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“ THE  
BROOK ”

THE MAGAZINE OF  
THE HAMMERSMITH & WEST KENSINGTON  
SYNAGOGUE

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תשי"ד

NEW YEAR 5714  
SEPTEMBER 1953

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“The Lord, He is God”

—The closing Biblical words at  
the end of the Neilah Service

## HAMMERSMITH & WEST KENSINGTON SYNAGOGUE

71, BROOK GREEN, W.6.

Tel.: Riverside 1405

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## EDITORIAL

A year ago the Chief Rabbi gave his decision on the question of Hebrew pronunciation in the Synagogue Service, in favour of the Ashkenazic. Writing as one who has had ample opportunity of closely observing a typical cross-section of Jewish Youth, it seems evident that the problem will soon be one of Hebrew or no Hebrew.

Officially the Jewish community in this country is orthodox, with the bulk of its members formally associated with synagogues accepting the writ of the Chief Rabbinate. On the other hand, the standard of Jewish orthodox observance is generally poor, and Jewish education, provided almost exclusively by synagogal bodies, hardly gives sufficient to maintain even the present loyalty to the Synagogue.

Undoubtedly, there is a strong Zionist movement in this country, which is aggressive, and finances a vigorous Hebrew movement, but it is difficult to strike the right balance between the sacred and the secular. Rabbi Kopul Rosen at the World Jewish Congress deplored the fact that there were many who spoke Hebrew, yet were devoid of Hebraic culture and spiritual values. Nevertheless, we have had instances in our own community, where an interest in the Synagogue Service was quickened through a knowledge of Hebrew gained by a secular study of the language. One of our aims in the coming year should be to try and counteract the present tendency to drift, by encouraging a more intensive study of Hebrew, in whichever form might prove of greater interest to the student.

Without a knowledge of Hebrew, our literature, indeed, our Torah will become a closed book to the vast majority of our people. On the other hand, a revival of Hebrew in our own community, coupled with a continuance of the spread of Jewish cultural knowledge through the University Extension Courses, could do much, from the Jewish standpoint, to raise the dignity of our congregation.

With this issue, the Brook enters its seventh year of publication. Whatever its merits or demerits, it has presented a faithful and unbroken record of local communal endeavour in all spheres, and any future chronicler of the Hammersmith Synagogue, will have found his task made much the easier, through our efforts.

The Editorial Board extend to all members of the community and their families, their most cordial greetings for the New Year. They would also like to place on record their deep appreciation of the kindness of the Chief Rabbi, Rabbi S. Sperber, and members of our own community who have contributed articles for publication. A special word of thanks is due to all those who, through their advertisements and greetings have continued their financial assistance.

# THE CHIEF RABBI'S NEW YEAR MESSAGE FOR 5714

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I extend to you and your readers my blessings and cordial good wishes for the New Year. I have frequently expressed my gratification at the continued and increasing appearances of Synagogue and local communal journals throughout the congregations of the British Commonwealth. May your effort and those of other communities ever flourish as vehicles of social, cultural and especially spiritual service to the groups and organisations which are your immediate interest.

Last year in my message to many Synagogue and local journals I referred to them in effect as media for encouraging and influencing all men and women in a locality to feel with some pride and willingness that they *belong* to a community or group in whose activities they could and should be interested. Further, the papers concerned had the obligation to be critical of cliqueism in a community or group. Theirs was the task to make every one feel that they were personally wanted and welcomed within the family circle to participate in all its social and communal occasions. The Jewish local press could be an articulate instrument of support in the common task of maintaining the integrity of Jewish life against the forces of assimilation, intermarriage and apostasy which threaten our spiritual and communal existence. That was more or less the purport of last year's message. The message is valid to-day. Our Jewish press can still improve on their past records. They are still directed to foster communal consciousness. The reports of local personal items and personal achievements, of local institutions—religious, educational, social, recreational—are always capable of exciting immediate reactions of curiosity, opinion, knowledgeableness, criticism, pride—reactions, characteristic of those who share a community of interest and background. The reports have their place in associating the individual member with the affairs of his group and of interesting the group in the varying fortunes of the individual. While to the outsider the reports may be trivial, they may also have exaggerated importance to the local patriot. That paper, then, is properly directed which places the totality of local endeavour in the Jewish firmament where it forms one of the constellations of Jewish communities, included in which is the bright star of the State of Israel. The local community or organisation need not thereby be diminished in brilliance. On the contrary it can be named and numbered for special mention because of its shining virtues of homeliness and godliness and loyalty.

'The Lord doth build up Jerusalem; he gathereth together the dispersed of Israel.

He healeth the broken in heart, and bindeth up their wounds.

He counteth the number of stars; he calleth them *all* by their names.'

ISRAEL BRODIE,

Chief Rabbi.

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## Rev. B. PALETZ

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It was a memorable afternoon on which was held the Farewell Reception to Rev. B. Paletz to mark his retirement after 30 years unbroken service to the Hammersmith community. In cold print it could sound just like any other similar occasion (although, come to think of it, how many functions celebrating anyone's retirement after 30 years service have you attended?). Yet it had an atmosphere so peculiarly its own that the memory will always remain.

Friends gathered to pay tribute by their presence to one who had delighted to share in their joys and was foremost in lightening the burden of their sorrows, one whose ready wit and sound philosophy made him a welcome companion at all times.

After the Senior Warden, Mr. H. Sharpe, had opened the proceedings by welcoming the distinguished visitors present, he spoke of Rev. Paletz, his devotion to duty, his pleasure in his calling, his unfailing punctuality, and his courage in performing his many duties in the face of the danger and destruction of war.

Dayan Lazarus next spoke, as representing the Chief Rabbi, who was unable to attend that afternoon, but who, with Mrs. Brodie, was present at the reception to Rev. Paletz given a few days later by the Association of Chazanim of Great Britain. Dayan Lazarus in the course of his speech referred to the great loss Rev. Paletz had suffered in the recent death of his wife, who was so greatly esteemed in the community. In that most wonderful manner of his, which reveals his learning, his sincerity, his faith, and his humility, he paid eloquent tribute to Rev. Paletz.

The next speaker was Mr. Gledhill, representing the United Synagogue, and the reception accorded him showed the appreciation of a grateful community for his long years of service to Anglo-Jewry.

Rev. Venitt followed with a graceful reference to Rev. Paletz' worth as a colleague, and mentioned the helpful advice he had received since taking office as Minister.

Rev. Brill, of the Bayswater Synagogue, and an old friend of Rev. Paletz, added his tribute in a witty speech in light-hearted vein.

Mr. A. Coleman, Chairman of the Committee responsible for the day's events, in handing Rev. Paletz a cheque, subscribed to by a large number of the congregation, spoke of his long and close friendship with Rev. Paletz, and the great respect he held for him.

Mr. S. Grose then presented Rev. Paletz with an Illuminated Address on behalf of the Synagogue, and said it gave him particular pleasure to do so, as his family's friendship with Rev. Paletz was a very long one, going back to his grandparents' days when Rev. Paletz was a reader in Bristol. The Address, he said, was quite unique of its kind, in that every word it contained was true!

Mr. Busky, the esteemed Choirmaster, added a warm-hearted tribute to Rev. Paletz.

Rev. Paletz, in his reply, was at times overcome by emotion. He thanked those who were assembled there that afternoon to do him honour. He reviewed the years he had spent in Hammersmith. He had loved his calling, loved singing the Service, loved his visitation duties, and to him it was not work at all. He had seen the prestige of the Anglo-Jewish Reader rising higher, and he hoped and felt that he had carried out his duties with the dignity his office demanded. Although he was retiring, he would still be in the community and ready to render any service of which he was capable.

Mr. G. Paletz next spoke and made a presentation of a silver spice box to the Synagogue on behalf of the family. He was thanked by Dr. L. Freeman in the name of the Synagogue.

The proceedings ended with Mr. H. Caplan thanking the Ladies' Guild for their part in the afternoon's events.

S. G.

## The Bentwich Narrative

In the closing decade of the last century, a promising pupil left St. Paul's School (a stone's throw from this Synagogue) to continue his academic career at Cambridge. More than half a century was to elapse before his return to the Hammersmith scene, armed with an unrivalled knowledge of the ancient and modern civilisations of the Holy Land.

Norman Bentwich was one of eleven children whose parents inculcated in them a love of Zion whilst adhering to a traditional English outlook. His initial trip to Palestine in 1908, undertaken in a spirit of enquiry, was the forerunner of a continual association with "Eretz" throughout the Turkish and Mandatory phases.

The legal training in his formative years at the English Bar was to stand him in excellent stead at the Egyptian Courts of Justice in preparation for his rapid promotion in Palestine, culminating in his appointment as Attorney General. Outside the sphere of jurisprudence, his restless versatile mind applied itself to an ever increasing number of organisational, social and humanitarian tasks. One cannot forget his moral courage and compassion during the Hitler cataclysm when he undertook the direction of internationally sponsored schemes for the succour and relief of Continental Jewry.

He has poured out a stream of books. Some of these embody his views on ancient Judea and its contemporary historians, personified by Josephus. Others express his measure of those epic events, within our own span of recollection, leading to the restoration of the Third Jewish Commonwealth.

The destiny of the Hebrew University has been his abiding passion. His occupancy of the Professorial Chair of International Relations at this cultural centre in Jerusalem sums up his appreciation of the focal importance of "Eretz Yisroel" to all Humanity. He is Chairman of the Friends of the Hebrew University in Great Britain. His task today is to imbue English Jewry with that Ancient and Modern Hebrew Spirit which has brought him to the Heights.

The Hammersmith Community is privileged to welcome Professor Norman Bentwich as our Guest Lecturer during the forthcoming Autumn session. He is giving a course of ten weekly University Extension Lectures (under the auspices of Jews' College) in the Communal Hall, commencing Monday, October 5th, 1953.

This Lawyer and Editor, Author and Traveller, Professor and Internationalist, Historian and Hebrew Scholar, this Man of Jewry, will talk to us on that subject so close to his heart—"The Land of Israel and its People."

Such an opportunity may never come our way again!

L. FREEMAN

We also extend very hearty congratulations to Dr. L. Sommer and Mr. M. May, who are this year Chosan Torah and Chosan Bereshith respectively.

The Honorary Officers, Board of Management and all members of the congregation tender their heartiest congratulations to Mr. & Mrs. J. Bondt on the birth of a son, and to Mr. & Mrs. J. Mendelson on the birth of a daughter.

# TSHUVAH

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Tshuvah forms one of the 613 precepts in the Torah. The duty of Tshuvah obtains at all times and with all men. No man, however moral or saintly, can live a fully Jewish life without Tshuvah. No period in the year is unsuitable to Tshuvah. It is, however, on account of the great importance attached to Tshuvah and its function in our lives that Jewish tradition created "Days of Tshuvah". The days of Rosh Hashanah and Yom Kippur should serve as a source of inspiration for Tshuvah.

Tshuvah is more than an individual commandment. It is a fundamental of Jewish religion, a general principle of faith and practice. It is significant that whilst Maimonides devotes several chapters in his great Code to the *idea* of Tshuvah, he does not classify Tshuvah as one of the 613 commandments. As commandment he counts the practical expression of Tshuvah, namely, verbal confession of sins. Tshuvah is a fundamental *idea* and *ideal* of Jewish religion. As such its right place is in the system of Jewish religious thought.

Tshuvah is an explicit recognition of our weakness and of our failure to translate Torah into our lives. We examine our life in the light of Torah, of idea and ideal, and note our shortcoming. We feel appalled at the great gulf between Torah and life.

Tshuvah is then in the first instance a business of the mind and of thinking. Our teachers used the term "CHESHBON HANEFESH" and the emphasis should be laid on Cheshbon "*reckoning*" of the soul. Sentimentalism alone is no basis for or symptom of Tshuvah.

Tshuvah is commonly translated repentance, or penitence. This rendering misses the very essence of the Tshuvah, as a specifically Jewish concept. Penitence is bound to the past—Tshuvah—return—is harnessed to the future. Repentance calls forth sadness and helplessness, Tshuvah is the vision of a future full of inspired joy.

In Tshuvah we *return*. It is not sin. Our point of issue is not *sin*, but purity and goodness. Sin is a departure from the original position held by man. It is sin which creates depression and despondency. Tshuvah is the continual effort of the soul to regain its purity and thereby its joy.

Tshuvah is an affirmation and manifestation of our faith in man's freedom. Whilst we are fully aware of the burden of our sins, we do not accept them as inevitable. Man remains the master of his moral destiny. Tshuvah is a forceful defiance of past experience. It obliterates the past, denies its very existence and ushers in the vision of future.

Judaism is said to be an optimistic religion. This generalisation is but a partial truth. Tshuvah reflects an optimistic outlook, but at the same time it accentuates the awareness of failure and sin. The optimism of the Torah is far from saying: *Something will turn up or in the end everything works out well. Nothing turns up and nothing works without the determined effort of man. For "sin crouches at the door, and unto thee is its desire." But "thou mayest rule over it"*.

We are in need of constant vigilance. Evil lies in wait for us and we shall rule over it by the mental and volitional effort of Tshuvah.

Tshuvah implies a faith-inspired denial of deterministic views, of both positive and negative kind. The childlike belief in progress, original sin, economic and social determinism—none of them fits into the system of Jewish thought.

Judaism values highly community and society. It does not fail to recognise environmental economic and social influences as potent factors for good or evil. Yet it affirms the place and power of the individual. Ultimately it makes him responsible for his moral destiny. In the "Days of Awe" we stand before God in silent prayer alone.

Tshuvah is both promise and task. Divine promise and human task. The divine promise goes in fulfillment, in response to man's endeavour. Our knowledge of the divine promise gives meaning and purpose to our effort. We are not "progressing" into the wide distant Unknown. We are returning, returning home.

Regret and remorse are painful—yet they too turn into a source of joy and happiness in the knowledge of a safe return home. The "Days of Awe" are "Yamim Tovim"—"good days." The fast of Kippur is a day of light and inner joy. The greater our Tshuvah the more intense is our joy. "*Happy are you Israelites. Before whom do you purify yourselves, and who purifies you? Your Heavenly Father.*"

RABBI S. SPERBER.

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## THE SUCCAH

will be ready for decoration on  
Tuesday, September 22nd and Wednesday, September 23rd,  
between 10 a.m. and 1 p.m.

Gifts of flowers, foliage, cake, wine, etc., will be gratefully accepted.

It will be greatly appreciated if members could send their gifts on those days.

Offerings from all members of the Congregation will help to make the Succah celebrations worthy of this festival.

# My Visit to Montreal

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I visited Canada immediately after Passover, going by ship from Liverpool arriving at Quebec. The journey, which took nine days was very enjoyable, though somewhat chilly. The ship was full of immigrants going to make a new life for themselves in this land of prosperity and opportunity.

I went on to Montreal, where I stayed for over five weeks, and was greatly impressed by almost everything I saw.

The city is extremely modern with wonderful buildings, and lots of the homes would rival those in Hollywood. Montreal is a very beautiful city which is cut right through the Laurentian Mountains.

The shops, especially food shops, are full of all the luxury foods, which we cannot buy here. Meat, butter, cheese of every variety, canned goods flow in abundance. Every home has a refrigerator and a washing machine.

Montreal is a very Jewish city. There are about 100,000 Jews there. Sixty five per cent. of the population are French, the rest are divided between Jews and Protestants. One hears a great deal of French spoken, one also hears a great deal of Yiddish wherever one goes. In fact, I heard more Yiddish spoken in Montreal than I have ever heard anywhere—even in the East-end.

There has been a great influx of refugees during the last few years, many having come from Poland and Lithuania before the last war.

My husband and I were deeply impressed with the synagogues, of which there are 46. We visited several—"The Shaar Hashomayim," Shaar Zion, The Spanish and Portuguese (the service differs very little from the Ashkenasi), and the Temple Emanuel.

On an ordinary Sabbath the synagogue is packed, the service is excellent, and the choir very good indeed. A weekly bulletin is handed to everyone on arrival, and special notes on the weeks' Sedra and Haftorah were extremely enlightening and interesting. There is always a Kiddush, and the Barmitzvah boys are usually asked to do this.

On the first day Shavuosa a very interesting ceremony took place in the synagogue library. Each Barmitzvah boy of the year is asked to contribute a book on Jewish History or learning to the library. There are special shelves left for this purpose. In this way the boys become interested in the library. The ceremony was in the form of a consecration of a library shelf for all the Barmitzvahs of the year.

I also visited sisterhood meetings (synagogue guilds) and again, I was greatly impressed with all I saw. The women work very hard indeed to raise sums of money for Yeshivahs and seminaries, and this gave me food for thought.

The people in Canada are interested in Jewish learning and Yiddishken generally. There seems to be a great revival of religion.

The Zionist societies had large gatherings of people working hard for Eretz. The hall could not hold all the people who tried to enter.

There does not appear to be any anti-semitism. The "Montreal Star," the best daily paper, has reports of all Jewish activities and meetings prominently displayed out on the front page. The Jewish Hospital is adding a three million dollar wing, and the "Montreal Star" reported this in the first two columns of their front page. The headlines splashed across the paper read "Jewish Hospital adds new wing."

The editorial note was completely given to the "writing up" of the hospital, and he stressed the point that *all denominations* should support the Jewish Hospital as they helped Jew and Gentile. There was no discrimination.

Our journey home with a number of very important people, who had invitations for the Coronation, was the climax of the most interesting and enjoyable holiday we have ever spent.

JEANIE CAPLAN.

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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 to their relatives, friends and members of the Synagogue a Happy and Prosperous New Year.

Mr. and Mrs. M. Freedman and Family extend their most cordial good wishes for the New Year to all members of the Congregation.

Mr. and Mrs. A. Wartman and Family wish all members of the Congregation a Happy and Prosperous New Year.

Mr. and Mrs. W. A. Rolfe send their compliments to the Congregation.

## THE GLADIATOR

Little is known of the early life or of the family of Simeon ben Lakish (called also Resh Lakish). From early youth he appears to have lived in Sepphoris and to have studied in a number of Palestinian academies under many renowned teachers. Under the stress of unfavourable circumstances, he gave up the study of the Torah and sold himself as a gladiator to the managers of a circus, where he could make use of his great bodily strength but where also he was compelled to risk his life continually in combats with wild beasts (Gittin 47a).

One of the great teachers in the academy at Sepphoris at this time—the third century of the common era—was Rabbi Johanan bar Nappaha (son of a smith). While bathing in the Jordan, he was impressed by the exceptional strength and stature of Simeon ben Lakish whilst the latter was struck by the handsome features and bearing of R. Johanan. "Your strength is fitting for the Torah," exclaimed R. Johanan admiringly, "and your comeliness is fitting for a maiden," rejoined Simeon. "I have a sister still fairer. Study the Torah and you may wed her" (B.M. 84a). Simeon agreed, and through his great talent and his tireless diligence soon attained so complete a knowledge of the Law that he stood upon an equal footing with R. Johanan.

In his parables, Simeon ben Lakish frequently makes use of similes, some of which recall the days when he won a livelihood in the circus. In general, he spoke unreservedly of that time, yet an allusion to his early calling made by his colleague and brother-in-law, R. Johanan, wounded him so deeply that he became ill and died. This occurred many years later when both men were advanced in years and had become the "two great authorities".

There was a dispute in the Academy as to the time when different kinds of knives and weapons might be considered to have been perfected. The opinion of Simeon ben Lakish differed from that of R. Johanan. Whereupon the latter remarked "a robber knows his own tools" (B.M. 84a). This alluded to Simeon's life as a gladiator, in which a knowledge of sharp weapons was a matter of course. This speech of R. Johanan's not only caused the illness and death of Simeon ben Lakish but had also a disastrous effect on his reputation. The saying, which was certainly used figuratively, was taken literally by many later scholars, and the opinion became current that Simeon had been a robber, or even a robber chief in his younger days, although there is nowhere the slightest authority for such a statement. R. Johanan was in despair at Simeon's death and soon followed him to the grave.

It must always be remembered that the discussions between these two great scholars laid the foundation of the Palestinian Talmud (more commonly known as the Talmud Yerushalmi) and that this period (c.200—c.280) is looked upon as the golden age of the Palestinian Amoraim.

H. SHARPE.

## NIMIETY

*Is it a Vice or a Virtue?*

A few months ago I read in a leading London weekly a review of a book by a Jewish author. The author may have had a beautiful character—very sublime and all that—but I don't think much of him as a Jew, that is, if being a Jew means believing in Judaism as a living farce. Be that as it may, the point is that the reviewer, by way of adverse criticism, said that the book, which was a sort of autobiography, showed signs of "nimiety," and he went on to say that "nimiety" was a Jewish characteristic.

Now *nimis*, be it remembered, is the Latin for "too much," and so "nimiety" means "too-muchness." Is "too-muchness" a Jewish characteristic, and if it is, should we be glad or sorry? I don't know, and I am going to try to put the pros and cons, as I see them, before you, and the reader can judge for himself.

I would certainly say that we are characterised by a "muchness" (not necessarily a "too-muchness"); a thorough way of doing things, but not necessarily of overdoing things. Let us look round for a few examples: (1) We keep two days of our festivals. This is a mysterious re-duplication: I don't know of a parallel in any other religion. (2) On Atonement we pray continuously in Synagogue for twelve solid hours (solid, I admit, is an inappropriate word in the circumstances). (3) On Passover we go to the length of having separate china-ware to eat off, despite the glaze to which nothing adheres. (4) Our Grace after meals extends to four pages of close print. Can you beat it? Can you beat any of these things?

Let me at once formulate the virtues of these four, well known though they be to everybody. Of the second days it may be said that, apart from their original calendrical function, they give the pious another day of exalted happiness in the worship of God; of the Atonement service, that for a year's repentance a day is none too long; of the Passover cleaning, that the commandment "no leaven shall be seen in thy house" is quite simple and clear, and there is no excuse for carrying it out negligently; of the Grace, that it is a splendid piece of literature, and dignifies everybody who says it. Thus you will see that when I say "can you beat it" I do not do so in any derisory sense, but by way of genuine enquiry whether anyone can find a parallel anywhere.

One thing puzzles me. Rabbinic teaching seems to be all on the side of moderation, and never proceeding to extremes. This is one of the few things it has in common with Greek thought, which was summed up in the famous phrase "nothing too much," and

which regarded temperate prudence as the highest virtue. The Rabbis warn us, for instance, not to be over-righteous: the right course always seems to be the middle way between two extremes. Thus we must steer a course between excessive individualism ("taking oneself out of the congregation"), on the one hand, and gregariousness ("going after the multitude to do evil") on the other.

But supposing, for the sake of argument, that this "muchness" is in fact a "too-muchness" or nimety, is it a vice or a virtue? Nothing great or lasting can be achieved, it seems to me, without an excess of effort. Could we have endured and achieved what we have without excess? Wordsworth observed that a masterpiece like King's College Chapel could not have been brought into being if its founder had considered "the nicely calculated less or more." When I read any of the Psalms, I seem to see in them an intense and excessive upsurge of religious and poetical feeling, a nimety indeed, but without which no mortal could have written the Psalm. And nature, too, is prodigal, and does nothing without nimety. By natural laws a million or so eggs must be laid in order that one fish may be hatched out, and a ton of pitch-blende must exist so that a grain of radium may be produced. All this is nimety, and by it life goes on and civilisation develops. If it is a characteristic of ours, it may be that which has carried us safely "mi nizraim-ve-ad-hero," a natural force imparted to us as the chosen people.

Well, as I said at the beginning, I don't know, and I leave it to my readers to decide.

L.L.L.

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## New Year Greetings

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The undermentioned extend to the Ministers, Hon. Officers, Board of Management, and to their relatives and friends heartiest and best wishes for the New Year.

Dr. & Mrs. F. Hodes and Family, Orig House, Kent Gardens, W.13.

Mr. & Mrs. L. Rose and Family, 12a, Kensington Hall Gardens, W.14.

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

Professor & Mrs. John Yudin and Family, 160, Oakwood Court, W.14.

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

Mr. & Mrs. D. Tesler and Family, 39, Watchfield, W.4.

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

Dr. & Mrs. A. M. Filer and Son, 3, Shepherd's Bush Road, W.6.

Mr. & Mrs. J. Eckert and Family, 97, Watchfield, W.4.

Mr. & Mrs. I. Joseph and Family, 14, Redcliffe Close, S.W.5.

Mr. & Mrs. S. Fireman and Family, 92, Watchfield, W.4.

Mr. and Mrs. H. Cohen, 19, Watchfield, W.4.

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

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

Mr. & Mrs. H. Bayes and Family, 4, Cottesmore Gardens, W.8.

Mr. & Mrs. S. Moss and Family, 4, Cottesmore Gardens, W.8.

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

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

Mr. and Mrs. M. Venis and Family, 27, Poplar Grove, W.6.

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

Mr. & Mrs. B. Davis, 57, Stanwick Mansions, W.14.

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

Mr. & Mrs. W. Paros, 104, Latymer Court, W.6.

Family Jacobs, 36, Western Gardens, Ealing, W.5.

Dr. & Mrs. L. Harris and Daughter, 141, C. stelnau, S.W.13.

Mr. George I. Topper and Family, 84, Watchfield, W.4.

Mr. & Mrs. David Shocket and Family, 74, Esmond Road, W.4.

Mrs. J. Silva and Son, 3, Langham Court, Park Road, Twickenham.

Mr. & Mrs. J. I. Blatt and Family, 68, Sutton Court Road, W.4.

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

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

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



## NEW MEMBERS

The following new members have joined the Synagogue during the past 12 months, and we extend to them a hearty welcome:—

Mr. & Mrs. Robert Coan	Mr. & Mrs. A. L. Victor
Mr. & Mrs. Barnett Linder	Miss Rachel Arbeitman
Mr. & Mrs. Jack Paul	Mr. & Mrs. Simon Graham
Dr. & Mrs. Arthur L. Wyman	Mr. Stanley G. White
Mr. & Mrs. Stanislaw Damazer	Dr. & Mrs. Nathan Rosen
Mr. & Mrs. Joseph P. Myers	Mr. & Mrs. Maurice Coen
Mr. & Mrs. Joan Godfrey	Mr. & Mrs. Harry Barnett
Mr. Michael Cutler	Mr. & Mrs. Frederick David
Mr. & Mrs. Martin Kingsley	Mr. Stanley M. David
Mr. & Mrs. Jack Van Lee	Mrs. Esther Jacobs
Mr. & Mrs. Harry Olsen	Mr. & Mrs. Reuben Baher
Mr. Alfred A. Berg	Mr. & Mrs. Lewis S. Phillips
Mr. Samuel S. Berg	Mr. Henry N. Lewis
Dr. & Mrs. Franz J. Benesi	Mr. & Mrs. J. L. Valentine
Mr. & Mrs. Emanuel Franks	Mr. & Mrs. Michael DeKeyser
Dr. & Mrs. Arthur Klein	Dr. & Mrs. John F. Cowan
Mr. & Mrs. Barnett Greenberg	Mr. & Mrs. Cyril Goss
Mrs. Anne Schnabliner	Mr. & Mrs. Sidney DeVries
Dr. & Mrs. P. S. Gardner	

## WEDDINGS

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

Jack Isaac Krantz to Pauline Leonore Berman  
Paul Talalay to Pamela Judith Samuels  
Montague Littman to Rebecca Isaac  
Manuel Ralph Porter to Mathilda Freedman  
Nathan Rosen to Myra Estella Cohen  
Harry Sidney Cohen to Renee Finkle  
Cyril Barrie to Greta Barnett  
Fred LeVita to Jean Freeman  
Simon Cohen to Rika Elyse Goldstein  
Samuel Klein to Sonia Jacobs  
Bernard Jacobson to Mildred Fifer

## BARMITZVAHS

The following boys celebrated their Barmitzvahs during the course of the year:—

David Sharpe	Clive Fox	Anthony Linder
Jeffrey Unger	Michael Saffron	Michael Klein

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

## SYNAGOGUE ITEMS

### Yahrzeit Register

A register of Yahrzeits is kept in the office and a reminder is sent each year. Entries are made on request and you are therefore advised to inform the Secretary of any you wish to have recorded.

### Covenants

Those members who have signed Covenants, the nature of which will be explained to you by the Secretary on request, are helping the Synagogue to augment considerably its income at no additional cost or liability to themselves. They are thus proving benefactors to the Congregation.

### Communal Hall

The Communal Hall is available for engagements. For terms, please apply to the Secretary of the Synagogue.

### Will Secretaries of Organisations Please Note

To avoid clashing of dates, Secretaries are strongly advised to consult the Secretary of the Synagogue in the first place, to see which days are available. This applies even to Committee Meetings.

## University of London Extension Lectures

**Professor NORMAN BENTWICH**

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## ORGANISATIONS

**Hammersmith Synagogue Ladies' Guild.** Meet every Tuesday in the Communal Hall. Hon. Sec.: Mrs. H. Wynbergen, 73 Finlay Street, S.W.6. Tel.: REN. 4564.

**Western Area Jewish Centre.** All communications to the Org. Secretary, Mr. M. Freedman, Synagogue Office. Tel.: RIV. 1405.

**Hammersmith Jewish Literary and Social Society.** Hon. Sec.: Mrs. A. D. Berger, 2, Riverside Court, Brook Green Road, W.6. Tel.: RIV. 7327.

**Hammersmith Synagogue Parents' Association.** Hon. Sec.: Mrs. J. Yudkin, 160 Oakwood Court, W.14. WES. 0706.

**Hammersmith Friendship Club.** Meet every Wednesday in Communal Hall. Hon. Secretary, Mrs. H. M. Levy, 212 Goldhawk Road, W.12. Tel.: SHE. 3276.

**Hammersmith, Shepherd's Bush & Chelsen District Defence Committee, under the auspices of Board of Deputies of British Jews.** Hon. Sec.: Miss H. Berkofsky, 32 Windermere Court, Lonsdale Road, S.W.15.

**Hammersmith and West Kensington Districts—Norwood Aid Society.** Hon. Sec.: Mrs. P. Wender, 109, Shepherd's Bush Road, W.6. Tel.: RIV. 3996.

**Westbrook Jewish Youth Club.** Hon. Sec.: Miss J. Arram, 37 Uxbridge Road, W.12. Tel.: SHE. 3809.

**Hammersmith and District Women's Zionist Society.** Hon. Sec.: Mrs. W. R. Longhorn, 24 Linkenholt Mansions, W.6. Tel.: RIV. 7137.

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

**Jewish Lads' Brigade—Hammersmith Coy.** All enquiries to Capt. I. Sulkin, 55 Stamford Court, W.6. Tel.: RIV. 6806.

**Religion Classes (Supt.: Rev. S. Venitt, B.A.)**

Classes meet every—

Sunday	10.00 a.m. to 12.15 p.m.
Tuesday	5.15 p.m. to 6.45 p.m.
Thursday	5.15 p.m. to 6.45 p.m.

Times of Services

**WEEKDAYS**

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

**SUNDAYS AND HOLIDAYS**

8.30 a.m.

**SABBATH AND FESTIVALS**

**Evening** ... .. At the commencement of Sabbath  
During Summer Months, 8 p.m.  
**Morning** ... .. 9.30 a.m.

**YOUTH SERVICE**

Held regularly every few weeks.

**CHILDREN'S SERVICE**

**Sabbaths** ... .. 11.15 a.m.

**Sabbath Afternoon Service.**—One hour before termination of Sabbath. This is followed by a Shiur and Evening Service.

**A Study and Discussion Group** is held at the Minister's residence (71 Brook Green), 90 minutes before Mincha.

**Lectures and Shiurim.**—Details of these activities, usually held on Monday evenings can be obtained from the Synagogue Secretary.

The Secretary can be seen on weekdays between 10 a.m. and 1 p.m. or by appointment.

The Minister can be seen by appointment.

Rev. S. VENITT, B.A. ... .. RIV. 7601