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“THE
BROOK”

THE MAGAZINE OF
THE HAMMERSMITH & WEST KENSINGTON
SYNAGOGUE

תש"כד

SEPTEMBER, 1963/5724

"Peace, peace to him that is far off,
and to him that is near, saith the
Lord, and I will heal him."

Haftorah Yom Kippur.
Isaiah 57.19.

HAMMERSMITH & WEST KENSINGTON SYNAGOGUE

BROOK GREEN, W.6.

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THE CHIEF RABBI'S NEW YEAR MESSAGE FOR 5724

We often hear of people who are said to carry out their tasks with Mesirut Nefesh. The term Mesirut Nefesh denotes the unswerving loyalty and courage of the faithful Jew who will dare all and even sacrifice his life in the service of God and in obedience to His Law. The pages of Jewish history tell of Jewish men and women who have exemplified such lofty religious attributes. When the study of the Torah was forbidden, schools and synagogues forcibly closed and the observance of Mitzvot suppressed, Jews at the peril of their lives sought to maintain Torah and testimony, the life-line of hope and survival. Mesirut Nefesh shines most brightly if poignantly in the darkness of adversity and inhumanity.

Recently a Jew from one of the Baltic countries which are part of Soviet Russia, who managed to come to the West, spoke of his efforts to have his grandson circumcised, of the manner in which Jews met for prayer in a town when one synagogue after another had been closed, of the steps that are taken to celebrate a marriage according to the law of Moses and Israel. From Russia we have a contemporary witness that the spirit of Mesirut Nefesh is not quenched.

But what of Jews like ourselves for whom there is no external obstacle to teach and practise our faith, who can build synagogues and schools and maintain religious institutions? Wherein do we or may we have an opportunity of Mesirut Nefesh? I would suggest for answer that a man may be capable of Mesirut Nefesh when in a climate of moral laxity he holds fast to the moral values and disciplines of our religion. It is Mesirut Nefesh for one who no matter what chances of fortune or career may be forfeited as a consequence will not profane Sabbaths and Festivals nor abandon his trust in the Almighty. Rabbi Eliezer of Worms, the thirteenth century moralist, reflects in his book the Rokeach on the fact that in the dread days of persecution when force was used on Jews to give up their faith, there were many who readily gave their lives in its defence. In better days the Jew has still to struggle with evil desires involving infractions of the laws of morality. To be victorious in the mastery of yourself you have to be prepared to sacrifice proneness to self-indulgence and unlicensed gratification of impulses. That calls for Mesirut Nefesh. As the Solemn Days approach may we pray for the stimulus of Mesirut Nefesh to live good and worthy lives, blessed by the Giver of Life.

I send my cordial New Year greetings to the Editorial Board and readers of your magazine.

ISRAEL BRODIE
Chief Rabbi

ITEMS OF INTEREST

Mr. and Mrs. Jack Levy, the well-known caterers and proprietors of the "Hand and Flower" in Hammersmith Road, and long-standing members of our congregation, recently celebrated their Golden Wedding Anniversary. The ceremony took place on 23rd February, 1913, at the Sandys Row Synagogue. One of the founders of that synagogue was Mr. Levy's great uncle, Isaac Levy. There is a tablet to his memory in the synagogue. His great-great-grandfather was an able-bodied seaman. The discharge papers are still in the possession of the family. These reveal that he served under Captain Hardy who was aide-de-camp to Lord Nelson. Our warmest congratulations to Mr. and Mrs. Levy and every good wish for many more years of health and happiness.

Our congratulations to Mr. and Mrs. Hyman Gelpman on their Golden Wedding Anniversary, which occurred in July. The Gelpmans have long associations with the synagogue. Before they settled in Hammersmith, they had already established a good record of communal achievement in other parts of London. Here, they have interested themselves in everything appertaining to the welfare of the community, and have endeared themselves to all who know them by their quiet dignity and modesty. For many years, Mr. Gelpman has been a leading figure in the West London Zionist Society.

DUCHANING

We are happy to announce that the Blessing of the Cohanim will be officially re-introduced on Rosh Hashanah. It was incorporated in the Service on Shavuoth with great success, and added greatly to the dignity and interest of the Service.

EDITORIAL

The original stained-glass window over the Ark was damaged by enemy action during the war, and was replaced by a window, which, apart from being brightly coloured, had nothing aesthetic or meaningful to commend it. Now, through the kindness and generosity of Mr. C. Libowitz, a magnificent new window will meet the gaze of congregants when they enter the synagogue for the New Year. The donor has presented it in memory of his wife Bessie. Some explanatory notes on the symbolism of the design will be found in our pages.

We extend most cordial greetings for the New Year to the Mayor and Mayoress of Hammersmith, Councillor Stanley M. Atkins, J.P., and Mrs. Atkins. The Civic Service of Prayer and Dedication which was held at our synagogue in conjunction with the Shepherds Bush, Fulham and District Synagogue, of which he is President, made a remarkable impact on the hundreds of non-Jews who were present. An account of the ceremony, and excerpts from the memorable sermon preached by Rev. J. L. Abrams, Minister of the Shepherds Bush synagogue, will be found in this issue.

The Mayor and Mayoress have accepted an invitation to be the guests of honour at our annual ball, which is to be held on December 8th. We hope the community will give this function their whole-hearted support.

Once again, cultural activities will play a prominent part in the autumn and winter programme. A series of popular lectures under the auspices of Jews College and the University of London will be given by Rabbi Dr. S. Goldman, M.A., D.Phil., on Monday evenings, commencing October 14th. Rev. S. Venitt will conduct a study of the prayer book, historical background, teachings and customs, on Thursday evenings, commencing November 7th. This will form part of a general scheme of studies for the West London area.

The Riverside Jewish Social Club has arranged an ambitious programme, which includes the names of several prominent speakers. The main aim of the organisers is to get the community together socially.

We wish all those engaged in communal service, the charitable groups, the youth organisations, the Ladies Guild, the Friendship Club, a successful and rewarding year of activity.

We extend our warm thanks to all who have helped us on the production of the issue, the contributors of articles and the donors.

We wish all our members and their families a year of happiness, good health, prosperity and fulfilment. May enduring peace be established amongst the peoples of the world.

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

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

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

Mr. and Mrs. Gerald Cohen extend their most cordial good wishes for the New Year to all members of the congregation.

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

Mr. and Mrs. C. Baumgartner send their compliments to all the Congregation.

CAN YOU HELP?

I appeal to all those in the Community who know of any one who is completely—or almost completely—homebound to make a point of arranging a regular visit. Only those who are in this category know what outside contact means, and this does not exclude those who live with their families. The important thing is a regular call, be it once a week, once a fortnight, or once a month. The effort will soon develop into a pleasure for you.

F.L.

Civic Service at Brook Green

On Sunday, June 9th, there took place in Hammersmith Synagogue an event which will long be remembered by those present. The occasion was the civic service held to mark the induction of Councillor Stanley M. Atkins, J.P., as Mayor of Hammersmith. Sixty years had elapsed since a Jew, Joseph Levy, was last elected Mayor of the borough and a civic service held in the Synagogue.

Councillor Atkins is President of the Shepherds Bush Synagogue, and the service was held at Brook Green because of its larger accommodation.

The many contingents of the Mayoral procession marched in brilliant sunshine from the Town Hall, led by the band of the 10th Battalion the Parachute Regiment T.A.

The flower-bedecked Synagogue was soon filled with its largely unfamiliar congregation—purple-robed aldermen and councillors, the Town Clerk, the Deputy Lieutenant of the County of London, Members of Parliament, and representatives of all those organisations which form part of the civic life of the borough. The Standards of the British Legion and the Association of Jewish Ex-Servicemen were placed in position on both sides of the Almemar, and the service began.

Of the service one can truly say that it matched the occasion. Rev. S. Forscher and the choir sang prayers and psalms in melodious harmony, and Rev. S. Venitt read aptly-chosen scriptural verses. The Mayor recited a prayer, first in Hebrew, and then in English. Rev. I. L. Abrams, the Minister of Shepherds Bush Synagogue, followed with a most impressive sermon.

Taking as his theme the brotherhood of man he said, "One Law and one ordinance shall be both for you and for the stranger that sojourneth with you." This verse taken from the book of Numbers embodies one of the loftiest ideals bequeathed to mankind, that of the equality and right of the individual. . . Humanity as a universal brotherhood is the greatest ideal we can place before us, especially in these times of bitter strife and racial riots. How the world is suffering from the neglect of this precious Bible-teaching. Those of us who reside in the Borough of Hammersmith, a Borough which embraces all types and creeds, can be proud of the fact that the words of my text, 'One Law and one ordinance for all' is demonstrated in a practical manner. . . . The manner of this morning's service, when representatives of all walks of life come together in this House of God, headed by the newly-elected Mayor, a proud member of a minority faith, is a practical manifestation of this fellowship and comradeship and gives us just cause for jubilation. From the commencement of Jewish history, the Jew has been taught to identify himself with civic life. Throughout Rabbinic literature constant mention is made concerning our duties as citizens. 'Seek

the peace of the city whither I have caused you to dwell and pray unto the Lord for it, for in the peace thereof shall ye have peace."

"This is the day that the Lord has made, we will be glad and rejoice in it.' It is indeed a moment for rejoicing when despite present day distractions and a decline in spiritual values the municipal year and commencement of Mayoral Office should be preceded by a visit to a House of Worship. Speaking on behalf of my two colleagues and indeed on behalf of all the Jewish residents of this Borough, it is with a great sense of pride that I extend a very warm welcome to all of you here this morning. 'Blessed be he that cometh in the name of the Lord, we bless you out of the House of the Lord.' All the representative bodies who participated in the march from the Town Hall to the Synagogue, as well as the Aldermen and Councillors, have shown by their presence that they cherish the ideal of brotherhood and at the same time have indicated their loyalty to His Worship."

Rev. Abrams then proceeded to address the Mayor, emphasising that the honour and glory of his office carried with it responsibilities and exacting commitments. His character and qualities, as indeed was well known to most present, were such as to augur well for a fruitful period of office.

Rev. Abrams concluded by asking the congregation to rise while he bestowed the priestly benediction: "The Lord bless thee and keep thee, the Lord make His face to shine upon thee and be gracious unto thee, the Lord turn His face unto thee and give thee peace."

S.G.

THE SUCCAH

will be ready for decorating on

Tuesday and Wednesday, 1st and 2nd 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, and emulate the wonderful effort made last year.

The Call of Ellul

'But it is a spirit in man
And the breath of the ALMIGHTY,
That giveth them understanding' JOB 32:8.

There is no greater enemy to the spirit of Judaism than routine, and as the days of Elul end, and already we are conscious of the approach of Rosh Hashanah and the Day of Atonement, the question may arise in our minds "How near is G-d to us?". The answer must be "How near are we to G-d?".

We tend in our day-to-day life to be obsessed by mundane thoughts and actions. We pursue the superficialities of life and are hemmed in by petty desires. We are both deaf and blind to the needs of the soul and it is only on rare occasions that we are stirred and roused to a higher spiritual appreciation.

Rosh Hashanah and Yom Kippur are occasions when we are aware of a sense of awe, but also a sense of love, of devotion and of yearning to reach out to G-d. A depth of sensitivity to a Spiritual Call enters our Soul. How do we answer the Call? How long does this feeling of wonder and the glory of spiritual perception last? Indeed, even to experience it momentarily is an ennoblement of the Soul. How can we hope to retain this feeling of wonder and appreciation of Spiritual Elevation?

We must learn to perform the Mitzvot with a true consciousness and understanding of their meaning and worth. We must realise that we must not only carry out the Mitzvot, but that we must live by them.

"For the Mitzvah is a lamp
and the teaching is light." Proverbs (6:23).

Therefore the performance of a Mitzvah brings light, the light of understanding, and the continual performance of Mitzvot if undertaken with due thought and deliberation, produces an enlightenment of the Spirit, and provides food for thought.

There is no better time to seek G-d than at this time of the year, when our hearts, minds and Souls are turned towards Spiritual Redemption.

ANON.

Youth and Age

The affinity between the young and old has always been the subject of comment. Certainly it is true of the help given to Jewish refugees and deprived Jews.

In France, for instance, where the Jewish Community has been almost doubled in eight years by the influx of refugees, those children who need special care have been accommodated in existing Children's Homes. School and children and teenagers, through well-planned leisure-time activities, are being integrated into the French Jewish Community after, in many cases, years spent in a country torn by Civil War.

The old people are a much more difficult problem. All the Old Age Homes are overcrowded; suitable premises for the establishment of new ones are non-existent. In North Africa, from where most of them come, the grandparents lived with their children but now their families live ten or twelve to one small room and cannot accommodate them.

Taking a quick look at the countries from which many came, we find that the concern of the welfare organisations hitherto has been for the children. Medical centres for children, nurseries, schools, clothing programmes so that they need not go about in rags and above all nutrition. Now the old people have become a big problem. Many of their children have left these countries and they are, consequently, homeless. Sleeping in doorways and even the cemetery is commonplace. To make some impact on a huge need, an Old Age Home is being established in Casablanca, the first of its kind in Morocco.

How is the Community in Great Britain concerned in these problems? Through the Central British Fund for Jewish Relief and Rehabilitation and British OSE, it has been giving help in many parts of the world. To highlight a few of their special projects—a substantial contribution for major repairs to an old Centre now used by 210 children from North Africa living in the poorest part of Montmartre: equipment for the Old Age Home in Casablanca: maintenance of a nursery for 600 children in Marrakesh: a large medical centre in Teberan: a mobile medical unit for the Falashas in Ethiopia.

This is a small part of the long list which will dwindle unless more people give their sympathetic support.

A child waiting for admission to a nursery in North Africa, an old woman hoping for a bed in a Home in France are just two of the people with one thing in common—hope of help in the near future.

LECTURE PRESENTATION OF "The Fundamental Books of Judaism"

The continuity of Jewish tradition stems from Sinai. The historic consciousness of a whole people revolves on the Divine source of the written and oral Law imparted to Moses and handed down in successive generations to our own day. The power and keenness of Jewish intellect have been enriched and strengthened by constant study of the Divine Torah. This treasury of the mind and spirit has enabled us to bring to our daily lives a sense of spiritual fulfilment.

As the "People of the Book," we have therefore taken upon ourselves the responsibility of an intensive study not only of the Torah as the source book, but of the supplementary volumes compiled by a succession of Rabbinic luminaries.

Loss of national status and Jewish Exile rendered the codification of the oral Law all important in order to preserve the fabric of our faith. Thus was evolved the "Mishnah," and in the succeeding centuries, the all embracing and massive compilation, the "Talmud," which regulates the life-cycle of the Jew.

The presentation of Jewish theology and philosophy reached an unprecedented height by the advent of Maimonides who sublime books, the "Yad Hachzokah" and "Guide to the Perplexed" amongst his other works, brought illumination to the mind and rare elevation to the spirit of man. Among the mystics of Safed, Joseph Caro elaborated and brought the codes of Jewish ritual and jurisprudence to world-wide recognition by Jewry in his authoritative work, "Shulchan Aruch," completed in Palestine and published in Venice in the sixteenth century. The rabbinic codes of Maimonides and Caro have imprinted their mark on the outlook and the practice of Judaism to this very day.

In order to follow the right signposts in the pursuit of truth and to acquire a deeper appreciation of Divine Will, we Jews have always turned for spiritual and intellectual guidance to these fundamental books of Judaism.

We in Hammersmith are most privileged to have the opportunity of attending a course of ten weekly lectures to be given by Rabbi Dr. S. Goldman, M.A., on this great subject, commencing on Monday, 14th October, at 8.30 p.m., in the Synagogue Hall. The series will be characterised by illuminated slides to illustrate some of the literary and scholarly masterpieces under discussion. Rabbi Dr. Goldman, who is the spiritual leader of the St. John's Wood Synagogue, is a scholar of outstanding repute, and we look forward to a unique presentation. A warm welcome is extended to all congregants and friends to participate.

What's in a Name?

Derivation of names is a fascinating subject. Jewish nomenclature has a history all its own. Surnames were revived among Jews only as late as the Nineteenth Century; perhaps earlier among Sephardim. Originally these were Patronymic, for example *Abrahamson* (Son of Abraham), *Davidovitch* (Son of David). Names like *Cohen*, *Levy* and *Israel* were obvious. Some were occupational, hence *Shocket*, *Lehrer*, *Schneider*, *Shuster*. Many were geographical such as *Berliner*, *Hollander*, *Warshawsky*, and some descriptive like *Greenberg*, *Rosengarten*, *Applebaum*. Sometimes surnames were imposed on Jews at the whim of officials (when registration in East Europe became compulsory) and families suffered names like *Ox*, *Pferdenkopf*, *Kurzenellenbogen*, *Podeschwa* (Russian for Sole).

At the turn of the century, where there was a flood of emigration from Russia to the West, many took the opportunity to adopt less cumbersome names. Indeed when English immigration officers were confronted with long unpronounceable names, it was far easier to put down *Cohen*, and so many an English 'Cohen' was 'ordained' on arrival at the Thames Basin or Harwich Docks. Small wonder, therefore, that their children anglicised them. *Kagan* is Russian for *Cohen*, which sometimes became *Cogen* on crossing the North Sea. Strange to think of *Alma* as descending from *Cobanim*. Incidentally the name *Katz* is a contraction of two Hebrew words 'Kohen Tzedek' (Righteous Priest) and usually the bearer is a genuine 'Cohen'.

We are all familiar with the usual variants of *Cohen*, but two which I have encountered, I think, are ingenious, *Parsons* and *Priestley*. *Levy* has had many variations, but a simple one I have met is *Elvy*. By the way, I knew a Yorkshire family named *Levi*, which were not Jewish and have had no Jewish connections as far back as they can trace. They had never thought to change their name. This family could be a relic of the early settlement in Yorkshire before the Expulsion of the Jews from England in 1290 by Edward the First.

Since the State of Israel there has been, of course, a reversion to Hebrew names and so: *Freedman* becomes *Ben-Chorin*, *Schwartz* is now *Shekhorl*, *Miller* reverts to *Kimchi*. First names too are undergoing a transition. Some have come a full circle, *Chaim-Hymie-Harvey* and back to *Chaim*; *Moshe-Moery-Maurice-Montgomery* (come Zu De Buba) and back to *Moshe* (a new D'rush on 'Me-Mosh'e v'ad Mosh'e). It is a welcome step towards real 'Jewish' nomenclature, because *Rosenberg*, *Goldstein*, *Birnbaum* and the like are not Jewish. It is understandable that little attachment was felt towards them by their holders and it was natural to assume names more usual in the country of their adoption.

In this connection the story comes to mind of *Kamenetsky* who emigrated to America. The members of his family who had preceded him were now called *Kaye*, and when in due time he applied for American citizenship, he too requested that he be allowed to be called *Kaye*. He presented himself to the examining judge, who noted his request. His Honour then delivered himself of a little Homily and said, "Before you decide to change the name you have borne for so long—think about it. Look at me! My name is *O'Brien*, my father's name was *O'Brien*, my grandfather's name was *O'Brien* and his father before him too. Give it a little thought." "You're right," said *Kamenetsky*, "I too will change my name to *O'Brien*."

M.A.A.

Count Your Blessings

It was Sunday morning. I had just awakened; the time was about half past six. There was a stillness in the air except for the ticking of the clock on the dressing table. As I glanced out of the window there were large foreboding clouds in the sky. Ruth and I had planned to spend the day in Brighton, but the outlook at that moment seemed far from promising.

As I lay awake with an air of despondency and feeling far from enthusiastic with what the day had to offer, a sudden feeling of inspiration started to stir within me. I looked through the window again, but this time I thought of the masses of people the world over who were awakening at that moment to perpetual darkness. I felt ashamed that I had not realised how beautiful those clouds really were.

The clock was still ticking on the dressing table but although I had always regarded it as an ordinary monotonous sound, at that moment I knew that without the ability to hear it ticking I should be unable to hear the great works of music that have been written over the centuries.

I thought of the many people who were bed ridden; unable to rise out of bed, unable to walk, when I had only to throw back the blankets and leap out of bed.

But now that feeling of despondency I was experiencing earlier had completely given way to a state of intense enthusiasm. We went to Brighton after all, the sun did shine.

Since that morning, several years ago, I often remember the lesson it taught me, . . . To count your blessings; be thankful for all the untold gifts that Heaven has bestowed, but which we normally take for granted. Do this and you will be enthusiastic; it works like magic.

GERALD COHEN

CHASAN TORAH AND CHASAN BERESHITH

Readers will be pleased to learn of this year's laudatory choice of Chasanim:—

Chasan Torah—Rev. S. Venitt

Chasan Bereshith—Dr. L. Freeman.

The selection was unanimous and was received with great acclamation.

Not only are these gentlemen deemed worthy because of their personal qualities and great service to the community, but this year also happens to coincide with memorable landmarks in their lives.

Rev. Venitt this year celebrates the 25th year of his entry into the Ministry, and we in Hammersmith are truly fortunate to have had him as our leader and guide for the last 17 years. We hope he may celebrate many more happy anniversaries in our midst. In addition Rev. and Mrs. Venitt will be celebrating their Silver Wedding Anniversary next February.

Dr. and Mrs. Freeman have recently celebrated their Silver Wedding Anniversary. An active lay reader and former Warden, Dr. Freeman has endeared himself to all, as much for the sincerity of his convictions as for the selflessness of his activities.

We are sure there will be an unusually large attendance at the Synagogue Festival Services and at the Simchat Torah Reception on Sunday, 13th October, 1963.

Notes on the Stained Glass Window presented in memory of the late Mrs. Libowitz

The inscription at the top of the window is taken from Proverbs 6 v. 23. Its translation is:

“For the Commandment is a lamp, and the teaching is light, and reproofs of instruction are the way of life.”

The Menorah represents the lamp and the opened Torah Scroll beneath, the light mentioned in this verse. These two symbols are set against the background of an Israeli landscape. The bloom of the magnolia tree was the favourite flower of the late Mrs. Libowitz to whose memory the window is dedicated. In the same way the illustrations in the semi-circular surround remind of her many good qualities. The window, as it is placed, forms an extension of the ark which contains the scrolls of the law (Sifri Torah) and it is therefore fitting that the end of the verse chosen should remind the worshipper of a fundamental precept of Jewish teaching. The design of the Menorah and its decorative surround are a free adaptation of the Coat of Arms of the State of Israel and with the opened scroll beneath it also conveys the message of

“For out of Zion shall go forth the law, and the word of the Lord from Jerusalem.”

R. L. ROTHSCHILD.

For Ladies Only!

For some time now I have been turning over in my mind the possibilities of adding a new, and regular feature to each edition of “The Brook”—to add a feature that will reflect the female influence in the Community.

Today, most women lead interesting and full lives, and it would be stimulating to all of us, if we could share in them.

Articles about the eternal problem of feeding our families on one, perhaps two substantial meals a day, and providing an endless variety at all times, is a common problem to us all, and a new approach would relieve the boredom of repetition. There must be many ladies who possess Jewish recipes of a cosmopolitan origin, which have been handed down throughout the past generations of their womenfolk. We would love to try them; we could then look at the same old fowl from quite a different point of view!

We could all use some new hints for the house, or even for the beautification of our appearances, and I don't mean to be personal!

Humorous anecdotes relating our experiences from going to the butcher, to buying a new hat for Yom Tov. At this time of the year, especially, there is always plenty to write about, and relive, after our annual holidays in Bournemouth or on the Costa Brava.

There is an endless, wide variety of subjects to choose from, and I am convinced that there will always be something to read on Our Page that will give pleasure to someone.

Anyone who can write a good letter, can write a good article, and the potentials are enormous. Please ladies, let us show the men that we can be amusing as well as practical. I would be delighted to hear from anyone who has anything to contribute in the way of ideas for The Page, or better still to receive your articles. Perhaps you would let me know what you would like to hear about as your special interest.

I am quite sure that I am justified in thinking that we can add to each edition of “The Brook” as a regular feature—“The Women's Page.” I cannot do it alone, I need your help and support.

JEAN H. CAPLAN,
54 South Parade, W.4.

Words! Words!! Words!!!

Readers, I hope, will remember the previous article on this subject, in which was given a short list of words with their derivations which had some connection with the Bible, or with the Hebrew language, or with the land of Israel. A book prize was then offered for any comparable list submitted to the Editor.

No official entries have been submitted, but unofficially I was given some words with facetious derivations. My family and friends immediately said that these facetious derivations were more interesting than true derivations. But then, when did a prophet have honour in his own country. The prize offer for a genuine list is still open.

Meanwhile here are a few additional words which I hope will prove of interest particularly to those who so kindly asked for more—to my great surprise and gratification.

JERUSALEM ARTICHOKE

Has nothing to do with Jerusalem and is not even an artichoke. It is a plant of the same genus as the common sunflower, the roots of which are used as food and the leaves given to cattle. Jerusalem is the corruption of the Italian "girasole"—sunflower.

Artichoke—from the similarity in flavour of its root to that of this plant.

SATAN

The *enemy* of men; the devil; the chief of the fallen angels. From the Hebrew—satan—enemy.

MYRRH

A bitter aromatic transparent gum exuded from the bark of a shrub in Arabia. Used in medicine for its odour. From the Hebrew "mara" to be bitter. See Ruth 1:20. "Call me not Naomi [meaning sweet] call me Mara" [meaning bitter].

CIDER

Literally an intoxicating drink; a drink made from apple juice. French—cidre. Latin—sicera. Greek—sikera—strong drink. Hebrew—shakar—to be intoxicated; shaychar—strong drink.

MANNA

The food supplied to the Israelites in the wilderness; a sweetish exudation from many trees as the ash of Sicily. Hebrew—Man hu?—what is it?

CAMEL

Literally the *bearer*. An animal of Asia and Africa with one or two humps used as a beast of *burden* and for riding. Compare with Hebrew "gamal".

Entries for the book prize will be accepted until Rosh Hashanah Habah. Good Luck and a Happy New Year.

H.S.

The Priestly Blessing

One of the most impressive features of the service, both in the Temple of Jerusalem and in the synagogue, was the priestly blessing. This had its origin in the command and the formula ordained in Num. vi, 22-27; "And the Lord spoke unto Moses saying: Speak unto Aaron and unto his sons saying on this wise shall ye bless the children of Israel saying unto them: The Lord bless thee and keep thee: the Lord make His face shine upon thee, and be gracious unto thee: the Lord lift up His countenance upon thee and give thee peace."

Originally the priestly blessing was a function performed every morning. It took place in the Temple after the sacrifice of the daily offering, whilst in the synagogue it was part of the regular service so long as the necessary quorum of ten men was present. But in the course of time, as daily affairs became too pressing to allow the people to spend so much time at their devotions, the blessing was recited only by the reader, and introduced by a brief prayer such as is inserted in the common daily ritual; whilst the actual blessing by the priests was reserved for the Sabbath and the Holydays. Finally, in view of the fact that on festival days people are better disposed both in body and soul for the reception of the divine blessing, owing to their greater cheerfulness of spirit, the festival days alone were retained for the imparting of the priestly blessing which was inserted in the Musaf service since the attendance was always larger at the Musaf service.

Many rules were observed by the priests when pronouncing the blessing, amongst them the following are the most important: the blessing was to be pronounced:—

- (1) only in the Hebrew language;
- (2) only when standing;
- (3) with uplifted hands;
- (4) in a loud voice so that all could hear;
- (5) The priests faced the congregation out of respect for the people, but the latter were not allowed to look at the priests whilst the blessing was spoken, lest their attention should be distracted and their devotions disturbed;
- (6) The priests were required to discard their leather footwear before giving the blessing;
- (7) Immediately after removing their footwear it was required that water be poured over their hands by the Levites;
- (8) The priests assembled in front of the Ark with their faces towards the Ark each covering his head with his tallis, turning so as to face the congregation only when the reader calls out to them "Kohanim".

- (9) The three verses of the priestly blessing are then recited (usually sung to a traditional melody) word by word. Each word is first dictated by the reader and then repeated by the priests. At the close of each verse the response "Amen" is given. After the third verse the priests face about again, remaining before the Ark until the reader concludes the Amidah.

The priestly blessing was usually pronounced from a dukan—a platform or dais—hence the ceremony came to be called dukening or duchening.

Finally it must be said that under no circumstances is the priest to be considered as a mediator, such an idea is foreign to the spirit of Judaism. The blessing which he utters has no magical power, it is only a part of the prescribed ritual. "Not the priest but G-d blesses." Therefore the Israelite may not say that his welfare depends upon the blessing by the priest, nor may the priest say I will bless Israel. Only from G-d alone do blessings flow, no man has power to bestow them.

H.S.

SYNAGOGUE NOTICES

A **Yahrzeit Register** is kept in the Synagogue Office. The Secretary is prepared to record entries at your request and to send you a reminder each year.

The newly decorated and curtained **Synagogue Hall** together with its up-to-date and spacious kitchens is available for hire by private individuals. The Secretary will be pleased to let you know the terms.

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.

The Man Who Worked Miracles

by Sydney Goodman

In the course of a few thousand years of Jewish history there have appeared on the scene of events from time to time, a small number of individuals who claimed supernatural powers.

Prague had its Rabbi Loew who created the Golem out of clay; the giant whose alleged remains can still be seen in that city; Turkey produced the false Messiah—Sabbetai Zevi—who also claimed to possess these powers, and the Wunder Rebbes of Poland and Lithuania have left their mark in popular legend.

The trouble is that most of these gentlemen always seemed to live in far-away places whilst the Anglo-Jewish scene seemed to remain untroubled—with one remarkable exception.

During the 18th century a gentleman appeared in London whose exploits in their day rivalled any performed by the above-mentioned or, indeed, any other. He was known as Doctor or RABBI FALKE. He was born in the year 1708 in Furth in Bavaria and little is known of his early life there or of the circumstances which led him to come to this country. What is known, however, is that his mother died in straitened circumstances and was buried at the expense of the local congregation and when he arrived in London he was himself without any means, though it was not long after his arrival that he seemed to be in possession of a considerable sum of money and one of his first duties was to send a sum to the congregation of Furth which covered the expense incurred for his mother's funeral.

Almost immediately miraculous powers were ascribed to Falke and his exploits appear to have caught the imagination of the Anglo-Jewish community so much so that he was known by the title of "BAAL SHEM," a title which was usually given to those possessing supernatural powers.

Despite his supernatural gifts he appears to have found himself occasionally in need of cash and he was not averse to seek advances on his plate from pawnbrokers. However, when he found himself in need of his plate in order to entertain his friends, the bolts and bars of the pawnbroker's strong room proved insecure, for, it is related that one day having already pawned some gold and silver plate at the shop in Houndsditch, he arrived with the exact amount of the sum due plus the interest and told the assistant not to trouble himself about returning his goods as he already had it in his possession! The assistant dismissed this statement with a laugh which turned into incredulity when he, in fact, discovered that the Baal Shem's plate had really disappeared from their vaults!

Rabbi Falke lived in the East End of London in the Jewish ghetto in a house in Wellclose Square with his own private syna-

gogue. He is described as being a generous and benevolent man towards the poor; a man of universal knowledge, of ^{secular} manners and with a wonderful talent. Contemporary witnesses of his day have left us descriptions of his extraordinary behaviour.

One day the Baal Shem was invited to the house of a gentleman who lived in the Chapter House in St. Paul's Churchyard. When asked by the gentleman when he would arrive, Falke took from his pocket a small piece of wax candle and handing it to his acquaintance replied: "Light this, Sir, when you get home and I shall be with you as soon as it goes out." The following morning the gentleman in question lighted the piece of candle and watching it closely he expected it to be soon extinguished and then he would see Rabbi Falke. But the candle burned all day and night without in the least being consumed. He removed it to a cupboard and inspected it several times daily for three weeks. One evening when he had almost given up seeing Dr. Falke, the Baal Shem arrived. Running up the stairs the master of the house went to look at the candle but it had disappeared. Returning to the room he asked the Baal Shem whether the agent that had removed the candle would now bring back the candle stick? "Oh, yes," was the reply, "it is now in your kitchen below"—which actually proved to be correct.

On another occasion a fire took place in Duke's Place and the Great Synagogue, later to be destroyed by Nazi bombs, was in danger of being consumed by the flames. The Baal Shem of London was consulted. He emerged into the street and wrote four Hebrew letters on the door and immediately, it is reported, the wind changed and the fire ceased without any further damage and the Great Synagogue was saved.

Eye witnesses to his magical powers reported that on one occasion at least when visitors called upon him, on entering the room they found him in a state of levitation floating about in the air without any apparent visible means of support and defying the laws of gravity. Upon being addressed he immediately resumed a normal posture.

Whatever other powers he had, and there are other strange tales, of his activities, he died like any other human being and he appointed as his executors Mr. Aaron Goldsmid, Mr. George Goldsmid and Mr. de Symons, the first two being members of the eminent firm of Mocatta and Goldsmid. In his will he left a small sum of £68 16s. 4d. to the Great Synagogue and an annual legacy of £4 12s. 0d. to whoever fulfilled the office of Chief Rabbi. In token of his friendship with Aaron Goldsmid, he left a sealed envelope with strict instructions that it should be kept preserved but never opened. He said that prosperity would always come to the Goldsmid family if they observed his request but tragedy would follow if they disregarded his will.

Some time after the Baal Shem's death, Aaron Goldsmid, unable to contain his curiosity, broke the seal of the mysterious

envelope and died the same day and, next to his body was found the fatal paper covered with mysterious signs and cabalistic writing.

He was buried in the Jews Cemetery in Mile End in the year 1782 and during his 74 years he certainly managed to impress his mysterious powers on his contemporaries and, to this very day, the Bequests and Trusts Committee of the United Synagogue still administer the legacy which he left them almost 200 years ago.

It is a sad reflection that whereas the names of less interesting personalities are still remembered, Chaim Samuel Falke, the Baal Shem of London, "the man who worked miracles", has almost been forgotten.

Room at the Shool

Those of you that attended the Annual Meeting of the Synagogue will remember the discussion we had then about the decline in the membership of our Synagogue.

Mr. Amias in his Chairman's Address, pointed out that this has already had an unfortunate effect on our status and representation in the Councils of the United Synagogue. Of greater importance is the adverse effect this has on the activities of the Synagogue. I am sure that we are all very conscious of the necessity of making our community as strong as possible, especially in these difficult days.

The Board of Management have decided therefore, to launch a membership campaign in the coming winter months. We realise that the active campaigning in this drive to increase the membership of our Synagogue can only be borne by a few. However, every member of the community can help us very simply, by giving us the names of any Jewish friends or neighbours who are not already members of a Synagogue or who are new to the district. We would like to welcome newcomers and perhaps persuade them to join us. Please do not hesitate to contact the Ministers, Hon. Officers or myself if you can help our campaign in any way.

M. PRESKY, Chairman, Membership Committee.

NEW MEMBERS

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

Mrs. E. Bash	Mr. & Mrs. J. Hyman
Miss M. Morrison	Mrs. L. Hyman
Mr. & Mrs. J. Leigh	Mrs. F. Samuels
Mrs. J. Flatteau	Mrs. V. Bobbe
Mr. & Mrs. H. Kassell	Mrs. S. Leon
Mr. & Mrs. Goldschmidt	Mr. & Mrs. J. Fineberg
Mrs. E. Wand	Mrs. H. Segal
Mr. & Mrs. G. Miron	Mrs. J. Saunders
Mr. H. Curwen	Mr. C. Halfin
Mr. & Mrs. A. Staffley	Miss M. Halfin
Mr. & Mrs. T. Reichman	Mr. Philip J. Shorvon
Mrs. M. Hart	Dr. B. G. Reuben
Mrs. P. Grant	Mr. Peter Morris
Miss B. Lissner	Mr. & Mrs. B. N. Kahan
Dr. & Mrs. J. Woolich	Mr. & Mrs. G. Green
Mrs. E. Nathanson	Mr. J. Green
Mr. & Mrs. H. N. Lux	Mr. & Mrs. B. Viner

WEDDINGS

The following marriages were solemnised at this synagogue during the course of the year.

Stanley Leo Saunders to Ann Tolansky.
Anthony Deitch to Helen Hill.
Harold C. Wolfers to Betty Hymenson.
Gabriel Goldman to Margaret Dorothea Mayer.
Abraham Birman to Hadassah Shapira.
Jeffrey Joseph Bayes to Joy Leila Greta Brecher.
Harold Treiger to Rachelle Misrahi.

BARMITZVAHS

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

Jeffrey Dickman	Anthony Lipman
Jeffrey Rosen	Barend Velleman
Leon Portnoi	Philip Shorvon
Dean Eli Gazit	Michael Franks
John Mitchell	Philip Perlin
Ian Stout	

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

NEW YEAR GREETINGS

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

- Mr. and Mrs. M. A. Amias and Family, 127, The Grampians, W.6.
- 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.
- Joy and Jeffery Brand, 73, Barons Keep, W.14.
- Mrs. J. Caplan, 255, Latymer Court, W.6.
- Mr. and Mrs. J. Collins, 20, Hamlet Court, W.6.
- Mr. and Mrs. M. Cutler and Family, 288 Latymer Court, W.6.
- Mr. and Mrs. Bernard Davis.
- Dr. and Mrs. L. Freeman and Daughter, 46, Sutton Court Road, W.4.
- Dr. & Mrs. A. M. Filer, 3, Shepherds Bush Road, W.6.
- Mr. & Mrs. H. Gelpsmann & Family, 45, Caithness Rd., W.14.
- Mr. and Mrs. S. Goodman, 10, Richmond Mansions, S.W.5.
- Mrs. A. Hart, 6, Argyll Mansions, W.14.
- 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 Family, 86, Brook Green, W.6.
- 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.

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

Mr. & Mrs. JACK MITCHELL and Son

5 KENTON COURT,
W.14

Mr. & Mrs. ALFRED COLEMAN & Sons

send

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

61 ROEHAMPTON LANE, S.W.15

Mrs. E. F. Benzimra and Family

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

★

50 LATIMER COURT, W.6

Compliments of the Season and Best Wishes from

Mr. & Mrs S. Hyams

694 Fulham Road, S.W.6

Mrs. M. SHOCKET *Kasher Butcher and Poulterer*

Wishes all her Relatives, Friends and Customers

A Happy and Prosperous New Year

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

Local Deliveries

Mr. & Mrs. B. BERNARDI

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

— A Happy and Prosperous New Year —

*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

Mr. & Mrs. JACK HALFIN

AND FAMILY

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Best Wishes for the New Year

Greetings and Best Wishes

from

Mr. & Mrs. JACK LEVY

HAND & FLOWER HOTEL
1 HAMMERSMITH ROAD, W.14

With the Compliments and Best Wishes

of

Mr. & Mrs. ROGER L. CURTIS and SANDRA

Compliments and Best Wishes
for a Happy and Peaceful New Year

from

Mr. & Mrs. F. J. Gertler

Greetings for the New Year

from

**Dr. & Mrs. David Lovell
and Shauna**

Mr. & Mrs. PETER WENDER

send

Compliments of the Season

Mr. & Mrs. JACK APFEL

with their Son, Daughter-in-Law & Grandchildren

send

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

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

Compliments of the Season

from

Mr. & Mrs. SIDNEY GROSE & FAMILY

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

UNITED SYNAGOGUE...התאחדות ישראלית

HAMMERSMITH & WEST KENSINGTON SYNAGOGUE

BROOK GREEN, W.6

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Chairman:
F. J. GERTLER, Esq.

Vice-Chairman:
R. CURTIS, Esq.

Hon. Treasurer:
J. BRAND, Esq.

ANNUAL BANQUET & BALL

PORCHESTER SUITE,
BAYSWATER, W.2

Hon. Secretary:
G. COHEN, Esq.,
71 Brook Green,
London, W.6
RIV 1405

Sunday, 8th December, 1963

**NOTE THE
DATE**

**NOTE THE
PLACE**

IMPORTANT

Your President

invites you to meet our

distinguished Guests of Honour

The Mayor and Mayoress of Hammersmith,
Councillor Stanley M. Atkins, J.P., & Mrs. Atkins

BOOK YOUR TICKETS NOW!!!

ABRIDGED JEWISH CALENDAR for 1963-64

(5724)

New Year 5724, 1st Day	...	Thursday	19th September
New Year, 2nd Day	...	Friday	20th September
Fast of Gedalia	...	Sunday	22nd September
Eve of Yom Kippur (Kol Nidrei)		Friday	27th September
Day of Atonement	...	Saturday	28th September
Tabernacles, 1st Day	...	Thursday	3rd October
Tabernacles, 2nd Day	...	Friday	4th October
Hoshana Rabba	...	Wednesday	9th October
Eighth Day of Solemn Assembly		Thursday	10th October
Rejoicing of the Law (Simchat Torah)	...	Friday	11th October
Chanukah, 1st Day	...	Wednesday	11th December
Fast of Teveth	...	Thursday	26th December
Fast of Esther	...	Wednesday	26th February
Purim	...	Thursday	27th February
Shushan Purim	...	Friday	28th February
Fast of the Firstborn	...	Friday	27th March
Passover, 1st Day	...	Saturday	28th March
Passover, 2nd Day	...	Sunday	29th March
Passover, 7th Day	...	Friday	3rd April
Passover, 8th Day	...	Saturday	4th April
Israel Independence Day	...	Friday	17th April
Lag B'Omer	...	Thursday	30th April
Pentecost, 1st Day	...	Sunday	17th May
Pentecost, 2nd Day	...	Monday	18th May
Fast of Tammuz	...	Sunday	28th June
Tisha B'Av	...	Sunday	19th July

ORGANISATIONS

Hammersmith Synagogue Ladies' Guild. Meets every Tuesday in the Communal Hall. Hon. Sec.: Mex D. Ohayon, 35 Byfield Gardens, S.W.13. Tel.: RIV. 8492.

Western Area Classes Parents' Association. Hon. Sec.: Mrs. S. Verby, 45 Ranelagh Gardens Mansions, S.W.6. Tel.: REN 3731.

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

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

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 R. Loughorn, 24 Linkenholt Mansions, Stamford Brook, W.6. Tel.: RIV 8577.

Riverside Jewish Social Club. Enquiries to Chairman, Mr. M. Godel. Tel.: SHE 3626.

Wessex Jewish Youth Club. Hon. Sec., Miss M. Cirsch, 4 Cawdor Crescent, Boston Manor, Hanwell, W.7.

Wessex Junior Jewish Youth Club. Chairman: Barend Velleman, 125a Earls Court Road, S.W.5. Tel.: FRE 7171.

West London Zionist Society. Hon. Sec.: Mr. P. Ferst, 83 Glebe Street, W.4. Tel.: CHI 4859.

West London Young Zionist Society. Enquiries to Mr. David Jacobs, 24 Arlington Road, Twickenham. Tel.: POP 5273.

West London Jewish Youth Study Group. Enquiries to Miss Ruth DeVries. Tel.: RIV 5823.

Jewish Lads' Brigade—Hammersmith Coy. All enquiries to Brigade Secretary: Woburn House, Upper Woburn Place, W.C.1. Tel.: EUS. 5148.

Association of Jewish Ex-Service Men and Women (Hammersmith and District Branch). Hon. Sec.: Councillor Norman Mann, 61 Clifford Avenue, S.W.14. Tel.: PRO 3049.

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

TIMES OF SERVICES

WEEKDAYS

Morning 7.30 a.m.
Evening 7.00 p.m. (Sundays and Public Holidays
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 any weekday morning between
10 a.m. and 1 p.m., on Tuesday and Thursday afternoons and
by appointment.

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.