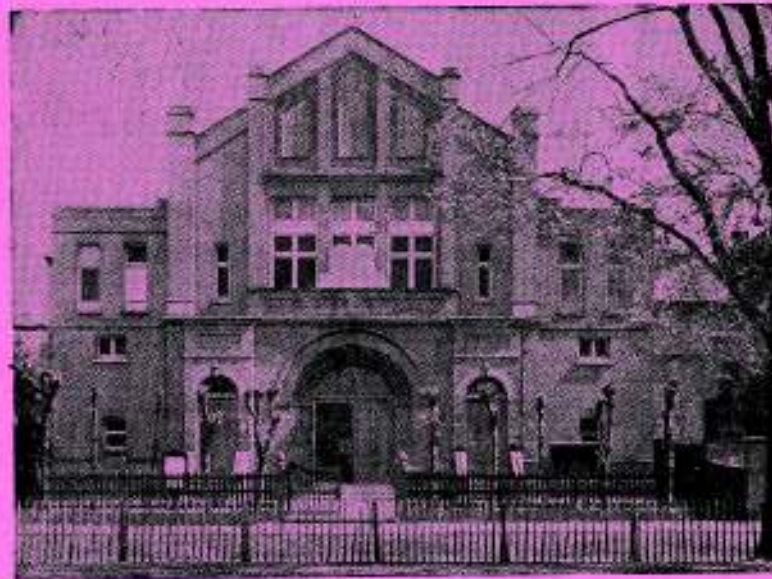


NUMBER 46

OCTOBER 1970 - 5731 תשל"א

# THE BROOK



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

"Grant peace, welfare, blessing, grace, lovingkindness, and  
mercy unto us and unto all Israel, thy people" — *Amidah*

# HAMMERSMITH & WEST KENSINGTON SYNAGOGUE

(consecrated 1890)

71 BROOK GREEN, LONDON, W.6

## Officials

Minister: The Rev. Sam Venitt, B.A.,  
69 Brook Green, W.6

Reader: The Rev. Samuel Forscher,  
70 Brook Green, W.6

Secretary: Mr. M. Friedmann  
Communal Hall

## Telephones

603 4938

603 8565

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.

Wardens: J. Brand, Esq., H. Sharpe, Esq.

Financial Representative: M. A. Amias, Esq.

## Board of Management:

B. J. Benzmira, Esq. Dr. L. Freeman J. Langdon, Esq.

Dr. M. D. Caplan F. J. Gertler, Esq. L. Levy, Esq.

Dr. L. Collins J. L. Godfrey, Esq. J. N. Nisner, Esq.

G. Evnine, Esq. Dr. C. B. Hodes Dr. F. S. Tysh

## Representatives at the Council of the United Synagogue:

H. Bayes, Esq., B. Davis, Esq., Councillor S. Grose, A. Turner, Esq.

Representative at the Board of Deputies: H. Bayes, Esq.

Representative at the London Board of Jewish Religious Education:  
J. Brand, Esq.

## Times of Services

### WEEKDAYS

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

SUNDAYS AND PUBLIC HOLIDAYS: 8.30 a.m.

## SABBATHS AND FESTIVALS:

Evening: 15 minutes after the commencement of Sabbath,  
During Summer Months, 7.0 p.m.

Morning: 9.30 a.m.

## HAMMERSMITH SYNAGOGUE RELIGION CLASSES

(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.

# THE BROOK

THE MAGAZINE OF THE  
HAMMERSMITH & WEST KENSINGTON  
SYNAGOGUE

71 BROOK GREEN, LONDON W.6

OCTOBER 1970/5731

## Contents

	<i>Page</i>
Editorial: Anniversaries ... ..	2
Mini-Sermon: Awakening the Spirit ... ..	3
The Year of Hammersmith ... ..	4
Social and Personal ... ..	7
Service of Thanksgiving ... ..	9
Chief Rabbi's Message ... ..	10
Public and Inter-Faith Relations ... ..	13
New Year Greetings ... ..	15-16
United Synagogue 1870-1970 ... ..	17
Private "Ayin" ... ..	19
A Visit to Suez ... ..	21
Bridegrooms of the Law ... ..	22
Celebration Tour to Israel ... ..	23
West London Youth Centre ... ..	23
West London Young Zionist Society ... ..	25
West London General Programmes ... ..	26
Hammersmith Friendship Club ... ..	27
If in Doubt ... ..	28
Jewish Youth Study Group ... ..	29
Popular Lecture Series ... ..	31
A Mother's Thoughts ... ..	32
What does a B'nai B'rith Lodge do? ... ..	33
There but for the Grace of G-d ... ..	35
Precious Stones of the Bible ... ..	36
Dr. Asher Asher M.D. ... ..	37
Singers in Israel ... ..	41



## ANNIVERSARIES

The outstanding event of the year for our congregation was without doubt the Service of Commemoration to mark the 80th Anniversary of the Synagogue.

It fitted happily into the wider context of the United Synagogue Centenary, a landmark of the greatest significance in Anglo-Jewish history. The Chief Rabbi, in his moving and eloquent sermon, spoke of these two events, and at the same time linked the domestic celebrations with Israel and Jerusalem in his theme, which dealt with Mount Zion and Mount Sinai.

The two anniversaries are also being associated with Israel in a unique manner. A special joint tour of Israel to mark the 80th anniversary of the Hammersmith Synagogue and the Centenary of the United Synagogue has been arranged for November. The attention of our members is drawn to the notice appearing elsewhere in *The Brook* giving more details of this special event. It is hoped that the response will be commensurate with the tremendous efforts being put in by the organisers.

## The Ark

Members will be interested to know that the Ark is being remodelled. New gates have already been installed, and it is hoped that the interior will be ready for the New Year Services.

## Sheik of Hammersmith

This short note in the *Jewish Chronicle* of September 19, 1890—exactly 80 years ago—rather appeals to me. I give it without pointing any morals or deducing any parallels or whatever!

"The Jews of the 'Wild East' and the cultured West were brought into curious juxtaposition on Monday at the New Year's Services at the recently consecrated synagogue at Brook Green, Hammersmith. A number of Arab Jews now taking part in the 'Wild East Show' of the French Exhibition, Earl's Court, attended the service in their picturesque costume, and their 'Sheikh' Ibrahim Hassan was 'called' to the Reading of the Law. The section of the Bible read was peculiarly appropriate, relating, as our readers will remember, to the stirring history of another Abraham, the first Jewish 'Sheikh'."

The Court Leet Rolls of Norwich have an entry for the year 1286, translated from the Latin by Myer D. Davis, a Jewish historian, "The capital pledges declare that Roger of Lakenham has sold Jewish meat, namely, Tripha." The law even so early, it seems, stated that it was illegal for Christians to sell meat already declared unfit by careful Jews.

## Awakening the Spirit

By the Rev. S. VENITT, B.A.

There are moments in the life-time of an individual when he is motivated by some strange inexplicable force. He is inspired by a thought that crosses his mind—influenced by the words of a prayer, by the moving eloquence of a speaker, by the solemnity of the surroundings, or by a special occasion. The High Holy-Days set all these forces in motion, and are intended to stimulate our reason and kindle an emotional flame that will strike our hearts and minds.

The resultant effects of this awakened spirit differ from person to person, but there is one central purpose. This is clearly indicated when one month before Rosh Hashanah, during the month of Ellul, the *shofar* is sounded at the daily morning service as an awakening call to repentance. We are called upon to spend time probing our actions of the past year. We are asked to take an inventory of our behaviour, note where we have gone wrong, and how we can rectify matters. Our Rabbis have set out in very clear terms how we are to approach it.

First, we are to search and probe into our personal behaviour as it is related to family, friends, and the community in general. Secondly, we are to discover and identify our failings. Thirdly, we are to recognise and make amends for any harm we may have caused. Finally, we are to resolve that these wrongs will never be repeated.

## SCRUTINY OF THE ALMIGHTY

When the High Holy-Days arrive, we can now place ourselves under G-d's scrutiny. We are ready to pray earnestly to Him, to give us a good start for the New Year. There is, however, still one obstacle to be overcome. When we commit a wrong against our fellow-man, we are sinning against G-d. We may assume that the All-Merciful will forgive us. But we also have to consider the persons whom we have hurt, and ask their forgiveness, too.

The most important element in the High Holy-Day period is this preparation in advance. It is not easy, but it is essential, if this whole exercise in self-improvement is to have any value at all. If only we could approach our Maker, having fulfilled these conditions, what new strength and confidence our prayers would give us! How much greater would the urge within us be to continue our human relationships on a higher level in the year which lies ahead!

## Gifts for the Succah

*The Succah* will be ready for decorating on Monday and Tuesday, October 12 and 13.

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

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

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



## The Year of Hammersmith

By J. M. SHAFTESLEY

The year was 1890. Queen Victoria had been on the Throne for 53 years and, already one of the longest-lived Sovereigns in history, had still 11 years in front of her, during which time England was consolidating its great imperial position. Trade followed the flag, commerce was expanding enormously. Much of this progress was due to the political flair of that remarkable man of Jewish birth (who died in 1881), Benjamin Disraeli, Prime Minister in the British Parliament, Earl of Beaconsfield. He had, among other things, caused England to acquire a commanding shareholding in the recently built Suez Canal, the short cut which opened the way to the fabulous East, where he was in due course able to proclaim, as a remarkable symbol of Empire, Queen Victoria as Empress of India.

On the other hand, despite the riches which poured into England and the central place which London took in the affairs of the world, the darker side of the Industrial Revolution still took its toll. There were vast inequalities in the social scene. There was no glimmer of the State welfare measures which we take for granted today, except perhaps for the free education enjoyed under the Education Act of 1870. But the evils against which, for example, Charles Dickens inveighed in his novels were nowhere near correction, the sweating system in industry was rife and had already, since 1888, been the subject of searching and continuing Parliamentary inquiry, with Jewish M.P.s among others as passionate witnesses. And—with some uncanny echoes of the position concerning different immigrants today—a scapegoat was handy: Jewish refugees who, frantically escaping the anti-Jewish persecutions of Russia and Rumania, crowded into London's East End and Jewish districts in other big cities. These Jews were accused of being the cause, when in reality they were the victims, of the sweating system, which anyway applied to vastly more non-Jews than Jews, both facts conveniently forgotten in the "anti-alien" agitations.

### BOTH ENDS OF THE SCALE

Naturally, with an established resettled community of then over 200 years old, the Jews of London were well represented in every social class, from a Rothschild in the peerage to the latest poverty-stricken incoming suppliant to the Poor Jews' Temporary Shelter established in 1885 in Leman Street, Whitechapel. The Lord Mayor of London in 1890 was a Jew, Sir Henry Aaron Isaacs; he and his brother Joseph were heads of a large fruit firm in Covent Garden founded by their father, Michael M. Isaacs and Sons, which had, among its other distinctions, agreed to "take a chance" in the 1880s by putting on the market a cargo of "Jaffa oranges" sent to London port speculatively by the growers, the Mikveh Israel Agricultural School in Palestine. Joseph Isaacs was the father of a boy, Rufus, who, after running away to sea, became a famous lawyer, Lord Chief Justice, Cabinet Minister, Viceroy of India, and still better known as the first Marquis of Reading.

At the other end of the scale, we have already noted the victims

*Continued on next page*

### *The Year of Hammersmith, continued from page 4*

of the sweating system, and the 1880s and 1890s became noted for strikes not only among the generality of workers but also among Jewish workers, especially, in 1889, tailors and bakers, and in 1890 boot-makers and bakers, with a slipper-makers' strike in Newcastle-on-Tyne and tailors and waterprooferers separately in Manchester.

The year 1890 also saw one of the most widespread manifestations of organised popular pre-Herzl "Zionist" enthusiasm. There was already an active pro-Palestine colonisation society, the Kadima Association, founded in the East End in 1887, with Ish-Kishor and Colonel Albert Goldsmid prominent among its leaders (incidentally, among the artists appearing at a concert held by the Society in March, 1889, was a Master Lionel Tertis—need I explain who this was?). But in 1890 the fever and fervour of the Chovevei Zion—"Lovers of Zion"—movement in Europe spilled over into Britain, and "tents", as the branches were called, were set up in London, Dublin, Edinburgh, Leeds and Manchester in quick order. Colonel Goldsmid became their head, and among the chief supporters was a very recent settler in England, Rabbi Chaim Z. Maccoby, famous as the Kamenitzer Maggid. That same year he visited Manchester, among other places, and delivered a *derasha* which held some worthy congregants spellbound for *four hours*.

The new influxes of immigrants helped to speed the dispersion of Jews, either better established or more socially ambitious, into newer areas, where the natural process was to form new congregations. The obvious trend in London, because the city spread that way, was to its West and North-West, well outside the City, which had been the old nexus for so long. The Central and Bayswater Synagogues were by now well established, and St. John's Wood, and the penetration West reached St. Petersburg Place in 1879, when the New West End Synagogue was consecrated. I should bet, by the way, that present-day members of that august synagogue, with mental ideas of Chassidic-garbed enthusiasts in Jerusalem, would be a little disconcerted to learn that their synagogue was known at that time as the "Kotel Maaravi"—the "Western (if not the Walling!) Wall," a name which, however, soon dropped into disuse. (The next London synagogue to be known as the "Kotel Maarabi" was the Spanish and Portuguese branch synagogue opened in 1896 in Lauderdale Road, Maida Vale.) Almost simultaneously groups with an eye on constituent status in the United Synagogue were formed in Hampstead and Hammersmith.

### DISUNION IN HAMPSTEAD

In Hampstead, where a number of quite distinguished people formed a committee which ultimately built the synagogue in Dennington Road, West Hampstead, disunion quickly showed itself. In December, 1889, a group within the group broke away and adopted its own formula, complete with organ, in the Sabbath Afternoon (revised) Services held in the Kilburn Town Hall. The group were animated not, they said, by ideas of "Reform" but of appealing to the apathetic mass of Jews who—then, as now, I fear—were noted more for absence than attendance at synagogue. Their spiritual leader was the scholarly Rev. Morris Joseph, who thus signalled his inevitable progression in 1893 into the Reform Synagogue. The main group, however, persevered and became a constituent synagogue, opening their new building in 1892.

*Continued on next page*



*The Year of Hammersmith, continued from page 5*

The breakaway movement coincided with the last illness and death of the Chief Rabbi, Dr. Nathan Marcus Adler, in January, 1890. He had held office for 45 years, and was succeeded in 1891 by his son, Dr. Hermann Adler. During this short interim, members of the Hampstead breakaway group (who still adhered officially to Orthodoxy and maintained their membership in the United Synagogue) mounted a short campaign to try to persuade the United Synagogue to institute modifications in the liturgy. Countering this—although I am certain it was not with that intent, as it was many years in the making—the year 1890 saw the first publication of the famous "Authorised Prayer-Book," in Hebrew and English, by the Rev. Simeon Singer, minister of the New West End Synagogue, at one shilling.

Hammersmith, by comparison, evinced the acme of propriety. The first news of the local move to establish a synagogue (as mentioned in the September, 1969, issue of *The Brook*) appeared in a modest paragraph in the *Jewish Chronicle* of December 7, 1888. A longer report appeared on February 15, 1889, of a meeting at the home of J. N. (Ivan Nestor) Schnurmann (a master at St. Paul's School), 6 Auriol Road; officers and a committee were appointed; and Mr. B. Elzas, of Jews' College, offered his services as honorary minister. "The district proposed to be served . . . includes Hammersmith, Fulham, Shepherd's Bush, Barnes, Chiswick, Acton and West Kensington." Truly our grandfathers were good walkers.

By May, it was reported at a meeting of the United Synagogue Council, they had applied for admission into that body: "51 male and four female heads of families had been enrolled, and . . . the Synagogue would start with 89 seatholders." Upwards of 100 families were known to be living in the district, and by the time of the consecration there were 100 seatholders. A welcome was offered, in the words of the Council Chairman, Mr. (later Sir) Benjamin L. Cohen, to "the little stranger," who, if accepted, would be the twelfth constituent, the "twelfth tribe." On reference to the Executive and the Council the Hammersmith congregation was unanimously welcomed, and United Synagogue leaders contributed to the usual local appeal for funds. Of the first £1,200 collected towards the £1,600 required of the congregation, Lord Rothschild gave £500; the total was soon reached and the United Synagogue matched the local effort with another £1,600, making £3,200, so that the site in Brook Green could be bought and building begin. Before this, however, classes had already been formed for the children, under the supervision of Messrs. Elzas and Schnurmann.

Although it was only two weeks since his father had died, Dr. Hermann Adler, Delegate Chief Rabbi, considered it his duty to attend the ceremony of laying the foundation-stone, by Mr. Benjamin Cohen, on February 2, 1890, and composing a special prayer for the synagogue's progress. The *Jewish Chronicle* introduced a no doubt daring innovation on the occasion by printing a neat pen-and-ink drawing of the proposed synagogue (this was only about the third engraving printed by the paper since its foundation in 1841), and it repeated the picture on September 12, with a page-and-a-half report, when the synagogue, completed in time for Rosh Hashanah, was consecrated by Dr. Adler, with full panoply, on September 7, 1890.

*Continued foot of next page*

## Social and Personal

### WEDDINGS

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

Martin Ian SORENE	to	Barbara Lynne LEVY
Martin Woolf COHEN	to	Barbara Ruth DUSHMAN
Maurice KRAMER	to	Catherine Claire HARTMAN
Simon Anthony CAPLAN	to	Yolande Anne ALBERT

### BARMITZVAHS

Paul NELSON	John ROTHMAN
-------------	--------------

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

### ACADEMIC DISTINCTIONS

Congratulations to the following on their academic successes:

In NAPPER, LL.B. (Honours).

Helen SOMMER, B.A. (Honours).

### NEW MEMBERS

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

Mr. Abraham Solomons	Mrs. A. Gaden
Mrs. S. Grossman	Mr. & Mrs. A. Foreman
Mr. & Mrs. L. L. Veiner	Mrs. R. M. Cohen
Mrs. S. Turgel	Mrs. K. Hyams
Mrs. B. Rose	Miss Frances Rose
Mrs. R. Phillips	Miss Jane Rose
Mrs. R. Parker	Mrs. Minnie Phillips
Mr. & Mrs. A. Levy	Mrs. Lisa Abramsohn
Mrs. S. Isaacs	Mrs. Anne Gilbert

*Year of Hammersmith, continued from page 6*

### THE FIRST GIFTS

As giving, we are told, is better than receiving, it will not come amiss to list the first gifts and donors announced at the new synagogue:

"Pair of candelabra, Mr. and Mrs. J. M. Levy (Mr. Levy was the first Warden, holding office for 24 years, and was the first Jewish Mayor of Hammersmith); a Scroll of the Law, with appurtenances, a Scroll of the Book of Esther and a Chanuka Lamp, Mr. Alfred A. Marcus, of Boston, U.S.A.; mantle for the Scroll of the Law, curtains for the Ark, and Desk Cover, Mr. Delisa Joseph (the architect of the synagogue); Silver Kiddush Cup, Mr. Morris Levy; Perpetual Lamp, Mr. I. Sandheim (Isaac Sandheim, a dentist, first Honorary Secretary); cover for the Desk and Curtains for the doors, Mr. and Mrs. J. N. Schnurmann; Commandment Tablets, Messrs. J. Samuel and Son, of Sidney Street, Mile End."

The honorary services of Mr. Barnett Elzas as minister were after all not required, as he accepted a position in Canada, and later in the U.S.A. became a well-known rabbi and historian. The new committee, as a matter of fact, had with some diffidence already arranged to pay him a nominal honorarium of £50 a year, but when he left they appointed another Jews' College man, Mr. Michael Adler, at £100 a year. He stayed 13 years before accepting the post of minister at the Central Synagogue, and in the First World War, as an Army chaplain, he was awarded the D.S.O.



*With the  
Compliments of the Season  
and  
Best Wishes for the coming year*

from

**FIDELITY  
RADIO  
LTD.**

(J. DICKMAN)

**FIDELITY HOUSE  
OLAF STREET, LONDON, W.11**

80th ANNIVERSARY

## Service of Thanksgiving

Controversy may rage as to whether the Hammersmith & West Kensington Synagogue has become, or is becoming, no more than an outpost of the United Synagogue religious empire. No one could doubt, however, that on June 4, 1970, it was, if only briefly, a focal point of that august body. On that day, which marked the 80th anniversary of the Synagogue, amid the panoply and ceremonial, were paraded some of the historic past, the present problems, and the hopes and aspirations of the future.

The Service of Thanksgiving was attended by the Chief Rabbi, whose sermon was thought-provoking and inspiring, by Councillor Gordon Field, the Mayor of Hammersmith, Mrs. York, the Mayoress, Col. Brightley, the Deputy Mayor, the local Parliamentary candidates, and numerous other dignitaries. Mr. Alfred Woolf represented the Executive of the United Synagogue, together with Mr. N. Rubin, the worthy Secretary.

It was truly wonderful to see, and hear, again the Rev. B. Paletz, who for so many years did such valuable work for the community, and whose sterling qualities have earned him the respect and affection of people in all walks of life.

Among the Scroll-bearers, apart from Alfred Woolf, the Rev. Mr. Paletz, and N. Rubin, were former Honorary Officers of the Synagogue such as L. L. Loewe, Alfred Coleman, A. Harris, Dr. L. Freeman, Bernard Davis, and H. Content (the last-named has since unfortunately passed away).

In the hall, after the Service, our Warden, Mr. H. Sharpe, introduced the Mayor, who spoke of the valuable work in the civic and social field by Jewish inhabitants of the Borough.

It was good to have among us again Mrs. Ruth Winston-Fox, whose late father, the Rev. Mr. Lipson, ministered devotedly to the community for so many years. She appeared to enjoy reminiscing about past days as much as her audience enjoyed listening to her.

The Chief Rabbi drew on his wide experience to tell us, with evident feeling, of what he would like to see in an ideal community.

The Rev. S. Venitt addressed the assembly and spoke with great perspicacity about the many and difficult problems which beset a community such as ours in the present day. His analysis was lucid and penetrating, and left one with a feeling of measured optimism that the Hammersmith & West Kensington Synagogue will again celebrate anniversaries which mark, as well as the passing of time, a record of solid achievement.

S.G.

---

It was a *kiddush* on Shabbat morning in *shool*. Boasts were flying around of the important *mitzvot* various congregants had achieved. "I got *Shlishi*," said one smugly, to be outdone by another who said, "Ah, I got *Maftir*!" They turned to me and asked condescendingly, knowing full well that I had staggered lifting the heavy Scroll with *Hagbaha*, "What did you get?" "I?" I replied, my back still strained, "I got lumbago!"—(J.S.)



## Chief Rabbi's Message

DR. IMMANUEL JAKOBOVITZ ON COMMUNAL  
AND MORAL ISSUES

As 5730 draws to a close, our thoughts—transcending all other issues—are again turned increasingly to the State of Israel and its struggling people. The outgoing year has brought both new anxieties and new hopes. Russia's brazen military intervention in Egypt has introduced an ominous threat into the whole Middle East, while America's peace initiative has taken Israel closer, however tenuously, to the prospect of an eventual settlement than ever since her establishment. But meanwhile we grieve over the daily grim toll of life and limb in frightful acts of terror and aggression which this year have extended the dimension of war to deliberate attacks on children. In the face of such provocation it is all the more gratifying that Israel's quest for peace is exemplified by ever bolder manifestations of flexibility and public debate.

### RELIGIOUS BONDS

Security was not Israel's only leading preoccupation during the year. The "Who is a Jew" controversy, which erupted once again, evoked hardly less concern. The intense reaction throughout the Jewish world emphasised the solidarity of the House of Israel, as did the overwhelming vote in the Knesset to reverse the Shalit decision. Even circles not otherwise subscribing to Orthodox Judaism felt that any departure from the halachic definition of the Jew would threaten the unity of the Jewish people. Among non-Jews, too, the strange phenomenon of Jews searching for or doubting their identity after thousands of years aroused the most widespread interest, as indicated by the three occasions on which the B.B.C. invited me to discuss the issue on various TV and radio programmes. The whole affair again showed conclusively that in times of crisis and challenge only the religious element, and religious bonds, can be counted upon to secure the continued oneness of our people.

Constantly in our minds, too, were the dire straits of our brethren in the Soviet Union. The year witnessed further aggravation of their plight. But it also brought heartening evidence of a most remarkable resurgence of Jewish feeling and identification among Russian Jews—surely one of the miracles of our age. For the first time their voice penetrated the Iron Curtain and communicated to the outside world not only their anguish but also their extraordinary courage. In spite of 50 years of communist repression and anti-religious propaganda, young Jews have returned to their roots and have cried out for reunion with their fellow-Jews and their traditions. While these reports give us much encouragement, we are saddened by the continued refusal of the Soviet authorities to alleviate the hardships of our people, and for their relief we shall pray and work with unabated fervour.

### UNITED SYNAGOGUE CENTENARY

At home the year was uniquely distinguished by the Centenary of the United Synagogue, culminating in the historic reception graced by Her Majesty Queen Elizabeth—the first time Anglo-Jewry was so honoured by a reigning Sovereign—and by the memorable Service at

*Continued on next page*

*Chief Rabbi's Message, continued from page 10*  
the St. John's Wood Synagogue. The former event, attended by the most representative gathering in Anglo-Jewry history, was marked by feelings of exuberance which were delightfully acknowledged by the Queen, while the latter celebration gave me a once-in-a-hundred-years opportunity to reflect on the colossal achievements behind, and the equally colossal challenges before, the United Synagogue as the world's most massive congregational bastion of traditional Judaism.

This year, one hopes, proved a turning-point in the fortunes of Jews' College, a vital institution in the future destiny of the Anglo-Jewish community. The appointment of a leading scholar from Canada, due to take up his duties early in 1971, as the first Principal to hail from the West, showed the post-war shift of the Jewish centre of gravity from the East, where it had been located for so many centuries. It brought to a successful conclusion an intensive search which ranged over several years and several continents in efforts to find a dynamic personality combining scholarly excellence with broad vision and unquestioned competence. In a recent prolonged visit here, Rabbi Rabinowitch made a marked impression and generated a spirit of new confidence in wide circles of the community, including many not previously identified with the College. The diversification of academic courses now planned for the College and the establishment of a self-contained College for Women will answer the needs of many who desire an academic education in a Jewish environment, especially in view of the increasing turbulence at the universities and the moral and intellectual trials there to which religious students are exposed.

### DAY SCHOOLS AND TEACHERS

Some progress has also been made in the field of wider Jewish education, particularly in the day school movement. The Ilford Primary School has opened with an intensified programme of Jewish studies. At several other schools, too, some significant Jewish educational advances have been made already. But schools cannot function or expand without an adequate supply of competent teachers. It is in this sphere that a major breakthrough has at last been achieved with the new teacher-training programme set up in association with Trent Park College. The more ambitious plans of educational development, however, still await the overall direction and co-ordination of an educational office specially geared to these tasks and to the organisation of the Education Development Fund. Much more is likely to be heard on this in 5731, a year which will also be marked by the silver jubilee of the London Board for Jewish Religious Education, now embarking on the first steps towards the establishment of several new schools.

Another communal field that has at last received increasing attention is that of the smaller communities. Following a special conference held during the year, a working party came forward with recommendations to set up a Smaller Communities Council which, while self-governing, would help these communities to strengthen their Jewish life and to avail themselves more freely of the ministerial, educational, and social services now offered to them by the central agencies.

Outside our immediate community, no specific subject engaged our attention more than the problem of race-relations—always a matter of particular Jewish sensitivity for reasons of both self-interest and moral commitment. While we are happy to note that race relations

*Continued foot page 13*





## The Airline of the People of Israel

extends its congratulations to the

**HAMMERSMITH & WEST KENSINGTON  
SYNAGOGUE**

on its Eightieth Anniversary

and to the

**UNITED SYNAGOGUE**

on its CENTENARY

and looks forward to acting as carrier

to their members when they

**FLY TO ISRAEL**

on a

**CELEBRATION GROUP TOUR**

on 8th November, 1970

## Public and Inter-Faith Relations

It must be a source of great satisfaction to all who take part in public relations work that more and more requests are being made for Jewish speakers on a wide range of subjects.

The interest, too, has grown. It is quite usual nowadays to meet audiences of over 100 people eager to further their knowledge of Jews, Judaism, and Israel. New ground is being broken every week. Jean Caplan, for example, has been widening the scope of her work during the past few months. She has addressed nine major groups on topics dealing with Judaism, Israel, a Jew in the world today, and Jewish family life. Her most important assignment was at the headquarters of Dr. Barnardo's Homes, where she spoke to a specialised audience on welfare work in Israel. Those present were leading members of the medical services' finance and administration, welfare, and social service. Mrs. Caplan has been invited to address members of staff at the headquarters of the Salvation Army early next year on Jewish family life.

The Rev. Mr. Venitt is also working in new fields. He has started a series of teach-ins for nursing staff, dealing with the problems of the Jew in hospital and in home nursing. He is also giving a lecture in a course arranged by the Addison Institute on "Religion in a Scientific Age."

### *Chief Rabbi's Message, continued from page 11*

generally have not deteriorated during the year, the long-term problem remains as acute as ever. The need for increasing Jewish involvement was high-lighted by the important Report on Race Relations issued by the Board of Deputies and by my *Pesach* broadcast this year devoted to the Jewish attitude on the subject and the contribution that we as Jews could make by virtue of our historical experience and moral outlook.

### *JUDAISM AND MODERN ISSUES*

We were also witnesses this year to public controversies on other great moral issues. As the original pioneers of the moral law, Jews are bound to be especially concerned with problems such as "test-tube babies", "genetic engineering", organ transplants, and experiments on humans generally. The public interest in the Jewish attitude to these subjects was evidenced by the widespread publicity given to any statement on them in the press, on radio, and on television. I have always maintained that as citizens no less than as Jews it is our duty to proclaim our views if we want Judaism to be relevant and to contribute to the advancement of the moral order—the national purpose of our people.

Great tasks await us in 5731. As the first year in the second century of the United Synagogue, may it witness a mighty religious reawakening to restore to our fold those who, often out of ignorance or apathy, have wandered far from our faith. As the dawn of a new era in the annals of Jews' College, may it advance the love of Jewish learning and the training of those who are to guide the future destiny of Anglo-Jewry. As the year which may confront Israel with the most crucial decisions since her emergence, may it fulfill our yearning for peace to secure her role as a beacon of light and moral inspiration to the world.



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

wish all their friends

a

happy New Year

and

well over the Fast

## 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 Daughter, 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, 278 Western Avenue, Acton, W.3.

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

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

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.

Mr. and Mrs. W. Cummings and Mrs. L. Richman, 48 Coval Road, East Sheen, S.W.14.

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.

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

Mr. and Mrs. C. W. Fox and Robin, 17 Canons Drive, Edgware, Middlesex.

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

*Continued on next page*



*New Year Greetings, continued from page 15*

- Mr. and Mrs. George Green, 19 Ashfield Road, Acton, W.3.  
Mr. and Mrs. H. Gelpman and Family, 45 Caithness Road, W.14.  
Mr. and Mrs. Jack Halfin and Family, 32 Granard Avenue, Putney, S.W.15.  
Mrs. A. Hart, 55 North End House, W.14.  
Mrs. J. Harris (Chorister), 84 Western Avenue, Acton, W.3.  
Dr. and Mrs. F. Hodes and Family, 7 Oakwood Court, W.14.  
Mrs. Minna Katits, 8 Bolingbroke Road, W.14.  
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, 48 College Court, Hammersmith, W.6.  
Mr. and Mrs. H. M. Levy, 212 Goldhawk Road, W.12.  
Mrs. A. Litman, 192 Cromwell Road, S.W.5.  
Mr. and Mrs. H. Mirwitch and Family, 11 South Side, Stamford Brook, W.6.  
Dr. and Mrs. O. Moses.  
Mrs. O. Naschauer, 249 Latymer Court, W.6.  
Mr. and Mrs. J. N. Nisner and Maxwell, 6 Latymer Court, W.6.  
Mrs. Rose Parker, 86 Brook Green, W.6.  
Mrs. H. B. Paros, 24 Hartswood Road, W.12.  
Mr. and Mrs. S. Perbohner, 121 Castelnau, Barnes, S.W.13.  
Mr. and Mrs. Alfred Phillips and Melanie, Flat 11, Bridge Mrs. Beatrice Rose, 12a Kensington Hall Gardens, W.14, Avenue Mansions, W.6.  
Mr. and Mrs. Alfred Sacks, 18 Heathcroft, Ealing, W.5.  
Mrs. Anita Simmonds and John, 14 Cecil Close, Mount Avenue, W.5.  
Dr. and Mrs. E. Sommer and Family, 22 Chesterfield Road, W.4.  
Mr. and Mrs. H. Sharpe, 55 North End House, W.14.  
Mr. and Mrs. H. Spector, 77 North End House, W.14.  
Mr. and Mrs. Peter Wender, 197 Latymer Court, W.6.  
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.  
Mr. and Mrs. D. H. Velleman and Family, 125a Earls Court Road, S.W.5.  
Benjamin and Elizabeth de Winter, 109 Oakwood Court, W.14.  
Lizette and Antonia de Winter, 109 Oakwood Court, W.14.  
Mr. and Mrs. I. Yoffey and Fiona, 139 North End House, W.14.  
Mr. and Mrs. George Evnine and Family, 120 Oakwood Court, W.14.  
Dr. and Mrs. J. G. Woolich and Family, 1 North End House, Fitz-James Avenue, W.14.

---

In March, 1889, the Municipal Council of Sofia, the capital of Bulgaria, in an unprecedented act, voted 500 francs to the Jewish congregation towards buying *matzot* to distribute among the poor.

*HONOURED BY THE QUEEN*

## United Synagogue 1870-1970

The evening of Monday, June 22, 1970, will long be remembered by many members of the Anglo-Jewish community. It was then that the reception at the Dorchester Hotel was held to mark the centenary of the United Synagogue. The occasion was graced by the presence of Her Majesty the Queen and of His Royal Highness Prince Philip. Hundreds of people were gathered there that night, the ladies beautifully coiffured and elegant in their long evening gowns and long white gloves, the gentlemen distinguished in evening dress and black tie.

A sumptuous buffet was provided and guests stood around forking salmon and salad and spooning up strawberries and cream while chatting and examining each other's dresses. Dayanim, Cabinet Ministers, Archbishops, Bishops, Members of Parliament, clergymen of all denominations, representatives of synagogues and other communal workers all mingled together while awaiting the arrival of the Royal party.

Excitement was so high by this time that officials found it impossible to keep the lane clear along which the Queen and Prince Philip would walk through the ballroom to a dais at the far end. Her Majesty, looking lovely, was simply dressed in a gown of leaf-green chiffon, the bodice embroidered with seed pearls. With this she wore a diamond necklace and diamond drop earrings. All agreed that she is much nicer than her photographs, which do not do justice to her colouring and complexion. Many people were introduced to the Royal couple by the Chief Rabbi, Sir Isaac Wolfson, and Mr. Alfred Woolf, who escorted the Queen, and by their ladies, who accompanied the Prince. On the dais, which was cordoned off, the Royal party were offered refreshments, champagne corks popped merrily, and a number of selected persons were presented.

There were no speeches, except by the Chief Rabbi, who welcomed the Royal guests and pronounced in Hebrew and English the blessing on seeing a crowned Head of State. This was followed by a Psalm sung by a girls' choir from the Jews' Free School.

Before the Queen entered the hall, she was presented in an ante-room with a filigree silver bound *T'nach* to mark the occasion.

It was a fitting celebration to mark the achievement of the century of so important an organisation as the United Synagogue and an acknowledgment of the hundred years of useful work covering every facet of life in Anglo-Jewry.

An unforgettable evening.

## Ajex Standard

Our local branch of AJEX is urgently in need of a new Standard, which will cost £100.

It is possible that someone in the community would like to donate such a sum in memoriam or in thanksgiving, in which case a plate suitably inscribed could be fixed on to the Standard. There would be no objection to two or more families joining together in order to make up the amount required.

The Chairman of AJEX would be glad to hear from anyone who may be interested. Please contact Mr. Joe Bondt, 348 3495.



# LEVI'S WESTERN WEAR



501 LEVI'S blue denim (WASH, button). Also style 502 with zip fly.

503 LEVI'S blue denim jacket.

## RUGGED!



504 LEVI'S blue denim western shirt.

The Old West worked hard — and lived hard. Horses, Indians, Rustlers, Law. Today it moves peacefully on wings, wheels, rotor blades. Only LEVI'S jeans have stood the changing strains of Western life since 1850 — all over the world.

## Levi's

the original blue jeans world famous since 1850.

**LEVI STRAUSS (U.K.) LTD.**  
Levi's House, Allied Industrial Estate  
Warple Way, Acton, W.3  
Tel.: 01-749 1251 (10 lines)

MORE THAN JUST "GOSSIP"!

# Private ין

## High Court Judge

We are most happy to congratulate one of our very distinguished members—and ourselves, for his distinction reflects honour upon us all as well—Colonel (now Sir) George Joseph Bean, O.B.E., Q.C., LL.M., who during this year has been appointed a High Court Judge.

Mr. Justice Bean has most actively served the general, Jewish, and legal communities. As a busy barrister, "called" in 1940, he became a Q.C. in 1963 and has had much previous experience on the Bench as Recorder of Carlisle. He reached the rank of Colonel in the R.A.S.C. in the last war, was mentioned in dispatches, and is President of the Monash and Edge Hill (Liverpool) Branches of the British Legion and a former President of National Ajax. He was awarded the O.B.E. in 1945. In the Jewish community, besides his services to Ajax, he has been President of the Merseyside Jewish Representative Council and a member of the Board of Deputies. Although a Londoner by birth, he was brought up and educated in Liverpool, attending the Liverpool Institute and Liverpool University, where he was President of the Union in 1937-38. He lists his recreations as "gardening, reading."

## Professor's Prophecies

Professor Samuel Tolansky, F.R.S., whom I mentioned last year especially because of his extraordinarily successful forecast of the "marbles on the moon" found by the American astronauts, has made one or two more interesting forecasts. He was guest of honour at a dinner given by the Maccabaeans. His prophecies there were at rather longer range—in time, I mean, not distance!—and I am sure, with his profound scientific knowledge, he will be proved right again. For example, he foretold the towing of icebergs regularly, gigantic solid "reservoirs," for fresh-water purposes from the Arctic and Antarctic Oceans to the Mediterranean Sea. That would certainly save great efforts to find a cheap desalination process for sea-water! Another thing he said—and doubtless with much knowledge—was that the daftest thing on earth was going to the moon. Paradoxical but understandable! He explained that there was nothing at all worth it to anybody on that sterile luminary, but what we *should* be doing is digging *down* into the earth. So far we had dug only four miles down into the earth's surface, but deeper digging would reveal all sorts of minerals and resources, a more profitable exercise for mankind.

PERCEIVER



## **J. SAMUEL & SON**

*JAMES SAMUEL 1797-1866*

### **MEMORIALS & RENOVATIONS**

All work under the personal supervision of

Mr. Louis M. Samuel, a direct

descendant of Haham Moses Cohen D'Azevedo

*OUR WORK IS IN EVERY  
PART OF THIS SYNAGOGUE*

**SIDNEY STREET, LONDON, E1 2EH**

**Telephone: 01-247 5181/4256**

### *AT THE BATTLEFIELD*

## **A Visit to Suez**

By JONATHAN M. CAPLAN

The recent cease-fire along the Suez Canal has facilitated developments on both sides. For the Egyptians there has been the opportunity to construct further Sam-2 and Sam-3 missile bases. For the Keren Hayesod in Jerusalem there has been the opportunity to organise specially invited trips in conjunction with the Army to the Canal zone. One such trip left Tel Aviv on August 10 last.

The Gaza Strip represented the first obstacle that had to be bypassed, for since about 1969 El Fatah has managed to organise effective resistance within this area, and young children, their most useful agents, are always ready with explosives for army and tourist vehicles. A detour to the south through the border kibbutzim was, therefore, necessary, until it was possible to turn back towards the coastal route and El Arish.

El Arish is now pocked with ageing shell-marks and is in many respects a virtual ghost town, but the magnificent deserted palm-beach a few kilometres further on does not even hint at the fact that two armies recently engaged heavily in the area. The neat rows of palms and the white beach are of a brochure-type perfection, the tranquility being broken only by the hovering Bedouins who had come to gather the remains of our breakfast, which they then jubilantly laid in ordered piles along the sand, and later subdivided further.

### *SOUVENIRS OF SINAI*

Sinai is still littered with numerous vestiges of the Egyptian retreat, although the most useful of the Egyptian and Russian equipment has been transported deeper into Israel. There still remains the famous Egyptian ammunition train ripped and shell-shot by the Israeli Air Force—an example, if ever there was one, of how not to put all your eggs in one basket. There still remains also the occasional tank and protruding barrel half sunken in sand, but, for the most part, Sinai has undergone a thorough refuse collection.

Nearer Suez the sparse desert vegetation and the shrouded Bedouins vanish and give way to the large dunes blown from the Sahara. It is here that the desert's beauty is most imposing. The only signs of habitation are a Nahal kibbutz, equipped with radar, which fishes the rich inshore lagoons; and the new United Nations base, the Peace Corps having moved from its site on the Canal in search of safer surroundings after persistent Egyptian shelling. The buildings and vehicles are monotonous in their total whiteness, with the black U.N. insignia printed on every visible side to advertise their neutrality.

About twelve miles from Suez we reached our destination—a small Israeli position which acts as the defence against an Egyptian air attack from the sea; last year they did attack.

It is 11 a.m. Outside several soldiers are just waking from their night's rest under a tank. There is little sign of life within the base—merely endless built-up sandbags and four rather imposing anti-aircraft platforms. The commander of the position comes out to meet us. I learned later he was only 22 and awaiting entry to Tel Aviv University;

*Continued on next page*



### *A Visit to Suez, continued from page 21*

few other armies in the world could entrust such a responsibility to someone so young.

Inside there are four bunkers complete with record-players and some other comforts. There is also a complicated radio system on which each soldier is allowed to phone home about once a week. There is, in another section of the base, a small café, where films are also screened and at the entrance of which is pinned an aircraft identification chart, presumably to guard against costly mistakes.

On each of the four towers, which are manned continuously, is positioned a soldier, his mounted gun threaded with a belt of ammunition, every fourth bullet being tipped with red thereby distinguishing it as a tracer. Through the binoculars of one of the soldiers I could just see Port Said. The soldier to whom I spoke was 19.

### **STEADFAST MORALE**

The position is very isolated and most of the time the soldiers must remain in their bunkers below ground. To add to their discomfort there are the heat and the flies during the day and the coldness of the desert climate at night. Their task is unenviable but their spirit is steadfast, for, as their commander told me, they endure what they have to endure without nourishing an envy that others are able to lead a normal life far from the discomfort of warfare, but rather content with the knowledge that they do what they have to do so that life can continue normally in Israel and, as a result, in the Diaspora too. Without this realisation they would have nothing to fight for save a few miles of barren sand—above all, it is a battle for preservation.

Returning through Sinai, my remaining impression was one of remarkable Israeli strength, and I was convinced that Israel has a future potential which may well extend its status and influence among the world powers. The symbol of Massada continues to be a reality.

## **Bridegrooms of the Law**

Mr. Joseph L. Godfrey has been appointed Chatan Torah and Mr. David H. Velleman Chatan Bereshit.

Mr. J. L. Godfrey is a member of the Board of Management, well known for his charitable work on behalf of many causes. A number of institutions have benefited greatly from his support. At Hammersmith, we particularly remember the presentation of a Sefer Torah. Last year the J. L. Godfrey School for handicapped children was opened in Ashkelon, one of his many gifts to the State of Israel. Mrs. Godfrey, likewise, donates to many worthy causes.

Mr. D. H. Velleman has served on the Board of Management and on various sub-committees connected with the Synagogue. His main interest is in youth work. It was his idea to promote a youth centre to cater for the Western suburbs of London, and he was the first chairman of the sponsoring committee. He is a member of the London Borough of Hammersmith Youth Committee. Mrs. Velleman is a very gifted pianist, and she has also sung at a number of functions for charitable organisations.

## **CELEBRATION TOUR TO ISRAEL**

### **18 DAYS - (8th - 25th NOVEMBER 1970)**

In the last issue of *The Brook* details were given of the Special Celebration Group Tour to Israel to celebrate the 80th Anniversary of this Synagogue and also the Centenary of the United Synagogue. This very special occasion will be marked by many special festive events, receptions, entertainments and extensive sightseeing tours. The itinerary is most comprehensive and will provide for all aspects of an enjoyable and memorable holiday.

All single accommodation has now been fully booked. However, single persons desirous of sharing may be put on a short waiting list.

Will all members who have indicated their desire to join the Tour please make their reservations ON OR BEFORE 1st OCTOBER, 1970 after which date the list will be closed and there will be no guarantee of reservation.

The Tour will be at Four Star Hotels in Jerusalem and at Natanya, and a Kibbutz in Gallilee on a half-board basis throughout. All hotel accommodation is with private bathrooms. Travel is by scheduled flight by Boeing Jet of El Al Airlines. A copy of the brochure and further details may be obtained from the Honorary Organiser, Mr. Bernard Davis, 18 Palace Mansions, W.14 (EMP 2739) or direct from Peltours Ltd. (935 5500).

## **West London Jewish Youth Centre**

### **Sponsoring Committee**

The Committee is extremely optimistic that work will begin on the actual building of the Youth Centre in March of next year.

Those of you who attended the performance of "Morry of Arabia" which we presented jointly with the South London Aid Committee for the Jewish Blind at the Victoria Palace on March 8 last—which, incidentally, showed each of us a profit of over £800—will have read in the programme that our Project is now top of the Grant Application List for 1970/71 presented by the London Borough of Ealing for consideration to the Department of Education and Science.

Assuming that the plans submitted by our architect for building consent are approved by the Town Planning authorities and that we are able to meet all other requirements, then we are hopeful that the Department will underwrite 50% of the cost of the project, with a further 25% of the cost being borne by the local council.

We, as you should know by now, must find the balance. And, regrettably, we are still a few thousands short of our target.

On Sunday, October 25, 1970, at the London Suite of the Bloomsbury Centre Hotel, Coram Street, W.C.1—a stone's throw from Russell Square tube station—we launch our second fund-raising function of the year, and our first ever Dinner and Ball.

Tickets, which are inclusive of table wines, are priced at £3 15s. per person and are available from our Hon. Secretary, Mr. S. Richmond, 4 Chesterfield Road, W.4, 994 3732, or from The Hammersmith representative, Dr. C. B. Hodes, 1 Ashchurch Terrace, W.12, 743 2920.



## PELTOURS LTD.

have the privilege to announce that they have been appointed the official travel agents to handle all aspects of the Arrangements for the unique

### CELEBRATION GROUP TOUR

### TO ISRAEL

BY EL AL SCHEDULED FLIGHT

8.11.1970-26.11.1970 (18 DAYS)

## TO CELEBRATE

THE

## 80th ANNIVERSARY OF THE SYNAGOGUE

1890—1970

AND THE

## CENTENARY OF THE UNITED SYNAGOGUE

1870—1970

*Full details from sole Travel Agents*

### PELTOURS LTD.

72 WIGMORE STREET, LONDON, W.1.

Telephone: 01-935 5500

"QUADRAGINTA"

## West London Young Zionist Society

When we realised that a Young Zionist Society was started in West London forty years ago, we looked for a worthwhile form of celebration. Our first impulse was adopted, the suggestion of Mervyn Beth—Tarbut Officer—a one-day mini-seminar, on Sunday, June 14, with the Chief Rabbi as principal guest. He was followed by a panel consisting of Mrs. Ruth Winston-Fox, J.P., Percy Gourgey, M.B.E., of Poale Zion, and Sydney Shipton, LL.B., talking about their attitudes to the General Election that was to take place the following Thursday. During a salad supper, opportunity was provided for people to watch England losing to West Germany at football on television.

The Chief Rabbi congratulated us on our fortieth anniversary and gave us a talk with a strong and careful balance of reason and emotion.

His theme was the relationship between Israel and the Jews outside. He himself, he said, was committed to Aliyah. Two of his children were already in Israel, and when he considered that he had done a certain amount of good work in this country, he would leave to join them. Nevertheless, he did think that there was a functional relationship between Jews inside and outside Israel. And when we disagreed with things in Israel, we should not be afraid to say so, for such controversy, if in good faith, was in the best tradition of Judaism and could only be to its advantage. Jews outside Israel could help to counter the militarism which could well endanger Israelis, for no fault of their own, involved in military affairs all their lives. In the "Who is a Jew" controversy, Israel might define a Jew in a way that differed from the traditional definition and Jews outside Israel could help to guard against this. He made it evident that he felt that it was identity with Israel which was the uniting force in world Jewry rather than religion, though of course he regretted this situation and took his share of the blame for it.

### EATING—FOOTBALL—AND FILM

A discussion ensued with our panel of eminent speakers and we then adjourned for a salad supper which demonstrated that one of the pleasures of West London is the high standard of catering. Extra time in the soccer match underlined the problem of dual loyalties, for we had to start our own film before play finished. The film shown was the Israeli "Three Days of a Child," which won a prize at the Cannes Film Festival in 1965 for the best actor.

From this function, we were given an important pointer as to the Society's requirements in the near future, stemming from the point the Chief Rabbi made about the lack of forward thinking of the hierarchy of Anglo-Jewry. If its leaders are planning its future as if we were still in the ghettos of Eastern Europe, then it is the youth who must take an active part in running its affairs. It is the youth who must take the initiative and have a significant effect on policies formulated by the planners of Anglo-Jewry.

KALMAN KAFETZ.  
MERVYN BETH.



## West London's General Programmes

For those wishing to meet a friendly and interesting group of young people in the 18—26 age group and join in some lively and frequently controversial discussion, the West London Young Zionist Society is undoubtedly an ideal choice. Affiliated to the Federation of Zionist Youth, it provides a stimulating and balanced programme of activities. It meets regularly every Thursday evening in members' houses, with a relaxed and informal atmosphere helping to stimulate discussion and making new members feel at home almost as soon as they arrive. Speakers are invited to talk to the Society on a wide range of topics, usually connected with either Israel or Judaism, although the programme does cover other subjects of particular topicality or controversy. The Society by no means relies totally on outside speakers and frequently organises entertaining internal meetings such as debates, brains trusts, and slide shows. A well-loved feature of West London, which has built up quite a reputation, is our folk evenings, when members and acquaintances bring guitars, accordions, mouth-organs, and an assortment of rather stranger instruments, together with collections of their own and published poetry. The programme for the last few months has also included speakers on Jewish laws and customs, the Six-Day War and its further implications, the Arab Case, Jewish mysticism, a mock election, and the Dreyfus Case, besides debates and quizzes.

However, West London activities are not confined to Thursday evenings. Theatre and cinema outings are not rare occurrences; scavenger hunts, picnics, and rambles attract many people even in inclement weather. House parties and coffee evenings are regular features and every so often there is a large function. Our recent fortieth anniversary "Quadragesima" is reported above. Events planned for the near future include a musical soiree and a party.

Through our affiliation to F.Z.Y., members can find out about some excellent schemes through which they can visit Israel.

West London is well worth a visit. Phone Janice at 892 5333 or Maxwell at 748 6974, and they will send you a copy of the programme and the society magazine.

---

If any readers in the 14—18 age-group feel that they would like to attend a society like West London, a group especially for them has just been formed. Details of this new society are available from Janice at 892 5333.

---

Coming or going?—report in *Jewish Chronicle*, May 13, 1887: "The Committee of Selection who are engaged in the compilation of the proposed Handbook of Congregational Music for Synagogal use, held their meeting on Tuesday next."

## MEET THE SENIOR CITIZENS

### Hammersmith Friendship Club

#### SIX MONTHS' ACTIVITIES

Our club meetings are always a social occasion and every Wednesday afternoon brings forth new members from surrounding districts. We cannot, of course, detail every happening, but instead, we give below some of the special items enjoyed by members during the first six months of 1970:

(1) **PURIM PARTY:** Two of our founder-members, *i.e.*, Mr. and Mrs. Gee, kindly gave a donation towards the party to celebrate the birth of their great-grandchild. A pleasant afternoon was spent by 115 members and guests. Our special guest was the Rev. S. Venitt, who gave an address. Entertainment followed supplied by the Local Authority.

(2) **PASSOVER (Seder):** The following report was sent in by one of our members, Mrs. Alexander:

"The second Seder Night, held in the Synagogue Hall, was very well attended. We thoroughly enjoyed the service, presided over by the Rev. S. Venitt, in good voice, and we joined in singing the lovely old tunes, evoking happy memories. An excellent supper was served, followed by the reading of the latter part of the Hagadah.

"Our thanks are due to the members of the Committee and the Ladies' Guild for their hard work in the preparation of the Seder.

"The Rev. Mr. Venitt merits a special tribute for the pleasant way in which he conducted the service, making it a memorable occasion, which it is hoped will be repeated."

(3) **LAW COURTS:** A visit to the Law Courts, Strand, was arranged by Miss S. Morris for 25 members on the special occasion of 32 barristers being sworn in as new Queen's Counsel, and we were able to watch the final ceremony from the Lord Chief Justice's Court. This was very interesting, particularly as there was a Jewish woman Q.C., from Sunderland, Myrella Cohen.

(4) We were very pleased to welcome Mrs. Domb (from Head Office) when she gave an interesting talk on her experiences in Yugoslavia on the occasion of the Jubilee of the Federation of Jewish Communities.

(5) A delightful concert arranged by the Local Authority was enjoyed by 80 members, including friends from the Eileen Goodenday Home.

(6) **OUTINGS:** Prince of Wales Theatre, 51 members. Coastal trips, Brighton, Cliftonville, Eastbourne, very enjoyable.

#### CONDOLENCES

Members of the Hammersmith Friendship Club regret the passing of Mrs. Hyman and wish to express their condolences to Mr. Hyman and family.

"What is life if, full of care,

We have no time to stand and stare?

Live as fully as possible seeking new experiences,  
making new friends, keeping all your faculties open  
to the ceaseless activity of life."

(Miss) SOPHIA MORRIS,

Hon. Secretary



## THOUGHTS ON A QUIZ

### If in Doubt . . .

There are many remedies for ignorance, but an inter-synagogue quiz would not be the one that most people think of first. It is comforting to keep one's steadily diminishing store of knowledge cosily to oneself, rather than have the innermost recesses spotlighted in an often vain search for a single fact of religious value. Certainly there can have been few people who have aspired to greatness through such a medium, and even fewer who have achieved it. Last year's inter-synagogue quiz was therefore in many ways a personal shock. Before I had even realised that such a thing existed, I found myself in a Hammersmith team under public scrutiny.

To be fair, on few occasions was the examination very public. One occasion consisted simply of a contest in a private house, between the Hammersmith and Golders Green teams, which was perhaps the most nerve-racking of all. This rehearsal for the coming ordeal was painful in the extreme, and one's difficulties were compounded by the seemingly deliberate perversity of the adjudicator and a singular lack of knowledge. But the actual public contest was disappointing in contrast; a calm, unhurried affair remarkable only for the increased size of our defeat. The comparison with the Hendon debacle was surprising. There the tension in a noisy crowd, desperately partisan, but none the worse for that, was electrifying. One could scarcely imagine that escape in the event of victory would be at all easy. But nothing really startling happened, other than a defeat by a single point.

#### ENDED WITH A DRAW

For the participants as individuals, one feels that nothing was quite the same after the round against Palmers Green. The position was in doubt for the entire evening until the last question of all produced a draw that was justly regarded on both sides as a profound relief. What, one wonders, would have been the result of ending the entire contest without a completely even record of wins and defeats balanced by a single draw? A better record might have been a welcome surprise, but a worse one undeserved in terms of the effort made as a team.

Where does this place the worth, or lack of it, of having such an enterprise? In some ways, of course, the question is entirely unanswerable: there is very little point in regarding a communal scheme that simply aims to inform and educate as being the ultimate in spiritual regeneration. But clearly there is more in it than merely a happy series of gladiatorial spectacles for the few. It could be that the answer is in the alternatives I avoided at the beginning. The first is to involve oneself actively in finding out. The acquisition of knowledge is rarely easy, but can be made pleasant. A very helpful stimulus is the friendly support of other people who are in a similar position. Too often such an opportunity is missed, or is simply unavailable; the benefit of accepting a chance when offered can be quite surprising.

For the majority, one feels, the choice will be the second alternative, that of listening, and, on the surface, it would seem that the potential is more limited. At the very least, such a role can be stimulating in unsuspected ways. Perhaps the new contest season might help to show this, or is it just that I have been secretly waiting for the quiz all year?

D.

## Jewish Youth Study Group

### SUMMER SCHOOL

This summer, Jewish Youth Study Groups held their 28th Annual Summer School at Carmel College, in Berkshire. The school was a mammoth one, with the largest ever attendance of 160 studygroupers from all over Great Britain.

Our days began with *Shaharit* followed by breakfast, then the school divided into five groups for the morning lectures. This year the lecturers and their subjects were: Mr. Stuart Cohen, B.A., on "The Jew in the modern world"; Rabbi P. N. Ginsbury, M.A., on "Controversy reflected in the *Siddur*"; Dr. M. Gordon, "The history of Russian Jewry"; Rabbi Abraham Levy, B.A., "A pot-pourri of problems"; Mr. Harold Levy, M.A., "Poems of remembrance and hope"; the Rev. S. Segal, M.A., on "How Rashi looked at the *Chumash*"; Rabbi B. Susser, B.A., on "The Anglo-Jewish Community, its development and problems". Each lecture group had three lectures, which finished in time for lunch.

In the afternoons there were several activities arranged by the Afternoon Functions Committee, such as the Inter-group quiz, won this year by Kingston Study Group; the five-a-side inter-group football competition; and the bridge, tennis, and table tennis tournaments. There were also swimming and walks into the local town of Wallingford.

Supper was followed by *Mincha* and *Ma'ariv*, and each night a different group put on a show consisting of songs, sketches, and jokes. Finally came the highlight, Israeli singing and dancing.

This year, Tisha b'Av fell during the school, on the first Tuesday. *Megillat Eicha* was read in *shool* on the Monday evening and psalms and poems were read on the Tuesday morning.

The atmosphere of the school soared on both Shabbatot, with everyone feeling and experiencing the beauty of a real Shabbat.

The school ended, after Shabbat, with the elections for next year's Committee.

I feel that at this Summer School the motto of Jewish Youth Study Groups:

"Go out and learn"—has been really fulfilled.

KAREN BETH.

---

An Austrian monthly journal, *Vom Feld zum Meer*, in 1889, had an article on petroleum, in which it said that its discoverer and first distiller was a Jew named Abraham Schreiner, of Drohobycz, Galicia, who had documents dating from 1853 to attest to the fact.



YOU NEED  
ISRAEL  
AS MUCH AS  
ISRAEL  
NEEDS YOU!  
JOIN A ZIONIST  
ORGANISATION  
TODAY

---

ISSUED BY THE INFORMATION DIVISION OF  
HERUT-HATZOHAR OF GREAT BRITAIN

---

Membership Secretary: Mr. I. BENJAMIN, 3/7 Portman Square,  
London, W.1

POPULAR LECTURE SERIES

## Jewish Law and Life in Israel

### UNIQUE FACETS FOR DISCUSSION

The eyes of the Jewish world are focused on Israel. We seek from the Holy Land religious ideals, inspiration and guidance. Very few of us are conversant with the practical administration of Torah principles in the State of Israel. Nor is our knowledge of Israel's educational trends, of the influence of its religious bodies, and of the adaptation of Divine Law (*Halachah*) to current concepts and technological advances in the modern society of Israel very widely known.

Furthermore, there are certain strands of its population derived from remote and colourful areas of the globe. After centuries of relative seclusion, these groups of Jews have now entered the luminous and democratic atmosphere of Israel. They have made a highly individual contribution to the collective pageant of our people. Their story is fascinating and worth telling.

It is our privilege to announce a series of eight weekly lectures on these themes, to be delivered by Rabbi Nemeth, B.A. (Minister of the New West End Synagogue), in our Communal Hall, commencing October 27, 1970.

The first five lectures will be devoted to:

(a) THE TRIBES AND SECTS OF ISRAEL:

1. Yemenite Jews.
2. The Benei Israel and Jews of Cochin.
3. The Jews of Bukhara.
4. The Jews of the Caucasus and Crimea.
5. Samaritans and Karaites.

The final three lectures will discuss:

(B) JEWISH LAW AND INSTITUTIONS IN ISRAEL:

6. Jewish Law in Israel's Courts and Knesset.
7. Religious institutions and education in Israel.
8. Current *halachic* problems in Israel.

We are witnessing today a vital chapter in the history of our people. Our knowledge of the people of Israel and its problems in the homeland will contribute vastly to our understanding of the way ahead.

All members and friends are warmly invited to participate in this most significant course.



## ANOTHER LINK IN THE CHAIN

### A Mother's Thoughts

By JEAN A. CAPLAN

It doesn't seem five minutes since I was writing about my life in Malta, when my first son was a baby, and I don't think that I ever did finish telling you about how we had to bring a *mohel* over from Tripoli for his *Brith Milah*. Then, I remember, I wrote about his days at school—at Carmel College, where so much of his character was formulated, and where he was able to continue the practice of *Yiddishkeit* that he had seen at home, and at the same time study not only the secular subjects necessary for his general education but also the great Jewish history of our past.

Now, all too quickly, those years have passed—and this boy has grown into a man, about to be married, about to take upon himself the responsibilities incumbent upon a Jewish husband, in the traditional pattern. It is this continuity that is our lifeline and our strength as Jews, because, at this stage in one's life as a parent, one stops to think—at least I did—"Have I done all I could to equip my child for the future? Have I been able to instil into him the same great love of our heritage that we have? Have I done as the *Shema* says: 'teach unto thy children diligently?'"

#### EXTERNAL PRESSURES

These days in which we live, and the way we live, are so different from those in our own youth. There are so many more external pressures, and opportunities too, which take our children away from home. Boys and girls want to travel, and they are so much more independent now than we ever were. I think this is probably because many of us grew up during a war, living our lives often in non-Jewish surroundings, and, apart from safety being the priority, the necessity to stay together with our families was terribly important to us.

Subsequently, when we married, we became an extension of our own parents, and now I have arrived at the stage when a similar experience is happening to me. As a Jewish mother, my dearest wish is that my son and his future wife will emulate what they have seen in their homes, and, in due course, through their children, will forge yet another link in this great chain of Judaism.

When I speak to audiences of other religions about our family life, their reactions are almost identical in their admiration for the protection and encouragement given by Jewish parents to their children; for their willingness to make sacrifices if necessary in order to provide their children with a sound education and a good start in life. Conversely, they also admire the respect and the consideration generally shown by the younger generation for the old people—in fact, the way that we all look after each other.

#### AGE-OLD THOUGHTS

As I stand under the *Chuppah* on my son's wedding day, I am sure that the same prayers and the same thoughts will be going through my mind as those which have passed through the minds of countless Jewish mothers before me, and will no doubt pass through the minds of countless Jewish mothers after me—thoughts of the past and prayers for the future.

## FRATERNAL ORDER

### What does a B'nai B'rith Lodge do?

By B. J. BENZIMRA (President of the Selig Brodetsky (Ealing & District) Lodge, No. 2270)

In B'nai B'rith lodges, Orthodox, Reform and Liberal, Jews join for cultural, benevolent and other activities as a brotherhood and as part of an international order. The activities are various—listening to lectures, building a youth centre, helping an old people's home—and most of them are not specific to B'nai B'rith. A lodge may well carry out some of these activities in collaboration with other organisations.

But the members are associated in their lodges as brothers and sisters. Among adults there are separate men's and women's lodges, but young adult lodges and youth chapters are for both sexes.

Members are encouraged to participate in several of the activities of their lodges and great importance is attached to ensuring that all members know and associate with each other and are truly brotherly.

#### FOUR LARGE LODGES

There are four large lodges in the U.K., First Lodge of England, First Women's Lodge of England, and the two Leo Baeck Lodges, formed from members of the strong German B'nai B'rith movement who escaped to England. Apart from these, a typical men's or women's lodge will have 50-100 members. Meetings are usually held once a month. They can be open or closed; if the latter, they start and finish with about three minutes of formal ceremony.

The word "lodge" has led many people to suppose that ritual is a major part of B'nai B'rith activity, but this is not so. Closed meetings have the formal opening and closing, members are initiated in closed meeting with a simple ceremony in which the aims of B'nai B'rith and the historic Jewish tradition are formally described, and officers are ceremonially installed (usually at open meetings) for their year of office.

The main subjects of ordinary lodge meetings can range far and wide. In Ealing Lodge this year, we have had, for example, a speaker on medical hypnotism, a "confrontation" on student participation, and a film on Israel.

Most lodges have other meetings, too. Ealing has a series of cultural meetings (once a month), a series of meetings on science (once a month), and social meetings, visits and outings (about once a quarter). Personal welfare work consists of regular visits to Jewish patients in St. Bernard's Mental Hospital, some of whom are completely without family or other friends.

For wider activities, there are joint meetings with other U.K. lodges and association with lodges in other countries. Ealing lodge is "twinned" with Loge France and takes a considerable interest in European matters.

On a national scale, B'nai B'rith is the main support of the Hillel House movement, which provides residential accommodation for some Jewish students at universities and other services to many more.

Internationally, we in the U.K. note with pride the activities

*Continued foot of page 35*



Mr. & Mrs.  
**JOSEPH L. GODFREY**

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

*a*

**Happy New Year**

*PLIGHT OF THE ELDERLY*

**There but for the Grace of G-D . . .**

Of all the things that are the blight of mankind, loneliness must surely be very high on the list. To be lonely and elderly is by definition twice as bad. Most people would do all they could to help, but the difficulty lies in knowing of people in this unhappy situation. In many cases they remain completely unknown, for they are usually too proud to ask for help. It is not always economic help that is needed, for some elderly folk have adequate income and accommodation but are as much in need of help as the desperately poor.

There are many who are housebound and do not have children or relatives and have outlived their friends. In these circumstances, they can just fade away without anyone knowing about it until the bottles of milk pile up outside the door. They may become increasingly incapacitated, or so despondent and uninterested in life that they neither eat nor wash, nor feel inclined to tidy where they live, and so degenerate into illness.

To some, this may not seem possible in these days of the Welfare State and, in the case of the Jewish community, with the wonderful enthusiasm that prevails in voluntary social work. However, to make these services available to the elderly, their need must be known. When it is known and their physical needs are taken care of, the loneliness is still there. They need someone to talk to, to confide in, to air their grouses to. A half-hour visit every week or fortnight, provided that it is kept up, is the most wonderful thing that can happen to a lonely, elderly person. It is something to think about and to look forward to.

*HONORARY NIECES AND NEPHEWS*

There are many people who act as honorary uncles and aunts to underprivileged children. At the other end of the age scale, there is a need for honorary nieces and nephews. Organisations such as the Welfare Board, the Bikkur Cholim, etc., do a lot to ease the lives of the elderly, but there are many who do not come inside the classifications covered by these excellent organisations. A big factor here is that most elderly people do not wish to leave their homes and possessions, and in the case of a husband and wife will do anything in order not to be parted, even to the extent of keeping their plight secret.

It is a sad situation and one that does not affect just the Jewish community. However, the Jewish community's sense of dedicated communal obligation must surely be able to help resolve this problem.

MABEL PHILLIPS.

*B'nai B'rith, continued from page 33*

of B'nai B'rith in the U.S.A. and Europe, where, owing to historical circumstances, it is the main pillar of the communal organisation. We hear of the work of the International Council, which disposed of reparation funds from Germany to establish important ventures in Israel and among small Jewish communities all over the world. We also concern ourselves very much with the fate of Soviet Jewry: B'nai B'rith is a thorn in the flesh of the U.S.S.R. on this question; may it remain so as long as the evils remain unremedied, but may the day of relief come soon.



## Precious Stones of the Bible

By SYDNEY GOODMAN

The Bible contains two complete lists of precious stones apart from those mentioned separately elsewhere (such as Job, chapter xxviii, and various other references).

The Book of Ezekiel, chapter xxviii, verse 13, etc., contains a description of ornaments of the King of Tyre, comprising nine stones, which include sardius, topaz, diamond, beryl, onyx, jasper, sapphire, emerald and carbuncle, and the Book of Exodus, chapter xxviii, verses 15 to 20, describes four rows of three stones each with the names of the Children of Israel engraved upon them which composed the breastplate of judgment worn by the High Priest.

How early in history the art of the engraver was invented cannot be firmly ascertained. Seals were in existence long before the construction of the High Priest's breastplate, though they may not necessarily have consisted of precious stones with engravings upon them, and indeed many museums today possess ancient Egyptian seals which are certainly older than that breastplate. In fact, Exodus, chapter xxviii, verse 21, seems to indicate that the engraving of stones as in the breastplate is something well known, since it says, "like the engravings of a signet," and we must therefore suppose that the craftsmen who fashioned the High Priest's breastplate were familiar with the art of engraving during their stay in Egypt.

### THE MEANING OF "YAHALOM"

Of course, many people reading the list of precious stones will ask themselves where the ancient Israelites could have obtained such gems, for most of them are not mined in that particular region of the Middle East. We must only suppose that it is impossible to ascertain the true names of those designated—certainly most are very different from the names used in the translation, though there seems no reason to doubt the identity of some of them. In the second row a diamond is mentioned. The word in Hebrew is "yahalom," and this certainly does not in this particular context mean a diamond, for this gem can be cut and polished but has never been engraved and never will be until a harder substance than itself is found. Therefore the word "yahalom" in verse 18, although translated as a diamond, is *not* a diamond. It is possible that the diamond was confounded with the white sapphire or corundum.

Josephus relates that the stones were conspicuous for their size and beauty (when worn by the High Priest, he says, they shot forth brilliant rays of fire) and were of incomparable value, and it is an exciting thought that somewhere in the world today these stones still exist, because time produces no effect upon such precious stones. We have, as remarked earlier, plenty of examples of seals which are made from a softer material, namely, vitrified clay, and in the British Museum there are quite a number bearing the name of Thothmes III.

The value of these gems and their historical association would probably have rendered them objects of care to all the conquerors into whose hands they fell, and though doubtless they have long been removed from the original breastplate and re-set in various other ornaments, they could well be in existence today and possibly rank among the most precious jewels of State somewhere or other.

## Dr. Asher Asher, M.D.

United Synagogue's first Secretary

In this centenary year of the United Synagogue, it is opportune to pay tribute to the memory of Dr. Asher Asher.

Born in Glasgow in 1837, he was the son of a Polish father and a Dutch mother, who encouraged his great aptitude for learning and study of the Bible. As a boy he knew all the Psalms by heart, and knowledge of Hebrew literature was extensive by the time he reached manhood; a learning entirely self-taught. He became an M.D. of Glasgow University at the age of 21, and his first appointment was in the colliery district of Bishopsbriggs; he later practised in Glasgow.

In 1862 he entered partnership in Castle Street, Bevis Marks, London, with Dr. Canstatt, the Synagogue medical attendant of the poor. Up to that year the medical care of the poor had been paid for by the three City Synagogues, the Great, the New, and the Hambro. Shortly afterwards Drs. Asher and Canstatt were appointed first medical officers to the Jewish Board of Guardians.

On the retirement of Simeon Oppenheimer as Secretary of the Great Synagogue in 1866, Dr. Asher was persuaded to be a candidate for the vacant position, and his letter of application was written in both Hebrew and English. He was no newcomer to congregational affairs, having taken a great interest in the Glasgow community at Garnethill and having acted as its Honorary Secretary.

### ELECTION EXCITEMENT

The contest for the new secretaryship to the Great Synagogue was three-sided and created great excitement. Sir Anthony de Rothschild, a Warden of that Synagogue, favoured Mr. L. B. Abrahams, of the Jews' Free School. The polling took place not only at the Great Synagogue but also at the "branch" synagogues of Great Portland Street and Bayswater. Dr. Asher received an overwhelming share of the vote and was duly appointed Secretary, thus causing his early retirement from medical practice—a fact greatly regretted by his colleagues.

Within a short time of this appointment, the idea of a United Synagogue, that great congregational body to which he was to give so much of his administrative ability, was mooted especially by the Chief Rabbi, Dr. Nathan Marcus Adler. Dr. Asher greatly favoured the idea, which was also aided by the fact that there was a dispute between two of the City Synagogues.

Within four years the United Synagogue was an established fact and it was Dr. Asher who gave the idea form and substance. Together with Mr. Lionel Cohen, he worked unceasingly on all the details for drawing up the constitution, giving his services gratuitously, including all the minutiae necessary for the passing of the Act of Parliament which governed its formation. At this stage he was formally elected as the first Secretary of the United Synagogue on March 5, 1871, and the method of accounts which he introduced at that time was virtually retained to the present day. He wrote the Preface to the by-laws of the constituent synagogues, which is in itself a history of the Ashkenazi communities of London from the

*Continued on page 39*



*With Compliments of*

## **MORRIS SZWARC**

(Edward Morris Ltd.)

**84 EDGWARE WAY, EDGWARE, MIDDX.**

Under the Beth Din and London Board of Shechita

(Kosher Butchers, Poulterers and Delicatessen)

Phone 958 8454 & 6557

(All deliveries taken for Shepherd's Bush)

---

## **Mr. & Mrs. ALFRED COLEMAN**

*wish the Ministers*

*and their friends*

*of the Hammersmith & West Kensington Synagogue*

*a very Happy New Year.*

---

*Compliments of the Season*

*from*

## **Mr. & Mrs. SIDNEY GROSE & FAMILY**

Berkeley House, 10 Berkeley Road, S.W.13

*Asher Asher, continued from page 37*  
earliest times.

In spite of all these duties, he remained a member of the Sanitary Committee of the Board of Guardians, and during the cholera outbreak of 1886 he visited the worst quarters of the East End and was instrumental in having a sanitary inspector appointed to cleanse and disinfect the insanitary dwellings, and to provide standpipes in the Jewish quarter in place of cisterns.

With the founding of the Jewish Convalescent Home at Norwood, he became its first honorary medical officer, and he was a prime mover in establishing visitation of prisons, hospitals, asylums and workhouses, paving the way for the removal of religious prejudice on the part of the Home Office and the heads of those institutions.

He was an authority on *Brit Milah*, and in 1873 he published a learned monograph on "The Jewish right of circumcision." In this he expressed the opinion that the operation should only be performed by a surgeon. He was an authority also on *Mithagin*, and wrote in the *Jewish Chronicle* on this and other subjects, using the pseudonyms of "Aliquis" and "Delta".

In 1875 he accompanied Mr. Samuel Montagu, M.P., to Jerusalem, and as a result of a report submitted on his return to Sir Moses Montefiore, the Lionel de Rothschild school for the poor of Jerusalem was established.

### *WORK FOR IMMIGRANTS*

In 1882 the Mansion House Fund for the relief of sufferers from Russian persecution was formed, and Dr. Asher was one of the first members of the committee, continuing to act as a trustee until the end of his life. He worked with his colleagues until the early hours of the morning during the pressing period of Russo-Jewish immigration into this country, when refugees were arriving at the rate of a thousand a week. Not content with this he travelled to Galicia to deal with the problems of the thousands of refugees who poured across the frontier from Russia, classifying each case, giving instant relief where required, and arranging for their transport to the United Kingdom and America. It was in 1886, while visiting Nijni-Novgorod with Mr. Montagu that Dr. Asher was taken seriously ill and never really recovered. Despite his severe prostration he gave evidence on his return to the Select Committee on Immigration, and one of his last acts was to bring to an end the 16-year-old feud between Baron Lionel de Rothschild and Mr. Montagu while both were visiting him at his deathbed.

He died on his silver-wedding day, July 7, 1889, and was buried at Willesden Cemetery in a special tomb which he had had prepared for his wife and himself. Memorial sermons were delivered at nearly every big synagogue in London as well as in his native synagogue in Glasgow, Garnethill, where a memorial tablet was erected to "A noble Israelite who, by manly courage, loyalty to his faith, and world-wide sympathy, was powerful for good."

In 1910 the Asher Asher memorial gold medal was endowed at Glasgow University and in its citation mention is made of his Secretaryship of the United Synagogue, which includes the words: "An organisation which he assisted to found and develop, and to whose many-sided work he devoted the best years of his life."

M.D.C.

With acknowledgements to *Asher Asher, M.D.* (Private edition), 1916, and the *Jewish Chronicle*, January 11, 1889.



## SONNY GITLIN

The Kosher Butcher and Poulterer

3 WALM LANE, WILLESDEN, N.W.2

Telephone: 459 5344

LICENSED BY THE BETH DIN

*" We Deliver Everywhere "*

---

### Mrs. E. F. Benzimra and Family

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



50 LATIMER COURT, W.6

---

*Greetings and Best Wishes*

*from*

### Mr. & Mrs. JACK LEVY

1 HAMMERSMITH ROAD, W.14  
HAND & FLOWER HOTEL

## A TRIP WITH A DIFFERENCE

### Singers in Israel

BY REINA LONGHORN

When I surveyed the shambles that was my new office in Birmingham on the day of our move from London, I little thought that exactly one year later I would be having cocktails at the British Residency in Ramat Gan. However, unlikely as it sounds, one event was a direct result of the other.

I had been invited to accompany my firm when its headquarters were moved from London to Birmingham, and, having no acquaintances there apart from the half-dozen executives who had also made the change, I looked for some congenial activity and quickly found it in the Zimriyah Choral Society. This Society specialises in folk-songs of many lands and also liturgical music, and the members are mostly Jewish, although there are some non-Jews in every section.

The choir had participated in the fourth Zimriyah in Israel in 1961 and had been invited to each Triennial Zimriyah since, but for various reasons had not been able to go. However, as 1970 was the Barmitzvah year of the Society, it was determined that somehow a representative group would make the trip. In the end a nicely balanced choir of 26 voices left for Israel on July 8 to take part in the seventh Zimriyah.

#### CROWDED BY CHEERFUL

When our choir arrived in Tel Aviv we found we were to stay at the Balfour School, just off Allenby Street, and that we were to share the school with four other choirs, from Canada, Finland, Switzerland (Engadine), and Japan.

Our first day (Thursday) was spent in finding our bearings, and the best beach in Tel Aviv, and in rehearsing. During the whole time we did not lose sight of the fact that we were on a "working holiday," and apart from the nine concerts in which we took part we had frequent rehearsals.

On the Friday we departed at an early hour for the North. Each choir had been assigned a "guide, philosopher, and a friend," who was to accompany them everywhere. Our mentor was a girl, Nourit, fresh out of the army, with eyes like the fishpools of Heshbon, and an intriguing idea of the English language. We proceeded via Cesarea, Haifa, Acre and Capernaum to Kibbutz Bet Zera, where we were to spend the night. This kibbutz is situated less than three miles from the frontier of Jordan, so that children have not spent a night out of the air-raid shelters since 1967. Our married couples were entertained by various families, while the single people were housed in bachelor quarters on the perimeter of the settlement. This so wrought on one of our sopranos that she insisted that all doors, windows and louvres be shut at night in case of an Arab raid. There was no raid, but the unfortunates who shared her room were almost roasted to death.

The hospitality we were given here was fantastic and we paid, as best we could, by giving a full concert after supper on the Friday evening. We spent all day Saturday with what were now our fast

*Continued on next page*



*Singers in Israel, Continued from page 41*

friends, being shown over their banana and date plantations and swimming in their lovely pool, which had been paid for out of the reparations received by three of the members. In the evening we took part in a concert, with four other choirs, at an amphitheatre at Zamech. We had the privilege of closing the programme, following the London Jewish Male Choir, who looked very pretty in their pale pink shirts and pale blue trilbies. Whether this put us on our toes, or whether it was the petrifying sight of an enormous hairy cockroach scuttling about the stage, we gave a good performance, getting the usual Israeli sign of approval—the slow hand-clap!

Sunday was our only entirely free day, but we needed this in preparation for the day in Jerusalem which followed. Four of the choirs had been asked to sing one song each at the Western Wall. This was a carefully arranged, "spontaneous" event (or "spontanic," as the director of the Zimriyah called it). We were one of those chosen and we were the only choir to be televised, appearing in the TV News Programme that evening and also being interviewed for radio.

*IN THE OLD CITY*

A very full day of sightseeing had been arranged for us. Our local guide had been one of the first party to enter the Old City after the Six-Day War and her personal account of the events of that time brought the whole scene vividly before us.

This day was the "official" opening of the Zimriyah and the Festival was inaugurated with a concert in the Nations Hall at which all choirs took part. Timed to start at 8.30, proceedings eventually got under way at 9.15, with speeches from Mr. Propes, the director of the Zimriyah, and Teddy Kollek, the Mayor of Jerusalem. We did not perform until 11.45 p.m. and we were not the last. The undoubted hit of the show was the Japanese choir from Waseda University, Tokyo. They numbered about 50, and as we were sharing billets with them we knew their total dedication to their singing, which led them to rehearse for hours each day. The result was electrifying and the capacity audience gave them a standing ovation.

Back in Tel Aviv two concerts in the Mann Auditorium had been arranged on Tuesday and Wednesday evening, with half the choirs singing at each. We were booked for the Wednesday performance. On Tuesday evening I and one or two others went to the Israeli National Opera.

*MOVED ON BY POLICE!*

Our position in Wednesday's programme was just before the interval, so instead of sitting through the second half most of the choir went in a body to Dizengoff Square, where they were joined by the Swiss Choir from Ticino. By this time the visiting choirs were fairly well-known in Tel Aviv and a crowd of 300-400 gathered and urged them to sing. In the end they got "moved on" by the police from the centre of the square and they were then invited in by various café proprietors, not, it must be said, so much for the beauty of their singing as for the added business to be got from the listeners.

*Continued on next page*

*Singer in Israel, continued from page 42*

One of our songs was a firm favourite, a 17th-century English folk-song with a good swing to it called "The Jovial Beggar." This will now forever be known to us as "Der Lustige Schnorrer."

On Thursday we had been booked to sing at the Naval Base at Haifa together with a Canadian and a Swiss choir. The audience was a little more restive than we had hitherto encountered, but as none of us could imagine an audience of British sailors sitting quietly through two solid hours of part songs, our admiration for the Israeli Navy was only enhanced. In any case, our girls' mini skirts probably did more for morale than any of the singing.

Our second weekend was passed at a moshav, Bet Cherut, some 30 miles north of Natanya. After our experience at the kibbutz we could not think that we could be so well received anywhere else, but here as well the welcome was absolutely overwhelming, with families practically queuing up to give us hospitality. This moshav, run on less truly communistic lines than the kibbutz, is mainly populated by Americans and they have a thriving silk-screen plant and are also the main raisers of turkeys in Israel. Here we sang on Friday evening and on Saturday at an amphitheatre near by.

During the week representatives from our Society and the Kinor Choir, of London, had called on the British Embassy, and the Ambassador had invited both choirs to come to his Residency on Sunday afternoon to sing for his family and staff. This was a charming informal occasion and it was delightful to find a typical English garden behind the house, with banks of zinnias and other flowers reminiscent of home. As regards the "soft drinks" we had been promised, I should like to state that this was the first time I had ever drunk gin and tonic from a pint glass. After two of these, our official engagement, a concert that evening in the park at Ramat Gan, went by in a rosy dream.

Monday was the last actual day of the Festival, with a grand farewell party in the Garden of Lights at Tel Aviv. This was quite an emotional occasion, with speeches, and certificates presented to each choir. Our conductor, Ellis Shortt, had the honour of replying on behalf of the 17 choirs from eight countries who had taken part.

*"WILL YE NO' COME BACK AGAIN"*

We had worked and played hard during this holiday, and we knew we had given some good performances (and one over which we shall draw a discreet veil), but our greatest thrill came when the Secretary of the Zimriyah said to our conductor, "Will you come again in 1973? Say yes and I will register you immediately."

We returned home on Wednesday, with memories to last for years and with the fixed determination to return either for a visit or even perhaps in some cases to settle.

Perhaps some people will wonder at the Israelis arranging a festival of the kind I have described at such a time, but, as the director told us, it was in just such a time that our singing could be truly appreciated, bringing an air of normality to this sorely troubled land.

Incidentally, we have since been wondering whether the Arabs, hearing of the sustained burst of song, came to regard this as some diabolical secret weapon. Who knows, perhaps the seventh Zimriyah was a deciding factor in the acceptance of the cease-fire!



*Import export continental fashion specialists*

**FJG**

**Levi's** 

**Valmeline**

  
**ODERMARK**  
*International*

**F. J. GERTLER & COMPANY LIMITED**

AVON TRADING ESTATE, AVONMORE ROAD, LONDON, W.14

Telephone: 01-602 1118/1119/1110 and 01-602 1421

Telegrams: Efgerter, London, W.14

Cables: Efgerter, London

**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.

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

**West London Young Zionist Society.** Chairman: Mr. Barend Velleman. Tel. 373 7171.

**Mirage.** Chairman: David Krantz. Tel. 992 3136.

**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.





YOUR HOUSE IS WORTH  
MONEY TO YOU NOW!

RAISE READY CASH FOR ANY PURPOSE,  
WITHOUT SELLING YOUR HOUSE, THROUGH  
OUR ATTRACTIVE 2nd MORTGAGE PLAN

**£250 to £5,000**

- ★ Existing mortgages undisturbed
- ★ Repayment period by arrangement

*First mortgages and business finance  
also arranged*

Write, telephone or call

**Credit Administration Ltd.**  
(Industrial Bankers)

**128-134 BAKER ST., LONDON, W.1**

Tel.: (01) 935 5629/0373