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"THE BROOK"

THE MAGAZINE OF
THE HAMMERSMITH & WEST KENSINGTON
SYNAGOGUE

תש"כה

SEPTEMBER 1964, 5725

"And therefore, O Lord, give glory unto Thy people,
praise to them that fear Thee, hope to them that seek Thee,
confidence to them that wait for Thee—"

Amidah for High Holydays.

HAMMERSMITH & WEST KENSINGTON SYNAGOGUE

BROOK GREEN, W.6.

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Synagogue Hall : Riverside 5238

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THE CHIEF RABBI'S NEW YEAR MESSAGE FOR 5725

The year which is closing has witnessed many crises in the international field. There has hardly been a country which has not gone through some form of crisis. Nonetheless, there has been an urgent desire on the part of great powers to prevent the spread of local wars which have disturbed the lives of so many simple people. The motive behind the desire to prevent large-scale wars which would threaten the whole world, is based on practical considerations expressive of mutual fears. We should note with a certain amount of hope the attempts which are made time and time again in the United Nations to end civil wars and to get representatives of nations to discuss their differences and to arrive at some solution. In spite of these efforts, however, the spirit of expediency which lies behind discussions cannot guarantee that the solutions sought and attained will be permanent. It is only when the motive behind the efforts to bring peace is stimulated by spiritual and moral considerations that there will be any chance for the fulfilment and cravings of all decent men for a world at peace.

That really sums up the abiding universal message of the Solemn Season by which we mark the end of a year and the beginning of a New Year.

We, as members of the House of Israel, are also specifically concerned about the "state of the nation". Many of our communities are riven by controversy over matters which are fundamental as well as over matters trivial and personal and selfish which are made to appear fundamental. Further, our Jewish way of life is exposed to the moral and social attitudes of the world in which we find ourselves. There are unfortunately evidences of lowered resistance in our midst.

But those of us who try to look at our situation from the historical perspective are convinced that the mainstream of who'some Jewish life cannot be diverted by the ill winds of contentiousness and misinterpretations of Jewish spiritual and moral values. The mighty spirit of the Torah prevails and ensures the onward flow of ever animated traditions of true Jewish living. Without Torah, neither Judaism nor the Jewish people have a future in harmony with the purpose and destiny determined for us by God Himself. Or to put it in the language of the prayers of the Days of Awe only by Repentance, Prayer and Charity can we hope to avert the evil decree of catastrophe, God forbid.

My message therefore to every community is to live loyally by the beliefs and observances taught by our Law through reliable and faithful exponents by precept and practice. Our synagogue, our homes, our daily lives must reflect the Law commanded us by Moses as the inheritance of the congregation of Jacob.

I send my warm greetings and blessings for the New Year to all those associated with your journal, to your readers and their families, and to all the members of the Kehilla.

ISRAEL BRODIE,
Chief Rabbi.

CHASAN TORAH and CHASAN BERESHITH

A very popular choice has been made this year. Mr. Leslie Levy will be Chasan Torah and Mr. Alfred Turner, Chasan Bereshith. Both gentlemen have done a tremendous amount of work on behalf of the community and general charities. Their efforts and records of achievement run parallel. Both have served on the Board of Management for a number of years, both have been Chairman of the Functions Committee, both are ardent workers for Norwood, both are on the House Committee (Mr. Levy as Chairman). Their approach to their tasks is also similar. They have never sought the limelight, but for the most part have worked quietly, efficiently and selflessly in the background. They have never spared themselves in any way, and have never refused to give their services. In all their endeavours, they have always had the full support of their wives.

The congregation will be invited in due course to a reception in their honour.

THE SUCCAH

will be ready for decorating on
Friday and Sunday, 18th and 20th 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

A well-known retired minister was called upon to say a few words at a reception which followed the induction of the new incumbent. He expressed surprise at having been asked to speak.

"After all" he said, "I have reached the age of seventy-five, which in Hebrew is Ayin Hei, the initial letters of Alav Hashalom. Next February our congregation will reach its seventy-fifth anniversary. This is a time for reflection and re-assessment as to the future. There are some who predict a steady decline in the membership, with an accompanying decrease in vigour as a community, not because of any lack of effort on the part of the ministerial or lay leadership, but simply because of the location of the Hammersmith and West Kensington Synagogue. The area is mostly "flat" land. Many of the residents are people who have reached or are approaching middle age. There are few children. In the whole of the Hammersmith Community there are barely a hundred between the ages of five and fifteen. By its very nature, this area is subject to constant change, although our numbers are more or less static. A great deal will depend on the outcome of the various projects now being considered for the reconstruction of vast sections of Hammersmith. Despite all this, our congregation makes up in quality, what it lacks numerically. Ours has always been a pioneering community. The first group for Adult Education for Women was started here, the first University Extension Course outside Jews' College was at Hammersmith. The pilot scheme for Regional Classes was centred on Hammersmith. We may not be in the forefront, but as one of the outposts in the metropolis, we have played and will continue to play our part in all branches of communal activity and educational endeavour.

Our work on behalf of charitable causes during the past decade has far exceeded anything done previously. One cannot but expect that the years ahead will be difficult. However, as we approach our seventy-fifth anniversary let us seek encouragement from the example of a great Biblical personage for whom the number seventy-five was a decisive turning point in his life. Abraham was seventy-five years of age when he set out to found our religion and our people.

May this anniversary spur us on to new purpose and effort.

This edition of the Brook contains some personal reminiscences of one of our members, who first attended the synagogue at the age of ten. There is also reference to the next series of popular lectures under the auspices of Jews' College and the University of London. These will be given by the Rev. Irving Jacobs, B.A., commencing on Wednesday, 14th October, at 8.30 p.m. Several of

our members have enquired about the possibilities of modern Hebrew classes. These and others will be glad to learn that the Addison Institute, situated at the junction of Addison Gardens and Blythe Road, will be catering for their needs during the coming academic year, commencing on Thursday, 1st October at 7.45 p.m. Different grades will be introduced, provided that an adequate number of pupils enrol. Rev. S. Venitt hopes to resume his Study Circle which last year dealt with the prayer book, historical background, teachings and customs. More details will be announced at a later date.

During the past year, a number of our congregants reached important landmarks and anniversaries in their lives and celebrated by giving a Kiddush following the Sabbath Morning Service. Our congratulations and warmest wishes to all celebrants.

It remains to express to all the various organisations, societies and groups our fervent hopes for a successful and fruitful year of activity.

We extend our thanks to the contributors to this issue, and to those who have made it financially possible.

We wish all our members and their families much happiness and good health, prosperity, and the fulfilment of their cherished hopes in the coming year.

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

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

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. Gerald Cohen extend their most cordial good wishes for the New Year to all members of the congregation.

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

Mr. and Mrs. L. Rogers send their compliments to all the Congregation.

Lectures (1964)

Jews' College and the Academies of the Talmudic Period

In view of the relationship between Jews' College and the Hammersmith Synagogue in the sphere of Adult Jewish Education, we decided to invite Mr. B. Marmorstein M.A., Chairman of the Council of Jews' College, to give a special lecture on the subject of "Jews' College—Past and Present". With Dr. L. Collins as Chairman, an appreciative gathering listened on 9th June 1964 to a graphic account of the development of that seminary from modest beginnings to its prominent status today. The chronological sequence of events coincided with the kaleidoscopic changes which had taken place in the Anglo-Jewish community since the middle of the nineteenth century.

Mr. Marmorstein dwelt on some of the outstanding personalities of the academy, including his own father, Dr. Arthur Marmorstein, who had exercised a profound influence on the spiritual and intellectual content of contemporary students. One of our wardens, Mr. M. A. Amias, and Dr. A. M. Filer, a former member of our Board of Management, spoke reminiscently of the unique academic yet homely atmosphere which they had enjoyed there as students. In his vote of thanks, Rev. S. Venitt B.A., an alumnus of Jews' College, paid a glowing tribute to the unique spirit of its great teachers, who had illumined Anglo-Jewish scholarship.

The average Jew of today does not appreciate the implications of that momentous period of Jewish history in the centuries immediately following the destruction of the temple and the disintegration of the second Jewish commonwealth. Loss of national status might have proved a fatal catastrophe for us all, were it not for the spiritual courage and determination of the towering Rabbinic personalities of that age who made a lasting imprint on the Jewish world. This was a formative period of Judaism. By the development of the Mishnah and Talmud, the great sages laid a solid foundation for the preservation and practical application of the Jewish faith.

We of this congregation are afforded a golden opportunity of gaining a fascinating insight into the mastery of the Jewish spirit over the forces of paganism during this turning point in our history. We are privileged to announce our forthcoming series of ten weekly lectures on "Scholars and Schools in the Talmudic Period" to be given by Irving Jacobs B.A., a brilliant scholar and minister of Sutton Congregation, commencing on Wednesday 14th October 1964 at 8.30 p.m. in our synagogue hall.

Aryeh-Leib

The Story Teller

"All Rabbahs are asses and all bar bar Haas are fools." This statement is found in the Talmud in Tractate Baba Bathra, 74a. It refers to Rabbah bar bar Hana and is a criticism by some of his colleagues of the stories he used to relate of his marvellous adventures on sea and on land.

His fame in the Talmud rests on these traveller's tales, which may be divided into two classes. In the first he records his observations generally beginning with the words "I have seen". Among these are to be found his remarks regarding the identity of the most fertile part of Palestine—land flowing with milk and honey; regarding the area of the district in the plains of Moab mentioned in Numbers 33: 49, as the camp of the children of Israel; regarding the gourd of Jonah, etc. In the second group of these narratives of Rabbah bar bar Hana are included his fantastic adventures in the desert and on the sea. In these stories one of the most conspicuous figures is the Arab who was the guide of Rabbah and his companions on their journey through the desert.

Among the places said to have been visited are the spot where Korah and his followers were swallowed up by the earth and from the smoking abyss Rabbah heard the words "Moses is truth and his teachings are truth, but we are liars", and the place where heaven and earth almost touched so that he could watch the rotation of the heavenly spheres in twenty-four hours. Rabbah's sea stories resemble tales of other travellers concerning the immense size of various sea animals.

The real purpose of these stories in the Talmud and their real meaning has puzzled and fascinated generations of scholars. Many books in many languages have been written about Rabbah bar bar Hana, explaining the stories from many different angles—that they referred in specially guarded terms to the Roman occupation of Palestine; that they referred to life in the here-after; that they could only be understood in terms of "mysticism"; nobody really knows—and no doubt the subject will continue to fascinate students of the Talmud for generations more.

H.S.

THE LATE Mr. & Mrs BERNARD BERNARDI

We have often recorded the great services rendered to the Hammersmith Synagogue by Bernard and Yetta Bernardi. Mr. Bernardi passed away in October 1963, followed by his widow in December. They were both in their 93rd year. The Memorial Stone will be consecrated at Willesden Cemetery on Sunday, October 25th at 3 p.m.

Reminiscences

I have been asked by the Rev. S. Venitt to record some of the early events of our Synagogue during the last seven years. I first came to the Synagogue when I was 10 years of age—this was two years after it first opened. Before the enlargement as it is today, the Synagogue was really quite a small building—standing alone, with no Minister's House and Communal Hall.

The Almehar was in the centre and no ladies' side galleries.

The first minister, the Rev Michael Adler, then in his early twenties, officiated for many years and was greatly respected by the then small congregation. He personally supervised and gave religious instruction to the members' children each Sunday morning in the Synagogue itself, for in those days there was no other accommodation. Later on a small hall was built which was also used as a Succah with a special opening in the roof, as it is today.

The first Senior Warden was J. M. Levy—a wonderful personality. He occupied the Box for many years. Whenever any difficulties arose among the congregation, one could always depend upon his unique ability to act as peacemaker. Whilst Warden he became Mayor of Hammersmith. A special service in the Synagogue was held, attended by all the Councillors of Hammersmith together with prominent Honorary Officers of the United Synagogue.

Another personality in those early days was the Financial Representative, Delissa Joseph, the architect of the Synagogue. As a boy I looked upon him with a certain amount of awe. He wore a beard and had what seemed to me a most gentlemanly bearing—putting me in mind of King Edward VII.

I recall some of the members—Joseph Lyons, founder of J. Lyons & Co. Ltd. He took no active part in the Synagogue's affairs. Another was Leon M. Lion, a well-known actor. Our Shammash was then Mr. Frankel, whose name is still often recalled by people who knew him.

A prominent member included Henry Lesser Friendlander, who was a gifted authority on Hebrew melodies. In those days we had no choir but the congregational singing was of an exceptionally high standard. Enthusiasm was so great that rehearsals were held before the High Festivals.

My thoughts go back to the early Ladies' Guild under the supervision of Mrs. Michael Adler. They provided food, clothing and money to the Jewish poor in the vicinity—to both old and young alike. Their principle funds were obtained by an Annual Ball given at the Empress Rooms, Kensington (now demolished). Jewry from all quarters of London attended, and the event was

always looked forward to with anticipation and pleasure for many years.

In those times there was no National Health Service, old-age pensions or National Assistance Board. Thus the many benefits bestowed by them was of great assistance to the needy and poor.

Although the United Synagogue provided the major amount of money to build and equip the Communal Hall, a large proportion had to be found by the Congregation. A building fund committee was formed in which the late H. J. Annenberg took a prominent part. I recollect going with him to see De Groot, the musical leader of the Palm Court Orchestra on radio. He promised to help, although not a member of the Synagogue.

A Sunday night Concert was given at the "London Pavilion", then a music hall. He had a packed house, and through the auspices of De Groot many of the most famous music hall artistes at that time freely appeared, to make this entertainment a striking financial success.

One must place on record the appointment of our first Chazan, the Rev. Gustav Prince. He had a most exceptional tenor voice which, in my humble opinion, was equal if not better than many an opera singer.

Another minister was the Rev. Solomon Alfred Adler, son of the then Chief Rabbi, the Very Rev. Dr. Hermann Adler, quite a young man, but of great promise, who, in his charming manner, endeared himself to the Congregation. He was compelled to resign on account of ill-health after a brief period of office of four years, and died two years later.

One other feature of the past was the Burial Society (subscription 4d. weekly). Any member of the congregation could join. It carried on successfully for a number of years, but ended when the United Synagogue took over its assets with the promise that all members of the Society would have similar benefits when the necessity arose, at any future time.

These then are some of the impressions I have endeavoured to portray as seen through my eyes during the last 72 years.

H. AARONSON.

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 **Synagogue 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.

The Heritage of Our Youth

Foremost in the minds of Jewish parents is the welfare of their children. From time immemorial, our parents denied themselves even the bare necessities of life in order to provide for their children's religious education.

In former days the spiritual needs of our children were of paramount importance. It was considered the sacred duty of every parent to give his children a sound and thorough knowledge of Torah.

How sadly is the position changed to-day, when the 11 PLUS has become the first ambition to be attained in the scholastic achievements of the child?

Indeed, the need for Torah instruction is greater than ever to-day. For, living as we do in an affluent society, in an age in which physical violence and low moral standards prevail, what protection can we give our children in order that they may be able to withstand the onslaught of the countless demoralising influences which beset them on all sides? How can we insulate them against the shallow materialism which prevails to-day?

The violation of the Fundamental Laws of G-D given to man, i.e., the seven Noahide Laws, has become so commonplace to-day, that it is accepted as being inevitable. Immorality is not only condoned, but encouraged. Beatlemania, and the rousing of teenagers to mass hysteria have become a most fashionable and profitable venture.

How is it possible for our young people to withstand all this? How can we elevate the minds and souls of our children to higher and more spiritual thoughts? How can we overcome the decadent effects of outside influences on our children, influences to which they are daily exposed?

The problem is a serious and frightening one. Life does not stand still, and there is within us the realisation that we are being submerged by a tidal wave of evil forces which threaten to annihilate us and our children. How can we fight these forces of evil? The solution is by Torah instruction and Torah learning. By these means alone can the tide of degeneration be stemmed. By these means alone can we protect and insulate our children against these corroding influences, and assure their survival as guardians of our great spiritual tradition.

Therefore it is our bounden duty to set our house in order, to provide for our children that Jewish education which is their right by heritage, and to ensure that they are afforded the opportunity of gaining the knowledge and understanding of Judaism, and its uplifting lofty teachings which will ensure for them Everlasting Life.

"And all thy children shall be taught of the LORD: and great shall be the peace of thy children." Isaiah 54.13. ANON.

Yet More Words

In "The Brook" of the Rosh Hashanah before last, I wrote a short article dealing with words and their derivations, confining myself to such words which had some connection with the Bible, or with the Hebrew Language, or with the Land of Israel.

To my great surprise, I was last year asked to write a second article, and again this year to my even greater surprise and gratification, I was asked to contribute yet another article on this subject. I hope that this year's selection will prove of general interest.

PARADISE—literally a *park or pleasure ground*; the garden of Eden; heaven; any place or state of blissful delights. Latin—*paradisus*; Arabic and Persian—*firdaus*, pl: *faradis*, a pleasure garden, a plantation; Hebrew: *pardess*: an orchard.

JUBILEE—literally a *shout of joy*; the year of release among the Jews every fiftieth year; any season of great public joy and festivity. French—*jubilé*; Latin—*jubilum*; Hebrew—*yovel* (see Leviticus 25: 10).

GAUZE—A thin transparent silken fabric. French—*gaze*; Low Latin—*gazzatum*; probably from Gaza in Palestine because believed to have been first made there.

SHIBBOLETH—the criterion or watchword of a party. In the Bible, a word used as a test by the Gileadites to detect the Ephraimites who could not pronounce the "sh". See Judges 12: 6. From the Hebrew *shibboleth* meaning an ear of corn.

HOUSE—anything for *covering or protecting*; a dwelling place. Compare with the Welsh—*hws*—a covering; German: *haus*—*huten* to cover; akin to Latin *casa*, the protecting thing, a cottage; Hebrew: *kass-ah* to cover.

LEVIATHAN—literally an animal *bent or twisted in curves*; anything of huge size. In the Bible, a huge aquatic animal. See Psalms 104: 6. From the Hebrew *livyathan*.

I wish to thank most sincerely those readers who so kindly contacted me and my special thanks where an actual word submitted has been included. It has been a source of great encouragement to the Editorial Board that so much interest has been shown by our readers.

H.S.

Women's Page

FOCUS ON CARMEL

If anyone had ever told me that I would voluntarily have sent either of my sons to Boarding School, I would never have believed them. Only a Jewish Boarding School could ever have been considered, and to wait until my son was 13 years old to be eligible for entrance to Clifton, seemed to me, to be just that bit too late. Eleven was the ideal age, from many points of view.

At just that age, six years ago, the opportunity arose for us to gain a place for our elder son to attend Carmel College.

There are many parents who in these difficult and demanding times, experience great problems when trying to provide their children with not only a good secular education, but also an adequate religious one, without the many distractions of present-day life conflicting with this combination. I sincerely believe, with few exceptions, that only in the atmosphere to be found at Carmel College, is it possible for a boy to integrate a sound education with the practice and learning of Judaism, in all its aspects.

I consider it a great privilege that our son was fortunate enough to have been at Carmel under the guiding influence of the late Rabbi Koppul Rosen. Much has been written of this great man elsewhere, suffice to say, that I will always remember the air of dignity and greatness that he gave to Carmel. From the contact that the boys had with him, they gained a pride in themselves, and in their religion, because for them, Rabbi Rosen was the authentic Jew, and moreover, if he typified the Twentieth Century Jew, then they were proud to attempt to emulate him and to follow in his ways.

In this atmosphere, our youth could comprehend what it meant to be creative and understanding participants in the life of this century and at the same time, understand and perpetuate a 4,000 year old tradition of life.

Although I have not yet visited Israel, I imagine that this atmosphere must resemble that felt on a Kibbutz. This I can only confirm when I compare the two, from first-hand knowledge of Israel.

At Carmel, at each and every festival, the meaning of the celebration comes alive, and I can think of no better example than at Succoth, when the whole school joins in the building of a huge Succah, and groups of boys consider it a great privilege to have their meals under the fruit-festooned roof. Too often, and for too many, at home, this opportunity does not arise, and some of the feeling **MUST** be lost.

On Simchat Torah, when a procession composed again of

the entire school, winds its way behind the Sifrei Torah, round the many acres of the school grounds, the singing of Zemirot can be heard drifting down the River Thames, on whose banks the school is set.

There is no inhibition here, only a complete participation and a sincere celebration.

Let it not be thought that the boys who leave Carmel College are Chassidim, for they come there from every shade of Judaism. They are taught everything they should know, and whether they go on to Varsity, or whatever walk of life they may choose, the question of feeling different does not arise, for they know what they are, and their years of training has given them a supreme self-confidence to integrate into any community.

The climax of Carmel's development was the recent consecration of the ultra-modern Synagogue, when a Mezuzah, affixed to its doorpost, symbolised for me what Rabbi Rosen foresaw for his school—a Beth Tefilah, a Beth Keneset and a Beth Midrash—that is Carmel!

JEAN H. CAPLAN.

WEDDINGS

The following marriages were solemnised at this synagogue during the course of the year.

Paul David Appleby to Gloria Linda Amstell.
Lewis Alexander Roland Sacks to Jill Maureen Golding.
Morris Francis Ellis to Cissie Gerroll.
Jeffrey Isaac Green to Susan Henrietta Bush.
Clive Winston Fox to Irene Naomi Zilberkweit.
Peter Motson to Linda Margaret Finkel.
Paul Vincent Turner to Linda Valerie Levy.
Brian Hertzal Robinson to Judith Susan Sandler.
Adrian Malcolm Zeffert to Karen Patricia Cheryl Sharpe.

BARMITZVAHS

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

Ian Berl	Jeremy Grose	Adrian Macmillan
Mervyn Beth	Stephen Hirth	Lewis Ross
Jonathan Caplan	Paul Ives	Robert Shooman
Alan Doran	David Leigh	David Wyman
Jeremy Evnine		

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

Arrival

We wedged the cases into the car, took a last look at the windows and doors and finally were on our way to the airport. We were well on the road, when I was persuaded that it was not important to go back for my raincoat and fully loaded camera, hanging disappointedly on the hallstand. The raincoat, I agreed unsuspectingly, didn't matter; after all it's always sunshine in Israel—but for my first visit I did so want a full pictorial record from the airport upwards and onwards. Ah well! Its "Beshert".

I had never flown before and I had been told it was exhilarating, but it isn't too easy to exhilarate with a baby on one arm and the hand luggage for two hands on the other. Hand luggage, anyhow, is heavier on plane journeys and the baby I acquired while the mother (an acquaintance of my "see-er off") was dealing with passport control etc. At last mother and baby were sat down, and I could take possession of the seat that my wife, with her third visit experience had fought for and retained against all comers. It must have been a smooth "take off"—how would I know—and lying back it seemed impossible that at last I was on my way.

It had taken me three generations to get so far. My parents had met in the first Zionist society, at the inception of the movement, in London. I had been cradled in Zionism. Our lullabies and nursery rhymes were Hebrew songs, and our whole family life was centred round the "Great Dream". Who expects dreams to come true? For oneself? Never! But those early fanatics had heard it from Hertzl's own lips, "If you will it—it is no dream". They had campaigned unceasingly, but for them it had remained a dream. For their children it was a heartbreaking mirage, but for their grandchildren it was a challenging reality, and we who were now the parents were being airborne on the wings of those early dreamers to touch-down on the concrete ready-made runways of our own children.

Suddenly the stewardesses are serving lunch, seat tables are clicked up, gracefully and efficiently trays are handed out and everything, like the dishes on the trays, fitting into place. We feel proud. It's all ours—the plane—the crew—the passengers. We enjoy the food, we talk to our neighbours; and just as suddenly the clatter and chatter peters out, seats are slid back and I must write down every impression in my new virgin notebook. Alas! the pre-holiday tying up of loose ends and suitcases is a sleepless job and I am awakened to be told we are about to touchdown at Athens. Must stretch our legs. Legs having been stretched we are on our way again. Our destination is about an hour away. Will the light last? I must get my first glimpse of the country whilst it is

yet day. I had always known what I would do. I will be overcome with emotion and will kneel down and kiss the ground and with tears in my eyes I will recite the "SHEHECHEYANU". We are beginning to descend. Belts fastened and unfastened. A great gathering together of cases, of carrier bags with taxfree cigarettes and liquor, a putting on of coats, adjusting of hats, a swinging of cameras and passports at the ready. We are pushed and carried slowly towards the plane exit. Everyone determined to be first off the plane and most are succeeding. We recheck the parcels and go back for our hat, reposing now in solitary splendour on the luggage rack. We wave excitedly in the direction of the viewers' balcony where we are sure our family is waving back.

I utter a quick "SHEHECHEYANU". How can you kneel in a queue and with both hands full of parcels? Through the barriers and a heartwarming reunion with an unexpectedly large family reception committee and the children—how they've grown—with their own hand picked flowers to greet us.

There is still a long ride to Jerusalem ahead, so we pack into the family "MINI" as the night hits the airport and the lights go up. All very pretty and romantic, but I'm huddled in the back seat and the luggage built round me. The road is hilly and bumpy and the car is aglow with a whole year's backlog of conversation, and there is so much sleep to catch up with, and one hour later I'm awakened for my first indifferent look at Jerusalem. I'm not really here yet. The transition is too quick. It takes a day or so to settle in. One must adjust to the family routine, unaccustomed beds need breaking in, and, of course, "first minute" shopping for things forgotten in "last minute" shopping in London.

And then—SHABBAT. The children, fully dressed and "Shaabbasdig" shining and smiling, wake us at the crack of dawn. Service begins at the unheard of hour of 8 o'clock in the morning. Our nearest School is in the annexe of a small hotel in beautiful grounds, owned by a Hungarian Chassid. We join little groups of parents and children on the way, surprisingly carrying their "Tallisim" and "Siddurim". There is a welcoming "Shabbat Shalom" for the English stranger, and we soon find ourselves in a largish glass-walled sun lounge with a magnificent view of the Judean hills all round.

I am received by the venerable white-bearded owner of the hotel who, to my disappointment, enquires if I'm Hungarian. It seems that "Handle-bar" moustaches are "de rigueur" in Hungary too, and he is also misled by my tolerable "Shtieble" Yiddish. I explain that I am from England on my first visit and I am accorded a "Mizrach" seat. The place is already packed and I am struck by the number of young people and children and the crowded ladies section (there is no gallery of course) partitioned by a curtain, which is only a token "Mechitzah" as it is pushed aside to give the ladies (and the gentlemen) a better view.

I am caught up by the fervour of the "Davening" and the truly "Heimish" atmosphere of the service. The "Baal-Tehillah", a layman, is inspired and inspiring. The whole congregation responds as one man, and the warmth of their devotions is wholly enveloping. The barriers of language and personal background melt away and I am utterly at one with my people here and everywhere. The Chazan reaches the "Amidah",

"May our eyes behold thy return to Zion in Mercy"

I look out, through the glass walls, on the Hills of Judea all round me. My heart wells up within me. My eyes are streaming. It is my first "Shabbat" in "Yerushalayim Hakedoshah". I have arrived in Zion at last.

"MOSHAV-AMI"

81 [New Year Resolutions

There was once a poor country woman who had many children. They were always begging for food, but she had none to give them. One day she found an egg. She called her children and said, "Children, children, we've nothing to worry about any more; I've found an egg. And, being a provident woman, I'll not eat the egg, but shall ask my neighbour for permission to set it under her setting hen, until a chick is hatched. For I am a provident woman! And we'll not eat the chick, but will set her on eggs, and the eggs will hatch into chickens. And the chickens in their turn will hatch many eggs, and we'll have many chickens and many eggs. But I'm a provident woman, I am! I'll not eat the chickens and not eat the eggs, but shall sell them and buy me a heifer. And I'll not eat the heifer, but shall raise it to a cow, and not eat the cow until it calves. And I'll not eat it then, either, and we'll have cows and calves. For I'm a provident woman! And I'll sell the cows and the calves and buy a field, and we'll have fields and cows and calves, and we won't need anything any more!"

The countrywoman was speaking in this fashion and playing with the egg, when it fell out of her hands and broke. So it is with our resolution. The New Year arrives, and we resolve to do Teshuvah. We make pious resolutions. "I'll do this, and I'll do that." But the days slip by in mere deliberation, and thought doesn't lead to action. The opportunity is in our grasp, but we let it fall from our hands.

(Adapted from Darkhi Hayyim, quoted in Days of Awe by S. Y. Agnon).

THE REV. AND MRS. S. VENITT

This year Hammersmith Synagogue celebrates a double Silver Jubilee. The Rev. and Mrs. S. Venitt celebrate the 25th anniversary of their wedding. It is also the 25th anniversary of the Rev. Venitt into the Ministry. Mr. Venitt graduated at Jews' College in 1934 and obtained the degree of Bachelor of Arts with honours. He was assistant Minister of the Mile End and Hampstead Synagogues and took his first full time position at the Finsbury Park Synagogue in 1939. He served that Synagogue well and faithfully until 1940 when he was asked to Minister to the Wembley Synagogue when Rabbi Berman was seconded to the Chaplaincy during the war.

He made a tremendous impact on that community and formed many life-long friendships.

He was appointed to our community in July 1946, when he succeeded the Rev. S. Lipson on his retirement.

He has brought to us his great gifts of friendship and sincerity which have helped in no small measure to mould our community into a harmonious whole. Mrs. Venitt too has exerted much influence with her charm and good nature. We wish them much happiness and express the hope that they, together with their children, will be spared for many years to come to continue their good work for our community.

THE REV. S. FORSCHER

The Rev. S. Forscher, having been appointed Reader of this congregation in June 1954, has now completed his first decade in our service. To mark this happy event, Mr. and Mrs. Forscher invited the whole congregation to "Kiddush" after the service on a recent "Shabbat" at which there were also present Mrs. Forscher's parents who were here on a visit from Israel. The thanks and good wishes of the Synagogue were expressed by the Minister, Wardens and Mr. Busky our choirmaster, to which Mr. Forscher suitably replied. It was altogether a warm and happy occasion.

COVENANTS

Members are once more urged to sign Covenants in connection with their contributions. By signing a Deed of Covenant, a Synagogue Member, provided he is paying tax at the full rate on sufficient of his income, can enable the Synagogue to benefit by recovering income tax at the current rate on his contributions.

The Secretary will be pleased to supply a form and give full details of the scheme and members are particularly urged to sign and return regularly the form R.185 which is sent twice yearly as, without this, no claims will be met by the Inland Revenue authorities.

The Martyr Rabbi of York

by Sydney Goodman

By a curious quirk of English history King Richard I of England, nicknamed "the Lion-Hearted" epitomises all that is noble, the pattern of kingly virtue, and a national idol; whilst his brother King John is always pictured as a rascal and a villain, dissolute and unprincipled. Yet nothing is further from the truth: Richard did far more harm than good for his country. He bled the country white to pay for his wars and crusades. He never spoke English, and spent less than one year in England. He was, so historians say, a bad son and a faithless husband and a complete ditherer, so much so that he was usually called Richard Yea and Nay, than the Lion-Hearted.

King John, whilst every bit as unattractive as Richard, did at least stay in England and although under pressure from the Barons, did grant Magna Carta and thus secured the basic rights and liberties of the English peoples.

In 1189 Richard came to the throne with the romantic label already being attached to his person. The Jews who had arrived in the country with William the Conqueror a century before, had been living in reasonable security, though during the reign of Henry II had been feeling uneasy.

This feeling of insecurity prompted them to send a delegation elected by their fellow Jews, to the coronation of the new king. Dressed in their richest robes and finery and bearing fine gifts, they were to present their loyal congratulations to Richard.

Before they even had a chance to do so, they were set upon by the mob, robbed and beaten up. One of the delegation at least, Benedict by name, so severely, that when he at last reached his home in York, died of his wounds. In his fright, this Benedict even agreed to be baptized, though even his conversion did not save him.

Perhaps this incident was the cause of the limelight being cast upon the City of York for at any rate, the threat to the Jews became terribly apparent. The Jews shut up their houses and took refuge in the Castle.

The mob encouraged by agitators and including the wealthy and the clergy, soon pillaged the homes of the Jews and robbed and stripped them bare. By this time, the Jewish population of York was besieged behind the castle walls, somewhere between 500-1500 persons. Led by their Rabbi, Yom-Tob ben Isaac who had been born at Joigny in France, and Jose or Joachim, the Leader of the community, they fought back with the few weapons they possessed.

For several days the battle went on, the mob spurred by the not inappropriately named Sir Richard Malebysse, attacked remorselessly. But their weapons were few and their food was short, and rather than surrender to the enemy, they decided on suicide. Every man died by his own hand, together with his wife and children, the two leaders themselves included. When the rioters entered the castle, all was quiet, it had become a tomb.

Richard did institute a commission of inquiry and two or three ringleaders were subsequently punished, though not because of the riots and massacres; they had been guilty of the "crime" of destroying the records, deeds and titles to property whilst engaged in sacking the houses of the Jews. The law of the land was, that such ownerless property reverted to the Crown, and by destroying the deeds this amounted to fraud on the exchequer.

Eight centuries later the visitor to York can be reminded of these martyrs who gave up their lives for their God when they gaze at Clifford's Tower, the very place of that dreadful scene.

For us however, the event is commemorated every year on Yom Kippur when we turn the pages of our Machzor on Kol Nidre night (page 38 of the Routledge edition) and join in the hymn OMNAM KEN composed by the same martyr Rabbi Yom-Tob of York with its timeless refrain "SOLACHTI"—"I have forgiven."

NEW MEMBERS

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

Mrs. Esther Tury	Mrs. B. Rothman
Mr. & Mrs. J. Charles	Mr. D. W. Rothman
Mr. & Mrs. Mervyn Lux	Mr. M. Meller
Mr. & Mrs. de Winter	Mr. & Mrs. L. Sacks
Mrs. Jennie Sacks	Mr. & Mrs. E. D. Alvarez
Mrs. L. Taylor	Mr. J. Katz
Mr. I. B. Manch	Mr. A. Katz
Mrs. Annie Ellenberg	Mr. & Mrs. J. Jacobs
Mr. Hyman Taper	Miss I. Richmond
Mr. & Mrs. I. Goldstone	Mr. & Mrs. S. Reynolds
Mrs. Rosie Herman	Michael Krantz
Mr. & Mrs. A. Bendel	Mrs. F. Elkan
Mr. & Mrs. Max Hirth	Mrs. L. Warren
Mr. & Mrs. R. Sampson	Mr. & Mrs. N. Cohen
Mrs. L. Lang	Mr. & Mrs. J. I. Green

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, 38 Barons Keep, W.14

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.

Mrs. J. Caplan, 255, Latymer Court, W.6.

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

Mr. and Mrs. M. Cutler and Family, 288 Latymer Court, W.6.

Mr. and Mrs. Bernard Davis, 18 Palace Mansions, W.14.

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

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

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

Mr. and Mrs. S. Goodman, 64, Chatsworth Road, N.W.2.

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

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

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

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

Jewish Youth Study Groups

On Sunday July 26th the London Groups entertained the Birmingham Group in an Interfunction. In the afternoon there was a trip by river to Kew Gardens, and in the evening a lecture in the Hammersmith Synagogue Hall. This was given by Mr. Anthony Cowan, an ex-chairman of the movement, a barrister, and prospective Liberal candidate for Putney. He spoke on "The Jewish attitude to Capital Punishment". He went into the subject in detail and quoted extensively from many sources. The talk was thoroughly absorbing, and Mr. Cowan handled the complex material involved very competently.

After the lecture, the meeting was concluded with Shirim and Rikkudim. When our guests left, it was generally agreed by the ninety-five people who attended that the occasion had been both enjoyable and successful.

I would like to refer to the work of the West London Group. The Group is now entering its fifth year.

The programme is devoted to serious study of Judaism and includes talks and discussions. Interfunctions, like the one described above, are another feature of our activities in addition to the Shirim and Rikkudim of the group meetings.

The group meets on Sunday evenings from 5.15 p.m.—7.15 p.m. in the Herbert Samuel Hall, Book Place, W.2. If you are in the 14-19 age group, we would be very pleased to welcome you at one of our meetings. Please ring RIV 5823 for further information.

Maurice DeVries, Group Vice-Chairman
National Treasurer J.Y.S.G.

Mrs. M. SHOCKET *Kasher Butcher and Poulterer*

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ORGANISATIONS

Hammersmith Synagogue Ladies' Guild. Meets every Tuesday in the Communal Hall. Hon. Sec.: Mrs. D. Ohayon, 25 Byfield Gardens, S.W.13. Tel.: RIV. 8492.

Western Area Classes Parents' Association. Hon. Sec.: Mrs. S. Verby, 45 Ranelagh Gardens Mansions, S.W.6. Tel.: REN 3731.

Hammersmith Friendship Club. Meets every Wednesday in the Communal Hall. Hon. Secretary: Mrs. R. Neiman, 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, Shepherds Bush & Chelsea District Defence Committee (under the auspices of Board of Deputies of British Jews). Enquiries at: Jewish Board of Deputies, Woburn House, Upper Woburn Place, W.C.2.

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.

Wessex Jewish Youth Club. Hon. Sec.: Miss M. Ciesch, 4 Cawdor Crescent, Boston Manor, Hanwell, W.7.

Wessex Junior Jewish Youth Club. Chairman: Barend Velleman, 125a Earls Court Road, S.W.5. Tel.: FRE 7171.

West London Zionist Society. Hon. Sec.: Mrs. G. Cohen, 71 Brook Green, W.6. Tel. RIV. 1405.

West London Young Zionist Society. Enquiries to Mr. David Jacobs, 24 Arlington Road, Twickenham. Tel.: POP 5273.

West London Jewish Youth Study Group. Enquiries to Miss Ruth DeVries. Tel.: RIV 5823.

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.: Councillor Norman Mann, 61 Clifford Avenue, S.W.14. Tel.: PRO 3049.

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. I. L. Abrams)

Classes meet every—

Sunday 10.00 a.m. to 12.30 p.m.
Tuesday 5.00 p.m. to 6.30 p.m.
Thursday 5.00 p.m. to 6.30 p.m.

The Secretary can be seen any weekday morning between
10 a.m. and 1 p.m., on Tuesday and Thursday afternoons and
by appointment.

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.