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# THE BROOK

1890 - 1984



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

**"The preparations of the heart belong to man  
but the answer of the tongue is from the L-rd"**

Festival Prayer Book

## 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

Secretary: Mr. D. Hart

The Minister can be seen by appointment.

The Secretary can be seen any Sunday morning between  
10 a.m. and 12.30 p.m. and by appointment.

Wardens: M. A. Amias, Esq., M. De Vries, Esq.

Financial Representative: D. Arram, Esq.

### Board of Management:

A. S. Bankover, Esq. F. J. Gertler, Esq. J. N. Nisner, Esq.

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Dr. M. D. Caplan Dr. C. B. Hodes H. Sharpe, Esq.

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J. Brand, Esq. Councillor S. Grose

Representative at the Board of Deputies: Dr. M. D. Caplan

Representative at the London Board of Jewish Religious Education:  
Mrs. S. Williams

### Telephones

603 4938

602 1405

## 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  
and Festivals.

Morning: 9.30 a.m.

### HAMMERSMITH SYNAGOGUE RELIGION CLASSES

All inquiries regarding Religious Education and Hebrew  
Instruction to Rev. S. Venitt, B.A.

### "THE BROOK"

EDITORIAL BOARD: The Rev. S. Venitt, B.A.; Mr. M. A.  
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### EDITORIAL

## A DIAMOND CELEBRATION

This year marks the sixtieth edition of our magazine, and in looking forward to many more years of recording local and national affairs, we offer our thanks to those whose help has made it possible. We have always enjoyed the active support of members and friends in the form of articles on local, religious, communal and charitable activities, enlivened by reminiscences and wit. In particular, due to the generosity of several donors, we have been able to produce 'The Brook' without any of the cost falling on Synagogue funds. Several advertisers and donors have continued to assist us each year from the very first edition and we offer our grateful thanks to them for their help.

It is to our readers that we owe a special debt for their interest, occasional contributions and much advice, sound and fanciful alike. We hope to be able to inform, entertain and stimulate them at this time of year for long into the future.

In the past year we have borne the profound sadness of the sudden passing of our dear friend and colleague Reina Longhorn, and a moving tribute to her appears in these pages. She always took a major interest in preparing thoughtful material for our magazine, whether travel articles or reflections from the Secretary's Chair where she served all our members with quiet dignity, efficiency and good humour. The entire community has lost a true and devoted friend.

As we enter the New Year we ask our members, friends, donors, contributors and readers, to continue to join together to ensure not just the future of our journal but the happiness of the community we shall try to serve in our next sixty editions.

## Gifts for the Succah

The Succah will be ready for decorating from Sunday 7th October and onwards. Gifts of flowers, fruit, wine, etc., will be gratefully accepted, also donations towards the purchase of cakes. It will be greatly appreciated if members could send these gifts on those days between 10.00 a.m. and 1.00 p.m.

## Bridegrooms of the Law

We are very happy to announce that our Bridegrooms for this year will be Mr. Barry Winterman and Mr. Philip Cohen.

Mr. Winterman is one of our younger members, who has given much assistance to the Synagogue in the past few years serving on the Board of Management, on the House Committee, and making himself readily available whenever required.

Mr. & Mrs. Cohen have been members of the congregation for many years, and are held in great esteem. There is a tradition of Jewish scholarship in the family.

## Synagogue Secretary

Mr. David Hart has been appointed Synagogue Secretary. He comes to us from Leeds and is now living in the Richmond Area. We all welcome him together with his three daughters and feel sure that in a short period he will, by his courteous and sympathetic manner, quickly find friendship from our members.

## THE TRUE PURPOSE OF PRAYER

By Rev. S. VENITT, B.A.

There is a popular misconception of the function and purpose of prayer in the minds of many people. There are many who have prayed all their lives but for whom prayer apparently has not done very much. We often hear people say, "Prayer will not do much good, but it certainly cannot hurt". If we were to adopt such an attitude, we could not possibly expect prayer to help us in time of need.

Prayer cannot be a substitute for physical therapy, but it has a vital importance in the process of healing. Why are ministers of all faiths considered parts of the hospital team that take charge of the patient and endeavour to restore him to health. When all medical means have been exhausted, the doctor calls upon the chaplain to pursue the one avenue — prayer and faith.

The outer form of prayer may well be the recital of declarations, of chanting of musical liturgy. But prayer in reality is a deep mental process. It has to do with the science of our minds. As we are endowed by the Almighty with the faculties to control ourselves physically, so are we endowed by our Creator with the power to control our minds. Praying means drawing upon the inexhaustible supply of divine energy which constantly flows through us by the will and purpose of the Almighty and which — if given proper direction by us, will invest us with the necessary faith and will-power to face up to difficulties and problems that seem to disturb our emotional and mental equilibrium.

Praying means making contact with Hashem, calling upon Him to show us that way of divine order, that is the universal law of existence. Prayer means becoming a part of G-d's harmony, peace and love. If we believe that this is so then we will readily understand why prayer cannot be limited to the period of the High Holydays but that it is a basic necessity to our well-being through every day of the year.

The Shofar which is sounded in the synagogues on Rosh Hashanah and at the end of Yom Kippur tends to arouse us from the complacency into which we have fallen. It awakens us to our inherent ability to exercise control over ourselves and reminds us of our responsibility to bring to the fore the divine power within us.

### ISRAEL TOUR

ARE YOU INTERESTED IN JOINING A  
TOUR TO ISRAEL TO CELEBRATE OUR  
95th ANNIVERSARY?

IF SO PLEASE LET MR. DAVID ARRAM KNOW.  
Providing there are sufficient numbers, a Tour will be  
arranged for the latter part of 1985.

## ANNUAL REPORT 1983-4

The year has concluded with the grievous loss to our community of our dear friend and colleague, Reina Longhorn, whose sudden passing during Pesach was a great shock to us all. Her place in the affections of all our members and friends is one of grateful memory, for her concern, for the welfare of all she served as a colleague, as Synagogue Secretary, and above all as a friend. A Memorial Service was held on Monday 14th May.

We also record the sad loss of Nathan Gordon whose advice as a member of the Board of Management was always given with calm, quiet dignity.

The Annual Reception was held for the presentation of Certificates to our Chasanim, Mr. Mark Ross, Chasan Torah, and Mr. Philip Lewis, Chasan Bereshis, who together with Mrs. Ross and Mrs. Lewis were Guests of Honour.

The Services for Rosh Hashanah and Yom Kippur were again conducted by Rev. Venitt and Mr. Amias as Baal Shachris, ably assisted by Jonathan Miller.

The Succah was suitably decorated in festive style and we offer our thanks to those who undertake not only this work but who also assist in Kiddushim on Yom Tov and on other occasions throughout the year when members marked personal celebrations in this suitable and enjoyable way.

The Annual Civic Service attended by the Mayor of Hammersmith and Fulham, Councillor S. Leishman and the Mayoress together with members of the Council, was held on January 14th. It was a great pleasure to welcome the renewal of this important link with the local area, and we marked the occasion with presentations to the Mayor and Mayoress.

The Ladies' Guild Shabbat was celebrated at the same time when many members and friends of the Ladies' Guild were able to be present. We record with our profound gratitude the most valuable efforts of the Guild throughout the year, and the community both locally and outside, benefits substantially from their social, charitable and fund raising activities. Several functions were organised during the year by the Ladies Guild, a very successful Bring & Buy Sale and Lunch being held recently.

The Functions Committee held two very successful Supper Parties during the year. The musical entertainment was very enjoyable and there was a very generous response to the fund-raising efforts of these important social occasions.

The constant need for repairs and maintenance to our building and equipment remains a vital concern. We are most fortunate to have the continued advice and active work of many colleagues in this and wish to thank the chairman of our House Committee Mr. Jack Langdon for their work and all their efforts.

We rely on the cheerful and willing assistance given at all times by our caretaker Mrs. Englefield (Stephie) and her husband Tom, and we thank them for all their hard work, and especially for the beautiful way they keep our gardens.

The J.I.A. Committee has undergone changes in leadership in the past year but continue their fund-raising work for Israel

which we hope will receive additional support in the coming year.

Our thanks are recorded to Dr. M. D. Caplan for the many years he acted as chairman of the J.L.A. Committee, and to Mr. J. Brand and Mr. D. Arram for undertaking the joint chairmanship on the retirement of Dr. Caplan.

Our finances continue to benefit from our local voluntary efforts to contain expenditure. Members will be aware however that contributions have been increased as directed by the Council of the United Synagogue. We have ended the financial year 1983 with a small surplus which if it is to be maintained will need appropriate financial adjustments next year.

We opened our report with our sorrow at the loss of our dear friend Reina Longhorn who served devotedly as secretary for twelve years. We know we can rely on the support of our colleagues, the Board of Management and members of the United Synagogue Council and Board of Deputies for their advice and active work to sustain the community in a difficult time. We are also grateful to the Head Office staff of the United Synagogue especially Mr. Barry Winterman for their help and assistance.

We offer our special appreciation as ever to our Minister Rev. Venitt and to Mrs. Venitt for their encouragement and help throughout the year.

M. A. AMIAS  
D. S. ARRAM  
M. DeVRIES  
Honorary Officers

### HAVE YOU SIGNED A COVENANT

Our Synagogue can benefit without any extra cost to you provided you are a Tax payer.

For further information contact our Financial Representative Mr. David Arram or our Synagogue Secretary Mr. David Hart

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

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

50 LATIMER COURT, W.6

### 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.

Hella Forscher and Family wish to convey to the Congregation their warmest wishes for a Happy and Peaceful New Year. 7 King's Close, N.W.4, Tel. 203 1163.

David Hart and Daughters, Joanne, Rebecca and Victoria wish to convey their most cordial wishes to the Congregation for a Happy and Healthy New Year.

Mr. and Mrs. T. H. Englefield send their compliments to the congregation.

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

Mr. & Mrs. Samuel Abrahamson and Family, 47 St. Mary Abbot's Court, Warwick Gardens, Kensington, W.14.

Mr. & Mrs. Moss Amias, 38 Barons Keep, W14

Mr. & Mrs. A. G. Amias, Flat 5/72 Courtfield Gardens, SW5

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

Mr. & Mrs. David Arram and Family and Mrs. T. Arram, 7 Blenheim Road, London, W4 1UB

Eve & Bertie Bankover and Family, 47 Emlyn Road, W.12.

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

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

Sonny & Madeleine Benmax, 29 Watchfield Court, Sutton Court Road, Chiswick, W4 4NB

Rebecca Benzimra & Fam. "Wickenden", Hampton Court Road, East Molesey, Surrey.

Mrs. R. Berg & Mr. N. Berg and Family, 1 West Kensington Mansions, North End Road, W14 9PE

Mr. & Mrs. J. Bondt and Family, 24 Berkeley Court, Hale Lane, Edgware, Middlesex

Mr. & Mrs. J. Bossick, 2 Sutherland Court, Kingsbury, NW9

Joy and Jeffrey Brand, 73 Barons Keep, W14

Zara Brickman, M.B.E. and Lionel Kaufman, 1 Rugby Mansions, London, W14 8XD

Mr. & Mrs. J. Canter and Ray, 13 Lena Gardens, Hammer-smith, W.6.

Dr. & Mrs. M. D. Caplan and Family, 58 Fairacres, Roehampton Lane, SW15 3LY

Mr. & Mrs. Harry Chaytow & Melanie, 10 Grosvenor Court, Rayners Road, Putney, SW15

Miriam & Robert Clark, 46 Lynton Road, Acton, W3 9HP

Janet & John Clark & Family, 41 Elizabeth Road, Moseley, Birmingham

Mrs. Netta Coen, 65 Primley Park Drive, Alwoodley, Leeds, LS17 7LP  
**Philip, Dorrit & Elizabeth Cohen, 101 Madrid Road, London, S.W.13.**  
 Mrs. R. Cohen, 292 Latymer Court, London W6 7LD.  
**Mr. & Mrs. Alfred Coleman, 14 Abbots House, W14 8NU**  
**Mr. & Mrs. Frank Cowan, 32 Bloemfontein Road, W12.**  
**Dr. Jack Cowan & Family, 22 Granard Ave., Putney, S.W.15**  
**Mr. & Mrs. Roger Curtis, 1/53 Penkivil St. Bondi 2026 Sydney, NSW**  
**Lilian and Bernard Davis, 60 Thamespoint, Fairways, Teddington, Middx.**  
**Mrs. Rose DeVries and Family, 52 Arundel Mansions, Arundel Terrace, Barnes, London S.W.13.**  
**Dr. & Mrs. A. M. Filer, 3 Shepherds Bush Road, W.6.**  
**Dr. & Mrs. David Filer and Daughters, Warwick Lodge, Warwick Dene, W.5.**  
**Pauline & Joe Finkleman, Gary, Michael and Tracey, 26 Meade Close, Strand-on-the-Green, Chiswick, W4 3NT**  
**Mr. & Mrs. N. Fishman, 5 Windsor House, Heathfield Gardens, W4 4JT.**  
**Mrs. Ella Foodman & Son, 91 Barons Keep, Gliddon Road, W.14**  
**Mrs. Rebecca Fox and Family, 3 Monckton Court, Addison Road, W.14.**  
**Dr. & Mrs. L. Freeman, 20 The Drive, Golders Green, N.W.11.**  
**Betty & Lewis Gassman & Family, 21 Castelnau, S.W.13.**  
**Stella & Harry Gold and Mrs. Ada Hayman, 30 Emlyn Road, W.12.**  
**Minnie and Henry Gold and Family, 111 Barons Keep, Barons Court, W.14.**  
**Lydia & Manfred Gorvy and Family, 69 Albert Hall Mans. London, SW7 2AQ**  
**Mr. & Mrs. G. Green, 19 Ashfield Road, Acton, W.3**  
**Councillor & Mrs. Sidney Grose & Family, Berkeley House, 10 Berkeley Road, S.W.13.**  
**Mr. A. Gross, 31 Kings Court, King Street, London, W.6.**  
**Dr. & Mrs. R. D. Gross, 33 Corringway, London, W5 3AB**  
**Mrs. Netta Guyer and Maurice, 1 Atherton Road, Barnes, London, SW13 9NH**  
**Mrs. Annette Halfin, 2 Rutland Drive, River Lane, Petersham, Surrey**  
**Mrs. Cecelia Harris, 60 Watchfield Court, Sutton Court Rd. Chiswick, W.4.**  
**Elizabeth & Alfred Harris, 23 Parkside, Wimbledon Com. London, S.W.19.**  
**Mrs. J. Harris (Chorister), 20 Goldsmith Buildings, East Churchfield Road, Acton, W.3.**  
**Jane & Cyril Hodes and Family, 1 Ashchurch Terrace, London, W12 9SL**  
**Dr. & Mrs. Frank Hodes and Family, 7 Oakwood Court, Kensington, W.14.**  
**Mrs. M. Katits, 24 Bolingbroke Road, W14 0AL**

**Bella & Basil Isaacs and Family, 70 Woodsford Square, Addison Road, W.14.**  
**Evelyn & Monty Isaacson, Rhian & Mark, 8 Rosedew Road, W.6.**  
**Lily Jacobs & Ann Keenoy, 8 Aldbourne Road, Shepherds Bush, W12 0LN**  
**Mrs. D. Kurzman, 35 Suffolk Road, Barnes, S.W.13.**  
**Mr. & Mrs. R. Lakota, 39 Holland Park Mews, London, W11 3SP**  
**Adelaide and Jack Langdon, 107 Perryn Road, W3 7LT.**  
**Mildred & Henry Levy, 22b Argyle Road, W. Ealing, W13 8AA**  
**Hetty and Leslie Levy, 46 Raffles House, Brampton Grove, N.W.4.**  
**Naomi & Philip Lewis & Family, 14 Madrid Road, S.W.13.**  
**Miss Julie Lichtblau, 21 Meadow Croft, Brooks Road, Chiswick, W.4.**  
**Mrs. Hettie Mayne, 40 Thornton Avenue, Chiswick, W.4.**  
**Mrs. Betty Meltz & Melvin, 69 Addison Gardens, W14 0DT**  
**Raie, Joe & Jonathan Miller, 16 Samuel Richardson House, North End Crescent, W.14.**  
**Penny & Peter Mishcon & Family, 89 Elgin Crescent, W.11.**  
**Mr. & Mrs. H. Mirwitch and Family, 11 South Side, Stamford Brook, W6 0XY.**  
**Councillor Joseph Mirwitch, 66 British Grove, W4 7NL**  
**Miss Rose Morris, 12 Tor Court, Sheffield Terrace, Kensington, W8 4HX.**  
**Mrs. G. Moses, 120 North End House, Fitzjames Avenue, London, W14 0RY**  
**Andrew and Elza Newfield, 52 East Acton Lane, London, W3 7EQ**  
**Mrs. Rose Parker**  
**Suzanne Perbohner, Donat, Penny and Francesca, 121 Castelnau, SW13**  
**Mr. & Mrs. Alfred Phillips and Family, Flat 11, Bridge Avenue Mansions, Hammersmith, London, W.6.**  
**Mr. Hersh Rieck, 33 Campden Hill Gate, London, W.8**  
**Mrs. Beatrice Rose**  
**Mr. & Mrs. Alfred Rosen, 35 Clavering Avenue, S.W.13.**  
**Mark & Gina Ross, 28 Palace Mansions, Earsby Street, W14 8XW**  
**Ethel Sacks, 18 Kingfisher House, Melbury Road, W14 8LN**  
**Mrs. Sophie Segal, 815 Fulham Road, SW6**  
**Mr. & Mrs. H. Sharpe, 55 North End House, W.14.**  
**Lew & Minnie Shooman, Robert, Carole & Claire, 10 Tudor Court, Gunnersbury Avenue, W.5.**  
**Mr. Gerard Snoeck, 4 Park Avenue, London, SW14 8AJ**  
**Anita Simmonds & Family, 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.**  
**Hyman Spector**

Mr. & Mrs. N. Sonnenblik, 14 Vaughan Avenue, London, W6 0XS  
 Deborah and Michael Talalay, 6 Stamford Brook Avenue, London, W6 0YD  
 Mrs. Stella Tesler, 89 Watchfield Court, Chiswick, W.4.  
 Bertram & Beatrice Topper, 41 Rockley Court, Rockley Road, W.14.  
 Ilse & Ian Tysh, 58 Prebend Gardens, W.6.  
 Mr. & Mrs. L. Veiner, 73 Stafford Court, W.8.  
 Sadie Marguerite Velleman & Family, 88 Howberry Road, Canons Park, Edgware, Middx. HA8 6SY  
 Rita and Stanley Verby and Family, 11 Cavendish Close, St. John's Avenue, Putney, London, S.W.15  
 Mr. & Mrs. Peter Wender, 50 Heathfield Court, Heathfield Terrace, Chiswick, W.4.  
 Hettie & Sidney Williams & Family, 28 Lime Court, Gipsy Lane, Putney, S.W.15.  
 Elizabeth & Benjamin de Winter and Family, 109 Oakwood Court, W.14.  
 Evelyn, Joel & Barry Winterman, 76 The Paddocks, Wembley Park, Middx.  
 Dinah & Philip Wisbey, Wendy & Bob, 2 Rupert Road, Bedford Park, London, W4

**BESSIE APFEL OF WILLESDEN** wishes her Son, Daughter-in-law, Sister, Grandchildren, Great grandchildren, Friends of Hammersmith Ladies' Guild, Friendship Club, Willesden Friendship Club, Walm Lane Friendship Club, A Healthy New Year, and a comfortable Day of Fasting.

### Sapphire Wedding in my Adopted Country

I arrived in England forty-five years ago with ten shillings in my pocket. My world was upside down. Coming from a very sheltered home I had never gone anywhere without my beloved brother. Now, I had to stand on my own feet.

Work did not worry me. Living on a farming estate, I had to tackle all kinds of jobs — even milk the cows. When the sirens sounded, the lady of the house drove the ambulances and our gardener was in the Fire Service. I 'the enemy alien' was left behind to hope that all would be well. Life was very hectic, but I was fully occupied and had no time to think. The hardest task was making friends — and I am thankful that they have remained loyal throughout the forty-five years — and I am always assured of a warm welcome.

It was more difficult for me in London. However, I was fortunate in joining the Hammersmith Synagogue and I am glad of this opportunity of expressing my heartfelt thanks to our members who have shown me friendship.

JULIE LICHTBLAU

### THE LADIES' GUILD

Our year's activities always commence with the Bring and Buy Afternoon Tea held at the home of Mr. & Mrs. Harry Gold. This year the project was the Jewish Mentally Handicapped. After a summer break we were busy with the Succah decorations. Simchat Torah followed close on the heels of Succot and the Guild catered the party, not forgetting the savoury Kiddush on Simchat Torah after the Service.

On December 6th a fund-raising function was held at the home of Mr. & Mrs. S. Williams with Derek Reid as guest speaker. His fascinating talk was illustrated with tapes in Yiddish which gave some a feeling of nostalgia. The Guild provided a Kiddush on Shabbat Chanukah.

Ladies' Guild Shabbat was combined with a visit by the Mayor and Mayoress of Hammersmith and Fulham with the Board of Management acting as hosts. Not to be outdone the Guild gave a Kiddush on Purim.

On May 2nd, we held our annual Luncheon Bring/Buy at which a very interesting talk was given by Regina Lawton on her early life in Gibraltar. Having a speaker was an innovation this year which we intend to be a model for all our Luncheons in the future. A number of members represented the Guild at the annual supper of the Association of United Synagogue Ladies' Guilds. Shavuot floral decorations were up to their usual standard of excellence, thanks to the generosity of individual members of the Guild. Kiddush was provided after each Service by the Guild.

As always, committee meetings are well attended. These still continue to be held in the Synagogue Board Room on the first Tuesday of each month. Guild members assisted at all Synagogue Kiddushim throughout the year and individuals continued to provide transport for the physically handicapped.

REBECCA FOX  
 (Hon. Secretary)

### Richmond & Thames Valley Group of the League of Jewish Women

The Richmond & Thames Valley Group of the League of Jewish Women recently had its Annual General Meeting, when it was agreed to make a concerted effort to enlist new members.

The local Group was one of the first to be formed under the Chairmanship of the late Mrs. Phoebe Leon. It is not a fund-raising organisation, all we need is help in visiting the housebound, transport, service to the blind, work in hospitals of any description etc. etc. A few hours per week or even a month is of enormous help. We aim to help people of all denominations and all age groups.

We hold regular meetings in members' houses and usually have an interesting speaker to make the meeting even more enjoyable. Please — do come and join us.  
 Enquiries to the Chairman — Mrs. Netta Guyer — Tel. 748 4797.

## FUNCTIONS COMMITTEE

Our Functions Committee arranged during the past year two main Socials and a Tea Party for members of our Friendship Club.

The first social, a Chanukah Supper Party was held on Sunday 4th December. Preceded by a Sherry Reception and the lighting of the 5th Candle by Mr. Moss Amias, the Supper was followed by an entertainment given by Sheila & Daphne (Piano Duo) and The Coleman Family. A very enjoyable evening was had by all, and it is hoped that these very talented entertainers will shortly make a return visit.

At about the same time our Friendship Club decided that it was no longer able to meet on a regular basis. On hearing this our Functions Committee decided to give a Chanukah Tea Party to all the club members. This was held on the afternoon of 7th December (7th Day). The Chanukah Candles were lit by Rev. Venitt and a Tea was served by our lady members. An entertainment was given by Philippa Reid (Stella & Harry Gold's daughter) who played the Guitar and sang to the great enjoyment of all. The closing of the Friendship Club was very much regretted and the members of the Committee hope that a way will be found to start it up again in the not too distant future.

The Second Supper Party of the Year held just after Purim on 1st April was once again a great success. As is our custom a Sherry reception preceded a Fish Supper. This was in turn followed by a very entertaining evening of Song and Music by The London Ladies' Choir, directed by Doris Samuels.

Our Supper Parties have become a feature in our Shul year. The profits made, go towards providing funds for repairs, decorations, etc. to our Synagogue.

Members and friends who attend the functions are looking forward to our forthcoming programme which will include a Tea Party on 16th December and a Grand Supper Evening on 3rd February to celebrate our Synagogue's 95th Anniversary. Please make a note of these dates. Further particulars will be sent to you in due course.

Finally may we, the members of your Functions Committee, thank all those who regularly support our efforts and attend the Socials. We hope that those of you who have not yet attended will do so in the coming year. We are sure you will enjoy yourselves and become one of our regular supporters.

D.A.

## Workshop in Modern Hebrew (all levels)

Every Wednesday 10.00 a.m. - 1.00 p.m. Complete beginners welcome.

First meeting this year — 3rd October at the Addison Branch of the Hammersmith & North Kensington Adult Education Institute, Addison Gardens (off Blythe Road).

Further details from Head of Modern Foreign Languages Department — Mrs. Mason, 603 6102/9669.

Tutor: Fiona Blumfield, M.A. (Cantab.), Cert.Ed.

## REINA LONGHORN

### A TRIBUTE TO HER MEMORY

Reina Longhorn's death has left a great void in our community. Not only has a beautiful voice dedicated to prayer been stilled, but a person of unique character has gone from our midst, never to be replaced. Yes, the ledgers will be kept, the routine correspondence will be dealt with, the Jahrczeit notices with go out in rotation.

But Reina brought special qualities into her work and into her associations with other people — qualities of heart, of compassion, of sympathy, of humour, of being able to communicate.

She had, for instance, a boundless capacity for bringing cheer into lonely lives. Many a lonely member would telephone her on some seemingly trivial matter which would have been dealt with quite easily through correspondence, but it created an opportunity for a chat, an outpouring of woes to a sympathetic ear — a consoler par excellence. And what patience she had with callers at the office — always helpful, always attentive. One can so easily visualise her sitting on her chair with a smile and a look of quiet assurance on her face.

She loved the Synagogue and the people in it. When she sang, it was to the glory of G-d. Whenever we sing the Song of Moses on the seventh day of Passover, we shall recall Reina, for on that day she died.

Reina never refused any call for help, as organisations can testify. When the Synagogue library was formed 27 years ago, she was Honorary Librarian and prepared the Catalogue of Books, inserted all the labels, put every book into a jacket all single-handed. That was long before she became Secretary of the Synagogue.

It can be said that she was closely involved with the congregation as were her dear parents Bill & Lilian Longhorn, of blessed memory, for well over 30 years. When the Hammersmith Branch of the Norwood Aid Society began to expand, it was natural that she should become the Secretary. When arrangements were being made for the Synagogue's 90th Anniversary Tour to Israel, it was Reina who did most to assist David Arram with the paperwork.

Reina was very generous in thought and in deed. Within her limitations she never refused any call both within the Synagogue and outside, Jewish and non-Jewish.

What is more, you always knew where you stood with Reina. She was forthright and loyal, her word was her bond.

We at the Synagogue were her family. It is not surprising that I received a number of Condolence letters from our members. We all miss her sorely. She was such a special personality and a wonderful friend.

Reina was about to retire from her full-time occupation and was looking forward so much to the pleasant things she was planning to do. However, it was not to be.

Reina has gone from our midst but the precious memories of her will remain.

## "Ladies and Gentlemen of the Committee"

To serve on Committees seems to be a Jewish pastime. This is not facetious as it sounds, for part of the Jewish way of life is a commitment to helping the less fortunate.

Women, and Jewish women in particular, make good committee people. They are tireless (once they are co-opted) in their efforts to fulfil the duties they willingly shoulder. But there is a catch in doing voluntary work. For as they are seen to be a caring committee person, they are invited to serve on another committee and then yet another, so as you go from WIZO to the League or the Synagogue Ladies Guild, you see the same faces, and for good measure, there they are on the Synagogue Functions Committee.

Of course there are pitfalls for the multi-committee member. For when, as is the case at times, there are two committees planning future fund-raising projects, care is taken that dates do not clash, but plans seem to merge and at least one lady has been known to be confused as to whether the meeting she is attending is planning the supper evening with a singer in aid of Synagogue funds or a buffet luncheon with a speaker, the proceeds to go to an Israeli charity. And if during the same period the Guild is arranging the Simchat Torah reception, her confusion is total.

In our community we have good examples of women who are good committee people. They figure in the Ladies Guild and their efforts are well known. The same ladies contribute to the success of the Functions Committee and some also serve on many other Jewish and non-Jewish committees.

If there is a catch in doing voluntary work, there is also a bonus, for in the new Jewish communities, committees are a way of getting to know people, and in the old established ones, a way of staying together.

Generally speaking, committees are necessary to get things done. Some committees may have to set up a sub-committee to actually get the project organized, but that's fine, it means more people can join the committee.

People who do voluntary work have an ability that they are pleased to use for the good of the community, but what is absolutely necessary if they wish to be successful as a multi-committee person, is a clear head and a large diary.

MABEL PHILLIPS

## Einayim Aid Society

The Einayim Aid Society of the Jewish Blind has had a very successful year. A number of functions were held which were not only gratifying from the social aspect, but also raised over £3000.

We thank the Hammersmith people for their support, and look forward to their joining us at our forthcoming function on October 27th at the Lyric Theatre, Hammersmith, when "Tramway Road" will be presented.

Tickets can be obtained from Mr. B. Topper, 603 9708.

## JIA MISSION

Overheard at the pre-prandial reception: "Where else but in Israel would you mingle on equal terms with your coach driver?" It was the final evening of the four-day mission which had been based in Tel Aviv and Jerusalem and we were all excited at the climax of dining beneath the Chagall tapestries in the Knesset with JIA friends and workers living in Israel.

That morning, we had been addressed by the President in his magnificent official residence, partaken of his coffee and biscuits, and wandered in his garden, and then been conducted on a guided tour of the Cardo and other most recently excavated parts of the Jewish Quarter of the Old City. After lunch, an excellent Campaign Conference was taken by the Chairman, Alan Millett, and our devotion and commitment to Israel augured well for the following year.

The Mission participants had assembled at Heathrow the previous Sunday morning at 6 a.m. For some it was their first Mission, others had been on many, and some had never been to Israel before. For us, it was our third, and while not the biggest we'd been on in numbers, it was our best for friendliness with each other, enthusiasm for Israel, and dedication that on our return we would work even harder to raise funds, and imbue others with the importance of working for and giving to the Land and people of Israel.

Without doubt the credit for this belonged to Alan Millett, JIA's National Chairman; his firm but gentle and flexible style pervaded the entire trip, and his able group of lay leaders and staff ensured that this speedily communicated itself to everyone. As a result, for example, mealtimes meant making new friends in an atmosphere of jollity, followed by a seriously receptive mood for the after-dinner speaker.

In round figures, we numbered 100, two coaches full, and came from all over Great Britain. We visited the Navy in Haifa, community services in Ashkelon, and were addressed by MKs, local government leaders and top civil servants. Of course, the aim was to touch our hearts (and bank accounts) and to make us feel the need for our support and this purpose was more than achieved, — but it was not just an emotional feeling of the moment. It was soundly based on what we were told and what we saw for ourselves. The physical development of Ashkelon since our last visit was astonishing, but even more memorable was to see the happy faces and genuine well-being of the Ashkelonites at the evening entertainment by the local Youth Brass Band playing traditional British tunes, the Old Thyme Georgian Dancers (whose average age must have been more than double that of the Mission participants), and the sinuous, smooth movements of the Tora Ashkelon Dance Group. All this, coupled with what we learned from the social workers and families we visited, convinced us that we were seeing practical good resulting from our financial efforts back at home.

Like many others, we stayed on and enjoyed a most memorable holiday in Jerusalem. But during then, and back at home since, we have been repeatedly asking ourselves: How can we



best convey our feelings to others who haven't enjoyed this wonderful experience, either at all, or perhaps not for some time, and convince them that there continues to be a real need in Israel for our time and money, that the benefit and help for so many families in need would not be achieved without the efforts of the Diaspora?

The message is surely: "Go; and see for yourself; be convinced, — and give!"

## J.I.A. REPORT

During the past year Dr. Denis Caplan who has been our Chairman for the past few years relinquished the post, and the Committee wish to record their appreciation and thanks to both Denis and Jean for the time, effort and leadership they have devoted over the years to JIA especially during the period of Denis' chairmanship. Fortunately, the Committee will retain his services and know that Jean and he will work no less tirelessly in the future than in the past. Denis is succeeded in office by David Arram and Jeffrey Brand who are jointly filling the post.

The purpose of the JIA Campaign is to enlist the support of all members of our community for the ultimate aim of a partnership between the Jewish people of Israel and the Diaspora.

Israel needs the help of the Diaspora: money certainly, but also our time, understanding and general support. JIA seeks to help us give all of this. Primarily, we are asked to give money through the JIA for expenditure on welfare projects in Israel under the aegis of the Jewish Agency. We are also asked to educate ourselves as to the background and facts of what is happening in Israel, so that we can better understand the needs of our people and why they continue to require our help. The Chief Rabbi has said that we must become aware of our responsibility to our fellow Jews, and that "we must demonstrate our identification and renew our commitment to stand by our people, especially in times of trial".

We can best respond to this appeal by contributing as generously as we are able, both to the annual Kol Nidre Appeal and to the 1985 General Appeal.

In our Synagogue, 116 contributors gave £4082 for Kol Nidre last year. For the 1984 Appeal, our Committee has obtained pledges from 40 donors amounting to £4506. Throughout the country, only a small proportion of the Jewish community contributes to Israel — the need is for more canvassers to contact more people. Will you resolve to join us for this coming year's Campaign so that Hammersmith will give more generously than ever before?

## Mrs. ZARA BRICKMAN, M.B.E.

We were all thrilled to learn of the great honour accorded to Mrs. Zara Brickman by the award of an M.B.E. in recognition of her many years of devoted services at the Victoria and Albert Museum. This reflects on the whole of the Jewish community. We are particularly delighted at Hammersmith as Zara has a very long association with our Synagogue, and we extend our warmest congratulations to her.

## SOCIAL & PERSONAL

### WEDDINGS

The following marriage was solemnised at the Synagogue during the course of the year.

DAVID MICHAEL GREEN to NICOLA HENRIETTA JASON  
**BARMITZVAHS**

BENJAMIN SLOTOVER DAVID DUBOFF

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

### NEW MEMBERS

We extend a welcome to the following new members who joined the Synagogue during the past year:

Mr. Jeremy Amias	Mr. J. Morris
Mr. L. Allen	Mr. R. A. Miron
Dr. & Mrs. L. Bernstock	Mr. G. Pollak
Mrs. L. Barnsfield	Mrs. G. Reade
Mrs. T. Copeland	Mr. R. J. Slotover
Mr. D. S. Collins	Mrs. H. Spurgin
Mr. D. M. Green	Mr. J. Toff
Mrs. V. Howes	Mr. S. R. Wisbey
Mrs. P. Landau	Mr. J. Winterman
Miss L. R. Lawson	Mr. S. M. Zygelman

## Gifts to the Synagogue

Mr. & Mrs. M. Ross  
The late Reina Longhorn

**Prayer Books**  
**Freezer and**  
**New office gas fire**  
**Prayer Books**

Mr. L. Kaufman &  
Mrs. Z. Brickman, M.B.E.  
Mrs. R. DeVries & Family

**Book of Haphtorahs**

## Kensington & Chelsea WIZO

As Mrs. Jeanie Caplan had to give up the chairmanship of the Hammersmith WIZO we were very pleased to welcome various Hammersmith members into our Group which now exists for over 25 years. The Bayswater Group also closed down and this brought 'fresh blood' to our organization. The Committee of 23 meets about every four weeks and more often when functions are prepared. Our chief aim is the maintenance of our Creche in Kiryat Nordau.

Our functions during the financial year 1983/84 were: "Bring and Buy" in December 1983. Two card afternoons with tea for Bridge and Kaluki players. A Literary Brunch with Rosalind Preston — Public Affairs Officer of WIZO — on "Wizo's Work in Israel". A Musical Lunch with Evelyn Segal at the Piano. A "Nearly New" Shop for two weeks in Kilburn and last, not least, a very successful Jewish Women's Week Collection.

Several of our Synagogue members are also members of our Group, but we would welcome more. For information please contact Mrs. Ilse Tysh, Tel. 748 1620.

לשנה טובה

*BEST WISHES FOR A HAPPY NEW YEAR  
AND WELL OVER THE FAST*

FROM

Mr. & Mrs.

**JOE GODFREY**

★ ★ ★

*TO ALL OUR RELATIVES, FRIENDS  
AND HONORARY OFFICERS, BOARD OF MANAGEMENT  
AND MEMBERS OF THE CONGREGATION*

## Hammersmith & District AJEX

Some salient features of the year's activities were:-

1. In October 1983 there was a very successful and enjoyable Musical Evening.
2. In November we took part in both the local Parade and March Past at the Borough Cenotaph in Shepherds Bush and in the National AJEX Parade and March Past at the Cenotaph in Whitehall when as usual we were strongly represented.
3. A successful Thrift Shop was held in December in conjunction with another organisation.
4. In the Branch's welfare work, a special appeal was made for a Body Scanner for Westminster Hospital's Diagnostic X-Ray Department for the diagnosis and early treatment of cancer.
5. An Ethnic Minorities Afternoon was held on Sunday 10th June being the second such function in 3½ years.

The function was organised by the Synagogue, AJEX and the Hammersmith & Fulham Council for Racial Equality. It was fully reported in the West London Observer and the Jewish Chronicle but the following is a brief account.

The main features of the Synagogue and its religious services were brilliantly explained by the Minister, Rev. S. Venitt, and the audience listened with rapt attention. As an indication of the interest aroused a request was made for time for questions but as a long programme was arranged there was only time for a short question period. The audience then went to the Communal Centre for a very well-organised Exhibition of Jewish Religious Objects, e.g. used at Seder Nights, on Shabbosim, at weddings, etc. This was greatly appreciated.

It was followed by a Symposium, which I chaired, and in which the speakers were Mr. R. Beresford, Chairman of HFCRE, and a former Mayor of Hammersmith, Mr. J. Rafferty, senior community relations officer of HFCRE, the Rev. D. Shadrock of St. Mary's Church, Mr. M. Savitt, Vice-President of the Board of Deputies, and Mr. M. Amias, Warden of the Synagogue.

At the start of the symposium I read out the following messages from the Home Secretary, Mr. Leon Brittan, and the Shadow Home Secretary, Mr. Gerald Kaufman.

Mr. Brittan said: "Gatherings of this kind which enable members of different ethnic groups to meet and learn about each other's background, history and customs, can make an important contribution towards fostering good relations and mutual understanding". Mr. Kaufman said: "For people of different origins and beliefs to share their heritage is a major contribution to social harmony."

It was a very well-attended function in a fine atmosphere and we take this opportunity of expressing our warm thanks and appreciation to the Synagogue for the efforts put into it. We are glad to learn that similar functions are to be organised by the India, Afro-Caribbean and Greek-Cypriot communities.

PERCY GOURGEY, M.B.E. (Chairman)

## THE BOARD OF DEPUTIES

The Board of Deputies, the guardian of the Anglo-Jewish community, and of Jews throughout the Commonwealth, is faced with a huge financial deficit in the coming year, and if it is to continue to carry out its most important functions, then it is up to members of the Community to play their part, and pay the levy which is included in the Shul bill.

It is appropriate, here, to highlight some facts about the Board, which was established in 1760, and is a democratically elected body representing the Jewish Community in the United Kingdom. It is in frequent and direct contact with H.M. Government at many levels. The Rt. Hon. James Callaghan, M.P. addressed the Board in 1977, when he was Prime Minister.

There are some 600 Deputies representing over 250 congregations and organisations, and they meet in full session at Woburn House each month, whilst the various committees of the Board meet more frequently to manage the business of the Board. Elections are held triennially.

The committees of the Board comprise Aliens, Education & Youth, Eretz Yisroel, Finance, Foreign Affairs, Jewish Defence & Group Relations, Law Parliamentary, and General Purpose, Shechita, Central Jewish Lecture & Information, Radio & T.V., and it is the latter which sponsors the programme "You don't have to be Jewish". Another very important committee is that of Statistics & Demography, which monitors trends within the Anglo-Jewish Community.

As examples as to the type of work of the Board, during the last General Election, the Defence Committee circularised all prospective candidates regarding the activities of the National Front and other extreme groups. In another sphere this committee has enlisted the help of Football Clubs to stem the handing out of anti-semitic and extremist literature to thousands of people.

Only recently the Shechita Committee mounted a vigorous, and successful campaign to prevent an anti-shechita private member's Bill becoming law, and it is now engaged in countering the RSPCA anti-shechita propaganda.

Throughout the world anti-semitism is more prevalent than ever, and the Defence Committee keeps a constant vigil on anti-Jewish publications, articles, and letters to the press, and takes appropriate action. More frightening, are the terrorist attacks on Jewish establishments and Synagogues. Through various sources, including the United Nations, attempts are made to monitor the persecution of Jews in Arab lands, and representations are made in the appropriate quarter.

Among the many distinguished personalities who have held the office of President have been Sir Moses Montefiore on no less than eight occasions between 1835 and 1874, also Lord Rothschild, Sir O. E. d'Avigdor Goldsmid, Judge Neville Laski, Professor Selig Brodetsky and Lord Janner. His son Greville is the present incumbent.

The Board has had links with the Monarchy since George

the Third, and the Duke of Edinburgh honoured the bicentenary celebrations by his presence in 1960. More recently H.M. The Queen and Prince Phillip were guests of the Board at St. James's Palace in 1983.

I should like to quote the late Lord Fisher of Camden, a past President,

"... of necessity, not everything that the Board does is reported; to do so would be neither expedient or possible. We represent the Community and we serve its interests; we speak for it with a responsible voice, and in so doing have earned the respect of successive Prime Ministers and Governments over a long period. The Board is proud to embrace within its ranks so great a segment of Anglo-Jewry. Its doors are wide open to those who still stand aside. We need the support and active participation of all who have Jewry's interests at heart".

I sincerely hope that following this article no one will withhold their contribution to the Board of Deputies, for to do so weakens the work of the Board, but also weakens the Jewish Community of this Country.

M.D.C.

## SYNAGOGUE SECURITY

The Board of Deputies have again this year stressed how important it is for all Synagogues to continue with security arrangements during the High Holydays. Most hardly need reminding that whilst we are going complacently about our daily lives there are some anti-Jewish extremist groups who would favour causing some disturbance and disruption at our services. We must remain aware of this and the possibility, however remote, of some random attack. It is up to us to take every precaution and to protect ourselves.

Our Board of Management have, similar to last year, decided to employ a professional security company and a uniformed officer will be present outside the Synagogue during services. To supplement this all those members who have previously taken part in our security arrangements are asked to make random checks in the precincts of the building, show a presence at the entrance to the Synagogue and carry out some observing. It is in our own interest and for our own protection that as many members as possible involve themselves in these arrangements and all are asked to remain vigilant and report anything they consider suspicious i.e. objects, persons, cars.

Previous requests for the congregation to disperse immediately after services and not gather outside the building have repeatedly been ignored — **FOR YOUR OWN SAFETY AND THAT OF OTHERS, DO NOT LINGER IN LARGE NUMBERS OUTSIDE THE SYNAGOGUE WHEN VACATING THE BUILDING** — this is when we are most vulnerable.

I shall be pleased to have any constructive suggestions members may have regarding security.

BERT BANKOVER

ל שנה טובה

**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

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

## AT THE PALACE

I imagine that the prayer שנתנו מחמתו לכשר ודם is not one which is frequently recited. On Thursday 2nd August 1984, I was privileged to recite it at Buckingham Palace when my sister Zara Brickman was presented with the M.B.E. by the Queen for services at the Victoria and Albert Museum.

We arrived at the Palace at about 10.00 a.m. Having driven across the forecourt and into the inner quadrangle we alighted at the Grand Entrance and the recipients were directed to the right and the guests of the recipients to the left.

We passed through a large and carpeted vestibule between footmen and statue-like troopers of the Household Cavalry with drawn swords, up a long flight of stairs, through a mirror-walled corridor hung with paintings. We then halted at the entrance to the State Ballroom. An equery then proceeded to direct us to seats, some in the centre of, but most of us around the three side of the longest State apartment in the palace — in which State banquets are held. Large chandeliers hung from the ceiling and tapestries adorned the walls. A guards' orchestra was playing throughout the ceremony in a gallery at the rear of the room.

Shortly after 10.30 a.m. an equery gave a brief explanation of what was about to happen. The five Yeomen of the Queen's Bodyguard marched through the length of the room and took up position on the dais at the head of the room. Around 11.00 a.m. the Queen arrived, we stood whilst the National Anthem was played, after which the Queen asked us to be seated.

The Investiture then commenced and the recipients processed in groups through the rear of the room and out of it again to re-appear through a door at the side which brought them in line with the Queen. Each person's name was announced by the Lord Chamberlain, and he or she advanced to bow or curtsy before walking forward to receive the award. A brief conversation, a handshake, a few paces backwards, a bow or curtsy, a right turn and an exit through a door opposite to the one through which they had come. They entered a room adjacent to the Ballroom, had the medal placed in a box and were directed back into the Ballroom to watch the rest of the proceedings.

The actual presentation was only brief but the waiting beforehand seemed interminable and many recipients seemed slightly tensed up. On the way back after the presentation they were offered sustenance — a glass of water.

At about 12 o'clock the ceremony ended as we rose to the National Anthem and the departure of the Queen. Guests and recipients were then able to meet each other and make their exit by the route that we had entered. In the quadrangle the photographers were fully occupied in coping with the long queue which had formed despite the rain which had just started.

Thus ended a most memorable occasion for both of us.

L.K.

*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 MEDWAY HOUSE, SHEPHERDS' BUSH ROAD, W.6.

## FROM RUSSIA WITHOUT LOVE

It takes 3½ hours to fly to Moscow. It took us 4 hours before we left the airport. So, right at the start of our eight day Sovereign tour to Moscow and Leningrad we were introduced to the Russian queue. It is said that if you see a queue in Russia you stand in line first and then find out what it is for. Although meant as a joke there is a lot of truth in this story. Our first wait in a line was the Russian passport control. Here a not-very-friendly Russian soldier stares at your passport picture, then at you, then back at the picture for about two minutes. I was fortunate in that he believed that my picture was me (not so for the 31 year old G.P. on the tour) but by that time I had been waiting for two hours while most of the other passengers on the plane had been stared at in turn.

My friend and I did not however mind waiting in line for a bus or train when we visited some of the Jewish families in Moscow and Leningrad. Think of all the stories you have heard about the Russian Refuseniks — they are all true and the reality is worse. We just hear about it, they have to live it. Some of the families took the phone into the next room and played the radio to it so that the bug might not hear us. One of the refuseniks had the KGB as its next door neighbours. One gentleman, while walking us to the bus stop, commented that he was glad that his apartment block had so many ways of moving in and out as it made it very hard for them all to be watched.

We heard of a woman who wanted to go to Israel and, as she had many times before, went on a hunger strike. She was put in a mental hospital. It has since been heard that she was injected with sulphuric acid as a form of torture. We heard of the massive clampdown that is taking place in Leningrad with many Western visitors being turned back at Refuseniks' doors and being warned not to visit 'criminals' or being taken to a police station and questioned (we avoided this TG but had been told many times to say nothing and ask for the consul). We heard also of the guard to the United States Consul who was beaten up with the police standing by and hoped that this was something our mothers had **not** heard. Yet we knew that for all the risks we took, the worst we might face was being exiled to London which is not such a bad place. In addition, our risks were nothing compared to the risks our new friends take every day.

Every family we visited put their problems aside to welcome us with everything they had. They were cheerful and I have brought back many memories of some wonderful people. We were able to deliver a birthday card to one family for their daughter and meet another lad who will soon be starting at university. I fondly remember the look on one teacher's face when I gave him the Hebrew books we had not had removed (surprise!) at customs. Perhaps my favourite recollection is of the soon to be married young bride. Her wedding day was the same as my parents albeit a few years later.

Our many visits made us a source of concern to Marcia. She was our friendly Intourist guide. Now most Soviets are not allowed out of their city, perhaps going on holiday to the Black Sea or, if they are very privileged, to East Germany. This was true for the other tour guide we encountered. Marcia, though, had visited England, India, Egypt and other countries. She spoke fluent English as well as German and somehow always managed to resolve bureaucratic difficulties with little trouble. She initially told us that she worked full time as a guide but when it emerged that there were five teachers on our tour, Marcia revealed that she worked as a teacher out of the tourist season at a very select school. She was inordinately interested in whatever we could tell her about England and my friend and I felt that we probably had a very special tour guide indeed. To top it all, half way through the week, she decided that like us she was going to eat a vegetarian diet (and sit with us of course) because she was tired of meat!

All in all it was quite an experience. The tourist side of things was exciting, for Russia is a gorgeous country — the problem lies with the people who run it. I would heartily encourage anyone to go there. It's fascinating to see the place and our cousins who live there so much need the visits. They are cheered by knowing we care and, perhaps more importantly, they are genuinely sustained very often by what we can take out as gifts. A pair of good jeans sell on the black market for the equivalent of a month's wages. I hope we have played a small part in the battle to keep the Jewish candle lit in Russia. I also hope to see the day when that flame burns through the cage that surrounds.

JONATHAN M. MILLER

## SUICIDE IN THE BIBLE

DAVID FILER

Judaism regards suicide as a criminal act and strictly forbidden by Jewish Law. Hence, it is not surprising that there are very few instances of 'true' suicide in the Bible, although the deaths of certain famous figures have been regarded as suicide by some commentators.

King David's faithless counsellor, Ahithophel, committed suicide by hanging himself in his native town of Gilo. "And when Ahithophel saw that his counsel was not followed, he saddled his ass, and arose, and got home, unto his city, and set his house in order, and strangled himself; and he died, and was buried in the sepulchre of his father" (II Sam. 17:23). One of several reasons probably prompted his suicide. First, he knew that Absalom's attempt to overthrow David was doomed and that he would die a traitor's death. Second, and less likely, is the disgust of Ahithophel at Absalom's conduct in setting aside his counsel, thus wounding his pride and disappointing his ambition. Finally, David's curse (Makkoth 11a) may have prompted Ahithophel to hang himself.

It is recounted in Chapter 16 Kings I how Zimri assassinated

Elah and took his throne. However, Zimri's reign lasted only seven days because Omri who was the general in charge of the army was elected King and laid siege to the Palace. When Zimri saw that he was unable to hold out against the siege, he set fire to the palace and perished in the flames. "And it came to pass, when Zimri saw that the city was taken then he went into the castle of the King's house and he burnt the King's house over him with fire and he died" (I Kings 16:18).

How King Saul died in the battle against the Philistines on Mount Gilboa in the 11th Century B.C.E. depends on which account of his death one is prepared to accept. According to the events recounted at the end of the first book of Samuel, King Saul entreated his armour bearer to kill him and when the latter refused, the King fell upon his own sword. The biblical passage concludes: "and when his armour bearer saw that Saul was dead, he likewise fell upon his sword and died with him" (I Sam. 31:5). This version somewhat differs from that given by the Amalekite to King David in the opening verses of the first chapter of the second book of Samuel. According to the Amalekites, Saul was still alive and he, the Amalekite, killed him at Saul's request. I find it very interesting that Biblical commentators differ in their interpretation of these events. Kimchi suggests that Saul did not die immediately when he fell on his sword but was mortally wounded. In his death throes, Saul asked the Amalekite to render the final blow of mercy to hasten his death. Rashi, Ralbag and Mezudath David agree with Kimchi and consider the death of Saul a case of euthanasia. Others view the story of the Amalekite as a complete fabrication. Whatever view one takes, it is obvious that Saul did attempt suicide — only the question of his success is debated. No one disputes that Saul's armour bearer did commit suicide.

It is interesting that in his *Magnum Opus — Biblisch-Talmudische Medizin* — Julius Preuss does not mention Samson in his detailed examination of Biblical suicides, whilst his American translator, Dr. Rosner, regards Samson's death as a case of suicide. Furthermore, in the *Standard Jewish Encyclopedia* edited by Cecil Roth, Samson's death is mentioned under the heading 'suicide'. Now, the key verse comes from Judges (16:30) "and Samson said: 'let me die with the Philistines'. And he bent with all his might; and the house fell upon the Lords, and upon all the people that were therein. So the dead that he slew at his death were more that they that he slew in his life". I must confess that I had never regarded Samson's death as one of suicide. I had always looked upon him as a great hero who died fighting the Philistines and it would appear that his contemporaries had the same view because it is recorded in the following verse "then his brethren and all the house of his father came down, and took him, and brought him up, and buried him between Zorah and Esthtaol in the burying place of Manoah his father".

The subject of suicide in Jewish history is intertwined with that of martyrdom, since many suicides were committed as an act of martyrdom. It seems to me that Samson's death poses the question — should a suicidal act, which results in death, be regarded as an act of suicide?

## THE OTHER MIDDLE EAST WAR

By Percy Gourgey, M.B.E.

When people refer to "The Middle East conflict" they mean the Arab/Israel dispute exclusively. This is a misnomer because of far more dangerous significance to the Middle East region, and the world generally, is the Gulf War, i.e. between the two Persian Gulf states of Iran and Iraq.

While world attention was focused on Israel's campaign in Lebanon, a war of equal intensity is being waged near Basra, following Iran's invasion of Iraq after ejecting all Iraqi forces from her soil. Iran has given the name "Operation Al-Kuds" (Jerusalem) to this new conflict but the more recent action is called "Operation Ramadhan", as it began just after the annual month-old Muslim fast in 1980.

The Iraqis fight much better on their own soil, and the severe losses they have inflicted on the Iranians amount to about a thousand killed, wounded or captured each day. There is considerable disenchantment in Teheran over this war which, however, has the personal approval of Ayatollah Khomeini.

The Ayatollah is backed by the extremist Islamic element in the government who have four objectives:

1. to punish Iraq's President Saddam Hussein for ordering the invasion of Iran in September and bring about his downfall.
2. to extract reparations from Iraq of the colossal sum of about 200 billion dollars,
3. to promote a revolution in Iraq by the majority Shiite sect, based on the Iranian pattern, and
4. to march on to Jerusalem after these objectives have been achieved.

Whether the Iranians will succeed is highly doubtful but their immediate aim was, through the continuing hostilities, to prevent the opening of the seventh Non-Aligned Summit in Baghdad in September 1982 when Saddam Hussein was due to succeed Cuba's Castro as Chairman of the Group for the next three years. Some of the non-aligned states wanted the summit postponed in view of the fighting and representatives of Cuba and Iraq met in New Delhi to try and resolve the problem because of India's eminence in the non-aligned world. India was somewhat embarrassed by it all as she has friendly ties with both Iran and Iraq. Baghdad was, however, determined to have the summit for which great preparations had been made despite the war. It was held in New Delhi in March 1983.

It is stated by Mr. Rajavi a prominent Iranian leader in exile in Paris that over 500,000 have been killed since the Gulf War began.

Iran is now attributing Iraq's success in repelling her forces to secret Israeli assistance and training. It is ironic that after Israel's rapid advance into Lebanon coincided with Iran's counter-invasion of Iraq, Crown Prince Hassan of Jordan, which backed Iraq, ascribed Iran's military prowess also to assistance from Israel!

Yet to get the Middle East wars into perspective, the

Guardian newspaper, which can hardly be described as friendly to Israel, stated in a recent editorial that the losses in Lebanon "pale into insignificance" when compared with those incurred in the Iran-Iraq war. The bitter fighting in the oil-island of Majnoon, near Basra, with the Iranians sending young boys to the front, and the Iraqis using mustard gas is appropriately "Majnoon" which is Arabic for "crazy".

## BOOKSHELF

"THE NEW DIPLOMACY", by Abba Eban, M.K. Published by Weidenfeld & Nicholson, £15.00.

"TALLEYRAND has written a new book". This is how the well known Irish diplomatist and friend of Israel, Conor O'Brien introduced his review of Eban's latest book — a master work indeed.

On Wednesday the 22nd February at 8.0 p.m. this reviewer was privileged to be present at the Central Synagogue at a Literary Evening to mark the publication of *The New Diplomacy* — a statesman's, a diplomat's, a real practitioner's book.

First Israel's Ambassador to the United Nations, then to the United States in Washington and Ben Gurion's and Golda Meir's Foreign Secretary — during the Suez Crisis in 1956 — Sinai — the Six Day War 1967. Since his party lost to the Likud and Eban in Opposition, his lecture tours in the U.S.A., in the U.K., and all over the Western World, made him the best known international personality, who, perhaps with a note of the size of an envelope, will give his audience a global tour de force of events and the reasons for everything.

*The New Diplomacy* is a treasure of wisdom and experience about the conduct of international affairs.

After the introduction quoting the new terminologies: Nuclear War; Cold War; United Nations; NATO, Warsaw Pact; Detente; etc., etc., which did not exist before 1940, he continues in Book 1 with six chapters analysing:

1. The New International Era — The Curtain goes up.
2. America and the World.
3. The Soviet Union in World Politics.
4. The New Europe and the Alliance.
5. The Third World; Asia, Africa, Latin America.
6. The Unending Conflict — The Middle East.

In Book 2

7. International Organisation — Myths and Reality.
8. War and Peace in the Nuclear Age.
9. Diplomacy; Old and New.

This master work is not only for us Jews who are interested in Israel and the great problems of our people, but for everyone — everywhere — diplomats, journalists, the man in the street. I wish some Foreign Secretaries, Secretaries of State, Prime Ministers, and Presidents would take time and read the book of the diplomat who is rightly compared to the great figures in history i.e. Disraeli, Talleyrand, Bismarck and Metternich.

CHAIM ZEEV

## Inter-Faith Encounter – Jewish View

I am prompted by a lecture given by the Chief Rabbi at last year's Inter-Faith Lectures at Lambeth Palace to voice my admiration for the enormous skill and knowledge with which he compared Jewish history — its persecutions and sufferings — with the problems which today beset the whole of mankind; his analysis of the influence of religion and religious leadership compared with that of technological and scientific advances; the challenge which the future and its potential for self-destruction offers to collective spiritual leadership at a time when it seems that political statesmanship is impotent.

I can do no more in the space allotted me than to select and quote some passages which illustrate his theme and his clarity of thought and expression. I hope, particularly at this time of the year, I will be forgiven for implying that even one sentence of his lecture was superfluous. In atonement I would urge my readers to subscribe to *L'Eylah* the magazine published by the Office of the Chief Rabbi and Jews College. The Spring issue 5744 does fuller justice to the lecture.

"Jewish history has provided the original testing-ground for the strife and healing process in the interplay between different faiths."

"Just one example will bear striking testimony to this pioneering role. In the miserable vocabulary of inhumanity, especially against minorities, terms like racism, genocide, holocaust, pogrom and ghetto, now commonplace in all languages and in all societies, derive from the Jewish experience, and were until quite recently used only in connection with persecution of Jews. The word 'ghetto' was first used in 1611, defined in the Oxford English Dictionary as 'The Quarter in a city to which Jews were restricted'. 'Pogrom' dates from 1905, when it was applied to the massacres of Jews in Russia. The word 'racism' is featured only in the Addenda of the 1972 Edition of the Oxford Dictionary, where the first use of it is dated 1942, when it entered into English usage from the rather earlier German 'Rassenlehre' which was widely used by German antisemites to denote the inferiority of the Jewish race. 'Genocide' had its origin only in 1944 when the language was inadequate to describe the enormity of the Nazi Crimes against the Jewish people and a new word had to be invented. And 'the Holocaust' was of course until very recently applied exclusively to the 6 million Jewish martyrs of Hitler's Final Solution".

"Naturally, it is not only words which have lately passed from the Jewish to the universal currency. The struggle of the Jews to secure equal rights through emancipation largely served as the prototype for the human rights movements which gradually brought equality to other oppressed minorities and to people living under foreign subjection. The slogan 'Let My People Go' sparked not only the Exodus from Egypt 3½ thousand years ago; it rings to this day to secure the freedom of Jews in the Soviet Union and of blacks in other lands. Zionism itself may well be regarded as the first national liberation movement, and there could hardly be any more painful irony than the

very countries whose struggle for independence was preceded, if not inspired, by the success of the Jewish national effort, now being in the vanguard of the impleccable opposition to Israel in the United Nations and elsewhere, with the ultimate obscenity of branding Zionism as racism — the very term coined for the oppression of Jews".

"Yet, despite the setbacks to racial and interfaith harmony suffered in recent years, enormous strides have assuredly been made if we look at the contemporary scene from a wider perspective, all achieved within the past 40 years or so. Perhaps, in this age of constant moaning over declining morals and mounting perils we should occasionally also recognise some very solid advances towards social justice and human brotherhood registered in our lifetime at a speed and on a scale unprecedented in all the thousands of years of man's tortuous evolution. The dismantling of colonialism leading to re-emergence of scores of newly-freed nations, the rise of the welfare state providing care for the sick and the aged and the workless and the poor where they previously had to endure complete destitution and abandonment, the instant communications of the media we so often decry and which can yet rouse millions to protest against injustice perpetrated against others thousands of miles away, the emphasis on human rights now upgraded as a major international concern — all this represents momentous progress in the cultivation of a social conscience. Whatever the enormous gaps between hope and reality still to be bridged, human equality at least is now acknowledged as an ideal to strive for in a way it never was only two generations ago. Very broadly speaking, the world is today certainly far more compassionate, more sensitive to injustice and oppression wherever practical, and loud in its agitation against those evils than ever before. Our talks of woe — and they are still many — should not be allowed to make us impervious to the colossal achievements which have been gained in the overall refinement of human relations".

"But here we come to a paradox. All these ideals of compassion, equality, freedom and brotherhood are basically the essence of religious teachings and aspirations. Indeed, they have their origin in the moral pioneering of ancient Israel, its faith, its Prophets and its persistence through centuries of spiritual loneliness when none of these ideals were shared by anyone else, and subsequently Christendom and later on Islam eventually planted the seeds grown in the Holy Land throughout the world in an amazing proliferation of monotheism and the ethics rooted in it. We may therefore have expected the major forward thrusts of the moral conscience in society to have been generated primarily by religious forces. Essentially religious ideals, one might have imagined, would have been activated mainly by religious dynamics."

"Yet nothing of the sort did in fact happen. The role of religion and religious leadership proved to be only marginal in the advances I mentioned. It would seem that the technological wonder of television more than the spiritual marvels of religious faith were responsible for countless people in Europe and Ame-



rica showing concern about the scourges of hunger in Biafra, or apartheid in South Africa, or war in Vietnam, or desperate want in undeveloped countries. Religion and morality are only casual, sometimes accidental partners, and the public conscience is in the main stirred by secular rather than religious stimulants."

"On the whole, Jews have been among the beneficiaries of the more enlightened and tolerant attitudes bred by the novel emphasis on human rights. Antisemitism as a creed has become and remains unfashionable. Neo-Nazism and other extremist movements with avowed antisemitic tendencies have shrunk and lost popular support".

"Alongside these relaxations of external pressures is a corresponding abatement of purely social prejudices. There has also been a significant detente in the religious tensions which for so many centuries beclouded Jewish-Christian relations. Bridges of communications and understanding have been built where there was previously only a wide gulf filled with suspicion or even hatred. Numerous declarations — from this historic new Guidelines of Vatican II in 1965 to the latest recommendations of the Jewish-Lutheran Consultations held in Stockholm last July — have called for radical revisions of Christian teaching on Jews, inaugurating an entirely new era of interfaith harmony."

"But even in this sphere, the stimulus came, — and continues to come, largely from outside. Obviously, the guilt feelings released by the Holocaust had a great deal to do with it. So had the whole new climate of greater sensitivity to discrimination and injustice. Religious leadership readily reacted to these changes in social awareness. Catching the new mood of liberalisation, it frowned on vestiges of blatant antisemitism still embedded in the theological doctrines and liturgical texts. It promoted dialogues on the basis of equality, and even encouraged scholarship to rediscover the Judaic roots of Christianity. Yet one wonders whether the initial impetus to the opening of all these doors previously closed must not be ascribed to secular factors, such as the growing worldwide commitment to human equality or inter-group dialogues or academic freedom, at least as much as to religious initiatives producing these factors."

"To be sure, there is still much unfinished business on our common agenda. But modifications in our forms of worship and probes into each others beliefs are not among its items. As I explained in a sermon in 1971 'We regard our relationship with G-d and the manner in which we define and collectively express it, as being so intimate and personal that we could no more convey it to outsiders than we would share with others our husband-wife relationship. We feel it improper to expose one's most innermost beliefs and mode of worship to the judgement and comparative scrutiny of those who do not share the same religious commitment'."

"Instead of items which may touch on the distinctiveness and integrity of our respective faiths we would rather devote our agenda to an ongoing re-examination and if necessary, revision of the pragmatic relationship with each other; and the

exploration of common approaches to moral and social issues which challenge religious leadership and the religious conscience in general."

"Under the first of these items, pride of place on the Jewish side would doubtless be accorded to the rising centrality of Israel in Jewish life, and the ramifications of this fact in Jewish-Christian relations. In our definition of Judaism a major impact is bound to be made by the restoration of Jewish sovereignty in response to Jewish religious visions and prayers over 19 centuries of national homelessness, as inspired by the Jewish reading of the Hebrew Prophets and their promise. Corresponding to the emergence of Zionism and the concern for Israel's security, as a principal dynamic of Jewish self-examination is the equal and opposite shift from antisemitism to anti-Zionism as the principal expression of anti-Jewish prejudice. Any redefinition of Church attitude to the Jewish people which leaves this fundamental change out of account is therefore dated and incomplete."

"The second part of the agenda in interfaith relations is the exploration of common responses to common challenges facing all of us. Just as the diversity of Jewish religious beliefs or disbeliefs does not compromise the solidarity of Jewish peoplehood, so on the universal scale should distinctions of faith not vitiate the brotherhood of man, the common allegiance of the entire human family to moral imperatives uniting all faiths."

"One wonders altogether whether the impotence of political statesmanship which lets humanity drift ever closer to the brink of uncontrollable lawlessness and perhaps even nuclear self-destruction, does not provide collective spiritual leadership with renewed opportunities to succeed in breaking the spiral of human degeneration where others have failed. Do not the discrepancies between fine ideals and harsh realities of which I have spoken demonstrate a moral void which can be filled only by recognising and promoting the spiritual ingredient in the human condition?"

"How different things might be if normative education would go beyond the training of professional and occupational skills, to include not just intensive instruction in civic virtues, but above all the cultivation of such literary, cultural, artistic, scholarly or other specialised interests as would blend the constant pursuit of learning with the learning of new pursuits to open up the vast potential latent in every human personality."

"Here surely is just one crucial area where a collective national challenge uniting all faiths, aimed at a radical revision of compulsory school and post-school education and its philosophy, could have a major impact on raising a new generation to build a better society." S.G.

## Can You Help?

It is obvious that in a community like ours there must be quite a number of elderly, lonely, isolated and housebound people who would welcome a contact either in person or by telephone. We are looking for people who are willing to perform such a service, which would indeed be a Mitzvah.

Please contact Mrs. Rebecca Fox (Tel. No. 602 4242).

## REFLECTIONS ON TISHA B'AV

Tisha B'Av, or the ninth day of the Jewish month of Av, is traditionally observed as the day on which we mourn for the destruction of the First and Second Temples in Jerusalem. In the Synagogue, the Biblical Book called "Eichah" or "Lamentations", which was composed by the Prophet Jeremiah who lived at the time of the First Destruction, is chanted in the evening.

Having lived in London for the last three years and in Jerusalem for the previous three years, I am always acutely conscious of how different it felt to be in Jerusalem on this day as compared to London. In Israel, Tisha B'Av is a "Yom Bechira" (lit. "day of choice") from the point of view of work; that is, according to the state law, one may choose to take this day off work. Every worker in the State of Israel may have two days off work during the entire year which fall into this category of a "Yom Bechirah"; for instance, Erev Yom Kippur is such a day and at the other end of the scale so is May Day.

As a result of taking Tisha B'Av off work, one was free to experience something of the flavour of this day in Jerusalem; for instance, an early rise in the morning and the number 1 bus from the Central Bus Station to the Western Wall in the Old City; Egged lays on extra number 1 buses as each bus gathers up the queues of black-coated and other individuals on their way to the Kotel. There, by the Kotel, braving the sun as it becomes hotter, crowds of men and women sit on the ground chanting the traditional 'Kinot' (plaintive liturgical poems) as they mourn for the destruction of the two Temples, sitting by the side of the remains of those very Temples, "in situ" as it were.

Being "in situ" one is prompted to delve a little more into the historical implications of the day, bringing to life what may have appeared in London to be a little removed from reality. Let us recall that a mere (approximately) 400 years or so after Joshua had led the Children of Israel across the River Jordan to conquer the Land of Canaan and settle in their "Promised Land", the First Temple was built at the command of King Solomon, who reigned over Israel from 973-933 BCE, that is nearly 1000 years before the Common Era. Several chapters in the Biblical Book of Kings I are devoted to describing the splendours of the First Temple. It is noteworthy that this First Temple stood for several hundred years until it was finally burnt to the ground by the Babylonians in 586 BCE, less than 600 years before the Common Era. Many of the Jewish population went into exile and the Land of Judah was left desolate.

After some 70 years of exile in Babylon, the building of the Second Temple was completed by the returned Jewish exiles in 516 BCE, just over 500 years before the Common Era. Again, the Temple stood for several hundred years before the final destruction in 70CE, that is 70 years of the Common Era.

Thus, the Second Temple alone stood for over 500 years and was destroyed by the Romans, who transformed the Jewish city of Jerusalem into the Roman city of Aelia Capitolina.

Once the 9th of Av had become fixed as the traditional day of mourning the destruction of both Temples, later historical events involving suffering and destruction came to be ascribed to the day, including "inter alia", the expulsion of Jews from Spain in 1492. Indeed Tisha B'Av came to symbolize the whole sadness of the Jewish exile and we should not forget that it is the causes of the exile as much as the exile itself for which we mourn. In the words of Jeremiah:

"We have transgressed and have rebelled;  
Thou has not pardoned."

[Lamentations ch. 3 v. 42].

When one ponders the historical tragedy of the Land of Israel and of the 2 Temples after around 1000 years of Jewish life and independence, one is not surprised that the Rabbis attached such significance to the Fast Day of Tisha B'Av. Like Yom Kippur, but unique among the minor fasts, this fast commences at sunset on the previous night and all the restrictions and prohibitions of a full fast day apply to it.

The Jewish Codes also exhort abstention from all non-essential labour on this day and it is even described as a "festival" (moed), in the belief that the Messiah will be born on Tisha B'Av and that our mourning will be turned into joy. However, the day does not carry the full legal status of a Yom Tov; yet, how refreshing to be able to live in the Land of Israel and to be able to "choose", in full accord with the law of the land, to take the day off work and participate in the traditional customs.

## ORGANISATIONS

(and addresses for inquiries)

- Hammersmith Synagogue Ladies' Guild.** Meets first Tuesday evening in the month in members' homes. Tel. 603 4938.
- Hammersmith Friendship Club.** Temporarily closed.
- Richmond & Thames Valley Group of the League of Jewish Women.** Enquiries to Chairman: Mrs. N. Gruyer, 748 4797.
- Kensington and Chelsea WIZO.**  
Enquiries to Hon. Sec. Mrs. Lizzi Hohenberg, 727 8222  
or Mem. Sec. Mrs. Ilse Tysh, 748 1620.
- Board of Deputies Defence Department, Western Region.**  
Inquiries to Mr. Moss Amias at the Synagogue Office.
- Hammersmith and West Kensington Branch of the Norwood Charity Trust.** Representative: Miss J. Lichtblau, Tel. 995 7279  
21 Meadow Croft, Brooks Road, Chiswick, W.4.
- Association of Jewish Ex-Service Men and Women (Hammersmith and District Branch).** Inquire: Mr. A. S. Bankover, 47 Emlyn Road, W.12. Tel. 743 5139.
- Jewish Youth Study Groups — West London Branch.**  
Inquiries: Mr. Bobby Hill, 387 2681.
- Hammersmith and West Kensington Combined Charities Fund.**  
All correspondence to Hon. Sec.: A. Bankover Esq.  
47 Emlyn Road, London, W12 9TF

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

*from*

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