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# THE BROOK



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

"They that wait for the Lord shall renew their strength."

—ISAIAH xl, 31.

# HAMMERSMITH & WEST KENSINGTON SYNAGOGUE

(consecrated 1890)

71 BROOK GREEN, LONDON, W.6

## Officials

Minister: The Rev. Sam Venitt, B.A., 69 Brook Green, W.6  
Reader: The Rev. Samuel Forscher, 70 Brook Green, W.6  
Secretary: Mr. M. Friedmann  
Communal Hall

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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.

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

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## 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 Religious 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. Forscher; the Rev. S. Venitt, B.A.; Dr. and Mrs. M. D. Caplan; Mr. B. Davis, F.C.I.S.; Councillor S. Grose, B.A.; Mr. H. Sharpe; Mr. M. De Vries, B.A.; Mr. M. A. Amias; Mr. J. Brand, LL.B.

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# Our Eightieth Birthday

## THE OBLIGATION OF EVERY MEMBER

How many can recall the beautiful and deeply impressive service held on October 22, 1950, to mark our Diamond Jubilee, when the now Emeritus Chief Rabbi, Sir Israel Brodie, spoke some memorable words. In the same way, he said, that the pioneers of the Synagogue had brought to its creation much zeal, piety, understanding and sacrifice, so they, remembering the example of the past, and looking to the great possibilities of the future, must today rededicate themselves through that Synagogue to the service of their God and to that of their people.

In that spirit, the congregation has continued.

Those who gave an account of the history of the Synagogue up to the Diamond Jubilee described the Synagogue as a centre of Jewish life, Jewish worship, and Jewish education. The succeeding twenty years have likewise been a record of solid achievement. The dignity and decorum for which our services are noted has been maintained; at one stage the numbers in our Classes rose to their highest level; pioneering efforts have been introduced in Adult Education; the standards of charitable endeavour have been magnificent. All this has been done in the community and for the community with determination and sacrifice, with love and loyalty, and adherence to Jewish tradition.

### A DATE FOR 1970

Today, as we look back over the past eighty years, we note with a great deal of joy and satisfaction that we are members and participants in a synagogue and a congregation which has always had a fine tradition of service. This great milestone in our history ought not to be passed by unnoticed, but a similar Service of Thanksgiving and Rededication should be held at a date to coincide approximately with the eightieth anniversary of the laying of the foundation-stone, which took place on February 2, 1890.

What of the future? Our numbers are fewer, our resources are less. Therefore, the greater must be our determination to work for the continuity and viability of our beloved Synagogue. We must go forward with redoubled vigour, to ensure that as far as is humanly possible we shall match the dedication and spirit of earlier generations.

*Ish k'matnass yodo*—each, according to his capacity, his ability, and his gifts, must serve, so that the congregation can carry on, supporting and strengthening the community in all its aspects, religiously, culturally, and socially.

---

Marseilles in the 14th century became famous for the manufacture of soap, an enterprise begun in 1371 by a Jew, Crescas Davin, alias Sabonerius; he was succeeded by his son, Salomon Davin, in 1400, but later they were undercut by the soapmakers of Gaëta, so the Jews stopped making soap and imported it instead.

# Thoughts Beyond the Moon

By the Rev. S. VENITT

President Nixon described the landing by man on the moon as the greatest event since creation. Whether or not that is so, it does help to direct our attention to universal things, especially at this period of our calendar. Traditionally we celebrate Rosh Hashanah as a double birthday. The birthday of the world that is man—every man being a world in himself—and the birthday of the great universe, which stretches for millions of light years into infinite space.

The thoughts of man during the past year have concentrated more and more on the latter. What previous generations have vaguely dreamed about, has now been achieved by the space scientists. Psychologically, perhaps the uplift was needed. Some have even expressed the hope that the new era of projection into outer space will give modern man a better realisation of the crucial need for international unity.

It is of interest in this connection that not only modern man of the second half of the twentieth century has his eyes directed to the heavenly bodies. The ancient and medieval man also looked heavenward and found inspiration and guidance to meet the challenging problems of life.

The Jewish philosophers turned their eyes heavenward, and saw harmony and permanence and the constant and steadfast fulfilment of the word of G—d, and expressed their unbounded admiration for this great source of inspiration. Their words are incorporated in our Prayer Book as part of the Sabbath morning Service: "The luminaries are good which our G—d hath created; He formed them with knowledge, understanding and discernment—He gave them might and power to rule in the midst of the world, They rejoice in their going forth, and are glad in their returning—they perform with awe the will of their Creator."

### INSPIRATION SORELY NEEDED

It is this inspiration that is so sorely needed today. If we look at our own world, the world of man, we find a very sorry state of affairs—political rivalry, racial tensions, violence, and armed conflicts. There is no need in these days of communication to catalogue the many manifestations of ill-will and antagonism, to indicate how far man is from the ideal of our High Holyday prayers—*Veya'asu kulom agudah echas*—They shall all form one band.

The lesson that the world must learn as it reaches up to and beyond the moon is that the peace and harmony of the heavens will only come to the earth when each nation is freed of envy and hatred and all together work for human dignity and freedom in all parts of the globe.

## Scope of the Synagogue Tour

In the last issue of *The Brook* details were given of our Special Tour to Israel, leaving on November 9, 1969, for 18 days. Since then the itinerary has been improved, enabling us to stay three days in JERUSALEM. The highlight of the tour will consist of a reception as guests of the Israel Armed Forces, breakfast with Brigadier-General Vardi in Jerusalem, five whole-day tours covering most of ISRAEL, including the occupied areas, a festive lunch in ASHKELON, tendered by the Mayor, to mark the opening of the J. L. GODFREY School, and other social activities which will add to the enjoyment of members of our group.

All single accommodation has now been fully booked. However, single persons prepared to share may be put on the waiting list.

Will all members who have indicated their desire to join the tour and who have not completed a booking form please contact me **on or before September 20, 1969**, after which date the list will be closed and there will be no guarantee of reservation. The cost of the tour is 109 guineas, inclusive of all touring in Israel, half-board hotel accommodation, with private bathrooms to all rooms and scheduled flight by BOEING JET of the EL AL AIRLINE.

Full details of the tour are available on request.

BERNARD DAVIS,  
(Honorary Organiser).

### COME ALONG TO SHOOL

## Invitation to Kiddush

In an endeavour to encourage Synagogue attendance on the Sabbath, the Honorary Officers and Board of Management invite our members to celebrate joyous events and anniversaries by arranging a Kiddush to follow the Service. In this way, they will be expressing their gratitude to the Almighty, the source of all blessing. They will be improving Synagogue attendance, and they will be helping to strengthen the social ties between those who are present.

A number of congregants have already arranged for a Kiddush to be held. We need more to volunteer.

Plans are also being laid for several M'Lave Malkas to be held during the coming winter, at which prominent speakers and Chazanim will be the Guests of Honour. Further details will be circularised in due course.

The continuing Vietnam war brings to mind an old Jewish connection with the area. Hanoi 80 or 90 years ago was the capital of Tonkin (or Tong-King), French Indo-China, and on the staff of the French Resident-General was a Jew, M. Henri Alcan. His wife, Mme. Louise Alcan, became an explorer, writing about her travels in Annam in 1885 under the pen-name of "Thu-Nhut". On the French fête day of July 14, 1888, she was invested with the insignia of the Royal Order of Kinh-Kanh,

# The flight of the Israelites

Leaves London twelve times a week for Tel Aviv.

There's been a slight change in style since our first flight.

But that was three thousand years ago.

Smoked Salmon and Chicken Chasseur (with mushroom sauce) and Walnut Gateau have replaced quails and manna, since we started doing our own catering.

And there's a world of difference between 4½ hours in the comfort of our cabins and 40 years in the wilderness.

Mind you, when you get to Israel, you'll find why it was worth travelling 40 years to get to.

The places and place names are the same. Jerusalem, Jaffa, Beersheba, Capernaum, Caesarea, Tiberias. But successive visitors (Greeks, Romans, Crusaders, Turks etc.) have all left something behind there to remind you of their stay.

... and there are bars, bistros, cabarets, concerts and dancing in discotheques.

Come fly with us.



EL AL The Airline of the People of Israel.



## Ashkelon, City of Health

Ashkelon (also spelt Ascalon and Askelon) is an ancient Mediterranean seaport, 33 miles south of Tel Aviv, and now a coastal resort, noted for its excellent climate, low summer humidity, fine beaches, and good bathing facilities.

The town is mentioned in ancient Egyptian documents when it was captured by Rameses II about 1900 B.C.E. At the end of the thirteenth century B.C.E. it was captured by the Philistines and became one of their five principal towns; it is mentioned many times in the Bible. It was on the shores of Ashkelon that Samson met the raven-haired beauty, Delilah, who later betrayed him to the Philistines. Some fifty years later Saul and Jonathan were defeated and killed by the Philistine army on Mount Gilboa, and David lamented, "Tell it not in Gath; publish it not in the streets of Ashkelon, lest the daughters of the Philistines rejoice."

Nearly 1,000 years later, when Palestine was under the Roman yoke, Herod was born in Ashkelon, and later, during his reign, he built fine gardens and palaces there, including a Hall of Pillars, the ruins of which can be seen to this day. On his death, he left, in his will, the town and a palace to Salome, together with the famous town of Yavneh. During Mishnaic and Talmudic times Jews lived in Ashkelon, but it was considered to be outside the borders of Palestine.

It is interesting that during the twelfth century C.E., while Maimonides was practising in Fostat (Cairo), he declined a call from the Frankish king in Ashkelon, presumably Richard Cœur de Lion of England, to be his body-physician. This refusal was perhaps based on a distressing recollection, because some years earlier, in 1153, the Jewish community of the town was massacred by the Crusaders. The city was destroyed by the Sultan Baibars in 1270. The ruins were partially excavated in 1921-22.

In 1948 the Israel Defence Forces, in Israel's war of liberation, recaptured the town from the Egyptians.

The modern town is known as Migdal Ashkelon, and was developed in recent years by South African Jews. It is an interesting example of contemporary town-planning, and contains "Afrida"—a lush garden city with flowering trees and well-tended lawns.

The name Ascalon meant "goddess of health," and it is therefore particularly appropriate that the Godfrey School for mentally retarded children should have been built in this town, where it will be opened officially on November 14, in the presence of the Mayor and many prominent citizens, as well as many of the Hammersmith community.

The Sidra for the Sabbath following the opening is *Toledoth*, Generations, in which the Lord said unto Sarah, "And the one people shall be stronger than the other people; and the elder shall serve the younger." Let us hope that this new project may bring health to future generations of children, so that they may become useful citizens of the State of Israel.

M.D.C.

## Social and Personal

### WEDDINGS

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

Jack COLLINS to Kitty FIELDS.  
Ernest COHEN to Rosalind Irene BAYES.  
John SAVILLE to Gloria SEATON.

### BARMITZVAHS

Keith HILLER, David MARKS, Graham VERBY, Trevor LEWIS, Brian TITTON.

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

### ACADEMIC DISTINCTIONS

Congratulations to the following on their academic successes:  
Jonathan Caplan: Harris Scholarship for Law at Downing College, Cambridge.  
Irving Grose: LL.B. (Honours).  
Susan F. Himmelweit: Mathematics Wrangler at Cambridge.  
Jane Mirwitch: LL.B. (Honours).  
Simon D. Shorvon: B.Sc. (Honours degree in Medical Science).

### NEW MEMBERS

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

Mrs. R. Cohen	Miss G. Bohm
Mrs. R. Fox	Mrs. B. A. Ableson
Mr. M. Cohen	Mrs. L. Haron
Mr. and Mrs. L. P. W. Sommer	Mrs. L. Lux
Mr. Irving Grose	Dr. & Mrs. J. F. E. Cowan
Mr. N. Libbert	Mr. & Mrs. A. Pinner
Mrs. A. Brown	Mr. & Mrs. A. Waterman
Mrs. S. Goldwater	Mrs. V. Barsky

## Gifts for the Succah

The Succah will be ready for decorating on Wednesday and Thursday, September 24 and 25.

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.

## 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.

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. 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. 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. Riley send their compliments to all the Congregation.

Jean and Denis Caplan and Family wish to thank members of the Community for all their kindness during Jean's illness, and they take this opportunity of wishing everyone a very Happy New Year, and well over the Fast.

---

The first woman ever to get First-Class Honours at London University was a Jewess. Miss Ethel Elizabeth Montague Montague. She got her B.A. in 1888, after being at Girton College, Cambridge, University College London, and Bedford College, where she was Reid Scholar.

## TIME FOR MORAL REGENERATION

### Chief Rabbi's New Year Message

5729 will go down into history as the year of spectacular success on the moon and dismal failure on earth. While man's technological genius has thrust us forward in giant strides in the conquest of the physical universe, our record in the management of human relations has shown more setbacks than ever before. All the major conflicts which troubled the world a year ago continue unabated to wreak death, misery, and hatred. Vietnam still takes a terrible toll of life; Biafra is still the scene of horrifying starvation; Czechoslovakia is still enslaved by the remorseless invader; and the numerous problems of racial, industrial, and academic tensions in many parts of the world remain unresolved.

To these festering sores have now been added the ominous Russo-Chinese border clashes in the Far East and, right in our own realm, the frightening breakdown of law and order in Northern Ireland.

As Jews we are, of course, particularly pained by the continued strife and bitterness in the Middle East. The past year, far from having brought the prospects of a stable peace any nearer in the Holy Land, has witnessed, on the contrary, a tragic escalation of terror and retaliation, aggravated by the Arabs' unyielding determination to destroy the State of Israel and by their bitter harvest of hate out of the seeds of defeat and humiliation.

#### LONG WAY FROM OUR GOALS

The New Year greets us, then, a long, long way from the human goals of universal peace and righteousness for which we pray, and have prayed for many centuries, on these Days of Awe, in the stirring plea for the era when "all creatures will form one band . . . and all wickedness will be wholly consumed like smoke."

As the people that produced and preserved through martyrdom the heritage of the Hebrew Prophets, we are bound to regard man's moral regeneration as the principal prerequisite to social stability. We therefore welcome with gratification the several indications during the outgoing year that the nadir of moral decline may have been passed in Britain's public life. For years this country had set the pace in turning the wheel of moral progress back towards the depravities of pagan primitives, whether in fashion or in legislation, ranging from the caveman-like long hair of males and short skirts of females to libertine laws on homosexuality and abortion. This year, however, public opinion has thwarted well-propagated attempts to cheapen human life and dignity through the legalisation of euthanasia (at best another form of suicide) and the appropriation of human organs for transplants without the consent of the "donor" or his relatives. The stability of our traditional value system in our materially fast advancing age, calling for a judicious balance between moral caution and scientific daring, has been boldly underlined by the very low survival rate among heart-transplant patients, as sadly dramatised by the recent death of the man *The Times* has called "medical history's greatest human guinea pig."

*continued on page 11*

**Mr. and Mrs. F. J. GERTLER**  
**of 9 West Kensington Court**

wish all their friends  
a  
happy New Year  
and  
well over the Fast

CHIEF RABBI'S MESSAGE, *continued from page 9*

Also not without some promise were developments within Anglo-Jewry during 5729. Indeed, the community may congratulate itself on having passed a year, for the first time in quite a while, without any major new rifts, conflicts, or scandals. Worthy of satisfaction, too, was the sustained high level of support for Israel, including an appreciable Aliya rate, and the heightened concern for the plight of Soviet Jewry, discussed in some depth at the special conference convened by the Board of Deputies. Other notable achievements during the year were the opening of more new youth centres than synagogues, probably for the first time, the establishment of the first full-time university chaplaincy at Oxford, and the first successful activities of the Torah Corps, the newly founded youth volunteer group for community service.

The alarming rates of defection by intermarriage, widely publicised during the year, indicated the gravity of the challenge to Anglo-Jewish survival. Yet there were many hopeful signs that the community was at last beginning to come to grips with this grave problem by a growing awareness of the supreme need for better Jewish education as our first priority.

Sparked by the visit of Rabbis Kaminetsky and Teitelbaum from America (among a galaxy of outstanding visitors to our community during the year, including Mr. Ben Gurion, Mrs. Golda Meir, and Mr. Arthur Goldberg), widespread public interest has been aroused in ambitious plans for educational improvements and expansion. Some of the recommendations are already being implemented, such as additional hours for more intensive Hebrew instruction at several schools. Many others are in an advanced stage of preparation; these include notably meeting our most urgent need: the provision of adequate teacher-training facilities. The full realisation of all these plans now awaits the impending launching of a major education appeal for which some substantial backing has already been pledged. The success of these efforts, on which all our personal and communal resources must be concentrated in the coming years, will determine the future of Anglo-Jewry. For it should by now be clear to all that only by effectively raising the levels of Jewish understanding and commitment through better education can we attack the root of the problems threatening the continuity of Jewish life; the catastrophic drift of our youth and the equally disastrous decline in the recruitment of first-rate talents to positions of communal leadership, whether lay or rabbinical.

We enter the New Year, then, with high hopes as well as acute anxieties, with bold visions as well as some modest satisfactions. The year calls upon humanity to match the ingenuity and heroism in penetrating the heavens with feats of similar vision and bravery to secure moral advancement and human brotherhood. It challenges Israel and her neighbours to search for peace and find the negotiating table of reconciliation as they now search for arms and find death and destruction. And this New Year—which will be marked by the centenary of the United Synagogue, still the strongest association of Jewish congregations in the world—summons Anglo-Jewry to a mighty effort to ensure that confidence in the future will be no less justified than pride in the past. May 5730 bring to us all the abundant blessings of peace, prosperity, and progress.

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have the privilege to announce that they have been appointed the official travel agents to handle all aspects of the ARRANGEMENTS FOR THE UNIQUE HAMMERSMITH GROUP TOUR TO ISRAEL by El Al Scheduled Flight in November, 1969 details of which will be found in an article in this issue

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# Private י.י

## MARBLES ON THE MOON

The man who correctly predicted that formations in the shape of "marbles" would be found in moon soil by the American astronauts Armstrong and Aldrin is one of our contributors to this issue of *The Brook*. He is Professor Samuel Tolansky, the eminent scientist—he is one of the very few non-Americans to be on the list of those who are being lent some of the moon rock for study and analysis. But his subject for us is not science—it is Biblical musical instruments, a reflection of his wide and versatile tastes and knowledge.

Professor Tolansky, who was born in Newcastle upon Tyne, has been Professor of Physics at Royal Holloway College, London University, since 1947, and holds innumerable doctorates and other distinctions, including that "blue ribbon" of the scientific world, the Fellowship of the Royal Society, awarded in 1952. He is an expert on atomic physics, on which he has written several books, and he is also a leading specialist on the scientific aspects of diamonds, another subject on which he has written a good deal.

Mrs. Tolansky, his wife, is the former Miss Ethel Pincasovich, whose father, the late Chasan Pincasovich, was a leading cantor in Anglo-Jewry, who also lectured in Chazanut at Jews' College. Mrs. Tolansky is a talented artist, who has often had her paintings accepted for exhibition at the Royal Academy. She has painted a striking portrait of her husband in academic robes. The Tolanskys have a married daughter and a son.

## SCIENCE AND ORTHODOXY

Another scientist of distinction is also a contributor to this issue, Professor Cyril Domb, who writes for us on Judaism in the space age. Professor Domb, who has been Professor of Theoretical Physics at King's College, London University, since 1954, is what might be called a true "Oxbridge" man, for he is one of those fairly rare people an M.A. of both Oxford and Cambridge Universities. He was awarded his doctorate at his first university, Cambridge. During the Second World War he was engaged on radar research at the Admiralty.

Among his numerous writings Professor Domb has published many articles showing the constant relevance of Jewish religious tradition in face of the problems and sciences of our times.

He married Miss Shirley Gallinsky, who was active in such Jewish youth movements as Bnei Akivah, took her degree at London University and became a teacher (of which profession she is still a devotee), and now also helps the Jewish Marriage Guidance Council. The Dombs have three daughters and three sons, the last two, boys, being twins.

*continued on page 14*



### THE FOUNDING FATHERS

In the official jubilee history of the Hammersmith Synagogue, written by the late Rev. Michael Adler, D.S.O., he fixes its establishment in 1889, the foundation-stone of the Brook Green building being laid in 1890. My own researches, however, show that the first steps to found the congregation were taken in 1888, and were so far advanced before the end of that year that the following report could be published on December 7 in the *Jewish Chronicle*:

"PROPOSED SYNAGOGUE IN HAMMERSMITH.—Messrs. J. M. Levy, J. [L.] Morris, J. [L.] Sandheim, M. Levy, residents of Hammersmith, have issued a circular in which they propose the formation of a society for the establishment of a Jewish place of worship in that locality. It is urged in favour of the movement that a large proportion of the Jewish residents in Hammersmith, who have considerably increased, reside at too great a distance from any synagogue to have the advantage of attending divine service. It is intended that the subscriptions to the Society shall be one shilling per month."

I quote this—including the almost unbelievable "one shilling a month" !—for historical reasons. It would be very interesting to hear from, or about, present-day members of the families of the "founding fathers," of whom Joseph Morris Levy was a clothier in King Street, Isaac Morris a furniture dealer in the Hammersmith Road, and Isaac Sandheim a dentist in King Street. Mr. J. M. Levy later became Mayor of the Borough Council.

### BROOK GREEN ... RUSSIA ... SYRIA ... CYPRUS

When you pass No. 75 Brook Green, I wonder if you know that it has had a little part in Anglo-Jewish history! Years ago it was the home of Mrs. E. Finn, the widow of James Finn, H.M. Consul in Jerusalem in the earlier 1800s (their home previously was at The Elms, Brook Green).

At No. 75, a meeting took place in 1882, when a group of Russian Jewish refugees (that was the year of the infamous May Laws in Russia, when the great pogroms started) met at the instance of Mrs. Finn. She was then Secretary of a new society, the Syrian Colonisation Fund, whose President was the famous Earl of Shaftesbury. Their aim was to settle this Jewish group in Latakia, Syria, as was explained recently by Mr. J. M. Shaftesley in a lecture he gave to the Jewish Historical Society.

The colony was not a success, partly because it was too far from the first modern Jewish settlements in Palestine and partly because the Jews feared that Mrs. Finn's object was to convert them. She disclaimed this, and the colony was transferred, not to Palestine, but to Cyprus, already under British control. This colony also eventually failed because of the hard conditions.

It was at No. 75 that the colonists had been presented with a Sefer Torah before their departure, bought for them by Lord Shaftesbury himself. One of their chief spokesmen was Joseph Massel, who came back later to England. He settled as a Hebrew printer in Manchester, where he gave hospitality to a young chemist called Chaim Weizmann in 1904, when Weizmann first came to England and knew no one else.

PERCEIVER.

## Goodwill Tour to India

By BERNARD DAVIS

A thousand years B.C.E., King Solomon's ships sailed to the State of Karala, the fabled land of myrrh and incense at the foot of India. It is the land from which the Phœnicians, the Greeks, and the Romans obtained their pepper and spices. Here in Karala is Cochin, on the Malabar Coast, with one of the world's finest natural harbours and a maritime history that stretches back to the remote past. At Port Cochin Jews established a colony well over a thousand years ago which still exists.

In the only Synagogue now left, which was built in 1568, are housed the two famous bronze plates on which is recorded the "title-deeds" to the gift of a village, to be called "Jew Town," from the King of Malabar to Joseph Rabban about the year 750 C.E., and the Great Scrolls of the Old Testament. Joseph is reputed to have brought Yemenite Jews to Cranganore at that time, and their numbers were increased by the arrival of more Jews in later centuries. There is a tradition that Jews settled in Cochin immediately after the destruction of the Temple in Jerusalem, which was in the first century C.E. Cranganore Jews were attacked (and some killed) by Muslims in the sixteenth century and driven out. They fled to Cochin, coming successively under the Portuguese (who threatened them with the Inquisition), the Dutch, and the British.

### SYNAGOGUE ON POSTAGE STAMP

In December 1968 I was privileged to be asked by British Wizo to lead a Goodwill Tour of Wizo ladies to Cochin, where the Quatercentenary of the establishment of the Synagogue was to be commemorated. The Prime Minister—Mrs. Indira Gandhi—was pleased to approve the issue of a special Commemorative Stamp which pictures the Synagogue, and I was personally presented with a specially prepared presentation stamp, as a valued souvenir of the occasion, by Mr. Korda, the principal Jew in charge of the celebrations. The rest of our party also received stamps and a short explanation of the event.

The floor of the Synagogue is beautifully decorated with hand-painted tiles and is furnished in the Sephardi style. The Bimah is in the centre, the Ark is most ornate in rich colours of crimson and gold and blue. Suspended from the high ceiling are two magnificent crystal chandeliers and many individually suspended coloured glass orbs, and the lighting is entirely by candles. The ventilation and cooling system in hot weather consists of large panels of plaited raffia suspended from the ceiling and controlled by ropes passing through openings in the walls to the outside of the building. These ropes are pulled, like bell-ringers, by Indian employees, causing the panels inside to wave like huge fans. The seating consists of carved divans and sofa-type benches with interlaced raffia backs, and upholstered seats covered with embroidered cloths. The Scrolls of the

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Law are encased in gold and silver caskets, and are rolled without removal from these caskets. It is a beautiful place of worship approached by a walled courtyard, where wooden seats are arranged before a large table containing the prayer-books.

There are about 300 Jews now left in Cochin, of whom approximately 83 are white and the rest black—they do not intermarry. The black Jews were the first to leave on Aliyah for Israel and it is inevitable that the Jewish population in Cochin will disappear, as all the white Jews are related to each other and the girls are being sent to Israel, there being no non-relatives for them to marry.

We left Cochin feeling we had stepped back into history and experiencing some nostalgia as we remembered the wonderful sight at night, when the lamps of Cochin are lit, as are those of the neighbouring islands surrounding the lagoon and the harbour—a most exhilarating spectacle of beauty—reflected in the dark waters of the Arabian Sea.

#### HONOURED GUESTS

We were entertained by the Jewish communities of Bombay and Delhi in India, and of Colombo in Ceylon. We were presented to the High Commissioner, Sir James Tomlinson, and Lady Tomlinson, and other dignitaries. We were the guests of the Israeli Attaché Mr. Navon, in Colombo, and the Israeli Consul in India. The Attaché honoured us by meeting us on arrival and insisted upon seeing us off on our departure. His charming wife was the perfect cook and hostess at the receptions in the Israeli Consulate.

We visited many synagogues in Bombay and on our last Friday evening, on the eve of Sabbath, were invited to attend one of them for a special service in our honour. The Minister extended a very cordial welcome and invited one of the ladies in our party to make the blessing over the candles, which in the event consisted in pressing a switch which lit a Menorah of electric candles. As we left the synagogue, having ushered in the Sabbath with prayer, to mark the occasion of our visit the Ark was opened and we were asked to ascend the platform immediately in front of it and invited to sign our names in a book placed there before leaving!

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## The Musical Instruments of the Old Testament

By PROFESSOR S. TOLANSKY

This report is a brief account of my own personal findings concerning the musical instruments recorded in the Old Testament, that is to say, in the original Hebrew.

According to the most recent edition of the *Encyclopædia Britannica*, 18 musical instruments are mentioned in the Bible, in the Old Testament. These 18 the *Encyclopædia* groups into four families. Although I certainly lay no claim whatsoever to being an expert in classical Hebrew, not even remotely so, still the fact remains that in my own personal Biblical readings, over many years, I have been able to trace more than twice as many separate musical instruments. Gradually over a long period I have recorded, to be precise, 38 Biblical instruments, and these I briefly describe here.

In arriving at this number I have not fallen into the obvious error of treating as separate names which might have slight spelling or vowel differences. Thus I would not consider that the words Cholim and Chalil mean different instruments. I do, however, naturally make the basic assumption that a clearly distinctive Hebrew name always implies a separate distinctive musical instrument, even if today we are uncertain as to just which instrument this means. It is, of course, precisely in respect of translating a Hebrew musical term into a modern musical equivalent that very real difficulties exist. For example, a variety of quite different Hebrew names are translated generally into the word "pipe." But clearly they can refer to quite different kinds of pipe, different perhaps in manner of blowing, different in length and bore, different in material, different in number and position of fingering holes. We do not as yet know the answers but we can be certain that if totally different Hebrew names are used then quite different pipes are to be indicated. In like fashion numerous Hebrew names have been translated into "lyre" but here again they can certainly each refer to a different kind of lyre, differing in size and shape of resonator, or in number or length of strings. What really matters in detecting the number of instruments used lies in detecting the number of distinctive different Hebrew names, not their conjectured English equivalents.

#### TRANSLATION AUTHORITIES

Since the question of translation also poses a problem, then the attempt to define the modern equivalents depends entirely on the dictionary authorities used. I have relied very much on the older authorities: I have leaned particularly heavily, though not exclusively, on the 1896 Davies version of the classic lexicons of Gesenius and of Fürst, which of course go back to the early 19th century. I have also consulted a colleague, Dr. Gertner, Reader in Hebrew in the University of London, who assures me that I cannot do better

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## O.T. MUSICAL INSTRUMENTS, *continued from page 17*

than lean on these old authorities when it comes to translation of Old Testament Hebrew. Such expert assurance gives me confidence in what follows.

I divide the instruments into four groups, namely (a) strings, (b) wind, (c) percussion, (d) not classified. For ease of printing I give the Hebrew names in near English equivalent and I am sure they will easily be recognised. Occasional brief comments are included on some but not all.

### (a) STRING INSTRUMENTS :

None of these instruments is bowed, but is plucked with finger or plectrum.

- (1) KINNOR—HARP. This is often mentioned. It was David's instrument. The name is equivalent to that of the Greek instrument "Kithera."
- (2) MACHALAS—kind of GUITAR.
- (3) MINIM—LYRE. The name suggests it probably had ten strings.
- (4) NEBEL—HARP. There certainly were varieties with different numbers of strings.
- (5) NEBEL OSSOUR—LYRE, with ten strings.
- (6) NEGINOH—perhaps a GUITAR.
- (7) SAVCHOR—HARP of the type now called "Sambucca."
- (8) PSANTERIN—PSALTERY, a stringed zither-type instrument which could also be played with stick or hammer.
- (9) KISOROUS—ZITHER.
- (10) SHOLISH—clearly a THREE-STRINGED INSTRUMENT.
- (11) HASHMINIS—EIGHT-STRINGED INSTRUMENT. Maybe it was tuned to an octave. This is a conjecture.

Note—Josephus states that whereas a KINNOR has 10 strings a NEBEL has 12, but it is clear that there are more variants than this suggests. The KINNOR, with its rectangular sound-box, appears clearly on ancient Hebrew coins. It may well be that the historical lake Kinneret is so named because its shape resembles that of a harp.

### (b) WIND INSTRUMENTS :

No fewer than fifteen such instruments are mentioned. They are difficult to classify but can be broadly described as varieties of pipes, horns, and trumpets.

- (1) ABOOV—this is rare and probably is a type of FLUTE.
- (2) OOV—PIPE.
- (3) CHALIL—PIPE or FLUTE. Appears in various spellings. I draw attention to the fact that the same verbal root means "profane" and this could possibly imply that the instrument is secular and not to be used in religious connections.
- (4) NECHLOH—FLUTE. At a guess it may be that this is the nose-blown flute (common in India, etc.). I conjecture this, since NOCHIR means a "nostril." This is somewhat of a guess.
- (5) UGAB—PIPE. This pipe was widely used. I conjecture that it was used for dancing, since the word UG means a dance. Note that this does not exclude religious use, since there could be formal religious dancing.

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O.T. MUSICAL INSTRUMENTS, *continued from page 19*

- (6) NEBUIM—PIPES, used, it appears, for mourning.
- (7) NEKEB—some kind of FLUTE.
- (8) KEREN—HORN. A very frequently used term, used in many connections, and probably different kinds existed.
- (9) KEREN HAYOUVAIL—SIGNAL HORN.
- (10) SHOFAR—HORN OR TRUMPET. It has been argued that shoforos from different animals (ibex, ram) were used on different occasions.
- (11) SHOFAR HAYOUVAIL—SIGNAL TRUMPET.
- (12) MASHROUKI—the ancient PAN'S PIPES. They are specially mentioned associated with piping of herds. Note that SHORAK means "whistle."
- (13) CEMES—BAGPIPES.
- (14) SOOMPOUNYOR—BAGPIPES.
- (15) HAZOUZROH—TRUMPET, the straight metal military trumpet.

(c) PERCUSSION INSTRUMENTS :

Quite a varied range is described but it is likely that our translations are incomplete, and maybe more were used.

- (1) MEZILTAYIM—CYMBALS. There appear to be several variants.
- (2) ZILZELE TERUAH—HIGH-SOUNDING CYMBALS. This implies cymbals of relatively small diameter.
- (3) ZILZELE SHEMA—LOUD-SOUNDING CYMBALS. Clearly instruments of large diameter.
- (4) MANANIM—RATTLES. Just what these were is obscure.
- (5) MEZILLOT—BELLS.
- (6) MEZILLOT HA-SUS—According to Rashi these are CLAPPERS. Nowhere have I found a description of tambourines, which are of course bells attached to a hand drum. Could these possibly be tambourines?
- (7) PA-AMIM—BELLS.
- (8) SOOPAYICH—FINGER BELLS, used by women.
- (9) TOUV—DRUM. This is our least satisfactory translation in the sense that there were almost certainly varieties of drums; different sizes, different membranes, whether or not hand-struck and so on. We seem to have no knowledge of possible varieties.

(d) UNCLASSIFIED :

I have found three instruments whose functions are somewhat difficult to allocate, but which are all translated as being musical instruments :

- (1) BEROUSH—Although this is described as an instrument, it so happens that the same word means "pine tree." Clearly this suggests an instrument with a resonating belly of pine wood.
- (2) BEGORAD—This is apparently a scratching type of instrument. It could be like our modern primitive guiro, which is a wide thick tube of cane with ruts cut in it across the cane, and rubbed (scratched) with a stick.
- (3) GETAYIM—Appear to be stringed instruments used specifically on completion of the vine harvest.

This completes the list of instruments I have recorded and it will be agreed that it is a surprising variety.

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DISILLUSIONMENT?

## Notes to a Jewish Student

By JANE MIRWITCH

What does it mean to be not just a university student, but a Jewish university student? If you are going up to university away from home, you may not yet have realised that there is any difference. Your mother of course will think differently. Long ago she will have weaned you away from applying to universities with small or no Jewish societies ("What's the use of going to Surrey/Kent/Essex!"), even if she has lost the major battle of keeping you at home to study, safe from subversive non-Jewish influences.

Once at university you will probably join, perhaps even of your own volition, a Jewish Students' Society or Israel Society (even both?) in the first flush of enthusiasm for university life. Most new students seem to join at least six societies in the first term and then participate in only two, but at least you'll know that you haven't missed anything.

The highlight of the Jewish Society programme will undoubtedly be its first dance. At my university the Students' Union held a dance every Saturday night: they were popularly known as "cattle markets." I can't at present think of a suitable epithet to describe the equivalent Jewish social occasion, but you will probably find it on your member's programme described as a "Fresher's Squash." Do go. It would please your mother. If you're a boy you will probably enjoy it more, since the girl ratio is abnormally high, their numbers increased by fifth and sixth formers from the local counterpart of Golders Green—in the student's vocabulary, "tots". If you're a girl, you have my sympathy on this occasion—especially if, like me, you didn't much enjoy the dances of your fifteen-year-old days to which your parents sent you (sorry, Wessex!).

### DIFFICULT TO GET SPEAKERS

But still, your enthusiasm undampened, you determine to throw yourself into "Jewish activities" (I don't mean going to *shool*—a very rare Jewish student activity); you join the Jewish Student Committee. At last you have a chance to play a part in creating the sort of Jewish Society that you want. You write dozens of letters inviting speakers to address your society—lists of names spring easily to mind—Arnold Wesker, Bernard Kops, David Daiches—the possibilities seem endless. Visions rise up to you of student meeting-rooms crammed to overflowing, the "House Full" notices on the doors of Hillel House. All speakers politely decline your invitation owing to pressure of work. The visions fade. You write anxiously to other speakers—someone from the Jewish Agency tentatively promises to come.

Already apathy has set in among the students. Already they have discovered what Jewish Society meetings are usually like: the thrilling discussions on whether we owe allegiance primarily to Israel or the Queen, or whether there is a future for the Jews in England; the attendances fall off. You may number 150 members on your

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NOTES TO A JEWISH STUDENT, *continued from page 21*

subscribers' list. Only 15, on a good evening, will come to a debate. You hold an end-of-term dance: suddenly there are over 100 people here again.

What, then, is it that's wrong? You go to I.U.J.F. Conference to discuss for the *n*th year in succession "the Role of the Jewish Society". Earth-shaking measures are passed; after prolonged and embittered debates we liberally decide that non-Jewish students should be free to join the Society. The vast majority applaud the motion that we should send our children to Jewish day schools. You discover how difficult it is to get a free discussion of any really important social or political issues, how parochial and limited the Jewish Society seems, how reactionary the Jewish student.

And so we come to recognise a few, last, sad facts. Membership of a Jewish Society accounts for only a small proportion of the probable (unknown) number of Jewish university students. Usually those students, nominally Jewish, who dominate university political activities or arts groups never go to Jewish Societies. Knowing the nature of Jewish Societies, I find this hardly surprising. Even members will probably not return after the first year. They have used it as a means of getting to know people; when they have achieved that, it has no further purpose. To put it bluntly, a Jewish Society exists to introduce Jewish boys to Jewish girls, and very little else. Your mother may be satisfied, but will you be?

[Miss Mirwitch has gained the degree of LL.B., with Honours, at her university—EDITOR.]

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## CAMBRIDGE INTERLUDE

By JEAN H. CAPLAN

It was a freezing cold morning, and the snow lay inches deep on the ground, after a blizzard which had been raging all night. Cambridge had never looked lovelier, with the willows bending under their mantles of snow and the spires of the colleges standing out against the skyline, in the sunshine, along "The Backs". It was on such a morning that we slithered and slid our way through the narrow streets, in search of the *Shul*, on that Shabbat morning.

No notice board, but only a small plaque on the wall of a square building, set well back from Thompson's Lane, with the inscription "Cambridge Hebrew Congregation," and the lamps still burning on either side of the main doorway, showed us that we had arrived. We started to follow the few footprints leading to a side door, and found ourselves in what was obviously a small Communal Hall. White-clothed tables were arranged on three sides of a square, on which were littered the remains of a Friday night meal, bits of challah, bottles of wine, and the burned-out Shabbat candles. The room was lined with books and notices, obviously indicating that here was the very core of Jewish student life in Cambridge.

Three undergraduates were sitting talking among themselves, hopefully waiting for a *Minyan* on this terrible morning, and as we walked in they got up with a look of complete incredulity on their faces, but the warmth of their welcome more than compensated for the Arctic conditions outside.

### ORTHODOX STUDENTS

It appeared from what they told us that an organized Jewish community had existed in Cambridge as far back as 1774, but that the present congregation was founded in 1888. The building in which we stood was opened in 1937, but since then the number of Jewish families had diminished considerably, to a total of about 100 people. We were also very surprised to hear that there was no resident Minister, and that visits from the clergy were very few and far between. Once a year, however, the students had a visit from members of the Lubavitch Foundation, and this week-end was the occasion of that visit. It was apparent that the whole organization of a Jewish way of life revolved completely round the Jewish Students' Society, which was composed of young men and women undergraduates from Orthodox families. The strong wish to observe the Shabbat in a traditional way was well illustrated by the fact that the students employed a cook, who prepared the Friday night and Shabbat meals for them in the synagogue kitchen; and it was here that they gathered each week, and in so doing preserved their identity. The kosher meat had to be sent in, from as far away as Luton, and the cost of all this was provided from student funds, together with a large measure of help from the Hillel Foundation.

As we waited, more students arrived, and a quick decision was made as to who would *daven Shacharit*. We went through the parti-

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tion doorway into the small *Shul* itself. A tiny platform at the back was set aside as a "ladies' gallery," whereto I, in solitary state, made my way, and the *davening* commenced.

Slowly, as students trickled in, the congregation increased in size. The four Lubavitch visitors arrived, making a sharp contrast, in their traditional Chassidic garb, with the more flamboyant dress and hair styles of their student counterparts, and with the modern mini-skirted girls who now surrounded me. Nevertheless, in spite of these outward differences, they all had one purpose and one feeling in common, namely, their need to observe Shabbat.

There must have been something over thirty men and eight women there that morning, and it was a heart-warming experience to see with what knowledge and self-assurance the Service was conducted. The important *Sidra* of *Yithro* was read by four of the students, and the most important portion, concerning the Ten Commandments, was given to the Lubavitch Rav by the *Parnas*, who was an American boy.

### DECORUM AND SINCERITY

Most of the tunes were traditional, but a few had a strong chassidische lilt. During the Service, the majority of the congregation either stood or walked about, but the decorum was excellent, and never have I felt a greater sincerity anywhere than I felt here. Here were young people on the threshold of their careers, and, being away from home, were independent—under no obligation to go to *Shul*, but nevertheless here they were, not only attending but completely and wholeheartedly participating.

With the end of the service, the girls went to clear away the remains of the night before and to re-lay the tables for lunch, after which they all went off in groups for coffee in one room or other. Often, I learned, there was a *shiur* both for the boys and for the girls, and twice a month there would be a *Matava Malka*.

At a time when there is student unrest and a call for change and revolution, let those of us who worry about the future of Judaism in the hands of our children take heart in the knowledge that each week in a University town, steeped in its own tradition and learning—yet encouraging free thinking—the stronger Jewish traditions of five thousand years still exert tremendous influence on these young intellectuals, who are not just our children but, as it is said in the Talmud, "they are our builders."

---

The "Denkschrift zu der den vereinigten Langtag vorgelegten Verordnung" (sorry about that!) respecting the bearing of Jews in the German Army in 1847 (before Jews were even emancipated in that country) records that the first private soldier to receive the Iron Cross was a Jew. Among the Knights of the Iron Cross of the years 1813-15 several were Jews.

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the official opening of the new school being  
built at Ashkelon.*

## Judaism in the Space Age

By PROFESSOR CYRIL DOMB

Just over ten years have elapsed since the first Sputnik announced the arrival of the Space Age. This produced an initial shock, and people began thinking about religious implications. At first a number of Halachic "brain teasers" were enunciated—problems of Tefilah, Shabbat, Kriyat Shema, and even Kiddush Levannah, on a satellite. It was soon realised that these problems were relatively trivial, and in any case Halachah was sufficiently resilient to deal with them. The challenge of the Space Age lies even more in the new ideas on the constitution of matter, in molecular biology and the nature of life, in the philosophy of science, in the technological development of computers and nuclear power.

More particularly the Space Age is associated with dissemination of information by mass media: newspapers, radio, and television. The man in the street learns of the tremendous progress in different branches of science, and is deeply impressed. He is also told of all that has been "established" by science, how the world began, how stars are formed, how man made his first appearance, and so on.

With the prestige of science higher than ever before in history, it is not surprising that he accepts what he is told without question and finds an apparent conflict with what he had previously been told about religion.

### SCIENTIFIC HYPOTHESES TRANSIENT

By contrast the professional scientist had become steadily less arrogant and less dogmatic. The religious scientist finds less challenge to his faith in the present era than during the previous few decades. We can trace the change of scientific ideas on the constitution of matter from the middle of the 19th century, when scientists held that matter consisted of 90-odd immutable elements, through the early 20th century, when the discovery of radio-activity shattered this hypothesis, on to the 1930s, when a new and much simpler hypothesis seemed to have emerged of three constituents of matter: electrons, protons, and neutrons; to the discovery of elementary particles of many different types and the present complex situation.

It is clear from this example that scientific hypotheses are transient in character. Physicists nowadays expect that even when they have solved fundamental problems they will find deeper problems lying in wait. Even hypotheses which are acceptable are governed by current fashions. The Rambam (Rabbi Moses Ben Maimon) even prepared, if necessary, to accept the idea of the eternity of matter; there was so much philosophic opposition to "creatio ex nihilo." Yet nowadays, scientists who are proclaimed atheists have advanced the hypotheses of spontaneous and continuous creation of matter "ex nihilo."

Philosophers of science, and particularly Sir Karl Popper, have thus stated clearly that science is not concerned with absolute truth and that its hypotheses must always be regarded as tentative for ever.

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JUDAISM IN THE SPACE AGE, *continued from page 27*

The process of scientific discovery itself can arouse a sense of humility and wonder, which is very much in keeping with a religious outlook. Recently Richard Feynman, perhaps the world's greatest living theoretical physicist, wrote of the wonderful mystery which came when any problem was studied deeply, and of his surprise that poets and artists have not tried to portray this remarkable "religious experience."

In the sphere of ethics and morals, science on its own has nothing to contribute. The Nazi experiments in concentration camps are valid scientific experiments; it was only in the moral sphere that they were reprehensible. At the same time even the ethical purity of scientific motive has become tarnished. Vast budgets have been devoted to space research and high energy physics while research to help supply food requirements of starving populations has been neglected.

The conventional picture of the scientist as a "cold and unemotional being," judging each piece of evidence objectively, has also been shattered. Very few investigators could really be regarded as objective; in any case scientists are a very heterogeneous group, among whom can be found collectors, classifiers, explorers, artists, artisans, and even mystics.

What of the relevance of traditional Judaism in the space age? We are often criticised for forming a separatist group, forbidding intermarriage, and encouraging nationalism instead of internationalism. This criticism is of course quite ancient, but has become much easier to refute in the 1960s, when universities are much more diverse and multi-racial. It is realised today that each group can make its own individual contribution, and that internationalism must be fostered by encouraging co-operation between the different groups, none of which surrenders its individuality.

#### RELAXATION ON SABBATH

A criticism which often comes from inside our own ranks is the relevance of Shabbat in the modern era and the refusal, for example, even to answer the telephone. But most intelligent non-Jews nowadays feel the need to escape from the tensions and frustrations arising from a pace of life which they have not chosen. The Shabbat provides an ideal solution for creating an atmosphere of relaxation and spiritual refreshment.

Similarly in regard to Kashrut and Taharat Hamishpacha, we can legitimately claim that traditional Jewish family life has been virtually unaffected by the disintegrating forces which have wrought havoc elsewhere.

Finally it is encouraging to record a positive contribution of space age technology in relation to preserving Shabbat in the State of Israel.

The Institute for Halacha and Science was formed in 1966. It maintains a staff of scientists, engineers, and rabbis, working in close co-operation to devise mechanisms for running State and industry without Chillul Shabbat. For some time now it has been realised that the same technology which created the problems is also capable of solving them. The solution will only emerge after painstaking efforts and studies; each problem requires specific attention and it is encouraging to see that a systematic attack has now been launched.



## J.P.A. REPORT 1969

## Comparative results 1966/1969

	Appeal	Kol Nidre
1966	£5,200	£600
EMERGENCY	33,000	1,500
1967	3,100	
1968	8,783	1,396
1969	10,456	(?)

(These figures do not include Special Project of approximately £112,000)

Our examination of the above comparative figures for the last four years indicates the way in which the Hammersmith and West Kensington Community have identified themselves with Israel. The progressive results are a measure of the increased awareness of our heritage and convey a most heartening message to our brethren in Israel that they do not stand alone.

The upsurge of emotion and expression of solidarity at the time of Emergency in 1967 was reflected in the tremendous response of £33,000. What can we now substitute for that Emergency condition to ensure that the 1967 Appeal results can be emulated? Is it right that only if our brethren in Israel have their backs to the wall can we give in full measure our moral and material support? Who would deny that a pattern of active and sustained support is preferable to Emergency Appeals?

And who would suggest that all those donors who responded so magnificently to the Emergency did so at the expense of their standard of living or suffered irreparable damage to their pockets—or that they would do so if they maintained their level of contribution now and in the future?

If these questions are answered by our readers, there is little doubt that the result of our Kol Nidre Appeal will be an inspiration to us all and give fresh heart to our brethren in Israel in the front line.

---

The British Parliament has a long record of intercession, on the plea usually of Jewish M.P.s, in cases of persecution of Jews abroad. The first Jewish M.P. to raise such a question in the House of Commons was Sir Francis Goldsmid, Bart., Q.C., who, on June 27, 1862, called attention to the Russian persecution of Jews in Saratov.

## The Role of Women in our Community

By MABEL PHILLIPS (Chairman, Ladies' Guild)

Gone are the days when it was thought that women should have no part in communal affairs, which is a good thing for both women and community. Now, women make a vast contribution on both a national and local level, and in the Jewish community the Synagogue Ladies' Guild plays an important part in making that contribution.

In Hammersmith, we have a very interested and interesting committee of ladies who by their willingness have achieved so much. There must be many ladies who would like to be associated with helping in our community, but, because we do not have a P.R.O., do not know how. Many worthwhile causes are the concern of the Guild, but it is not necessary for all members to feel that they must actively take part in all that is proposed. This is not possible, for most of our members have little time to spare. Home—children—out at business—they all lead very busy lives, but what they find is that any small amount of time they can spare is welcomed, and constructive suggestions are needed; maybe they can promise the help of a husband to collect jumble or deliver parcels to the hospital. Any effort, large or small, all goes to make up the work of the Guild.

Our present concern is the Synagogue kitchen, which is in need of renovation. We recently held a jumble sale, the proceeds of which are to help with the renovations, and two more functions are in the pipe-line for the same purpose. We also plan some purely social evenings, when we can bring our families and meet with other members of the Synagogue. The Festivals are of special concern to the Guild; decorating the Succah is a family effort, and here I am sure that many people would like to help; each year we try and improve on the last. We are also responsible for organising the Simchas Torah party, which everyone enjoys. Later in the year we are host to the Ajax standard-bearers after the Remembrance Parade. We try and help the local needs of the community, and if any lady has a little time to spare, maybe once a month, to visit house-bound congregants, it will be time well used (anybody interested, please phone me at 748 6853). We also support many charitable causes here and in Israel to the best of our ability.

By now, someone reading this will have said, "But they don't do this—or that—". This is something we should like to hear, so why not come along to a meeting or, failing that, telephone your views to me? You can be assured that within the Guild every woman can fulfil her role in the community.

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"Demos" are not such a new phenomenon after all. A report in an 1888 newspaper read: "It is stated to be the intention of the poorer Jews of the metropolis, particularly those employed under the sweating system, to hold a 'synagogue parade,' and to ask the Delegate Chief Rabbi [Dr. Hermann Adler] to preach the sermon."

## West London Young Zionist Society

It has become only too clear that nowadays it is increasingly difficult to start a Jewish youth club and keep it growing and flourishing. Outside the North London area, this difficulty is even more in evidence, but West London Young Zionist Society is, however, an exception.

Situated basically in the Kensington area, it has members who regularly come to its meetings from as far away as Maida Vale and Richmond. All the meetings take place in members' houses every Thursday evening, and, with a membership age of 18-25, the attendance ranges from twenty to forty people at each meeting.

West London always provides a varied and interesting programme, which caters for all tastes. We have well-known speakers, informative discussions, debates, talks by individual members of the society, folk evenings, coffee socials, parties, and cinema and theatre outings.

But more than that, West London is fun. Whatever the meeting may be, the atmosphere never fails to be friendly and sociable. So why not come along? You'll always be welcome. If you are interested in knowing more about West London, phone Stephanie, at POP 9119.

ELAINE FEARNLEY

### PROGRAMME DETAILS

Over the last few months the highlight has been an educational weekend seminar in Westcliff on the theme "Why I am a Jew". This was held in conjunction with Etzion, a similar society in Manchester, and there was a very good *ruach* the whole weekend.

The Thursday meetings have covered many Jewish and Zionist topics, with the emphasis on members forming Garinim to present informative Tarbut material on Israel and the Middle East to the Society. Speakers have included Mr. Percy Gourgey, on "Jews in Arab countries," and Jeffrey Bayes, on "Israel at War". There has also been a speaker from the British Aliyah Movement, as well as discussions on antisemitism and the considerable problem of being both Jewish and British. Besides this, the Society has had a lively social programme, including a party, a dance, rambles, and visits to theatres. The future for the Society is promising.

In December West London Young Zionist Society, in conjunction with New West, are holding a fund-raising folk concert at the Théâtre Institut Français, in South Kensington, when it is hoped to raise several hundred pounds for the Federation of Zionist Youth project, a youth training village in Ashkelon.

An entertaining and informative programme of speakers, discussions, socials, and parties is arranged for the autumn months and new members will be very welcome. They should ring STEPHANIE BEN-EZRA — 892 9119.

Other Societies on page 33

## Bridegrooms of the Law

Dr. Cyril B. Hodes has been appointed Chatan Torah, and Dr. Fred S. Tysh, Chatan Bereshit.

Dr. Cyril Hodes is a member of the Board of Management, and recently joined the Education Committee. His wife, Jane, is very active in charitable work.

Dr. Fred Tysh is likewise a member of the Board of Management and a member of the Education Committee. He was very active on a special membership drive several years ago.

Mrs. Tysh is a very prominent member of the Kensington and Chelsea WIZO.

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### AROUND THE SOCIETIES (see also page 32)

The West London Zionist Society are planning to hold a Film Show in the Synagogue Hall on Tuesday, October 28, and a Brains Trust on Tuesday, February 3, 1970. More details will be circularised in due course.

The New West Hufinjan caters for the 14-18 age group, meeting regularly in private houses for talks, discussions, and socials. Otherwise engaged in fund-raising, Aliyah, and Tarbut. The Chairman is Miss Antonia de Winter (937 5983). The members will play a great part in the Lyric Theatre function on December 14.

The West London Jewish Youth Study Group meets every Sunday afternoon from 5.15 to 7.15 p.m. 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.

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**WESSIX SPORTS CLUB.**—Although the Wessix Jewish Youth Club is no longer in existence, the football team it created goes from strength to strength. Last season the team surprised many of its opponents by the quality and determination of its play. Among the fine victories, three results read like rugby scores (11-0, 12-0, and 14-0). This season, under new management, the team has become a self-supporting, professionally run sports club, with over 20 very fine players competing for team places. The club has entered the Men's League of the Association of Jewish Youth and is confident of achieving great success.—BAREND VELLEMAN, Manager.

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

#### FEAST OF KNOWLEDGE

### Focus on Adult Education

To mark the forthcoming Centenary of the United Synagogue, Dr. L. Freeman, Chairman of our Lecture Committee, has been able to arrange a series of six lectures, entitled "Anglo-Jewish Panorama". The dates, titles, and lecturers are as follows:

- Wednesday, Oct. 15: "Marriage and Divorce in English and Jewish Law" — Dr. Aron Owen.  
Wednesday, Oct. 22: "Main Religious Bodies in Anglo-Jewry" — Rev. Dr. Barnett Joseph, B.A.  
Wednesday, Oct. 29: "Our Grandfathers' Anglo-Jewry" — Dr. V. D. Lipman.  
Wednesday, Nov. 5: "Some Famous Anglo-Jewish Cases in the Courts" — Mr. B. Marmorstein, M.A.  
Wednesday, Nov. 12: "Anglo-Jewry in the 1890s, The Religious Controversies" — The Rev. Raymond Apple, B.A., LL.B.  
Wednesday, Nov. 19: "Century of United Synagogue Judaism" — Mr. Norman M. Cohen.

#### Inter-Synagogue Quiz

Our Synagogue entered a team for the first time last year in the Inter-Synagogue Quiz and did remarkably well, winning all six matches in the preliminary round. Indeed, all looked set for further successes. However, at that stage, our Captain, Mr. H. Sharpe, unfortunately became indisposed, and in addition several members of the regular panel were obliged to absent themselves for various reasons. The resulting handicap proved to be too great.

It would be a pity to drop this activity. Apart from the knowledge gained both by the participants and by the audiences, there were also the valuable social contacts with other communities. The syllabus for 1969-70: 5730 has already been decided. The set books are:

- (i) First Book of Kings;
- (ii) Leading Figures in Jewish History: London Board of J.R.E. Publications, RASHI, MAIMONIDES, ABRABANEL, KARO, MENASSEH BEN ISRAEL, ISRAEL BAAL SHEM.
- (iii) 'The Jew and his Duties,' Hyman E. Goldin, pages 12-78, 108-109, 120-175, 217-246.

All those interested are asked to communicate with the Rev. S. Venitt, who will be pleased to supply the text-books.

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#### BRUSH UP YOUR HEBREW

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.

## The Hammersmith Friendship Club

### REPORT ON THE YEAR'S WORK

Our Club is progressing most favourably and the weekly attendances are excellent, attracting a number of new members.

In addition to our usual Wednesday afternoon meetings, parties have been given by members to celebrate birthdays and other special events, as well as entertainments given by the Local Authority.

All festivals have been celebrated in an appropriate manner.

A demonstration was given by the Red Cross Society on the technique of the "kiss of life," which conveyed useful information.

Our outings to the coast this year covered trips to Brighton, Eastbourne, and Westcliff; with the weather in our favour, these were very enjoyable.

The highlight of the year was a party given by our Chairman, Mrs. M. Levy, to celebrate her Ruby Wedding. The Rev. S. Venitt presided and welcomed all members and guests, and paid a tribute to Mrs. Levy for her untiring efforts to maintain the friendship and pleasantness of these meetings. Thanks were also accorded to the catering committee. Praise must also be given for the decoration of the *Shool* Hall, which certainly looked picturesque with flowers.

Mr. and Mrs. Levy were presented with a clock by the members in appreciation of her services for the past 17 years in office, with the sincere wishes that they would both enjoy good health for many years to come and that our Chairman would continue with this excellent work, which creates such a friendly atmosphere at the Club.

On a more sombre note, we all mourn the death of one of our conscientious Committee members, Mrs. S. Weingard. Many will remember her with gratitude and her passing with profound sorrow.

We offer our condolences to our Treasurer, Mrs. R. Parker, on the sad loss of her husband, Ben.

We are greatly indebted to the Board of Management for the use of the Hall and its amenities.

Keeping in touch with and visiting the sick is a regular feature of our activities, and much appreciated.

### O.T. MUSICAL INSTRUMENTS, *continued from page 20*

To this must be added the vocal instrumentation of the voice, both solo and choral, and we see that a formidable orchestration was available for both religious and secular use. We have devoted also some time in trying to fit in the difficult meanings of much of the admittedly obscure terminology used in connection with music, especially in the Psalms. Perhaps we shall later offer another article dealing with this alone. We are prepared (somewhat boldly) to offer some alternative views to those long accepted. Just one mere example will suffice. We know that several Psalms are directed as a "Psalm of Asaph." Usually it is considered that Asaph was chief musician to David. But it so happens that the very same word, ASAF, means "assemble". I therefore conjecture, on the contrary, that what this title to the Psalm means is that this is a choral, to be sung by an assembly and not solo. The whole subject of the meaning of Biblical musical terminology bristles with difficulties and perhaps later I shall discuss some of these.

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## Jewish Marriage Guidance

By RAYMOND APPLE\*

When one thinks that the national divorce rate has risen from 3,842 in 1930 to over 40,000 at the present time, one may be forgiven for wondering whether a new marriage has much hope of avoiding irreparable trouble. The popular press publicity given to the subject conveys the impression that the divorce courts are today the busiest places in Britain. It would not be surprising, as a result, if the unmarried thought of marriage as an alarming prospect. What guarantee is there that one will not make a mistake in choosing a marriage partner? What are the chances of a marriage proving not a boon but a bane?

The problem has to be seen in proportion, of course. Despite spectacular cases of marriage breakdown, worrying though they are, it certainly is not true that every marriage is doomed to failure. Happy marriages, in their thousands, are in the vast majority and they are the typical ones—but happy marriages never reach the headlines!

### AVOIDING DISHARMONY

What goes to make up a happy marriage? How can one best ensure a stable, serene married life, as free as possible from tension and disharmony? Part of the answer is to be able to refer, if problems arise, to a good marriage guidance service, such as, in the Jewish community, the Jewish Marriage Education Council provides. The marriage guidance counsellor can give people a chance to look at their problems rationally and to think them through thoroughly instead of getting worked up emotionally. The importance of these facilities was in fact stressed recently when Sir Jocelyn Simon called a conference of organisations which work in the field of matrimonial reconciliation, and a scheme was put into operation under which certain couples applying to the courts for divorce will be told about the advisory services that are available and will be encouraged to refer to them.

But surely prevention is far better than cure! *The Times* was right to point out in an article on marriage guidance that "Many marriage troubles would never arise if couples had embarked on married life with a fuller understanding of its responsibilities and rewards."

And, for all the marriage guidance which the Jewish Marriage Education Council carries out in the community, its real work lies in helping to provide young people, and particularly engaged couples, with this understanding of the responsibilities and rewards of marriage—and of the facts and factors that go to make up a happy marriage.

*continued on page 39*

\*The Rev. Raymond Apple is Minister of the Hampstead Synagogue and Chairman of the Jewish Marriage Education Council.

## Public and Inter-Faith Relations

As reported last year, a great deal of public relations work is carried on quietly and unobtrusively. Jean Caplan has addressed no fewer than twenty-one organisations, including WIZO branches, Church Guilds, political groups, Rotarians, Co-operative Guilds, and social clubs, and the subjects have been just as varied, covering many aspects of Judaism in theory and practice, and giving a comprehensive picture of Israel today. Her ability to cope with so formidable a task was recognised by her being elected to the National Council of WIZO. As a result of this, Mrs. Caplan represents WIZO on its External Relations Committee and Tours Committee, as well as being its representative to the External Relations Committee of the Zionist Federation and for their Aliyah Committee.

The Rev. Mr. Venitt has continued having groups visit the Synagogue. A party of Roman Catholic children comes every year from Stevenage, and some very interesting essays have been received from them describing their visit and the impression it made on them.

Contacts are also maintained with various bodies in the Borough of Hammersmith, through the Borough Youth Committee, and the Council for Racial Relations.

### JEWISH MARRIAGE GUIDANCE, *continued from page 38*

The Council has been developing its activities for about ten years now, arranging talks and discussions for senior pupils of schools, for young groups and student societies; issuing publications on all aspects of marriage and family life; arranging cookery and home-management courses for brides and newly-weds; putting on, in the model kitchen at the Finchley Road centre, *kashrut* demonstrations for schools, Hebrew classes, ladies' guilds, and the like, apart from offering private and confidential interviews and counselling for engaged couples and those experiencing personal problems and marital difficulties.

Recently the Council embarked on a new venture, a series of teach-ins on marriage for small groups of engaged couples. Starting with an introductory talk on the challenge of adjustment in marriage, the course proceeded with an evening devoted to the details of the wedding day, two discussions on Jewish family life, two on sex in marriage, and an open forum to culminate.

This doesn't mean that the Council has some special secret to confide in the couples who attend in order to give them a guarantee of married happiness, but it is convinced that by providing balanced information on every aspect of married life and helping people to think things through and plan responsibly for *their* marriage, it will be making a decided contribution towards putting Jewish marriage firmly back on its pedestal and preventing it from crumbling any further.

# "Love all mankind, except New York"

(Johnson)

By J. M. CAPLAN

Besides possessing more poured concrete to the square yard than anywhere else in the world, New York City can claim the curious distinction of harbouring more Jews than the entire State of Israel. As the Manhattan skyline suggests, New York demands the unstinting pace of a colony of ants and suffers from the teeming hordes of a beehive. It throbs relentlessly around the "Garment District" and Fifth Avenue during the day, but at night less savoury forces take over to make streets hazardous and subways and Central Park suicide.

It would seem to an observer that New York is virtually uninhabitable, being Arctic in character, albeit awe-inspiring, and based completely on a dollar metabolism. Yet despite such apparent social disadvantages, the Jewish population seems to thrive in this competitive atmosphere (New Yorkers refer unashamedly to their city as "a jungle"). Perhaps this example of Jewish prosperity is disturbing considering the environment, yet it is an environment against which the Jewish element is showing a reaction, with some success.

The cosmopolitan and volatile mixture which comprises New York's population, and its ghettos, is responsible for the uneasiness and extreme pessimism of most of the city's inhabitants, who seem convinced that American society is not so much diseased as tottering in its final spasm. A successful mayor must carry the Jewish vote, so the Jewish element—as the recent city elections indicate—has succeeded in altering the urban political climate by replacing the fresh wind of liberalism, as represented by the attractive John Lindsay, with the staid calm of the American conservatives, reflected by such candidates as Perrotta.

The Jews in New York act as a sensitive indicator, which many interpret as an omen, and to some extent mould public opinion. A wave of conservatism, stimulated by fear of ultimate civil war, has swept America—the Jews were some of the first to sense it.

The Jewish influence in New York is, consequently, tremendous. Antisemitism is bad business and unprofitable. Yiddish is a second language, so that non-Jewish waiters in non-kosher restaurants are able to assure conscience-stricken Jews that their menu is all "kosher treif." But Jewish tastes have percolated throughout the city as well—delicatessen food is now no longer a speciality but the norm, and salted bagels are sold on the streets in Manhattan. On Yom Kippur, New York is brought to a virtual standstill, Temples being as frequent on the street corners as pubs in Glasgow. Indeed, in Brooklyn it is quite common to see people wearing koppels in the streets or on public transport—the Lubavitch Foundation even having its international headquarters there.

It would be futile, and of course untrue, to suggest that the Jewish community in New York represents a second Israel, even though the Statue of Liberty in its harbour bears an inscription of welcome to "your huddled masses yearning to breathe free." The Statue's offer has long since closed; the serenity of its torch-bearing figure now creates an incongruous intrusion in a city that accepts on sufferance its Jewish element, and in a country that awaits an internal confrontation.

## 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 Hafinjan.** Chairman: Miss Tony de Winter. Tel. 602 2209.

**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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