

# **SEVEN YEARS AT CARMEL COLLEGE**

**Reminiscences of a Pupil 1953-1960**

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**This book is dedicated  
to the memory of  
Rabbi Dr. Kopul Rosen. M.A., Ph.D.  
Founder and Principal of  
Carmel College**

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# A BOMB FALLS ON ANGLO-JEWRY

It was in April 1997 that I opened the “Jewish Chronicle” to read that Carmel College, the school which I had studied at in the 1950s, was closing. I was shocked beyond measure. Just about a month earlier, I had attended a memorial meeting in Jerusalem to Rabbi Dr. Kopul Rosen on his thirty-fifth *yahrzeit*. Present at this meeting were the Rosen family and even they had no idea what was in store just a few weeks later. When this announcement came, it was like a bomb which had fallen on Anglo-Jewry.

The announcement of the closure did not pass without comment. Many letters were published by the “Jewish Chronicle” including several written by the Rosen family. They were especially angry that the governors did not even have the courtesy or *menschlichkeit* to consult, discuss with or even inform Mrs. Bella Rosen-Censor of their decision.

Rabbi Kopul Rosen had studied in the Mir Yeshivah in Poland just before the Second World War. He was also attracted to the British Public school idea. Could a synthesis be made of the two? His objective was to establish a combination of Mir and Eton, or, in another words, a “Jewish Eton.” In the following year, 1948, Carmel College was established. The Rosen family even sold their London house in order to buy the first building at Newbury. Carmel became Rabbi Rosen’s life. At the meeting in Hillel House after his terminal illness had been diagnosed, Mr. Stamler said that Rabbi Rosen was more worried for the future of Carmel College than for his family.

And after 49 years of serving Anglo-Jewry, its closure was summarily announced.

We cannot turn back the clock to 1997. We can and must remember the 49 years of Carmel College. We can and must remember Rabbi Dr. Kopul Rosen and all those who assisted in Carmel College during and after his lifetime. If we don’t write all this down now it will soon be forgotten.

It is for this reason that I am putting down on paper my reminiscences of my schooling in Carmel College which was from 1953 to 1960. I hope that many other pupils who studied at the various periods during Carmel College’s existence will do likewise.

I am pleased to see that an internet site has been opened and is inviting people to submit photographs of when they were in Carmel. I am likewise pleased to see that “YAKAR” (Yaacov Kopul Rosen), established by Mickey Rosen in his father’s memory, has established an archives and repository for Rabbi Kopul Rosen’s work at Carmel College and beyond. At the London site in Hendon of YAKAR, an archive and library together with a web site and magazine have been established to keep alive the memory of Rabbi Rosen and of Carmel College. In addition, whilst I was at Carmel, an Old Carmeli and the Carmel librarian, Malcolm Shifrin began to collect

archival material under the name "Carmelismus." I hope this material is still extant and can thus contribute to the Carmel archives.

I should point out that I am writing my personal reminiscences about half a century after these events, almost entirely from memory. Obviously, after such a period some errors and confusion are inevitable. In some cases I have *deliberately omitted* the names of teachers or pupils involved in certain events, or even omitted the events completely, in order not to cause upset or embarrassment to these people or their families.

Carmel College is no longer - its memory and that of its Founder must never be forgotten.

# NUMBER 278 REPORTING

I was born in November 1942 in Edgware, which is just outside north-west London. At the age of nearly five, I began my schooling at Broadfields Primary School, the local primary school encompassing that area. At that time there were no Jewish schools in the area.

The Second World War had only recently ended and the level of Yiddishkeit in England at that period was dismal. The factors for this could have been that the men had been in the British armed forces for many years and children had been evacuated to the countryside. In addition, even before that war, Yiddishkeit was weak in England.

Already in the late 1940s there were a large number of Jews living in that part of Edgware and about one third of my primary school was Jewish. The headmaster was a Scotsman and in any lesson he taught, he would reprimand a disproportionate number of Jewish pupils. I can say that the Jewish pupils were no worse behaved than their non-Jewish counterparts.

According to the 1944 Education Act, schools in Britain must begin with an act of collective worship and Scripture is a compulsory subject. In Broadfields school, both the Christian and Jewish pupils assembled together for this act of collective worship. For Scripture, there was a separation between the Jewish and Christian pupils, with the Jewish pupils being taught "Old Testament" by one of the non-Jewish teachers.

There is also a provision in this Act by which parents can withdraw their children from these activities. Whilst I was at this school, the Rev. Saul Amias, who was Minister of the Edgware United Synagogue, wrote to his congregants informing them of this right. A number of pupils including myself thus opted out of the assemblies and Scripture lessons. Since there were such a large number of Jewish pupils in this school, I often now wonder why the Jewish community did not send someone to the school to conduct a Jewish assembly and give the Scripture lesson.

At that period the sole Jewish instruction given in Edgware was in the Hebrew Classes. These met on Sunday mornings for three hours and for older children on Tuesdays and Thursdays for one and a half hours beginning at five o'clock in the evening.

In my view, the teaching was "catastrophic" and largely consisted of "parrot-wise" translation of texts. I have often heard people complaining that boys leave these Classes at the age of Barmitzvah and girls even before that age. With this type of syllabus, I congratulate the children for sticking it out so long!

When I enrolled in these classes, I already knew the Hebrew letters by their names. In my first lesson, there was a substitute teacher - a girl aged about twelve years old! - and I remember her writing various Hebrew letters on the blackboard and asking us if we knew what they were. For example, she wrote the letter "bet" on the board. I put up my hand, or possibly just called out "beis." "No," she said "its ber". This went on throughout the lesson!

I attended these Hebrew classes for about five or so years. Considering the time I was there, I cannot say that I, or anyone else, really learnt a lot. But that was Jewish education in the Hebrew Classes during the decade after the Second World War. Pedagogic methods for teaching Anglo-Jewish youth had not yet been developed; the teachers were untrained; there were no good textbooks.

It was during this period that Rabbi Kopul Rosen established Carmel College. The school opened with just over 20 boys in Newbury, Berkshire in September 1948.

The school was kept in the Jewish public's eye by a display advertisement which appeared in almost every week's "Jewish Chronicle". Until 7 August 1953, the address of the school appeared as "Newbury" and two weeks later it started to appear as "Wallingford" where the school was then in the course of removing to.

How did I come to go to Carmel? It was towards the end of Pesach 1953 that one of my aunts came to my house with the latest issue of the "Jewish Chronicle." In it was an announcement from Carmel College saying they were awarding six scholarships, which would cover up to about half the fees. My family had already heard of Carmel College, since a distant relative, Ian Caller, was studying there.

After Pesach, my father wrote to them for an application form for the scholarship. This form asked for details of medical history, school history and attainments and Jewish education and attainments. I recollect that in some cases very little room was left for the answers. My father typed in the answers to the questions.

In the previous term, I had come top of the class in my primary school and we sent my school report. We also went to speak to Rev. Amias to ask him for a letter certifying my attainments in Jewish activities. He asked me a few questions and then wrote out a letter pointing out that I had at the Hebrew Classes been an annual prize winner without break, had in the previous year received the prize for the best Chanukah essay and that I regularly attended Shul and "davened better than some of the adult worshippers."

We sent off all these papers and were soon informed that the examination would take place on a certain Sunday. That Sunday I travelled with my father by coach to the school.

The candidates were ushered into a classroom and were given a paper in mathematics to answer. Those above the age of eleven and a half were given a more difficult paper. As I remember it, there were ten questions and they got harder as they went along. There was then a paper in English which included a comprehension. In one of my answers to it, I wrote about "green geraniums"! One also had to write a short essay and one of the subjects was Purim.

The next test was an intelligence test. We were handed out printed booklets and after doing a few sample questions with the teacher in charge, we began the test. One of the questions was to draw a square and inside it write the letter "B" as seen in a mirror. We had to answer about fifty questions in each section in four minutes, writing in the answers in pencil. The master then said we should turn over and begin the next section. In case one's pencil would break during this test,

each candidate was supplied with two pencils. I remember asking the teacher what would happen if we succeeded in breaking both points?! He told me that he had spare pencils.

After this there were the interviews. Since it was almost time for the coach I had booked to depart, I was given the first interview. These were conducted by Rabbi Rosen assisted by several teachers. They asked me a whole variety of questions. I recollect doing a mental arithmetic question on simple interest. The teacher said that my answer was not quite accurate, although when I asked my father who was an accountant, he said that my answer was correct. I also recited part of a poem I had recently learned in school. During the interview I was asked what sporting event would soon be taking place and I answered "Will the Australians be playing England in cricket?" To this Rabbi Rosen answered, "Yes they will be." As I left after the interview, I said "Shalom" to the teachers.

My father quickly ordered a taxi and we rushed together with another parent to try and catch the coach to return to London. But we had missed it! The taxi driver offered for thirty-four shillings (quite a sum in those days) to catch up the coach at Reading, but we decided against this. Instead we decided to return to London by train. At the station we met another candidate Moshe Leibovich, who became a great friend of mind throughout my stay at Carmel, and indeed afterwards in Israel. Moshe would keep walking at the edge of the platform and his father kept making him come back. I exchanged addresses with Moshe and said we would let each other know our results of this examination.

A few days later, the results arrived by post. I had been awarded a scholarship worth 130 pounds a year, which was the highest value scholarship that the school was awarding. When I arrived at my school that day, I briefly related about my Carmel scholarship to my form teacher, who then told me to inform the headmaster. I went to him that morning and told him. He obviously had heard of Carmel College since as soon as I told him, he answered that that was a Jewish school. He asked me for a copy of the letter we had received from Carmel and my father typed out a copy for him, omitting the value of the scholarship. He did not feel that this was any of the business of the headmaster.

I also took the question papers to Broadfields school and the form teacher read them out to the class. When he came to the word "Purim," he asked "what on earth is that?"

As promised, I wrote to Moshe Leibovich and he replied that he had received a similar value scholarship.

We then began the long arduous preparations for my going to Carmel.

We soon received a long clothes list of the minimum things required. It began with a trunk, a tuck-box, a hand-case, a travelling rug (I never understood why this was included!), and then a whole list of items of clothing, usually three of each. Twelve handkerchiefs were required. Also included were sheets, pillowcases and towels. The general list concluded with a supply of names tapes for the school's use and a soap bag to include such items as soap, toothpaste, toothbrush, nailbrush, comb, nail scissors etc. After this followed the sports clothing required. Since sports

change with the changing seasons of the year, there was included one list for the winter and spring terms and another for the summer term.

Many of the items of clothing were school uniform which had to be obtained from Harrods. These included a blazer, cap, tie, scarf, socks, pullover and various sports items. We were instructed that every item of clothing had to have a "Cash's name tape" sown on it and that marking with Indian ink was not sufficient.

In the same street where I lived was a boy who had joined Carmel one term before me. I thought that he could surely advise me on things which were not clear to me on this clothes list. However the information he gave me was on the whole more destructive than constructive. For example, he said I should buy two school caps instead of one. I did this but this was a complete waste of money.

That summer I went with my mother to Harrods to purchase the various items of clothing. At the time they had no blazers or ties in stock. The blazer finally arrived about a week before I began at Carmel and the ties arrived by post on the actual day the term started.

We also ordered a gross of Cash's name tapes and my mother then had the very tedious job of sewing them on to each item of clothing. My aunt who had a sewing machine sewed them on to such items as the handkerchiefs, the sheets and maybe some other items. For the shoes we were instructed to put one's school number with nails on the instep of the shoes. We didn't do this but wrote my name inside the shoes with ink.

I was given the school number 278. I was the 277th boy to join Carmel - I heard that the first housemaster had been superstitious and so there was no boy with the school number 13. We were originally told that the term would begin on 21 September. However, we were later informed that the start would be delayed by two weeks to 5 October. [This was the 278th day of that year - the same as my school number!] The reason for this delay was that the school at the time was removing to Mongewell Park near Wallingford and that the premises were not yet ready.

Rabbi Rosen also wrote a letter to all the parents saying that various parents were interested in seeing the new premises and in order to accede to this "praiseworthy curiosity" they would have a visiting day at Mongewell Park on a certain Sunday. My parents did not manage to go that day. They were also invited to the speech day at the end of that summer term, but because of a family wedding were unable to go and my father accordingly sent a letter of apology.

That year, 5 October was after Simchat Torah and a few weeks earlier on Rosh Hashanah, I started to wear my Carmel cap for Shul. This Carmel cap had a very long peak and I recollect a non-Jewish boy in Edgware calling after me "violet long peak."

As the beginning of term approached, my trunk and tuck-box were packed and dispatched by Carter Paterson (later known as British Road Service) to Carmel. [After a few years we learned that it was quicker to send luggage by British Rail.]

The fifth of October arrived. The school had arranged a special train to take the pupils from Paddington station to Wallingford station and that it would leave Paddington at 3.33 (an easy time to remember!) that day.

[This train always reminds me of Agatha Christie. She had a big mansion in Wallingford and a number of her stories are located in this area. In particular one of her books is called the 4.50 from Paddington and takes a similar route as the Carmel train. On Agatha Christie's train a murder took place - fortunately this did not occur on the Carmel train.]

That day I said goodbye to my family and together with my father left for Carmel. My father always liked being early and we arrived at Paddington at about 2.30. At the station we met Barrie Schreiber, a boy of about my age who had also been awarded a scholarship, together with his mother. My father and his mother were soon in earnest conversation together.

Since this was my first term at the school, my father decided to come all the way with me to Carmel. On the train, there were naturally some teachers to accompany and supervise the pupils. One of them, Dr. Alexander Tobias, was a distant relative of mine and also during the period of the Second World War, was Minister at the Edgware United Synagogue, in place of Rev. Amias. My father introduced himself to him and he said that he vaguely remembered my father from Edgware.

Another name I heard boys call out on the train was "Dr. Friedman." My immediate reaction was that in Edgware there is a Dr. Friedman. The difference here was that in Edgware he was a medical practitioner and in Carmel a teacher of History.

The train to Wallingford went first to Reading where there was some unhooking or hooking of other carriages on to the train. (I don't know which of these two; I have never been employed by British Rail!) It then continued on to Cholsey, where the Carmel carriages were unhooked. The final stage was on the single track line to Wallingford. Normally a one carriage train went on this branch line from Cholsey. [For those interested in the vintage of the Carmel school trains and also this one carriage train which daily graced Wallingford station, can find it all excellently described in an article by Henry Law in "Reflections."]

During the period I was in Carmel, this branch line came under the axe of British Rail and was eliminated. On going to and from Carmel we then had to get off the train at Cholsey. Rabbi Rosen once remarked after the closing of this branch line, that in Mir where he studied in Yeshivah, just as in Wallingford, there was no train station.

When we arrived at Wallingford station, we were ushered on to waiting coaches, from the local firm of Tappins, to take us to the school.

On arrival at the school, we went, as far as I recollect, into the gymnasium, which was in darkness and were told the number of the table we should sit on in the dining hall. We then went there and our first meal included tomato soup which was served in milk jugs. The members of this table were then told that our dormitory would be the "long dorm" which was situated in an annex of the gymnasium.

Meanwhile, unknown to me, my father was looking for me since he wanted to return home. After the meal he found me in the main building and we said our good-byes.

He realised that it was too late to get a train from Wallingford and he succeeded in finding someone going to Oxford who would give him a lift. This person did not take him to Oxford station but dropped him somewhere in the middle of the city. After walking for about half an hour, he reached the station. Fortunately the weather was pleasant that October evening. However, unfortunately, when he reached the station, he discovered that he had missed the London train by five minutes and would have to wait two hours for the next one. He meanwhile telephoned home to order a car to meet him at Paddington station. By the time he arrived home in the wee hours of the night, I was well and truly asleep.

I was now a pupil at Carmel College! Pupil number 278 had reported!

# THE VICTORIAN MANSION BY THE THAMES

If you are an Agatha Christie fan - as I once was - you have surely heard of Monkswell Manor Guest House of Mousetrap fame. According to Mr. Schmidt, a master at Carmel, this Guest House of Agatha Christie's, was based on the Victorian mansion which was to become Carmel College's "main building."

Let me begin by describing this large Victorian mansion. I don't remember the name of the person who originally had it built. However it was later sold to a man called Gould. I understood from Mrs. Ackworth, who had been a cleaner there since 1918, that Gould was Jewish, and that originally there was some sort of dome on this building. Gould however, felt that it made it look churchy and so he had it removed. I asked her whether he had a Synagogue in the building but she answered that he was not a religious man.

When in 1939, World War II was imminent, Gould sold up and went to America. The building was taken over by the United States Military. Incidentally, when one of Carmel's teachers, Mr. Murray Roston, was in hospital, he met a man, who on learning where he was teaching, asked Mr. Roston, whether the nissen hut was still standing. Apparently, it was in this nissen hut that some important planning for this war took place. Mr. Roston invited him to come to Carmel and give a lecture on the place, which he soon after did. A summary of his lecture appeared in the next edition of the Carmel magazine.

This three story main building was in red brick and when we first came to Mongewell, the walls were covered with ivy. Later it was removed, since such ivy weakens the walls. The rooms on the top story were attic rooms, where there was at least one wall which sloped.

The main entrance to this building was through two enormous copper and glass doors. In the course of the years, the copper on these doors developed a patina, which beautified them. Someone gave an order to remove this half a century old patina, and the Senior Master, Mr. Romney Coles, was most upset about this. Being a Chemistry teacher, he could appreciate what a patina was on copper. Pupils were not allowed to enter by this door. They had to use the side door on the eastern end of the building.

On going through this main door one came into the big hall. If you tried turning on a light switch in this room, you would find that it would turn on a light at the *other end* of the hall. We discovered that the reason for this was that Gould was frightened that someone was at the other end of the hall who wanted to do him physical harm and he thus arranged the lights accordingly!

On the western side of this hall was a beautiful wooden staircase up to the first floor. If you wanted to use it, you had to become a member of the staff or a prefect.

There were also a number of very large rooms leading from this big hall. One of them was beautifully wood panelled and this became the school library. Someone had caught a big fish near the school and this was stuffed, put in a glass case and stood on the mantelpiece above the fireplace. Before the era of radiators and central heating, people had a coal or wood fire in each room. Even by the 1950s, Carmel had progressed beyond coal or wood fires.

Next to the library, there was a sun lounge, which we called the loggia and this became the newspaper room.

Opposite the library was another large hall, which was the staff room. Pupils were never allowed in this room and could only see what was inside from afar, when a teacher entered. There was an occasion when a teacher gave us a “Torah lesson” in the staff room. It was probably on a Shabbat. One of the pupils not only took the opportunity to read the staff’s private notice board, but he even asked the teacher why a certain notice was not there. The teacher was rather annoyed at this! One parents’ visiting day, my young brother aged then about three, calmly pushed open the door and ran in “where angels fear to tread.” I had to embarrassingly run after him to remove him from this forbidden territory.

Another large room leading from the eastern side of the big hall was used as a lecture theatre and as a public examination room. For the first term at Mongewell, it served as a dormitory.

Whilst I was at Carmel, the library considerably expanded and the staff room became the fiction library, whilst the staff then moved to the lecture theatre.

From the eastern side of the big hall ran a corridor the whole length of the building. The first room in this corridor on the right hand side was the Principal’s study.

I should add here that all the time I was in Carmel, there was no-one with the title of “Headmaster.” Rabbi Rosen was the Principal. Whilst I was in the school, I never thought about this question of titles. Only when I read the book “Memories of Kopul Rosen” did I understand what had happened. When the school was established in 1948, Rabbi Rosen agreed with those who suggested that he should be Principal and not Headmaster. Indeed a Headmaster, a Mr. James Ewart, was appointed, but he soon left. No new Headmaster was appointed.

In his study, Rabbi Rosen had a big kidney shaped desk and on one side of it were bookshelves. There were also other bookcases in this room. Amongst his books was a beautifully bound Talmud, which had been presented to him - I don’t remember by whom.

However, the most interesting object in this room was a chair to “trap people.” When one sat on this chair, two metal semi-circular rods would roll over one’s legs, thus trapping the unfortunate person until someone came to his rescue! To the best of my knowledge, this chair was never used to “detain” a misbehaving pupil! However, if for some reason, boys were in his study whilst Rabbi Rosen was not there, they would sometimes play with this chair, trapping each other in it. I understand from one of Rabbi Rosen’s sons that this chair was purchased at some auction.

When in the mid 1950s, Mr. David Stamler was appointed vice-Principal, another, but not so elaborate desk was added to this room by the side of the window ledge. Mr. Stamler built up a card index of the boys in the school in which he wrote the various good and bad deeds done by the pupils, and this was kept on this window ledge. One pupil, whose name was right at the beginning of the alphabet, when he was in this room, succeeded in opening by the *tiniest amount* the drawer of this card index and was able to read his card! (Don't worry, it wasn't me - my name begins with the letter S - I couldn't have possibly opened it that amount undetected!)

As one continued along this corridor, on the left hand side was located the school office and it was run by Mrs. Walker. She had a brilliant son Jeffrey, who was already in the fifth form when he was only 12 years old. (The average age of the fifth form was 15-16.) Originally the sign on her door read "School Bursar." This was probably a misnomer, since a few years later, when the school appointed a bursar, called Captain Lunzer, Rabbi Rosen specifically pointed out to the school that this appointment did not affect Mrs. Walker's work. The sign on her door was accordingly changed to "School Secretary and Cashier." It seems likely that with the appointment of Captain Lunzer, people were asking whether this was to Mrs. Walker's detriment.

Beyond this office was a staircase leading upstairs to the dormitories. This was the only staircase which the pupils were allowed to use.

The next room on the left hand side was a washroom which was completed soon after we arrived in Mongewell. It contained about ten toilets and about twenty washbasins. Why they installed so many washbasins, when the dormitories were upstairs and there were washbasins upstairs as well, was always a mystery to me. I am sure that they didn't have a surplus of money at that time! There was also a large cubicle with about eight showers but no partitions between them and next to it a room with four baths. The baths were the "baby type" where the back half was about one foot higher than the front half. Maybe the school was frightened that the pupils would drown had they installed normal baths!

Opposite this washroom was the linen room. Every pupil was assigned a cubicle where his clothes were kept. There were large laundry baskets where one would put one's dirty clothes. The linen room staff would sort it out, list out what each pupil had put there and send it off to the laundry. When it came back clean, they would put the clothes in the pupil's cubicle.

At first I don't think there was any limit as to how often one changed one's clothes. When, however, the bursar started work, all this changed. For example, only one set of underwear and socks per week, one set of pyjamas per fortnight, and only one sheet could only be changed per week. If one exceeded his quota, the extra laundry costs would be put on one's bill.

At the end of this corridor was the only public telephone in the school. Maybe "public" is not the correct term! Pupils were forbidden to use it without permission. Today with everyone walking everywhere with cell-phones, such a restriction is hard to fathom!

In this area of the building, there was also an annex where the domestic staff lived. Rabbi Rosen once announced that if any pupil would go into the room of a member of the domestic staff, then that member would be dismissed.

Now let us move up to the first floor. Most of the rooms on this floor were dormitories. The two largest rooms, dormitory 4 and dormitory 9 held about fifteen to twenty boys sleeping on double bunks. It was almost like the “Black Hole of Calcutta.” [When I visited the school in the mid-1970s, there were only about 6 boys in one of these rooms, yet they complained to me that it was crowded.] The other dormitories were smaller rooms and only had about 6 - 8 boys sleeping in them!

There was a boy called Ellis Korn who spoke beautifully and Rabbi Rosen would use him to show visitors around the school. But he was given instructions not to show them the dormitories! (You can understand why!) He told us that it was the dormitories that the visitors specially wanted to see and he would answer them that he needed special permission to do this.

The last room on this floor was a large double room which served as a apartment for the Rosen family. Rabbi Rosen and his wife lived in one room. On one side were their beds and on the other their dining room/lounge. The second room was a bedroom for their three sons. One should mention the great praise due to the Rosen family, after living in a spacious house in north-west London, to then live for about a decade in one room, first in Newbury and then in Mongewell.

It was towards the end of my stay at Carmel, that there was an addition to the Rosen family - this time a girl, Angela Fay. When she was born, Rabbi Rosen related to the school of a Headmaster who only had sons and said that if he were to have a daughter, he would grant an annual day's holiday to his school on her birthday. But he never had a daughter and so his school never got this extra annual holiday. Rabbi Rosen then continued that because he now had a daughter, there would henceforth be an annual day's holiday at Carmel on her birthday, which would be known as “Fay Day.” Whether or not, this was kept up, I don't know.

Opposite the Rosen's flat was a room which was used as a sanatorium. It had about two or three beds in it. A few years later the sanatorium was removed to the annex of the gymnasium.

The second floor could be called the “attic rooms” since they were directly under the sloping roof and so the upper part of at least one wall was sloping. If one was sleeping on the top bunk one had to be careful not to bang one's head on rising and shining in the morning.

The rooms on this floor were smaller than those on the first floor and there were about 6 - 8 pupils in each room.

Another brick building, built I think towards the end of World War I was the gymnasium. This consisted of the gymnasium itself, which, when we first arrived in Mongewell, was poorly equipped with climbing frames. Later, far more gymnasium equipment was added and a basketball pitch was also set up there.

There was also a court with wood panelling all over the floor and walls which was built for some American sport. But it was so like a squash court that we used it accordingly.

In front of the gymnasium was an outdoor swimming pool which had been badly neglected. We however managed to use it.

An annex to the gymnasium was the “long dorm” in which about 20 boys slept and in front of it was the Shul for the Preparatory school. The upper story of this annex first served as the residence for the Ellman family. Mr. Ellman was the mathematics teacher - no-one could play him up and get away with it. Instead of a large mark book which other teachers used, he recorded all his pupils’ marks in his pocket size diary. A few years after we came to Mongewell, he left and his apartment became the sanatorium.

A school is not only sleeping and playing sports. Some pupils would like this provided they were adequately fed! One needs a place to learn and to eat. All the time that I was in Carmel, this we did in prefabricated huts.

Near to the western side of the main building was a long prefabricated building which served as the classrooms. The various laboratories were in two prefabricated huts. Soon after we came to Mongewell, they were named the “Isaac Wolfson Laboratories” and a sign to this effect was erected. However, it soon came down. I understood, (but maybe this is incorrect) that Isaac Wolfson did not like his name on such huts.

The dining hall consisted of two huts which had been joined together. At the southern end of this dining hall was the kitchen which was divided into two sections - one for milk and the other for meat. Two hatches joined these kitchens to the dining room. When we came to Mongewell, the entrance to the dining room was in the course of being built and, within a few months, there was a vestibule with a long washing trough for netillat yadayim (washing of the hands) before the meal.

This dining hall had a strange feature. One of the huts had four supporting beams on its ceiling and the other one had five. Soon after we came to Mongewell, Rabbi Rosen came into the dining hall and said he would give some tuck to the first boy who could answer this riddle. He explained that he had asked the reason for the different number of beams on the two huts, and had been given the answer, “Because of the echo.” The riddle was, what does this answer mean? The solution was, that five in Hebrew is written as “hei” and four is written as “daled”. This spells the Hebrew word “hed” which means “echo.” I don’t know who, if even anyone, got this tuck.

After a few years, the roof of this dining hall developed leaks all over the place. (The poem by Alfred Lord Tennyson, “Break, break, break, On thy cold grey stones, O Sea!” could easily have been adapted to this situation, “Drip, drip, drip, On my cold baked beans and tea!”) Fortunately within a very short period, the roof was retiled and this source of water from above ceased.

There were also a few other huts scattered all over the grounds. One of them served as a study block for the sixth form who certainly slept there, and I hope, also worked there.

There was also a preparatory school for boys aged 7 to 11 and it was planned for them to be situated in a building to be known as "north court" situated as its name suggests in the northern part of the grounds. When we arrived it was in a state of being refurbished and only after about three months were the prep school able to move in. Until this time, they were located in the top story of the main building.

To maintain a building and estate of this size required an extensive domestic staff - cleaners, kitchen staff, maintenance men and so on. Some of these staff had worked on this estate for decades. There was Ted Weatherall who was in charge of the boilers and he had been there since 1910. There was Mrs. Lucy Ackworth, who had been a cleaner there since 1918, although she once told me that during the Second World War she was called up for war work, but she came back after the war. There were two maintenance men named Bumpus and Sansom; I don't know whether they were on the estate before Carmel arrived. I once asked the former whether he was Bumpus and he answered "I am Mr. Bumpus." There was a worker called Martino. I don't remember what his function was, but in his spare time he gave haircuts to the boys.

On the question of haircuts, the "official" barber to the school, would periodically come in the evening to the school, and would give haircuts, or if I recollect correctly "scalp" - the boys. This was done in the washroom adjacent to the first floor dormitories.

One of the items of upkeep on a building is periodic repainting - especially in a school. It was when we returned after one holiday, that Rabbi Rosen said to us, "If you tell a Jew that there are fairies, he will believe you. But if you tell him that the paint is wet, he will touch it to make sure." He added that he was telling us that since the painters had turned up late and as a consequence there was wet paint in the school.

Whilst talking about painting, let me relate an incident regarding the pillbox which was in the school grounds near the Thames. When I was in the junior part of the school, I, together with some friends discovered this pillbox. We decided that we would paint it and then maybe it would be our dormitory! One of the maintenance staff gave us some brown paint and together with a broom head (we had no paint brush), we began to paint it. However we soon got tired of this idea!

There were also extensive grounds in the Carmel estate - 70 acres of them - but when we arrived in 1953, they were in a poor state of health. At one part there was a sudden change in levels and this caused the accumulation of a large quantity of rain. However, after several years of hard work by the groundsmen, they were turned into an admirable state. Another problem was that certain local farmers had grazing rights on these fields. Rabbi Rosen explained to us that they had to be given a year's notice at Michaelmas (which occurs on 29 September) to terminate these rights.

The River Thames was the western boundary of the school and there was a tributary which ran through the school and it went under a bridge as one approached the main building. Swans graced this River. (If they were unmarked and mute, they were the property of the Queen of England, in partnership since the late the 15th century with the Vintners' and Dyers'

Companies.) About five yards from the river, white posts were set up and beyond that point was “out of bounds.”

This was the state of the school when I arrived in 1953 and also for the next few years. Periodically a “master plan” for buildings of the future was put on the school notice board for the pupils to see and realise that one day in the distant or hopefully, in the not to distant future, they would have more luxurious facilities. In fact the architects seem to change as the years went by and so did the details of the “master plan.”

On one plan were the planned houses for Rabbi Rosen and Mr. Stamler. Pupils must have made comments about this, since Rabbi Rosen said to the school that they obviously seen these houses on the plan, adding, that it will cost Mr. Stamler and himself a lot of their own money.

Whilst I was at the school, building actually began The first two dormitory blocks, the sanatorium, six hard tennis courts and a new sewer were built.

# LET US KEEP IN CONTACT

Carmel College was a boarding school. As such the boys were separated from their parents except for holidays, half terms, infrequent visiting days and special occasions such as speech days and sports days. Even the use of the telephone required special permission. There were no cell-phones, faxes, e-mails in the days I was Carmel!

On my first morning at Carmel, Rabbi Rosen called all the new boys into his study. He told us that we are going to be homesick at first. He related that the first time he went away from home he was fourteen years old and he cried himself to sleep that night. I was homesick for the first week or so and not only in my first term. For a number of terms when I returned after the vacation, I was homesick at the beginning of the term.

The only way of keeping in contact with one's parents was by letter. After I had been in Carmel for about a day, I wrote my first letter home. My parents were excited to receive it and whilst in Carmel, I developed a system where I would write home three times a week and my parents would likewise write. Letters only took one day to go from Carmel to London. I would write one day, my parents would get the letter the next day, answer it and post it on the same day and this would go on throughout the term (with of course a break for Shabbat and Yom-Tov).

My father who was an accountant was very strict and methodical on filing and when I replied to his letter, I would return his letter for filing. Every letter was carefully filed. Unfortunately they were eventually destroyed. Otherwise they would have provided excellent material for this book.

After I had been in Carmel for a few terms, I suggested to my father that he write and post me a letter on the day the term begins. This way I would receive a letter on the first day of term, which was when one felt the most homesick,

Our schedule of sending letters to each other was strictly adhered to. On one occasion, a letter from my parents went astray and arrived half a day late. In order not to upset our schedule, I immediately answered it, went off to North Stoke (a village close to Carmel), - even without requesting an exeat! – so as to catch the post at their post office. On another occasion, my father didn't get my letter on the appointed day. He accordingly telephoned Rabbi Rosen to ask if everything was in order with me. Rabbi Rosen then came to me to ask why I haven't written home, which rather surprised me, as I had as usual. The next day the "mystery" was solved! The letter had gone astray and was delivered a day late.

How did we send our letters? During my first weeks at Carmel, the letter box which was in the corridor of the main building was of a white colour with "letter box" written on it in Hebrew. However it had no lock and any Tom, Dick or Harry could thus open it. This was soon replaced by a red letter box - the *colour* of the GPO letter boxes - with a lock and this was attached to the wall in that corridor.

The postman would come at least once a day, take the post and deliver the post. Obviously, he didn't deliver it individually to every boy. It was all deposited in the school office. After dinner each day, they would call out who had post and we would then go and receive it.

Although I and almost every other pupil mastered the homesick problem, there were a few who obviously found it difficult and rather than sweating it out, left permanently after just a few days at the school.

For the first term at Mongewell, there was no travelling home for half term. That half term was all in all, a Sunday visiting day at the school. This was during November 1953, and in the letter telling the parents about half-term, was an invitation to go to a meeting that afternoon in Rabbi Rosen's study to hear a statement from him. (I have often wondered whether this was the reason for having half-term at the school rather than the pupils going home.) I asked my father what was said at the meeting and he said something about the Governors resigning.

[The boys did not know what was going on at the time between Rabbi Rosen and the Governors. I only really learned, and even only then, in general outline, from "Memories of Kopul Rosen" about the "tug of war" that had been going on between Rabbi Rosen and the Governors. Since 1951 there had been disagreements between them and at the beginning of 1953, the Governors gave Rabbi Rosen an ultimatum - either you resign or we resign and withdraw the money we put in. Rabbi Rosen told them that he had no intention of resigning. So the Governors resigned. Rabbi Rosen then found new Governors who put in money.]

As the end of my first term approached, the boys' trunks which had been stored sky-high in a red-brick outhouse about fifty yards behind the main building were brought into the corridor of the main building. We then knew the holidays were near - jolly good! At the end of the first term, the matron helped us pack our trunks. The carriers came, off went the trunks and a few days later, tally-ho, the holidays.

The following term we went home for half-term. However in the summer term, instead of a half-term, the school allowed the parents to visit on three of the Sundays during that term. It was on the first one that my parents hired a taxi, whose driver they were friendly with, to take the family to Carmel. On other occasions they would take a coach from London to Crowmarsh, which was fairly near the school, and then a taxi to complete their journey.

It was during this term that boys started "running away" or more accurately "running home" from the school. It was more of a lark than anything else. One of those to do so was Jeremy Rosen. With him it was "running away," since his home was Carmel College!

If they could, why shouldn't I, thought I. My parents had been at the school a few days earlier on one of these Sunday visiting days and left me some extra pocket money. So I had the fare money.

I chose as my running away partner a boy from my class and after finishing lessons one day at four o'clock, off we fled. We went up the hill to catch the four thirty bus to Reading. We had heard that there was a train strike and therefore might have to get a bus leaving Reading at six o'clock which arrived in London two hours later. This would have made a very tedious journey.

However, fortunately there were trains and we got the five fifteen which arrived at Paddington at six o'clock. We took the underground to Baker Street and then I parted from my friend. From there, I took the bus to Edgware and arrived at my house at about seven o'clock.

I must have called out when I knocked at the front door, since my mother thought she heard my voice. I immediately told her that I had "run away." My parents wanted me to return that night but I persuaded them to let me spend the night in Edgware. They immediately telephoned the school to tell them what had happened. To inquisitive neighbours, we said that I had a day's holiday.

We were in contact with the other boy's parents and it was arranged that they would take us both back by car on the following night. Towards that evening my mother took me to this boy's apartment which was a flat in St. John's Wood and then off we went by car to my alma mater. We reached Carmel just as the other boys were going to bed or had just gone to bed.

The next day, Rabbi Rosen called all the boys who had run away and gave us a talking to. He wasn't "angry angry," but this spate of "running away" stopped. As a punishment, my father drastically cut down my weekly pocket money for nearly a month, so that I would not have sufficient money for a "repeat performance." In contrast, I was told that the other boy's parents refunded him the money he had spent on fares in running away.

After that term, half terms were always going home for a weekend. On one occasion that year, the half term had been fixed from Friday to Sunday. This created a problem. It was the winter and some boys had a long journey to the provinces. Because of Shabbat they had to travel on the Thursday. After that, half terms always began on a Thursday.

Before each return home for a holiday or half term, the school had to make extensive travelling arrangements. A circular was sent to all the parents telling them that there would be a special school train to Paddington. There then followed a long list of trains to the various provincial cities where the various pupils lived and the parents were informed that pupils will be escorted across London to the various terminals from where these trains departed.

A few weeks before the vacation, following supper, the master in charge of travelling arrangements would go through the pupils one by one asking for details of their travelling. For the end of term, this included the luggage they intended sending in advance.

All this was very tedious and when Mr. Epstein took over this task, he would hand out forms which pupils would fill up with the details. Once, when he had collected them in, he commented that "trunk" was not spelled "trunck"!

All the tickets were then purchased and on the night before the half term or the end of term, they were given out.

We would go by coach to Wallingford station and, after it had been closed, to Cholsey station. From there we would get the special school train. A number of teachers would be on the train to accompany the pupils to Paddington. On one occasion before the school train came into

Wallingford station, the one carriage “anti-diluvium” train which ran from Cholsey to Wallingford came into the station, Mr. Schmidt got off and then joined us to supervise us to Paddington.

There were a few occasions when we travelled to or from London by coach. Whether the reason was because of a train strike or something else, I don’t remember. On one occasion, when we were returning from London, the coaches were scheduled to leave at four o’clock. There were a row of coaches waiting and the master accompanying them said the last coach would leave at five o’clock, to allow for those who are always miss trains. Some of the boys and their parents wanted the former to go on the later coach - one more hour’s holiday!- but the teacher kept telling them that they had to go on the earlier one; nu! one less hour’s holiday is not the end of the world.

There were some legitimate occasions when I went home specially. One of them was for my Barmitzvah and I travelled together with another boy who went for the same reason. On the journey, some people would ask why we were travelling. Since they were non-Jews, I could hardly say “Barmitzvah” and so I answered “for my Confirmation”!

# THE JEWISH ETON

The aim of Rabbi Rosen when he established Carmel College was to create a public school run in accordance with Jewish practice - a synthesis of the Lithuanian Yeshivah and the British Public school, or, in other words a "Jewish Eton." He also considered it a solemn obligation to give Jewish boys who were living in far-flung communities the opportunity to live in a Jewish environment. Carmel was thus comprised of a mixture of boys, some of whom came from traditional homes, some from homes where they had no Yiddishkeit and yet others from those in the middle of the spectrum. Rabbi Rosen also wanted to make a uniform framework of Yiddishkeit in the school. This, one must admit, was difficult at first for boys coming from the traditional homes and those whom Yiddishkeit was new in their lives.

## *Kashrut*

The saying goes "A Jewish home is a Kosher home."

The kitchens in Carmel were of course strictly Kosher. This is not such an easy thing to implement when one is living a long way from an established Jewish community. Meat and other products had to be brought in from a long distance. The bread had to be baked specially at a Wallingford baker.

The large kitchens were divided into two sections - for meat and for milk respectively. One needed a duplication of all the pots and pans, utensils and dish-washers in the kitchen. The kitchens were joined to the dining room by two hatches, clearly marked "MEAT" and "MILK." When I first went to Carmel, many of the meat plates had a large blob of red paint on them to distinguish them from the milk ones. I hope this blob didn't add special flavour to the meat! Eventually these were replaced by plates of a different pattern from those of the milk ones.

After I had been in Carmel for a few years, they began to serve Snowcrest ice cream on Friday night for the dessert. On the first occasion when they were served, Rabbi Rosen explained to the school that ice creams such as Walls or Lyons were not Kosher and they were thus buying Snowcrest.

The timing of the meals was based on the Anglo-Jewish custom (which originated in Germany) of waiting three hours between meat and milk. I never heard any complaint on this from any of the pupils. When Rabbi Young, who waited six hours, joined the staff, he had a problem with eating milk at supper-time. He said that his timetable permitted him to eat the meat dinner on Sunday with the prep school who ate earlier than the senior school. In this way, he could eat a milk supper that day. However, he added, that often on Sundays there was a meat supper!

## *Berachot*

In the months following the removal to Mongewell, a vestibule was built outside the dining room. It wasn't just to protect us from the rain whilst we were waiting impatiently for the doors to open for our "grub up." It was also to hold a long water trough with numerous taps. The water

only came out them as long as one pressed on these taps. In addition to saving on water bills, this can also have a religious significance in the laws of netillat yadayim (washing the hands). At first one dried ones hands on cloth towels which were hung there. At a later date, they was replaced by interleaved paper towels. When they were first installed, Mr. Stamler asked the boys how much they thought each paper towel cost. I don't remember his answer. He then said that on the first day or so, boys would keep going in and out to wash and dry their hands, since these paper towels were a novelty but he hoped that within a day or so, the novelty would wear off and they would only be used for genuine washing of the hands.

Before going into the meals, the pupils were supposed to do "netillat yadayim" and then they would go to their places and stand by them in silence. The master on duty would then ring the bell on the top table or would say "Baruch" - sometimes even a non-Jewish master would say "Baruch" - and the pupils would then say the blessing over the bread. At the end of the blessing, the master would again ring the bell, the pupils would take a piece of bread and sit down and eat it.

During the course of the meal, a senior boy would go around the dining hall and would choose a boy to lead Birchat Hamazon (grace after meals). He would write his name on a slip of paper which he would hand to the master on duty. When the end of the meal arrived, the master would either say "Birchat Hamazon" or would read the name from the slip of paper. Mr. Coles who was on duty every dinner-time, would do the latter.

The boy leading grace would then say the "zimun," with the other boys answering him. The grace which was recited on ordinary weekdays was the "Shorter Form of Grace." The boys would recite together until "hazon et hakol" and then the boy leading Grace would repeat "Baruch ata HaShem, hazan et hakol." The boys would say "amen" and then continue "nodeh lecha" until the end of that berachah and the boy leading grace would say "Baruch ata HaShem al ha'aretz v'al hamazon." Then the boys would say "amen" and continue with "rachim" until the end of the grace.

When I joined the school, I (as well as some other boys who had joined at the same time) were used to the full grace and this shortened version muddled us up. We were sitting near Dr. Tobias on one of our first meals and he tried to point out the words in the shortened version which didn't appear in the full version. Rabbi Rosen was also present at a meal at this period. When he saw that some boys were puzzled by this short version, he explained that on weekdays they said this version. [I should mention that this shortened version is not some invention by the Reform movement. It already appeared in the writings of our Rabbis several hundred years ago.]

There was time to say the usual version of grace whilst the school was reciting together the shortened version. It was a bit more difficult if one was leading the grace, since one then had to say the two paragraphs beginning "nodeh" whilst the school was reciting together just a few lines. As with most things in life, with practice, this could be accomplished.

On weekdays, which was also Rosh Chodesh, there were additions to the grace, and as a result, the procedure was different,. The person leading grace, would after the zimun, read aloud until "hazan et hakol" and then continue the full grace silently until "ya'aleh v'yavo" which he would

read aloud and he would then continue silently until the end. [The disadvantage with this method, was that many boys did not say grace at all on these days.]

## *Tephillot*

When I first joined the school all the services - three times a day were compulsory for all the pupils. After some years, Rabbi Rosen made Minchah voluntary. About 20 boys attended. At the time Rabbi Rosen commented that the pupils may think I have made it easier for them now that Minchah is voluntary. In fact it is harder for them. Now they have to decide themselves whether or not to attend.

For at least the first term at Carmel, the members of my class would assemble in Rabbi Rosen's study every morning and would recite the prayers in unison. The next stage, as I recollect it, was that there were two separate services - one was for those living on the first floor of the main building - Mr. Carmel's house - and this took place in the lecture hall. The other service for the more senior boys took place in the hall. For a year or more, Mordell Klein and myself were the gabaim at Mr. Carmel's service. Anyone who has ever been a gabai will tell you it's a thankless task - "Why didn't I get an Aliyah today, since it's my birthday?"

All boys over Barmitzvah had to put on Tephillin every weekday morning. They all had Tephillin and I never saw any objection by any of them to putting them on, to even the most senior boys in the school.

The weekday morning service began with all the Berachot, then Baruch Sheamar, Ashrei, Yishtabach and from then on the complete service with the exception of Tachanun. [One could find a certain basis in Shulchan Aruch for having such an abbreviated "pesukei dezimrah" (the prayers of praise). The Shulchan Aruch gives this abbreviated form as the order of service for a person arriving late in Shul. I once heard the late Dayan Morris Swift of the London Beth Din saying that if a person hasn't time to say all the service he should do the "pesukei dezimrah" in this abbreviated form. In addition, we must also remember that we were dealing here with many many pupils where davening was new to them.]

Often when there was the Mussaf, such as on Rosh Chodesh, and also at the daily week-day Minchah they did a "hoiche kedushah" (a shortened repetition of the Amidah). [There are Rabbinical sources to support this.]

The boys were encouraged and sometimes even forced to be the Chazan and do the leining.

On one occasion Rabbi Rosen saw that the boys, especially of the lowest class were not saying the Alenu prayer. He called them out and told them to say it aloud together by heart. The only boy who was able to do so was his son Mickey. He told him to be silent but then the other boys were unable to continue. From then on, he said that the whole school would say the Alenu prayer aloud together.

As I have already said, after I had been in the school for a few years, Rabbi Rosen made the Minchah service voluntary. This was then held immediately after dinner every day in the loggia

where about twenty or so boys attended. On fast days, those who were fasting (even half a day) would assemble in the library at the earliest time possible for Minchah and have the fast day Minchah service, which included leining and a haftarah.

There were number of boys who wanted a full morning service without the omissions made in the regular school service. Rabbi Rosen was away for some months, probably fund raising or lecturing outside England. I, together with a few other boys used this opportunity to try and persuade Mr. Stamler to agree to the establishment of such a minyan. This occurred in about my fourth year at the school. We spoke to Mr. Stamler but he argued that the presence of the boys who wanted this separate minyan, had a positive effect on the other boys in the school.

We decided to check out this assertion. We asked the school office for a list of the boys in the school and, armed with this list, went round all the pupils asking them whether this assertion was correct. The majority said it was not correct and we wrote out the results of our survey and handed it to Mr. Stamler. There are lies, lies and statistics - but *these* were “statistics scientifically obtained.”

A few of us then had a further meeting with him and he agreed that we could establish this minyan. At the time of this meeting, the school was in the dining hall, and when I returned I gave the “thumbs-up” signal to other boys interested in this minyan, who were waiting expectantly for the answer. We held this minyan in one of the classrooms. When there was leining we took in a Sefer Torah from the school and we made an improvised Ark from a school desk.

Several months later there was Chanukah and Mr. Stamler informed us that for the week of Chanukah we had to daven with the rest of the school. The Hagaddah for Chanukah asks, “Why are these days of Chanukah different from all other days?” I don’t know the answer! I think it was in the following term that Rabbi Rosen closed down this minyan. His policy was that all the boys had to be in the same framework.

For some years the school was in session during the Selichot period before and after Rosh Hashanah. The school did not have a Selichot minyan. One year it was Dr. Tobias who said he wanted to arrange a Selichot service for erev Rosh Hashanah - on that day the Selichot are very long indeed. The service was to be held in the prep school synagogue before their service. He told us what time he wanted to start but until we actually got a minyan that morning it was considerably later. It is rare that a person likes rising from his bed earlier, especially with school boys!. We omitted quite a number of the Selichot and even so, the prep school had to begin their service before we had finished. That year he also arranged a Selichot service on a few other occasions including erev Yom Kippur.

On another year, we arranged the Selichot services in the loggia every morning. On erev Rosh Hashanah, one opens the Ark a number of times during the course of the recitation of the Selichot, and so we wheeled the Ark into the loggia.

For some short period when we were first in Mongewell, the Shul was in some hut. The hut was then required for some other purpose and the Shul was then moved to the main hall. The Ark was kept in an alcove of the hall and before every Shabbat was wheeled to the centre of the hall.

In the senior school there was one big Sefer Torah which required a strong boy to do hagba'ah. There were also a few smaller ones and we used one of these in the junior minyan. There was an occasion when the stitching between two sections of one of these smaller Sifrei Torah became undone and I borrowed a needle and managed to re sew the "gidim" and thus repair the Torah. At a later date whilst I was at the school, a Mr. Gletzer, who was the parent of one of the boys, donated a Sefer Torah to Carmel.

Due to the regular use of Siddurim, Chumashim and other religious books, they would eventually reach a state where they can no longer be used. Unlike secular books, they cannot be thrown in the dustbin - they have to be buried. These holy pages which are being buried are known as "Shemos" - from the plural of the word Shem (name) - since they contain many times the Divine Name. On at least one occasion, I together with some friends did this burial. We dug a "grave" near to the wall by the outhouse where the trunks were kept and buried them. We then found a marble type stone in the school and we scratched on it a suitable poem we composed, and then filled in the scratches with ink. I still remember our poem:

The Shemos which we bury here,  
Were to us precious and dear.  
Outwardly they may wither and die,  
But up to Heaven they will fly.

To ensure that the non-Jewish ground staff, not knowing what "Shemos" were, might have removed the stone or worse still, plough up the area, we added at the top of the stone "HOLY."

### ***Shabbat***

On Shabbat the whole school davened together, with the entire service and the leining being done by the boys. Before the end of each Shabbat, Rabbi Rosen would give out the leining for the following Shabbat. I think he wanted that every boy in the school would sometimes lein, although I don't think this objective was every reached. When there was a short portion in the leining - say, about 5 verses - he would usually give it to a person who had never leined before.

I was one of the more regular leiners amongst the boys. One year, Rabbi Rosen was giving out leining for the double Sidrot Matot-Masei, when he reached the fourth portion and offered it to me. I asked him how long it was and he thereupon turned over page after page after page in his Chumash and then answered 72 verses - (this is the longest portion in the Torah). I politely declined his offer! I think I did instead the fifth portion which is much shorter. At my last Shabbat at the school, we also read Matot-Masei and I asked to be able to lein this fourth portion, which I did.

There were occasions when a boy failed to do the leining he was given. This did not just pass off without comment or should I say action. He was likely to receive a summary punishment from Rabbi Rosen. The leining in such cases would be done by Rabbi Rosen or one of the masters, such as Mr. Epstein, and without any preparation or warning.

The prep school had its own minyan and since the boys there were not Barmitzvah, a number of boys from the senior school davened there on Shabbat. The leining was done by Dr. Tobias who was an expert leiner and in fact knew the whole Torah by heart. Sometimes boys would test him by beginning a verse and asking him to finish it. One could never catch out Dr. Tobias on this!

For one Shabbat he went away from the school for a Barmitzvah. It was the Shabbat when one read the double Sidrot Vayakhel-Pekudai - which together are very long indeed. (Why are do all these things happen when there is a long or double Sidra? It is probably one of Murphy's many law in action!) He asked Rabbi Rosen to suggest some senior boys to do the leining and my name was one of those given. I leined three portions that week.

Let us now look at the timetable for Shabbat at Carmel College.

At the start of Shabbat, we would go to the Synagogue for davening. As I have already said that for almost all the time I was in Carmel, the Synagogue was in the main hall. The boys' seats were in a large block extending from the front to the back of the hall and a smaller block in the alcove in the southern side of the hall. The masters sat in a row at the front facing the pupils. Those who regularly attended the services on Shabbat were Rabbi Rosen, Mr. Stamler, Dr. Friedmann, Mr. Carmel and Mr. Epstein. In my last year at the school there was Rabbi Young and Mr. Alexander. There was an occasion when Mr. Alexander preferred to sit amongst the boys, rather than in the masters' row.

On Shabbat the Ark which during the week, was kept in an alcove of the hall was moved to the centre of the hall at the front. As at that period, in many Shuls in England, the leining was done and also the Chazan took the service from the front of the Shul. This was also followed in Carmel. On the two sides of the fireplace at the front of the hall were two faces which had been carved into the stone. To accord with the Jewish law regarding idols, their noses had been chipped off and also during the services they were covered up with a small flag shaped cloth.

Before each service, Rabbi Rosen would ask if any boy would like to be the Chazan. I sometimes volunteered for this. Although at that period, it was rare to find a Shul in England who used the modern Hebrew pronunciation for davening, Rabbi Rosen had instituted this at Carmel.

In the Kabbalat Shabbat service, the entire congregation sung the whole of "Lecha Dodi" together. In my first year, after the Friday night service, the school would sing "Shalom Aleichem" although only twice (instead of the usual thrice) for each verse. When the days became longer that summer, this was stopped and it was never restarted.

Dinner on Friday nights in the winter months was at six o'clock. The boys would do netillat yadayim, enter the dining hall and stand in silence by their places. Rabbi Rosen would make Kiddush and after drinking some wine himself, would call out the names of a few boys to come out and drink the wine. I recollect that on one occasion during my first year at the school, Mr. Carmel made the kiddush, even though Rabbi Rosen was present. Rabbi Rosen would then go into the kitchen. He once told us that a boy asked him why he goes into the kitchen after making Kiddush each week. The reason of course was to do netillat yadayim.

Meanwhile Dr. Friedmann would make Hamotzi on the two challot on the top table. On the boys' table was only sliced challah. On the top table were seated the staff together with their wives. Sometimes there were also some non-Jewish staff at the table. One of them, Mr. Cox, the art master, would often wear a capel when at the table on Shabbat.

There was no fish course, (oy vei! Shabbat without gefillte fish!), and the meal would begin with lockshen and soup. In the early days at Mongewell, a member of the kitchen staff would come round with the soup saucepan on a trolley and would dish out plate by plate. However, this method was soon changed and each table was given a soup tureen - this was certainly much quicker. The next course was meat, roast potatoes and gravy. It was much simpler to prepare meat than chicken when catering for hundreds of people. However, in my last years at Carmel, chicken started to occasionally appear on the menu.

The dessert course was in my first years at the school, fruit salad. Afterwards the school began to buy Snowcrest ice cream. We first got a cup each but afterwards they would put a block of ice cream, already cut up according to the number of boys on the table. On one occasion, when I was head of a table, there were two slices missing. The kitchen staff refused to remedy this. Maybe they thought we had secretly gobbled it up. I thus went up to Rabbi Rosen and he gave me two slices from the head table's plate.

There was also a jug of water on the table. For some reason which I don't know, Rabbi Rosen refused to let the boys go into the vestibule to refill it. As Samuel Coleridge wrote in his "Rime of the Ancient Mariner," "Water, water, everywhere, Not any drop to drink."

During the meal, we sung zemirot. Not anybody could start a zemirah. It was rigorously controlled by Rabbi Rosen. He would clap to silence the school, begin to sing a zemirah, stop, say achat, shtayim, shalosh and everyone would start singing together. He once related to us that one of the non-Jewish teachers had asked him why all our songs begin with "shlosh"!

Rabbi Rosen had a wonderful voice and Carmel had a large selection of zemirot in their repertoire. [To this day, I often sing in my home zemirot I learned in Carmel.] On some occasions, he would ask the boys for suggestions of what zemirah to sing but whether to accept the suggestion was his alone.

In some of the zemirot, individual pupils would sing the verses as solos, with the school joining in for the chorus. Examples of this included, "Yom ze l'Yisrael, and "Tzur mishelo." For one tune of "D'ror yikra," boys in the prep school would sing, "lei lelei lelei" after each phrase.

When I first came to Carmel, on the last Shabbat of the term we would sing amongst the zemirot, the song "hayamim holchim." After a time this was stopped. The reason was that one of the words was "hamanginah" and some boys changed this word to "ha-monkey nuts"!

After I had been in Carmel for just over two years, the school brought out a zemirot book "Beshir Vekol Todah," edited by Dr. Tobias. The boys were required to bring this book into each Shabbat meal.

Included in this book were the various zemirot sung at the school together with short notes on their authorship. It also included Kiddush and Birchat Hamazon. Its last page consisted of about 18 items under the heading "Miscellaneous" and were verses from the Tenach or Siddur, which were used as religious songs. These "Miscellanea" regularly formed part of our zemirot sung at Carmel on Shabbat. I have heard that the first one on this list "V'nisgav HaShem levado" was sung at Mir Yeshivah, with the tune beginning "Ahoi."

As with almost all books, there were misprints. Even printers are human. Before bringing out the second edition, the boys were asked to report the errors in printing that they had noticed. They were then corrected using a whitener and black ink by Shifrin the librarian. He also in his own beautiful handwriting wrote in a few additions.

On one occasion during the meal on Friday night there was a power cut and we were in complete darkness. The non-Jewish kitchen staff started bringing in lighted candles to put on each table. Some boys then went into the kitchen to help them. When Rabbi Rosen saw what was happening, he clapped his hands to silence the school and said, "What sort of Jewish homes do you come from? Don't you know that you mustn't carry lighted candles on Shabbat?"

On Shabbat, the entire birchat hamazon was recited. After singing Shir hama'alot, Rabbi Rosen would call out the name of a boy to lead the grace. Since often, the names of two boys sounded similar, there were occasions, where a boy, not intended by Rabbi Rosen, led the grace. The boy leading would say the grace out loud and in numerous places, the school would join in singing. Towards the end of my stay at Carmel, I had learned a tune for "bamarom" and when I led the grace I incorporated it. Afterwards Rabbi Rosen made some humorous remark about it.

In the summer, Shabbat in England can come in as late as after nine o'clock. As a result of the lateness, many places would bring in Shabbat at about eight o'clock. Even this was too late for Carmel and so in the summer, they brought in Shabbat soon after six o'clock and the meal was at quarter to seven.

This was, according to the Halachah, very questionable, although one could easily understand why this was done in Carmel. It was in my last year at Carmel that a number of us decided to make our own minyan after eight o'clock on Friday night. We had to attend the regular school service and there we davened just Minchah for erev Shabbat. We then went to the school dinner and afterwards to my study for our service. We had bought wine, something to make hamotzi on (I don't remember what) and a few other things to eat. We had nearly a minyan of boys participating and the number was made up by a few other boys who received a share in the food as a "reward" for their participation. After our service, we made kiddush, hamotzi and had our small "meal."

Rabbi Young, who then had a room on that floor, also brought in Shabbat at the same time as us and had a small meal in his room. He used Ryvita for hamotzi. We asked him if he would join us but he declined, since he felt it was against the school rules. I feel that if Rabbi Rosen would have come in during our service, I don't think he would have been pleased, since he liked uniform religious activities. However, this situation never arose.

There was an occasion when Rabbi Rosen asked me to lead the grace on one of these Friday nights when I had not yet brought in Shabbat. However, since by that time it was already possible to bring in Shabbat, I could say the grace, including the parts added in on Shabbat.

When our bedtimes came on Friday night, we went up to our dormitories. On one of my first Shabbatot in Carmel, I heard a boy ask Mr. Carmel whether he could turn on the light. "Of course you can't," he answered him. A non-Jewish master would be on duty on Friday night and he would go round the dormitories switching off the lights.

On Shabbat morning we could sleep in late. Reveille was at half past eight. One got dressed and went down to the dining hall for tea and cake. [In this context I might mention that some Chassidim eat before davening on Shabbat morning, since their davening ends late and they say that one can concentrate better if one has already eaten.]

The boys then went to the Shul for the morning service. The Chazan began at "shochen ad" and boys who wanted to say the "pesukei dezimrah" would say them before the scheduled time for the start of the service. Towards the end of my stay at Carmel, a "pesukei dezimrah" service was organised in the loggia.

After the morning service amidah comes the leining. As I have already explained, this had been given out the previous week by Rabbi Rosen and woe betide a boy who had not prepared it! Padded trousers might be recommended.

On one Shabbat, when they opened the Ark, a Sefer Torah fell out on to the ground. After the service, Rabbi Rosen said he would talk about that after Shabbat. Immediately after Shabbat, he said that the following day would be a fast day and that a collection of money would be made for Yeshivot. He also said that any boy who was at the prep school minyan, or was not yet Barmitzvah or didn't want to fast would not have to fast. I understand most of the school fasted at least part of the day. I heard that some boys stopped their fasting at mid-morning break. At the morning and afternoon services we did the leining for fast days with the addition of the haftarah at Minchah. After Minchah which was held at about the earliest time possible, Rabbi Rosen said he felt that people had fasted enough. A number of pupils fasted the whole day. Since this occurred in January, the days were short.

I remember two occasions when there was a Barmitzvah during the service. One was Rabbi Rosen's son Mickey - (his eldest son, Jeremy's Barmitzvah was during the summer holidays). The other case was of a boy who did not have a father. His mother came down to the school for that Shabbat and both the boy and his mother sat on the masters' table. Rabbi Rosen gave an address during the service on having one's Barmitzvah at the school.

Let us now return to the Shabbat morning service. Following the haftarah, one comes to the prayer for the Queen. Unlike most Anglo-Jewish Synagogues, where it is recited in English, in Carmel it was said in Hebrew. The Queen was even given a Hebrew name in Carmel: "Hamalchah Elisheva hasheniyah"!

After the Mussaf service which finished at about twelve clock, everyone went to the dining room for Kiddush and the meal. I cannot remember what the menu was on Shabbat dinner.

At one period, Rabbi Rosen instituted a "sha'a limud." This was for an hour on Shabbat afternoon, when the boys were supposed to learn a Torah subject of their choice by themselves. I heard it called by one boy "Charlie Mood." He would have a Torah book open and some novel. As long as there was no-one to check up, the novel was open - when a teacher appeared, the novel miraculously disappeared! On one occasion, Rabbi Rosen asked boys what they had learned. One boy answered that he had read a book on the Holocaust but Rabbi Rosen did not feel that that was the intention of this hour.

Somewhere during Shabbat afternoon, there was Minchah, but I cannot remember exactly when.

In the summer, Shabbat went out as late as half past ten at night and so there was supper at about six o'clock on Shabbat afternoon - namely a seudah shlishit. During the course of the meal, Rabbi Rosen would start to sing "Mizmor Ledavid" without his usual clap and "achat, shtayim, shalosh." Gradually the boys would hear it, stop eating and join in.

All good things come to an end and one of them is Shabbat each week. At the end of Shabbat the school would assemble in the hall for Ma'ariv and Rabbi Rosen would give out the following week's leining. After Ma'ariv he made Havdalah.

One boy was called out to hold the candle and another boy the spice box. The lights were then turned off. The only light one could see was that from the Havdalah candle. After Havdalah, the boys would sing "hamavdil bein kodesh lechol" and "Eliyahu hanavi." Sometimes we would also sing another tune for "Hamavdil" which went "tumbuy, tumbuy, tumbuy, hamavdil bein kodesh lechol..."

Shabbat in Carmel was certainly an enjoyable and instructive experience and I trust that it made a great impression on the boys, especially those who came from homes where Shabbat was observed more in the breach than in the observance.

### ***Festivals***

With the exception of Pesach, we were in school for all the Festivals, at least for some of the years. This was very good, since had they been at home, many of the boys would not have celebrated the Festivals in the traditional manner. Certain events concerning these Festivals still remain in my mind, although I cannot always remember to which year they appertain. On at least one Lag B'Omer, we made a bonfire and I remember the school giving to each of the boys an orange as an extra dessert on Tu BiShvat. I shall now go through the Festivals one at a time.

### ***Yamim Noraim***

When Rosh Hashanah occurred at the end of September or the beginning of October, we were often in school. On my first Rosh Hashanah in the school, we were only given a few minutes to gobble down the morning tea and cake (unlike a Shabbat when it could be eaten at leisure!). Due

to the extra long service, Rabbi Rosen wanted to start as quickly as possible in order to finish in time for dinner at 12 o'clock. In later years, the boys were not hurried with their tea and cake, since dinner time was moved to one o'clock.

Although normally on a Shabbat the Chazan would begin at "shochen ad", on Rosh Hashanah and Yom Kippur, a pupil led the full pesukei dezimrah. Rabbi Rosen took most of the services and also blew the shofar superbly. Many of the piutim recited in many Shuls during the service were omitted.

Before my first Yom Kippur at the school, Rabbi Rosen called together all the boys in the senior school who were not yet Barmitzvah and said he thought that they should fast the whole day. However, some of them went into the dining hall to eat with the prep school.

Since many of the piutim were omitted, each year there was a break of several hours between Mussaf and Minchah. On one of the years, I asked Rabbi Rosen to give a shiur during part of this break and to the few boys who attended, the subject was on the laws and customs concerning Minchah and Neilah on Yom Kippur.

Carmel College was not exempt from epidemics and one struck just before Yom Kippur. Several rooms in the school were turned into a sanatorium. Some boys thought that if they were admitted to the sanatorium they would be exempt from fasting. Rabbi Rosen therefore announced to the school that he was going to the sanatorium to tell the boys that they must fast. However on the morning of Yom Kippur, he sent a boy to the sanatorium to tell those who were ill, that the school matron could be considered as a doctor and if she thought a boy should not fast, they must listen to her. Also that even if fifty doctors think that a sick person can fast, but the patient thinks otherwise, then he must eat. I heard that in fact all the boys in the sanatorium fasted.

During the summer holidays before my last year at the school, Rabbi Rosen slipped whilst jumping from a boat on to the landing stage and broke his leg, his arm and some of his ribs. For that Rosh Hashanah he was confined to his house. Before the service on Yom Kippur, a big armchair and a small chair were set up in front of the Chazan's desk. Just before Kol Nidrei, Rabbi Rosen arrived in a wheel chair, used his crutches to reach the armchair, sat on it and put his broken leg up on the other chair. He then conducted Kol Nidrei, although his voice was weaker than usual.

He came again for Neilah, which he conducted from the armchair. When he reached "Shema Yisrael" at the end of the service, he asked for his crutches, and stood up to recite it.

There were still some moments until the end of Yom Kippur and he utilised them to relate a story regarding Rabbi Israel Salanter. At the end of one Yom Kippur, he told one of his students in his Yeshivah to take all the bread and not give it to the other students. They were all eager to eat after the fast and they started squabbling. Rabbi Salanter entered the Yeshivah dining room and reprimanded them saying that Yom Kippur has just ended and you are already arguing with each other!

Rabbi Rosen then said to us that Yom Kippur for fasting was ending now, but Yom Kippur for repentance goes on the whole year.

## *Sukkot*

My first Sukkot in Carmel was in 1954. That year the Sukkah was built on the western side of the dining hall and was rather primitive. Part of it was problematic since there was an overhanging tree. (When building a Sukkah, trees always seem to be in the most inconvenient places!) On the whole, all the boys who wanted to eat in the Sukkah could do so. On Yom Tov it was full and the numbers thinned out during Chol Hamoed.

Rabbi Rosen brought the entire school into the Sukkah for Kiddush and then those who wanted to eat in the dining hall went there for their meal. That year, Rabbi Rosen was not well and thus ate his meal indoors. [Even a slightly ill person is exempt from eating the Sukkah.]

The following year the Sukkah was built far more professionally and was at the eastern side of the dining room. Again the numbers of those eating in the Sukkah decreased as Chol Hamoed progressed. Since a number of the boys eating there were younger and thus smaller, (perhaps more accurately in this context “thinner!”), four of these boys sat on each side of the table instead of the usual three.

Food had to be brought from the kitchens into the Sukkah and after the meals, the dirty crockery dishes had to be returned to the kitchen. Who would be the “waiters” for these jobs? Rabbi Rosen had the original idea of making the “Ushpizin” for that particular day do these tasks. [Ushpizin are the various Biblical personalities who traditionally visit our Sukkot on each day of the Festival.] For example on the First Day of Sukkot it is Avraham. Therefore all boys whose Hebrew name was Avraham found themselves as waiters that day and if there were not enough boys with that name, they would be supplemented with boys whose English name began with the letter “A”, such as Anthony or Andrew.

For one of my years at Carmel, it was originally planned that the term would begin during Chol Hamoed. However, during the summer holidays, the parents received a letter stating that it was not desirable to return during Chol Hamoed and the beginning of the term was delayed a week.

Later, however, there was a year when the school did return during Chol Hamoed. After the first night of the Festival that year there been continual torrential rain (Remember! It was England!) and by the time the school had reassembled, the Sukkah there was not in a state for use.

I should mention that after a few years on the eastern side of the dining hall, the Sukkah returned to the western side, and it was built at a site where there was no overhanging tree.

At my last year at Carmel, Rabbi Young and Mr. Alexander were on the staff and they ate in the school Sukkah throughout the Festival. For about four days, the weather was nice but on the following day there was a change and it rained most of the day. After the rain had stopped, one of the boys tried to sweep out all the rain from the Sukkah but even after that it was still very wet

and Rabbi Young said that to eat in it that evening, a person would be a “chassid shoteh” (a pious fool). By the following day it was dry and we continued eating in it until the end of Sukkot.

Every year Rabbi Rosen would buy two sets of Arba’at Haminim for the school. One year I met him as he arrived back with them and I helped him assemble the sets. He then said that I could be the first boy to use them after he had performed the Mitzvah.

Before Hallel on the days of Yom Tov, Rabbi Rosen would stop the service and all the boys would line up to fulfill the Mitzvah on the Arba’at Haminim. This took a long time to complete, but the entire school observed this Mitzvah.

Carmel College was next to the Thames and on its banks were many willow trees. On a number of occasions on the day before Hoshanna Rabba, I went with a number of other boys to pick willows for the following day’s service. As far as possible we tried to tie them into small bundles for each boy. Towards the end of the service on the following morning, the boys would give the willows a good bashing.

### ***Simchat Torah***

On Simchat Torah one dances and sings with the Sifrei Torah both in the evening and in the morning. In Carmel they had a custom I have never seen anywhere else. There was a candelabrum, which had seven branches, and I understood it was found when they took over the premises at Mongewell. Seven lighted candles were put in it and a person would hold it walking backwards in front of the Sifrei Torah during each hakafah.

Before each hakafah, Rabbi Rosen would announce who would hold the Sifrei Torah and who would go with the lights. For each hakafah there would be singing and dancing and each hakafah would end when Rabbi Rosen would call out “tzon kedoshim.”

Simchat Torah is the day when everybody is called up to the Torah - even boys who are not yet Barmitzvah. To call up each boy individually in Carmel was well nigh impossible. The service wouldn’t then finish until about three o’clock and the pangs of hunger would be ghastly. To avoid these pangs, Rabbi Rosen organised the boys into groups and then all those in a particular group were called up together.

One year Mr. Stamler was one of the Chatanim and I said to him jokingly that he must make a party for the school. He answered that he was making one for a particular form - a form which was below mine. I jokingly added that it should be for the whole school. He replied that it would be for that class plus myself. I felt rather embarrassed at this invitation, since I had not intended to beg for an invitation. When I originally approached him, I had no idea that he was even making any party at all. I was in a quandary - having been invited I had to go and on the other hand I felt uncomfortable to be the only one in my class at that party.

At the time Mr. Stamler lived in the building known as the lodge and which was situated at the entrance to the outer gate of the school. It was quite a walk from the main building to his

dwelling. At least it was good exercise! I went to this party, which was very enjoyable and once I got there I ceased feeling uncomfortable.

As I have already mentioned, just before my last year at the school, Rabbi Rosen as a result of his accident was in a wheel chair. That Simchat Torah, he could not get to the service, although his wheelchair did. Mr. Stamler jokingly announced that there was an old custom to wheel a wheel chair in front of the Sifrei Torah before each hakafah and he each time he called out a boy to do so. I think that some of the boys even swallowed what Mr. Stamler was saying!

## ***Chanukah***

On every evening during Chanukah, the whole school would assemble in the main hall for the lighting of Chanukah candles. At least on the first year when I was in Carmel, the school used the seven branched candelabrum which they had found at Mongewell. At one end was placed the shamash and from the other end the Chanukah candles. I don't remember what they did on the last two nights.

There were a number of boys who had brought to school their own chanukiot and after the school lighting, they would light them on a table near the window. Some used candles and others oil. Some boys made their own chanukiot by simple improvisation, in one case with eight drawing pins on the lid of a metal geometry box. One friend of mine, went to Wallingford, where he bought some small candle holders which he attached to a piece of coloured cardboard I had given him, and on it he wrote "I'hadlik ner shel Chanukah." At that period they were selling coloured Christmas candles, which were about the same size as Chanukah candles and he bought a sufficient supply. Later he discovered that he could have bought a box of Chanukah candles at a far cheaper price.

One year Rabbi Rosen managed to obtain, I believe free of charge, a large supply of miniature plastic chanukiot. He had wanted to be able to give them out to each pupil free of charge but the British customs had demanded customs duty on them, even though he tried to tell them that they were religious appurtenances. He therefore had to make a small charge for boys who wanted one. Some however had arrived broken and Rabbi Rosen said that pupils could have these for nothing and maybe they could repair them by heating the plastic. The candles were like birthday candles and did not last half an hour and the boys were therefore told not to make the Berachah when lighting these candles. Several tables were set aside in the hall for these miniature chanukiot.

There was an occasion when Mr. Coles' Chemistry class was in the middle of a Chemistry exam, when they were called to go to the hall for the lighting of the candles. Mr. Coles' afterwards sadly commented to me that his Jewish calendar had let him down that time, (by not writing that candles were to be lit a particular time).

On the Chanukah that I was in the lower fifth form, the boys were set a Chanukah essay competition. For it, the school was divided into three groups, the fifth and sixth forms being in the top group. I entered for this competition, extensively researching my essay, which included the background history and laws and customs connected with Chanukah. On the last night of the

Festival, the results were announced and I won in my group. The prize was the book “The Synagogue Treasures of Bohemia and Moravia.”

## *Purim*

For most of the years I was in Carmel, the Megillah was read by Dr. Tobias. The banging at Haman’s name was very strictly controlled by Rabbi Rosen. Before each reading, he said that banging could only take place when one read “Haman ben Hamdata.” On one occasion, the boys started banging at a different Haman. This didn’t just pass over. (I can’t complete this sentence with the customary words “in silence,” since I was never taught how to bang “in silence”!) Rabbi Rosen immediately stood up and reminded the school when they were allowed to bang.

One year, Dr. Tobias taught one of the boys how to read the Megillah and he read it that year. On my last year at the school, Rabbi Young read the Megillah. He stood facing the school, holding up the Megillah as if it was a letter he was reading to the school - (which indeed it is!). He told me afterwards that he only knew the notes for the first two chapters and from then on, he had to try working out the notes as he proceeded.

One year, on Purim night, a group from Israel, who were in England at the time - I think that they were a Yemenite group - came to the school and gave a very enjoyable performance. They succeeded in getting the whole school to join in with them in singing. Unfortunately, the performance had to be cut short, since they had to be rushed back to Reading station to catch a return train to London.

Each year I made small packets of two items of confectionary which I gave to the various Jewish masters for Mishloach Manot. One year one of the masters, gave Mordell Klein a raw egg as one of the items of the Mishloach Manot, but he told me that someone had then bust this egg! I hope it didn’t make too big a mess!

Each Purim the school had an excellent programme. It began with a fancy dress competition and was followed by what they called a “social” in which both teachers and pupils could put on acts. This was followed by the Purim meal.

The fancy dress parade would take place in the hall and Rabbi Rosen would call out the title of each contestant or contestants and they would then walk down the wooden staircase in view of the judges and the school. Rabbi Rosen would choose the judges. One year at least they were composed of teachers and teachers’ wives.

On my first year I dressed up as a pirate. I think I called myself “Captain Blood.” Don’t ask me why I chose that name! My neighbours in my home town hurried up to finish a box of cereal on which was the mask of a pirate and then quickly sent it to me.

The winners that year were three boys from Gibraltar, who had hired three fancy dresses of monkeys and they called themselves, I believe, the “Saviours of Gibraltar.” (It has been said that as long as monkeys are found in Gibraltar, the colony will remain British.) One of these “monkeys” even slid down the banister. They easily won the first prize.

During the next school holidays, I was telephoned at home by the editor of the Carmel magazine and asked to write an article on that Purim in Carmel. I did so and sent it off to him. However he afterwards told me that due to lack of space they wouldn't be able to include it.

During the following year, a speaker, I think from ORT, came to the school and spoke on the Falashas - the black Jews of Ethiopia. During his talk, he showed a film of the Falasha boys before and after this organisation took them into their school. In this film we saw a Falasha boy selling shoelaces and he was calling out "shoelaces, shoelaces." For that next Purim I dressed up as this boy.

Another year, which was during the "arms race" between America and Russia, I arranged with another boy that we would dress up as the "Rabbinical race" and would be introduced as "You have heard of the arms' race, but there is also a Rabbinical race." I was to be dressed up as a traditional bearded East European (Russian) Rabbi and my friend as an American reform minister. At the last moment my friend decided to drop out and I had to improvise by myself. To add to the problems, I had left in my dormitory one of the essential items for my fancy dress and I was then sleeping in the long dorm. I rushed back for it and when I arrived Rabbi Rosen told me I was too late, since he had written down all the contestants. However I managed to persuade him to include me. As I came down the stairs singing a piece of gemara, I apologised for the absence of my American counterpart, since he was now busy eating a ham sandwich!

In my last year at the school, a number of us in the sixth form did as this fancy dress a short skit. There were other skits by sixth formers and the judges decided that the size of the applause would determine the winner. The winners, which were not my group, received an applause well in excess of the other groups.

Generally the winners in such a competition are not on the magnificence of their fancy dress but on how it is put over. One year the winner was a boy holding a guitar and as he came down the stairs, he said the following ditty:

My name is [the name of a then current pop singer],  
I am just an ordinary kid,  
But wouldn't you all be  
For fifty thousand quid.

In my second year at the school, I did a skit at the social together with Michael Bharier. I don't remember the context except that the word "Hottentotic" appeared somewhere in it. A popular act by the boys in these socials was an imitation of the masters.

In my last year at the school, a number of the boys in the sixth form, including myself, did a presentation of the Book of Esther with the characters modelled on the masters at the school. Mr. Rafael Loewe was designated as Rafael Haman and he was going to be hanged but at the last moment reprieved. Rabbi Rosen said he wanted to see our play before we did it in front of the school. When he saw that Mr. Loewe was going to be hanged, he told us you can't hang a master, even if it's not carried out. We therefore realised that some change had to be made, but we hadn't time to plan out this change.

In our play Vashti was Mishti. Mich was the wife of Mr. Stamler. Vashti/Mishti entered saying, "I'm all behind today." Mordechai was Alexander Mordechais namely Dr. Alexander Tobias, but here the audience didn't catch on. When it came to punish Rafael Haman, (and here Rabbi Rosen had demanded a change), Rafael Haman ran off the stage saying "it's not my fault, it's my dog Sharia's." This change was made on the spur of the moment by the boy acting Rafael Haman. I don't remember any further details of the play. I do know that the audience, including Mr. Loewe were in fits of laughter, and it was very successful.

On my last year at Carmel, the Purim meal was more of a post-Purim meal. Rabbi Young had tried to have it advanced by a quarter of an hour but for some reason this was not possible. There were also Governors present and at the meal they sat not on the masters' table but on tables amongst the boys. I think the reason was that there was no room on the masters' table for them. Rabbi Rosen, who was an expert in dealing with such situations said, "We have put you on tables with the boys so that you can eat *their* food and not *our* food!"

During about my second year at Carmel, I got the idea from a fellow pupil, to write a Megillat Esther on paper with ink. Obviously, because of the materials and the style of my writing, it wasn't a kosher Megillah that one could use on Purim, but it was an interesting exercise. I cut sheets of exercise book paper in two, which gave a page of about ten lines and on them I wrote a complete Megillah and I then stuck the pages together with glue in the traditional form of a roll. Soon after, I wrote another Megillah but this time on whole sheets of exercise book paper. I still have these two Megillot.

## ***Shavuot***

Shavuot occurs after counting 49 *complete* days of the Omer. This means that one cannot bring in Shavuot before nightfall. Therefore on the night of Shavuot we davened late and then went into the dining room for kiddush and cake and to do some learning. Rabbi Rosen said that boys can deliver "divrei Torah" at this gathering.

At my first year at Carmel, I decided that I would read some lines of "Akdomut" (the poem recited immediately before Reading the Torah on the first day of Shavuot) and then give the English translation. At the time there was no English translation of it. [Incidentally, a few years later, a translation of it was made by Mr. Rafael Loewe.] On the afternoon before Shavuot, I went to speak to Mr. Gertner about this and he picked out about ten lines. He then wrote a note to Dr. Tobias asking him to translate these lines into English. I searched for Dr. Tobias, but that day was the British General Election, and he had gone to vote.

I therefore had to change my plans. I found in the Routledge Machzor, one of the piutim for Shavuot which had been translated and that evening I read out the Hebrew followed by the English.

One year, during this gathering, Rabbi Rosen said that any boys who wanted to go to bed could do so. Quite a number left and after they had gone Rabbi Rosen said that he had let them go, since he wanted to give out a packet of crisps to each boy but he did not have enough packets!

It is customary to decorate the Shul with flowers for Shavuot. On one occasion, I, together with some other boys, collected together flower petals of various different colours, and with them we made a number of different pictures on the floor at the front of the Shul. One of them was the school crest.

During the morning service one Shavuot, boy after boy asked to be allowed to attend the wants of nature. After a time Rabbi Rosen thought this was some sort of lark by the pupils. Later it was brought to his attention that the delicious Shavuot fare or maybe some virus, (it was never determined which), had reacted in some unpleasant way with many boys digestive systems.

# A TIME TO LEARN

When I joined Carmel, I was put in class 2 of the senior school. There was no class 1- don't ask me why! The ties I had bought happened to be prep school ties and I wrote to my parents, "fifteen shillings down the drain" - the two ties we had bought and had ironically arrived by post on the day I went to Carmel. Had they been out of stock just for a few more days, we could have bought senior school ones. However, I continued wearing them and no-one ever objected. Towards the end of my first term, a boy in the upper part of the school gave me a senior school tie.

Obviously after about half a century, I cannot remember exactly the timetable I had each of the seven years I was in Carmel but I shall try in this chapter to reconstruct it to the best of my recollection.

In class 2, the subjects on the timetable were Religious Instruction, Modern Hebrew, English, Mathematics, French, Latin, History, Geography, Art, Physical Education and Games.

Although I was in class 2, this was for secular studies. Religious Instruction was streamed differently. At the beginning of the term, the new boys were asked their background knowledge in their religious studies. When I was asked, I informed the teacher that I had passed the London Board of Jewish Religious Education's junior examination. I was placed in class gimmel.

The whole school had their Religious Instruction at the first period every day and I found that in class gimmel there were boys much older than me and in a much higher secular class than mine.

The teacher of class gimmel was Dr. Tobias and the main subject we learned was Mishnah. Dr. Tobias would also give the lesson on his day off and he would often say to us on that day that it was his day off. When it came to writing the end of term reports, he said he always writes good comments. He told us that once he wrote a bad comment for some pupil from abroad and before giving out the report he had second thoughts about it. He therefore took ink eradicator and changed the comments, since it would be difficult to explain to a parent who was living thousands of miles away.

Modern Hebrew was the last period each day and we were taught it by Rabbi Rosen. He also taught us Mathematics and he introduced us to algebra. He began by asking what is "a" plus "a"? We probably answered "b" since one automatically thinks of the alphabet!

We were taught English, History and Latin by Mr. Carmel. I shall never forget my first Latin lesson with him. He came into the class and started to give a lecture on the importance of the subject he was teaching without mentioning the word "Latin". Only after about five minutes did I know what subject he was talking about. He then wrote a number of sentences on the board and told the class to translate them into Latin. Those who had been in the prep school had already started Latin and could thus attempt the exercise. I, who had never learnt Latin just sat there and

did nothing. Afterwards I asked Moshe Leibovich, who had also never learned Latin, what he had done. He said that the sentences had included the word “king” and “queen” and he had written “rex” for king and “regina” for queen.

Mr. Carmel never attempted to go back to the beginning for those members of the class who had never learned Latin. The only Latin textbook which we had was “Kennedy’s Latin Primer,” which was written at about the period of the “ancient Romans.” Fortunately a boy in an higher class explained to me some of the first principles regarding this language and I then managed to make some progress.

In History that year our teacher was at first Mr. Carmel. Later on in the year it was Mr. Gavron and we were taught the period of the Middle Ages, and this included such topics such as Henry VII. He was only in Carmel for about a year and after that he entered the Bar.

Mr. Schmidt, who was also our form master, taught the class Geography. During the first term, he taught the continent of Australia. He would often give written tests. It was in one such test that he asked us to name all the states in Australia. One boy asked whether this included Tasmania - (Tasmania, although a separate island is an integral part of Australia and is one of its states). “Don’t give away names,” Mr. Schmidt quickly called out. For the December holidays, Mr. Schmidt gave a voluntary project - to prepare a scrap book on Australasia, which was to include current news cuttings - and that he would give prizes for the best entries.

I took this project very seriously and spent my entire holiday on it. My father who was an accountant had these big ledger type books which contained over one hundred large pages and I filled up the whole book with this project. I began by drawing various big maps of Australia and New Zealand to illustrate different features of these countries. I then discussed its geography, then its history, then the flora and fauna, stuck in postage stamps and finally there was the section on news cuttings. At that time the British Queen had visited Australia and many of the cuttings were on her visit, as well as a serious train crash which had occurred at that period.

When I was asked by the other pupils at the beginning of the next term whether I had made such a scrap book, I considerably played down the size of the book I had prepared. I won the first prize for my scrap book, which was some sort of simple game.

The following term we learned about the continent of Africa and again Mr. Schmidt gave as a holiday project to prepare a scrap book. I prepared a similar type book on Africa, for which I again gained the first prize. During the summer term, he taught the North American continent. At the end of the term I asked him whether he was making a similar competition and he answered he was not. I suspect he wanted me to go out during the summer holidays rather than sit in doors preparing a scrap book.

Mr. Schmidt that year also taught us French. Like Latin, this was also a new subject for me, but unlike the Latin teacher, Mr. Schmidt began at the beginning. I recollect he brought out some duplicated sheet in French, at least partially on the subject of Carmel College, which we translated together in class.

In addition to the academic subjects, there was Art (mainly painting) in the curriculum. The art room, which was a red brick building just situated after the entrance to the inner gate of Carmel College, needed considerable internal renovating when we took over the premises in Mongewell. This was done during the first term there and so we could not have art lessons when the term first began. Instead, during the Art periods, the Art teacher, Mr. Cox, would take us for walks. Instead of using our hands, we used our feet. We would regularly ask him how the renovations were going on and he would answer, for example, that there were still another two walls to plaster. After a number of weeks, an alternative room was temporarily found.

Art is something which generally you are good at or not good at. I fell in the latter category. However during that first term I must have produced some “freak” paintings, since I was awarded an “A” in my school report and the comment “Most original and interesting work.”

For most of my years in which I had to take Art, my marks in this subject were one of the bottom in the class, although occasionally, and I must stress occasionally, I produced a “masterpiece.” The best paintings were displayed on the wall of the art room and once even I had a picture there. It was of a person wearing a Tallit and Tephillin. The proportions of the body were however wrong. His hand was much smaller than his face. After someone had seen this painting, he told me to put my hand up in front of my face and that I would then see that they are of the same size.

After I had painted this picture, the Art teacher suggested to me that I paint a series of pictures of the Prophets. We looked together in various art books for ideas but nothing came of this project.

At the end of each term, a school report was sent to the parents of each boy. In addition to a space for the “classification” (mark or grade) and “remarks” for each subject, there was also a space for reports from the form master, the house master and the principal. At the end of my first term, Rabbi Rosen wrote on my report - (it’s the only one still extant) - “A sparkling person. When his talents are more disciplined and well directed he will do splendidly.”

During the second term of the first year at Mongewell, Mr. Meir Gertner arrived from Israel to join the staff to teach Jewish studies. When he arrived, he went to live in Wallingford and I asked him whether he intended coming to live on the school campus and he answered me that maybe in the summer. In fact all the years he was at the school, he continued living in Wallingford.

Mr. Gertner knew how to punish boys on the spot in a way they felt it. On one occasion he asked us what the root of the word “shifcha” was. I answered, without trying to be funny, that it was related to “shiksa.” For that I received his standard punishment and then he added that in a minute I would get a like punishment for the plural of shiksa. Fortunately, I didn’t!

If he saw a boy writing something in his lessons, he would take it and tear it to pieces. I was once calculating and making Jewish calendars in an exercise book for the next umpteen years and I was working on it in one of his lessons. He took the book and was about to tear out the page I was then working on. The class begged him not to and miracle of miracles, he didn’t!

One of Mr. Gertner’s pronouncements was:

“You are not judged on what you can do; you are judged on what you do do. If my grandmother had wings, she would be a jet bomber.” (with him pronouncing the second “b” in bomber.)”

Another teacher who I think came during that year was Mr. Gagen, a Mathematics teacher and he became our teacher. He lived with his wife and children in a caravan which he brought to the school and he parked it in the corner of the field near to the main building. His wife worked in the linen room together with another woman, a Mrs. Madgwick. However some time later they were both fired and Mr. Gagen left at the same time.

In that year, and indeed every year I was at Carmel, there was a games afternoon in the timetable. In fact towards the end of my stay at Carmel, the sports’ teacher managed to get a second afternoon each week. In the winter, this games period was generally devoted to football and sometimes cross country running and in the summer to cricket and athletics. Sport was not my strong or favourite subject.

There were two courses for this cross country run - one for the juniors and a longer one for the seniors. The juniors ran along the far edge of the sports field until the end of it, turned left and continued until the main road; left again and along the main road until they came to the hill leading to the back gate of the school; down the steep hill and this was the finish.

The senior boys however didn’t have this “luxury”! They had to start by running up this hill - one was exhausted before one really got started! Then right turn and run along the road until the village of North Stoke. Turn right again and continue along the road till one reaches the fields. Again right and run on and on and on until one gets to the back road of the school. You have now finally finished and so you can take a long long rest and have a nice drink!

I would sometimes try and opt for a cross country run, (not that I wanted to run the whole course!), when my class had football. If I occasionally succeeded in my opting, I seem to remember running until I was out of eye-range of the teacher-in-charge and then - sort of disappear!

On one occasion, the games master saw that the class was not doing the cross country run properly - one boy had even brought his overcoat with him. We had to run together with this teacher and the boy with the overcoat was told to hang it on a tree. When we reached the school, this boy was told to run back to the tree and retrieve it. I doubt if he again attempted a country run with superfluous garments!

There were pupils who didn’t like sport and if one could get a slip from the matron that one was “not fit” that day for sport, one would be exempt. The blanks of these slips had been typed and then run off on a Gestetner duplicating machine. The matron then wrote in the details of the boy and date. At one time there was even a boy who forged these slips and he really made a good job of it. I once asked him if he utilised a typewriter to make them. He answered in the negative and said that he wrote out each letter by hand with black ink. All the more praise to him - maybe I shouldn’t praise a “forger”! I think the word must have got out what was happening, since it was announced that there were forged slips going around.

At one period, Mr. Evans, who not only excelled in his main subject of Mathematics, but also in games, introduced hockey into the school and it was played for a few years. Even bad weather wouldn't deter him. Once it started snowing whilst we were playing and it was getting heavier but he went on. I kept asking myself when was he going to stop and let us go inside? Finally, even he came to the decision that we needed to stop.

When I was in about the sixth form, a different system was arranged for the games' periods - which had by then had increased to two afternoons a week. The whole school was divided into about ten groups and each one was given a number. Before each games afternoon, it was put on the notice-board which sport a particular group would engage in on that particular afternoon. I was very happy when my group had a cross country run. It finished quicker.

There were no music lessons in the curriculum but a piano teacher called Mr. Cohoon (this is phonetic - I could never spell his name - somewhere in it there was the letter "q") came to the school and pupils opting and paying for piano lessons would leave their normal lessons to learn piano.

I will now move on to when I was in the third form. On the basis of our previous year's work and results, some of the boys went up a form, whilst others remained for a further year in form 2. I, who had always come towards the top of the class went up.

In the third year, science subjects, namely Chemistry, Physics and Biology were added to our curriculum. That year I was taught Physics by a Mr. Tonks. He began his first lesson by explaining to us the difference between Chemistry and Physics. In Physics, he told us we measure how big an object is and how much it weighs. In Chemistry, we want to know what will happen to the object if we add something to it.

Chemistry was taught to us by Mr. Coles. For his lessons, there were no exercise books, one had to have a loose leaf file and the writing in it had to be precisely as he wanted. In a heading, the third letter had to go through the margin. In later years, he seemed to slacken on this particular requirement.

The first thing he taught us was the difference between a physical and a chemical change. Heating platinum wire in a flame was a physical change, since when it is cooled it returns to its former state. In contrast, heating a strip of magnesium will cause it to burn up and thus change its form and this will be a chemical change.

He then welded a piece of platinum wire on to a glass rod and passed it around the class for every boy to heat in a Bunsen flame. He then gave every boy a strip of magnesium and told them to hold it in a tongs and put it in a flame. He added that we should not look directly at it burning since the brightness of the flame could be harmful to the eyesight.

Incidentally, at that period, there was a manufacturer of fountain pens called "Platinum." Mr. Coles was concerned that as a result of this, boys would spell the metal "platinum" with a "g" in it. He compared this with a firm bringing out a product called "bred" and the confusion it would

thus cause with “bread.” He therefore wrote in big capital letters on the front wall of the laboratory “PLATINUM.”

The Chemistry laboratory had eight benches, four on each side, with room for two pupils to work on each bench. By the side of each bench were a few shelves which contained commonly used chemicals, but as so far as acids were concerned, only the dilute ones were there. The cupboards under each of these benches was utilised to store all the various glassware and apparatus which was used in the various chemistry experiments. On the top of each bench were the very basic apparatus used in experiments, such as test tubes, tongs, glass rods, etc.

In the front of the laboratory was the master’s bench and there were two small rooms at the front end of the laboratory. One of them was the store room for chemicals and the other was Mr. Coles’ office in which he also kept all his prize specimens which he had made or collected over the course of the years. By the side of Mr. Coles’ bench was a fume cupboard. At a later date, an additional fume cupboard was added towards the back of the laboratory.

Also in the front were shelves containing commonly used chemicals. Here were also to be found the concentrated acids. Every time a boy needed to use these concentrated acids, he had to ask Mr. Coles’ permission. At a later date, additional shelves for concentrated acids were added by the side of the master’s bench but one still had to ask Mr. Coles before using them. To prevent damage to the surroundings should any of these concentrated acids spill over, the bottles were always kept on deep dishes.

Mr. Coles had written a book on “Chemistry Diagrams,” In this book he had drawn out in schematic form the machinery used in industrial plants to produce various chemicals. Under and around each diagram, he had written in his own handwriting in block capitals, an explanation of this machinery.

This was one of the textbooks which every pupil had to purchase and from time to time, the boys were given prep (the equivalent of homework in a day school) to copy out a particular diagram. I can say from personal experience that it was a lot of work!

To enable us to remember the chemical formula for sulphuric acid, Mr. Coles taught us the following rhyme:

Once there was a chemist  
A chemist he is no more  
For what he thought was  $H_2O$  [water]  
Was  $H_2SO_4$  [sulphuric acid]

Mr. Coles would never address a boy by his first name - it was always by his surname. There were only two exceptions to this, Rooky (Jeremy) and Mickey Rosen - he would never call them “Rosen.” He obviously felt it would be disrespectful to Rabbi Rosen, to call out “Rosen”!

Biology was taught by Mr. Rose. At the end of that year, he left and there was great difficulty in finding a new Biology teacher. Finally they managed to find a teacher who came in once a week and almost all his time, he was with the top forms and only one period was allocated to the form

below mine. Afterwards Mr. Gray joined the staff. For the sixth form, Biology was the alternative to Mathematics. I myself never had any further Biology lessons after the third form.

Whilst I was in the third form, Mr. Evans joined the school as a Mathematics teacher. He remained in the school for about forty years. After he had been in the school for a few years, his wife joined the school and taught Mathematics to the junior pupils. Amongst the topics he taught me that year was logarithms and he introduced us to trigonometry.

Another teacher to join the school that year was Mrs. Whitfield, who came mainly to teach French. A more conscientious and hard working teacher it would be harder to find. For every prep night, without exception, she would set a written exercise to be done and she would meticulously mark it herself. One year, her prep night for French was on Sunday, and since she didn't come in on that day, she would write the prep exercise on the blackboard at the end of the previous week.

She insisted that there were two French preps each week for her classes. At one period, it was decided that on two evenings a week, there would be extra-curricular activities instead of prep and this of course meant cutting down the number of preps. She was accordingly only given one. She told us that she had gone and asked for a second one but they wouldn't give it to her.

When she was ill, we didn't get a free period. She would telephone the school and tell them which exercise we should do during her lesson. On one occasion the message did not reach us till the end of the lesson and so we didn't do it. That was no excuse with her - we had to do it in our own time.

On the last few days of term, almost all the teachers stopped giving us lessons - but not Mrs. Whitfield. I believe it was already the last day of term when she gave us a French dictation.

From the third form onwards she was our only French teacher. At first we were learning from a book "En Route." The class below us, who were also using this book had almost caught up with us - they were very excited about this. They never actually caught up since Mrs. Whitfield changed over to "Whitmarsh's" French textbook. Thus everything we did that was connected with French had a "Whit" in it!

The history lessons in the third form were given by Mr. Healey. Almost every lesson was taken up by him dictating and dictating and dictating notes. The period covered was the early Georgian period and the Jacobite rebellion. Prep was usually writing essays on the material he had dictated to us.

During the days towards the end of a term - I believe it was when I was in fourth form - the Mathematics teacher taught us some "games" in this subject. One was to "prove" that 2 was equal to 3 - the fallacy was that every number has two square roots. Another "game" was to "prove" that every triangle is isosceles - the fallacy was that the diagram drawn to "prove" this could not be drawn with accurate measurements! He also showed us how to fill in numbers in a square which had equal odd numbers of rows and columns, in such a way that all the numbers along each column, along each row and along each diagonal, added up to the same amount.

Physical Education (P.E.) instruction was then given by Mr. Charles Marshall. The lessons consisted of physical jerks of all species, climbing frames and ropes and all other manner of gymnasium equipment. I never reached the top of a rope - I doubt if I ever reached half-way.

To misbehave in front of him would be immediately dealt with and the punishment would really be felt. He regarded with great severity boys taking other boys' gym kit. As a result of this "borrowing" and not returning, after a time a lot of boys were missing their gym kit and Mr. Marshall decided to act. He assembled the whole school (except the upper forms) during break in the quadrangle in front of the main building and everyone had to stand in rows in absolute silence. Any boy guilty of the slightest infraction would be liable to immediately receive Mr. Marshall's standard punishment. The boys who had gym kit missing stood in the front row. This was repeated day after day.

Meanwhile, some public spirited boys went through the unclaimed gym kit and gave it to the boys whose kit was missing. As a result the front row got shorter each day and when it had gone to zero, these "assemblies" ended.

Whilst talking about "assemblies," let me mention a more pleasant, if not sometimes boring, assembly which took place regularly. This was the Monday morning assembly - the first one of which took place on a Tuesday morning.

All the pupils in the school would be seated and a piece of classical music played. The pupils would stand, the staff would enter and the assembly would begin. After the announcements, a member of staff would talk on some subject. For example, Dr. Friedmann once spoke on the German lyric poet, Heinrich Heine.

On another occasion, a teacher spoke on the excavations at Hazor. He was talking about one of the rooms at Hazor and said its size was about the size of the "staff lavatories." This size estimation became the talk and amusement of some of the boys. Of all the rooms in the school he could choose for this comparison, he had to choose the "staff lavatories."

An assembly which took place just once a year was on Remembrance Sunday, which is held in Britain on the Sunday preceding Armistice Day, 11 November (which is incidentally my birthday). All the school would assemble in the hall for the two minutes silence. In my early years it was presided over by Rabbi Rosen or Mr. Stamler and in later years by Mr. Loewe - the reason almost certainly was that he had been awarded the Military Cross for his war activities, and in which he had been wounded his leg.

Let us now return to our daily lessons. If there were no bells to signify the end of a lesson, some teachers would go on and on and on with their lesson, to the gross dissatisfaction of the pupils. Carmel College had a variety of bells whilst I was there, to signify that a lesson was to terminate, and, what the pupils liked much less, to signify its commencement.

The first bell when we came to Mongewell was a century old bell which was hung (or maybe it was already in position before we came) over the well in the quadrangle in front of the main

building. After a term or so of pounding, it developed a crack and from then on, it was only fit for decorative purposes.

In its place, some rusty drainpipes were suspended in some nearby bushes and they were banged on with some other metal implement. It was not very musical. This was our “bell” for a year or so.

Bell number three became a permanent feature in Carmel life and it was an electronic system whose peals could be heard in every corner of the school. When we returned to the school in January 1955, it was already installed. It comprised a pendulum clock connected to a glass fronted box containing a whole collection of cogs and wheels. It was pre-set to ring bells at various times throughout the day, to signify such things as the start and end of lessons, and meal times. Before Shabbat it was switched off.

Initially there were a whole row of batteries on a table. A few weeks later, a cupboard was added to store these batteries. At a later date, some boy obviously used this cupboard to test the efficiency of his penknife, and a small chunk of wood was henceforth missing from this cupboard.

All over the school there were red wall switches marked FIRE. In the case of a real fire or fire practice, one would press this switch with short bursts to give a broken sound. Should the school have wanted to signify something which was not on the pre-set system, (such as to summon the school to the hall for an unscheduled assembly), the switch would be pressed to give a continuous sound.

It was also at the beginning of 1955 that Her Majesty’s Inspectors came to inspect the school. They came into the various classes and in one of my classes, the teacher asked certain pupils to hand in their exercise books. These were the best kept books in the class. I am sure that the inspectors realised this!

One of the inspectors was a non-Jewish Professor at a University for Bible studies and he knew Hebrew. I heard that he started teaching a class he entered and he pronounced his Hebrew letter “vav” as “wow.” This caused some giggling amongst a couple of boys and as Rabbi Rosen said to the school after the inspection was completely over that this was the only bad incident during the entire visit.

They did not just come into the classrooms. It would seem they went around the dormitories - that was obviously the day when we were told to make them extra spick and span! Their inspection finally finished on a Friday night, when they attended the service and the meal.

Their report published several months later was very positive.

In the course of my stay at Carmel, my Religious Instruction and Modern Hebrew lessons were taught by many different teachers and comprised many subjects. I remember it in a kaleidoscopic manner, without being to usually remember who taught us what and when. I shall therefore cover these subjects in “one swoop.”

Amongst the teachers who gave us this instruction were Rabbi Rosen. Mr. Stamler, Mr. Steinberg, Mr. Epstein, Mr. Gertner, Mr. Roston, Mr. Schmidt, Mr. Loewe, Dr. Friedmann and in my last year Mr. Alexander. Certain smatterings of these lessons still stick in my mind.

It was in the third or fourth year that Mr. Roston utilised Harold Levy's book "Ivri lemad Ivrit" and we covered quite a large chunk of the book. I recollect one story during these lessons in which a woman would put a "prutah" in the charity box before every Shabbat. Someone asked Mr. Roston the value of a "prutah" and he answered, naming some very small coin. I immediately called, to the laughter of the class, that it was no wonder she gave it every week.

At one lesson with Mr. Gertner, there was in the class a new pupil who had just arrived from Europe and his knowledge of English was thus limited. During the course of the lesson, the teacher asked him to translate something from Hebrew. He asked whether he could translate it into Yiddish. One of the words was "banim" and I remember him translating it into "kinder."

Mr. Stamler and also Mr. Loewe had both studied Tenach at University, where the approach is completely different from Yeshivah study and this was reflected in their lessons. They would bring down such things as the Dead Sea Scrolls or the Nash papyrus to support ideas brought down in their lessons.

Mr. Loewe even went as far as to say that the book of Deuteronomy was written at the time of the Kings of Israel. I was shocked at such a statement and told him that this was Apikorsus (heresy). He answered me "Simons, you don't know what that word means."

The boys would unmercifully "rag" Mr. Loewe. There was one lesson which took place on Sunday morning in the lecture hall opposite Rabbi Rosen's study. Two classes, each of which on its own ragged Mr. Loewe, were together in this class. The subject was Mishnah and we used Dr. Isidore Fishman's book "Gateway to the Mishnah" although due to our ragging, I doubt if we learned much Mishnah. I don't envy Mr. Loewe. That lesson in particular must have been like "Hell on Earth" for him.

When we were in the lower fifth, Mr. Stamler gave us a holiday task - to research and write an essay on a subject of our choice on Modern Zionism. I wrote about Chaim Weizmann, using as my source his autobiography "Trial and Error." One boy wrote a synopsis of Modern Zionism on the basis of his notes from a series of lectures he had heard at a recent "Study Group" winter school. Another boy handed in an essay which was just one and a half pages long. Mr. Stamler looked at it disparagingly, asking if that was all he could manage for a holiday assignment.

In his Modern Hebrew lesson, Mr. Schmidt once gave out a duplicated sheet in Hebrew entitled "Five Ways on how not to tell a Joke," which we then translated in class. These "Five ways" were: giving away the "punch-line" before telling the joke, mixing up the facts, omitting essential facts, hesitating all the time and, adding in so many unnecessary facts that one could not see the wood from the trees.

We shall now move to the fourth form. That year the school decided that there would be a division into arts and sciences from the fourth form upwards. Those taking arts would learn German, History and Geography; those learning sciences would learn Chemistry and Physics.

I opted for arts. German was a new subject for us all and we were taught by Mrs. Whitfield. We began by being told all about strong verbs, weak verbs, umlauts, capitalising every noun, etc. I had a smattering knowledge of Yiddish and I would sometimes bring it out in these German lessons. I once asked Mr. Whitfield when we would learn the word “mittenderinnen” (sorry – I don’t think there is an official spelling in Yiddish) in our lessons and she answered me “next year.” In addition to our exercise books, we were given vocabulary books in which we wrote down all the new words we learned. We soon started having dictations in German and I was enjoying and doing well in the lessons. But all good things soon come to an end and at the end of that first term, the school returned to not streaming until the fifth form.

All the German lessons just came to an end. In retrospect, however, this unstreaming came as a blessing, since, when we were once again streamed in the upper fifth, I then opted for science and I took Chemistry right up to a doctorate.

That year we were taught English by Mr. Roston. He was very particular, even excessively so, that we should turn in our essays at the time he decided on. On one occasion, he wanted them to be handed in on one particular night. I was at the time having a Barmitzvah lesson and therefore could not do so. The next morning I went to him with my essay and explained the reason for the lateness but he refused to accept it. I was accordingly awarded a mark of zero out of twenty for this essay!

In our English literature lessons with him, we went through a book which surveyed English literature from the time of Chaucer to the present day. He also set us an assignment to learn by heart a poem and that he would hear us in class. I had forgotten all about this until he came in to hear us. However I remembered I poem I had once learned, called “I remember, I remember.” Every one else gave the name of the author of their poem. I did not know the name of the author and so I began “I remember, I remember, but I don’t remember the name of the author.”

We also learned with him “figures of speech.” One of them was the zeugma and he gave us the example, “She walked in the garden picking flowers and her nose.”

There is a photograph in “Reflections” of an English lesson for my class taking place with Mr. Roston on the lawn in front of the classroom block. I am either the boy whose back is to the camera nearest the wall, or in the front on the far left. However, I can say with almost certainty that these two boys are Jeremy Rosen and myself.

At that time we looked alike. I can say this because when I was in the second form, David Rosen who was then two years old came up to me and asked if I was Jeremy!

Jeremy Rosen was named after Rabbi Yeruchom Levovitz, who was the Mashgiach of Mir Yeshivah when Rabbi Rosen studied there. He, as well as everybody else, thought a lot of Rabbi Yeruchom, and there was a photograph of him hanging in Rabbi Rosen’s study. Rabbi Rosen

once told us that at Jeremy's brit when he had to give the name, he felt he couldn't say just Yeruchom and so he said Reb Yeruchom. Rabbi Rosen then commented that when Jeremy grows up they will have to call him Reb Reb Yeruchom!

That year, when I was in the fourth form, there was a new teacher for Latin called Mr. Phelps. He spent lesson after lesson going through a book in which one had to translate English sentences into Latin and he went round the class with everyone in turn translating a sentence. Occasionally, he would bring a passage in Latin and the boys would have to translate it into English. They were the most boring lessons I have ever had and this went on lesson after lesson for an entire year. The consequences of an infringement of discipline in his lessons were implemented there and then and were not pleasant.

At the end of the year he left. Rabbi Rosen told us that in one of his lessons, he made some comment which some boys took to be anti-Semitic. These boys complained to Rabbi Rosen and he as a consequence had to speak to Mr. Phelps about it. Mr. Phelps felt offended and left. Afterwards he was obviously sorry that he had been so precipitous in leaving, since he wrote to some boys saying how wonderful Carmel was. Rabbi Rosen added that had they not already found another Latin teacher, he was sure that he would have come back.

On this question of remarks, which could be even twisted to be anti-Semitic, Mr. Coles was particularly careful. Once after a Chemistry lesson, he apologised to the class. One of the boys answered that he didn't understand what the teacher meant. Mr. Coles replied that he had said during the lesson "Hurry up, the festival is over." He then explained he did not mean one of our Festivals; it was his way of saying, "Hurry up, the *joy-ride* is over." Mr. Coles is to be highly praised for this; it is better to explain, than for the pupils to go away with the wrong impression, as occurred in the case of Mr. Phelps.

Because of the unstreaming, we returned to the physical sciences. Mr. George was our Physics teacher and when we came to go to the Physics laboratory it was found that both the third and fourth years had been timetabled for Physics at the same time. This created a problem with the use of the laboratory. However with good will most problems can be solved. It was agreed that the two classes would use the laboratory in rotation. In the weeks when a class was not in the laboratory, their lesson would take place in the classroom.

Let me here say something about the textbooks and stationery that we used in the lessons. At the beginning of a term, or if necessary during the term, the teacher would give out the necessary textbooks, either new or used and the parents would be charged accordingly. Textbooks which one had finished with, could be returned to the school and one would be credited with them, but, irrespective of their condition, one received only a very small fraction of the price. Stationery, such as exercise books, files. file paper was also supplied by the school - but on the bill it went.

When I had finished the fourth form, it was decided that the fifth form would be divided into two years - a lower fifth and an upper fifth.

As Mr. Phelps had left, the school found itself short of a Latin teacher at the beginning of my lower fifth year. They soon found a teacher who would start in January but they still had the first term to contend with.

Latin had been timetabled as two lessons on Monday afternoon, two on Tuesday afternoon and one on Thursday afternoon. After a few weeks, the school found a teacher for that term who could come on Monday and Thursday afternoons. He grew strawberries - I think as a hobby. After the one timetabled lesson on Thursdays, a few boys including myself remained for a second lesson. Since there had to be a mark for our term's work and he had got given any tests or other markable work throughout the time he was there, on one of his last lessons he gave us a test, part of which without the use of books and part using books.

The next term saw the arrival of Rev. Ward and he remained for at least a number of years at the school. He was the Minister of the Church in Brightwell cum Sotwell, a village not far from Wallingford. When he came he was introduced as Mr. Ward and only some time later did we learn that he was a Minister of the Church.

He was a shortish person who looked a bit like "Mr. Punch" and he was the ideal candidate for ragging. And he did get it!

During the following year, our classroom was in the main building in a room almost joining Rabbi Rosen's study and both he and Mr. Stamler could sometimes hear what was going on. On one occasion after Rev. Ward's lesson, Mr. Stamler called our class into the study. He called out one of the boys - a boy whom he had heard rag Rev. Ward by making some wise crack about boy scouts - and said to him that if he can bully Rev. Ward, he will bully him. The punishment was quick to come. He then gave the class a warning not to continue this ragging of Rev. Ward. However, I don't recollect the class changing their ways.

On another occasion, we brought in a boy from another class into Rev. Ward's lesson and gave him the fictitious name of "John Oberman." We informed Rev. Ward that he had been sent up a class by the Head Latin teacher because he was so good at Latin. Rev. Ward swallowed all this and even gave him some work to test his Latin proficiency! Rabbi Rosen was not amused by "John Oberman's" activities and he was unable to sit down in comfort for some time afterwards.

We tried to imagine the conversation which afterwards went on between Rev. Ward and the head Latin teacher:

*Rev. Ward:* "Tell me more about the boy you sent up to my class."

*Head Latin Teacher:* "Which boy, Rev. Ward?"

*Rev. Ward:* "The boy you sent up."

*Head Latin Teacher:* "I sent up no boy, Rev. Ward."

... and so on.

Despite the offence, the other teachers probably had a good laugh at this within the confines of the staff room!

The Physics teacher was Mr. Bunney and he started teaching us for the O-level examination. The first term was devoted to learning all about magnetism and in the course of the lessons he demonstrated magnetic patterns by scattering around iron filings.

He related how when he was at school, his master put a powerful magnet over his watch. The time for the lesson came to an end, yet the master did not stop teaching. What had happened was that he had magnetised his watch, which as a consequence stopped!

During the following term we learned about light. We did a number of experiments to trace rays of light using pins. One of them was the setting up of two mirrors at various angles to each other, placing a pin between them and then counting how many images of the pin we could see in the two mirrors. I think it even reached seventeen. Afterwards Mr. Bunney told us the formula to determine the correct number, and I can say with certainty that this was much easier than counting.

We also had to write an account on the periscope and in my account I gave an example of its use in war, to know whilst hiding in a trench where the enemy was, in order to shoot them. Mr. Bunney wrote on the bottom of my account that one couldn't shoot a gun through a periscope!

Our Chemistry teacher that year was Mr. Coles and it was about that period that he made us learn by heart the periodic table of elements. We worked out a method of combining the chemical symbols into words - a type of mnemonic and this made it easier to remember. It began libebcnof, namgalsipscle, kcasctivcrmn. (No this is not Polish or some Balkan language!) Even today I still remember the periodic table because of this mnemonic. Mr. Coles would also talk about the famous chemist, T.W. Richards, once commenting that he might have died. In fact he had died long before that time - in 1928 - which was about the year that Mr. Coles had graduated.

When we came to have our first English lesson, we found that the teacher was Mr. Carmel. I was rather surprised, since he was the English teacher for the junior classes. However this only went on for the first term.

At the beginning of the next term, our teacher was the senior English teacher, Mr. Warner, a very tall man indeed and he straight away informed us that the school had decided that we would take O-level English Language at the end of that academic year. We were likewise told that we would also be entered for O-level Elementary Mathematics that summer.

Our learning in these two subjects was directed towards these goals. Some of our English lessons were given by Rabbi Rosen and he would give us essays to write. Other exercises which were required for the O-level such as precis were taught by Mr. Warner. He gave us rules and other facts regarding spelling. I remember him telling us that it was rare to have double "a" "i" or "u" in an English word, although there were a few rare words with these double vowels - "kraal" "radii" "vacuum" One boy then called out "Staal" who was a boy in the class. Past pages of O-level examinations are published by the examination board and we bought them for both English and Maths.

Rabbi Rosen decided that he would combine the boys in the then fourth form with our class and that that would be the upper fifth form of the following year. The upper fifth was the main O-level class and our studies that year were directed towards that goal.

There were some problems regarding this combining of classes. Some of those in my class, including myself, had passed O-level English Language and Elementary Mathematics. What would we study when those who had jumped from the fourth form studied these subjects?

What happened was that those who had passed English Language studied to take O-level English Literature that December. The set books were Shakespeare's Richard II and Bernard Shaw's "The Devil's Disciple." The English teacher was then Mr. Nelson, since Mr. Warner had left to take up an appointment in Ethiopia. To pass this O-level you need to read over the set books time and time and still time again until you almost know them by heart.

After having passed O-level English Literature that December, we just dropped out of English lessons. On one occasion, Rabbi Rosen saw me not in the lesson and asked me the reason. I told him that I had passed the O-levels. He replied that that doesn't mean you don't need any more lessons in the English language. Fortunately, he never followed it up and we continued not attending the lessons.

The remainder of the class had, as one of their set books for the following summer exam, George Orwell's "Animal Farm." This is a book which parallels what happened in Russia after the Bolshevik Revolution and Mr. Nelson spent a long time teaching these parallels. However after teaching them, he decided to write to the examination board and ask whether they needed this information and they answered him in the negative. The moral: The proverb "Look before you leap" can be paraphrased to "Ask before you teach."

As far as Maths was concerned, we studied with Mr. George for O-level Additional Mathematics, which is an exam usually taken a year after Elementary Mathematics. In Additional Mathematics are included analytical geometry, calculus and mechanics. Mr. George instructed us in these subjects and we took the exam that summer. The remainder of the class studied for Elementary Mathematics under Mr. Evans.

The pupils who had just come up from the fourth form had not studied the material that we had learned in the lower fifth in Physics. Mr. Bunney thus gave them some extra lessons each week to make up this work. At the time, the whole class learned the remainder of the syllabus for the O-level Physics exam.

In addition to the topics that we had already learned, we then studied heat, mechanics and electricity. All this included thermometers, calorimeters, Boyle's law, Ohm's law, Wheatstone bridges and a load of other subjects. When he taught us Boyle's law, he asserted that nine out of ten non-science masters will have heard of it. In contrast he didn't think that more than one non-science master in ten will have heard of Ohm's law.

When teaching many of these subjects, Mr. Bunney would demonstrate them using the apparatus we had in the laboratory. For example, he demonstrated all the gas laws and the expansion of

solids. The laboratory was quite well stocked with apparatus for many of these experiments. Amongst this apparatus were meters to measure electric current and potential difference. Whilst he was talking about these meters, Mr. Bunney commented that he seen a boy carrying one of these machines and was swinging it backwards and forwards and it had never been the same since! From the way he said it, it seemed he was directing his remarks at someone in our class!

The boys would also do experiments in the practical class we had each week. A favourite experiment was measuring the time of oscillations of a simple pendulum using a stop watch. In the Physics (and indeed, in all science subjects) O-level examination, there was also a practical examination and the pendulum was one of the favourites.

In both O-level and A-level Physics, there is one question each year on sound, but it seems to be almost a holy tradition not to teach sound. As one might remark - it's *only one* non-compulsory question on the paper. However, another boy and myself wanted to learn something about sound. Mr. Bunney obliged and gave the two of us some lessons in the evenings on this subject.

My Chemistry teacher was Mr. Coles and his policy was that if you are doing A-level Chemistry, there was no point in taking the O-level examination and he therefore already began the syllabus for the A-level during that year. The number of textbooks he issued us with was out of all proportion to the A-level examination. It was in the region of about 12 books, some of them being vast tomes. They cost us a fortune! I understand that his reasoning was that we would now have sufficient textbooks for any university studies in Chemistry. However, when I got to university and told the lecturers about some of the books I had, it was a different story, since they informed me that these books were out of date or not detailed enough.

The first thing we learned in organic chemistry was the preparation of ethyl alcohol. (No! not for the purpose of boozing! If one wanted to purchase a machine for distilling water in the laboratory, one required a licence; the Government wanted to make sure that you didn't use it to distil alcohol.) I had written up this experiment and my loose leaf file was left open on my work bench. We left the laboratory for some break, possibly dinner. Whilst we were absent, somewhere in the laboratory the rubber tubing came off a condenser's water pipe, and as a result there was a flood on the floor. As luck would have it, someone knocked my file on to the floor, with the result that the ink on these pages considerably ran. It was fortunately still readable but not aesthetic.

Now that the school had a full time Biology master, Mr. Gray, this subject was again on the timetable of the science stream in our class. However, since many of us had not studied it since the end of the third form, we discussed at the end of the first lesson with Mr. Gray whether it was practical for us to try and catch up and he answered in the negative. He had that lesson issued us with a textbook and we immediately returned it. Why unnecessarily be charged for it?

The arts stream were studying Economics with Mr. Schmidt and another boy and myself discussed with him the possibility of our joining the class. (We were the only two in the science stream who had been in the lower fifth the previous year.) Due to timetable clashes, we were only able to attend two of the four timetabled weekly lessons, but all the same we decided to join the class. Subjects covered in this course included trade unions and banking.

We also learned about the “gold standard” and it was on one Yom Kippur that Britain left it. Mr. Schmidt told us that this news was being passed from worshipper to worshipper in his Shul and that instead of rushing home to eat at the end of the day, the worshippers congregated together to discuss this piece of news! Money versus the empty stomach and the former won.

As a project, Mr. Schmidt told us to contact some company, request material from them and prepare a talk to give before the class. I contacted Cadbury’s and they gladly sent me a mass of material (why not? It is good publicity for them!) and using this, I spent a considerably amount of time in preparing material for a long talk. However, due to lack of class time, I could only present a small amount of it before the class.

That year, an elocution teacher came to the school one day each week and in the course of the day, gave elocution lessons to the various classes. Her name was Miss Viola Compton and she was the sister of Fay Compton and Compton Mackenzie. The classes ragged her to such an extent that she refused to come back for the following year. At some later “social” in the school, Rabbi Rosen recited some poem he had made up about her.

Even though it was just one lesson per week, she wrote on every boy’s report. By the upper fifth form, the report consisted of a separate page for each subject and under the dotted line for the teacher’s signature was written “subject master.” She had dutifully gone through every report, crossed out the word “master” and written “mistress.” I am sure she didn’t know the names of all the boys she was writing reports for. There was one boy who always had a music lesson at the time of his elocution period and therefore Miss Compton never saw him throughout the term. Yet he still received a report from her! Maybe it was by mental telepathy!

The following year I was in the lower sixth form and began my preparations for my A-levels. The three A-levels I intended taking were Chemistry, Physics and Mathematics for Science.

Three of us in the lower sixth, and this included myself, had passed O-level Additional Mathematics in the upper fifth and we were therefore a year ahead of the rest of the form. Mr. Evans, who taught the sixth form Maths said that we would have to wait until the rest of the class caught up with us.

Mr. George, who had taught us during the previous years, did not then have any available periods on his timetable to continue teaching us. However towards the end of the first term of that year, the boy whom he was teaching Higher Maths for Scholarship level, decided to stop learning Maths. I believe that we were available for two of the periods in which he had been teaching him. We accordingly arranged that he would now teach us during these periods and that we would take A-level Maths at the end of the lower sixth.

This boy, who had suddenly dropped Maths, agreed that he would also instruct us for the paper which contained algebra and trigonometry and we regularly went to his study for instruction. He had gone through the past papers in Mathematics for Science and written out in his handwriting the answers to the questions, as one would do in an examination. He said that he had succeeded in answering 117 out of 120 questions and he went through the questions with us explaining how to do them.

After a time he set us a paper to answer under examination conditions, which we did in the school library. I came top in this paper with about 41 per cent.

Meanwhile we were continuing our lessons with Mr. George when during the second term of the year, we received another setback. Mr. George had to suddenly go into hospital for an operation on his eyes and he was not in school for the remainder of that school year. The boy who had been helping us had already left the school.

After his operation, Mr. George went through all the past papers for about the previous twenty years and wrote out all the answers for us. We then went through all the answers by ourselves to learn how to answer this type of question. It was fortunate that the examiners set the same type of question year in and year out.

The hardest paper to learn for, under such conditions, was the Mechanics paper, and in addition, unfortunately for us, it had a greater weighting. However most questions began by asking the candidates to prove some theorem and we thoroughly learned all these theorems. I soon realised that I would have to have a sufficient reserve of marks from the other two papers to counteract any deficiency arising from this Mechanics paper.

We were doing two years work in just over two terms and we barely opened a Maths textbook in this period. We were depending on “exam technique” and all three of us succeeded.

The following year Mr. George had recovered and he wanted us to continue to Scholarship level Maths. I soon realised that there was little point in this and would prefer to devote my time by concentrating on my Chemistry and Physics. I couldn't just stop learning a subject just by my own decision. I therefore went to speak to Mr. Stamler and phrased my problem in such a way that he would agree with me, which he did. I then went and told Mr. George. He was most annoyed with me for dropping Maths.

In the end the other two boys did not take the Scholarship level paper but just took the A-level papers again. This confirmed that my decision was right.

The A-level Chemistry course which we had begun during the previous year was continued throughout the two sixth form years. It was divided into three main headings, namely, organic, inorganic, and physical Chemistry.

The practical examination at A-level consisted of a “spot and vol” - which is analysing an unknown inorganic substance for the chemical elements it contains and a volumetric analysis of a solution. One might easily ask, why specifically these two types of exercises? Maybe, firstly, they are easy to mark and secondly, they test the candidate's ability to measure and assess with great precision.

Many examining bodies, including degree level, allow the candidates to use any books they wish during the Chemistry practical examination. However the Oxford and Cambridge Board were an exception and one had to remember by heart how to do these analyses. Mr. Coles therefore kept

pushing us to learn “Fenton and Saunders” - this was the textbook we used for qualitative analysis.

Incidentally, I might mention that one of the boys in the class wrote a “simpler method” for such an analysis and we even tried using it. But we soon went back to the conventional method!

Every week we had a practical class lasting about three hours. On most weeks we would prepare, usually some organic compound which we were learning about. But some weeks we would come in and Mr. Coles would say that that day there would be a spot and vol. We never liked them. At first we were allowed to use our textbooks, The A-level syllabus specifically stated which elements we had to know how to identify. However Mr. Coles would sometimes give additional elements which did not appear on the syllabus. If one “found” an element which was not present, he would subtract marks. For example, if there were three elements to identify and one gave in two correct answers and one incorrect one, one would receive the marks for having identified *only* one element. This was a case of “speech is silver, silence is gold.”

Since the practical went on through our tea-time, someone brought into the laboratory our tea and cake. There is a rule - rarely kept - not to eat or drink in a chemistry laboratory. If you do, be careful not to drink the wrong thing!

In my Carmel days, pocket electronic calculators were still a thing of the future. In my days at Carmel, there were slide rules. (If you don't know what this is, go to a museum and maybe you will see one.) Mr. Coles and Mr. Bunney were poles apart on this question. The former was a devotee of slide rules, whilst the latter was dead against them, although I did once see Mr. Bunney using one surreptitiously. Mr. Coles said he had forgotten the last time he had used logarithms and how much more so for long multiplication.

I will now move on to the subject where the teacher almost forbade us to take out our slide rules - namely Physics. We began the A-level course in the sixth form. It included mechanics, heat, light and electricity. The class included boys who were doing Biology instead of Maths, and as a consequence they knew no calculus. At A-level it is preferable, but not absolutely essential, to use calculus in your Physics work. Mr. Bunney however said that he would do his best to avoid bringing in calculus. We found that not using it would sometimes give a slightly different answer to mathematical problems.

At that period, electricity was becoming more important and the A-level exam therefore gave a greater weighting to electricity. There was also one question on sound. But as I have already said, we were not taught sound.

Also unlike Mr. Coles, Mr Bunney only gave out a minimum number of textbooks. Usually he seemed to be satisfied with them, although I recollect one occasion when he dictated a note for us to write in our textbooks.

Each week we had one afternoon of practical and we used a book by Tyler on practical experiments in Physics. We had to write up each experiment giving all our results, and had to

include in our accounts “precautions to ensure accuracy” and at the end of the account a list of “possible sources of error.”

During these two years, Mr. Bunney would set us questions from past A-level papers to answer. I recollect that one of these questions was a problem which mentioned X-rays. Mr. Bunney commented to us that we would probably not look twice at this question saying, “Why are they setting such a question? - X-rays are not on the syllabus, or the ‘big fool’ didn’t teach us this.” He then went on to show that this problem did not require any knowledge of X-rays and was in fact very simple indeed!

Another thing in our sixth form timetable was preparation for the General Paper. One really only needed to pass this paper if one wanted a State Scholarship. Since we were not studying for this purpose, many of us didn’t take these lessons very seriously. At the time Moshe Leibovich had a book called “The Exam Secret” - how to pass exams with the minimum of work. One of the things it suggested was that in an essay, if you don’t know the answer - try bluff. You will get a few marks which could make the difference between pass and fail or pass and distinction.

Naturally, we continued with Religious Instruction in the sixth form. At the same time as we entered the upper sixth, Mr. Alexander came to the school. He taught us Chumash and we studied the beginning of the Book of Exodus. He would continually bring Cassuto and Nehama Leibovitz in his lessons. For example, he told us that Cassuto said that the reason that Moses was called by this name was that it was the Egyptian word for son.

Someone once said that education is what remains when the facts are forgotten. As one goes through life, one is sometimes sorry that one did not take seriously enough some of the subjects taught during one’s school years. One never knows when one will need a certain method of knowledge such as how to translate from a certain language or how to do a calculation, or how to write up something in good English, and so on.

# LEISURE AND PLEASURE

If you wanted to be bored Carmel College was not the address. Being a boarding school, the boys were in Carmel for 24 hours a day. Thus there were numerous activities which did not take place during the formal syllabus of the school. These included societies, extra-curricula lessons, sports, outings, films, and use of the school library.

## *Societies*

The first one I will mention is the "Union Society." Its president was Rabbi Rosen and its officers were elected by the pupils. One of its major activities was debates. During these debates, the audience were informed that they could interject with three words, provide that didn't overdo it. They were "Question," "Hear-hear" and "Shame." For each debate there was of course a motion. First of all, the proposer for that motion spoke and this was followed by the opposer. Then the seconder for the motion spoke and this was followed by the seconder opposing the motion. The motion was then thrown open to the floor. Following this, there was a summing up by both sides. Finally there was the vote. It was stressed to the audience that they must come into the debate with an open mind and they must vote solely on the basis of the speakers.

Whilst I was in the school there were a number of such debates. One of them was "Money is the root of all evil." The proposer began by holding up a pound note and saying what evil came from it.

Another debate was on hanging. Those opposing it quoted the case of a girl who been hanged over hundred years previously for stealing a teaspoon. Later they brought the case of Derek Bentley who had gone out with Christopher Craig to do a crime and in the course of doing it, Craig murdered a policeman. Since Craig was under 18 years old, he couldn't be hanged but Bentley who was over 18 was hanged. When the opposition brought this case in the debate, the proposers interjected that Bentley didn't steal a teaspoon!

There was also a debate on the public school system. Strangely those opposing public schools did not mention fagging. After the debate, the other side said to them that had they mentioned it, they would not have been able to defend fagging. Postscript! There was no fagging in Carmel - not even unofficially!

In a debate on the need for reform in the English language, the speakers were teachers. One of them was Mr. Gertner, whose mother tongue was not English. He commented that one needed "vowels" in English. He brought as an example the word "reading." One could pronounce it as both "reding" with a short "e" or "reeding" with a long "e."

Another form of debate which sometimes took place was a "hat debate." A whole list of topics were put into a hat and in another hat the names of all those present at the meeting. The Chairman would draw out the name of both a speaker and a topic and he would have to go to the

front of the room and speak on this topic for two minutes. There was a panel of judges who would decide on the winners.

In one of these debates, I had to speak on centipedes. I spoke on how many toenails they would have to cut and this could make them late for dormitory inspection!

At another such debate, a friend advised me to walk out the longest way to the front, since this gives one more time to think of what one wants to say. He had to speak on "Picasso" and so he spoke on "Pick cars so." I don't remember the name of my topic but somehow or other I spoke on "school food."

One meeting consisted of the trial of Brutus for killing Caesar. Some of the witnesses were from genuine history. Others such as Dr. Rigor Mortis were fictitious. During the course of this trial, one of the witnesses was ordered by the court to go to the library and look up some facts there. He soon returned with some answer but someone reported that he had in fact not gone to the library. He replied that someone had told him the answer. He was again ordered to go to the library. This time he returned with Shifrin the librarian, who was holding a whole pile of Encyclopaedias - for the "impression" rather than for the facts!

There were several occasions, when the meeting consisted of the reading of "ghost stories" by candle-light! I only hope that the boys managed to sleep after these meetings.

One evening, possibly within the framework of the Union Society, we heard on a series of gramophone records "The Sounds of Time." These were the original recordings of famous speeches and other sounds which had been made during the previous half century. It included Chaim Weizmann talking soon after the establishment of the State of Israel, and the singing of the birds during the Second World War with the sound of warplanes in the background.

Amongst other lectures which I attended whilst at Carmel was one by a person who spoke on old coins. They were shown to the audience using an overhead projector. The speaker kept saying "be careful you don't rub them on the machine." He also showed us a fragment from the Dead Sea Scrolls which was in his possession.

At the time of the Suez Campaign, in November 1956 some of the senior Israeli boys gave us a lecture on the Campaign accompanied by large maps which they had drawn.

A society established in the school by Barrie Schreiber and myself, when we were in the upper sixth form, was a political "Liberal Society." On one occasion, we brought a speaker and had a joint meeting with the Union Society. This meeting took place in Rabbi Rosen's study.

However the main activity of this Liberal Society was the bringing out of a newspaper. We had planned to bring out six editions and people paid in advance the sum of 12 pennies - namely 2 pennies per edition. In the end we brought out 5 editions, with the last edition being of extra large size at price 4 pennies.

This was prior to the days of home computers. We therefore had to type the text on to a Gestetner stencil, and correct any mistakes with red correcting fluid. To make a paper look attractive, it is nice to finish every line at the same point. In those days it was not simple like it is today with computer programs. The librarian Shifrin told us of a method on how to do this, although it would involve typing the item twice. Since this method was tedious, I believe we limited it to just the first page of the paper.

We ran off the newspaper in the school office and immediately paid Mrs. Walker for the outlay. On one occasion when we told her that we had run off *about* 500 pages, she informed us the cost would be fifteen shillings *and one penny*. One cannot say that Mrs. Walker wasn't precise!

Included in this newspaper was a guest article, a cartoon, and a quiz. We also left a column blank until just before running off copies of the paper on the office duplicator. This was a "stop press" column and we would get the latest news from the radio which we then put in this column.

In one of the editions, the guest column was written by Mr. Nelson. He wrote about a debate which took place in the Oxford University Union at which the Prime Minister was the proposer and he informed the chairman that if the motion wasn't carried he would walk out the meeting. As a result the Chairman *changed the method of voting* and then said that the motion had been carried, even though many of those present thought that it had not. Mr. Nelson concluded that the fact that the honour of a Prime Minister would be wounded were he to be beaten by University students, was completely contrary to Liberal principles.

One of the cartoons was called "The Battle of Trafalgar." At a demonstration which had then just taken place at Trafalgar Square, there were fights between the Fascists and some other groups and in this cartoon one saw the Fascists waving Nazi flags and the opposing side different flags.

Another cartoon showed a man watching television and in his window was a notice "indoor aerial." The point was that people not seeing a television aerial on his roof would think that he could not afford a television.

Amongst the quizzes was one asking for the names of the Prime Ministers of a long list of countries and in another quiz the capitals cities of countries.

At that period, there was a motion before the governing body of Oxford and/or Cambridge Universities to drop the entrance requirement for Latin for science students. In our newspaper, we wrote that those science students who were already burning their Latin books should stop. This motion still had to go through one further stage until it was passed, although it was likely that it would get through.

There was a science society in Carmel called the "Haber Society" after the German Jewish scientist Fritz Haber. (In 1918, he was awarded the Nobel Prize in Chemistry for the synthesis of ammonia from its elements.)

I cannot remember the contents of any specific meeting. However I do recollect a senior boy giving a lecture on how radios work and it could well have been under the auspices of the Haber

Society. For this lecture he had drawn out numerous diagrams which he showed the audience using an overhead projector.

On one occasion I went to attend a meeting of this society. However, just before the meeting was about to begin, Mr. Coles who was dissatisfied with the small attendance, called off that meeting.

He then summoned a further meeting at which the participants would decide whether or not they wanted this society to continue. At that meeting, everyone present voted in the affirmative. Unlike the Union Society, Mr. Coles said that he was not the President but the Master in charge and that the participants should elect a President and other officers, which they then did.

At one period when I was in the school, there was a "Gill and Glee" Society whose purpose was for singing songs. In order to join, one had to go to an audition where one had to sing, "I want to join the gill and glee. Please let me join the gill and glee...." I never even attempted to join this society.

A more serious singing activity, although it could not really be called a "Society" was the school choir. At about the middle of my stay at Carmel, Dudley Cohen, who was the conductor of the Zemel Choir in London, joined the staff, with the aim of setting up a school choir and finally making a record. I, who was tone-deaf was of course not a member of this choir - they only wanted boys who could sing! For most of the school year, the choir was taught a repertoire of songs and there were regular rehearsals. In order to strengthen the soprano part of the choir, some boys from the prep school were co-opted.

As the end of the school year drew near, Dudley Cohen made an appointment with a recording studio in London. A few days before the scheduled recording, he said he was thinking of cancelling it - he felt the choir wasn't ready. However after some more rehearsals and I would think, some "prodding" from above, there was no cancellation. Off went the choir to the recording studio. I understand they had some trouble with one of the songs, but Rabbi Rosen then turned up at the studio and together with his singing, this song was recorded.

This was still the era of gramophones - (if you today want to know what one looks like, go to a museum!) - and a gramophone record in a nicely pictured jacket of the "Carmel College School Choir" came on the market.

Still on the question of singing, during one of my first years at the school, Rabbi Rosen brought an Israeli singer to teach us some modern Israeli songs. We were given a bound loose leaf book of Israeli songs and were taught among others "alei ayin shoskeka" and "lailah lailah, haruach noshevet."

A society which I established together with Theodor Fink, when we were in the junior forms was a puppet society. Since we needed funds for the equipment for such a society, some boys set up a shoe-shining service to raise the necessary money. We used the basement of the main building for this purpose. We would insert cardboard in the shoes of people before doing this cleaning, in order that shoe polish would not go on to their socks and trousers. Even Rabbi Rosen once came to have his shoes cleaned there. After we had all worked for several weeks and raised a sum of

money, the boys who organised the shoe-shining forgot what the purpose of our enterprise was, and distributed the money collected, among the shoe-shiners in accordance with the amount of work that had done! Thus the puppet society never materialised!

About the mid 1950s, the school established a cadet corps and every Friday, the army under whose auspices this was, came to the school to train those in this corps, by teaching them all sorts of army exercises. At first there was great enthusiasm. After this had worn off, boys wanted to leave but Rabbi Rosen was reluctant to allow them to do so. He held that if you joined a group, you had to stick with it. Finally this cadet corps at the school disbanded. I heard Rabbi Rosen comment that it did not add much honour to the school. Soon after it disbanded (whilst I was still at the school), the Jewish Lads Brigade set up a group at Carmel.

### *Extra-curricular lessons*

Whilst I was in Carmel, I took part in a number of extra-curricular lessons in Torah studies, mainly with Rabbi Rosen. Some of these lessons were voluntary and others compulsory. Rabbi Rosen would hold them in his study.

One of these lessons was Gemara. Throughout the school, this did not appear in the curriculum. The first Gemara that we learned was the perek “Eilu Metziot” from Masechet Bava Metzia. This perek is traditionally taught to children beginning Gemara. A reason I have heard is that children often find things belonging to others and they thus learn that there is not “findings keepings.”

After learning that lost objects are returned on the basis of identifying marks, Rabbi Rosen asked me if I lost my watch, how would I identify it. I answered that one of the numbers was partly eradicated and he replied that this was a very good identifying mark. We continued by learning the principle of “yish shelo mida’at” and he gave an example of something falling off a lorry without the driver noticing. Incidentally, Rabbi Rosen’s brother wrote that Rabbi Rosen had once won the first prize for talking on this subject, way back in 1922. Amongst others, another Gemara we learned with Rabbi Rosen was the beginning of Masechet Bava Batra.

On one occasion, there was a lady visitor in his study during the Gemara lesson and in order to test whether one of the boys understood the Gemara, he asked him to explain it so that the woman would understand it. After the boy had gone through the explanation, he asked the woman whether she had understood it and she answered that she didn’t but that was due to her ignorance. “No,” said Rabbi Rosen, “He didn’t explain it well.”

Towards the end of my stay at Carmel, Rabbi Rosen gave a voluntary lesson between the end of breakfast and the start of daily lessons. Those attending would eat their breakfast quickly, say Birchat Hamazon and then hurry to this lesson. One of the subjects covered was the Book of Esther. I recollect that he asked why after choosing Esther as queen did the king once again bring more young women to the palace. He said there were answers and he then gave a more amusing reason. In order to process the first collection of young women, they needed a large number of workers from all different fields. Now that Esther was chosen, there would be mass unemployment and so to prevent this, he once again collected in young women!

On Shabbat afternoon, he held a compulsory class to learn Pirkei Avot. Not only was the attendance compulsory, it was also compulsory to learn by heart the various sayings we had discussed, although we did not have to remember the names of the various Rabbis who had made these statements. Rabbi Rosen would test us to see that we had in fact learned these sayings.

Another compulsory class with Rabbi Rosen on Shabbat, was for the boys taking Scripture O-level that following summer. We all went to his study carrying our Bibles and we would read through the set-books. Rabbi Rosen would ask us questions which showed whether we *understood* the text. One such question was whether the seer (Samuel) wore distinctive clothing. The text as such doesn't specify this point. However, the fact that Saul approached Samuel and asked him where the seer's house was, to which Samuel replied that he was the seer, indicates that he wasn't wearing distinctive clothing.

Whilst on Bible lessons, during one class, Rabbi Rosen told us how to answer alleged Christological references in the Tenach. He spoke about "Kiss the Son" - the Son referring to Jesus - which some Christian "scholars" gave as the translation of the last verse of Psalm 2, by translating the word "bar" which is the *Aramaic* for son. He explained that it is illogical for a Psalm written entirely in Hebrew, to have just one word in Aramaic. The word "bar" in Hebrew means purity and the correct translation is "Kiss purity." Another example was *their* translation towards the beginning of Isaiah "And a virgin shall conceive" - which according to these "scholars" referred to Jesus' mother. Rabbi Rosen then explained that the translation of the Hebrew word "alma" is not virgin, but "young woman." I personally found this lesson most useful when I went to University and had to contend with such claims.

Other times when we were in his study, he would discuss various things with us such as the process of adolescence. He might also ask our opinions on various dilemmas. One of these was that when one had the ability to save one person in an emergency situation, which person should be saved? On other occasions he would tell us various chassidic stories.

Whilst I was in Carmel, Cecil B. DeMille produced his film, "The Ten Commandments." He pledged that the proceeds would go to worthy causes. Rabbi Rosen told us that he took this opportunity to write and ask that some of the proceeds should go towards building a Synagogue in Carmel College, saying that surely this is a worthy cause. He told us that he got a vague reply that they had not yet decided and so on. I never heard of Carmel receiving money from that source. It would be interesting to know who received this money.

Sometimes Rabbi Rosen would tell us humorous stories. One of them was connected with saying "Migdal" in Birchat Hamazon on Shabbat and Festivals and "Magdil" on weekdays. He told us that in one house this difference had reached such an extreme state, that a man who had a maid called Magdalena, would call her Migdalena on Shabbat and Festivals. (When I afterwards related this joke to my brother, his immediately comment was "what about Rosh Chodesh?!")

One could never come off best in an argument with Rabbi Rosen. On one occasion, he asked the class which berachah can only be said on a Wednesday or Thursday? He then told us that the answer was the berachah for Eiruv Tavshillin. I then commented that since the same berachah was said for Eiruv Chatzarot and Eiruv Techumim and in these cases were not limited to

Wednesday and Thursday, the question should be phrased as “Which *Mitzvah* can only be performed on Wednesday or Thursday?” Although my comment was perfectly valid, Rabbi Rosen replied that my chutzpah was inversely proportional to my size. (I was rather on the short side.)

Being in his study often for these informal classes, we sometimes witnessed or heard interesting things. On one occasion a prep school boy came to the study and said that other prep school boys were fighting each other. He told him to send these boys to him. When they arrived, he placed them at different parts of the back of the room and cross examined each of them as what had happened. He then switched from the cross-examining counsel to the judge and decided which two boys were responsible for causing the fight between the boys. He didn't punish them. He told them to make up with each other there and then.

On another occasion, whilst we were in his study, a parent telephoned to complain that his son had telephoned to say that he had gone to the matron feeling not well and she had sent him away saying nothing was wrong with him. Rabbi Rosen immediately summoned the boy and the matron to his study. The matron answered that she would never give any boy such an answer and that in fact she had given him a pill and also written down for him the times of the dispensary. Rabbi Rosen was then furious with the boy and asked him whether the matron wrote down the times of the dispensary because she likes to write on bits of paper?! He telephoned the parents, updated them on the situation and said they could hear it firsthand from the matron and their son, but they then didn't feel it was necessary. The boy was punished for causing all this unnecessary trouble.

Rabbi Rosen once related to us on the argument he was having with somebody in the correspondence columns of the “Jewish Chronicle.” He said he was going to begin his answer that most people learn to read before they can write, but that this particular person seems to be an exception!

On another occasion, whilst we were having a lesson in his study, a person telephoned and Rabbi Rosen said that he couldn't talk too openly since there were people in his study. From what I could understand from this guarded conversation was that the school was interested in buying some property nearby. This seemed to tie up with what his son Mickey had once told me. Apparently, once he had had the option to buy a property near the school for the prep school but he had turned it down. Later he was sorry about this and was prepared to pay even twice the original price, but the owner was no longer willing to sell. The bottom line was that the school never bought any property for the prep school.

Apart from with Rabbi Rosen, I also attended extra-curricula lessons with Mr. Alexander during my last year at Carmel. This took place between breakfast and the start of lessons several times a week, It was on the subject of “Ta'amei Hamikra” (musical notes on the books of the Tenach). Almost all of the Tenach is sung to the same set of musical notes, although the actual tune is different for the Torah, the Nevi'im and the five Megillot. These notes are not put in haphazardly but as we soon then learned in these lessons, there is a definite pattern and one can even sometimes learn Halachah by the way the notes are distributed on a particular verse.

Some notes are disjunctive notes, with the size of the pause depending on the type of disjunctive note. Other notes are there to serve these disjunctive notes. We were taught that one must first recognise where the pauses are in a verse and what size each pause is and then one accordingly divides up the verse. Mr. Alexander would give us verses for us to practice putting in these musical notes. The course was fascinating and when the end of the summer term came, we were sorry that we could not finish it.

Another course given by Mr. Alexander was the singing of religious songs. He began by teaching us “Ranana tzadikim” which is from the Psalms. This was his favourite tune, and we would begin each lesson with it. He duplicated out the words of the various tunes he taught us and as we finished each sheet, he would add a fresh one. Towards the end of the school year, he recorded us singing all the songs he had taught us on his tape recorder. We began and ended “Ranana Tzadikim” with all the other songs being sung in between.

A daily voluntary lesson, which took place during a number of years that I was at Carmel, was “Perek Yomi.” This was the studying of one chapter of Nach each day. They say “An apple a day keeps the doctor away.” How much more should “a chapter of Nach a day” do so!

This “Perek Yomi” began with the Book of Samuel, which was before I joined Carmel. I began to participate daily on the day that they began the book of Psalms. When we finally finished the Nach, with the book of Chronicles, Mr. Epstein, who was then conducting it, made a Siyum - a day when one has a nice feast! We then began again from Joshua, but this round was not successful and soon fizzled out. This was after the walls of Jericho had fallen!

### ***Sporting activities***

Although there were games periods within the curriculum, most of the games were outside it. These included inter-house sports and sporting fixtures with other schools and organisations.

The school had extensive playing fields. Included in them were several football pitches, cricket pitches and athletics facilities. There were also cricket nets for the boys to practice batting and bowling. In the gymnasium were a basketball court and a squash court.

When we first came to Mongewell, there was a hard tennis court and a lawn tennis court but they were both in a neglected state. Whilst I was at Carmel six hard tennis courts were laid out behind the back of the main building.

A sports’ pavilion made of wood was built soon after we came to Mongewell. However, during one of the school holidays it burnt down. Naturally, in addition to the loss of the building, all the equipment inside it was destroyed. Amongst the equipment destroyed were hockey sticks belonging to pupils. I know this fact since soon after the fire, boys who lost hockey sticks, were told to come and receive replacements.

At a later date, a new and much superior pavilion was built, this time of brick. In the front of it was a veranda.

When I joined the school, there were two sports houses called Gilbert and Alexander. These were named after two of the original supporters of the school - J. C. Gilbert and Alexander Margulies. Gilbert's wife was called Carmel and it is quite possible that this is why the school was called "Carmel College." I was in Gilbert House. At a later date, an additional house was added, which was called Montefiore - after which Montefiore, I plead ignorance. At the same time, the composition of the houses was rearranged. Some boys who were in Gilbert then found themselves in Alexander and also the reverse and a number of boys from both Gilbert and Alexander found themselves in Montefiore. I remained in Gilbert. I saw the dissatisfied expression of one boy who originally was in Alexander, now finding himself in Gilbert.

The members of each house wore a distinctive coloured T-shirt during games. As far as I remember, the colour for Gilbert was blue, for Alexander red and for Montefiore yellow. Boys doing exceptionally well in sports would be awarded house colours. This consisted of a binding in yellow down the edge of the blazer.

Every year there was an inter-house sports competition, with the winning house receiving the house-cup on Speech Day. The sports included for this competition were football, basketball, cricket, tennis, squash, athletics, cross country running and chess. The school was divided into two sections for these sports, a senior and a junior. For athletics, it was divided into three sections.

For football, basketball and cricket, the top house obtained 12 points, the next house 8 points and the last house 4 points. For the remaining sports, the points were 8, 5 and 2. The reason for this difference was that these first three sports involved teamwork.

A football game requires a referee and a cricket match an umpire. It was decided that the house master of the neutral house would take on this function for the senior teams and a senior boy from the neutral house for the junior teams. On one occasion, probably the school's best cricketer was declared "run out" in an inter-house cricket match. He thought that he had reached his crease on time and so he appealed his decision to the umpire. But his appeal was not upheld.

Sports were never my strong point. However, I was once the reserve for my house junior football team. On the morning of the game, one of the players told me that he wasn't feeling well and so I knew I would be playing. One sport which I always played for my house was chess. Also at one period I was the cricket scorer, for my house and also for the school.

Sometimes the games had exciting finishes. In one senior cricket match, the last over had been reached. Number ten of the opposing side was batting. On the fifth ball he was bowled out. The last batsman went in. If he could survive the last ball of the match, the game would be a draw. If he was out, Gilbert would win. The bowler bowled and the batsman was bowled out, thus giving Gilbert a win.

There was even a more exciting finish in a junior cricket match. About the third batsman for Gilbert was in. The batsmen ran at least two runs and this last run should have been the winning run for the game. The umpire called out "one short run." So one more run was needed. But it

never came. All the batsmen from then onwards were bowled out for ducks. So the game ended in a tie.

It was thought that this “short run” had cost Gilbert the house cup that year. However, due to good tennis playing, which followed a few weeks later, Gilbert finally gained the house cup.

Each house had to put in a certain minimum number of runners for the cross country run, otherwise they would lose house points. Mr. Bunney, who was the sports house master of Gilbert, said that he wanted every boy to run.

On the day of the cross country run, all the contestants lined up outside the back door of the main building and off they went around the course. The winning post for the senior run was at the end of the field by the back road to the school. Mr. Bunney was somewhere on the course giving the runners from his house encouragement. Gilbert Gilbert, run faster, run faster - (I don't think he actually used these words!) The first 50 or so boys to pass the winning post received a ticket with the number of their position. I was about number 55 and so I just missed receiving one. However it was one of the fastest, if not the fastest, runs I had ever done on this course.

One year, it was initially found that Gilbert was just lagging behind another house on this run. One of Gilbert's cross country runners, who was one of the best in the school, developed a “stitch” and returned to base, thus apparently causing Gilbert to lose the winning points. I said “apparently” because it then came to light that one of the runners from the house which had apparently won, had started his race from the study block, which was a very short distance after the starting line. He therefore had not run the entire course and had to be disqualified, thus giving the winning points to Gilbert.

On one occasion in the junior cross country run, some members of one house were determined to beat the fastest runner from another house. They therefore planned the following strategy which succeeded. Some members of the first mentioned house set a fast pace, which this fastest runner tried to keep up with. This resulted that in the course of the race he tired and other members of this first house were thus able to overtake him and win.

When one has three houses competing, one can sometimes have a situation where by *losing* a particular game you can gain the house cup. This indeed occurred one year and members of one house were talking about deliberately playing badly to lose. The head of another house heard about this and warned that should this happen, he would immediately call a meeting of all the houses, in order to have the house deliberately losing, disqualified from receiving the cup.

In addition to inter-house sports competitions, the school had many competitions with other schools and organisations. They were mainly in football, cricket, rowing and chess. At the beginning of the year, all the pupils were given a card of all the various matches scheduled to take place throughout the year. Listed were the date of the match, the name of the opposing team and the venue. It wasn't free - this card had to be paid for.

When it was a home venue, the pupils were told to go on the field and give encouragement to the Carmel team.

An annual event in the school calendar took place on a Sunday during the summer term, when the "Jewish Chronicle" staff would come to Carmel with their families for a programme which included a cricket match. They would begin with dinner and on that day there would be two sittings for that meal - one for the "Jewish Chronicle" contingent and the other for the boys of the school. After this had been done successfully for several years, Mr. Bitner became in charge of the kitchen. Rabbi Rosen related to us that when Mr. Bitner heard about having to have two sittings for dinner that day, he ran to him saying that it was impossible to do this. Rabbi Rosen informed him that it been done for several years and he told us that he had given Mr. Bitner the day off!

For a period, I was the official scorer for Carmel in these cricket matches. I would sit in the veranda of the pavilion next to the official scorer of the opposing team. On one occasion, even though one of the teams had officially won the game, I continued to keep the score but in a different colour ink, pointing out the reason for the different colours. This difference was not just academic but was needed when working out the batting and bowling averages of the various players.

One year, my average for batting was infinity! How did this "world record" come about? *played -1; runs - 1; not out - 1; average - infinity.* (I should mention that this one game I played was not a inter-school or inter-house match but one which was played on one of our games afternoons.)

When we played another team, a substantial tea would be served in the dining hall for both teams, including the scorers and the person manning the score board. Diets were not fashionable in those days for school boys! I recollect that on at least one occasion, the teams sat around the head table for this tea. They then knew what it felt like to be a school-master - when eating!

Amongst the programme of matches played by the school team were those where the opposing team was the Carmel Old Boys or the Masters. Since all the members of these teams did not all have games kit, they would ask in the dining hall for people to loan a certain number of various items of such kit. Some of the players in the masters' team were experienced sportsmen but there were other who were very far removed from this and joined in the team as an act of sportsmanship, although their contribution to any possible success of the masters' team was negligible, or dare I say negative!

Carmel was situated by the River Thames and this gave the ideal opportunity for rowing to be one of its sports. There was also a boat house in the grounds. The top floor of this boat house was at first taken over by the Old Carmeli Association.

As the years went on, rowing as a sport was intensified in Carmel. The players did weight lifting exercises to strengthen their bodies. The rowing teams were allocated to a dormitory of their own and tables of their own in the dining room. The reason for this was that with their training exercises, they might well be eating and sleeping at different hours from the other boys and having separate facilities would minimise any mutual disturbances.

Carmel often did well in chess championships. One competition they entered every year was the "Sunday Times" chess championship. In this competition, the ages of the players were a factor in

determining what score was necessary for a particular team to win. For example, a team with a very low average age competing against a team with a high average age might win that round, were they to gain only two wins against four by their opponents. Therefore the organisers at Carmel were busy looking at the ages - (no, they didn't ask the boys for their birth certificates) - of their potential players.

Another rule in this chess competition was, that should one player want to use a chess clock, his opponent would be obliged to agree. The Carmel team did not like such clocks and so they "hid them away" when an opposing team came. On one occasion the player on the top board brought along a chess clock. Our player on this top board was a very slow player and so he changed over with the second board. I heard afterwards that the player who brought along the clock was almost "timed out"!

On several occasions we played against Eton. Whenever the team came to Carmel, they were not wearing their "Eton suits." On the first occasion, Eton easily won five and a half against a half. On the next occasion the result was less lopsided - three and a half to Eton against two and a half to Carmel. That night Mr. Bunney announced the result in the dining saying that the Carmel team did very and were narrowly beaten. On a subsequent match, Carmel beat Eton and this reached the newspapers with the caption "Eton beaten."

One year, Carmel also entered their second team into this competition and they succeeded in getting through at least one round.

On one occasion there was a chess contest between Carmel and a team from Wallingford. I was one of the players in this team. By the end of the evening, my game hadn't yet ended and on adjudication, the other player was declared the winner.

One year there was an internal chess competition in Carmel. The names of the players were drawn from a hat for each round. I reached the semi-finals and then half-term came. The draw for the semi-final round was made in, of all places, the school train returning to London. They there and then informed me that I was drawn to play a boy, who was probably the best player in the school. When after half term we played our game, as I expected, he beat me.

### ***Entertainment programmes***

Whilst I was at Carmel, there were periodically films, theatre performances, and acting both in the school and at outside venues.

In my earlier years, Mr. Coles would project a number of feature films each term. This was done in the main hall, with the film projector being placed by the eastern wall and the screen by the western wall. (No religious significance for these placings - just the topography of the hall!) Mr. Coles once told us that when he borrowed a film to show at the school, he had to fill up a lot of forms certifying that it was only a private performance and was not open to the general public; pupils, teachers and even parents of pupils were part of the school. He added that if anyone else "happened to be present" he "didn't know about it"!

After a time I learned that instead of sitting in the hall, one could get a better view by sitting on one's bedside locker by the edge of the railing to the staircase on the first floor - a grandstand view. I don't think this was officially allowed but I was never caught when doing this.

After all these years, the only films I can recollect are one on Rommel, and H. G. Wells' "The War of the Worlds." I probably remember the latter because it was rated an X film, a film limited to people over 16. Since the showing at Carmel was a private one, these limitations didn't apply. The film was extremely scary - that's why it was X rated!- and I was sitting in one of the front rows. The creatures from Mars would be flying over head spraying the Earth inhabitants with deadly material. Even a clergyman who tried to approach them to talk peace suffered the same fate.

On rare occasions, the school organised trips to the cinema. It was at the end of 1952, that Mount Everest was conquered and the film "The Conquest of Everest" was made. In 1954, it was shown in a Wallingford cinema. The school, or at least the class I was in, went to see this film.

Another film we went to view was "12 Angry Men." This film took place entirely in a jury room in the United States, in a case of a man tried for murder. At first only one of the twelve jurymen considered the accused not guilty. But by the end of the film, all those on the jury were convinced that the accused was not guilty.

Towards the end of my stay at Carmel, the school took over an entire cinema in London for one evening for the purpose of raising money for the school. The parents of the boys were invited to buy tickets, at a sum which was quite high in those days! Since however it was a fund raising event, this high price was understandable. The film which was shown that evening was "The Diary of Anne Frank." It was preceded by the film of the school which had recently been produced.

The producers of this film on the school began by filming Havdalah one Motzoei Shabbat. On the following day they continued with their filming. This included filming in each of the laboratories where a series of experiments had been specially set up for the film. I was in the Physics laboratory doing an experiment on the expansion of solids. The camera crew who had to make a tour of the various laboratories in order to film them, first came into the Physics laboratory and asked Mr. Bunney which was the first laboratory to photograph. "This one," Mr. Bunney immediately answered. His answer certainly saved a lot of waiting time for us! In addition to the laboratories they also filmed sporting events such as bowling in the cricket nets.

For the evening meal that day, we assembled in the dining hall with Rabbi Rosen and as they filmed, he clapped and said, "We will now sing Shir Hama'alot, I will give you the note." We then began singing but he had already told us that it didn't matter how melodiously we sung, since the sound of the singing would come from the school record. Finally we went out to the playing fields where we were divided into two groups, who had to march as the sides of a letter "V" who would then meet a point. This would be superimposed over the model of the master building plan for the school.

From all this filming a very nice black and white film of the school was made with Rabbi Rosen giving the narration.

In addition to the films we saw or made, the boys went to see various theatrical performances. One of them was "Let's make an Opera." From the price of the tickets, someone commented that it was more like "Let's buy an Opera."

This performance consisted of three parts. The first was of pupils planning to make an opera. Then the compere taught the audience how to sing the various songs which they, the audience, would sing during the opera. The final part was the performance of the opera itself.

The Inbal Dance Troupe from Israel was in London putting on a performance which included the "Song of Devorah" from the book of Judges. Rabbi Rosen wanted to take a group of pupils to see this performance and on a Friday night after the meal, a group of pupils, including myself, assembled in his study to study this passage from the Tenach. During this meeting, one of the boys said that that Motzoei Shabbat was the last performance. We therefore decided that we would go that following evening, which we did.

On another occasion, we went to the Royal Albert Hall, to see troupes of dancers from numerous different countries in the world. Included was Israel and the troupe began by a person singing from the Song of Solomon "El ginat egoz." The evening ended by all the dancers from the different countries dancing, to the tune "Ushavtem mayim b'sason."

During the weeks after the theatre performance "My Fair Lady" began at Drury Lane, a number of charity groups, many of them Jewish groups, took over the theatre for an evening. One of these groups was Carmel College. The parents were invited to buy a ticket.

Certain of the visitors were to be presented with a bouquet of flowers during the interval and certain boys delegated for this task were told where the recipients were seated. One boy jokingly asked why his mother wasn't being presented with a bouquet.

Rabbi Rosen told us that we were not to ask our parents to give us packages to take back to school. I had asked my parents to give me a few things and I had hoped that they would be loose and I would slip them in my pockets. My father had however packed up these in a parcel. However I managed to bring them back to school without problems.

During the period that I was at the school, the boys put on some theatrical performances. One of them included a dramatical presentation of the book of Job. Mr. Roston had written the text in English. It was supposed to have taken place one Sunday afternoon - possibly it was following a Sports Day. But as often happens in England, it was raining and since it was planned for it to take place outside on the lawn in front of the gymnasium, it had to be postponed.

The school decided then to buy lighting equipment, so that if, on the date which it had been postponed to, it again rained, it could be held inside the gymnasium. To cover the cost of this equipment, tickets were sold for the performance. In fact the weather was glorious that day and it

took place outside. The person acting Job was an excellent actor and on the few occasions when he forgot his lines, he would sigh and groan a bit to give him time to remember them.

A friend of mine had at that period got into trouble. It had started by something trivial but had snowballed. As a result, as a punishment, he was banned by Rabbi Rosen from watching the performance. He then decided on this stratagem. He had an aunt who lived in Wallingford. He would telephone her and invite her along and then say his aunt had arrived and could he therefore accompany her to the performance.

However, to use the telephone required permission. He asked Mr. Carmel for such permission and he answered "Ask Rabbi Rosen." He then took a chance and tried to use the telephone but before he made a connection, Mr. Carmel caught him and told him to tell Rabbi Rosen what he had done. He decided that it would be catastrophic to go to Rabbi Rosen, after all the trouble he was already in. He therefore decided that should Mr. Carmel ask him what Rabbi Rosen had said, he would say that he told him to miss the performance! Fortunately for him, there were no further developments on this matter.

Another theatrical performance by the boys was put on in the main hall. I was operating the lighting effects. At that time, they were very primitive and consisted of a few rheostats screwed on to a board. For the first performance it was successful, but on the next one which followed straight afterwards to a different audience, it must of overheated soon after the performance began and it suddenly fused. The cast then started again but with the normal lighting of the main hall.

During my last year at the school, the pupils put on a performance of Ansky's "The Dybbuk." This time, the librarian Shifrin made himself responsible for the lighting and sound effects. He had a long meeting with Mr. Coles to discuss the construction of a frame to hold the lighting equipment and another one to hold the sound equipment. The materials for these frames came from old iron beds. For the lighting, the rheostats were taken from the original boards and attached to these frames. The performances were put on in the alcove on the southern side of the main hall. Stage curtains had either been bought or borrowed by the school.

The English text for the performance had been translated from the Hebrew - in fact it had been over-translated! Even expressions such as "David Melech Yisrael..." which should have left in the original Hebrew had been translated." Rabbi Young was therefore asked to go through the script and decide which phrases should be left in the original.

During this play, shofars are sounded. The blowing of the shofar was not done live on the stage (very wise, since shofars don't always blow when you want them to do so!) but had been pre-recorded and the actors put models of shofars to their lips.

A problem in the production was that the script spoke of taking seven Sifrei Torah out of the Ark. The script was first changed to "the Sifrei Torah" without specifying a number, but even this was not so simple since one could not use real Sifrei Torah in a theatrical performance. To solve this problem, some dummy ones were constructed with the aid of the rods used to hold the daily newspapers. The performance which I saw went very nicely and was most enjoyable.

A story I once heard regarding productions of “The Dybbuk” was that the author died on the day of the first production. Since then, an extra candle has been lit in the scene where the actors carry candles. Accurate or not - I really don't know.

### *Field Trips*

Most of the field trips I went on were arranged by Mr. Schmidt. On one occasion we had been learning map reading and we had to take our maps with us. During the course of the journey, we got off the coach and had to determine where we were.

I recollect fragmentary details of two of his field trips in my early years at Carmel. One was to the Cotswolds, where we went into some cave and the guide, amongst other things explained to us about stalactites and stalagmites and how slowly they grow. In another trip we visited four places. One of them was Burton-on-the- Water and there we visited the model village which is a one-ninth scale replica of the village. Another one of the places we visited that day may have been some stately home.

Before we went on this second field trip, Rabbi Rosen told us that we all had to write an account of where we visited that day. I wrote quite a detailed account, but since there were boys who did not do this work at all, those who did decided not to hand it in unless asked to do so. We were never asked.

When I was in the upper fifth, there was an exhibition in the British Museum on the excavations in Hazor in northern Israel. Mr. Loewe arranged a trip to London for us to see this exhibition. In one corner of this exhibition there was some crib with the remains of some baby.

A week or so later, Mr. Schmidt took his Economics class on a field trip to London. Before our first stop which was near to the British Museum, we had a short time to spare and so we went in to see the Hazor exhibition, since many of those participating in the Economics trip had not gone in the previous week to London. In fact we saw almost as much of this exhibition on that day as we seen in the previous week, when we had travelled especially to London for it.

Our first official stop was at the Trade Union house where we were given a lecture on trade unions. I remember it was an exquisite lecture hall, beautifully furnished. O to be a trade union leader!

Our second destination was the departmental store Harrods in Knightsbridge. Here in a less exquisite lecture hall, we were told all about the running of Harrods. The lecturer told us that it was almost the biggest departmental store in Europe. He showed us their method of sending information from the various departments to the office via pipes with high pressure air which would speedily transfer the orders, which were placed in metal containers before being inserted into these pipes. In the vote of thanks to Harrods given to the lecturer by one of the boys, he said jokingly said that one of our smaller boys nearly got lost in one of these pipes!

We were finally taken down to the staff canteen where we were given cakes and other confectionary for tea. One of the boys asked Mr. Schmidt whether the food was kosher and he replied "Eat as much as your conscience permits you."

### ***The School Library***

When the school first moved to Mongewell, the library was contained in one room - which was a beautifully wood panelled large room off the main hall. It contained books on a whole variety of subjects. At that time the Judaica books did not include a set of Talmud, neither in the original text nor the Soncino English translation. I think it did then have a Philip Blackman set of the Mishnah. Amongst the secular books was an old edition of the Encyclopaedia Britannica.

The library was open to the whole school. However there was one period in our early days at Mongewell that it was limited to sixth formers and also to fifth formers who had applied to be allowed to use it, and a list of such fifth formers was publicised. The reason for this limitation to the upper forms, was that the boys did not treat the library properly. However after a time it returned to use by the entire school.

At the initial period in Mongewell, or at a slightly later period, Mr. Schmidt was in charge of the library and books were catalogued into subjects by having different coloured stars stuck on their spines.

There was no set of the "Jewish Encyclopaedia" in the library, (the Encyclopedia Judaica was still decades away!) and I once asked Mr. Schmidt when he was getting a set. He thought I had asked about an up to date set of the Britannica and he said it would soon be arriving. In fact the library did soon after also get a set of the "Jewish Encyclopaedia." Rabbi Rosen had a set in his study and boys were often referring to it and so he decided to put it in the school library.

The up to date edition of the Britannica also soon arrived at the library. Whilst on the subject of the Encyclopaedia Britannica, one of the boys in the school wrote up to them for a catalogue. He also got a bonus - a personal visit by their salesman who came specially all the way to Carmel College. What did this salesman think - he was going to sell an expensive set of Encyclopaedia to a school-boy? Needless to say he made no sale in Mongewell that day. Rabbi Rosen was not very happy with this unexpected visit to the school and he clearly informed the pupils, that if you want a catalogue, use your home address.

Several years after I had joined the school, there was a "take over bid" for the administration of the library, by an Old Carmeli called Malcolm Shifrin. In the initial stages he was assisted by Dr. Tobias. When they began their work, they put out a notice that their aim was to make the Carmel library one of the best school libraries in the country. They then pointed out that this would cause some inconvenience to the boys and "to sweeten the pill" they would explain what they intended doing.

To catalogue the books they used the Dewey decimal system. The appropriate numbers were written with a white permanent ink on the spine of each book and for fiction books the first three

letters of the author were written in capital letters. The library had purchased a book giving a *shortened* version of this Dewey classification system.

[Incidentally, when I saw what the library was doing, I decided to classify my books at home using the Dewey system. I asked my father if he could borrow from the local library the book the Carmel library was using to classify its own books. My father returned from the library carrying a top heavy book, which was the *full* version of this system. I catalogued my books and I must have taken some back to Carmel with me, since Shifrin noticed my numbering with white ink on the spine. I told him that my local library had loaned me their Dewey book which was enormous. He then told me that he had tried to borrow it from his library but they refused to loan it.]

Since Carmel had a lot of books on Judaica, using the Dewey system was not practical. Many of the books would be classified as 296 and possibly a string of numbers after the decimal point, making it inconvenient to use. Shifrin therefore developed a “Dewey system” for Jewish books. He bound his typed out copy of this system as a small book which was then put in the library. At a later date, a second enlarged version was brought out. All this took time, and during this time, one could not refer to books on the Judaica shelves.

In an explanatory leaflet, he said that a problem was the transliteration of Hebrew words and names into English letters. (For example, one can write Chaim or Haim or Hayyim and so on.) He pointed out that the more scholarly methods of transliteration would be too difficult for some of the pupils. He commented that this question of transliteration was the weakest part of the library’s cataloguing system.

Another record that the library kept was a register of all the books in the library and as a book was purchased, it was entered into this register. A book was never removed from this register. If it were no longer in the library for some reason, such as it was lost, this fact would be recorded in this register.

Unlike most libraries which catalogue their books on cards (in the pre-computer era!), Shifrin decided that they would use loose leaf small files for the cataloguing. The cataloguing was strictly alphabetical with authors, titles, and so on, all mixed together. All the pages had to be typed and even, if for some entries, a number of copies were required to be placed in different parts of the catalogue, the use of carbon paper was forbidden. There were some cases where there was a large amount of material on a particular page of the catalogue and several copies were required. In such a case a Gestetner stencil was permitted.

I once asked Shifrin why he used these files rather than a card type catalogue and he replied that he can see that I have been looking at other libraries. In his answer to my question, he said that the boys were used to using books and this type of catalogue was like a book.

A short while before Shifrin took over at the library, Rabbi Rosen told us that any one giving a book to the library would receive a copy of Kopul Kahana Kagan’s book “Three Great Systems of Jurisprudence.” Apparently this book was not selling and Rabbi Rosen was handed over a number of copies. I bought a book which I gave to the library and in return received a copy of Kagan’s book. When Shifrin took over the library, I saw that this book which I had given was

not there. I pointed this out to him but he answered that he could not be responsible for what happened before he started work.

When the reorganisation of the library was complete, Shifrin called each class of the school in turn to the library and explained how the new system worked and potential problems we might find in using the catalogue. He also said that we would probably see how this loose leaf catalogue could be opened and that expulsion would not be sufficient for a boy trying to open it. It, for example, had taken them three hours just to arrange the entries beginning with the letter “e” in alphabetical order.

Shifrin was very strict, to a state of obsession, to ensure that there was silence in the library, even if there were just two boys present. As a saying went at the time in Carmel, “If there are two boys in the library they may not talk to each other; if there is just one boy and he talks to himself, the bogey man will come and take him.”

On one occasion, a boy asked me in the lowest of whispers about a library matter and I answered him in a like manner. But for Shifrin, just the moving of one’s lips was sufficient for expulsion for a week from the library.

The adjacent loggia was the newspaper and periodicals room. The school received daily several serious newspapers, such as the Times, the Telegraph and the Manchester Guardian (as it was then called, and it was Dr. Friedmann’s favourite newspaper). Periodicals such as the Jewish Chronicle, Punch and the Listener were also subscribed to. For the newspapers, there was a long wooden thin pole with a long metal rod attachment. The newspaper was opened at its middle page and the metal rod inserted along the length of the newspaper and then closed. There was a rack for the periodicals.

At a later date, the staffroom transferred to the room which had been the lecture hall and the original staffroom became the fiction library. One summer holiday, the school was rented out to some group. Obviously Shifrin did not want them to “mess up” the library and so at the end of the term, all the fiction books were moved into the original library and the room securely locked up.

As with many libraries, books which were not reference books could be borrowed. Shifrin prepared library tickets for each pupil, on which was written in addition to his name, the school number of the pupil - hurrah! this school number found some use. It is possible that these tickets were arranged in order of the numbers.

Quite rightly, Shifrin wanted that pupils treat the library books properly. On one occasion, I saw a boy fold over the corner of a page to mark his place. Shifrin immediately told him that continual bending of a page will cause it to tear. He then gave him a book mark to mark his place.

Needless to say, the school continually acquired new books. I earlier mentioned that when we came to Mongewell, the school had no set of Talmud. However, in the “Shifrin era,” it acquired a large size Shas (Talmud) and also a Soncino Talmud in English. For decades, Soncino had

brought out their English Talmud with thickish pages. At about this period, they brought out a new edition, but on almost “tissue paper.” Shifrin wanted the older version, since it was less fragile, but he told me that he had been unable to obtain it. For some time these books were not in on the shelves for this reason but this couldn’t go on for ever. Books are not paintings to be viewed from a distance. So finally he brought out instructions for their use. He explained that they was fragile and had to be used carefully and with dry hands, and so on.

I once asked Shifrin why there was no “Tikkun” amongst the Judaica in the library. He answered that if it were not for loaning out, boys would be singing all the time in the library. (Have you never heard of “music while you work”?! ) If on the other hand it was for loaning out, it would soon become so dog-eared. It was therefore better that the library did not have this book in its stock.

After I left the school, the library continually expanded. It took over the main hall for the general books, whilst the original room became just the reference library; the staffroom which had then moved to the new classroom block became (I think) the junior library, the school office became the newspaper room and the loggia became the catalogue room. As someone commented, that by some oversight Shifrin had not taken over the Headmaster’s study.

Another task which Shifrin took on himself was to build up an archives for Carmel College. He called it “Carmelismus.” I originally saw this expression in an article on Carmel in the British Zionist Federation paper “The Jewish Observer.” I once saw a lot of folders whose contents included news-cuttings. Shifrin once mentioned to me that he wanted a copy of anything that comes off the Gestetner duplicating machine in the office. When building up archives, everything (within reason) should be kept, since today’s rubbish might be tomorrow’s valuable historical material.

### ***School Magazines***

Whilst I was in the first year of the school, Mr. Carmel brought out a magazine called “The Young Carmelonian.” Contributions for the magazine were to come from the lower part of the school. It was financed by a number of advertisers and well-wishers who took pages in the magazine.

Included in this magazine were pen-portraits of the teaching staff of the school. Also the pupils in my class were told by Mr. Carmel to write an anonymous article on some topic. One boy wrote an article describing an inter-house football match in which the same player scored all three goals as against just one by the opposing team. He finished up this article stating that [name of scorer] scored again and thus made his hat-trick. Who wrote this unsigned article? The boy who made his hat-trick!

I had written an essay on Yom Kippur and Mr. Carmel wanted to include it. He asked me to show it to Dr. Tobias to check the spelling. I also submitted a poem on “The Jewish Home” and since Mr. Carmel didn’t want more than one item to appear under the name of the same pupil, he gave me a pen-name for this poem - “Moshe Juvenus.” I can still remember some of the lines from this poem:

What's that on your door?  
It's a Mezuzah you saw.

What's next to the clock with the tick?  
It's my best Shabbos candlestick.

What's in the cupboard next to your bed?  
It's my Tephillin for my arm and my head.

The school magazine was called "Carmel" and it came out every year. It began with a summary of the events of the past year, with each event having two or three lines devoted to it. It is easy to overlook an event and on one occasion it indeed apologised for omitting from the previous year's events, that Mrs. Whitfield had joined the staff.

Each magazine included pupils who had joined or left the school that year. At first it appeared under a Latin heading (I don't remember the actual words - Latin was my weak subject!) and at a later date they changed it to a quote from Shakespeare's "As you Like it" Act 2, "They have their exits and their entrances" - (at least that was in English!)

One year there were two humorous articles on how the sixth form arts stream viewed the science stream and how the sixth form science stream viewed the arts stream. In the first of these articles, they commented that matron's dog Tinker, was not allowed after dark, since the Biology pupils might snatch him for their experiments. They spoke of the Physics laboratory as the "Bloody Tower"; (the reason for this was that once the Physics teacher punished a whole class, when everyone thought that the punishment was unfair, and by this act, he got the reputation of being a sadist!) In the second article, the arts pupils were analysed in a scientific manner - both qualitatively and quantitatively.

There was once an article by Dr. Tobias on Jewish Popes. Someone, with the help of Mr. Schmidt wrote an article on the history of the buildings then occupied by Carmel College. In the spirit of Purim, I wrote a article entitled "Masechet Purim," which was published in this magazine.

On one occasion, some junior boys decided to bring out a magazine and to do the duplicating using a spirit duplicator. Most of the pages were handwritten although one was typewritten, with them pointing out that typewriting was much clearer and that they hoped that in the future they would typewrite their entire magazine. They used Mr. Coles' spirit duplicator whilst my class was in the Chemistry laboratory. After they had finished, Mr. Coles' calculated the cost and found it exceeded their meager assets. Rather than bankrupt them, he waived the difference saying that we must encourage junior enterprise. I don't think another edition of this magazine ever came out.

There was once an exhibition in the school of past school magazines right back to the time when the school was founded. Included were copies of "The Young Carmelonian" and "Carmel." Going back even further in time were the first two magazines dating from the first years of the school in the late 1940s. Only one copy was made of each and they were handwritten and hung

on the school notice board at Greenham. One of the articles dealt with a Carmel boy who was very ill and therefore asked his mother to hold his Siddur (instead of writing it with an "S", they spelled Siddur with a "C") whilst he davened. However "Siddur" was spelled, it was wonderful to see how a Carmel boy when very ill, was concerned not to miss out on davening.

# BREAD TO EAT AND A BED TO SLEEP

Pupils learning in a day school don't have to generally worry whether their school food is edible - they can take a packed lunch to school each day - and they certainly don't have to worry about a lumpy mattress. Every day they return home to Mamma's cooking and their interior sprung mattress, For those in a boarding school, this is more risky They have to eat the school food or starve and at least lay on their mattress even it is not sleepable on.

Carmel College was a boarding school but as we shall now see these worries would have been almost entirely superfluous there.

## *Grub up, boys!*

Boys going to boarding school usually describe the food there - I shan't repeat here the superlatives! But this was not so in Carmel.

Every day three wholesome meals were served. There was breakfast at eight o'clock, dinner at one fifteen and supper at a quarter to seven. In addition, hot cocoa was served in the dining hall vestibule during the morning break for the boys who wanted it and likewise tea and cake at about four thirty. No-one starved or fainted from thirst!

The menus were planned by Mrs. Bella Rosen - Rabbi Rosen's wife and as he described her, the co-Founder of Carmel College. On one occasion there was a lecture in the school on nutrition and the speaker came out in favour of wholemeal bread. The school was already using quite a lot of this bread. In the question time after the lecture, Mrs. Rosen told the speaker that as a result of this lecture, she would increase the percentage of this wholemeal bread served in the school.

For breakfast every morning there was bread - as much as one could eat, butter, jam, tea, a cereal and something else. About half a packet of butter was put on each table. When I first joined the school, it was already cut into seven portions - this was the number of boys on each table. Later however, the whole chunk was put on each table - there wasn't a "smash and grab" raid for it - someone on the table would divide it up. The cereal on some days was corn flakes, on others Weetabix, on others Sugar Puffs, on others porridge and so on. The "something else" could be a whole variety of things, such as grapefruit, prunes, sweet corn, eggs, and so on.

For almost every day of the week, the dinner was meaty. It might be sliced beef or chop-meat or sausages or viennas but not chicken. It would be accompanied with potatoes and various vegetables. The dessert might be a tart or fresh fruit. There was a jug of water on each table. On Fridays the dinner was almost always milky.

The supper was usually milky, although on occasion, there was a second meat meal of the day. Sometimes there was a soup, vegetables, cheese, baked beans, but, after having eaten in so many different places in my life, I cannot remember more details of this meal at Carmel.

In the dining hall there were three rows of tables along the whole length of the hall. On each table sat seven boys, three on either side and the head of the table at one end. The tables were covered with formica and the chairs were metal. At an early stage in Mongewell, a parent donated white plastic tablecloths for Shabbat. However after a time the boys were careless with them - they poked holes in the plastic and they got torn and unusable. Rabbi Rosen told the boys off about their treatment of the tablecloths. He then said that if he requested this parent to supply further tablecloths, he was sure that he would do so, but he immediately added that he was not prepared to do so.

At the beginning at Mongewell, the teachers would sit at the head of the boys' tables in the main body of the dining hall. At a later date a built up platform was constructed on the western side of the dining hall and a very very long wooden table, almost the length of the dining room was put on this platform for the masters to sit at. Yes, they still had the same food as the boys. There were no secret extras on their menu.

Before each meal, the kitchen staff would lay each place with the cutlery, a side plate for bread and any other plates necessary. For milk meals there were thick mugs - never cups! The school probably bought up surplus unused supplies from somewhere, since they had all sorts of names of institutions on them. For meat meals a glass was placed on the table. There were occasions whilst I was in the junior part of the school, that I would go into the dining hall and ask the staff if I could help them lay the tables. I am sure that they were glad of my help! It sure saved them work.

All the time that I was at the school, the boys had to pile up the plates and cutlery on each table at the end of each meal and this was done in a rota of the boys sitting at each table. For most of the time whilst I was at the school, the boys had to bring the food from the kitchen and also, after piling up the plates to clear them to the counter next to the kitchen. The head of table invariably did not participate in these "menial" tasks. He was served but didn't serve.

In addition, when the food arrived at the table, the head of table would usually take first. That was until Mr. Stamler intervened and said they had to take last. He argued that if there was not enough food on the table and it was the head of table who was short, he would jolly well make sure that more food would come from the kitchen. I never did a survey as to how many heads of table obeyed this ruling of Mr. Stamler's.

Boys often want "seconds" of food. Sometimes there was sufficient for some boys to have seconds. For example, they might have served eight's slice of meat for the seven boys on the table or there may have been a surplus in the kitchen waiting for takers. Some heads of table would if they fancied seconds, take first of all for themselves. Others would be more "democratic" and there would be a rota around the table for the allocation of these seconds.

After Birchat Hamazon, the teacher on duty would make any necessary announcements. At dinner time, the teachers' table was full of staff and after Birchat Hamazon, the boys would stand and the teachers would leave the hall. Mr. Coles, who was always on duty that meal, would then make the announcements. Any teacher wanting to make an announcement of his own, would remain behind to make it.

One day there was an eclipse of the sun, in which a high percentage of the sun was covered in that part of England. The peak of the eclipse was at the time when Mr. Coles was to make his announcements. He said that in order that we could see the eclipse, an occasion which would not reoccur in England for decades (until 1999), he would dismiss the school and we would re-assemble in the dining hall a little later for the announcements.

The teacher on duty would call the school to order by a little bell which he would bang on. On Shabbat, when it was almost always Rabbi Rosen on duty, since he could not use this bell, he would give a clap. On occasions when pupils were noisy, the school had to eat their meals on silence. On one occasion, when the school was not behaving, Rabbi Young who was on duty, said the boys had to finish eating within five or ten minutes. (I don't remember exactly the number of minutes, but we had to gobble down our food.). After that, he said that the boys can now sit in silence to let the food digest!

A boy misbehaving risked being sent out the dining hall during a meal. On one occasion, when a certain teacher who was on duty was in a querulous mood, he publicly rebuked the school captain and said he should be showing an example. The school captain went over to this teacher and asked whether he would like to do his job. At this, the teacher gave the school captain a slap around the face. I was told that the school captain and the prefects then went to this teacher and said they were not prepared to act when he was on duty. At this the teacher apologised to the school captain, saying his hand slipped!

When I began at Carmel towards the end of 1953, there were still "Ration Books" in England for certain commodities and we obviously had to send them to the school. When I returned home for the first school holidays, my mother asked me what she was going to do for the period of the holidays, since she didn't have ration books for me for those weeks. She needn't have worried, because a few days later the school sent coupons to cover these holidays.

There were a number of changes in the kitchen staff whilst I was at the school. I don't think I knew the name of the chef when I joined the school but I do recollect him answering a member of the kitchen staff who asked whether a certain glass was milky or meaty and he answered that it was neutral.

The next chef was called Jim. After a time Jim was relegated to menial cleaning jobs in the school. I understand this was due to his being rude to Mrs. Rosen. For a few days there were some very professional waiters in the dining hall. When one wanted bread from the tray, they didn't use their hands to serve it, but two forks, so as not to touch it. At the same time there was a religious Jewish waiter and when a person called his attention by saying "Hey," he told him that "Hey" was not his name but Mr. Rosenthal. For some reason these people left after a few days.

After that, a Mr. Bitner came to be in charge of the kitchen. I remember him screaming at someone towards the end of one breakfast, "Breakfast is finished," and this could be heard all over the dining hall.

During the Bitner era, the tables in the dining hall were rearranged so that there were four tables end to end. Instead of putting a dish containing food on each table as previously, three hot tins of food, I think straight from the oven, were put on these four tables.

I don't think I will forget the "Bitner Marmite meal." The first course was soup flavoured with Marmite. The gravy in the next course was flavoured with ... yes, with Marmite. The last course was ice-cream - he didn't actually add Marmite to it, but by that time, I am sure that all one could taste was Marmite!

I cannot remember when the Bitner era ended, or even if it did before I left the school, but at some stage the arrangement of the tables were returned to what they were previously.

Sometimes a boy did not like his table in the dining hall. So what did he do? At the beginning of a meal, he would go to the master in charge and say he had no place. The master would ask where there was a spare place and this boy would go there. If this had been a permanent spare place, he would have a new table at which to sit. I myself once did this successfully.

However, towards the end of my stay at Carmel, the number of pupils in the school had increased and it was becoming more difficult to fit them into the dining hall. At the beginning of one school year they announced that the sixth form would sit on the masters' table at breakfast, since there were very few teachers taking breakfast and at dinner and supper, they would reset some tables which the prep school had used - they always ate their dinner and supper before the senior school. However a few days later, a slightly different method of arranging the tables was implemented and this gave a slightly greater number of places in the dining hall.

The boys were sometimes given an opportunity to state their food preferences. On one occasion we had a written questionnaire. I think there were five questions on it. Amongst them were "What do you prefer, corn flakes or Weetabix?" and "Are the plates clean?" I understand that ninety five per cent of the school answered this latter question in the negative!

On another occasion they asked the pupils to answer by a show of hands whether they would prefer hot or cold milk for breakfast. They explained that hot milk would not only be for the cereal but also for the tea. Two thirds of the school voted to keep the milk cold.

To fry chips for over two hundred people, one cannot use just a frying pan over the gas. Rabbi Rosen well knew that boys liked chips. In my early years, the school bought a "chip machine" and Rabbi Rosen would keep us posted regarding its installation, with such comments as "We are waiting for a plug for it." Eventually it was all set up and (hurray!) chips joined the menu.

It would seem that someone complained that there was not enough food. I say this because once Rabbi Rosen announced to the school that if there is not enough food, we should let him know. He added that he couldn't promise all the food everyone likes. In all my years at Carmel, I can never say there was insufficient. There were obviously some dishes one would have liked seconds and thirds and even fourths of and obviously we could not have an unlimited quantity of a particular food. One cannot even do that at home.

This reminds me of my aversion when I was at Carmel to eating sausages and viennas. I think this started after one occasion when I had eaten them and was violently sick afterwards. It was very likely that they were “not guilty” of me being sick. Well most boys like them and they were therefore often served at Carmel.

I therefore asked my father to write to Mrs. Rosen and ask if I could have an alternative when they were served. (If you don't at least try, you won't get!) Boys who were vegetarians were given an alternative when meat was served. Mrs. Rosen wrote back a very nice letter to my father saying (to the best of my recollection) that obviously one cannot please every boy all the time and that there was a wide selection at every meal so that a boy would not go hungry. She was perfectly right. (Postscript: Today I love them!)

A character who was originally in the kitchen and ran the tuck shop, even after she stopped working in the kitchen, was Miss Aarons. I am sure all the former pupils remember her tuck shop. A photograph of her serving a boy appears in “Reflections 1948-1988.” For most of the time I was in the school, the tuck shop was housed in a shed near the dining room. Any boy who wanted to buy sweets, chocolates, crisps, soft drinks had an address to go to. (Don't tell this to “Weight watchers anonymous”!) She would take the money in any form - even crossed postal orders with a pupil's name on. I know that since I used to pay her that way from the postal order my father sent me as pocket money each week. She obviously had a method to convert all these various money items into hard cash!

[Incidentally a few years after I left Carmel, I was at a conference in Jews College and at dinner time went to the restaurant there. Who was serving the meals? Miss Aarons. As she was serving me, she said “I know you.” I replied, “You are Miss Aarons.”]

The tuck shop did not have a deep freezer to sell ice cream but after it had been served at Carmel for several years, they began selling Snowcrest ice-cream from the window of a room at the eastern end of the main building.

You couldn't even go into competition with the tuck shop, by your Yiddishe Mamma sending you tuck parcels. This was forbidden and to make sure you kept the rules, all packages received by the boys went through the “censoring department.” They were opened and any tuck inside them would be retained and only be handed over to you at the end of each term. It was unfortunate for you if it were perishable.

In conclusion I can say that whilst I was at Carmel, we were all well fed with both good nutritious food, (the school meals), and if we wanted also with junk food, (the tuck shop).

### ***Give me a bed to lay my weary head***

After eating my first supper at Carmel, I was directed to sleep in the “long dorm.” This was a long narrow room with about 20 beds situated in an annex of the gymnasium. At the near end of the room there was a washroom and toilets. I seem to remember that the other boys in this room were older than me. One boy asked me where I came from and when I said Edgware, he asked

me whether I knew a particular person. I replied that he was a relative or client (I don't remember which) of my father's. It's a small world!

I had obviously been put in this dormitory by mistake since the staff did not know where I had slept that first night. It was only on the following day when they discovered this fact that they told me to move to dorm 25 on the top floor of the main building. The following day I was again moved and this time to dorm 9 on the first floor. Talk of the wandering Jew - I was the wandering dorm walker. At least I remained in this room until at least the end of the term.

Dorm 9 was a large room full of double bunks and it was filled with members of my class. I was on the same bunk as Moshe Leibovich. As first I was on the top story, which was a more popular sleeping place but we agreed that we would periodically change over.

The housemaster was Mr. Abraham Carmel and he occupied Room 10 of that floor. He was a "ger tzedek" and he had just a few months earlier converted to Judaism. His full story can be read in his autobiography "So Strange My Path."

Every morning he would come round the dormitories clapping to wake us up. On Mondays and Thursdays he would come around earlier saying that was "leining" that day and we had to get up earlier.

[Incidentally, I remember seeing the official school timetable for the days' activities and it spoke of getting up earlier on Mondays, Wednesdays and Thursdays. Monday and Thursday are understandable - but why Wednesday? The timetable explained why - there was a radio programme during the course of that day and in order to fit it in with the timetable, we had to get up early! Howzat for originality?!]

After rise and shine, we had to leave our beds stripped to air and after breakfast make them for dormitory inspection. Towards the end of that term, some sixth form boys needed a bunk and they just went along and took mine leaving two beds in their place. For some reason, I didn't like this and I tried surreptitiously to swap these two beds for someone else's bunk. However, the owners of this bunk soon recognised what I had done, since there was a broken bar on their bunk and I had to return pronto to the bed.

In the course of my seven years at Carmel, I was in numerous different dormitories. After about half a century, I cannot remember exactly when I slept in each different dormitory, but I shall try and reconstruct my life in the dormitories.

A dormitory rule was that one was not allowed to talk after "lights out." If one did so, one risked feeling the housemaster's swift punishment. I remember at least one occasion, when together with some boys, I received this punishment. We then returned to bed and a few minutes later Mr. Carmel heard talking again. He came in and asked whether I had been talking. I honestly could not say yes or no and I did not want to lie and so I answered that I could not remember. Mr. Carmel was not satisfied with that answer but another boy came to my rescue and said that I had not. Incident closed.

On that floor there were two large dormitories - dorm 4 and dorm 9 and about four or five smaller rooms holding about six to eight boys. At the beginning of each term, they would inform all the boys where they were sleeping and I always hoped that I would be in a smaller room. But this was not to be for nearly two years. The same boys had the same smaller rooms, term in, term out. If I would have spoken out during this period, maybe I would have a change of room. In fact I did this during the last term of my second year at the school and managed to arrange a change into a smaller room.

At the beginning of my third year at the school, (autumn 1955), my friends found themselves in different rooms. By that time we were more experienced in school life and routine and we decided to act and bring ourselves together into dorm 7, which had about eight beds.

We came to the necessary agreement with the boys who were then in dorm 7 to move to other dormitories and went to speak to our housemaster who was still Mr. Carmel. He answered us "No changes today." We very liberally interpreted this as "but yes changes tomorrow!"

The following day, taking advantage of the fact that he was not in the school, we implemented these changes. When he returned, he was not very pleased, to put it mildly and I heard it reported that he said "Who does Simons think he is making all these changes?" That evening he stood up in the dining hall and announced that anyone who had changed dormitories without permission must change back, especially those involving dormitory 6. *I* had moved from dormitory 6. Since we had moved "tomorrow" and not "today," we "conveniently" decided that the announcement did not refer to us! Fortunately, he never followed up the matter and we remained in dormitory 7.

During that term, we instituted in our dormitory a Melave Malka at which we would eat and sing. Our most popular song was "Eli chish giall" which is one of the zemirot for a Melave Malka and it was Mordell Klein who taught us the tune. My Barmitzvah occurred during that term and when I returned I brought back a bottle of wine, which I donated to the dormitory for these Melavei Malka.

That Chanukah began on a Friday night and Mordell and myself who had our own chanukiot decided to light them in the dormitory. There was a convenient mantlepiece on which to place them. We invited Mr. Carmel to the lighting and he in turn invited the matron. Before she left the room, the matron moved the nearest bed further away from the mantlepiece. No, we didn't burn down the school! We were not given the opportunity. When Rabbi Rosen arrived in the big hall, which also then served as a Shul, he asked that the boys who had lit Chanukah candles in the dormitory, should bring them down to the Shul.

It was during that December vacation, that I received a telephone call from Mordell. He wanted to bring out a magazine for dormitory 7 and would I help him. I gladly offered to help write some of the articles and assist with the typing. In order to enable me to already get on with the typing, he dictated to me over the telephone articles and a crossword puzzle which he had already written. I also visited him at his house in Golders Green, so we could make further plans together for bringing out the magazine.

Mordell had written an article on how we got together at the beginning. With regards to Mr. Carmel's announcement in the dining hall, he wrote that we all blocked up our ears in order not to transgress the commandment of "Honour to Teachers." This magazine also included articles on the Fast of Gedaliah, on Sukkot in the dormitory, our Melavei Malka, and Chanukah. I don't remember the subjects of the other articles.

I typed out sufficient copies of some of the articles using carbon paper - Mordell typed out the remainder. He also prepared nice covers with the words "Uru yeshainim dormitory 7" (wake up you sleepers - dormitory 7) painted on them. At the beginning of the next term we distributed these magazines to the members of the dormitory. Mr. Carmel periodically arranged "house parties" for the boys in his house. I remember one of these parties took place on Chanukah and another on Lag B'Omer. Originally this latter one had been planned for the previous night, but it was pointed out that it was not appropriate to have it during the mourning part of the Omer and thus it was made one day later on Lag B'Omer.

These parties were compered first by Brian Seaberg and afterwards by Jeremy Rosen. During their compering they would play a gramophone record of some man playing the piano and singing at the same time. Meanwhile, they would be sitting in front of a piano pretending to play and moving their lips as if singing!

All the teaching staff were invited and some even performed an act. On one occasion, Mr. Schmidt did some conjuring tricks.

The boys also did acts and amongst them was one by Mordell and myself. Even after so many years I can still remember some fragments of the script. Mordell was the grandmother and I was the grandson.

I came in and greeted my grandmother.

*Grandma:* We must get the tree ready.

*Grandson:* It's not Christmas.

*Grandma:* (knocking on her head) Come in, come in. Ah it's Purim.

*Grandson:* No grandma, it's Chanukah.

*Grandma:* Chanukah, Purim, what's the difference!

.... Later in the act I dragged in a very long thick branch of a tree.

*Grandma:* Is this Mother Hubbard's clothes prop?

*Grandson:* No, It's Goliath's toothpick.

The boys were in fits of laughter throughout this act.

As we reached the summer term, Mordell, Moshe Leibovich, Michael Bharier and myself decided that we wanted to be together in our own dormitory and we kept putting this request to Rabbi Rosen. On one occasion, he thought of putting us in the lodge, which was a building at the entrance of the outer gate to Carmel but the senior boys then living there objected, claiming, probably rightly, that it would take away their working room.

There was a prefabricated bungalow near the gymnasium and at about that period four of the boys sleeping there were guilty of something (I don't remember what!) and Rabbi Rosen decided that they return to the main building. He said that Mordell, Michael, myself and some other boy who had said he didn't like his dormitory could move there. Moshe for some reason was excluded. However, this other boy's housemaster told Rabbi Rosen that this boy was untidy and he therefore wanted to keep him under his eye. Moshe was allowed to go in his place.

This occurred on a Friday and it poured with rain that day. The boys who had to move out this bungalow thus suggested that we delay the move to Sunday. I did not agree. I was concerned that they might speak to Rabbi Rosen over Shabbat and persuade him to let them remain. Create facts when you can! We thus put all our bedclothes in big wicker laundry baskets to protect them from the rain and did the move.

That year was the first fast of Tammuz after we were all Barmitzvah. The night before the fast we were on some outing to London (I don't remember what for) and we returned about midnight. We used this opportunity of being awake at that hour to have a meal before the fast. The following night the fast was over about half past ten and we then went to the dining hall to eat. Three weeks later, on the morning of Tisha B'Av, we decided that instead of going into the school, we would read kinot in our dormitory. Rabbi Rosen heard about this and was not very pleased with what we had done.

The term soon came to an end and we were grateful that we had had a good part of a term together in this bungalow.

The following term found me back on the first floor of the main building in dormitory 8. There were three double bunks in it and in one corner a wash basin. When we returned after half-term, we saw that the wash-basin had been removed. One of the boys commented that this removal would give the school the opportunity to squash in a fourth bunk.

Lo and behold when we returned at the beginning of the next term, there was a fourth bunk there. The inhabitants of this bunk were two new boys from very wealthy families! The father of one of these boys later became chairman of the governors. He presented a large silver cup to be presented yearly for something or other - I don't remember what.

The following year I was in the long dorm. I was then in the upper fifth and many of the pupils of my class were in this dormitory. There were a few spare rooms in the study block and they were given to some members of this class. On what basis *these particular boys* were given these rooms, I never found out.

Boys in the study block were allowed to do their prep in their studies. Everyone else had to do their prep in their classrooms. One day it was announced, that those members of the upper fifth who had studies could do their prep there. I tried to argue but without success, that the long dorm was the study of the boys sleeping there. One of the boys in the class even wrote out a petition on this subject for the school authorities and begun circulating it for signatures. After a number of boys had signed, a couple of the signatories had second thoughts and crossed out their signatures, thus spoiling the document. No new document was ever prepared.

That Chanukah we made a party and before that made a collection to pay for the large quantity of food we provided. We invited teachers including Rabbi Rosen and Mr. Stamler. At that time, one of the tabloid newspapers, spread over a number of its pages a full life-size photograph of some female film-star. A member of the dormitory cut it out, joined the sections together and stuck it on the wall above one of the food tables. At the party, I think it was Mr. Stamler, who asked, why she was standing in the crisps.

The teachers were there for the first part of the party and during it one of the boys in the dormitory who learned piano, played a piece on this instrument, which we had brought into the dormitory for the party. The last staff member to leave was Mr. Nelson and before he left, he sang one of his undergraduate songs on “wooing a poor young maid” and which ended, “Now I am a bachelor living with my son....”

Although the actual dormitories were allocated by the school administration, the bed one slept on was on a “first come, first served basis.” I therefore decided during that year to come to school by myself in order to arrive before the school train.

I went to Paddington station and took a train just to Reading. I then got on a Chiltern Queens bus up to Mongewell. The bus stop was at the top of a hill by a road leading to the school. I arrived at the school in the early afternoon and went to the long dorm to choose my bed. Almost all the beds were arranged in a long row but there were a few arranged perpendicular to the other beds by side of the window. There was also a window ledge beside these beds, which was of course useful to those sleeping in these beds, and I therefore chose one of them. But I was not yet finished. I felt there were too many beds by the side of the window. So I moved one and added it to the long row of beds. No-one else had yet arrived and so no-one was the wiser!

After our successful party on Chanukah, we had great ambitions to make a party at the end of the summer term with a many course meaty meal, including hors d’oeuvres, soup, meat course, dessert etc. and that we would already start collecting money for it. We even wrote to Skrek’s asking them for a price list for their meat products, but they wrote back that they did not sell direct to the public and we should go to our local retail shop.

We then discovered a problem. The end of term was during the nine days and thus we would be precluded from having a meaty meal. We tried to work out solutions, such as learning a Masechet of Talmud and having a siyum at this party. A further problem then arose which put a complete stop to our party plans. We were all taking O-levels that year and they even finished after the end of the summer term.

Until this period, the dormitories were confined to the main building, the long dorm and the study block. Rabbi Rosen had his “master plan” for developing the area, This plan included dormitory blocks, classroom blocks, synagogue, laboratories and a dining room.

[Soon after I had left the school, it was discovered that the gymnasium was in a state of collapse. It began with the report that one wall was weak but soon after, the whole interior of the building was propped up with scaffolding. At that period Rabbi Sidney Leperer and his wife were living in the upper story of the annex of the gymnasium. To live in a building which is full of

scaffolding to prevent it collapsing is scary. However, Mrs. Leperer informed me that she had been assured that it was safe to continue living in their part. All this meant that a new gymnasium which would incorporate a swimming pool had to be added to the master plan.]

To implement this master plan was not just a question of money. One also had to get planning permission and the local authority, to put it mildly, was not keen to give it. I never officially heard the reasons but one can easily speculate! Rabbi Rosen once told us some of the objections and obstacles that the council was making. About 50 years earlier the Thames had flooded the area. It couldn't happen again since some construction work had since been done to prevent this. But this did not prevent the council from raising such objections. As a result, the ground floor of the first two dormitory blocks to be built was raised several feet off the ground. Rabbi Rosen also told us that there was one man on the council who worked hard to get the plans passed and without his help there would have been far more delays.

One of these dormitory blocks was a three story building and was called the GUS (Great Universal Stores - Isaac Wolfson) block. The other was of two stories and was called the M & S block (Marks and Spencer) block.

The construction of these buildings was such that the girders were outside the building. At one point, the architect came to the school to give a lecture on this building and the first question someone asked him was why these girders were outside. He answered "why not?!" He also said that it saved space.

The brick walls inside were not plastered but painted with an oil paint. Unlike the baths in the main building which were "baby baths," the baths here were normal - one could now luxuriate in the bath, provided of course that no-one else was waiting for you to finish! The large room on each floor was divided by partitions about 5 feet high into small room of four beds each. Each boy had his own wardrobe which was a part of these partitions.

There was an opening ceremony for one of these dormitory blocks. As I remember the donors of the other one did not want such a ceremony. On the day of this opening ceremony, the boys were told to put all their dirty laundry etc. in the store-room downstairs, which would then be locked. Talk of not washing your dirty linen in public!

At the same time, a new sewer was built, also in yellow brick, well away from all the other buildings. There was no opening ceremony for this sewer! Seriously however, an efficient sewerage system is essential in any community.

These extra blocks certainly relieved some of the overcrowding in the dormitories.

At this stage, let me mention fire drills, which took place throughout my stay at Carmel. We were first instructed and also given printed sheets on what to do should a fire break out at night in the main building.

These sheets began by saying that one should wake everybody up adding "be sensible here." We were instructed to close the windows but if they got stuck not to spend time trying to do so. We

would be directed as to which staircase and exit doors to use and we would assemble in the classroom block, and then there would be a checkup to see if everyone had arrived. A teacher would meanwhile check all the dorms and toilets and bathrooms to ensure everyone had left. At first, the signal to wake everyone up was a broken sound from the school's electric bell. Later this was replaced by a hand bell which was very loud and which was placed in the corridor of the first floor. I think the reason for changing over the bell was that the electric bell would ring all over the school and what was the point of this, if the fire was in the main building?!

After receiving the briefing of what to do, we would be sent to our dormitories and told to wait for the fire bell. When the signal was heard the pupils *immediately* left their dormitories and went to the classroom block. This was a bit fictitious since, unlike in this practice, pupils would normally be asleep when the fire-bell sounded. This deficiency was corrected by also occasionally having fire drills during the night when the pupils were asleep. However, on one occasion, we were still talking in bed when the fire-bell sounded!

One such fire drill was done when I was in the long dorm. After the briefing which took place in the main building, we were told to go to our dorms to wait for the fire bell. We started to walk towards the long dorm and when we were only half way there, the fire bell sounded. I commented that what was the point of those sleeping in the long dorm to go to the classroom block when there was a fire in the main building! In fact one would be coming closer to the fire rather than running away from it!

Compared with "Jennings Goes to School," the fire drills in Carmel were very "tame." In Jennings's school, the boys did not leave the building via corridors, staircases and doors, but via the window, with cables, slings and pulleys. But in both Carmel and Jennings's school the boys finally reached terra firma and safety from the flames, but by different routes.

Let us now return from the realms of Jennings books to my sleeping accommodation in Carmel. By the time I reached the lower sixth, these newly built dormitory blocks began to be in use and I slept in the M & S block. At this period, some of the lower sixth were given studies in the rooms on the top floor of the main building. The remainder of these small rooms were occupied by junior boys.

I did not understand at the time - (I still don't understand!) – the reason why these junior boys were not put in the new dormitory blocks and the sixth form given these rooms. However I decided that this had to be remedied. I chose a room which would make a good study for myself with two other lower sixth formers. These were Moshe Leibovich and Reuben Sawdaye. The latter had come from Iraq, where his family still lived and he had a "guardian" in England who looked after him.

I did not tell the junior boys in this room of my plans. They would have obviously done the maximum to thwart them. I couldn't just swap them over with us, since they would then of been in a room with boys of a completely different age. I had to do far more complicated changes to avoid this problem. But I soon found other boys who were glad to have an opportunity to move into the M & S block.

Since I was not the “supreme authority” in Carmel College, I had to get some sort of permission to implement such changes. The opportunity soon came when Rabbi Rosen was in an exceptionally wonderful mood and would agree on anything we asked for. I immediately went with Moshe Leibovich with the list of my proposed changes and asked whether we could implement them. He answered in the affirmative. We thus had our license. Half term was about a week away and we decided to stay behind after the school, including of course the junior boys who were then in our intended study, had gone home and hey presto, do all the moving.

The day before half-term, whilst Moshe and myself were looking over this room, one of these junior boys came in. When he saw us there, he got a bit suspicious and asked whether we intended taking this room. Our answers were evasive. I was terrified of a last minute upset. That night, train tickets were given out. I listened carefully to check that all these four junior boys would be travelling by the school train. One of the names was not called out and I became apprehensive that he would be in the school at the time when we intended making the changes. However Moshe afterwards heard that they had forgotten to call him out for his ticket.

The following morning the boys left on the coaches to take them to the school train. We were now safe to make the changes. Reuben could not stay behind, and so Moshe and myself did all the moving. We decided that in our study would be one bed and one bunk - there were originally four beds. Since it would be a study with tables etc., there was no room for three beds. At first we had a small problem since there seemed to be a piece missing from the bunk we wanted to use but fortunately we soon found it.

After several hours work in moving beds, bunks, mattresses and blankets we finished the removal work.

A few months earlier, it had been announced to those who had studies on that floor should decorate - (for example, paint or wall-paper) - their rooms and there would be a prize for the best room. Moshe and I therefore took a bus to Reading to buy the necessary decorating materials. We had decided to wall-paper the walls and paint the ceiling and the fitted wall cupboard.

We bought a supply of wall paper, paste and paints and asked whether they could deliver it to Carmel. They asked which carriers delivered to Carmel and we answered Ayres. They agreed to arrange the delivery. We also bought material for curtains and this I took home with me. My aunt was a dressmaker and during the half term, I asked her to make curtains from this material.

As usual I returned back early after half term. The things we had bought in Reading had already been delivered. We decided that we would get to work immediately on decorating the room. Create facts!

During that half term, I had typed out a list of the dormitory changes which had been made and asked the prefect on duty to read it out. He then asked that the four junior boys who had been ejected from their room come and see him. I don't know what he said to them.

That evening we finished painting the ceiling a pale violet and the built-in cupboard a green colour. We soon got to work on the wall paper. The quantities of wall paper and green paint that we had originally bought were insufficient and we had to order further quantities.

In order to get furniture for one's study, one had to scavenge around the school. The teacher's table in my classroom was ideal but I could not just take it like that. I looked around the school and saw a table which was too big for the study. So what did I do? I put this big table in my classroom and took the classroom table for my study. I heard afterwards that this table was used by the maintenance workman employed by the school and they wondered where it had got to. But as far as I know, they never followed it up. We also managed to obtain another table, which was smaller in size, although I cannot remember from where. In a prep school dormitory, I saw a chest of drawers which was empty. I asked their matron if I could have it. She said that the pupils used it to put their things on but all the same I persuaded her to let me have it. We covered this cupboard with fablon. We also attached some bookshelves to the walls of the study.

I should mention here that after returning to Carmel after one holiday, we saw that some of our furniture had disappeared. On looking through the various dorms in the school, we found that some junior pupils had helped themselves to it. They had stripped the fablon off the chest of drawers and were in the process of painting it. This is as far as they got. The furniture was returned pronto!

Almost everybody said that ours was the best decorated study, but we did not win a prize for it. I don't know what criteria the judges used to award the two prizes.

My family had an disused fitted carpet and I decided to take it to Carmel for my study. I found out from the post office the maximum size that one could send a parcel by post and I accordingly packed as much of the carpet into such dimensions. It is possible that I may have taken further pieces with me when I returned to school.

For my last year at Carmel, Reuben moved out this study to be in charge of some prep school dormitories. No-one replaced him in our study.

At this period, the school purchased a farm situated about half a mile away. As far as its buildings were concerned, it had a mansion which housed a number of sixth form boys and a nearby house where the housemaster lived. The housemaster was then Mr. Alexander who had just come over from Israel for three years to teach Torah studies. At first he was offered the bungalow where we had been four years earlier, but he rejected it and instead lived with his family in this house near the farm mansion.

When one of the boys living there said to Mr. Bunney how hard those living in this farm mansion worked, he replied that since they moved there the shares in the tobacco companies had soared! Indeed it was a smokers' paradise!

It was also that year that a new housemaster came to the main building dorms. The first night he called a meeting of those sleeping in the main building. He gave a very stern lecture including, "I will beat anyone who doesn't listen to the prefects."

We soon found him to be an unsavoury character. The words he used in talking to the boys were very coarse; it was not suitable for any school let alone a Jewish one. He would open the shower door when a boy was showering there. He would make crude observations when he saw a boy undressing.

Within a month or so, it reached a state where we could stand it no more. I made arrangements to move to the farm mansion. (No! I have never smoked and had no intention of doing so then.) A boy asked this housemaster if he could then move into my study and hearing that I wanted to move out his house, he objected and I had to remain. I should add, that in retrospect I was grateful to him for this. I am sure that I would have done less work there and my A-level results would have suffered accordingly.

The sixth form then decided to take action regarding this housemaster. We arranged for a member to discuss the matter with Rabbi Rosen. We also spoke to the son of the Chairman of the Governors who said he would he would pass the matter on to his father.

I also heard second hand, that he would go to the local pub and tell anti-Jewish jokes and this increased the clientele at this pub. Another master heard him say there “I am now away from those Jews.”

When we returned after that half-term, we heard he was no longer in the school. We all gave a sigh of relief. A teacher named Mr. Kant Rishi took over as housemaster. He was a very pleasant man.

At the end of the term prior to the summer term - my last term in Carmel - Moshe and myself were informed that we would have to move over to the farm mansion. We said that we did not want to but to no avail. We thus unscrewed the bookshelves, took up the carpet and loaded all our blankets and other effects onto a trolley and started to pull it along the narrow path joining the school with the farm. We were about half way there when Mr. Epstein chased after us in his car and told us to come back. They had discovered that there weren't two spare beds there. Back we returned to our study in the main building and re-established residence there. However, we never got down to reattaching the bookshelves.

It was during that term that Moshe had an idea for a “hot water bottle substitute.” He built a metal frame from metal coat hangers and in the middle put an electric light bulb in a holder with an attached electric cable. Plug in, turn on, put in the bed and hope for the best!

Moshe did this as an experiment but we were immediately called to a meeting. When we returned after this meeting, we could smell burning. His sheets had singed but fortunately he had not yet set the place on fire. The master on duty was not one who would look kindly on his experiment. We therefore opened and closed the door of the room a number of times to fan the smell out of the room. We thought that this was the end of the matter.

The next day we learned that this was in fact not so. The housemaster had also smelt burning in the corridor, where we had succeeded in “pushing” the smell. He had a great responsibility to investigate where the smell was coming from. We heard that he together with Rabbi Moshe

Young, who had a room on this floor, spent hours that night pulling up floorboards in the corridor and testing the pipes under them with an electric tester.

Rabbi Young apparently guessed that our study was guilty of causing this burning smell since he left a written message in our room, "Who are the fire bugs?" He didn't pass this information on to the housemaster.

I might mention in passing that a few months earlier, around Pesach, Rabbi Young had got engaged. I saw this in the "Jewish Chronicle" whilst at home during Chol Hamoed. I therefore wrote him a letter which I recollect began (approximately) as follows: "Although it is not customary to write letters on Chol Hamoed an exception must be made to wish you a Mazel Tov on embarking on the First Mitzvah in the Torah." (This type of letter may be written on Chol Hamoed.)

Just a few weeks after this "burning smell" incident, came the end of the school year and seven years of my sleeping in Carmel beds came to an end.

# LINE UP FOR TESTING

One's school life seems to be full of examinations. If it's not external examinations, then it's internal examinations and if it's not internal examinations then it's tests and more tests and ... even more tests.

Every teacher kept or should have kept a mark book. In it were entered the marks a pupil obtained for his homework, for his tests and whatever else the teacher decided. In a term where there were end of term examinations, these marks counted as much as the examinations for one's form position that term. In a term when there were no examinations, the form positions were based entirely on these marks.

There are two ways to calculate such a form position. One is to add up the percentage mark a pupil has gained in each subject and then find the average, arrange them in descending order and you then have the form positions. The second method is to add up the positions in class that a pupil obtained for each subject and arrange them in ascending order to determine the class position.

Both these methods have their pluses and minuses. The disadvantage of the first method is that in one subject the teacher might mark more strictly and the marks would range from 20 per cent to 60 per cent. In contrast, with another teacher, the marks might range from 40 per cent to 90 per cent. This inequality in the range of marks can be corrected using suitable graphs to standardise the marks.

The second method has the disadvantage that the top pupil in a certain subject may have gained 90 per cent whilst the second pupil only 50 per cent. Yet despite this great difference in marks, the top pupil is only one point above the next pupil when calculating the form position. Carmel College used this method to calculate the form positions.

One year a form teacher (of a class other than mine!) asked me to work out the form positions in his class. I did several hours of work using the method of percentage marks. After I had finished and given him the results, he came to me and said that all my work was wasted and so I then devoted some further hours and did the calculations on the basis of positions in each subject.

A problem in calculating the form positions was that of Religious Instruction, since here the subjects were streamed differently. Originally, a boy coming bottom in a higher set would automatically be placed above the boy coming top in the next set below. If one thinks about this, one can immediately see a serious flaw. A boy in a higher set could get a very low mark, (in theory, even zero), yet he would be placed above a boy in the next lower set getting a very high mark, (in theory, even one hundred per cent). After some years, this was corrected and in the new method, the actual mark obtained by a boy was reduced to three tenths of his mark and a bonus added - the higher set, the greater the bonus. In this way, a boy in a lower set who worked hard, would end up above a boy in a higher who slacked.

It is usual to calculate form positions only on the basis of academic subjects. A subject such as Art, in which generally one can do well, or alternatively, not do well however much one tried, would not be taken into account when working out form positions. For some reason, Carmel College was different in this respect and Art was counted in the same way as English or Geography. I came in the category of not being able to paint or draw. Apart from one “freak term” - (I don’t know how this happened!) - I always came towards the bottom of the class in Art and this pulled down my overall form position.

As a rule, end of term examinations were held twice a year - in December and July. The question papers were as a rule duplicated, with most teachers having their papers typed on a stencil and then run off, although there were a few teachers who would write them in their own handwriting on to the stencil. For some reason which I never understood, the Biology teacher, Mr. Rose, would go around each class and write the questions on the blackboard.

Before each session of examinations, we would be given a timetable for them. Should a paper have been of short length, for the remainder of the time, we had to remain in our classroom and revise for our exams still to come.

Examinations are not only knowledge but also technique. One must maximalise one’s time on learning that which is most likely to turn up in the exam. On at least one occasion, I took an exercise book and divided it into subjects. Teachers would usually tell us what to revise for in preparation for the exam and sometimes even drop hints on what they were going to ask. I would immediately write this down all this information in my exercise book.

The paper on which we answered the questions was file paper which had been specially marked by Mr. Coles. He would take reams upon reams of this paper and with a brush go from top to bottom over the top edge of this paper with a bluish copper sulphate solution. This left an easily identifiable mark several millimetres deep on the top edge of each sheet of paper. Only such paper could be used in these exams. Boys were however, allowed to bring in rough paper for their rough work.

After about my first year at Carmel, I started to keep the various question papers on these examinations and after a time I opened a file where I placed them. If a teacher would write the questions on the blackboard, I would copy them out and insert them into my file. I likewise opened a file for my external examinations, which even continued to my degree final exams. The latter file I still have in my possession, although the school examination file was thrown away long ago.

As I look back, I still remember a number of events here and there regarding these end of term examinations and I shall now relate some of them.

When the timetable for my first summer term examinations (1954) was published, we saw that it included “general science.” We had not learned scientific subjects in the second form and some of us assumed that this would be a paper to test our general knowledge on science. However, this was obviously a mistake, since no such exam materialised.

After marking his History paper that year, the teacher, Mr. Gavron, went through the papers with the class. He said that two boys had written a very good essay on Henry VIII, but since the question had asked for Henry VII, they received no marks for it. At least one of the boys thought it was unfair but it is of course quite logical - one has to answer the question set!

At the end of my first term in the third form, I became ill after the first day of the examinations - not as a result of the examinations! I entered up in the sanatorium and took no more exams that session and was therefore "unplaced" in the form positions.

The procedure was that after a teacher had marked a paper, he would officially hand over the results to the form teacher. That year Mr. Carmel was our form teacher and he told the class that the Biology teacher had not handed him such a list. He had however found a list of these results on the table of the staff-room and he was using them, even though he had officially not received them from him.

It had also been planned to have examinations at the end of the following term. But no-one knows when a mass epidemic will strike and it indeed struck just before these examinations. As a result they were cancelled. When informing us of this, Mr. Carmel added that there was "a sting in the tail." In order to set form positions, teachers would be giving us tests until just a few days before the end of the term. Some teachers gave us their intended exam paper as a test. One teacher told us the questions he was going to ask us and a few days later decided to give us these questions as a test.

On one occasion, when I was in either the third or fourth form, there appeared on the exam timetable a two hour paper on Religious Instruction and Modern Hebrew - I think they were intended as one hour each. However they were given out together. One was set by Mr. Roston and it could be finished in about a quarter of an hour. The other one was set by Mr. Gertner and it took well over an hour to answer. It was therefore fortunate that we received them together!

In the first term of the fourth form, there was a separation into an arts stream and a science stream. I was then in the arts stream. One of our subjects was German which was taught by Mrs. Whitfield. In German there is an "umlaut" - two dots on top of many of the vowels. When using an "English" typewriter, which normally does not have an umlaut, one types in the letter "e" instead. This indeed the typist had done and had then duplicated a paper for each pupil. However, Mrs. Whitfield, who was extremely conscientious went through *every paper* and crossed out this "e" and put in an umlaut in its place. I should add that Mrs. Whitfield's exam papers both in German and French were very long. It must therefore have taken her countless hours to have made these corrections. She also left a sample paper on the teacher's desk in case anything was not clear in her corrections.

That year there was a misprint in the Maths paper, making one of the questions impossible to solve. This was one of my best type of questions and I spent a long time trying to solve it, which obviously I couldn't. There is a definite time to answer an exam paper and I therefore lost valuable time to answer the other questions. I felt that in all fairness this paper should have been cancelled and an alternative one set. But it wasn't. In addition, I misread one of the numbers in another question, which was also one of my favourite questions. I therefore received zero for that

question - I cannot blame anyone for that - it was my error. The long and the short of it was that in that exam which should have been one of my best ones, I received a poor mark.

I don't recollect the exact details, but some boys got hold of the questions in Mr. Schmidt's Geography paper. But it didn't help them. Without saying anything, Mr. Schmidt just changed in ink on every question paper details of the questions. For example, when the question asked to write about a particular country or city, he changed the name to a different country or city!

Pupils are always invigilated during an exam. This is the rule but to every rule there are exceptions. Our exception was a Chumash exam set by Rabbi Rosen. He sat us in the library, gave us the question papers and said that he trusted us without an invigilator. To the best of my knowledge, all the boys did the paper honestly.

Many pupils in my class took O-level English and Elementary Mathematics in the summer term of the lower fifth. Every summer, whilst some classes would be taking external examinations, other classes would be taking their school examinations. Since we were taking some O-levels, we hoped that we would therefore not also be burdened with the school examinations.

At first, we understood that this would be the situation. But we were soon disabused of this. Mr. Bunney, the Physics teacher, came into our class and said quite clearly that neither Mrs. Whitfield, the French teacher, nor himself were prepared to forgo their end of term examinations. In the middle of our O-level, there was a day without exams and these two utilised it to its fullest extent - and I literally mean "its fullest extent." Not only did Mrs. Whitfield give us two papers in French - in the break between two papers, she, in addition, managed to squeeze in a French dictation.

Mr. Coles, who I think would not have insisted on a Chemistry examination, also gave as one, but on a different day. Dr. Friedmann, then said he would give us a History exam, but in the end he didn't.

The following year was our main O-level year. Often in such a year in the December exams, the pupils are given O-level papers. Mrs. Whitfield had planned to give a past French O-level paper which consisted of a story she reads out twice and the pupils then have to write it out, and also a passage to translate into French. However at the last moment, she discovered that she could not find the text of this story. She therefore went out, searched for it vain and in the end utilised a different story. Meanwhile some of the time for the exam had gone and so she had to cut down the length of the passage that we had to translate into French.

That summer we took the majority of our O-levels. It was the policy of Mr. Coles not to enter pupils for O-level Chemistry who were studying for A-level in that subject. As a result of this, he set us a Chemistry exam that year. However to make it easier for us, this was done several days before we began our O-levels.

In the sixth forms, the vast majority of the timetable was taken up by the A-level subjects and these subjects were the only end of term exams that we took. As one got closer to these exams, the teachers would usually give past A-level papers as their school exam papers.

This was indeed done in Physics. However since there had been some changes in the syllabus since the setting of the paper which Mr. Bunney had intended giving us, he had to make a change in one of the questions. Instead of asking us how we would measure the Newton's gravitational constant  $G$ , he changed the question to read how would we measure the mass of the sun. (No, one can't weigh it on the bathroom scales - the method is far more indirect. This reminds me of an incident related to us by Mr. Bunney. Some visitors came into the Physics laboratory and he told them that the boys were measuring the wavelength of light. "But where is the ruler?" asked the visitor!)

For the summer exam, when we were in the lower sixth, he wanted us to do the paper which the present upper sixth were then taking for their A-levels. He went into the exam room in order to tell the candidates not to show us the paper. However when he saw the paper, to his consternation saw that it was much harder than in previous years. As a result he gave us a paper from a previous year instead.

Mr. Coles, however, did not utilise past A-level papers for his school examinations. He had his own supply of papers which he had headed (as far as I remember), "Advanced and Scholarship Level Paper in Chemistry." These papers consisted of four sections, namely, inorganic chemistry, organic chemistry, physical chemistry, and general chemistry. Pupils had to answer at least one question from each section.

These were the internal examinations whilst I was at Carmel but before I deal with the external examinations, let me relate another examination we were periodically given. This was a test in general knowledge arranged, and I assume also written, by Rabbi Rosen. The first exam of this sort was very long and we had to answer on our own writing paper. I recollect the first question gave a list of different office holders in England and we had to write the order of precedence they had in England.

Rabbi Rosen afterwards glanced at our answers and the following day at the end of dinner, he came into the dining hall and gave out the papers for us to mark. He commented that we did not know how to answer this question on precedence.

During subsequent years, there were periodically further such exams, which were brought around for us to answer during our prep periods. They were shorter than the first one and we answered them on the question paper. The favourite type questions included giving the authorship of various musical symphonies and concertos, such as the "Unfinished Symphony," and identifying prominent people. Sometimes non-existent people were included and anyone writing anything against their name, for example, "a French politician" would *lose* a mark.

On one occasion, a question asked who "Yitzchak Ben-Zvi" was. (He was then President of the State of Israel.) One boy answered "the Messiah" and when his classmates heard about this, they were in fits of laughter. [Actually his answer was not so silly. He had muddled him up with Shabbatai Zvi - a false Messiah. I wonder how many of those who had laughed at him, had ever heard of Shabbatai Zvi!]

Mr. Stamler also set the school a general knowledge exam but it was on Judaica. Included in it was identifying people in Jewish history from Biblical to modern times. There were also included in this list non-existent people, such as "Hotzmach."

Now we will move over to the external exams taken at Carmel College. In England there were a number of Examination Boards for such external examinations. Generally speaking, there existed a geographical distribution of the Boards over England. Carmel used the Oxford and Cambridge Schools Examination Board. These public examinations consisted of Ordinary level (O-level) which were usually taken by pupils in the fifth form; Advanced level (A-level), which were usually taken in the upper sixth form; Scholarship level (S-level) which were usually taken in the third year sixth form. The S-level was, in most subjects, the A-level papers plus a more advanced S-level paper, and it was usually taken by pupils wanting to gain a state scholarship.

The examinations in foreign languages routinely set by this Board were limited and included French, German, Italian, Spanish, Welsh and Irish. If one wanted some other language or subject, one had to apply to the Board for the papers to be specially set. It wasn't free - the school had to pay for it. Carmel wanted each year O-levels in Classical Hebrew and also a Hebrew alternative to one of the regular Scripture Knowledge papers. In some years, there was also A-level Classical Hebrew.

It also came to my knowledge that at least on one occasion there was O-level Modern Hebrew and I managed to get hold of a past set of papers, and I observed that they were very easy indeed. I accordingly spoke to a number of boys and found a great interest in wanting to take this subject. I then spoke to the school about having a paper set that next year. Mr. Stamler then told a boy that on one occasion when they had set it, it was so difficult that even the teacher was looking up words. It was as a result of these complaints that they had on the next occasion set the very easy paper which I had obtained from the Board. In the end nothing came of my initiative to have it set that year. In fact if you took Classical Hebrew, the Universities would not recognise Modern Hebrew as an extra O-level.

One had to pay to take any O-level or A-level. As I remember the price was seven shillings for an O-level and one pound for an A-level. Since Carmel was a private school, the parents had to pay these costs. A pupil at a state school would not pay.

All the administrative work concerning these examinations was done by Mr. Coles. The various subject teachers would decide whom they wanted to enter for their own subject and pass on their list to Mr. Coles. The names were then entered up on a large broadsheet with details of the names of the pupils, their birthdates and the subjects they were being entered for. Under the regulations, pupils who were under 16 could only take these examinations with the consent of their headmaster. This seemed to be more of a formality, since all this involved was the Headmaster signing just once for all such pupils in his school, at the bottom of this broadsheet.

Once the broadsheet was ready to be sent up to the Secretary of the Board, Mr. Coles would go through the list, boy by boy, checking his personal details and the subjects he was entered for. Amongst the personal details of the boys, were their full names and this, sometimes included names which their friends did not know they had, and perhaps more to the point, the boy would

prefer them not to know! I recollect that one boy had the middle name “Jack” and when this was read out, his classmates thought this was very funny!

A problem which arose was that this Board also set papers on Saturdays. Carmel College was allowed to take these papers on Sunday. On the weekends when this was implemented, no boy was allowed to enter the school from the time the paper was taken on Saturday by the non-Jewish schools and the time it was taken on Sunday by Carmel College. It was also forbidden to use the telephone during this period. The school was effectively in quarantine.

In connection with this, there were some interesting situations. There were some non-Jewish day boys studying in Carmel who lived in Wallingford. When one of them was entered for a Saturday paper, which Carmel was taking on Sunday, this non-Jewish boy had to come to the school on Saturday morning before the exam was taken in other schools and sleep over in Carmel that Saturday night.

These non-Jewish boys had classes in Christian Scripture and there was an occasion when this paper was set on a Saturday. There was no reason for them not to take this paper on Saturday and a classroom and non-Jewish teacher was set aside for them to do so. Exams were thus being taken in Carmel all seven days of the week!

[I had a friend in Edgware who studied at the City of London Boys School and they also used this Board. I once asked him what happened about Saturday exams. He told me that they were allowed to take them on Sunday after having signed a declaration that they had not been in contact with anyone taking the exam on the previous day.]

Sometimes due to internal timetabling arrangements, a paper programmed by the Board to take place in the morning, took place in Carmel in the afternoon and vice versa. During such days, these “quarantine” arrangements were in force in Carmel.

Mr. Coles informed the school that should a boy need to make a telephone call, for example, in connection with his travel arrangements, he would have to make it in the office, in the presence of the school secretary. Similarly if a boy had a dental appointment in Wallingford, he would have to go down accompanied by the Matron.

The Board built its timetable on the basis that a pupil would not take a “peculiar” combination of subjects. But some boys in Carmel did have such combinations. One boy had for his A-levels a combination of arts and science subjects - I believe it was Maths, Physics and History. There was a day when each of these subjects had a paper and as a consequence those taking History had to take their paper from five o'clock until eight o'clock at night.

There were some cases of O-levels when Mr. Coles explained that it was impossible to fit everything in and some boys just had to drop an exam.

Mr. Coles had prepared a large portable board on which was attached the various information concerning these external exams. It included the detailed timetable for these exams, together with any special internal instructions, and the names of all the pupils taking these examinations.

In every examination, the teacher invigilating would bring this board into the examination room and place it on the front table. In addition, the invigilator brought in a sufficient quantity of paper for the pupils to write their answers on. The regulations of the board had originally said that candidates were to write only on one side of the paper but then there was an addendum which said that in order to save on the cost of the paper, this regulation would be limited to Maths and science subjects. Mr. Coles said that since this Board had not forbidden the use of rough paper, he would supply it - the candidates were not allowed to bring it in. The paper which was supplied for this rough work was the paper which had been specially marked for the school internal exams. Where necessary, graph paper and books of Maths tables would be available.

The question papers for the various examinations were stored in a safe, which was situated in one of the rooms of the main building. It would seem that the key of this safe was only kept by Mr. Coles, since on one occasion just before Shabbat, he came into the main hall, which was then being used as the Synagogue and handed Rabbi Rosen an envelope containing the papers for the following Sunday - Mr. Coles' day off was Sunday. It would occasionally happen that despite all the proof reading of the question papers, an error would be found after completion of the printing process. In such a case, a very small envelope with the correction would be attached to the question paper envelope.

The Board would supply instructions for the dispatch of the candidates' scripts to the appropriate examiner. A book containing all the subjects set by the Board, together with the names and addresses of the examiners marking the scripts was sent to each school. Usually more than one examiner was required to mark a particular subject and the examiner, to which a particular school should send their scripts, was indicated in this book. For example, a school might have the number 46 allocated to it by the Board and an examiner who was marking scripts in that subject for schools numbered, say, 33 - 57 would receive the scripts of that school.

The schools received mark sheets which gave the names in alphabetical order of all the pupils taking any subjects that session. Where there were two pupils with the same surname, this was specially indicated on the mark sheet, in order to eliminate the possibility of an error by the examiner. This mark sheet would be sent to the examiner together with the scripts, after the school had crossed out the names of pupils on this list who had not taken that particular subject. The school was instructed to ensure that the scripts were in the exact order as per the mark sheet to eliminate any possibility of awarding marks to the wrong candidate.

After a particular exam was finished, the scripts would be handed to Mr. Coles for arranging in alphabetical order and dispatch to the examiners. Before dispatch, the subject teacher would often look over them to see how his pupils had fared in the exam and sometimes would even estimate what mark they would obtain. If a pupil's effort was catastrophic, he might withdraw the script and the pupil would be listed as being absent from the examination.

I understood from Mr. Coles that the regulations allowed a candidate to write his name on the first page of his answer sheet, outside the framework of the time allowed for the exam. It didn't mention the writing of his name on subsequent sheets. There were occasions when candidates forgot to write their names on the subsequent sheets. Mr. Coles would call them to his laboratory where the papers were ready for dispatch and tell them to write their name, adding that this was

close to going against the regulations, since it was written outside the time allocated for the exam!

I once asked Mr. Coles whether he had to send the scripts to the examiners by registered post and he answered that the Board just wanted “proof of postage.” He had a supply of these blank “proof of postage” forms and when the postman came to Carmel to deliver and collect the post, the postman would stamp these “proof of postage” forms with the post office stamp, which gave the date and the place of posting.

Scripts were quite simple to pack and send. More complicated were the dissection specimens of the candidates following an A-level Biology exam. They had to be packed well - such as in a biscuit tin - to ensure they didn't leak during the course of post.

Up to now I have written about the general organisation of the external examinations, as I, who was then only a pupil, knew them. I shall now describe the actual external examinations which I took at Carmel. I had already realised that exams are largely technique and sometimes actual knowledge only takes second place. For many exams I worked on the basis of this principle.

It was in the lower fifth that I took my first two O-levels - English Language and Elementary Mathematics. The room then used for these exams was the lecture hall in which several rows of desks had been set up.

My first paper was the essay paper in English which was of duration one and a quarter hours. This paper was scheduled to be taken on Saturday. Instead of taking it on the Sunday, the school advanced it to the Friday afternoon.

We assembled in the lecture hall and at the same time there were a few pupils taking a three hour S-level paper. Mr. Coles went round the hall, with the portable exam board showing everyone their exam number, which they then wrote together with their name on their answer paper.

We were then told to turn over our question papers and begin. The only problem was that we had not yet received our question papers, although the S-level candidates had! They therefore turned them back again and our papers we then handed out and we began.

A study of the past papers in English showed that if one had planned out a number of essays on different subjects, one could usually fit one of them into the subjects asked in this exam. I did this and was able to adapt one to “A Bank Holiday Scene” which was one of the options on this paper.

The main English paper began with having to write a precis of a passage. When we had been learning how to write a precis, our English teacher had described it as a “dull exercise.” This was followed by a comprehension regarding a cricket match. One of the questions asked was “What are ‘notches’?” After the exam, one of my friends, who was a keen cricketer told me that he knew this expression. This was followed by some general questions which included knowing the meaning of foreign expressions, which were sometimes used in the English language.

Mr. Warner, our English teacher, had looked over our scripts before they were sent to the examiners, given his estimated marks and put this list on the school notice board. According to this list, I was several marks below the pass mark. I asked him whether I had a chance, and he answered in the affirmative, but he couldn't say more unless he saw all the scripts of other schools.

The Elementary Mathematics examination consisted of two papers, where the questions included arithmetic, algebra, geometry and trigonometry.

The results of the summer examinations were published during the summer holidays and so that the candidates should not remain in suspense, the school would send out all the results to all the candidates. I duly received the results and saw that I had passed both subjects.

The Board also sends the marks obtained by all the candidates in every paper they took. When I returned to school, I saw that I had passed Maths comfortably and in English was a number of marks above the pass mark. A pupil who Mr. Warner had estimated to have easily passed, in fact failed.

It was decided that the pupils who had passed English Language, would take English Literature that December. The set books for the December exam were the same as for the previous summer exam, the object being to give pupils who had not succeeded in the summer, a further opportunity to be examined on the same set books. Rabbi Rosen told me that he was not keen on us taking the exam in December, since it gave the impression that we had not passed in the summer. We did however, take the exam that December.

The syllabus for this exam was a play from Shakespeare and a book from some later author. The books we studied were Shakespeare's Richard II and Bernard Shaw's "The Devil's Disciple." For each of these books, there is one complete exam paper. The first question was compulsory and was a context question. In the case of Shakespeare, about four lines were given and for Shaw, even as few as one or two lines and the candidates had to answer questions on these passages. One needed to almost know these set books by heart to be able to answer these questions. Of the remaining questions there was a choice and they included discussing character traits of those appearing in the plays and, in the case of Shakespeare, there was also a question which required the paraphrasing of a certain passage.

For most of the O-levels that December, there were less than a handful of candidates. It was only in the English Literature that there were as many as seven candidates. The results only come out about the beginning of the Spring term and when we arrived back at school, they told us that they had just received them. I had passed.

I took most of my O-levels in the summer of that year. The subjects I took were Scripture Knowledge, Economics, Classical Hebrew, Physics and Additional Mathematics. Languages were not my strong point and so I decided to leave over French and Latin until the following December.

Even if one was taking French in December, one could do the oral exam in the summer by registering to take French that summer. The advantage of this was, that if one did not do well in the oral, one could do it again before the December exam.

The Board sent one of their examiners to the school for this oral exam, which consisted of reading a passage in French and then having a conversation with the examiner in French, in which he asked a number of questions on the candidate's interests. That year there was one candidate taking A-level French and a large number taking the O-level. The examiner first examined the A-level candidate. To decide the order in which the candidates would have their oral examination, Mrs. Whitfield arranged a lottery. She wrote down all the names of the candidates on a sheet of paper, tore it into strips with one name on each strip, put them in a box and drew out the names. The strips were not torn evenly and some names were on a larger strip of paper and generally these were drawn first. As we shall see, this possibly had an adverse effect on the results of the first O-level candidate to be drawn.

The oral exam took place in Rabbi Rosen's study. Mrs. Whitfield was also in this room. A pupil was called, was handed a card with a French passage and was told to look over it. Meanwhile, at the same time, the previous candidate was being examined by the examiner.

It is useful to prepare a number of stock answers to questions the examiner might ask, and try and use them in one's conversation with him. I did this and found them very helpful.

The oral was marked out of 30, of which 10 was for the reading passage and 20 for the conversation. The examiner did not give to Mrs. Whitfield the actual marks he had awarded each candidate, but just told her which candidates had achieved the pass mark of 15. Only two candidates had not done so, one of who was the first O-level candidate to have been examined. As I already said, he was examined *immediately after* the A-level candidate and this acted to his disadvantage, since Mrs. Whitfield felt that his performance in the oral was such for him to have passed. But that was it - the examiner's decision is final. She agreed that the other candidate who failed, deserved to do so. I received 20 marks for my oral and therefore did not take another one for the December exam.

Additional Mathematics was an O-level which was usually taken one year after Elementary Mathematics and was "on the way" to A-level Mathematics. There were two papers, each having three sections and the candidates had to answer from at least two of them. The first section was algebra and geometry, the second section, analytical geometry and calculus and the last section, mechanics. It was in that year that the school had combined two classes and there were only myself and two other boys in this class who had passed Elementary Mathematics, and thus we were the only ones then taking Additional Mathematics.

The Physics exam comprised two theory papers and a practical exam. The first paper was heat, light, sound and mechanics and the second one, electricity, magnetism and mechanics. Due to the combining of two classes that year, there were some pupils who had covered less of the syllabus in connection with the first paper. Mr. Bunney therefore warned that some pupils would fail the first paper and they therefore needed to gain sufficient marks in the remaining parts of the exam to compensate for this deficit.

Whilst we were sitting this first paper, Mr. Bunney came into the exam room, looked at the paper and said to us that the in question 9, it should say “specific gravity” in the question and not “density.” His comment was right, although the Board had not sent such a correction. It is interesting to know what happened in other schools which took this paper.

Since schools have to prepare and set up the equipment for a practical examination, they are sent instructions on what is required about six weeks before the practical examination. Where necessary, the teacher must do the experiments himself with the same equipment and give a report to the examiners.

That year there was a compulsory experiment on heat and then one experiment on either light or electricity or mechanics.

There was not sufficient room in the laboratory for all the candidates to do the practical at the same time and so they were divided into two groups. I was in the second group. The first group did the exam in the morning. Just before they finished, the second group assembled in the adjoining chemistry laboratory, so that there should be no contact between those who had just finished their exam and those who were about to begin. After the first group had safely left the area, we were ushered into the physics laboratory.

We were then told to choose which of the three experiments we wanted to attempt. The mechanics experiment involved a simple pendulum and many pupils including myself chose it. Mr. Bunney said he hadn't allowed for this eventuality and so it was necessary to set up more sets of apparatus for this experiment.

Another O-level which I then took was popularly called “Economics.” The exam was officially called “Economic Structure of England” and didn't have any economic theory as such, contained in it. The subject was classed as an “Alternative Ordinary Level.” Why the Board used the word “Alternative” I don't know and what it was an alternative of, I likewise don't know!

There was only one paper and there was a wide choice of four questions out of twelve to answer. When we assembled to take this paper, we found that there was enough room in the lecture hall for all the candidates except one. Since of all the candidates, my name was the last in the alphabet, I was that one! The problem was solved by putting my desk by one of the doors and putting up a sign by the outside of the door not to enter by that door.

Amongst the questions there was one on trade unions and one on banking. These were two of the subjects we had covered thoroughly in our lessons. I certainly answered these two questions and I would think many, if not all the class did.

Mr. Schmidt looked at our scripts before they were sent in and he gave us his assessment on our performance. He commented that the script of one of the candidates would give the examiner a laugh and so he did not withdraw it. When the results came in, we saw that everyone else had passed and even this pupil had come close to passing.

The subjects which I have written about until now were subjects taken by all schools. Classical Hebrew was however set specially for Carmel College. It consisted of two papers. In the first paper, two unprepared passages had to be translated from the original Hebrew to English, the first was from the Torah and the second from the Prophets. This was followed by a passage in English which had to be translated into pointed Biblical Hebrew. The second paper was on set books. They comprised a total of just over twenty chapters from the books of Deuteronomy, Amos and one of the Psalms. In this paper, passages had to be pointed and translated, further passages translated and notes written on the overlined words or phrases and there was also a grammatical question.

Since this was a special paper for Carmel College, the school could choose when to take it. The school fixed the exam after almost all the other O-levels were over. Initially, Mr. Coles was going to give paper 1, which was the unprepared books first, but we asked that he reverse the order of the papers, which he did.

As soon as we received the set books paper, we saw that one of the passages they had given us to translate, was the first paragraph of the Shema, which gave us a “bit of a laugh,” since children learn this in English at about the age of six! Our teacher, Mr. Loewe, however, told us afterwards that it is not so easy to translate. On this paragraph they asked us to comment on the words “Hashem Elokenu Hashem Echad.” It was likely they wanted us to mention the Nash papyrus which added the word “Hu” after these words, which according to the secular Biblical scholars removed any ambiguity on the meaning of these words in the Shema. As one can see from this, the papers were set by non-Jewish examiners whose approach to Torah is quite different from ours!

Since we had to point on the actual question paper, Mr. Coles considered it completely legitimate, to write our names and number on this question paper, outside the two hours allocated for this paper. Because we had to hand in the question paper, our teacher gave an extra copy to those who requested it.

A very fortunate occurrence happened just a few weeks before taking this exam, which assisted me with the unprepared paper. It was on the Shabbat when we read the Sidra of Balak, that Rabbi Rosen spoke to the school about the Haftarah, and told the pupils to learn by heart the last verse. A boy asked me to translate it for him and I found difficulty in doing so. I therefore took out an English Bible and learned by heart the translation. In the exam, this verse was included in one of the passages for translation.

When the results were published, my overall mark for the two papers was the highest in the class. Likewise in the mock exam, which we had taken some months earlier, I came top with 63 per cent, even though I had overlooked part of one question.

Just as in Classical Hebrew, a special paper was also set for Carmel College in Scripture Knowledge. For our year it was the “Hebrew Text” of the first twenty chapters of Genesis. In the exam, the candidates were asked to point, translate and parse certain passages.

Since we had handed in the question paper, I asked Mr. Coles after the exam for an extra copy. He declined to give me one unless I got permission from the subject teacher, saying it may be needed for mock exams in the future. The problem here was that there was no subject teacher for this paper. The closest to it was Rabbi Rosen who went over the material for the second paper with us. However, he was not in school that day and this was the last day of the school year. I finally got a copy by writing to the Board. Since it was only one paper, they even made no charge for it.

The second paper was the general paper set by the Board on "Old Testament History." It consisted of a compulsory context question, where one to three lines quotes were given and one had to answer questions on them. This meant knowing the set books almost by heart. There was a slight choice in the remaining questions which consisted of describing events from these set books and sometimes discussing them.

There was a slight problem in timetabling some of these O-levels. Due to the fact that the fast of Tisha B'Av occurred on the Sunday which would normally have been the Annual Speech day, the end of term was advanced to the previous Thursday morning. However there were O-levels until that Friday afternoon, meaning that pupils sitting for those subjects had to remain behind after the end of term. One of these papers was this second Scripture paper which was scheduled for the Thursday.

On that Thursday morning, the boys left for home on the school coach. As soon as they had left, we sat this paper. Even when we had finished, we were not allowed to leave the school, since other schools might well be taking this exam in the afternoon. It was therefore only in the afternoon that we were allowed to leave. We walked up the hill from the back entrance of the school and got a bus to Reading on our way home to London.

As in the previous year, the school sent out the results to all the candidates during the holidays. I passed all the five O-levels which I had taken that summer.

As I wrote earlier, languages not being my strong point, I decided to leave over French and Latin until that December. Since I had already easily passed the oral exam, I did not have to take it again. Had I done so, it would be the later mark which would count, even if it were lower than the earlier one.

The first French paper we took consisted of a story and a passage to translate into French. In the exam the teacher reads out the story twice and then the pupils must write it out in their own words in French. They are given an analysis of the story and the title must be written on the blackboard. There happened to be no blackboard available in the room and so the teacher, Mrs. Whitfield, wrote it on a magazine rack which was in the room.

At the same time as we took this French exam, some pupils took a History exam in the same room. I had asked that those taking French should sit at the front of the room to be nearer to the teacher reading the story, but Mr. Coles insisted that candidates must sit in alphabetical order.

A potential problem which I managed to get solved was that it was usual for pupils to write their name and number on the first answer sheet and then immediately begin work. I said that it would be disadvantageous that if after reading the story there would be a pause whilst the candidates taking History would be writing their names and numbers. One wants to immediately start writing the story, especially to get down the last sentence, almost word for word, since this is the “sting” in the story. A pause of even a minute, can thus be crucial. Everyone in the room therefore wrote their name and number before the story was read.

The story was “Two haircuts for the price of none.” A man goes into a barber shop with a young boy for haircuts. The man has his haircut first and then leaves the boy to have his haircut, saying he will return. After the boy has finished his haircut, the barber asks where his father is. The boy replies “He’s not my father, he is a man I met in the street and asked whether I wanted a haircut!”

The passage to translate into French was very difficult. So much so that another French teacher in the school said that he would be shocked to see some of the constructions in a degree exam. Mrs. Whitfield, however, said that she did not agree with this assessment.

A couple of days later, we took the French paper in which one had to translate two passages into English. Fortunately this paper was easier than the first one. On the same day there was the French dictation. Also here the title is written on a blackboard and again it was written on the magazine rack. I passed French.

I also took O-level Latin that December. The first paper consisted of translating English sentences into Latin, translating a Latin passage into English and finally a passage from English into Latin. In that paper I achieved the pass mark. However I got a low mark in the second paper which caused me to have an overall fail in this exam.

I will now come to my A-level examinations. As I have already written, three of us in the class were a year ahead in Mathematics over the remainder of the class and as a consequence took A-level Mathematics for Science in the lower sixth form.

This exam consisted of three papers. The first was on algebra and trigonometry. This was my best paper, and indeed also of the other two boys. On the following day, there was the mechanics paper, which for all of us was the hardest paper. Some questions began by asking the candidates to prove a theorem and I suspect that many of my marks for this paper came from this part of the various questions. That day the exam began later in the morning, since the whole school was photographed, something which was done every other year whilst I was in the school. The last paper was on analytical geometry and calculus.

After sitting each paper, Mr. Evans, a Maths teacher, but not our Maths teacher who was at the time ill, looked over our scripts and thought we had all passed. As I mentioned earlier, our Maths teacher, Mr. George, had been away for well over a term following an eye operation. Following the exam, all three of us went to visit him at his home in Wallingford. I suggested that we take him a box of chocolates but my fellow pupils thought flowers were more appropriate and so we bought a bunch of flowers and I was the one asked to give them to him. As soon as we entered,

both he and his wife asked how we had done in the exam and I told them that Mr. Evans thought we had passed.

The results came out during the summer holidays, a little earlier than the O-level results, and all three of us had indeed passed.

It was that year that an external pupil, I seem to remember his name was Patterson-Fox, came to take his science and Maths A-levels at Carmel. Since he was an external student, instead of writing his number with a slash “/” between the school number and his personal number, an “x” was written. Mr. Bunney commented that as a consequence of his taking the exams at Carmel, the school had to buy an extra set of equipment for the Physics practical. He then added that Carmel sometimes sent its pupils to other schools for language oral examinations. It would seem that he had complained about having to buy this additional equipment and this was the reply he had received. However, this does not seem a parallel to me, since taking an oral exam at a school does not involve extra expenditure, except maybe a cup of tea!

The following year was my final year at Carmel. Having passed Maths A-level, I could now concentrate on Chemistry and Physics. Mr. Coles did not set any conditions on entry for the exam. However Mr. Bunney said he was setting us eight exams, and to be able to enter for the A-level, we had to reach a certain mark. These exams were taken one each week and were divided up as follows: two in each of light, heat, mechanics, and electricity. Mr. Bunney discovered that one of them, he had scheduled to take place on Shavuot, and he was surprised that we had not pointed this fact out to him. He then found an afternoon to give us that test.

These tests were very useful in drawing our attention to points we had overlooked in our revision. Whenever I came to something during the course of my revision which I didn't understand, I would write it down. Each week, there was a period when both Mr. Bunney and myself were free and I would then go through my list of questions and ask him to clarify them for me.

The first A-level to take place was the Chemistry practical. As with all practicals, the school is informed a month or so beforehand in order that they might get the equipment ready and do trial experiments themselves.

There were nine pupils in the class, yet only eight benches for pupils in the laboratory. Rather than hold the practical in two sessions, the ninth pupil who was myself, since my name was the last in the alphabet, was given the master's bench. In order not to have to spend unnecessary time on washing test-tubes or getting equipment from elsewhere in the laboratory, a boy in the class below acted as a steward for the examinees. For a business man, time is money; for an examinee, it is marks.

On the day of the exam, we all turned up at the chemistry laboratory. I decided that I was going to be as comfortable as possible and turned up wearing slippers. Mr. Coles rather liked this idea! However not every teacher thought likewise and when I turned up for a theory paper with slippers, Mr. Evans who was invigilating told me off about it!

In the practical exam there was a quantitative analysis and the necessary chemicals and reagents were already on our benches. There was also a choice of two questions on qualitative analysis. In earlier years, every pupil had the same chemical to analyse but for obvious reasons, the Board had changed their policy and different pupils had different chemicals to analyse. These chemicals were sent in small packets all contained in a big envelope, by the Board, and each small packet had a number on it. Mr. Coles said he would hand them to each pupil in the order which they came out the big envelope.

In the two Chemistry theory papers there were questions on inorganic, organic and physical chemistry and one had a free choice of five out of ten questions.

The Physics theory papers however were divided into definite sections. In the first paper there was mechanics and heat and in the second one, electricity and light. Due to the increasing importance of electricity, the regulations had been changed a few years earlier to require the candidates to answer more questions on electricity.

In the printed timetable published by Board, the first Physics paper was due to take place in the afternoon. For some reason, I had not noticed that Mr. Coles had timetabled this in Carmel for that morning. Just a few minutes before the exam was about to begin, Moshe Leibovich, who also thought that the exam was in the afternoon, came running to me saying that “the exam is now.” I rushed and got my writing kit together and rushed to the exam room. After the exam, Mr. Bunney looked over our scripts and said I did well on that paper.

The second paper was very difficult. To add to my troubles, the paper must have been greasy and I found difficulty in writing on it with ink. I therefore changed over to a biro. I remember that in the last half an hour. I wrote furiously fast with this biro and I probably gained many of the marks for this paper during this period. I went out this exam most disheartened and passed on my feelings to Mr. Bunney. He did not look at our script for this paper.

The last exam was the Physics practical. In some years, the Board sent an examiner to the school for the practical. They didn't that year. The school utilised both the Physics and the Chemistry laboratories for this exam. The candidates had to do two experiments and the paper was divided into two sections, with the pupils having to choose one experiment from each section. In the first section of our paper there were experiments on mechanics and electricity and on the second section, light and heat.

Mr. Bunney had previously briefed us that when we came into the laboratory, the apparatus for each experiment will have already been set up and we would be given the question papers and rough paper and about 20 minutes to decide which experiments we wanted to perform. Someone had asked whether we would have to throw away the rough paper we had written on during this planning period, before we began the actual experiments. Mr. Bunney answered that you have a memory!

On the day of the exam, we all came into the physics laboratory and, set up on the four benches on one side of the laboratory, were the four experiments. I chose the mechanics experiment which was a bifilar pendulum, and the heat experiment which involved loading a glass bulb with

copper wire. The light experiment looked most off-putting but I learned afterwards from those who did it, that it was the simplest experiment. Appearances can be deceptive! A lot of boys chose this heat experiment and since Mr. Bunney had not expected this, he had to set up more benches with this experiment.

I began with this heat experiment in the Physics laboratory and at “half time” transferred to the Chemistry laboratory to do the bifilar pendulum experiment. For their marking of this experiment, the examiners needed to know the weight of the metre rule we had used in this experiment and so towards the end of the exam Mr. Bunney went around weighing these rulers.

It was during the summer holidays, that I suddenly received a letter from Mr. Alexander congratulating me on my wonderful results in Physics. I had not yet heard from Carmel on the results but a few days later they arrived. I had got a distinction in Physics and passed Chemistry. When I received the actual marks, I saw that my mark in Chemistry was only a few marks less than that in Physics. I asked Mr. Coles whether I could put in an appeal for a distinction in Chemistry, but he said the Board have their own rules. Apart from me, only one other boy got a distinction that year - I think it was in English.

# GOWNS AND TRACK-SUITS

On the last day of each summer term was the Annual Speech Day with the masters parading with their gowns, hoods and mortar boards. Every year saw its Sports Day and boys running around in their track-suits. From time to time other special occasions might pop up during the year. This certainly gave spice and variety to the school calendar, even if the boys and, dare I say, also the parents preferred not to have to sit through a lot of speeches.

## *Speeches without end*

What the pupils liked about Speech Day was that immediately it was over, the two month summer holiday began and the boys could go home with their parents. This ceremony always took place on a Sunday afternoon, since for the vast majority of people in England, Sunday was their day off.

A few days before each speech day, a marquee was erected, usually on the lawn behind the classroom block but on occasion on the lawn in front of the gymnasium. Even though speech day was held in the month of July, the weather could well be rainy and wintry. Indeed on a number of speech days, it poured with rain. On one occasion the weather was so nice, that the erected marquee was not used and the ceremony was held outdoors.

In contrast, one year there was a fierce gale raging on that Sunday afternoon. The marquee, which had been erected near the gymnasium, was full of people and at the same time to prevent it blowing over, senior boys were holding on to guy ropes to try and steady the marquee. It could have been dangerous to have held the ceremony in the marquee under such conditions. Therefore Rabbi Rosen came in and told every person there to take his folding chair into the nearby gymnasium where the ceremony would be held. The pupils were told to stand in the gangway by the wall and the prizewinners in a nearby room adjacent to the dais. Rabbi Rosen was an expert at dealing with emergency situations.

All the boys had to wear their blazers for this ceremony. Towards the end of my stay at Carmel, grey school tunics, which had the school badge on their front pocket were issued and this was done towards the end of the summer term. That year, Rabbi Rosen had the idea that the prep school boys should wear them at the ceremony. However the matron then informed him that they had been packed in the pupils' trunks and was therefore not possible.

The seating in the marquee was in three blocks. In the centre block sat the pupils and on the side two blocks the parents. After the marquee had been erected, Rabbi Rosen would assemble all the pupils there and decide on which seat each pupil would sit. The more presentable pupils would sit near the front and the less presentable ones further back. On one occasion, a boy said that his school blazer was dirty and torn, to which Rabbi Rosen replied that he would seat him in a place

where the dirt and tears wouldn't show. On one year I recollect him sitting a row of tallish boys in the middle and telling other boys whether to sit in front of or behind these boys.

The prize winners would be seated at the end of the rows to enable them to go out quickly when their names were called. He would also do a practice with a number of prize winners, by calling out their names and they would go out to him as if to receive their prize. On my first speech day, he called my name out in this practice session. The prize I received that year was for "General Proficiency" and was a book called "Brazilian Adventure."

Another tradition in these prize days was for a senior boy to give a vote of thanks to the guest of honour and he would end by saying, "And now Carmelis, let us give our guest of honour the traditional school cry 'Carmel College - ko lechai'." The pupils would then call out in a loud voice "ko lechai." Every year we practiced this several times until we did it to the satisfaction of Rabbi Rosen.

Parents were allowed to arrive on the morning of speech day at about eleven o'clock in the morning and take their boys out but they had to arrive back by the start of the ceremony, which was about two o'clock. Once a boy, who was not going to get a prize, told me that he was not coming back to the ceremony and there would therefore be a spare seat where he was due to sit.

At my first speech day in the school, it was planned that the day would be combined with sports day. According to the programme, the afternoon would begin at about two o'clock with the school's rowing team giving a row past the school and this would be followed by the inter-house athletics competition and following this at about four o'clock, would be the speech day ceremony.

However there was torrential rain that day and the sports programme had to be cancelled and the speech ceremony was advanced to two o'clock. There was a personal silver lining to this. My father had not realised that the day would go on so late and he had therefore booked a coach ticket for six o'clock. Had there not been rain, we would have surely missed the coach.

However, this cancellation of the athletics competition was unfortunate for my house Gilbert. Before that day, the rival house Alexander was just leading Gilbert and it was expected that Gilbert would overtake them as a result of the athletics. So Alexander got the house cup that year by default.

The annual ceremony began with everybody rising when the guest of honour, staff and governors would enter the marquee. The staff would be in their academic robes - gowns, hoods and mortar boards. One year, one of the governors who was a graduate - he had a degree in economics - also wore his academic robes. Rabbi Rosen always acted as the master of ceremonies.

I cannot remember the exact order of events in these ceremonies but they included the following: presentation of a bouquet of flowers to the wife of the guest of honour, a speech by Rabbi Rosen, a speech by the guest of honour, declamations by pupils, distributing the prizes and trophies, and a vote of thanks by a senior boy to the guest of honour.

Obviously after about half a century, I personally cannot remember more than a few smatterings of the contents of the various speeches. [However those interested may find details in the Jewish press of that period.] In his speech on my first speech day, Rabbi Rosen spoke about the rowing activities of the school and that they were not able to enter regattas since they all took place on Shabbat. However, one day the rowing instructor came excitedly to Rabbi Rosen and told him that there was a regatta on Whit Monday. However, Rabbi Rosen had to inform him that that Whit Monday was Shavuot.

On one occasion, parents who had arrived late came into the centre block and pupils with good manners had offered them their seats. However Rabbi Rosen announced that these parents should remove to the side blocks set aside for parents.

One year the guest of honour was a judge - I think it was Judge Gillis. He spoke beautifully and clearly. During his speech he mentioned the tables of stone brought down by Moses. At this, I heard one of the pupils sitting near me say "tablets." It was announced that day that he would become a governor of the school.

Another year, the Conservative M.P., Keith Joseph was guest of honour. He suggested that boys go into business. He pointed out that just like academic study, business also requires various skills.

In yet another year, John Collier was the guest of honour. His grandson who learned in the prep school presented the bouquet of flowers to Mrs. Collier. His speech was much much shorter than other guests of honour and was over in about two minutes. I don't think anyone objected. Unfortunately, he had lost a leg and could only walk with the greatest of difficulty. His chauffeur brought his car - probably a Rolls Royce - on to the lawn behind the marquee and an opening was made in that part of the marquee for him to enter by. His chauffeur sat in the car throughout the ceremony, with the window open to hear the proceedings.

Declamations which I can recollect were Mordell Klein who recited the Song of Deborah and Jeremy Rosen, the passage in Ezekiel on the "Valley of Dry Bones." One year Rabbi Rosen toyed with the idea of having the prep school recite in unison the Ten Commandments but this never came to fruition.

At my last speech day, Mr. Alexander had a group of pupils singing the Haftarah of Balak - the end of the book of Amos. Some parts were done in unison and others by individual pupils saying selected phrases. At the same speech day, Mr. Gabbay did something of a similar nature in French.

The prize winners were announced by Mr. Coles. Not only would he have a detailed typed list in front of him, but a name which would not be an English name, such as Yehudah, he would also have on his list written phonetically - Ye-hoo-dah. Prizes were usually awarded for "General Proficiency" or for a specific subject.

At the end of my lower fifth year, I was awarded a prize for Chemistry and after I received the book, I saw that it was a book from the school library complete with the library stamp and

catalogue marks. I wondered what had happened and how would I be able to erase these marks! After the ceremony had finished, it was announced that the prize winners should remain behind. Mr. Coles then told us that not enough prizes had been bought and so he had quickly gone into the school library and taken books which looked newish, in order to give the impression that they were prizes. We therefore had to return the library books to him and he added that during the following term, they would purchase books for us.

For some reason, I then went to the Chemistry laboratory to speak to him. He mentioned to me that he had a new Chemistry book "Kaye and Laby" - a book of chemical constants - which I could have as my prize and I accepted it.

Let us now to return to the speech day ceremonies. After having given out the book prizes, the various cups were awarded. One of them was the inter-house sports trophy. This was given to the house with the highest aggregate of points in the various sports.

There was also the Jerrold Roston cup. Jerrold Roston was the brother of Murray, an English teacher at the school and he had drowned aged 20 in a Study Group School in Switzerland. It was awarded to an exceptional pupil and was not necessarily awarded every year. Some years later, I met Jerrold's mother in Israel and she told me that it was too upsetting for her to go to these Carmel prize days.

Following the vote of thanks, the ceremony ended with the singing of the school song. It was first sung in English, "Where e're the road leads on from Carmel..." then in Hebrew (which was not a translation of the English), "B'chol derachecha da'aihu..." and then, the last two stanzas in English were sung again. The tune was that of "Shir Hapalmach" - the song of one of the pre-State of Israel armies. In the early speech days, the British National Anthem and Hatiqvah were sung, but later they were dropped from the proceedings. Rabbi Rosen explained that this was the custom in other schools.

At the end of the year when I was in the upper fifth form, the Sunday which normally would have been speech day was the fast of Tisha B'Av. The ceremony could obviously not be held on such a day. It was postponed to about the middle of the following academic year. Since it was in mid-winter, it was not practical to hold it in a marquee and instead it was held in the main hall. Since the seating capacity was far less than in a marquee, only the parents of prize winners were invited. There was also more time to purchase the prizes and the boys were able to choose their prize. Although I was to receive a prize for Chemistry, I chose the Hertz Chumash. Prizes awarded by the school were stamped on the front cover in gold with the school crest, but no label was put in them saying they were awarded as a prize. The person stamping the school crest on the cover obviously did not notice that my book was in Hebrew and so the school crest appears on the back cover!

Whilst I was at the school, there were other ceremonies on a one time basis. One, to which all the parents were invited occurred towards the end of my first term in Carmel and was the opening of the campus at Mongewell.

It took place in the gymnasium and by some ingenious arrangement it was able to seat a large number of people, including all the pupils. The prep school pupils were on the balcony overlooking the gymnasium. In front of this balcony there was a sloping area before one reached the gymnasium itself. Over this sloping area was erected some sort of scaffolding with seats. It was on these seats that the senior school pupils sat.

On the previous evening after Shabbat, Rabbi Rosen brought the school to the gymnasium and the boys were allocated where to sit. As I remember, it was between then and the ceremony that the scaffolding was painted a silvery colour.

The parents of the pupils were seated in the gymnasium. The guest of honour was the Israeli Ambassador to Britain, Eliahu Elath. Alongside one wall of the gymnasium were boys who took part in the ceremony. These were boys who lived outside Britain and they greeted the Ambassador in their native tongue.

There were boys in Carmel who at that time came from numerous countries in the world. To quote just a few - Israel, France, Persia, Gibraltar, Curacao. There were a number of boys from Israel, but, sadly almost all of them were totally irreligious. I suppose when one thinks about it, a religious parent in Israel, would not send his son to schooling outside Israel.

The first boy to greet the Ambassador was one from Israel. This was then followed the other boys. With one exception they were all from the senior school; the one exception was a boy in the prep school from Curacao.

At the same ceremony the Isaac Wolfson laboratories were named.

A number of years later when the new buildings were completed, there were ceremonies. I don't think that there was a general invitation to all parents for these ceremonies. I recollect two of them which took place whilst I was at the school. One was for one of the new dormitory blocks but I can remember no details of the ceremony.

The other one was for the new sanatorium. When the school first moved to Mongewell, the sanatorium was in a room on the first floor of the main building. Afterwards it moved to the upper floor of the annex to the gymnasium. All these were intended as temporary locations. There was also a dispensary situated near the back entrance of the main building. Every morning it was open for pupils who needed medicines or medical treatment.

Towards the end of my stay at Carmel, the cost of a sanatorium was donated by (as far as I remember) the Wix family. This was built near to the road close to the gate. The matron once told me that it needed to be near to the road in case an ambulance had to take someone from it.

This building was of one story and included beds for ill boys and a dispensary. I hardly ever used it and so I cannot give any further details of its interior.

The opening ceremony was held in the main hall. A senior boy speaking at this ceremony said that it would now be a pleasure to be ill. After the ceremony, the boys lined the sides of the road

from the main building to the sanatorium. The donor, the headmaster and other guests then walked to the sanatorium and as they passed the boys clapped. Two high bushes in flowerpots lined either side of the main entrance to the sanatorium that day. But they were not a permanent fixture there.

### ***Thank you donors***

There was an occasion when certain parents and other visitors were invited one Sunday to the school - they were potential donors. Before that day, Rabbi Rosen announced to the school that this was not a general visiting day for all the parents but only for those people who might be able to assist the school financially.

Amongst the activities specially arranged for these invitees were displays put on by the various laboratories. I was one of the boys involved in one of the displays in the Chemistry laboratory. We all wore our white laboratory coats and Rabbi Rosen told us to ensure that they were clean.

Mr. Coles, the Chemistry master, had arranged a number of interesting displays. In some cases he attached a notice which read that to prevent danger to the guests, the actual chemicals had not been used. I was using a projector to show pictures. Instead of the usual straight projection of a picture from projector to screen, we utilised a mirror to turn the picture through ninety degrees.

Just before that day, and with no connection to it, Marks and Spencers had bought new furniture and other materials for their laboratories and they offered their old ones to Carmel College. This "old" furniture was certainly superior to the furniture in the junior science laboratory. This furniture arrived and the Carmel maintenance men went to work to install it in the laboratory. Also, the roof of the laboratory needed a coat of paint. Rabbi Rosen then told the maintenance staff that the visitors won't notice if there is a bench missing - they will notice an unpainted roof. So get on with the latter.

The potential donors arrived and viewed all the displays put on for their honour. They then went in the dining room for tea and a talk by Rabbi Rosen. As the time, one of the masters then commented. People can come to Carmel when there are the most horrible weather conditions, yet Rabbi Rosen will charm them into giving money to the school.

The cakes which were from Grodzinski's were superb. I can say that, because what was left over was given to the boys during their supper that day. They also borrowed from the same place beautiful crockery. It had already been placed on the side when we came into the dining room and being much nicer than the school mugs, some boys started using it - until the kitchen staff put a stop to it.

Whilst they were sipping their tea and munching their cakes, Rabbi Rosen addressed the visitors and they then pledged sums of money. I heard that these proceedings came over the school loud speaker system into the classrooms. I don't know whether this was by design or accident - but I didn't know about this until afterwards; otherwise I am sure that I would have also listened!

## *Hop step and jump*

The annual sports days were another occasion when the parents were invited to the school. More accurately it should have been called “athletics days,” since it was the day when there was the inter-house *athletics* competition.

It took place yearly about one month before the end of the summer term. This gave a leeway should this day be rainy. This was obviously learned from the first planned sports day in Mongewell, which was scheduled to take place on the last day of term - but was “washed out.”

The athletics included running various distances ranging from 100 yards to the one mile, relay races, high jump, long jump, throwing the javelin and the discus and putting the shot.

The groundsmen had marked out running tracks on the athletics field. This included an oval running track of length 440 yards and it had four lanes on it. They also marked out an area for putting the shot. This was in the shape of a circle with a line dividing it into two equal halves. After putting the shot, the putter had to leave this circle via the back half, otherwise one’s put would not be valid. As Mr. Bunney pointed out during one of the competitions - even if you go out via the front half next week, your shot will be disqualified.

There was also a sandpit for the long jump and to receive the high jumpers. Since it was assumed that the long jumpers would jump at least a few feet, the sandpit only began a few feet after the take-off board.

During the course of the P.E. lessons and games periods, there was plenty of opportunity to practice these activities and receive instruction. The school had bought a number of javelins, discuses (both wooden and rubber) and shots, all of different sizes or weights, in order to accommodate the different ages found in the school.

We were firmly instructed that one must always hold the javelin in a vertical manner, so as not to poke, or even worse, anybody who might be in the vicinity. We were taught how to throw it and that its point had to make a mark in the ground for the throw to be valid.

In the relay races, one runner passes a wooden baton to the next runner. Failure to pass the baton would disqualify that team. There is a certain knack in passing this baton with the maximum of speed otherwise valuable seconds can be lost with a poor pass. Before the sports day, training was given to the runners on how to pass the baton most efficiently.

Before the sports day there were inter-house heats to determine who would run in the finals on sports day. After my first few years at Carmel, there were three sports houses - Gilbert, Alexander and Montefiore. Each house could initially enter two boys for the races. However since there were only four running lanes, two boys had to be eliminated, and the fastest four runners would enter the finals on sports day. This was done as follows. They were divided into two groups of three boys each and they would then run the race. In each race the times for the second and the third boys would be timed and the fastest overall two boys would reach the finals, together with the boy who came first in each heat. Thus it was possible, and indeed did happen,

that the four boys were two each from two of the houses and the third house did not have a representative in the finals.

Sports are not just winning but there is also the question of sportsmanship and one incident still sticks in my mind. It occurred in I believe in one of these heats. One of the runners during the course of the race, put one foot outside his lane. This could cause disqualification. The judge, as he was bound to do, reported this fact to the master supervising the race. The master then called the captains of all the houses together and asked those of the houses in which the boy was not in, whether they wanted to demand a disqualification and they immediately said of course not.

Sports day arrived, the parents arrived, the competitors arrived and everything could thus begin. The programme of the events had been duplicated out with the details of the event, the competitors and the house which they represented. This was followed by the record for this event in past years.

There is an event which still remains in my memory from these sports days. One of the competitors in the 880 yards began with a very fast sprint as if he was running just 220 yards and thus got well ahead of the runners. At the time people were commenting that doesn't he realise that it is 880 yards. However he managed to keep his lead and came in first to the consternation of the other runners who were sure that they would catch him up.

In one of my early years at Carmel, Rabbi Rosen's youngest son, David, who was then aged about 4 or 5 came out dressed in his running kit and raced against the other runners. Although for his age, he ran well, he of course was beaten by the other runners. His was awarded a consolation prize for his efforts.

Following all the events, the prizes would then be awarded to the winner of each event. This consisted of a miniature cup. The individual points awarded for each event would be added up according to houses and from the total it would be determined which house came first, second and third. On this basis, they would receive points for the overall inter-house sports competition.

As I said earlier, making sports day one month before the end of term was an "insurance policy" should it rain on the day itself. One year this indeed happened and the athletics had to be cancelled that day. A letter went out to the parents telling them that the postponed sports day would take place on a certain weekday afternoon about a week or so later. The letter concluded that should there be rain that day, there would be no athletics, and lessons would take place as usual. I remember hearing comments at the time that even if there is rain in Mongewell, who said it won't be fine in, for example, London. How are parents supposed to know. Long distance telephone calls were not like those of today! The bottom line was that the athletics were able to go on that day.

Another thing which took place whilst I was at the school to encourage the boys to practice athletics was "standards." A table was drawn up according to the ages of pupils specifying how fast they should run a certain distance, or how high or long they should jump, or how far they should throw something. Boys reaching these standards would get points for their houses.

Many boys (and this included myself) were not good at sports. However,. we were rightly told by our house captains and house sports masters that we should go out and cheer on our house when they were playing. This I endeavoured to do.

# OFF TO GRAZE IN OTHER PASTURES

Even when I began in the upper sixth form, I had not finally decided what I would do the following year. Would I try and get into university that next year or stay on another year at the school? At that period, one often needed to be three years in the sixth form to gain entry to University. Additional universities had not yet been opened and there was great competition for places. The universities could pick and choose - and indeed they did!

It was in January 1960 that I finally decided to try to get into London University for that coming October. I discovered that if I would have waited just a few more weeks, I would have missed the boat. The closing date for applications in most of the London University colleges was 31 January. University College was even earlier - 31 December - and so I could not apply there. In those days there was no central clearing house and one had to fill up a separate form for each college.

I put in applications for four colleges in London University, namely: King's, Imperial, Queen Mary and Queen Elizabeth. For Imperial I got an immediate rejection. Queen Mary and Queen Elizabeth both invited me for interviews which I went to. The interview with the former went badly and they rejected me. At Queen Elizabeth College, I was interviewed by the lady Principal in her office. The interviewees sat on a large chair which was placed by the side of her desk.

I was accepted by Queen Elizabeth College on condition I passed A-level Chemistry and Physics. This College had once been part of King's College until it had become independent. (Today it is again part of King's College.) It used to be only for women. Now men were being accepted and to increase their numbers, they were very lenient in their acceptance criteria. It wasn't ranked as one of "*the*" Colleges of London University and I would have preferred better, but after *just two* years in the sixth form that was it - *at least for that moment*.

I should mention here that Rabbi Rosen was not keen on my applying to University that year. He wanted me to stay on, presumably in the hope that I might get a state or open scholarship.

King's College set an examination for those candidates who wanted to study Chemistry there. I and also another boy in the class who had applied to study in King's, were invited to take this exam. It could have been taken either in King's or at one's school. The date was a day or so after the end of the half-term holiday and the other boy and myself therefore wanted to stay at home after half-term and take it at King's. However Rabbi Rosen on hearing this said that we had to take it at Carmel.

There was no syllabus for this exam and so I revised the Chemistry I had been learning. For that half-term, I took home a number of Chemistry textbooks to continue with my revision.

The exam was scheduled for the afternoon but Mr. Coles gave it to us in the morning and announced that no-one could leave the school or make telephone calls until the afternoon. The

paper, as expected, was above our standard and some of the questions were not straightforward. One of them involved identifying a whole list of substances on the basis of various properties and equations. One of the “clues” was that one of these substances was soluble in water. I argued that that substance was water and I thus wrote that “water is soluble in water”!

It came as no surprise when they informed me and the other boy that we were not accepted. This letter had a proviso. They said that in past years one could have appealed the decision after one received one’s A-level results, but due to the large number of applications that year, there could be no appeals. However they did leave a “crack in the wall” saying that they would be interested to hear of excellent A-level results.

That was all I could do at the time on my University applications. I had to get on with my revision and hard work for my A-level Chemistry and Physics. Without passing these exams, even Queen Elizabeth College was not open to me.

I took these exams and due to the difficult second paper in Physics was pessimistic of my chances in even passing this exam. I was even planning in my mind the letter would write to Queen Elizabeth College explaining why I had failed.

Following the exams, we started preparing for the end of year activities. Most of the boys in my year were leaving and we decided to make a leaving party on the last evening of term, after the termination of Shabbat. This would be held in the school farm mansion, where many of this class had their sleeping quarters.

Mr. Alexander asked me to write something in his autograph book and give him a photograph of myself which he would stick in this book. [When I met him at a Old Carmeli meeting in Jerusalem in 1997, he showed me what I had written nearly forty years earlier.]

A tradition of the school was for boys leaving to make a leaving speech in the dining hall during the meals of the last Shabbat of the year. This had gone on year after year whilst I was in the school. The record for the longest speech was a boy who had spoken, according to the school magazine, for 44 minutes. His speech was so long that there was a break in the middle for Birchat Hamazon! Another speech which had the school in fits of laughter and enthusiastic clapping was by a boy who had a reputation of going with girls. In his leaving speech he said, “Now there are three [name of family] in Carmel College. Soon there will be four.”

I gave my speech at the Shabbat dinner. It was nowhere near the record of 44 minutes - it was a mere five minutes or so. I began by saying that that Shabbat we read the Sidra of Masei, which deals with the journeys of the Children of Israel in the wilderness. Being in Carmel is a stage in the journey of life. That morning I had read from the Torah a portion which was 72 verses long - the longest single portion in the Torah. In my speech I mentioned how I had declined an offer by Rabbi Rosen to read it several years earlier. I went on to talk about the fact that one side of the dining hall was supported by four beams and the other side by five. As I said this, I saw Rabbi Rosen say something to the person sitting next to him. I continued by saying how I was sure that Carmel would go from strength to strength, and then praising the groups that Mr. Alexander had

established that year for teaching religious songs and for “Ta’amei Hamikrah,” and ended up my thanking the various people who had specially helped me during my stay at Carmel.

It was also traditional, that after one’s leaving speech, the boy could choose a zemirah to be sung. I chose “im ain ani li mi li.” Even though it appeared the Carmel zemirot book, I don’t recollect it being sung there before that day.

As with every year, the summer term ended with the traditional speech day. I then went home to begin grazing in new pastures.

# AND IT CAME TO PASS IN THE LATTER DAYS

Even though I left Carmel towards the end of July 1960, my connection with the school did not terminate then. Almost up to today, there has been an on and off contact of some sort.

It was during August of that year that I received a letter from Mr. Alexander, congratulating me on my wonderful result in Physics, but with no further details. I had not yet received the results list from the school. Possibly I then telephoned them. However, within a few days, I received the pass list from the school which said that I had obtained a distinction in Physics and had passed Chemistry.

On the basis of this I put in an appeal for reconsideration to King's College and Imperial College. King's College asked me to send them my marks in these two exams. I immediately wrote a letter to Mr. Stamler marking the envelope "urgent," asking him to send my marks to King's College. He immediately complied and also sent me a copy. I saw that there were less than a handful of marks between what I got in Physics to what I obtained in Chemistry.

King's College invited me for an interview with the Professor of Physics. Following such interviews, prospective students would meet with the sub-dean and he would ask questions on such things as one's interests and write them down as "interview notes." The sub-dean was on holiday and so I met with his secretary. A few days later, I was invited for an interview with the Professor of Chemistry. Almost the entire interview was spent on him talking about the lectures I would miss on winter Friday afternoons! King's College offered me a place in their Joint Honours Degree programme for Chemistry and Physics, which I accepted.

Imperial College, without an interview offered me a place in their Chemical Engineering Degree department but I turned it down.

Two of my classmates from Carmel were going to Queen Elizabeth College and, after being accepted at King's College, which was only two weeks before the beginning of term, I telephoned one of them to say that I would not be joining them.

After finishing my part 1 exams for my degree in the summer of 1961, I went down to Carmel for a Shabbat. Rabbi Rosen suggested that when I finished my degree I should return and be a teacher there.

A few weeks later, I went to the Annual Speech Day. Rabbi Rosen ended the proceedings by telling the audience only to watch worthwhile television programmes during the holidays. He got a laugh for that because on that evening he was due to speak on television about the Eichmann trial. Unfortunately I didn't manage to get back home in time for that programme.

Earlier that year my brother who had entered for the Carmel scholarship, was successful and he began that autumn. He received the school number of 782, which was an anagram of my school number 278. My mother and I took him to the school and we met with Rabbi Rosen. He made him feel at home saying that I was happy at Carmel and so will he be. Sadly this was the last time I saw Rabbi Rosen.

It was a few weeks later that I heard a “mi sheberach” being made for Rabbi Rosen in my Shul in Edgware and when I asked, I was told he was seriously ill. I wrote him a letter and received a personal letter back from him.

A few months later, the Old Carmelis received a letter saying that as a result of Rabbi Rosen’s serious illness, a meeting would take place at Hillel House. A large number of Old Boys turned up and Mr. Stamler briefed us on the situation. He said that Rabbi Rosen would like to meet all the Old Boys and we should visit Carmel for this purpose. Mr. Stamler also suggested that the Old Boys raise money for a building in the school and various suggestions were put forward as to which building to raise funds for. It was also agreed that a board be put up in the school and for a minimum of three guineas, the name of the Old Carmeli would be inscribed on it. This last suggestion was implemented.

I wanted very much to go along to Carmel to visit Rabbi Rosen, but my university programme was occupied on Fridays and it was the winter months. (I was already missing the afternoon lectures on Friday.) When the days got a bit longer, I wrote a letter to Rabbi Rosen suggesting a Shabbat that I would like to visit. Mr. Stamler replied that Rabbi Rosen had pneumonia and I should put off my visit until it passed over.

It was a few weeks later that I was on the way home from University one Thursday evening, that I was met by some Old Boys in a car who informed me that Rabbi Rosen had died that morning at ten o’clock. They told me that the funeral would be in Carmel the next morning at eleven o’clock and whether I wanted a lift to the funeral. I answered in the affirmative and I was told to be at Golders Green station at, (I think it was), nine o’clock.

Had I realised that his passing away could be so speedily - we had been told about a year - I would have given up one Friday of University studies to visit him. I was always sorry that I had not done so. Now, ironically, I was giving up a Friday to go to his funeral.

I arrived at Golders Green station and waited for the lift. Whilst waiting Professor Cyril Domb came along and asked whether we were waiting for Carmel College. The lift came and after getting through the traffic jams in London, we went on to Carmel where we arrived at about a quarter to eleven.

There was a large turnout of Old Carmelis and numerous other Rabbis and other friends. The non-Jewish masters were in their caps and gowns standing by the side. Since there was no cemetery there, the ground had to be first consecrated and we walked around the area designated to be the grave, seven times reciting a Psalm. The service was conducted by Dr. Tobias and he first announced that the burial was conditional. If for some reason the school was sold or any other reason, the body could be moved elsewhere. This condition was with the agreement of the

widow, the sons and the brother. The only person to speak at the funeral was Mr. Stamler. Following the funeral, we went to the Rosen house to comfort the mourners and then we hurried back to London, since it was a Friday in the month of March.

A cousin of mine, Monty Richardson, knew the family, I think especially Henry Shaw the brother, and he wanted to make a shiva visit. It was on the Monday, Ta'anit Esther, that Monty, his wife, my mother and I all went together in Monty's car to Carmel. After the Shiva visit, we stayed in Carmel for the Megillah, which was read by Mr. Alexander, and then we returned home.

That summer I spent a Shabbat in Carmel. The following year, I took my finals and a few days after finishing, I went for Shabbat to Carmel. I had hoped I would have a nice few days rest in the country after the strain of the final exams, especially after three consecutive days of six hour practical exams. From the time I got there it rained without stop and this made me feel very miserable and as a consequence, cut short my visit.

Again the following year (1964), I went for Shabbat and Tisha B'Av which was on the Sunday. Whilst I was there, Mr. Stamler asked me whether I had received an invitation for the consecration of the Synagogue which was to take place that Speech Day. I answered that I hadn't and he then gave me one.

A few weeks later was Speech Day. The consecration of the Synagogue took place in the morning. Since the school could by no means accommodate all the guests, a large marquee with closed circuit television had been erected, in which I sat. The guest speaker at this consecration was the Chief Rabbi Israel Brodie. During the service there was Reading of the Torah, at which the Chief Rabbi was given an aliyah. He affixed a Mezuzah on the Shul door, after Mr. Stamler had said that it would not just be a Shul, but a Bet Hamidrash which required a Mezuzah.

This Shul had a unique design. When the roof beams which were numerous pieces of wood stuck together, arrived, there was a big label on them saying they were the biggest beams in Europe! The Aron Hakodesh had been donated by the architect. There were unique stained glass windows which had been made in the school by an artist on sabbatical, assisted by pupils in the school. In the front windows, they represented the days of creation and in the back windows the twelve "minor prophets."

Following this consecration, there was a buffet lunch in a marquee erected on the front quadrangle. Following this there was the Speech Day ceremony in yet another marquee. The day before had been Rabbi Rosen's youngest son's Barmitzvah and on the Sunday, there was a reception in a marquee by the Rosen family house. The firm putting up marquees certainly did good business that day!

The following year there was the stone consecration on Rabbi Rosen's grave which I attended. I understand that there had been discussions on whether to put a room over the grave or a stone. In the end a stone of an unusual design was erected with an inscription from the Psalms, which I was told was suggested by Mr. Epstein. I had as usual planned to go to Carmel for a Shabbat that summer, when at the last moment Mr. Stamler had to cancel my visit, since there were

restrictions on entering and leaving due to the external examinations. It was the following year, as soon as I had received my doctorate that I went to Israel. In October that year, the Old Carmeli Association, sent out a newsletter, which included congratulations on my doctorate.

It was about 1970 that I received an invitation to attend a meeting of Old Carmelis in Israel, which was held at a hotel in Jerusalem, owned by a father of an Old Carmeli. David Saville was in the Chair and he said that he had written to Mr. Stamler for material for this meeting and he had been sent the latest film which had been made of the school.

The meeting began with the playing of the record of Rabbi Rosen's talk made just a few months before he died. He began by saying that Shifrin had suggested he makes this recording for the benefit of the Old Boys who could not attend the meeting which had been called at Hillel House. I am certain that the main reason for Shifrin suggesting the making of such a recording, was obvious to Rabbi Rosen.

The film was shown and the book edited by Cyril Domb called "Memories of Kopul Rosen" was then put on sale.

Towards the end of the following year, I returned to England to take up the position as "Director of Jewish Studies" at the King David High School in Liverpool and where I remained for nearly seven years.

I considered it an important part of my work to visit other Jewish schools in the country in order to study and learn from their methods. The first school I chose to visit was Carmel College. To get there, I took a train from Liverpool to Oxford and then a bus to Wallingford. I then hailed a taxi to reach Carmel College. I asked if Percy Messenger, who had been a local taxi driver in my day, was still in business but they told me he had retired.

When I reached Carmel, I was directed to the upper story of what was originally the Rosen family house and was then known as Founder's House. This was to be my living quarters for the few days, whilst I was there. The bottom story of this house had been turned into a Beth Hamidrash and the upper story was to serve for visitors, such as myself. I had heard a rumour that a Mikva had been built in the garage of this house and so I used the opportunity to investigate. Indeed there was a Mikva there.

I first had a short meeting with Rabbi Jeremy Rosen who had become Headmaster after Mr. Stamler had left and he suggested I go and meet Rabbi Baruch Epstein who was developing teaching methods. He was based in the buildings built by Charles Wolfson, originally planned to serve as a separate girls school, but when this did not materialise, they were used for the junior part of the school. Rabbi Epstein had had a very varied career all over the world - at one stage he had been head of the Beth Din in Peru. He showed me the various educational aids he had developed. These included two "programmed learning" texts, dealing with Sukkah and Arba'at Haminim. Those days was before the era of home computers and the "programmes" were in a booklet form. One was supplied with information, and one then answered the questions, uncovered the answers, and then depending on one's answers moved forwards or backwards.

Some of his materials were directed towards teaching the Hebrew language. In one of his aids he had a rectangular board where one had to fit pieces in the right places. One could check one's accuracy afterwards by turning the board over and seeing if a number of lines drawn at different angles were straight. He told me that he was also planning some games and he would ask an authority in mathematics to look into whether the games were mathematically feasible.

Another teacher I met was Mr. Mendel Bloch. When I was a pupil in the school, he was a teacher at the Prep School. He had now aged considerably and was obviously very close to retirement. I sat in on one of his lessons which I really enjoyed. He would hold the interest of the pupils by continually putting in jokes and one could often learn something from these jokes.

Rabbi Berel Cohen had been brought to the School to direct a Torah stream and he would give Gemara lessons in the Beth Hamidrash. I asked him if any girls learned Gemara and he happily answered me in the negative!

Instead of the one uniform Shacharit service, which had been in operation when I had been a pupil there, Rabbi Jeremy Rosen had introduced a number of different services to make every pupil feel comfortable. There was the service with the abbreviated pesukei dezimrah (as in my day), the full service, a beginners' service and a Sepharadi service. Since I was only there for two mornings, I could only observe two of them. One day I went to the full service which was held in one of the classrooms. This was supervised by Rabbi Cohen who gave a short shiur after the service. On the second day I went to the abbreviated service held in the school Synagogue.

Whilst I was in the School, I had the opportunity to meet teachers who had been in the school whilst I was a pupil. I made a few telephone calls to my school in Liverpool to check that everything was in order and I asked Mr. Evans, who I knew from my days in Carmel, how I could pay for the telephone call. He answered laughingly that they will take it off your next pay cheque. Since I didn't think they would give me a pay cheque, I found a different method to pay.

I also made a visit to the dormitories. In one case, there were about 6 pupils in the room and they complained to me that it was crowded. When I had been a pupil, I had also at one time slept in that room, but then there were about 20 pupils in it!

In 1977, the Old Carmelis brought out a year book. This included a report from the Headmaster, Rabbi Jeremy Rosen, some articles on Dr. Friedmann, the Head teacher of History, who had recently passed away, and an Old Carmeli sports report. The majority of this book was taken up with a list of the Old Carmeli members and an Occupational Directory.

I returned to Israel in the summer of 1978. Periodically I would continue to receive material from the Old Boys which included two updated Occupational Directories which were brought out in 1987 and 1991 and newsletters in 1986 and 1993.

To mark 40 years of Carmel College, the Old Carmeli Association in 1988, decided to bring out a book. Old Boys and former masters were invited to contribute to this book which was entitled "Reflections 1948-1988." The contributions were edited and in the words of the Chairman "the editing process has been unashamedly autocratic."

There were a fair number of contributors, who included Mrs. Bella Censor (Rosen), Rabbi Jeremy Rosen (who was then a past Headmaster), Mr. Schmidt, Dr. Tobias and a number of Old Boys, including myself, who had been at Carmel during a whole variety of periods. Also included were old photographs, which seem to be mainly from the years that I was at the school and the first prospectus issued by the school in 1948. Over half this book was advertisements from a whole variety of people “wishing the school success”; somehow or other, the publication of this book had to be financed!

At the beginning of 1997, the Old Carmelis in Israel were invited to a meeting at “Yakar” in Jerusalem to commemorate the thirty-fifth Yahrzeit of Rabbi Rosen. Quite a number of Old Boys attended and I met a number of my former colleagues that evening. Mrs. Censor (Rosen), three of her children - Jeremy was unable to get a flight to Israel - and Mr. Alexander were also there. Little did we know the bombshell that would soon hit all of us, including the Rosen family.

It was just a few weeks later that it was announced that the Governors had decided to close Carmel College. At first it was planned to sell the buildings and land to a property developer.

I wrote to the headmaster, Mr. Skelker expressing my shock at this closure. At the time, I suggested that the Sifrei Torah at Carmel be transferred to Shuls in Israel where Old Carmelis were active. He replied that the Governors were sympathetic to this idea.

However soon after, the Exilarch Foundation of Naim Dangoor offered a considerably larger sum for Carmel and it was accordingly sold to them. I then wrote to this Foundation, who answered that at the time none of the contents of the School were being passed on. I thus waited a further two years and then wrote again. They replied that their “Articles of Association” did not permit them to give away these Sifrei Torah but should I be interested in purchasing any, I should let them know.

I was very disappointed with this answer. The Sifrei Torah were donated to Carmel for the use of the Carmel pupils, and one should therefore try and find a way to honour the spirit of the donors. I thought of the possibility that if one could not give them away, what about a “long-term loan”?

I contacted Rabbi Jeremy Rosen, and he thought like me on this matter, but he had added that we are in England and bound by English law. He then put out the suggestion what might happen if one of the donors wanted the Sefer Torah they had donated to be transferred to a Shul of their choice.

Whilst I was in Carmel, the Gletzer family had donated a Sefer Torah to Carmel. I contacted Issy Gletzer, who had learned with me in Carmel and now lived in Jerusalem. He then wrote to the Exilarch Foundation pointing out that his family had loaned the Sefer Torah to the School and now that it had closed, he or his representative would be collecting it to put in a Shul of his choice. I later heard from him that nothing came as a result of his letter.

Rabbi Rosen had been buried conditionally in the grounds of Carmel. Now that Carmel had closed, his body was brought to Israel and buried on the Mount of Olives Cemetery in Jerusalem. The Old Carmelis in Israel, were invited to the stone consecration ceremony after the burial. I

arranged to meet another Old Carmeli in Jerusalem and he would take me to the Mount of Olives Cemetery by car. Unfortunately, I was unwell that day and could not attend.

In order to keep alive the memories of Carmel College and its Founder, Rabbi Kopul Rosen, both YAKAR and the Old Carmelis have opened websites:

YAKAR - <http://www.yakar.org.uk/kr.html>

OLD CARMELIS - <http://www.carmelcollege.org.uk/aboutus.html>

YAKAR is also building up an archives and repository and asks for memoirs, documentation and photographs on all aspects of Carmel College and Rabbi Kopul Rosen.

# REFLECTIONS

It is now getting on towards half a century since I left Carmel College. After this long period of time, how do I view the school? Do I feel it achieved its aims?

Almost all my life, (until my recent retirement), I was in education, including seven years as Director of Jewish Education at the King David High School in Liverpool. I can therefore reflect on these questions in the light of my experiences in Jewish education.

I have come to the conclusion that it is very easy to criticise what others are trying to do in Anglo-Jewish education. It is much harder to actually do anything positive.

In Liverpool, I was in a day school, and as a result was limited almost entirely to the classroom. In a boarding school, one has, on one side, the advantage, and on the other, the great responsibility, of having pupils under one's authority for 24 hours a day, 7 days a week, which includes Shabbat and almost all the Festivals.

Having pupils with you all day and every day enables you to be an example and also to train them in the full life of a Jew, namely: Tephillot, Tephillin, Kashrut, Berachot, Birchat Hamazon, Shabbat and Festivals.

It was Rabbi Kopul Rosen's special aim to bring in boys from communities where there was no or little Yiddishkeit. As he wrote in his "An Appraisal of Carmel College, published in about 1961: "... but when boys from Winchester, Pontefract, Norwich, the Isle of Man, Jersey, Peterborough, Aberdeen, Kettering, Boston (Lincs), Stoke, for example, apply for admission and their parents plead that we must find a place for their sons who are growing up estranged from all Jewish life, we feel under a moral obligation to take the boy into the school..." There were also boys who came from strictly religious homes in established Jewish communities. In addition boys came to Carmel from all over the world, from Israel, France, Germany, Sweden, Gibraltar, Iraq, Persia, Curacao and so on.

The policy of Rabbi Rosen was to fit all these boys into a uniform framework of Yiddishkeit. Both those who came from totally non-religious backgrounds and those who came from totally religious backgrounds found it necessary to adapt their ways.

On reflection, on this score, Rabbi Rosen deserves high marks. All boys attended services every day, put on Tephillin, experienced a traditional Shabbat every week and (with the exception of Pesach) also observed the various Festivals at least several times during their stay at Carmel.

The next question concerns the Religious Instruction. It is easy to talk about good Jewish Religious Instruction, but from personal experience much harder to deliver. I know the problems I had in the 1970s in Liverpool to find good and suitable teachers for this subject. In the 1950s in Carmel it was much harder. It was not practical for teachers who lived in London to return home

every day. They would have to live in Carmel. And if they had daughters of any age or sons under the age of seven, where would they go to school? A teacher of Religious Instruction would not want his children to go to a local school in Wallingford where all the other children were non-Jewish. It would even be difficult to persuade an unmarried Religious Instruction teacher to live in Carmel. For the very limited number of such teachers in 1950s, it was much more convenient to live and teach in a Jewish school in London, who were also then crying out for teachers.

From this one can see that one could not pick and choose, but one had to take who one could get. And that's who we got. With the best will in the world, it was fairly rare, until my last year at the school, to find a good Religious Instruction teacher.

In addition to the staffing problem, in those days there were virtually no good teaching books and there certainly were no any teaching aids for Religious Instruction. Even in the 1970s, they were only just *beginning* to be produced.

Despite all these limitations, the Religious Instruction lessons, especially the voluntary ones such as Gemara, gave one a basis and an inclination to continue with one's Torah studies after leaving Carmel. I studied for a number of years in Yeshivot and Kollel in Israel, and although one learns Torah for its own sake and not for gaining a Rabbinical diploma, I gained one signed by leading Jerusalem Rabbis, including Rabbi Mordecai Eliahu, a former Chief Rabbi of Israel.

Rabbi Rosen did his best to ensure that as many boys as possible would lein and take service. For this I am ever grateful to him. If I had not been at Carmel, I feel pretty sure that I would not have mastered these techniques. As a result, I have for a number of years, leined the whole Sidra in my Synagogue - (where I am the Honorary Rabbi) - each week throughout the entire year, and regularly conduct services even on Rosh Hashanah and Yom Kippur. When one sees, even in Israel, how many people are unable to conduct even a weekday service and certainly are unable to lein, one can understand Rabbi Rosen's insistence that his pupils performed these functions in the Carmel Synagogue - or else take the consequences!

It was easier to find teachers for secular subjects than for Religious subjects and here Rabbi Rosen succeeded in appointing a first class staff. As result of the start they gave me, I was able to continue at London University and first of all gain a B.Sc. with First Class Honours and then continue to a Doctorate in Chemistry. Later on I also gained a B.Phil in Educational Technology, with my thesis being on the "Evaluations of Audio-Visual Aids in Jewish Religious Education."

Carmel College also provided a whole range of extra-curricular activities, in debating, in sports and in many other activities. I am sure that every boy in Carmel found something to his interest, within the framework of these activities, in which to aspire.

As I wrote in the first chapter of this book "A Bomb Falls on Anglo Jewry." This is what its closure was. As I understand, very few boys found a satisfactory alternative.

The half century which Carmel College served Anglo-Jewry must never be forgotten. Let me conclude this book with a prayer that Anglo-Jewry will do the maximum to try and reopen Carmel College and thus fulfil the dream and life work of its Founder, Rabbi Dr. Kopul Rosen.