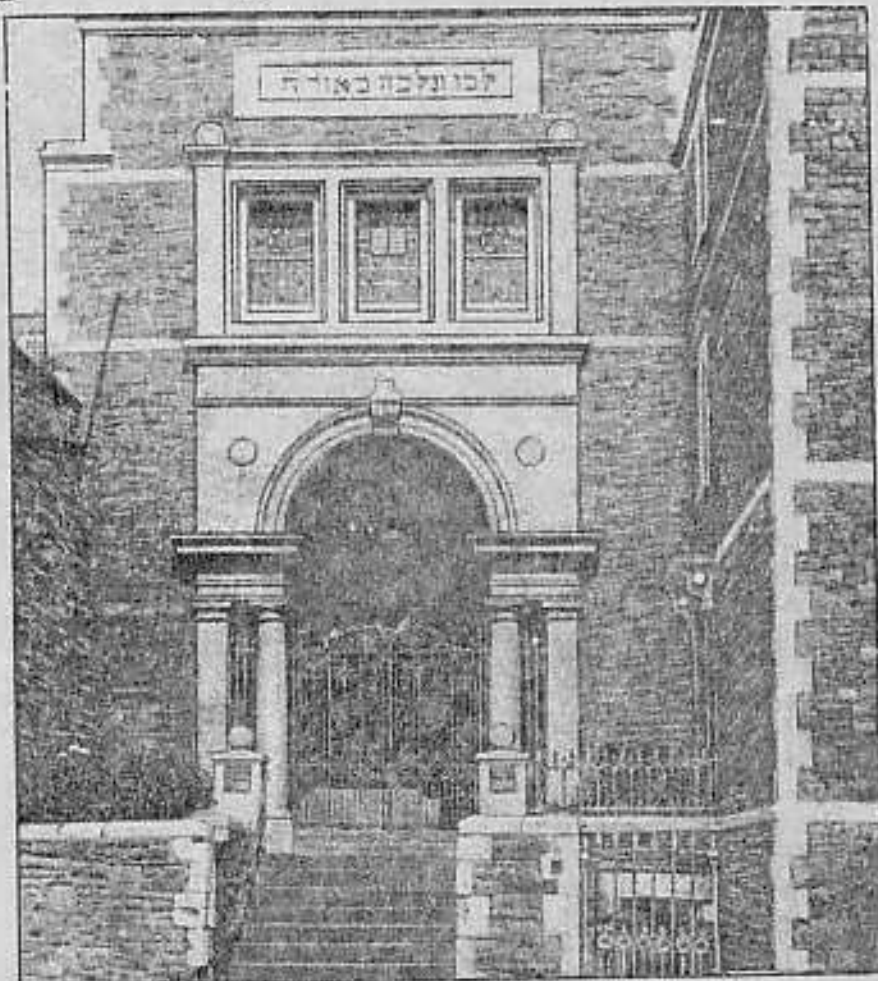


Bristol Hebrew Congregation

Rev. W. Wolfson
(Minister)



SYNAGOGUE:
Park Row,
BRISTOL 1.

MEMBER'S YAHIRZEITS

Messrs. Lazarus (Brothers)..... Friday Night(FEB.1st) . 6-30 p.m.

Mrs. Tonkey (Candle to be lit on Saturday Night FEB.2nd)

E. & B. Malin.....Wednesday(FEB. 6th) 7-30 p.m

M. RedstoneThursday (FEB. 7th) 7-30

M. Kaye..... Saturday (FEB.9th) 5-30 p.m

D. Goldman Sunday (FEB.10th) 7-30 p.m.

Mesdames Bradley and Cobourg(Candle to be lit on Tuesday FEB.12th)

S. RosenbergSaturday (FEB.16th) 5-45 p.m

Messrs. Lazarus Brothers

Mrs. Goldberg (Candle to be lit Sunday FEB.17th)

Mr. RothMonday (Feb. 18th).....7-30

S. Maxwell.....Wednesday (FEB.20th).....7-30 p.m

YAHIRZEITS IN SECOND ADAR.

Mrs. Seymour(Candle to be lit Monday MARCH 11th)

S. Fox.....Monday MARCH 18th 7-30 p.m

A. Glick.....Tuesday March 19th 7-30 p.m

Messrs. Saccof Brothers.....Saturday March 23rd 6-45 p.m

Mrs. Wapnah..(Candle to be lit Wednesday March 27th)

It is essential that all Male Members, should attend Synagogue Services, on the Shabbos Morning prior to their Yahrzeit, to have an Aliyah to the Torah, and to make a Memorial prayer, in memory of their deceased. In order to be in time for an Aliyah, will those 'eligibles' be in the Synagogue by 10 a.m, so that the Wardens can make the necessary arrangements.

Some thoughts on the next 2 Sedrahs:



This week's Sedrah is known as T'TSA'VEH, and it opens out with the command, 'Thou shalt command the children of Israel: that they bring clear Olive Oil, to light the lamps of the Tabernacle, and the Talmud explains the word, 'AY'LECHA' "For thee, and not for Me: I have no need of its light. G.d said, 'In order that you and the people

be able to approach and comprehend it: you may employ a Menorah: that will illumine the way, to the Ark: The Tables of the Covenant: that will lead to the light of the Torah: but the illuminants must be clear & pure not mingled with any alien products.

The MALBIM, in his his RIMOZER HAMISHKAN, states that all the vessels used in the Tabernacle, are symbols of Jewish life. The Ark contains, HEAVENLY WISDOM, which can be attained only through PROPHETIC Vision. The Torah transcends human understanding: its true contents can only be understood, by one who is raised to the rank of Seer or Prophet.

Since, not all men can achieve that high degree: its laws and statutes must be observed, even where a limited intelligence, prevents full understanding:

THE CHERUBIM, we are told, had their 'FACES TURNED TO ONE ANOTHER' This teaches us, 'that each must watch and assist the other: The Torah can only be kept, by Israel's united efforts. When Jews conduct themselves properly, then are their faces turned to one another.

The next Sedrah that follows is known as KI SISSA., and it opens out, 'When thou takest the sum of the children of Israel: then every man shall give a ransom for his soul'. The strength of a people does not lie in physical prowess: or numerical extent, but in the spiritual power of its descendants. Physical power does not last: many great nations, numbering millions, quickly disappear from the earth. But if Israel, can retain its great soul: its mighty spirit: it would outlive all nations, and ultimately attain high destiny, as promised by the L.d

When Moses first heard G..s declaration, that every Israelite required a ransom for his soul, he became frightened: he imagined, that a large sum would be required, but G.d said: 'It is not as you think: Each one must give, but half a shekel: the rich, not to give any more: and the poor, not less: Every person must have his share, so 'that there be no calamity among them, when you number them'. At one time, it was very easy to determine the census of Jews, in any city. One needed merely to visit the Synagogues: the Meat Shops: or read the Communal Register. But today, few Jews attend Synagogue: many do not observe the Dietary Laws: numbers of them are not even recorded on the School Membership List. Being assimilated amongst their neighbours, they take little interest in Jewish life: the one thing they do clamour for, is Jewish burial'. After living all their life with Non-Jews, and are practically like Non-Jews: they expect at the end of their years, to be interred as Jews. This then is the meaning of the Biblical phrase, 'that there be no calamity when you number them:'. The Torah has no wish, that a man should die, before he can be reckoned in the 'roster of his people'. Dead Jews are no use to anyone except to the executors of a will. Each must do his share, even if it is a small amount: for the preservation of Judaism and Jewry: the rich 'not to give more: and the poor Not to give less than half a shekel' is the Divine Command.

THE MAN WHO WROTE HATIKVAH.

(By Irene Heskes:South Africa)



At the first Zionist Congress held in Basle (Switzerland) in August of 1897, Theodor Herzl, opened up, with his now famous address to the assembled delegates. There too, the Jewish Flag was formed, when David Wolfsohn, held up a TALLIS, & said, 'These are our national colours'.

(Actually, the originator of the banner, now accepted as the flag of Israel, was Jacob Baruch Ascovitz (Boston, Mass) who designed it 6 years prior to the date of the 1st. Zionist Congress. Upon the request of the Government Archives in Israel, Dr. Charles Ascovitz, forwarded to Israel, the original design of the flag, made by his late father)

During those eventful days of the first Zionist Congress, one song was sung so often, and so enthusiastically at the meetings, that it was soon adopted as the JEWISH NATIONAL ANTHEM. The words of Herzl, have become significant history: and the Blue and White flag, flies over Consulates, throughout the world. The song, HATIKVAH, has become the Hymn of hope and of triumph for Jewish people everywhere. It was the inspiration of a vagabond poet, Naphtali Herz Imber. This year, marks the 100th. anniversary of his birth. Originally, titled, TIK-VA-TENU, 'Our hope': its nine stanzas were written in 1878, while Imber was still in Europe.

The poem acquired a musical setting, and was sung during the celebration of the first wine season at Rishon-le-Zion: one of the earliest pioneer settlements in Palestine. Taken up by the colonists, was already popular, before it made its eventful way to Basle in 1897, for its beautiful Hebrew poetry, truly expressed the Jewish aspirations for Zion.

The melody, to which Hatikvah was set, was simple and easy to sing: One of the early settlers in Rishon-le-Zion, was Samuel Cohen, to whom is generally attributed the credit for that musical setting. The melody is also reminiscent of the prayer TAL (Dew), in the liturgy of the Portuguese Jews, and of an ancient Sephardic Hallel Psalm, which migrated north-eastward to the Ashkenazim: who later used it, as table Psalm, before Grace after Meals.

Imber himself, may have been familiar with the melody: in one of these forms, as a result of his wide travels. He may actually have suggested its use to Samuel Cohen, but the significance of HATIKVAH however, lies with the implications of its poetry, rather than the melody. Naphtali Herz Imber was born in Galicia in 1856, of an Orthodox Chassidic family. A prodigious student, especially of Hebrew and Kabbalah, and a remarkable facile linguist, he became a wanderer from early youth, visiting all the larger Jewish Communities of Europe. For 6 years, Imber lived in Palestine, writing much poetry and articles. His MISHMAR HA-YARDEN (Watch on the Jordan) also became a great favourite, amongst the early colonists.

(The continuation of this article, will be published in the next 'Recorder' Editor.

Forthcoming Events

W.I.Z.O.: We wish to remind the Community once again about our:-

JUMBLE SALE ON MAR. 27th: at St. John's Hall: WHITE LADIES ROAD.

Sort out NOW, the items you intend to give, and take them in to the Synagogue House: when they will be put into Tea Chests.

ALSO: COME TO W.I.Z.O DANCE ON FEBRUARY 16th: at GRAND HOTEL:

GET YOUR TICKETS NOW: OTHERWISE YOU MIGHT BE DISAPPOINTED.

Contact Mesdames Yoffey: Silverman: or Alan Cohen, and make up your Party. Your support for this cause, will enable W.I.Z.O. to support their programme, for Child and Women's Welfare Services in Israel.

This year, the BALL promises to surpass last year's effort: so please be there, to enjoy the evening.

Owing to W.I.Z.O. Conference in London on Tuesday next, the regular Tuesday Afternoon Meeting, is cancelled. You will be informed when & where the next Meeting will take place.

Our past month's activities, have included a Coffee Morning at Bright's and the hostess was Miss Ruth Schottler. A News Review, prepared by Mrs. Howard, was read. The review proved not only very interesting, but was well compiled and all the facts, marshalled together, in proper sequence. These reviews are the highlights of our cultural Meetings.

On Jan. 29th, we had an afternoon Meeting at the home of Mrs. Ruth Curwen. A paper was given by Mrs. Yoffey, continuing her series on, 'History of Zionism'. This talk dealt with the era, leading up to the Balfour Declaration. Here again, W.I.Z.O. endeavours to keep its members informed of Zionist history. A thoroughly enjoyable afternoon was spent and the hostess, was warmly thanked for her hospitality.

REMEMBER THE JUMBLE SALE, AND YOUR PART TOWARDS IT: MARCH 27th:

REMEMBER THE OUTSTANDING SOCIAL FUNCTION OF THE YEAR: W.I.Z.O.

BALL: GRAND HOTEL: FEB. 16th/57

REMEMBER TO BE AT THE W.I.Z.O. CONFERENCE IN LONDON NEXT WEEK.

IN A DANISH SYNAGOGUE

During a recent visit to Copenhagen, your Minister observed some very interesting customs and ceremonies, as practised by Danish Jewry.

The SYNAGOGUE, is a very spacious building, with accommodation for 2000 worshippers. The seats downstairs, all face the Ark, and are arranged in threes (this I was informed, represent the 3 sections of Jewry: COHEN: LEVI and Israel).

The Bimah, although not quite in the Centre, is approached by a gangway leading from the Ark, to steps leading on to the Bimah. On the Bimah are 5 brightly lit lamps, reflecting on the TORAH (the number 5 denoting, the 5 Books of Moses.)

The Ark itself, is a masterpiece of Architect standing some 30 feet high. In the interior, high up, so that it is visible to everyone, are the 3 verses, which culminate the day's prayers on Yom Kippur, 'SHEMA YISROEL to ECHOD: BORUCH SHEM to L'OLOM VO'ED; and ADONA... HU ELOHIM: All the Sifrei Torahs, are dressed alike, and seem to be uniform in size.

The Service is Ashkenaz, and is conducted by 2 Chazani. When one enters the Synagogue, one sees most of the Congregation in Silk Hats saying their prayers, with intense devotion. There is no feeling of haste in 'getting the Service over, as quickly as possible. It starts at 8-30 and ends at 11-30. There is a Men's Choir, who are not seen, as they are on the top of the Ark, but their voices blend so harmoniously, right from SHACHRIS, to the end of the service. In fact, the Choir, do a very great part in making the Services, so enthusiastic.

There are 7 Wardens; and 2 take their duties, each month. They sit, not in any Wardens Box, but in the seat nearest to the Ark; The Rabbi in the centre, and a Warden on each side of him. Only if the presiding Warden needs any guidance from the Rabbi, does he speak. Both Wardens are in Gowns and Silk Hats. The presiding Warden, also points with the Silver pointer, for the Baal - Korch, as he reads from the Torah.

On the Shabbas that I was there, there was a Barmitzvah celebration: and a birth of a female child. When the respective father in each case, had made his concluding blessing on the Torah, the Choir rendered a special verse from the Psalms, and from HASH'KE'VEHU. No more than 3 additions to the regular number who get called up, is allowed.

There are 2 men who act as SHAMMAS RISHON and SHAMMAS SHENI. They do not wear Gowns (as is customary in the United Synagogues) but a cylindrical velvet hat: and morning suits. When it is the Rabbi's prerogative to give his Sermon, the SHAMMAS RISHON approaches him, & says, 'Rabbi, will you now approach the pulpit, and give to the Congregation the 'Message for the Week' (At least I imagined he said this, as his remarks were in Danish)

The Barmitzvah boy, being a Cohen, was given the last Aliyah (ACHARON) and repeated the Maftir. Actually he read out of the Torah twice: the Rabbi had Maftir and read the HAPHTORAH.

The Synagogue is the only in Denmark, and last year, King Frederick of Denmark, together with the Legislature: The Prime Minister, and other high ranking officials, attended a Special Service. The Jewish population in Copenhagen, is some 6000 souls (made up of Russian: Lithuanian and German Jews)

FROM 70 C E TO PRESENT DAY

(In the last number of the 'Recorder', Rabbi Rabinowitz, traced the beginnings of Jewish life, from the year 70 C.E. through the war of Bar Kochba in 132-5. Intellectual activity, continued for 70 years more in Galilee where the Mishna, compiled by Rabbi Judah Ha-nassi was established.

Persecution of Jews in 3rd. century, brought a decline in Jewish life: and for next 8 centuries, Babylon took over intellectual leadership. The great Babylonian Talmud was compiled: then followed the period of Gaonim in 650- 1038. Saadia Gaon is known as the 'Father of Jewish Wissenschaft! At the death of Hai Gaon in 1038, the Jewish centre, at Babylon declined, but new intellectual centres for World Jewry: spread from Italy, to the Rhineland towns of Speyer: Worms and Mayence: from these places, westwards to France and England: and eastwards to Germany and Bohemia.

With Chasdai ibn-Shaprut (circa 915-990) started the period known, as 'THE GOLDEN AGE OF THE JEWS OF SPAIN.. But in 12th. & 13th. centuries, the Mohammedan hold on Spain diminished. In 1391, the 1st. religious persecution of the Jews took place, and in 1492, the Jews were expelled from Spain.

In Germany, Rabbi Gershom ben Judah, founded a school, and Rashi (Rabbi Solomon Itzhoki) was his most distinguished disciple. The Crusades took place in 1096, which culminated in the Expulsion of the Jews from England, in the reign of Edward 1st. and from France in 1391.

The beginning of the 16th. century, saw the position of the Jews in Europe at its lowest ebb, until the Hitlerite persecution of our times.

Both the exiled Jews of Spain, and the persecuted Jews of Christian Europe, found new havens to replace the old. The Jewish Communities of North Africa, received an accretion of strength, through the Spanish exiles. But it was mainly to Turkey: then under the enlightened and tolerant rule of Sultan Bayezet II, that the Jewish exiles went, and where they were greatly welcomed. The fall of Constantinople to the Turks in 1453, made Turkey the successor state to Palestine. The old centres of Jerusalem: Hebron and Tiberias were revived, and a new centre, Safed, the nearest village to Merom, the burial of Rabbi Shimon ben Yochai, the author of the Zohar, was established.

Of greater and more enduring importance, was the new centre of Ashkenazi Jewry, and these Jews, imposed their culture: tradition & language, upon the existing Jews, with the result that Yiddish, derived from the middle German dialect of the 16th. century: with an admixture of Hebrew and Slavonic, became the vernacular of the Jews of Eastern Europe. From 1550- 1650, the Jewish population of Poland, rose from 50,000 to 500,000.

In the 17th. century, a regular Parliament, 'The Council of 4 Lands', which met twice annually, existed and legislated, for all internal matters, affecting the Community, as well as regulating taxation. And nowhere were Jewish studies pursued, as intensively as in Poland.

The halcyon days of Polish Jewry came to an abrupt and tragic end with the Chmielnicki Massacres of 1648. The pride of Polish Jewry was broken, and refugees made their way westwards.

FROM 70 C.E., to present day(continued)

At about the same time, Marrano Jews from Portugal, made their way to Holland: England: Bordeaux and Hamburg. These Sephardi Jews, generally men of wealth, re-established the Jewish Communities of Western Europe.

Groups of Portuguese Jews made their way to the New World, and in South America and New York, established the first Jewish communities in the New World. It took over 2 centuries, before the Jewish Community of the United States, was to reach significant figures.

It has been rightly said, that for the Jews, the Middle Ages extended to the 18th. century, who were legally confined to sections in the cities, known as ghettos. It was Moses Mendlesohn (1729-1786) who was the first Jew to break down the walls of the Ghetto, and enter fully into the intellectual life of Germany. He tried to introduce European culture to the Jews, through the medium of Hebrew.

The French Revolution, with its slogans of liberty: equality and fraternity, acted as a powerful stimulus, towards the granting of citizenship rights to the Jews. Gradually, in one country after another, the barriers fell and in 1806, Napoleon, in 'The Assembly of Notables' the admission and acceptance of Jews as Frenchmen, became an accomplished fact.

Gradually discriminations disappeared, until at the beginning of the 20th. century, Czarist Russia, was almost the only country in Europe, in which Jews were denied full rights. With this there took place an intellectual ferment among the Jews of Europe, partly through the Haskalah movement, and partly through their full adoption of the European way of life, which abolished, on the surface, all distinctions except those of religion between Jew and non-Jew.

In Eastern Europe, a remarkable internal revival took place. The Chassidic movement, founded by the Baal Shem (Rabbi Israel ben Eliezer) gave an emotional content to Judaism, which had before, been so lacking.

The New World was beginning to beckon. It has been estimated that in 110 years, between 1830 and 1940, no less than 4 million, one hundred thousand Jews emigrated, from Europe, to the continents beyond the seas.

The beginning of the 20th. century, saw the Jewish population of the world, attain its maximum dispersion, and practically enjoying the full rights of citizenship. Warning voices began to be raised, that with the attainment of full rights of citizenship, Anti-Semitism and discrimination would disappear. That was a snare and a delusion. The first vocal warning, was given by Pinsker, in his 'Auto-Emancipation'. He diagnosed Anti-Semitism, as deep seated and chronic disease of civilisation, for which the only radical cure, was 'the reconstituting of the national existence of the Jewish people. His work gave a powerful stimulus to the Chovevei Zion movement, for the colonisation of Palestine. Independently of him, Theodor Herzl, in his 'Judenstadt', gave, as a result of the 'Dreyfus scandal', a programmatic plan for the re-establishment of the Jewish State, and founded political Zionism.

The first half of the 20th. century, witnessed an intense ideological struggle, between those who still believed in the panacea of emancipation and those who believed in the establishment of the State, as the sole assurance of Jewish survival, and the sole answer to Anti-Semitism.

(Rabbi Rabbincowitz article:Continued)

The cataclysm of the extermination of 6 million Jews by the Hitler regime(1939-45) finally turned the tables of national regeneration. The emergence of the State in 1948, was the direct outcome, of the ensuing despair and disillusionment, as well as of the passionate will for survival of the Jewish people.

With re-established Jewish nationhood as a fact, after a lapse of close on 19 centuries, the status of Jews who elect to remain in the Diaspora, has given rise to much anxious speculation, but out of it, has emerged a doctrine, which is now universally accepted, by Jews, both in Israel and the Diaspora. The allegiance of Jews, as subjects and citizens of the countries of their birth or adoption, is fully conceded and to that country alone, they owe their civic loyalties. The sentimental; religious; and historic ties with their ancient homeland, and the Jewish State re-established therein, are not affected, and they render it every possible support, for its development and consolidation. With it, a new era has set in, for the Jewish people. The direction, which it will take, belongs to the future, and to the records of the past.

" Make us glad according to the days wherein Thou hast afflicted us: according to the years, wherein we have seen evil' that is the Prayer of the Psalmist: and that too, should be our prayer for the future.

The Geography of Israel in a nutshell.

Area: 2042 square Miles. Principal rivers: Jordan: Yarkon: Kishon: Yarmuk:

Lakes: Huleh: Kinneret: and Dead Sea. Highest point: Mount Atzmon 3962 feet above sea-level.

Lowest point: Shores of Dead Sea: 1286 feet, below sea-level:

Coldest Month: January: hottest month, August: Rainy Season: Nov. to April.

Average rainfall 20 inches per acre. Natural resources: Potash: Caustic

Soda: Magnesium: Bromide: Rock phosphates; ceramic clays: Glass sand: copper

manganese; iron ore and mica.

Physical regions: Coastal Plain,

incorporating Carmel: Sharon and the Shephela, as well as the cities of Tel Aviv and Haifa. Galilee: (Upper and Lower) The Valley of Jezreel: The Central Hill Area, including the Carmel range: the Hills of Samaria: the Hills of Ephraim and the Judean Hills: The Jordan Valley, including Lake Huleh: Lake Kinneret; The Negev: The Plain of Beersheba: The Plain of Arava and Gulf of Elat. Population in 1954, One Million, 717,834:

POPULATION OF PRINCIPAL CITIES:

Tel Aviv 350,000: Haifa, 154,500: Jerusalem, 144,000. Israel links up 3 seas: Mediterranean on West: Sea of Galilee on the east, and Red Sea in South. Total area of country is 20,500,000 dunams.

GOVERNMENT: The State of Israel is a Republic, headed by a President, elected by the KNESSET (Parliament) for a 5 year term. The KNESSET consists of 120 members, elected for 4 years. The CABINET is made up of PRIME MINISTER: and a number of Ministers with various portfolios. Ministers need not be members of KNESSET:

THE JUDICIARY: comprises civil courts, consisting of a Supreme Court: district courts and magistrates courts, as well as Religious Courts exercising jurisdiction in regard to Marriage: Divorce and other matters, relating to personal status.

The country is divided into 6 districts: each containing sub-districts.

Local government is administered by Councils: Municipal: Local & Regional whose members are elected directly, by the residents of the respective communities.

DEFENCE: There are 3 Services, Army: Navy and Air Force, and its defense system are based on 4 major elements, (1) Regular Army: (2) National Service Conscripts: (3) Reserves: (4) Frontier GUARDS. It is laid down, that part of a Conscript's service, must be spent in agricultural training.

RELIGION: Israel's Declaration of Independence, dated May 14th 1948, states, "THE STATE OF ISRAEL will be based on freedom: justice and peace, as envisaged by the Prophets of Israel: it will ensure complete equality of social & political rights to all its inhabitants, irrespective of religion: conscience: language: education and culture. It will safeguard the Holy Places of all religions." The Government of Israel, through its Ministry of Religious Affairs, safeguards and promotes the interest of the various Religious Communities, Jewish: Christian and Moslem.

EDUCATION: There are 24 Teacher's Colleges: Numerous Technical & Agricultural High Schools: Kindergartens: Elementary and High Schools. The Hebrew University at Jerusalem: The Israel Institute of Technology in Haifa: The School of Law and Economics and the Institute of Natural Science at Tel Aviv: The Weitzmann Institute of Science, for post graduate Students, and undertaking research for a doctoral degree. A net work of Evening Classes, reaches out into every city: town: immigrant camps and settlements. In addition there are special schools known as Ulpanim, which provide advanced Adult Education courses in Hebrew, and other subjects. New University Buildings are being built at Givat Ram, on outskirts of Jerusalem. The University has 3,260 students (including about 50 Arabs and Druzes. In addition there are 360 Research students. The Academic Staff of 582, includes 44 Professors: 40 Associate Professors, and 87 Lecturers. Some 3,052 degrees have been conferred by the University, by the middle of 1956.

The Medical Centre consists of Hadassah-Rothschild University Hospital: The Henrietta Szold School of Nursing & Post-Graduate Medical School: Beilinson Hospital (500 beds) THE BAR-ILAN UNIVERSITY, is situated between Ramat Gan and B'nei B'Rak. There are 4 faculties: JEWISH STUDIES: NATURAL SCIENCES: SOCIAL SCIENCES: and PHILOLOGY. There is a teaching staff of 35 and a student body of 150.

COMMUNAL COLUMN

NEW ADDRESS OF OUR TREASURER:

We desire to bring to the notice of all our Congregants, that Mr. A. E. Morris, has now moved to:-

SUTTON HOUSE: Clifton Down, BRISTOL 8, and his Telephone Number is 37360.

All Congregational cheques, should henceforth be sent to the above address. We wish to take this opportunity, of wishing him and Mrs. Morris much health and happiness in their new abode. May it bring to them both, pleasures and every HATZLACHA.

SPEEDY RECOVERY:

Delighted to hear that Mrs. Dysch has returned from Convalescence, and we sincerely hope and trust, that she will soon be re-invigorated with good health, and a perfect cure: to the happiness of her husband, relatives and numerous friends.

Also glad to hear from Mr. J. B. Jacobs that he is out of hospital, and on the good road to recovery. We hope, that he will improve, by 'leaps and bounds'

MAZELTOV: Our best wishes go out, to Mr. & Mrs. Meyer, on the occasion of Stephen's Barmitzvah. We hear that he did extremely well, on 'his Shabbos'. We congratulate him once again, and we hope, that he will give much pride and happiness to his parents, and credit to our Community.

The Minister and Mrs. Wolfson tender their sincerest thanks, to all the expressions of Mazeltov, tendered to them, on the occasion of their son's marriage in Copenhagen. It was indeed a pleasureable sight, for the Minister to officiate with the Chief Rabbi at Copenhagen, and to receive such a cordial welcome from the Danish Community.

To our members, who are planning opening up new business premises, in the near future, may they have MUCH MAZZEL and HATZLACHA. So say all of us.

Professor MacInnes (Professor of Imperial History) at the Bristol University has sent me, a letter from Lady Reading, which, in part, reads as follows:-

'As the Hungarian refugees come into Gt. Britain, they come with a handbag or brown paper parcel, and as W.V.S. fixes them up with clothing, they want something, in which to carry their clothing. It is the beginning of starting life again, and we do not want them to start just with a carton, or a brown paper parcel, and so, they all look, either for a kit bag or a suitcase. We are trying to get together, as many suitcases as we can. I am writing to you, says the Professor, whether I could organise an appeal for suitcases, in good usable condition.

The scheme is to pack the suitcases, one inside the other: get them ready for transportation to the Camp, where they can be issued.

Miss Ball the W.V.S. County Borough Organiser and Mrs. Coulson

Regional Administrator, are fully conversant with my demand to you, & I trust that this demand, will be met, by your Community, if possible.

If anyone in the Community, would like to assist in this project, would they kindly bring the Suitcases, to the Communal Hall, and our Welfare Officer (Mrs. N. Sacof) will see that 'your gift' reaches the appropriate authorities.

Isn't
it time
YOU
had a

COMMUNAL PROBLEMS:

A circular was sent out by the Wardens of the Congregation: to all members of the Community, to come to a Meeting where the Refugee Problem could be fully explored, and a more representative Committee could be established. Although the words 'NO . APPEAL FOR FUNDS' appeared on the Circular, the attendance was less than 10% of the Community, present at this Meeting. Still the Refugees and their problems cannot wait, so a Committee was formed from those who were present, and from those who have participated before in Refugee problems. It is hoped that this announcement, will awaken in the minds of our coreligionists, a keener regard for the Refugees, on our doorstep.

ROUGH IDEA OF WHAT IS GOING ON WITHIN THE COMMUNITY.

The New Executive are as follows:-

R
Rev. W. Wolfson. Chairman: Mrs. G. R. Sacof, Vice-Chairman & Welfare Officer
Mr. I. Raphael, Treasurer: Mr. H. Ansel, Secretary, and the Committee are:-
Mr. S. Jacobs: A. E. Morris: V. Schlesinger: A. Gee: G. Wolfe (Weston-Super-Mare): E. Lever: A. Glick: and Mesdames Wolfson: Roydon: Baer: Tuchband and H. Cohen.

This Committee wants the support and co-operation of the entire Community, in offering the following:-

- (1) Employment: whether Factory or Domestic.
- (2) Accomodation, for some rooms, to house small families (which will be paid for, by the person establishing contact with an employer. (Many refugees have made applications for Immigration overseas, so the accomodation would be of a temporary character.
- (3) To provide opportunities for Social meetings: to extend the hand of friendship, and to take out, from time to time, the refugees from Hostel environment.
- (4) To help in any way possible, for the rehabilitation of these people, who have been uprooted, from their homes and business.

This is a S.O.S for all the Community. If you can offer any help: in any direction, contact the Minister: Mrs. Sacof: Mr. Raphael: & Mr. Ansel.
CAN WE DEPEND ON YOU: TO DO YOUR SHARE? STUDY THIS PAGE, AND SEE WHERE YOU CAN RENDER A SERVICE.



From the Editor's Chair)and with Shlomo in it:

Shalom: again, pals. Of course I could start by criticising you, for not sending in your entries to the Competitions: or to tell you, that not all 'lads & lasses' are coming to our B'nei Akiyah sessions on Shabbos and Sundays, but, 'I shall let sleeping dogs lie', and I hope, that 'you will put Your noses to grindstone', and go in for the Competitions, and POSTER DRAWING. We want a very attractive poster to put up in the Hall (you know our colours, are light Blue and White. Work the Magen David in your design, and the B'nei Akiyah emblem. You've been told about this Poster, during the B'nei Akiyah sessions: if you still do not know what is wanted, ask Judith.

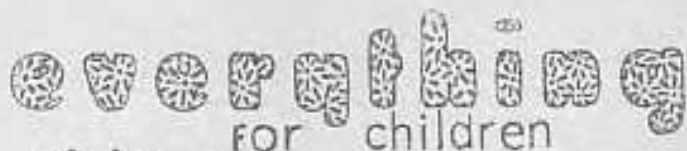
Did you read Naomi's joke in the Yarchon. It was so funny. Perhaps your parents know of

other such Jokes: ask them to repeat it, and if you understand it, then write it out a clean piece of paper, and send it to Shlomo. Since my last message to you, 'I am a Man..... you know that I was Barmitzva: but to you folks, I still remain Shlomo the Editor. What is it like to be Barmitzva. Well briefly, I'll tell you a secret: I'm glad it's all over. Rehearsals and more rehearsals, until Rev. Wolfson was satisfied. On my last rehearsal (the Friday before the Shabbos, he told my father and some uncles who came in for the service: that 'Vocally' I had a very good chance of being 'listened to' but still my knees were a little wobbly. The 'great day and moment came: and as soon as I began, I felt getting more & more confidence, until, towards the end, I could see (or imagine, that I put up a good effort) I sang up, with the full production, that my lungs could give. I was too excited, to remember any more. Rev. Wolfson gave me a special message: all to myself: and I'm sure, it will be to my advantage later on in life: to try and keep to those ambitions. Also, Mr. Jacobs gave me a lovely present, on behalf of the Congregation: a useful book on Jewish knowledge. I have already made much use of it. Well, cheerio, until next time. SHALOM from SHLOMO

Report of activities (By Judith Yoffey:

Our little group in Bristol, though limited in opportunities of seeing Chaverim from other groups, have been quite active the last few weeks. Some of our Chaverim, have passed their first tests, and look smart in their uniform. In addition to Rev. Wolfson, Dr. Robert Engleman takes us on Sundays, and arranges many varied and interesting meetings. We've been on a hike to the Downs, which aroused much enthusiasm. A PURIM NESHEF is being arranged, and there will be many surprises in store for our Chaverim and Chaverot, so come along on Shabbos morning and Sunday Afternoons: and join in the fun. The month of Adar, is going to be an extensive month of B.A. activities throughout the country. We must do our share. Don't forget to enter for the Poster Competition, and your entries must be in by March 10th.

We look forward to many of our children, going to B'nei Akiyah Camp during the month of August. We are awaiting details of 'dates: & suitable Camps, and as soon as we receive these, we will advise you immediately. Everything at the Camps is well organised: there's loads of fun; games and activities. So when the details are out, get your forms filled in straight away. In the meantime, come along Shabbos Morning and Sunday afternoon at 3 p.m.



Dear Children:

I hope that you have followed the instructions given to you in the last number of the 'Recorder', and have got yourself a little Notebook to write down the Hebrew words I gave you, about 'THE FAMILY'. This issue of the 'Recorder' will tell you what members of the family usually wear, and you with your notebook, FIT in the proper words, what each member of the family can wear. The word to wear is: LO'VESH (when speaking about a boy or man:) and LO'VESHET, when speaking about a girl or woman.

Example: YELED LOVESH M'EEL: A small boy is wearing a Jacket.

Now lets come to the Hebrew words.

PRONOUNS: (KIN'U'EY HASHEM)

Jacket.....M'ILL. מעיל I..... ארנני יא

Dresses.....SIMLA... שמלה You..... ATWA אתה

Het.....KO'VA כוּבָה You(Female). ATT. אַת

He..... HU. הרא

Overall (aged 40-44) בגד עבודה She היא

Shoes... נעלים We... אבחר

Stockings, גרביים You (More than one) אתם

Overcoat, HILL ELIYON מעיל עליון You(Female: " "ATTEN אתן

Collar.	16A'VA'RON	11778	They(Male).....HEM	07
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THE..... ANIVAH..... תיבה They(Female.....HEB.....

Suit..... CHA'LITH. חליפת This(Male)..... ZEH. זה

Handkerchief, MIN'CHA'TA מנח'תא This (Female)....ZOT זוט

Glove..... NE'SU'YA 7402

Try your skill, and make up these English sentences into Hebrew:-

When making up sentences,
the pronoun first; then Verb
then the article you are wearing

I am wearing a Hat.

She is wearing a Dress.

You are wearing a Jacket.

When you have done those 3
try to make up your own
sentences.

In Hebrew there is no word for 'IS':
ARE: AM: A: AN.

Are not these sentences so easy?

CORRECTIONS, for 'SAY IT IN HEBREW' Page:- (as the full Hebrew word is not quite intelligible.)

The word for NIB, is	TSI'PO'REN:	THE BOOKS OF THE CHUMASH:
" " " Ruler, is	SAR'GEL	-----
" " " GLOBE, is	KADUR HA'ARETZ	GENESIS: (Sent in by Naomi
" " " SATCHEL, is	YAL'KUT	Yoffey)
" " " INKSTAND, is	KES'ET.	The Book of Genesis begins
" " " INK, is	D'YO.	with the story of how G.d

----- created the world, creating different things every day. Later, Eve out of Adam's rib. Adam & Eve lived in the garden of Eden, where there were many beautiful trees. One tree, called 'THE TREE OF KNOWLEDGE', was not permitted to be eaten, by command of G.d, but a wicked serpent, persuaded them to eat of this tree, and so they were punished by G.d, for their disobedience, and sent out of the garden of Eden. Then they had 2 sons, Cain & Abel, and Cain, because of jealousy in not having his sacrifice accepted by G.d, killed his brother Cain.

Noah and the Flood follow after these events, and as the people were very wicked, G.d decided to send a Flood of Water, to destroy them. Abram came after Noah, and he believed in the One G.d. We are also told about 'THE BINDING OF Isaac': how G.d tempted Abraham, to see whether, if asked, he would kill his only son Isaac, & Abraham was ready to do G.d's bidding.

Isaac married Rebecca, and they had Jacob & Esau. Jacob became the 3rd. patriarch: he had 12 sons and 1 daughter, and the rest of the book, deals with the incidents in connection with Joseph, first as a slave: then because he explained Pharaoh's dreams, he was made Governor of Egypt, supplying all the hungry people with corn, which he had saved up, in the big storehouses of Egypt. The book ends, with Jacob and his sons coming down to Egypt, and settling there.

BOOK OF EXODUS (Shemos) by Deborah Yoffey.

This Book tells how a new Pharaoh came, who did not know what Joseph had done for Egypt. He was afraid that as the Israelites were increasing rapidly, they would overpower the Egyptians. He made all sorts of decrees, one was, 'that all male Jewish babies, should be drowned at birth, in the river Nile.

Moses was born, and his mother hid him for 3 months: then when he started making up too much noise, his mother put him into a box made of bulrushes, and put him on the banks of the river. Pharaoh's daughter found him, and Miriam (Moses's sister) who was standing a little distance away, came near, and offered to get a Nurse to look after him. She brought the mother: Moses grew up in the king's Palace, but was always thinking of the children of Israel. He had to run away from Egypt, as he killed an Egyptian, and fled to Midian: where he became a shepherd, & married Zipporah, the daughter of Jethro the Priest of Midian.

We have the story of the 'Burning Bush' and it was here that G.d told him to go to Pharaoh and demand the release of the Hebrew slaves. We have the account of the 10 plagues, and by the last plague 'The Slaying of the Firstborn', Pharaoh sent the Israelites out of Egypt, post haste.

They made the First Pesach, when they left Egypt. We also get 'THE CROSSING OF THE RED SEA: THE GIVING OF THE 10 COMMANDMENTS 'THE BUILDING OF THE FIRST TABERNACLE': the appointment of Aaron as High Priest': the making of the Golden Calf by Aaron; and the book finishes, with a very good description of the Tabernacle: of the Ark & Cherubim: the EPHOD & BREASTPLATE, the High Priest had to wear. We are again reminded to keep the SHABBAS day holy, in this Book of SHEMOS.