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THE BROOK



THE MAGAZINE OF THE
HAMMERSMITH & WEST KENSINGTON
SYNAGOGUE

"Satisfy us with thy goodness, and gladden us with thy salvation,
and purify our hearts to serve thee in truth" *Amidah*

HAMMERSMITH & WEST KENSINGTON SYNAGOGUE

(consecrated 1890)

71 BROOK GREEN, LONDON, W.6

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Reader: The Rev. Samuel Forscher, 70 Brook Green, W.6	603 8565
Secretary: Mr. M. Friedmann Communal Hall	602 1405 603 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.

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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

(Superintendent: 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 RECORD

The Synagogue's Annual Report for 1970/71 was printed, for economy's sake, on a four-page flimsy. The Honorary Officers in their introductory remarks summed up the year's activities so admirably that it deserves to be recorded in a more permanent form. They stated, "Has this been a busy year for Hammersmith Synagogue or a quiet year? If you were asked this question, what would be your reply? Let the facts speak for themselves in the following list of main events that have taken place.

- "1. Service of Thanksgiving to mark the 80th Anniversary of the Synagogue.
- "2. Celebration tour of Israel.
- "3. Reception to the Chatan Torah and Chatan Bereshit.
- "4. Eight weekly lectures on 'Tribes and Sects of Israel' and 'Jewish Law and Institutions in Israel'.
- "5. Cinema show at the French Lycée, arranged by the Functions Committee, in aid of local, communal and combined charities.
- "6. Shop—taken by our Ladies' Guild for a Good-as-New Sale in aid of special charities.
- "7. A most successful and encouraging year by our J.P.A. Committee, who raised over £14,000 in 1970, and who hope to increase this figure substantially during 1971".

To this list may now be added the most impressive service held at the Synagogue to mark the presentation by the Synagogue of a new standard to the Hammersmith Branch of Ajex. Furthermore, our second Bat Chayil Service on July 4 was a very happy affair. In addition, there have been the activities arranged by the Parents' Association, Friendship Club, Youth Organisations, and the local Zionist and Ajex branches. Of all these, full reports will be found in the pages of this edition of *The Brook*.

We can be proud of our record—and aim at a still better one for our Synagogue in the year to come.

PARENTS' ASSOCIATION

A nucleus of only half a dozen or so members forms the Parents' Association's Committee, who meet to arrange functions such as Chanukah parties, Purim parties, prizegivings, etc., at which children from the classes attend with their parents.

It is very much a working committee, undertaking all the preparation and serving of refreshments at all these gatherings.

The aim of the Parents' Association is the welfare of the children of our Classes, and if you are as interested as we are in them, please get in touch with our energetic Hon. Secretary, Mrs. Rita Verby, of 45 Ranelagh Gardens Mansions, S.W.6 (736 3731). Your help — in whatever form you offer it — will be greatly appreciated.

P A G E

MISSING

PAGE
MISSING

4

SOCIAL AND PERSONAL

WEDDINGS

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

Peter GREENWOOD to Valerie Sandra COHEN
Andrew Michael Jon FREEMAN to Pearl Sarah OHAYON
Ernest Noel JACOBS to Linda Margaret OXER
Samuel KUPERBERG to Joan Becke FREDERICKS
John TURGEL to Adrienne BLOOM

BARMITZVAHS

David SILK Phillip HODES
David KARLIN Stephen LEVY
Sidney MYERS

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

NEW MEMBERS

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

Mrs. Arram	Mrs. Mary Gantan
Mr. Harry Barnett	Miss Hilda Lewis
Mrs. D. Cohen	Mrs. Rebecca Maccoby
Mr. Phillip Abraham Cohen	Mr. Lewis David Morris
Mrs. Rachel Cohen	Mrs. Deborah Phillips
Mrs. Hilda Cousin	Mrs. Sarah Szlumper
Mrs. Sadie Cutler	

Bridegrooms of the Law

We have much pleasure in announcing the names of our Chasanim for the coming Festivals.

Our Chasan Torah will be Mr. Jeffery Brand and our Chasan Bereshis Mr. Albert S. Bankover. The choice is a particularly happy one because both couples, Mr. and Mrs. Brand and Mr. and Mrs. Bankover, will be celebrating their Silver Wedding anniversaries at that season of the year.

Mr. Brand has been an Honorary Officer of the Synagogue for many years and he is also Chairman of the Religion Classes. He was also a participant in the inter-Synagogue quiz for two successive years. He is held in the highest esteem by his colleagues and members of the Congregation. Mrs. Brand taught in our classes for a number of years and the children benefited greatly from her expert tuition.

Mr. Bankover has directed his efforts mainly towards the Hammersmith and District Ajex, of which he is one of the pillars. His geniality and readiness to be of help at all times have made him a popular and valued figure among a large circle. Mrs. Bankover assists her husband in all his activities for Ajex. The Bankovers were married in the Hammersmith Synagogue.

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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.

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. P. Howard send their compliments to all the Congregation.

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

Mr. and Mrs. Samuel Abrahamson and Malka, 15 Hammer-smith Broadway, W.6.

Mr. and Mrs. M. A. Amias and Family, 38 Barons Keep, W.14.

Mr. and Mrs. David Arram, Adrienne and Raymond, 7 Blenheim Road, W.4.

Mrs. Patricia Asher, 22 The Cedars, Heronsforde, Ealing, W.13.

Mr. and Mrs. M. Angelus, 96 Addison Gardens, W.14.

Mr. and Mrs. A. S. Bankover and Family, 47 Emlyn Road, W.12.

Mrs. Ecce Bash, 60 Fitz George Avenue, W.14.

Mr. and Mrs. H. Bayes and Family, 3 Eversfield Road, Kew.

Mr. and Mrs. H. Brandon, 22 Raffles House, Brampton Grove, N.W.4.

Rebecca and Basil Benzimra and Family, 48 Pensford Avenue, Kew Gardens, Richmond, Surrey.

Joy and Jeffery Brand, 73 Barons Keep, W.14.

Ray and Jack Canter, 15 Bush Court, Shepherds Bush, W.12.

Mrs. J. Caplan, 255 Latymer Court, W.6.

Dr. and Mrs. M. D. Caplan and Family, 54 South Parade, W.4.

Mr. and Mrs. N. Cohen, 9 Charcroft Court, Minford Gardens, W.14.

Mr. and Mrs. Jack Collins, 20 Hamlet Court, London, W.6.

Mr. and Mrs. Frank Cowan, 32 Bloemfontein Road, W.12.

Dr. and Mrs. Jack Cowan, 22 Granard Avenue, S.W.15.

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NEW YEAR GREETINGS—continued from page 6

Roger and Bianca Curtis, Kinross, 13 Coombe Lane-West, Kingston/Thames, Surrey.

Mr. and Mrs. Bernard Davis, 18 Palace Mansions, W.14.

Mr. and Mrs. S. DeVries, Maurice and Ruth, 52 Arundel Mansions, Barnes, S.W.13.

Mr. and Mrs. George Evnine and Family, 120 Oakwood Court, W.14.

Dr. and Mrs. A. M. Filer, 3 Shepherds Bush Road, W.6.

Dr. and Mrs. David Filer and Daughters, Warwick Lodge, Warwick Dene, W.5.

Clive and Irene Fox, Robert and Kate, 17 Canons Drive, Edgware, Middlesex.

Mr. and Mrs. E. Franks and Family, 54 Barons Keep, W.14.

Dr. and Mrs. L. Freeman and Family, 20 The Drive, N.W.11.

Mr. and Mrs. George Green, 19 Ashfield Road, Acton, W.3.

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

Miss C. Halfin, 18 Cloncurry Street, S.W.6.

Mr. and Mrs. Jack Halfin and Family, 32 Granard Avenue, Putney, S.W.15.

Mr. M. Halfin, 18 Cloncurry Street, S.W.6.

Mrs. J. Harris (Chorister), 84 Western Avenue, Acton, W.3.

Mrs. Amy Hart, 55 North End House, W.14.

Dr. and Mrs. Cyril Hodes, Angela and Philip, 1 Ashchurch Terrace, W.12.

Dr. and Mrs. Frank Hodes and Family, 7 Oakwood Court, W.14.

Mrs. Minna Katits-Springer, 8 Bolingbroke Road, W.14.

Mr. and Mrs. J. Kurzman, 35 Suffolk Road, S.W.13.

Adelaide and Jack Langdon, 107 Perryn Road, W.3.

Mrs. E. Larsen, 2 Somerton Road, London, N.W.2.

Mr. and Mrs. Godfrey Levy and Family, 44 Fitzjames Avenue, London, W.14.

Hetty and Leslie Levy, 46 Raffles House, Brampton Grove, N.W.4.

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

Mrs. A. Litman, 192 Cromwell Road, S.W.5.

Mr. A. Mark, J.P., and Mrs. Mark, 46 Audley Road, W.5.

Mr. and Mrs. M. D. Mark, 2 Anne Mount, Madeley Road, W.5.

Mr. and Mrs. H. Mirwitch and Family, 11 South Side, Stamford Brook, W.6.

Mr. and Mrs. R. Morris, 115 Barons Keep, W.14.

Dr. and Mrs. O. Moses, 32 Wolverton Gardens, W.6.

Mr. and Mrs. Sydney Napper and Ian, 11 Bronte Court, Girdlers Road, W.14.

Mrs. O. Naschauer, 249 Latymer Court, W.6.

Mr. and Mrs. J. N. Nisner and Maxwell, 6 Latymer Court, W.6.

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Mr. & Mrs.
JOSEPH L. GODFREY

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

Happy New Year

NEW YEAR GREETINGS—continued from page 7

Mr. and Mrs. David Ohayon and Family, Orchard Close, Vine Road, S.W.13.
Mrs. Rose Parker, 86 Brook Green, W.6.
Mrs. H. B. Paros, 24 Hartwood Road, W.12.
Mr. and Mrs. S. Perbohner, 121 Castelnau, Barnes, S.W.13.
Mr. and Mrs. Alfred Phillips and Melanie, Flat 11, Bridge Avenue Mansions, W.6.
Mrs. Beatrice Rose, 12a Kensington Hall Gardens, W.14.
Mr. and Mrs. Alfred Rosen, 35 Clavering Avenue, S.W.13.
Mr. and Mrs. Alfred Sacks, 18 Heathcroft, Ealing, W.5.
Mrs. N. Samuels, 285 Latymer Court, W.6.
Mr. and Mrs. H. Sharpe, 55 North End House, W.14.
Mrs. Anita Simmonds and John, 14 Cecil Close, Mount Avenue, W.5.
Mr. and Mrs. N. Sogan, 18 Sutherland Gardens, S.W.14.
Dr. and Mrs. E. Sommer and Family, 22 Chesterfield Road, W.4.
Mr. and Mrs. H. Spector, 77 North End House, W.14.
Mrs. Elsa Steindler, 7 Glenallan House, North End Crescent, W.14.
Mr. and Mrs. Bertram Topper, 41 Rockley Court, Rockley Road, W.14.
Dr. and Mrs. M. C. Torrance and Rowena, 4 West Kensington Court, W.14.
Lily and Alfred Turner, 14 Laburnum Court, Dennis Lane, Stanmore.
Dr. and Mrs. F. S. Tysh and Ian, 58 Prebend Gardens, W.6.
Mr. and Mrs. L. Veiner, 73 Stafford Court, W.8.
David and Margaret Velleman, 125a Earl's Court Road, S.W.5.
Mr. and Mrs. P. Wender, 50 Heathfield Court, Heathfield Terrace, W.4.
Benjamin and Elizabeth de Winter, 109 Oakwood Court, W.14.
Lizette and Antonia de Winter, 109 Oakwood Court, W.14.
Dr. and Mrs. J. G. Woolich and Family, 1 North End House, Fitz-James Avenue, W.14.
Mr. and Mrs. I. Yoffey and Fiona, 139 North End House, W.14.

When Queen Victoria celebrated her Jubilee in June, 1887, a big fête was organised for schoolchildren in Hyde Park. Through the intermediation of Mr. W. Ashe Payne, Christian headmaster of the Stepney Jewish School, kosher food was supplied for all Jewish children attending the fête.

A YEAR GOES AND A YEAR COMES

CHIEF RABBI'S NEW YEAR MESSAGE 5732

It is with a mixture of both relief and anxiety that we approach the end of 5731. Relief, above all, at the completion of a full year in which the guns remained silent on what was Israel's bloodiest front. Relief also at the ebbing fortunes of the Arab terrorists—turning from the spectacular hijackings at the end of last year to the recent ignominious routing of their forces in Jordan. And relief at several other hopeful developments on the international and domestic scenes.

ISRAEL'S INTERNAL STRESSES

But in Israel the relaxation of some pressures from without has focused attention on the ominous emergence of others from within. In a society as deeply committed to promoting social justice as the Jewish people, it is especially grievous that an ugly movement like the Black Panthers (however different from their American namesakes) was needed to highlight the problems of poverty and of discrimination in housing, education, and employment. The social shortcomings now exposed by forms of agitation we would have preferred to remain foreign to Israel should challenge Diaspora Jewry no less than the Israel authorities. The security of Israel demands not only planes and tanks and gallant men of an heroic mould; it requires equally massive means to conquer squalor, vice, and crime.

Historically, social justice is the Jewish people's great passion because it is part of the very fabric of Judaism. The renewed manifestations of religious tensions in Israel, exemplified by the travail through which its rabbinate is currently passing, must therefore be a cause of the deepest concern to Jews everywhere. The present stresses besetting the religious community and its leadership are all the more damaging at a time when Jewish sovereignty over Jerusalem is being contested on religious grounds in many parts of the world. The glaring contrast between Jewish secularisation and non-Jewish religious claims to the Holy City as a site sacred to three faiths lends special topicality to Isaiah's prophecy: "Zion will be redeemed through justice, and they that return to her through righteousness".

A development of some significance emanating from Jerusalem was the enlargement of the Jewish Agency, though one is mildly bewildered by the anachronism of restoring the archaic division between Zionists and non-Zionists. A more relevant and hopeful outcome is the renewed emphasis on the crucial importance of Jewish education in the Diaspora. The moral support of Israel and the Zionist movement may clearly be decisive in efforts of Jewish communities everywhere to channel vast resources and energies into educational projects.

SOVIET JEWRY

During the past year, no single concern dominated Jewish life more than the plight of Soviet Jewry. Their suffering has also evoked a sympathetic response among many Members of Parliament and Church leaders, as impressively demonstrated at the annual general meeting of the Council of Christians and Jews, when heads of all denominations movingly referred to our anguish.

The effects of our protests and demonstrations on the Russian enigma must remain a matter of conjecture, however relieved we are by such tokens of a relenting attitude as the commutation of sentences in the show trials and the erratic increase of Jewish emigration from Russia. Less disputable are the effects of this agitation on the amazing national and religious stirrings among Soviet Jews, and indeed on the reassertion by Jewish students in the Free World of their Jewish identity, as I stressed before the Brussels Conference on Soviet Jewry. For many of our Jewish students—standing boldly in the forefront of the struggle—the cause of Soviet Jewry is now the principal Jewish rallying point, reclaiming energies for a Jewish challenge which may otherwise have been devoted exclusively to causes remote from our people.

COMMONWEALTH TOUR

The wondrous oneness of Israel was also vividly brought home to me on the memorable Commonwealth tour which took my wife and me to the most distant communities of our dispersion in November and December. The enthusiastic welcome we received from our isolated brothers and sisters as we progressed from Hong Kong to Wellington bore unforgettable witness to their Jewish loyalty as well as to their intense attachment to Anglo-Jewry and the leadership it was still expected to offer.

Within Britain at large the greatest, and most controversial, issue was the return to Europe, this time not as conquerors but as partners. This momentous adventure is bound to have far-reaching consequences on Jewish life, too. We already have many historical and personal links with Continental Jewry, not to mention the strongest bond of a common faith. The Common Market will challenge us to shed the last vestiges of our traditional insularity, to work more closely with our sister-communities across the Channel, and to think increasingly of common European efforts in spheres like Jewish education, synagogue organisation, and Zionist endeavour. As the largest European community to survive the Holocaust unscathed, Anglo-Jewry will have to assume a special responsibility in the reconstruction and creative expansion of Jewish life throughout Europe.

THE UNITED SYNAGOGUE

It is therefore especially gratifying that the United Synagogue, hitherto a rather inward-looking body, is beginning to make its

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interest and influence felt beyond the confines of this country, as demonstrated by its participation in the Rome Conference of European Rabbis last December and its active sponsorship of the World Conference of Synagogues to be held in Jerusalem in January, 1972. This turning-point occurred appropriately during the Centenary Year, which began so auspiciously with the unprecedented visit of Her Majesty the Queen to a glittering reception of communal leaders in June, 1970, and which culminated confidently in a symposium on "The Future of the United Synagogue" and festively in a gala concert at the Festival Hall, organised by the Association of U.S. Ladies' Guilds.

Notable, too, was the conference convened by the Israel Committee of the United Synagogue to discuss an ambitious programme designed to strengthen the bonds between the religious community and Israel. Included were specific proposals to promote Aliyah, tourism, hospitality to visitors and students from Israel, the involvement in Israel's religious struggles, and generally in the religious dimension of the unsolved problems plaguing the Middle East. Under determined leadership, the United Synagogue can thus assert itself as a major force in Jewish affairs, commensurate with its potential strength as British Jewry's largest membership organisation, encompassing two-thirds of London Jewry and about one-half of all Jews in this country.

YOM HA'ATZMAUT

Still on the subject of Israel and synagogue, Yom Ha'atzmaut this year had a new format to replace the single centralised celebration which had lost its appeal in recent years. There was an encouraging response to the call for congregational festivities, and more people than ever before participated in special services. Yom Yerushalayim, too, was marked by an impressive youth function, and is now firmly fixed as a notable day in our calendar.

JEWS' COLLEGE

No less promising an augury for the future is the new chapter opened in the illustrious history of Jews' College with the long-awaited arrival of the new Principal. One early innovation has been the establishment of a Sixth-Form College for Girls, in the newly acquired Sir Israel and Lady Brodie Hall of Residence, also to be used for greatly expanded teacher-training facilities. A thorough reorganisation of the programme and administration of Jews' College is also under way.

The education of our children, too, was not neglected; in fact, much effort has been expended during the year in preparing a comprehensive development programme on a scale larger than any enterprise ever undertaken within our community. Little could add a more cheerful note to this message than to report on the long waiting-lists of pupils seeking admission to Jewish day schools, indicating that more and more Jewish parents begin to realise that without a thorough Jewish education there can be

in future no Jews, no synagogues, no Zionists, and no supporters of any Jewish institutions.

Student needs remained another important communal priority, especially in the sometimes rather volatile deliberations of the Universities Jewish Chaplaincy Board, which had its successes as well as disappointments. Here again, the increasing demand for chaplains and counsellors by the students themselves is most encouraging. Noteworthy in this context was the opening of London's magnificent Hillel House, the finest communal building erected in recent years.

What better evidence can there be for the welcome shift from monumental synagogues which are empty for all but three days a year to functional buildings serving our youth which are packed for over 300 days a year? With ever more beautiful youth centre, school, and yeshiva buildings for our young and homes for our aged gracing our community, and with an end to the building of large edifices serving exclusively for purposes of worship, let no one now complain about wasting our resources on lavish synagogue structures and withholding them from essential enterprises to accommodate our young and old people.

SYNAGOGUE SERVICES AND STANDARDS

What needs beautification are not the walls of our synagogues but what transpires inside them. To this end, following the first Conference of Chazanim held last May, I have submitted to all our congregations proposals designed to enliven our religious services and to encourage the increased participation of congregants, particularly the young among them. Together with the new regulations to ensure the more adequate preparation of Barmitzva boys for their responsibilities as the future leaders and members of our congregations, these steps should help to make our religious experience more meaningful, our prayers more devout, and our faith more exciting.

Beginning with social justice, I will conclude with social service. Welfare workers in a Welfare State are frequently the unsung heroes of our time. With the attempt by the Jewish Welfare Board to co-ordinate the efforts of our many domestic charitable institutions, our attention is once again drawn to what always was and must remain the intense devotion to our people's most characteristic quality, that of compassion.

Three million Jews in Israel still await a secure peace. For them we ask the world, "Let My people live!" Another three million Jews in the U.S.S.R. and Arab lands still yearn for freedom. For them we plead "Let My people go!" The rest of Jewry still needs a great spiritual reawakening to arrest the erosion of drift, apathy, and ignorance. For them we urge "Let My people know!" May the New Year meet these needs, so that all our anxieties will give way to relief and thanksgiving.

Rosh Chodesh Av 5731

23 July, 1971

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MORE THAN JUST "GOSSIP"!

Not so
Private  **עין**

J.P.'s IMPORTANT APPOINTMENT

Chairman of Mortlake magistrates, Mr. Lewis Gassman has been appointed Chairman of the new Court which has been set up to cover the whole of the London Borough of Richmond-upon-Thames from October 1, 1971. Mr. Gassman has been Chairman at Mortlake since 1961 and also held that office from 1953 to 1956. He is assistant deputy chairman of Surrey Quarter Sessions.

A solicitor with a London practice and living at Barnes, both he and his wife and their families have been members of the Synagogue for many years. One-time Hon. Treasurer of the former Association of Young Zionist Societies, he celebrated his barmitzvah and was also married at Brook Green to Betty, the only daughter of the late H. Jerrold Annenberg and Mrs. Annenberg. Mr. Annenberg (an expert on the subject of Jews in the Forces) played a prominent part in the arrangements for the building of the Synagogue Hall and both he and Mr. Gassman's father, the late Mr. Isaac Gassman, served the Synagogue well for many years on the Board of Management and on the Council of the United Synagogue and other bodies.

Mrs. Gassman was, for a considerable period, Chairman of the Thames Valley Branch of the League of Jewish Women and is now Vice-Chairman of the Executive of the League and a member of the Executive of the Richmond-upon-Thames Council of Social Service.

Their daughter, Caroline, who was a pupil at the Synagogue classes, is now studying law at Leeds University and is Vice-Chairman of the Leeds Jewish Students' Association.

NEW J.P.'s

Congratulations are also in order for, besides Mr. Gassman, two more of our members who have been appointed magistrates, Mrs. Jean Caplan and Mr. Alfred Mark. Mrs. Caplan is appointed for West London and Mr. Mark for the Middlesex area of Greater London.

Over the past 24 years Mrs. Caplan has worked for Jewish and non-Jewish charities. She is a former Chairman of the Synagogue Ladies' Guild and a former Hon. Secretary of the local Guild of the Royal Medical Benevolent Fund. At present she is Hon. Secretary of the External Relations Department of Wizo and one of their speakers. A member of the National

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PRIVATE "AYIN"—continued from page 15

Council of Wizo, she was a delegate from this country to the World Wizo Conference in Israel last year. She is also one of the panel of speakers of the Central Lecture Committee of the Board of Deputies.

Mr. Alfred Mark, LL.B., who has been a member of our Synagogue for 15 years—and his parents before him for 35 years—was educated at Latymer Upper School and King's College, University of London. During the war he served in the Royal Artillery for six years, and attained the rank of Major. He was twice Mentioned in Dispatches. For some time he was Brigade Major in the Jewish Brigade, which was commanded by Brigadier Benjamin. He is Chairman of the Hammersmith European Link Association.

AS PANTS THE HEART?

As the complete non-business man (you know, the sort of chap who has to make do with a bike instead of a Rolls), I nevertheless find it at times fascinating to read the Business Diary gossip column of *The Times*. Thus I found in an issue since our last number appeared a most interesting lead-off paragraph devoted to one of our faithful members and consistent advertisers, "Willie" Gertler, as it described him. It appears that Mr. Gertler, who had been newly appointed Director of Eastern European operations for Levi Strauss & Co., "has to ensure that youth from Dubrovnik to Vladivostok is strongly, suitably, and profitably clothed", because "Levis", the "archetypal garb of cowboys and campus kids is apparently in great demand in the communist countries", as the columnist puts it. Well, if Mr. Gertler, as we hope, is successful in at least getting the youth of East and West to agree on what pants to put on, it will be far better than their seniors' many attempts over the past fifty years or so to scare the pants off each other!

WRONG ANIMAL!

You may have noticed, if you are interested in the technical aspects of book-printing, that in many volumes, at the foot of certain pages, initials appear that to the uninitiated have no obvious purpose. They are, however, important to the printer and bookbinder. Known as "signatures", they indicate the correct order of the sheets of pages on the press, so that mistakes are avoided in folding the pages and binding the books. I happened to be glancing at a copy of the first edition of the Singer's Prayer Book, that *tour de force* published by the Rev. Simeon Singer in 1890—and still in constant use—when my eye irresistibly followed from the English text to the "signature" at the end of a page concerned with the *Musaf* for Rosh Chodesh. This is how it read (and I offer it without any intentional irreverence!):

And in the beginnings of your months ye shall offer
a burnt offering . . . two young bullocks and one

GG

PERCIEVER.

The Cantillation of the Torah

By PROFESSOR S. TOLANSKY

Cantillation, which is that characteristic sing-song intonation used in reading the Torah, is quite separate and distinct from the much more florid improvisational singing style we class as Chazanuth. It is certainly a very ancient musical style, depending as it does more on rhythm and syllable sequences and not on melody. It is more than likely that it is a very ancient musical art, much older than the invention of the familiar written notational signs found for it in every Chumash.

Early rabbinical references suggest that the Mishna should always be cantillated. It seems clear that the real purpose of the system, initially, was to assist in correct reading and correct accentuation of the text. It is probable that, once invented, the system was handed on by ear from teacher to pupil. There exists some evidence that, before a written notation emerged, a system of simple manual signs or finger notations was employed. Indeed, this very practice is mentioned by no less authorities than Ben Asher and Rashi. The scholar Pethaliah of Regensburg stated that he had seen the use of finger signs in a Bagdad synagogue. It has also been recorded that this finger system (it is called *chironomy*) is still in use traditionally in Tiberias.

MEDITERRANEAN MODES

From the viewpoint of academic musical theory, cantillation is very closely linked with the ancient Mediterranean musical "modes". Many will be familiar with our modern Western "major" and "minor" modes, the tonality of the major being on the whole bright and joyous, while that of the minor is dark and sombre. It is quite certain that the cantillations differed on different ceremonial religious dates and it is quite clear that different musical modes were allocated to the cantillations on these different sacred occasions.

Scholarship has revealed the existence of *no fewer than 19* different distinctive Eastern modes (examples are Dorian, Phrygian, etc.). These are essentially different musical moods, induced in fact by different groupings and arrangements of the tones and the semi-tones within the scale. The tone combinations which form these different 19 modes have been known to European musical theorists for a thousand years, but their instinctive appreciation by an audience or congregation is much older than that. For instance, we all know that a particular Berachah can be intoned on different occasions in a quite distinctive manner belonging to that occasion. We recognise it, through tradition, and sing it so. Yet in fact, without our even knowing it, these two distinctive Berachah melodies are simply two classical distinctive Oriental modes.

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It is nice for scholarship to know this; it is not necessary for tradition even to be faintly aware of this theoretical musical fact, and it is not so aware.

The simple fact is, of course, that specific exact Oriental modes have been used traditionally for millennia without users being even faintly aware of this theoretical aspect. There is in fact quite a close resemblance between modal employ in our cantillation and related modal employ in Church plain-song chant. Doubtless both stem from a common Eastern root. Furthermore, the intonations still in use by Muslims, when reading the Koran, often resemble our Torah cantillations. There is some evidence that our traditional cantillations are related to Armenian, Byzantine, and even Slav folk traditions and indeed also to old Perso-Arabic melodies. This is not surprising when we recall the extent of the Dispersion. There is little doubt that the modal feeling in cantillation, so very different from Western music, is in fact very reminiscent of Central Asia. It has been suggested that cantillation first originated in Babylon, which is quite plausible, since the primary object was to retain correctness in Torah readings.

In connection with the question of modes it is of interest to note that the distinguished scholar Graetz was of the opinion that the clearly geographical named subheadings to certain psalms (e.g. Elamite, Ionian, Aeolian, etc.) do not refer to countries of origin of the psalms, but to names of musical modes by which the psalms ought to be chanted.

TRADITIONAL MARKS

There are, we have said, 19 quite distinct Eastern modes, so presumably there could exist the same number of possible varieties of cantillation; if not 19, then at least a considerable number. There is, however, only just *one* set of traditional cantillation marks known to us. In other words, we have no hint at all from the written notation as to which mode is to be employed on any specific occasion. Clearly, then, the real meanings have just had to be carried through the centuries *as a folk memory*. Thus it is that any given musical cantillation sign can have different phrasings on different religious occasions. Such a phrasing, wherein either one word or even one syllable goes through a complex jubilation of sounds, is called musically a "*melismatic phrase*". Of course melisma is by no means restricted either to Hebrew or even to Oriental music, for indeed it was frequently used even latterly by such composers as Bach, Handel, and Mozart. A *written* cantillation mark essentially describes a complete traditional melismatic phrase. When it is sung on different occasions, usually the *shape* and *outline* of the cantillation melisma remains unchanged, but on the contrary the *feeling* and *character* are altered by putting the phrase into a *different modal key*.

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CANTILLATION—continued from page 19

In fact, cantillation can truly be likened to a bardic declamation, whose main objective is to secure correct phrasing.

It is almost certain, of course, that time has played some part in modifying our existing cantillations. It is interesting that texts such as those of Reuchlin (1518) and Jablonsky (1699) show cantillation marks which are virtually identical with those in use today. However, it is likely that to some extent the evolution independently of the florid improvisatory Chazanuth of Germany and Poland forced *some* kind of vocal ornamentation into true cantillation. If so, the effect was not very marked.

In one aspect, however, a very real musical degeneracy did set in, to create what can be described as the "student cantillation", a monotonous chanting which ultimately was adopted in every Yeshiva and used in connection with the study of the Talmud. Since quite early times the study of religious literature (as distinct from formal synagogue Torah readings) also invoked a vocal intonation, which in effect was a simplified crude form of cantillation. In a sense this monotonous sing-song was also allied to securing correct accentuation of syllables. A copy exists of a sixteenth-century Talmud which has in it some kinds of accent marks, somewhat resembling, though differing from, cantillation marks. It must be recognised, however, that as yet we have not recovered the meanings of these accent marks.

The student cantillation is a monotonous drone which alters the character of its tonality between question and answer; which is of course a favourite mode of Talmudic instruction. The actual type of drone used in a Yeshiva seems to depend on the locality of the particular college of learning and varies from country to country.

We do still have a notable survival of this kind of student cantillation outside the Yeshiva, and this is in the celebrated Four Questions ritual (Mah Nishtanah) of the Pesach Haggadah service, recited at home.

Whether or not cantillation was employed in the actual Temple services remains something not yet established by scholars. Temple musical tradition was undoubtedly both choral and instrumental, of that there is no doubt. There is good reason to believe that cantillation was fiercely held onto during the whole Dispersion and the guess made that it was created in Babylon would suggest it was invented after the fall of the Temple, to maintain correct tradition. Be that as it may, it was probably the development, from the seventh century onwards, of that form of religious poetry described as Piyutim which deflected cantillation from its strict form into the much more freely melodic invention we now call Chazanuth. Yet despite the elaborate, florid, musically attractive evolution of Chazanuth, there still ran in parallel, *quite unaltered* for centuries, indeed until now, the classical strict formal cantillation, devoted exclusively to the regularised Torah readings. Indeed, we do fortunately carry with us a tradition of distinguished antiquity.

ISRAEL IN HAMMERSMITH

Reported by BERNARD DAVIS

The Hammersmith and West Kensington Jewish Community has continued to maintain its links with Israel through the efforts of its small, but energetic, J.P.A. Committee.

On November 8, 1970, a special National J.P.A. Study Mission left for Israel to visit places of particular interest. The mission's fascinating itinerary included the Suez Canal and the Barlev line of defences, and they inspected the absorption centres in the Beit Shean area, attended an Army briefing at an Army camp, and listened to lectures and teach-ins addressed by General Barlev and senior Government Ministers. It is pleasing to report that I, as local J.P.A. Co-Chairman, Vice-Chairman Willie Gertler, Co-Treasurer Dr. Dennis Caplan, and Committee member Nat Gordon represented our own community in Israel on that occasion.

On November 11 a tour to Israel was organised to celebrate the 80th birthday of our Synagogue and the Centenary of the United Synagogue. It was led by the General Secretary of the United Synagogue, Mr. Nat Rubin, and myself. We were privileged to have our beloved Minister, Sam Venitt, and Mrs. Venitt with us. This was a most successful tour, during which presentations were made to our Community by the Mayor of Natanya and by the Minister of Tourism in Jerusalem. A comprehensive programme of tours, combined with excellent hotel accommodation at a kibbutz and the hotels in Jerusalem and Natanya, provided a memorable link with Eretz Yisrael.

CROWDED FILM SHOW

On January 24, 1971, our J.P.A. Committee organised a film show which depicted current events in Israel and also exhibited the film taken at the opening of the Godfrey School. The Shepherds Bush and Chiswick Communities were also invited and, for the first time in the memory of any of our members, we were short of seats! The attendance was approximately 350—a remarkable record and a great tribute to our J.P.A. Committee.

In May, 1971, the Israel Committee of the United Synagogue met and were introduced to His Excellency the Israeli Ambassador, Mr. Michael Comay, who addressed the meeting. The Chief Rabbi and Mr. S. S. Levin, LL.B., delivered addresses. Our Synagogue was represented by me on that occasion.

In March, 1971, we held our annual J.P.A. reception and appeal. We were privileged to be addressed by Mr. Zvi Garcy, the Chief Immigration Officer of the Port of Haifa, who gave us up-to-date information about absorption problems, and our own Mr. Willie Gertler made the appeal with such sincerity and eloquence that the gathering accorded him a spontaneous ovation, followed by the raising of over £14,000 towards our annual total.

Very soon we shall be in Synagogue on Kol Nidre night

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THE LATE REV. B. PALETZ

FUNERAL ADDRESS BY THE REV. S. VENITT, B.A.
(7.1.1971: 10 TEVET 5731)

"I go the way of all the earth—be thou strong therefore, and show thyself a man".

Those who knew the late Rev. Barnett Paletz will recognise in this verse his attitude to life, and indeed to death. He walked with G-d. We can picture him now as he strode along to meet life's many challenges, and he did so with unshakable confidence and unwavering faith and optimism.

To him life was service to G-d and his fellow-man. First and foremost, he served his Maker with his voice. He brought to his Chazanut *Kavanah*, dignity, and humility. The clarity of his diction was remarkable. Those who were present at the 80th anniversary service of the Hammersmith Synagogue marvelled at the resonance of his voice and at the way in which he interpreted the text of Psalm 84. And how very appropriate the words were to himself:

My heart and flesh sing for joy unto the living G-d.

Apart from his Chazanut, he was no mean scholar. He had drunk deeply from the fountain of Jewish learning. He always had an apt Rabbinic quotation on his lips. His admiration for the wisdom and common sense of the Rabbis was boundless. He was very proud of Achad Ha'am's writings. Another favourite source of his was *Dor dor v'dorshav*. At the same time, he was an avid reader of the national press, and kept up with the latest thought-provoking publications.

Those who came to know him well appreciated his forthrightness—he was never afraid to say what he thought. He had a down-to-earth sense of humour which made him very popular as an after-dinner speaker.

He looked forward to his hospital visits—so did the staff and patients. He had a unique manner of creating cheerfulness wherever he went. People gained a sense of perspective through him.

HIS SENSE OF DUTY

Outstanding, too, was his sense of duty. He never left his post during the days of the blitz. The daily morning *minyan* continued without a break. I well recall his final Neilah Service, prior to his retirement from office. Before he began, he addressed a few words to the congregation. In a voice of deep emotion he told them, "I have served this community to the best of my ability, without fear or favour". There was nobody who could disagree with that.

There is another side to his life which I shall never forget. Among his many charitable endeavours, his main efforts were for

the Norwood Orphanage. Every year, at the approach of the annual function, he would go round personally distributing the tickets, and nobody ever refused him. How great was his love and interest for Norwood can best be illustrated by an incident which some of you present today will recall. Soon after the war was over, a reception was held, to mark the twenty-fifth anniversary of his Ministry at Hammersmith. A cheque for a fair sum of money was presented to the Rev. Mr. Paletz. He immediately passed it on to Mr. Michael Cohen, representing Norwood, with the request that the whole of it should be utilised for the benefit of the children.

Another thing which impressed me very much about the Rev. Mr. Paletz was his fortitude and independent spirit. He tried to impart that spirit to others. His idea of consoling others in their troubles was to try and help them face up to the realities of life. He practised what he preached. There were times of great anguish in his own life, as when his eldest son passed away while his father was conducting the service on Yom Kippur. He could pull himself together and accept the will of the Almighty.

On a personal note, I am grateful for the help and advice he gave me at the beginning of my Ministry at Hammersmith, and the kindness and hospitality he and his dear late wife showed me.

One cannot touch on every facet of a life lived so richly and fully—his expertise as a Mohel, his period of leadership of the Chazanim Association, his great love and devotion for the cause of Israel, and many others. Suffice it to say that here was a man of whom one can truly say that he lived in the full sense of the word. As a father, he earned the love and admiration of his children, and had the satisfaction of knowing that some of his spirit was passed on to them and that they were playing their part in communal affairs and charitable causes, and particularly Israel.

As the life ebbed from him, he could face death with equanimity and serenity: "I go the way of all the earth"—leaving behind him his pattern of living as a driving force for us to emulate in meeting life's challenges.

"Be strong — and show thyself a man".

Gifts for the Succah

The Succah will be ready for decorating on Thursday and Friday and Saturday night, September 30, October 1 and 2.

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. (not Saturday).

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.

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Best Wishes for the coming year*

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OUR NEW CLOCK

Members of the congregation who have attended functions in the Synagogue Hall may have noticed with some curiosity the "new" clock. It was made some time between 1750 and 1830, and is loosely classified as an "Act of Parliament" clock.

But the actual Act of Parliament in this nomenclature was introduced in 1797 by William Pitt. It was, however, so unpopular, and all but killed the horological trade, that it was repealed the following year. It imposed a duty of ten shillings on a gold watch, five shillings on any clock, and two shillings and sixpence on any other watch than gold. These sums being quite substantial for people of the day, they parted with their timekeepers, but still frequented the inns and coffee-houses where the proprietors had installed these large clocks for the benefit of their customers.

The term "Act of Parliament clock" is really a misnomer, since very few clocks of this style were actually made during the period 1797-1798. Tavern clock or mural timepiece are more accurate descriptions.

The typical features lie in the simplicity of construction, with a large unglazed dial two to two and a half feet in diameter, and a drop case or trunk to accommodate a weight-driven movement governed by a seconds pendulum. These features lend themselves to legibility and accurate timekeeping, and such clocks are therefore suitable for public places. More elaborate styles had "winged" or shaped dials and lacquered cases.

Our clock was last in service at a school in Sidmouth, Devon, and remained in use until the school finally closed in 1966. Its history prior to this date is unknown save for a few repair dates pencilled on the back of the dial in the early 1800s.

HUGH L. BURROWS.

The *Observer* for Sunday, October 29, 1809, reported that "In the small Jewish Synagogue of Westminster [the present Western Synagogue], the donations on Wednesday (George III's Jubilee Day) amounted to £227, though its members consisted of only 350 persons".

THE CHILDREN'S PROGRESS

Our Hebrew and Religion Classes, which are organised under the auspices of the London Board of Jewish Religious Education, have completed another satisfactory year.

We are most fortunate in our able and dedicated staff: the Rev. S. Venitt, B.A. (who is also the Hon. Superintendent of the Classes), Mrs. S. Venitt, and Miss R. Forscher. During the course of the year, the Classes were inspected by the Assistant Education Officer of the London Board; he expressed his general satisfaction with the progress being made, particularly bearing in mind the wide age range of the pupils. He concluded his report with the words:

"In a centre of this size, it is encouraging to find such a relatively high standard".

The annual prize-giving was held on Sunday afternoon, June 4, 1971. A large gathering of children, parents, and friends warmly received the Guests of Honour, Dr. and Mrs. Frank Hodes. Dr. Hodes gave a kindly address to the children and to their parents, and Mrs. Hodes charmingly presented the prizes. The afternoon's proceedings were enjoyably completed by a delightful tea competently catered by the Parents' Association under the capable chairmanship of Mrs. Sidney Williams.

In conclusion, thanks are offered to the members of the Classes Committee for their continuing helpful interest in and concern for the Classes and the pupils.

W. London Jewish Youth Study Group

our term, we were unable to do our traditional Israeli singing and dancing. However, *ruach* continues to remain high. And the standard of study is rapidly improving.

For any information about West London, please contact me at 01-937 2813.

KAREN BETH

HAMMERSMITH & DISTRICT AJEX

COMMUNAL SERVICES BY EX-SERVICEMEN

For the Hammersmith and District branch of Ajex, it has been a memorable and eventful year. In the short space available we can do no more or better than to highlight some of the major events.

The fight in support of Soviet Jewry is topically in everyone's thoughts. Recently Ajex organised "Operation Westminster", which consisted of lobbying of hundreds of M.P.s on Tuesday, July 24, to enlist their support. This branch organised 13 constituencies, the largest number, covering this operation. Though only a short time has elapsed, we are already beginning to see some results. We all hope that the combined efforts of Jewry throughout the world will enable our brethren in the Soviet Union to emigrate to Israel. Earlier in January, Ajex organised a mass march of 10,000 people to the Soviet Embassy, where a petition was handed in. One of our hitherto unpublicised acts is in collecting money for parcels of clothing for Jews in Russia.

H.M. the Queen graciously invited a number of Ajex members to a garden party in July to commemorate our 50th anniversary. Our Chairman and his wife were honoured to be present on that memorable occasion.

The Annual Dinner and Ball was held last February at the Star and Garter Hotel, Richmond, when our guests of honour were Alderman Michael Fidler, M.P., the President of the Board of Deputies, and his wife. A presentation was made to Mr. Norman Mann, who for so many years was a pillar of strength to our organisation, first as Chairman and then for a long period as Secretary.

The consecration of our Standard at the Synagogue in May is still fresh in our minds and forms the subject of a separate contribution to this magazine.

THE ANNUAL RALLY

Each November we hold our Parade at the Cenotaph, followed by a rally and concert. The turn-out, which was high, shows that many of us believe that it is worth while spending an hour or two a year remembering our fallen comrades and demonstrating our faith and loyalty as British Jews who are proud to have taken part in the war against evil. A week earlier we joined in the parade to the Shepherds Bush War Memorial together with other Servicemen and ex-Servicemen in the borough.

Many are unaware that there is a war memorial at the Willesden Cemetery to Jewish ex-Servicemen who fell in two wars. Once a year we attend a Sunday memorial service at that venue.

During the year Ajex opened its first series of flats at Ajex House for Jewish ex-Servicemen and women who are in need. Members of our branch contributed handsomely to some of the

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AJEX—continued from page 27

comforts required for these unfortunate people. Those who have seen these newly built flats were struck by the manner in which they were constructed to serve the needs of the tenants.

Disabled ex-Servicemen are never forgotten, and each year we join several other branches in offering cars and drivers to take a number of them on an outing to Brighton, which includes a packed lunch and a high tea and concert at the Metropole Hotel.

Our relationship with the local authorities has always been of a very high order. The Mayor's Springtime Ball is held each year at the Hammersmith Town Hall and our Branch plays a major part in the organisation of this successful function in aid of charity.

If Jewish Defence against antisemitism is, thank G-d, not a major issue these days, we are nevertheless constantly on the alert and have a representative on committees in the Borough dealing with race relations.

For the future Ajex announce two outstanding functions. First, on November 21, after the Annual Remembrance Parade, we shall be holding our 50th Anniversary Reunion and Rally at the Albert Hall, where we expect 5,000 people. We have been fortunate in getting Admiral of the Fleet Earl Mountbatten of Burma as our guest of honour and speaker. This will be followed by a brilliant cabaret, the performers including Esther Ofarim, Alfred Marks, The Young Generation, and Joe Loss and his Augmented Concert Orchestra. We have a limited number of tickets at £1.25 each, and Ajex members are asked to apply as soon as possible, to avoid disappointment.

Now that we have catalogued a wide series of events connected with our Branch, you may think it worth while, if you are an ex-Serviceman, to spend just £1 per annum and join our organisation. Our Secretary, Mr. A. Bankover, 47 Emlyn Road, W.12 (743 5139), will welcome you. Please write or phone him.

This report would not be complete if we did not express our thanks and gratitude to the Revs. S. Venitt and S. Forscher, together with the Honorary Officers and Board of Management of the Synagogue, for their help and many kindnesses to us in this as in past years.

J.B.

AN AJEX OCCASION

A service for the presentation of a new branch standard for the Hammersmith and District Branch of the Association of Jewish Ex-Servicemen and Women was held on the afternoon of Sunday, 9 May, 1971.

Such an announcement, almost commonplace, fails to do justice to the impressive solemnity of the day. A large congregation attended, comprising representatives of the London Borough of Hammersmith, with the Mayor and members of the Council,

(continued on page 30)

together with the Member of Parliament for Barons Court, Mr. Ivor Richard, and the National Committee of Ajex and comrades from many London branches. The display of standards attracted considerable attention, not least a British Legion standard and an R.A.F. Old Comrades' Association standard, which were borne in the procession.

At the beginning of the service the former branch standard was entrusted to the Hammersmith Synagogue and the new standard, given in the name of the Synagogue, was then dedicated. In his sermon, the Rev. S. Venitt paid tribute to the heroic role played by Ajex in peace as well as in war. He mentioned the Biblical facts given concerning the standards of the Twelve Tribes, and dwelt in particular on the significance of the different meanings and levels of holiness set out in Leviticus. In recalling the presentation of the former branch standard, which was recorded in the 1953/4 edition of *The Brook*, he expressed the hope that the new standard would mark the renewed dedication of the members of the branch to service both to the country and to the community.

REMEMBERING TWO WARS

The Afternoon Service itself was both moving and dignified. After the Prayer for the Fallen, all stood to recite the Mourners' Kaddish, in response to the invocation, "Let us remember all men and women of the Allied Nations who gave their lives in the service of freedom in the World Wars". The Last Post was sounded by the buglers of the J.L.B. and then at a contemplative moment there followed one minute's silence. The reassurance of the sound of Reveille was a sobering, almost intrusive entry into deeply felt emotions on the part of the congregation. The Hatikvah and the National Anthem concluded the service. Much favourable comment was attracted by the singing of the choir of *Adon Olom* and the musical renderings of the Rev. S. Forscher, the Hon. Chaplain of the Branch.

The service was followed by a reception in the Communal Hall, at which the Guest of Honour was Sir George Bean, O.B.E., a Judge of the High Court of Justice, Queen's Bench Division, a past President of Ajex. In introducing him, the Chairman of the Hammersmith branch, Mr. J. Bondt, referred to their pleasure in also welcoming as a guest Mr. Ivor Richard, M.P., Unfortunately, Mr. Frank Tomney, M.P. for Hammersmith North, who had been invited, was indisposed, and Mr. Bondt wished him well on behalf of all present.

Sir George Bean said that a standard, while serving as a rallying point for fighting units in war, was a mark in peacetime of the role of ex-Service organisations such as Ajex. The dedication of a new branch standard was not a passive occasion but called for a positive response from all the members. Ajex today was fulfilling a useful social purpose in the community. However, there was a need to ensure that service to others did

not become merely routine, but was increased so that ex-Servicemen and their dependants were helped, as were those who still suffered from the conflicts of the past.

Mr. Bondt proposed a vote of thanks to Sir George. He said that all members of the branch would wish him to pay tribute to Sir George for his work for Ajex and for honouring the branch at the ceremony. He also expressed thanks to the Honorary Officers and Board of Management of the Synagogue. It was known to members, he said, that the presentation of the standard had been made possible through the generosity of Mr. J. L. Godfrey, and in appreciation the branch had made Mr. Godfrey an honorary life member. The Treasurer of the branch, Mr. B. Folkson, gave Mr. Godfrey a branch tie in recognition of his new membership. Mr. J. Brand, a Warden, in replying on behalf of the Synagogue, said that in more senses than one they should give thanks for their presence at the ceremony. Mr. Ronald Shelley, the National Honorary Treasurer of Ajex, then followed, and gave a review of the role and problems of the organisation in the next decade. Essentially these would be the same as those of the past and the obligation of the members to help Servicemen in need and to improve Jewish defence and welfare would be fulfilled.

A vote of thanks to the Chairman was given on the proposition of Mr. Ashley Jacobs, the Vice-Chairman of the branch. The organising committee and the standard-bearer, Mr. J. Langdon, had contributed to a memorable day, he said, and the work of the ladies in providing refreshments at the reception was greatly appreciated.

An impression remains of the effective and quiet determination shown by all the speakers to use the opportunity provided by the occasion to renew the work of public and communal service for which the Hammersmith branch is justifiably known. The local community can only hope to equal such an impressive example.

D.

ISRAEL—continued from page 21

and there will be a card on your seat. It will have your name on it and a thin cotton thread. Israel's future hangs on such a thread. That card and that thread are going to every member of the Jewish Community. No exceptions. No exemptions. Nobody can stand aside. When you insert that thread through one of the holes in that card you are making a solemn declaration—your solemn commitment to the Survival of Israel.

Future Tour to Israel

If any members wish to take part in a future tour to Israel from our Synagogue, would they please get in touch with Mr. Bernard Davis, phone EMPRESS 2739.

Guide to our problems

This community was privileged last session to receive a rare series of weekly addresses by Rabbi M. Nemeth on the evergreen topic of the scene in Israel. He undertook a twofold theme. The first section of the course confined itself to a consideration of the extraordinary diversity of sects and tribes, their origins, development, characteristics, and status. The latter part of the course conveyed to us some dynamic impressions of the application of Jewish Law (*Halachah*) in the Knesset and within the Law Courts of Israel. The organisation and influence of the Rabbinate in Israel had endeavoured to achieve a Torah-imbued orientation in the daily routine of the individual Jew. Some important contemporary Halachic problems associated with the defence of Israel, with the civic welfare of the community, and with the technological advances in the adaptation of scientific knowledge, were brilliantly analysed. This was a course to remember.

In every generation of the exile, Judaism has adopted a Divinely inspired approach to the many problems which have confronted the human race. Our claim to be a universalistic religion is based on the firm foundation of Jewish tradition stemming from the clarion call of Sinai. The master key is our possession of the Torah with its age-long Rabbinic interpretation applicable to all sets of circumstances. The sages in every age have appreciated the presence of current perplexities facing the Jew. Emphasis has always been placed on the need to acquire an adequate Jewish education in order to understand the basic decisions of Jewish Law. The fundamental principles and qualities of Judaism must be spelt out in vigorous terms to bring illumination to the inquiring Jew and Jewess.

We are privileged to announce the forthcoming series of seven weekly lectures beginning Tuesday, 19 October, 1971, based on the theme of:

ASPECTS OF JUDAISM, AS GUIDE TO SOME PROBLEMS OF OUR TIME

to be given by Rabbi Dr. M. Turetsky, M.A., the spiritual leader of the Western Synagogue. The individual lectures are as follows:

1. The mastery of self in Judaism.
2. Is Jewish Law hidebound or flexible?
3. Faith healing in Judaism.
4. *Halachah* as a mirror of Judaism.
5. Is there a form of apartheid in Judaism?
6. Jewish education and its place in the modern world.
7. The World Hereafter.

This is certainly a contemporary course in its application to the challenges of our own day. We look forward confidently to outstanding and worthy audiences by our members and friends.

THE LADIES' GUILD

Although we in Hammersmith are a small community and, consequently, our Ladies' Guild is small, when we look back at the Guild's projects and functions in the past year we see that we have been busy in communal affairs in a way that bears no relation to our size, as this report will show.

My report last year ended with the announcement of the proposed redecoration of the kitchen and the arrangements for a communal Seder. The kitchen was finished in time for Pesach and for the communal Seder, which was an unqualified success. Fifty people were catered for on the second night, and the small group of ladies who undertook to do the work of preparation (and we all know how much preparation there is for a Seder) did a magnificent job.

The redecoration of the kitchen was one of a series of improvements to the Synagogue which the Guild hopes to make with some of the money we raise, and to this end, during the past year, several functions were arranged—some not so successful and some very successful. The most notable was a "Good as New" shop, where we raised over £300, and at a very successful card evening at a member's home over £100 was raised. The money we accumulate enables us to support many charities here and in Israel, and this year, in response to a direct appeal by the Chief Rabbi, we were able to send a substantial amount to the fund set up by him to help the Jews in Russia.

WIDE SPECTRUM OF ACTIVITY

In the close confines of our community, the Guild fulfils its duties ably and with great enthusiasm; the Succah was once more a bower of fruit and vegetation! Parcels were sent to the Jewish mentally sick at a local hospital; Geranium Day was well supported by the Guild members, of whom several volunteered to sell flags; the Simchat Torah party which the Guild organises, and which is one of the highlights of the year, was a most enjoyable function. There were several Kiddushim arranged by the Guild during the year, and Guild members see that all the Sefer mantles, Ark curtains, and talesim are clean and in good repair. Last year all the velvet curtains in the Synagogue were taken down and cleaned.

Apart from the Guild's concern in our communal affairs, we are also able, through our membership of the Association of Ladies' Guilds, to participate in the wider issues concerning the Jewish community and Jewish women in particular. One of the items of interest was the decision by the Association to make representations to the appropriate authority to have a comprehensive list of permitted commercial foods published. At the biennial general meeting of the Association a resolution was proposed by

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LADIES' GUILD—continued from page 33

the Wembley Guild asking for women's representation on synagogues' Boards of Management. The workability of this proposal is being looked into by the Association.

It will be agreed that my claim that we are an active and up-to-date Guild despite our size is not unfounded; however, this does not mean that we are content with the size of our membership. We feel that there are many ladies who would wish to join us to be actively engaged in our work, and I hope that in some way I have shown that our work has many aspects to appeal to people of diverse interests. Anyone who wishes to come along to our meetings, which are held once a month in members' homes, should contact either myself at 748 6853 or Mrs. Venitt or Mrs. Forscher for the date of our next meeting, where we can promise everyone a welcome.

MABEL PHILLIPS
Chairman, Ladies' Guild

Mrs. E. F. Benzimra and Family

*Extend their Compliments and Best Wishes
for a Happy New Year*



50 LATIMER COURT, W6

.....

Greetings and Best Wishes

from

Mr. & Mrs. JACK LEVY

1 HAMMERSMITH ROAD, W.14
HAND & FLOWER HOTEL

COMMITMENT TO JUDAISM

BAT CHAYIL

At a reception held on Sunday 4 July 1971, following a Bat Chayil Service, the Guest of Honour, Miss Beatrice Barwell, addressed the parents of the Bat Chayil girls and members and friends. She said that too often children's enthusiasm was killed at the outset by the older generation and they were not spiritually nourished. If the enjoyment of the ceremony was to remain meaningful, parents must make whatever sacrifices were necessary to ensure that their children would be able to go forward in a Jewish life with love, support, and, most importantly, understanding. Children must choose their way and be encouraged, and to bring them up in the Jewish way of life would be a true blessing of parenthood.

This was the climax of an interesting and thoughtful occasion which had begun with a service in the Synagogue conducted by the Rev. S. Forscher, assisted by the choir, in which the Bat Chayil girls each took an individually distinctive part in readings from some of the most famous and greatly loved Psalms and Proverbs.

In his sermon, the Rev. S. Venitt addressed each of the three girls, Alison Segal, Amanda Hirth, and Susan Williams, in turn, and explained the significance of the ceremony. By choosing extracts from the readings presented by the girls, he illustrated each with a discussion serving to demonstrate the personal relevance of the commitment each participant was now undertaking. The unequalled excellence in moral example of Jewish home life and the ever-present need to be mindful of and actively concerned in helping other people were lessons he particularly emphasised as being appropriate to the ceremony. He was, he said, confident that each girl would find her own way to fulfil the words of the Bat Chayil prayer that was spoken in unison by them.

TRUE WAY OF LIFE

This theme was developed by Miss Barwell in addressing the girls after the service in the Communal Hall. For them the ceremony was a step forward, she said, towards a new Jewish future. Their knowledge of Jewish belief and customs had been strengthened by the preparation for the ceremony and would be added to as they studied further. While their efforts had shown them to be worthy participants, it was clear that every worthwhile activity involved sacrifice and this was certainly true of religious matters. But this did not mean that Judaism was only a question of personal sacrifice; it was important for Jews to love religious practices so that we would show that our religion was not a theory but a true way of life. The girls would be able to demonstrate that Jewish standards were their own and that they were worthy of passing these on to future generations.

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HAMMERSMITH FRIENDSHIP CLUB

REPORT ON ACTIVITIES FOR 1970/71

The popularity of the club continues undiminished and grows greater weekly.

Our 19th anniversary attracted no fewer than 100 members and friends, including residents from the Eileen Goodenday House. The Rev. S. Venitt welcomed the guests and paid tribute to the Chairman, Secretary, and catering committee for the efficient way they had discharged their duties and ensured the happiness of members. Among those present was Rabbi Aaronberg, of the Shepherds Bush Synagogue.

A most interesting talk illustrated by slides was given by Dr. Denis Caplan and was greatly appreciated.

During the past months members have enjoyed many special events, including visits to the coast, theatres, and happy celebration parties. Among these was one where one of our founder members, Mr. Gee, celebrated his 80th birthday.

Also Mr. and Mrs. Godfrey celebrated their golden wedding anniversary. On this occasion the Rev. S. Venitt, President, presided and praised the Godfreys for their unending good work wherever necessary.

"Such friends as this a wondrous gift possess

And by their sacrifice bring happiness".

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

One of our members, who lives alone, came to the club with the hem of his overcoat undone; probably he had ripped it when it caught on something. Another member noticed this and said, "Bring the coat with you next week and I will bring a needle and thread to repair it for you". They both did as suggested. The coat was repaired to the owner's satisfaction, with grateful thanks. Truly the "Hand" of Friendship!

SOPHIA MORRIS,
Hon. Secretary

BAT CHAYIL—continued from page 35

Mr. J. Brand, the Chairman of the Classes Committee, proposed a vote of thanks to our distinguished guest and stressed the great value for the whole community of the moral lessons contained in her address to the girls. It was important, he said, that we should remember them in all our activities. Miss Barwell had given up other engagements to be present and her thoughtful address was greatly valued. He concluded by congratulating the girls and their parents and expressed grateful thanks to the families of the girls for the reception they had provided for their friends and members of the community. A special word of thanks, however, must be reserved for Miss Ruth Forscher, who as teacher of the Bat Chayil Class had patiently encouraged the girls in their studies, thereby making possible the ceremony, which had given much pleasure.

D.

W. LONDON JEWISH YOUTH CENTRE

ENCOURAGING PROGRESS

A separate news-sheet is enclosed with this magazine to bring you up to date on the progress that has been made towards achieving the objective of building a self-contained Youth Centre for all Jewish youngsters in the West London area.

In one respect the news is extremely encouraging. We are now poised ready to enter the last stage of the project. If all goes well, the foundations could be laid in the spring of 1972 and I am optimistic enough to hope that the Centre will open its doors by the following autumn.

One thing still stands in our way—that inevitable obstacle; a shortage of money.

As the New Year is traditionally a time when our thoughts are directed towards charity, it seems opportune to suggest you might consider our particular charitable cause worthy of your support.

The news-sheet reports that we are launching an appeal for the balance of the money we still need, and there are a number of valid reasons why you, as a member of the Hammersmith and West Kensington Synagogue, should—indeed, must—help.

For a start, since we are one of the largest communities associated with the project, our youngsters stand to benefit proportionately when the Centre finally opens its doors.

Secondly, we are, as a community, obligated to support the scheme. This does not mean that the Synagogue, as a corporate body, is committed to underwriting the scheme financially. Even if the Board of Management wanted to, it has neither the authority nor the resources. What it does mean is that each and every individual member needs to help so that the community may make a financial contribution in relation to its size.

Obviously, members with children and grandchildren will have a personal reason for wanting to help, but the responsibility for helping to prepare teenagers to take their place in an adult society rests squarely on all our shoulders. Youth is our life-blood. Children in West London have never had their own Youth Centre—now is your chance to help give them one.

You will be hearing more in the New Year about our appeal, but if you feel you know enough, any donation sent to the Hon. Sec. of the Sponsoring Committee (S. Richmond, 4, Chesterfield Road, W.4, tel.: 994 3723) or myself will be much appreciated.

C. B. HOPES.

Report from the *Jewish Chronicle*, issue of December 26, 1890: "Miss H. Hart is the Honorary Secretary of the Ladies' Cycling Club, 23 Broadway, Hammersmith". (Can any reader identify Miss Hart?)

Letter to an Unborn Child

My dearest child—

As yet you are unborn, and even though you are to be my grandchild, it seems, by some indefinable feeling, that these words could be those I would want to write, today, to a child of my own.

The years have flown by, and, though it seems trite to say this to you, it seems so very little time to me since I was waiting for your father to be born—into a vastly different world. A second major war, in the space of 25 years, had just concluded, fortunately in our favour. Your father was born and spent the early months of his life far away in another country. You, however, thank the Lord, will be born into a peaceful, if turbulent period of time, surrounded by us who will cherish you dearly and who will be at hand from the very beginning of your life.

If you are to be a boy, you have only to emulate your father, and your grandfathers, to be a great credit to all of us, who will love you. Your examples are close at hand, and you will never have the need to look very far for the qualities and the strength of character and purpose which will help and guide you towards being a good practising Jew. You will know, from a very early age, the meaning of kindness, the meaning of thoughtfulness, and of understanding towards others less fortunate than you will be, and so, without really being aware of its significance, you will learn one of the most important lessons of life, to love and respect your fellow-man as you would yourself. You will be born into a warm Jewish home-life, where tradition is as important as the air that you will breathe; where charity and forgiveness are as important to others as they are to yourselves, and where, I am sure, your home will always be an open one to bring your friends into. Your education will embrace both Jewish and secular subjects, which will equip you to take your place, in good time, in the Anglo-Jewish community of this country, as we have all tried to do in our time.

If, however, you are to be a girl, then you have no less responsibility to your family, because, as you grow old enough to understand, I hope that you and I will have many conversations about how I feel with regard to the role that we women have to play in the Jewish home and in the Jewish community in general. It will be your responsibility to create that warm atmosphere I spoke about earlier, and to make the difference between a "house" and a "home", which, to me, is the very essence of *Yiddishkeit*. Your mother herself comes from this warmth, and she will be the best of all people to teach you. Listen to her, and you won't go very far wrong.

Life later on, perhaps, may be full of confusions and temptations, but if in your early years, whether you are to be a boy or a

(continued at foot of next page)

West London Young Zionist Society

West London Young Zionist Society, which is affiliated to the Federation of Zionist Youth, is a group of people with a difference. We meet weekly on a Thursday evening in one another's homes to promote the three aims of FZY. They are Tarbut (education), Aliyah (emigration to Israel), and fund-raising. All moneys raised are sent out to FZY's project in Israel, a youth village at Ashkelon.

Our activities cover many aspects of the social scene, from discussions to rambles, speakers to outings, parental panels to folk evenings. Our ages are between 18 and 25, although we do have a junior group, called Ealing Hafinjan, which caters for the 14-18-year-olds.

In the past year West London has not been idle. It has held many functions, not only fund-raising. In September, 1970, we celebrated our 40th anniversary with a "Quadragenta". It was a full day's entertainment, which was held at the Hammersmith and West Kensington Synagogue and included the Chief Rabbi as our main speaker, a panel of four other prominent speakers, a supper, and a film. This year, on September 12, we celebrate the "centenary" of our society magazine, *The Voice*. Last year we held a soiree, where 110 people enjoyed themselves—in full evening dress—and were entertained by a number of people, including "ze can-can girls". Our annual Pyrotechnical Party, held on, or very near to, November 5, again went off with a bang. We have regular parties and folk evenings and this year we are venturing out, and are organising, on October 2 at the Golden Lane Theatre, our Happygoround, which will take you for a ride with a number of young artistes, professional or semi-professional. In December we are holding the sequel to our successful "soiree", our "Olde Tyme Music Hall". One way and another we have a very busy year ahead of us, not to mention already behind us.

If you would like any more information about us or Ealing Hafinjan, please contact either David Atlass, Chairman, West London YZS, 39 Preston Hill, Kenton, HA3 9SB, Middlesex, telephone 204 1462, or Alan Crystal, Chairman, Ealing Hafinjan, 57 Ashbourne Road, London, W5, telephone 997 6045.

SUSAN PERLIN, Fund-Raising Officer.

LETTER TO AN UNBORN CHILD—continued from page 38
girl, you learn the difference between what is right and what is wrong; between what is good and what is bad, then, when you go out into the world on your own, it will hold no terror for you, no indecision, because you will be steadfast and true to your family and to your Faith.

Lastly, I wish for you, my darling child, Good Health, Happiness, with Peace in your lifetime, and the fulfilment of all your hopes and aspirations, so that in the years to come you will be a credit to your family and to the Jewish Community.

Your loving Grandma-to-be,

J.H.C.

WHAT KIND OF ZIONIST ARE YOU?

IF YOU OPPOSE THE REPARTITION OF ISRAEL

FIGHT AGAINST WITHDRAWAL FROM THE
LIBERATED TERRITORIES

IF YOU BELIEVE IN SOCIAL JUSTICE

FIGHT FOR EQUAL OPPORTUNITIES FOR ALL
SECTIONS OF THE ISRAELI PEOPLE

IF YOU BELIEVE IN EVERY JEW'S RIGHT TO ALIYAH

SUPPORT THE ACTIVE STRUGGLE FOR SOVIET
JEWRY

JOIN THE HERUT MOVEMENT

20 BROOKSIDE ROAD, LONDON, N.W.11

(Tel.: 455 6965)

Impressions of a "Left" Kibbutz

AMBIVALENCES AND ANOMALIES

I have just spent four months on the Ulpan of Kibbutz Yagur, where I worked a few hours each day in return for a few hours of Hebrew lessons daily, as well as board and lodging. Young people from many different countries participated in the Ulpan, including nine new Russian immigrants. I was lucky in that my work was with the children, and this, combined with the fact that all the people I met were most kind, made my visit thoroughly enjoyable. I might add that not everyone was equally content with the Ulpan; much depended on one's willingness to learn Hebrew, to enter fully into the way of life as one found it, and to ignore minor discomforts.

Yagur (a Hebrew word meaning "he will dwell") is a non-dati kibbutz belonging to the M'Yuchad group, and is situated in the valley at the foot of Mount Carmel, which is a ridge 18 miles long stretching from Haifa almost to Caesarea. Haifa is only a few miles to the north of the kibbutz, while to the south stretches the Emek Jezreel, with such settlements as Megiddo, Afula, and Nazareth. Yagur is the second largest kibbutz in Israel, with a population of 1,500 and a vast area of land used for cotton and fruit growing; it also operates a tin factory and a plastic tube factory. Founded about 50 years ago mainly by immigrants from Russia and Poland, it harboured a large store of weapons during the period of the Mandate, which were discovered on "Shabbat Shachora" (the "Black Sabbath"), when British officials, in order to carry out their search, detained all the kibbutzniks in the dining-room. Politically the kibbutz is very left-wing, flying the Red flag alongside the Israeli flag, and only comparatively recently has withdrawn its support of the U.S.S.R.

GOOD AND BAD

Asked whether they like kibbutz life, kibbutzniks often answer, "There is good and there is bad." At first sight this is a somewhat superficial answer, but I came increasingly to understand what they mean. An important topic for debate at the moment is the bringing up of the children, who live communally in special houses. Almost from birth until the age of one and a half they inhabit "tinokot" in groups of about nine. The same group of nine becomes a "peoton" when the children reach one and a half. When the children are three, two tinokot combine to form a gan, or kindergarten, and at the age of six a child enters Class A and progresses to Classes B, C, D, etc., as the years pass until he reaches Class L. The last three classes form the Kibbutz High School and the middle five classes form the school, while the first four classes, as well as the gannim and baby houses, each form a separate unit.

Metapelot, or nurses (*i.e.*, kibbutz women who need no special

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A "LEFT" KIBBUTZ—continued from page 41

qualifications), attend to the children's food and sleeping quarters, while the gannim have in addition a trained gannenet, or kindergarten teacher. Classes A to D each have a teacher who takes the children for all subjects. Thus the children eat, sleep, and have their lessons in one house and within a stable group. During the evenings, however, parents take charge of their children until bedtime, and any parent is free to visit a child at any time during the day, and moreover to take a young child from its house. The children undoubtedly develop quickly and healthily in these groups, but it is very hard for mothers of young children to be continually saying "shalom" to them and to have to leave them at night. It has therefore been suggested that young children should sleep

In accordance with the kibbutz non-dati affiliation (although one must remember that Tanach forms an important school subject), Shabbat is spent by the swimming-pool and Friday night at the cinema, while Yom Kippur is ignored. Nevertheless, the children are given a special Friday tea, with a Shabbat cake, which is preceded by a candle-lighting ceremony and Shabbat stories and songs. Candles are also lit in the kibbutz dining-room and there is a special Shabbat dinner on Friday night. Furthermore, all the Festivals except Yom Kippur are observed in some way. For example, on Pesach, matzot are eaten instead of bread; the first day is a holiday and there is a beautiful Seder service, somewhat altered from the traditional service and including reflections on Nazi atrocities.

SOME GROUSING

The health and happiness of the children and the social life are thus probably points in the "good" part of kibbutz life. Not so good is the fact that one cannot make a personal decision to travel abroad, or to send a child to university; the general assembly of the kibbutz must decide and even then funds must be found and one's name duly added to the waiting-list. Yagur is lucky in that a number of members manage to travel abroad once in their lifetime and a good proportion are supported in their studies, though often in conjunction with work on the kibbutz.

I fact, I heard a fair amount of grouching on the question of money altogether. Every chaver (full member) receives 600 lirot a year, either in coupons for use in the kibbutz clothes shop and supermarket, or in money for use outside the kibbutz. Not enough, they all claimed, for it must buy clothes, furniture, and all personal luxuries, as well as pay for holidays. Something that I personally would find objectionable, although kibbutzniks would deny this, is the nature of much of the work. For the men there are factories and fields, and for the women the children's houses and the services such as dining-room and laundry. Thus, apart from teaching, there is no mind-stimulating occupation, but I was impressed by the nevertheless extremely high standard of personal culture attained by many of the kibbutzniks, who have the use of a good

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THE MEANING OF PEACE

SHALOM

Every day in our prayers we utter the word "shalom", time and time again, just as the Blessing by the Priests for the whole congregation is for peace. No matter how often we repeat this word, we do not give sufficient consideration to its implication or true meaning. It is a word of two syllables, spoken in a fraction of a second, but holding a lifetime of hope and aspiration for the Jewish people.

The word "shalom" comes from the verb "shalem", meaning "to be perfect". From this we derive the meanings completeness, harmony, welfare, peace—peace of mind as well as physical peace; peace not just for ourselves, but for all Israel; peace for our fellow-Jews, whether they be in Russia, imprisoned in Arab countries, or living in the free world. We pray for peace particularly in the land of Israel, where peace is uneasy and dependent on the actions of her enemies, and where there is such a yearning for a stable peace. Particularly is this the case in the home of every Israeli family, whose sons and daughters guard the borders of the country and stand between them and one hundred million hostile Arabs. Israel, the staunch remnant of our people, reborn out of such terrible sacrifices.

CHILDREN UNDER FIRE

Never before has the true meaning of peace been brought home to me more forcibly than when I visited the Beit Shean valley last November, and saw the children of the border kibbutzim sleeping night after night in underground shelters as a protection against shelling and rocket attacks. Even by day these young children knew that, when they heard the first whine of a shell, they had to run to the shelters, counting, as they went, the seconds before the shell would explode, at which time they should be lying flat on the ground. Despite this terrible danger, not one family asked to move away, neither for themselves nor for their children. What did the word "shalom" mean to them? Was it a few hours' respite from the dangers of shelling and rocketing? When the cease-fire came to these borders it meant the wonder of children waking up with the sunshine streaming into their eyes, as for the first time in their lives they slept in normal beds outside the shelters. That was really peace!

Along the Suez Canal there may be a respite from shelling and bombing, but there has been no physical peace for the Israeli Army, who have had to spend the time strengthening their defences and always keeping on the alert. At least the knowledge that the firing has ceased brings some peace of mind to the families of these boys and girls in the front line.

It is incredible to think that in this year 5732 Israelis are seeking peace by defending the very desert which our forefathers crossed with Moses over 3,500 years ago in search of peace and

(continued on page 44)

SHALOM—continued from page 43
a homeland.

Perhaps the word "shalom", which we use so casually in greeting, was epitomised when I heard the phrase "ose shalom" sung in the traditional tune, in a night club in Jaffa, as one of the top popular songs of the country, and only a few days later sung by a group of young school children in the remains of the synagogue on the top of Massada. The words floated through the rarefied air over the Dead Sea towards the mountains of Moab, expressing not just a hope but a yearning—from this very place where Eleazer ben Yair resolved "that a death of glory was preferable to a life of infamy" and that most courageous act took place, when 960 men, women, and children ended their lives with their own hands rather than face capture by the Romans. The Zealots had chosen the peace brought by death.

Perhaps, if we think more about the word "shalom" and all its implications, we may come near to finding what may seem at times to be an illusion. When we utter the word "shalom" particularly over the High Holydays, we should spare a thought not only for our brothers and sisters in Israel but also in those countries from which they have to be rescued and brought home to Israel. This is the work of the Joint Palestine Appeal, which, with the help and support of every Jew in this country, will be able to make the ingathering of Jewish people a reality.

One of the scrolls found on Massada by Yigal Yadin was of the Second Temple period, "The Wisdom of Ben-Sira", which has a message for us today:

"Men of resource and supported with strength
And living at ease in their dwelling-places,
All these were honoured in their generation
And in their days had glory.
Some of them there are who have left a name
That men might tell of it in their inheritance,
And some of them there are who have no memorial
So that there was an end of them when they came to their end.
They were as though they had not been
And their children after them.

May we, the children of Israel of this generation, be remembered for what we did to bring peace to the whole House of Israel.
Shalom alechem. M.D.C.

"LEFT" KIBBUTZ—continued from page 42
library in the kibbutz moadon (club house).

By the end of my visit I had come to realise that kibbutzim play a vital part in Israel's economy and in theory offer the best and most just way of life yet devised. Yet, how many people will *choose* to live on a kibbutz? It is a depressing fact that many settlers were forced by financial circumstances to live in kibbutzim rather than in towns.

FIONA YOFFEY.

PLEA FOR PERSECUTED

SOVIET JEWRY

Since the end of last year they have been coming, each one with the same message, each one appealing for our help, calling for our solidarity, and each one succeeding but infinitesimally in shaking the community from its inactivity and complacency.

First Tina Brodetskaya and Yosif Yankelevitch, then Professor Aisenstadt and Alla Milkina, Leah Slovin, Grisha Feigin, Lina Volkova, and Rudolf Brud. More recently Rivka Alexandrovitch, whose sick daughter is languishing in a Soviet concentration camp, Ilya Silberberg, and Raiza Palatnik's fiancé, Alexander Chaplia. They have all been here, demanding of us, urging us and pleading with us to intensify the struggle; but how little, how very little, are the Jews of Britain doing to help Soviet Jewry.

How slowly are the wheels that can set the mighty Anglo-Jewish Establishment in motion beginning to turn. Greville Janner and a few devoted M.P.s work ceaselessly to convince their colleagues of the perilous plight of the Soviet Jews, but not even all the Jewish M.P.s agree to sign his motion. Ajex, that great and powerful body within Anglo-Jewry, organises massive marches and rallies. But why so rarely, Ajex? The Board of Deputies coordinates all the activities for Soviet Jewry. But how much activity, Deputies of Anglo-Jewry, do you initiate? The list could go on endlessly. Is there an organisation within Anglo-Jewry that can truly say it is working enough, sacrificing enough, fighting enough for the Soviet Jews?

TIME TO WAKE UP

What must happen to Soviet Jewry before we, the Jews of Britain, wake up from our sloth and lethargy to help them to our utmost? Soviet Jewry is facing spiritual and cultural genocide, the greatest threat that has faced Jewry since the defeat of Hitler. Must we wait for it to become physical genocide before we act? The Russian Jews are fighting. They petition, write open letters, sit-in and hunger strike for their right to live a Jewish life in Israel. They risk loss of their jobs, gaol and physical violence from KGB-inspired hooligans. But they fight on, undeterred.

Reader of this article—in the last year, how many times have you demonstrated? How often have you marched? Or attended rallies? Is there a sticker in your car? Have you written to your M.P.? Or to your newspaper? Can you truly say, "I have been doing all I can?"

Must all the efforts continue to be left to the dedicated minority of activists? To those tireless and devoted ladies of the 35 Group, that handful of university students, the Zionist activist disciples of Jabotinsky, and the militants whom some would have us put in *cherem*, but who, when Jews are threatened, defiantly proclaim, "Never again"?

R.K.E.

Josephus-A Witness of Historic Events

To get a real feeling for the tragic time when the Temple fell and the might of Rome crushed the Jews in Palestine, the modern Jew should consult the ancient Jewish tradition—and also read Josephus.

Tradition gives some feeling for the slaughter, the suffering and the martyrdom, the change from Temple to synagogue Judaism, the longing that looks back to those days and prays for the re-establishment of the Temple “speedily, in our days,” and the 1,900-year-old emotion that stirred when Rabbi Goren blew the shofar at the Western Wall during the Six-Day War.

Josephus reads quite differently. Proud as he was of his Jewishness, he felt that the Romans were the natural masters of the world. They were cosmopolitan, too, while his own people, in spite of their ancient lineage, were really only provincials. He was strongly opposed to the folly of defying the Romans and, although he took up arms against them, he soon became a *collaborateur*.

All this we learn from his own books: there are no collateral sources. He was a slippery customer, not to be believed in everything he wrote, but the main outline is clear enough. He wrote after the wars were over, in comfortable circumstances, living in a villa in Rome; he himself wrote Aramaic but literary slaves helped him translate his books into Greek.

FIGHTING IN GALILEE

He was born Joseph ben Mattathias haCohen, son of one of the leading families in Jewry. He went to Rome at the age of 26 and was deeply impressed with all he saw. When he was 29, Galilee was in ferment and he was sent by the Jewish leaders in Jerusalem to cool it down.

There he fought mainly against his own countrymen. Truly, in reading of the many factions, one can appreciate the words of the Talmud, “The Temple was destroyed by causeless hatred.” There were many skirmishes and Josephus’s successes were due as much to trickery as to military prowess. Some of the local factions gained victories over Cestus, Governor of Syria, and the Roman army of occupation were feeling very cock-a-hoop. But the army was reinforced by another under Vespasian and started to repress the rebellion.

Josephus fought against Vespasian’s army for a time. When cornered with others, he wriggled his way out of a suicide pact and was captured.

He then tells an incredible tale. He was brought before Vespasian, he says, and prophesied that he, Vespasian, would become Emperor. When this actually occurred, Vespasian remembered and released Josephus.

From then on he collaborated. He was cordially detested by the “resistance” in Jerusalem and he, in his turn, despised them, telling how they murdered all who thought to surrender. When Jerusalem fell he was taken to Rome and there witnessed Titus’s triumph. He tells of the Temple regalia in Titus’s procession, including the seven-branched lamp.

He writes also of the final stand at Massada. Once again, he has little natural sympathy with the extremists who resisted. He calls them *sicarii*, dagger-boys, but an unwilling respect shines through his writings as he tells of their heroic end.

He lived in Rome under the patronage of Vespasian and Titus and adopted their family name of Flavius. He remained an avowed Jew always, writing *inter alia* *The Antiquities of the Jews*, an invaluable account of Jewish history from Bible times to the reign of King Herod, and *Against Apion*, wherein he rebutted the calumnies of an antisemite of that day.

The complex character of the man is fascinating and his attitudes have many echoes today, combining as they do the current secular wisdom of his age with an appreciation of Jewish tradition. His works make absorbing reading.

J. SAMUEL & SON

JAMES SAMUEL 1797-1866

MEMORIALS & RENOVATIONS

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ALIYAH TO N.W.11

By a CORRESPONDENT

When I left Hammersmith I realised that this was no mere geographical trek but a spiritual journey. The unexplored territory offered a wide selection of religious congregations within the Orthodox camp. My choice was firm. It would be the Beth Hamedrash endearingly known as "Munk's", reputed to pulsate with the heart of Frankfort. This English transplantation took place a quarter of a century ago. Membership is not granted automatically. This hinges on a successful interview with a selection committee which assesses the spiritual and providentially not the financial calibre of the candidate.

My own arrival coincided with Rosh Hashonah. The Days of Awe presented a gleaming white motif in the synagogue. Every desk was bedecked with a white linen cover. The floor below might have represented a surgical conference of married men all gowned in white. My wardrobe was reinforced with a white *Kittel* to conform with the local *minhag*.

The *Kehillah* can certainly davven with unparalleled devotion and decorum. It is a veritable powerhouse of prayer. Rabbi Munk, the almost legendary father-figure of the congregation, is regarded as the oracle of Jewish wisdom. His Aliyah to Israel raised a flurry. The succession to the supreme post was accorded to Rabbi Chaim Feldman, the youthful brilliant Talmudic scholar and spiritual leader, who was reared in the Borough of Hammersmith, was a graduate of St. Paul's School, and who has proved a worthy son of the late Rabbi Raphael Feldman, of blessed memory.

During the year, a fascinating procession through one's parlour of bearded *Shelichim* (appointed representatives) of every Jewish organisation, known and unknown, exercise their magnetic drawing power on behalf of educational and charitable causes.

There is a spirit of bonhomie in the streets on the Sabbath. Virtual strangers of Abrahamic descent greet and acknowledge each other as members of one great clan. The gaberdined Chassid with artistic fur headgear passes by with an entourage of disciples. The four local *Shtiebels*, a *kappel's* throw from each other, attract patronage from devotees whose approach to Heaven is vocalised in ecstatic tones and exaggerated gestures. Spiritual fervour reaches its climax at the *Seudah Shelishit*, the third Sabbath meal, usually of herring, bread, and mineral waters. The Rav presides amidst the exposition of Torah interwoven with Chassidic song.

It is encouraging to witness the religious intensity of local youth, no less devout than the generation which survived the Nazi holocaust. Many are Yeshiva-imbued and consider that this is an essential preparation for the fuller appreciation of Jewish existence whether in Israel or in the Diaspora.

L.F.

ORGANISATIONS

(and addresses for inquiries)

Hammersmith Synagogue Ladies' Guild. Meets first Tuesday evening in the month in the Synagogue Hall. Tel. 748 6853.

Hammersmith Synagogue Parents' Assn. Hon. Sec.: Mrs. S. Verby, 45 Ranelagh Gardens Mansions, S.W.6. Tel. 736 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. 748 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. Representative: Miss J. Lichtblau, 27 Wavendon Avenue, W.4.

West London Jewish Youth Centre Sponsoring Committee. Hammersmith Representative: Dr. C. B. Hodes, 1 Ashchurch Ter. Askew Road, W.12.

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

West London Young Zionist Society. Chairman: Mr. David Atlass. Tel. 204 1462.

Jewish Lads' Brigade — Hammersmith Coy. Brigade Secretary: Woburn House, Upper Woburn Place, W.C.1. Tel. 387 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. 876 3049.

Hammersmith and West Kensington Synagogue Library. Hon. Sec. and Librarian: Miss R. Longhorn, 24 Linkenholt Mansions, W.6. Tel. 748 8577.

Jewish Youth Study Groups — West London Branch. Chairman: John Simmonds. Tel. 997 7012.



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