

NUMBER 5

"THE BROOK"

THE MAGAZINE OF
THE HAMMERSMITH & WEST KENSINGTON
SYNAGOGUE.



תשי"ד

NEW YEAR 5710

SEPTEMBER 1949



The Lord is my light
and my Salvation.

(Psalm 37)

**HAMMERSMITH & WEST KENSINGTON
SYNAGOGUE,**

71, BROOK GREEN, W.8.

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Rev. B. PALETZ**

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EDITORIAL

A wayside pulpit recently had as its text words to the effect that it was better to apply the telescope of faith than the microscope of criticism. We are a scattered congregation. During the year one applies the telescope of faith in order to keep a remote contact with the majority of the congregation. When on the High Holydays we all come together, one is tempted to use the microscope of criticism. That is, perhaps, not altogether a fair attitude to take. We all have our failings in a greater or lesser degree. There are a thousand and one reasons which prevent us from carrying out what we in good faith had intended. One could, perhaps, reproach members of the congregation for their indifference to synagogal affairs during the course of the year. One could go so far as to maintain that many of our members have not been pulling their weight—urgent appeals have gone unheeded—there is still a glaring inequality of sacrifice—the burden of work is still falling on the few. Indeed, the very thought of these selfish people might be enough to make one despair, because their attitude is execrable.

Yet, in spite of all this, one is still prepared to view the days and months ahead through the telescope of faith and confidence.

In the coming year we celebrate our Diamond Jubilee. To mark the occasion, let us all pull together in an all-out effort to put new life and vigour into our congregation activity.

The potential is there—a fairly large membership—a newly-brightened Synagogue and Communal Hall—active Youth Clubs—religion classes—ladies' guild—and practically all the auxiliary societies which go to make up a full communal life. We need your goodwill and your co-operation. Let the thought of the Diamond Jubilee provide the incentive. On behalf of the Editorial Board, I wish all members and their families a Very Happy and Prosperous New Year. Through the help of the Almighty and our joint efforts, may the year bring to our community, as such, blessing, success and achievement.

The Chief Rabbi's New Year Message 5710

I am happy to send a message of greeting and goodwill to those responsible for the continued life of this communal publication. I have some appreciation of the efforts, details and difficulties so frequently involved in the production of a magazine bulletin or news-sheet. I therefore congratulate your sponsors and editorial management on their persistence, enthusiasm and faith. You deserve success: your reward is the satisfaction of knowing that what you do is worthwhile, and that you are meeting a need which continues to be felt in your local circles.

In my message last year I endeavoured to assess that need in terms of our contemporary social and spiritual situation, with its demands upon our individual and corporate loyalties and capacity for service. I suggested that apart from the expected features of a local magazine recording personal and domestic events and communal activities, space should be provided for articles and stories illustrative of general and wider Jewish life both of the past and present. I do not wish to be too critical in this message. But some of the papers which I manage to peruse concentrate excessively if not exclusively on local affairs. On the other hand I cannot applaud the taste of one or two magazines in the selection of so-called Jewish stories. I gladly pay tribute, however, to the many local ventures in which conscientious attempts are made to enlighten readers. Items and views are presented which reflect the intensified Jewish conscientiousness of these significant days. The establishment of Israel is still a throbbing fact of astonishment, puzzle—and reality. To focus attention upon its effects upon our thinking and living is a task worthy of discussion, direction and expression in any journal, national or local. Because they absorb so much of our attention and energy, secondary or ancillary Jewish activities are inevitably recorded. By secondary or ancillary Jewish activities I mean socials, parties, bazaars, meetings, appeals for synagogue building, community centres, classrooms, local charities, Refugee Funds, J.P.A. and so on. They are useful and should be mentioned. They are nevertheless secondary. Our central and abiding concern remains *Yiddishkeit*, to use an old-fashioned but meaningful and comprehensive word. (I prefer it to the term Judaism in this context: it is more intimate.) Its source is in

the heart of the Synagogue, in the Torah, in Jewish practice. It embraces the abundant variety of Jewish living. It is informed piety, wholehearted and intelligent. It means the love and worship of the Holy One, blessed be He, through prayer and study. It calls for the joyful and yet selfless acceptance of the discipline and refinement of observance, the practice of time-honoured Jewish virtues of discerning charity to all men. Its true adherents identify themselves completely with the history and purpose of the people of Israel in the Holy Land and the Diaspora. It encourages familiarity with the Hebrew language and its embodiment in the Prayer Book, Bible, and Jewish Literature, sacred and secular. *Yiddishkeit* is, indeed, worth "writing up" not only in the Press, but more important and more urgent, "engraved in the tablets of the heart."

ISRAEL BRODIE.

JEWES IN H.M. FORCES

By H. Jerrold Annenberg

The community first took official notice of co-religionists serving in H.M. Forces in this country in 1892, and our first Official Chaplain was the late Rabbi Francis L. Cohen who, strange to relate, was born at Aldershot.

In the last century we had Jewish Admirals and Generals and records reveal that officers and other personnel of our faith, fought in the Waterloo and Crimean campaigns. These include members of the famous Goldsmid family, General Goldsmid, 5th Light Dragoons, was an ancestor of Col. A. E. W. Goldsmid, M.V.O., R.E., a devout Jew and a very keen Zionist.

This officer, when appointed Assistant-Adjutant-General of the Thames District, had a house built for himself at Chatham that was formally consecrated, according to our rites, in the presence of all the Jewish N.C.O.'s and men stationed in the district.

Col. Goldsmid was, in addition, the founder of the Jewish Lads' Brigade, and its first Commanding Officer.

At one period War Office returns show one avowed Jew serving, but old records prove that many co-religionists have enlisted as C, of E, under assumed names, probably because they were in the minority and wished to avoid being chaffed.

Returns of 1876 give 60 Jews serving in the Army and Navy, but by 1900 estimates by Rabbi F. L. Cohen show: Army 200, Royal Navy 40, Militia 60, and Volunteers 500.

The numbers of N.C.O.s of our faith serving in H.M. Forces has always been larger in proportion to those of any other denomination, this is very gratifying to the community, for to make headway in the Regular Army it is necessary to be sober, studious and painstaking.

In the good old days, men were so keen that they invariably served the prescribed period of 21 years, gaining the Long Service and Good Conduct medal.

Outstanding cases of service beyond the recognised period include that of Warrant Officer Mendez, Army Ordnance Corps, with over 30 years to his credit, and he, at the time, was reputed to have been the oldest time-serving soldier in the British Army. Coy. Sergt.-Maj. Saffery, Mx. Regt., had 28 years to his credit, and then joined the Territorial Army.

The East-India of India produced many excellent soldiers with family service, as instance the case of Bahadour (Colonel) Moses Benjamin, of the 12th Bombay Infantry, 32 years' service; his father and grandfather served, like himself, in the same regiment, all joining as privates, going through all ranks and eventually gaining commissions, an unusual occurrence in the last century.

A native Jew who rose to high rank in the Mahratta Army was Lieut.-General Perez Lachman.

Early in the present century the Hon. Officers of the U.S. and the Rothschild family became interested in the welfare of the men of our faith in the Forces, and after Rabbi Cohen's departure for Australia, the Rev. M. Adler, B.A., was prevailed upon to continue the Chaplain's work.

The year 1912 saw the opening of the first military Synagogue at Aldershot by Lieut.-Col. Sir Matthew Nathan, G.C.M.G., the writer travelling down to the Shot to be present, and this building became the centre meeting place for all Jewish persons situated in the district.

About this period and earlier, many of our N.C.O.s distinguished themselves in the art of fisticuffs, Sergt. Harris, of the Essex Regt., became Boxing Champion of the British Army.

Later Sergt. Cohen was Champion of the Indian Army, and Regimental Champions were numerous.

A characteristic of Oriental peoples is their fatalistic spirit. They believe that their lives are ordered by forces over which they have no control and against which it is useless to struggle. Whatever befalls the Mohammedan, whether pleasant or tragic, he exclaims, "Maktub," it is so written in his book of fate, and that settles the matter for him.

It is impossible to read the liturgy for the Yomim Noraim without noting that it is highly coloured by fatalism. In several of its prayers runs the thought that the destiny of the individual is decided for him during the Days of Penitence. The phrase "Book of Life" frequently occurs.

Many a modern Jew finds this attitude of mind unacceptable and foreign to his way of thinking. He perhaps knows that the fatalism of the East has been a brake upon the advancement of its peoples and seriously checked their progress. It has largely contributed to their backwardness. He, accordingly, deplors this trend in the prayers for the most sacred occasions in the Jewish year.

What this critic overlooks is that there is a fundamental difference between the idea of fatalism as interpreted by Judaism and other Oriental faiths. As regards the latter, the doctrine is summarised in the lines of the Persian poet, Omar Khayyam:

'Tis all a Chequer-Board of nights and days,
Where Destiny with men for pieces plays,
Hither and thither moves, and mates and slays,
And one by one buck in the closet lays.

On this view, the human being is merely a puppet without effective direction over the ordering of his life. Such a doctrine runs counter to the Jewish concept of man, who is regarded as the architect of his life and answerable for the manner in which he has conducted it.

The key-word of the Yomim Noraim, **Teshubah**, indicates clearly that the Jew is considered to have the power to determine the character of his living. The term "repentance" is meaningless if the individual is incapable of choice of action. It emphasises the truth that he is endowed with the ability to live nobly or basely, as he will.

The Jew, particularly on the Yomim Noraim, is taught to believe that man's term of existence is an endowment from God and is at His disposal. He gives and takes away; His decree determines the issues of life. But even on this doctrine, the Jew does not think of himself as entirely passive. He is made conscious that he can influence the divine decree, even avert it, by his sincere repentance and earnest prayer.

In this manner Judaism preserves the true aspect of fatalism—that man is a creature in the hands of God—and avoids the harmful consequences which may flow from it, namely, apathy and inertia. As interpreted in our ritual, it even becomes an urge to moral improvement, more idealistic action and a higher plane of living.

A. COHEN, President, Board of Deputies of British Jews.

"SCHNODDER"-ING

I should like to raise once more the perennial question of "Schnodder"-ing. Whilst I realise that this provides a large and important source of revenue for the Synagogue, it has so many bad features that it has become quite anachronistic.

Firstly, I am sure I am not alone in feeling that the introduction of financial matters in what is the most holy part of the service is out of place and somewhat degrading.

Secondly, there must be many people, especially amongst the younger of the salaried section of the congregation, whose sense of being honoured at having an "Aliyah," is marred by the feeling that they are perhaps expected to make an offering. They are embarrassed at having to decide what this shall be; they must consider not only what they can afford but also what others have donated. If they are over-generous ones, they may feel that this itself will influence the Honorary Officers in calling them up again. On the other hand, if they honestly decide that they can donate little or nothing, they may feel they are being unfairly judged by the rest of the congregation. One has only to listen to the hum of conversation of one's neighbours after a donation is announced to realise with what interest this highly personal matter is discussed, commented on and frequently criticised. I feel certain that there are some people who are, in fact, deterred from attending Divine Service for these reasons.

There must be other and more decorous ways of aiding the finances of the Synagogue. Two possibilities suggest themselves at once. One is that the system of "Schnodder"-ing be abolished and a small tax levied on all the members. This would probably not exceed one guinea a year for each member.

A second possibility, adopted I understand in some congregations, is that all the donations be recited at the end of the Reading of the Law, which would make it far less obvious how much is being donated by each member who has been called up.

There may be objections to both of these suggestions, but there is no doubt that an effort should be made to eliminate what is an unworthy procedure in the Service of the Synagogue.

"JONAH."

NEW LAMPS FOR OLD IN HAMMERSMITH

One tropical evening last July, a lusty infant first saw the light and expressed itself in no uncertain terms. Those who were present with me at the birth of this new body—the H.S.P.A. (Hammersmith Synagogue Parents' Association)—will remember the occasion vividly. It all took place in the Board Room adjoining the Synagogue.

Maternal and paternal sense of responsibility, combined with a stirring of Jewish conscience, provided the impetus which produced this remarkable gathering of parents. I thought it was an interesting cross-section of the community. It was not an austere night. Indeed, no! In the warm, generous and spontaneous release of pent-up concern and emotions over the welfare of their children, it was rather like a champagne bottle being unworked.

All agreed on the Main Target. To strengthen the spirit of co-operation between parents and to look after the interests, well-being and happiness of the children of the Hammersmith Synagogue Religion Classes.

Our Youth must have its spiritual fling. Every opportunity and facility must be available for absorbing at the most impressionable phase of childhood the Jewish way of life. We shall create just that ideal atmosphere at our Religion Classes, so that those tender, immature juvenile plants will blossom out to be the pride and joy of our Hammersmith Community. We must think in terms of the future beyond the horizon of the present generation. By the evolution of the Jewish consciousness and spirit in these children, the pattern will be set for the future congregation in Hammersmith.

Some of you possibly retain painful memories of "Cheder" days. The "Melamed" was apt to leave his mark on the youth under his care. It is our intention nowadays to make attendance at classes a pleasure, and not an infliction.

The Parents' Association has many projects up its parental sleeve. It will pool its ideas and resources to create a happy Jewish childhood. It will endeavour to maintain a spirit of harmony in the juvenile mind between the Jewish standards at home and at school. The need for this Association has been acclaimed by a fine initial response.

YOU must realise its potentialities in welding together the religious, the cultural and the social elements of this Community. Our children will forge the link.

Parents of the past, present and future, pupils and all interested in the welfare of our children may enrol. Your outlay? A mere 5/- minimum per annum.

THE BANNER HAS BEEN RAISED! WILL YOU JOIN THE RANKS?

L. FREEMAN.

THE ADLERS AND ZIONISM

The esteemed Editorial Board's request for a contribution from my pen to "Brook No. 5" affords me a very welcome opportunity of resuming contact with the Hammersmith and West Kensington Synagogue. I highly appreciate this courteous gesture on the part of the Editorial Board. Equally, it gives me very great pleasure to address myself once again to my old friends. My stay at Hammersmith during four years of war has been destined to be no more than a passing episode. Yet those years, careworn and full of anxiety as they were, have left in their wake many pleasant memories fondly cherished by my family and myself. It certainly feels good to know that as we remember we also are remembered.

Whilst this mutual remembrance of ours is linked with the immediate past, the forthcoming Day of Remembrance of 5710 conjures up before my mind's eye the Hammersmith of 40 years ago; 5710 will be just the 40th year since the passing away of Alfred Adler, son of the late Chief Rabbi, Dr. Herman Adler, who was one of the first occupants of the Ministry at the Hammersmith Synagogue. There doubtless still are senior members in the Congregation who knew Alfred Adler personally. Most likely, they have known all along his appreciation of Zionism. My knowledge of it dates from a recent time when I chanced upon a collection of essays by Alfred Adler—"The Discipline of Sorrow"—published by his parents and sisters soon after his premature death. In one of the essays in that booklet, Alfred Adler described the achievement of Zionism as "the concentration of Jewish national forces; the fostering of Jewish learning and of Jewish idealism; the revival of Jewish national self-consciousness; the creation of a system of Jewish politics as a factor in world politics."

This eulogy of Zionism by Alfred Adler, sanctioned by his father in his posthumous publication of it, well deserves being remembered. For it is in a strange contrast with what the Jewish world knows of Chief Rabbi Dr. Herman Adler's official attitude to Zionism. He once referred to Zionism as "that egregious blunder." That expression has been remembered against him ever since. Yet his approval of his son's appreciation of the Jewish national movement proves that the notorious harsh term was prompted by well-meant criticism and not, as is generally believed, by downright hostility.

The vision of Alfred Adler may not have been perfect. He deprecated the refusal of the Uganda Project at the Sixth Conference as the movement's disintegration, proving the futility of Zion's dream. Subsequent history has shown that in this he—as also Herzl himself—was wrong, and the Neimanger Russian Zionists were right. For it was just through keeping in focus the magic attraction of Zion that Zionism has been able to persevere on its thorny path towards the achievement of Jewish statehood in Medinat Yisrael. This flaw in Alfred Adler's vision notwithstanding, he saw into the future with greater clarity than most of his contemporaries. The Hammersmith Synagogue has reason to be proud of the one-time privilege of his spiritual leadership.

Since his days, Hammersmith Jewry have had their ups and downs. It is very encouraging to see that under the competent guidance of your present Minister, the Rev. S. Venitt, you are determined to let your mature manhood add to the glories so well earned by your lusty youth. May you all rejoice together and continue your good work for the glory of God, His Torah and His people Israel.

RABBI DR. E. WISENBERG.

FROM REV. B. PALETZ

It gives me great pleasure to convey once again to the members of our beloved Synagogue my best wishes and felicitations coupled with those of Mrs. Paletz. After 30 years of service as your Chazan, and deeply conscious and appreciative of the trust and confidence you have in me, in that you have asked me to continue serving you, I hope and pray that the Almighty will grant me the strength to carry out your wishes. Your goodwill towards me is a source of great encouragement and happiness.

Mrs. Paletz and I wish you all a year of happiness, peace and prosperity. I shall always be delighted to welcome you in our Synagogue.

B. PALETZ.

YOU CAN HELP US TOWARDS OUR NEXT ISSUE.

- (a) By your criticism and suggestions.
 - (b) By your donations, subscriptions or advertisements.
- We are hoping to publish No. 6 for PASSOVER.
All communications to The Editor, 71, Brook Green, W.6.

JEWISH RELIGIOUS EDUCATION

I welcome this opportunity of addressing a few words to the members of the Hammersmith congregation on the eve of Rosh Hashanah, 5710. In spite of the many difficulties which beset us, an intensive effort is being made to raise the standard of Jewish Religious Education in the metropolis. During the past year, more Classes have been opened and the number of pupils and teachers has substantially increased. Encouragement has been given to the development of Jewish secondary education, and higher standards are being achieved. Students in many Centres are being prepared for the School Certificate Examination conducted by the Central Examining Board, under the auspices of Jews' College. In addition, two Competitive Examinations are being held by the London Board in November, 1949, open to pupils of primary and secondary school age respectively. A substantial number of entries in both categories has already been received.

Other educational activities have been undertaken which include the Barmitzvah Test, Continuation Classes for pupils who have reached the age of 14, and publication of material for teachers and senior pupils.

In order to deal with the crucial problem of Teacher Training, the London Board has undertaken two schemes. Evening Courses have been arranged for practising teachers, and are already functioning successfully. A Faculty for the Training of Teachers under the auspices of the London Board and Jews' College is being opened on October 20th, 1949, for students who desire to become full-time teachers. A detailed scheme of studies has been prepared and adopted by the Faculty, which entails a four years' course of training and embraces all the subjects essential for the equipment of efficient and competent Jewish religious teachers.

The scheme provides for the integration of a number of subjects pursued in common by students preparing for the Ministry and those training for the teaching profession—an integration which should prove of mutual advantage to students of both categories.

Provision is also made for the award of substantial bursaries to students entering upon the course provided by the Faculty.

The great need of the hour is the recruitment of young men and women prepared to take up Jewish teaching as a career. It is with confidence that I appeal to the parents of the Hammersmith community to encourage their sons and daughters to come forward and take advantage of the opportunities which this scheme affords, and thereby make their contribution effective towards the preservation and perpetuation of Judaism.

DR. ISIDORE FISHMAN, M.A.
Education Officer,
London Board of Jewish Religious Education.

NOTABLE DAYS IN 5710

September 24th, 1949—September 11th, 1950

		1949
New Year 5710, First Day	Saturday	September 24
" " " Second Day	Sunday	" 25
Fest of Gedaliah	Monday	" 26
Day of Atonement	Monday	October 3
Tabernacles, First Day	Saturday	" 8
" " " Second Day	Sunday	" 9
Hoshana Rabba	Friday	" 14
Eighth Day Solemn Assembly	Saturday	" 15
Rejoicing of the Law	Sunday	" 16
Marcheshvan, New Moon, First Day	Sunday	" 23
" " " Second Day	Monday	" 24
Kislev, New Moon	Tuesday	November 22
Hanukkah, First Day	Friday	December 16
Tebeth, New Moon	Wednesday	" 21
Fest of Tebeth	Friday	" 30
		1950
Shebat, New Moon	Thursday	January 19
New Year for Trees	Thursday	February 2
Adar, New Moon, First Day	Friday	" 17
" " " Second Day	Saturday	" 18
Fest of Esther	Thursday	March 2
Purim	Friday	" 3
Shushan Purim	Saturday	" 4
Nisan, New Moon	Sunday	" 19
Fest of Firstborn	Thursday	" 30
Passover, First Day	Sunday	April 2
" " " Second Day	Monday	" 3
" " " Seventh Day	Saturday	" 8
" " " Eighth Day	Sunday	" 9
Iyyar, New Moon, First Day	Monday	" 17
" " " Second Day	Tuesday	" 18
Second Passover	Monday	May 1
Thirty-third Day of the Omer	Friday	" 5
Sivan, New Moon	Wednesday	" 17
Fest of Weeks, First Day	Monday	" 22
" " " Second Day	Tuesday	" 23
Tammuz, New Moon, First Day	Thursday	June 15
" " " Second Day	Friday	" 16
Fest of Tammuz	Sunday	July 2
Ab, New Moon	Saturday	" 15
Fest of Ab	Sunday	" 23
Festival of Ab	Saturday	" 29
Elul, New Moon, First Day	Sunday	August 13
" " " Second Day	Monday	" 14
Eve of New Year 5711	Monday	September 11

Condolences

To Mrs. Winston (née Ruth Lipson) who recently lost her husband, and to all those who have suffered bereavement we wish to convey a sincere expression of deepest sympathy.

CONGRATULATIONS

Bar Mitzvah

Cyril Collins, Raymond Davies, Gerald Gaffin, Stephen Greenmann, Michael Kaufman, Robert Levine, Julian Lewis, Michael Mark, Max Obreez, Michael Wynne.

Weddings

Cyril Kreeger to Beryl Cohen.
Isaacs Phillips to Deborah Dehbs.
Harry Fletcher to Stella Pepper.
Albert Lovell to Catherine Moralec.
Frederick Alexander Hoen to Hilda Constance Wise.
Robert Hurst to Zena Greenbaum.
Nathan Heiman to Renee Rosalie Molly Topper.
Maurice Goldbaum to Esther Portnoy.
Morris Whitty to Priscilla Davis.
Lyns Regenberg to Beatrice Doris Davies.
Joseph Philip Aussenheim to Natalie Geraldine Waters.
John Gerard Goslee to Frances Hannah Pereira-Mendoza.
Howard Leslie Brickman to Zara Kaufman.
Alfred Collins to Annie Leah Kleiman.
Hyman Warshawski to Vera Victoria Israel.
Harry L. Benson to Sylvia Robinson.
Ben Jacobs to Sonia Helen Alexander.
Joseph Eisenberg to Sarah Rockman.
Harold John Goldner to Esther Mendelson.

Golden Wedding

Mr. and Mrs. A. Greenberg.

Weddings, Barmitzvahs & Parties

PHOTOGRAPHY By

SEYMOUR BRICKMAN

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Tel.: SHE. 3528

TIME TABLE FOR THE HIGH FESTIVALS

Rosh Hashanah

Friday, September 23rd.—6.30 p.m.
Saturday, September 24th.—Commence 8 a.m. Reading of the Law 9.15 a.m.
Musaph 10 a.m. Sermon 12 noon.
Mincha and Ma'riv 7.0 p.m.
Sunday, September 25th.—Commence 8 a.m. Reading of the Law 9.15 a.m.
Musaph 10 a.m.
Mincha and Ma'riv 7.0 p.m.

Yom Kippur

Sunday, October 2nd.—Kol Nidrei 6.30 p.m.
Monday, October 3rd.—Commence 8 a.m. Reading of the Law 11.15 a.m.
Yizkor 12 noon. Sermon 12.45 p.m. Musaph 1.15 p.m.
Minchah 4 p.m. Nolah 5.50 p.m.
Fast terminates 7.14 p.m.
Children's Service 3.30 p.m. (in the Communal Hall).

FORTHCOMING EVENTS

Thursday, September 29th.—Film show of C.B.F. work still being carried out in Europe. Admission is free. No collection. No appeal. 8 p.m.

Sunday, November 27th.—An All-Star Concert in aid of the Jewish Blind Society, at 7 p.m. Vic Oliver, Leo Fuld, Beryl Orde, Max Bacon, Al Burnett, Baker and Willie, Rita Marlowe, Bernard Spear, Cherry Wainer, Dorothy Marmo. Tickets from S. Fireman, Esq., 92, Watchfield, W.4. CHI 0097.

Thursday, December 8th.—A dance is being held in the Ball-room Suite at the Dorchester Hotel, in aid of the Central British Fund. Our representatives on the Committee, Mrs. H. Caplan and Mrs. L. Harris, are anxious to sell as many tickets as possible. Would those interested please contact Mrs. Caplan (RIV. 5878) or Mrs. Harris (RIV. 5187).

Sunday, December 18th.—Annual Chanukah Service and Celebration, 3 p.m.

Please be prepared for a Grand Diamond Jubilee Celebration Buffet and Ball, to take place February-March, for which preliminary arrangements are now being made. All the bodies associated with the Synagogue are being invited to co-operate and make this occasion an outstanding success. The proceeds will be used for local needs, in connection with the Synagogue, Ladies' Guild, Youth Clubs, etc.

NEW MEMBERS

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

R. Banks, M. Berg, H. Berkofsky, M. Boxer, A. Brog, B. Chapman, S. Chapman, M. Collins, S. Collins, D. Estridge, A. Finegold, H. Fletcher, B. A. Garcia, S. Goodman, J. Gordon, A. L. Green, E. E. Victor Halford, S. Hirschel, A. Jankell, A. H. Joseph, H. Levine, Dr. A. Lovell, M. Muskan, S. Necus, J. Pottersman, A. Price, W. Primhak, H. Rosenthal, B. Ross, H. Samuel, M. Schwartz, A. Sharpe, M. Sharpe, S. Shinwell, M. Siegar, H. Silverstein, A. A. Simmons, I. Simons, J. Springer, A. C. Stanley, S. Sulkin, A. H. Tarn, M. Ungar, Mrs. L. Boxer, Mrs. F. Glass, Mrs. S. Goldstein, Mrs. A. Martirosoff, Mrs. Seligmann, Miss D. Seimosa, Miss R. Seimosa.

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.

THE "SUCCAH"

will be ready for decoration on
Thursday, October 6th, from 10 a.m. to 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 before, or on that day.

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

JAHRZEIT

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

SELICHOTh

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

A very interesting event took place on September 4th at the Nurwood Orphanage. A bed was consecrated by our Ministers, in the name of Mr. and Mrs. B. Bernardi, to mark the occasion of their Golden Wedding. Tribute was paid to the donors, not only for their noble-mindedness in making that presentation, but also for the many years of devoted service given to charities and institutions, and lodges in general, and to the HammerSmith Synagogue in particular.

Mr. Bernardi was for fifteen years financial representative, and is still an active member of the Board of Management.

The Bridesrooms of the Law for 5710 are Mr. C. Yeudall and Mr. J. Bondt. They are looking forward to seeing you on Simchat Torah, Sunday, October 16th.

The local effort for the Joint Palestine Appeal, under the very able leadership of Mr. A. Coleman, has succeeded in raising some £3,000. It is regrettable that so few contributed to realise that figure. There are many in the congregation—the vast majority—who have so far not given at all. Would they kindly send in their donations as soon as possible to Mr. H. Schneiderman, 42, West Kensington Court, W.14.

NEW SECRETARY

We extend a hearty welcome to our new Secretary, Mr. I. Nethman, who took up his duties in August, and wish him success.

MR. S. EHRLICH

During the period immediately following Mr. Maurice Sharpe's leaving, the secretarial work was carried on by Mr. S. Ehrlich, who is the Secretarial Liaison Officer of the United Synagogue.

Mr. Ehrlich extends his best wishes to the congregation on behalf of his wife and daughter.

Mr. and Mrs. B. Bernardi, of 41, Hartswood Road, W.12, wish to convey to the Ministers, Honorary Officers, Board of Management, and to their many friends in the congregation, their sincerest and best greetings for the New Year.

The Editorial Board desires to thank all subscribers who have helped towards the cost of this magazine, and are also very greatly indebted to those who have contributed articles.

NEW YEAR'S GREETINGS

The under-mentioned convey their heartiest Good Wishes for a Happy New Year and well over the Fast, to all their relatives, friends and members of the Synagogue:—

Mr. and Mrs. H. Caplan and family, 61, Lowther Road, S.W.13.

Mr. and Mrs. L. Greenbaum, 43, Marlborough Court, W.8.

Mr. and Mrs. H. Bayes and family, 4, Cottessmore Gardens, W.8.

Mr. and Mrs. S. Moss, 12, Cottessmore Gardens, W.8.

Mr. and Mrs. A. Sheinfeld and daughter, 37, Kensington Hall Gardens, W.14.

Mr. and Mrs. H. Schneiderman and daughter, 42, West Kensington Court, W.14.

Mr. and Mrs. Eric Cohen and daughters, 65, Emlyn Road, W.12.

Mr. and Mrs. M. Cutler and sons, 146, Shepherds Bush Road, W.6.

Mr. and Mrs. D. Tesler and family, 89, Watchfield, W.4.

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

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

Dr. and Mrs. G. A. Dymond and family, 219, New Kings Road, S.W.6.

Mr. and Mrs. S. Samson, 54, Caithness Road, W.14.

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

Prof. and Mrs. J. Yudkin and family, 160, Oakwood Court, W.14.

Mr. and Mrs. I. Sulkin and family, 55, Stamford Court, W.6.

Dr. L. B. Gayer, 14, Edith Road, W.14.

Mr. and Mrs. F. Marks, Kenton Court, W.14.

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

Mr. S. Sulkin, 6, Beverley House, Britten Street, Chelsea, S.W.3.

Mr. Liston, 32, Kenton Court, W.14.

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

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

The Rev. and Mrs. B. Paletz wish all their relatives, friends and members of the congregation a Happy New Year and well over the Fast.

Mr. I. Nothman extends his most cordial good wishes for the New Year to all the members of the congregation.

Mr. and Mrs. W. A. Rolfe send their compliments to all members of the Synagogue.

Our greetings go out at this solemn season to our brethren in Israel. May the coming year be witness to great advances and success in the enormous tasks of resettlement and rehabilitation which lie ahead. May the Almighty bless the work of their hands.

Seasonal Greetings

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16, CHIVELSTON,
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ORGANISATIONS.

Hammersmith Synagogue Ladies' Guild. Meet alternate Tuesdays in the Communal Hall. Hon. Sec.: Mrs. H. Caplan, 61, Lowther Road, S.W.13. Tel.: RIV. 2878.

Western Area Jewish Centre. All communications to the Organising Secretary, 11, Brook Green, W.6. Tel.: RIV. 3405.

Riverpark Jewish Youth Club. Hon. Sec.: Mr. R. Morham, 3, Godolphin Road, W.12. Tel.: SHE. 4006.

Westbrook Jewish Youth Club. Hon. Sec.: Miss S. Frome, 3, Marlborough Court, W.6.

Hammersmith and District Women's Zionist Society. Hon. Sec.: Mrs. D. Shockel, 74, Edmond Road, W.4. Tel.: CHI. 6161.

West London Zionist Society. Hon. Sec.: Mr. P. Forest, 20, Greyhound Road, W.6. Tel.: FUL. 3560.

Hammersmith and West Kensington Districts—Norwood Adz Society. Hon. Sec.: Miss Doris Grose, 10, Watchfield, W.4. Tel.: CHI. 0975.

Hammersmith, Shepherds Bush, Chelsea District Defence Committee, under the auspices of Board of Deputies of British Jews. Hon. Sec.: Mr. R. S. C. Lawton, 11, Brook Green, W.6. Tel.: RIV. 7661.

B'nai Akiva. Apply for particulars to Miss S. Belcher, 4, Lakeside Road, W.14.

Hammersmith Synagogue Parents' Association. Hon. Sec.: Mrs. J. Yudkin, 160, Oakwood Court, W.14.

Religion Classes (Supl.) Rev. S. Venitt, B.A.).

Classes meet every	10.0 a.m. to 12.15 p.m.
Sunday	5.15 p.m. to 6.45 p.m.
Tuesday	5.15 p.m. to 6.45 p.m.
Thursday	5.15 p.m. to 6.45 p.m.

Jewish Lads' Brigade—Hammersmith Company parades on Wednesdays at 1.30 p.m. under the command of Col. L. Irvin I. Salkin. Tel.: RIV. 6806.

Times of Services.

WEEKDAYS.

Morning	7.30 a.m.
Evening	By arrangement.

SUNDAYS AND HOLIDAYS.

8.30 a.m.

SABBATH AND FESTIVALS.

Evening	At the commencement of Sabbath. During Summer Months, 8 p.m.
Morning	9.30 a.m.

YOUTH SERVICE.

These are held regularly every few weeks.

CHILDREN'S SERVICE.

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

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

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

The Ministers can be seen by appointment.

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

Rev. B. PALETZ RIV. 4728.