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"THE BROOK"

THE MAGAZINE OF
THE HAMMERSMITH & WEST KENSINGTON
SYNAGOGUE

תשי"ח

SEPTEMBER, 1957
NEW YEAR 5718

"Create in me a clean
heart, O God, and renew
a steadfast spirit within
me."

Psalm LI-12

HAMMERSMITH & WEST KENSINGTON SYNAGOGUE

71, BROOK GREEN, W.6.

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THE CHIEF RABBI'S NEW YEAR MESSAGE FOR 5718

"Turn to the Lord thy God" is the opening sentence of the Prophetic Portion read on the Sabbath between the New Year and the Day of Atonement. It is also the motif of the prayers and supplications which are recited in our synagogues during the days of penitence. It is a call both stern and encouraging to sinful men and women who wilfully or out of weakness are enthralled in life's entanglements. There is no time set for the effort to seek the Divine Light; the appropriate time is *now*. But to help men and women sincerely and wholly to recognise the power and love of the Almighty our faith has ordained the period between New Year and Yom Kippur for the purpose of creating the atmosphere and inducing the mood of preparation to meet God. It is the season of meditation and introspection and suggests to man that he should endeavour to evaluate his life and his actions. This particularly applies at a time when the uncertainties of life have become even more perplexing and no man however careful can predict or foresee what tomorrow will bring. The Jew should consequently appreciate the opportunities which his faith affords him and endeavour to put himself right with that Being on Whom his life and the life of his fellows so much depend.

Addressing myself specifically to your readers, I send a message of goodwill and blessing to you all, and pray that you and I will heed the call of the Prophet to turn Godwards in our thoughts, in our prayers and in our actions, so that we are strengthened in all circumstances in the New Year which we celebrate.

ISRAEL BRODIE,

Chief Rabbi

EDITORIAL

We look forward to the coming year with more than usual interest. We now have our new classroom building. What are we going to do with it? How are we to allocate the available space and time? What is to be our yardstick? We are now a healthy, active community with a full quota of activities. Social groups will want to widen the scope of their functions, always with the most laudable intention of knitting together the geographically dispersed members of the community. The tendency is also towards a sustained effort to improve the standard of Jewish education amongst the adults, to give them a greater interest in Synagogue Services and in general Jewish knowledge.

Our primary aim, no doubt, will be to intensify our work on behalf of the children, to encourage and awaken a greater enthusiasm for their lessons, and most important of all, to retain their interest and loyalty when they are adolescent.

All who were privileged to attend the opening ceremony of the new building were unanimous in their verdict that our new classrooms are amongst the finest in London. The new Library Committee is already laying plans for a Communal Library which will be housed in the Waley-Cohen Room. In addition, there will be a permanent Children's Synagogue complete with Ark, Ner Tomid, Reading Desk, Tallisim and Books.

With this issue, "The Brook" enters upon its eleventh year of publication. If it has achieved little else, it has faithfully recorded the activities and happenings in our Community, and thus made things easier for the would-be Chronicler to continue writing up the history of our Synagogue from the time of the Diamond Jubilee and onwards. Without the friends and wellwishers, who year in, year out, contribute their advertisements, greetings and articles to its pages, it would have been impossible to continue. To all of them go our warmest thanks.

May the coming year bring a harvest of blessing from all our undertakings both within the congregation, and in the wider community outside, and may we all be spared to reap the benefits of our labours in peace and tranquility.

OPENING of NEW CLASSROOMS

The new classroom block of the Hammersmith and West Kensington Synagogue was opened and consecrated on Sunday, 16th June, 1957. Among those present were the Deputy Mayor of Hammersmith, Councillor J. F. Hayes and Mrs. Hayes, the ex-Mayor and Mayoress, Councillor and Mrs. T. A. Keating, the Leader of the Council, Alderman E. E. Woods, Mr. Tom Williams, Member of Parliament for Barons Court, Mr. S. S. Levin, Chairman of the London Board of Jewish Religious Education, Sir Bernard and Lady Waley-Cohen, together with the following representatives of the United Synagogue, Mr. Alfred Silverman, Secretary, Mr. J. Julius, Membership Officer, and Mr. P. Permutt, Property Officer.

The new classrooms were declared open by Mr. Bernard Bernardi, who served as an Honorary Officer of the Hammersmith Synagogue from 1934 to 1947, and were consecrated by Dayan L. Grossnass, Dayan of the London Beth Din. The opening ceremony was relayed to the large congregation assembled in the nearby Synagogue where the service, following the opening ceremony, was conducted by the Rev. S. Venitt, the Rev. S. Lipson and the Rev. S. Forscher assisted by the choir under the direction of Mr. B. H. Busky.

In his address Dayan Grossnass said "I am happy to see so many representatives of the civic life of Hammersmith. It indicates the good relations and the good fellowship that exist in the borough." Speaking of the new classrooms he said: "I think you will agree that a religious education is the best guarantee of good citizenship. In these classrooms, your children will be taught the true religion of our fathers and their duties to their fellow-men. But this can only be made possible by the example of their parents. It is in the home that they must be shown the grace and beauty of our way of life. May your new classrooms and synagogue continue to teach the true spirit of Judaism."

The service was followed by a reception in the Communal Hall at which bouquets were presented to Mrs. Bernardi, Mrs. Hayes and Mrs. Grossnass by three pupils of the Classes: Valerie Collins, Malka Abrahamson and Barbara Levy.

Mr. H. Sharpe, Senior Warden, who presided, welcomed the many friends and visitors who had joined them on such a great and memorable day in the history of the Hammersmith Synagogue. "Ten years ago," said Mr. Sharpe, "the first discussions took place regarding the building of new classrooms, but owing to building restrictions it had not been possible to proceed any further at that time. Four years ago the first plans were drawn up. After three years of negotiations, the foundation stone was laid a year

ago almost to the very day, and to-day we are gathered to celebrate the opening of our new classrooms. Looking back it seems almost impossible to believe that at long last our dreams have become reality."

We have a set of classrooms of which we may be justly proud, light, airy and in colourful contemporary style. We wish to extend to Mr. J. Mendleson, the architect, our sincere thanks for his devoted efforts in carrying the work through and in achieving such a successful result. But this is not the end of our task. We hope in the near future to equip these classrooms, to furnish one room as a permanent children's synagogue and to establish a Synagogue Library. We hope that these classrooms will be a source of inspiration to the children in their study of Judaism so that in the years to come they will be able to take their places in the Community as true Jews and as loyal citizens of our great country."

A message of good wishes from the Mayor of Hammersmith, Councillor J. F. Heaks, who was unable to be present, was read by the Deputy Mayor, Councillor J. F. Hayes. Councillor Hayes went on to say "You have created something that is a direct essential in bringing about the education of the most important section of the community, the young individuals. In these rooms will be built the character and personality of your children and this will help to make the world a better place in which to live. Let Jew and Gentile wherever they may be, help each other. You have an enormous part to play in the life of the community, and in training your children you are playing your part in the life of the community."

Mr. Tom Williams, M.P. for Barons Court, spoke of how delighted he was to have been present both at the foundation stone laying and at that day's ceremony. "The best we can do for our children," said Mr. Williams, "is to give them the things that are precious to us, and these classrooms will enable them to have these things. They will be much more important than any material or financial gift."

"I never fail to come to a Jewish service without being moved by the beauty of the music. Almost everyone I have spoken to this afternoon has thought it amazing that a Goy should speak Hebrew. But I take this opportunity of withdrawing my offer made a year ago to come and teach Hebrew here. My knowledge of the language has become rusty, and I think it must be because I have been too long in the barbaric atmosphere of the House of Commons. But you people by building these classrooms, have ensured the heritage of your children, who will be the men and women of tomorrow."

Mr. S. S. Levin, Chairman of the London Board of Jewish Religious Education, thought the new building a very fine achieve-

ment. "Classrooms," he said, "were a very great and important institution, but they would not exist without the worthy local representatives to carry on the work. The classrooms could do so much to further the cause of Judaism."

"What the children are taught here they must seek to practice in their homes. If there is no partnership between the home and the Synagogue, the future of Judaism is very dim indeed. You parents must see that your children come to these classes, and must set them an example at home."

Rev. S. Venitt stated that the three classrooms would be known as the Waley-Cohen Room, the Sacks Room and the Golding Room. They were dedicated respectively to Colonel and Mrs. Jacob Waley-Cohen by Mr. J. A. Waley-Cohen and relatives, to Hyman and Florence Sacks by their sons and daughters, and to Sheila Joy Golding by her husband, Dr. Leslie Golding.

Speaking of the people to whom the classrooms were dedicated, Rev. Venitt said that the Synagogue was glad to have forged another link with the name of Waley-Cohen, one of the greatest names in Anglo-Jewry. They were proud that the senior member of the family, Mr. J. A. Waley-Cohen was one of their members and had been for many years. The room commemorated the names of his parents. His father had been well known for his charitable and philanthropic work; his mother had been a woman of great charm and piety, interested in Biblical studies, and producer of a book called "Meditations from the Old Testament." The association of the Sacks family with the Synagogue went back over 60 years and their children had been brought up in their community. He said that Sheila Joy Golding was scarcely more than 30 when she died, but she had achieved more than most people did in a lifetime. She was the complete soul of integrity. Life to her meant trying to serve her fellow men. Her name would now serve as an example and inspiration to the girls of their community.

Mr. J. A. Waley-Cohen responded on behalf of the Waley-Cohen family and Mr. J. Sacks responded on behalf of the Sacks family.

A presentation of an inscribed silver-gilt key to the classrooms was made by Mr. H. Sharpe to Mr. Bernard Bernardi, who performed the official opening. Mr. Bernardi in responding said how much he would treasure this key and how greatly he appreciated the honour conferred upon him by the Synagogue.

Before closing the proceedings, Mr. H. Sharpe expressed his thanks and deep appreciation of the work done by the members of the Ladies Guild in catering for that afternoon's function.

H.S.

NEW MEMBERS.

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

Mr. Henry Hart.	Mr. and Mrs. Louis Bourne.
Mr. and Mrs. Jack R. Lynton.	Mr. and Mrs. John Harris.
Mr. Leo Stone.	Mr. and Mrs. Woolf Levy.
Mr. Lewis Falk.	Mr. and Mrs. Heinz Kurzon.
Mrs. Hilda May.	Mr. and Mrs. Harry Levy.
Mrs. Elsa Steindler.	Mr. Israel G. Berg.
Mr. and Mrs. Harry Grossman.	Mr. and Mrs. Ralph Gottlieb.
Mrs. F. Mountain.	Mrs. Celia Rosenthal.
Mr. and Mrs. Reuben Pizer.	Mr. and Mrs. Jack M. Canter.
Mr. Gedalia Rosen.	Mr. and Mrs. Jack M. Alexander.
Mr. and Mrs. Sidney Lewis.	Miss Pauline Caine.
Mr. and Mrs. Alexander P. Wales.	Mr. Albert A. Asher.
Mr. and Mrs. Woolf Samuels.	Mr. and Mrs. Harry Rose.
Mr. and Mrs. Michael J. Bramson.	Mr. and Mrs. Paul Wolf.
Mr. Henry S. Ashford.	Mr. and Mrs. Leonard S. Harris.
Mr. and Mrs. Theodor Santman.	Dr. and Mrs. Freddy Himmelweit.
Mrs. P. Tomlins.	Mr. and Mrs. David Brookman.
Mr. and Mrs. Ronald E. Simmons.	Mr. and Mrs. Sidney Williams.
Mr. and Mrs. Joseph Ritz.	Mr. and Mrs. Brian S. Gelade.
Mr. Edward Harris.	Mr. and Mrs. Harry Kisberg.
Mr. Charles Raymond.	Mr. and Mrs. Sydney Goodman.
Mr. and Mrs. Moss Posner.	Miss M. M. Morrison.
Mr. Hugh J. Cameron.	
Mr. and Mrs. Alfred Indyk.	

WEDDINGS.

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

Maurice Lawrence to Ruth Leila Brandon.
Michael Alan Horam to Fae Kreeger.
Martin Pressman to Fay Unger.
Georges Korel to Shirley Collins.
Jeffrey Michael Lewin to Evelyn Gloria Lewis.
Saul David Cohen to Sylvia Gornitsky.
Geoffrey Ivor Holt to Honna Joy Boroda.
Brian Sidney Gelade to Norma Richmond.
Paul Mayer to Ruth Klara Funk.
Asher Bertram Topper to Beatrice Berg.
Michael Kay to Anne Zeto.
Percy Ferst to Sadie Wallerstein.
Jack Navarre to Rita Mayover.
Aubrey Samson to Edna Jo Lehmann.

LECTURES on "THE PRAYER BOOK" & "THE BIBLE"

So important and all embracing a subject as "The Jewish Prayer Book" merited our special attention in a striking series of lectures held during the inter-festival phase between "Pesach" and "Shevuoth." The factual and the historical development method of approach were adopted by the first three lecturers, Rabbi Dr. E. Wiesenberg, Rabbi E. Leperer and Rabbi Dr. A. Melinek, who spoke on "Weekday Prayers," "Sabbath Prayers" and "Prayers of the Festivals" respectively. The almost indefinable essence of prayer was glowingly portrayed by Rabbi S. Sperber in a superb address "Occasional Prayers" which concluded the series. He explained how our spiritual elevation depended on our capacity to articulate in prayer our human deficiencies, when we can feel and voice our dependence on God.

The Bible is our direct source of inspiration in the coming autumn series of lectures. Rev. Joseph Halpern, M.A., who is an acknowledged authority on the history of our People is to give a course of ten weekly addresses on "The Bible and its background," commencing Monday, 7th October, 1957.

There are many literatures but only one Bible. In its pages is depicted the great miracle of history, how a politically insignificant race of antiquity acquired the power to speak for the souls of all men. In this course of lectures will be unfolded the drama of an eternal people, from the patriarchal period through the depression of Egypt to the sublimity of Revelation at Sinai, from nationhood and kingship in the Promised Land through the era of prophetic challenge until the Babylonian captivity. The pattern of Biblical history and the heart searchings of its heroes point to the divinely ordained task and the way of man, for all generations including our own. This series will afford an opportunity of learning a great deal concerning the political and sociological life of the Jewish people in Bible times, a narrative of man's striving which is without parallel in human history.

Detailed particulars concerning this fascinating course may be obtained on application to the Lecture Secretary, Hammersmith Synagogue, 71, Brook Green, W.6.

L.F.

ON SCHISM

There is an old story, so old that I give the Editor a free hand with his blue pencil, about a Jew who was wrecked on a desert island and was rescued some years later. When his rescuers were being conducted round the island they came across a structure built of branches and planks and such rude building materials as the shipwrecked man had been able to assemble. "What's that?" they said. "That's my synagogue," was the reply. They heartily applauded him for his zeal in keeping the flame of religion burning in such difficult circumstances. About a mile further on they came to another such structure, and asked the same question. "That's my other synagogue," was the answer. "But surely you don't want two synagogues; aren't you overdoing it?" they said. "Of course I must have two synagogues," was the answer. "One is the one I go to; the other is the one I wouldn't set foot in if you offered me five pounds."

As a comment on Jewish communal life the story is interesting and pungent, and reminds one of Canning's famous aphorism about politics: "If I had not an opposition I would buy one."

Having played for some time a very unimportant part in the humbler levels of Jewish public life I have noticed certain qualities which are sometimes ascribed to what is known as "sturdy individualism" but which less charitable people call mere quarrelsomeness. This should be the very stuff of which schism is made, yet when the dispute has boiled up to a certain temperature the cry is heard "you'll split the congregation." This is meant to forecast the direct consequences, though all it generally means is "If you do so and so I shall resign," but it is interesting to wonder what happens when congregations are split, and whether schism is always an unmitigated evil. I don't know, and, as usual, leave my readers to consider both sides and make up their own minds.

I suppose that if I were a Roman Catholic I should feel much fortified in my faith by the knowledge that the mass was the same all over the world, with no difference even of minhag (lehavdil) wherever I worshipped. Yet I imagine that an English Christian would be compelled to admit that the strength and vitality of religious life in England was partly due to non-conformity and the many sects which flourish in its name, and the great leaders who founded them. So there seem to be arguments for and against schism, at least if we look outside the community.

There have been sects and schisms in Jewish history, but I am too ignorant to say whether, on the whole, their ultimate effect was harmful or the reverse. I know at least that Jeroboam the son of

Nebai, who split the kingdom in two, was the one who thereby "caused Israel to sin." I wonder if that gives a clue. The splitting of the kingdom meant that one strong unit was split into two weaker ones, neither of which was able to resist destruction singly. Translated into terms of modern economics it would mean that schism is wrong where the practical resources of a community are so weakened by a split that neither part can carry on and even the fundamental purpose which is common to both contending parties has to be abandoned. Synagogues, ministers, teachers, abattoirs and all such essential services of a community cost money; if you divide the congregation you divide the money, and so neither side can pay its overheads, and the whole undertaking collapses.

But is money the ultimate criterion? Not quite; there is one other factor to be considered before deciding whether schism is what John Masefield called "honest schism." In a great many cases the prospect of a "split" seems, for financial reasons, to be the end of everything. But in most cases it need not, in fact, be the end of everything. But it would make things very much more difficult for everybody. The financial burden perhaps doubled; instead of a synagogue, a room; teaching and secretarial services done mostly by volunteers in their spare time; perhaps no meat if there were no abattoirs. One need not go into detail; it is easy to imagine the general increase in the communal and individual burdens and the decreasing yield of achievement. Those who are prepared to face their difficulties and bear those burdens have proved their claim to sincerity; their schism is honest because of the sacrifices they are prepared to make to uphold it.

When founded on such a basis it may well be to the advantage of Kela' Yisrael that such a group should develop its own ideas and work them out. If an idea and a point of view is capable of being congregationally implemented and handed down to succeeding generations, and of being subjected to the test of time, such a process may well be of benefit to the community. If it succeeds, it has added to the stock of religious ideas which, by the very fact of their survival, must be capable of appealing to rising generations. If it fails, it has at least been tried out, and the reasons for its failure may form valuable examples for future guidance.

L.L.L.

NEW YEAR GREETINGS

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

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

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

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

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

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

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

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

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

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

Mr. and Mrs. J. Mendleson and Family, 32, Ringwood Avenue, N.2.

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

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

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

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

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

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

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

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

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

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

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

Mr. and Mrs. J. Bondt and Steven, 43, Hamlet Gardens, W.6.

Dr. and Mrs. P. S. Gardner and Son, 28, Watchfield, W.4.

Mr. and Mrs. Charles Topper, 84, Watchfield, W.4.

Mr. I. Gorman, 33, Hamlet Gardens, W.6.

HAMMERSMITH & WEST KENSINGTON SYNAGOGUE

with PUTNEY & WIMBLEDON HEBREW CONGREGATION

BANQUET & BALL

In Aid of the Building Funds at

The Café Royal

(Napoleon Suite)

Regent Street, W.1

on

Sunday, 3rd November, 1957

from 6 p.m. to Midnight

Dancing to ARTHUR COPPERSMITH & his ORCHESTRA

(By kind permission of the Café de Paris)

RECEPTION 6 p.m.

DINNER 6.30 p.m.

TICKETS

£2 17 6d. each incl. of Dinner Wines.

TOMBOLA

NO APPEAL

MEMORIAL TRIBUTE TO TILLY LIPSON

31st July, 1957

By the Rev. Arthur Barnett, B.A.

The sad, but privileged, task has been allotted to me to offer a brief tribute to the memory of the beloved friend from whom we now take our farewell. It is now exactly half a century ago that my friendship with Tilly Lipson began:—and, with the passage of the years it grew in its closeness and constancy as they unfolded to me the rare and remarkable qualities of an unusual and splendid personality. And it is by very reason of my intimate knowledge of her wonderful character that I cannot hope to appraise the life now ended with any sense of adequacy in the short time at my disposal.

As I now recall that life there arises uppermost in my mind the thought that she embodied in herself all the sterling merits and virtues which make for the ideal help-mate of a minister of religion. We, who have spent our lives in this calling, are only too conscious of the vital part a wife can play in the making or marring of our own careers. And in this regard I would say of our departed friend that no Jewish minister ever had more reason to render thanks to God for his life-partner than the grief-stricken husband now bereft of all the blessing that she brought to him. Yet nothing is here for tears, but everything for gratitude; for her life was as rich in content as it was ripe in years. Devoted as she was in her love and care for him, for her home, and her family she was as dedicated as he himself to his sacred vocation. There was no sphere of his activities in which she failed to be at his side—guiding, encouraging, inspiring, labouring with him and fortifying him in all the arduous tasks that beset the true servant of God.

She was born into the ministry, she inherited from her own father a tradition of service, and richly indeed did she enter into her family heritage. She was herself a priestess at the divine altar, a minister in all but official title. Here was a life of sacrifice—self sacrifice—for the physical moral and spiritual well-being of her fellows. There must be many hundreds of men and women who owe to her most of the happiness that they have experienced in their own lives. She had a special flair in her influence and dealings with young people. She was possessed of an innate piety as patently sincere as it was unobtrusive and unoppressive. In the Synagogue, in the home and in all her human contacts she loved and served the Lord, her God, with all her heart, with all her soul—and with all her strength. Yet she remained always a very simple,

a very ordinary sort of person with no pretensions to any outstanding worth. And in this modesty lay her chief charm. She may not have been a great woman; but she certainly was a grand one.

She was profoundly wise in her judgement of men and affairs. Yet, sorry, indeed, as these can sometimes be I never knew her to harbour an unkind thought or to utter a harsh word against anybody. She was as generous to the human weaknesses of others as she was unstinting in her valuation of other people's goodness. Above all she was deeply mindful of the immeasurable and unceasing goodness of God. She showed that in her wonderful patience, fortitude, and indomitable cheerfulness in all the ills and pains that at times beset her. She had an infinite pity for the sufferings of others, but never any self-pity for her own. Here was an אשת חיל a brave woman, a true woman of worth—so rarely to be found. Let us be truly grateful to God for the precious gift of her for so long in our midst. Precious in the eyes of the Lord is the death of His loving ones; precious will it long abide in our own eyes.

And as she was throughout her life so mindful of God we may be comforted in the assurance that God will now be mindful of her.

כי ה' אלהיך ברכך בכל מעשה ידך ידע יכתך את המדבר הגדול
זה

"For the Lord, thy God hath blessed all the work of thy hand; He hath known (He has understood; He has cared about)—your long pilgrimage through the tangled wilderness of this life." And now that you journey on out of this wilderness-world to the gates of Promise your final reward will be with you and your recompense before you; for He will receive you.

Tilly Lipson has departed this life during the interval that separates the close of the Book of Bemidbar and the opening of the Book of Devarim. Bemidbar is the Book of Trial in the Wilderness; Devarim is the Book of Fulfilment in the Land of Promise. Through Trial to Triumph!—here is the ultimate meaning of her life and death. So regarded, the coming Sabbath may indeed be for all who are left to mourn her, a true שבת חזק a Sabbath of hopeful vision, to be followed hard by a Sabbath of Divine Comfort. שבת נחמו

באי בשלום עטרת בעלה

"Go in peace, O, thou crown of thy husband, to thine eternal Sabbath of Peace." May God give thee of the fruit of thy hands and may thy works praise thee in the gates.

CAUTION - DANGER AHEAD

by Rabbi Dr. S. M. Lehrman, M.A.

Life, physical and spiritual, is beset with dangers. Happy is he who heeds its danger signals. He who does not, thoughtlessly lashing the steeds which drive the chariot of his life to relentless speed, will share the fate of Phaeton in Greek mythology — head-long disaster. For this reason, must all those who travel or walk be mindful of the cautionary signals provided, if they are to continue pacing "the lands of the living."

Even the animal world, so we are told, has resort to an elaborate system of signs, warning of danger ahead. Travellers in the heart of Australia, known as the Bush, tell us that it is a difficult adventure to meet with Kangaroos, though the place is full of them. What happens is this: As soon as these animals have spied the "enemy" — man, they thump the ground with their big, strong, bushy tails. This fine art they teach their young, at which they soon become pastmasters. Bears, likewise, have an elaborate system of warning-signs. They scratch these warnings with claw and tooth on the barks of certain trees. Discretion is the better part of valour in the animal world.

THE YAMIM NORAIM

Judaism has a most comprehensive network of signals and observances, laws and customs, all meant to teach the perfect life and to eschew dangers which beset the spiritual life, no less than the physical one. What is the Shabbat if not a warning to ease down the feverish pace of economic and material existence? Is not the purpose of the Dietary Laws to exercise us in self-restraint and vigorous discipline? In fact, each of the *TARYAG* (613) Mitzvot should be regarded as a reminder that we must live the godly life. The sheer pity of it all is that whereas man is most careful not to run into a danger which might bring death nearer, he seems to be deaf and impervious to the calls made by the Torah and the *Shulhan Arukh* to be more cautious in all he eats and drinks, says and does, wears and enjoys.

Of all the warnings given by Judaism to "be wise and consider their latter end," that which seems to be generally heeded is the observance of the Solemn Festivals of Rosh Ha'Shanah and Yom Kippur. For on these unique festivals, even those with whom the world is too much and to whom it is a perennial temptation, wend their now unfamiliar way to the Synagogue and unlock the rusty gates of prayer. The scales of blindness drop from their eyes, and those of deafness from their ears. Exchanged is the all-pervading climate of secularism for the holy atmosphere of the synagogue, surcharged on those days with "the beauty of holiness" and the mystery of existence.

The only pity is that this fleeting glimpse of imponderable verities and eternal realities does not become an abiding vision in our lives. True Judaism can never be departmentalized or segregated to the first corner of the year only. Unless religion is firmly rooted in daily life, unless it is life itself, it becomes unhealthy and introverted. For this reason, are there no dogmas, creeds or affirmations in Judaism. Neither the Torah and the Talmud, nor the *Shulhan Arukh* are text books on theology or religious philosophy, but manuals of noble action and pure thinking. It is significant that when receiving the Ten Commandments at Sinai, our ancestors rapturously and unanimously burst forth with the solemn declaration "we will do, and we will understand." The order of the two verbs speaks volumes.

THE SHOFAR'S CLARION NOTE

The Yamim Noraim must call us all back to walk in our ancestral Jewish paths and to re-dedicate ourselves to the life of practical good deeds and piety. What greater need than this is there amid the pressures and challenge of our times? It was the saintly Hillel who warned "Do not separate thyself from the community." The Jew must not be apart from communal, local or national endeavour, but a *part* of the Jewish life around him. Judaism must not be a fugitive and cloistered virtue, but the salt that preserves the world from corruption and disaster.

"The Shofar has sounded: who will not be afraid?"

S. M. LEHRMAN.

CHASAN TORAH AND CHASAN BERESHITH

The Honorary Officers and Board of Management extend their heartiest congratulations to Messrs H. Gelpsmann and J. Halfin, who have been chosen to be Chasan Torah and Chasan Bereshith respectively. Mr. Gelpsmann is well-known for his active efforts on behalf of the community. He is at present Treasurer of the West London Zionist Society, and on the Committee of the Parents' Association.

Mr. Halfin, who has been Treasurer of the Parents' Association since its inception is also Hon. Secretary of the Combined Charities Fund, and an active member of several committees engaged in charitable work.

All members will join in wishing them and their wives and families a very happy and prosperous New 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 their relatives, friends and members of the Synagogue.

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

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

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

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

MR. W. A. ROLFE'S RETIREMENT

Mr. W. A. Rolfe, who has been our Caretaker for the past 30 years, is retiring very shortly. The Honorary Officers and Board of Management would like to voice the deep appreciation of all the congregation to him for his valuable and conscientious services, and for the great help given at all times by Mrs. Rolfe.

They wish them both much happiness and good health in their well-earned retirement.

THE SUCCAH

will be ready for decorating on
Monday and Tuesday, 7th and 8th October,
between 10 a.m. and 1 p.m.

Gifts of flowers, foliage, cake, 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.

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

LADIES' CLASSES

A full year has now elapsed since the inauguration of our special tuition classes for ladies. Instruction and guidance have been given on the reading of Hebrew, the intricacies of the Prayer Book, the fundamentals of Judaism particularly in relation to "Kashruth," "Shabbat" and the Jewish Festivals. A Model "Seder" was held a few weeks before "Pesach" and the significance of the "Dinim" were pointed out and explained in detail by the teachers. Both teachers and students have entered wholeheartedly into the spirit of Jewish training with the realisation that the riches of our great heritage lie within the reach of all.

Those who have attended diligently, feel deeply that to turn aside each Monday evening for a period of 1½ hours has been well worth while.

The spiritual leaders of the Anglo-Jewish community in London have watched our efforts in Hammersmith appraisingly and four other communities have started similar classes in the last 6 months.

All ladies are welcome to these classes which are entirely free, and are held every Monday evening from 8.15 p.m. till 9.45 p.m. in the Communal Hall, Brook Green, W.6.

J.F.

SYNAGOGUE LIBRARY

A catalogue of available books is now being prepared and would-be readers will be able to borrow books on application to Rev. Venitt early next year.

Many more books are, of course, required to make the library of real value and benefit. Members having books of Jewish interest in Hebrew or English, might like to present a volume or two to our collection. Alternatively, they might wish to follow the example of some members of the community, who have presented commemorative volumes to mark important family events. Whatever the form of presentation, each book will be suitably inscribed. Any form of help in building up our library would be greatly appreciated.

BARMITZVAHS.

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

Ronald Michael Gross.	Rodney Moss.
Philip Pantelis.	Webb Eliscu.
David Phillips.	Alec Davies.
Roger Selman.	Gerald Kurzon.
Colin Waterman.	Barry Ford.
Allan Bayes.	

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

SYNAGOGUE ITEMS

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

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

Will Secretaries of local organisations please note: Instances have arisen in the past where two or more organisations have arranged committee and other meetings to take place in the Synagogue Hall, or at private residences, on the same date.

A number of people are on several committees. Honorary Secretaries are therefore strongly recommended to advise the Synagogue Secretary of all meeting dates, so that clashing can be avoided if possible.

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.

ANNUAL BANQUET & BALL

IN CONJUNCTION WITH

PUTNEY & WIMBLEDON HEBREW CONGREGATION

CAFÉ ROYAL - Regent Street, W.1

YOU

can ensure the Success of this Function

In 4 ways

1. Buying tickets (£2 17 6 each inclusive of Wines).
2. Selling Raffle Tickets (1/- each, Books of 10 - 10/-, Books of 21 - £1) for Valuable Cash Prizes.
3. Donating Gifts for the Tombola (Collection arranged).
4. Inserting (or obtaining) Advertisements and/or Children's Greetings in the Brochure.

Please contact the Secretary, Mr. M. FREEDMAN,
RIV. 1405 - and tell him what you will do.

MAKE A NOTE OF THE DATE—

SUNDAY, 3rd NOVEMBER, 1957

With Compliments of the Season

D. KERSHBERG
LIMITED

Mantle and Costume Manufacturers

182 - 184 OLD STREET, E.C.1

*Compliments and Best Wishes
for a Happy New Year
from*

Mr. & Mrs. S. HYAMS

694, Fulham Rd., S.W.6

Mrs. M. SHOCKET

Kosher Butcher and Poulterer

*Wishes all her Relatives,
Friends and Customers*

*A Happy and Prosperous
New Year*

109, SHEPHERDS BUSH ROAD, W.6
Riv 3996

**Mr. and Mrs. J. GAFFIN
and Family**

*extend Cordial Greetings
for the New Year*

35 WATCHFIELD, W.4
CHI 2207

*Best Wishes for the New Year
from*

Mr. & Mrs. H. CAPLAN

61 Lowther Road,
S.W.13

Compliments of the Season

from

Mr. & Mrs. PETER WENDER

Mr. & Mrs. Jack Apfel

*with their Son, Daughter-in-Law & Grandchildren
send their Compliments and Best Wishes for a Happy
and Prosperous New Year to the Members of
the Congregation and the Members of the
Hammersmith Friendship Club.*

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

Compliments of the Season

from

Mr. & Mrs. SIDNEY GROSE & FAMILY

27 Parke Road, Barnes, S.W.13

TRUST YOUR TRAVEL

to

J. ROSE

Personal attention at—

265 Hammersmith Road, W.6

RIVERSIDE 5036

RIVERSIDE 2885

*With Compliments and Best Wishes
from*

FELGATE RADIO LTD.

STUDLAND STREET, W.6

Best Wishes for the New Year

from

Mr. & Mrs. JACK HALFIN

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

**Mr. & Mrs. JACK MITCHELL
AND SON**

5 KENTON COURT,
W.14

Mr. & Mrs. ALFRED COLEMAN and SONS

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

★

61 ROEHAMPTON LANE, S.W.15

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

from

Mrs. E. F. Benzimra and Family

EAST HOUSE, 1a ADDISON CRESCENT, W.14

*Greetings and Best Wishes
from*

Mr. & Mrs. Jack Levy

HAND & FLOWER HOTEL,

1 Hammersmith Road, W.14

*Compliments of the Season
and Best Wishes*

from

J. SULKIN & Sons Ltd.

Suppliers of Hairdressing Sundries
To the Trade

120 Holland Park Ave., W.11

PARK 8665

*Compliments of the Season
and Best Wishes*

from

FIDELITY RADIO Ltd.

(J. DICKMAN)

11-13 BLECHYNDEN STREET, W.11

Mr. & Mrs. B. BERNARDI

*wish all the Members of the Congregation and the
Hammersmith Friendship Club*

— A Happy and Prosperous New Year —

ORGANISATIONS

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

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

Hammersmith Synagogue Parents' Association. Hon. Sec.: Mrs. M. H. Issacharoff, 65, Talgarth Mansions, W.14. FUL 3266.

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

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

Hammersmith and West Kensington Districts—Norwood Aid Society. Hon. Sec.: Miss R. Longhorn, 24 Linkenholt Mansions, W.6. RIV. 8577.

The Wessix (Youth) Club. Hon. Sec.: Miss M. Benjamin, 58, St. Marks Road, W.10. LAD. 0454.

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

The Menorah (Ladies) Society. Hon. Sec.: Mrs. J. N. Nisner, 6, Latymer Court, W.6. RIV 6974.

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

Jewish Lads' Brigade—Hammersmith Coy. All enquiries to Brigade Secretary, 75 Baker Street, W.1. WEL. 9627.

Association of Jewish Ex-Service Men and Women (Hammersmith and District Branch). Hon. Sec.: Mr. A. S. Bankover, 47, Emlyn Road, W.12. SHE 5139.

TIMES OF SERVICES

WEEKDAYS

Morning 7.30 a.m.
Evening By arrangement.

SUNDAYS AND PUBLIC HOLIDAYS

8.30 a.m.

SABBATHS AND FESTIVALS

Evening 15 minutes after the commencement of
Sabbath.
During Summer Months, 7.30 p.m.
Morning 9.30 a.m.

YOUTH SERVICE

Held every few weeks.

CHILDREN'S SERVICE

Sabbaths 11.15 a.m.

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

Classes meet every—

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

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

A Study and Discussion Group is held at the Minister's residence (69, Brook Green), 90 minutes before Mincha.

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

The Ministers can be seen by appointment.

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

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