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SYNAGOGUE

תש"כב

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"The word is very nigh unto thee, in thy mouth
and in thy heart, that thou mayest do it."
— Deut. 30, 14.

HAMMERSMITH & WEST KENSINGTON SYNAGOGUE

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THE CHIEF RABBI'S NEW YEAR MESSAGE FOR 5722

I am pleased to send your readers my best wishes for the year 5722.

The special prayers which are recited on the New Year direct our minds to some of the profound teachings of our faith. Amongst them is the teaching concerning the ultimate establishment of a world of men as it ought to be. Read in the context of the present world situation, the special prayers make us realise how far mankind has yet to struggle and travel before reaching any hopeful milestone on the road to a universal peace. The Solemn Season calls upon us to leave the world and its care for a while and to assemble in our places of worship, there to meditate and also to pray for Divine Providence to shelter and protect us during the year that lies ahead. But we cannot shut out the world at large. Indeed we are made more than ever conscious of what Judaism demands in terms of justice, righteousness and faith to save mankind from the consequences of following after materialistic follies. Most earnestly do we pray that the succession of crises to which men and nations have been subjected in the year which has ended and which cumulatively add to a widespread feeling of uncertainty and foreboding will be halted and that the coming year will provide the opportunity for hope, blessing and peace for all mankind.

But the Solemn Season also provides us with an opportunity for pausing in the routine of our ordinary lives to consider through prayer and meditation the evaluation of what we do and think and say which affect ourselves as individuals and as members of the community. Indeed the manner of our conduct in our homes has repercussions on the moral health, social well-being and stability of larger groups. I referred to the most desirable blessing of peace among the nations. That can only be appreciated to the full in a climate and environment where the work of peace is shown to be possible. The best example of its possibilities is provided within the family unit. That accounts for the tremendous importance which our Sages attach to peace in the Jewish household. It is well-expressed in the exhortation that he who succeeds in bringing and maintaining family harmony and peace is regarded as if he had created the will for peace in the heart and mind of every individual of the whole House of Israel. By contrast, the same exhortation forcibly adds that he who introduces envy and contentiousness within the family unit is regarded as if he had spread the contagion to every individual member of the House of Israel.

Alarm has been expressed by the Home Secretary and others at the growth of juvenile delinquency throughout the country. He attributes this dangerous social tendency largely to the absence of religion in the home and the consequent weakening of the moral and emotional bonds of family life. This has caused the situation wherein "a man's enemies are the members of his own household."

Our community, in spite of comforting statistics that delinquency among Jewish young people is comparatively low, must take heed and ensure that Jewish family life maintain its reputation for harmony, understanding and affection. Through greater reverence of Heaven and religious observance in the home, the Jewish family unit is firmly buttressed: its influence on the larger grouping can be considerable.

May the coming year evidence a wider consciousness of our responsibilities in the service of God and man.

ISRAEL BRODIE,
Chief Rabbi.

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

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

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

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

THE SUCCAH

will be ready for decorating on

Friday and Sunday, 22nd and 24th September.

Gifts of flowers, foliage, wine, etc., will be gratefully accepted, also donations towards the purchase of cakes.

It will be greatly appreciated if members could send their gifts on those days, between 10 a.m. and 1 p.m.

Offerings from all members of the Congregation will help to make the Succah celebrations worthy of this festival, and emulate the wonderful effort made last year.

EDITORIAL

On August 1st, Mr. M. Freedman, our Secretary for twelve years, left us to take up an appointment as Secretary of the Marble Arch Synagogue. An appreciation of his services is given on another page, together with a word of welcome to his successor, Mr. S. Tanenbaum, who was for some years connected with the West End Great Synagogue.

There is also a change in the Warden's Box. Mr. Sydney Goodman, for various reasons, was unable to stand for a further term. He has served the Community well during his period of office. His profound knowledge of tradition, combined with a practical turn of mind, proved most valuable to the running of the synagogue. His place has been taken by Mr. Moss A. Amias, in whom we are indeed fortunate. He is a man of wide communal experience, having held the reins of office in some of the leading congregations of the metropolis.

Reference will be found in our pages to the passing of several prominent local personalities. The late Rabbi Raphael Feldman, former Minister of the Shepherds Bush Synagogue, had many friends and admirers in our own community. We sustained a sad loss through the death of one of our distinguished congregants, Dr. Hyam Joseph Shorvon. Glowing tributes to the man and his achievements in the field of psychiatry appeared in the *Lancet* and the *Medical Journal*. We have reprinted part of the obituary from the *Lancet*. Many will remember the late Mr. Henry Hart, former Secretary of the East London Synagogue. He held a warm place in the hearts of those who knew him as a regular worshipper in our synagogue during his retirement.

On a happier note, mention can be made of the 90th birthday celebration of Mr. and Mrs. B. Bernardi. We also look forward to the Diamond Wedding anniversary of Mr. and Mrs. M. Mitchell. Of particular interest is the fact that they were married at the Hammersmith Synagogue, the officiating clergy being the Revs. Michael Adler and George Prince. Furthermore, Mrs. Mitchell's father, Mr. Lewis Chapman, was on the board of management of the synagogue several years before they were married. The link with Hammersmith has been actively continued through their children, Mr. and Mrs. Jack Mitchell and Mr. and Mrs. Alfred Coleman.

We shall soon be recommencing our social and cultural activities for the coming year. Rabbi Dr. Louis Jacobs is assured of a large and warm response to his course of lectures on the Talmud. There will be further courses of study arranged for beginners and more advanced groups in Hebrew and Religious Knowledge, under the auspices of the United Synagogue. There is promise, too, of greater cultural activity amongst our youth.

The various social and charitable committees will soon be in full swing again. The Synagogue's Functions Committee will be asking for your support for the Annual Ball to be held on Sunday, November 26th. The House Committee will proceed with further plans for improving the amenities and appearance of the Synagogue Hall.

All these activities bear witness to a lively and pulsating community. May this spirit long continue and, in a wider context, may we be permitted to witness the fruition of our labours in peace and harmony.

Once again, we offer our thanks to all who have helped with the publication of this issue. May they and all members and their families enjoy a happy, healthy, prosperous and peaceful New Year.

A FAREWELL AND A WELCOME

After twelve years of loyal service to our Congregation, Mr. M. Freedman has resigned his post in order to become secretary of the new Marble Arch Synagogue. He was efficient and conscientious in the performance of his duties, and took particular pride in the smooth running of the administration. He takes with him the good wishes of the many friends he made in the community. Nor must we omit to place on record our deep appreciation of Mrs. Freedman's work for the synagogue. Always cheerful, friendly and helpful, she gave much of her time willingly to the needs of the Ladies' Guild and other organisations using the Synagogue Hall. We wish them every happiness in their new sphere of activity.

We are glad to welcome our newly appointed Secretary, Mr. S. Tanenbaum, and Mrs. Tanenbaum. We hope they enjoy many pleasant years with us.

PERSONAL MESSAGE FROM THE NEW SECRETARY

It is with great pleasure that I take up my duties as Secretary to this Community and I shall make it my constant endeavour to maintain the high standards which this community has achieved.

My wife and I wish the Honorary Officers and members a Happy New Year.

Just a word in appreciation of our philosophical caretaker Mr. Charles Baumgartner, who in so many ways has been such a great help to the Synagogue.

"Stay Our Hands From Oppression"

The aim and purpose of the festive season of Tishri is summed up in the words of the Neilah prayer, "So that we may stay our hands from oppression."

Rosh Hashanah is Conscience Day in preparation for Yom Kippur, and during the ten days of penitence the stress is on failure of the past, recognition of our wrong, confession before G-d, and the determination to make a fresh start.

One of the most beautiful aspects of Yom Kippur is the eve of that Holy Day. From days of old, Jews knew that all our prayers in Yom Kippur would be useless unless we right every wrong we have committed. Consequently they sought peace with G-d, through peace with one another. The New Year to be pleasing to the Lord had to be one free from the abuse of our neighbour and full of deeds of kindness and brotherliness. Many evil thoughts and acts of oppression are due to fear—fear that we may not have enough, fear that our neighbour may take what belongs to us, fear that threatens our security, a general fear of the future. Tishri offers a preview of a healthier way of life, it points the way to a vision of living through which man will be at peace with G-d, at peace with his brother, at peace with himself.

Succoth, the Feast of Tabernacles, is positive training in the fulfilment of that vision. Trust in G-d is our first need. Do your daily job and do it calmly, steadily, wisely. Do not work ceaselessly for fear of poverty. Do not worry yourself into a state of illness, fretting about security. Nobody was in greater danger than our people in the wilderness, but they felt secure in the frail hut because they knew the Lord was with them.

Practise neighbourliness and friendliness, because the only way to gain a friend is to be one. Have a thought for the less fortunate. Before *your* Yom Tov take care of the homeless stranger, the widow and the orphan. Show your "rachmonuth." Take up your lulav and shake it in all directions and proclaim that G-d is everywhere.

There is a double aspect to the Torah, one which teaches us to survive as a nation observing G-d's laws for the maintenance of Jewish life, through home, school and synagogue—the other insisting on mercy and righteousness everywhere, ennobling our souls, refining our thought so that we may perform gracious acts and cease from any oppression.

When the festive season is over, we are to persevere in its spirit, and we are to rejoice in the Torah which is the light of our life, the eternal teacher of goodness, truth and beauty, and the promise of ultimate peace.

HYAM JOSEPH SHORVON

M.B. Lond., D.P.M., D.A.

The following extract is printed with the kind permission of the Editor of the Lancet (27/5/61).

"Shorvon's selfless devotion to his patients' interests was almost fanatical. At the National Hospital he was never known to send a patient away; and many of his patients attended him for years, returning immediately, even after long intervals, if there was a recurrence of depression. His memory was phenomenal. For the hospital this was a disadvantage since he had no need for notes and records, and could always remember full clinical and personal details about a patient, with a recollection of all the treatment that had been given, even if he was only provided with the name. However unpromising the case, his passionate wish to help his patients led him to try one method after another till at last, often against all his colleagues' expectations, he found a way of mitigating symptoms if not of curing them. Despite this quiet but unwearying enthusiasm, he was a realist, with a clear appreciation of defects of personality and difficulties. His sure clinical judgment was both intuitive and rational. He was the kindest and most unassuming of men. His immense labours in private practice might well have brought him a great measure of prosperity. Unfortunately he could never bring himself to be as businesslike about his financial affairs as he was about his patients' interests. Uninterested in making money, he gave it generously; a liberal tithing went to the support of Israel and the Zionist cause. He was, unfortunately, equally neglectful of his own health; he never took the holidays and the rest he should, and did not attend to symptoms of ill health in good time.

Not only his patients will remember him with deep affection. His colleagues, too, wherever he worked will regret the untimely loss of a man on whose wisdom, energy, and integrity they could rely, who won their regard by exceptional qualities of mind and spirit."

Dr. Shorvon leaves a widow, Dr. Barbara Shorvon, and three young sons, who are all pupils of our classes.

RABBI RAPHAEL FELDMAN

Rabbi Feldman was a man of rare qualities. He combined in himself a passionate love for rabbinic knowledge, a warm humanity, and a restless energy which he used unsparingly in the service of his congregation and for any cause great or small for which his help was sought. He was a gifted preacher, but his deeds exceeded his words. Many a person will have a lasting memory of the man who upheld their hand in times of stress and sorrow, and helped them over their difficulties.

Spring and Autumn Lectures, 1961

The course of interfestival lectures on the evergreen theme of "Judaism in our Day" brought our congregants along in goodly numbers. Even *The Jewish Chronicle* was intrigued by the challenging motif of the series and sent its representatives to report on the colourful contributions of the panel's personalities.

We did not under-rate Dayan Swift's capacity to enliven the proceedings. His address proved a kaleidoscope of his impressions of the multifarious activities within the Anglo-Jewish community. He paid eloquent tribute to the well-balanced Jewish organisations which ran on oiled wheels. He gave amusing details of the religious naïveté shown by disputants at the Court of the Beth Din.

Dr. Homa demonstrated how fortunate we were as Jews to escape the ills of the gentile world, by practising the hygienic principles enunciated by the Torah. Rabbi Michael Fisher emphasised the dominance of Jewish tradition and the value of religious education in maintaining the spiritual bridge between Israel and the Diaspora. Professor Domb gave a chronological survey of scientific trends throughout the centuries and their relationship to Jewish fundamental belief. Some of the views propounded persuasively by Rev. Dr. C. Pearl relating to the attitude and practical application of Judaism today met with some trenchant opposition.

Rabbi Dr. Louis Jacobs, whose unique course at Hammersmith last year on "Jewish Religious Thought" is still a talking point in our congregation, has now promised to give us another masterly series this autumn and winter on "*The Talmud*."

It is little realised how the preservation of Judaism has depended on the formulation of the Talmud, and its acceptance as the supreme source, outside the Bible, of Jewish Knowledge. Our individual Jewish approach today to the fundamental problems of life is largely based on this great Rabbinic compilation. Its development as an outcome of loss of national existence and the need to retain a permanent record of the written and the oral Law, will be fascinatingly surveyed in these forthcoming lectures. Rabbi Dr. Jacobs will cover a vast and fertile territory of Jewish literature. For many of us, this will be an exploration into the Talmudic realm of pure gold.

Dr. Jacobs possesses the great quality of lucid interpretation. We look forward to the privilege of listening once again to a lecturer of this outstanding calibre. All members and friends of our community are warmly invited to this exceptional series of weekly lectures, which will commence on Monday, October 9th, 1961.

The Inheritors

Among the many aspects of Jewish communal life nothing engenders more platitudes than the subject of Jewish Youth. It is trite, but nevertheless true to say that the future of the community is dependant on our young people.

How are we tackling this?

The problem itself has changed. Half a century ago the aim of those concerned with this was to take them out of their drab homes into clubs which gave them organised activities in pleasanter surroundings, where they came into contact with managers from the ranks of the best Anglo-Jewish families and where they learned by example to become good British citizens. But in spite of their drabness, their homes were "Jewish" ones and their religion "built in." These clubs served a tremendous purpose and their influence was far reaching.

Today the problem is entirely different, and clubs have to cater for another kind of "Jewish Youth." Most come from comfortable homes, each with its "telly." Many of the parents own cars. Outings are frequent, pocket money is far from meagre and opportunity for leisure is plentiful. But religion or "Yiddishkeit" is at a low ebb. The emphasis of clubs has shifted and the concern now is to harness youth activities to the community. To inspire loyalty and adherence to the community. To create an awareness in our young people of the need for identification with Anglo-Jewry and its problems.

It is a much more difficult task and we must help in every way to facilitate it.

Hammersmith has its special problems. It is not a densely Jewish area and is widely spread and it becomes especially important therefore for our Jewish boys and girls to meet together in a Jewish environment. Rather than they should "Jive" in the Synagogue Hall than drift into the "Pally" only a stone's-throw away.

It is heartening that we have a thriving Youth Club which meets in our Communal Hall with about 100 members aged 13 to 17. It has been in existence for about three years, managed by a group of eager and responsible youngsters who look to the Synagogue for guidance.

We are happy that there is now a strong and sympathetic Youth Sub-committee of the Board of Management who together with the Ministers are giving every encouragement to the Youth Club.

It is hoped that this new spirit of co-operation will lead our young people, not only to table tennis and "Jiving," but through the Communal Hall into the Synagogue.

M.A.A.

Social Medicine in Israel

Probably the single most important factor which has affected Israel during its thirteen years of existence has been the tremendous immigration programme. Since May, 1948, over one million immigrants have come to Israel. During the entire mandate period of thirty years less than 500,000 Jews were allowed in. After Israel was declared a free and independent state, more than 500,000 Jews immigrated within two and a half years. Within three and a half years of its existence the population of Israel was doubled and by the end of 1957 it was tripled.

These immigrants have come from over 60 different countries of the world and represent a variegated mosaic of languages, cultures, ethnic groups, social classes, education, goals and values. Among the numerous problems which confronted the authorities responsible for the rapid and successful acculturation of these immigrants, the health of the immigrants was considered to be of paramount importance. Along with education, health was ranked as a top priority factor.

It soon became very clear to the Israeli western-trained physicians that even with their best will and intentions, they were not always communicating successfully with patients who represented different cultures—the results were too obvious.

The Ministry of Health and Kupat Cholim both made determined efforts to get through this "culture-block" but it was the Hadassah Medical Organisation that pioneered a real breakthrough. Dr. K. J. Mann, its director, early in the 1950s set up a series of local health centres whose purpose was to practise family medicine on the community level based in the community.

Public health and social medicine became goals which practitioners could personally attempt and effect. Despite initial problems and difficulties, this health centre approach has proved itself. The entire field of social medicine and public health was given a tremendous boost forward when Professor Sidney Kark and his team from South Africa went to Israel to set up the Department of Social Medicine in the Hebrew University School of Medicine. This project, which the World Health Organisation has underwritten to a substantial degree, has not only placed this entire branch of medicine on an academic level where research and teaching are integrated into the every day practice, but it has provided the type of forum where other agencies such as the Ministry of Health, Kupat Cholim, Malben and Wizo, can meet and thrash out their differences on a University level.

Today, social medicine is an integrated aspect of the medical service to the immigrants of Israel and it is rapidly becoming an integral part of the medical service to the entire population. In this respect, the health state of the Israeli people, due in certain respects to the social medicine programme, is arousing the interest of a number of countries in the world.

DR. AILON SHILOH.

The Art of Shoolmanship

It happens from time to time that even the regular shoolgoer visits a synagogue other than his own and a reminder of some of the rules of shoolmanship may not be unhelpful.

You will of course remember that the Art of Shoolmanship derives from the ancient skill of being One-up on your opponent without actually cheating. You must therefore at all times give an impression of disparaging superiority to show that while this may be all right for Marble Arch, it is in the outposts of West London that the bastions of enlightened orthodoxy are to be found.

Perhaps there is a notice asking congregants not to pass the barrier ropes if in position. Endeavour therefore to enter the shool at such a time, remove the barrier, and stride purposefully in. Do not wait to be offered a tallis and siddur. Go up and demand them — or preferably take them when the guardian's attention is engaged elsewhere.

As the end of the service approaches, close the borrowed prayer book loudly and remove the tallis but do not fold it. Leave them on the seat but note that the practice of taking the tallis home is frowned on by the connoisseurs.

Women should enter the gallery when the congregation is standing, proceed along the front row to a seat on the other side, and then sit down.

Both men and women should draw their index finger along a ridge of the pew, hold the finger up, and examine it critically and disdainfully.

By this time, the hon. officers will have noticed your presence and if you are a man will undoubtedly have decided to call you up. Refrain from enunciating your name clearly when asked and remain seated when, because the entire congregation is looking at you, it is apparent you have been called. Your expression shows clearly that of course you would have risen had you heard *your* name called out. Incidentally if you make an offering, put your hand in your pocket as if to pay on the spot — have no fear.

If you arrive for service before the Hon. Officers, look hard at the time as they come in. Stare at them repeatedly during the service and at the conclusion talk to them at length, in a helpful way, advising them how to improve decorum. Take the opportunity also of commenting on the draughts where you were sitting and express surprise that the choir doesn't sing the traditional tunes which everyone knows so well.

The discerning student will realise that these Rules may well be applicable when he worships at his own synagogue and with a little forethought they can well be improved. In this connection a couple of practice notes are not out of place.

(1) To ask the wardens for an aliya five minutes before the Reading of the Law when a barmitzvah is taking place is now regarded as outmoded. Much better to ask the secretary why he hasn't given your daughter a seat (although you hadn't made such a request) two minutes before Kol Nidre. For the best effect, manoeuvre him close to the wardens' box for this episode.

(2) Connoisseurs should note that the rules of 'Open the Window Shut the Window,' the Yom Kippur pastime, are at present undergoing revision. It can however be categorically denied that the name will be changed to 'In with the Treasurer Out with the Treasurer.'

M.J.B.

The Wessix Jewish Youth Club

The winter of 1961-2 will become a landmark in the history of the club, for during this period the club will be providing not only the usual social activities on Saturday evenings, but also more varied activities of a cultural nature on Monday and Thursday evenings. Being the largest club in West London, we have long felt that it is our responsibility to provide proper youth club facilities for our 85 members and in the coming session we hope to be able to do so.

During the last nine months we have strengthened our ties with the Association of Jewish Youth (to whom we are affiliated) and we have profited enormously from the closer liaison between this governing body and ourselves. As just one result of this, a small number of our members spent a most enjoyable week-end as the guests of Oxford and St. George's Club at their country house near Bishops Cleeve. This week-end was also attended by members of Victoria Club and Brady, and was organised by the A.J.Y. under the general title of "Leaders of Tomorrow."

We have also secured a booking at the Sir Max Bonn Jewish Youth Centre at Bracklesham Bay for the week-end 6th-8th October. This centre is run under the auspices of the A.J.Y. to provide a country house by the sea where a club can spend a week-end away from the grime of London.

The club would like to express its thanks to the Synagogue Board of Management and also to the Youth Committee of the Synagogue for the help and co-operation which they have given us.

To all Parents of Children of 13-17 years

The Wessix Club is in existence to cater for the needs of your children, so please encourage them to enjoy themselves in a friendly Jewish atmosphere under the same roof as your own synagogue.

S. J. SOLWAY, Co-Chairman.

Just A Few Words . . .

My resistance must have been at a low ebb. For all that, I did not succumb without a struggle, and the Editor in bewildering succession called on his considerable powers of cajolery, flattery and moral persuasion, before, in a daze, I said "Yes," I would write an article for *The Brook*.

That was two months ago, and now I am putting pen to paper just 24 hours before zero hour for receiving copy.

Of course it is easy enough to write an article, if only they would give you a subject to write about. But the terms of reference are so wide—write about any subject you like!

Now it's obviously dangerous to write about Religion, any religion, but writing about the Jewish religion is Dale Carnegie's sure recipe for losing your friends and being ignored by people. Everyone who reads *The Brook* is an authority on religion, and although no two of them agree on the subject, they would all unite in condemning the views of an amateur. So I won't discuss it, although, while not on the subject, I would like to make a plea for a greater regard for and love of our beautiful ritual. After all, ritual is not regarded as being old-fashioned or outmoded in city guilds, livery companies or masonic lodges.

Politics then. Now a child knows ships of state cannot navigate a Brook. Something much smaller, perhaps a model boat—say one called The United Synagogue Council. It has had a bad buffeting recently and two of its officers, Ewen Montagu and Sir Bernard Waley-Cohen, have gone overboard. The inside story? A contest for office between some very estimable gentlemen was seized upon by a clique priding themselves on being more observant Jews than the President (who had served as an officer with distinction and dignity for 27 years) as an opportunity to get rid of him. Lobbying, almost unheard of in U.S. elections, was indulged in by letter and telephone and had its effect. Of course, the U.S. will sail on, but it has been greatly weakened, and only with difficulty will it survive any rough seas ahead. So you see, politics of any kind is not a clean subject, and I will not defile our *Brook* with the topic.

Finance? Well that's a subject everyone is interested in, and one bound up with the functioning of a religious body like the U.S. Over the last few years a vast building programme has been embarked on—new Synagogues, class-rooms, communal halls and residences for officials. These have entailed large-scale borrowings, effected at favourable rates. It is interesting to reflect that at the present moment it would be highly difficult, if not impossible, to initiate any of these projects. But it's a dry subject, finance, almost out of place in these pages.

So please let me have your suggestions for the subject of my next article. I promise I will do research on anything from the European Common Market to the Decline of English Cricket. S.G.

This Is Our Life

It is truly said that there is no greater enemy of the Spirit of Judaism than routine. For, if we were to go through life acting merely by force of habit, without thought or reason playing a part in our daily life, we could not be said to be truly living, but merely existing.

If we were to pause for a moment and reflect on the purpose of Life we might ask ourselves what is demanded of us? How ought we to conduct our lives? Is there a purpose to fulfil?

Certainly, we Jewish people are aware of the fact that we have a Divine purpose to fulfil, for the "TORAH" was given to us for this reason, and, whether we accept the responsibility of carrying out the "Mitzvot" or not, the fact remains that this is the purpose of our lives and, indeed this is the Meaning of Life in its fullest sense.

And, so, as the month of "Elul" draws near, we are conscious of the fact that "Rosh Hashonah" and the "Ten Days of Penitence" are not far distant. In our hearts a sense of dread, of awe and a spirit of unrest, takes possession of us. For it is at this time more than any other, that we are indeed conscious of our shortcomings. Looking back on our lives we realise how quickly the years have gone by and how little we have achieved in matters of a Spiritual nature. It is far more difficult for an ordinary human being to raise himself up Spiritually, than it is for an Astronaut to soar into Space. For the latter depends on mechanical means to raise him, whereas, Spiritual heights can only be attained by one's own diligent efforts.

"Somehow, the enslavement of the body appeals more to our sympathies than the more destructive slavery of the spirit which is the ruling force of survival in the modern civilised or cultured world," writes Grantly Dick Read.

And, whether we admit it or not, we live today in a world of enslavement. We are enslaved by Speed, by Money, and above all by Self-indulgence. We desire to have everything with the least possible effort.

How can we free ourselves of this enslavement of the Spirit? How can we rouse ourselves out of our lethargic state?

We Jewish people are indeed fortunate that THE Almighty, amongst the innumerable gifts which He has bestowed upon us, has set aside the Ten Days of Penitence as a special time for contemplation and Repentance, so that we can free ourselves from all material and worldly affairs. We must seize this opportunity now and with humility and sincerity try to free our spirit and let it soar to Spiritual heights and so set alight the Divine Spark which lies within every Jewish soul.

For, every single person who enters a Synagogue at this solemn season with the conscious thought and knowledge in his mind that he is standing before The Almighty—is making a definite effort to come nearer to his Creator. But, admirable though this may be, unless an individual follows up his Spiritual inclinations by **positive** actions, his resolutions, his idealistic aims and his spiritual elevation can have no lasting effect. Therefore, this spiritual elevation must be accompanied by deeds.

"To perform deeds of holiness is to absorb the holiness of deeds. We must learn to be one with what we do. This is why in addition to 'HALACHA,' the **science of deeds**, there is 'AGADA,' the **art of doing**," (Rabbi A. Heschel).

It is not the number of years which constitute a person's life, but, the deeds and actions which a man accomplishes during his time on earth which is of account. Therefore, let us turn to the study of the "TORAH" and acknowledge with sincerity and devotion and thankfulness in our hearts that **THIS IS OUR LIFE**.

ONE OF THE CONGREGATION.

SYNAGOGUE NOTICES

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

The newly decorated and curtained **Communal Hall** together with its up-to-date and spacious kitchens is available for hire by private individuals. The Secretary will be pleased to let you know the terms.

DO YOU PAY INCOME TAX at the standard rate of 7/9d. in the £ or more? If so, you can sign a Deed of Covenant, and at no extra cost to yourself, enable the Synagogue to improve its financial position considerably. If you are able and willing to help in this way do please get in touch with the Financial Representative or Secretary.

MEMBERS WHO HAVE SIGNED A DEED OF COVENANT are cordially thanked for their valuable financial assistance to the Synagogue in this way. If you have NOT yet signed a Covenant you should know that this assistance is welcomed by both the members and the Synagogue—the latter obtains additional income at no extra cost to the member.

Know Your District - Kensington

The full title of our Synagogue is "The Hammersmith and West Kensington Synagogue." However, its 550 members are not drawn only from those districts but from neighbouring areas also.

No one knows for sure the derivation of the name Kensington but it seems to have been probably derived from the Saxon Kynings tun meaning Kings town.

It commenced to become popular towards the end of the reign of Queen Elizabeth I and in 1665 at the outbreak of the Great Plague Londoners retired there to escape the consequences. Later King William and his consort made the town even more popular and steadily its population has risen.

Today it covers an area of 2,291 acres, but North Kensington and South Kensington are not part of Kensington proper, North Kensington was once called The Potteries, West Kensington is part of the borough of Hammersmith, and South Kensington is partly in the City of Westminster.

From a Jewish point of view Kensington has never had much of interest, though in Campden Hill stands Holly Lodge where Macaulay once lived, spending the last years of his life there and dying on the 28th December, 1859. It is good to think of this champion of Jewish liberty residing in the Royal Borough.

Cromwell Road was originally called Cromwell Lane and was named after the son of Oliver Cromwell who permitted the Jews to return to this country after years of banishment.

The erection of Olympia preceded our Synagogue by a few years, in 1886 in fact, and it is interesting to note in the official history of our Synagogue that the first services in the month of Tishri held in our Synagogue was enlivened by the presence of a group of Algerian Jews picturesquely attired in Arab costume and flowing robes who were appearing in a Wild West show down the road. This must certainly have lent a colourful air to the proceedings.

SYDNEY GOODMAN.

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

NEW MEMBERS

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

Mr. & Mrs. Max Ellenberg.	Mrs. Helena Wood.
Mr. & Mrs. Hugo Peck.	Mr. & Mrs. Hyman J. Spector.
Mrs. Mina Katits.	Mr. & Mrs. Herbert Wright.
Mr. & Mrs. Leslie Yanovsky.	Mrs. Erdie Knopf.
Mr. & Mrs. Julius A. Fredericks.	Mrs. Elena Schwarz.
Mr. & Mrs. Nathaniel Leslie.	Mrs. Annie Levy.
Mrs. M. J. Saunders.	Mr. & Mrs. Percy L. Rosen.
Mrs. Frances Bourne.	Mr. & Mrs. Lew Franks.
Mr. & Mrs. Jack Rothman.	Mr. & Mrs. Sidney A. Stout.
Mr. & Mrs. Ivor M. Summers.	Mr. & Mrs. Louis Kreeger.
Mr. & Mrs. Isidore Caine.	Mr. & Mrs. Philip Grossman.
Miss Theresa Clark.	Mrs. Judith Gordon.
Mr. & Mrs. Richard Halfin.	Mrs. T. Lovinger.
Mrs. Hannah Lewis.	Mrs. Julia Stout.
Mrs. Sarah Needham.	Miss Beatrice Morris.
Mr. & Mrs. Mark Java.	Mrs. Phoebe Davis.
Mr. & Mrs. Bernard H. Asher.	Dr. & Mrs. Reginald D. Gross.
Mrs. Nora N. Alexander.	Mrs. Barbara Shorvon.

WEDDINGS

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

John Bacal to Zelda Sugarman.
Goodman Fox to Ruth Winston.
Harry Taylor to Sorrel Silverman.
Richard Hugh Halfin to Myra Green.
Abraham Aubrey Moss to Gloria Ritz.
Paulette Halfin to Michael Clein.

BARMITZVAHS

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

Paul Press.	Colin Fredericks.	Simon Shorvon.
John Wrightman.	Russell Berg.	Jonathan P. Tolansky.
Ralph Adelman.	Harold Phillips.	Barry Welck.
Michael Gutreich.	Ronald Bernstein.	Ian D. Napper.
David Klein.	Howard M. Lyons.	
Stephen Benjamin.	Jeremy Sanders.	

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

NEW YEAR GREETINGS

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

Mr. and Mrs. M. A. Amias and Family, 127, The Grampians, W.6.

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

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

Mr. and Mrs. J. Bondt and Steven, 26, Bede House, Manor Fields, S.W.15.

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

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

Mr. and Mrs. M. Cutler and Family, 146, Shepherd's Bush Road, W.6.

Dr. and Mrs. L. Freeman and Daughter, 46, Sutton Court Road, W.4.

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

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

Mr. and Mrs. S. Goodman, 10, Richmond Mansions, S.W.5.

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

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

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

Mr. & Mrs. M. Mitchell & Family, 33, Marlow Court, N.W.6.

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

Mr. and Mrs. M. Schwartz and Family, 117, West Kensington Court, W.14.

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

Mr. and Mrs. A. Shenfield and Daughter, 37, Kensington Hall Gardens, W.14.

Dr. and Mrs. E. Sommer and Family, 49, Latymer Court, W.6.

Dr. L. Sommer and Family, 1, Palace Mansions, W.14.

ABRIDGED JEWISH CALENDAR for 1961 - 62

(5722)

New Year 5722, 1st Day	...	Monday	11th September
New Year, 2nd Day	...	Tuesday	12th September
Fast of Gedalia	...	Wednesday	13th September
Eve of Yom Kippur (Kol Nidrei)	...	Tuesday	19th September
Day of Atonement	...	Wednesday	20th September
Tabernacles, 1st Day	...	Monday	25th September
Tabernacles, 2nd Day	...	Tuesday	26th September
Hoshana Rabba	...	Sunday	1st October
Eighth Day of Solemn Assembly	...	Monday	2nd October
Rejoicing of the Law (Simchat Torah)	...	Tuesday	3rd October
Chanucah, 1st Day	...	Sunday	3rd December
Fast of Teveth	...	Sunday	17th December
Fast of Esther	...	Monday	19th March
Purim	...	Tuesday	20th March
Shushan Purim	...	Wednesday	21st March
Fast of the Firstborn	...	Wednesday	18th April
Passover, 1st Day	...	Thursday	19th April
Passover, 2nd Day	...	Friday	20th April
Passover, 7th Day	...	Wednesday	25th April
Passover, 8th Day	...	Thursday	26th April
Lag B'Omer	...	Tuesday	22nd May
Pentecost, 1st Day	...	Friday	8th June
Pentecost, 2nd Day	...	Saturday	9th June
Fast of Tammuz	...	Thursday	19th July
Tisha B'Av	...	Thursday	9th August

SUNDAY, 26th NOVEMBER, 1961

is the date of our

Annual

DINNER & BALL

*Do come and enjoy a thoroughly delightful
Social Evening.*

Perhaps you can also help the

FUNCTIONS COMMITTEE

*by selling tickets, taking space in the Brochure
for advertisements and children's names, obtaining
tombola gifts, or selling raffle tickets.*

**If you are able to help in ANY way possible, please
assist the Committee by contacting the Chairman**

**Mr. A. TURNER,
5 North End House, W.14**

or the Vice-Chairman

**Mr. E. FRANKS,
54 Barons Keep, W.14**

who are anxious to give you more information.

Mr. & Mrs. PETER WENDER

send

Compliments of the Season

Mr. & Mrs. JACK APFEL

with their Son, Daughter-in-Law & Grandchildren

send

*Compliments and Best Wishes for
a Happy and Prosperous New Year to the
Members of the Congregation and the
Members of Hammersmith Friendship Club*

5 St. John's Wood Court, N.W.8

Compliments of the Season

from

Mr. & Mrs. SIDNEY GROSE & FAMILY

Berkeley House, 10 Berkeley Road, S.W.13

*Compliments of the Season
and Best Wishes for the New Year
from*

Mr. & Mrs. JACK MITCHELL and Son

5 KENTON COURT,
W.14

Mr. & Mrs. ALFRED COLEMAN & Sons

send

*Compliments and Best Wishes for a Happy,
Prosperous and Peaceful New Year.*

61 ROEHAMPTON LANE, S.W.15

Mrs. E. F. Benzimra and Family

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

★

EAST HOUSE, 1a ADDISON CRESCENT, W.14

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

from

FIDELITY RADIO LTD.

(J. DICKMAN)

11-13 BLECHYNDEN STREET, W.11

Mr. & Mrs. JACK HALFIN

send

Best Wishes for the New Year

Greetings and Best Wishes

from

Mr. & Mrs. JACK LEVY

HAND & FLOWER HOTEL
1 HAMMERSMITH ROAD, W.14

Compliments of the Season and Best Wishes from

Mr. & Mrs S. Hyams

694 Fulham Road, S.W.6

Mrs. M. SHOCKET *Kasher Butcher and Poulterer*

Wishes all her Relatives, Friends and Customers

A Happy and Prosperous New Year

109, SHEPHERDS BUSH ROAD, W.6 - Riv. 3996

Local Deliveries

Mr. & Mrs. B. BERNARDI

wish all the Members of the Congregation and the

Hammersmith Friendship Club

— A Happy and Prosperous New Year —

With the Compliments and Best Wishes

of

Mr. & Mrs. ROGER L. CURTIS and SANDRA

Compliments and Best Wishes

for a Happy and Peaceful New Year

from

Mr. & Mrs. F. J. Gertler

Greetings for the New Year

from

Dr. & Mrs. David Lovell

ORGANISATIONS

Hammersmith Synagogue Ladies' Guild. Meets every Tuesday in the Communal Hall. Hon. Sec.: Mrs. H. Wynberg. 71 Fialay Street, S.W.6. Tel.: REN 4564.

Western Area Classes Parents' Association. Hon. Sec.: Mrs. D. H. Velleman, 125A Earls Court Road, S.W.5. Tel. FRE 7171.

Hammersmith Friendship Club. Meets every Wednesday in the Communal Hall. Hon. Secretary: Mrs. R. Nelman, 25 Lena Gardens, W.6. Tel.: RIV 2127.

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

Hammersmith, Shephords Bush & Chelsen District Defence Committee (under the auspices of Board of Deputies of British Jews). Hon. Sec.: Miss H. Berk, 17 Elgar Court, Blythe Road, W.14. Tel.: SHE 2770.

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

Westix Junior Youth Club. Hon. Sec.: Miss S. Segar, 93 Northfield Avenue, W.13. Tel.: EAL 4876.

West London Zionist Society. Hon. Sec.: Mr. P. Ferst, 20 Greyhound Road, W.6. Tel.: FUL 3990.

West London Young Zionist Society. Enquiries to Mr. Jeffrey Bayes, LL.B., 3 Everfield Road, Richmond. Tel.: RIC 6867.

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

Association of Jewish Ex-Service Men and Women (Hammersmith and District Branch). Hon. Sec.: Mr. M. Coen, 43 Hamlet Gardens, W.6. Tel.: RIV 4335.

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

TIMES OF SERVICES

WEEKDAYS

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

SUNDAYS AND PUBLIC HOLIDAYS

8.30 a.m.

SABBATHS AND FESTIVALS

Evening 15 minutes after the commencement of
Sabbath.
During Summer Months, 7.0 p.m.
Morning 9.30 a.m.

CHILDREN'S SERVICE

Sabbaths 11.15 a.m.

Western Area Regional Religion Classes

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

Classes meet every—

Sunday 10.00 a.m. to 12.30 p.m.
Tuesday 5.15 p.m. to 6.45 p.m.
Thursday 5.15 p.m. to 6.45 p.m.

The Secretary can be seen on weekdays between 10 a.m.
and 1 p.m. or by appointment. (Tel.: RIV. 1405).

The Ministers can be seen by appointment.

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

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