

NUMBER 51

SEPTEMBER 1975-5736 תשל"ו

THE BROOK



THE MAGAZINE OF THE
HAMMERSMITH & WEST KENSINGTON
SYNAGOGUE

"The Lord is a God of knowledge
and by Him actions are weighed"

*I Samuel II 3
Haftorah, New Year*

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: Miss R. Longhorn
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., M. De Vries, Esq.

Financial Representative: M. A. Amias, Esq.

Board of Management:

D. Arram, Esq.	M. Cutler, Esq.	J. Langdon, Esq.
A. S. Bankover, Esq.	G. Evnine, Esq.	J. N. Nisner, Esq.
B. J. Benzimra, Esq.	F. J. Gertler, Esq.	Dr. F. S. Tysh
Dr. M. D. Caplan	Dr. C. B. Hodes	I. Yoffey, Esq.

Representatives at the Council of the United Synagogue:

H. Sharpe, Esq., B. Davis, Esq., Councillor S. Grose.

Representatives at the Board of Deputies: B. Davis, Esq., G.
Evnine, Esq.

Representative at the London Board of Jewish Religious Education:
Miss R. Longhorn.

Times of Services

WEEKDAYS

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

SUNDAYS AND PUBLIC HOLIDAYS: 8.30 a.m. By arrangement

SABBATHS AND FESTIVALS:

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

Morning: 9.30 a.m.

HAMMERSMITH SYNAGOGUE RELIGION CLASSES

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

Classes meet every —

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

" THE BROOK "

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

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71 BROOK GREEN, LONDON W.6
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PRESENT AND FUTURE

Before embarking on this number, we had some qualms about continuing. Costs are rising, economic difficulties are being experienced, and the pressure is increasing daily. However, we need not have worried. The response from our members has been magnificent. Advertisements, greetings, and literary contributions have all been coming in, with the result that the present issue will be no worse than previous ones! We are indeed grateful to all concerned. It only goes to convince us that our members do not wish to lose this link in our community, that members are concerned and interested in what goes on. This is very encouraging to those who are working hard to keep things together.

As we all know, this is the season for sober reflection both individually and communally. As individuals, this is purely a matter of private and personal concern. As a community, we have our common responsibilities.

More than ever before, we must focus our attention on our Synagogue, if we are to continue as a force in the general community.

Our membership is steadily decreasing, the number of our children is dwindling. We can adopt a defeatist attitude and say that things and circumstances are beyond our control. On the other hand, there are great ties of loyalty in a community such as ours, with 85 years of history behind it.

Your help in giving us information of non-attached residents would be most useful and greatly appreciated — likewise of children not attending classes.

Generally, what can we look forward to, in the year ahead? In an age of uncertainty, we Jews particularly find the times more perplexing than ever. No man, however careful, can predict or foresee what tomorrow will bring. At this season of the year, let us make the most of the opportunities which our faith affords us. Let us turn Godwards in our thoughts and in our actions, and pray for strength to meet all circumstances in the New Year.

Gifts for the Succah

The *Succah* will be ready for decorating on Wednesday and Thursday, September 17 and 18.

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 SOUND OF THE SHOFAR

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

Our Rabbis have always advocated the principle of *Hiddur Mitzvah*, the beautifying of religious commandments, and the objects associated with them. It comes therefore as a surprise to find in the Talmud the statement that if one covers the Shofar with a layer of gold he has made the Shofar unfit for use. In fact, the Rabbis even objected to using a Shofar that had painted designs on it. Why should gold inlay or the painted shape make the Shofar *pasul*?

The trouble is that, however pleasing to the eye the gold or paint adornment might be, it will also alter the *original* sound of the Shofar, and that we must not do. What is important is the sound of the Shofar, not the sight of the Shofar.

The blessing we recite is "Lishmoa Kol Shofar"—to hearken to the sound of the Shofar.

The Rabbis were giving a word of caution. Don't emphasise outer form and neglect the significant; don't embellish the physical appearance and sacrifice quality. Here is a message to take to heart not only regarding the Shofar but in every area of life. Intrinsic values must be guarded. We must heed the spiritual voice that calls and beckons to our conscience.

We must look beyond the surface — if we do not, if we fail to hear the true spiritual note, then our beautiful Synagogues will be wasted and religion become a useless burden. Education is not a mere collection of facts. Jewish studies cannot be of lasting value without personal identity, without a pattern of living and total commitment.

From a spiritual point of view, each limb of man's body is dedicated to a holy purpose, to the service of G-d. Among them, one of the most precious is the ear. Rabbi Jonah points out in his work *Shaare Teshuvah* that if damage is done to any other limb, only the value of that limb has to be paid in compensation, whilst if the hearing is impaired, then the value of the whole person has to be paid. The purpose of the ear, on this account, is to receive rebuke, to learn of the highest standards of service to G-d. Its supreme value is thus apparent — it is the gateway to moral improvement and salvation — a defect in hearing can seal one off from the life of the world, materially and spiritually. The Midrash points out the unique quality of this faculty in a neat analogy. If one falls and hurts oneself, then each wound requires its own bandage and dressing. Spiritual illness, however, even if it is very extensive, can be cured in one simple way, through the power of hearing, of accepting rebuke. This cures all ills. "Incline your ear and come to Me, listen and your soul shall live" (Isaiah, lv,3).

The Shofar symbolises by its authentic sound this spiritual

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Mr. & Mrs.
JOSEPH L. GODFREY



*Wishing all our friends, relatives
and members of the Synagogue
A HAPPY AND PROSPEROUS NEW YEAR
AND WELL OVER THE FAST*
We are not sending New Year cards this year

NEW YEAR GREETINGS

The Hon. Officers and Board of Management extend their Compliments and Best Wishes for a Happy New Year to all Members of the Congregation and their Families.

The Reverend and Mrs. S. Venitt and Family wish to convey their sincere wishes for a Happy and Prosperous New Year to the Honorary Officers, to the Board of Management, relatives, friends, and members of the Synagogue.

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

Miss Reina Longhorn wishes to convey her 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. & Mrs. Samuel Abrahamson and Family, 15 Hammersmith Broadway, W.6

Mr. & Mrs. Moss Amias, 38 Barons Keep, W.14

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

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

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

Mrs. Vera Barsky, 3 Palace Mansions, London, W.14

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

Mr. & Mrs. H. Bayes and Family, 72 Quickwood, N.W.3

Mr. & Mrs. J. Beim, "Tara", Coombe Ridings, Kingston Hill, Surrey

Dr. & Mrs. F. J. Benesi, 11 Cocksut Road, Lewes, Sussex BN7 1JH

Marjorie, Leonard Beth and Family, 145 Camelot Close, Andover, Hants.

Rebecca and Basil Benzimra and Family, "Wickenden", Hampton Court Road, East Molesey, Surrey

Mrs. M. V. Bobbe, 38 Romney Court, Shepherds Bush Green, W.12

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

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

Mrs. Jeanie Caplan, 255 Latymer Road, W.6

Dr. & Mrs. M. D. Caplan and Jonathan, 54 South Parade, Bedford Park, W.4

Mrs. Rose Cohen, 91 Brook Green, Hammersmith, W.6

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

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

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NEW YEAR GREETINGS—continued from page 5

Roger & Bianca Curtis, Kinross, 13 Coombe Lane West,
Kingston-on-Thames, Surrey
Mrs. S. Cutler, 288 Latymer Court, W.6
Mr. & Mrs. Bernard Davis, 18 Palace Mansions, W.
Kensington, W.14
Mr. & Mrs. S. DeVries and Family, 52 Arundel Mansions,
Arundel Terrace, Barnes, London, S.W.13
Rosaly & George Evnine and Family, 120 Oakwood Court,
London, W.14
Dr. & Mrs. A. M. Filer, 3 Shepherds Bush Road, W.6
Dr. & Mrs. David Filer and Daughters, Warwick Lodge,
Warwick Dene, W.5
Mrs. Rebecca Fox and Family, 3 Monckton Court, Addison
Road, W.14
Joan and Manny Franks and Family, 54 Barons Keep, W.14
Dr. & Mrs. L. Freeman, 20 The Drive, Golders Green, N.W.11
Mr. & Mrs. Henry Gold and Family, 111 Barons Keep,
Barons Court, W.14
Mr. & Mrs. George Green, 19 Ashfield Road, Acton, W.3
Mr. & Mrs. Nathan Gordon, 25 Stafford Court, Kensington,
W8 7DL
Councillor & Mrs. Sidney Grose and Family, Berkeley House,
10 Berkeley Road, S.W.13
Dr. & Mrs. R. D. Gross, 35 Corringway, London, W5 3AB
Mr. & Mrs. J. Halfin and Family, 32 Granard Avenue, Putney,
S.W.15
Miss M. Halfin, 18 Cloncurry Street, S.W.6
Mr. C. Halfin, 18 Cloncurry Street, S.W.6
Mrs. J. Harris (Chorister), 84 Western Avenue, Acton, W.3
Dr. & Mrs. Cyril Hodes, Angela and Philip, 1 Ashchurch
Terrace, W.12
Dr. & Mrs. Frank Hodes and Family, 7 Oakwood Court,
Kensington, W.14
Mrs. Minna Katits Springer, 8 Bolingbroke Road, W.14
Adelaide and Jack Langdon, 107 Perryn Road, W3 7LT
Mr. & Mrs. Godfrey Levy and Family, 44 Fitzjames Avenue,
London, W.14
Mr. & Mrs. H. M. Levy, 212 Goldhawk Road, W.12
Hettie and Leslie Levy, 46 Raffles House, Brompton Grove,
N.W.4
Miss Julie Lichtblau, 56 Fraser House, Brentford, Middx.
Denise and Melvyn Lux and Daughters, 62 Traps Lane,
Coombe Hill, Surrey
Mrs. Lily Lux, 87 North End House, W.14
Mr. A. Mark, J.P., and Mrs. Mark, 2 Anne Mount, Madeley
Road, W.5
Pamela, Malcolm and Samantha Mark, 46 Audley Road, W.5

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NEW YEAR GREETINGS—continued from page 6

Mr. & Mrs. H. Mirwitch and Family, 11 South Side,
Stamford Brook, W6 0XY
Mr. & Mrs. R. Morris, 115 Barons Keep, W.14
Miss Rose Morris, 12 Tor Court, Sheffield Terrace, Kensington,
W8 4HX
Dr. & Mrs. O. Moses, 32 Wolverton Gardens, W.6
Mrs. Olive Naschauer, 249 Latymer Court, W.6
Mr. & Mrs. J. N. Nisner and Family, 27 Thorntree Court,
Parkview Road, Ealing, W.5
David and Doreen Ohayon and Family, Orchard Close, Vine
Road, S.W.13
Mrs. Rose Parker and Family, 86 Brook Green, Hammersmith,
W.6
Mrs. H. B. Paros, 24 Hartswood Road, W.12
Mr. & Mrs. S. Perbohner, 121 Castelnau, London, SW13 9EL
Mr. & Mrs. Alfred Phillips, Melanie and Joshua, Flat 11,
Bridge Avenue Mansions, W.6
Mrs. Beatrice Rose, 12a Kensington Hall Gardens, W.14
Mr. & Mrs. Alfred Rosen, 35 Clavering Avenue, S.W.13
Mr. & Mrs. Alfred Sacks, 18 Heathcroft, Ealing, W.5
Ann and Richard Sampson, 66 Stamford Court, Stamford
Brook, London, W.6
Mrs. N. Samuels, 258 Latymer Court, W.6
Mr. & Mrs. H. Sharpe, 56 North End House, W.14.
Lewis and Minnie Shooman and Robert and Carole, 10 Tudor
Court, Gunnersbury Avenue, Ealing, W5 4HO
Mrs. Anita Simmonds and John, 14 Cecil Close, Mount
Avenue, Ealing, W.5
Mr. & Mrs. N. Sogan, 17 Fairburn Court, St. John's Avenue,
Putney, SW15 2AU
Dr. & Mrs. E. Sommer and Family, 22 Chesterfield Road, W.4
Leslie, Evelyn and Ruth Sommer, 14 Lillian Avenue, London,
W.3
Dr. & Mrs. J. Spira, 59a Oakwood Court, London, W.14
Mrs. Elsa Steindler, 7 Glenallan House, North End Crescent,
W14 8TF
Mr. & Mrs. Bertram Topper, 41 Rockley Court, Rockley Road,
W.14
Lily and Alfred Turner, 14 Laburnum Court, Dennis Lane,
Stanmore
Dr. & Mrs. F. S. Tysh and Ian, 58 Prebend Gardens, W.6
Mr. & Mrs. L. Veiner, 73 Stafford Court, W.8
Mr. & Mrs. David Velleman, Barend & Richard, 88 Howberry
Road, Edgware, Middlesex.
Mr. & Mrs. Peter Wender, 50 Heathfield Court, Chiswick, W.4
Mr. & Mrs. Sidney Williams and Family, 23 Westmoreland
Road, S.W.13

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ANNUAL REPORT 1974-75:5734-35

Presented by the Honorary Officers

INTRODUCTION

This year has seen a change in the leadership of our communal affairs. Mr. H. Sharpe left office after many years of tireless and devoted service to the entire community. His concern for all aspects of our religious and communal welfare has been amply demonstrated, and we are fortunate that the benefit of his experience and advice has been retained through his membership of the Board of Management. He has been succeeded by Mr. M. DeVries.

Towards the end of the year Mr. M. Friedman resigned from his position of part-time Secretary, which he had filled with great ability and ever-cheerful helpfulness. We shall miss him, and wish him and his family well in the future, and trust we shall have the pleasure of seeing him on communal occasions. We are fortunate in his successor, Miss R. Longhorn, who is well known to members through her long service to many local organisations.

ANNUAL RECEPTION

Our Guests of Honour were Mr. D. Arram, Chasan Torah, and Mr. H. M. Levy, Chasan Bereshis, who together with Mrs. Arram and Mrs. Levy graced the large gathering at the Annual Reception. The Ladies' Guild undertook the preparation of the refreshments most ably, and contributed in no small measure to the success of a very happy occasion.

SERVICES

We have maintained our regular Sabbath and Festival Services throughout the year; we thank our devoted Ministers, the Rev. S. Venitt and the Rev. S. Forscher, for their zealous conduct of the services, and our Choir for their musical participation. We regret, however, that it is not always possible to hold weekday morning and evening services because of the difficulty in collecting a minyan.

LADIES' GUILD

The Guild took a leading role in arranging activities throughout the year, and the Succah was joyously decorated in the appropriate festive manner. To those who regularly provide donations, whether financial or in kind, for the Succah we express our grateful thanks.

A most successful Communal Seder was held and the appreciative comments of those who attended clearly demonstrated its continued desirability.

SYNAGOGUE CLASSES

The present teaching staff are Mrs. S. Venitt and Miss R. Forscher, under the Hon. Superintendentship of the Rev. S. Venitt, B.A. The London Board of Jewish Religious Education

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MINI-SERMON—continued from page 3

healing. The sound of the Shofar demonstrates freedom, law, creativity, the worth of the individual in a world of immorality and lawlessness, with the constant threat of war hanging over it, of surging masses blindly manipulated by unscrupulous leaders. It is a simple, unadorned, yet powerful instrument. Let us attune our ear to its sound, and try to understand the implication of it particularly at this season of the year.

"Happy are the people who know the Shofar sound, in the light of thy countenance shall they walk on." Not all of us know how to sound the Shofar, but all of us should know the sound of the Shofar. All of us should know how to listen. Perhaps, one day, the world too will pause, heed, and listen to its authentic voice.

NEW YEAR GREETINGS—continued from page 7

Benjamin and Elizabeth de Winter and Family, 109 Oakwood Court, W.14

Dr. & Mrs. John Woolich, Anthony and Richard, 1 North End House, W.14

Mr. I. Yoffey and Miss Fiona Yoffey, 139 North End House, W.14

ANNUAL REPORT—continued from previous page

arranges regular visits by its educational adviser, Mr. C. Davidson, with whom cordial relations have been established.

At the Annual Prizegiving we were delighted to have Miss Adelaide Langdon and Mr. Jack Langdon as Guests of Honour.

AUTUMN LECTURES

A series of six autumn lectures at fortnightly intervals was successfully organised on behalf of the congregation by Mr. I. Yoffey. We are grateful to him for continuing this particular tradition of Adult Education at Brook Green.

HOUSE COMMITTEE

The Committee (Chairman: Mr. J. Langdon) is currently undertaking such improvements and additions to our communal facilities as are possible with our limited resources. It is hoped that members will soon be able to appreciate the visible results of the Committee's efforts.

J. I. A.

The local Committee successfully raised £28,500 during the current year.

CONCLUSION

We wish to record our sincere gratitude to our Ministers and their families, and to our Secretary, to the Choir members, and to Mr. and Mrs. Howard for their work on behalf of the Synagogue and our members.

Lastly, we wish to express the pleasure we have derived from working with our colleagues on the Board of Management.

SOCIAL AND PERSONAL

WEDDINGS

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

JEFFERY LAWRENCE DICKMAN to FRITHA BENJAMIN
HAROLD JOHN PHILLIPS to ROSALIND JEAN SHIEBERT
ANTHONY MILLER to ANNETTE HILL
PAUL GARY LEVY to HELEN KLEINBERG

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

BARMITZVAHS

MARK DEWEY	JULIAN ROSE
MICHAEL KRAMER	NICHOLAS MIRZOEFF
JONATHAN MILLER	ANDREW BRISKI

NEW MEMBERS

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

Mrs. D. KURZMAN	Mr. B. WINTERMAN
Mrs. R. UNGAR	Mrs. E. KUTNER
Miss R. CANTER	Lady Z. BEAN
Mr. O. MAIER	Mrs. F. TORRANCE
Mrs. P. ARRAM	Mrs. A. CHAPMAN
Miss F. RICHTER	Mr. K. SEGAL
Mrs. A. CONN	Mrs. R. RONES
Mrs. R. DERFIELD	Mr. M. GORVY
Mrs. R. S. COX	Mrs. I. RICHMAN
Mrs. S. SEGAL	

Mrs. E. F. Benzimra and Family

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

★

50 LATIMER COURT, W.6

FROM HAMMERSMITH TO HAIFA

A REFLECTION BY SIDNEY GOODMAN

It is now some years since I left the Hammersmith Community but I look back on the years spent there with great affection. Many thousands of miles now separate us now that we live in Israel but each year — particularly at the approach of the Yomim Nora'im — we recall Hammersmith services.

Israel is not short of synagogues and for those living in the three main cities one is seldom far from one, but in Haifa, where we now live, I find it easier to attend a local minyan rather than walk a little farther to the large Bet Knesset in the Merkaz. Actually it is really the fact that Bet Rutenberg minyan starts a half-hour later which attracts me more, I suppose.

I have always had a penchant for synagogues with a history attached to them and never really cared for the new and modern building, and my local minyan at Bet Rutenberg does not really come into either category. It is not a building with any historical interest nor, conversely, is it modern. Why, then, am I a "regular" there? Well, it does have a history of a different sort which is worth telling.

The story begins around the year 1905 in Imperial Russia. An abortive revolution takes place and many lives are lost and many people are imprisoned. The Party orders Pinchas Rutenberg to execute Father Gapon, who "betrayed" the cause. Seventy years later this is still in doubt. Pinchas Rutenberg's brother, a charming elderly gentleman who is my next-door neighbour, says that his brother did not execute Father Gapon — the Jewish encyclopedias do not elaborate this point either.

Later, in the Kerensky Government, Pinchas Rutenberg again played a prominent role and when that too failed and was succeeded by the Bolsheviks Pinchas went to the U.S.A. In 1921 — if my memory serves me — he came to Palestine and organised the Palestine Electric Corporation, which covered the country with electric power (Jerusalem for a time had a different company).

This is not the place for a eulogy of Pinchas Rutenberg, but he was a powerful and leading Zionist pioneer for very many years until his death in 1942. Although a true Zionist, it could not be said of him that he was an orthodox Jew. In his early years he was undoubtedly of the left wing, a revolutionary. When he died in 1942 he requested that a minyan be held in his house ever after, and now more than thirty years later that is still being done.

Nobody pays membership or seat dues here, and while we use the Sephardi Siddur a variety of Hebrew pronunciations is heard and with no dissent or criticisms. My own neighbour in the Bet

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A STUDY OF GRAPHOLOGY

By WILLIE GERTLER

Graphology is, according to some opinions, and studies for over eight centuries by Chinese philosophers, the science which purports to reveal the psychological laws underlying the features of handwriting.

I was always interested, even fascinated, by the study of graphology. In my business career, as executive or director of my company, I insisted on every job application being submitted in handwriting and more often than not the graphological analysis proved to be a valuable guide towards a decision.

As related in my book *SELLING IS MY GAME*, published last year, my first earning in emigration from Nazi Germany came from my idea of reading my landlady's handwriting, when reminded of rent due, with the result that she came with dozens of specimens of handwriting of her relatives and friends. So my interest and study paid dividends.

continued on next page



Facsimiles of some famous Israeli signatures, slightly reduced from the originals

GRAPHOLOGY—continued from previous page

For years past and happily established in England I devoted myself to the work of the J.P.A. — now J.I.A. (Israel Appeal) and charities connected with our community and in Israel.

Working for and travelling to Israel on appeal and study missions gave me the opportunity of meeting the leaders of our people — members of the Government and of the Israeli Defence Forces.

My autograph book, today one of my most valued possessions, was always handy and whenever I had the opportunity I requested the person addressing or visiting us for his or her signature.

I do hope that my modest and humble efforts to try to draw a mental picture of the personalities whose signatures, from among many, are reproduced will be interesting to the readers of *The Brook*.

DAVID BEN-GURION:

The signature of THE leader, the scholar; the writing shows distinctively the POWER of one of the great men of our time. The final line is one of decision — with the upward curve of optimism. "Not a little of the stuff of prophesy," as the translator of his collection of Essays writes (Mordechai Nurock) in *REBIRTH AND DESTINY OF ISRAEL*.

GOLDA MEIR:

Determined to do the right thing, always caring for others, modest, the real mother — the Grandmother. Trying hard not to appear as important *as she really is!*

MOSHE DAYAN:

What a signature! A colourful extrovert personality. Note, please, how the lines of his signature go back to the starting point — full of self-confidence and ambition.

CHAIM BARLEV:

The writing almost the photograph of the silver-haired, quiet, slow-speaking, and calm man! Careful, mindful of his decisions affecting others, his influence is a good one, no frills, no pretence, straightforward! You can trust Chaim Barlev at all times!

CHAIM HERZOG:

His signature — in Hebrew and English — with the open "a" and "o" discloses the open, clear declaration of opinion of a leading publicist, commentator, and analyst. He is, and always will be, prepared to speak his mind. His judgment, based on excellent education and expertise, is matched by his devotion to his country.

TEDDY KOLLEK:

The Mayor of Jerusalem signed his name in a way personifying the builder, the architect, massive, outgoing, "no obstacle in his way", to build, to create Yerushalayim Zahav!

continued on next page

GRAPHOLOGY—continued from previous page

MME. JOAN COMAY:

During Ambassador Michael Comay's time here in London, the personification of charm, tact, and always "the leading lady" representing Israel.

I had the privilege of attending meetings and making appeals with Mme. Comay and she also visited our Synagogue in December 1971 on the occasion of a Magen David Adom Ambulance Consecration.

Please observe in the signature the capital "J" and "C"! What a creative, ambitious, beautiful, optimistic touch! Authoress — travel-book writer — researcher in WHO IS WHO IN THE OLD TESTAMENT — What a wonderful lady! My wife and I admire her and wish her and Ambassador Comay happiness, health and success.

HAMMERSMITH TO HAIFA—continued from page 11

Knesset is a fifth-generation Sabra from Sfad but he frequently "dovens" as our Bal Tfilah with a pure Hassidic nusach — in Sfad apparently he was used to attending a Hassidic Minyan and it has now become a habit. I myself often act as the Bal Tfilah and use my normal Ashkenazi accent. I am glad to acknowledge that not infrequently I have used the Rev. Mr. Forscher's tunes, which I remember from Hammersmith. We have no Rabbi and consequently no sermons, which many may accept as being a definite advantage. Barmitzvahs are free of course and the Barmitzvah boys do not receive any admonitions from the pulpit.

So in a way Bet Rutenberg has an interesting and human story and all of us who gather there each week are aware of why we "doven" there.

Any visitor to Haifa who stays at the Dan Carmel Hotel will be assured of a warm welcome at Bet Rutenberg, which is virtually next door to the hotel. As a bonus too, after the service, which ends at about 10.30 a.m., our visitor can walk along the length of Panorama Road and enjoy what is possibly one of the most beautiful views in the world — Haifa Bay with the Bahai dome beneath him, the hills of Galilee as a background, and sometimes, if it is winter, the snow-capped Hermon.

Mr. & Mrs. ALFRED COLEMAN

*wish the Ministers
and their friends*

*of the Hammersmith & West Kensington Synagogue
a very Happy New Year.*

ל ש נ ה ט ו ב ה

**Best Wishes
for a happy New Year
and well over the Fast
from**

Mr. and Mrs. F. J. WILLIE GERTLER

37 CAMPBELL COURT,
QUEENS GATE GARDENS,
LONDON, SW7 4PD
584 1891

and from

**Mr. and Mrs. HERBERT D. GERTLER,
JEROME and ANTHONY**

13 RESIDENCE DE LA PORTE VERTE,
AVE. DU GENERAL PERSHING,
VERSAILLES 7800, FRANCE

and from

**Dr. and Mrs. DAVID LOVELL
and SHAUNA and JONATHAN**

26 FAIRFAX ROAD, SWISS COTTAGE,
LONDON, N.W.6
722 6358

NAMES, NAMES . . .

From the privileged position of Hon. Editor, I have already had the pleasure of reading Willie Gertler's interesting article in this issue on Graphology and famous people. It instantly reminded me of some of the distinguished people I too have met, some of whom became personal friends, during a long newspaper career.

Two of them I knew from Manchester, and I mention them first because at some time they both lived in the catchment area of the Hammersmith Synagogue: Dr. Chaim Weizmann and Professor Harold Laski. Weizmann was invited to London from Manchester University in World War I by Winston Churchill, then First Lord of the Admiralty, and was, as is well known, asked by him to make 30,000 tons of acetone for the Allied war effort. The Weizmanns went to live at 67 Addison Road.

Weizmann had a strong personal critic, on Zionist grounds, in those days in the person of Leopold Greenberg, Editor of the *JC*. The antagonism was inherited by Leopold's son, Ivan Greenberg, who later also became Editor of the *JC*, my immediate predecessor, although Ivan had never even met Weizmann himself. That omission was repaired by me personally when, in 1939, I introduced them to each other.

Professor Harold Laski, another Mancunian, and his wife, used to invite me to tea at their house in the "Addison" area on Sundays when I was in London, especially during my exams. Harold was a prodigious gossip and he regaled me with intimate stories of all that was going on not only in Fleet Street but even at the home office of the *Manchester Guardian* up North. He was fully primed about the professional careers of such personalities

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J.I.A. APPEAL

The attempt to isolate Israel from the world scene, particularly from the United Nations; the active Arab boycott designed to destroy Israel's economic capacity; the continuing destructive activity of the P.L.O. terrorists; and the continual denial of human rights for Russian Jewry combined to make the theme of this year's Appeal meeting held in the Synagogue Hall.

Bernard Davis, presiding, introduced Hanna Levin, a Russian Jewess recently arrived in Israel, who spoke of the plight of Russian Jewry, especially the Russian policy of victimising those Jews who wished to leave for Israel. A film was shown of the integration of a Russian family into the life of Israel.

Willie Gertler made the Appeal, and despite the economic climate in the country, our members responded, the Treasurer, Dr. D. Caplan, announcing that 63 members had pledged £26,147 and the Kol Nidre appeal for 1974 had produced £2,355. R.H.

ANNUAL PRIZE DISTRIBUTION 1975

The Annual Prize Distribution was held on Sunday, 20th July, in the Synagogue Hall. Mr. J. Brand was in the Chair and the Guests of Honour were Councillor and Mrs. Sidney Grose.

In presenting his report as Superintendent of the Classes, the Rev. S. Venitt paid tribute to the lifetime's service to the community of our guests, who had always shown a great interest in general civic affairs. The past year had been a pleasant one for the Classes and the roll was unchanged in that some additions had counterbalanced the previous reduction in numbers. It was noteworthy that although attendances had been good, mid-week attenders by their greater efforts had deserved special prizes. He praised the work of his colleagues on the teaching staff: Mrs. Venitt and Miss Ruth Forscher — in particular Miss Forscher had initiated a scheme for encouraging children to make regular small donations in a spirit of charity and kindness. The collection had raised a substantial sum which, at the pupil's wish, was to be donated for Israeli war orphans and widows. This was an additional project to the usual successful collection for Jewish Child's Day.

Since the new Director of the London Board of Jewish Religious Education had been appointed the classes had been regularly inspected, with good reports. The Rev. Mr. Venitt emphasised the need for more children to attend synagogue regularly so that they should see practised what they had been taught in the classroom. All the Festivals had been observed in the Classes in the usual way, and there had been a Seder and a Purim Party. Special services had been held at Rosh Hashana and Yom Kippur. In conclusion, he thanked those who had worked on behalf of the Classes during the year, the Ladies' Guild, and the Classes Committee for their support.

Councillor Grose then addressed the gathering. In his opening remarks he said that for many years he and his wife had attended such occasions as the present as parents and it was now an opportunity to resume links with old friends and fond memories. There had been one enormous change in the last ten years, namely that the roll of the Classes was now less than one-sixth of what it had been then. There had been no significant decline in the numbers receiving Jewish education in Greater London but a shift in population to the outer suburbs. This presented problems for those who remained, but he did not wish to speak of problems but of the challenge of the situation to parents, teachers, and children who wish to continue as a live Jewish community despite dwindling numbers. There was a challenge to the teacher never to be discouraged but to continue with unflinching devotion and enthusiasm, and here the influence of the Venitt and Forscher families had been tremendous. There was a challenge to parents to co-operate with the teachers in their endeavours and to encourage

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Oxford and St. George's West London Jewish Youth Centre

The Centre continues to enjoy a most successful year, and in terms of membership and range of activities is growing all the time. The number of members is now over two hundred and fifty, although in the summer term attendances are reduced by the additional call on members' time by the approach of summer examinations for those at school or University.

In particular the younger age group of the Centre is thriving and the enthusiasm of the members at the regular gatherings on Sundays is very encouraging. With the benefits of the summer monsoon season (at least when it has not been raining), the Centre has had the additional attraction of three newly installed hard tennis courts, which have been completed on the adjoining part of the site, for the use of members. It has not been possible to make as extensive use of these as was hoped at first, because the surface has to be allowed time to settle, but in future playing seasons they will undoubtedly be very much in demand. The courts are available to friends of the Centre whether parents are members or otherwise and further details are obtainable from the leader.

Since the beginning of the year proposals have been developed for the formation of an adult group associated with the Centre composed initially of parents of members. Meetings have been held at 8 p.m. on the first Wednesday of each month and attendances have been very good, with more than fifty being present on occasion. The aim of the group is to use the facilities of the Centre, including its equipment, at a time when no meeting is held for Club members. A very popular feature has been "keep fit" classes, which has produced a demand for more strenuous indoor games such as volley-ball and badminton, although for the less energetic table tennis and the coffee lounge facilities are of course equally much in demand. The aim has been to run the Group in as informal a way as possible, so as to ensure that the participants have an enjoyable gathering and also that the Centre itself can rely on active support and encouragement of adults regularly associated with it. It is not intended to be a fund-raising committee, although the adult supporters have been very active in organising ways of obtaining funds, including a summer Garden Party. The help of the group members is very welcome and no doubt there are more people who may be interested in its activities. Further information is available from the Chairman at the Centre, Cawdor Crescent, W.7.

In common with all charitable organisations, the Centre is obviously affected by the increase in running expenses and maintenance costs caused by the spiralling inflation. While many donors have been very generous, it is felt that there are no doubt

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ANNUAL PRIZE DISTRIBUTION—continued from page 17

the children to attend the synagogue. Our children must respond to their challenge as our torchbearers of the future, who need to be equipped with knowledge, but it was for the community as a whole to respond, as the teaching of the young must have the greatest claim on their energy and resources. In Hammersmith there was the capacity to meet these challenges and to do so successfully.

There had been substantial achievements in the last twelve months, as the inspector's reports had shown, and this was most creditable. In particular two pupils Tracey Kramer and Danielle Lux, had passed the preliminary examination of the London Board. All the pupils had done well and he hoped that the pile of books on the table would be twice as high next year.

After Mrs. Grose had presented the prizes, Miss R. Longhorn, the representative on the London Board, had the pleasant task of thanking Councillor and Mrs. Grose for honouring them as their guests and for presenting the prizes so graciously. She expressed thanks to the Superintendent and the staff, the Ladies' Guild, and the Classes Committee for their work during the year. It was noteworthy that Miss Forscher, a former pupil, was making such an outstanding contribution to the work of the teachers. In conclusion Miss Longhorn praised the efforts of the children, who had all worked hard and deserved the prizes awarded today — a sentiment which a well-attended gathering as well as the writer would heartily endorse.

M. DV.

OXFORD & ST. GEORGE'S CENTRE—continued from page 18

many others who support the idea of an active and well-run centre for Jewish youth who have not been associated with it previously.

It is hoped to re-double fund-raising efforts to match the increasing demands of the time, and to this end a Variety performance is being organised to take place in the autumn. The plans have not yet been concluded but the occasion will be publicised in the community and in the Press, and members are urged to give it every support as a means of ensuring the continued financial stability of the Centre, and the furthering of its activities on behalf of our young people.

M. DV.

NAMES, NAMES . . .—continued from page 16

as Kingsley Martin and Malcolm Muggeridge and which papers they were going to and when!

Space allows only one more mention: Moshe Shertok, in due course Prime Minister of Israel, as Sharett. After he had Hebraised his own name, while Foreign Secretary he was talking to me about it. "Let's see," he said, "what can we turn 'Shaftesley' into? . . . I know — you should be called 'Shofet-sheli' ['My judge']!"

JOHN M. SHAFTESLY

HAMMERSMITH & DISTRICT A.J.E.X.

The importance of help to Soviet Jewry need hardly be stressed to any Jew. We are all aware of the plight of our coreligionists in the Soviet Union.

During the past few months our branch have adopted a Jewish family who have applied to leave for Israel. This has involved writing and making contact with them. In many cases these Soviet Jewish applicants are deprived of their jobs and often persecuted. Our adoptee is the family Levinson. Unfortunately, Sender Levinson was arrested and sentenced to six years in a strict-regime labour camp. His wife is Tsilia, and they have one child, with another expected shortly. Action is being taken by non-Jews as well as Jews to alleviate their sufferings and obtain Sender Levinson's release.

On a happier note, we were pleased once again to offer our services under the hospital scheme, when 13 of our members volunteered at local hospitals to release staff on Christmas Day. From the letters we receive there is no doubt that this service is very much appreciated.

As ex-Servicemen get older the need for welfare increases and takes on varied forms. Our branch takes part through its representatives in assisting with the interviewing and advice to those who apply at AJEX Head Office.

In June our NAWAC Committee organised another outing for disabled ex-Servicemen to Brighton, where they were royally treated to supper and entertained by the Lady Ratlings at the Metropole Hotel.

To raise money for numerous welfare activities this year we organised a money draw. There are six prizes of £40 each and one of £250 to be won during the year.

The annual parade for Jewish ex-Servicemen at the Cenotaph was extremely well attended even nearly 30 years after the World War. It is gratifying to know that we do not forget the unhappy war years. For many years one of the staunchest members of the branch was our standard-bearer, Jack Langdon. His was not an easy task and when he was called upon several times each year to attend functions, parades, or consecrations, he never failed to do so. We very much regret his inability through circumstances outside his control to continue with this work and we are sure that all those connected with the branch will want to convey to him our sincerest gratitude for his untiring efforts. We are at present looking for a new standard-bearer and if any ex-Serviceman would like to volunteer, we can assure him that this is a service which will be much appreciated. Or maybe the son of an ex-Serviceman?

Finally, we are at present in process of organising a dinner and ball at a popular venue and at a reasonable price, to be held

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THE LADIES' GUILD

(During International Women's Year)

It seems that no sooner was our last Report in *The Brook* than we realised that we were on the threshold of another year.

Our tasks are always many, but the results are always gratifying. Starting with the Succah decoration, followed by the Simchat Torah Reception and Parcels for the Hospital, the Guild are called upon for various forms of help even from non-Jewish societies.

Kiddushim arranged by the Guild were a source of revenue, as we often were approached by members of the Community having Simchot to provide a Kiddush. We were also very fortunate in receiving donations which enabled us to meet our many appeals and to provide refreshments for the Hebrew Classes on their special occasions.

The Seder Service arranged by the Guild was held on the first Seder Night and was greatly appreciated by all those who were present.

This year being International Women's Year, our first fund-raising effort was a "Good as New Sale". This was followed in April by our Supper/Card Evening and £352 was our final total.

At the Annual General Meeting we had as our Guest Speaker Mrs. Jean Caplan, J.P., who gave a most illuminating address to launch "Women's Week".

Here a sad note must be included, that of the death of our past Secretary, Mrs. Helene Wynbergen, who had served the Guild for 40 years, and the ladies present paid a silent tribute to her.

"Geranium Day Collection" this year reached our annual target, and the response from public and helpers alike was most remarkable.

Plants for decorating the Synagogue for Shavuoth were on loan by a few ladies of the Guild from their own homes, as economy this year is the keynote. The second day Shavuoth was Ladies' Guild Shabbat and the Kiddush was given by the Synagogue in their honour.

The hostesses for the Association of United Synagogue Ladies' Guilds Annual Supper during International Women's Year were the Hampstead Garden Suburb Ladies' Guild, and several ladies of our Guild attended a most enjoyable evening.

Our Committee Meetings are held every month in members' homes and the attendances are exceptionally good throughout the year, enabling us to get down to constructive work. We have several new members this year and are always delighted to welcome many more.

REBECCA FOX, *Hon. Secretary.*

HAMMERSMITH FRIENDSHIP CLUB

As it has done since its inception nearly 24 years ago, the Club continues to give pleasure, guidance, and information to its members, who look forward to the Wednesday afternoon meetings. Our members have celebrated many of their Simchas with us, one of the highlights being the Golden Wedding of our members Mr. and Mrs. Stone, and the Silver Wedding of their daughter and her husband, who, incidentally, were married in Hammersmith Synagogue.

We have also enjoyed many seaside outings, visits to the theatre, and first-rate entertainment at the Club provided by the Local Authority. Once a month there is a game of Bingo.

We are much indebted to the Ladies' Guild for once again arranging a Seder night for our members, when the Rev. Sam Venitt and the Rev. S. Forscher conducted the service. It was a delightful family gathering, especially since most of those members who attended live such lonely lives and have so few pleasures.

I should like to pay tribute to the ladies of my Committee, to Mrs. Venitt and to Mrs. Forscher for their untiring efforts, especially when we have Simchas. Also to Mr. Howard for his help at all times. Thanks are also due to the Board of Management for allowing us the use of the Hall and its amenities.

New members will be welcome.

MILLY LEVY, *Chairman.*

HAMMERSMITH WOMEN ZIONISTS

Hammersmith continues to operate in spite of a long struggle to keep it going. We have 35 paid-up members. During Women's Week, £115 was collected.

It costs £1 per year to be a member. This is no great sacrifice. I would welcome new members to this noble cause.

My telephone number is 748 2727. I await your call.

JEANIE CAPLAN.

West London Young Zionist Society

West London is a young and active society (affiliated to the Federation of Zionist Youth) for youth between the ages of 18 and 23 years. Our meetings, which are preceded by an Ivrit lesson, include discussions, debates, guest-speakers, scavenger hunts, and dances. These fulfil the main aims of our movement, of Tarbut (culture and general knowledge of Israel), fund-raising and Aliyah. We meet every Thursday evening at 8.30 in the West London area. So if you are free and would like to come along please do not hesitate to contact Laurence 998 6780 or Paula 998 7160. Lifts can be arranged.

JEWISH YOUTH STUDY GROUP

Now well into its thirties, Study Group must owe its longevity to its attitude, like that of the Galapagos tortoise, which pays only a passing respect to its surroundings as it plods along, of not giving way to the prevalent trend towards assimilation among Jewish youth.

In a recent survey it was shown that 70% of Jewish University students have cut all links with their religion. Many of the Youth Clubs now cater for only the social side, ignoring the cultural facets of Judaism.

Study Group, however, also attempts to provide intellectual stimulation. There are nation-wide Groups which meet regularly for programmes which include talks and discussions, and there are also seminars, interfunctions, and schools, where members from different Groups can get to know each other.

If you are between 14 and 17 and are interested in learning more contact:

BOBBY HILL, JEWISH YOUTH STUDY GROUPS,
Woburn House, Tavistock Square, London, N.W.1.
Telephone: 01-387 3081/2.

NEW YEAR GREETINGS FROM

HETTY & DAVID BALONOV

148, CONINGHAM ROAD, W.12

with their families

JOYCE & DAVID KIPNES, with

LIANE, IAN and DANIEL

OF LONG ISLAND, U.S.A.

and

GLORIA DEANER, J.P., & JULIAN DEANER

with **KATHARINE, ADAM & EMMA**

OF 26 GREENHALGH WALK,

HAMPSTEAD GARDEN SUBURB, N.2,

AND OF CANN, MELBURY ABBAS, DORSET,

AND OF HAMMERSMITH BROADWAY, W.6.

WALK FOR O.R.T.

For those of us who are members of O.R.T., the name O.R.T. is sufficient to realise the full implications and ideals of a movement in Jewish life dedicated to Jewish continuity and to Jewish survival.

The letters O.R.T. stand for Organisation for Rehabilitation through Training. For millions of people the O.R.T. programme has meant salvation, has meant a way of life in the dignity of creative self-sufficiency.

O.R.T. was started in St. Petersburg in 1880 by a group of prominent Jews who had the vision to realise that in times of crisis minorities without skills or manual crafts were doomed to perish. After the Russian Revolution and World War I, O.R.T. spread outwards over Europe and in 1921 became a world-wide organisation. Three days before the Yom Kippur War the 100,000th student graduated from an O.R.T. school in Israel. In both the Arab-Israeli War of 1967 and the Yom Kippur War over a third of the trained technicians of the Israeli Army were O.R.T. graduates.

O.R.T. is the largest vocational training organisation in the world, teaching over 70 modern skills and crafts. The main task of British O.R.T. is to raise funds for the ever expanding work in Israel and other countries. In Israel the O.R.T. programme has been a great force in fashioning an army of skilled manpower, building the nation and its economy, enhancing the nation's educational system, as well as helping to alleviate social problems and bridging cultural gaps.

To support the work of O.R.T. you can become an individual member or join a local group that helps to raise funds. You could support many of the activities organised by O.R.T. without even being a member.

The Roehampton Group are staging a Sponsored Walk for young people aged up to about 13 years. This would give young people a chance to have a very pleasant afternoon and at the same time raise money for a very worthy cause. The site chosen is Barn Elms Stadium in Barnes S.W.13. The date will be 5th October and the time 2 p.m. There will be prizes, celebrities, refreshments, first aid, and ample parking space. Being in the Stadium, there will be no danger from traffic or the thought of getting lost. The laps are of a quarter-mile, so even the youngest child will be able to participate.

We hope it will be a successful as well as a happy afternoon but we do need walkers. If you have any children, cousins, nieces or nephews, grandchildren, who would like to join the walk I should be grateful if you would contact Mrs. Marguerite Woolfe, telephone 876 2082, or myself at 743 2920, and we shall gladly give further details.

JANE HODES.

PORTRAIT OF A RIGHTEOUS STRANGER

It was on his nineteenth birthday that the world changed for William Longhorn. Up to that time he had led the normal life of a provincial lad of working-class background. His parents came from the Isle of Wight and at the time of her marriage his mother was housekeeper to Canon Jellicoe, the brother of the Admiral, while his father worked in the dockyard at Portsmouth. William was the second child and eldest son and, in common with most children of his generation and nominal Protestant faith, he and his sister and brothers attended whichever church or chapel gave the best Christmas treat. The Longhorn family were not great believers in organised religion but the children were brought up to lead quiet, disciplined lives and to do whatever good came to their hand.

William was a clever boy and his brilliance at mathematics made his teachers hope for a university place but in the early years of this century scholarships were hard to come by and it was not possible for his parents to maintain him through an academic career and so he left school at fourteen and went to work in the office of a local bookmaker. By the time he was nineteen he was virtually running the office and, if fate had not intervened, it is likely that he would have lived his life out in Portsmouth, married a local girl, and apart from the marriage ceremony, would not have entered a place of worship except for weddings and funerals. However, on 31st July 1912 he met Lilian Solomon and the whole aim of his life changed direction.

In those days there was a large Jewish community in Portsmouth, consisting mainly of naval tailors, outfitters and shopkeepers. Relations with the general population were very good and the Jewish boys and girls mixed freely at dances and clubs with the non-Jewish youngsters. There was, however, very little intermarriage.

Lilian was a beautiful girl with lovely hair and eyes (in later years a photographer was to win a gold medal for a study of her which he entitled "Type of Jewish Beauty"). Her father was a naval tailor and, as the eldest daughter, she helped in the workshop. She was slightly older than William, and had refused more than one offer of marriage. The Solomon family were strictly orthodox and fully involved in the life of the Portsmouth Jewish community.

At first William was just another of the non-Jewish men that she danced and talked with but gradually a stronger feeling developed. However, when he proposed she refused him, giving her religion as an insurmountable obstacle. She never forgot his answer: "If an obstacle is insurmountable be sure that there is a way round or under." When William told her that he professed

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A RIGHTEOUS STRANGER—continued from previous page

no religion and had never been confirmed into the Established Church, as he could not accept the dogma of the virgin birth, Lilian arranged for him to talk to her parents and, having discussed the situation thoroughly, the young couple approached the Rev. Isaac Philips, minister of the Portsmouth Hebrew Congregation, with a view to William becoming a proselyte. Nothing that Mr. Philips, and later the Beth Din, could put forward served to dissuade William and he embarked on a long and intensive course of study that resulted in his being accepted into the Jewish Faith in 1914. On 28th December of that year William and Lilian were married in the Portsmouth Synagogue. It speaks volumes for the inherent goodness of both sets of parents that they became good friends for the rest of their lives and neither of the young people lost the love and respect of their parents and parents-in-law.

After the Armistice of 1918 William and Lilian moved to London and shortly after joined the Bayswater Synagogue. William took his responsibilities very seriously and although the nature of his business forced him to work on Saturday his office was always closed on Yomtovim. On more than one occasion the Day of Atonement coincided with an important sporting event for which there was considerable business prior to the date. At 4.30 p.m. on the eve of the Day of Atonement William passed all his commitments for the following day to another firm so that he would not have any thoughts of loss or gain to spoil his concentration while in synagogue. Many of his Jewish customers would warn him that closing his office would result in losing him business but his only reply was that he "would make his fortune a day later." In actual fact, his non-Jewish customers heartily respected his principles.

No appeal ever went unheard —indeed, William had only to hear of a need anywhere and he immediately began to work out how he could help. He was an essentially level-headed and calm character and many a troubled soul was assisted by his practical advice and quiet goodness. It was never possible for him to donate thousands of pounds to charity but he did good almost by stealth. A worthwhile cause would receive his contribution on the condition that his name appeared in no list of "patrons" and it was a matter of routine that, if he had what he termed a "good week," the cheques to his winning clients were not the only ones that were dispatched on Sunday, but another half-dozen or so would be sent to various organisations whose aims he supported. It must be noted that in all these activities Lilian was his enthusiastic helper. In all her married life there were comparatively few times that she had her home to herself — there was usually some member on one or other side of the family, temporarily down on his luck, staying for a few days

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A RIGHTEOUS STRANGER—continued from previous page

(or months) or even total strangers who happened to meet either William or Lilian and were taken in for the odd night or two.

In 1938, when the shooting of the German envoy in Paris sparked off a particularly vicious pogrom in Germany, it was William who demanded, and got, a special meeting at the Bayswater Synagogue which resulted in quite a number of German Jews being brought over to England. He and Lilian were instrumental in obtaining visas for a married couple who shared their home until they were able to get a place of their own. To this day the husband of this couple writes to William's daughter on every anniversary of the date of their arrival in England a "Thank you" that is still heartfelt after thirty-six years.

After the Second World War the Longhorn family moved to Chiswick and joined the Hammersmith Synagogue. Lilian became involved with the work of W.I.Z.O. and William actively supported her in every fund-raising effort for Israel. Always a lover of music, his greatest pleasure, as he grew older, was the collection of records of liturgical singing and he would sit for hours listening to fine examples of Chazanuth.

As 1957 began William, who had always enjoyed good health, was ill with pneumonia and never really recovered his strength. It was not until the very end that the actual cause of his illness was diagnosed and on the Friday evening before his unexpected death on the following Monday he came from bed in his dressing-gown in order to make Kiddush for his wife and daughter. He died quietly, as he had lived, on 13th May, 1957. He left no great fortune, only the worth of a good name and a fine example. Someone once asked him what was his guiding principle, as a Jew, in his contacts with non-Jews. His reply was "To conduct myself so that those with whom I deal, who may have no other knowledge of Jews, will be led to think that if Bill Longhorn is a Jew they must be a decent lot." He was a simple man, who saw the simple truths of good and evil, and I am proud to acknowledge that my father, William Longhorn, was truly a "righteous stranger."

R.L.

AJEX—continued from page 20

on January 24th next.

We ask only one thing. That local Jewish ex-Servicemen and women support our Hammersmith branch of AJEX. If you want to have that rewarding feeling as an active worker we should be pleased to welcome you. If you can't manage that, then phone Bertie Bankover (743 5139) and we'll enrol you as a member.

J. B.

The King, the Queen, & the Queen's Brother

We believe that we live in an age of violence, of confrontation, and of Women's Rights. We also tend to believe that this is very modern. The writer hopes that it will be of some interest to turn back the pages of our history and consider some happenings of two thousand years ago.

Our period is that of the Hasmonean dynasty, whose first king was Simon (141-135 BCE), the last surviving son of Mattathias (Daily Prayer-Book, p. 53). The King in our title is Simon's grandson, Alexander Jannaeus, who reigned from 104-78 BCE. Alexander Jannaeus devoted his life to extending, by war, the boundaries of his kingdom of Judea. Although he succeeded temporarily in achieving his ambition, it was done at a terrible cost in lives lost in battles and sieges.

The two biggest parties in the kingdom were the Sadducees (mainly the Court and the aristocracy) and the Pharisees (mainly the religious and the popular party). The King supported the Sadducees, while the Pharisees were often so harshly treated that the country was for years in a state bordering upon civil war.

Alexander Jannaeus was not only King but also High Priest and the Talmud relates that while he was offering the Water Libation during the Feast of Tabernacles he allowed the water to run over his feet. This was done to show his contempt of the Pharisaic ceremony and to show his affinity with the Sadducees. The people present were so incensed that they pelted him with the citrons (*ethrogim*) which they carried in accordance with the customs of this festival. The King caused his mercenaries to be summoned and there and then many thousands of Pharisees were slain.

Alexander Jannaeus died in the year 78 BCE and by his last will and testament he entrusted the reins of government to his wife Salome Alexandra (78-69 BCE) and not to either of his two sons. This last political act of the King was his wisest, for the Queen fully justified the confidence placed in her.

She succeeded in quieting the internal dissensions in the kingdom without detriment to the position of the Jewish State in the outside world. She opened negotiations with the leaders of the Pharisees and allowed these exiled leaders to return. Pharisees were taken as counsellors and the Sadducees were pacified by getting them to man and command the less important fortified cities on the frontiers of the kingdom. In this way they were withdrawn from the capital, Jerusalem, and confrontation between the parties was avoided.

Rabbinic legend magnifies the prosperity Judea enjoyed during the nine years of Alexandra's reign and the period was looked back upon as the "Golden Age of Peace and Prosperity". It was said that during her reign the fertility of the soil was so great

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THE KING, THE QUEEN—continued from previous page

that grains of wheat grew as large as kidney beans, oats as large as olives, and lentils as large as gold denari. She was the only Jewish Queen regnant with the exception of the usurper Athaliah, who ruled the Kingdom of Judah for six years nearly eight centuries before Salome Alexandra (See II Kings, chap. xi).

One of the Queen's counsellors was her brother Simeon, the son of Shetach (Ethics of the Fathers, chap. 1, Mishnah 8, Daily Prayer-Book, p.252). He was instrumental in introducing a number of important reforms, the most important of which was in education. Before Simeon's time there were no children's schools in Judea. The instruction of children was, according to Biblical precept, left to their fathers. Simeon ordered that schools be established in larger cities in which the young might receive instruction in the Holy Scriptures as well as in the traditional knowledge of the law. He can thus be truly called the founder of the system of school education for the young. For this act alone his name deserves to be held in reverence for ever.

Nevertheless, all in all, how little have things changed during two thousand years.

H.S.

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

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KIMCHE – As a Biblical exegete

David Kimche (1160-1235), who was distinguished in many fields, wrote commentaries on Chronicles, all the Prophets, Psalms, and Genesis. He was not only a Biblical exegete but also a public expounder of the Scriptures, a "Darshan". This influenced his style, which is often repetitious and lengthy, and led him to comment on many verses which seem hardly to call for elucidation.

Radak (as Kimche as often called) often quotes Ibn Ezra and also his own father (Joseph). He also used many other sources, as may be seen from the references and quotations in his works. For instance, on Judges 6-19 he refers to a "machberet" of Ben Asher. Also, he drew extensively on Talmudic and midrashic literature, and he names authorities like Saadya Gaon, Samuel HaNagid, and Ibn Gabirol, whose works he knew in Arabic. One of Kimche's chief characteristics is that he collected interpretations of all Bible commentators who had preceded him. It was he who gave order with great exactness to the findings in Hebrew grammar of Hayyuj and Ibn Janah. Sometimes, however, he offers an original interpretation, and he shows great knowledge of every kind of Jewish learning: philology, grammar, midrash, law and philosophy.

Living in Provence, Kimche was influenced by the two distinct "schools" of Jewish culture, the French and the Spanish. French Biblical exegesis in the main transmitted the material derived from the Talmud and Midrashim, whereas grammatical and philological considerations are secondary. In Spain, on the other hand, beginning with Saadya, there had emerged distinguished grammarians and philologists who greatly influenced Kimche's exegesis.

This emphasis upon grammar and philology in Biblical exegesis is part of a reaction to the Karaite movement. For Karaites rejected the authority of Rabbinical traditions and asserted that the only authority for the religious life was in the plain text of the Bible. In their controversy with the Karaites, Saadya and his successors adopted the Karaites' own emphasis on the "Peshat" (the plain sense of the text) as against the "Derash" (the midrashic interpretation of the text) and upon grammar and philology. In his adherence to the Peshat and his grammatical and textual comments, Kimche is much influenced by these anti-Karaites in Spain. Kimche was, however, also influenced by the earlier Rabbinic exegesis. He quotes more frequently from the Rabbinic sources than any other commentator, even though they consist mainly of "derash" as distinct from "peshat".

Sometimes he disagrees with traditional Rabbinic interpretation, but he shows great respect for Rabbinic tradition. For instance, on Judges 11-31 he suggests that Jephtha fulfilled his vow not by literally sacrificing his daughter but by her being "given to the Lord" — *i.e.*, by her not being allowed to marry. Kimche comments: "So it seems to me according to the plain

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Bridegrooms of the Law

We are happy to announce that our Chasanim this year will be Mr. Nathan Gordon and Mr. Peter Wender.

Mr. Gordon, a very respected member of our congregation, has been associated with our synagogue for many years. He is an ardent supporter of the J.I.A. Apart from that, he answers any calls made upon him for charity, and he and Mrs. Gordon are often to be seen at functions. He is also a regular supporter of Minyan.

Mr. Wender was married in our synagogue, and he and Mrs. Wender have just celebrated their Pearl Wedding anniversary. For some years Peter Wender was a member of the Board of Management, and would never refuse a call for Minyan when he was residing nearer to the synagogue. He and Rosetta have supported many charities. For some years they played a very active part on the Norwood Committee, and currently Mrs. Wender is a leading member of the Ladies' Guild, which she represents on the Board of Management and House Committee.

KIMCHE—continued from previous page

sense of the verses, but if it is a tradition of the Sages [that Jephtha offered up his daughter as a sacrifice], then we should accept it."

Sometimes, however, Kimche adopts a rather critical approach not consonant with his usual orthodoxy. For instance, he explains Keri and Ketiv as due to the break in tradition during the first exile and the consequent variant readings found in different manuscripts after the exile. One reading was accepted for the main text, and the other put in the margin.

More indirect influence of the Rabbinic sources on Kimche can be seen in many comments and discussions in his works. He is in accord with the Rabbinic view that the Oral Law was given to Moses at Sinai and thus governed the life of Ancient Israel as well as the Pentateuchal Law. The Rabbis also showed great respect for Israel's leaders in history and tended to explain away their sins. Thus Kimche explains Samson's marriage with a Philistine woman (contrary to the Biblical injunction against intermarriage) by assuming that Samson converted her.

Parallel expressions, giving rise to synonymous words and repetitions, tended to suggest homiletical interpretations to the Rabbis. Kimche, however, usually explains parallelism by some such formula as: "he repeats the meaning with different words". Yet he also sometimes gives a Midrashic explanation. For instance, Psalm cxxviii,1, "Blessed is every one who fears the Lord": that is, the person who is careful to observe the negative commandments. "Who walks in His ways": *i.e.*, the person who performs the positive commands.

Kimche was very concerned to prevent the use of the Bible in support of Christian teaching, and especially when interpreting the Psalms he attacked Christian theology. FIONA YOFFEY.

TRIBUTE TO A DOCTOR

On Thursday, 17th April, I had a telephone call from the Rev. T. Morley, Church of England Chaplain at Hammersmith Hospital. He told me that a Dr. Harold Katz had died at the early age of 29. Subsequently, several members of the staff in the Obstetrics Department, to which he had been attached as a Registrar, had approached the Professor and requested that a Memorial Service be held so that they could pay tribute to a very fine colleague. As Dr. Katz was an Orthodox Jew, it was thought best that I as Jewish Chaplain organise it. I called on the Professor and suggested that the tribute take the form of a Prayer Meeting held in the Department's Lecture Hall, that he give the address, and that the Rev. T. Morley and the Rev. Fr. F. Wable, the Roman Catholic Chaplain, participate.

This truly ecumenical event took place on 23rd April. Apart from myself, there was only one other Jew, a friend from Bart's.

In introducing the service, I expressed my personal thanks to all present for demonstrating in so eloquent a manner the universal esteem and affection in which Dr. Katz had been held.

Professor J. C. McClure Browne, in his address, spoke very movingly of Harold Katz, whom he had sponsored. Among other things he said: "Harold Katz, in whose memory we are meeting today, came here in September of last year from Professor Van Dongen's Department at Witwatersrand University in Johannesburg, where he graduated. Even at that early stage he showed considerable promise, being awarded the prize in Obstetrics and Gynaecology in his final year. He was the first South African holder of our exchange registrar post linked to Johannesburg.

"Though somewhat shy, he soon showed himself to be a most likeable man. All of us who worked with him found him to be a highly intelligent colleague who worked hard and had a fine sense of humour. He showed a warm humanity to his patients.

"He never showed that he was studying hard, but in January of this year he sat and passed the Membership Examination of the Royal College of Gynaecology at his first attempt, achieving a very high mark, for which he was awarded the Gold Medal of the South African Council of the RCOG.

"Outwardly he was a happy soul, but did not wear his heart on his sleeve and did not show his deeply felt sorrow at the recent death of his father, though in Jewish families ties are especially strong. Harold Katz's death on 7th April came as a sudden shock to all his friends and colleagues here.

"It is a measure of the affection and very high opinion in which we held him that the idea of holding this interdenominational service arose quite spontaneously, and we are grateful to the Rabbi, Rev. Mr. Venitt, for making this possible."

SAM VENITT.

ORGANISATIONS

(and addresses for inquiries)

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

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. Inquiries to Mrs. Jennie Caplan, Tel. 748 2727.

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, 56 Fraser House, Green Dragon Lane, Brentford, Middx.

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

West London Young Zionist Society. Hon. Sec.: Miss Paula Goldberg. Tel. 998 7160.

Jewish Lads' Brigade — For Information: Brigade Secretary: 28, St. John's Wood Road, N.W.8. Tel. 286 8632.

Association of Jewish Ex-Service Men and Women (Hammersmith and District Branch). Hon. Sec.: Mr. A. S. Bankover, 47 Emlyn Road, W.12. Tel. 743 5139.

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. Inquiries: 997-3717.

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and
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