

NUMBER 37

"THE BROOK"

THE MAGAZINE OF
THE HAMMERSMITH & WEST KENSINGTON
SYNAGOGUE

תש"כו

SEPTEMBER 1965/5726

"In the book of life, blessing, peace and good sustenance
may we be remembered and inscribed before thee."

Amidah for High Holydays.

HAMMERSMITH & WEST KENSINGTON SYNAGOGUE

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EDITORIAL

I understand that in days gone by, the Jews of Kurdistan had their own ideas on Tashlich. They were not content with shaking the hems of their clothing on the banks of the river. Instead, they jumped into the water, and swam around like the fish of the sea.

We can read a moral into the old custom, never to do things by half measures. Today more than ever, our community needs people who are prepared to "take the plunge". Far too many who have the brains and the ability are content to sit back and allow the work of communal service to fall on the shoulders of only a few people. Certainly, nobody in Hammersmith takes on a job of communal responsibility for the "Kovod". The holders of office are generally landed with headaches and burdens, with no end of criticism from the "riverside". In these days of self-analysis it is incumbent upon every member of the community and particularly the younger generation, to consider whether he has played his part adequately in the service of the community. Only in this way can we abolish to some small extent the inequality of sacrifice existing today. Only in this way can we honestly pray for and wish each other a happy New Year.

The present issue of "The Brook" contains several articles of general interest. Here and there will be found a touch of humour and satire (obviously not intended to be malicious).

Our thanks are due to all who have contributed articles, and also to those who by their donations have helped to meet the cost of publication.

The Editorial Board convey their greetings to all members and their families for a Happy, Healthy, Prosperous and Peaceful New Year.

CHASAN TORAH AND CHASAN BERESHIS

We are pleased to announce before going to print that the Chasanim for this year have now been selected. They are Dr. M. D. Caplan, Chasan Torah and Mr. J. Dickman, Chasan Bereshis.

Dr. Caplan has been a member of the Board of Management for some time. He is on the House Committee and his services for the Synagogue are given readily and unstintingly. He is perhaps best known in Hammersmith and beyond for his work on behalf of Norwood. He has been Chairman of the Hammersmith and West Kensington Branch of the Norwood Charity Trust for many years.

Mr. Jack Dickman ably supports Dr. Caplan as Vice-Chairman of the Norwood Branch. He is in fact the mainstay of the Society. For some time he served on the Board of Management and on the House Committee. He is very interested in Youth work.

Both Mrs. Caplan and Mrs. Dickman are indefatigable

Synagogue and Communal workers in their own right, serving on Guilds in executive capacity and helping with many charitable causes. Mrs. Caplan represents the Synagogue on the London Board of Jewish Religious Education.

It is hoped that all members will attend to pay their respects and join in the celebrations to be held on Simchat Torah and also at the Annual Social Gathering and Celebration which takes place on the following Sunday.

DR. LOUIS COLLINS AND MR. JEFFREY BRAND

A word of tribute to two erstwhile Honorary Officers who have rendered yeoman service for our Synagogue. They have at all times graced the Box and Communal gatherings with great dignity and charm, and given of their time and energy unstintingly for the benefit of the community.

THE BOX

As you enter the shool and look left you see an unusual sight. If you look at the block nearest the Ministers' box your gaze is held by two unfamiliar Bowler Hats, under which you will perceive the faces of Dr. Collins and Mr. Brand. What are they doing there? They look, somehow, out of place. So you turn at once to the Wardens' Box, and there the same three silk hats seem to be in position, but some conjuror has put new faces beneath two of them, both translated from the same left side of the shool. (Any significance, I wonder?) Joe Nisner and Basil Benzimra now give the box a new look.

It is true that under the third hat there is still one old face, but he could not have seen the admonishment writ large in the streets of heavily congested London. "DO NOT ENTER BOX UNLESS YOUR EXIT IS CLEAR".

Ah, me! Won't Wardens ever learn?

THE SUCCAH

will be ready for decorating on

Friday and Sunday, 8th and 10th October

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.

Items of Interest

CHIEF RABBINATE

One notable feature missing from "The Brook" this year is the customary Chief Rabbi's message. Instead, we send a message of greeting and warmest wishes to Rabbi Dr. Israel Brodie on his retirement from the Chief Rabbinate, and pray that he and Mrs. Brodie will continue in good health for many years, to grace the communal scene.

We were very sorry to learn just before going to press that the new Chief Rabbi elect, Rabbi Jacob Herzog, had been compelled for health reasons, to withdraw. We wish him a Refuah Shleimah.

THE WINSTON CHURCHILL FOREST

This project was recently launched as British Jewry's tribute to Sir Winston. It is intended to plant 300,000 trees on a site near Nazareth. The plan of campaign was to split the country into areas, and each was set a target. Hammersmith and Shepherds Bush were asked to contribute 2,000 trees. At a function held in the Hammersmith Synagogue Hall on Wednesday, 15th September, over 1,500 were subscribed. This was a very good start to the local effort.

The guest speakers were Mr. Dudley Smith, M.P. for Acton and Chiswick, and Rev. Dr. Isaac Levy, O.B.E., T.D., Senior Chaplain to the Forces, and Director of the J.N.F.

Mr. Dudley Smith was presented with a certificate for a cluster of trees.

It is earnestly to be hoped that the many who have not subscribed yet, will do so forthwith, to enable us to reach the target we have promised. Donations should be sent to Mr. H. Bayes, 3 Eversfield Road, Kew.

CONSECRATION OF STAINED-GLASS WINDOW

On 15th August, the stained-glass window above the Ark presented in memory of Bessie Libovitz was consecrated in the presence of the Libovitz family, personal friends and members of the congregation.

SYNAGOGUE HALL

Newly decorated, the Synagogue Hall looks very bright and cheerful. There is a very warm colour scheme. Those wishing to make family and social functions would do well to consider the amenities which can be provided by the Synagogue.

HEATING OF THE SYNAGOGUE

No more fumes, no more bursts. Central heating by oil, which also means no more stoking for the caretaker, has been installed at last.

Psycholinguistics and the Jews

When Father Adam gave their names to all the animals he caused no immediate flurry. It was only after he had finished, and was dozing contently against a tree, that he first raised the problem which has worried men down the centuries. Contemplating his rib, he named it woman.

Why?

That, and questions like it, have recently given birth to the new science of Psycholinguistics. Psycholinguistics can be defined as the application of psychology to the study of language. The psycholinguist is interested in why a person says a certain thing at a certain time in a certain way, and what effect it will have on whoever hears it.

A word is a highly abstract sign for a thing. Adam was being very abstract when he looked at his cows and chickens and called them cows and chickens. When he looked at his rib he was already going on to a higher level of abstraction. Instead of associating words with objects in the world, he was associating words with words—the idea of a rib evoked the idea of a woman, not only in picture form, but actually as words.

If something is important enough to people, then they will distinguish it sharply and distinctly. If it is not important, then they will only have a vague idea of it. For example, to us an aeroplane, a pilot, and an insect are such different ideas that we have different words for them. But the Hopi Indians of New Mexico are happy with one word for all three. The idea of "flying" is enough. A more dramatic example is offered by the single word English uses for snow. To the Eskimos this would be crude: snow is vital to their lives, so they distinguish very carefully. There are different words for falling snow, for snow on the ground, for igloo-snow, for slushy snow, for wind-driven flying snow, and more in addition. The more important something is, the more words there will be for it, and vice versa.

An extreme case is, of course, Hebrew. Having lain relatively dormant for nearly two thousand years, it had some little ground to make up when it became the language of modern Israel. There just were not words enough to express the new things that had appeared since the Dispersion. Other languages invented their words as and when they needed them; but since Hebrew was used only for study of the Torah, and for prayer, there was no need for such words. That is why the Academy of the Hebrew Language in Jerusalem is working full time in coining words for use.

This brings us to the problem of the Tower of Babel. Why are there so many languages, and why do languages change? When does a dialect become a language? Yiddish began as a dialect of High German spoken by Rhineland Jews who went to Eastern Europe in the late Middle Ages. It picked up some Slav and

Hebrew words, a Hebrew script, and then developed an extensive and brilliant literature, thus becoming a language on its own account.

The psycholinguist asks why Yiddish is so expressive, why each word or phrase contains infinite subtleties and ramifications. A partial answer is to be found in the history of the persecution of the Jews. The kicked dogs of the centuries could never combine in large enough numbers to answer persecution in anything remotely like an effective manner. They therefore developed a deeply introspective spiritual life as their only hope of making the whippings bearable. This, together with a love of learning which was in any case great, gave rise through a fine inward-looking sense of humour to a language capable of great pathos. This was the only possible reply to tribulations of the Judengasse.

So the psycholinguists are prodding about among the ruins of the Tower of Babel, and hoping they can come up with one or two explanations. There are more questions than answers so far, but the future is promising.

GERRY GORDON.

DR. & MRS. LOUIS FREEMAN

It is inevitable, but no less unpleasing, when families leave the district, but when the family is Dr. & Mrs. Louis Freeman and their daughter, Rachel, the void is very apparent and can never be filled. They have been closely connected with our Synagogue for many years. Dr. Freeman has held almost every office in our community. He was a Warden for many years. He is Chairman of the Regional Classes Committee, a position he has held since its inception.

He is Chairman of the J.P.A. Committee in this area. As Chairman of the Lecture Committee for many years, he has been responsible for the cultural activities of our Synagogue, to such an extent that Hammersmith is considered one of the outstanding London communities in this field.

He has been helped enormously in all these activities by Mrs. Freeman, who has also done most valued work in the general community of her own accord. We have been assured by Dr. Freeman that he will continue with the organisation of our Cultural Activities, and with his work for the J.P.A.

We thank them most heartily for all they have done and are doing for us.

They leave us with the sincerest blessings of the whole congregation. Our special wishes to their daughter, Rachel, who has attained such high scholastic honours, for every success in her future career.

We wish them all much happiness in their new home.

A sad day for Hammersmith—Lucky Golders Green.

Lecture Series 1965

The record recital on "The Wonders of 'Chazanuth'" which heralded our interfestival lectures on the theme of "The Jew and Music", proved a vocal hit. In his spirited presentation of this Jewish musical extravaganza, Mr. Oscar Weinberg's art as an impressario could not be matched for bravura. The succeeding lecture by Mr. Sidney Kisselofsky was in quite a different vein and stressed the poetic inspiration of Jewish musical creation. Rev. Abraham Rosenfeld provided the multiple links within Biblical and Talmudic literature with the musical outpourings of our people during the centuries of sojourn in the Promised Land and in Exile.

The yearning for Zion has been uppermost in the thoughts and prayers of the House of Israel during the long centuries of dispersion and fragmentation. The miracle of our continuity as a people has been due to faith and optimism in our ultimate destiny. The great mediaeval poet, Yehudah Halevi, has expressed this conception of our role in the phrase "Israel is the heart of mankind". Judaism is inescapably bound up with the welfare of the Land of Israel.

Much has transpired in the fate of Palestine during the dark centuries between the destruction of the second Jewish Commonwealth under Roman hegemony and the glorious revival in our own day of the State of Israel. "From Herod to Herzl", a period of 1,900 years of Palestinian history, is to be the subject of our forthcoming course of lectures to be given by Rabbi P. N. Ginsbury, M.A., the spiritual leader of the Streatham congregation.

All who are thrilled with the epic of our return to "Eretz" will be fascinated by this masterly series which will depict the fate of the Land from the darkest hour of the burning of the temple through its vicissitudes under Roman, Byzantine, Arab, Crusader and Turkish domination, until the dawn of the Jewish Return, as foretold by the visionary, Theodor Herzl, and brought to realisation by the efforts of the pioneers of Zionism.

Eight weekly lectures commencing Monday, 25th October, 1965, will be devoted to a consideration of this remarkable phase in Jewish history. We look forward to an enthusiastic response from the Hammersmith Community.

DR. L. FREEMAN.

Women's Page

"THE HOMECOMING"

It all started whilst my husband and I were having a light snack in the "Rondo", at the Dan Carmel Hotel, overlooking the magnificent vista of lights around the Bay of Haifa, from the Plain of Sharon as far as Acre.

We casually overheard that the "Moledet" had just docked that evening, Motzaei Shavuot, bringing into Eretz Yisroel another 191 new immigrants, and, at that moment, we knew that only by seeing the disembarkation of these people, could we come to understand something of the purpose of Israel and the work of all those organisations which most of us support.

At 5.45 a.m. the following morning we presented ourselves at the main dock gate, armed only with our passports and no certain knowledge that we would gain admission. However, we were fortunate, and having satisfied the official as to who we were, we obtained a pass to all parts of the dockyard, and shortly found ourselves at the foot of the gangway of the "Moledet", our only companion being Zvi Garci, head of the Jewish Agency in Haifa.

What happened in the next three hours proved to be a most moving and heartbreaking experience, as we saw the first of the new immigrants being led down the gangway: a blind and aged Moroccan Chassid, robed in white, a black keppul on his head, weeping and praying, coming to end his days in the Promised Land. There followed a motley of men, women and children, each with a pathetic bundle of personal possessions, and each with a sad tale to tell, as we found out later, from our conversations with many of them. Here were 191 people, and 191 problems, and as we looked at the children it passed through our minds that on this Shavuot here was the offering of the new fruits.

The reunions that took place around us taxed the emotions of even the most strong-minded, and unashamedly I stood there with tears pouring down my face. All who stood on the quayside came forward with help, be it the docker, the policeman, or the WIZO worker, and we also felt that we had to join them in this welcome. Gently, they were guided into the Customs shed, where refreshments awaited them, as the heat, even at that early hour, was almost unbearable. Then, each family collected one week's rations and the bare necessities of life, and with the minimum of delay were guided to their transport, in some cases a bus, a taxi, or even a truck, each bound for a new life in different parts of the country and a new occupation according to capabilities.

I shall never forget talking to a young, fair Bulgarian mother with an eight-year-old daughter. She told me she had applied for her exit permit seven years ago, and had had to suffer the indignities and deprivations which are now only too well-known, in order to be allowed to leave the country. Three years ago, whilst still

waiting, her husband died. As she boarded the plane at Bucharest a few days before we met, her overcoat was torn from her back, and here she stood, with all her wordly possessions, in one small suitcase.

As we saw them depart for their new lives, we were reminded of a sentence we say every Friday night, when we "bensch" in the comfort and security of own own homes.

"They that sow in tears shall reap in joy."

JEAN H. CAPLAN.

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. B. H. Busky and Daughter extend cordial greetings to all members of the Congregation and members of the Choir.

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

SYNAGOGUE NOTICES

Despite repeated notices in 'The Brook' it still happens from time to time that meetings of different **local societies and committees** have been arranged independently to take place on the same date. As a number of people are on more than one committee it is obviously desirable that clashing should be avoided. The Synagogue Secretary maintains a central diary of dates of meetings **which are notified to him** and Secretaries of local organisations are sincerely requested to remember this and to advise the Synagogue Secretary of all meeting dates as far in advance as possible.

A **Yahrzeit Register** is kept in the Synagogue Office. The Secretary is prepared to record entries at your request and to send you a reminder each year.

How Not to be an Alien

A practical guide to Assimilation

The history of the Jews in England is one of almost continuous assimilation. Take a Jew, bearded, foreign looking, with dark hair and deep-set eyes, put him in England, and a couple of generations later his grandchildren will be running the British Association for the suppression of almost everything or shooting grouse with the Marquis of Salisbury.

In 1655 Manasse Ben Israel persuaded Cromwell to connive at the resettlement of the Jews in England. Where are his descendants? Not in this synagogue at any rate, nor even in the Holland Park Sephardish. How many Jewish families have been raised to the peerage and have then retained any real connection with the Jewish religion for more than the odd generation?

It is clear from a cursory study of Anglo-Jewish history that the main aim in life of the average English Jew is to become more English and (though this does not automatically follow) less Jewish. In this he has been astonishingly successful, and indeed his success is much envied by other minority groups, such as the negro, who looks like having a longer and rougher passage towards assimilation. Nevertheless, many Jews have trouble in crushing down their traditional prejudices or, having crushed them, are plagued by elaborate guilt feelings. This causes unnecessary emotional conflicts and may even result in cessation of assimilation altogether or even in the more extreme cases, a regression to overtly orthodox religious behaviour. It is for this group, who would like to be British but are not quite certain how to set about it, or who want to do it more quickly, that this guide is directed.

1. Almost the first thing anyone will discover about you is your name. Change it. Change it twice if necessary to avoid the "What-were-you-called-before-you-were-called-Robinson?" joke. And above all, change it properly. Baumzweig to Branchtree will fool nobody. Levine to LeVien has charm but it is too easy to translate back. If you have an acceptable English accent and cast of countenance (see below) take a terribly English name. Otherwise try something a little more nondescript. It is no use calling yourself Cholmondley if you look more like Marcel Mastroanni.

2. There is no reason why English people (as opposed to Anglo-Jews) should speak to you. After all, they don't speak to each other. In case they do and you are forced to reply, it is important to have a suitable accent. Upper-class English is best (drawl your words and swallow your consonants) but B.B.C.

English will do. Regional accents (except Scottish) are no good at all.

Elocution lessons can work marvels, but if you still have a foreign tang about your voice, try to pass it off as a French or Italian accent. Remember that German and East European accents are totally unacceptable, whereas French accents are thought to be charming and to add character to one's speech. If you do this, you should not forget to take a name like Bouchard or Dubois.

3. People will also see your face, but plastic surgery is expensive and a new face can be a traumatic experience. If you look too foreign take a French or Italian name. If not, simply refer to your classical Roman nose, and hint that your ancestors came over with Julius Caesar.

4. Don't try to give in to all your food prejudices at one go. Take it gradually. Start by mixing milk-meat, then eat non-kosher beef, lamb, etc., and finally move on to pork, shellfish and other forbidden foods. Try it all out on holiday first. You will be surprised how much less guilty you feel eating Treif in a foreign hotel than in your own home, and in addition, you don't have the problem of preparing it. Tell yourself (and your friends) you are only doing it because of the high price of kosher meat. This is an acceptable reason, however rich you are.

5. You will find it very soothing to your conscience to maintain your synagogue membership. After all, you don't have to attend at all, and if for some reason (e.g., getting value for money) you do go regularly, you can rest assured that there will be so few people there that your recidivist tendencies will go unnoticed. (Except for three days in the year when there will be so many people there that your recidivist tendencies will go unnoticed.)

6. Your children represent your hope for the future. Though you may fall by the wayside, your children can become true Englishmen. They need never know that their grandfather was a tailor in Lodz. It is tempting to send them to a boarding school so that they can be anglicised full time, but after such an education they may very well look down on you for having assimilated less successfully, and in any case by keeping them at home, you may be able to get new ideas from them.

Instead of boarding school, try one of the grammar schools that opens on Saturday mornings. The headmaster may suggest that your children do not attend on Saturdays but you should scotch this idea firmly. The struggle for University places is so intense that you cannot possibly keep your children away from school on Rosh Hashana or Yom Kippur let alone Saturday mornings. Furthermore, if your children did stay away, they might go to Synagogue out of sheer boredom (after all, the cinemas do not open until the afternoon), in which case you would get a reputation as a religious fanatic.

7. Avoid being in the public eye. It is not much use changing

your name if, the next day, you have Richard Dimbleby on your doorstep asking why you did it. Fame is all very well but leave it till after you have assimilated. Of course if you *prefer* to be famous rather than British. . . .

8. Be unostentatious, modest, unassuming and rather snobbish, but avoid trying too hard. Treat your assimilated self as a delicate flower which could easily wither and die. A Jew, no matter how hard he tries, will always look ridiculous mounted on a horse chasing furry animals across the countryside. Play golf instead.

9. Avoid friends who know your past. In the days when you were Chaim Yankel, you may have been saved from death by one of your friends. This does not give him a claim on you. Your friend may have saved Chaim Yankel but you have killed him. You are Chaim Yankel no longer.

10. Above all, take things in a gentle and relaxed fashion. It takes a native Englishman many years to become an English gentleman. You can hardly expect to do it in a few weeks. The correct behaviour should come spontaneously and naturally. Never force it, never make a conscious effort and never, never read articles on how to assimilate.

B.G.R.

Jewish Youth Study Groups

At the recent 23rd Annual Summer School of this movement, held from 5th-19th August at Moreton Hall, Shropshire, seven members from our own community were present. These members belong to the West London Group. Of the seven Study Group Schools I have attended, I feel this one to have been the most memorable. The fine weather helped to make it a success, and the excursions to Caernarvon, Llandudno and Chester were most enjoyable.

During the course of this term the Summer School Reunion will be held in London. The West London Group continues to meet on Sunday from 5.15 p.m. to 7.15 p.m. in the Herbert Samuel Hall, Bark Place, W.2. For the beginning of its sixth year, the programme, under the new Chairman, Martin Harris, looks particularly promising with a wide variety of activities including the usual study courses. This term's will be on the Prophets. For a copy of the programme and for further details of membership, please contact the Chairman (CLI 3245) or come to any meeting.

Maurice DeVries.

What is a Deed of Covenant?

A very important part in the finances of any charitable organisation is the method of obtaining additional income by means of reclaiming income tax which has already been paid by the members. In this sense, the United Synagogue is just such a charity and you may be interested to know whether you, as a member, are able to play your part in enabling the United Synagogue to reclaim income tax *already paid by you*. The object of this necessarily brief article is to enable you to judge whether you are in a position to "sign a covenant".

In order to be able to do so you must pay income tax at the standard rate, *i.e.*, 8/3d. in the £ at present. The form of Deed of Covenant is obtainable from the Secretary and means, quite simply, that you will agree to pay a certain sum—in this case your annual membership fee to the Synagogue—for seven years but which automatically ceases on death. When the covenant is signed the only other formality is to sign a buff-coloured form which will accompany the usual Synagogue account sent to you twice a year. This form is a certificate that tax has been deducted from a sum of money which leaves the amount of your account. An example, at this stage, may help. Suppose your bill for the half-year is, say, £12. This amount is "grossed up" to a figure which, after deducting tax at 8/3d. in the £, will leave the £12 being paid by you. On the basis of this hypothetical figure the "grossed-up" figure would be 20 10 6

Tax at 8/3d. in the £ amounts to 8 10 6

Leaving the net amount (being your Shool bill) of £12 0 0

The Synagogue is then able to obtain a repayment from the Inland Revenue of £8 10s. 6d. Should your Synagogue bill be more than £6 per half year then proportionately more tax is recovered.

One or two points should, however, be borne in mind. These are:

1. Part of your income on which tax at 8/3d. has been deducted (*i.e.*, £20 10s. 6d. per the example) must be at least as much as the "grossed-up" figure.

2. If you are in receipt of UNEARNED income, *i.e.*, income from rents, dividends, interest, etc., then as long as the gross income from this source is as specified in the preceding paragraph you will pay nothing extra. However, if your income is wholly EARNED, *i.e.*, from employment or business profits, then there will be a slight adjustment which, on the above example, would amount to approximately £1 10s.

How do I know if I pay tax at 8/3 in the £? If you are an employee your Tax Office will be able to advise you. They will also inform you if your unearned income (if any) is sufficient so that

no adjustment would be necessary. If you are in business on your own account then your Accountant will be able to advise you.

In conclusion, the Financial Representative will be only too pleased to let you have any further information on this subject if you care to make an appointment through the Secretary. He will not, however, be able to say whether you pay tax at 8/3d.—this information must be provided by you. It is hoped that, as a result of these notes, many more members will understand what is involved and will be forthcoming in signing a covenant helping to uplift the Synagogue's income.

Inter Alia.

NEW YEAR GREETINGS

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

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

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

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

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

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

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

Mr. and Mrs. M. Cutler and Family, 288 Latymer Court, W.6.

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

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

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

Mr. & Mrs. H. Gelpsman & Family, 45, Caithness Rd., W.14.

Mrs. A. Hart, 6, Argyll Mansions, W.14.

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

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

Mr. and Mrs. B. L. Parker and Family, 86, Brook Green, W.6.

Mr. and Mrs. H. Sharpe, 6, Argyll Mansions, W.14.

Dr. and Mrs. E. Sommer and Family, 22, Chesterfield Road, W.4.

NEW MEMBERS

The following new members have joined the Synagogue in the last year, and we extend to them a hearty welcome :—

| | |
|-------------------------|--------------------------|
| Mrs. S. Masse | Mrs. B. Apfel |
| Mrs. Annie Richman | Mrs. Z. Spolansky |
| Mr. & Mrs. R. Ashley | Mr. Norman Berg |
| Mr. & Mrs. W. Moss | Mrs. G. Seaton |
| Mr. & Mrs. A. T. Hiller | Mrs. I. Macmillen |
| Mrs. J. Epstein | Miss L. M. Jacobs |
| Mrs. E. Reynolds | Mrs. A. Keenoy |
| Mrs. S. Green | Mrs. Esther Levy |
| Mrs. B. Lantin | Mr. C. Tobias |
| Miss Jennie Foreman | Mr. & Mrs. J. Enoch |
| Mrs. Ahuva Gazit | Mr. & Mrs. Stanley Smith |
| Mrs. Lilian Phillips | Mr. M. Goldstein |
| Mrs. May Hart | Col. & Mrs. George Bean |
| Mrs. Rose Abelman | Mr. & Mrs. Clive Fox |

WEDDINGS

The following marriages were solemnised at this synagogue during the course of the year.

Samuel Spiller to Leah Simons.
Peter Steiner to Anne Jenny Mayer.
Michael John Mark to Diane Marla Jacobs.
Jacob Grossman to Lynda Mildred Ferst.
Andre Lucien Douek to Jeanette Angela Tack.
Norbert Schlomann to Zara Hart.
David Hugh Lee to Reva Lesley Goodman.

BARMITZVAHS

The following boys celebrated their Barmitzvah at this Synagogue during the course of the year :—

| | |
|------------------|------------------|
| Jeffrey Curtis | Robert Phillips |
| Maxwell Nisner | Robert Titton |
| Vincent Saunders | Richard Velleman |
| Martin Guyer | Felix Benzimra |
| Andrew Sanders | Robert Dickman |
| Laurence Harris | Arthur Gordon |

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

Food in Biblical Times

The custom of eating an apple with honey on Rosh Hashanah is quite ancient but, surprisingly enough, though there are references in the Bible to apples, it is very doubtful if the translation is really correct.

Many people make the mistake of thinking that Eve tempted Adam with an apple. In the first place, the actual fruit is not specified and, in any event, apples are not of good quality in the Middle East. The actual fruit could possibly have been an orange and this seems to be what is referred to in the Book of Proverbs, chapter 25, verse 11, "A word fitly spoken is like apples of gold."

The would-be naturalist can find some very interesting references in the scripture to many well-known plants, trees, fruit and vegetables. In Genesis, chapter 43, verse 11, Jacob sent a present to the Governor of Egypt of balm, honey, spices, myrrh, nuts and almonds.

Pomegranates which were used as an adornment in the sanctuary and the temple, are mentioned in the first book of Samuel, chapter 14, verse 2; Numbers, chapter 13, verse 23; and Deuteronomy, chapter 8, verse 8. The juice of this popular fruit was even made into an intoxicating wine when mixed with spices and mention of this can be found in the Song of Solomon, chapter 8, verse 2.

Olives are mentioned many times in the Bible and Adam and Eve used leaves of the fig tree from which to make clothes.

Other well-known fruit and vegetables are mentioned frequently. Melons are mentioned in Numbers, chapter 11, verse 5, and so are leeks and cucumbers. It is strange to think that our ancestors had the same penchant for cucumbers and garlic as we have, since the verse makes it clear that these were delicacies which they enjoyed in the land of Egypt and which were missing from their diet during their wanderings in the Wilderness. Incidentally, Isaiah, chapter 1, verse 8, also makes reference to cucumbers.

Beans are referred to several times. Ezekiel, chapter 4, verse 9, not only refers to beans but mentions other cereals including barley, lentils and millet.

Sugar cane is mentioned in Jeremiah, chapter 6, verse 20. This is a surprising reference as sugar cane is not normally associated as being grown in the Middle East.

Among the flowers mentioned in the Bible, the rose is referred to in the Song of Solomon, chapter 11, verse 1. The Rose of Sharon may possibly have been a wild rose which does grow abundantly all over Western Asia but many botanists believe that the reference here is more correctly the Narcissus and not the rose. Among other well-known plants emanating from that area comes the Hollyhock which adorns many an English garden.

Cheeses are mentioned at least three times in the Bible; in Job, chapter 10, verse 10, it refers to "curdled cheese". In the first book of Samuel, chapter 17, verse 18, it refers to carrying ten cheeses and in the second book of Samuel, chapter 17, verse 29, it refers to cheese of "Kine". The difficulty is that in each case the Hebrew word referring to cheese is different and seems to refer to different varieties of cheese. It seems most probable, however, that these Biblical references are to a form of cream or cottage cheese rather than to the hard cheese which is so familiar to us nowadays.

The foregoing are just some references to everyday produce to be found in the Bible.

SYDNEY GOODMAN.

ANNUAL BANQUET AND BALL

THE EMPIRE ROOMS

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YOU

can ensure the success of this Function in 4 ways

1. **Buying Tickets**
(£3-15-0 each, inclusive of wines and spirits)
2. **Selling Raffle Tickets**
3. **Donating Gifts for the Tombola (collection arranged)**
4. **Inserting (or obtaining) Advertisements and/or Children's Greetings in the Brochure**

Please contact the Hon. Secretary,

Mr. J. NISNER - RIV 6974

and tell him what you will do.

MAKE A NOTE OF THE DATE

SUNDAY, 14th NOVEMBER, 1965

Mr. & Mrs. PETER WENDER

send

Compliments of the Season

Compliments of the Season

from

Mr. & Mrs. SIDNEY GROSE & FAMILY

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Wishes all her Relatives, Friends and Customers

A Happy and Prosperous New Year

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*Compliments of the Season
and Best Wishes for the New Year
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Mr. & Mrs. Alfred Coleman and Family

send

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Prosperous and Peaceful New Year.*

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Mrs. E. F. Benzimra and Family

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

★

50 LATIMER COURT, W.6

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and Best Wishes for the coming Year*

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FIDELITY HOUSE, OLAF STREET, W.11

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AND FAMILY

send

Best Wishes for the New Year

Greetings and Best Wishes

from

Mr. & Mrs. JACK LEVY

HAND & FLOWER HOTEL
1 HAMMERSMITH ROAD, W.14

With the Compliments and Best Wishes

of

Mr. & Mrs. ROGER L. CURTIS and SANDRA

Compliments and Best Wishes
for a Happy and Peaceful New Year

from

Mr. & Mrs. F. J. Gertler

Greetings for the New Year

from

Dr. & Mrs. David Lovell
Shauna and Jonathan

5 Eastbourne Road, Chiswick, W.4

Best Wishes for the New Year

from

Mr. & Mrs. Herbert Gertler
Jerome and Anthony

PARIS

ORGANISATIONS

Hammersmith Synagogue Ladies' Guild. Meets first Tuesday evening in the month in the Communal Hall. For information Tel.: RIV 7601.

Western Area Classes Parents' Association. Hon. Sec.: Mrs. S. Verby, 45 Ranelagh Gardens Mansions, S.W.6. Tel.: REN 3731.

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

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

Hammersmith, Shepherds Bush & Chelsea District Defence Committee (under the auspices of Board of Deputies of British Jews). Enquiries at Jewish Board of Deputies, Woburn House, Upper Woburn Place, W.C.2.

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

Wessex Jewish Youth Club. Chairman, Mr. L. Coen, 43 Hamlet Gardens, W.6. Tel.: RIV 4335.

Hammersmith Habonim Group—Gedud Hasharon. Meet Sundays 3p.m.—5 p.m.

West London Zionist Society. Enquiries to RIV, 7601.

West London Young Zionist Society. Enquiries to Mr. David Jacobs, 24 Arlington Road, Twickenham. Tel.: POP 5273.

West Side Haffnian. Enquiries to Miss Sharon Evnine, 120 Oakwood Court, W.14. Tel.: WES 8679.

West London Jewish Youth Study Group. Enquiries to Miss Ruth DeVries. Tel.: RIV 5823.

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

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

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

TIMES OF SERVICES

WEEKDAYS

(at present, only by arrangement)

| | | |
|----------------|--------|--|
| Morning | | 7.30 a.m. |
| Evening | | 7.00 p.m. (Sundays and Public Holidays excepted.) |

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. |

CHILDREN'S SERVICE

| | | |
|-----------------|--------|------------|
| Sabbaths | | 11.15 a.m. |
|-----------------|--------|------------|

Western Area Regional Religion Classes

(Supts.: Rev. S. Venitt, B.A. and Rev. I. L. Abrams)

Classes meet every—

| | | |
|----------|--------|-------------------------|
| Sunday | | 10.00 a.m. to 1.00 p.m. |
| Tuesday | | 5.00 p.m. to 6.30 p.m. |
| Thursday | | 5.00 p.m. to 6.30 p.m. |

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

The Ministers can be seen by appointment.

Rev. S. VENITT, B.A., 69, Brook Green, W.6
RIV. 7601

Rev. S. FORSCHER, 70, Brook Green, W.6
RIV 8565.