

DIAMOND JUBILEE NUMBER

1890



1950

“ THE
BROOK ”

THE MAGAZINE OF
THE HAMMERSMITH & WEST KENSINGTON
SYNAGOGUE



תשי"א

NEW YEAR 5711

SEPTEMBER 1950



He drinketh of the brook
on the way.

—Prayer Book.

NUMBER 7

HAMMERSMITH & WEST KENSINGTON
SYNAGOGUE
71, BROOK GREEN, W.6
Tel.: Riverside 1405

Ministers:

Rev. S. VENITT, B.A. Rev. B. PALETZ.

Secretary: Mr. M. FREEDMAN.

Wardens: Mr. H. SHARPE, Mr. H. SCHNEIDERMAN

Financial Representative: Mr. A. HARRIS, F.C.A.

Board of Management:

Mr. H. BAYES.	Dr. L. FREEMAN.
Mr. B. BERNARDI.	Mr. R. S. C. LAWTON
Mr. J. BONDT.	Mr. N. PAROS.
Mr. H. CAPLAN.	Mr. D. SHOCKET.
Dr. L. COLLINS.	Mr. P. WENDER.
Dr. A. M. FILER.	Prof. J. YUDKIN.

Representatives at the Council of the United Synagogue:

Mr. F. J. BENZIMRA.	Mr. S. GROSE.
Mr. H. CAPLAN.	Dr. F. HODES.
Mr. A. COLEMAN.	Mr. A. SHEINFIELD.
Dr. G. H. DYMOND.	

Representative at the Board of Deputies:

Mr. F. J. BENZIMRA.

Religion Classes Committee:

Chairman: Dr. L. FREEMAN.	Sept.: Rev. S. VENITT, B.A.
Mr. A. SHEINFIELD.	Mr. N. PAROS.
Rev. B. PALETZ.	Mrs. L. FOX.
Dr. E. SOMMER.	Dr. A. M. FILER.
Mr. J. POTTERSMAN.	Mr. H. SCHNEIDERMAN.
Mr. H. SHARPE.	

Combined Charities Fund Committee:

Chairman: Mr. S. GROSE	
Vice-Chairman: Mr. F. J. BENZIMRA.	
Treasurer: Mr. A. COLEMAN.	
Hon. Secretary: Mr. P. WENDER.	
Mr. H. BAYES.	Mr. J. MITCHELL.

Editorial Board:

Rev. S. VENITT, B.A.	Dr. L. FREEMAN.
Rev. B. PALETZ.	Mr. A. SHEINFIELD.
Mr. S. GROSE.	Mr. H. SHARPE.
Prof. J. YUDKIN.	Mr. H. SCHNEIDERMAN.
Mr. A. HARRIS.	Mr. L. SAMSON.

EDITORIAL.

The outstanding event of the year will be the Diamond Jubilee Service which is to take place on October 22nd. The Chief Rabbi will deliver the Sermon, and the Mayor of Hammersmith will attend.

In connection with this celebration a special commemorative booklet containing the history of the Synagogue, as originally written by the late Reverend Michael Adler, and brought up to date by members of the Board of Management, is being published.

It was felt by the Editorial Board of the Brook that it would be in keeping with the occasion to invite elder members of the Congregation to write articles bearing on the subject of the Diamond Jubilee.

As a result, there are three special contributions: one from a Minister of the Congregation during the years 1909-1938; another from a member with 58 years of unbroken connection with the Synagogue; and a third from our eldest present-day congregant, who can also go back well over thirty years.

During the past year there has been a noticeable increase in communal activity. More recently two new ventures have been set on foot. One is a Junior Club, catering for boys and girls between the ages of 12½ - 15½, and the other a Literary and Social Society, which will try to recapture a little of the glory of the Society which flourished in the '20s, and also act as a cultural influence in the Community.

The Diamond Jubilee Ball was without question one of the finest social events ever held by the Congregation. Encouraged by this, the Committee intend making a Ball an annual feature of our communal life.

By adequately providing for social and cultural recreation it is hoped to gain the co-operation of our members and thereby stimulate them to take a greater and more active interest in the Synagogue itself.

On behalf of the Editorial Board, I extend to all members of the Congregation and their families every good wish for the year 5711, and thank most heartily all those who by their articles and donations have made the publication of this number possible.

From the Chief Rabbi.

A NEW YEAR MESSAGE, 5711

I send cordial greetings for the coming year to the readers of your journal. May it bring you and all people the blessings of peace. The year which is ending has not given us relief from anxiety and fret. Great world issues dwarfing our individual and communal concerns have still to be resolved. Our hopes for world peace are still denied; they are menaced by forces of evil and obstruction and godlessness which are reckless and seem to be irresistible. They overshadow the few gains towards stability and progress which the last years have brought, particularly to us of the house of Israel. Our faith is tried to the uttermost in an atmosphere of portents, provocation and despair. As the New Year dawns, however, the Jew, descendant of the prophets and heir to the accumulated experience of an age-long people, finds renewed strength and spiritual confidence and does not despair of human betterment and ultimate salvation. He has but to turn to the leading ideas of our prayers which our teachers of old have formulated for the solemn season, to appreciate the timeliness and dynamic of their message for these difficult times. It calls upon the Jew despite the threatening fearfulness of aggressive disturbers of the peace, to hold on firmly to his faith in the certainty of an emergent united mankind, recognising the power and persuasiveness of Divine rule, guided by the obligations and opportunities of a moral order. There must be no wavering or faltering in a faith proclaimed by prophet and justified repeatedly in Jewish history. Nor must any Jew worthy of the name be lured away from his faith by propaganda using the language of peace and social justice to cloak designs which have the intent of strife and tyranny.

The call to us all is for firm belief in God as our King and Father, adherence to the Divine Law, loyalty to the people of Israel, love of Zion, service to our fellowmen, the practice of civic virtues. May our penitence and prayers be acceptable to Him Who hearkeneth unto prayer and before Whom all flesh must come. May the Almighty have you all under His protection.

ISRAEL BRÖDIE, Chief Rabbi.

DIAMOND JUBILEE RECOLLECTIONS

By the Reverend S. Lipson, Hon. S.C.F.

Formerly Minister of the Hammersmith Synagogue

The first Minister of the Hammersmith and West Kensington Synagogue, was the Reverend Michael Adler, who was not only a distinguished Minister of the Synagogue, but also served with distinction as the Senior Chaplain to H.M. Forces, and became a Jewish historian of prominence. After twelve years he was succeeded by the Reverend Alfred Adler, son of the then Chief Rabbi, a delightful personality who had already made his mark, as spiritual leader in Liverpool, and would unquestionably have become a notable figure in London had not ill-health forced his retirement after three years service at Hammersmith. It was my privilege to assume the duties he had been compelled to relinquish, retaining that position for twenty nine years, a period which saw the growth of the community which eventually held a foremost position in the life of Metropolitan Jewry. At its beginning the Synagogue was without Ladies' Galleries and adequate administrative offices. There were small extensions to the building in the course of time, and for a while the Board Meetings were held at the back of the Synagogue in a small upper room, later incorporated for the use of the Congregation and then for the choir. The membership included a number of outstanding personalities, among whom may be mentioned Leopold de Rothschild, Dr. Lionel Barnett of the British Museum, Professor Bergson of international fame, Dr. Eichholtz, son-in-law of the Chief Rabbi, Mr. Lesser of that family, and Mr. J. Phillips of the B.D.V., whose interest I enlisted in the erection of the Hall and who as an Honorary Officer graced the Synagogue's proceedings with exceptional dignity.

The Synagogue had as its Renter the Reverend Gustave Prince, whose beautiful rendering of the Service was a delight to the worshippers. The Synagogue was fortunate in the large number of young men and women who were united in extending the social services which formed an important feature of the Congregation's activities. The building of the Hall attached to the Synagogue gave a welcome impetus to their efforts, and constant assemblies for study, debates, and many pleasurable amenities testified to the growth of youthful interest. The Annual Dinner of the Social and Literary Society was a unique event in bringing together rare talent which was in evidence on that occasion. The Ladies' Guild under the chairmanship, first of Mrs. L. A. Solomon, whose husband as warden was a prominent worker for the com-

munity, in association with Mr. J. M. Levy, at one time Mayor of the Borough, and then of Mrs. D. Sharp, whose able leadership extended its sphere of usefulness, and then of my wife who for many years controlled its destinies in conjunction with a very able band of workers, made this institution one of outstanding influence in the charitable affairs of the Metropolis. The years of War added to the demands upon it which never slackened either in intensity or usefulness. Soon after the outbreak of the Great War, the Synagogue became the locale for a Great Military Gathering at which the Reverend M. Adler preached the sermon, the conduct of the Service being in my charge. Assisting the Reverend M. Adler, I had begun part-time Chaplaincy service, and on his departure for France in 1915, I became Chaplain in charge receiving my Commission from the War Office. At the suggestion of the United Synagogue, I was permitted by the Synagogue to relinquish temporarily my duties with the Congregation which were taken over by the Reverend John Harris, formerly Minister of the Princes Road Synagogue, Liverpool. It is interesting to note also that during this period the present Chief Rabbi performed the duties of my officers until his appointment as Chaplain to the Forces. And here I may be permitted to add that at the end of the War the Synagogue honoured me by presenting me with an illuminated address in recognition of my services to the community generally, as Senior Chaplain.

The Synagogue was fortunate in the number of preachers of eloquence who from time to time occupied the pulpit of the Synagogue, among them special reference should be made to Chief Rabbi Herman Adler, and Chief Rabbi Joseph Hertz. The latter after some years told me that he recalled with appreciation the offer I made him to occupy my pulpit before his election to the Chief Rabbinate. It was in the year 1916 following my suggestion that Dr. Hertz should visit the Jewish troops in France, he agreed to do so if the War Office authority could be obtained, which I was successful in doing. Our departure together for France was a memorable occasion.

During my service with the Forces I had been in close contact with Sir Arthur Tapp, the General Secretary of the Y.M.C.A., and having this great organisation in mind, I took steps on demobilisation to form a young mens' Jewish Association (Y.M.J.A.) in conjunction with Hammersmith. My views were strongly supported by Mr. Harry Salmon, managing director of Messrs. J. Lyons, and Sir Joseph Lyons identified himself with the scheme. A commodious house was obtained in Granville Gardens, Shepherds Bush, well furnished and with all possible amenities to enlist a large membership of

Jewish young men and women. Opened by Sir Joseph Lyons in the presence of a representative gathering it seemed likely to be either the forerunner of many such centres or the foundation of an Association whose influence might permeate, not alone throughout London, but well beyond. It continued for several years until the great industrial depression ended its sphere of work. Other efforts following this example were made elsewhere, but I think none started under better auspices. It is work that still needs to be done. One pleasant happening do I call to mind in these few discursive remarks. It was the occasion of the Silver Jubilee of Their Majesties King George V and Queen Mary. One tour of that week was in Hammersmith on a Sabbath afternoon. On passing the Synagogue Queen Mary drew the King's attention to the Tablets of Stone on the facade of the building. His Majesty raised his hand in salute, a royal gesture never to be forgotten by those who witnessed it.

Let those who today maintain the Synagogue's prestige, its youthful and alert Minister, its Reader, whose years of service entitle him to its esteem, its respected Honorary Officers and Board of Management, its Members, as well as its indefatigable Secretary and devoted workers for the Congregation, rejoice in the Diamond Jubilee of the beloved House of God. May it be that the Synagogue, strong to uphold the Faith of our fathers, may ever receive the salute of those who come to worship, and of those who seek within its walls, consolation and strength, and spiritual peace.

S. Lipson

FROM REV. B. PALETZ

This being the Diamond Jubilee Year of the Synagogue, many recollections of the past 31 years come crowding back to my mind—memories of events which have taken place in our beloved Synagogue, and of the people who graced us with their presence. It is with feelings of great elation and humble gratitude to the Almighty that I look forward to the Diamond Jubilee Service. In recent years, I have had the proud privilege of officiating at the weddings of couples whose parents I married in the old days. It does give one the feeling of belonging to one large family. Mrs. Paletz and I wish you all a very happy and prosperous New Year.

Jewish Wit and Humour an Unbroken Tradition.

By Janus Cohen, B.A.

It is no exaggeration to say that as a people we are pre-eminent in sense of humour. This attribute is not new. We find satire and irony even in the Bible. The prophet Elijah as he witnesses the efforts of the false "prophets" of Baal to bring down fire from Heaven mocks them dryly with the ironic taunt, "Cry ye louder, for he is a God; he is perhaps talking, or walking, or he is on a journey, or peradventure he sleepeth and must be awakened". This had the effect of infuriating the taunted and inspiring them to even greater manifestations of hysteria.

The prophets Amos and Isaiah often employed irony and satire with consummate skill to uncover the wickedness and backsliding of the nation. The lash of their whip smote many classes of evildoers with resounding effect and some of these passages are unequalled for brilliance.

The Talmud and Midrash contain many parables and anecdotes portraying characteristics with which modern Jewish humour is now associated. In fact humour has been an outstanding quality of our people throughout its long existence and has played an important role in preserving its morale.

A Fertile Feeding Ground

The Beth Hamedrash was a fertile breeding ground for many an amusing anecdote and witty bonnet. The mind of the erudite Talmudical student even in his leisure hours was ever alert, and he would amuse himself with the creation of these witticisms. As there was a constant interchange between the Batei Midrash situated all over Eastern Europe, these sayings spread quickly over a wide area and were eventually enjoyed by vast masses of Jews. Simultaneously there flourished a number of famous humourists in various districts such as **Modke Chabad** and **Sheike Fifer** in Lithuania, and **Herschel Ostropoler** in South Russia. There were also quite a number of Rabbis who were renowned for their

"**Sichat Cholim**", that is "light-talk", the best known being Rabbi Isaac Chariff.

They all delighted their generations with their epigrams and practical jokes and paved the way for such giants of humour as **Mendele Mocher Seforim** and **Shalom Aleichem**.

Jewish humour is more complete than any other in the world. We have lived amongst so many and varied peoples with diverse cultures that our humour has had as a consequence a rich and versatile foundation, and has enjoyed a continual stream of influences which have enlarged and perfected it. Our witticisms are not just created merely for the purpose of provoking laughter. One finds in them satire and pathos. They are also reflections of mankind in general, and life in particular. In this respect the character of Shalom Aleichem's **Teveye** is a masterpiece of tragic drollness. We are also our own greatest critics, and rebuke ourselves with great gusto with self-imposed irony. Jokes directed against ourselves are legion. In this branch of Jewish humour, however, one must be very careful and discriminating so as to distinguish a joke created by us, for our correction, from one which has been invented by an enemy of our people for the purpose of detracting us. A large number of the latter category are in bad and broken vernacular, having nothing specifically Jewish in them, nor, indeed, are they funny. They are just malevolent slanders masquerading under the guise of "humour" to sugar the pill.

Human Frailty

What are the characteristics of Jewish humour?

It is not easy to summarise them, as the scope is so large, and the sources so varied. It can be confidently asserted, however, that one will not find a cruel Jewish joke, nor will one come across an anecdote which has an undercurrent or motif of savagery. Neither of these two qualities is to be found in the make-up of the Jew, and they are therefore absent from his humour. On the contrary—there is a soft geniality that permeates our humour so that one is able to draw from the majority of our jokes a philosophic moral. This does not mean that the various human weaknesses and foibles are spared, but the swishing of the rod is tempered with kindness, and the victim feels that the corrective strokes are being laid on for his own good. Human frailties are exposed, but humanity being what it is, there is also evident a benevolent tolerance. Above all we excel in anticlimax, maybe

because so many of our "Golden Ages" in various lands have been followed by the anti climax of persecution and expulsion.

Not only is humour an essential ingredient of our National personality, it is also an integral part of the ego of the individual Jew. A Jewish audience revels in it, and an orator addressing a Jewish gathering will often carry his point to complete conviction by a humorous illustration, worth a hundred times its length in ordinary eloquence. Naturally, generalities do not always apply to specific instances, and the age-old saying, "**Quot Homines, Tot Sententiae**", was never more aptly applicable than to humour. Not every kind of joke appeals to everyone, for do we not recollect this revealing incident? A portly Baalaboss boarded a bus and tripped over the sprawling feet of a man occupying the seat next to the entrance. Recovering his balance he glaringly addressed the "sprawler":

"Did you do it on purpose, or was it a joke?"

"Well, if you want to know, I did it on purpose," was the defiant reply, whereupon the Baalaboss exclaimed, "That's all right then, because **I don't like such jokes!**"

SIR ROBERT WALEY COHEN, K.B.E.

I write with much pleasure to send "The Brook" my warm congratulations on the celebration of the Diamond Jubilee of the Synagogue.

These are days of great difficulty for Anglo-Jewry. We have our tasks to fulfil as a religious community with a definite contribution to make to the spiritual life of the country, and many of us with our deep sympathy for Israel are preoccupied too with the political problems that face the new world arising there. It is to the Synagogue that we look to help us with the inspiration which alone can ensure achievement in both these spheres of Anglo-Jewish life and I am sure that under your guidance the Hammersmith and West Kensington Synagogue will play a part in the future, no less notable than it has in the past, in enabling your congregation to make its full contribution to the worthy fulfilment of our splendid Anglo-Jewish traditions.

Hammersmith Synagogue in My Childhood Days.

By Mr. HARRY AARONSON

Since I have had 58 years unbroken connection with the Hammersmith Synagogue, it may be of interest to recall some of my earliest recollections.

The original Synagogue was quite a small one. The outer walls were where the iron pillars now stand and the east wall extended only so far as the position of the present pulpit. The ceiling was below the Hebrew writing now existing—the Almehem was quite a large affair and was placed in the centre of the Synagogue, leaving but small seating accommodation for its worshippers. There were no sides to the Ladies' Gallery, and only about three rows in the centre.

The Reverend Michael Adler in 1892 was in his early twenties. His duties were manifold—a combination of Minister, Chazan, Hebrew Teacher, Secretary, and general factotem to a congregation then very small indeed.

I had a profound love for him and I knew as a small boy that he looked upon me as almost a son, so that my one desire was to excel in all things appertaining to the Synagogue: the religion classes and the congregational singing, in which, I flatter myself, I took a prominent part.

When the congregation grew larger, the Reverend G. Prince joined the Reverend M. Adler as Chazan. What a delightful voice his was in those early days.

Then followed as minister the Reverend Alfred S. Adler, the only son of the Chief Rabbi. Here was a young man of such integrity and understanding in all human things, reflected always in his beautiful sermons, that when I think back, I feel that he was the essence of goodness itself. He passed away, serving the Synagogue to the last in the flush of his young manhood.

Following these were the ministry of the Reverend S. Lipson and the Reverend B. Paletz as Chazan with a very long innings.

The first and foremost of the Honorary Officers was J. M. Levy (at one time Mayor of Hammersmith), without doubt the finest Senior Warden the Synagogue ever possessed. He was really a wonderful character—giving all the spare time of his life to the welfare of the Synagogue. Every incident great and small was referred to him, and with a young and growing congregation he managed in his own and inimitable

and diplomatic manner to guide both the Officials and the Congregation for very many years.

Another founder was the aristocratic looking Dilissa Joseph, a well-known London Architect. He was the architect of the original Synagogue before its enlargement. He sat in the box as Financial Representative for many years.

The Ladies' Guild formed a band of enthusiastic and united workers. In those days the Synagogue had its quite large quota of poor and needy. The Guild's event of the year was its Annual Ball, held either at Kensington Town Hall, Empress Rooms, or the Hyde Park Hotel. This function was always looked forward to, attracting as it did, young men and women from all parts of London.

Of the Congregants, my earliest recollection was that of a Mr. Worms, a very pious and exceedingly learned man in all things Jewish. Another was a Mr. Friedlander, one of the leaders of Congregational singing, who also acted as Chazan for the High Festivals with the Reverend Mr. Adler.

Leon M. Lion, the actor, as a young man attended regularly on the Sabbath. Another now well known celebrity was Irene Scharer, the pianist, whose parents were members, and she attended the Religion Classes when a young girl.

Perhaps one of my most interesting recollections was at the age of ten, when a great spectacle took place at Olympia called "Venice". It was an immense water ballet produced by an Italian Jew, Imre Kiralfy. This was followed the year after with "Constantinople", and the third year with the "Orient", the last named produced by his brother Boloussy Kiralfy.

These three events brought over from Turkey a large gathering of Turkish and Armenian Jews, and it was an unusual, not to say picturesque sight, to see them gathered, standing around the walls of our Synagogue on the High Festivals.

Arrayed as they were in their Oriental outfits, I personally had the boyish impression of a Synagogue in the midst of the City of Jerusalem. Most of these gentlemen remained in England and were the founders of the Oriental carpet industry at Bishopsgate.

No doubt many of the most famous of the Persian carpet firms will recall their forefathers having originally worshipped at the Hammersmith Synagogue. In those days, there was no Sephardi Synagogue nearer than Bevis Marks.

Harry Aaronson.

First Impressions of Israel.

By PROFESSOR JOHN YUDKIN

Let me begin by making it clear that what I write is an account of *my* impression, the effect upon myself of my own experiences. I say this because one has heard and read such very different accounts of Israel: but then we can get just as different accounts of, for example, the political economic situation in England from people who have lived in this country all their lives. One thing, however, is certain—no Jew can visit the newest—and oldest—state in the world without intense and vivid emotional reactions.

Some aspects, the material aspects, are fairly easily described. The practical problems, which are almost incredibly difficult, are being tackled at a pace which is spectacular. One of the most pressing problems is living accommodation; how pressing it is can perhaps be appreciated if one remembers that the number of immigrants admitted in the last two years is equivalent to an increase in the population of Britain of twenty million. But accommodation—of a very limited nature, it is true, but quite adequate—is being provided at a rate which is ten times that of Britain. New settlements are being set up at the rate of one every second day. Most of these are in areas such as the Negev, where it means the building of new water pipe lines, new hospitals and all the other necessities of modern conditions. This activity of building, irrigation, cultivation and soil rehabilitation is one of the most outstanding impressions throughout the land.

As a doctor and a scientist, I was especially interested in matters of health and scientific research. The medical problems of sub-tropical diseases, such as malaria and trachoma, have now been increased and extended by the large number of immigrants who have arrived riddled with disease and badly undernourished. Malaria had been almost eliminated in the last twenty-five years, yet tens of thousands of the new immigrants arrived heavily infected. The extent of malnutrition can be judged from the fact that I have seen babies from the Yemen, who, at one year, weighed nine pounds and at three years weighed twenty-two pounds. These, of course, were the survivors, for in the Yemen more than half of the babies died before the age of one. This is an infantile mortality rate more than ten times that of the Jews already living in Israel. Such vast problems can only be tackled because of the enthusiasm and enormously hard work of the doctors and nurses. But much more equipment is needed, and better conditions and salaries for those who are struggling with this desperate situation.

The quality of scientific research is highly encouraging. There are many scientists, especially younger scientists, whose work is outstandingly good. And the official attitude, which encourages research and allocates to it surprisingly large budgets, is perhaps the most promising feature in a land where invention and discovery may easily play a decisive role for the future well-being, if not the very existence, of a State just born into a world of aggressive economic competition. What is still needed, however, is an increase in the number of senior and more experienced scientists from abroad; again, there is the difficulty that the material conditions offered to them in Israel compare unfavourably with those to which they are accustomed in, for example, Britain and the United States.

The chief impressions made upon a visiting Jew, however, are the emotional ones, and these, though far more deeply felt, are also far more difficult to describe. The best I can do, perhaps is to describe a few incidents. One was the young girl from America, who had been living in a Kibbutz for about six months. Her parents had followed her and, being quite well-off, had taken a beautifully furnished flat in Haifa. One Sunday afternoon I met her there, spending the week-end with her parents. Suddenly she said "I must be getting home." Home—not with her parents, but with her Chaverim in the Kibbutz.

You may have heard that the Israelis are not very polite or considerate. I did not find this. An English friend of mine, who always carries a stick when travelling, recently returned from a visit to Israel and told how he was always offered a seat on the overcrowded buses, because it was thought that he must be lame! And the hospitality offered to us on our visit was quite overwhelming. People whom we met for the first time would press us to stay, even though they might be a family of four with two rooms. We had to find a really good excuse to leave without offending them.

Another impressive thing is the absence of antagonism or resentment towards new immigrants. One expected, for example, that the "Sabras," born in the country, might look down on the immigrants, or that those who had come voluntarily many years ago would regard as inferior those who had compulsorily been made to leave their country of origin and seek asylum in Israel. If there are such feelings, they are either negligible or very well disguised, for I saw none of them.

Most difficult of all to describe is the feeling of "oneness," the feeling of being at home in what, after all, is a strange land and amongst people of most varied background

and culture. I can quite understand that not everyone visiting Israel may wish to stay. It is perhaps because of this, with some hidden guilty feeling that one ought to stay, that makes some visitors look for and eventually see many things they do not like. But I do not believe that any of these will deny that there is in Israel a spirit of unity, a feeling of belonging, which has certainly infected all those who live there and also infects a surprising number of visitors who, like myself, just went "to see for myself." It must be an extraordinarily unemotional Jew who is not intensely moved on a visit which begins with the moment he lands from the plane and sees in the waiting room a Magen David and a large blue and white notice—"Beruchim ha-baim le-Israel."

CONGRATULATIONS

Bar Mitzvah

Stanley Lewis, Samuel Rose, Frank Rosenbaum, Maurice Salmon, Laurence Turner.

WEDDINGS

Samuel Louis Mendel to Malwine Wilson.
Leonard Kramer to Rosa Kushler.
Eric Stein to Sheila Muriel Barbara Gilbert.
David Joseph to Lilian Pearlberg.
Eric Sheldon to Eva Dora Schulmann.
Oskar Riesel to Millicent Cohen.
Lewis Falkson to Estelle Cohen.
Henry Ginzel to Muriel Mendel.
Arnold Jack Enfield to Phyllis Clapman.
Isaac Israel Rosenthal to Cissie Cohen.
Martin Kingsley to Rita Hayman.
Bernard Ivor Brest to Ruth Esther Deniston.
Norman Desmond Muscat to Rosetta Tonchin.
Isidor Caine to Vera Miriam Stone.
Seymour Leigh to Geraldine Rosita Holder.
Sydney Samuel Sulkin to Joy Sybil Kaye.

CONDOLENCES

To all those who have suffered bereavement we wish to convey a sincere expression of deepest sympathy.

JEWS AND THE FILM.

By SIR MICHAEL BALCON

Specially written for "The Brook"

The outside world is apt to think of the Jews largely in terms of their success in the professions and in industry and commerce, but I prefer to think that probably the most permanent Jewish contribution to civilization is really in the arts and sciences.

Throughout the world many of the leading figures in all branches of science and the arts are Jews; some of the world's finest creative and interpretive minds are Jewish, for the Jews have instinctive leanings towards the artistic side—far greater even than their traditional ability in the world of Business. One has only to pause and reflect for a moment to realise how true this is. I am not going to single out names for you; many will come to you if you make a mental list of famous contemporary composers and musicians, painters, writers, actors and other children of the Muses—not forgetting the Tenth Muse, the Cinema.

The Cinema—or rather, the Film Industry—uneasily embracing both Art and Industry as it does has been as well endowed as any of the arts with Jewish talent. For, while it is perfectly true that the Jewish industrialist has made his contribution to society in building up motion pictures as a world medium for the communication of ideas as well as for entertainment, I would rather stress what I consider the far more important contribution of Jews on the creative side of films, though I will say in passing that the Jewish industrialist has also come to realise to a great extent his responsibilities to the community, and whereas the Church was the patron of the arts in medieval times and was later replaced by the wealthy nobility, today the wealth of the film community plays its part in the patronage of the artist in contemporary life, and the Jewish artistic urge is responsible for many of the best motion pictures made. No other race combines such artistic sensitivity with hard business sense. Again, I mention no names for anyone with even the scantiest knowledge of the world's film-makers will have heard of many of the great Jewish names in the film business. On the creative and artistic side Jews have made their mark in the roles of producer, director and writer—and, of course, as actor.

The Credit Titles of many of Hollywood's best films are studded with Jewish names, for many persecuted European Jews found sanctuary there and enriched Hollywood with their

creative talents. It was Europe's loss—Germany's in particular—and the film industry there suffered as a result of these enforced migrations. The New World received a stimulating transfusion of Jewish blood from the Old.

Very little outstandingly and recognisably Jewish has appeared yet in the cinema, but that is because the cinema is a collective art-form and the Jew collaborates as an artist rather than as an essentially Jewish artist. Perhaps the new State of Israel will produce a really Jewish school of cinema—something indigenous to the Jewish people. It will be interesting to see.

NEW MEMBERS

We welcome the following who have become members of the Synagogue in the course of the last twelve months: S. Aronsohn, C. Aulkin, A. D. Berger, J. I. Bhari, J. Brand, H. L. Brickman, A. Collins, M. Cousin, J. Cutler, J. Davis, M. Defries, L. Demolin, N. Gassman, Dr. L. A. Golding, J. Halfin, H. Hart, M. A. Hyams, L. Kaufman, A. D. Kisberg, H. Kosky, W. Lawrence, R. Levine, H. Levy, W. Moss, A. P. Phillips, I. Phillips, A. Portrait, S. B. Rozen, B. Saunderson, R. Schifreen, I. M. Schulman, D. Sigaloff, A. Simons, S. Skarbek, A. Tuhim, A. Turner, H. Warren, M. P. Wax, A. Spitzer, R. Fisher, K. J. Ashford.

Mrs. R. Chalom, Mrs. J. Grizard, Mrs. H. Guggenheim, Miss S. Guttman, Mrs. M. Markham, Mrs. E. Moses, Miss I. Rosenthal, Miss J. H. Wahrman, Mrs. P. Whitby, Mrs. L. Ziff, Miss Z. Hart.

JAHREZEIT

A register is kept in the office of Jahrezeits. 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.

CHOSAN TORAH AND CHOSAN BERESHITH

We extend our heartiest congratulations to Mr. Paul Rayman and to his son Eric, who are Chosan Torah and Chosan Bereshith respectively, and convey our good wishes to their families.

Notes from a Mid-Octogenarian.

By Mr. THEODOR HILL.

I suppose that I am one of the oldest in years of the surviving members, so that the remembrances of my family in connection with the Hammersmith and West Kensington Synagogue during the last 37 years may interest some of your present and past members.

The long years of devotion of the Rev. S. Lipson and the incomparable hospitality of Mrs. Lipson did much to make the congregation feel at home. In truth no visitor or new member felt strange. They were invariably invited to an after Shool cup of tea and there were introductions to those who might be paying their respects, and an interesting few minutes devoted to secular and lay conversations.

The appointment of the Rev. B. Paletz in succession to the late Rev. G. Prince stands out as a landmark, and we are happy that he is still officiating. In all the years of stress and worry, his genial humour has been apparent.

In the earliest days of my recollection a row of seats was reserved for the girls from Charcroft House, who were accompanied by their splendid Matron the late Sophie Bleuth. Her life was a model and as a member, the Hammersmith Synagogue was privileged.

The rebuilding and alteration of the gallery exit unfortunately destroyed the beautiful virginia creeper that mellowed and covered the frontage—so fresh in early summer and so colourful in autumn. To me it has never seemed the same since! There was also the old brick walled board room, which was trimmed for Succoth with simple lace curtains and the usual greenery. The newer edifice was much larger and pretentious, but was the spirit the same I wonder?

Nevertheless the Re-consecration conducted by the late Chief Rabbi, Revs. S. Lipson, Paletz, Michael Adler, G. Prince, E. Spero on Sunday, March 1st, 1925, when Civic dignitaries also attended, was a memorable occasion.

Other items float through my memory:—

The salute by King George V, as he passed the Synagogue on Saturday afternoon on one of his Jubilee drives.

A Brith Milah on Yom Kippur when the comments of the worshippers for and against this public operation were almost as loud as the wailing of the infant concerned.

The personality of the late Percy L. Marks, designer of the stained glass windows on either side of the Ark,

He was writer, artist, lecturer, always without overcoat and attired in brown cloth knee breeches, leather gaiters and brown billy cock hat, regardless of sartorial comment, continually threatening resignation, but never deserting the Shool, to which he and his sisters gave such generous service.

A word about the Social Literary Society in which my family were so interested—a flourishing concern for more than 40 years, when Youth Clubs were unheard of. It was entirely self-supporting with lectures every day of the week. Orchestra, dramatic and literary meetings were the training ground of many who now hold front rank in civic, medical, musical and literary circles. Many will remember that instead of the famous "Who goes home" at the closing of all meetings was the cry "Pennies for Mr. Crabbl" when a shower of the now dislained coppers descended on to the table, afterwards to be collected, and appreciated as an adequate recompense for hours of waiting for these keen young people, before the old caretaker could lock up.

As I write, so many memories crowd my thoughts, that it is difficult to record the most worthy; but before I close, I must mention that owing to my advancing years I am unable to say enough about our present minister Mr. Venitt. From what I hear and have witnessed, he deserves all praise, for shouldering that most difficult task of leading his congregation in so admirable and whole hearted a manner, in such difficult and changing times.

THEODOR HILL.

July, 1950.

HAVE YOU SIGNED A COVENANT?

It is not generally realised by members how much they can benefit the Synagogue by signing a Covenant; and it **does not** involve them in any extra financial obligation whatsoever. The whole process is simplicity itself. All you have to do, provided only that you pay the Standard Rate of Income Tax, is to sign the Deed of Covenant which the Secretary will supply.

This is all that signing a Covenant means to you. But as far as the Synagogue is concerned, your contribution would help the Synagogue appreciably. Will you add your name to the growing list of Covenantors?

The Majesty of the Machzor.

By Dr. L. V. SNOWMAN

Much time and effort are spent by our community in the consideration of the rights and ceremonies of Judaism. Far too little devoted to the study of our prayers, especially at this season when the Machzor for the New Year lies open before us with its great lessons not only for Jewry, but for the whole of mankind. The utterance of prayer is a recognition that the spiritual life of man is a dominant factor in his make-up, and that that life is dependent on God.

More things are wrought by prayer
Than this world dreams of. Wherefore let thy voice
Rise like a fountain for me night and day.

We may well confirm these words of Tennyson, for prayer is the outward evidence of our belief in a personal God, before whom all His creatures pass like sheep before their shepherd. It proves the declaration of Moses, our teacher, that man was created in the image of God and not as many moderns assert that man created deity in his own image. Prayer puts us on better terms with ourselves calling us literally to judge our own actions and test our own heart. There is no road to psychological and emotional equilibrium more royal than that which a man treads when thus occupied.

The liturgy for the New Year contains the most majestic sentiments to be found in the prayers of any people: It is natural that at such a time there should be spiritual stock-taking and with it a degree of earnestness, not to say dread:

Shall the horn be sounded in the city and the people
not be afraid?

asks Amos. The Amidah of the New Year contains a noble conception of the Deity as creator of heaven and earth and judge of all living things. Where shall we find a prayer like

Inspire, O God, all thy works with the awe of thee and
all thou hast created with thy dread,

not for the mere pleasure of the exercise of power to instil
terror but that

They may become all one hand to perform thy will with
a perfect heart.

And what is that will? It is a combination of nationalistic and universalistic ideals, a blending of Israel's messianic hope with that of world messianism in order to grant honour to the people of Israel, joy to thy land, gladness to thy city, restoration of the kingdom to thy servant David, when the righteous will behold it and rejoice, while iniquity will be dumb and all wickedness shall vanish in smoke and the rule of tyranny is removed from the earth.

The Musaf service repeats the same themes, beginning with the *Alelu* in which the hope is expressed that all mankind will bend the knee to the Ruler of the universe, continuing with the prayers of memory in which count is taken of human thoughts and man's destiny for the year decreed, and ending with the recital of the revelation on Mount Sinai at which a code of conduct for humanity was set forth.

It would be to misconceive the nature of Judaism to imagine that the day on which such prayers are spoken should be one of gloom. On the contrary it is a festive occasion—a *yom tov*. Ezra and Nehemiah when they assembled the returning exiles on the first of Tishri bade the people go to their homes and eat the fat and drink the sweet; and the *Ghon* of Wilna in recent times used to complain of those cantors who prolonged the service by their singing beyond midday, and turned the occasion into a semi-fast. It is true Judaism to reflect, recall the past and to repent; then one has the right to enjoy the fulness of life. Unlike Christianity and Buddhism we require no ascetics, but prayer and study followed by the practice of kindness and charity, and at the same time the joy to be derived from the festival and life itself.

L. V. SNOWMAN.

THE "SUCCAH"

will be ready for decoration on

Sunday and Monday, September 24th and 25th, 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 on those days.

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

FROM OUR CHOIRMASTER.

I am now well into my fourth year as Choirmaster here and although from time to time difficulties of obtaining and retaining choristers have arisen we have endeavoured, and I hope, succeeded, in maintaining the high standard of service traditional to our Synagogue. These difficulties, however, have been offset by the great encouragement and sympathy of the Hon. Officers and indeed of you too, fellow congregants.

I have been a Choirmaster now for nearly 40 years, having officiated in Synagogues in north, south, east and west of London, and I am glad to say my years at the Hammersmith Synagogue have been among the very happiest, due in a great measure to the whole-heartedness and co-operation of the Rev. Mr. Paletz. I cannot emphasize enough the value of co-operation in enhancing Synagogue service and herein I should also like to tender to my choristers my deep appreciation of their loyalty, invaluable help, and unselfish support.

What a pleasure it is to look around, as I occasionally do, and see the enthusiastic way in which you all, even the very young, join in the singing of the traditional tunes. It is for this reason more than for any other that I have refrained from introducing too many new and comparatively unknown tunes.

The choir, owing to the lack of funds has of necessity to be a very small one. The need for more volume is particularly felt at the High Festivals. Some voluntary help from local talent would be of considerable assistance and if there is any about it would be gratefully welcomed both by me and my choir.

Many years ago when I started out as a Choirmaster and when boys' choirs were the rule rather than the exception, the ardent co-operation of the parents and indeed their unsolicited insistence on the regularity of the attendance of their children both at School and at choir practice was a feature giving mutual satisfaction both to me and to them. Choirs of today are much more professional in character and outlook, but their value in enhancing Synagogue service and adding to the solemnity and religious fervour remain the same. Our participation gives us great pleasure as we hope it does you and all we ask is your kind consideration and above all your attendance.

I sincerely hope we shall continue as we have done to our mutual satisfaction and I shall be ever at your service.

A. HIZER.

SIX BROTHERS NATHAN

a unique family record

By H. JERROLD ANNEBERG

Unless they are students of Anglo-Jewish history, junior readers of this magazine have probably never heard of the exploits of the brothers Nathan, who were famous during the latter part of the last century.

The six brothers were well to the fore about the year 1880 when they were serving their sovereign in various administrative appointments.

The most brilliant of all was the third son Matthew, who was as a 2nd Lieut. gazetted to the Royal Engineers and in 1880 saw active service in the far East, later being appointed to the important post of Secretary of the Colonial Defence Committee and reaching the rank of Lt.-Colonel.

In succession he held for periods, the position of Governor of Sierra Leone, the Gold Coast, Hong Kong, Natal and Queensland.

In two of the Colonies, Hong Kong and the Gold Coast, he held the dual position of Commander-in-Chief and Governor.

His long Colonial service, was recognized by the award of the G.C.M.G. and he was said to be the only Jew to hold the highest rank in that Order.

Recalled from South Africa, he was appointed Secretary to the Lord-Lieutenant of Ireland and later held a number of appointments including Secretary to the G.P.O., Secretary to the Ministry of Pensions and Chairman of the Board of Inland Revenue.

Retiring from Government Service, his driving energy compelled him to interest himself in Local Government Service and in his home county he was elected Sheriff of Somerset, holding various Chairmanships of important Committees in the County.

Sir Matthew interested himself in the welfare of the Jewish Service man and in 1912, he performed the opening ceremony at Aldershot of our first Military Synagogue. The writer of these notes was present at this function where the Rev. Michael Adler officiated.

The Right Hon. Lt.-Col. Sir Matthew Nathan, G.C.M.G., J.P., D.L., F.S.A., died in Somerset in 1939, after a long and useful career in the service of his country.

The six brothers were the sons of the late Jonah Nathan, of Pembroke Square, the eldest was Sir Nathaniel Nathan, who also served in the Colonies as a Magistrate and Attorney General, finally becoming Chief Justice, of the Isles of Jamaica, Trinidad and Barbadoes.

The second son Col. Sir Frederick Nathan, K.B.E., was gazetted to the Royal Artillery in 1897, after attending the Royal Military Academy. Particularly interested in the scientific side of firearms and ammunition, he was posted to the Royal Laboratory, where he later was appointed Capt.-Inspector, finally becoming Assistant to the Director of Ordnance Factories. As Lt.-Col. he finally became Senior Officer-in-Charge of the Royal Gunpowder Factory at Waltham Abbey, and for his services was awarded the K.B.E. For some years he held the position of Commandant of the Jewish Lads' Brigade.

Fourth brother was Sir Robert Nathan, C.I.E., an Indian Civil Servant of note who for a period was Private Secretary to the Viceroy of India.

William Nathan, another Indian Civil Servant and the fifth brother, was a well known Executive Officer of the Public Works Department of India, the sixth brother, Major Walter Nathan, R.E., was engaged for years on important Public Engineering projects.

Four brothers attaining the dignity of Knighthood, by dint of hard work, is an event that the younger members of the community might be encouraged to emulate.

From Mr. M. Freedman

I have now served some nine months as your Secretary. During that time I have been given every help and encouragement in the exercise of my duties, for which I am indeed grateful. I have also had the opportunity of making the acquaintance of a large number of members. The Congregation can look forward in the coming year to my wholehearted co-operation in all branches of communal activity.

Farewell to Mr. & Mrs. Samson

Many tributes were paid to Mr. and Mrs. S. Samson at a function held recently in the Communal Hall to mark their departure for Israel. In the presence of a large gathering, speaker after speaker stressed the outstanding qualities of the guests of honour, their sincerity, devotion, modesty, their hospitality, the Jewish atmosphere which pervaded their home, and above all their intense love for Zion. Mention was made of the many communal activities undertaken by Mr. Samson, his work on the Board of Management, and in connection with the Religion Classes, the Youth Movements, Orphan Aid Society, and particularly as Treasurer of the West London Zionist Society. The Reverend S. Venitt presented them with a Silver Kiddush Cup suitably inscribed, on behalf of their friends in the Hammersmith Community.

The Reverend R. Feldman presented Mr. and Mrs. Samson with a Golden Book Certificate telling them that their names had been inscribed in the Golden Book in Israel.

Other speakers were Mr. H. Bayes (who presided), Mr. A. Richteiger, Vice-President of the Zionist Federation, Mr. H. Sharpe, Senior Warden of the Synagogue, Mr. Cecil Hymas, Vice-Chairman of the West London Zionist Society, Mrs. G. H. Dymond, Chairman of the Hammersmith and District Woman Zionist Society and Mrs. R. Hodes, Chairman of the Hammersmith Synagogue Ladies' Guild.

A message of good wishes was received from Dr. L. Schaffler, who through indisposition was unable to attend.

Mr. Samson in his reply thanked everyone for their gifts and wonderful tributes paid to Mrs. Samson and himself. He was very happy and proud to be able to do his little for the State, and hoped that others would follow suit, and help forge a strong link with Israel. Mrs. Samson also responded very movingly.

The local Society has already a link with the settlement to which Mr. and Mrs. Samson are going—Kfar Eliash—in the person of Mr. J. Gelpsmann. This personal tie is to be strengthened even more in the near future when a Sefer Torah will be sent to Gedera under their auspices.

The function concluded with a hearty vote of thanks to Mr. H. Gelpsmann and to all who had helped to cater for the function.

NOTABLE DAYS IN 5711

September 12th, 1950—September 30th, 1951

		1950
New Year 5711, First Day	Tuesday	September 12
" " Second Day	Wednesday	" 13
Fast of Gedaliah	Thursday	" 14
Day of Atonement	Thursday	" 21
Tabernacles, First Day	Tuesday	" 26
" " Second Day	Wednesday	" 27
Hoshana Rabba	Monday	October 2
Eighth Day Solemn Assembly	Tuesday	" 3
Rejoicing of the Law	Wednesday	" 4
Marcheshvan, New Moon, First Day	Wednesday	" 11
" " Second Day	Thursday	" 12
Kislev, New Moon	Friday	November 10
Hanukkah, First Day	Monday	December 4
Tebeth, New Moon, First Day	Saturday	" 9
" " Second Day	Sunday	" 10
Fast of Tebeth	Tuesday	" 15
		1951
Shebat, New Moon	Monday	January 8
I Adar, New Moon, First Day	Tuesday	February 6
" " Second Day	Wednesday	" 7
II Adar, New Moon, First Day	Thursday	March 8
" " Second Day	Friday	" 9
Fast of Esther	Wednesday	" 11
Purim	Thursday	" 21
Shushan Purim	Friday	" 22
Nisan, New Moon	Saturday	April 7
Fast of Fithshurn	Friday	" 21
Passover, First Day	Saturday	" 21
" " Second Day	Sunday	" 22
" " Seventh Day	Friday	" 27
" " Eighth Day	Saturday	" 28
Iyyar, New Moon, First Day	Sunday	May 6
" " Second Day	Monday	" 7
Second Passover	Sunday	" 26
Thirty-third Day of the Omer	Thursday	" 24
Sivan, New Moon	Tuesday	June 5
Feast of Weeks, First Day	Sunday	" 10
" " Second Day	Monday	" 11
Tammuz, New Moon, First Day	Wednesday	July 4
" " Second Day	Thursday	" 5
Fast of Tammuz	Sunday	" 22
Ab, New Moon	Friday	August 3
Fast of Ab	Sunday	" 12
Festival of Ab	Friday	" 17
Elul, New Moon, First Day	Saturday	September 1
" " Second Day	Sunday	" 2
Eve of New Year 5712	Sunday	" 30

NEW YEAR GREETINGS

The undermentioned convey their heartfelt Good Wishes for a Happy New Year and well over the Fast, to all their relatives, friends and members of the Synagogue.

- Mrs. M. Shocket, 109, Shepherds Bush Road, W.6.
 Mr. and Mrs. H. Bayes and Family, 4, Cottesmore Gardens, W.8.
 Mr. and Mrs. S. Moss, 12, Cottesmore Gardens, W.8.
 Mr. and Mrs. H. Gelpman and Family, 45, Cuthness Road, W.14.
 Mr. and Mrs. S. Sulkin and Family, 19 Dewhurst Road, W.14.
 Mr. and Mrs. M. Cutler and Family, 146, Shepherds Bush Road, W.6.
 Mr. and Mrs. Bernard, 41, Hartswood Road, W.12.
 Mr. and Mrs. W. Paros, 104, Lalymer Court, W.6.
 Mr. and Mrs. L. Greenbaum, 43, Marlborough Court, W.8.
 Mr. and Mrs. S. Grose and Son, 27 Park Road, S.W.13.
 Mr. and Mrs. A. Sheinfeld and Daughter, 37, Kensington Hall Gardens, W.14.
 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.
 Prof. and Mrs. J. Yudkin and Family, 160, Oakwood Court, W.14.
 Mr. and Mrs. H. Cohen and Daughter, 19, Watchfield, W.4.
 Mr. and Mrs. M. Venis and Family, 27, Poplar Grove, W.6.
 Dr. and Mrs. L. Freeman and Daughter, 46 Sutton Court Road, W.4.
 Mr. and Mrs. J. Collins and Daughters, 20, Hamlet Court, W.6.
 Mr. and Mrs. J. Apfel, 84, Princes Avenue, W.3.
 Mr. and Mrs. H. Sharpe, 9, Argyll Mansions, W.14.
 Reverend and Mrs. S. Venitt and Family wish to convey to their relatives, friends and members of the Synagogue a Happy and Prosperous New Year.
 Reverend and Mrs. B. Paletz and Family wish to convey to their relatives, friends and members of the Synagogue a Happy New Year and well over the Fast.
 Mr. and Mrs. Freedman and Family extend their most cordial good wishes for the New Year to all members of the Congregation.
 Mr. and Mrs. W. A. Rolfe send their compliments to the Congregation.

With Compliments of the Season

D. KERSHBERG

LIMITED

MANTLE AND COSTUME MANUFACTURERS

38, TURNER STREET,
LONDON : : E.1.

Telephone: STEpney Green 2945

WITH

Mr. & Mrs. Alfred Coleman & Sons'

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

61, ROEHAMPTON LANE, S.W.15

WITH

Mr. & Mrs. F. J. Benzimra & Family's

COMPLIMENTS AND BEST WISHES
FOR A HAPPY NEW YEAR

"EAST HOUSE," 1a, ADDISON CRESCENT,
KENSINGTON, W.14

Seasonal Greetings

**WENDER
MODEL**

PETER WENDER LTD.

55, Broadwick Street,
London, W.1

GERard 6200

GERard 2093

Trade Only

With

Mr. & Mrs. H. Schneiderman & Linda's

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

42, West Kensington Court, W.14

With

Mr. & Mrs. Alfred Harris & Daughter's

Compliments of the Season.

16, Chivelston,
Wimbledon Parkside, S.W.19

Compliments of the Season
from
Mr. & Mrs. SYDNEY BENMAX

of
BENMAX BROS.

Manufacturing
Upholsterers,

**22, Mare Street,
E. 8.**

Tel. AMH. 6622

With
Compliments of the Season
from
Mr. & Mrs. S. HYAMS

of
HYAMS STORES

GROCERS AND
TEA MERCHANTS,

694, FULHAM ROAD, S.W.6

Compliments of the Season

Tell Your Hairdresser We
Deliver all

HAIRDRESSING SUNDRIES

In His Area
At Least Once a Week.

ASK HIM TO PHONE

J. Sulkin & Sons, Ltd.
120 HOLLAND PARK AVE, W.11
PARK 8665

With
Mr. & Mrs. H. Caplan's
COMPLIMENTS
and
BEST WISHES

**61, LOWTHER ROAD,
BARNES : E.W.13**

*Wishing the Congregation a
Happy New Year*

Mr. & Mrs. C. Yewdall
AND FAMILY

'RAYMAN'

Watchmaker & Jeweller

Tel: FUL 4122 79, HAMMERSMITH ROAD
W.12

*Compliments and
Best Wishes*

Mr. & Mrs. Charles Topper

20, WATCHFIELD, W.4

Greetings and Best Wishes

Mr. & Mrs.
GEORGE I. TOPPER

84, WATCHFIELD, W.4

ORGANISATIONS.

Hammermith Synagogue Ladies' Guild. Meet every Tuesday in the Communal Hall. Hon. Sec.: Mrs. H. Caplan, 61 Lowther Road, S.W.11. Tel.: RIV. 5878.

Western Area Jewish Centre. All communications to the Organising Secretary, 71 Brook Green, W.6. Tel.: RIV. 1405.

Hammermith and District Literary and Social Society. Hon. Sec.: Mrs. L. Freeman, 46 Sutton Court Road, W.4. Tel.: CHL. 1044.

Waltham Jewish Youth Club. Hon. Sec.: Miss M. Cutler, 11 Warwick Gardens, W.14. Tel.: WES. 2689.

Hammermith and District Women's Zionist Society. Hon. Sec.: Mrs. D. Caplan, 54 South Parade, W.4. Tel.: CHL. 0298.

West London Zionist Society. Hon. Sec.: Mr. P. Perst, 20 Greyhound Road, W.6. Tel.: FUL. 2900.

Hammermith and West Kensington Districts—Norwood Aid Society. Hon. Sec.: Mrs. P. Wender, 109 Shepherds Bush Road, W.6. Tel.: RIV. 3996.

Hammermith Shepherds Bush & Chelsea District Defence Committee, under the auspices of Board of Deputies of British Jews. Hon. Sec.: Mr. R. S. C. Linton, 71 Brook Green, W.6. Tel.: RIV. 2601.

Hammermith Synagogue Parents' Association. Hon. Sec.: Mrs. J. Yulkin, 160 Oakwood Court, W.14. WES. 0706.

Religion Classes (Supt.: Rev. S. Venitt, B.A.)

Classes meet every—

Sunday	...	...	10.00 a.m. to 12.15 p.m.
Tuesday	...	...	5.15 p.m. to 6.45 p.m.
Thursday	...	...	5.15 p.m. to 6.45 p.m.

Hammermith Junior Jewish Youth Club. (13 - 15) Meet Mondays 6.30 - 8 p.m. Enquiries to Aubrey Waltz, 147, Greyhound Road, W.6 or Synagogue Secretary. Tel.: FUL. 1045.

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.

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 Shmor 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. VENITT, B.A. RIV. 7601

Rev. B. PALETZ RIV. 4726