

NUMBER 17

“ THE
BROOK ”

THE MAGAZINE OF
THE HAMMERSMITH & WEST KENSINGTON
SYNAGOGUE

תשטז

SEPTEMBER 1955

NEW YEAR 5716

“ So teach us to number our days that
we may get us a heart of wisdom.”

Psalm XC.

HAMMERSMITH & WEST KENSINGTON SYNAGOGUE

71, BROOK GREEN, W.6.

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Communal Hall: Riverside 5238.

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EDITORIAL

The year 5716 promises to be a memorable one, both in the general Anglo-Jewish community, and locally. It will mark the Tercentenary of the Resettlement of the Jews in this country. Preparations are already well advanced, to give the anniversary adequate recognition and significance, and the opportunity will be taken of raising a perpetuation fund, which will provide, among other things, lectureships and openings for youth leadership.

Locally, too, it will be an important year. It is hoped that it will see the erection and completion of the new Classroom Block, which will give a new impetus to educational effort and social activities.

The present issue of the "Brook" touches on a number of general Jewish matters: Israel, Kasher School Meals Service, Student Life and the Universities. The reason for articles of this nature should be fairly obvious. A community is parochial only in the geographical sense. Otherwise, there need be no boundaries. Our responsibilities as Jews cannot and dare not be limited. The Synagogue has accepted the role, not only of prayer-house, but also of being the focal point for the main burden of general endeavour. The shouldering of responsibilities which are outside the immediate sphere of synagogal work, is most laudable, but not sufficiently appreciated by members. On the contrary, quite a number of the latter associate the Synagogue purely with the collection of monies. Irrespective of the purposes, their one cry is, "The Shool wants money again." Very often earnest and enthusiastic people give up their time and expend their energy on charitable work, only to meet with rebuffs and even abuse.

Nevertheless, the various societies and committees are not discouraged. They are planning new functions for the coming year, and look to the congregation for a greater measure of support than has been given hitherto, hoping that congregants will view their activity in a better light.

Once again the Editorial Board records with pleasure its sincere thanks and appreciation to all who have, by their literary contributions and financial help, made the publication of this issue possible. To them, and to all members of the congregation and their families, it extends its heartiest and best wishes for the New Year.

May it usher in an era of enduring peace and justice for all mankind.

THE CHIEF RABBI

The Chief Rabbi regrets that, owing to his absence on a visit to Israel and the necessity for most Rosh Hashanah journals and magazines to "go to Press" before the date of his return, it was not possible for him this year to issue his customary New Year Message to our readers.

Through his Secretary, the Chief Rabbi has conveyed his greetings and good wishes to all our members for a year of peace, blessing and contentment.

CHOSAN TORAH AND CHOSAN BERESHIS

We extend our heartiest congratulations to Mr. Jack Apfel and Mr. Henry Litman who are Chosan Torah and Chosan Bereshis respectively, and convey our good wishes to their wives. The two Bridegrooms are looking forward with pleasure to meeting members and their families on Simchas Torah morning, Sunday, 9th October, when a Kiddush will be held in the Communal Hall following the Service.

THE SUCCAH

will be ready for decorating on
Wednesday and Thursday, 28th and 29th September,
between 10 a.m. and 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.

SYNAGOGUE DINNER & BALL

WASHINGTON HOTEL — October 23rd

7 p.m. to Midnight

2 GUINEAS

TOMBOLA

NO APPEALS

AN HISTORICAL GLIMPSE AT THE LAW RELATING TO JEWS & UNIVERSITY ENTRANCE

Universities were once Christian institutions. Their aims were Christian, and it appeared unnatural for any but Christians to become members of these religious or quasi-religious houses. But on occasion Jews were found there, even in the Middle Ages when the above remarks had the closest relation to reality. It was in the medical faculties that Jews were most prominent, as students and as teachers. At a time when it would have been unthinkable for professing Jews to enter the English Universities, professing Jews studied and taught at the great Universities of Montpellier and Padua. During the 16th century, there were as many as about 200 Jewish medical graduates at Padua. In the 18th century the number of Jews at the European Universities increased, notably in the Protestant countries of Holland and Prussia.

But in England, where Jews enjoyed a greater degree of freedom and equality than elsewhere, the old restrictions stood firm. This brief article is concerned with the position here. There were a few cases of Jewish entry into the Universities of Scotland in the 18th century—but in matters of law as in matters of ecclesiastical tradition, Scotland and England are in many important respects two distinct countries. The English Universities, namely Oxford and Cambridge, were essentially Anglican preserves. In some ways they were appendages of the Church of England. Places were all restricted to Anglicans, and Jews were in the same position as Methodists or Roman Catholics. The theory that the people of England were identical with the Church of England and that the pillars of society had to be fashioned out of Anglican material, died hard. The law reflected this very old tradition, which was reinforced by the desire of King and Government in the 18th century to exclude all whose loyalty to the Protestant Hanoverian monarchy (established after much conflict in 1714 under George I) was in doubt. The law of exclusion was aimed originally against the Roman Catholics first and foremost. The Jews were not in the minds of the legislators. The Act of Uniformity of 1558 was a Protestant measure passed at a time of powerful anti-Catholic sentiment on the morrow of the Protestant Reformation in England. This Act required certain oaths from all graduates on taking their degrees. They were oaths whose wording no Roman Catholic, and incidentally no professing Jew, could contemplate. It is true that regular Indemnity Acts protected those who failed to take these oaths. That inconsistency was typical of the 18th century. But the Universities themselves imposed their own restrictions which the Indemnity Acts did not touch. They insisted on an

Anglican religious bar which in Oxford (always the more conservative of the two) applied at the stage of admission and which Cambridge applied only when the student was about to graduate. The result was that until the latter part of the 19th century no professing Jew could even enter Oxford, and no professing Jew could take his degree at Cambridge. There were Jewish students at Cambridge. Some of them completed their course but did not take their degree until late in life when the restrictions had gone.* It was in these circumstances that Isaac Lyon Goldsmid, the influential financier, and some friends founded University College which was the beginning of London University. That College was open to all creeds from its first day in 1826. It is not surprising that Jews were among the principal benefactors of that institution. The first professing Jew to graduate at an Anglican University was N. L. Benmohel—at Dublin in 1836. He later taught French and German there.

The challenge of the new University and the increasing liberalism of the times—these were days when the great Liberal Party was being founded and when (in 1829) Roman Catholics were emancipated—led to a demand for the reform of the old Universities. An important Royal Commission was set up in 1850 to enquire into their constitutions—eight years before Jews were admitted to Parliament and five years before the election of the first Jewish Lord Mayor of London. The effect, after much deliberation and contention, was seen in two statutes. The Oxford University Reform Act of 1854—Oxford was reformed first—abolished religious tests for admission and for bachelor degrees. Two years later, an Act was passed achieving a similar result in the sister University. But offices and appointments in Oxford and Cambridge remained closed by the Anglican bar. In 1871, during the greatest of Gladstone's administrations—in the year the first Jew entered the Government and two years later the first Jew was made a judge—there was enacted the Universities Tests Act. This measure was hotly resisted in the House of Lords and by some influential Anglican divines. It is the foundation on which rests a memorable sequence of Jewish achievements at the Universities. It opened higher degrees for the first time to non-Anglicans. All offices and appointments—with a few exceptions, many of which were reasonable—were opened. Obligatory attendance at College chapel was ended. No one doubts that there is some restriction on the number of Jews in certain faculties today. This is not the place to discuss the morality or expediency of that or to examine its consequences or its causes. We have taken—as it was known that Jews would—the fullest advantage of the opportunities presented to us by the victories of the '50's and '70's. It was not anti-semitism which kept us out in the old days. But whatever it was, it had to be fought and it was fought. It is not anti-semitism which leads to the *numerus clausus* today—of course there is, and there was, some anti-semitism. That is the badge of our tribe. It may be that in reflecting

upon the past we can alight on the best policy for the present. It does not follow that former mottos are proper for today's ills.

ISRAEL FINESTEIN.

*The first professing Jewish student at Cambridge was the distinguished mathematician J. J. Sylvester—admitted in 1831. He took his degree in 1872, by which time he had long been Professor in London and elsewhere.

RICHES FOR ALL

There was rich reward for those who attended the Maimonides Commemoration Lectures during the weeks in May. The graphic story of the Life and Times of that dynamic Theologian and Philosopher was fascinatingly related by Mrs. Herman in the inaugural lecture of the series. Those who came to honour the presence of Rabbi Dr. E. Wiesenberg were treated to a sparkling, critical and provocative discourse on the Halachic works of Maimonides. An alert and informed audience listened with rapt attention to a masterly address by Mr. H. Lewis (Editor of the Jewish Review) on "The Guide to the Perplexed." The complexities of the themes touched upon were dissected with rare skill. A warm welcome was given to Rabbi S. Sperber who, so well known to Hammersmith audiences, has endeared himself in the past by virtue of his great qualities of passionate sincerity, lyrical fervour and scholarly erudition. His analysis of the contemporary and posthumous influence of Maimonides was characterised by a warmth of personal description and a sublimity of thought.

We who were privileged to attend this course could not fail to perceive the spiritual and intellectual impact of the Rambam.

The magnitude of the Maimonidean theme certainly whetted our appetite for further cultural excursions. It was felt that a similar colourful analysis and study of the renowned Jewish Masters of Commentary would prove worthwhile and fascinating. Consequently, we are glad to announce that commencing MONDAY, 17th OCTOBER, 1955, a series of Ten weekly Lectures will be given by Rabbi Dr. S. M. LEHRMAN on "JEWISH BIBLICAL COMMENTATORS." Many will remember the inspiring course on "Leaders of Jewish Thought" delivered in our Communal Hall by this notable Anglo-Jewish savant, preacher and writer two winters ago.

The lives and works of such men as Rashi, Ibn Ezra, Nachmanides, David Kimchi and Don Isaac Abrabanel, will be included in our Autumn curriculum.

Such richness of Jewish spirit, such manifestation of intellect will kindle the imagination of all those of our congregants in Hammersmith who cherish our great heritage.

L.F.

THE KOSHER SCHOOL MEALS SERVICE

It is with pleasure that I have accepted the invitation extended to me to write this note on the essential communal work being carried out by the Kosher School-Meals Service. The fact that I have been asked to write this article indicates the awareness that is at long last coming over the community in recognising the work and the needs of this Service.

Whilst the beginnings of this Service—although under another name—commenced during the war period, the present activities of the Kosher School-Meals Service came about because of the passing of the Education Act 1944. Section 49 of that Act imposed upon Local Education Authorities the duty of providing mid-day meals. The Jewish community was, therefore, faced with the problem of ensuring that the benefits of the Education Act, in so far as school meals were concerned, were extended to the Jewish school-children, many of whom would otherwise partake of the non-kosher meals provided. There arose many cases of hardship where children, to their credit, would not partake of the non-kosher mid-day meals provided at the schools.

The Kosher School-Meals Service, therefore, set about arriving at agreements with the Ministry of Education and the Local Education Authorities, so that in certain circumstances Jewish children could be withdrawn to central points where Kosher mid-day meals would be served. I have nothing but gratitude and praise for the constant co-operation, advice and guidance given at all times by the secular Authorities. Without their active co-operation the work of this service would have been impossible on financial grounds alone. An essential part of the agreement is that no Jewish child from a State School attending at any of our centres is required to pay any more for the meal than the statutory amount paid by all school-children.

The Ministry of Education agreed that where Kosher School-Meal centres were opened the appropriate Local Education Authority would reimburse the Service at the rate of their unit cost i.e. that amount which it cost them to provide a non-kosher meal. In these circumstances the Service has to find the difference between this unit cost and what it actually costs the Service per meal, apart from the substantial capital costs towards which no grant is received. Today this Service despatches to some 16 central points throughout London, an average of 2,000 meals daily for Jewish children attending some 80 state schools. In the past year alone, the numbers catered for by the Service have increased by over 60%.

and at the time of writing many applications have been made for extensions to the Service which would almost double the present number served. All this creates a serious financial problem when it is realised that, apart from capital costs, there is a revenue deficit of some 6d. per meal, mainly because of distribution costs. It does not require much calculation to ascertain the additional revenue deficit that has to be met each time a new centre is opened.

In December, 1953 this Service purchased, adapted, and equipped its own central kitchens in the East-End of London. These kitchens are of the most modern type and have received high commendation from all the Authorities. In order to extend our activities in the coming year, it will be necessary to spend some £15,000 capital money to acquire further kitchens, preferably in the North-West district of London. Delay in putting this project into effect has been solely because of lack of financial support.

Unfortunately there are only a few of us actively interested in maintaining this Service, and every penny required for its maintenance has had to be begged for by every method of appeal machinery known to us. In addition an annual function has had to be instituted. Even so the guaranteed income of the community from communal organisations is only some £2,000, as against the £15,000 revenue deficit required to be made good each year. It is only an act of faith by the Honorary Officers of the Service that has brought the Service to its present position where it has become an established communal organisation. If we had allowed ourselves to be discouraged by the lack of response and enthusiasm from those quarters where we had the right to expect it, then the Service would have closed down long ago.

The complex structure of the workings of the Service will be appreciated when it is realised that the meals have to be prepared by 11 a.m. daily for despatch so as to arrive at all the centres in time for the mid-day break. There are last minute snags with regard to the delivery, whilst housewives reading this article will know of the last minute improvisation that has to be carried out from time to time because of sudden delays in food deliveries, etc. Despite all this at no time have the school-children suffered any delay, and our sole aim is to provide a meal that will be attractive to the child and is prepared in accordance with Jewish dietary laws.

Before any new centre is opened there is a somewhat lengthy procedure to be followed. The opening of such a centre is a partnership between this Service and the local community. Whilst we can provide the meal it is up to the community to provide us with the dining facilities and above all the finances with which to carry on. Our general appeals to the community have never been satisfactory; the recent Pesach appeal on behalf of the Service was a dismal failure, being hardly commensurate with all the voluntary work put into it by the organisers.

The Service is aware of the many new centres waiting to be opened, but the extent of its activities must be measured by the willingness of the Community to support it. It has taken years of toil and struggle to achieve the present position and now that this foundation has been built up, we look to everyone to help in maintaining the position and, more important, to help us to extend our facilities to many other areas throughout the Metropolis.

NATHAN RUBIN, F.C.I.S.,
Hon. Secretary.

THE HILLEL FOUNDATION

By Israel Finestein

The Hillel Foundation is a new body with an old idea. Its purpose is Jewish education, and its novelty lies in its concentration upon the Jewish students at the Universities. On those students lies a special responsibility for in a sense they are a privileged section of the community. In return for the benefits of a prolonged education, it is reasonable to expect from them a greater readiness for public or communal service. A goodly proportion of active men and women in all spheres of communal life spring from the student community. Anglo-Jewry would be wise to encourage that proportion and to ensure that Jewish students are equipped with facilities for training, or self-training, for leadership. Increasingly, the community needs Jewishly-trained and Jewishly-disciplined lay leadership in many fields. The Hillel Foundation has an important contribution to make in that provision.

A Practical Achievement. The Inter-University Jewish Federation has much fine work to its credit. It represents the Jewish students of this country and for more than thirty years has carried out Jewish social and educational programmes for the advantage of its members and of the community. For the most part, the I.U.J.F. has operated with the silent blessing of the community. The Hillel Foundation, brought into being by the B'nai B'rith, is the community's instrument for assisting the students as a body in practical ways. With the community's aid, it is hoped to enable the students to increase the Jewish content of their activities and to bring Judaism to bear on their corporate and individual affairs. The community helps itself when it takes part in this work. It is

an insurance helping to guarantee a worthwhile Jewish future in this country. The Foundation is far from being the only cause that merits the attention of Jews who concern themselves with that future. But it is a cause which only an unwise community would dare to neglect.

Homely Comfort. Hillel House at No. 1 Endsleigh Street, W.C.1, near the centre of London University, is the building opened by the Foundation. It is hoped that, with local support outside London, other such centres will be founded in various University cities. London's Hillel House is the social centre of the large number of Jewish students in London. Many of those students live away from home. For them the homeliness and comfort of this bright house are an inestimable boon. Its want has long been felt. It has an even more powerful attraction for students from abroad. Its amenities are much used by Israeli students. Its library suite, common room and music room are in regular use. The diverse educational courses conducted in these welcoming precincts are popular, and are expanding in number and appeal. The House is run on orthodox lines under the friendly and experienced eye of Mr. Henry Shaw, whom the Foundation is fortunate to have as its Director. It is an orthodox establishment, free from sectarianism. Jewish students are assured of a warm, unaffected welcome whatever their views or beliefs. No one enquires. The building is theirs to use and enjoy.

Sabbath Meals. Remarkable features of this new asset of London Jewry are the well-equipped kitchen and dining room. Here about a hundred lunches are served daily to Jewish students. The meals are good, plentiful and cheap, and are rightly a cause of great pride on the part of the Foundation. These lunches and the refreshments served at other hours play a vital role in the purpose of Hillel. So do the week-end religious services and Sabbath meals over which Mr. and Mrs. Shaw preside. These things are new and their potential effects on Jewish student life and Jewish communal life are vast. The Jewish students of Oxford and Cambridge have also been assisted by Hillel to maintain and equip their Kosher canteens. Hillel's scope inevitably grows.

Jewish Corporate Life. The Hillel Foundation does not wish to segregate Jewish students. Let them enter fully into the lives of their Universities and Colleges! Many do that, and their academic life is thereby enriched. But in the welter of University activities there is also room for Jewish corporate life and there is time to partake of the nourishment of Jewish tradition. The Jewish past and the Jewish present do not cease on the winning of a University Scholarship or place. Indeed, they acquire added value when the Jewish student is confronted with the massive and absorbing civilisation which we call a University. A community which appreciates the true significance of this fact cannot fail to commend and sustain the Hillel Foundation.

WHAT ANGLO-JEWRY NEEDS TODAY

How many of us Jews today wish we had a better education? This is a personal question but the answer—if we take it to heart—may effect the future of ourselves and our children. Since the last war two important facts have been established. Firstly, after the loss of our brethren and their high state of learning, in Europe, plus the effect of the cut off of Russian Jewry we in Britain form the second largest and perhaps the most organised Jewish community in the Diaspora. Secondly Israel is re-established after 2,000 years. All are agreed on the value of Israeli and Diaspora Jews to each other and leaders in both spheres have emphasised the need for strong communities in the Diaspora.

Are we keeping the balance between direct support for Israel and the strengthening of our own community?

Today we notice a great revival of Jewish awareness—we are proud of our achievements. But what of the future? Are there sufficient facilities for education and enlightenment? Years ago we saw, to a great extent, the handing down of the Jewish way of life, as seen in the home. Now, we must rely more and more on outside education. I believe we are not doing justice to the future, and that many Jewish Youth of today are not fully conscious of our great heritage.

There is a need for a great centre for Jewish enlightenment and education. Here we could lead young men and women to a realization—of the Jewish way of life—the meaning of the Jewish home and its various focal points—the Sabbath and festivals—marriage—Jewish cookery—educating the Jewish child—together with a light study of our history and religion. These are but a few of the many subjects apart from those of higher learning, which, taught in adequate surroundings, will give our young people an insight into the Jewish way of life. Above all we must not neglect our young women who play such an important part in moulding the lives and character of our children. Adequate education of the right type is vital to our future. With the establishment of this centre the pick of Anglo-Jewry can be engaged for lectures, debates and as a teaching staff both whole and part-time.

Let us move forward to such an ideal, using our resources wisely so that we may support a happy Jewish atmosphere for ourselves and for our children of Israel.

J.B.

HAPPIEST EVENT OF MY LIFE

Of course this was the Federation of Women Zionist visit to Israel for the opening of the Jerusalem Baby Home. The weather was perfect, WIZO Federation of Israel arrangements excellent and our welcome all that could be desired. The tour was full of memorable moments but space limits me to a few of the highlights. Of these, the most thrilling was the Opening Ceremony itself. The Baby Home and the Nurses Training School and Home form a simple but impressive group of modern white buildings overlooking Jerusalem from Beit Hakerem.

We were seated in our thousands and among those on the platform, under the Chairmanship of Mrs. Rebecca Sieff who welcomed them, were the Chief Rabbi, The President and Mrs. Ben Zvi, Mr. and Mrs. Sharett, the British Ambassador and his wife and our own Chairman, Mrs. Tina Bloch, who spoke magnificently. You can imagine how the excitement grew as we looked at the visible achievement of our five years' unceasing work. Each woman felt a glow of thankfulness for her share in this magnificent project so vital to Israel. I waited for a quieter occasion to visit this lovely modern Hospital.

A few weeks after our return home our Federation received a "Flash" to say that the 1st 150 babies were happy in their new quarters and very shortly all our children, numbering 360 in all, will be installed. This exciting day was rounded off by President and Mrs. Ben Zvi's reception. The presidential home is not large or imposing, so two fine reception rooms have been added and decorated by Israeli artists. Here we were welcomed by our hosts. In spite of the brilliance of the occasion, there was an atmosphere of peace and simplicity and we were thanked for what we had done and encouraged to continue.

The next great occasion was the planting of 10,000 trees to start the WIZO Forest. Trees are of the utmost importance to a dry country like Israel and, as we travelled about, I was amazed at the variety and extent of tree planting since my visit in 1951. Of course, trees are chosen to suit prevailing conditions, thus, in the Negev, I noticed olive, eucalyptus and sycamore trees all thriving. It is impossible to tell all the exciting experiences crowded into two weeks. Many places contributed to our pride and wonder. Acre and Jaffa look and are very different now that they are Jewish towns. Haifa is wonderful for sheer beauty and the harbour has been much enlarged to deal with heavy shipping. Our WIZO institutions contain happy, healthy children who, like their parents, are being helped to become valuable citizens in Eretz.

What I found thrilling was to see every golden book on view at the JNF office and the simple memorials of our first President, the late Dr. Weizmann who is placed near his home in Rechovot, and that of Theodore Herzl, whose remains lie on one of the Judean Hills.

My last quiet week was spent with a dear friend (and her two intriguing tortoises) on a hill in Jerusalem. There I had time to sort out my impressions and think of the marvellous work which is steadily going on in Israel.

G. ANSELL.

NEW MEMBERS.

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

Mr. Maurice Samuels.	Mrs. Renee C. David.
Mr. Samuel Gallewski.	Mr. and Mrs. William Brecher.
Mr. and Mrs. Andrej Gross.	Mr. and Mrs. Harry D. Rogers.
Mr. and Mrs. David H. Velleman.	Mr. and Mrs. Mendel Abelman.
Dr. and Mrs. Hyam J. Shorvon.	Mr. and Mrs. Myer Rosenberg.
Mr. and Mrs. Leonard Caplan.	Mr. and Mrs. Mark Ross.
Mr. Joseph Tobias.	Mr. & Mrs. Joseph Beim.
Mr. Theodor H. Reitman.	Mr. and Mrs. Cecil Ungar.
Mr. and Mrs. Max Aston.	Mr. and Mrs. Jacob Fogelman.
Mr. and Mrs. Harold Shenfield.	Mr. and Mrs. Jack Dickman.
Mr. and Mrs. Abraham N. Norton.	Mr. and Mrs. George Eynine.
	Mr. and Mrs. Joseph Gordon.
Mrs. Meta Blau.	Mr. and Mrs. Stanley Herman.
	Mr. and Mrs. Sidney Seaton.

WEDDINGS.

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

Alfred Abraham Berg to Joan Goldstein.
 Isidore Lazarus to Rosemary Lee.
 Alan Barnett Shaw to Esterel Marks.
 Maurice Samuels to Mianie Miranda.
 David Traeger to Adele Gloria Benson.
 Sven Peter Kirach and Anny Kalchstein.

BARMITZVAHS.

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

Paul Alexander.	John Levy.
Brian Jankel.	Lawrence Berg.
Leslie Venitt.	Norman Berg.
Michael Canter.	Stephen Rollings.
Julian Aston.	Malcolm Mark.
Kenneth Lewis.	Stephen Sommer.
Rodney Lewis.	

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

BUILDING FUND DONATIONS

List No. 2 to 31st July, 1955.

Mr. and Mrs. E. Aizen.	Miss J. Lichtblau.
Mr. and Mrs. H. G. Alexander.	Mr. and Mrs. L. Levy.
Anon.	Mrs. E. Nathanson.
Messrs. M. Brown & Sons.	Mrs. O. Naschauer.
H. Berkofsky, Esq.	(Further donation)
C. Cohen, Esq.	Mr. and Mrs. O. Press.
Mr. and Mrs. J. Canter.	Mr. and Mrs. S. Perbohner.
Mr. and Mrs. Jack Collins	(Further donation)
(Further donation)	Mr. and Mrs. L. Slavin.
Mr. and Mrs. J. Dickman.	Mr. and Mrs. M. D. Selwood.
Mr. and Mrs. F. Greenfield.	D. Silverston, Esq.
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Mr. and Mrs. E. Horowitz.	Dr. and Mrs. A. L. Wyman.
Rev. and Mrs. S. Lipson.	Mr. and Mrs. H. Warren.

POPULAR LECTURES

(University of London and Jews' College)

TEN WEEKLY LECTURES ON

"JEWISH BIBLICAL COMMENTATORS"

Lecturer: **Rabbi Dr. S. M. Lehrman, M.A.**

EVERY MONDAY EVENING AT 8.30 PROMPT
 IN THE COMMUNAL HALL, 71 BROOK GREEN, W.6

Commencing **Monday, October 17th, 1955** Admission Fee for Whole Course **5/-**

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

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 to their relatives, friends and members of the Synagogue a Happy and Prosperous New Year.

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

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

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

NEW YEAR GREETINGS

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.

Dr. and Mrs. F. Hodes and Family, Orlig House, Kent Gardens, W.13.

Mr. and Mrs. L. Rose and Family, 12a, Kensington Hall Gardens, W.14.

Mr. and Mrs. M. Schwartz and Family, 117, West Kensington Court, W.14.

Professor and Mrs. John Yadkin and Family, 160, Oakwood Court, W.14.

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

Dr. and Mrs. L. Freeman and Daughter, 46, Sutton Court Road, W.4.

Dr. and Mrs. A. M. Filer and Son, 3, Shepherds Bush Road, W.6.

Mr. and Mrs. I. Joseph and Family, 14, Redcliffe Close, S.W.5.

Mr. and Mrs. H. M. Levy, 212, Goldhawk Road, W.12.

Mr. and Mrs. J. Collins and Family, 20, Hamlet Court, W.6.

Mr. and Mrs. H. Bayes and Family, 3, Eversfield Road, Kew.

Mr. and Mrs. S. Moss and Family, 3, Eversfield Road, Kew.

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

Mr. and Mrs. J. Mendleson and Family, 32, Ringwood Avenue, N.2.

Mr. and Mrs. J. Arram and Family, 37, Uxbridge Road, W.12.

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

Mr. and Mrs. A. Shenfield and Daughter, 37, Kensington Hall Gardens, W.14.

Mr. and Mrs. B. Davis, 57, Stanwick Mansions, W.14.

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

Family Jacobs, 36, Western Gardens, Ealing, W.5.

Dr. and Mrs. L. Harris, 141, Castelnau, S.W.13.

Mrs. J. Zilva and Son, 3, Langham Court, Park Road, Twickenham.

Mr. and Mrs. H. Sharpe, 6, Argyll Mansions, W.14.

Dr. L. Sommer and Family, 1, Palace Mansions, W.14.

Dr. and Mrs. E. Sommer and Family, 49, Latymer Court, W.6.

Mr. and Mrs. Charles Topper, 84, Watchfield, W.4.

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

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

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

Mr. and Mrs. H. Cohen, 19, Watchfield, W.4.

Mr. and Mrs. W. Paros, 104, Latymer Court, W.6.

Mr. George I. Topper and Family, 84, Watchfield, W.4.

Mr. & Mrs. J. Bondt & Steven, 43, Hamlet Gardens, W.6.

Dr. & Mrs. P. S. Gardner & Son, 28, Watchfield, W.4.

Mr. I. Gorman, 33, Hamlet Gardens, W.6.

Mr. & Mrs. Norman A. Mann & Daughter, 61, Clifford Avenue, S.W.14.

Messrs. Jas. Allard & Co. (M. D. Selwood), Estate Agents, 182b, King Street, W.6.

SYNAGOGUE ITEMS

Yahrzeit Register

A register of Yahrzeits is kept in the office 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 recorded.

Covenants

Members are once more urged to sign Covenants in connection with their contributions. By signing a Deed of Covenant, a Synagogue Member, provided he is paying tax at the full rate on sufficient of his income, can enable the Synagogue to benefit by recovering income tax at the current rate on his contributions.

The Secretary will be pleased to supply a form and give full details of the scheme and members are particularly urged to sign and return regularly the form R.185 which is sent twice yearly, as without this, no claims will be met by the Inland Revenue authorities.

Communal Hall

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

Will Secretaries of local organisations please note: Instances have arisen in the past where two or more organisations have arranged committee and other meetings to take place in the Synagogue Hall, or at private residences, on the same date.

A number of people are on several committees. It is in the interests of all concerned that dates do not clash and Honorary Secretaries are therefore strongly recommended to advise the Synagogue Secretary of all meeting dates, so that clashing can be avoided if possible.

SYNAGOGUE LIBRARY

A catalogue of available books has now been prepared, and would-be readers will be able to borrow books on application to Rev. Venitt.

Many more books are, of course, required to make the library of real value and benefit. Members having books of Jewish interest in Hebrew or English, might like to present a volume or two to our collection. Alternatively, they might wish to follow the example of some members of the community, who have presented commemorative volumes to mark important family events. Whatever the form of presentation, each book will be suitably inscribed. Any form of help in building up our library would be greatly appreciated.

Seasonal Greetings

from

Mr. & Mrs. PETER WENDER

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Mr. & Mrs. Jack Apfel

with their Son, Daughter-in-Law & Grandchildren
*send their Compliments and Best Wishes for a Happy
and Prosperous New Year to the Members of
the Congregation and the Members of the Hammersmith
Friendship Club. They also thank all friends for their
messages during Mrs. Apfel's illness.*

94 Princes Avenue, W.3

9 Lansdowne Place, Hove

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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*

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ORGANISATIONS

Hammersmith Synagogue Ladies' Guild. Meets every Tuesday in the Communal Hall. Hon. Sec.: Mrs. H. Wynbergen, 73 Finlay Street, S.W.6. Tel.: REN. 4564.

Hammersmith Jewish Literary and Social Society. Hon. Sec.: Mrs. A. D. Berger, 2, Riverside Court, Brook Green Road, W.6. Tel.: RIV. 7327.

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

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

Hammersmith, Shepherds Bush & Chelsea District Defence Committee (under the auspices of Board of Deputies of British Jews). Hon. Sec.: Miss H. Berk, 17 Edgar Court, Blythe Road, W.14. SHE. 2770.

Hammersmith and West Kensington Districts—Norwood Aid Society. Hon. Sec.: Miss R. Longhorn, 24 Lincolnholt Mansions, W.6. RIV. 7137.

Hammersmith Jewish Youth Club. Hon. Sec.: Miss T. Austin, 55 Eign Crescent, W.11. BAY 8457.

Hammersmith and District Women's Zionist Society. Hon. Sec.: Mrs. W. R. Longhorn, 24 Lincolnholt Mansions, W.6. Tel.: RIV. 7137.

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

Jewish Lads' Brigade—Hammersmith Coy. All enquiries to Capt. I. Sulkin, 55 Stamford Court, W.6. Tel.: RIV. 6806.

Association of Jewish Ex-Service Men and Women (Hammersmith and District Branch). Hon. Sec.: Mr. H. Levy, 176 Sutton Court Road, W.4. CHI. 6258.

TIMES OF SERVICES

WEEKDAYS

Morning 7.30 a.m.
Evening By arrangement.

SUNDAYS AND PUBLIC HOLIDAYS

8.30 a.m.

SABBATHS AND FESTIVALS

Evening 15 minutes after the commencement of Sabbath.
Morning 9.30 a.m.

YOUTH SERVICE

Held every few weeks.

CHILDREN'S SERVICE

Sabbaths 11.15 a.m.

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.

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

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

Lectures and Shiurim.—Details of these activities, usually held on Monday evenings, can be obtained from the Synagogue Secretary.

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., 71 Brook Green, W.6.
RIV. 7601.

Rev. S. FORSCHER, 43 College Court, W.6. RIV 8565.