

# "THE BROOK"

NUMBER 25



תש"ך

NEW YEAR, 5720  
OCTOBER, 1959

"Subdue our inclination so that  
it may submit itself unto thee."  
Prayer Book.

## HAMMERSMITH & WEST KENSINGTON SYNAGOGUE

71, BROOK GREEN, W.6.

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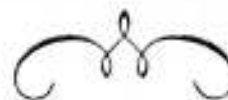
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## THE CHIEF RABBI'S NEW YEAR MESSAGE FOR 5720

I am pleased to send my warmest blessings and good wishes for the New Year to your many readers.

There are 613 commandments in the Torah of Moses which were summed up by the prophet Habakuk in one terse, pregnant phrase. That phrase was 'The righteous shall live by his faith.' My message to your readers might be summed up in that phrase. By his faith which in this context means his loyalty, by his adherence to the demands of the Torah in the fulfilment of his duties to his Creator and his people, the Jew finds life real, earnest and worthwhile. He can for himself and for others, confidently pray at the beginning of a new year, 'inscribe us for a good life.'

ISRAEL BRODIE,

*Chief Rabbi*





## EDITORIAL

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The past year has been a very full and fruitful one for our congregation. The opening of the Communal library, the establishment of a children's Synagogue with its own Ark, curtains and prayer books, the erection of new kitchens, and redecoration of the Communal Hall have all been accomplished, thanks to the generosity, thoughtfulness, vision and energy of those who have shared in these achievements.

Now we must seek to encourage the use of all these added facilities. For any desiring a basic knowledge of our language, our faith and its teachings, our history and our folklore, the Communal library will partly provide the answer. The rest can come through lectures and study groups. The Autumn Extension Lectures can now be supplemented by books on the subject from our library. There are permanent classrooms where classes in Hebrew, modern and classical, and religious knowledge can be held. We have now ample facilities for social and charitable functions and gatherings. The congregation can only thrive on activity through new ventures and renewed effort in old ones.

The Wardens' box has seen a complete change, the mantle having fallen on Dr. L. Collins, Mr. S. Goodman and Mr. J. Brand, to continue the high standard of lay leadership set by their predecessors. They are assured of steadfast and loyal support from the congregation in what is recognised, particularly in these times, as an exacting office.

A word of warmest thanks and appreciation is due to the three retiring Hon. Officers, Dr. L. Freeman, Mr. J. G. Silver and Mr. J. Bondi. They have all served the community in various capacities over the past years, particularly Dr. Freeman, whose idealism, enthusiasm and deep sincerity have gained for him the admiration and respect of many both within and outside our own congregation.

The present issue contains a number of interesting items, and articles. Special mention should be made of Rabbi Dr. I. Epstein's memorable sermon at the opening of the Communal library.

This year the Synagogue will attain its seventieth birthday.

Thanks are once again due to all who have helped with the publication of this issue. To them, and to all members and their families, we extend heartfelt wishes for a happy, healthy, prosperous and peaceful New Year.

## Opening of New Communal Library

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Sunday, May 24th, 1959, proved to be a memorable event in the history of our Synagogue, for it marked the official opening of our Communal library and the realisation of what had been for many years merely a pious hope—that our Synagogue should have a library of its own in which we could take a justifiable pride. The Hammersmith Community has always appreciated the importance of Jewish learning. We were the first constituent synagogue to erect classrooms for the specific purpose of teaching religious knowledge. This was in 1895. And of latter years we were the first synagogue in the Metropolis to introduce the University Extension Scheme into the precincts of our synagogue buildings—thus restoring the synagogue its ancient rôle of being a House of Learning as well as a House of Prayer. The erection and consecration of a communal library was thus the logical sequence of our pioneering efforts in the field of Jewish education.

The opening of the library was coupled with the consecration of gifts presented to the Children's Synagogue and Religion Classes. These included a new Ark, new sets of curtains and Sepher Torah mantles, prayer books and desks, all suitably inscribed.

The ceremony of consecration was most impressive. There was a large representative gathering of people from all walks of life. The editor of the "Jewish Chronicle," the librarian of Jew's College and the well-known Hammersmith artist, Mr. Fechenbach were seen in the crowded audience. The new building was packed: people were standing in the corridors and the inviting sunshine of a May afternoon provided no counter-attraction to this momentous occasion.

The service started with a Procession to the accompaniment of the "Mah Tov" hymn. The Ark was opened and a circuit made. Psalm XXX was stirringly rendered by the Rev. S. Forscher and the choir, and the Prayer for the Queen and the Royal Family and the Prayer for the Welfare of the State of Israel were read prior to the closing of the Ark.

After selected scriptural verses were read by Rev. S. Venitt we had the pleasure of listening to a scholarly address by Rabbi Dr. I. Epstein. This address was most inspiring and those of you who were unable to be present will be able to read a copy of it, in another part of this magazine.

After the service a small reception was held in the communal hall. An excellent tea was provided (thanks to the Ladies' Guild) and the speeches were neither too many nor too long. It was then announced that in honour of Rabbi Dr. I. Epstein's visit the Library would purchase a Soncino Talmud (of which he is the distinguished editor) and to round off the proceedings a Soncino



Midrash was presented to Dr. L. Freeman—a fitting tribute to one who has played such an important part not only in the erection of our library but also in the field of Jewish education in general.

We all felt that the afternoon was a most successful one and that each one of us in our own way had contributed to the building of a library worthy of our tradition and heritage.

Special Thanks are due to Mr. S. Goodman, who helped considerably in the preparations, and also defrayed the cost of the bookplate block and letterheadings for the library.

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### PERSONALITIES

#### **Hermann Fechenbach**

When we needed a book-plate for our library it was Mr. Hermann Fechenbach, the artist, now residing at Colet Gardens, who kindly offered to present one of his famous woodcuts.

In this issue of the Brook there is another example of his outstanding work.

Mr. Fechenbach was born in 1897 in Wurttemberg, and lost one leg in the first world war. No handicap could ever alter his determination to follow his vocation as an artist.

Hard work brought him well-earned successes in Germany, in Austria, in Italy and in Palestine, until eventually the chain of circumstances forced him to emigrate from Germany, settling in England in 1939.

In March 1944 he came to live in Colet Gardens, where he has been continuously at work ever since.

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#### **The Rev. Raphael Cutler, B.A.**

We extend heartiest congratulations to the Rev. Raphael Cutler, on his marriage to Miss Maureen Osborne, of Newcastle, and also on his appointment as Minister to the Higher Broughton Synagogue in Manchester. It was at the age of 19 that Mr. Cutler felt a strong call to study Judaism in all its aspects, and to dedicate himself to the Rabbinate. He applied himself most assiduously to his studies, and within the space of a few years took an Honours Degree in Semitics, spent over a year in Yeshivot in Israel and in Gateshead, and has now gained an important place in the Anglo-Jewish Ministry.

For some time Mr. Cutler was a teacher in our classes, and during the illness of Rabbi R. Feldman was assisting in ministerial duties at the Shepherds Bush Synagogue. Our good wishes accompany him and Mrs. Cutler.

The Rev. Mr. Cutler is a son of Mr. and Mrs. Mark Cutler, respected members of our Synagogue.

## Spring & Autumn Lectures, 1959

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The spring has now receded but we who were privileged to attend the addresses on "The Ethics of Judaism" during the month of May retain a lively appreciation of an aspect of Judaism which was so nobly and ably presented by four famed Rabbinic authorities of the London Jewish Community.

Rabbi G. Ellinson, forthright and provocative in his approach, drew a picture of strife and dissension in the days of Solomon and his successors, as a factual and historical warning of the dangers which attend departure from Jewish ethical standards. Rabbi Dr. L. Jacobs concentrated with intellectual power and eloquence of speech on four main themes which imbued the lives of those great Rabbis, whose thoughts and deeds created a standard for emulation in succeeding generations of Jewry. Rabbi L. Gerber gave a comprehensive and masterly account of ethical concepts which dominated Jewry during the ages. Being a barrister, he was able to embellish his comments with legal wit and anecdote.

Cast in a different mould and with a searching power of analysis, Rabbi D. Cooper spoke on many of the burning problems which beset the Jewish Community of today, with particular emphasis on international trends.

We have been most fortunate in being able to arrange an autumn series of University Lectures (under the auspices of Jews' College) to be given by Rev. Dr. I. Levy, O.B.E. (Minister of Hampstead Synagogue and Senior Jewish Chaplain to H.M. Forces) on "The Jews of Palestine in Mishnaic Times."

This will cover the momentous period of Jewish history which immediately followed the burning of the Temple and the disruption of Judea by the power of Rome. We had lost a State but we had not lost our soul. The course will deal with many towering personalities such as Jochanan ben Zakkai, Rabbi Akiba and Jehuda Hannassi, who realised that the essence of Jewish survival depended on a Torah imbued remnant. The maintenance of Jewish law and tradition, the codification and the practical application of Halachah, the development of synagogue and ritual practices, represent some of the vital subjects which the lecturer will consider. The historical conflict between Hebraism and Paganism will be surveyed in all its implications.

Members and friends of the Hammersmith Community are warmly invited to these fascinating weekly lectures and discussions which will commence on Monday, October 19th, 1959.



## Medicine & Surgery in Biblical Times

by S. Goodman

The extraordinarily high number of doctors in the Hammer-smith community prompts a layman to make some notes on the origin of medicine and surgery in Biblical times.

The earliest form of healing was undoubtedly potions derived from roots and herbs. Early man believed that the virtues of plants were affected by the sun, the moon and the stars, a belief still held in some parts of the world, but surgery was very primitive. The earliest reference to surgery was the command to Abraham to circumcise his son when he was eight days' old, as related in the book of Genesis (Genesis *xxi*, v.4).

The first reference to herbs as a form of tonic is to be found in Genesis, chapter *xxx*, v.14: "and Reuben went in the days of the wheat harvest and found mandrakes in the field and brought them unto his mother Leah. . . ." The mandrake was regarded by the Canaanites as having aphrodisiac properties and consequently would indeed be coveted by both Rachel and Leah in their struggle for the affection of their husband, the Patriarch Jacob. To western tastes, however, mandrakes have an unpleasant odour. Even today in certain parts of the East mandrakes still have the reputation for increasing sexual vigour.

The book of Leviticus makes it clear that the Levites practised medicine, but later references show that there was a different section of the community who were called healers or physicians (Ropheim in Hebrew). The prophet Job refers to "physicians of no value" (Job, chapter *xiii*, v.4), and the prophet Jeremiah complains in the Book of Jeremiah, chapter *viii*, v.22, "is there no balm in Gilead, is there no physician there?" — a clear reference both to medicine and to doctors.

The physicians seem to have practised in both large and small towns, and some of them seem to have belonged to the prophetic order, such as the prophet Elisha. The Book of Second Kings, chapter *iv*, vs. 33 to 36, described the prophet Elisha bringing a child back to life, in Second Kings, chapter *v*, v.10, he cleanses Naaman of leprosy, and in Second Kings, chapter *viii*, v.7, he is consulted about the health of the King of Syria.

An interesting reference to physicians is to be found in the book of Chronicles (Second Chronicles, chapter *xvi*, v.12) where King Asa was severely blamed for "not having consulted God, but the physician." Job, chapter *xiii*, v.4, also refers to "physicians of no value."

The ancient Hebrews would seem likely to have derived their knowledge, especially of surgery and anatomy from the Egyptians. Genesis, chapter *i*, c.2, refers to "embalming physician," and in

Exodus, chapter *i*, vs. 15 to 20, Pharaoh speaks to the "Hebrew midwives." Exodus, chapter *xxi*, v.19, also refers to the duty of an assailant to make sure that his victim is healed. Consequently, surgery at this time seemed to consist mainly of midwifery, circumcision and the curing of external injuries.

The remedies used by the people of the Bible seem to have been chiefly herbs — "He causeth the grass to grow for the cattle and herb for the service of man" (Psalm *civ*, v. 14). Ointments are referred to in the Book of Jeremiah, chapter *viii*, v.22: "Is there no balm in Gilead, is there no physician there. . . ." Jeremiah *xlvi*, v.11: "Go up into Gilead and take balm, O virgin the daughter of Egypt in vain shalt thou use many medicines for thou shalt not be cured"; and Jeremiah *li*, v.8: "Babylon is suddenly fallen and destroyed, howl for her, take balm for her pain, if so be she may be healed." Balsam is known today as balm and is still sold in herbalists' shops. The prophet Ezekiel also refers to the use of the leaves of a tree for medicinal purposes (Ezekiel *xlvi*, v.12): "And by the river upon the bank hereof on this side and on that side shall grow all trees for meat whose leaf shall not fade neither shall the fruit thereof be consumed. It shall bring forth new fruit according to his months because their waters they issued out of the sanctuary, and the fruit thereof shall be for meat and the leaf thereof for medicine."

Generations of young boys have had administered to them the remedy known as syrup of figs and few, if any, would have recognised the biblical origin of this remedy. The Second Kings, chapter *xx*, v.7, refers to the use of figs for curing a boil. Modern research strikingly confirms this ancient remedy by the discovery in 1939 at Ras Shamra, amid the ruins of a Phoenician seaport of Ugarit, of fragments of an old book of veterinary science containing descriptions of how to treat sick and ailing horses. Written about 1500 B.C.E., it prescribes a mixture of figs and raisins mixed with oatmeal and liquid for the unfortunate animal.

River baths are used in the Second Kings, chapter *v*, v.10, for the cure of leprosy, and the historian Josephus mentions both oil and mineral baths. King David when getting on in years tried "animal warmth" in First Kings, chapter *i*, vs. 2 to 4 for restoring his circulation. His predecessor, King Saul, tries music for curing melancholy (First Samuel, chapter *xvi*, v.16) and in this connection it is interesting to note that Hephzibah Menuhin, the celebrated sister of Yehudi, is at present also trying to help mental cases with the use of music.

The use of honey in the bible would seem to be widespread, but in fact its use as a medicament appears to be mentioned only once in the Book of Proverbs, chapter *xvi*, v.24: "Pleasant words are as a honeycomb, sweet to the soul and health to the bones."

An interesting reference to apothecaries can be found in Exodus, chapter *xxx*, v.25 and vs. 34 to 36. The Jewish dietary laws which are still observed today by the orthodox Jewish com-



munity and which can be found in the bible, were no doubt inspired partially by health reasons since flesh was likely to "go off" rapidly in a hot climate.

These few references suffice to show the state of the art of healing in Biblical times, but these early healers and physicians by their use of herbs as medicines were the forerunners of today's National Health Service.

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## A Japanese Prince Learns Talmud

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Outside Tokyo, there stands a large mansion, built along the gracious and yet somewhat awe-inspiring lines of ancient Japanese architecture, which dates back well before the time when the First Temple was built. Here lives the Prince Mikasa, younger brother of the present Emperor of Japan.

One day last July, a limousine drove up to the mansion and out stepped an official of the Israeli Legation in Tokyo, followed by a man carrying a large pile of books. With the books was handed in a note from Mr. S. Levine, the Israeli chargé des affaires, asking the prince to accept these books as a gift from the State of Israel, a gift which was readily and gladly accepted by the Prince.

Most of these books were in Hebrew, with a few in English. All of them were published and printed in Israel. These books covered such subjects as "Studies in the Weekly Sidra" by N. Leibowitz, "Lessons in Talmud" by Rabbi Gold, "Beth Shearim" by Mazar, and everything that has been published recently in Israel on Archeology of the Middle East and in particular of Palestine. A great number of books dealt with the "Dead Sea Scrolls" whilst others covered ancillary subjects such as maps and graphs of the Holy Land and dictionaries.

A pointless gift? What pleasure could a Japanese Prince derive from books mainly in Hebrew and dealing exclusively with the Jewish faith and teachings and the Land of Israel in ancient and modern times? Not at all. In fact, all these books were selected and ordered for delivery by the Prince himself a few days before, at the Second Tokyo International Book Exhibition where the Government of Israel had a stand showing the latest productions of Israeli publishers.

Already last year, at the First Exhibition, when there was no display from Israel, the Prince spotted among the many thousands of books the only three volumes of Hebraica which were exhibited on the stand of a Danish publisher. They were the facsimile repro-

ductions of the famous Moses Maimonides manuscripts. It was the Prince who explained to the somewhat less knowledgeable writer that although the writings were in Hebrew, the language used was Arabic.

It was only later when I visited the small Jewish community in Tokyo that I learned more about this amazing phenomenon of a Japanese Prince who is deeply and seriously interested in the Jewish faith and the Jewish people. This, to such an extent that he reads and speaks Hebrew fluently, knows his Chumash and has a "well above average" knowledge of the Talmud. Once a year he visits the tiny but friendly synagogue of the Community, usually during Rosh Hashana or Yom Kippur services, where he stays for one or sometimes two hours.

The Prince, who studied at Oxford, is an expert on the archeology of the Middle East and led an expedition to the Middle East before the last war. It can easily be deduced that his interest in Jewish matters must have developed out of his studies and intimate knowledge of the lands around Ur and Canaan.

But one cannot help thinking, that there have been other Gentile explorers to whom these lands did not convey more than a silent message of an ancient culture, and of the grandeur of a nation, which has been re-born in our days.

Before he left the Exhibition, I asked the Prince which of the 11,000 books on display he found most interesting; without hesitation and with a broad smile he pointed to one and said "This one." Its title, "The Dead Sea Scrolls from the Wilderness of Judea"; it is by Yigael Yadin and written in Hebrew. A.P.W.

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

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

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

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

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



## NEW YEAR GREETINGS

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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.

- Mr. and Mrs. J. Arram and Family, 37, Uxbridge Road, W.12.  
Mr. and Mrs. H. Bayes and Family, 3, Eversfield Road, Kew.  
Mr. and Mrs. J. Bondt and Steven, 26, Bede House, Manor Fields, S.W.15.  
Mr. and Mrs. J. Brand, 73 Barons Keep, W.14.  
Mr. and Mrs. J. Collins and Jillian, 20, Hamlet Court, W.6.  
Mr. and Mrs. M. Cutler and Family, 146, Shepherd's Bush Road, W.6.  
Mr. and Mrs. B. Davis, 18, Palace Mansions, W.14.  
✓ Dr. and Mrs. L. Freeman and Daughter, 46, Sutton Court Road, W.4.  
Dr. & Mrs. A. M. Filer & Son, 3, Shepherds Bush Road, W.6.  
Mr. & Mrs. H. Gelpman & Family, 45, Caithness Rd., W.14.  
Mr. and Mrs. S. Goodman, 10, Richmond Mansions, S.W.5.  
Dr. and Mrs. F. Hodes and Family, 7, Oakwood Court, W.14.  
Mr. and Mrs. H. M. Levy, 212, Goldhawk Road, W.12.  
Mr. & Mrs. M. Mitchell & Family, 33, Marlow Court, N.W.6.  
✓ Mr. and Mrs. B. L. Parker and Son, 86, Brook Green, W.6.  
Mr. and Mrs. M. Schwartz and Family, 117, West Kensington Court, W.14.  
✓ Mr. and Mrs. H. Sharpe, 6, Argyll Mansions, W.14.  
Mr. and Mrs. A. Shenfield and Daughter, 37, Kensington Hall Gardens, W.14.  
Dr. and Mrs. E. Sommer and Family, 49, Latymer Court, W.6.  
Dr. L. Sommer and Family, 1, Palace Mansions, W.14.  
✓ Mr. George I. Topper and Family, 84, Watchfield, W.4.  
Mr. and Mrs. M. Venis and Family, 27, Poplar Grove, W.6.

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### CHASAN TORAH AND CHASAN BERESHITH

We extend hearty congratulations to Mr. H. Sharpe and Mr. B. Davis, who are to be Chasan Torah and Chasan Bereshith respectively. Both have rendered yeoman service to the congregation. Mr. Sharpe was a Warden for ten years, and was in some measure responsible for the achievements of the community during that period. Mr. Davis served as Financial Representative for some time, and has done invaluable work for the J.P.A. Committee.

## Strange Facts of the Jewish People

Compiled by S. Goodman

According to Professor Koldewey ("The Bible as History," Page 304) The Tower of Babel described in Genesis, xi verses 3 and 4 was exactly the same height as the Statue of Liberty in New York Harbour — 292 feet.

Rabbi Yomtob ben Isaac who lived and died in Yorkshire was the author of a prayer now recited in the Yom Kippur Service. He was one of the 150 martyrs who killed themselves rather than surrender to the rioters who attacked the Jews in 1190 in the City of York.

The earliest record of a Jewish Congregation in England relates to Oxford — dated 1075.

The earliest mention of the Jews in London occurs in the year 1115 in Jews Street in the Ward of Haco.

The first English colony where Jews settled was — Jamaica.

Tobacco was first brought to Europe by the Jew Luis de Terres who had settled in Cuba and who was a companion of Columbus.

The so-called Jewish nose is not really Jewish at all. It was a characteristic of the Armenoid peoples including the Hittites.

A Jewish Tradition has it the Messiah will have red hair.

Rabbi David Kimchi known as "The Redak" claimed that there was a certain fish in the sea which did not swim on the sabbath, but which rested all day near the dry land or near the rocks.

The most famous commentaries on the bible were written by a Frenchman! They were written by Rashi who was born and lived in Troyes 1040-1105. The first dated Hebrew book was Rashi's commentary on the Pentateuch which was published at Reggio in 1475.

Some people believe that the slang term Copper for a Policeman is derived from the Yiddish expression Chapper meaning one who pinches. Also the word Cholent or Schalent, the customary Sabbath food, is derived from the French word Chaud meaning hot, whilst the word for a small cat, a kitten, is derived from the Hebrew Koton, meaning small.

Sir Moses Montefiore (1784-1885) retired a very wealthy man when he was 40 years of age! But 50 years later he made his last trip to Palestine and died when he was 101 years old.

The Rambam, one of the greatest Jewish authorities on Jewish law, was a doctor by profession. He was an expert on snakebites. He was offered the position of being doctor to Richard the Lionheart of England but turned the job down.



## The Hammersmith & West Kensington Library Consecration Address

by Rabbi Dr. I. Epstein

We are met this afternoon to participate in the performance of an important and vital religious task. This task is none other than the dedication of the Library which has been specially set up by the Hammersmith and West Kensington Synagogue to serve the needs of its members. Such a dedication, however, if it is to prove worthy of this celebration must be far more than a mere consecration of the walls and appurtenances of this building. It must be animated by a spirit of self-dedication to an ideal which the Jewish people has made its own from the very beginning of its history. Was it not the late H. G. Wells who remarked that education for all is one of the newest of the arts and sciences? The idea of particular people pursuing learning has been familiar to the whole world for scores of centuries, but the idea of preparing the mind of whole classes and communities for co-operation and common action by training them for common tasks and common interests is a comparatively new one. Yet it is precisely this idea to which the Jewish people has become wedded from its very birth when it was called upon to become a Kingdom of Priests and a holy nation. Priesthood, in Judaism, is defined not by its social status but by the functions it involves "For the priest's lips keep knowledge and they seek law out of his mouth" (Malachi 2, 7). And what was true of the priests in Israel of old applies equally to the nation as a whole in its priestly mission. As a Kingdom of Priests, Israel's divinely appointed task is that of teaching. In teaching, however, there is no possibility of fulfilment without the readiness of the teacher himself to learn. If the teacher has not learnt how shall the pupil be taught? Israel's priestly vocation thus carries with it the charge of education for all among the people. For this end, public readings from Scripture were held from earliest times weekly on the Sabbath day as well as on other solemn occasions. These readings were often accompanied by an exposition which was designed to bring the knowledge of Scripture within the reach of the whole people, instructing them in the way of Jewish life and conduct. These weekly and other occasional readings found their culmination in the public reading of the law by the King in person at the *Hakhel* assembly, at which in the words of Scripture "the whole people, the men, the women and the little ones and even the stranger within the gates" were commanded to come in order that they might listen and learn to fear God and observe the words of the Lord." (Deut. 31,12). This *Hakhel* assembly took place at the end of the year of release, the *Shemittah*, the institution of which formed the opening theme of yesterday's Sidra (Behar). Nor was it without a special reason that

this period was chosen for this great public reading of the law. As it was 'a year of solemn rest for the land,' a year in which there was a general cessation of labour in field, orchard, vineyard and olive-yard, the people were free to turn their mind to the pursuit of knowledge, and the *Hakhel* assembly held at the end of the *Shemittah* year was intended to provide the grand finale to the educational programme of the year. By means such as these was knowledge spread among the Jewish people in a way unparalleled among the other nations of the world; and came to be conceived in Judaism as the highest good, thus giving rise to Israel's vision of the end of days when in the words of the Book of Daniel (12,4) "Many will move to and fro and knowledge shall increase."

The knowledge alluded to in this scriptural verse is of course none other than the one which is charged with an ethical and spiritual content and is linked to a moral purpose. An increase in any other knowledge is hardly a consummation to be hoped for.

The distress of our days, derives in the last analysis, not from the lack of knowledge, but from an excess of knowledge unrelated to a moral purpose. The discovery of atomic energy which is the highest point in knowledge ever attained so far by the human mind, has given us powers fit for gods, but we bring to these powers the morality of infants and imbeciles. What knowledge can achieve without moral character has been tragically and grimly demonstrated in our own times on a wider scale than ever before in history by Hitler and his University Professors, all veritable past masters of knowledge for whom the flying bomb, the rocket, the gas ovens and death chambers fitted perfectly into the context of their larger pattern of intellectual life which was to find its fulfilment in the Reich that was to last 1000 years. Without progress in moral character advance in knowledge is useless; indeed it is worse than useless; it merely provides man with a more efficient means of going backwards and places at his command greater powers of destruction. What we need for the integration of our social order is the cultivation of that knowledge which will urge us despite our selfishness and sinfulness to commune with the highest law, the highest righteousness and the highest love.

Such is the knowledge which the Jewish book down the ages has sought to communicate. Spread across a stretch of almost 4,000 years, the Jewish book presents a rich variegated pattern to which writers and thinkers from different schools and shades of thought, prophets and legislators, saints and scholars, mystics and philosophers have contributed. But amid this diversity of its manifestations and settings there is to be detected a unity of spirit that run from the beginning to the end like a golden thread. Follow the history of the Jewish book where you will, and there comes upon you a deep sense of its anchorage to the ideals of the spirit and of its quest for a knowledge that makes for human betterment and human progress. It is this quality which makes the Jewish



book, to use a simile employed by Benjamin Disraeli in another context, "like the ladder in Jacob's dream, its base rests on earth, its crest is lost in the shadowy splendour of the skies above, while the great authors are the angels, ascending and descending the sacred scale and maintaining as it were the communication between man and heaven." And it is this quality which is still discernible, generally speaking, in the Jewish book of modern times, however much it may in outward form differ from that of preceding generations.

To contribute in any measure towards the dissemination of the knowledge of the Jewish book is thus indeed a great meritorious act. Well then may we be grateful to those men and women of noble spirit and generous heart of this Congregation who, under the inspiration and guidance of their zealous and worthy Minister, and the exemplary lead of their devoted Honorary Officers, have been responsible for the erection and equipment of this Library and for this splendid achievement which we are gathered to celebrate today.

What is particularly gratifying is the fact that this Library, which is to serve the needs of adults no less than of the youth and children of the Congregation, has been sponsored by the Synagogue—a fact which is in itself an indication of the resolve of its members to integrate the work of adult education within the programme of the Synagogue as a whole. This must indeed be hailed as a most welcome return to the earliest historic traditions of the Synagogue. It must be remembered that the Synagogue was from the very first, unlike other places of worship, not merely a house of prayer, but also a place of religious and moral instruction. While it gathered the sons of Israel to pray, it taught them at the same time concerning Him to whom they prayed. Thus did prayer and education go hand in hand in the Synagogue, the one enriching the content of the other. The knowledge of the Torah communicated within the walls attuned the mind to the worship of G'd, whilst worship created the desire to learn more of the will of G'd as communicated in the Torah. In this way did the Synagogue for more than twenty-four centuries maintain its position as the chief agency for Jewish adult education in the broadest sense of the term. It is for this reason that the Synagogue is commonly spoken of among us at the 'Schul' which is also the German for the School House (*Schule*). But for some time the tendency of the Synagogue has been to abdicate its educational functions and nowadays we rarely find Synagogue Boards really concerning themselves with matters of education beyond the instruction of children in Hebrew Classes. Yet it must be realised that the spiritual and cultural needs of the adult do not differ in essentials from the spiritual and cultural needs of the children, any more than the physical needs of the children differ in essentials from the physical needs of the adult.

This latest demonstration of this Synagogue on behalf of the

education of the adult is but in keeping with the adult educational activities which, thanks to the tireless efforts of Dr. Louis Freeman, have been carried on within these walls during the last ten years in the form of University Extension Lectures under the auspices of Jews' College; which incidentally accounts for the honour conferred on me to participate in the Consecration Service this afternoon.

It is in the sincere belief that this Library is designed to restore in even greater measure to this Synagogue the old historic educational function of Israel's houses of worship that I would ask you to rise and join me in the prayer of dedication:—

Lord of the Universe, who favourest men with knowledge and teachest mortals understanding, we come unto Thee this day to praise and render thanks unto Thy Holy name that Thou hast enabled us to reach this day when we dedicate this Library and all its contents to Thy glory and to Thy Torah. Oh, receive in mercy and favour our prayers today that Thou establish this building and uphold it so that it become a fount of learning whence Thy children, the members of this Congregation, young and old, shall draw Torah and knowledge and thereby hasten the coming of the days, foretold by Thy servants, the prophets, "when the earth shall be full of the knowledge of the Lord as the waters cover the sea." Bless this Congregation, its Ministers, its Honorary Officers, its Board of Management and all those whose hearts stirred them up to contribute to the work of this house, as well as all its members, their wives, their sons and their daughters and all that belongs to them. Preserve them all from every evil; preserve their lives, and send a blessing in all the work of their hands. And may the pleasantness of the Lord, our G'd, be upon us and establish Thou the work of our hands, yea, the work of our hands establish Thou it. Amen.

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## THE SUCCAH

will be ready for decorating on  
Thursday and Friday, 15th and 16th October.

Gifts of flowers, foliage, wine, etc., will be gratefully accepted, also donations towards the purchase of cakes.

It will be greatly appreciated if members could send their gifts on those days, between 10 a.m. and 1 p.m.

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



## A NEW WAY OF LIFE

Twenty-five years ago Children and Youth Aliyah was created in Germany to rescue Jewish children from Nazi persecution. The original plan was for carefully selected groups of boys and girls to be taken to Palestine under Youth Aliyah's auspices. There each group was placed in the settlement best suited to its background. The young people spent half the day in continuing their education and learning Hebrew and half in agricultural training. The purpose of this scheme was two-fold: to give the youth from Germany the opportunity of realising the full meaning of their Jewish heritage and to provide Palestine with trained pioneers.

As Hitler's power enveloped Europe, the position became more acute. The Jews in Germany and Occupied Europe faced the concentration camps and death. They realised that the only hope for the escape and survival of their children lay with Youth Aliyah. Thus, Youth Aliyah was confronted with the urgent task of rescuing the Jewish youth from the Nazis. Selection was no longer all important—it was vital to save lives. As the parents could no longer pay, Youth Aliyah had to provide the money.

The Movement was extended and Henrietta Szold, at the age of 72, took over the organisation in Palestine: she became the "Mother of Youth Aliyah." Throughout this period of emergency and during each successive challenge, right up to the present day, Youth Aliyah has followed the educational pattern laid down at the beginning. However, many adjustments have had to be made in the system in order to deal with the special needs of each fresh wave of immigration.

When the war ended, the children came out of their hiding places and the camps. Youth Aliyah took many of them into its care. But before they could go to school, they had to be rehabilitated and helped to forget the years of terror. In Israel they were shown that they were needed and loved and gradually they overcame their ghastly memories of their suffering and regained their faith in humanity.

When Israel became a State in 1948, the immigration was no longer restricted. However, Youth Aliyah could not take into its care every child that wanted to come because it was limited by its financial resources. Then in 1949 and 1950 came the crisis in Irak and the Yemen. Tens of thousands of young people in these countries were desperate to escape from the persecution of the Jews. Once more, Youth Aliyah was ready to meet this new challenge and thus began yet another phase in its history. The boys and girls from Irak, Yemen and, afterwards from North Africa and Morocco, left their parents behind. They were well-versed in the tradition of Judaism but they had spent their lives in conditions of appalling destitution. Their homes were holes in the ground, their clothing rags and they never had enough to eat. Many of

them were diseased. In comparison with Western standards of behaviour, they were uncivilised and could neither write nor read.

Youth Aliyah's first task was to help these children integrate themselves into a country of Western standards. It was of paramount importance that the children from North Africa should adapt themselves to their new life and that they should be educated and trained. Later many young people came to Israel with their families and created a great problem for the country. The North African considered manual labour the most degrading of all work and most of the adults refused to work in the fields. They preferred to live in Israel in the same conditions of backwardness they had known all their lives. The Government turned to Youth Aliyah for help with the children of these families. To avoid separation, Day-Training Centres were opened by Youth Aliyah near the centres of North African immigrants. Youth Aliyah had to pay for the children's work. Otherwise, they would not have been allowed to go because these youngsters were expected to provide for their families from the age of ten or twelve. In these Day-Centres the children were given a basic education, taught the tenets of Western civilisation and above all, how to work in the fields and in the workshops. At night the children returned to their homes. They achieved what Youth Aliyah had hoped for. Through the influence of their own children, the parents came gradually to accept the new way of life. This is still continuing and in fact, this year, Youth Aliyah has opened several more Day Training Centres.

In 1956 began the influx of Jewish families from Eastern Europe into Israel, under the scheme of reunion with their relatives. Youth Aliyah accepted their children—but their education and integration into the country presented difficult problems. They were well-educated, but quite unaware of anything Jewish. For these children, the first essential was that they should be taught Hebrew and the meaning of their historic traditions so that they could become part of their Jewish country. This challenge too Youth Aliyah met by providing for their special needs. It also accepted the children of Jewish refugees who came to Israel from Egypt and Hungary, after the Suez crisis, and also the orphan boys and girls from Poland, who came with the permission of the Polish Government.

Youth Aliyah plays a vital part in the development of the State. It is not merely a means of providing the education and training to help the young people become the skilled workers needed by Israel. It is a way of life—and its creed is based on the principle—"What is best for this child and for Israel." This will continue to be Youth Aliyah's guiding motive in the years to come for the boys and girls who arrive in Israel. Whatever their lot has been, in any part of the world, they will find, through Youth Aliyah, shelter, protection and love.

M.R.



## SYNAGOGUE ITEMS

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

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

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

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

## COVENANTS

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

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

## SYNAGOGUE LIBRARY

A catalogue of available books has now been prepared and would-be readers will be able to borrow books on application to Miss R. Longhorn, Honorary Librarian and Secretary on Thursday evenings, 7.30 p.m. to 9.30 p.m.

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.

## NEW MEMBERS

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

Mr. & Mrs. S. S. Morris.	Mr. & Mrs. I. L. Epstein.
Mr. & Mrs. C. Greenberg.	Mr. & Mrs. J. Lee.
Mr. and Mrs. H. Brown.	Mr. & Mrs. H. G. Alexander.
Mr. & Mrs. G. Metliss.	Mr. & Mrs. A. Mehlman.
Mr. & Mrs. I. Boltman.	Miss R. Rosenfeld.
Mr. & Mrs. B. Fife.	Mr. & Mrs. J. Bossick.
Mr. & Mrs. W. Share.	Mrs. S. P. Rosenfield.
Mr. & Mrs. A. S. Cohen.	Mr. & Mrs. J. Ives.
Mr. & Mrs. H. Krantz.	Mr. & Mrs. K. Taylor.
Mrs. F. Portnoi.	Mr. & Mrs. L. Bobbe.
Mr. S. W. Davies.	Mr. & Mrs. P. Josephs.
Mr. & Mrs. M. Segal.	Mr. & Mrs. N. Sonnenblik.
Mrs. L. Richman.	Mr. & Mrs. S. Lewis.
Mr. P. Myers.	Miss D. Gaden.
Dr. & Mrs. C. K. Brown.	Miss A. Passman.
Miss R. Passman.	Miss S. Passman.
Mr. & Mrs. W. Cummings.	Mr. J. E. Isaacs.
Miss C. Isaacs.	Miss E. B. Isaacs.
Miss S. Ellis.	Dr. & Mrs. H. Lantini.
Mr. & Mrs. M. Presky.	Mr. & Mrs. J. S. Segal.

## WEDDINGS

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

Boris Aks to Leah Perelcweig.  
Julian Jack Flack to Mary Saunders.  
David John Lesser to Naomi Ruth Bolsom.  
Michael Leon Levin to Veronika Maria Klein.  
Sasson Goldberg to Beryl Kaplan.  
Clive Barry Burke to Brenda Marian Leader.  
Clive Colman Goldwater to Evelyn Levy.  
Allan John Greenglass to Yvonne Rochelle Godfrey.  
Leonard Sidney Kalis to Myra Constance Jacobs.  
John Henry Fox to Avril Shanson.  
Philip Pinkowitz to Simone Rose.  
Walter Cummings to Betty Cicely Richman.  
Stanley Alexander Golding to Maureen Jasmine Goldstein.

## BARMITZVAHS

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

Adrian Asher.	Michael Harold.	Richard Ives.
Paul Macmillan.	Stewart Davidson.	Melvin Kisberg.
Anthony Alexander.	Bernard Rose.	Stanley Share.
Siman Mirwitch.	Michael Brown.	Peter Benmax.
Stephen Dickman.	Donat Perbohner.	Alan Greenberg.
Bryan Ingram.	Stephen Needham.	Laurence Coen.

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



**Hammersmith & West Kensington Synagogue**  
**FUNCTIONS COMMITTEE**

remind you of their Event of  
the Year

**ANNUAL**  
**BANQUET & BALL**

at the

**CAFÉ ROYAL**

(NAPOLEON SUITE)

**SUNDAY, 13th DECEMBER, 1959**

Music by **TOMMY DE ROSA** and his Orchestra

This Function is being organised for your enjoyment and entertainment. Will you please assist by obtaining Tombola Gifts, taking Raffle Books, selling Tickets, or helping in any other way?

Please contact the Secretary, **Mr. M. FREEDMAN**, (RIV. 1405) and tell him how you will help to support your Committee.

*With the Compliments of the Season  
and Best Wishes for the coming Year*

from

**FIDELITY RADIO LTD.**

(J. DICKMAN)

11-13 BLECHYNDEN STREET, W.11

*Greetings and Best Wishes*

from

**Mr. & Mrs. JACK HALFIN**

**Mr. & Mrs. JACK LEVY**

send

*Best Wishes for the New Year*

HAND & FLOWER HOTEL  
1 HAMMERSMITH ROAD, W.14



*Compliments of the Season*

*from*

**Mr. & Mrs. PETER WENDER**

*Compliments and Best Wishes for  
a Happy and Prosperous New Year to the  
Members of the Congregation and the  
Members of Hammersmith Friendship Club*

*from*

**Mr. & Mrs. JACK APFEL**

with their Son, Daughter-in-Law & Grandchildren

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

**Mr. & Mrs. SIDNEY GROSE & FAMILY**

*send*

*Compliments of the Season*

27 Parke Road, Barnes, S.W.13

**Mr. & Mrs. JACK MITCHELL and Son**

*send*

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

5 KENTON COURT,  
W.14

**Mr. & Mrs. ALFRED COLEMAN & Sons**

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

★

61 ROEHAMPTON LANE, S.W.15

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

*send*

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

EAST HOUSE, 1a ADDISON CRESCENT, W.14



*Compliments of the Season and Best Wishes from*

**J. SULKIN & SONS LTD.**

Suppliers of Hairdressing Sundries - To the Trade

120 Holland Park Avenue, W.11 - PARK 8665

**Mr. & Mrs S. Hyams**

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

694 Fulham Road, S.W.6

**Mrs. M. SHOCKET** *Kosher Butcher and Poulterer*

Wishes all her Relatives, Friends and Customers

*A Happy and Prosperous New Year*

109, SHEPHERDS BUSH ROAD, W.6 - Riv. 3996

**Mr. & Mrs. H. CAPLAN**

*extend Cordial Greetings for the New Year*

61 Lowther Road, S.W.13

**Mr. & Mrs. B. BERNARDI**

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

*— A Happy and Prosperous New Year —*

## ORGANISATIONS

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

**Brook Drama Club.** Hon. Sec.: Mrs. A. D. Berger, 34, Parliament Court, Parliament Hill, N.W.3. Tel.: SWI 2311.

**Hammersmith Synagogue Parents' Association.** Hon. Sec.: Mrs. D. H. Velleman, 125A Earls Court Road, S.W.15. Tel.: FRE 7171.

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

**The Menorah Charity Group.** Hon. Sec.: Mrs. E. Franks, 54, Barons Keep, W.14. Tel.: FUL 1767.

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

**Hammersmith and West Kensington Branch of the Norwood Charity Trust.** Hon. Sec.: Miss J. Lichtblau, 27 Wavendon Avenue, W.4. Tel.: CHI 2207.

**Wessex (Youth) Club.** Hon. Sec., Senior Section: Miss J. Cristel, 22 Campbell Court, Church Lane, N.W.9.  
Hon. Sec., Junior Section: Miss M. Green, 267 Brunswick Road, W.5.

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

**Jewish Lads' Brigade—Hammersmith Coy.** All enquiries to Brigade Secretary, 240a Amburst Road, N.16.  
Tel.: CLI 1068.

**Association of Jewish Ex-Service Men and Women (Hammersmith and District Branch).**  
Hon. Sec.: Mr. M. Coen, 43 Hamlet Gardens, W.6.  
Tel.: RIV. 4335.

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



## TIMES OF SERVICES

### WEEKDAYS

Morning ... .. 7.30 a.m.  
Evening ... .. 7.00 p.m. (Sundays excepted.)

### SUNDAYS AND PUBLIC HOLIDAYS

8.30 a.m.

### SABBATHS AND FESTIVALS

Evening ... .. 15 minutes after the commencement of  
Sabbath.  
During Summer Months, 7.0 p.m.  
Morning ... .. 9.30 a.m.

### CHILDREN'S SERVICE

Sabbaths ... .. 11.15 a.m.

### Western Area Regional Religion Classes

(Supts.: Rev. S. Venitt, B.A. and Rev. I. L. Abrams)

#### Classes meet every—

Sunday ... .. 10.00 a.m. to 12.30 p.m.  
Tuesday ... .. 5.15 p.m. to 6.45 p.m.  
Thursday ... .. 5.15 p.m. to 6.45 p.m.

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

The Ministers can be seen by appointment.

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

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