

NUMBER 48

SEPTEMBER 1972 - 5733 תשל"ג

# THE BROOK



THE MAGAZINE OF THE  
HAMMERSMITH & WEST KENSINGTON  
SYNAGOGUE

"Give glory unto thy people, praise to them that fear thee, hope  
to them that seek thee, confidence to them that wait for thee."

*High Festival Amidah*

## HAMMERSMITH & WEST KENSINGTON SYNAGOGUE

(consecrated 1890)

71 BROOK GREEN, LONDON, W.6

Officials	Telephones
Minister: The Rev. Sam Venitt, B.A., 69 Brook Green, W.6	603 4938
Reader: The Rev. Samuel Forscher, 70 Brook Green, W.6	603 8565
Secretary: Mr. M. Friedmann Communal Hall	602 1405 603 5238

The Ministers can be seen by appointment.

The Secretary can be seen any Sunday morning between 10 a.m. and 1 p.m. and by appointment.

Wardens: J. Brand, Esq., H. Sharpe, Esq.

Financial Representative: M. A. Amias, Esq.

### Board of Management:

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### Representatives at the Council of the United Synagogue:

H. Bayes, Esq., B. Davis, Esq., Councillor S. Grose, A. Turner, Esq.

Representative at the Board of Deputies: H. Bayes, Esq.

Representative at the London Board of Jewish Religious Education:

J. Brand, Esq.

## 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, 7.0 p.m.

Morning: 9.30 a.m.

### HAMMERSMITH SYNAGOGUE RELIGION CLASSES

(Superintendent: The Rev. S. Venitt, B.A.)

Classes meet every —

Sunday	... ..	10 a.m. to 1 p.m.
Tuesday	... ..	5 p.m. to 6.30 p.m.
Thursday	... ..	5 p.m. to 6.30 p.m.

### "THE BROOK"

EDITORIAL BOARD: Mr. J. M. Shaftesley, O.B.E., B.A. (Hon. Editor); the Rev. S. Forscher; the Rev. S. Venitt, B.A.; Dr. and Mrs. M. D. Caplan; Mr. B. Davis, F.C.I.S.; Councillor S. Grose, B.A.; Mr. H. Sharpe; Mr. M. De Vries, B.A.; Mr. M. A. Amias; Mr. J. Brand, LL.B.

### MINI-SERMON

## THE PARADOX OF COMMUNICATION

By the Rev. S. VENITT, B.A.

We live in an age of remarkable communication, but are we being drawn closer together? Wherever we turn, we witness this paradox.

News travels in seconds. We read news, hear it, and see it while it is still new. We have more books printed, ideas expounded, conferences held, than at any time in recorded history. Yet with all this communication, education, and exchange, nations are not drawn closer together.

This is no less true of the state of affairs in Jewish life. Throughout the ages, without telephone, wireless, television, and telestar, Jews had contact, communication, and singular identification. There was never any need to question the relationship between one Jew and another, or one group of Jews and another. The very concept of being a Jew spelled out a relationship.

Today, on the family level, it is much easier for boy to meet girl. We have pre-marital courses, marriage counsellors, family guidance centres, and books and courses on marital happiness, but even in Jewish circles the number of broken marriages and divorces has risen dramatically.

As for Jewish education, techniques of teaching have advanced, equipment has improved, yet Jews are less anxious about Jewish learning than ever before. Why is it?

### AN IDEAL ABOVE SELF

Is it not perhaps that the generations of the past regarded being Jews as an ideal above self, and their bonds with their people, with their families, and with Jewish culture, as bonds of dedication? Is it not that they were prepared to sacrifice their own selves in the interests of that ideal?

Today it would seem that self has emerged as the centre of interest, and anything that interferes with it must be put aside. To the Jew, education was the way of God. Torah was the best merchandise. "Scientific knowledge," say Maimonides, "is the handmaiden of Torah, with which better to know God." Education for the Jew was a necessity to lift the self beyond itself. But when the self is all-important, education is specialised and professionalised, with the result that there is better communication but not better integration. You can have new machines but if the men behind them do not co-operate, machines will not work.

The Jewish age-old answer to all these issues is Torah. Torah unites Jews, Torah unites families. Torah inspires education and integration of the self before the greater ideal — the Service of God.

The sainted Rav Chaim Sonnenfeld once noted that, although science can chemically duplicate the mother's milk,

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## SOCIAL AND PERSONAL

### WEDDINGS

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

Arie YAHALOMI to Jacqueline Susan LIPMAN  
Cyril Alfred LEE to Susan Frances GREENMAN  
Paul David APPLEBY to Phyllis Rosalind REDFERN  
Shelomo MADMOUN to Grazia ANTIBI  
Ferdrick James THOMPSON-GLAZER to Ilona JAFFE  
Michael John GOODMAN to Janet LEVY  
Robert Edward SYMONS to Barbara Lynn LEWIS

To those above, and to all members and their families who had celebrations during the year, we extend warmest felicitations and good wishes.

### BARMITZVAHS

Michael COWAN                      Simon BENNETT  
Michael FOREMAN

### NEW MEMBERS

A hearty welcome is extended to the following, who joined the Synagogue during the past year:

Mr. D. S. Sirkin	Mr. Mervyn Beth
Mr. E. Nathan	Mrs. R. Smith
Mr. I. Dien	Mrs. R. Arram
Mrs. B. Meltz	Miss D. J. Mirwitch
Miss R. J. L. Longhorn	Mr. and Mrs. J. Finkleman
Mr. M. L. Isaacson	

### Bridegrooms of the Law

It is the aim of the "powers that be" to choose the *Chatanim* from among those who are celebrating some special occasion during the year.

In recent times this has been achieved, culminating in last year's "pair" — the Brands and the Bankovers, who each celebrated their Silver Wedding.

We have been fortunate this year to be able to continue this pleasant practice, as we have invited the Rev. Sam Venitt, B.A. — he and Mrs. Venitt are celebrating the 25th anniversary of their advent in Brook Green — to act as Chatan Torah, and Mr. H. Sharpe — he and Mrs. Sharpe are celebrating the 40th anniversary of their wedding — to act as Chatan Bereshith.

This is indeed a great occasion for the Synagogue, who owe a debt of gratitude to both "pairs" — to the Venitts for the untiring and devoted "ministration" they have given to Hammersmith and to the Sharpes for their unsparing and conscientious "wardenship" over many years.

We know that the congregation will endorse our choice and we look forward to your support and attendance in Synagogue during the whole of the Festive season and especially at the annual reception, which will be held in the Synagogue Hall on Sunday, October 8.

## Our Minister's Silver Jubilee

### *The Rev. S. VENITT's Devoted Service*

This year has seen the completion of 25 years of devoted service to the Hammersmith Synagogue by our well-loved Minister, the Rev. Sam Venitt, and his dear wife, Rifka.

Sam Venitt was educated at Coopers' Company School, where he was head boy and where he was awarded a Gibson Leaving Exhibition. During this time he also studied at the Yeshiva Ets Chaim. He then entered Jews' College and graduated with a B.A. Honours degree from London University.

He soon distinguished himself as a Ministerial Officer attached to the Jewish Lads' Brigade and Hutchison House Boys' Club, and became assistant in welfare work to the late Miriam Moses.

His first appointment was as Student Minister to Hampstead Synagogue, and at the same time he was also Ministerial Officer to the North-West Jewish Youth Club.

After leaving Hampstead, Sam Venitt became leader of the Jews' Free School Boys' Club and in 1938 went as Minister to the Finsbury Park District Synagogue. One important activity during this period deserves special mention. He started a school for teaching English to refugees, where many notable European Jews were among his pupils. This school was eventually recognised and taken over by Bloomsbury House.

During the war years he became Acting Minister at Wembley Synagogue. In this capacity he greatly contributed to the consolidation of the community. Many members still recall with affection and respect the Rev. and Mrs. Sam Venitt's service to Wembley.

### AT HAMMERSMITH

This brings us to the year 1946, when Sam Venitt took up his appointment as Minister to the Hammersmith Synagogue. Our members were then either living out of London or were still in the Armed Forces. There were hardly any children in the classes, and synagogue organisations were practically non-existent. Steadily the number of children in the classes grew until at one stage Hammersmith was the regional classes centre for the area, with 180 children on its roll. With the help of a small group of devoted members, flourishing organisations were soon established. Sam Venitt was instrumental in creating the Western Area Jewish Centre, which fostered social activities in the community and in particular helped the youth clubs. September 1947 saw the first issue, at the instigation and under the editorship of Mr. Venitt, of the synagogue's magazine *The Brook*, which now completes 25 years of continuous publication. This period also saw the development of the Norwood Committee into a very flourishing body under outstanding lay leadership. At the same time, a Friendship Club

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Mr. & Mrs.

## JOSEPH L. GODFREY

*take the opportunity to*

*wish all relations,*

*friends*

*and*

*all the congregation*

a

## Happy New Year

OUR MINISTER'S JUBILEE—continued from page 3  
was begun which has become a model of all a Friendship Club should be and which is this year celebrating its 21st birthday.

In great measure it was due to Sam Venitt's influence that Hammersmith developed into a harmonious, non-quarrelsome congregation and we are proud to say that this harmonious atmosphere is immediately noticeable and is something that strikes all visitors to our services.

Sam Venitt has held many offices among local organisations. To mention but a few, he has been Chairman of the West London Zionist Society and Chaplain to Wormwood Scrubs Prison. Currently he is President of the Hammersmith Friendship Club, in which he takes an active interest, a member of the Hammersmith Borough Youth Committee, and a manager of the Solomon Wolfson Jewish School. He is held in the highest esteem by the officers and officials of the local Town Hall and has also worked in close association with them on all matters of joint interest. He has also engaged in a considerable amount of public relations work with non-Jewish groups. Many parties have visited the synagogue. He also lectures regularly to nurses' training classes in Hammersmith Hospital on Judaism, with particular reference to the Jewish patient in hospital. For many years he has taken a personal interest in Jewish children in a number of local non-Jewish schools.

We must mention how much Sam Venitt has been helped in his ministry by his dear wife, Rifka, who has been such a tower of strength to him and indeed to everyone connected with the Synagogue. She has helped every organisation and has served on many committees.

First and foremost is her work on behalf of the Ladies' Guild and in the field of hospital visitation, where her many kindnesses will always be remembered. When Sam Venitt first came to Hammersmith his children were very young and Malcolm — the youngest — had not yet been born. Each child in turn became imbued with the family tradition of service to the community and each played his or her full part in the educational and club life of the junior members of the Synagogue.

Sam Venitt is this year our Chatan Torah and we look forward to something special at our Simchat Torah celebrations.

H.S.

### BESSIE APFEL

*wishes her dear children, grandchildren, family, ministers, and members of the Hammersmith Ladies' Guild and Friendship Club, a very happy and peaceful New Year.*

14 Clarendon Court, Staverton Road, Willesden, N.W.2.

## NEW YEAR GREETINGS

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

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

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

Mr. and Mrs. M. Friedmann and Family wish to convey their most cordial wishes to the Congregation for a Happy and Healthy New Year.

Mr. and Mrs. P. Howard send their compliments to all the Congregation.

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

Mr. and Mrs. Samuel Abrahamson and Malka, 15 Hammer-smith Broadway, W.6.

Mr. and Mrs. M. A. Amias and Family, 38 Barons Keep, W.14.

Mr. and Mrs. David Arram, Adrienne and Raymond, 7 Blenheim Road, W.4.

Mr. and Mrs. M. Angelus, 96 Addison Gardens, W.14.

Mrs. Patricia Asher, "Chimneys," Regal Way, Kenton, Harrow.

Mr. and Mrs. A. S. Bankover and Family, 47 Emlyn Road, W.12.

Mrs. Ecca Bash, 60 Fitz George Avenue, W.14.

Mr. and Mrs. H. Bayes and Family, 72 Quickwood, N.W.3.

Mr. and Mrs. J. Beim, "Tara," Coombe Ridings, Kingston Hill, Surrey.

Dr. F. J. Benesi, 8 Atherton Road, S.W.13.

Marjorie, Leonard, Mervyn, and Karen Beth, 145 Camelot Close, King Arthur's Way, Andover, Hants.

Mrs. M. Boxer, 70 Netheravon Road, W.4.

Mr. and Mrs. H. Brandon, 22 Raffles House, Brampton Grove, N.W.4.

Rebecca and Basil Benzimra and Family, 48 Pensford Avenue, Kew Gardens, Richmond, Surrey.

Mrs. Frances Bourne, 6E Grove End House, St. John's Wood Road, N.W.8.

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

Ray and Jack Canter, 15 Bush Court, Shepherds Bush, W.12.

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

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## NEW YEAR GREETINGS—continued from page 6

Dr. and Mrs. M. D. Caplan and Family, 54 South Parade, W.4.

Mr. and Mrs. N. Cohen, 9 Charcroft Court, Minford Gardens, W.14.

Mrs. Rose Cohen, 91 Brook Green, W.6.

Mr. and Mrs. Jack Collins, 20 Hamlet Court, London, W.6.

Mr. and Mrs. Frank Cowan, 32 Bloemfontein Road, W.12.

Dr. and Mrs. Jack Cowan, 22 Granard Avenue, S.W.15.

Roger and Bianca Curtis, Kinross, 13 Coombe Lane-West, Kingston/Thames, Surrey.

Mrs. S. Cutler, 288 Latymer Court, W.6.

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

Mr. and Mrs. S. DeVries and Family, 52 Arundel Mansions, S.W.13.

Mr. and Mrs. George Evnine and Family, 120 Oakwood Court, W.14.

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

Dr. and Mrs. David Filer and Daughters, Warwick Lodge, Warwick Dene, W.5.

Clive and Irene Fox, Robert and Kate, 17 Canons Drive, Edgware, Middlesex.

Mr. and Mrs. E. Franks and Family, 54 Barons Keep, W.14.

Dr. and Mrs. L. Freeman and Family, 20 The Drive, N.W.11.

Mr. and Mrs. Henry Gold and Family, 111 Barons Keep, Barons Court, W.14.

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

Mr. and Mrs. George Green, 19 Ashfield Road, Acton, W.3.

Dr. and Mrs. R. D. Gross, 35 Corringway, London, W.5.

Miss C. Halfin, 18 Cloncurry Street, S.W.6.

Mr. and Mrs. Jack Halfin and Family, 32 Granard Avenue, Putney, S.W.15.

Mr. M. Halfin, 18 Cloncurry Street, S.W.6.

Mrs. J. Harris (Chorister), 84 Western Avenue, Acton, W.3.

Mrs. Amy Hart, 55 North End House, W.14.

Dr. and Mrs. F. Himmelweit, 154 Oakwood Court, W.14.

Dr. and Mrs. Cyril Hodes, Angela and Philip, 1 Ashchurch Terrace, W.12.

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

Mrs. Minna Katits-Springer, 8 Bolingbroke Road, W.14.

Mr. and Mrs. Harry Krantz and Family, 66 Rosemont Road, West Acton, W.3.

Mr. and Mrs. J. Kurzman, 35 Suffolk Road, S.W.13.

Adelaide and Jack Langdon, 107 Perryn Road, W.3.

Mrs. E. Larsen, 2 Somerton Road, London, N.W.2.

Mr. and Mrs. Godfrey Levy and Family, 44 Fitzjames Avenue, London, W.14.

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לשנה טובה

**Best Wishes  
for a happy New Year  
and well over the Fast**

from

**Mr. and Mrs. F. J. WILLIE GERTLER**

37 CAMPBELL COURT,

QUEENS GATE GARDENS,

LONDON, SW7 4PD

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*NEW YEAR GREETINGS—continued from page 7*

- Hetty and Leslie Levy, 46 Raffles House, Brampton Grove, N.W.4.  
Mr. and Mrs. H. M. Levy, 212 Goldhawk Road, W.12.  
Mrs. A. Litman, 192 Cromwell Road, S.W.5.  
Denise and Melvyn Lux and Daughters, 62 Traps Lane, Coombe Hill, Surrey.  
Mrs. H. Lux, 87 North End House, W.14.  
Mr. A. Mark, J.P., and Mrs. Mark, 46 Audley Road, W.5.  
Pamela, Malcolm, and Samantha Mark, 2 Anne Mount, Madeley Road, W.5.  
Mr. and Mrs. H. Mirwitch and Family, 11 South Side, Stamford Brook, W.6.  
Mr. and Mrs. R. Morris, 115 Barons Keep, W.14.  
Dr. and Mrs. O. Moses, 32 Wolverton Gardens, W.6.  
Mr. and Mrs. Sydney Napper and Ian, 11 Bronte Court, Girdlers Road, W.14.  
Mr. Ollie Naschauer, 249 Latymer Court, W.6.  
Mr. and Mrs. J. N. Nisner and Maxwell, 27 Thorntree Court, Parkview Road, Ealing, W.5.  
Mr. and Mrs. David Ohayon and Family, Orchard Close, Vine Road, S.W.13.  
Mrs. Rose Parker and Family, 86 Brook Green, W.6.  
Mrs. H. B. Paros, 24 Hartswood Road, W.12.  
Mr. and Mrs. S. Perbohner, 121 Castelnau, Barnes, S.W.13.  
Mr. and Mrs. Alfred Phillips and Melanie, Flat 11, Bridge Avenue Mansions, W.6.  
Mrs. Beatrice Rose, 12a Kensington Hall Gardens, W.14.  
Mr. and Mrs. Alfred Rosen, 35 Clavering Avenue, S.W.13.  
Mr. and Mrs. Alfred Sacks, 18 Heathcroft, Ealing, W.5.  
Ann and Richard Sampson, 66 Stamford Court, Stamford Brook, W.6.  
Mrs. N. Samuels, 285 Latymer Court, W.6.  
Mr. and Mrs. W. Shacker, 30 Kenbrook House, Kensington, W.14.  
Mr. and Mrs. H. Sharpe, 55 North End House, W.14.  
Mrs. Anita Simmonds and John, 14 Cecil Close, Mount Avenue, W.5.  
Mr. and Mrs. N. Sogan, 18 Sutherland Gardens, S.W.14.  
Dr. and Mrs. E. Sommer and Family, 22 Chesterfield Road, W.4.  
Mr. and Mrs. L. P. W. Sommer, 14 Lillian Avenue, Gunnersbury Lane, W.3.  
Mr. and Mrs. H. Spector, 77 North End House, W.14.  
Mrs. Elsa Steindler, 7 Glenallan House, North End Crescent, W.14.  
Mr. and Mrs. S. A. Stout, 3 Strelley Way, W.3.  
Mr. and Mrs. Bertram Topper, 41 Rookley Court, Rookley Road, W.14.

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*NEW YEAR GREETINGS—continued from page 9*

Dr. and Mrs. M. C. Torrance and Rowena, 4 West Kensington Court, W.14.

Lily and Alfred Turner, 14 Laburnum Court, Dennis Lane, Stanmore.

Dr. and Mrs. F. S. Tysh and Ian, 58 Prebend Gardens, W.6.

Mr. and Mrs. L. Veiner, 73 Stafford Court, W.8.

David and Marguerite Velleman, 88 Howberry Road, Edgware, Middx.

Barend and Richard Velleman, 88 Howberry Road, Edgware, Middx.

Mr. and Mrs. Sidney Williams and Family, 23 Westmoreland Road, S.W.13.

Dr. and Mrs. J. G. Woolich and Family, 1 North End House, Fitz-James Avenue, W.14.

Mr. and Mrs. I. Yoffey, 139 North End House, W.14.

Miss Fiona Yoffey, 139 North End House, W.14.

Joanna and Alison Yoffey, 139 North End House, W.14.

*MINI SERMON—continued*

doctors find breast-feeding preferable to formulae. The reason he indicated is that there is more to nursing an infant than just chemicals. There is warmth, love, and comfort, things which a bottle cannot represent. No synthetic can replace this relationship between mother and child. So too for the Jew.

We may create synthetics of Jewish nationalism, philanthropic specialisation, educational aids, family spheres of responsibility, and communicate them with the best and most up-to-date techniques. But they are only substitutes for the true motivation in Jewish life — TORAH.

It was Torah that united Jewry, the family, the individual, man and God. This was a transcendent truth for which all sacrifice was considered worth while. It was a truth that prevailed. The Shofar summons us to turn not to the substitute but to the essence, so that that kind of communication can be established which will lead to Jews, and ultimately to mankind, forming one band, Aguda Achat, in the service of the true God.

## **The Hall Transformed**

Members of the congregation are invited to visit our newly decorated Hall. It has really been transformed. It would be a pity if all the effort put into it were to be nullified for the want of its use.

The congregation are exhorted to avail themselves of the splendid facilities now offered, by arranging their *Simchas* and other functions at the hall.

We are shortly making these facilities better known by arranging a small cocktail party to which those caterers on the Kashruth Commission list will be invited. Please do your best to help us in this direction.

## **CHIEF RABBI'S NEW YEAR MESSAGE**

*The following are extracts from Rabbi Dr. I. Jakobovits' New Year message for 5733/1972:*

Five years have passed since my Installation. I should like to comment on some developments over this period as seen from the vantage point of my office and in the light of the programme I envisaged in my Installation Address (from which the italicised quotations in this message are taken).

### *ISRAEL*

*It is our assignment . . . to complete the rebirth of Israel. As they (the past generation) restored the soil of Israel, we must restore the soul of Israel. I also spoke of my task in cementing the bonds of our common heritage between Israel and the Diaspora — our most acute national problem.*

The post-Six-Day War period has indeed seen a major shift from the problems of physical security to social and religious tensions affecting Israel's soul . . . internal disputes on Israel's spiritual cohesion, together with rampant social problems now constitute the predominant cares in Israel.

Over the past five years, Anglo-Jewry's response to Israel's challenges has been greatly intensified. Financial contributions have increased sixfold. Our congregations have for the first time participated in world synagogue conferences held in Jerusalem. An Israel Department has been set up within my office, and the United Synagogue, in an historic precedent, has established an Israel Committee to promote closer ties with the Jewish State and its religious life. Hundreds of British students now study at Israeli yeshivot and universities, and with scores of *shelichim* working in our schools and youth organisations, Israel is beginning to have a major impact on our educational and cultural scene. Plans are in hand to consolidate these trends.

### *SOVIET JEWRY*

*I pledged to work on alleviating the religious attrition and communal isolation of our Russian brethren — the most painful Jewish problem of our day.*

The miraculous reawakening of Soviet Jewry — sparked off by the heroic public protests of a few of them, and resulting in the Exodus of ten of thousands — represents, next to the Six-Day War, the most spectacular event in the past five years, if not in modern Jewish history. Our community, though still in all too limited numbers, has been deeply involved in intensive efforts to mobilise public opinion as well as to offer more direct help to our Russian brethren. To sustain these efforts, a special and busy Soviet Jewry Department operates within my office, working closely with the Board of Deputies and other relevant European and American agencies.

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### ROLE IN WORLD JEWRY

*As the principal survivor of the European catastrophe, Anglo-Jewry must now assume an even more eminent position of leadership and responsibility.*

Though British Jewry is now only the sixth largest community — following the United States, Russia, Israel, France, and Argentina in that order — it occupies a pivotal place in the Diaspora, second only to American Jewry. Our representatives play a key role on international bodies such as the Jewish Agency, the world Jewish political organisations, the Bnai Brith and the Memorial Foundation. Rabbinically, communities ranging from nearby Europe to the distant Antipodes look to England for spiritual guidance and organisational assistance through the Chief Rabbinate of the Commonwealth, the London Beth Din and the Conference of European Rabbis (with headquarters in London) — and to Jews' College and our yeshivot for spiritual leaders.

### COMMUNAL UNITY AND DIVERSITY

To those not sharing my Orthodox commitment I said: *Never forget the immense tragedy of our religious differences. Should your and our hearts not bleed with grief when we, your brothers and heirs to a common tradition, cannot worship in your synagogues, cannot eat in your homes, and sometimes cannot even marry your sons and daughters . . . because what has united us for thousands of years now estranges you? . . . Nevertheless, I recognise dissent as an inescapable fact of Jewish life today. I will seek to befriend those who dissent, and to work with them in Jewish and general causes unaffected by our religious differences.*

True to this credo, and in drawing a consistent line between religious and other forms of co-operation, I have not sanctioned "joint services" (a fetish peculiar to Anglo-Jewry!) or approved of ministerial functions inside our synagogues by men who owe non-Orthodox allegiances outside them. But I have encouraged, and indeed sometimes sponsored, joint activities in the cause of Israel, Soviet Jewry, student welfare, Jewish-Christian relations, and charitable enterprises. Moreover, I have fostered friendly personal contacts with non-Orthodox leaders, taken a stand on granting them consultative rights (as distinct from any religious recognition), and studiously avoided any provocation or denunciation, urging my colleagues to act with similar restraint. In speech and action I have asserted time and again that only through goodwill and understanding can we hope to bring back those who have strayed from our common heritage.

If the community is little aware of the resultant improvements in inter-communal relations, it is not because they do not exist but because they are not adequately reported. If progress to communal harmony suffers occasional setbacks, it is because a divisive press prefers inciting one group against another to promoting under-

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standing between them by explaining their conflicting convictions to each other. And if our leaders and institutions at times battle vainly against the tide of defection, it is because they so often receive public abuse for upholding their principles, rather than sympathetic help through constructive criticism and encouragement. It is time we used an effective muffler to quieten the din of dissension and denigration which, for a decade or more, has been droning in our ears, muting the finer sounds of reason, conscience, and spirituality.

### THE MINISTRY

*It will be among my major objectives to enhance the status of the Anglo-Jewish ministry . . . striking a balance between excessive decentralisation, leading to chaos, and over-centralisation, stifling ambition and responsibility . . . I would like our spiritual leaders to assume unquestioned spiritual command in their congregations, and increasingly to participate . . . in the direction of the community and its religious policies.*

To these ends more visible progress has been made, though here, too, much remains to be done. The appointment of my ministerial "Cabinet" to share in the work and policies of my office is one step. Another is the replacement of edicts or instructions by guidelines or suggestions in communicating with my colleagues, in addition to keeping them *au courant* through a periodical Newsletter. Much more far-reaching is the "Charter for the Ministry" I have submitted to the United Synagogue with a view to translating these new attitudes into the actual conditions of congregational service, based on greater incentives, promotion, opportunities, and responsibilities, with commensurate rewards. I believe young dynamic men now entering the ministry — or increasingly the rabbinate — can already look forward to significant advances in scope and conditions.

### JEWISH EDUCATION

*Our expenditure in money and energy on Jewish education represents our defence budget in the communal economy, and it must be given the highest priority over every other Jewish effort.*

Happily, our greatest strides have been made in the field where our needs are greatest. On the domestic front, the most significant development in the past five years has certainly been the emergent new outlook on Jewish education, as manifested by the sudden growth of long waiting-lists at virtually all our day schools, and by the intense public interest and response evoked by the Jewish Education Development Trust. Several important projects initiated or supported by the Trust are already well off the ground. Standards as well as enrolment almost everywhere have notably improved over the last few years. While our yeshivot are flourishing as never before, Jews' College, too, has taken out a fresh lease of life under new leadership and expanding horizons.



With the  
Compliments of the Season

and

Best Wishes for the coming year

from

**FIDELITY  
RADIO  
LTD.**

(J. DICKMAN)

**FIDELITY HOUSE**

**OLAF STREET, LONDON, W.11**

MORE THAN JUST "GOSSIP"!

# Private y

## SILVER JUBILEE

As recorded fully elsewhere in this issue, the Rev. Sam and Mrs. Venitt — not to mention the congregation — are celebrating the 25th year of his ministration to the Hammersmith Synagogue, and in honour of this event he is to be accorded the well-deserved distinction of being this year's Chatan Torah. It is particularly appropriate that we should congratulate him, too, in this column, as *The Brook*, a magazine owing much to his inspiration, also celebrates its Silver Jubilee this year, as disclosed by our contributor "H.S." Sam Venitt was its first Editor, retaining that task for long years, and is still its amiable moving spirit, cajoling and bullying into favourable response contributors and advertisers — a heart-breaking and soul-searing job if ever there was one, as most conductors of communal magazines will tell you! (Perhaps as a thanksgiving and a mark of gratitude to Sam and Rifka Venitt, the next — and any subsequent — issue of *The Brook* will be flooded out with offers of advertisements and contributions!) The Editorial Board join warmly with the rest of the congregation in congratulations and good wishes to them, as well as to our valued and constant and talented contributor who is also to be equally deservedly honoured as Chatan Bereshith, Hyman Sharpe.

## COMPLETING THE CIRCLE

This is not the first time that Hymie Sharpe is honoured by being one of the Chatanim. Some years ago he was Chatan Torah, and his partner as Chatan Bereshith at that time was Bernard Davis. They created a precedent for the occasion by both "layning" their own respective Portions of the Law: Hymie chanting the last part of Deuteronomy from the Sefer and Bernard the first part of Genesis.

## TALISMANS AND CHARMS

I am an avid collector of literary curiosities, and the interesting account in a recent issue of *The Brook* of the visit to India by Mr. and Mrs. Bernard Davis with a Wizo delegation reminded me that I have some old papers relating to that vast country. Among them are cuttings from a journal called the *Indian Review*. In one of these, for December, 1931, there is an advertisement—typical of the times, by the way—offering for sale "Talismans and

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## COMBINED CHARITIES FUND

The Combined Charities Fund of the Hammersmith and West Kensington Synagogue made many distributions to deserving charities during the course of the last year.

This pattern of distribution has now been maintained for about a quarter of a century and it is hoped that, with the help of all the members of the congregation, it will continue to be possible to support worthy causes irrespective of race or creed.

During the last year donations were made to the following:

- Imperial Cancer Research Fund
  - Mayor of Hammersmith Xmas Fund
  - Metropolitan Hospital Sunday Fund
  - National Florence Nightingale Memorial Fund
  - Hammersmith Police Orphans' Fund
  - Ajex Distress Fund
  - The Residential Centre for Deaf Children
  - The Initiation Society
  - The Gateshead Yeshiva
  - The Etz Chaim Yeshiva
  - The Bikur Cholim Hospital, Jerusalem
  - Jews' College, London
  - The Jewish Home at Tottenham
  - The Home for Aged Jews, Nightingale Lane
  - The Hospital and School Kosher Meals Service
  - The Welfare Board
  - The London Jewish Hospital Amenities Fund
  - The West London Jewish Youth Club
- and distributions to deserving charities, under the supervision of the Rev. S. Venitt.

H. SHARPE, Chairman.      BERNARD DAVIS, Treasurer.

### PRIVATE AYIN—from page 15

Charms" reputed to bring success on every conceivable occasion, "in Spiritual and Religious Life", "for Honour, Riches, Learning, and Greatness", and ranging over business, love, sport, agricultural prosperity, good crops, etc. The last two entries in the offered list, however, caused me the most speculation (and sometimes I faintly regret that I didn't spend the necessary rupees to acquire them!):

"Rabbi Solomon's Special Talisman for every success      15 rupees

"Specially valued and worn by every successful Hebrew, 2nd quality      21 rupees  
1st quality      30 rupees"

Just fancy! For a mere 30 rupees (about £2 5s. in those days) I might now have been a rich Hebrew communal tycoon, "1st quality" . . .

**PERCEIVER.**

## SAFEGUARDING OUR HERITAGE

"Happy is the country that has no history." Or so it has been written. But no history means no past, no heritage, no tradition. Does this mean then that for us, with a history and tradition reaching back through the generations to the beginnings recorded in the Bible, there is nothing but unhappiness? Certainly it has been said that it is hard to be a Jew, to live the traditional Jewish orthodox life; on the other hand, most of us know of saintly Jewish men and women, living lives of orthodoxy—and happiness.

It really is incumbent upon us to learn all we can of our history and our religion; it is our past which makes us what we are today. There is no easy way to the acquisition of knowledge. In earlier days little children were taught their Aleph Bet with sweets made in the shape of the Hebrew letters. Doubtless this sugars the way, but it is no alternative to learning *per se*.

There are still those who wistfully believe that there can be easy gimmicks to take the place of learning. "Visual aids," they say, "programmed learning," as if modern technological equipment, or even the utterance of its names, can take the place of study; others believe that there is no substitute for the devoted teacher with siddur in one hand and chumash in the other; this of course implies a child avid to learn and to become a learned adult like his parents.

Our Synagogue Classes, organised under the auspices of the London Board of Jewish Religious Education, serve to educate the girls and boys of our community in the ways of their religion and the history of their forebears. But it must be realised and appreciated that attendance for two to three hours on some Sundays throughout the year is little enough time to gain more than a very sketchy outline of knowledge. To be effective, such attendance must be complemented by weekday classes and co-operation at home in a family atmosphere, living and breathing Judaism.

One aspect of Jewish education which has been a source of discussion in recent months is the revision of the Barmitzvah Test regulations made by the United Synagogue and the London Board, with all syllabuses approved by the Chief Rabbi. The effect of the new arrangements is to combine a Test with the need for regular attendance at Hebrew Classes over a minimum period. The new rules come into operation from Rosh Hashanah 5733 and will be fully effective from Rosh Hashanah 5736.

All boys becoming Barmitzvah will be required to pass a simple Test in order to read a Portion. The syllabus requires him

- (1) to read Hebrew fluently,
- (2) to be able to translate and understand his Portion.

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*and their friends*

*of the Hammersmith & West Kensington Synagogue*

*a very Happy New Year.*

---

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

OUR HERITAGE—continued from page 17

- (3) to be able to translate and understand
  - (A) the Shema,
  - (B) the Shabbos morning Amidah,
  - (C) the Friday night Kiddush,
  - (D) the first four paragraphs of *benshing* after meals.
- (4) to be able to find familiar prayers in the Siddur, and
- (5) to know the laws relating to tefillin.

The aim of the Test is to make sure that a boy becoming Bar-mitzvah understands what it is all about; and if he attends Hebrew Classes regularly and diligently he will easily cover this syllabus.

For the boy who wishes to read the Maftir and Haftarah, the present test will be replaced by one based on the foregoing syllabus together with the requirement that he has attended Hebrew Classes regularly both on weekdays and Sunday mornings for a period of four years. If he does not attend regularly but still wishes to read the Maftir and Haftarah, he will have to take a Test similar to the Senior Examination of the London Board. The syllabus will cover

- (1) fluency in reading Hebrew,
- (2) translation and understanding of
  - (A) parts of the Siddur,
  - (B) chapters of the Bible,
  - (C) chapters of the Mishnah,
  - (D) chapters of the Kitzur Shulchan Aruch,
- (3) Religion — the Jewish year, daily mitzvot,
- (4) History — (A) periods from Bible times,
  - (B) famous persons,
  - (C) an outline of the development of the State of Israel.

It can therefore be seen that a prime purpose of the revised arrangements is to encourage regular attendance at Classes and the acquisition of a sound basis of Jewish knowledge. On this we hope will be built a love of learning and a willingness never to forsake the pursuit and practice of faith and understanding.

We shall doubtless all agree with the foregoing ideals, but if we want to achieve them we have to pay for them — and another matter of grave current communal concern is how to finance the activities of the London Board. Apart from that proportion of our *Shool* fees which goes to pay for education, additional sums will have to come from the parents whose children are attending Classes. But learning was never easy, and a people who are alleged to have a traditional love of learning and reverence for the scholar will undoubtedly reach unhesitatingly into their purses to continue our educational heritage. Failure so to do will certainly result in no history, but we can be sure that the people who are left will be far from happy. The truth is that only those are happy who have a sound and sensible knowledge of their past plus an intelligent understanding of the present. They can look to the future with quiet confidence in their children, and it is to achieve this aim that our present Jewish educational activities are directed.

## J.P.A. APPEAL 1972

1972 General Appeal £31,142.00  
1971 Kol Nidre Appeal £1,617.00

After a short campaign, our annual appeal meeting was held at the home of Mr. and Mrs. George Evnine; their charm and hospitality contributed considerably to the success of the evening, both socially and financially.

Dr. Louis Freeman, Co-Chairman, welcomed the guests and paid tribute to the small but dedicated Committee.

He also introduced the appeal speaker—our own Willi Gertler—whose eloquence and sincerity were justly rewarded by the excellent results of the appeal, as shown above.

Mr. Bernard Davis, Co-Chairman, introduced the guest speaker, Mr. Chanan Bar-On, who is now the Israeli Ambassador to Holland.

In factual terms, Mr. Bar-On dealt with the problems of immigration and integration and, particularly, the problems of Soviet Jewry. His address was both timely and informative.

Mr. Davis also paid special tribute to Mr. Joe Godfrey for his continued munificence in donating the new wing to the Tel Hashomer Hospital in Tel-Aviv.

Dr. Dennis Caplan, Co-Treasurer, proposed the vote of thanks to the speakers. B.D.

## Modern Hebrew Classes

For the last three years a Modern Hebrew Learning Centre has established itself in Hammersmith. At Flora Gardens School, Dalling Road, W.6 (near Ravenscourt Park Underground Station), a young teacher, Mr. Martin Balanow, who also works for the London Board of Jewish Religious Education, has been taking two classes.

On Monday evenings his advanced class enjoys a two-hour lesson. And on Wednesday evenings the beginners get their chance. His method of teaching is modern and interesting. And the cost of attending these classes is so low that it deserves a mention.

Being part of the Addison Adult Education Centres, under the ILEA, the cost is only £2.15 from September until the end of the session in July next year. Anyone wishing to attend both classes would have to pay only £2.40. What a great opportunity to learn Hebrew as a language! Anyone with the slightest interest should go along in September and "have a go."

## Honorary Shamashim

The Honorary Officers would like to record their appreciation of the work of our Honorary Shamashim, John Simmonds and Raymond Arram. We have learned to rely on their regular invaluable help. Thank you both!

## A SUCCESS STORY

A success story is the only way to describe the report of the Ladies' Guild's projects and activities in the past year. We are justifiably proud of all we have achieved, for as we are a small guild we have to make up with effort what we lack in numbers.

The Guild's annual report always has praise for the committee, who unfailingly give of their utmost to make all we undertake a success, and this year is no exception. Their enthusiasm and interest have reached a new peak and, as some members have moved from the district, this has meant extra effort for the remainder of the committee. Nevertheless, the conscientiousness of the ladies is such that the members who have left the district still give their help in every way, distance permitting.

The Guild is very proud of the part it has played in the redecorating and refurbishing of the synagogue hall. When it was first known that the Communal Hall was due for repainting, several of the ladies felt that this was a good opportunity for some improvements to be made. It was decided that the Guild would raise the money for new curtains and at the same time launch a campaign for donations to supply new lights and, as was subsequently discovered, rewiring.

The resulting splendid hall is a tribute to the Guild committee, who engaged electricians and curtain-makers, found light-fitting manufacturers, and made innumerable telephone calls to ensure that everything went smoothly.

Notwithstanding this concentrated effort, other activities were not neglected. The communal Seder catered for more people than previous years, and regretfully the ladies responsible for organising and catering this worthwhile event have to say that this is the maximum that can be accommodated. For the first time we were asked by the Jewish Blind Society to invite three of their members who live in our community and a grateful letter of thanks has been received by the Guild on their behalf.

The usual items which the Guild has made its responsibility as we go through the calendar are done so automatically and efficiently that they have become a general, accepted fact and it would be a loss to the community if the Guild, through a lack of active interested members, were unable to organise such things as the Simchat Torah celebrations, flowers for Shavuot, decorating the Succah, seeing that the synagogue appurtenances are in order, sending parcels to Jewish mental patients, as well as supporting many charities here and in Israel.

At the Annual General Meeting of the Ladies' Guild, which was held in March, it was agreed that women wished to participate in the administration of the synagogue and in this way we should be able to gain the interest of many ladies who think there is more to being a lady member of a synagogue than making tea and

*continued on page 23*

**Mrs. E. F. Benzimra and Family**

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## WORDS PER MINUTE

I was recently discussing with a friend the conduct of services in some congregations. We both deplored the habit of "tunneling." Readers, especially lay readers, "tunnel" when they begin a passage — generally a longish one like Veyitten Lecha — aloud, or overground, as one might say, and then after a line or two go underground, that is, they become silent except for an occasional faint stertorous muttering, and emerge out of the tunnel of silence a few lines before the end. It undoubtedly saves time, which is important, but it raises the whole question of the speed at which the service should be read.

There may be no limit to the number of words per minute which the human voice can utter, but there must be a speed at which the spoken word becomes unintelligible to the most attentive listener. A speed just less than that might be the maximum permissible, say 250 w.p.m. Using that as a yard-stick, one might devise a kind of Reader's Code, analogous to the Highway Code, by which the speed of the service might be regulated. The test would be documented with signs, as in a motorway, written into the margin like a sort of massorah. Between the extremes of fast and slow

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**LADIES' GUILD**—*from page 21*

sandwiches (necessary as this may be, the ladies feel that this is not a prerogative of their sex). At this point I should like to invite all ladies to attend our meetings, which are held in members' homes once a month. Of necessity they are evening meetings, but we can promise a warm welcome and an interesting evening.

On the assumption that most ladies of the community will read this page, I should like to point out a fact that is apparently not generally known. By just signing a form, and with no added cost to the husband's subscription, any lady can become a synagogue member in her own right, which enables her to vote at the Synagogue Annual General Meeting to elect Hon. Officers, the Board of Management and Synagogue representatives to the Board of Deputies, the Board of Education, and other such committees. In this way women will be able to exercise a right that has been hard won.

Looking forward to the new year, the present project for the Guild is to provide new chairs for the synagogue hall, as anyone who has sat for any length of time on the present ones will know new ones are sorely needed. We have already raised part of the money required and hope within the next few months to have further functions to raise the balance.

We shall be holding our first card and supper evening in the new decorated synagogue hall on Sunday, 22 October, where we hope to see old and new friends, to help make this the first chapter of the next success story.

M. PHILLIPS, Chairman, Ladies' Guild

## Classes Prize Distribution

The Annual Prize Distribution was held on Sunday, 18 June, in the Synagogue Hall, and a large number of parents, members, and friends were present. The Chairman, Mr. J. Brand, welcomed the guests of honour, Dr. and Mrs. L. Freeman, and the report of the Hon. Superintendent was delivered by the Rev. S. Venitt.

The Classes, said the Rev. S. Venitt, had had a difficult year, and the committee and staff were fighting hard to maintain the position, although there had been no appreciable drop in the numbers on the roll. It was startling to think that Hammersmith remained merely a tiny oasis in the West London area, in that classes had ceased at all neighbouring communities, from Marble Arch and the New West End to Chelsea, Notting Hill, and Shepherds Bush. It was estimated that in the entire West London area there were only 150 children eligible for the Classes. In concluding, Mr. Venitt paid tribute to the good humour and work of the children, and said he was delighted that a pupil of the classes, Jonathan Miller, had secured an entrance scholarship to Carmel College from the Solomon Wolfson Primary School, which he had attended.

The Chairman then requested the Guest of Honour, Dr. Freeman, to address the gathering. Dr. Freeman said that, as he had been Chairman of the Classes Committee for 22 years, having formerly been a conductor of proceedings, he was now a soloist! After dealing with the general progress of the Classes in recent years, he said it was important for Jewish fulfilment to impart strength to religious faith, and for there to be strong links between the home and the work of the classroom. It was the duty of every parent to identify more closely with the Synagogue. He concluded by congratulating the prizewinners.

The prizes were presented by Mrs. Freeman, and a vote of thanks was proposed by Mr. H. Sharpe, who paid tribute to Dr. Freeman for his thoughtful address as well as his substantial contribution to Hebrew education generally as Chairman of the Synagogue Lecture Committee. They were grateful to their guests for honouring the gathering by their presence. Their gratitude was also due to the Hon. Superintendent of the teaching staff, the Classes Committee, and the members of the Parents' Association for their loyal and devoted work.

After the formal proceedings had been concluded, the guests, children, parents, and friends were entertained to tea provided by the Parents' Association.

The interesting and stimulating review of the progress of the Classes serve to encourage further efforts to renew our support for this most vital educational work in the coming year. M.D.

## Children's Services

May we remind the congregation that during the High Holy-days children's services will be held in the Hall at 11.30 a.m. These will be conducted as usual by that genial personality "Rifka" (otherwise Mrs. Venitt). Let's have a nice full service!

## Hammersmith & District Branch of AJEX

There still might be a few people who do not know that this is the Association of Jewish Ex-Servicemen and Women, which has been established in this neighbourhood for over twenty years and has close association with the Synagogue. Ajax is held in very high esteem in the Borough of Hammersmith and does a lot of good work in preserving good relations with the Council for the whole of the Jewish community.

Our work is varied in the extreme, one of our primary *raison d'être* being Jewish Defence and anti-defamation, in which this Branch plays an active part. We also help to organise and take an active part in an annual outing for disabled ex-Servicemen, mainly non-Jewish. Some two hundred disabled men are taken by members in their cars for a day out to Brighton, are given lunch and tea, and provided with entertainment. For many of these unfortunate men, this is their only outing throughout the whole year.

The Branch participates in the Annual Remembrance Parade, where some eighty of our members joined in the march past and the service at the Cenotaph. We also help to organise and participate in the Annual Remembrance Service at the Jewish Memorial in Willesden Cemetery. The Branch also takes part in the civic Parade of Remembrance, which takes place annually.

### PUBLIC SERVICE

The Branch takes part in the Christmas Hospital Aid Scheme, and would welcome help in this worthy cause from anybody at all for this year on Christmas Day. This scheme creates an enormous amount of good will for the whole community.

We assist in the running of the Mayor of Hammersmith's Spring Time Ball, held annually in aid of various worthy causes at the Town Hall.

The Branch did the main part of the organisation of the inter-Branch quiz, which is held annually between eight different Branches, and managed to reach the final.

As a mark of the esteem we are held in by the Ealing Borough Council, the Branch has been honoured this year with a Floral Bed of Dedication, which can be seen in its full floral glory later in the summer in Acton Park, dedicated to Ajax.

Our main social function of the year is the Annual Dinner and Ball, which will take place this season on Saturday, February 23, 1973; reserve the date; a kosher dinner will be served.

Any further particulars regarding the Branch may be obtained from the Honorary Secretary, Mr. A. S. Bankover, 47 Emlyn Road, W.12; telephone 743 5139.

ALFRED MANCHES  
Branch Chairman.

## The Vision and the Reality of Israel Today

For us Jews, our religious beliefs are intermingled with an emotional yearning for the renaissance of Zion. During these two millennia since the second exile, our minds and our hearts have never deviated from the inner vision of return to the Land of Israel. Our own generation has been privileged to witness the epochal unfolding of Divine intention.

The exciting event of the declaration of the State of Israel has now reached a quarter of a century. It has posed profound problems for both the spiritual leaders of world Jewry and the pioneering political architects of the new State. The ingathering of Jews from the lands of dispersion and their integration into the dynamic sphere of the Holy Land represent the historical miracle of today. The tragedy of the Nazi holocaust has been succeeded by the challenge of the rebirth of a nation.

That wonderful land is imbued with the soul of our people. It has been no easy task to co-ordinate these religious ideals with the struggle for economic survival and the defence of the homeland against the marauding intentions of neighbouring States. World Jewry is becoming alerted to these problems. We in the Diaspora appreciate our religious obligations and historic involvement. The magnetic relationship has activated many of this community to campaign vigorously on behalf of this great cause.

### PROBLEMS OF JEWISH SURVIVAL

It is essential for us to appreciate the major challenges facing Israel today. An opportunity now presents itself for all our members and friends to acquire an insight into these problems on which Jewish survival depends. We have been fortunate in our approach to Mr. Chaim Newman, who is an eminent graduate of the Hebrew University, Jerusalem, in the faculty of political science and economics. He has agreed to give a series of six weekly lectures commencing Wednesday, 11 October 1972, on the overall theme of "The Vision and the Reality of Israel Today."

The six lectures will be devoted to the following individual subjects:

- (1) The Arab-Israeli conflict.
- (2) The Relations between Britain and Israel (1948-1972).
- (3) The problems of Aliyah from the Western World, the Oriental countries, and from Russia.
- (4) Israel's social problems.
- (5) Political views in Israel regarding peace in the Middle East.
- (6) Israel and the Diaspora.

We look forward to a receptive audience imbued with a sense of belonging to the Land and the People of Israel.

L.F.

### WORDS PER MINUTE—continued from page 23

there must be a mean speed (to be called R.M.T., or Readers' Mean Time) at which the service would be read unless otherwise marked. This proviso would allow of great flexibility whereby the speed could be appropriately adjusted to any particular passage. Old favourites, like *Alenu* or the Ten Commandments, when we are on our best behaviour and look very solemn and pious, would be marked slow, not more than, say 60 w.p.m. On the other hand, there are texts like Pittum Hakketoret which we find a bit tedious and affect to think of as not very "spiritual", whatever that means: these would be got through at a good spanking rate, and might be marked at least 200 w.p.m. Other passages might be entirely derestricted and have no speed limit, such as, for instance, those long lists of pedigrees, full of exciting facts like "Joktan begat Almoded," or where two *sidras* are read on the same Sabbath, and, above all, the list of the ten sons of Haman. These would be marked as "clearways."

Then there are those people, to be found in every congregation, who make a point of beginning certain prayers in a loud voice a few lines before the Reader has got there, on the principle, presumably, that one must be *memaher*, doing anything resembling a *mitzvah*. The resulting hullabaloo merely makes the service more "heimisch"; only *goyim* have services without any sort of noise or disturbance. In order to give these enthusiasts their opportunity, the margin would contain a few signs marked "Give way 10 pesukim," warning the Reader that after, say, ten sentences he must pause so that the *memaharim* can let it rip.

When, however, all these regulations have been devised to everybody's satisfaction, who is to enforce them? The *parnas*, or the *shamash*, or perhaps some additional functionary like the *meturgeman* of old? Since there is a traffic warden in the street, there might be a speed-warden in the synagogue. When in doubt he could consult a stop-watch (operated by the congregational *Shabbos-goy*) and sent the *shamash* with appropriate instructions to the Reader.

It is hoped that these helpful suggestions will commend themselves to congregations at large and that the Honorary Officers in consultation with the clergy will forthwith set about publishing a Siddur *Meduyak Heiteiv* with a Reader's Code. They might ask the local Mayor to come to the first service. L.L.L.

## Hammersmith Women's Zionist Society

Although this group is not active at present, it still has a paid-up membership of 34, and collected over £80 for Women's Week, mainly through the efforts of Mrs. Jeanie Caplan.

During the year, the Society suffered a very severe blow through the death of Mrs. Lillian Longhorn, who almost to the end, and with failing sight, had continued to carry out the functions of Secretary/Treasurer with great drive and distinction.

## JUDAISM OR ANTISEMITISM?

By MICHAEL KRANTZ

The question of Jewish survival, as with most questions of history, carries no single answer and any theory is simply the product of an exercise in placing emphasis on the most important group of factors. One cannot dismiss the important role which antisemitism undoubtedly played in the struggle for survival. But what must be stressed is that although antisemitism may be seen as the lubricant, Judaism, in the widest sense of that word, must be seen as the machinery in any accurate analysis of the mechanics of Jewish survival.

The arguments of those who seek to establish antisemitism as the mechanics of Jewish survival lack a sense of history. One only has to look at the Six-Day War and its short-lived traumatic effect to realise how artificial and weak a stimulus are such negative factors as antisemitism and anti-Israel feeling. The light of Jewish existence require more potent fuel than that. To argue that anti-semitic attempts at drawing the curtains on Jewish existence have only served to strengthen such existence by precipitating a con-

*continued on page 29*

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## JUDAISM OR ANTISEMITISM—[from page 2]

sciousness among Jews of their common bond is only to beg the question. What is this common bond and how has it survived the passage of time? What is the machinery that has thus been lubricated? Are we to believe that at any one time the bond that binds Jew to Jew is the product of the momentum of survival caused by the last outbreak of antisemitism? Is the Holocaust the source of our parents' Jewishness and is the Six-Day War the source of ours?

Our subject is the phenomenal centuries-long survival of the last surviving nation of the Ancient World. Scattered to every corner of the world without a real geographic and cultural centre and militarily defenceless, they nevertheless succeeded in withstanding that which nations with the mightiest of armies and the most magnificent of civilisations failed to withstand, the erosion of time itself. Insecure, constantly uprooted, and constantly having to adapt to new conditions and new patterns of life without tarnishing the essence of their existence, only to find themselves expelled and forced to commence the process all over again, they still retained sufficient creative energy to develop a creed and a moral philosophy that has constituted the foundation of a wealth of civilisations regardless of place and time. In conditions of obscurity and insignificance they contributed their wisdom and their being to civilisations while always remaining aloof from them.

To argue that this powerful spirited history of the Jewish people can be explained by reference to the negative forces of the intolerance and prejudice of non-Jews is to abandon all claim to any real insight into and any understanding of the magnitude of what has happened. To suggest that the Crusades, the Russian pogroms, or the Holocaust were determining factors in Jewish survival is both grotesque and obscene. To link the Holocaust with Israel for the purpose of suggested causation is to indulge in inhuman logic, not in human analysis of history.

The plain common sense of Jewish history is that the Jews do not need antisemitism. The Jews have maintained their separate identity because of surrounding historical realities which were tolerant of the nature of the Jewish people and its specific inner strength: namely, its enjoyment of life as a collection of vital united communities. One would have thought it was obvious that as soon as antisemitism had at any one time subsided in an area little by little the Jews would have disappeared if they had not had that specific inner strength.

The Jews in the Middle Ages in the Western European principalities living under the privilege of autonomy granted by constitutional decree and the Jews living under the systematised machinery of self-government in Poland and Lithuania, in both cases exploited their autonomy to weave a joyful humane and wondrously rich way of life; it is that way of life, which may be known as Judaism, that is inherently significant for any evaluation of the essence of Jewish life.



## SEFER TORAH ORNAMENTS

There must be many who, like myself, do not know the origin of the ornaments which adorn the Sifrei Torah. A visit to a silversmith, some old Jewish prints, and a little research produced the following facts.

A wrapping for the Sefer Torah is mentioned in the Talmud, in the form of a mantle (*miel*) and binder (*mappah*), but it was the sixteenth century before they assumed the form that we use today.

The placing of a silver crown (*keter atarah*) on the wooden staves (*etz chaim*) became customary in Central Europe about the Middle Ages, while previously, in Spain, it had been the custom to use ornaments resembling fruit; first apples (*tappuhim*), and later pomegranates (*rimonim*). Occasionally, a crown and rimon were placed together on the Sefer Torah.

In Ashkenazi communities a silver plaque (*tas*) was placed on the Scroll to indicate the particular festival for which it was made ready, but in more recent years, the size of the plaque increased, and it became essentially ornamental. You will note, however, that some of our silver plaques do have a little plate incorporated which can be changed according to the Festival.

The silver pointer (*yad*) was used, as its name suggests, to indicate the place when reading the Torah. Originally it was kept in the Ark, but it became the practice over the years to adorn the Sefer with it, being hung from the *etz chaim* by a chain.

Those who have visited old Sephardi communities, particularly in Israel, will have noted the variety of decorated cases in which their Sifrei Torah are kept, some of silver and some of decorated wood, often with a silk lining.

### OUR OWN TREASURES

This Rosh Hashanah you will notice that our silver-gilt crowns which adorn two of our Sifrei Torah have been renovated. Donated to the Synagogue by the "brothers of Paul Tonkonogoff," they had been made by a famous silversmith of his day, a man who specialised in *shool* silver, Abraham Ben Elisha. His name is engraved on the underside of each crown, and the hallmarks are those of 1931 and 1932 respectively. Mr. Ben Elisha had a workshop in Kensington, and these pieces were some of the last he made. They are particularly fine examples of this type of decorative crown, and are extremely valuable.

It is interesting that the grandson of Mr. Ben Elisha was Mr. Leslie Hore-Belisha (later a Cabinet Minister and raised to the Peerage), and it is further interesting to speculate where Mr. Hore-Belisha might have got his idea for the "Belisha beacons" at pedestrian crossings — after all, they are rather like a fruit on a stick!

M.D.C.

## West London Jewish Youth Study Group

The West London Study Group is alive and well, and meeting at the Spanish and Portuguese Synagogue, Lauderdale Road.

Over the past year we have listened to a variety of interesting speakers, whose topics ranged from "The Falashas of Ethiopia" to "Jewish Humour." A most thought-provoking and interesting talk on the "Dreyfus Case" was given to us by Mr. Maurice DeVries, a speaker well known to Study Group, and of course to Hammersmith.

Apart from the weekly Sunday group meetings, "West" held an all-day inter-function at the Ealing Synagogue for all London groups. Although the afternoon's activities were slightly put out by the power cuts, the interfunction proved extremely enjoyable and successful.

At the moment of going to press, studygroupers from all over Great Britain will be assembling at Carmel College for the 30th Annual Summer School.

As always, the summer and winter schools are the highlights of the year, and I know this school will be no exception.

We are always pleased to welcome new members and would be delighted to give more information to anybody in the 14-18 age group who is interested.

ANGELA HODES.

## West London Young Zionist Society

We are a friendly group for people between 18 and 28, meeting every Thursday in houses/flats, thanks to members' hospitality. Thirty-five to forty people come to West London Y.Z.S. (which is affiliated to the Federation of Zionist Youth) from a wide radius. Selections from this year's activities are:

**General:** Speakers on Esperanto and Spiritualism; Ian Mikardo, Cmdr. Eli Gottlieb; theatre visits, Sunday river trips, countryside rambles, folk evenings, classical and jazz soiree; debates — we've never lost one in five years! Our magazine, *The Voice*, provides society news, views, and information.

**Fund-raising:** The F.Z.Y. project is a Youth Centre for underprivileged children in Ashkelon. Functions included parties, "Happygoround," "Yiddish Mammaloshen," and "50 Bridges Walk."

**Tarbut:** To educate members with a love and knowledge of Judaism and Israel and encourage Ulpan (6-12 months on kibbutz) by annual seminars — a weekend with a Jewish theme. Speakers on Israel Today, Jews in Arab lands, Soviet Jewry, Jewish Artists, Festivals, Beth Din. "Yiddish Mammaloshen," a history of Yiddish culture in poetry and song by Derek Reid, staged at Ben Uri Gallery.

P.S.: Most of the committee are on the F.Z.Y. Israel trip now!

PHILIPPA GOLD, Acting Secretary.

Interested? Phone Julia Lynn, 578 4123 or David Atlass, 204 1462.

## WHAT IS A SHOOL?

By JOHN M. SHAFTESLEY

This is not, as the title might misleadingly suggest, going to be an acrimonious discussion on the lines of the recent Israel-Diaspora controversy on "Who is a Jew?" It is some, perhaps nostalgic, recollections of what may be called "shools I have known," and is triggered off by the recent decision of a particular Church body in England not to sell disused churches as houses of worship for other Faiths. The other Faiths in this connection, I think it is generally understood, are presumably Islam and the monotheistic section of Hinduism.

It will readily be seen that the reference must be to growing immigrant populations who feel well established and big enough to wish to open their own mosques or temples. As far as mosques are concerned, I know of two fairly old-established ones, one in London and the other in Woking; many years ago, in fact, the Imam at Woking invited me to visit his mosque. It has been stated in the press recently that there are over 100 mosques and temples in England today.

In the more hectic days of Jewish immigration from persecution abroad, it would have been quite a blow to some of the new communities if they had been inhibited from buying disused churches, in areas whence most Christians had left, to turn them into synagogues, and I well remember two, for instance, in Manchester. Obviously it was much cheaper and quicker than erecting a new building to "convert" a church (perhaps the only kind of "Christian conversion" an Orthodox Jew would accede to!). The two I am speaking of were in what became overwhelmingly Jewish quarters, the equivalent of London's East End, Cheetham Hill and Strangeways, the latter overlapping into the "twin" city of Salford, adjacent to the plushier district of Broughton.

And during World War II, when a Jewish "evacuee" community was established in High Wycombe, a local minister willingly granted them the use of his hall and generously added that, as the Jewish services were on a Saturday morning, there was no objection to the pictures with Christian symbols on them being turned round temporarily.

In Manchester there was a whole row of prominent synagogues in the few hundred yards of Cheetham Hill Road that led into the city centre (most of them are gone now). They were all, to our child's-eye view, pretty imposing edifices — except one, which was, as I shall explain, largely undiscovered. The Great Synagogue, the "Old" Shool, with its dome, was as prestigious in its way as the Great Synagogue in London. Next to it, across a side street, but separated also by the Cheetham Public Library, was the New Synagogue, which although founded in the 1890s, positively shouted its "newness" by its redbrick quality.

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## Ambulance for Israel

An interesting and moving ceremony took place at the Hammersmith Synagogue on Friday, 3 December 1971, when a Magen David Adom ambulance was donated by Mr. and Mrs. F. J. Gertler in memory of their parents, Joseph and Sarah Gertler, and Osias and Clara Weintraub.

The service was conducted by the Rev. S. Venitt and the Rev. S. Forscher in the presence of a large gathering of relatives and friends, including a sister of Mrs. Gertler, Mrs. Regina Muller, of New York.

Among those present were Mme. Comay, the wife of the Israeli Ambassador, Mr. Desmond A. Hart, Executive Director of the Friends of Magen David Adom in Great Britain, Mr. H. Beckerman, Joint Vice-Chairman of the Friends in Great Britain, who accepted the ambulance keys, and officers and members of the Hammersmith J.P.A. Committee.

Mr. Gertler has been Vice-Chairman of the Hammersmith J.P.A. Committee for a number of years and has both given and been instrumental in raising large sums of money for Israel, in which work he has been ably assisted by Mrs. Gertler.

After the service in the Synagogue, the congregation gathered in the forecourt, where the Magen David Adom ambulance was standing. The plaque was unveiled, the inscription read, and the keys handed over.

A reception was then held in the Synagogue Hall and, after refreshments had been served, a series of short speeches concluded the ceremony.

H.S.

*WHAT IS A SHOOL?—from page 32*

Not far away was the charming-looking Spanish and Portuguese Synagogue, the chic daughter of Bevis Marks, and between that and the "Great" was the United Synagogue ("united" over what I never discovered). This, which I often attended, was obviously a converted church, with its gothic doorways, a sooty-grey building still, as regards its outer fabric, dominated by a square tower, its squatness enhanced by the removal, of course, of the steeple on conversion. I wonder if the choir sang from the erstwhile belfry?

My "exception" was not visibly a synagogue. To the casual eye it was a noticeably dusty hay and harness shop, where one could buy large trusses of aromatic feed for horses and donkeys as well as their equipment. Motor-cars were not too common in those days yet. To get to the *shool*, that of ultra-Orthodox Chasidim, one walked the length of the hay shop to its distant dimness at the back and mounted a narrow balustraded staircase. At the top one stepped straight into a long low room where the congregation worshipped and held its *shivrim*, etc., amid the all-pervading smell of hay, varied only on Yom Kippur by the rival smell of

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## HAMMERSMITH FRIENDSHIP CLUB

The Friendship Club's activities during the six months January to July 1972 have included theatre shows, concerts and visits to the seaside.

That our club maintains its popularity is evident from the increase of membership each week, and here in brief are recorded a few of our pleasures:

(1) Our Vice-Chairman, Mrs. Nelman, gave a party to celebrate her grandson's Barmitzvah. The hall was very decorative, with most exclusive flowers, and the atmosphere upon entering it was electric. The Rev. S. Venitt, President, welcomed the 120 members and friends and proposed the toast to the Barmitzvah boy and his family. A concert followed and a very enjoyable afternoon was spent.

(2) Tribute must be paid to Mrs. B. Apfel and Son for their generosity in presenting for the Communal Hall a clock in memory of her husband. This was very much appreciated and we extend to Mrs. Apfel (Life President) and Son our grateful thanks.

The catering and welfare sections of the club committee are deserving of the highest praise; above all, our Chairman, Mrs. Levy, for the manner in which she tackles the most formidable problems, proving by her example that life has no pleasure more noble than friendship.

We are now in the throes of preparing for the celebration of our 21st birthday in October 1972. This is a great achievement, when a number of us cannot help but recollect how we started with only a handful of members.

We again thank the Board of Management for the use of the Synagogue Hall and its amenities.

SOPHIA MORRIS, Hon. Secretary.

### WHAT IS A SHOOL?—from page 33

snuff. It could well be imagined that one had arrived in one of the famous Polish wooden synagogues of long ago described and illustrated in a book by George Loukomski. (I have an idea that the shop below was not Jewish-owned.) Many, many years later, when my wife and I were paying a visit to the exotic synagogues of Mea Shearim — with our host a professorial expert on mysticism who held a Chair at the Hebrew University, long before this round became a tourist high spot in Jerusalem — we came across one, I think Bokharan, which reminded me strongly of my old friends the Kahal Chassidim. But to my amusement, I confess, this impression slightly cooled when I saw a prominent notice in Hebrew on the wall: "It is forbidden to talk in this synagogue while prayers are being said."

"Could Reform have penetrated here?" I almost said — which reminds me that in Manchester's *shool* half-mile, but across the road from all the others (an appropriate topographical nicety?), was the also imposing building of the Reform Congregation, the

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## It doesn't matter if you are not good-looking

The story is told that Rabbi Joshua, the son of Chananya, was so severely plain that a Roman Emperor's daughter, combining at once a compliment and an insult, asked why so much wisdom should be deposited in so homely a vessel. Tradition says that he advised her to put her father's wine in golden jars to prove to her that, since the wine was spoilt, good wisdom, like good wine, may be best preserved in plain receptacles.

Rabbi Joshua was also very poor and eked out a scanty existence as a needle-maker. Like a true genius, he broke through all the disadvantages that handicapped him and became a great teacher at the Rabbinical Academy and a leader in Israel.

He lived in the period immediately before and for some time after the destruction of the Second Temple in 70 B.C.E. His name is familiar to all of us as one of the five leading disciples of Rabbi Jochanan, the son of Zacchai (Ethics of the Fathers, Chap. 2, Mishnah 10).

In recounting the praises of these disciples, Rabbi Jochanan said of Rabbi Joshua, "Happy is she that gave him birth."

All his life Rabbi Joshua was famous for his gentleness and moderation, which prevented many a split in Judaism that often threatened when divergence of view reached danger point.

He endeavoured to close the breach between Israel and the Romans and advised a graceful submission to the inevitable and the avoidance of a confrontation with the mighty armies of Rome. While he lived his advice was heeded; it was only after his death that the flag of revolt was raised by Bar-Kochba, with all its resultant tragedy for the people of Israel.

When Rabbi Joshua, the son of Chananya, died, it was said that "good counsel ceased in Israel." Nevertheless, his genius and his example have been a source of inspiration in every generation.

H.S.

### WHAT IS A SHOOL?—from page 34

second to be established in this country after the schism in London in 1840. Which further reminds me of the story of the directions given by a witty minister in London to an American inquirer who wished to find the Liberal Synagogue. As you all no doubt know, this large, porticoed building is opposite the famous Lord's cricket ground. The minister told his interlocutor that he would find the synagogue in St. John's Wood Road. "But," he added, "not on the Lord's side!" I once heard the late Rabbi Dr. I. Mattuck, Senior Minister of the Liberal Synagogue, repeat this story with great amusement.

I am eschewing any comment on the architecture or furnishings of synagogues — not even about the position of the *bima*! — but I do know that I was slightly taken aback when I first visited the New West End Synagogue in London because it seemed to me that this handsome building had been bodily transplanted from

*continued on page 36*

## Gifts for the Succah

When the Hall and kitchens were recently redecorated it was found expedient to close the ceiling opening in the old Board Room which has for many years functioned as a Succah. Thanks to the arduous work of those ever-ready helpers, Dr. Denis Caplan and Mr. Jack Langdon, a brand new Succah is emerging on a piece of open ground between the Hall and the classroom block. This will be ready in time for the Festival and, as the area is larger than before, we need your help, by gifts of fruit and wine, more than ever. Kindly bring your donations and gifts on Tuesday, Wednesday, and Thursday, Sept. 19, 20 and 21. They will be most gratefully received.

### WHAT IS A SHOOL?—from page 35

Prince's Road, Liverpool. The two buildings are virtually "twins," but the Provinces have the edge on London because Prince's Road was consecrated in 1874 and the New West End in 1879, five years later. As a visitor to relatives in Liverpool when I was a boy, I attended Prince's Road Synagogue and found that even on Rosh Hashanah and Yom Kippur I was admitted without a ticket, on which requirement they were rather strict normally — provided I sat on the back row. Curiosity made me inquire about this privilege and I was informed that the whole long back row was purposely left vacant, and free of cost, to accommodate strangers to the town, particularly sailors and seafarers who found themselves in Liverpool during these sacred Festivals.

Like most Jewish tourists, I visit synagogues when I'm abroad. Not many years ago, my wife and I were passing through Amsterdam and had an hour to spare. It was a summer Friday, and we were to spend Shabbat in a smaller place. But I rushed my wife off to the secluded square where the oldest Sephardi synagogue, a scheduled historic monument, is situated, so that she could see this "mother" synagogue of Bevis Marks. As luck would have it, two other couples arrived at the same time, a man and wife from South Africa and another pair from the U.S.A., bent on the same errand. We found a gentleman in a neighbouring house who turned out to be an official, but he refused to open the locked door of the synagogue for us to look inside, on the grounds that visiting time ended at 4 p.m. on Fridays and it was now five past four! He was quite immune to persuasion and returned to his house, leaving six Jewish visitors from abroad with a poor view — in both senses — of the famous place.

At the famous Paris synagogue in the Rue de la Victoire, which in many ways rivals the great marble synagogue in Rome, I remember being ushered right to the front row by an insistent *shamash*, who placed me in a seat which bore a not unknown name-plate: "GUY DE ROTHSCHILD." It was a Sabbath morning, and it did cross my mind that perhaps this was a delicate hint about their expectations when I was given the inevitable visitor's *aliya*!

## ORGANISATIONS

(and addresses for inquiries)

**Hammersmith Synagogue Ladies' Guild.** Meets first Tuesday evening in the month in the Synagogue Hall. Tel. 748 6853.

**Hammersmith Synagogue Parents' Assn. Hon. Sec.:** Mrs. S. Verby, 45 Ranelagh Gardens Mansions, S.W.6. Tel. 736 3731.

**Hammersmith Friendship Club.** Meets every Wednesday in the Synagogue Hall. Chairman: Mrs. H. M. Levy, 212 Goldhawk Road, W.12. Tel. 743 3276.

**Hammersmith and District Women's Zionist Society.**  
Inquiries to Mrs. Jennie Caplan, Tel. 748 2727.

**Hammersmith, Shepherd's Bush & Chelsea District Defence Committee** (under the auspices of Board of Deputies of British Jews). Inquiries at Jewish Board of Deputies, Woburn House, Upper Woburn Place, W.C.1.

**Hammersmith and West Kensington Branch of the Norwood Charity Trust.** Representative: Miss J. Lichtblau, 27 Wavendon Avenue, W.4.

**West London Jewish Youth Centre Sponsoring Committee.** Hammersmith Representative: Dr. C. B. Hodes, 1 Ashchurch Ter. Askew Road, W.12.

**West London Young Zionist Society.** Chairman: Mr. David Atlass. Tel. 204 1462.

**Jewish Lads' Brigade — Hammersmith Coy.** Brigade Secretary: Woburn House, Upper Woburn Place, W.C.1. Tel. 387 5148.

**Association of Jewish Ex-Service Men and Women (Hammersmith and District Branch).** Hon. Sec.: Mr. A. S. Bankover, 47 Emlyn Road, W.12. Tel. 743 5139.

**Hammersmith and West Kensington Synagogue Library.** Hon. Sec. and Librarian: Miss R. Longhorn, 24 Linkenholt Mansions, W.6. Tel. 748 8577.

**Jewish Youth Study Groups — West London Branch.**  
Inquiries to Miss Angela Hodes, Tel. 743 2920.

לשנה טובה

Best Wishes  
for a happy New Year  
and well over the Fast

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