

NUMBER 15

" THE  
BROOK "

THE MAGAZINE OF  
THE HAMMERSMITH & WEST KENSINGTON  
SYNAGOGUE

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תשי"ה

SEPTEMBER 1954  
NEW YEAR 5715

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"Happy is the people that knoweth  
the sound of the trumpets; in the  
light of thy countenance O Lord,  
shall they walk."

Sounding of the Shofar, New Year.

## HAMMERSMITH & WEST KENSINGTON SYNAGOGUE

71, BROOK GREEN, W.A.

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Communal Hall: Riverside 5238.

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Reader: Rev. S. FORSCHER.

Emeritus Reader: Rev. B. PALETZ.

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## PROPOSED NEW BUILDING



VIEW FROM BROOK GREEN.



VIEW FROM CAITHNESS ROAD.

## EDITORIAL

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One of the chief characteristics of the Jewish people is their love for education. True education is teaching how to live, and true Jewish religious education aims at teaching a living Judaism, revealing life's purpose both in thought and action.

It is in the sphere of Jewish education that we shall be mostly active during the coming season.

On Saturday evening, October 23rd, the Chief Rabbi and Mrs. Brodie, and other prominent personages will be guests of honour at a dinner to launch an appeal for £1,500, which represents our contribution towards the cost of erecting a new classroom block on the site of 69-70, Brook Green. Half of the cost is being borne by the United Synagogue. The new extension will go far to remedy the present serious lack of accommodation, and provide an atmosphere more conducive to learning and discipline.

More detailed information of the scheme will be found in this issue of the Brook.

In connection with the New West End and Bayswater Synagogues, regional educational schemes have been proposed, and are to be put into effect immediately after the Festivals.

These include a Consecration Class for girls, leading up to a special ceremony at the age of 16. It is intended to hold the first of these services of dedication at the New West End Synagogue on Chanukah 1955. This scheme is being carried out with the approval of the Chief Rabbi.

A regional class for more advanced pupils of the three sets of classes is also being started at the end of October, with a view to raising the standard of those selected to the level of the London Board School Certificate examination.

A further series of University Extension lectures has been arranged for the Autumn. Mr. Israel Finestein, who gave us that brilliant course on Anglo-Jewish history, will be back again with another historical subject.

The Hammersmith Jewish Youth Club are arranging for a series of monthly talks on various aspects of living Judaism to be given by different speakers over the winter season. Our new Reader, Rev. S. Forscher, intends starting a class in Modern Hebrew, and initiating a series of M'lava Malkas.

It is earnestly to be hoped that members and their families will participate actively in all these undertakings, and so promote the cultural interests of the community.

Once again, the Editorial Board extend to all members, their wives and families, their most cordial and best wishes for a Happy, Prosperous and Peaceful New Year, and thank all those, who through their literary contributions, advertisements and greetings, have made possible the publication of this issue.

## THE CHIEF RABBI'S NEW YEAR MESSAGE FOR 5715

Office of the Chief Rabbi.

4, Creechurch Place, Aldgate,  
London, E.C.3.

I am pleased to send a message of goodwill and blessing to the publishers and readers of your journal. I hope the New Year will bring you all the fulfilment of your wishes for good.

I have been pleased to note the continuing increase in the number of bulletins, journals and magazines published by several synagogues and communal organisations throughout the United Kingdom and overseas. In addition to the views and general news of Jewish religious, political, cultural and social events conveyed in the "national" organs of the Jewish press in the communities of the British Commonwealth of Nations, the local journalistic and literary efforts provide for an understandable need for local itemised articles and reports. I know that many of the publications are financially in a precarious position, and regret to learn that an effort into which earnestness and hard work have gone is sometimes unable to continue for lack of communal support. The congregational magazine can be and ought to be an essential and central feature of articulate communal expression. Accordingly its availability and continuity should have a high priority of assured support.

May this publication make its regular appearance for many years to come. May its pages record happy events in your community. May it record activities of a communal unit athrob with zeal for the faith and practice of Judaism, enthusiasm for cultural and humanitarian causes, steadfast in its attachment to the people and land of Israel. May the year 5715 be a year of repentance, forgiveness and redemption.

ISRAEL BRODIE,

*Chief Rabbi.*

## A JEWISH TREASURY FOR HAMMERSMITH

More than any other people, we Jews have imprinted in our minds and hearts a deep historic sense. Not only does "the Trumpet of Sinai still sound in the Hebrew ear," but we have a feeling that we, too, witnessed the later stages of our historic development. Our today and tomorrow appear inextricably linked in one continuous process with the epic incidents of the past.

It is important for the Jewry of our own day to grasp the significance of the lessons to be derived from a study of Jewish history. The inner spiritual strength and illumination of intellect acquired by adherence to the Religious and Ethical Teachings of the Torah have indeed preserved us as a people. The pages of Jewish history present a fascinating record unequalled in world experience.

The Hammersmith Community will have the unprecedented privilege of receiving a course of lectures on "LANDMARKS IN JEWISH HISTORY," dealing with the vicissitudes of our people from the Babylonian Exile (586 B.C.) till the migration and settlement of Jewry in the "New World." Mr. Israel Finestein, M.A., will deliver this series of TEN weekly lectures (under the auspices of Jews' College) in our Communal Hall, commencing Monday, October 25th, 1954, at 8.30 p.m. This lecturer gave the memorable course on "Notable Figures in Anglo-Jewish History" in the autumn of 1952.

Mr. Finestein is unsurpassed amongst the younger generation of Anglo-Jewish historians in being able to depict with word magic the broad canvas of these historic events. Those who had the good fortune to attend his former series of lectures will recollect with pleasure his homely personality, his masterly command of the subject, and his clarity of address.

Mr. Finestein will discuss graphically the turning points in the history of the Jewish people. These will include the First Babylonian Exile, the Maccabean Revolt, the Destruction of the Second Commonwealth (Roman Conquest), the Rise of the Gaonate, the expulsion of the Jews from Spain, the Rise of Anglo Jewry, the Chassidic Movement, Emancipation, the Rise of the Zionist Movement and the Rise of American Jewry.

The territory is global, the interest is profound and the lecturer is superb in this historic field of Jewish endeavour and Jewish survival during the last two millennia. Hammersmith congregants and friends are all welcome to this treasury of Jewish historical narrative.

L. F.

## UNITY AND DIVERSITY

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**That they may all form one band to do thy will with a perfect heart.** Nothing could be more typical of the universalism of the Jewish faith than this refrain, repeated frequently during the High Festivals, looking forward to the time when all men will recognise God as their Creator and strive to do His will.

The forming of all men into one band does not mean that they will all think alike in all things. God does not choose to be worshipped by automatons. As the Rabbis said long ago, just as no two human faces are exactly alike so no two human minds are identical. Variety is essential to life if it is to have colour and beauty. Only the small minded desire to see the thoughts of all men poured into one mould. The implications of the prayer are that one day, we hope, a world will emerge in which men will be animated by a common purpose, when mankind will not be divided against itself but will worship God in security and peace. But there will still be room in that united world for originality and variety.

The vision of a united world was first seen by the Hebrew prophets, who dreamed of the day when men would beat their swords into ploughshares and their spears into pruning hooks, but they did not think in terms of a world in which the dividing line between national groups has been obliterated and they have become merged into a kind of super-nation. In that vision, the 'nations' will retain their separate identities but they will say: 'Come let us ascend to the mountains of the Lord, to the House of the God of Jacob, that he may teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the Law and the word of the Lord from Jerusalem.'

It is this love of unity in the midst of diversity that has been the strength of Judaism throughout its long history. Even of the prophets, the sages say, that if they were true prophets no two of them prophesied in exactly the same way. And so on right through Jewish history the power of Judaism over men's minds helped to produce a rich variety of human types — prophets and priests; sages and scribes; legalists and homilists; kabbalists and philosophers; lovers of life, who taught that the Nazarite who denied himself wine was a sinner and ascetics who taught that he was a saint; followers of the religion of the heart and advocates of the supremacy of reason; all of them part of the grand procession of Jewish life, marching under different banners to the strains of the eternal music of Judaism along the road leading to God.

Judaism in this respect is like great art. The paintings of a Rembrandt, for example, are quite different from those of a

Constable but because these men observed the rules of artistic creation they produced great masterpieces of permanent value. So it is with Jewish life. The adventuresome person need not fear that Judaism will deprive him of his individuality. Rather will it shape and direct that which is his own particular approach to life's problems. That is why the Judaism of Maimonides differed from that of Rashi, the faith of the Vilna Gaon from that of the Besht, the outlook of Samson Raphael Hirsch from that of Isaac Elchonon of Kovno, and yet in all their variety and diversity they all worshipped at the same shrine and made their contributions in the name of the eternal faith which is Judaism.

RABBI DR. L. JACOBS, M.A.

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## SYNAGOGUES OF TODAY AND TOMORROW

By J. Mendleson, A.R.I.B.A.

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There have been numerous articles and discussions regarding Synagogues of yesterday, but what of the future?

The Synagogue throughout the ages has had three major functions and each has given the Synagogue one of its Hebrew names. Bet Hatephilah (House of Prayer), Bet Hamidrash (House of Study) and Bet Haknesset (House of Meeting).

Today it still conforms to this triple functional pattern and therefore the Synagogue building should, in the first instance, be erected so as to fulfil all three needs.

Primarily, the Synagogue structure must create an atmosphere that will inspire worship and in Jewish tradition there is no fixed or preferable form which the Synagogue should take in order to achieve this aim.

We Jews have had a tendency through the centuries to build our houses of prayer in conformity with the architecture of our environment. Moorish mosques in Spain, Romanesque and even Gothic buildings in Central Europe, Colonial meeting houses in

Colonial America, and some synagogues in Britain have been a mélange of styles.

However, now that a programme of rebuilding has begun in the post-war era, we should certainly consider a definite style and tend towards the more contemporary architectural forms, which lend themselves so readily to present conditions and present-day outlook, although it should not be assumed that I am advocating a breakaway from tradition in the Synagogue services, on the contrary, I feel that the latter should be maintained at all cost for it provides a solid foundation upon which we can continue to build a firm religious superstructure.

One of the significant new developments in synagogue architecture is flexibility of planning the main units. A relatively small permanent synagogue, for regular Sabbath and weekday services, when the attendances are comparatively small, connected by some form of movable partition or screen, to a larger space, usually the congregation's social hall which may be combined for Festivals and High Holiday services when attendances tend to swell to such large proportions.

Efficiency and worship are enhanced by this practical adaptation of space and its proper decoration.

Ancient synagogues currently being excavated in Israel are proving how much decoration was used in the past.

At Beth Alpha, Dura Europos and Caesarea, synagogues over 1,500 years old have been discovered with murals, floor mosaics and all manner of magnificent ornamentation and symbolism.

Judaism itself is rich in symbols. In addition, the identification of our religion with the living experiences of the Jewish people, past and present, makes for an infinite variety of possible decorative motifs and even the Hebrew alphabet can be an excellent spring-board for artistic expression.

All these things can bring to our synagogues of the future increasing richness, deeper religious meaning and potential and a significant opportunity for artists and craftsmen to achieve a degree of artistic immortality in the building materials and sacred equipment of the new synagogue.

Certain other timeless and unchanging elements must of course be included in the interior form. The Torah scroll containing the Pentateuch, is still the core symbol of Judaism. It is always covered with a beautiful mantle and usually with breastplate and crowns of worked silver or other precious metal.

The Ark, in which the Torah scrolls are housed, is the visual focal point of the synagogue, and over the Ark must be found the

Ner Tamid, the "Eternal Light." The lamp may take any form, but it certainly need not be copied from medieval church incense burners as has so often been done. Traditionally the Ahmenar should be situated in the centre of the Synagogue. All these (actual points we take for granted, but they play a significant part in synagogue planning.

Study of all kinds has always been a positive religious commandment of Judaism. From early childhood to the last day of his life, the Jew has the responsibility of learning more about his God, his world, his faith and his people through both formal and private study.

In consequence, every Synagogue must not only be a House of Prayer but also a House of Study, and by incorporating in the Synagogue of tomorrow the opportunity for a variety of educational activities, we of today will be helping to fulfil the ancient Talmudic dictum that "The Study of Torah is the most important religious commandment."

That is why it is so necessary to have synagogue buildings which facilitate every form of study and that are sufficiently flexible, attractive and durable to meet constantly changing requirements of the day-to-day activities. There would also be the opportunity to instal more comfortable seating, and I can find no reason other than economy for the pain and hardship inflicted upon congregants generally when visiting the synagogue for worship.

The synagogue institution has survived as the place where Jews can come close to God in worship, celebrate festivals and holidays, learn more of Judaism and the Jewish people and join in social fellowship and relaxation. To build a structure to house all these functions is no simple task but it can be done and if the result is increased attendances and a more sincere desire to practise and uphold the fine principles of the Jewish faith, then I say that it would be a job well done.

J. M.

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## CHOSAN TORAH AND CHOSAN BERESHITH

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We extend very hearty congratulations to Mr. Gordon Feldman and Mr. Maurice Venis, who are this year Chosan Torah and Chosan Bereshith respectively.

## MESSAGE FROM REV. S. FORSCHER

Having but recently been appointed Chazan to the Hammer-smith Synagogue, I am glad to avail myself of the opportunity, through the medium of *The Bresh*, of introducing myself to the members of the Synagogue.

I was born in 1912 in Marisch-Ostrau in Czecho-Slovakia. There, where my father held the position of Chazan-Shochet for more than 40 years, I went to school and was musically educated together with my brother who is now Chazan of the Great Synagogue, Dukes Place.

I went to Israel in 1938 in fulfilment of a long-cherished dream of helping in the building up of a land which is so dear to the hearts of us all. In Israel I was able to obtain a position as Chazan first at the Geulah Synagogue and later at the Beth Israel Synagogue, Mount Carmel, Haifa. Here I was fortunate enough to meet my wife, whom I married in 1943. Just one year ago God blessed us with a very dear daughter, and I hope to have the pleasure of presenting them both to you in the near future.

In Hammersmith, with the assistance and friendship which have been extended to me by my colleagues and the congregation, I feel that my work has taken on a worth-while meaning and with God's help I trust that this will always be so.

I should like to take this opportunity of expressing to all the members of the Hammersmith Synagogue my sincere wishes for a "Happy and Prosperous New Year."

SAMUEL FORSCHER.

### POPULAR LECTURES

Mr. ISRAEL FINESTEIN, M.A.

will give a course of TEN LECTURES on

## "LANDMARKS IN JEWISH HISTORY"

at 8.30 p.m., in the COMMUNAL HALL

Commencing Monday, 25th October, 1954

(and Subsequent Mondays)

FEE for Whole Course 5/- (including Refreshments)

Apply to—

LECTURE SECRETARY, 71 BROOK GREEN W.6  
for Enrolment.



Rev. SAMUEL FORSCHER

## PARENTS' RIGHTS UNDER THE EDUCATION ACT

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It cannot be too widely known that the Education Act now in force asserts in Clause 25 that "the school day in every county school and in every voluntary school shall begin with collective worship on the part of all pupils in attendance" and that "religious instruction shall be given in every county school and in every voluntary school." These two provisions are a new departure in the educational legislation of this country. Although before the passing of this Act daily collective worship and religious instruction were almost universal in schools, they have never previously been made statutory obligations.

It is true that Clause 26 states that the collective worship in a county school "shall not be distinctive of any particular religious denomination" and that the religious instruction shall be "in accordance with an agreed syllabus adopted for the school . . . and shall not include any catechism or formulary which is distinctive of any particular religious denomination." Jewish parents should, however, be warned that these provisions were intended to satisfy the qualms felt by the various Christian sects and denominations in this country and must be interpreted within those narrow limits. Proof of this interpretation was afforded by an official government spokesman — Mr. Chuter Ede — who said: "There is, I think, a general recognition that parents desire that their children shall have a grounding in the principles of the Christian faith as it ought to be practised in this country".

It would, however, be quite inconsistent with traditional British tolerance if the freedom of the parent in respect of religious education had not been preserved. The Act, therefore, lays it down that: "if the parent of any pupil in attendance at any county school or any voluntary school requests that he be wholly or partly excused from attendance at religious worship in the school or from attendance at religious instruction in the school . . . then, until the request is withdrawn, the pupil shall be excused such attendance accordingly."

While many enlightened Christian headmasters and head-mistresses make special arrangements for their Jewish pupils even without parental prompting, it is known that in some schools no such alternative provision is made. As a result, Jewish boys and girls become both confused and embarrassed. The reasons for this are, upon reflection, quite obvious and cannot be entered into here. In such cases it is for Jewish parents to assert the rights given to them and to request that their children be excused attendance from both religious worship and religious instruction.



## GIRLS' DISCUSSION GROUP

### VIEWS FROM SOME OF THE MEMBERS

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The reason for starting this group was to instruct young girls in religious knowledge and *kashrus*. The group began on the 31st of January this year; first we met at Rev. Venitt's house, but later Mrs. Freeman kindly offered her own home and our meetings have been held there ever since. Rev. Venitt has continued to give us his co-operation for which we are very grateful.

It is important for women to be well acquainted with the Laws of Judaism for it is their responsibility to bring up the children in a good Jewish atmosphere. Mothers cannot teach their children that which they do not know themselves, hence the necessity for our group.

The first thing that was impressed on our minds was the great importance of keeping the Shabbath. Every Sunday morning when we meet, we do a small portion of the Chumash under Mrs. Freeman's guidance, and she reads and explains to us various commentaries on it.

Lately we had two visits from Rabbis. Rabbi Dr. Jacobs of the New West End Synagogue and Rabbi Halperin of "The Law of Truth", Yeshiva. Rabbi Dr. Jacobs gave us a talk on the Torah and many interesting points were raised. Afterwards we had a lively discussion. Rabbi Halperin explained to us in a most stimulating lecture one of the principal reasons of the truth of the Creation. He also talked of the Receiving of the Law by Moses on Mount Sinai.

We cordially welcome every Jewish girl in the neighbourhood aged 14 and over to come and join us; we meet every Sunday morning from 10.30 until 12.45. Please apply to Rev. Venitt, Hammersmith Synagogue or Mrs. L. Freeman, 46, Sutton Court Road, Chiswick, W.4. Chiswick 1014.

VERONICA KLEIN AND VALERIE COHEN

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Our object is to build up a firm foundation of Judaism, and, in time, to learn far more than just basic principles.

A small portion of Chumash is read each week and we discuss commentaries on each section. We have discovered that a far deeper meaning exists behind every word and have learnt to appreciate and dwell on all this.

The Chumash gives us our way of life and by discussions we

attempt to realise the reasons behind our laws and customs. Linked up with this study, therefore, is the woman's position in the home. Far too many of us, due to circumstance, have become detached from orthodox Judaism. Through discussion we endeavour to gain strength to impart our knowledge to others.

ANN TOLANSKY

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There are about eight of us ranging from fourteen to seventeen years of age. I, myself, am the youngest. We have discussed the Sabbath and its significance very deeply, and Passover and Purim. We have had visits from learned Rabbis whom we have plied with numerous questions. After our discussions, refreshments are provided and we hold a social among ourselves.

I am sure that we know a great deal more than previously, about *Kashrus*, observance of the Sabbath, etc.

Later on, we are arranging to visit some places of Jewish interest, e.g., the Jewish Museum in Woburn House.

Therefore the Discussion Group has a purpose all its own: the furtherance of Jewish knowledge.

MAUREN AINSBURGH

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We have briefly discussed each festival as it has arrived and have penetrated deeply into the great importance of the "Shabbos" and on "*Kashrus*." We have all made a great effort to abide by the rules of both of these subjects.

Recently we have been reading and translating "*Chumash*," so that we now understand a little of the beautiful words and meanings which lie written between its covers.

We have held several debates among ourselves, either during the discussions or during the socials which Mrs. Freeman arranges after the discussions.

We have begun to realise now what a great and wonderful religion is the Jewish one, and I on behalf of the rest of our discussion group should like to thank everyone who has helped in our enlightenment and instruction.

NORMA FISHER

## A Great New and Progressive Venture in Our Community

As little as eight years ago the Hebrew classes of our Synagogue consisted of some seven pupils and today we can boast of a total strength of 140 pupils, a truly remarkable achievement and yet the numbers continue to grow, which is a very healthy sign.

The main credit for this phenomenal progress is due to the great personal and unstinted efforts of Rev. Venitt, who by his action is keeping alive and indeed no doubt increasing the forces of Judaism by educating our children and teaching them the Jewish way of life.

However, as a result of the ever-increasing number of pupils the existing Classroom accommodation has become hopelessly inadequate, with the result that the teaching staff are considerably handicapped in their endeavours.

It was therefore realised and formally agreed that additional Classrooms were an essential factor in the community and now that plans have been formulated and approved by the United Synagogue in conjunction with other interested authorities, the vision is at last becoming a reality.

Detailed drawings and other relevant documents are being prepared incorporating all known requirements and, when completed, steps will be taken to endeavour to commence building operations in about three months' time, and on the site of the two existing houses known as Nos. 69 and 70 Brook Green, at the junction with Caithness Road will rise a new building which should be a credit to our community, a monument to our efforts and an inspiration to those of us concerned with the future welfare of our children and the unification of our cause.

The new building, which is illustrated on the frontispiece of this magazine, will consist of a Classroom Block occupying practically the whole of the ground floor area linked by a covered way with the existing Communal Hall and by incorporating movable partitions between the Classrooms an additional Hall approximately 40 feet by 25 feet will be available when required to satisfy the constant demands for floor space by numerous organisations in the district.

It should also improve facilities for functions as and when required.

Before the present scheme was envisaged it was intended to

create a Communal Library in the Board Room adjoining the existing Hall, but this Library, which is the result of certain members' donations, can be designed as an integral part of the new Classroom Block with obvious advantages. A chair store is being provided under part of the new building to ease the present problem of storage space.

Over the new Classroom Block and accessible from an entirely separate entrance, three self-contained flats are to be provided, one on each floor, to house the Synagogue's officials. These flats will each consist of three bedrooms, a lounge, dining room (two flats each have a study also), kitchen with dining space, bathroom and w.c., and a balcony overlooking Brook Green all designed to give the tenants maximum sunlight, fitted with every modern convenience and incorporating the latest building techniques. We sincerely hope these amenities will give our officials added incentive in their important task ahead, to keep the community united and to help it grow from strength to strength.

J. M.

### *Hammettsmith & West Kensington Synagogue*

## DINNER & BALL

*in aid of the New Classrooms Building Fund*

at

*Selby's Restaurant (Korose Suite),*

*6 Korose Street, London, W.1*

on

*Saturday, 23rd October, 1954*

*Suits of Honour:*

*The Chief Rabbi, The Very Rev. Rabbi*

*Isaac Brodie, B.A. & Mrs. Brodie*

*Reception - 7.30 p.m.*

*Tickets*

*Carriage to*

*Dinner - 8 p.m.*

*55/- each*

*1 a.m.*

*R.S.V.P. to the Synagogue Secretary, 71 Brook Green, W.6. by 18th October, 1954.*

## A STUDENT'S JUDAISM

My conception of Judaism is of a way of life. Some Jews of today, although observing scrupulously the everyday ritual of the religion, fail to realise fully what lies beyond. The commandments of ritual are not only an object in themselves, but also a way of expressing the principles on which the religion is based.

It seems that many of the ordinances are to be understood as particular instances from which general ideas can be formed. The law forbidding the taking of the mother with the young birds shows us the general precept of the relation between man and animals.

If the laws are examined so that the underlying theories of behaviour can be discovered, it is amazing what advanced principles are found. They are incomparably higher than those of any other religion three thousand years old, and yet they compare favourably with modern philosophies. Judaism is particularly valuable in its teaching of our obligations to other people and animals, and, though other religions may claim to have improved on them, their attacks on our laws are often based on misinterpretation. When Jesus claims that Judaism teaches us to love our friends and hate our enemies, this seems nothing less than a deliberate misunderstanding. On a higher plane our concept of God is extremely beautiful and quite original. It is noteworthy that Judaism was the first religion to accept belief in only one God.

It is important then to find and try to apply the principles behind the laws. We have a religion that is notable for the humaneness and goodness it teaches. Such laws as those relating to widows and orphans and those of hygiene show a development of thought unparalleled in contemporary religions. It is interesting that so many of Judaism's ideas have been adopted by other religions and particularly that our concept of God has been taken over almost unaltered.

We must take care that, while carrying out the letter of the laws, we do not disregard the spirit in which they were given us. The actions of some Orthodox Jews in their relations to friends and in business are sometimes not in accordance with Jewish ethics. We should ensure that at all times, in private and in public, we do nothing to contravene the principles of our religion.

MICHAEL YUDKIN.

## NEW MEMBERS

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

Mr. & Mrs. Marcus Ruben	Mr. & Mrs. David Ohayon
Mr. & Mrs. Alfred Abramsolin	Mr. & Mrs. Lionel A. Katz
Mr. & Mrs. Hugh W. Kennedy	Mr. & Mrs. Abraham Cohen
Mr. & Mrs. Louis Hillman-Cohen	Mr. & Mrs. Reuben Chester
Mr. & Mrs. Manired Pistaner	Mr. & Mrs. Leslie Marks
Mr. & Mrs. Jacob Wasserman	Mr. & Mrs. Mark Salmon
Mr. & Mrs. Ondrej Neufeld	Mr. & Mrs. Ralph Ashley
Dr. & Mrs. Leonard L. Mistlin	Mr. & Mrs. Edward Saniuels
Mr. & Mrs. Wolfe Feldstein	Mr. Judah S. Rabin
Mr. & Mrs. Hyman Perlin	Mr. & Mrs. Morris Sinclair
Mr. & Mrs. Lew Franks	Mr. & Mrs. Robert E. Clark
Mr. & Mrs. Bernard Goldberg	Mr. & Mrs. Jacob A. Kreindler
Mr. & Mrs. Leslie Levy	Mrs. Martha Larsen
Mr. & Mrs. Alan A. Burns	Mrs. Johanna Lewin
Mr. & Mrs. Tobias Rudin	Miss Sarah A. Reubens
Dr. & Mrs. Morris Markowe	Mrs. Raie Leighton
Mr. & Mrs. Abraham Rothman	Mrs. Kate Stuart
Mr. & Mrs. Benjamin Viner	Mrs. Dinah Harris
Mr. Mark Stuart	Mrs. Ada Kisberg
	Mr. Morris Greenbaum

## WEDDINGS

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

John Harris and Rachel Levene.
Henry Nathan Lewis and Jenny Cohen.
Moritz Rosenstein and Femina Louise Cohen.
Laurence Simons and Helen Pamela Bogen.
Arnold Ludski and Nadine Marcia Kusherman.
Seymour Retiek and Marion Stern.
Adolphe Harold Alexander and Sally Rendall.
Eric Hyams and Annette Hart.
Stanley Solomon Cowan and Constance Rachel Woolf.
Samuel Sidney Berg and Gladys Josephine Jacobs.
Anthony Toby Hiller and Norma Yvonne Moss.

## BARMITZVAHS

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

Alan Simons	James Abramsolin	David Shocket
Alex Hallin	David Rothman	David Godfrey
Irving Klein	Michael Levy	

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

## 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. & Mrs. F. Hodes and Family, Orlig House, Kent Gardens, W.13.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Mr. & Mrs. Charles Topper, 20, Watchfield, W.4.

Mr. & Mrs. D. Tesler and Family, 89, Watchfield, W.4.

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

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

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

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

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

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

Mr. & Mrs. J. Mendleson & Family, 61, Kew Bridge Court, W.4.

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

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

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

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

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

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

### Preliminary Announcement

#### THE HAMMERSMITH JEWISH LITERARY & SOCIAL SOCIETY

wish to announce their forthcoming presentation

## IS COMING GITTEL

A Comedy in three Acts

at the RUDOLPH STEINER HALL,  
BAKER STREET

on Sunday, 20th February, 1955

Proceeds in aid of Synagogue Building Fund.

## Mr. GROSSBOCH TAKES A HOLIDAY

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Mr. & Mrs. Grossboch had been working very hard. They needed a holiday, so did their little ones. In fact, the doctor told them that a fortnight on the South Coast would do them good. "Where shall we go? That's the question," said Mr. Grossboch, peeping into his bankbook. "Look up the 'Jewish Comical,'" suggested a young member of the family. Good idea! There were adverts in profusion, but the most attractive came from Bourgate. "Everybody goes to Bourgate, so why shouldn't I? Ain't my money as good as theirs?" This was Mr. G.'s stock argument, whether appropriate or not.

Bourgate, of course, possesses a large number of hotels, every one the biggest, every one the most luxurious, every one the most comfortable, every one the Kosherest, every one nearest to the sea! This puzzled the prospective holidaymaker, but he had to make a choice and finally decided upon Hotel Delegate, where at least he would enjoy the delegate-essen. Straightway he phoned to Bourgate two-two-double-two, and in very reasonable time received a brochure with pictures that completely overshadowed Ganden. There was also the customary reservation form to be filled in on behalf of himself, wife, bigger boy, bigger girl and baby (aged 51). All was ready then. Terms were agreed upon, not without a bit of argument, and fine bedrooms promised overlooking the sea.

The train journey was not particularly comfortable—you can't expect much in the high season. When the tinkling steward came along announcing "dinner," the G.'s looked around. No! too many Yidden watching. They contented themselves with their own sandwiches and bananas.

Arrived at Bourgate, Mrs. G. made straight for the luggage-van. Parcels were already pouring out, all belonging to somebody else. She was now looking hot and bothered. "Why must I have to wait to the last?" she protested. But out it came, load after load. Now for a porter! All the porters were already engaged, and Mrs. G.'s patience was fast running out. At last one appeared, as cheerful and obliging as that chap at Ostend!

Eventually they arrived at their hotel and were shown to their bedrooms. The sea was not exactly at their doorstep, and things in general were not exactly as the brochure led them to expect. But time is a healing factor, and one gets used to everything at the seaside. The party soon settled down and without introduc-

tions, mixed in with the other guests. Mrs. G. could not help viewing with envy the jewels that were hanging on other women's necks; her own stock was so limited. Mr. G. didn't mind at all; he was engrossed in conversation with his confrères on shool affairs, his arms and hands playing no mean part. He spoke with pride of his presidency of the Chevra Baale Batim and of his donations to all charities.

In this way the G.'s spent most of their time, indoor and out. The meals? Mrs. G., when asked his opinion, felt bound to say, "They're alright," but followed this up with a shrug, the meaning of which could not be misinterpreted. In due course, Shabbos arrived. Mr. G., being a regular shool-goer felt like taking a Shabbos off; but then as a past-president how dare he miss? However, he was spared the monotony of going to shool as a kind friend told him that not very far away was the Hotel Superbe, the hotel which specialised in Chazonim. Thither he went and soon found himself in the company of other Parnassim. Here was a rare opportunity for a Shmooze, which continued throughout the service.

Time was drawing to an end. The sun had been good to them, they had sunbathed frequently, they had also oathed as far up as their ankles. They both had a healthy, brown complexion which they hoped to carry home and show their friends. Alas, when the day of reckoning came and they saw the tale of extras, a strange darkness came over their eyes, and in a flash their pre-vacation pallor returned. Mr. G. paid the bill without saying a word and ran upstairs to start packing. This business was a much quicker affair than that for the outward journey. What a relief they felt as the train sped along homeward. At least they need not think about holidays for another twelve-month.

A. W.

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### THE SUCCAH

will be ready for decoration on

Sunday, 10th October,

and Monday, 11th October, between 10 a.m. and 1 p.m.

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

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

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

## SYNAGOGUE ITEMS

### Yahrzeit Register

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

### Covenants

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

### Communal Hall

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

*Will Secretaries of 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.

As many are members of several committees, it is in the interests of all concerned that dates do not clash and Honorary Secretaries are therefore strongly recommended to advise the Synagogue Secretary of all meeting dates, so that clashing can be avoided if possible.

## SYNAGOGUE LIBRARY

A catalogue of available books has now been prepared, and would-be readers will be able to borrow books on application to Rev. Venitt.

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.

## WEST LONDON ZIONIST SOCIETY

To mark Herzl Year, we are happy to announce that our opening function of the season, on **Wednesday, November 10th, 1954**, at 8 p.m., will be a Lecture by **Dr. I. S. Fox**, Chairman of the Zionist Federation, on "**Herzl—His Life, Times and Influence**"

## MR. & MRS. ALFRED COLEMAN

A bed was presented at Norwood on Sunday, September 5th, by the Hammersmith and West Kensington Districts Norwood Aid Society in honour of Mr. and Mrs. Alfred Coleman, who this year celebrated their Silver Wedding Anniversary. This was in recognition of the wonderful work done by the Colemans for all charitable causes in general, and for Norwood Orphanage and Hammersmith Synagogue in particular. The consecration service was performed by Revs. S. Venitt and B. Paletz, who both spoke in the highest terms of the great qualities of Mr. and Mrs. Coleman. The many guests were shown round the buildings by Mr. H. Bueno de Mesquita, Vice President, and Mr. Conway, Principal, and then invited to tea in the Library. Dr. M. D. Caplan, Chairman of the Society, proposed a hearty vote of thanks to the hosts.

## MR. & MRS. MAURICE VENIS

To mark their Golden Wedding Anniversary, Mr. and Mrs. Maurice Venis decided to hold a dinner in the Communal Hall, and invited their guests to make a donation towards the Hammersmith and District Women's Zionist Society's quota for the Jerusalem Baby Home, in lieu of the usual gifts. Over 140 guests were present on Sunday, September 5th, at the celebration. Glowing tributes to the great work done by Mr. and Mrs. Venis for the Zionist cause, and by Mrs. Venis for the Ladies' Guild, were paid by Mrs. H. Caplan, Chairman of the Hammersmith and District Women's Zionist Society, Mrs. F. Hodes, Chairman of the Ladies' Guild, who presented a beautiful bouquet of flowers, Mr. H. Sharpe, Senior Warden of the Synagogue, Miss Grace Ansell, Hon. Vice President of the Federation of Women Zionists, and Rev. Venitt. Loyal toasts were proposed by Alderman H. A. Leon, M.B.E., and Rev. B. Paletz. Suitable responses were made by Mr. and Mrs. Venis. Mrs. Venis handed over a cheque for £150 for the Jerusalem Baby Home to Mrs. H. A. Leon, who accepted on behalf of the Federation. Grace was recited by Rev. S. Forscher.

Further donations by Mr. and Mrs. Venis were: £10 10s. to the Jewish Blind Society; £5 5s. to the Jewish Board of Guardians.

*With Compliments of the Season*

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*a Happy and Prosperous New Year*  
*to the Members of the Congregation and*  
*the Members of the Hammersmith Friendship Club.*

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

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**Mr. & Mrs. SYDNEY BENMAX**  
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**Mrs. M. SHOCKET**  
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Friends and Customers  
*A Happy and Prosperous*  
*New Year*  
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## ORGANISATIONS

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

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

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

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

**Hammersmith, Shepherd's Bush & Chelsen 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.

**Hammersmith and West Kensington Districts—Norwood Aid Society.** Hon. Sec.: Miss R. Longhorn, 24 Linkenholt Mansions, W.6. RIV. 7137.

**Hammersmith Jewish Youth Club.** Hon. Sec.: Miss Sonia Gasman, 8 Castelnau, S.W.13. RIV. 1554.

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

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

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

**Association of Jewish Ex-Service Men and Women (Hammersmith and District Branch).** Hon. Sec.: Mr. H. Silverman, 44 Watchfield, W.4. CHI 5922.



# TIMES OF SERVICES

## WEEKDAYS

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

## SUNDAYS AND HOLIDAYS

8.30 a.m.

## SABBATHS AND FESTIVALS

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

## YOUTH SERVICE

Held regularly every few weeks.

## CHILDREN'S SERVICE

Sabbaths	... ..	11.15 a.m.
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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 Shuir and Evening Service.

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

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

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

The Minister can be seen by appointment.

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