

NUMBER 9

"THE  
BROOK"

THE MAGAZINE OF  
THE HAMMERSMITH & WEST KENSINGTON  
SYNAGOGUE

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NEW YEAR 5712

OCTOBER, 1951

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"Our Father, Our King,  
may a Happy Year begin  
for us"

—Prayer Book

# HAMMERSMITH & WEST KENSINGTON SYNAGOGUE

71, BROOK GREEN, W.6.

Tel.: Riverside 1405

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# Editorial

With this issue the "Brook" enters upon its fifth year of publication, and has established itself as the congregational magazine. It has managed to survive, in spite of difficulties which are the normal lot of a small-scale publication of this nature. To gather in the material and find the financial wherewithal is no easy task. The aim of the Editorial Board has always been to maintain a high literary standard, to provide as full a record of communal activity as possible, and to raise the tone of its publication by original articles from the pen of prominent communal figures. There is always room for improvement. Constructive suggestions from our readers with regard to the quality and the layout of the "Brook" are always welcomed.

In this issue, in order to quicken the interest of our members, a great deal of attention has been given to matters of local consequence, and personalities and events are discussed under the heading "From the Wardens' Box." Of particular importance is the reference to an experiment which our community is pioneering in the cultural and educational field. If this initial step in adult education proves successful, Hammersmith will have made history. In the social sphere too, great strides have been made. The Literary and Social Society finished up at the end of last season with a large membership, and a creditable record of social endeavour. Plans are now being laid for the coming months.

On the whole, the outlook may be described as one of justifiable cautious optimism. Very slowly, but steadily, Hammersmith is gaining ground, and is showing unmistakable signs of activity.

The Editorial Board are indeed grateful to all who have helped through their literary contributions, advertisements and greetings, to provide the means for the continued existence of the "Brook." To them, and to the whole congregation and their families, go heartiest greetings and best wishes for a happy, prosperous and peaceful New Year.

# The Chief Rabbi's

## NEW YEAR MESSAGE — 5712

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I am happy to be able to send through your journal a message of good wishes and brotherly greetings to its readers, and of encouragement and guidance to its sponsors. The continued liveliness and sturdy existence of numbers of Synagogue and other communal magazines confirms the view which I expressed in a message sent some years ago that these publications meet a generally felt need as "an important symbol or even focus of the religious, cultural and social aspects of communal life." They provide a bond that unites the members of Jewish communities, and help to infuse a distinctively Jewish element into the social group. But if these local publications are to fulfil a great purpose among our people, their task goes beyond the bringing together—socially, religiously and spiritually—of the members of local communities; they must, on the one hand, interpret the wider Jewish community—the *Klal Yisrael*—to the individual Jewish centres—the local *Kehilloth*—and on the other they must provide a means of spiritual communication between the *Kehilloth* of different towns and countries. This enlarged and wider horizon is necessary if our communities, and our religious and social groupings, are to have a vital and valuable existence. The great changes and perplexing problems of our epoch call for a heightened mental and spiritual awareness, for a measure of sincerity and courage in our approach both to the new Jewish situation created by the emergence of the State of Israel and to the uncertainties of the world situation. We are offered a fine opportunity of revitalising our own Jewish life and, as well, of making a peculiarly Jewish contribution to the general world problem. In both these tasks the Synagogue and other communal magazines, by opening their columns to these wider issues, can play a foremost role.

May your journal prove a faithful servant of our Jewish heritage and tradition and may the community which it serves prosper, both spiritually and materially, in the New Year which we are about to enter.

ISRAEL BRODIE, Chief Rabbi

# Special Message from

## His Worship The Mayor of Hammersmith

Councillor W. H. Brind, J.P.

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It is indeed a pleasure to be able to send a message to you and I am deeply appreciative of the kind wishes you have expressed on my election to the high office of Mayor of this Borough.

Apart from normal Council duties one of my main considerations is the Youth Movement in the District. I remember I took my first office on the Youth Committee away back in 1916 and through the succeeding years I have been privileged to assist in the growth of the work amongst young people. Today the activities are so vast that, in addition to the numerous people who give their spare time to the various organisations, the County Council find it necessary to provide a permanent office and organisers.

As I see it, under 20th century conditions, we are unable to follow the example of hermits, even if we should wish it. Living in urban groups we have somehow to arrive at a *modus vivendi* with our neighbours—as important for our normalcy as the art of living peacefully in the international sphere.

I attend meetings and functions of all sorts and I feel very proud and, at the same time, very humble to hold this important position; to observe and appreciate the tremendous amount of voluntary work carried out in service to ones fellows. I am certain with all this effort that in the future we all shall be able to look on our Borough not only as a place in which we live, sleep and eat, and perhaps work, but where we may say truthfully we have applied the technique of social living to the enrichment of our own and our neighbours' lives.

Best wishes to you all.

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From Rev. B. Paletz

Once again through the medium of the Brook I send this message of goodwill to the members of our beloved synagogue, and take this opportunity of expressing my sincerest thanks and deepest appreciation to everybody for the kindness and encouragement I have received. The signs of increasing activity in the synagogue are a source of great satisfaction. May the coming year be one of peace and tranquillity for all Israel.

# Hebrew in the Diaspora

By Joseph Leftwich

I suppose it is because I am regarded as a "Yiddishist" that I get such questions addressed to me as this: "Will Hebrew replace Yiddish in the Diaspora?" My first inclination is to answer such questions by saying that I don't know, that I am not a prophet, and that anyone else's guess is as good as mine.

But there is more than that behind both question and answer.

One thing I have always said, that Judaism and Jewishness is more important than Yiddish or Hebrew. I am no believer in the mystique of race or language. In my foreword to my anthology "Yisroel," which was published in 1933, I said that "heathenish, atheist, un-Jewish thought, garbed in Jewish language, Yiddish or Hebrew, is still heathenish, atheist, un-Jewish."

The future of Yiddish or Hebrew in the Diaspora depends entirely on how Jewish the Diaspora will be.

Our problem there lies not in theoretical questions about the decline of Yiddish or the rise of Hebrew. But in teaching our children to be Jews.

As for the influence of Israel and the Hebrew of Israel on the Diaspora, there is a lively discussion going on now about that in America, our largest Jewish centre. "It was one of the strongest Zionist arguments," Zavyon writes in the New York "Forward," in examining a number of such articles, "that a Jewish State in Israel would have a great influence to the good on Jewish cultural life in the Diaspora. I know," he goes on, "that two years is a short time, and such influence cannot be weighed in the hand. But what signs are there of such possible influence? It seems to me that Zionists are beginning to doubt it. Many Zionists in America were never interested in Jewish culture. Hecht and Smertenko wanted a State for Jews. Now that it is there they have finished. As for the Jews elsewhere, many of them say that they should assimilate. And others say that it is useless anyway for Jews to try to remain Jews in the Diaspora. Nothing will help them. They must assimilate. The Diaspora is doomed. Only in Israel can Jews be Jews. So I ask, what about this influence that Israel was to have on the Diaspora?"

There is a queer idea about, that languages and cultures and literatures can be pushed on to people. Somebody or a lot of somebodies decide that this language and that sort of culture and literature would be best for this or the other people, and it is fitted on like a garment. It doesn't work that way. Hebrew didn't decline and Yiddish didn't assert itself because a body of people met in conference and adopted a resolution that it should be so.

Yiddish evolved very slowly, out of the conditions of the time. The Maskilim hated it and fought against it. It was to them, as Zitron says in his "History of the Yiddish Press," "a yellow patch, a symbol of the Galuth, of servility. Jargon, as they called it, must be wiped out, and a respectable language put in its place." The respectable language would be German, Russian, Polish, and today, of course English, or it would be Hebrew. But never Yiddish. But the mass of the people took no notice, and went on talking Yiddish and, finally in order to reach them, the Maskilim had to write and publish in Yiddish. "It was a resentful and unwilling Haskalah which gave birth to Yiddish literature," I read. "The Maskilim of course wrote and spoke Hebrew. They translated the classic world literature into Hebrew and zealously distributed it to all who showed interest and seemed likely to become converted to Hebrew." Yet Ached Ha'am, the protagonist of the anti-Yiddish Hebraist cultural movement, complained that "from the beginning of modern Hebrew literature to the present day we have produced scarce one really original book to which we could point as an individual expression of our national spirit. It is almost all translation or imitation, and for the most part badly done at that. And the translation and the imitation have this in common, that they are foreign in spirit." So that to Achad Ha'am too it is not the Hebrew language that is decisive, but the Jewish spirit and the Jewish content.

A language must be something more than a battlefield and an instrument of propaganda. It must create a living literature that has value.

I sat in the theatre a short while ago and watched my friends of the Israeli Hebrew Theatre Ohel play Stefan Zweig's "Jeremiah."

What a hopeless picture that last scene was, of the Jews being driven into exile in Babylon. It was like the end of the world for them. How could those Jews who had seen the destruction of the Temple and of their State have known what high destiny awaited them in their exile in Babylon. "The Jews on their transplantation to Babylonia," says the Marx-Margolis Jewish History, "had become conscious of the religious uniqueness which set them apart from all other nations." The return under Ezra and Nehemiah left the great majority of Jews behind in Babylonia. And that Diaspora, that "Babylonian Centre produced most far reaching influences which shaped Jewish life." In Roman times the Jews in Babylonia were counted by millions. Our great teachers Rab and Samuel were Babylonian Jews. The great Yeshibas of Sura and Pumbedita were in Babylon. The Babylonian Talmud is one of the foundation stones of Jewish life. And the Palestine Talmud itself is in Aramaic, the language of the Babylonian Diaspora. The Shemonah Esrah and the Oleinu were composed in Babylonia. The institution of the Synagogue is Babylonian. The Aramaic speech of Babylonia displaced Hebrew.

Dr. Margolis in his book "The Story of Bible Translations" says that "the Jews lost their Hebrew speech in the Babylonian captivity, whence they brought back with them the Aramaic." And who will say that the Aramaic language of the Kaddish and of Chad Gadya is not Jewish? It was life which determined those many centuries ago that Hebrew should give way to another tongue. Even in Palestine itself Hebrew succumbed to Aramaic. "For a time both languages were spoken and understood, until at length Hebrew vanished from the mouth of the people. As late as the second century of the current era Hebrew was still spoken in some nook or corner, but in the main it had become a sacred tongue understood by the learned, but unknown to the unlettered who conversed in Aramaic." So the Targum came, that the people should understand the Word of God.

Precisely the same reason which later brought the Teitch Chumash into existence, and the whole vast edifice of Yiddish, which was built up on the base of the translations of Holy Writ which were made into the language of the people, so that the people should understand the Word of God.

"For centuries, from the close of the Mishna on," writes Dr. Waxman, in his monumental work, "The History of Jewish Literature," "Hebrew ceased to be a medium of literary expression and the mixed Aramaic took its place. The Talmuds, both the Palestinian and the Babylonian are written in its different dialects, the earlier Midrashic collections employ this language."

The conquest of Palestine by the Arabs in 638 and of Babylonia in 642 brought the Jews of these centres in contact with Arab civilisation and culture. And Arabic displaced Aramaic as Aramaic had previously displaced Hebrew. Saadia Gaon wrote in Arabic. Maimonides wrote in Arabic. Both had to be translated into Hebrew. Yehuda Halevi's native tongue was Arabic, and his "Kusari" was written in Arabic. People and writers use the materials and the tools they have at their hand. Hebrew, Aramaic, Arabic, Yiddish, English, it is the Word of God that speaks in those tongues that matters.

And as Dr. Waxman points out in his "History of Jewish Literature," "The literature of the period is primarily one of the Diaspora. As the centuries pass Palestine recedes from view, and new centres emerge. At first Babylonia takes the place of Palestine. Soon however its hour strikes and like Palestine it disappears from the view of history and other centres appear, each claiming a prominent place in Jewish life and history."

That is how Jewish life and history has been developing all the time, and it is stupid to expect and to desire that this long and fruitful Diaspora life which we have had continuously in one centre or another for over 2,300 years to disappear at the reconstruction of the Jewish State. The Diaspora did not disappear after the Return under Ezra and Nehemiah. In fact, the Diaspora in Babylonia continued to influence the Jewish State in Palestine both religiously and linguistically. As to-day, the Jews of the Diaspora in those days "supplied those who returned with funds, they took pride in the restored community and contributed to the maintenance of the Temple."

Will Hebrew replace Yiddish in the Diaspora? I repeat that I am no prophet. But I should be very much surprised if it did. And our main job, as I keep saying, is not to worry so much about Yiddish or Hebrew, but more with Judaism and Jewishness. I do not need to be told how important a Jewish language is. I accept Zangwill's dictum that where there is not in the daily speech of the Jew the unceasing interweaving of the words and phrases of Jewish usage it means that he no longer has any Jewish usage, that he is Jewishly no longer a Jew, for he has no Jewish ways and Jewish life distinct from the ways and the life of the Goy. He cannot have his specific Jewish life without the specific Jewish terminology that expresses it coming to his lips at every moment of his Jewish observance. But while the language created by the people in the image of its soul is of the utmost importance, what is said in that language is also important. One *can* be a Jew in a non-Jewish language, and a Goy in a Jewish language. "Long before the Hellenists in Palestine tried to substitute Greek culture for Judaism," writes Achad Ha'am, "the Jews in Egypt had come into close contact with the Greeks; with their life, their spirit and their philosophy; yet we do not find among them any pronounced movement towards Assimilation. On the contrary, they employed their Greek knowledge as an instrument for revealing the essential spirit of Judaism."

Perhaps I can conclude most fittingly by repeating a story told by Rabbi Edward Horowitz, head of the Hebrew Department at the Thomas Jefferson High School in New York. Dominic Cogliano was explaining to the head of the Hebrew Department why he had not elected Hebrew for a second year after doing brilliantly at it in his first. "You see, it's like this. My father has a vegetable store near the school, and lots of the customers are Jewish. So I thought that if I took Hebrew I'd be able to help him out by talking to the customers. The teachers were wonderful and I learnt a lot of Hebrew. But" — and here a note of bewilderment crept into his voice—"I found out that what the Jews talk isn't Hebrew."

## From the Wardens' Box

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Heartiest congratulations to **Mr. and Mrs. M. Mitchell** of 33, Marlow Court, Willesden Lane, who will very shortly be celebrating their Golden Wedding Anniversary. It can be recorded with pride that the wedding took place in the Hammersmith Synagogue on October 13th, 1901, the officiating Ministers being the Revs. Michael Adler and George Prince. This must be a unique occasion. The association of the family with our Synagogue goes back even further. Mr. Louis Chapman, father of Mrs. Mitchell was actively associated with the Synagogue during the greater part of his life-time. Moreover, the connection of the family with the Synagogue is not only in years, but in achievement. Mr. and Mrs. Mitchell's daughter is Mrs. Alfred Coleman. Our congregation had one of its most popular leaders in the person of Mr. Coleman, who was Warden jointly with Mr. F. J. Benzimra, from 1941-1947, which was the most trying period in the history of the congregation. Mr. and Mrs. Coleman have only just returned from a visit to Israel. They took with them, on behalf of the Zionist Society, the Sepher Torah which had been presented last January to Kfar Mordecai, and a simple ceremony was held for the formal handing over of the Scroll to representatives of the community on the Settlement. At the time of going to press, details had not yet come in, but it is hoped to publish a full report in our next issue.

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Heartiest congratulations are extended to **Mr. H. Jerrold Annenberg**, who recently celebrated his seventieth birthday. He has been a member of our Synagogue for over forty years.

As can be seen from the series of articles which he contributes to the "Brook," Mr. Annenberg's main interest for over fifty years has been the welfare of the Jewish Service and ex-Serviceman. For many years, he was Honorary Secretary to the Chanukah Service Committee. It was he who originated the idea of placing a wreath of poppies in the shape of a Magen David at the Cenotaph.

In 1926, he was appointed Chairman of the Building Committee for the construction of the Communal Hall, and was chairman of the Concert and Classes Equipment Committee. For over 30 years he has represented Hammersmith on the Visitation Committee of the United Synagogue, and was for some time on the Board of Management.

Always interested in Youth, he was Commanding Officer of Hammersmith, Bayswater and Brondesbury Companies of the Jewish Lads' Brigade and has now been made a member of the Brigade Council.

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Congratulations to **Mr. Lewis Gassman, J.P.**, who was recently appointed Chairman of the Bench of the Juvenile Court, Mortlake, Surrey. For many years he has been a member of the Barnes Borough Council, and was chairman of various Committees, and on three occasions has been a Parliamentary candidate for Richmond and Hastings.

His late father Mr. J. Gassman, was a respected member of the Synagogue, serving on the Board and Council for over twenty years, and representing the congregation on the Kashrus Commission.

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We extend our heartiest congratulations to **Mr. Samuel Hyams** and **Mr. Alfred Harris** who are **Chasan Torah** and **Chasan Bereshith** respectively and convey our Good Wishes to their families.

Mr. and Mrs. Hyams this year, celebrate their Pearl Wedding, and Mr. and Mrs. Harris have been blessed with a Son. Mr. Harris was Financial Representative of our congregation from 1949-1951.

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We would particularly like to draw your attention to our three outstanding functions in October:—

1. **Social and Literary Society, Grand Opening Night, Saturday, 13th October.**
2. **Western Area Joint Council Sinchat Torah Grand Dance and Cabaret Sunday, 28th October.**
3. **Inauguration of Popular Lectures on "Giants of Jewish Literature," Monday, 29th October.**

We hope to have the pleasure of seeing members and their friends on these occasions.

## Memories

How often in moments of idleness does one's memory fly back to those bygone days of childhood—those carefree and happy days before the cares or worries of a material world have reached us. It was in just one of these moods that I found myself one warm, sunny afternoon and I felt constrained to jot down the fleeting memories that passed before me.

I remembered those early childhood days in a little Lithuanian village, the first days in Cheder, where the poor harassed teacher did all he could to cajole, bribe or force his young pupils to learn. The progress from reading to translation into Yiddish and the lilting chant that accompanied it. I remembered too, the shool to which we went daily, as well as on Friday night, Shabbos and Yomtov. The men, young and old alike, with beards, the wooden partition that separated the men from the women. The wonderful atmosphere that made a real day of rejoicing out of Simchat Torah.

I remembered the sadness that pervaded the village as one after another of the families left to try their luck in another country. Many to join relatives already settled in England, America, or South Africa; others going to one or other of these countries, but to no person in particular. What did it matter so long as they escaped from the country which held no hope for them. Well did I remember when there came the day for my own family to set off on this tremendous adventure. (The preparations beforehand have no place in my memory as I was too young to be taken into the numerous consultations.) Our journey by horse and cart over the borders and into Germany was thrilling to us, the younger members of the family, but more so was the sea trip to England in an emigrant ship—to us it was one of the great liners of the day! But arrival in England was not the end of the adventure—at Hull our luggage could not be found until someone who could understand Yiddish or German was found and our troubles explained; our predicament seemed catastrophic. Then a long train journey and finally the climax—meeting my father who had left Lithuania some time before us and was now established in England.

These are some of the memories that come floating back from the distant past and impinge themselves on the realities of the present.

A. S.

## A Challenge to Hammersmith!

The Hammersmith Community possesses a hidden wealth of men and women who have a profound Jewish consciousness and are prepared to think. There are numerous problems in the application of the Jewish Way of Life in these modern times. Our cultural and spiritual resources are, however, sadly depleted. We adults urgently need a stimulating "**Refresher Course**" on the fundamentals and ethics of Judaism, our religious philosophy and our glowing literature and history.

A wonderful opportunity is now available to us all. A successful approach has been made to Jews' College with a view to launching a cultural project of this character. Thanks to the enthusiastic co-operation of its Principal, Rabbi Dr. I. Epstein, the Council of Jews' College has approved and the University of London has sanctioned a course of lectures to be held in our Communal Hall under the University Extension Lectures Scheme. The subject of these lectures will be chosen to provide a popular appeal to the widest possible audience and will be colourfully presented.

The initial course of **Eight Lectures** on the subject of "**The Giants of Jewish Literature**" will be delivered by Rabbi S. Sperber, M.A., every Monday evening at 8.15 p.m., commencing Monday, October 29th, 1951. Each lecture will be centred on an outstanding figure in Jewish history with particular reference to his unique contribution to Jewish literature, whilst dealing also with the social and economic background of contemporary Jewish life.

In literary, cultural, historical and **Jewish** content, the syllabus of this preliminary series of lectures is a remarkable one, and cannot fail to thrill an audience with its survey of such a great spiritual heritage. These lectures will be available to the wider community on the western side of London. It is our intention to contact the spiritual and lay leaders of all local synagogues to gain their support for this pioneer effort. Rabbi Dr. I. Epstein has kindly consented to inaugurate the series at the opening function on October 29th, 1951.

This is the first occasion in the history of Anglo-Jewry that a systematic, planned and publicised course of University Extension Lectures has been held outside the precincts of Jews' College. Here in **Hammersmith** are the potentialities for a great drive in the sphere of Adult Jewish Education which may well pave the way for a wider spiritual and cultural regeneration so desperately needed in the Anglo-Jewish Community.

L. FREEMAN.

## The Ordeal

The day of trial was approaching, and now he would have to prepare to face the inevitable. Throughout his life one principle he had kept inflexibly. Once he had pledged his word, there was no going back. Now he would face the hazards of his undertaking with courage and resolution.

He could not sleep that night. The bitterly cold wind howled down the chimney. The windows rattled. Somebody was trying the bedroom door. He jumped out of bed, rushed to the door and opened it in a flash. There was no one there.

His nerves seemed to be playing havoc with him. He consulted his watch, not once, but twenty times. In spite of the cold, he felt himself perspire. Eventually he dozed off into an uneasy sleep. He had visions of a burning building; the fire brigade were racing to the scene. He awoke with a start and bounded out of bed. Another fifteen minutes to zero hour. The urgency of the situation drove him into a frenzy of activity. He stole silently out of the house, his face was muffled up to his eyes. He shuddered as the icy cold penetrated. He hurried on nearer and nearer to his appointed goal. The clock struck as he got there. With one final burst, he dashed up the steps, and in through the door—only just in time to *make up the tenth for Minyan*.

## At last . . .

Hammersmith has its own  
**JEWISH LITERARY AND SOCIAL SOCIETY**

## Winter is coming . . .

and a new season of events is beginning

A varied programme of  
**Cultural Subjects and Entertainment**  
has been arranged for the winter months.

Full details from the Hon. Secretaries

## Hammersmith Jewish Literary & Social Society

Mrs. L. Freeman,  
46, Sutton Court Road,  
Chiswick, W.4  
Telephone: CHiswick 1014

Mrs. H. Sharpe,  
6, Argyll Mansions  
West Kensington, W.14  
Telephone: FULham 5156

## Antisemitism . . . Our Real Task

From the Rev. W. W. Simpson, M.A.,  
General Secretary, The Council of Christians and Jews

"In my view," wrote Myer Levin in his fascinating autobiography, "In Search," "antisemitism is not to be overcome by getting people to forget us, but to know us . . . Our task is to substitute the true image for the mythical—even in ourselves." In that view, I entirely concur, though the road by which I have reached it is very different from that by which Myer Levin has travelled.

He began as an American and a Jew; I as a British subject and a non-Jew. He became aware of the problem at an early age and in a deeply personal sense; I, only when I was at the university, and even then, not as a matter which in any way affected my own comfort or convenience. Nevertheless, the problem was the same—what to do about antisemitism and the place of the Jew in contemporary society.

And what are we to do? For the problem is still very much with us, even though for the time being we see fewer of its outward manifestations. Many answers have been suggested. We must counteract lying propaganda with the truth. We must try to convince those who argue that all economic and a great deal of political power are in Jewish hands that this is not the case. Those who regard "the Jews" as a sinister and unhealthy influence in the life of the community must be shown that in fact Jews are really very much like most other people, and that they are even capable of running a modern welfare state!

None of these suggestions is either irrelevant or unimportant. There is some element of truth in them all—and in many others besides. But all of them, I think, tend to overlook one very important fact, namely that the roots of antisemitism are to be found, not in those against whom it is directed, but in the antisemites themselves.

For antisemitism is one of the most prevalent forms of what is coming to be known as ethnocentrism, and ethnocentrism is, in effect, the belief that one's own group, whether it be the family, the religious group or the nation, is superior to any other, and that if anything goes wrong, it is always the fault of "the other" group.



In this connection the individual is of very great importance, for the roots of ethnocentrism, and therefore of antisemitism, are to be found in the individual himself whose characteristic behaviour and attitude may be attributable to such factors as the atmosphere of the family in which he was brought up, of the school to which he was sent, and of the various groups and societies with which he may associate at various stages of his development. An important piece of research recently undertaken by a group of American psychologists has clearly shown, for example, that the child brought up in an authoritarian atmosphere, whether at home or at school, will almost invariably tend to produce ethnocentric attitudes.

From all this two important considerations emerge. The first is that antisemitism is only one expression, though it may be one of the most terrible, of a tendency from which none of us is exempt. For ethnocentrism knows no frontiers of religion, race or nationality. It is just as possible for a Jew to be affected by it as for a non-Jew. Indeed, there is not wanting evidence within the Jewish community itself of feelings and attitudes on groups which can only be described as ethnocentric.

And the second consideration brings us back, in effect, to the point from which we set out, namely that if we are to get rid not only of antisemitism, but also of other forms of ethnocentrism, we must be prepared, as Myer Levin suggests, to search for the truth about ourselves no less than about the other person! That is no easy task. It may be a very humbling one. But it is a task we cannot afford to neglect, and the carrying out of which involves amongst other things the very best efforts of which we are capable in the educational field. And that, if I may be allowed this final word, is in a very particular sense the task to which the Council of Christians and Jews is addressing itself.

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### 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 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 ?

## Jews in H. M. Forces

No. 2

by H. Jerrold Annenberg

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In my original article in this magazine I dealt with records of men of our denomination who joined the Regular Army and Navy and most of the facts in this present contribution are connected with those that really selected the Service as a career.

From 1940 onward men who had decided to take this step, mostly changed their names, with the result that the Chaplain's Office at Hallam Street were dealing with men of our faith with names like Jones, Smith, Williams, Green, Black, White, Gordon, Miller, etc., etc.

Some Regiments had more men of our faith than others and one in particular was the Dorset Regiment where we invariably had a minyan regularly, for most London men used to favour this Unit. We even had their detachment at the Chanukah Parade headed by their Base Drummer, Conlan, who was a six footer: and I recall that Sergt. Henry Bennett, fought with the Dorsets in the Egyptian Campaigns and was later killed in action in India. During the South African Campaign many of our men distinguished themselves, including a number of N.C.O.s. Among them the following can be mentioned of those selected for promotion.

Sergt. J. Miller, D.C.M., K.R.R.; Sergt. J. Jacobs, 7th Dragoon Guards, Sergt. M. Cohen, R.F.A., Sergt. F. Rosenfield, K.R.R., Sergt. F. Jacobson, A.O.C., Sergt. M. Woolf, East Surrey Regt., Sergt. M. Goodman, R.A.M.C., Sergt. M. Harris, R.F., Sergt. J. H. Levey, Scots Guards, Sergt. A. Costa, A.S.C., Sergt. I. Jacks, R. Munster Fusiliers, Sergt. Shappere, R.H.A. This list of 12 Regular Army N.C.O.s. alone proves that when our men decide to get on in the Service, they do so by perseverance and study and they have the added advantage that they are not inclined to drink. In the Boer War and the two major conflicts since, the Jewish Lads Brigade has furnished some hundreds of Sergeants and Petty Officers for all Services, the 14-18 War found thousands of "Old Boys" of the Brigade, serving in all types of Units and more than 600 officers and lads made the "supreme sacrifice."

Some rose to the rank of Colonel, others served as R.S.M. of their Regiments. Particulars of the members of the Brigade in the last war have not yet been collated, but we can rest assured that all members of that splendid organisation were a credit to the community while in the Services.

Men of our faith were known to have served in the Napoleonic Wars and it is generally acknowledged, that the Duke of Wellington stated, that he had 15 Jewish Officers serving under him at Waterloo, including Cornet Albert Goldsmid, who subsequently became a Major-General. Joshua Montefiore took part in the battle of Martinique in 1809 as an officer in the Yorkshire Light Infantry.

Capt. Daniel Mocatta took part in the Indian Mutiny and Capt. Lionel Gomez da Costa died of wounds at Lucknow.

Sergt. Isaac Jacobs of the 62nd Foot took part in the Crimean War. Cpl. Henry Jessel, A.S.C., served there and was buried with Military Honours at the age of 96. Sergt. L. Levy, 14th Light Dragoons, served in the Central Indian Campaign and Sergt. Woolf Cohen, 5th Lancers, served in engagements in Egypt.

Most of the young readers of this article will have seen and admired the Chelsea Pensioners. Do they know that some old regular soldiers of our community, became members of this body of grand old men and were later buried with Military Honours?

To mention one that was an outstanding figure at a number of the old Annual Chanukah Naval & Military Services, handsome and distinguished looking Sergt. H. P. Moseley of the Rifle Brigade who held the medal for the Fenian Rebellion.

In the latter part of the last century we had quite a number of other Sergts. who made a name for themselves and they included Sergt. Myers, Lancashire Regt., Sergt. Alec Michelson of the 6th Dragoon Guards, who later joined the Metropolitan Police, Sergt. H. Lee, York & Lancaster Regt., who was the Regimental Gym Instructor. Other N.C.O.s who eventually gained their Commissions from the ranks included Sergt. Instructor Barnett King, Royal Marines, Sergt. J. Miller, Coldstream Guards, Sergt. J. H. Levey, Scots Guards, Pioneer Sergt. B. Kemper, South Lancs. Regt., Sergt. C. J. Elkan, R.L. Fusiliers, Sergt. J. Ballin, South Wales Borderers, Sergt. H. Pearce, East Kent Regt., C.P.O. M. M. Bright, Capt. & Quartermaster J. D. Genese, R.A.M.C., with over 30 years' service and a very unusual promotion from the ranks of the Royal Navy, was that of Commissioned Schoolmaster W. Woolman, H.M.S. "Victory," the first Jew to obtain a position of this kind.

Many of our men have gained all types of awards but the first Jew to gain the D.C.M. was Sergt. Joseph Miller, who received the award for a very gallant action in the Somaliland Expedition; when his company was cut off and surrounded, he volunteered to slip away on horseback for reinforcements. This move eventually saved the detachment and his Company Officer never forgot this. When the Regiment (the King's Royal Rifles) returned home, he took a particular interest in Miller and paid for higher education, with the result that Miller received his commission and later transferred to the Australian Forces on the outbreak of the 14-18 War.

My connection and interest in Jews in the various Services goes back over 50 years, when I assisted the first Officiating Chaplain, the late Rabbi Francis L. Cohen, to organise the Chanukah Military Services and later I acted for seven years as Hon. Military Secretary, to the late Rev. M. Adler, D.S.O., and I would draw the readers attention to the fact that the list of names in this article is very incomplete as space would not permit of a very long list. In view of the fact that the majority of the names given are those of men who actually joined the Services of their own free will, the community in general should be proud of the past glories of co-religionists who served in H.M. Forces.

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### *Western Area Jewish Centre Joint Council*

*are presenting a*

## **GRAND DANCE and CABARET**

at the COMMUNAL HALL, BROOK GREEN, W.6

on SUNDAY, 28th OCTOBER, 1951

from 7 p.m. until 11 p.m.

*Dancing to Denny Boyce and his Music*

**TICKETS 10/6**  
including Buffet

**NO AUCTION!**  
**NO APPEAL!**

Treasurer: S. TAYLOR, Esq., 8, Berkeley Road, S.W.13

*Proceeds to aid Combined Synagogue Organisations*

## New Year Greetings

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The undermentioned extend to the Ministers, Hon. Officers, Board of Management, and to their relatives and friends heartiest and best wishes for the New Year.

- Mr. and Mrs. John Arram and Family, 37, Uxbridge Road, W.12.  
Mr. and Mrs. B. Bernardi, 41, Hartswood Road, W.12.  
Mr. and Mrs. H. Bayes and Family, 12, Cottesmore Gardens, W.8  
Mr. and Mrs. Harry Cohen, 19, Watchfield, W.4.  
Mr. and Mrs. Jack Collins and Daughters, 20, Hamlet Court, W.6.  
Mrs. F. Grose and Miss Doris Grose, 10, Watchfield, W.4.  
Mr. and Mrs. J. Eckert and Son, 97, Watchfield, W.4.  
Mr. and Mrs. S. Fireman and Family, 92, Watchfield, W.4.  
Mr. and Mrs. Sidney Grose and Family, 27, Parke Road, S.W.13.  
Dr. and Mrs. L. Freeman and Daughter, 46, Sutton Court Rd., W.4.  
Dr. and Mrs. A. M. Filer and Son, 3, Shepherds Bush Road, W.6.  
Mr. and Mrs. M. Cutler and Family, 146, Shepherds Bush Rd., W.6.  
Dr. and Mrs. G. H. Dymond and Family, 219, New Kings Road, S.W.6.  
✕ Dr. and Mrs. L. Harris and Daughter, 141, Castelnau, S.W.13.  
✕ Mrs. J. Zilva & Son 3, Langham Court, Park Road, Twickenham.  
Professor and Mrs. John Yudkin and Family, 160, Oakwood Court, W.14.  
Mr. and Mrs. M. Venis and Family, 27, Poplar Grove, W.6.  
Mr. and Mrs. A. Sheinfeld and Daughter, 37, Kensington Hall Gardens, W.14.  
Mr. and Mrs. M. Schwartz and Family, 117, West Kensington Court, W.14.  
Mr. and Mrs. I. White and Family, 26, Bloemfontein Road, W.12.  
Mr. and Mrs. H. Sharpe, 6, Argyll Mansions, W.14.  
Mr. and Mrs. S. Necus and Son, 44, Sutton Court Road, W.4.  
✕ Dr. L. Sommer and Family, 1, Palace Mansions, W.14.

- Dr. Mrs. E. Sommer & Family, 149, Latimer Road, W.6  
Mr. George I. Topper and Family, 84, Watchfield, W.4. ✕  
Dr. and Mrs. F. Hodes and Family, Olig House, Kent Gdns., W.13.  
Mr. and Mrs. L. Lipton and Family, 19, Chiswick High Rd., W.4.  
Mr. and Mrs. David Shocket and Family, 74, Esmond Road, W.4. ✕  
Mr. and Mrs. H. Gelpstman and Family, 45, Caithness Road, W.14.  
Mrs. M. Shocket, 109, Shepherds Bush Road, W.6.  
Mr. and Mrs. S. Moss, 4, Cottesmore Gardens, W.8.  
Mr. and Mrs. L. Greenbaum and Family, 41, Marlborough Court, W.8.  
Mr. and Mrs. W. Paros, 104, Latymer Court, W.6.  
Mr. and Mrs. D. Tesler and Family, 89, Watchfield, W.4.  
Mr. and Mrs. B. Davis, 57, Stanwick Mansions, W.14.  
Mr. and Mrs. L. Rose and Family, 12a, Kensington Hall Gardens, W.14.  
Family Jacobs, 36, Western Gardens, Ealing, W.5. ✕  
Mr. and Mrs. J. I. Blatt and Family, 68, Sutton Court Road, W.4. ✕

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The 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.

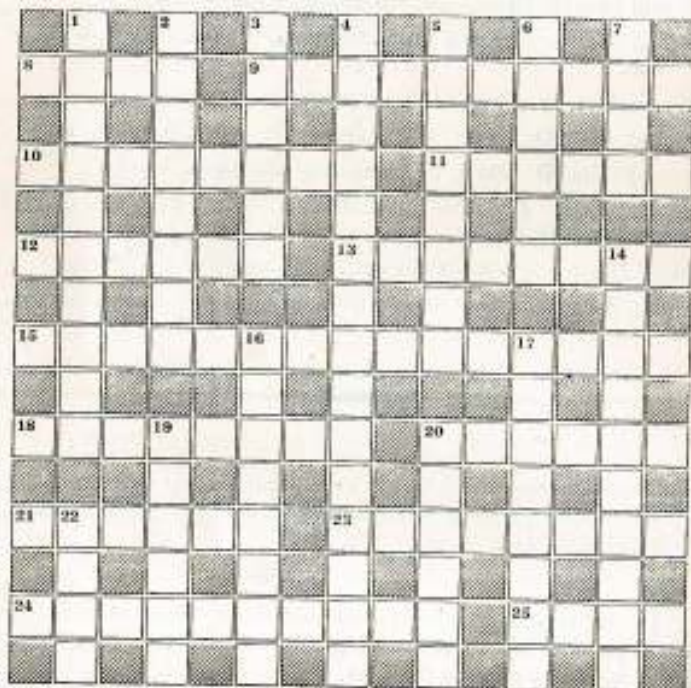
Mr. and Mrs. M. Freedman and Family extend their most cordial good wishes for the New Year to all members of the Congregation.

Mr. and Mrs. A. Wartman and Family wish all members of the Congregation a Happy and Prosperous New Year.

Mr. and Mrs. W. A. Rolfe send their compliments to the Congregation.

# Crossword

Compiled by G. H. GREEN



### Across

8. Shalom! Look for a bright circle inside (4).
9. Appertaining to two New Testament countries (5-5).
10. Included in the fattest editions of the Prayer Book (8).
11. Slight depression in the skin (6).
12. When doubled goes up in smoke at all the best simchas (6).
13. A low one would be frowned upon in the ladies' gallery (8).
15. Wherein we read the laws of Israel (4, 2, 9).
18. The small print of the Rabbinical commentaries in the Chumish often needs one (3-5).
20. Belonging to ancient Scotland, Ireland or Wales (6).
21. If kosher it is according to this (3, 3).
23. Samuel was called on to set up Israel's and 7 down was its first head (8).
24. Fashioned afresh (10).
25. Skin disorder seen in cardiac necrosis (4).

### Down

1. Feed the brute! The Jewish wife should study this to make the food more 14 down (10).
2. Disliked by schoolboys, especially when they have to go to Classes (8).
3. Girl's name (6).
4. What the bride wears (7, 8).
5. Hero of Purim (8).
6. Motions at the school A.G.M. must be this (6).
7. See 23 across (4).
14. See 1 down (10).
16. Aunt fled (anagram) (8).
17. Deal unkindly towards (3-5).
19. He was sent to deliver Israel from idolatry in the time of the Judges (6).
20. Dominion with a comparatively small Jewish population (6).
22. Joseph's coat had many (4).

### THE "SUCCAH"

will be ready for decoration on

Sunday October 14th, 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.

## POPULAR LECTURES

(University of London and Jews' College)



EIGHT WEEKLY LECTURES ON

## "THE GIANTS OF JEWISH LITERATURE"

Lecturer: **Rabbi S. SPERBER, M.A.**

EVERY MONDAY EVENING AT 8.15 PROMPT  
IN THE COMMUNAL HALL, 71 BROOK GREEN, W.6

Commencing Admission Fee  
**Monday, October 29th, 1951** for Whole Course 5/-

Applications with remittance to:  
"LECTURE SECRETARY," HAMMERSMITH SYNAGOGUE, BROOK GREEN, W.6

## NEW MEMBERS

The following new members have joined the Synagogue during the past 12 months, and we extend to them a hearty welcome :—

S. Abrahamson	Miss J. Lichtblau
M. Berg	D. Littman
A. I. Freedman	M. Littman
Henry Gold	J. S. Lipton
Harry Gold	G. Pantoock
Dr. L. S. Goodhardt	A. Phillips
Mrs. S. Gordon	H. Rollings
F. Greenfield	H. Ross
Miss Annie Grossman	H. B. Sacks
Miss Augusta Grossman	L. Shooman
Miss Helena Grossman	J. R. Snipper
Max Halfin	Miss M. Stern
Mrs. S. Himmelweite	R. Teltcher
H. Kaplin	P. Traeger
R. Kemp	L. S. Victor-Halford
J. L. Klonder	Dr. M. Young
Godfrey Levy	

## BAR MITZVAH

Brian Boltman	Robert Jankel
Philip Cowen	David Kersh
Ivor Chaplin	Roger Lipman
Richard Fredericks	Malcolm Parker
Harold Freedman	Maurice Simons
Richard Halfin	

## WEDDINGS

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

Michael Steane to Eva Lilli Cohn  
Philip Sisman to Selina Elizabeth Diane Nigel  
Isreal Kutnovsky to Edyth Mirwitch  
Leslie Stark to Sylvia Brown  
Sim Paletz to Patricia Stella Jacobs  
Louis Deniston to Rose Barnett  
Bernard Myer Flasher to Frances Lily Hart  
Hugo Nathaniel Berke to Tessa Naomi Primhak.

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

## SOLUTION TO CROSSWORD

**Across :** 8. Halo; 9. Greco-Roman; 10. Attested; 11. Dimple; 12. Corona; 13. Neckline; 15. Book of Leviticus; 18. Eye-glass; 20. Celtic; 21. The Din; 23. Monarchy; 24. Remodelled; 25. Acne.

**Down :** 1. Gastronomy; 2. Homework; 3. Agatha; 4. Wedding ensemble; 5. Mordecai; 6. Formal; 7. Saul; 14. Nourishing; 16. Flaunted; 17. Ill-treat; 19. Gideon; 20. Canada; 22. Hues.

## YAHRZEIT REGISTER

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

## CONDOLENCES

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

## SYNAGOGUE ITEMS

### Covenants

Those members who have signed Covenants, the nature of which will be explained to you by the Secretary on request, are helping the Synagogue to augment considerably its income at no additional cost or liability to themselves. They are thus proving benefactors to the Congregation.

### Communal Hall

The attention of our members is specially drawn to the improvements effected during the year in our Synagogue Hall, which is now furnished with beautiful curtains and pelmets, and fluorescent lighting.

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

### Will Secretaries of Organisations Please Note

To avoid clashing of dates, Secretaries are strongly advised to consult the Secretary of the Synagogue in the first place, to see which days are available. This applies even to Committee Meetings.

*Compliments of the Season*  
from  
**Mr. & Mrs. SYDNEY BENMAX**  
and Family  
of  
**BENMAX BROS.**  
Manufacturing  
Upholsterers  
**22 Mare Street,**  
**E.8**  
Tel. AMH. 6622

With  
**Mr. & Mrs. H. Caplan**  
and Family's  
*Compliments and*  
*Best Wishes*

61 LOWTHER ROAD  
BARNES :: S.W.13

With  
*Compliments of the Season*  
from  
**Mr. & Mrs. S. HYAMS**  
of  
**Hyams Stores**  
GROCCRS AND  
TEA MERCHANTS  
**694 Fulham Rd., S.W.6**

*Wishing the Congregation a*  
*Happy New Year*  
**Mr. & Mrs. C. Yewdall**  
and Family

70 KENTON COURT  
W.14

*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

*Compliments and*  
*Best Wishes*  
from  
**Mr. & Mrs. William Moss**  
and Daughter

173 FULHAM PALACE ROAD  
W.6

## Seasonal Greetings

# WENDER MODEL

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*Mr. & Mrs. Jack Apfel*  
*with their Son, Daughter-in-Law and Grandson*  
*send their Compliments and Best Wishes for*  
*a Happy and Prosperous New Year*

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*Mr. & Mrs. Alfred Harris & Family's*  
*Compliments of the Season*

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With Compliments of the Season

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*Compliments and Best Wishes  
for a Happy New Year*

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The

**HON. OFFICERS & BOARD OF MANAGEMENT**

*extend their*

COMPLIMENTS AND BEST WISHES  
FOR A HAPPY NEW YEAR

*to all the Members of the Congregation  
and their Families*

**Mr. and Mrs. J. GAFFIN**  
and Family

*extend Cordial Greetings  
for the New Year*

20 CHISWICK LANE  
W.4

*Compliments of the Season  
from*  
**YOUR GROCER  
TURNER'S STORES**

220 BLYTHE ROAD  
W.14

*Phone your orders Delivery daily*  
SHEPHERDS Bush 5056

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

**Mr. and Mrs. P. H. RAYMAN**  
and Family

228 OLD BROMPTON ROAD  
S.W.5

*Best Wishes for the New Year  
from*

**Mr. and Mrs. S. ARONSOHN**  
and Family

41 ORMSBY LODGE  
THE AVENUE, W.4

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

**DELSON NOVELTY Co. Ltd.**  
158 QUEENSWAY  
LONDON :: W.2

*Sole Distributors of*  
**DELNO Handbags**

*Wishing the  
Congregation  
a Happy  
New Year*

**Mr. and Mrs.  
Charles Topper**

20 Watchfield  
W.4

# Calendar

## NOTABLE DAYS IN 5712

October 1st, 1951 — September 19th, 1952

		1951
New Year 5712, First Day	Monday	October 1
" " Second Day	Tuesday	" 2
Fast of Gedaliah	Wednesday	" 3
Day of Atonement	Wednesday	" 10
Tabernacles, First Day	Monday	" 15
" " Second Day	Tuesday	" 16
Hoshana Rabba	Sunday	" 21
Eighth Day Solemn Assembly	Monday	" 22
Rejoicing of the Law	Tuesday	" 23
Marcheshvan, New Moon, First Day	Tuesday	" 30
" " " Second Day	Wednesday	" 31
Kislev, New Moon, First Day	Thursday	November 29
" " " Second Day	Friday	" 30
Hanukkah, First Day	Monday	December 24
Tebeth, New Moon, First Day	Saturday	" 29
" " " Second Day	Sunday	" 30
		1952
Fast of Tebeth	Tuesday	January 8
Shebat, New Moon	Monday	" 28
New Year for Trees	Monday	February 11
Adar, New Moon, First Day	Tuesday	" 26
" " " Second Day	Wednesday	" 27
Fast of Esther	Monday	March 10
Purim	Tuesday	" 11
Shushan Purim	Wednesday	" 12
Nisan, New Moon	Thursday	" 27
Fast of Firstborn	Wednesday	April 9
Passover, First Day	Thursday	" 10
" " Second Day	Friday	" 11
" " Seventh Day	Wednesday	" 16
" " Eighth Day	Thursday	" 17
Iyaz, New Moon, First Day	Friday	" 25
" " " Second Day	Saturday	" 26
Second Passover	Friday	May 9
Thirty-third Day of the Omer	Tuesday	" 13
Sivan, New Moon	Sunday	" 25
Feast of Weeks, First Day	Friday	" 30
" " " Second Day	Saturday	" 31
Tammuz, New Moon, First Day	Monday	June 23
" " " Second Day	Tuesday	" 24
Fast of Tammuz	Thursday	July 10
Ab, New Moon	Wednesday	" 23
Fast of Ab	Thursday	" 31
Festival of Ab	Wednesday	August 6
Elul, New Moon, First Day	Thursday	" 21
" " " Second Day	Friday	" 22
Eve of New Year 5713	Friday	September 19

## ORGANISATIONS.

**Hammersmith Synagogue Ladies' Guild.** Meet every Tuesday in the Communal Hall. Hon. Sec.: Mrs. H. Caplan, 61 Lowther Road, S.W.13. Tel.: RIV. 5878.

**Western Area Jewish Centre.** All communications to the Hon. Secretary, Miss S. Collins, 20 Hamlet Court, W.6. Tel.: RIV. 5684.

**Hammersmith Jewish Literary and Social Society.** Joint Hon. Secs.: Mrs. L. Freeman, 46 Sutton Court Road, W.4. Tel.: CHI. 1014. Mrs. H. Sharpe, 6 Argyll Mansions, W.14. Tel.: FUL. 5156.

**Westbrook Jewish Youth Club.** Hon. Sec.: Miss J. Arram, 37 Uxbridge Road, W.12. Tel.: SHE. 3809.

**Kensington and Riverside Women's Zionist Society.** Hon. Sec.: Mrs. L. Fox, 83 Brook Green, W.6. Tel.: SHE. 5272.

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

**Hammersmith and West Kensington Districts—Norwood Aid Society.** Hon. Sec.: Mrs. P. Wender, 109 Shepherd's Bush Road, W.6. Tel.: RIV. 3996.

**Hammersmith, Shepherd's Bush & Chelsea District Defence Committee,** under the auspices of Board of Deputies of British Jews. Hon. Sec.: Mr. R. S. C. Lawton, 71 Brook Green, W.6. Tel.: RIV. 7601.

**Hammersmith Synagogue Parents' Association.** Hon. Sec.: Mrs. J. Yudkin, 160 Oakwood Court, W.14. WES. 0706.

**Jewish Lads' Brigade—Hammersmith Coy.** All enquiries to Secretary, J.L.B., Camperdown House, Half Moon Passage, Aldgate, E.1. Tel.: ROY. 1340.

**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.



## Times of Services.

### WEEKDAYS.

Morning	...	...	7.30 a.m.
Evening	...	...	By arrangement.

### SUNDAYS AND HOLIDAYS

8.30 a.m.

### SABBATH AND FESTIVALS.

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

### YOUTH SERVICE.

These are held regularly every few weeks.

### CHILDREN'S SERVICE

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

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

**A Shuir** is held each Monday evening from 8.30 to 10 p.m., under the auspices of the Literary Society. Details from the Ministers.

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. 4728