

NUMBER 31

"THE BROOK"

THE MAGAZINE OF
THE HAMMERSMITH & WEST KENSINGTON
SYNAGOGUE

תש"כג

SEPTEMBER, 1962/5723

"Remove the adversary from before us and
from behind us."

— Prayer Book.

HAMMERSMITH & WEST KENSINGTON SYNAGOGUE

BROOK GREEN, W.6.

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Synagogue Hall : Riverside 5238

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THE CHIEF RABBI'S NEW YEAR MESSAGE FOR 5723

I am pleased to send a message of greeting and goodwill to the readers of the Brook.

As my thoughts turn to the forthcoming High Holy Days, a theme which has been constantly running through my mind is the ideal of sincerity. We live in a world of innumerable distractions and when we attend Synagogue during the Days of Awe, a very conscious effort is required to ensure that our devotions should bear the stamp of sincerity. So many of us find it difficult to concentrate our minds on the things that matter for any length of time, and even when gathered for worship on the most solemn days of our calendar, alien thoughts intrude which prevent us arriving at a stage of religious experience, when the feelings of our hearts and the utterances of our lips are at one.

That, I feel, is the significance of the prayer which we repeat on a number of occasions "purify our hearts to serve Thee in truth", which I take to mean "purify our hearts to serve Thee sincerely".

In sending greetings to the readers of this magazine, I would remind you how vital it is living in a world full of suspicion that we should achieve sincerity not only in our prayers, but also in all aspects of our daily lives.

May the coming year, with the help of the Almighty, see a revival of fellowship and harmony amongst all the nations, so that they may dwell side by side in peace and tranquillity.

ISRAEL BRODIE,

Chief Rabbi.

ITEMS OF INTEREST

One of the outstanding weddings of the year was undoubtedly that of one of our teachers Miss Janet Rosenberg to Mr. David Shine. The bride is a niece of Rev. and Mrs. S. Venitt, and the daughter of Rev. and Mrs. L. Rosenberg of Staines. Miss Rosenberg was the recipient of presentations from the Education Committee and the Parents' Association.

A former teacher in the Classes, who taught with distinction whilst a student at Jews' College, and subsequently served as Assistant Minister to the Hampstead Garden Suburb Synagogue, has now been appointed Minister to the Ealing and Acton District Synagogue. He is Rabbi Sidney Silberg, M.A. We offer him our warmest congratulations, and wish him and Mrs. Silberg well in their new sphere of activity.

Last April, our most senior members in age, Mr. and Mrs. B. Bernardi, celebrated their ninety-first birthdays. They have been happily married for sixty-five years. When I last saw them, they were feeling very lonely, and said how much they would appreciate an occasional visit or telephone call from old friends. Their address and telephone number are: 9 Adamson Road, Swiss Cottage, N.W.3. PRI 2281.

CHASAN TORAH AND CHASAN BERESHIS

We are happy and privileged to announce that the Chasan Torah this year is to be none other than Rabbi Dr. Louis Jacobs, who is already so well known in the community in general and so familiar and beloved a figure in our congregation as to need no further introduction. His partner as Chasan Bereshis will be Dr. Leon Sommer, who celebrated his nineteenth birthday last February, and whose sprightliness and alertness have excited the admiration of all. He can be seen most mornings by those who care to rise early enough, hurrying to morning minyan. After davenning, he dashes off. There is so much to do.

EDITORIAL

We extend our warmest congratulations to the Rev. B. Paletz, our Emeritus Reader, who attained his eightieth birthday in June. The occasion was celebrated at a gathering of Ministers, Honorary Officers, Board of Management, Council, and members of the family.

In the continued absence of a permanent secretary, the office has been manned by Head Office staff under the direction of Mr. S. Ehrlich. His assistant at Hammersmith, Mr. Gordon Spevick, was married recently. We extend to him and Mrs. Spevick our heartiest congratulations.

We are happy to state that cushions are being placed on all the seats in the Synagogue. This welcome improvement for the comfort of our congregants has been made possible through the generosity of Mr. and Mrs. Jack Apfel, well-known members of our congregation, who although resident at St. John's Wood, have always had a sentimental attachment to Hammersmith, and frequently attend our Services. This latest benefaction is only one of many made by them over past years.

The Ark, Reading Desk and Pulpit will look resplendent during the whole of the Festival Period. Through the benevolence of Mrs. E. F. Benzimra, the Shorvon family, and Mr. and Mrs. Apfel, almost everything will be new, mantles, curtains, reading desk and pulpit covers.

The room leading from the synagogue into the secretary's residence, has now been converted into a Ministers' Robing Room, with a fitted wardrobe, and ample storage for appurtenances. It is being furnished with a table and book shelves, and will make a useful study for Shiurim and instruction for advanced pupils of the classes. There are other projects in mind, which are still in their initial stages.

Reference will be found in our pages to forthcoming activities and events. For various reasons, the regular sequence of University Extension Lecture Courses has had to be temporarily broken. Instead, there has been arranged what promises to be a most interesting series of lectures by prominent speakers on "Jewish Exile and Zion."

The Guests of Honour at the Annual Dinner and Ball to be held at the Porchester Hall on December 16th, will be Rabbi Dr. and Mrs. Louis Jacobs. The Functions Committee will be approaching the community for their utmost support. Mention is made in our pages of the new Social Society recently formed, and known as the Riverside Jewish Social Club.

In the general community, a serious effort is to be made to strengthen the ties of goodwill with our neighbours, through the formation of a local branch of the Council of Christians and Jews.

We wish all the various committees, societies, charitable groups and organisations a successful and fruitful year of activity.

It is our pleasure, once again, to express our thanks to all who have helped to make this publication possible. To all members, their wives and families, go our heartfelt wishes for a year of peace, happiness, prosperity and achievement.

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. 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.

THE SUCCAH

will be ready for decorating on
Thursday and Friday, 11th and 12th 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.

Holiness and Hullabaloo

I think it was in the days of Simon Stylites, who lived in the fifth century, that the Christians invented the term "odour of sanctity." We Jews have never purported to smell holy, but we do like to sound holy. Thus, it comes about, that if you put your head in certain Synagogues (not only the little conventicles or sh'iebls) when the davening has fairly got into its stride you will hear a sound that you would otherwise call a hullabaloo. Pepys, you will remember, when he went to the synagogue in Creechurch Lane, remarked on the "ululations" of the Jews.

I find this strange. We are said to be very musical; why, therefore do we put up with it? It seems to be largely a matter of timing. If a hundred people sing a line of Yigdal in unison, it may not be very good, if the voices aren't very good, but it won't be just a noise; it will be tolerable. But if even two people, however good their voices are, sing the same verse out of time with each other, even by a single note, the result is plain noise; Kal Vechomer if a hundred people sing it out of time with each other, then it's plain hullabaloo. And yet we do it.

I suppose the reason most likely to be put forward is that when the Jew sings in Synagogue, he is so bursting with Kavanah that he can't wait to take his time from anyone else; it must gush up straight from the heart like a geyser. To deflect his mind one instant from the intensity of his devotions in order to apply it to a consideration of what it sounds like would be profanity; logically, therefore, the greater the hullabaloo the holier the congregation. Well, perhaps. But there may be other reasons. They may say to themselves: "Why should I bother about when other people begin and end; it's a nuisance having to pay attention to what other people do; it means a little self-control and self-discipline, which I don't like; when I see Kahal written in the rubric, it means a congregational free-for-all, without any tiresome inhibitions." Or they may say: "I sing in the way my father Oliver Sholom, used to sing" (by the way, why do so many Jewish fathers seem to be called Oliver Sholom?). Or again, they may argue, "I pay my shool-bill, and I'm entitled to make as much noise as I like." "Yes," you say, "but there's a gentleman's agreement to forgo that right." To which the reply is, "Yes, but as I'm obviously not a gentleman, I'm not bound by any such agreement."

Well, I don't know what the answer is, but I suspect that the truest kind of Kavanah is that which is not disturbed or diminished by taking enough care to see that the singing is not grotesque or disorderly in form. I find it difficult to believe that the tradition which produced such an elaborate and artistically contrived liturgy, should have been indifferent to the nature of its congregational

singing. I also find it odd that the same traditions which has, for good and sufficient reasons, rejected any kind of instrumental music, so good that choirs become all the more difficult to find and train, should not have evolved a technique of good congregational singing. It seems to have been left to non-Jews to develop "community singing," when it is the very thing that is wanted in Synagogues. If we had a conductor standing where everybody could see him, to conduct the whole congregation, we should not have the annoyance of paying for a choir and having it shouted down by a congregation that won't following its lead.

It is noteworthy that in the Yotzer both for weekdays and the Sabbath, the angels, when they respond "with free speech and holy melody," do so "Ke-echod," in unison.

Happy the Synagogues, like Brook Green, where they follow the example of the angels. L.L.L.

West London Young Zionist Society

July and August are the holiday months and, for the latter month at least, the West London Young Zionist Society has been closed down, so that all members, perhaps especially the Committee, can have a rest. The Chairman, one Committee member, and two other members have been in Israel, and our Secretary is leaving in a few weeks for a year's stay in Israel also.

The last two weeks have seen us re-opened, firstly with a debate against the Maida Vale Young Zionist Society, the subject being concerned with the recent Fascist meetings, and secondly with a talk entitled "People in Israel". This consisted of a series of amusing anecdotes and some more serious conclusions, related by Mr. David Chanan, a Vice-Chairman of the Federation of Zionist Youth.

On Monday, the 17th September, we held a film show in the Synagogue Hall at Brook Green, and attracted a large audience. If any Synagogue member would care to know more about our Society and receive our programme and news-sheet, would they please contact the Secretary—David Jacobs, 24, Arlington Road, East Twickenham, Middx. (POP 5273).

"I Have No Time"

Many years ago, in one of the Communities which I served for a while, a well-intentioned congregant sent me a draft for a sermon, which he entitled "Closing Time in Heaven." I am sure he did not mean to be facetious as the title seems to suggest. All he wanted me to do was to speak to the people in their own language, or at least in the way which he thought they most appreciated. His allusion to "closing-time" may have been misdirected. Nevertheless, his theme had meaning and purpose. Make the most of your time whilst you can. The period of the High Festivals is undoubtedly stressing the value and sanctity of time.

The time of each and every one of us is limited. Some waste it. Some make it serve a lofty purpose. Our Judaism teaches us the necessity to sanctify our life-span. We have a special benediction, which we call Birkas Hazman, the blessing of time, more familiarly known as Shehecheyonu. Moses is described by the Rabbis as the one who taught the people of Israel in the wilderness how to apportion their time: Certain times for meals, for prayers, for sacrifices. Commandments were spaced over time. In short, virtue in Jewish life was constituted by the art of utilizing the time at one's disposal to the best advantage.

It can be said that few of us really learn to use our time wisely. Those few are the people we sit back and admire. We wonder how they manage the time for so many varied activities, communal, social, charitable, religious, educational, recreational. They are the ones who never refuse a request. Their spirit seems inexhaustible because they have learned how to control their time. Time to them is no burden, nor is it a handicap; it is rather an opportunity.

There are various Hebrew expressions to denote the concept of time. One is zeman. This comes from a root meaning "to prepare." In order to utilize our time properly, we must always be ready and prepared. Another term is ays, which comes from a root meaning "to number or reckon." Another expression is sho'oh, which comes from a root meaning "to look." Preparation, reckoning and sense of direction are thus indicated by these three words.

This period of the year is the time to reflect on these things, and to learn how to improve the use of time in our own lives, and benefit others by our example.

S.V.

A Prize to be Won

Everyone is familiar with Biblical phrases that have become part and parcel of everyday English speech. For example—"from Dan to Beersheba," "balm in Gilead," "Joseph's coat of many colours," "is Saul also among the prophets," are but a few of such phrases that immediately spring to mind and each one of us will easily be able to recall many more. But, in addition to such Biblical phrases, there are in the English language single words which we use regularly and which have a connection with the Bible or with the Hebrew language or with the Land of Israel. These words may not be so familiar.

In the hope that such words with their derivations may prove of interest, a few of them selected at random are here listed.

SAUNTER—To wander about idly, to loiter. Originally meant to make a pilgrimage to the Holy Land and is derived from the French *Sainte Terre*—Holy Land.

MINARET—Literally a *lantern* or lighthouse, a turret on a Mohammedan mosque from which the people are summoned to prayers. It is derived from the Arabic from a word akin to the Hebrew "Menorah"—a candlestick.

JOT—Literally a *point*, the least quantity assignable. Is derived from the Greek letter "iota," the smallest letter in the Greek alphabet, corresponding to the English letter "i." Also from the Hebrew letter "yod"—the smallest letter in the Hebrew alphabet.

HAREM—The portion of the house allotted to females in Eastern countries, *forbidden* to all males except the husband; the collection of wives of one man. The word *harem* is derived from the Arabic from a word closely akin to the Hebrew *cherem* meaning *forbidden*.

BABEL—Confusion, disorder, from the Hebrew *babel* (traditionally Babylon) where the language of man was confused.

CINNAMON—Derived from the Latin and/or the Hebrew word *Kinnamon*. See Exodus, chap. 30, verse 22 and Singers' Authorised Daily Prayer Book, p. 167, para. 2, line 4.

If any reader will send in to the Editorial Board a *comparable* list of words with some connection with Hebrew, he or she will receive a book prize, and if space allows, such readers' lists will be printed in a future number of the Brook.

H.S.

Christians and Jews - A Common Task

I can't remember just how many years ago it was—and truth to tell, I've got to the stage when I find it easier not to look these things up!—but I have the most vivid memories of an evening spent at the Brook Green Synagogue together with a party of visitors from a local Church. Two things in particular impressed me greatly. One was the speed and efficiency with which, while the visitors were being shown around the Synagogue, the hall in which we had assembled was transformed into a fascinating exhibition of "prepared tables," ritual objects, and the books that have been the inspiration and strength of Jewish life down through the ages. The other was the way in which members of the Synagogue had prepared themselves to answer questions likely to be put to them by their Christian visitors.

Two things followed. First, a number of Christians were given an altogether new and exciting realisation of what Judaism is about. Secondly, if the experience of others was anything like my own, a number of Christians were given some quite new understanding of the foundations of their own faith. There is nothing surprising about this. One cannot make progress in understanding another without learning something fresh about oneself. This does not mean, of course, that differences automatically disappear. It can mean that they are seen in a new perspective, enriching rather than destroying relationships.

Since then this kind of exchange visit, in both directions, has become by all account a regular feature of Hammersmith life. This would be splendid at any time. It is specially important today when people and movements which thrive on the exploitation of differences are busily engaged in activities whose only possible end can be to create strife and dissension. To such activities violence is no answer at all, while legislation at best can offer only a partial solution.

The only really effective antidote is to immunise people against the insidious effects of propaganda designed to stir up hatred. This can best be done by the promotion of understanding rooted in knowledge and respect for truth between people of different religious and racial groups. To this task the members of the Brook Green Synagogue have already set their hands, and in wishing them "A good New Year" I can only express the hope that they will not allow themselves to be panicked or thrown out of their stride by the activities of irresponsible groups of political extremists whose present importance has been greatly exaggerated by a current and altogether unhealthy preoccupation with what is thought to be "sensational."

WILLIAM W. SIMPSON

Free Speech

It should not, of course, be necessary to write about the subject. Everyone with the smallest knowledge of the history of England is aware of its evolution and rightly prizes it as one of the bulwarks of our constitution.

It may well be, however, that what is legally permissible under this heading needs revision (there have always been limits beyond which the law is broken). Throughout the ages there have been changes in accepted standards. Behaviour regarded as ethical a century ago may now be considered not only unethical but even criminal.

Speeches in public places which have as their main or underlying theme incitement to race hatred should clearly be brought within this category. Not to do so would be to ignore history and tragedy of the mass murders and bestialities committed on millions of human beings in the last twenty years. It would ignore the millions of lives sacrificed in defeating these sub-human creeds and the millions of homes which still ache from their bereavement.

It is precisely because the present-day protagonists of these creeds are unimportant in themselves that no Government initiative to alter the law has yet come. The theory of some Jewish organisations that the best way to deal with the situation is to ignore it is now clearly untenable.

A moral issue of this nature calls for a pronouncement from the lips of the Prime Minister stating his undoubted abhorrence at what is taking place, and his immediate intention of examining the law at Cabinet level. It calls also for the most vigorous protest from all who profess Christianity as a religion. It has now become a duty to be articulate and a sin to remain silent.

S.G.

Despite repeated notices in 'The Brook' it still happens from time to time that meetings of different **local societies and committees** have been arranged independently to take place on the same date. As a number of people are on more than one committee it is obviously desirable that clashing should be avoided. The Synagogue Secretary maintains a central diary of dates of meetings **which are notified to him** and Secretaries of local organisations are sincerely requested to remember this and to advise the Synagogue Secretary of all meeting dates as far in advance as possible.

The Riverside Jewish Social Club

During the last few months a number of the members of the Synagogue have got together to start the Riverside Jewish Social Club. This Club has grown out of the Parents' Committee of the Western Area Classes. The Parents' Committee have recently organised a number of very successful social occasions to encourage the spread of community feeling among the parents of the children attend the classes. It was felt desirable that this social activity should be formalised in a separate organisation and the Riverside Jewish Social Club was set up in June of this year.

It is an acknowledged fact that although the community has gone to considerable pains to organise clubs for young people and for old age pensioners, little has been done for the twenties, thirties, forties and fifties. The Jewish community of this area, especially since the setting up of the Western Area Classes, is spread over a very large area including not only Hammersmith and West Kensington but also Shepherds Bush, Putney, Barnes, Wimbledon and Roehampton. In this area are a large number of people hungry for Jewish companionship and developing Jewish knowledge and information. The Riverside Jewish Social Club aims to provide social contact, light entertainment and serious debate and discussion.

In co-operation with the Western Area Parents' Association the Club held a dance in honour of Miss Janet Rosenberg's marriage. This very successful social occasion which crowded the Synagogue Hall was followed by an Open Social evening two weeks later attended by some forty members who got together for games, discussion and to make plans for the future of the Club. One further meeting was held before the summer break which was largely taken up with a Brains Trust with Rev. Venitt in the chair and Rev. R. Apple, Mr. Moss Amias and Dr. Al Shiloh as the members of the Brains Trust.

The Committee has now planned a complete programme for the autumn, balancing out social, cultural and light entertainment evenings. We are planning to hold meetings every other Wednesday evening from 12th September in the Synagogue Hall at Brook Green.

Our limited experience has undoubtedly proved that there is the need for this type of club in the district. Our plans are very flexible but one thing is certain, that we would welcome with open arms any Jewish resident of the area to our Club. Please contact one of the following:

Chairman:	Vice-Chairman:	Secretary:
Mr. M. Godel	Mr. H. Kassell	Mr. D. Velleman
SHE 3626	FUL 4315	FRE 7171

Sabbath Songs and Their Origin

The custom of singing *Zemirot*—table hymns on the Sabbath—is no longer as prevalent as it was, though perhaps there are many people who can recall with pleasure joining in the traditional choruses at their parents' or grandparents' table.

The authorised Daily Prayer Book lists a number of these between pages 124A-124C and there are indeed many others to be found in other editions of the Siddur.

It is a fact that these *Zemirot* are of great antiquity and several were composed by men with a most interesting history and background.

The first hymn on page 124A of the Singers Prayer Book, *Yah Ribbon Alam*, was composed in Palestine in the Aramaic language by Rabbi Israel ben Moses Najara in the 16th Century at the time when Queen Elizabeth was on the English throne.

Najara was born in Damascus and became a pupil of the Cabbalist Isaac Lurya. He was a great scholar and poet, writing and composing in a number of languages including Arabic, Turkish, Spanish and Aramaic. This particular song is curious in that it does not refer to the Sabbath day at all, nor in fact does it bear any allusion to the Sabbath meal.

Najara eventually became a Rabbi in Gaza, in which place he died.

Page 124B gives us *Tsur Mish-Shelo Achalnu*. This song is quite easily one of the most popular of all—and indeed one of the most ancient of the *Zemirot*. One authority considered it to be as old as the Mishnah itself, though this view is disputed since the metre suggests the 12th Century.

The author is unknown, though again some authorities think it might have been Simon bar Yohai. Again this song does not refer to the Sabbath day either.

The last of the *Zemirot* is to be found on page 124C, *Yom Zeh le Yisroel*. It was also composed in Palestine, but this time by Isaac Lurya (1535-73) the famous Cabbalist.

There are of course many other *Zemirot* and it is regrettable that the custom of singing them at the Sabbath meal has lapsed, for according to some eminent authorities the habit can be traced back to the times of the Essenes and the Tannaim. In addition to the Sabbath *Zemirot*, there are *Zemirot* for the conclusion of the Sabbath. One of these, *Ham-Mabdil* (page 217), is still sung in Synagogues and by many people in their homes.

This song was not originally intended for the conclusion of the Sabbath but was composed for the *Neilah* service on the Day

of Atonement. The author is said to have been Isaac ben Judah ibn Ghayyat (1030-1089).

The Chassidim who make a practice of celebrating a third Sabbath meal often include many other traditional *Zemirot*, whilst various sects of Jews have their own favourites. German Jews have one or two which are not well known among those emanating from East Europe. The Cochin Jews, too, had their own popular *Zemirot*, some composed in India.

Most composers of *Zemirot* can be identified by their habit of adding their names, by placing their initial letter at the beginning of a verse. Thus the composer of *Lecha Dodi*, sung at the Friday service can be identified as *Shelomo Halevi* namely by reading down the first letter of each verse. He, too, is reputed to be the author of one of the *Zemirot* *Shimru Shabsosai*.

One of the *Zemirot* *Yom Shabbath Kodesh Hu* was composed in the 14th Century. The author was a certain Jonathan who it seems was a troubadour wandering from place to place singing his *Zemirot*. This particular song it seems was stolen by a rival troubadour. The late Dr. L. Hirschfeld, an authority on *Zemirot*, tells the story that the thief wandering from town to town sang the song as one of his own, when by chance the author was present, and was challenged by him to prove it as being his own composition. Upon his failure to do so, Jonathan, the author, was vindicated and recognised as the true composer.

SYDNEY GOODMAN.

W. London Jewish Youth Study Group

This group meets on Sundays from 5.15 p.m. to 7.15 p.m. in the Herbert Samuel Hall, Bark Place, W.2. The programme consists of a study talk, or a discussion, a short service, then a talk given either by a member or by a guest speaker. The meetings are concluded by shirim and rikkudim.

At the recent Summer School of the whole Movement, to which young people came from both London and the Provinces, the Debating Competition was won by a team from the group.

Although many young people from the Hammersmith Synagogue continue to take a prominent part in the group's activities, there must be many in the 14-19 age group who could profit by joining this group, which provides an excellent opportunity for the enjoyment of interesting cultural activities.

The group is beginning its third year, and we would welcome any new members. For further information, contact me at RIV 5823, or come along on a Sunday afternoon.

MAURICE DeVRIES, Chairman.

LECTURE COURSE ON "Jewish Exile and Zion"

We Jews of today have been granted the inestimable merit of witnessing the greatest miracle since the dispersion from our homeland two thousand years ago. Many of us are not appreciative of this Divine blessing and are unaware of its significance. Our descendants will view with astonishment the apathy and soulless indifference of this generation living within the Diaspora, to the stirring events in the Holy Land. National status has been accomplished in Israel. This alone would be an empty husk. There are, however, powerful portents of a spiritual and cultural resurgence of great potential, gathering momentum in the Land of Promise.

This surely is a time in Jewish history to reflect and to assess our position as the remnant of a great people. Retrospectively, have we during the centuries of exile made any impact on the world scene? Dare we hope for a speedy realisation of Messianic yearnings? These are tremendous issues.

We in Hammersmith feel that this requires our earnest consideration. Consequently we have gathered a powerful panel of prominent personalities of the Anglo-Jewish community who will present their individual approach to the relationship between Jewish Exile and Zion. This unique series will be inaugurated by Dayan M. Steinberg who has been a guest of honour on several past occasions in Hammersmith. We welcome him as one who not only possesses the special qualification of Rabbinic scholarship and erudition, but one who was resident in Jerusalem when the old City was still accessible and who therefore is imbued to a superlative degree with "Ahavot Zion." The course will incorporate the golden summits of Jewish liturgy, the influence of Jewish literature, the historic fluctuations during the Exile, and the yearning for Zion as the ever present stimulus.

All members and friends are warmly invited to the following outstanding course :—

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| Tuesday October 30th | "Inaugural Address"
Dayan M. Steinberg (Dayan of London Beth Din). |
| Monday November 5th | "Jewish Literature of the Post-Talmudic Period."
Rabbi Dr. N. Wieder (Lecturer: Jews' College). |
| Tuesday November 13th | "Jewish Exile: The Historical Standpoint."
Mr. P. Elman, M.A. (Historian & Barrister-at-Law). |

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|----------------------|---|
| Monday November 19th | "Jewish Literature of 19th and 20th Centuries."
Mr. Joseph Leftwich (Writer & Poet). |
| Monday November 26th | "Zion and the Jewish Liturgy."
Rabbi M. Rose M.A. (Secretary to Chief Rabbi). |
| Tuesday December 4th | "Concluding Address."
Rabbi B. J. Gelles M.A. (Minister of Finchley Synagogue). |

L.F.

"Something For Nothing"

"There's a catch in it!"

"No, it really and truly is 'something for nothing.'"

"For me?"

"No, not for you, for the Synagogue."

"Oh, then I am not interested."

If you likewise think only for yourself, please do not trouble to read further, but if, as I hope, you are one of the unselfish ones and you are paying Income Tax at the standard rate, you can almost add 2/3rds to your membership contribution to the Synagogue by entering into a seven-year Covenant.

The procedure is quite simple. You just ring up the Synagogue Secretary at the office (Riverside 1405) and tell him you wish to enter into a Covenant. He will send you a form, which you sign and have witnessed and return to him in the reply envelope that he will also send you. (This respects the "nothing" part).

When you pay your next account you will receive a slip (R 185) which you sign and return to the office (again a mere "nothing"). In return for your "nothing" the "something" that the Synagogue gains is the Income Tax which you have paid on that part of your gross income which produces your net Membership Contribution.

It sounds Greek, so let me give an example. With Income Tax at 7/9 in the £, every 12/3 received from a member, is a contribution of £1 less 7/9 tax, and this 7/9 the Synagogue is able to recover. Similarly, every £1 received is a contribution of £1 12s. 8d. less 12/8 tax, and the 12/8 can be recovered by the Synagogue.

The "something" which you can give the Synagogue for "nothing" is therefore nearly an additional 65% of your membership contribution. Sounds silly that more members don't do it.

S. E.

The Wessix Jewish Youth Club

The Wessix Jewish Youth Club is now firmly established as the largest and most flourishing Jewish youth club in West London, with a membership of well over 120.

Our increasing close and friendly contact with the A.J.Y. has resulted in the Club's name becoming widely known throughout many other London youth clubs.

The reputation of the club is being enhanced by our achievements in A.J.Y. competitions, not necessarily by the results, good though they are, but more by the mere fact of entry. In the current year the Club has won the A.J.Y. Under 19 Knock-out quiz competition, the West London Jewish Youth Council Knock-out quiz, and most recently of all we conquered 15 major London clubs at the first Annual Girls' Division Fashion Show. In the latter event not only did the club win the team cup but also the individual first prizes for office wear, cocktail wear, and for the best commentator. We also entered a team in the A.J.Y. four-a-side football competition but were knocked out in the second round by the eventual finalists. Furthermore we have high hopes of a winner in the Individual Chess tournament, as one of our team, Alec Davies, is a finalist.

On the week-end 22nd-24th June the club left London for a week-end at Bracklesham Bay, this being our second residential week-end. As before, this week-end was a great success.

We would like to stress the importance of parental encouragement to the Jewish teenager to go on one of these residential week-ends, for they help to create a sense of responsibility, independence, self-discipline and loyalty towards the Club.

The week-by-week meetings of the Club have been successful and very well attended. A programme of discussions, debates, play-reading, initiative tests and the ever-popular socials has been the main fare on a Thursday evening. On Monday evenings there is table-tennis at an L.C.C. school under an instructor.

The future holds interest and challenge. We are entering a girls' netball team in the A.J.Y. league, and also a team in the A.J.Y. under-19 football league, and training for this is now taking place. We have secured a reservation for another residential week-end at Bracklesham Bay for the coming winter.

The committee and leaders of the Wessix Club await with eagerness and excitement the winter of 1962 for in it we can see the beginning of a partial fulfilment to our aims.

May I ask you to give encouragement to your teenage child to:

COME TO WESSIX!

S. J. SOLOWAY, (LEADER)

Galilean Wanderings of a Hammersmith Tourist

In the spring, I was in the hills and villages of Galilee.

Suspended on a plateau amidst verdant landscape and shimmering rock was the ancient village of Peki'in. There is a local tradition of continuous Jewish occupation since the days of the first Temple, by the Zinati family who never went into exile. I encountered in the ancient synagogue the present descendant of this remarkable lineage. He exhibited with justifiable pride a Sefer Torah which had been caressingly tended by ten centuries of Jewish guardians. On the inner walls hung two plaques of stone, one of them fashioned in the outline of a Menorah, reputed to have been removed from Jerusalem when Titus conquered the Holy City in 70 C.E.

In the vicinity of Peki'in, I climbed a grassy slope overhanging a mountain road, in order to reach the reputed cave of the mystic Rabbi Shimon Ben Yochai, who fled from the religious persecution of the Roman centurions in the second century. Legend attributed to this sage the compilation of the "Zohar".

The following day was fortuitously the feast of Lag B'Omer, and I hastened to Safed for the traditional celebrations. The town seemed entrenched as a natural amphitheatre amid the shapely pinnacles of the Upper Galilee. The townfolk were vibrant with preparation for the annual serpentine procession through the ancient by-ways. Past the well-preserved synagogues of the renowned sixteenth-century Cabbalistic rabbis Caro, Luria and Alkabetz, wended the column of traditionalists, Pietists and Chassidim, with spiritual fervour in their hearts and song on their lips. The focal scene was a dancing group carrying aloft a floral bedecked Sefer Torah enveloped in a metallic and bejewelled casing.

After sunset, eighty thousand Israelis and I joined in a pilgrimage, known as the "Hitula de Rashbi," to the neighbouring Mount Meron. Like overflowing lava, every converging route was obliterated by a seething cauldron of adolescent and mature Kibbutznikim, vividly robed Yemenites and Bhukarians surrounded by prolific families, swarthy Moroccans dancing with Oriental abandon, and well-bearded Rabbinic personages in traditional garb. On the wayside were innumerable booths and stalls laden with every conceivable stomachic delicacy to tempt palate and pocket. The night was aflame with organised bonfires into which were tossed countless candles as a symbolic gesture of fiery reverence. The climactic scene at midnight, within the court yard adjoining the tombs of Shimon Ben Yochai and his son Eliezer, of a seething mass of humanity, praying, shaking, dancing, singing, laughing and gesticulating, could not have been emulated in a tourist's itinerary of any other country but Israel.

LOUIS FREEMAN

Strange Case of Lord George Gordon

"History," said Henry Ford, the founder of the popular motor car industry, "is bunk" and bunk it might very well be but the by-ways of history can be very fascinating indeed and innocent events have a habit of becoming a matter of great interest.

Lord George Gordon was born on 26th December, 1751. After a short and chequered career in the Navy, he succeeded in entering Parliament in 1774. His career then took an amazing turn.

In December 1779 he accepted the Presidency of the Protestant Association, a body formed to secure the repeal of the Act by which Catholic disabilities had been removed. At a meeting of the Association on the 29th May, inflamed by the oratory of their President, they passed a resolution, as the consequence of which many thousands met in St. George's fields and marched in four divisions to the House of Commons in which they crowded with many threatening gestures into the lobbies, whilst Lord George presented the petition.

The House of Commons however, voted to adjourn until the 6th June at which information the crowd outside became uneasy and insulting, so much so that Lord George several times came out to quieten them down.

Troops having been called out to disperse the crowd, the mob promptly retired peaceably enough but the same night formed up again and destroyed several Catholic chapels. Nothing succeeds with a mob more than violence and since the Magistrates acted feebly the riots increased in violence and became even more formidable and on the 6th when the petition was to be considered, they marched once more on the Houses of Parliament who promptly adjourned once more but, the same evening, they burned Newgate prison and opened up other prisons besides destroying the houses of Lord Mansfield and the Chief Magistrate, Sir John Fielding.

By this time the mob was swelled by some 2,000 criminals released from the prison and were more anxious for plunder than persecution of the Catholics and the following day they destroyed King's Bench Division and the New Bridewell and even threatened the Bank of England.

By the 8th June however, 20,000 soldiers were called out and a clash took place with the result that 300 people were killed, 192 were convicted and a further 25 were executed. On the 9th June, Lord George Gordon was sent to the Tower of London and was there kept in confinement for 8 months. On the 5th February 1781 he was tried for high treason in the King's Bench and it was only

after considerable eloquence by his Counsel that he was acquitted after some considerable delay.

Possibly his taste of power in controlling the mob had gone to his head for it was not long before he was up to his old tricks again, appearing once more as a Protestant champion in the quarrel between the Dutch and the Emperor Joseph. One escapade led to another and in 1786 he seems to have been involved in a poison plot.

Meanwhile, despite his championship of the Protestants, he became interested in Judaism and he became converted. His conversion to Judaism was not entirely without ulterior motives as he hoped that the Jews would combine to withhold loans for financing wars. Meanwhile, the prisoners in Newgate having learned of his new faith presented a petition to him asking that he use his influence to prevent them from being sent to Botany Bay in Australia and denouncing the severity of the English criminal law as being inconsistent with the Mosaic code. Copies of this were sent to Pitt, the Prime Minister, as well as to the keepers of Newgate.

By this time his newly found enthusiasm for Judaism led him to make some libellous remarks on British justice in the "Public Advertiser" and he endeavoured to obtain admission to Newgate in order to find converts to his views.

On the 6th June, 1787, he was convicted of libel but he escaped to Amsterdam, but he was sent back by the Magistrates.

His enthusiasm for Judaism was such that he retired to Birmingham where he lived quietly in the house of a Jew, wearing a long beard and eating only permitted foods. But, on the 28th January, 1788, justice caught up with him and he was sentenced to 5 years imprisonment in Newgate for the libel and in addition, to paying a fine of £500, also to find two securities for good behaviour in the sum of £2,500 apiece.

In Newgate prison he would eat only food which was in accordance with the dietary laws and he would say his prayers wearing the "Tefillin" and the "Tallith." Indeed his piety in the matter of the Jewish religion was exceptional.

Five years later, however, unable to obtain the securities required he had to stay on in Newgate where he soon was laid low with a fever and he died on the 1st November, 1793.

A description of the riots of 1780 and Lord George Gordon's behaviour in Newgate Prison can be found in "Barnaby Rudge" by Charles Dickens, and for those even more interested, a visit to the Chamber of Horrors at Madame Tussaud's in Baker Street, will reveal the actual cell taken from Newgate Prison on the site of which now stands the Old Bailey and inside of which can be seen the effigy of Lord George Gordon, one of the strangest converts which Judaism has ever had.

SYDNEY GOODMAN

NEW MEMBERS

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

Mr. & Mrs. S. S. Titton.	Mr. & Mrs. R. Jacobson.
Mr. & Mrs. A. Klein.	Mr. & Mrs. L. Hillman.
Miss M. A. Lyons.	Mr. & Mrs. L. Silver.
Mr. & Mrs. M. Goldstein.	Mrs. S. Adelman.
Mrs. H. Wynbergen.	Mr. Simon D. Shorvon.
Miss R. Smullen.	Mrs. O. Kaphan.
Mrs. B. E. Greenfield.	Mrs. A. Sanford.
Miss L. Gordon.	Mr. & Mrs. G. Gazit.
Mrs. E. Toth.	Mr. & Mrs. L. Beth.
Mr. & Mrs. H. Chaytow.	Mrs. H. Simmons.
Mr. & Mrs. S. Verby.	Mrs. S. Masarella.
Mrs. F. Atkin.	Mrs. A. R. Baker.

WEDDINGS

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

Sidney Fine to Sidonie Litvin.
David Pelman to Cecile Lilian Kasimov.
Malcolm Parker to Alexandra Georgina Gilbert.
Anthony William Brahams to Gillian Patricia Collins.
Laurence Lewis Turner to Edna Anzaruth.
Jack Henry Cohen to Jean Estelle Greta Arram.

BARMITZVAHS

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

Bernard Collins.	Michael Krantz.	Frank Harris.
Stuart Harvey Russell.	Geoffrey Harris.	Michael Bernard.
Edward Lynton.	Neil Cowan.	Alan Jay Berman.
Michael Lynton.	Harvey Indyk.	

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, 146, Shepherd's Bush Road, W.6.
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.
Mr. and Mrs. M. J. and Family, 7, Oakwood Court, W.14.

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

from

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(J. DICKMAN)

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11-13 BLECHYNDEN STREET, W.11

Mr. & Mrs. JACK HALFIN

send

Best Wishes for the New Year

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

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

Compliments of the Season and Best Wishes from

Mr. & Mrs S. Hyams

694 Fulham Road, S.W.6

Mrs. M. SHOCKET *Kosher Butcher and Poulterer*

Wishes all her Relatives, Friends and Customers

A Happy and Prosperous New Year

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

Local Deliveries

Mr. & Mrs. B. BERNARDI

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

— *A Happy and Prosperous New Year* —

*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

UNITED SYNAGOGUE—ק"ק בנות ישראל

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

Sunday, 16th December, 1962

Hon. Secretary:
L. LEVY, Esq.,
48 College Court,
Hammersmith, W.6
RIV 1600

**NOTE THE
DATE**

**NOTE THE
PLACE**

IMPORTANT

Your President

invites you to meet our

distinguished Guests of Honour

Rabbi Dr. and Mrs. LOUIS JACOBS

BOOK YOUR TICKETS NOW!!!

ABRIDGED JEWISH CALENDAR for 1962-63

(5723)

New Year 5732, 1st Day	...	Saturday	29th September
New Year, 2nd Day	...	Sunday	30th September
Fast of Gedalia	...	Monday	1st October
Eve of Yom Kippur (Kol Nidrei)		Sunday	7th October
Day of Atonement	...	Monday	8th October
Tabernacles, 1st Day	...	Saturday	13th October
Tabernacles, 2nd Day	...	Sunday	14th October
Hoshana Rabba	...	Friday	19th October
Eighth Day of Solemn Assembly		Saturday	20th October
Rejoicing of the Law (Simchat Torah)	...	Sunday	21st October
Chanukah, 1st Day	...	Saturday	22nd December
Fast of Teveth	...	Sunday	6th January
Fast of Esther	...	Thursday	7th March
Purim	...	Sunday	10th March
Shushan Purim	...	Monday	11th March
Fast of the Firstborn	...	Monday	8th April
Passover, 1st Day	...	Tuesday	9th April
Passover, 2nd Day	...	Wednesday	10th April
Passover, 7th Day	...	Monday	15th April
Passover, 8th Day	...	Tuesday	16th April
Lag B'Omer	...	Sunday	12th May
Pentecost, 1st Day	...	Wednesday	29th May
Pentecost, 2nd Day	...	Thursday	30th May
Fast of Tammuz	...	Tuesday	9th July
Tisha B'Av	...	Tuesday	30th July

ORGANISATIONS

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

Western Area Classes Parents' Association. Hon. Sec.: Mrs. D. H. Velleman, 125a Earls Court Road, S.W.5. Tel. FRE 7171.

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

Hammersmith, Shepherd's 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 Charly Trust. Hon. Sec.: Miss R. Longhorn, 24 Linkenholt Mansions, Stamford Brook, W.6. Tel.: RIV 8577.

Riverside Jewish Social Club. Enquiries to Hon. Sec., Mr. D. Velleman. Tel.: FRE 7171.

Wessex Junior Youth Club. Hon. Sec.: Miss S. Segar, 93 Northfield Avenue, W.13. Tel.: EAL 4876.

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

West London Young Zionist Society. Enquiries to Mr. Jeffrey Bayes, LL.B., 3 Eversfield Road, Richmond. Tel.: RIC. 6867.

West London Jewish Youth Study Group. Enquiries to Miss P. Venitt. Tel.: RIV 7601.

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.: Mr. M. Coen, 43 Hamlet Gardens, W.6. Tel.: RIV. 4335.

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

TIMES OF SERVICES

WEEKDAYS

Morning 7.30 a.m.
Evening 7.00 p.m. (Sundays 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 Acting Secretary can be seen on Sundays between 10 a.m.
and 12.30 p.m. or by appointment. (Tel.: RIV 1405.)

The Ministers can be seen by appointment.

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

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