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"THE BROOK"

THE MAGAZINE OF
THE HAMMERSMITH & WEST KENSINGTON
SYNAGOGUE.



תש"ט

NEW YEAR 5709

OCTOBER 1948



Ho, every one that thirsteth,
come ye to the waters.

(ISAIAH 55-1)

HAMMERSMITH & WEST KENSINGTON
SYNAGOGUE,

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EDITORIAL

Judges at the International Magicians' Congress awarded the International Grand Prix to the magician who poured the contents of a 14-pint jug into a quart pot, then into a pint tankard, and finally into a two-inch tumbler. We offer a similar prize to any man of mystery who can squeeze out of our community one small measure of communal effort, beyond that which the valiant few give freely at all times.

During the High Festivals each and every member of the Community in all parts of the world will be called upon to give a Cheshbon Hancfesh, about the manner in which he has discharged his obligations to the House of Israel. If a questionnaire could be prepared for our community and honestly answered, it would show one glaring result, namely, inequality of sacrifice.

Our people are to a large extent either woefully ignorant of the magnitude of their obligations or wilfully indifferent to those responsibilities. Day by day it is becoming more and more evident that Judaism is indivisible and that Jewry is one. The realisation grows daily stronger that what is happening in Eretz Yisrael, what is happening in Europe is also the affair of the Jews in our community. The European Jew is still suffering from the terrible wounds inflicted by the powers of evil—our brothers in Israel are still engaged in a bitter struggle, in which they have shown a resolution and a standard of courage which has been the admiration of the world. Jewry for the first time for centuries is able to lift up its head. No effort on our part can equal the self-sacrifice of Israel or of Europe, but we will have made some advance, even if we could be made to realise and appreciate how unequal is the sacrifice—how uneven is the service. The rallying-cry for the New Year must be "Give and Serve."

Far too many people's names never appear in the charity lists; far too many people with the brains and the ability are content to sit back and allow the work of communal service to fall on the shoulders of only a few people, in some cases veterans of the community, who are given practically no assistance by the younger generation.

We appeal particularly to that section of the community who apparently have no time for anything but their own private associations and pleasures. Remember the words of Joseph, "*Ess Achai Anochi Mevakesh*"—"I seek my brethren."

Get together in the true spirit of the High Festivals—form one band of fellowship, create ties of friendship, strengthen the social life within the community, harness the great potentialities latent in our midst.

We are still confronted with a grim struggle in every direction. In

these days of self-analysis it is incumbent upon every Jew, and particularly upon members of the younger generation, to consider whether he has played his part adequately for the service of the community. Let every one resolve to place himself in the ranks of active communal service. Only in this way can we abolish to some small extent the inequality of sacrifice existing today. Only in this way can we honestly pray for and wish each other a happy New Year.

From the Chief Rabbi

Ellul, 5708.

September, 1948.

I am glad to have the opportunity through the "Brook" of sending a message of goodwill and encouragement to its sponsors and readers. The "Brook" is one of a growing number of synagogue and communal magazines and bulletins which are appearing throughout the country and overseas. The local Jewish magazine seems to express a generally felt need for members of communities to be intimately connected. Some of the causes for this get-together tendency can be found in the social and psychological reactions of the contemporary Jewish situation, which need not here be further defined. Suffice it to say that a synagogue magazine is an important symbol, or even focus, of the religious, cultural and social aspects of communal life. It therefore prevents the tendency to look upon the synagogue merely as a place where one forgathers on formal occasions for public worship, but where the atmosphere of friendliness and human relationships is severely attenuated. In our days it can be said to have become a pointer to direct us back to the origin and purpose of the synagogue as an institution of Judaism which has existed and developed throughout a period of twenty-five centuries. Prayer, Torah and the social virtues have been intimately and interchangeably exercised in and through the synagogue. The effect of this has been an ever-present sense of rich communal wholeness. The local synagogue magazine is an added, if modern, opportunity of re-emphasising the historic, abiding and comprehensive functions of our "minor temples." The contents of a local magazine should provide items of personal and social interest, reports of local religious and cultural activities, views and opinions on religious and general problems, and, above all, articles and paragraphs replete with positive data on Judaism, Jewish history and Jewish experience with its humour and tragedy. A local communal paper can thus become a not unworthy complement to those organs of the Jewish Press whose horizons embrace world Jewry. Today more than ever we must use all means at our disposal to strengthen and enrich Jewish life in our individual, family and communal spheres. We live in great historical times of decision, we are called upon to concentrate all our powers to ensure that the final result will be in our favour. Every individual counts; every community, however small, has its contribution to make.

May your magazine continue to enjoy the confidence of the Hammersmith Congregation; may it serve traditional Judaism truly, and may it prove a helpful medium in strengthening friendship, unity and richer spirituality among the members of the Congregation.

ISRAEL BRODIE.

THE CONTRIBUTION OF JUDAISM AT THE PRESENT TIME

"The solution to modern day problems," declared the late Professor Whitehead, one of the profoundest thinkers of our generation, "depended on responsible posts being held more and more by those who could think *imaginatively*." People who cultivated this habit of mind had the power to grasp the wider implications of any fact which happened to attract their attention and to see where that particular fact fitted into the context of the larger pattern of life, bringing thereby harmony and order into the whole. To think imaginatively was thus, in other words, "to foresee the result of an action," a good way, recommended by the Rabbis, for a man to choose.

While it will not be disputed that imaginative thinking has an important and vital part to play in the material rebuilding of our shaken and shattered world, it would be flying in the face of all facts of modern experience to believe that in it is to be found the cure of all social, economic and political evils that beset our existence. The distress of our days derives, in the last analysis, not from a lack of imaginative thinking, but from the inability to use this capacity of imaginative thinking aright. The discovery of the atomic energy, which is the highest point in imaginative thinking ever attained by the human mind, has given us powers fit for gods, but we bring to these powers the morality of infants and imbeciles. What imaginative thinking can achieve without moral character has been grimly and tragically demonstrated in our own times, on a wider scale than ever before, by Hitler and his University professors, veritable masters of imaginative thinking, for whom the flying bomb, the rocket, the gas ovens and death chambers, fitted perfectly into the context of their larger pattern of life, which was to find its fulfilment in the Reich that was to last a thousand years. Without progress in moral character, advance in imaginative thinking is useless, indeed, it is worse than useless—it merely provides man with more efficient means of going backward and places at his command greater powers of destruction. What we need for the integration of our social order is the cultivation of that habit of mind which will urge us, despite all our selfishness and sinfulness, to commune with the highest law, the highest righteousness, the highest love.

This habit of mind, which might be called the power to think *divinely* when applied in wider fields of experience, cannot fail to ensure that our contribution to the sum total of human progress shall be for good, and not for evil, for a blessing, and not for a curse.

There remains, however, the ultimate question, How is this habit of thinking divinely to be acquired? It is here that Judaism steps in with its unique contribution. It is the glory of the Jewish religion that it alone provides the means for fostering this habit of mind so essential for world recovery. For what are the religious observances prescribed by the Torah but so many forms and usages designed to train men and women in the habit of thinking divinely, giving rise to a mental attitude in which, in the words of our Sages, "All deeds are performed for the sake of Heaven"? Concerned with all the common ways of life, all political, social, cultural, economic and domestic interests, the religious observances serve to bring all human occupations in relation with God's service, and through this connection ennoble all human actions for ever. Thanks to the religious observances, the Jew has been able to develop that capacity of thinking divinely which has inspired him, down all the ages, to give faithful and steadfast witness to the ideals of the spirit which, in a restless sea of difficulties, have proved the one solid rock whereon the waves and storms of centuries have beaten in vain. And it is in so far as Israel, now reborn, will, with the help of the divinely-instituted religious observances, persevere in the cultivation of this habit of mind that it will be able to render effective more than ever its contribution towards the moral and ethical enrichment of mankind, issuing in the ultimate redemption of the whole of human society.

I. EPSTEIN.

THOUGHTS ON SYNAGOGUES

I know very little about architecture in general, and nothing about Jewish architecture in particular, and therefore, if anybody will take me to task for these uninstructed musings and put me right, I shall be grateful. In any case, I hereby make the editor "Potur" in respect of the views of his contributors. I was moved to think about these matters when contemplating our own synagogue and thinking how lucky we were. For it is completely innocuous, by which I mean that it differs from most English synagogues in not being actively, constructively and aggressively ugly, for which reason we need not be disturbed by the fact that it shows no more aesthetic feeling than a well-made pancake. Its great virtue is that a man who walked down Brook Green wouldn't notice it. But people who pass other synagogues are not so fortunate. Brondesbury, for example, with those two onion-shaped excrescences on its roof, looks like a water works converted into a mosque; Hampstead might be anything from a picture theatre to a circus; Bayswater merely looks mean and "Benebbiched," while Dukes Place never looked like anything but a warehouse or railway goods depot. Now why is all this? We are supposed to be artistic. I suppose one reason might be this, that we are so holy and pious and Godly that we don't bother about such vanities and only want to be good. This may be true (I'm sure it's true of all my fellow congregants). But, unfortunately, the "Sheker Ha-chen" argument won't work, because, inside the synagogue we find no effort or expense spared to produce the finest aesthetic effects. Beautiful bells, beautiful mantles, ark, curtains, desk-cloths, pillars and furnishings all as beautiful as we can make them. Or, perhaps, it is our well-known hatred of ostentation which prevents our synagogues "presenting" well. But to flaunt ugliness is an odd form of modesty. I think there must be another answer, and there are a few synagogues which provide a clue. Bevis Marks is a quiet and dignified building, no great feat of architecture, but always pleasing to the eye. It has two points of contrast with other synagogues: (a) its architect was a non-Jew; (b) it is built in the style prevailing at the time and place of its erection. The second is the important point. Does it mean that architecture is a national art, and that he who departs from it is bound to fail. For the outstanding characteristic of most English synagogues seems to be an effort to avoid any traditional English style of architecture as if it were "Chukkas Ha-Goi," and I suppose the onion-shaped structures on top of many of them are intended to provide an "Oriental" effect. If architecture is a national art, perhaps the Jews of Palestine will evolve a style of their own which cannot fail to be interesting if it is Jewish, and may be successful. But can a style like Gothic be said to be national, when it is common (with minor variations) to so many different nationalities? Some people have considered it to be a specifically Christian art. I doubt if that is universally admitted, and, in any case, the "Rashi Chapel" (it is in Worms) is built in that style. European church architecture is, I believe, functional—that is to say, its form is dictated by certain features requisite for a "machine for praying in." In the first place, it must be cruciform. That gives it a nave and transepts. Then it must have an altar at the east end, and a chancel, and a place for the choir. All these considerations govern its form. Similarly a synagogue must conform to certain Jewish functional requirements. It must have an Ark at the east end, a reading-desk well in the body of the congregation, so that the reader need not turn his back on the congregation, and it must have separate seating accommodation for women; and it should have a place for the choir, preferably behind the "Sheliach Tsibbur," not hidden away in a sort of a cage, as most of our choirs are. Why do we not use one of the traditional styles, be it Gothic, or Georgian, or Palladian, or even modern European, and by making it conform to Jewish synagogal requirements evolve a Jewish variant of an accepted architectural style? I should like to think that there are one or two young Jewish architects whose ambition it is to build a synagogue which shall be Jewish and beautiful. If there are, there is one church in London which should interest them. Inigo Jones built St. Paul's, Covent

ON SUFFERING

It is because a visitor to this world of ours could be excused if he believed that people of the Jewish faith hold a monopoly on suffering that I venture to write about an incident, which I shall remember till the end of my days on earth.

The time was mid-winter, 1945—the place was the Central Appennines of Italy. The High Command had decided that the Germans could not be moved from the mountains during the winter months and had therefore reached the decision to form a Winter Line. This necessitated the evacuation of all civilians who were still living in the forward areas. Occupying the farmhouse in which my platoon was stationed was an Italian farmer, his pregnant wife, two children—one about five years of age and the other still a babe in arms—and, finally, the farmer's mother, aged about eighty. However, this farmhouse, although completely devoid of the usual conveniences and sanitation, was not the farmer's property. His house, which, after a life of bitter struggling, he had bought from his feudal master, was actually in no-mans land between the Germans and ourselves—or it had been until that fateful day, when, on looking out of his window at dawn, he saw that his home had been completely demolished by bombs.

This was not to be his last misfortune. During the day he was visited by the Field Security Police and ordered to pack his belongings and make his way down to the village at the bottom of the mountain. When darkness fell we witnessed a heart-rending scene. Here was a man who, all his life, had struggled against the world to keep his family. He had no pleasures or ambitions. He asked for nothing except the right to live. Here he was now, devoid of all hope, his wife carrying the baby in her arms and the other youngster clinging to her skirt, his old mother grasping a bundle of clothing and driving before her a starving cow, which now represented the farmer's sole remaining capital. Here was a family dressed in their Sunday clothes about to commence on a ten-mile journey through waist deep snow and mud, which sometimes even the pack mules could not complete. These simple people had nothing to gain from the war going on around them, but it had deprived them of all their material assets, and it was beginning to sap their spiritual asset. Words cannot express the thoughts that must have been in that miserable man's mind that night, and, we who stood by in complete and utter helplessness could do nothing but unashamedly shed tears, and this from men who had already seen death and destruction in all its forms.

I still wonder whether the old woman ever completed her journey. Did that unborn baby ever see the light of day? Is that farmer still in the ranks of the thousands of displaced persons who still roam the world? Suffering is not the province of one class or creed—it is universal.

EX-SOLDIER.

Garden, according to the dimensions of the Temple. It is considered a masterpiece.

L. L. L.

BRITISH JEWRY AND ISRAEL

A miracle has been wrought in Israel. After almost two thousand years of wondering and exile, in the same generation which saw perhaps the greatest of the many tragedies in the history of Jewish Dispersion, the State of Israel has been reborn. This event is so great and brings with it such a change in the Jewish position that we mortals privileged to witness it stand too close in time to be able to assess its full meaning for the future of the Jewish people.

But some things have emerged clearly therefrom already. There will now be a home where they can live useful and happy lives for the many hundreds of thousands of Jewish Displaced Persons and others who might otherwise have continued indefinitely to languish in misery and hopelessness under constant fear of a renewal of persecution. Moreover, many Jews who are not refugees or in imminent danger of persecution but feel that they really belong in Israel will now have an opportunity to settle there and join in the great work of reconstruction and revival.

The establishment of the State of Israel is of supreme importance, however, not only for those Jews who will migrate there but also for those who will continue to live outside Israel. For those Jews who will remain in Britain and elsewhere there will be no dual citizenship, they will remain citizens of the countries in which they live and to which their loyalty and readiness to share in the full duties of citizenship have been proved so often. But they will benefit in many ways from the great happenings in Israel. Anti-Semitism thrives on ignorance and misunderstanding of the anomalous position forced upon the Jewish people by centuries of persecution and wandering. Legend and superstition have cloaked the Jews in the minds of the Gentile world which the realities in Israel are now dispelling.

The legend that the Jews while successful in intellectual and commercial pursuits have to depend on the manual labours of others, has been proved false. The State of Israel has been set up by the toil of Jewish labourers and has been successfully defended not by superior equipment, but by the physical courage and military valour of its own young men and women. Judaism and Jewish culture now have a centre from which Jews in the Diaspora can derive nourishment and inspiration to revive their own spiritual and religious life. Jews all over the world are acquiring a new sense of self-confidence and of appreciation of their heritage which is commanding the respect of their neighbours.

If the Jews of Israel have achieved so much with such sacrifice it is because they have known that behind them were the hopes, encouragement, moral and material assistance of Jews all over the world. The need for this is not ended and we Jews of Britain must not fail them. Let us pray and strive in the coming New Year for real understanding between Britain and Israel, for full realisation of the needs of the Jewish people in Israel and for immediate and ungrudging recognition by His Majesty's Government of the State of Israel. Thereby the long tradition of friendship between Great Britain and the Jewish people will be strengthened and strong ties laid between Britain and Israel for the good of both.

PROFESSOR S. BRODETSKY,

President, Board of Deputies of British Jews

"MY GOODNESS"

M. J. ROSTON

(Secretary, Jewish Defence Committee of the Board of Deputies)

You have, of course, met the "my goodness" type in every class in the Community. They are to be found everywhere. They are self-opinionated and very, very self-satisfied.

First there is the "my goodness" sort, with emphasis on the *goodness*. They invariably instance themselves as an example of the beneficence of Providence, who rewards them because of their righteousness. The Bible means such folk when it says (Deut. ix. 6), "Know, therefore, that not because of thy righteousness doth the L-d give you this good land." This kind of Jew will assure you that he gets on wonderfully well with non-Jews, who always tell him or her that "were all Jews like you, etc." (It is curious that you invariably proceed to see in this Jew something which you don't like.) This type then solemnly informs you that anti-Semitism exists only because of bad behaviour on the part of Jews. It is no use replying that if all Jews were angels Jew-haters would try to clip their wings.

There is another "my goodness?" type. But this time the emphasis is on the interrogatory sign. These types express shocked surprise when they come across any manifestation of anti-Semitism. They do *not* participate in the work of local Defence Committees, and are generally a pretty helpless lot, who live in a world of make-belief.

There is also the well-known "my goodness" type. Here the emphasis is on the *my*. He, or she, will try to convince you that if everyone were to belong to "my Party" then all would be well, for the line taken by "my Party" is the highway to all the goodness, etc., etc. It is well nigh hopeless arguing with such folk in an endeavour to show how the Party line has so often become twisted in the curling-tongs of opportunism.

Then there is the exclamatory "my goodness!" type. Ready to exclaim and declaim upon every aspect of Defence work. They comprise, an, alas, large number of "know-alls." Their usual opening gambit is "my goodness! The reason for anti-Semitism is quite simple; it is due to—" They then proceed to so simplify the issue, forgetting that hate, like love, is complex and occasioned by many contributory causes. Here are some of the arguments held forth by these "Simple Simeons," followed by the logical replies that could be given:—

Argument: Anti-Semitism exists because the Sunday Schools teach that Jews killed the central figure of the Christian religion. *Reply:* Anti-Semitism existed even before Christianity; still exists in non-Christian lands; moreover, atheists have been found to be anti-Semitic.

Argument: Anti-Semitism only comes when the Jew seeks to imitate the life and ways of his non-Jewish neighbour; alternatively, where the Jew refuses to mingle and lives in a self-sufficing ghetto of his own creation. *Reply:* Both in Germany, where so many Jews assimilated, as well as in Poland, where they lived within their own four "Amoth," anti-Jewish feeling came with tragic consequence.

Argument: If we would but tell the world how deeply it is indebted to Jewish culture, invention and morality; alternatively, if we could but convince the world that Jews do not control the banks, the press, public life, etc. *Reply:* Experience has shown that articles, leaflets, lectures on such subjects, either one way or another, have proved to be a sheer waste of time, unless a specific noble act or a denial of a mean one has to be emphasised.

There are no doubt a number of arguments that will readily spring to your mind, and you, equally, no doubt, know the replies. Should you, however, be in doubt, I would suggest that you join the local Defence Committee. I need hardly add that any specific question will also be gladly answered by the Office of the Jewish Defence Committee at Woburn House.

DECORUM IN THE SYNAGOGUE

The result of observation and interest in the welfare of the synagogue calls for the following expedient remarks.

Everyone who attends service has experienced breaches of decorum in the synagogue and gone away expressing disapproval. Yet, can anyone who has entered a synagogue be sure that he has not at some time caused some such breach, maybe unwittingly, even through extreme piety?

There are few who display indecorous behaviour through bad manners.

All who attend synagogue for prayer expect their fellow worshippers to behave in a manner becoming to the place and occasion, to observe that dignity and propriety which is the necessary background and atmosphere for both public ceremonial and private prayer.

It is unfortunately true that this condition is often lacking, and it is even necessary, at times, for rebuke from the pulpit. But the offenders continue to offend. It would appear difficult to reconcile this with the general good taste, sense and correct intention of all who enter the synagogue.

Surely we must consider it axiomatic that those who enter a house of prayer should do so with some sense of humility. It must therefore be assumed that all breaches of decorum are unintentional and may be avoided by a little forethought and consideration.

It is therefore interesting to examine some of the causes of these breaches.

It happens, not infrequently, that a man feels relieved of secular cares and duties when he enters a synagogue. His state of mind induces feelings of closer community and sympathy with his fellow worshippers. At such times one is inclined to utter a word of greeting or appreciation, especially on seeing a relative or a friend. This gives rise to a murmured reply, and within a short time the casual remark has become a whispered conversation. These whispered conversations, multiplied several times, create a vast murmur, which is disquieting and disturbing to other worshippers.

How many make the least endeavour to defer these greetings until after the conclusion of the service?

It may be supposed that everyone has, at some time, been guilty of this breach of decorum, which a moment's thought would have prevented.

One sometimes hears an eager adult directing guidance or admonition to an erring youth in tone unnecessarily high.

Then there are those whose offence is the most difficult to challenge. Those who, in their deep piety and concentration, raise their voices to a degree which disturbs the worship of their neighbours.

It has been known for a super-sensitive worshipper, in his zeal to maintain the tranquility necessary to his prayers, to make a loud call for order or utter a prolonged and equally noisy "Hush."

These are all simple and natural offences against the dignity of worship. But who will deny the magnitude of their total effect: that swelling, permeating hum which so often accompanies a service but is more suitable for some convivial and less sacred occasion?

Much of the movement in and out of synagogue, especially on High Festivals, is definitely a breach of decorum.

There is another cause for the lack of propriety in our synagogue today, a very important one, in my judgment—that is, the scanty knowledge, or even none, of many of our congregants, of the Hebrew language, in which all prayers are recited. They find little or no interest in services they do not understand. They become restless and impatient, especially during High Festivals and long services.

This point may be stressed by the fact that the prayer for the Royal Family, the sermon from the pulpit, and all announcements made are listened to in respectful silence. It may be assumed that this is because they are

"THE ROLE OF THE WOMAN IN COMMUNAL LIFE"

From Mrs. NEVILLE LASKI.

Nowadays it is impossible, save in a limited degree, to put bounds to the function which woman is able to perform in the service of the Community. At a time when faith and religious observance seem to have fallen into a severe and continuous recession, the housewife and mother can, in the conduct of her home and the upbringing of her children, import daily into their lives a Jewish background which can powerfully assist the work of Jewish education and help to retain them in the spirit and service of the Community.

In the communal life outside the home there is no limit to the part which woman can play in the social services which it has ever been the pride of the Jew to create and maintain. From the cradle to the grave the Jew has ever, by force of circumstances, been compelled to create a social organism which, beginning in the ghetto, has now in the larger life which emancipation has opened imposed upon us a burden which we cheerfully bear additional to that which our citizenship lays upon us.

Indeed, a review of the history of the Anglo-Jewish Community, to take no other, would serve to show that in the broad outline the benefits now conferred by the national social system have long been the objectives of the social system we and our predecessors have created and improved upon.

To list the activities in which women have increasingly been engaged would be but the compilation of a list within which the overwhelming majority of the organisations mentioned in the Jewish Year Book would find their place. Indeed, in the same way as the Englishwoman in principle finds no barrier to her activity in professional, governmental and social work, so does the Jewish woman find herself in council and in activity doing her job side by side with the men. It is in the sphere of work particularly affecting women, girls and children that the Jewish woman—as the years since 1933 have above all shown—that they have a special, if not unique, part to play.

In the light of this position it is somewhat anomalous to find that the Jewish woman has not been given the communal suffrage, which surely she has earned. It can hardly be just that she should be deemed sufficiently responsible and capable to bear the burden of communal duty equally with the male sex, yet not be given—as she has in public life—the suffrage which will enable her voice to count in forming the policies of the Community.

There are, moreover, certain aspects of Jewish religious law which bear hardly upon woman and which perhaps one day may be appropriately reconsidered, and, if possible, revised in her favour.

A community whose women can produce Miss Miriam Moses and the late Miss Hannah Cohen—to mention no other names—whose women can function so successfully in the children's movement, and in Zionist activity, in the Union of Jewish Women, the B'nai Brith, and in girls' clubs (to select only some of their activities) can surely be said to have created as the years have passed, a situation in which for all purposes of service men and women differ only in the sex which is theirs.

P. E. LASKI.

given a language which every congregant understands.

This is a matter which deserves serious consideration by clergy and laity alike.

But from whatever angle the problem is observed and investigated, one basic and simple solution is available for all—moderation, restraint, thoughtfulness and courtesy will ensure what every worshipper desires and has a right to expect, "decorum in the synagogue."

I. GASSMAN.

HABONIM IN THE ARGENTINE

The Argentine has a Jewish population of some 350,000. It also has a settlement where agriculture is essentially the industry.

The Habonim movement up to quite recently were beset by two major problems:—

- (1) It had precious little funds.
- (2) It had no place where to function in a way that youth could adequately express itself.

Mr. Nevill Jacobs, of Argentina and London, was approached by the Habonim. He immediately busied himself and made the project a real possibility, collecting the necessary funds and contacting a "Cnollo"—Argentine native—who has a big farm in the heart of the Hills of Cordoba, 1,500 kilometres west of Buenos Aires. Mr. Jacobs obtained a valuable and suitable piece of land from the farmer, and for the past two or three years the Habonim movement has been able to send groups of boys and girls for two weeks holiday to this camp during the four months' season.

Through the good graces of Mr. and Mrs. Nevill Jacobs, my wife and I were privileged to visit the camp.

We journeyed for 30 miles across the Hills of Cordoba, sometimes passing peaks 5,000 feet high, and arrived at our destination in good shape. We were met by the Commander of the Habonim, who conducted us through the camp.

It is impossible to do justice to the project or on what we saw, in the limited space at our command. The conduct and discipline of the youths is a tribute to the organisers and its commanders, who are full of zeal and keenness. Drills, games balling and all sporting events are all carried out on competitive lines. Each company tries with the other in an endeavour to score the greatest number of points. All words of command, camp songs, etc., are all in Hebrew. There prevails the highest sense of Zionism and nationalism. Fitness is of a very high standard. Camp accommodation is adequate and great care is given to the general tidyness of the camp. Passages leading to all the tents are cleverly decorated with shingle and stones and the designs arrived at were intriguing, the food served was of a high standard, the camp was a mixed one, the quarters of the boys and girls being on opposite sides of the camp. Boys and girls each have their own commanders, but in most games they all compete on an equal basis. Finally, we saw the beginning of a football match—in summer. The teams approached the playing field by demonstrating their general fitness. One girl, completely rigid, was passed over the heads of her football team. Her lack of movement was superb. Unfortunately, we had not the time to see the whole game and were conducted to our car, after the kick-off, by the Commander and his staff, from whence we returned to the residence of Mr. and Mrs. Nevill Jacobs, to whom we are extremely indebted for a glimpse of Jewish life in the heart of the Argentine.

F. J. BENZIMRA.

From Rev. B. PALETZ

After 29 years of service as Chazan of our beloved Synagogue I was due to retire in May last, but the Honorary Officers and Board of Management wished me to continue for another year, and I was delighted to comply with their wishes. I am deeply conscious and appreciative of the trust and confidence you have in me and pray and hope that the Almighty will grant me health and strength to be able to continue to give you of my best and to retain your good-will and encouragement. I would like to express my thanks to my colleagues, the Rev. S. Venitt and Mr. M. Sharpe, for their co-operation. Mrs. Paletz and I wish you a happy and prosperous New Year, and may the coming year bring Peace and Tranquility to Israel all over the world and success to the State of Israel. It will always be a pleasure and delight to welcome you in our Synagogue.

B. PALETZ.

CLUB MEMBERS' DIARY

The summer programme is over, and the next few months should see a vast improvement over the past eighteen months. For the first time the Club is in the happy position of being able to spend money in the sections of the Club where most needed.

The steady average of about forty persons on Mondays and Wednesdays during the hot, sultry evenings is a just reward for the efforts that have been made during recent months. Particularly encouraging is the encouragement given to the cultural evenings. The interest and variety of our cultural programme has for a long time been amongst the first priority of the tasks at hand. The results that we are now witnessing is sufficient evidence that our efforts have not been in vain.

The continual flow of new people, a proportion of whom usually apply for membership, is the first sign of a healthy and growing movement. With fresh blood we gain strength.

H. L. BRICKMAN, Riverpark.

Westbrook Jewish Youth Club

One often hears members of the Synagogue complain that their adolescent children are not being provided with social amenities and with the opportunity of meeting other Jewish boys and girls in the district of their own age group. The above Youth Club was specially formed to meet that need. The responsibility now rests with the parents to encourage their children to join, and for themselves to make every endeavour to ensure that such a valuable adjunct of congregation activity does not fail.

The Officers and Committee of the Club can assure all prospective members of a very hearty welcome. It is hoped that, in time, with the goodwill and co-operation of our friends, Westbrook will become firmly established and be in a position to cater for most of our members' tastes and foster an atmosphere of friendship and the spirit of pride of belonging.

Our Secretary, Miss Shirley Frome, of 3, Marlborough Court, Pembroke Road, W.8, will be happy to supply information of membership and forthcoming functions on application. The age group is 14-18.

DAVID FILER.

CHILDREN'S SECTION

LETTER FROM UNCLE.

My dear Girls and Boys,

It is now a year since the first issue of this magazine was circulated amongst the members of our Synagogue, so I think we might very well start our page this time by wishing a Very Happy Birthday to the Magazine, with the hope that it may continue to appear regularly with increased vigour and become the pride of all the Jewish people in this district.

There is an old Jewish tradition that on Rosh Hashonah everyone should stop to meditate and look back on his life of the past year and try to see what improvements he can make in the coming year. In the same way, let us now look back into the year that is finishing and see if we, as a group of young Jewish people, can learn any lesson that might help for the future. There are many questions we might ask ourselves. Have we tried to live our lives in a way fitting with our Jewish heritage and in a manner that will bring credit to our race? Have we tried to improve our knowledge of Judaism—of Jewish history, religion, culture? Do we attend the Synagogue Classes as a practical step towards this goal? And those of us who do attend the Classes, do we come as regularly as we might? Then what of the Synagogue—the centre of Jewish life in every community—do we come to the Sabbath services occasionally? Have we made a special effort to attend on the Festivals and special occasions during the year?

You see, being Jewish demands so much more from us, and we cannot afford to shirk our responsibilities. If we are to follow the example of our ancestors who built up a religion that has outlasted all others, if we wish to march in the footsteps of our parents who try to continue this heritage, then we, too, must aim at starting along the path of Jewish practice.

There is another side, too, to this question which we must not forget. We, as Jews, have a double responsibility—to be good citizens as well as good Jews. You might at first think that that puts an unfair burden on us, but, no, in point of fact, it means nothing extra at all. If we live in accordance with the principles of our faith, then we also fulfil the rules of citizenship. Here, then, is a New Year resolution worthy of us all—to try to be a good Jew and a good citizen of the country in which we live.

SHABBAT

"Remember the Sabbath Day . . ."

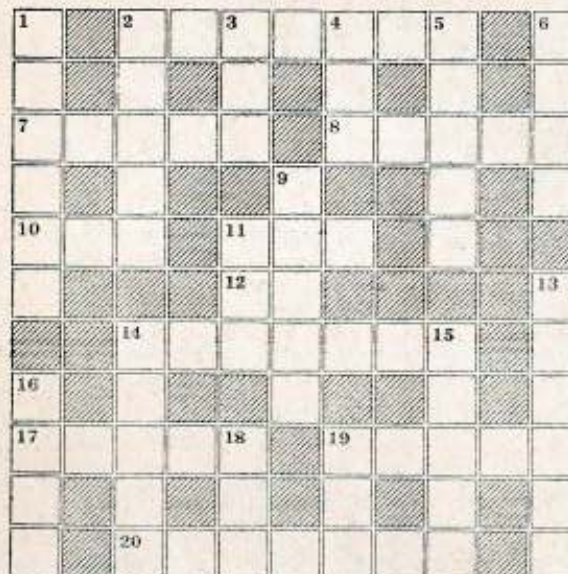
Shabbat means the Sabbath. The Sabbath is a holy day. The Christians have their Sabbath on Sundays, but the Jews have their Shabbat on Saturdays. Shabbat is a very peaceful day and we go to "shool" in the morning and pray to God. Perhaps one reason why it is peaceful is because God created the heavens and the earth in six days and rested on the seventh. He said that we must do no manner of work on that day, not even "thy manservant, nor thy maidservant, nor thine ox, ass, sheep, cow, nor the stranger that is within thy gates." We welcome Shabbat in as early as we can on the Friday night and are very reluctant to let it go until the very last possible second on the Saturday night. When at last it does go we do not spend the time bewailing the fact but look forward to and start preparing for next Shabbat. If we see a tasty morsel which would ordinarily be rather a luxury we immediately buy it for Shabbat. If we see something that is rare, we buy it for Shabbat.

The housewife has a great deal of responsibility connected with the Shabbat. She has to prepare the Sabbath meals on Friday; the candlesticks have to be brightly polished in readiness for the kindling of the Sabbath candles and the table laid for the evening meal, complete with two chollas and wine.

The master of the house has to make a blessing over the two chollas and the wine and the housewife kindles the candles and makes a blessing over them. Shabbat is a wonderful day. The Jewish people could not live without it.

CARMEL ROSE SHOCKET.

A New Year Crossword.



ACROSS

2. Ist. of Tishri.
7. The aspirate will make this the town that Esther knew.
8. A prophet of old.
10. What Abram did when he saw angels.
11. Fish forbidden for food.
12. A month.
14. In the corners of the garment.
17. One of the animals in Noah's Ark.
19. Tabal Cain used one in older days.
20. One of the twelve tribes.

DOWN

1. A month.
3. The Israelites did at Jericho.
5. A biblical commentator.
9. A month.
13. A month.
15. A month.
18. Eve was made from one.
2. A month.
4. "OD" added makes a priestly garment.
6. A month.
11. H - - - O Israel.
14. A month.
16. A month.
19. - - - Jews are brothers.

Here are some of the books of the Bible with the letters all mixed up. Can you find the real names?

1. TVILESUIC
2. AHSJOU
3. SAOM
4. HIMJEERA
5. SIGENSE
6. LUASME
7. SERBUNM
8. SDUXOE
9. SNIKG
10. SUJDEG

Greetings to Israel.

At this solemn time we send greetings to our brethren in Israel. An Age-long aspiration has at last been fulfilled, and in this historic event of such wide general significance we yet all feel something personal and individual.

It is this feeling of solidarity which we now wish to express in our greetings. We pray that the New Year will see an Israel at peace and devoted to the tasks of peace. Much is expected of her. She is to be a beacon of light and a haven for those of our brethren without home or country where they can live again as free men. Is it not also possible that from this State, whose very birth was hastened by the death of six million Jews, and the plight of many more, there may emanate a way of life, which under Divine guidance, may serve as a beacon of light to this tormented world.

New Year Greetings

The undermentioned convey their heartiest Good Wishes for a Happy New Year and well over the Fast, to all their relatives, friends and members of the Synagogue.

Mrs. M. Shocket, 109, Shepherds Bush Road, W.6.
Mr. and Mrs. H. Bayes and Family, 58, Prebend Gardens, W.6.
Mr. and Mrs. S. Moss, 12, Cottesmore Gardens, W.8.
Mr. and Mrs. H. Gelpsmann and Family, 45, Caithness Road, W.14.
Mr. and Mrs. S. Sulkin and Family, 19, Dewhurst Road, W.14.
Mr. and Mrs. M. Cutler and Family, 146, Shepherds Bush Road, W.6.
Mr. and Mrs. Bernardi, 41, Hartswood Road, W.12.
Mr. and Mrs. W. Paros, 104, Latymer Court, W.6.
Mr. and Mrs. L. Greenbaum, 43, Marlborough Court, W.8.
Mr. and Mrs. S. Grose and Son, 27, Park Road, S.W.13.
Mr. and Mrs. A. Sheinfeld and Daughter, 37, Kensington Hall Gdns., W.14.

Rev. and Mrs. S. Venitt and Family wish to convey to their relatives, friends and members of the Synagogue a Happy and Prosperous New Year.

Rev. and Mrs. B. Paletz and Family wish to convey to their relatives, friends and members of the Synagogue a Happy New Year and well over the Fast.

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

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

NEW MEMBERS

We welcome the following who have become members of the Synagogue in the course of the last twelve months.

N. Arram, M. Abrahams, L. Aarons, R. Barnes, G. Bravo, P. Brown, A. S. Bankover, S. Brent, B. Bennett, Dr. D. Caplan, H. S. Cohen, D. A. Cohen, H. Cohen, M. Cohen, B. Davis, M. Falk, S. N. Freedman, B. Feldmann, M. Frome, H. C. Fields, A. Greenberg, M. Greenbaum, Dr. P. S. Gardner, Mr. L. Gassman, J.P., H. Greenman, E. Grosz, J. L. Godfrey, G. H. Green, G. H. Hayman, A. Hizer, D. Hurst, A. Harris, A. Jacobs, E. L. Leslie, A. H. Langdon, W. R. Longhorn, E. Leigh, M. Lessman, R. S. C. Lawton, J. Leader, B. Lerner, F. Marks, J. Mendleson, M. May, S. L. Mendell, C. Paterson, B. L. Parker, H. Peczkowski, R. Rosen, Dr. J. H. Rose, E. Rayman, S. Perbohner, J. Segal, D. Sinclair, Dr. S. Tisch, H. Turner, H. Tobias, B. Van Praag, A. Zeto.

Mrs. M. Bravo, Mrs. R. Bender, Mrs. M. Cohen, Dr. L. B. Gayer, Mrs. R. Lee, Mrs. R. Miller, Mrs. J. Rackow, Mrs. M. Shaw, Mrs. K. Simmons, Mrs. J. Tobias.

THE BABBLING BROOK

Do you belong to that little band of heroes who periodically, wet or fine, snow or fog, appear at the door of the Synagogue at 7.30 a.m., or thereabouts, to make the proverbial "One more for Minyan"? One of these stalwarts actually confessed that we had been able to achieve what his wife had been trying to do for years and failed—namely, to get him out of bed before daybreak on a shivering cold morning in mid-winter.

The Secretary tells us that there are over thirty doctors on our membership books. By the way, we are informed from a reliable source that under the new National Health Scheme it is now possible for doctors to prescribe "SHAITELS."

Some of our congregants will no doubt recall a visitor to our Synagogue dressed with a turban. Labouring under the mistaken impression that he was an Eastern Jew, the Honorary Officers gave him a Mitzvah. It was only some time later, in the course of conversation, that it was discovered that he was an Indian missionary.

Congregants who last winter preferred to stay in bed on Shabbos morning rather than shiver in the Synagogue will be encouraged to learn that the new heating installation has now been completed, and they are assured of a warm welcome.

There was something about Fleur Benzimra's wedding to Mr. Sidney Goodman which is perhaps unique. Miss Willow Eve Winstone, one of the bridesmaids, is the daughter of Councillor Ruth Winstone, who, in turn, was bridesmaid at the wedding of Mrs. Felix Benzimra, the bride's mother, whereas the bride herself was bridesmaid at the wedding of Mrs. Ruth Winstone (the daughter of Rev. S. Lipson). The Revs. S. Lipson and B. Paletz officiated at all three marriages.

Many of our readers will, no doubt, have seen one of our members Mr. Sidney Benmax featured in the television series "Inventors Corner". His invention, which is a new method of upholstering furniture, has been widely acclaimed by the highest authority on both hygienic and economic grounds.

SYNAGOGUE ITEMS

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.

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

Selichoth are said every morning between Rosh Hashanah and Yom Kippur at 7.15 a.m.

There is a beautiful legend of the little farmer boy who, having been left an orphan at an early age, was unable to read, but who inherited a large, heavy Prayer Book from his parents. On the Day of Atonement he brought it into the synagogue, laid it on the stand, and, weeping, cried out: "Lord of Creation! I do not know how to pray; I do not know what to say. I give Thee the entire Prayer Book."

THE "SUCCAH"

will be ready for decoration on
Sunday, October 17th, from 10 a.m. to 1 p.m.

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

As the only day for decorating the Succah must be on Sunday, it will be greatly appreciated if members could send their gifts before, or on that day.

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

CONGRATULATIONS

BAR MITZVAH

John Fox, Jeffrey Dymond, Henry Rosen, George Grosz, Irving Leon,
Michael Cendowicz.

WEDDINGS

Joseph Gold to Ingrid Speilborg.
P. H. Dickey to Miriam Phillips.
Leonard Bash to Hilary Wallis.
Sidney Williams to Hetty Essex.
David L. Palmer to Hettie Lee.
Mark Kershberg to Yetta Weinstock.
Raphael M. Stone to Anne Caras.
M. A. L. Wills to Eva Bileski.
A. P. D. Easton to Elaine Moss.
Morris Rose to Cecilia Kutner.
Norman Taylor to Audrey Burnik.
Dr. P. S. Gardner to Joyce Grose.
Julius Mindel to Rose Nieman.
J. M. Alexander to Claire Sternberg.
John J. Balbes to Anne Gluck.
Maurice J. Franks to Hilda Cibula.
A. S. Ruda to Anita Muriel Kaye.
Sidney Goodman to Fleur Benzinra.
Joseph Ruskin to Stefanie Paul.
Jack Polinsky to Suzanne Lewin.
Hector Crown to Jean Rosen.
Joseph Rome to Betty Moscow.
Henry Brown to Clare Van Praag.
Emanuel Sussman to Doris Kerr.

SILVER WEDDINGS

Mr. and Mrs. S. Samson. Mr. and Mrs. N. Paros.

GOLDEN WEDDINGS

Mr. and Mrs. L. Aarons. Mr. and Mrs. D. Cohen.

CONDOLENCES

We wish to convey to all those who have suffered bereavement a sincere
expression of deepest sympathy.

YOU CAN HELP US TOWARDS OUR NEXT ISSUE.

- (a) By your criticism and suggestions.
(b) By your donations, subscriptions or advertisements.
All comms. to Secretary at Synagogue.

ABRIDGED JEWISH CALENDAR FOR 5709

First Day New Year 5709	Monday	October 4
Second Day New Year	Tuesday	" 5
Fast of Gedaliah	Wednesday	" 6
Day of Atonement	Wednesday	" 13
First Day Tabernacles	Monday	" 18
Second Day Tabernacles	Tuesday	" 19
Hoshana Rabba	Sunday	" 24
Eighth Day of Solemn Assembly	Monday	" 25
Rejoicing of the Law	Tuesday	" 26
New Moon Marcheshvan, 1st day	Tuesday	November 2
" " " 2nd day	Wednesday	" 3
New Moon Kislev, 1st day	Thursday	December 2
" " " 2nd day	Friday	" 3
First day Chanukah	Monday	" 27
1949		
New Moon Tebeth, 1st day	Saturday	January 1
" " " 2nd day	Sunday	" 2
Last Day Chanukah	Monday	" 3
Fast of Tebeth	Tuesday	" 11
New Moon Shebat	Monday	" 31
New Year for Trees	Monday	February 14
New Moon Adar, 1st day	Tuesday	March 1
" " " 2nd day	Wednesday	" 2
Fast of Esther	Monday	" 14
Purim	Tuesday	" 15
Shushan Purim	Wednesday	" 16
New Moon Nisan	Thursday	" 31
Fast of Firstborn	Wednesday	April 13
First Day Passover	Thursday	" 14
Second Day Passover	Friday	" 15
Seventh Day Passover	Wednesday	" 20
Eighth Day Passover	Thursday	" 21
New Moon Iyar, 1st day	Friday	" 29
" " " 2nd day	Saturday	" 30
Minor Passover	Friday	May 13
Thirty-third Day of the Omer	Tuesday	" 17
New Moon Sivan	Sunday	" 29
First Day Pentecost	Friday	June 3
Second Day Pentecost	Saturday	" 4
New Moon Tammuz, 1st day	Monday	" 27
" " " 2nd day	Tuesday	" 28
Fast of Tammuz	Thursday	July 14
New Moon Ab	Wednesday	" 27
Fast of Ab	Thursday	August 4
Festival of 15th Ab	Wednesday	" 10
New Moon Ellul, 1st day	Thursday	" 25
" " " 2nd day	Friday	" 26
First Day New Year 5710	Saturday	September 24

TIME TABLE FOR THE HIGH FESTIVALS

ROSH HASHONO

Sunday, October 3rd—6 p.m.
Monday, October 4th—commence 8 a.m. Reading of the Law 9.15 a.m.
Musaph 10 a.m. Sermon 12 noon.
Monday, October 4th—Mincha and Ma'riv 6.15 p.m.
Tuesday, October 5th—commence 8 a.m. Reading of the Law 9.15 a.m.
Musaph 10 a.m.
Tuesday, October 5th—Mincha and Ma'riv 6.15 p.m.

YOM KIPPUR

Tuesday, October 12th—Kol Midrei 6.7 p.m.
Wednesday, October 13th—commence 8 a.m. Reading of the Law 11.15 a.m.
Yizkor 12 noon. Sermon 12.45 p.m. Musaph 1.15 p.m. Minchan
4 p.m. Neilan 5.35 p.m. Fast terminates 6.52 p.m.
Children's Service 3.30 p.m. (in the Communal Hall).



CAN YOU HELP ?

Our Secretary Mr. M. Sharpe, is in very urgent need of accommodation for his family, his present rooms being utterly inadequate. CAN YOU HELP ?
If you know of anything or can suggest something, please ring RIVerside 1405.

CLISSOLD 5538

SHARP & DELLA
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Mr. & Mrs. JACK APFEL
and
Mr. & Mrs. JOE APFEL
Wish Parents, Grandmother,
Relatives and Congregants
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ORGANISATIONS.

Hammersmith Synagogue Ladies' Guild. Meet alternate Tuesdays in the Communal Hall. Hon. Sec.: Mrs. H. Caplan, 61, Lowther Road, S.W.13. Tel.: RIV. 5878.

Western Area Jewish Centre.
All communications to the Organising Secretary, Mr. M. Sharpe, 71, Brook Green, W.6. Tel.: RIV. 1406.

Riverpark Jewish Youth Club. Hon. Sec.: Mr. R. Morhaim, 3, Godolphin Road, W.12. Tel. SHE. 4008.

Westbrook Jewish Youth Club. Hon. Sec.: Miss S. Frome, 3, Marlborough Court, W.8.

Hammersmith and District Women's Zionist Society.
Hon. Sec.: Mrs. D. Shocket, 74, Esmond Road, W.4. Tel.: CHI. 8161.

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

Hammersmith and West Kensington Districts — Norwood Aid Society. Hon. Sec.: Miss Doris Grose, 10, Watchfield, W.4. Tel.: CHI. 0073.

Hammersmith and West Kensington Mutual Benefit Society. Secretary: Rev. B. Paletz, 18, College Court, W.6. Tel.: RIV. 4728.

Hammersmith, Shepherd's Bush, Chelsea District Defence Committee, under the auspices of Board of Deputies of British Jews. Hon. Sec.: Mr. R. S. C. Lawton, 71, Brook Green, W.6. Tel.: RIV. 7601.

E'nei Akiva. Meet Saturday afternoons at 3.00. Apply for particulars to Miss S. Belcher, 4, Lakeside Road, W.14.

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

Classes meet every	
Sunday	10.15 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.

Western Area Jewish Centre
Joint Council

Present at

B a l l

on Wednesday, January 19th, 1949
at the

Hammersmith Town Hall, King Street, W.6.

Dancing to Frank Adams & his Orchestra

Dancing 7.30 p.m. till Midnight
Tickets 10/6
Evening Dress (Optional)

fully
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Bars

Organising Secretary:
Mr. Maurice Shapiro,
71, Brook Green, W.6. Riv. 1405

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.

CHILDREN'S SERVICE

Sabbaths	11.00 a.m.
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A Study and Discussion Group is held at the Minister's residence (71, Brook Green), 90 minutes before Mincha.

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

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

The Ministers can be seen by appointment.

Rev. S. VENITT, B.A.	...	...	RIV. 7601.
Rev. B. PALETZ	...	...	RIV. 4728.