful was considered of great importance.

Reprove In Order to Improve

We may be small in number, but qualitatively, to use Isaiah's phrase, the smallest shall become a thousand. If our handful is devoted to G-d, and willing to sacrifice for their religion, then there is every hope that things will turn for the better. Through the concentration of our efforts we shall surely make up for any depletion in numbers. There are some in the congregation for whom no sacrifice is too great. They are the people usually doing more than one job, because others have not come forward to spread the load. It is to these that I venture to address a word of criticism. Yehuda Halevi says that true criticism is such that you must reprove with intent to improve, so that the person you are criticising, namely, *Amietcho*, your friend, will remain your friend, and accept your words in good faith. It is in that context that I ask all our members who have not done so, to take a greater share in our communal activities, so that all may benefit from the resultant improvement.

To be worthy of acceptance, the handful had to be wholly of fine flour. The wonderful spirit of endeavour and sacrifice which fills the more enthusiastic of our congregants must permeate everybody in our community. The results could be far reaching, and reflect great credit on every single one of us.

No more would there be a question of half-full or half-empty, for our cup of achievement would be filled to the brim.

LOOK & LISTEN!

Going to Israel with our Group next year? If you are, wouldn't it be pleasing to ask directions, shop, and talk to Israelis in Hebrew?

Now, it is possible to learn conversational Hebrew in the equivalent time to a full working week.

An up-to-the-minute

Audio-Visual course, HABET USHMA, can equip students with a basic conversational vocabulary, even if they possess no previous knowledge of the language.

HABET USHMA

was developed by the Technion in Haifa, and hundreds of students have successfully completed the 45-hour introductory course, either in full-time day or part-time evening courses.

The YOUTH & EDUCATION DEPARTMENT of the JEWISH NATIONAL FUND for Great Britain and Ireland can arrange such a course for your Synagogue or social group at a very modest cost. Ask your Minister, he has all the details.

This page has been generously donated by Mr. George Evnine.

NEW YEAR GREETINGS

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 their sincere wishes for a Happy and Prosperous New Year to the Honorary Officers, to the Board of Management, relatives, friends, and members of the Synagogue.

The Reverend and Mrs. Samuel Forscher and Ruth wish to convey their warmest greetings for the New Year to the Honorary Officers, to the Board of Management, and to all members of the Congregation and their families.

From **the Worshipful the Mayor of Hammersmith**, Alderman Sir Samuel Salmon, J.P.:

The Aldermen and Councillors join my wife and me in wishing the members of your Synagogue a Happy and Peaceful New Year.

May the voluntary services which your congregants so generously give in co-operation with the Borough long continue.

Sincerest good wishes for the New Year are extended to the Ministers, the Honorary Officers, the Board of Management, and all Congregants, relatives, and friends by:

Mr. and Mrs. M. A. Amias and Family, 38 Barons Keep, W.14.
Mr. and Mrs. H. Bayes and Family, 3 Eversfield Road, Kew.
Joy and Jeffery Brand, 73 Barons Keep, W.14.
Mrs. J. Caplan, 255 Latymer Court, W.6.
Mr. and Mrs. M. Cutler and Family, 288 Latymer Court, W.6.
Mr. and Mrs. Bernard Davis, 18 Palace Mansions, W.14.
Dr. and Mrs. L. Freeman and Family, 20 The Drive, N.W.11.
Dr. and Mrs. A. M. Filer, 3 Shepherd's Bush Road, W.6.
Mr. and Mrs. H. Gelpsmann and Family, 45 Caithness Road, W.14.
Mr. and Mrs. Jack Halfin and Family, 32 Granard Avenue, Putney, S.W.15.
Mrs. A. Hart, 6 Argyll Mansions, W.14.
Dr. and Mrs. F. Hodes and Family, 7 Oakwood Court, W.14.
Mr. and Mrs. H. M. Levy, 212 Goldhawk Road, W.12.
Mr. and Mrs. B. L. Parker and Family, 86 Brook Green, W.6.
Mr. and Mrs. H. Sharpe, 6 Argyll Mansions, W.14.
Dr. and Mrs. E. Sommer and Family, 22 Chesterfield Road, W.4.
Mr. and Mrs. D. H. Velleman and Family, 125a Earl's Court Road, S.W.5.
Mr. and Mrs. George Evnine and Family, 120 Oakwood Court, W.14.

Mr. and Mrs. M. Friedmann and Family wish to convey their most cordial wishes to the Congregation for a Happy and Healthy New Year.

Mr. and Mrs. L. W. Short send their compliments to all the Congregation.

UNIQUE OPPORTUNITY

Hammersmith to Israel

Tour to celebrate State's 21st birthday

The most exciting, stimulating, event-packed, and enjoyable experience is being planned for the pleasure of the members of the Hammersmith and West Kensington Synagogue!! A Celebration Tour and Holiday to Israel with a difference!

You're interested? Control your excitement and read on!

As you probably know, not only has our own J.P.A. Committee ensured that our community has risen to the challenge of our greatest heritage—the development of Israel—but furthermore all of us in Hammersmith and West Kensington will have been connected with a work of permanent benefit in Israel by the proposed establishment of a modern school for retarded children situated in Ashkelon.

This really outstanding humanitarian gift has been made possible because of the munificence of our esteemed members, Mr. and Mrs. J. L. Godfrey, who have endowed this school with a gift of one million Israeli pounds (approximately £125,000).

Delegates of our J.P.A. Committee went to Israel with their President and lady last October to set things in motion and in May of this year the foundation-stone was well and truly laid by Hetty and Joe Godfrey.

This event was celebrated in a style deserving of the importance of the occasion. The main roads leading to Ashkelon were lined with Israeli flags and huge posters directed the public to the "Godfrey School". The Mayor of Ashkelon and other notabilities representing the State were present. An illuminated scroll was presented to Mr. and Mrs. Godfrey and a counterpart was buried beneath the foundation-stone for the information of future generations.

The official opening of the School in October/November 1969 will, of course, be the highlight of our Group Holiday. This event will be celebrated in magnificent style in the presence, it is hoped, of the President of the State of Israel, the Prime Minister, and other Ministers of State. It will be an occasion for a holiday to be declared in Ashkelon. Special reservations will, of course, be made for our own Group, to be followed by a Celebration Dinner and suitable presentations. This happy association to be established between Ashkelon and Hammersmith will not only be an expression of appreciation to Mr. and Mrs. Godfrey but may lead to plans being laid for the future "twinning" of Hammersmith with Ashkelon, which it is hoped will be of civic importance to both places. Further details will be given in our next issue.

The State of Israel, on this unique visit, will be arranging other events of interest to be announced later, having regard to its 21st Birthday.

And now more about the tour in general:

THE DATE: 23 October/9 November 1969.

THE PERIOD: 18 days (although this can be extended to 21 if popular demand requires it).

THE PRICE: Have patience—we'll tell you soon!

THE ROUTE: EL AL jet Boeing direct flight.

THE HOTEL: Based at Natanya, but alternative cities and hotels will be available, depending upon the response. All rooms with bath or shower and toilet.

FOOD: All meals on the plane and demi-pension at the hotels.

CONDUCTED TOURS: A detailed itinerary will be prepared, but at this stage tours are envisaged to Israeli-occupied areas, to Old and New Jerusalem, Jericho, Nablus, Bethlehem, and Hebron, Acre, Caesarea, Tiberias, Safed in the Galilee, Beersheba and the Negev, and, of course, opportunities for visiting the cities of Tel Aviv and Haifa and the Kibbutzim!

HOW MUCH: Patience! Patience!

MORE DETAILS: By courtesy of El Al, our organiser has arranged for a film show and social at the School Hall to give you more details and to meet each other; there will be plenty to talk about! Invitations will be sent.

MATTERS OF IMPORTANCE: You will need a valid international Certificate of Vaccination—please do not leave this to the last minute—have it done now! And secondly, make sure your passport is in order—no visas are required.

INSURANCE: This is a "must". Cost approximately 15s.

INCIDENTALS: You might be interested in "the cost". Well, the inclusive cost for the 18 days, half board, trips, transport to and from airport to hotels, all celebration parties, presentations to the ladies, will be about 102 guineas inclusive. This is far cheaper than any comparable tour and is available only to our members. Special efforts have enabled us to get this special price because of the special nature of the Ashkelon event. (Everything about this trip, you see, is special!)

MONEY!! To assist our members, arrangements have been made for weekly or monthly payments, which will be invested in Premium Bonds and Unit Trusts. All prizes and dividends received will be put into a pool and divided among the members or, alternatively, used as part payment for the tour. If we are particularly fortunate it is conceivable that the Premium Bond prizes plus the interest and dividends might pay for the whole tour!!

TACHLIS! (If you do not know what this word means, ask somebody!) The tour is limited to 75 couples. At present there are 25 couples who have indicated they are coming. The numbers can on no account be extended, as our organiser has only been able to book one plane.

The sooner you decide the sooner the money can be invested to start earning for all of us! Don't delay. A deposit of £10 per person is necessary—and don't worry about lost deposits, as your insurance will cover this item.

No community has ever been presented with such an opportunity. You must not miss it!

Apal Travel have been appointed to deal with certain formalities, but at this stage, if you require information or want to know to whom you should pay your deposits and start making the weekly or monthly payments, get in touch with me at 18 Palace Mansions, London, W.14.

Happy trip!

BERNARD DAVIS
(Honorary Organiser)

Mr. & Mrs. Joseph L. Godfrey

*take the opportunity to
wish all relations, friends and all the
congregation*

a

Happy New Year



*They hope to see as many as possible join in
the Hammersmith Group trip to Israel in
October 1969 and have the felicity of seeing
the official opening of the new school being
built at Ashkelon.*

Social and Personal

Chief Rabbi's Visit

Dr. Immanuel Jakobovits, the Chief Rabbi, is coming to address the community on Wednesday, October 23. This will be his first visit to Hammersmith, and we expect that many members will wish to come and hear him. There will be an opportunity given to the audience to put questions to our distinguished guest, following his talk. Please make a note of the date in your diary, October 23, at 8 p.m., in the Synagogue Hall.

Elected a Councillor

We extend our congratulations to Mr. Sydney Grose, B.A., on his election as a Councillor of the London Borough of Richmond-on-Thames. Mr. Grose also had the distinction of being elected Worshipful Master of the Masonic Lodge of Israel No. 205 in this, its 175th anniversary year.

Synagogue Archivist

Congratulations to Mr. Maurice De Vries, on gaining his B.A. degree, with Honours, at Cambridge. He was recently appointed Hon. Archivist to the Synagogue, and has already been delving into our past records.

Other Congratulations

A hearty *Mazzeltov* to the Rev. and Mrs. Sam Venitt on the birth of a grandchild, Caroline, and to the parents, Pamela and Murray Figov.

Academic Distinctions

Congratulations, too, to the following, who have gained academic successes:

Simon Caplan: A.C.A. Finals, Part I.

Simon Mirwitch: LL.B. London, with Honours; now proceeding to his LL.M.

(We shall be glad to report on University and similar successes if congregants will kindly keep us informed.)

WEDDINGS

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

Raymond Maurice Hart to Pamela Sophia Oxer

Jack Aaron Masters to Virginia Kleiner

Andrew Henry Beim to Vera Alice Bader

John David Levy to Daphne Susan Willer

Steven Graham Dickman to Linda Joan Freedman

BARMITZVAH

Ian Ohayon celebrated his Barmitzvah in February.

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

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DOUBLE STANDARDS

By GEORGE BEAN, O.B.E., Q.C.

Jews are used to double standards the world over.

Arab refugees are always refugees, but Jewish refugees from Arab countries quietly become Israelis.

The Polish Government, in search of scapegoats for expressions of dissatisfaction for an unpopular régime, blame non-existent Zionists and take revenge on innocent Jews.

The right-wing Frenchmen who filled the Champs-Élysées in response to student unrest carried placards urging "Cohn-Bendit à Dachau".

The Russians, those arch-imperialists who swallowed Lithuania, Latvia, and Estonia without a trace, loudly deplore the support given to Israel by "the war-mongering imperialists in the U.S.A." and at the same time conveniently bore their own way to the Red Sea and the Persian Gulf by their open-ended support for a belligerent Egypt.

The combined air forces of the Arabs now outnumber the planes of Israel by six to one, and while Republicans outpromise Democrats, the Phantoms stay in America. Moreover, De Gaulle, seeking aggrandisement in the Arab world, withholds Mirage aeroplanes already purchased and paid for by the State of Israel.

Deaths on a kibbutz due to El Fatah raiders operating from Jordan are "regrettable". Reprisal raids on the El Fatah bases are a "massacre".

Hypocrisy

And so it goes on. To read the Security Council debates on the Middle East is to see translated into print the hypocrisy of the United Nations. No one would guess that a once beleaguered and then triumphant Israel has ever since June 1967 been offering to negotiate a peace treaty with each and all of her defeated Arab neighbours, only to be answered with the impossible policy of the Khartoum Conference—"no negotiation, no recognition, no peace".

If the North Vietnamese can swallow their hatred of the Americans sufficiently to negotiate with them, face to face, in Paris, why does Arab obstinacy go uncondemned in New York? Must Dr. Jarring remain in perpetual motion from capital to capital in search of a formula to bridge a gap that Nasser ever widens?

Some say there must again be war in the Middle East before there can be peace. Perhaps. But wise men will reflect that Cairo, Amman, and Damascus are like three ripe plums ready to be picked; that the Aswan Dam is vulnerable to high explosives; that Russia has new problems in restive Central Europe and old, formidable ones in China; that Israel's temporary frontiers provide a cushion that makes it possible for her to watch and wait.

Nasser is mortal and vulnerable, as recent events have shown. So long as the Israelis control one bank of the Suez Canal, Egypt would have to pay a very heavy price for any new conflict.

These are some of the realities that compensate for double standards. When rumours start flying again, as, surely, soon they will, keep an ear cocked towards the Security Council, but keep both eyes on the map of the Middle East. Cartographers have only one standard—accuracy.

The Special Mayoral Service

On Sunday, June 23, 1968, our Synagogue was again the scene of an important occasion, worthy of being recorded in its annals. A distinguished congregation filled our beloved place of worship for a Special Service of prayer and dedication to mark the election of Alderman Sir Samuel Salmon as Mayor of the London Borough of Hammersmith.

It was indeed a beautiful and inspiring ceremony, and the response it evoked in those present—Jew and Gentile alike—was something almost tangible. For this, the officiating clergy, comprising Rabbi Dr. Edgar (Mayor's Chaplain), Rabbi Abrams, the Rev. S. Venitt, and the Rev. S. Forscher, merit the highest commendation, and equally so the choir, directed by Mr. Bramson. The service itself was attended by a disciplined pomp and restrained panoply befitting the occasion. Not on this account, however, will it be remembered, but rather as a beautifully composed expression of those bonds which unite a Local Authority with those other leaders within its boundaries who seek to serve the highest Authority of all. Both are inspired by feelings of compassion and justice which must influence all they seek to do.

On a more personal note, we all take pleasure that the choice of First Citizen of the Borough has fallen on a member of our Faith. We hope that Sir Samuel and Lady Salmon will be blessed with good health and abundant energy to enjoy the unceasing activities associated with his high office.

Sir Samuel Salmon is, of course, a neighbour. Cadby Hall and Hammersmith Synagogue are practically in the same block, and we take a vicarious delight in his election. It is always gratifying when a local boy makes good!

The Sermon

In the course of his sermon at the Special Service of Prayer and Dedication at the Hammersmith Synagogue, the Rev. S. Venitt said:

On behalf of the Honorary Officers and Board of Management of this Synagogue and my colleagues, I welcome you all to this Special Service of Prayer and Dedication in the presence of our new Mayor and Mayoress, Sir Samuel and Lady Salmon.

In this age of unrest, when brotherhood and mutual understanding have so often been replaced by hostility and intolerance, a service of this nature takes on added significance. There is no doubt that we are living in times of great perplexity and harassment. We witness a widespread revolt against existing conditions. Where should we look for inspiration and guidance, if not to the paths laid down for us by our religious teachings, to turn again to the words of the Prophets, to reaffirm that in men's relations with each other, place must be made for loftier ideals and higher purposes?

There is one word which appears several times in our service today. That word is righteousness. The original Hebrew *tsedakah* has been interpreted in a number of ways. Together these interpreta-

tions express ideas which can lead to lasting peace for humanity. The prophet Isaiah says that the work of righteousness shall be peace, and the effect of righteousness shall be quietness and assurance for ever.

What is the work of righteousness? It means that deed must accompany word and thought. No standard of uprightness can be complete unless it be coupled with the will to help others to alleviate distress, to reduce human suffering, to increase the happiness of mankind.

We shall presently pray that G-d will open our hearts to the ways of righteousness and understanding. But prayer is not enough. This is also a service of dedication. We are being called to apply ourselves to the work of righteousness.

Justice and Righteousness are synonymous terms. They both derive from that same Hebrew word *tsedakah*. In Deuteronomy we read, and the words adorn the walls of this Synagogue: Justice, justice shalt thou pursue. The Rabbis noted the duplication of the word Justice, and read into it a double significance. Justice, whether to your profit or loss, whether in word or action, whether to Jew or non-Jew.

Prophet, Psalmist, and Sage alike make this passionate plea for Social Righteousness. Micah sums up the ideal of true righteousness in action in those immortal words which purely by coincidence happen to be the current text outside the Synagogue: "What doth the Lord require of thee. Only to do justly, and to love mercy, and to walk humbly with thy G-d".

Danger of Indifference

Each and every one of us has a potential for good. Each of us in moments of illumination becomes aware of his ethical weaknesses, moral shortcomings, and spiritual inadequacies. This awareness is a challenge. Through our dedication, that challenge can become opportunity. The greatest enemy is indifference, which in turn leads to complacency. The prophet Jeremiah complained in his day: "Run ye to and fro through the streets of Jerusalem. And see now and know and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgement that seeketh the truth. And I will pardon it." The prophet does not suggest that there are no righteous or well-intentioned people. He is merely implying that in the day of strife and trouble, they keep indoors.

The righteous few have a responsibility towards the rest of society, and they must be seen in the broad places, in public. They must not be content to withdraw into their private domain, but play a prominent part in public life and exert their influence on its many fields of activity.

Our faith has always taught that if we want justice, we must pursue it, if we want peace, we must pursue it. We should not be content to live from day to day, but we should look beyond, we should reach upward, a larger vision should beckon us on. We should have before us the picture of a community informed and conscious of the part it can play in improving the spiritual outlook on life, in upgrading ethical values, in implanting righteousness in all its aspects. We are aware that all around us there is discontent and agitation which demands our recognition and our sympathy. If we are truly committed to the work of righteousness, we will want to help those who are looking for a sense of direction. Such is the work of righteousness, and its effect will be

continued at foot of page 17

Sir Samuel Salmon's Career

Born on October 18, 1900, Sir Samuel Salmon is the elder son of the late Sir Isidore Salmon, C.B.E., D.L., J.P., M.P., a former Chairman of J. Lyons and Co. Ltd., and himself a commercial worker of distinction. At the age of five, Samuel went to the Froebel School, which was then in Talgarth Road, thence to Colet Court, and on to Bedales School and to Jesus College, Cambridge, where he attained his M.A. degree.

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seen in the vindication of all that we have worked and striven for, in the realisation of that interpretation of the word *tsedakah*, rendered by the prophet Isaiah as Victory—the true victory of the spirit, leading to security and assurance for all time.

The presence here today of so representative a gathering to honour Sir Samuel and Lady Salmon is evidence of the warm spirit of fellowship which pervades every section of our communal life. Hammersmith is more aware than most of the needs of those who reside within its boundaries. The manifold activities and services relating to social welfare, irrespective of race or creed, and the tremendous solicitude shown towards the promotion of racial harmony, are pointers to a healthy and vigorous striving for better things. May this spirit long continue. It must surely be a source of great encouragement to our Mayor and Mayoress. The qualities of heart and mind which I have described apply to them in no small measure. I would say to them: Your record of public service to the metropolis of Greater London over many years, during which you have had the responsibilities of high office, is recognised and deeply appreciated, and the honour which has been bestowed upon you is indicative of the tremendous regard, affection and esteem in which you are held. You belong to that select company of princes of commerce who, by their integrity and industry, have done so much for their fellow men. Your family has a very long and distinguished association with the Borough of Hammersmith. I am sure that you and the Mayoress will give all your time and energy to your task. In the very short time since your election, you and Lady Salmon have already implemented the word by the deed, and impressed many by your warmth and humility. Yours is a responsible and exacting, albeit pleasurable, round of duties.

We wish your Worship good health to be enabled to fulfil all that you have set your hearts on doing, and may your Mayoralty be crowned with success.

Sir Samuel Salmon, continued from page 16

He rowed in the 2nd boat for Jesus—the 1st boat being head of the river—and gained three oars. He was a member of the Thames Rowing Club, and coached the Lyons Rowing Club when they were at Linden House, before it became the Corinthian Sailing Club.

In 1922, he joined J. Lyons & Co. Ltd., undertaking the rigorous training which was customary on entering the catering and food manufacturing business. On completion of his training, Sir Samuel gained practical experience in various departments, covering every aspect. He was appointed a Director in 1933, a Managing Director in 1949, Chairman of the Board in 1965, and is now President of the Company.

Sir Samuel fought the Hammersmith L.C.C. election in 1946 and lost by 200 votes. From 1949 until 1967, he represented the Cities of London and Westminster, first on the L.C.C. (Deputy Chairman 1959-60) and then on its successor, the G.L.C. On the latter body, he served on the Education, General Purposes, Ambulance, and Fire Brigade Committees, and was at one time leader on the Establishment Committee and Finance Committee. He was Hon. Secretary of the London Municipal Society in 1953 and Chairman in 1958.

Knighted for Public Services

Among other public activities, Sir Samuel is a member of the Metropolitan Water Board, where he is leader of the Conservative Group, a Governor of the Regent Street Polytechnic and President of the Barons Court Conservative Association. He was knighted in 1960 for political and public services.

Sir Samuel is a member of the Carlton Club and the Leander Club. Among his many interests he includes travel, and he is a fluent speaker of French.

His widespread Jewish activities include membership of the Liberal Jewish Synagogue, N.W.8; membership of the Industrial Dwellings Society Ltd.; membership of the Anglo-Jewish Association, of which he was Treasurer in 1943; represented the Anglo-Jewish Association on the Board of Deputies until the dissolution of the Joint Committee that year, and remained on the Council for a short period afterwards. From 1922 to 1935 he was a weekly visitor to the Oxford and St. George's Settlement.

Sir Samuel was married in 1937 and he and Lady Salmon have two children, a son and a daughter (now Mrs. Frank Harding).

NEW MEMBERS

A hearty welcome is extended to the following, who joined the Synagogue during the past year:

Mr. A. Adelman
Mr. A. M. Asher
Mrs. R. Burns
Mrs. F. Charles
Mr. M. De Vries
Dr. G. S. Dymond
Mrs. Annie Hart

Mr. and Mrs. L. Hartman
Mr. and Mrs. P. Lewis
Mr. and Mrs. A. Lipman
Mrs. S. E. Lipman
Mrs. Z. Sachs
Mrs. R. Schapero

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ECHOES OF CONTROVERSY

Jews and Family Planning

"Be fruitful and multiply, and fill the earth." This is the first of the 613 Commandments of the Divine Law.

"The health and happiness of families all over the world depends greatly on the number of children a family has; some parents want as many babies as possible. In other families, health must be the first consideration. Many parents feel that they should limit the number of new babies they have so that there will be enough food for the children already born, and so that they can give each child adequate care." These are the opening sentences of a modern pamphlet on family planning.

Judaism regards the procreation of children as a cardinal duty, as this leads to sacrifice for the good of the family, and of society, in order to build the race.

Opinions in Jewish writings vary about the taking of positive steps to prevent conception, and then only if a pregnancy will endanger the mother's life. Rashi's commentary on the Midrash dealing with Genesis 4, 19, 23, attributes the practice of birth-control to the depraved humans before Noah, and the Biblical narrative tells us that "Lamech took unto himself two wives." Rashi explains that a man had two wives, one for childbearing and one for frivolous companionship. Commentators point out that a contraceptive potion was given to some women, *i.e.*, the second wife, "to preserve her beauty," or to prevent children being born into an age of destruction. In the latter case the one Biblical reference to this is the story of Er and Onan, who practised coitus interruptus and were put to death for this crime.

The Birth of Moses

Another story in the Talmud tells of Amram, the father of Moses, who decided to divorce his wife rather than beget children who were liable to be drowned by the command of Pharaoh. He was answered in his dilemma, "You are worse than the Pharaoh, for unlike him you decree death not only in this world but also in the next." Amram reversed his decision, and Moses was born. Rabbi Jacobovits comments "that a Moses is born neither by accident, nor by planning, but only as a product of an act of faith."

According to the Talmud (Nashim, Jebamoth 12b), "There are three classes of women who should employ an absorbant: a minor, a pregnant woman, and a nursing mother. A minor lest pregnancy prove fatal, a pregnant woman lest abortion result, and a nursing mother lest she become pregnant and prematurely wean the child so that it dies."

Rabbi Meir, in the only Talmudic legal reference on the subject, commands contraceptive precautions for a minor wife, and for women during pregnancy and lactation because of the undesirable effects on the mother, the embryo, or on lactation.

For reasons of health, or danger to life, Jewish Law does not demand complete abstinence, but demands of the husband that he fulfil his marital duties at regular intervals. However, the obligation

to procreate children is the inviolable birthright of every married woman.

There is little new argument in the Rabbinic responsa of the past two centuries, and the only indication for contraception is, as already intimated, grave hazards to the mother from renewed pregnancies. One scholar permitted chemical spermicides, which he legally compared with the "sterility potion" mentioned in the Talmud, and which was given to a mother who had given birth previously to two abnormal children and whose husband had already fulfilled the duty of procreation. In this case permission was given for two years only.

In the sixteenth century Rabbi Solomon Luria permitted the insertion of a tampon for such cases, while in the eighteenth century Rabbi Akiva Eger's interpretation of the Talmudic passage does not permit the introduction of any impediment, rather the removal of semen following intercourse. All rabbinic responsa agree that nothing should be done on the part of the husband as a means of preventing conception. In the case of women for whom conception would prove a hazard to life permanently, then surgical or X-ray treatment is preferred to the employment of any device. Doubt about the mother being able to survive her pregnancy is the criterion taken, but not just impairment to health which might occur following a pregnancy. Artificial spacing of family is not sufficient justification for contraception, except where the mother is breast feeding.

Rabbinical Caution

In recent times we have the statement of the late Chief Rabbi, Dr. Hertz, that "contraception permitted for use by women is only allowed in cases where considerations of health make such action necessary." Rabbi Jacobovits goes further, and states, "Under no circumstances can the practice of contraception, in whatever form, be sanctioned by Jewish Law unless the conditions prevailing in each individual case have first been successfully submitted to Rabbinic judgement." He goes on to say, "Each single case must be judged on its own merits by a Rabbi on the basis of medical information vouchsafed from a professionally reliable physician, who should himself be G-d fearing, and conversant with the gravity of the religious and moral considerations involved."

To sum up, the use of the "safe period" has not been looked upon unfavourably by the Rabbis, provided medical advice is sought. Sterilisation of the woman was judged more leniently than sterilisation of the man, but is, nevertheless, against Biblical teaching. It should be reserved for cases where there is a danger to the woman, but a temporary method of contraception is preferable to any permanent one.

The religious attitude to the "pill" is still under Rabbinic consideration, and is the least objectionable method since it does not involve interference with the sexual act or organs, always provided that it does not cause bleeding or produce any dangerous complications. It is interesting to note that the wheel has turned full circle, since the Talmud referred to oral contraception in the form of "potions" nearly 2,000 years ago.

I wish to make grateful acknowledgement to the Chief Rabbi, Dr. I. Jacobovits, for much of the material contained in this article, which comes from his writings on Jewish medical ethics, and also for his reference to other sources.

M.D.C.

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STUDENT CRISIS

By MAURICE DE VRIES, B.A. (Cantab.)

Much has been written recently in the national press about student power, demonstrations, and sit-ins. Yet despite the widespread publicity, or perhaps even because of it, genuine student grievances are often overlooked. It would be ridiculous to contend that protests of this kind are unjustified. In an age of expanding student numbers, new universities, and radically different courses, often in subjects totally undreamt of even twenty years ago, it is scarcely surprising that some audible and visible response should be made by students.

But what is saddest of all is the complete lack of coherent pressure from Anglo-Jewry's student population. The Inter-University Jewish Federation, composed of individual Jewish student societies, numbers its membership in thousands. Its annual conferences and meetings, which are fully reported in the Jewish press, repeatedly point out the severe handicaps to Jewish fulfilment in a student context. Yet one can easily envisage the leaders of the community recoiling in horror-stricken amazement if they were to be confronted with a student protest demonstration. What ingratitude this would seem!

Jewish students, in an organised sense, have very little to be grateful for. It would be idle to pretend that Anglo-Jewry can continue as complacently as in the past to ignore student problems. In this respect the rapid rise in student numbers is a very real help to the development of increased Jewish student protest. The pressure of numbers has in many university Jewish societies totally upset the balance of their previous activities. Physical conditions are often very bad—the Chief Rabbi was reported to be shocked at the extremely poor conditions of the Oxford Jewish Society, where there is every likelihood that the premises used for student meals and meetings will be condemned as unfit by the local authority. The central fact in any discussion of this problem is naturally enough the complete lack of money, as far as students are concerned, to improve things.

Community Must Interest Itself

Why should a community which admittedly has many other claims on its resources feel any particular concern for what some may hold to be already a sufficiently privileged group? Quite simply, because students represent an increasing proportion of our community, and there is not the slightest hope that indifference to, and the drift away from, Judaism can be resisted without a wider interest in student affairs.

The Chief Rabbi's Chaplaincy Board have done extremely well in the complex preliminaries for the appointment of student chaplains. Initially two full-time appointments are to be made, at Oxford and Cambridge. Were more money to become available, there is no reason to think that there would not be scope for many other appointments in universities where the position of Jewish religious activities leaves much to be desired.

A Chaplain's first task, however, is not to direct his energies towards the established student societies, but towards the very large number of Jewish students (perhaps as many as 60-70% of the total Jewish student number, as in Oxford and Cambridge) who have not

continued at foot of next page

I.U.J.F. and the Community

By IRVING GROSE (Chairman, London Region, I.U.J.F.)

The student body generally, for reasons known to all who read the papers or watch television, has in recent times received a singularly bad press. Indeed, the word student has become almost derogatory. The Jewish student body, and in particular its only representative organisation, the Inter-University Jewish Federation (I.U.J.F.), remained aloof from the general clamour regarding student grievances, which have their own militant committees to prompt changes and in which some individual "Jewish" students have been particularly prominent. That is not to say that I.U.J.F. is not activist in outlook. It is, but its methods are not those of violence and its purposes are Jewish in character.

I.U.J.F. itself provides certain essential religious, social, and educational facilities for Jewish students in universities and places of further education, and for those of all shades of belief and even non-belief. In practice, however, I.U.J.F. can achieve relatively little on its own independently of the general Jewish community. This is so because of I.U.J.F.'s fundamental problem: to keep Jewish students interested in Judaism and Jewish affairs. This can be an almost hopeless task when so many "Jewish" students arrive at university without any knowledge of, or interest in, Jewish matters. England's universities are attended by many of these so-called "non-Christians of Jewish parentage". If these students reach the age of 18 or 19 without feeling in the least bit Jewish, we surely ought not to be surprised at the increasing number of them who marry non-Jews. I.U.J.F. can really only achieve anything with those who already have at least some small inkling of what being Jewish means. Even "Jews of the stomach" can more easily become "Jews of the heart" than can those who are Jews by name only.

I.U.J.F.'s struggle to ensure the provision of Jewish facilities for the Jewish student often involves it in endless discussion and pleading with the major Anglo-Jewish institutions for their co-operation and their money. It has, for example, taken years to secure funds with which to appoint full-time chaplains to Oxford and Cambridge. But what about all the other universities and especially London? When so many millions of pounds have been poured into Israel to help to prevent the people there from being submerged, surely a few thousand could be spared in England to provide, for example, better-trained *cheder* teachers, more university chaplains, and Hillel Houses, to prevent the future of Anglo-Jewry from being submerged, not by violence in this case, but by the easy process of complete assimilation.

Student Crisis continued from previous page

the slightest connection with Judaism at university. He must be prepared to argue as well as conciliate, and to offer a viable, specifically Jewish alternative solution to the many problems that most students are faced with. Far more than that, he must deal with those students who, because of the poor background they may have in religious matters, have no inclination, or even a positive hostility, towards religion. Only an approach as vigorous as the Chief Rabbi's can offer any hope for a new impetus in Jewish student affairs. Such an initiative is long overdue.

Danger . . . Men at Work

(on a newspaper!)

By JOHN M. SHAFTESLEY, O.B.E.

This business of being an editor is not all the fun it is popularly supposed to be. And the stern philosophy of "publish and be damned" isn't to be taken too seriously, not, at any rate, if you have possible legal consequences in mind.

There is a general impression that an editor has limitless power, in our free democracy, both to exclude and include. It is not true. It is often dangerous to publish certain kinds of material (do you remember some notorious "obscenity" trials in recent years?), without great forethought or perhaps legal advice—and even then, the old Fleet Street maxim holds good in so many cases: "When in doubt, leave out."

A few years ago there was a B.B.C. television series called "The Four Freedoms", and when the late Lord Birkett, a famous judge and lawyer, introduced it, he commented, "It comes with something of a shock to learn that there is no specific law guaranteeing either free speech or a free Press".

The widest-known danger in publishing is that of libel, but, while hardly anyone is ignorant that it is a peril, most people are quite vague about its definition and cheerfully and unconsciously attempt to embroil newspapers in its possible commission. Numberless times I have had to refuse letters to the editor on the grounds that, without absolute proof at least, you can't just call someone you have fallen out with, say, a liar, thief, and a wife-beater and get away with it. "But it's true!" exclaims the writer. "What proof have you?" "I don't need 'proof'. I know, he's that sort of creature, and you can take my word for it." But that's just what I couldn't, and the letter-writer therefore usually wrote me off as a fit companion for his other enemy.

Hidden Innuendos

A journal can often fall innocently into this pitfall, through accepting material from a known and trusted correspondent whose hidden innuendo the editor cannot possibly know. The item seems straightforward comment on a matter of public interest. There is a legend in a certain office of how, many years ago—and all three people chiefly concerned, plaintiff, defendant, and editor, have since died, so that the recital cannot possibly hurt their *amour propre*—a letter under a pseudonym was published, emanating from a reputable leading member of a provincial community, decrying some alleged malpractices. The writer and his status were so well known to the editor that his word was taken without question. Unfortunately, another leading member of the same community could easily prove, and the local community also knew it, that the innuendos were aimed at him personally. The attacked gentleman promptly sued and was awarded libel damages from the newspaper of £100, a considerable sum in those days. The letter-writer, having been protected from a writ by his pseudonymity, nevertheless sent the paper, unasked, a cheque for £100, explaining that this was because "it had been worth it" to get his blow in at his opponent!

I once had a reader who felt very injured as he could not understand why I would not print a letter referring to a well-known member of the community who happened to be an M.P. The writer, objecting to some statements the M.P. had made, went on: "Nobody knows more than Mr. — that this is pure and unadulterated bunk, but he must be excused, for with the forthcoming election coming on he is probably getting in training for some of his meetings".

Apart from libel, there is a whole battery of Parliamentary Acts, from the Official Secrets Acts downwards, which will shoot you down if you try to print certain matters. And speaking largely, it is still only a privilege rather than a right to report Parliamentary proceedings themselves. The Torah, we are told, keeps a fence round the law, but the law certainly keeps a fence round the Press!

It is not, however, always legal considerations which keep material out of particular papers. There is such a thing, when submitting articles, as studying your market. Under this heading, it will come as no surprise to learn that a well-known Jewish newspaper had to refuse an article sent in on pig-keeping.

Nor are advertisements exempt from the need to take extreme care, either because you might fall foul of the law or you might impinge on professional rules (to your client's detriment) or overstep the bounds of good sense if not good taste. This last is the most changeable of all; there are responsible newspapers which will print some four-letter words today which they would have represented only by a dash as recently as ten years ago, or even five.

There are laws which, for instance, control the advertising of "cures" for a named series of as-yet incurable diseases; there are Trade Descriptions Acts which impose penalties for misdescribing goods for sale; adoption of children notices are strictly regulated. Rules, drawn up by their professional bodies, exist which prevent doctors, lawyers, and others from direct advertising, although in some of these instances some restiveness in the professions might soon lead to relaxations of the rules. I once worked on a paper which would not accept matrimonial advertisements, for reasons which seemed good, and you have no idea of the ingenuity of people who tried to get round the restriction. The usual method was to put in an advertisement ostensibly and quite respectably seeking a house-keeper, but we often knew that the advertiser was really seeking a wife.

As far as the debatable question of good taste is concerned, I feel that I cannot do better, particularly at this season, than repeat, as an example of the indignation an announcement could rouse in a reader of a former generation, two advertisements which I quoted, in another connection, in a lecture I once gave to the Jewish Historical Society. They appeared in successive weeks in the *Jewish Chronicle* in 1861. The first appeared on August 23, on the front page:

FOR THE NEW YEAR.—Madame Rutten has now on view for the Hebrew Ladies a splendid show of BONNETS and HEAD-DRESSES, from Paris, suitable also for the Day of Atonement. Orders punctually attended to. The hour if required. 64 Berners-street, Oxford Street.

continued at foot of page 29

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PHILANTHROPISTS UNLIMITED

Philanthropy exercised in a quiet and unassuming way, coupled with immense drive and initiative in general affairs, is the keynote of the character of Joseph L. Godfrey. But it is his charming wife, Hettie (née Levy), who, he acknowledges, has constantly inspired him to further good works. They are, so to speak, the pivotal point on which next year's Hammersmith Synagogue Group visit to Israel rests, for one of the highlights of the trip will be the ceremony of opening formally the new school for retarded children at Ashkelon presented by Mr. Godfrey at a cost of one million Israel pounds.

Mr. Godfrey's benefactions to Jewish and non-Jewish charitable causes are innumerable. They include the donation of a bungalow for 12 persons to the Old-Age Home in Nightingale Lane and the chief part of the funds for the Wizo crèche at Kiryat Nordau. He and his wife were host and hostess in 1966 and 1967 at the Hagadolim Charity Ball, and he has shown himself a quiet but eloquent speaker.

Among his gifts to the Synagogue is a Scroll of the Law, and he takes a personal interest in its affairs by serving on its Board of Management and on the Building Committee of the United Synagogue (where his knowledge as a property developer must be very useful to their deliberations). Some recognition of his help to Israel is seen in his election as Vice-President of the Hammersmith J.P.A. Committee, and he has the distinction of having been appointed last year the first Freeman of the City of Arava, in Israel. As a relaxation, he enjoys membership of the Lodge of Israel No. 205, a Masonic lodge which was founded by Jews as far back as 1793.

Born in London in 1897, he served in the Forces in the First World War, 1914-18, and in the Second World War in the Home Guard and as a Warden 1939-43. His hobbies are athletic in kind: soccer, cricket, tennis, and long-distance walking.

Mr. and Mrs. Godfrey have two sons and a daughter.

WIZARD AT FIGURES

There is a French proverb which says, "The appetite comes with eating". This is particularly true about visits to Israel; the more often you go, the more often you want to go there. One person who exemplifies this to a high degree is a former Financial Representative of the Synagogue (1951-52), Bernard Davis. He has been eight times on various missions, and now he wants as many as possible of the congregation to follow suit. So much so that he has undertaken voluntarily the job of Hon. Organiser of the Synagogue Group trip in October next year, for which many people have put their names down already, and for which he has worked out the most economical figures possible.

Mr. Davis, a Londoner by birth, is a wizard at figures, by profession an accountant in public practice and a Chartered Secretary,

serving as Chairman of the Faculty of Auditors (London Branch) 1958-60. He seems to have been able to divide the 24-hour day up into *three* equal 12-hour halves—without counting sleeping time! One "half" for business, another "half" for communal and other public work, and the third "half" to the study of the never-ending complications of company law, modern Hebrew, and suchlike light relief. Lilian (née Marks), his wife, thinks a bit ruefully that there's a fourth "half" somewhere which gives them a little time off for leisure!

From 1940 to 1945 he served in the Forces, and afterwards was founder and first Chairman, 1945-48, of the Advisory Committee of the British Legion Clapton Branch.

For the record, here is a list of some of Bernard Davis's offices, in addition to those already mentioned: Hon. Secretary, Haleamin (Young Zionist Society), 1935; Chairman of the local Norwood Committee 1958-59, and Treasurer of the J.P.A. Committee 1958-67 (he is its present Vice-Chairman), besides having served on various other charitable and administrative committees. He is a member of the Board of Management of the Hammersmith Synagogue and a member of the Council of the United Synagogue. In the more general sphere, he was Liberal candidate for the Fulham Council in 1950 and 1952, and he was the Worshipful Master of the Lodge of Faith and Friendship in 1964, being elected the Lodge Treasurer this year.



IN OUR NEWS: reading from left to right: Mrs. Jeanie Caplan; Mrs. E. F. Benzimra; Mr. and Mrs. Joseph L. Godfrey; Mr. Bernard Davis.

LADIES' GUILD STALWARTS

Another eager visitor to Israel—she has made four trips in the past ten years and was a Wizo member as far back as the 1930s, becoming Chairman of the Hammersmith Group—is Mrs. Jeanie Caplan, Vice-President of the Ladies' Guild. In the same ten years she has twice visited Canada.

Mrs. Caplan was born in London, daughter of the late Rev. S. Rosenzweig, but spent her early childhood in Broughty Ferry, her father having been appointed Minister of the Dundee Congregation, whence, in 1908, he moved to Blackpool on appointment there. In 1920 she married Harry, the son of the late Rev. H. Caplan, and joined the Hammersmith and West Kensington Synagogue.

Since that time, she and her late husband had a record of charitable endeavour. She joined the Ladies' Guild when the late Mrs. Tillie Lipman was its head, and in the late 1920s she became Hon. Secretary of the Hammersmith Orphan Aid Society, whose Chairman was the Rev. B. Paletz. After the last war, a bed was endowed at the Norwood Orphanage in her name and that of her late husband. In the dark days for Jewry of 1933 she worked for the

Central British Fund and was instrumental in bringing over refugees from Europe, some of whom she helped to settle in Palestine. In the cultural sphere, Mrs. Caplan takes an interest in the Israeli Philharmonic Society. For this and for any charitable purposes also, she is always ready to lend her home for meetings and to use her influence in support.

Mrs. Elizabeth Frances Benzimra, another of the synagogue's stalwarts, is Vice-President of the Ladies' Guild, to which she has given many years of valuable service. Born in Newport, South Wales, daughter of Benjamin Woolf, she came to Hammersmith and West Kensington at the age of 5½, and has lived almost continuously in the area ever since. Her father was on the Board of Management in the early days.

Just after the first world war, in 1922, she met Felix Benzimra at the home of the Rev. and Mrs. S. Lipson, at 71 Brook Green, and they later married at the Synagogue. She helped her husband tremendously when he was warden of the Synagogue, and their home at East House in Addison Crescent was the scene of many a meeting. The Benzimras have been noted for their hospitality and zeal for communal work.

HON. EDITOR

We warmly welcome into the "office" of *The Brook*, our magazine, Mr. John M. Shaftesley, O.B.E., B.A. His name is not unknown in the recent history of the Jewish press, for he was Editor of the *Jewish Chronicle* for 12½ years, after spending almost ten years as Assistant Editor. Before that, he worked on general newspapers, including a famous daily for several years, and he was a Lecturer in the Department of Printing Technology at the Manchester College of Technology.

Manchester is his home town, but when he was once asked satirically by the late Professor Harold Laski, whom he was visiting at his home in Addison Crescent, "Why Manchester?" (Laski was not fond of his own home city), he immediately responded "Because London", to which for once Harold Laski had no reply. Shortly afterwards Mr. Shaftesley himself also settled here.

Among other things that he now does, besides writing, is editing the publications of the Jewish Historical Society of England.

He won't really let us say much more about him, even though he was the first Editor of the *JC* in its 127 years' history to figure in the Honours List, but we are sure our readers will join with us in offering him a hearty "*Shalom aleichem!*" "PERCEIVER"

on being an Editor, continued from page 25

The second, a week later, on August 30, in exactly the same position, cuttingly announced:

A HEBREW LADY, observing Madame Rutten's advertisement in the *Jewish Chronicle* respecting head-dresses for the Day of Atonement, begs to know whether such head-dresses are composed of sackcloth and ashes, as those alone would be 'suitable' for that day of humiliation and repentance from sin; any other being in direct opposition to the Holy Scriptures.—Brighton, August 25.

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Focus on Adult Education

Dr. Louis Freeman, Chairman of our Lecture Committee, has been able to arrange a very interesting series for the autumn. The Course, which will be under the auspices of Jews' College, is entitled "Jewish Values in the Prayer-Book," and the lecturer will be Rabbi Morris Nemeth, B.A., Minister of the New West End Synagogue. There will be eight lectures in all, the first on Wednesday, October 30, and then on successive Wednesdays.

Here is a brief summary:

- Lecture 1. Introduction—History going back to Temple times—Origins of the Synagogue.
- Lecture 2. Jewish G-d idea—Negative Jewish approach to theology, and distinctive Jewish attitude—The Unity of G-d and its implications.
- Lecture 3. Efficacy of prayer—Prayer for daily needs—Early origins of the *Amidah*.
- Lecture 4. The individual and the community—Statutory Service—Problems of spontaneity—Preference in Judaism for congregational prayer.
- Lecture 5. The Jew and the world—The part of Universalism in Jewish prayer—The Chosen People idea.
- Lecture 6. Reward and punishment—Nature of after-life.
- Lecture 7. Challenge to false belief—Protest against persecution.
- Lecture 8. Modes and symbols of Jewish prayer—Hebrew as language of prayer—*Kavanah*—symbols of the Synagogue—Current customs and trends.

The drama of Jewish life is incorporated in the Prayer Book. We hope many of our members will avail themselves of this wonderful opportunity to gain a deeper insight into its world, so that they will appreciate more fully that great source of inspiration.

Recently, an Association of Synagogue Ladies' Guilds was formed under the leadership of Mrs. Jakobovits. Its Education and Cultural Department is about to embark on an ambitious scheme to promote cultural activities among its constituents. Panels of speakers will be available to address women on such subjects as: Following the Synagogue Service, the *Sedra*, The Sabbath, The Festivals, The Kitchen, Jewish Books, Israel, Famous Jewish men and women, The Family, Young people and the community, The wider community.

These lectures will be as practical as possible, as, for example, a demonstration of traditional cookery, a model *Seder*, decorating the *Succah*, floral arrangements for *Shavuot*. Wherever possible, weekly *Shiurim* will also be arranged.

The Rev. Mr. Venitt would like congregants to know that he proposes to hold a *Brush Up Your Hebrew* session every Thursday at 8 p.m., commencing after the Festivals, for those who wish to improve their standard of reading and following the Synagogue Services. He is also contemplating a weekly *Shiur* in Laws and Customs.

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Elementary survey on savings

BY "KESSEF"

Do you know what happens to ice if you leave it in the sun? Well, the same thing happens to your cash savings if you do not invest them wisely!

We are living in a period of inflation, which broadly means that prices of most commodities are continually rising, so that our money becomes worth less and less. How, therefore, can we guard against this erosion of the value of money?

The answer can be seen by looking at almost every City page of the newspapers. Readers are encouraged to seek "capital growth" on their savings as a wise alternative to current income.

This "capital growth" is reflected when the Stock Exchange, the financial barometer of the country, through its jobbers (the people who deal in shares) increase the price of certain shares. Why do they increase them? Supply and demand is one answer but, I think, primarily because of good management by the companies and, stemming therefrom, good profits, part of which are distributed as dividends and part retained in the company to increase its assets and, therefore, the value of its shares. The subject is complex but many people take the view, which includes the big institutions like insurance companies, banks, pension funds, etc., that an increase in the value of their investments is more important than receiving large dividends.

How Shares Can Grow

An example can be seen in the behaviour of many shares. For example, persons who had bought Tesco's shares at 10s. each about two years ago have only received a small dividend. They most certainly would have earned more in, say, the building societies or various gilt-edged stocks. However, those same Tesco shares are today worth 21s. and, since the company gave a present last year of one share for every one owned, the original investment of 10s. is now worth 42s. This difference of 32s. (the "capital growth") is the capital profit, and, apart from far exceeding any dividend which could have been earned elsewhere, also attracts a very much lower rate of tax (capital gains tax).

Of course, individual cases vary. There are many persons who require the income today and cannot afford to await capital profits. Even these persons may, however, change their investments to, in some measure, get the best of both worlds.

Investments in Unit Trusts, I think, is one of the answers. For example, one Unit Trust offers 5% tax-free dividend and still promises an increase in the value of one's investment. In view of the very wide spread of Unit Trust investment, they are considered to be very safe and although the prices do fluctuate they have all shown substantial increases. During the last 12 months many of them have shown profit of from 50% to 100% to their investors!

In any healthy economy there will be, in my opinion, inflation of some sort and, therefore, it is but common sense to protect one's savings by seeking out investments which combine safety, income, and capital growth.

continued at foot of page 34

Around the Societies

The **Ladies' Guild** intend to continue in the autumn with their membership drive, which in a few months brought in 30 new members. Plans for the winter have not yet been laid, but the usual activities, such as decorating the *Succah* and arranging the tea for Ajex Standard-Bearers, will be carried on.

The **Friendship Club** continues to be a boon for the elderly. The Wednesday afternoons are well attended, and no wonder. Practically every week means a special party. It is somebody's birthday, or anniversary, the birth of a grandchild, and a host of other reasons for celebrating. First-class entertainment is laid on, and refreshments included. A number of successful outings have been held, and several outdoor functions at the invitation of the London Borough of Hammer-smith. The Chairman, Vice-Chairman, and Treasurer and many of the committee have served the Club almost since its inception some 16 years ago.

At the other end of the age scale come our Youth Clubs.

Wessix reopened last year as a constituent of the A.J.Y., and now meets in two age-groups. The senior section calls itself **Wessix Jewish Nucleus**. The Hon. Secretary, Miss Linda Robinson, informs us that they cater for the 18-25 age-group. Their activities are mainly social, and the committee do their best to meet the wishes of their members, who are invited to make suggestions for programme-planning. There are approximately 30 members at present. Meetings take place on Tuesdays.

Miss Debbie Marks, Chairman of **Wessix Jewish Youth Club**, reports that a varied programme is being planned for the autumn, which will include quizzes, socials, and discussions. Every five weeks, they have a dance with a group. Their aim is to arouse in the young Jewish people in the area an awareness of their common heritage.

The club will meet on Thursdays and Sundays, and all Jewish youth in the West London area and beyond will be most welcome.

The **West London Jewish Youth Study Group** meets every Sunday afternoon from 5.15 to 7.15 p.m. at the Herbert Samuel Hall, Bark Place, W.2 (New West End Synagogue). It caters for the 14-18 age-group and aims at promoting and encouraging Judaism in study and practice. The meetings consist of talks, discussions, and debates on both Jewish and secular topics, mostly conducted by the members themselves, with an occasional guest speaker. The last part of the meetings is devoted to Hebrew songs and dances. The highlights of the year are the annual Summer and Winter Schools, which are held at Carmel College, where members have the opportunity of meeting their counterparts from all over England.

The **West London Young Zionist Society** has managed to function with a fair degree of success over a number of years, and has a consistent record of progress and achievement. The senior section caters for the 18-25 age-group, and has about 30 members, who are all active

Around the Societies, continued from page 33

and dedicated. The programme is varied, talks are not confined only to Jewish and Zionist topics. Recently a series on other religions was held. Nor is the social side neglected. Folk-evenings, socials, parties to theatres and cinemas, all help to cement the close ties of friendship which are fostered within the group. The highlight of last session was a talk given by the Deputy Mayor of Richmond, entitled "Youth in Politics". The group meets on Thursday evenings.

It is hoped that a 14-18 group will be started in September to replace the West Side Hafinjan, which until last year was the Junior Section.

The Secretary of the **West London Zionist Society**, Miss Reina Longhorn, says that the society will be mostly occupied with helping to promote the proposed Israel Tour. Apart from that, a short series of lectures for the spring is being arranged.

The **West London Jewish Youth Centre Sponsoring Committee**, of which Hammersmith is a constituent, raised over £1,000 at their Variety Show held in the spring.

The Hammersmith Branch of the **Association of Jewish Ex-Servicemen and Women** participated in the Silent Protest March to the Polish Embassy, and one of its members, Mr. Cecil Hyams, was singled out for praise by Sir Barnett Janner, M.P., at a meeting of the Board of Deputies. At the Civic Service for the Mayor of Hammersmith Ajex provided the stewards. The Branch has been active in talks at Ajex Headquarters on improving the movement financially and in an endeavour to recruit all Jewish ex-servicemen and women to its ranks. A most successful car outing was organised by Mr. Stanley Richmond, and the Branch also helped in the N.A.W.A.C. outing to Brighton for disabled Jewish ex-Servicemen.

The winter season will include a Beigal & Vienna Dance on October 27, the Parade to the War Memorial at Shepherd's Bush and the Ajex National Parade at the Cenotaph, and the annual dinner and ball on February 23, 1969.

Survey on Savings, continued from page 32

Speak to your bank manager, your accountant or solicitor—show him this article and ask him to investigate your financial position—you may be pleasantly surprised!

Readers' inquiries, written briefly (one page only) and addressed to "Kessef," c/o *The Brook*, will be answered without charge. In future articles it is intended to deal with other aspects of savings, income tax, and advice generally on such related matters as mortgages, business finance, accountancy techniques, etc., but readers are invited to suggest suitable subjects for discussion and, where suitable, letters may be published.

"Good Saving!"

When the infamous Russian pogroms of 1882 filled the news all over the world, *The Times* in London editorially supported the Jews. It was easy to see why, suggested the Hebrew paper, *Habazeleth*, in Jerusalem: if you read "Times" backwards, like Hebrew, it spells "SEMIT"!

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Tradition

By JEAN H. CAPLAN

"When you educate a boy, you educate a man, but when you educate a girl, you educate a family."

These were some of the truest words ever spoken, in a world today where statements made by famous people are often largely composed of clichés and platitudes.

When you think back over the years, it seems that the Hebrew education of one whole generation of Jewish girls was neglected—I mean, during the Second World War, and largely through no fault of their own. When evacuation from air-raids, flying bombs, and all the other hazards of war took them away from their mother communities and placed them in rural areas, often far away from all contact with Judaism, self-preservation became the first and foremost factor in life. These are the girls who, now grown up, are the mothers of today, and, because of their own unavoidable lack of knowledge, what should be passed on as a natural heritage from parent to child has, so to speak, been cut off in mid-stream.

This is one reason why I feel that it is just as important for today's parents as for future parents to realise the real need to give a daughter, as well as a son, a knowledge of *Yiddishkeit* and of her heritage. It is very true to say that Judaism begins in the home, and not in the synagogue, and in this way of life lies our strength and our unity.

In a world that is rapidly becoming smaller and smaller because of modern means of communication, the opportunity to spread the knowledge of the way we live will do so much in these turbulent times to promote well-being and better relations with other peoples.

The traditions and customs associated with Judaism go back over three and a half thousand years, beginning in the homes of our ancestors, and I think that it is the inherited strength and ties of our family life which are the envy of other religions. We know, for instance, that on Seder nights millions of other Jewish families all over the world are sitting down as we are, going through the same ceremony, with only slightly different local customs, perhaps, and with slightly different pronunciations. In spite of these small differences, we are all bound by a warm common bond, in fact, so to speak, as one big family.

And then for our children, and especially from my point of view, for the girls, the importance, and joy, of knowing all that is involved in making Friday night, the eve of the Sabbath, *feel* different from all the other nights of the week. It is an individual art peculiar in its own way to each Jewish mother and yet common to them all. When everyone comes home from school or from work, how refreshing it is to see the fresh white cloth on the table, with the candles, to know that there will be different food to eat from ordinary week nights, to know that tonight there will be a chance to chat leisurely about this and that, because the whole family will be at home together, instead of, as during the rest of the week, each one running a different way, maybe to meetings or to other commitments, the results or the causes of the rapid pace at which we live, leaving us so little time to stop and think.

Let us talk, too, for a minute about family life from a woman's aspect on the *Yom-Tovim*.

During the war we couldn't make all the favourite dishes which our mothers used to make, because of rationing, but now we can again. What makes your cheese-cake on Shavuot lighter and creamier than anyone else's? What makes your honey cake fluffier and tastier on Rosh Hashana? I think it is because it all stems from our love of tradition and that on these special occasions we have a great personal pride in making what we do the very best possible. Possibly we have our failures and make mistakes, but we ask each other for tips for better recipes, and so by the time Yom-Tov comes round again we have added to our knowledge and, in however small a way, have strengthened our and our family's links with *Yiddishkeit*.

Only when our sons and daughters see and grow accustomed to these homely things can they learn to love their heritage and feel the continuing need to carry it on in their own homes.

I once had to propose a vote of thanks to a very learned Jewish Minister, after he had delivered a discourse on Chanukah, its history and the warning of what might have happened but for the heroic Maccabees, and I wondered what I could possibly say to follow his eloquence. Then suddenly I realised that the Menorah resembles a tree with spreading branches, and I saw this as a solid growth of tradition, the strength of which keeps Jewish families together all over the world and with it the strength and unity of our people.

I know that I emphasise perhaps a bit too much sometimes the importance of women in the world of today. I do this because I feel very strongly about it. However, at the same time, I recognise equally strongly that we have as Jewish women a duty to employ our strength to influence the future generations by our own example.

A Mother's Duty

On very many Barmitzvah cakes is written the popular quotation "Honour the instructions of thy father, and forsake not the teachings of thy mother". This is a good illustration of the fact that the mother has a duty in her home which, without the requisite knowledge, she is unable to perform adequately.

Too often I have heard it said by parents that their children don't like going to *Cheder*. So what happens? They don't go. Have we the right, when so much of our future depends upon it, to allow them to be deprived of this side of their education? I don't feel that we have. If they don't like school, they have to go just the same, because the law of the land demands it. We, as parents, should sometimes exercise a moral parental law!

Also I feel equally strongly that for a Jewish girl preparation for adult responsibility should begin long before she stands under the *Chuppah* as a bride. Preparation should begin at home, together with a Barmitzvah training, not necessarily a ceremony as such, but she should be equipped with the knowledge necessary for her as a Jewish woman to run a Jewish home.

Recently I was visiting an old-age home, and I sat down to talk to one of the old ladies. I asked her if she thought it was harder or easier now to bring up children than it was when she was a young mother. She said that although things now are easier financially, she thought it was harder, because of outside pressures. But she said, "If you have the feeling here," and she pointed to her heart, "you'll do it any way you can," and she told me this story of her own life.

CONTINUED ON PAGE 44

Words and their Meanings

[Words, in case you have overlooked it, are the staple of communication. If words didn't exist, you wouldn't be enjoying, for instance, this edition of *The Brook*. And there is hardly anyone with any pretension to culture, or plain curiosity, who doesn't like to know the origin of words. To know the derivation of a word or a phrase often opens up new vistas in history, ethnology, sociology—besides, in descending order, impressing one's neighbours.

Our old and valued contributor, "H.S.", asked by us for a further contribution on the subject, replied a little hesitantly that it was four years since he wrote the last one and perhaps it was too soon for another. While a number of people had kindly told him how interesting the articles were and hoped for more, only one reader had said, "What! Again an article on words!" From this significant example of a private public-opinion poll we deduce that a further article would be welcome, and we print it below. We go further, and we ask readers to let us know if they want such articles at more frequent intervals than four years—and we promise to print the best letter/s on the subject in a future issue.—Editor.]

Here is a short list of words with some connection with Hebrew, with the Bible, or with the Land of Israel.

- Sultan:** A ruler; the supreme head of the former Ottoman Empire. Arabic—"Sultan," power, prince. "Salita," to be strong—allied to the Hebrew "shalat," to rule. Compare with "shaltan," dominion, in the Rosh Hashanah Amidah, Daily Prayer Book, old edition, p. 239a, line 11; new edition, p.328, line 2.
- Cherub:** Plural, Cherubim—a winged figure made for the Tabernacle in the Wilderness. Subsequently came also to mean an angel or a child with the face of an angel. From the Hebrew k'rub, plural, k'rubim. See Exodus xxv, 18-20.
- Sackbut:** An obsolete musical instrument; the name of the trombone, when first brought to England; a bass trumpet with a slide like that of a trombone for altering the pitch. From the Hebrew/Aramaic "subcha". See Daniel iii, 5, where it is named as one of the musical instruments played before Nebuchadnezzar and his golden image.
- Jasper:** A kind of precious stone; from the Hebrew "yashpeh," one of the stones mounted in the High Priest's jewelled breastplate. See Exodus xxviii, 20.
- Pharisee:** One of an ancient Jewish Sect "separated" from other Jews on account of his strict observance of the law and of religious regulations. From the Hebrew "parash," separate. Subsequently came also to mean in English a self-righteous person or hypocrite.
- Naphtha:** A clear, inflammable liquid, distilled from coal tar. The same word found in many ancient languages. Compare with the Hebrew "neft". Daily Prayer Book old edition, p.121, line 6; new edition, p.161, sixth line from bottom. Quoted from the Mishna, Sabbath, chap. 2.
- Lustrum:** A period of five years. From the Latin. Has no connection with Hebrew, but perhaps is a good word with which to end!
Happy New Year! H.S.

ESHET HAYIL

When Rosie Rosenfeld departed this world, there was nobody to mourn her passing—that is, except myself. Yet she was a most remarkable woman in her way.

It was through an emergency hospital call that I first met her. Her only living relative, a sister, had just died, and I was called in to see to the arrangements and also to try and console the mourner. She sat in an armchair all day, wishing herself to be with her sister. No food, no dressing, no heating. With the utmost difficulty I managed to persuade her to accept an old-age pension and to enter a home for the aged. As we arrived there, her prayer was that she would soon be carried out. Her furniture had to be sold by auction, and realised the princely sum of £24. The matter had been handled by the Welfare Board, whose representative handed over the money to her in my presence. I shall never forget what happened next. She took the money, and immediately handed it to me, with the request that I should use it to erect a memorial for her sister.

She never settled down in the home. She used to look forward so much to my visits. I became her only confidant and friend. The money she received as pension was taken from her, but she was left ten shillings for pocket-money. As she received these weekly amounts in paper form, she would fold the notes and put them in her purse. Then on my next visit she would take out several and hand them to me with the request that they be sent to the hospital for blind children in Jerusalem, or to other deserving charities. Not a penny was spent on her own person.

Duty Fulfilled

The day arrived for the consecration of her sister's tombstone. I hired a car and took her to the cemetery. It was a weekday. We were the only two on the grounds. We recited a few prayers, and then I left her to her own thoughts and tears for a while.

On our return, she looked very dejected. She had done her duty towards her sister, but there was still her late brother's grave at Rainham, standing without any memorial. Could I do something about it? The order was put in hand, and she again began to collect those ten-shilling notes to be in readiness for the stonemason's account. I had arranged for her to take up membership with our Synagogue, as she did not want, as she called it, a charity funeral. Eventually, we attended the stone-setting for her brother, the matter having been expedited and made easier by a sympathetic stonemason.

When Rosie Rosenfeld died, the matron found among her possessions a small sum of money in ten-shilling notes. She wrote to the Welfare Board suggesting that they hand over the money to me for the purpose of erecting her tombstone. This was duly carried out. I visited her grave on her first *Yahrzeit*, and have done so subsequently, also reciting a prayer at her sister's grave. That great little lady was indeed a woman of worth. S.V.

Definition of a genius: "A child who has Jewish grandparents."

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ON GETTING BETTER

How to be a Convalescent

By ILSE TYSH

For those recovering from illness or an operation, very often the process is speeded up beneficially by a stay in a convalescent home. The patient of Jewish Faith is further helped by the existence of Jewish convalescent homes, where the question of Jewish religious observance and adherence to the Jewish dietary laws presents no difficulty, with consequent greater peace of mind.

After a rather serious operation, I was sent to recuperate at a well-known Jewish convalescent home by the sea, and I think a recital of my experiences will interest readers.

A coach took me and other convalescents from the assembly point outside a Stamford Hill synagogue to what was to be our home-from-home for the next fortnight. I felt a bit lonely and sorry for myself when I took my seat in the coach. Even the fact that I had heard only the best possible accounts about the convalescent home could not totally extinguish my apprehension. But the friendly atmosphere of fellow-feeling (after all, we were all getting over an operation or serious illness) soon dispersed the gloom and gave way to an almost holiday-like anticipation.

I sat next to a very pretty, dark-skinned young woman who soon unburdened herself of her "tsorès", thus making me forget mine. She was completely run down after a prolonged illness and fretting over having to leave behind her two-year-old son in the care of strangers. She had only recently come to Europe from Burma (via Israel) and was still unaccustomed to the British way of life and its climate. We became very close in the course of our stay at the home and I learned from her something about Burmese Jewish cooking. My family will soon have to become guinea-pigs for these somewhat exotic Far Eastern Jewish dishes!

Warm Welcome

After a journey of two and a half hours, which passed surprisingly quickly, a welcoming committee, headed by the impressive-looking matron, awaited us at the home; a large, sprawling, red-brick building, on a hill above the sea. The luggage having been taken up to our dormitories by the staff, we were shepherded into the large TV room, refreshed with a cup of tea and a bun, and then acquainted with the daily routine and its numerous "do's" and "don'ts" (and of course all the "dreadful" consequences of disobeying any of these). I almost felt like a little schoolgirl again!

The dormitories were very well planned and kept spotlessly clean, like everything else at the home, as I had the opportunity of observing later on. The beds were comfortable, the bedclothes fresh and crisp-looking, and the furniture consisted of a wardrobe, dresser, and chair for each, all comfortable and economic of space. Next to each bed was a bell for the night nurse, a bedside lamp, and a radiator. The wash and bathrooms were large, light, and airy, with plenty of hot water. The spacious and pleasant dining-room easily accommodated the average of ninety people that filled it at meal-times, and had comfortable chairs and Formica-covered tables, with different

mats for *fleischig* and *milchig*. The food was well cooked and nourishing (perhaps too nourishing for those who wanted to satisfy appetites stimulated by the sea air, while at the same time watching the scales!). The staff was efficient and obliging.

The routine was strictly kept. Breakfast at 9 a.m., tea at 11, lunch at 12.30 p.m., tea at 3.30 p.m., and supper at 6 p.m. Everybody had to lie down for at least an hour's nap after lunch and had to go to bed at 9 o'clock sharp, with "lights out" by 10 o'clock. This relentless routine, especially the afternoon rest and the early bedtime, appeared at first very irksome to many of us, and I sometimes felt like rebelling and going for a walk when the sun was shining or the evening was especially mild. But after a few days it was not only I who felt the benefit of the rest and routine.

I soon got to know many of the people, from all walks of life, speaking all kinds of languages, some with the most interesting life stories. One was an extremely charming old lady of Russian origin, who, after having escaped to England from a pogrom, had been widowed at the age of 21, with two small children to bring up on her own. But she did not despair. She worked very hard in the textile trade in the East End, starting as a finisher and working her way up to supervisor. Her son is now a surgeon and her daughter headmistress of a well-known girls' school. To hear her stories of the "schmatte" trade, as it was many years ago, was not only eye-opening but side-splitting.

Another was a middle-aged refugee lady from Austria, unmarried and in poor health, having had many serious illnesses and operations, who had nevertheless managed bravely and cheerfully to build up a new life for herself. I felt nothing but admiration for her.

Kindling the Sabbath Lights

Yet another elderly lady, plump and jolly, was the life and soul of the party. As she spoke only a mixture of Yiddish and Russian, I did not know half of the time what she was talking about, but the way she said it made it sound funny just the same. She was well known at the home, having been there several times after various illnesses. On one such occasion, so the story went, she was about to leave for home again when it was found that her suitcase had disappeared. Whereupon, declaring promptly and calmly that she was going to remain at the home until her suitcase turned up, she forced the issue by going up to "her" dormitory again. . . . On a Friday night, however, even she was reduced to tears. She was very religious and told us that not once during her life had she missed kindling the Sabbath lights. But it was a rule of the home that the ladies should light the candles on a sort of rota. My friend, having kindled the lights on the Friday before, was therefore ineligible to do so on that particular Friday night, which upset her very much indeed and many others on her account too.

I found almost all the aspects of the home and the way it was run excellent and very human, so that I hesitate to criticise. But surely *koppels* could be provided for the men, even paper ones, so as to avoid that unbecoming subterfuge of covering their heads with handkerchiefs, some of which do not always show that somebody's mum or wife has ever heard of a certain detergent! I know that Jewish men should have their own *koppels*, but that is an ideal we have yet to strive for!

Nor do I think it would raise costs too much if on Friday nights some wine was given at least to all the men and not only to the one who makes Kiddush. But this is only by the way.

There is a small synagogue in the home, and the Friday night and Saturday services were well conducted. On one of the Saturdays while I was there, a Rabbi had walked two and a half hours from the town where he lived to the home, to hold the service which was otherwise conducted by one of the patients.

The home has a large and lovely garden and in fine weather we spent many hours there chatting happily. But many of the ladies who were pleasant talkers by day were somewhat less endearing by night; the legend that only men snore was irremediably shattered for me during my stay. We were partitioned off in our dormitories, but sometimes the unharmoniously orchestrated sounds of snoring almost made "concrete music" a heavenly melody! Then there was a lady who had a gimmick all her own: several times during the night she uttered a loud and penetrating "Oi, oi, oi, oi, oi . . ." like the cry of a tortured soul.* Another one had the habit of singing herself to sleep with Yiddish songs, of which she had an inexhaustible repertoire.

There was also romance in the air. Two of the patients, both in their sixties, became engaged to be married.

It was my first time at a convalescent home and, as I mentioned at the beginning, I was rather apprehensive. I must freely admit, however, that not only did it help me a great deal to regain my health completely but I enjoy it again in retrospect. For all this, my sincerest thanks to everybody at the home, who, each in his or her own sphere, contributed towards it. *Todah rabah!*

Was she thirsty!

* Our contributor was lucky compared with the famous incident alleged to have taken place on the overnight New York-to-Montreal train. A passenger in a lower bunk was driven frantic, so the story goes, by the fellow-passenger in the upper bunk, apparently a Jewish lady from Brooklyn, who repeatedly and loudly moaned, "Oi, oi, am I t'oisty" (*anglice*, "thirsty"). At last the lady below, quite unable to sleep, staggered out of bed and filled a glass with water, which the other lady gratefully received and gulped down. The benefactor thankfully returned and composed herself to sleep—only to be awakened once more with a jerk by the same Brooklyn voice now dolefully declaiming, "Oi, oi, was I t'oisty!"—*Editor*.

The Jewish Return to Palestine was a constant theme long before Herzl was born. In 1878 an English journal, *The World*, reported that a famous Jewish banker in Paris, M. Bischoffsheim, when asked whether he really and devoutly looked forward to this Return, and what office he would like under its Government, promptly replied: "Yes. And I should like to be Palestinian Ambassador at Paris!"

The first Anglo-Jewish Cookery Book, published in 1846 and entitled "The Jewish Manual", "By a Lady", whose authorship has long been a mystery, has recently been discovered by our Hon. Editor to be by Lady (Judith) Montefiore, the wife of Sir Moses Montefiore.

Inter-Faith Relations

To foster good relationships and a better understanding with our non-Jewish neighbours has always been considered a very important facet of our communal life, and in this field one of our members, Jean Caplan, has been very active during the past few months. She has addressed non-Jewish groups on behalf of the Central Jewish Lecture Committee of the Board of Deputies and the External Relations Committee (of which she is Hon. Secretary) of the Federation of Women Zionists.

The main topics were Israel; the Jewish Faith and its beliefs and practices; Jewish family life; and the Jewish Festivals. The groups she addressed included the Marsh Street and Trinity Congregation Women's Friendship Club, Walthamstow; St. Albans Vicarage Cultural Group, Chiswick; the North Chingford Branch of the Co-op. Women's Guild; Ashted Afternoon Townswomen's Guild; West Wickham Townswomen's Guild; Bromley Methodist Church Women's Fellowship; the National Council of Women of Gt. Britain, Henley-on-Thames; Wallington Townswomen's Guild; and Marlborough Road Methodist Church, St. Albans.

This last-named is a group of men and women teachers, headmasters and headmistresses, all over the age of 35.

Another interesting aspect of this work is to encourage groups to visit the Synagogue. The Rev. Mr. Venitt has entertained several parties, ranging from schoolchildren to old-age pensioners, and including Church of England, Roman Catholics, Free Church, and Quakers. Of particular importance were several visits from Maria Grey and Froebel Teachers' Training Colleges. All went away highly satisfied and enlightened, as indicated by the letters of thanks which followed.

Tradition, continued from page 37

She was very poor, and was bringing up five sons, having lost her husband. Her boys went to a Talmud Torah in the East End of London. It was Erev Pesach, and she had no money to buy the necessaries for the Festival. But for her a miracle happened, when one of her sons came home with a cheque for three guineas as the first prize in his *Cheder* (money then had about four times the value it has today). She needed to buy so many ordinary essential things, but she chose to spend the money on making that Pesach all that it should be, in spite of the other pressures, so that her children would not miss the traditional features of Jewish life, to their subsequent benefit.

I am sure that very many of us have seen that wonderful show "Fiddler on the Roof", in which so much that made sense was to be heard in the various "dialogues" which Tevye the milkman had with the Almighty. One that I shall always remember was when Tevye asks: "How do we keep our balance in today's troubled world, in relation to the many outside pressures brought about by the wider life led by the Jews of today?" He answers himself in this way: "That I can tell you in one word: Tradition. Because of our traditions every one of us knows what he is and what G-d expects him to do!"

Jewish Welfare Board's Work

Remembering those in need
all the year round

The Jewish Welfare Board recently entertained a large group of Ministers of London synagogues, showed them some of the Board's work for the community, and had an exchange of views helpful both to the Ministers and to the Board.

Now, at the approach of the New Year, the Board makes a special appeal to London congregations.

It points out that it cares not only for our aged but for all Jews and Jewesses in need arising from misfortune, illness, or sheer inability to cope. "Our work is truly constructive; we aim to help people to help themselves; in the case of the old, to live out their remaining years in dignity, in comfort, and without anxiety; in the case of many others to help them build family life anew and to become self-reliant members of society."

Voluntary bodies such as the Board, even in a Welfare State, carry out many welfare functions (particularly the running of residential homes) for Local Authorities who contribute to the cost. There are still many gaps in State welfare services; the plight of the chronic sick, of the homeless, and of the lowest-paid workpeople are obvious examples.

Tradition of Self-Help

Also, Jews have an age-long tradition of self-help. "We want our old folk to continue to live in Jewish Homes, enjoying the observances and diet that they have been used to, able to attend Jewish services and to remain attached to our community. We want Jewish men and women to bring their problems to Jewish Welfare Officers and voluntary workers whose social expertise is combined with the moral standards of our faith and who have an understanding of their background and environment."

The Board wants to build more flatlets and homes for the old, besides giving others domiciliary care in their own homes; decent Jewish families are living in degrading squalor and must be re-housed; Jewish patients in mental homes could be helped to recovery if there was room for them in rehabilitation Homes; the careers service that for nearly a century has been provided for boys should be extended to girls; hundreds of families need a skilled but costly casework service . . . The list could be extended—but £2,000,000 is needed for rebuilding alone.

The Jewish Welfare Board's address is 74a Charlotte Street, London, W.1.

Gifts for the Succah

The Succah will be ready for decorating on Tuesday and Friday, October 3 and 4.

Gifts of flowers, foliage, wine, etc., will be gratefully accepted, also donations towards the purchase of cakes.

It will be greatly appreciated if members could send their gifts on those days between 10 a.m. and 1 p.m.

Offerings from all members of the Congregation will help to make the Succah celebrations worthy of this festival, and emulate the wonderful effort made last year.

Adult Education, continued from page 31

For the third successive year the Council of Ministers of the United Synagogue are organising an *Inter-Synagogal Quiz*. The idea has caught on very well, and enthusiasm in the final stages has been at fever heat. The first round this year will be played off on Tuesday, November 19. As in previous years, synagogues will be divided geographically into three or four groups. Each team will play two others in the group. The winner and runner-up in each section will compete in the finals in a knock-out. The syllabus, which this year will be progressive in difficulty and scope, will include the First Book of Samuel—knowledge of contents; Selected chapters from Dr. I Epstein's Pelican on "Judaism"; I. Finstein's edition of Picciotto's "History of Anglo-Jewry"; General Jewish knowledge.

All those interested are asked to communicate with the Rev. S. Venitt.

The West London Zionist Society, which is composed mainly of our members, is also proposing to hold a series of lectures, but details are not yet available.

STOP PRESS

SUCCOTH NEWS

Bridegrooms of the Law, Mr L. A. Sacks has been appointed Chatan Torah and Mr J. Langdon, Chatan Bereshith

A daily newspaper in San Francisco, in Victorian times, when the Jewish community there was small and not so well known, published a report on the Rosh Hashanah services. The reporter declared: "There was blowing of the cornet by Mr. Shofer and 'Insane Tokel' specially composed for the occasion".

Visitor to kosher restaurant: "Hi, waiter, you call this stuff chopped liver?" "Yes, sir, first-class chopped liver." "This awful soggy mess you call chopped liver! . . . And *this* you call a portion?"

ORGANISATIONS

(and addresses for inquiries)

Hammersmith Synagogue Ladies' Guild. Meets first Tuesday evening in the month in the Synagogue Hall. Tel. 603 4938.

Hammersmith Synagogue Parents' Assn. Hon. Sec.: Mrs. S. Verby, 45 Ranelagh Gardens Mansions, S.W.6. Tel. REN 3731.

Hammersmith Friendship Club. Meets every Wednesday in the Synagogue Hall. Chairman: Mrs. H. M. Levy, 212 Goldhawk Road, W.12. Tel. 743 3276.

Hammersmith and District Women's Zionist Society. Hon. Sec.: Mrs. L. R. Longhorn, 24 Linkenholt Mansions, Stamford Brook, W.6. Tel. RIV 8577.

Hammersmith, Shepherd's Bush & Chelsea District Defence Committee (under the auspices of Board of Deputies of British Jews). Inquiries at Jewish Board of Deputies, Woburn House, Upper Woburn Place, W.C.1.

Hammersmith and West Kensington Branch of the Norwood Charity Trust. Hon. Sec.: Miss R. Longhorn, 24 Linkenholt Mansions, Stamford Brook, W.6. Tel. RIV 8577.

West London Jewish Youth Centre Sponsoring Committee, Hammersmith. Representative: Mr. D. H. Velleman, 125a Earl's Court Road, S.W.5. Tel. 01-373 7171.

Wessex Jewish Youth Club. Mr. Barend Velleman, 125a Earl's Court Road, S.W.5. Tel. 01-373 7171.

West London Zionist Society. Hon. Sec.: Miss R. Longhorn. Tel. RIV 8577.

West London Young Zionist Society. Chairman: Mr. Colin Green. Tel. POP 5333.

West Side Hafnjan. Hon. Sec.: Miss Janice Green. POP 5333.

Jewish Lads' Brigade—Hammersmith Coy. Brigade Secretary: Woburn House, Upper Woburn Place, W.C.1. Tel. EUS 5148.

Association of Jewish Ex-Service Men and Women (Hammersmith and District Branch). Hon. Sec.: Councillor Norman Mann, 61 Clifford Avenue, S.W.14. Tel. PRO 3049.

Hammersmith and West Kensington Synagogue Library. Hon. Sec. and Librarian: Miss R. Longhorn, 24 Linkenholt Mansions, W.6. Tel. RIV 8577.

Jewish Youth Study Groups—West London Branch. Malcolm Venitt, 69 Brook Green, W.6. Tel. 01-603 4938.



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