

THE JEWISH ANNUAL

5714
(1953-1954)

EDITED BY

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THE

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החבר ר' חיים

בן החבר ר' נתן אלי

AFTER SABBATH

EVE OF 25 SHEBAT 5703

30 JANUARY 1943

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PREFACE

THE JEWISH ANNUAL has three chief aims. In the first place, it is designed to provide a Jewish Calendar corresponding with the Jewish Year. In the second place, it is planned to present in a compact form the main items of communal information relating to Great Britain and Eire. In the third place, it is an attempt within moderate compass to meet the needs of those who desire a literary section in a Jewish Annual in addition to the normal features of a Jewish Calendar and the record of Institutions in the Anglo-Jewish community.

The Literary Section of this year's ANNUAL consists entirely of contributions from my pen. Some of these Essays originally appeared in the *Jewish Chronicle*. My acknowledgments are due to the Editor of that periodical for his ready permission to reproduce them in their present form.

I am deeply grateful for the cordial messages of congratulation and good will I consistently receive in appreciation of the regular issue of the ANNUAL, now in its sixteenth year.

S. LEVY.

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CALENDAR

CALENDAR INFORMATION

THE JEWISH YEAR

The Year 5714 commences on Wednesday evening, September 9th, 1953, and concludes on Monday, September 27th, 1954.

ASTRONOMICAL NOTES

The Astronomical data in this Annual are given in Greenwich mean time and for the meridian at Greenwich. During the operation of the Daylight Saving Act (Summer Time), and during any period directed by Order in Council, times should be altered accordingly.

The times given for the commencement and termination of Sabbaths, Festivals and Fasts refer to LONDON only.

SUNSET VARIATION TABLE

The SUNSET VARIATION TABLE shows the variations in time of Sunset on the first of each month, for the principal places, other than London, in Great Britain, Northern Ireland and the Irish Free State.

+ indicates, Add minutes to times for London.

— indicates, Subtract minutes from times for London.

SUNSET VARIATION TABLE

	Jan.	Feb.	Mar.	Apr.	May	June	July	Aug.	Sept.	Oct.	Nov.	Dec.
Aberdeen	-24	-13	—	+14	+28	+41	+44	+33	+18	+4	-9	-23
Aberystwyth	+11	+12	+15	+17	+19	+22	+22	+20	+18	+15	+14	+12
Belfast ..	+7	+13	+19	+28	+35	+42	+42	+37	+29	+23	+15	+9
Birmingham	+2	+3	+6	+8	+10	+13	+13	+11	+9	+6	+5	+3
Bristol ..	+10	+10	+10	+10	+10	+10	+10	+10	+10	+10	+10	+10
Bristol ..	-7	-1	+7	+15	+24	+32	+34	+27	+18	+10	+1	-5
Carlisle ..	+31	+32	+32	+34	+35	+35	+35	+34	+34	+33	+32	+32
Cork ..	+15	+18	+22	+27	+32	+35	+35	+32	+28	+24	+20	+16
Dublin ..	-17	-7	+5	+17	+30	+41	+44	+34	+21	+9	-4	-15
Dundee ..	-13	-4	+6	+18	+29	+39	+41	+33	+21	+10	-1	-11
Edinburgh	+19	+18	+15	+13	+11	+8	+8	+10	+12	+15	+16	+19
Exeter ..	+27	+25	+22	+19	+16	+13	+12	+15	+18	+21	+23	+26
Falmouth	-9	—	+10	+22	+33	+43	+45	+37	+25	+14	+3	-7
Glasgow	-19	-7	+8	+24	+39	+54	+57	+44	+28	+13	-2	-17
Inverness	-6	-2	+3	+8	+13	+18	+20	+16	+10	+5	—	—
Leeds ..	+10	+16	+24	+33	+41	+49	+50	+44	+35	+28	+19	+12
Londonderry	-2	+2	+6	+11	+16	+21	+22	+18	+13	+8	+3	-12
Manchester	-13	-7	+1	+9	+18	+26	+28	+21	+12	+4	-5	-9
Newcastle	-10	-9	-6	-4	-2	+1	+1	-1	-3	-6	-7	-9
Norwich ..	+3	+3	+4	+5	+7	+8	+8	+7	+6	+5	+4	+3
Oxford ..	-15	-5	+7	+19	+32	+43	+46	+36	+23	+11	-2	-13
Perth ..	-4	-3	—	+2	+4	+7	+7	+5	+3	—	-1	-3
Peterborough	+22	+21	+18	+16	+14	+11	+11	+13	+15	+18	+19	+22
Plymouth	+6	+6	+5	+4	+2	+1	+1	+2	+3	+4	+5	+6
Portsmouth	-14	-9	-2	+5	+12	+19	+21	+15	+7	—	-7	-13
Whitby ..	-9	-5	—	+6	+13	+18	+20	+15	+8	+2	-3	-18
York ..	..	..	..	..	..	..	..	..	..	..	..	..

CALENDAR

NOTABLE DAYS IN 5714

SEPTEMBER 10th, 1953—SEPTEMBER 27th, 1954

			1953
New Year 5714, First Day	Thursday	September 10	
" " " Second Day	Friday	" 11	
Fast of Gedaliah	Sunday	" 13	
Day of Atonement	Saturday	" 19	
Tabernacles, First Day	Thursday	" 24	
" " Second Day	Friday	" 25	
Hoshana Rabba	Wednesday	" 30	
Eighth Day Solemn Assembly	Thursday	October 1	
Rejoicing of the Law	Friday	" 2	
Marcheshvan, New Moon, First Day	Friday	" 9	
" " " Second Day	Saturday	" 10	
Kislev, New Moon	Sunday	November 8	
Hanukkah, First Day	Wednesday	December 2	
Tebeth, New Moon	Monday	" 7	
Fast of Tebeth	Wednesday	" 16	
			1954
Shebat, New Moon	Tuesday	January 5	
New Year for Trees	Tuesday	" 19	
I Adar, New Moon, First Day	Wednesday	February 3	
" " " Second Day	Thursday	" 4	
Minor Purim	Wednesday	" 17	
Minor Shushan Purim	Thursday	" 18	
II Adar, New Moon, First Day	Friday	March 5	
" " " Second Day	Saturday	" 6	
Fast of Esther	Thursday	" 18	
Purim	Friday	" 19	
Shushan Purim	Saturday	" 20	
Nisan, New Moon	Sunday	April 4	
Fast of Firstborn	Thursday	" 15	
Passover, First Night Seder	Saturday	" 17	
Passover, First Day	Sunday	" 18	
" " Second Day	Monday	" 19	
" " Seventh Day	Saturday	" 24	
" " Eighth Day	Sunday	" 25	
Iyyar, New Moon, First Day	Monday	May 3	
" " " Second Day	Tuesday	" 4	
Thirty-third Day of the Omer	Friday	" 21	
Sivan, New Moon	Wednesday	June 2	
Feast of Weeks, First Day	Monday	" 7	
" " Second Day	Tuesday	" 8	
Tammuz, New Moon, First Day	Thursday	July 1	
" " " Second Day	Friday	" 2	
Fast of Tammuz	Sunday	" 18	
Ab, New Moon	Saturday	" 31	
Fast of Ab	Sunday	August 8	
Festival of Ab	Saturday	" 14	
Elul, New Moon, First Day	Sunday	" 29	
" " " Second Day	Monday	" 30	
Eve of New Year 5715	Monday	September 27	

1953, Sept. 10—Oct. 9]

TISHRI 30 DAYS

[5714 תשרי]

Civil Month	Day of the Week	Hebr. Month	SABBATHS, FESTIVALS, FASTS	PENTATEUCHAL PORTIONS פרשיות	PROPHETICAL PORTIONS הפטרות
Sept.		Tishri			
10	Th	1	New Year (5714) א' דר' השנה	{ Gen. 21 Num. 29, 1-6	1 Sam. 1, 1—2, 10
11	F	2	New Year, 2nd Day ב' דר' השנה	{ Gen. 22 Num. 29, 1-6	Jer. 31, 2-20
12	S	3	האזינו, שבת שובה	Deut. 32	{ Hos. 14, 2-10 Joel 2, 15-27
13	S	4	צום גדליה נדחה { Fast of Gedaliah	{ Ex. 32, 11-14 34, 1-10	{ Afternoon : Isa. 55, 6—56, 8
14	M	5			
15	T	6			
16	W	7			
17	Th	8			
18	F	9	ערב יום כפור	{ Lev. 16 Num. 29, 7-11	{ Isa. 57, 14—58, 14 Afternoon : Book of Jonah
19	S	10	Day of Atonement יום כפור	Afternoon: Lev. 18	Micah 7, 18-20
20	S	11			
21	M	12			
22	T	13			
23	W	14	ערב סוכות { ערוב תבשילין		
24	Th	15	Tabernacles, 1st Day א' דסכות	{ Lev. 22, 26—23, 44 Num. 29, 12-16	Zech. 14, 1-21
25	F	16	Tabernacles, 2nd Day ב' דסכות	{ Lev. 22, 26—23, 44 Num. 29, 12-16	1 Kings 8, 2-21
26	S	17	שבת חול המועד	{ Ex. 33, 12—34, 26 Num. 29, 17-22	Ezek. 38, 18—39, 16
27	S	18	חול המועד	Num. 29, 20-28	
28	M	19		Num. 29, 23-31	
29	T	20		Num. 29, 26-34	
30	W	21	{ Hoshana רבא Rabba { הושענא רבא ערוב תבשילין	Num. 29, 26-34	
Oct.					
1	Th	22	שמיני עצרת { Eighth Day Solemn Assembly	{ Deut. 14, 22—16, 17 Num. 29, 35—30, 1	1 Kings 8, 54-66
2	F	23	שמחת תורה { Rejoicing of the Law	{ Deut. 33, 1—34, 12 Gen. 1, 1—2, 3	Josh. 1, 1-18
3	S	24	אסרו חג, בראשית { מברכין החדש	{ Num. 29, 35—30, 1 Gen. 1, 1—6, 8	Isa. 42, 5—43, 10
4	S	25			
5	M	26			
6	T	27			
7	W	28			
8	Th	29	ערב ראש חודש		
9	F	30	א' דראש חודש	Num. 28, 1 15	

1953, Sept. 10—Oct. 9]

TISHRI 30 DAYS

תשרי 5714

- [Sept. 9 **Eruv Tavshilin**
New Year 5714 commences 6.0 p.m.]
- 10 **Tashlich**
- 11 Sabbath commences 6.0 p.m.
- 12 Sabbath terminates 7.3 p.m.
- 13 Fast of Gedaliah
 Marriages may not be solemnised
 Fast of Gedaliah terminates 7.0 p.m.
- 18 Marriages may not be solemnised
 Sabbath commences 5.45 p.m.
Hafsa'kah 5.45 p.m.
 Fast of Atonement commences 5.45 p.m.
 Service in Synagogue (**Kol Nidré**) 6.0 p.m.
- 19 Sabbath and Fast of Atonement terminate 6.47 p.m.
- 23 to October 2 inclusive
 Marriages may not be solemnised
- 23 **Eruv Tavshilin**
 Tabernacles commences 5.30 p.m.
- 24 to 25 { 24 למען אמתך
Hosha'noth { 25 אכן שתייה
- 25 Sabbath commences 5.30 p.m.
- 26 *The Book of Ecclesiastes* is read
Hosha'na אום נצורה
 Sabbath terminates 6.30 p.m.
- 27 to 29 { 27 אערוך שועי
Hosha'noth { 28 אל למושעות
 { 29 אדון המושיע
- 30 **Eruv Tavshilin**
 Festival commences 5.30 p.m.
- Oct. 1 **Yizkor** (Memorial Service)
- 2 Sabbath commences 5.0 p.m.
- 3 Benediction of *Marcheshvan*
 Commence **Barachi Nafshi** in Afternoon Service
 Sabbath terminates 6.14 p.m.
- 9 Sabbath commences 5.0 p.m.

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1953, Oct. 10—Nov. 7]			MARCHESHVAN 29 DAYS		[5714 מרחשון]	
Civil Month	Day of the Week	Hebr. Month	SABBATHS, FESTIVALS, FASTS	PENTATEUCHAL PORTIONS פרשיות	PROPHETICAL PORTIONS הפטרות	
Oct. 10	S	1	eshvan נח, ב' דראש חדש	{ Gen. 6, 9—11, 32 { Num. 28, 9-15	Isa. 66, 1-24	
11	S	2				
12	M	3				
13	T	4				
14	W	5				
15	Th	6				
16	F	7				
17	S	8	לך לך	Gen. 12, 1—17, 27	Isa. 40, 27—41, 16	
18	S	9				
19	M	10				
20	T	11				
21	W	12				
22	Th	13				
23	F	14				
24	S	15	וירא, מברכין ב'ה'ב'	Gen. 18, 1—22, 24	2 Kings 4, 1-37	
25	S	16				
26	M	17	First Fast תענית שני קמא			
27	T	18				
28	W	19				
29	Th	20	Second Fast תענית חמישי			
30	F	21				
31	S	22	חיי שרה	Gen. 23, 1—25, 18	1 Kings 1, 1-31	
Nov. 1	S	23				
2	M	24	Third Fast תענית שני תנינא			
3	T	25				
4	W	26				
5	Th	27	יום כפור קטן מקודם			
6	F	28				
7	S	29	{ תולדת, מב' הח' מחר חדש	Gen. 25, 19—28, 9	1 Sam. 20, 18-42	

1953, Oct. 10—Nov. 7]

MARCHESHVAN 29 DAYS

5714 מרחשון

Oct. 10 Sabbath terminates 5.58 p.m.

16 Sabbath commences 4.30 p.m.

17 Sabbath terminates 5.44 p.m.

23 Sabbath commences 4.30 p.m.

24 Sabbath terminates 5.30 p.m.

26 First Fast terminates 5.26 p.m.

29 Second Fast terminates 5.21 p.m.

30 Sabbath commences 4.0 p.m.

31 Sabbath terminates 5.17 p.m.

Nov. 2 Third Fast terminates 5.14 p.m.

6 Sabbath commences 4.0 p.m.

7 Benediction of *Kislev*
Sabbath terminates 5.6 p.m.

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1953, Nov. 8—Dec. 6]			KISLEV 29 DAYS		5714 כסלו]	
Civil Month	Day of the Week	Hebr. Month	SABBATHS, FESTIVALS, FASTS	PENTATEUCHAL PORTIONS פרשיות	PROPHETICAL PORTIONS הפטרות	
Nov.		Kislev				
8	S	1	ראש חודש	Num. 28, 1-15		
9	M	2				
10	T	3				
11	W	4				
12	Th	5				
13	F	6				
14	S	7	ויצא	Gen. 28, 10—32, 3	Hosea 12, 13—14, 10	
15	S	8				
16	M	9				
17	T	10				
18	W	11				
19	Th	12				
20	F	13				
21	S	14	וישלח	Gen. 32, 4—36, 43	Hosea 11, 7—12, 12	
22	S	15				
23	M	16				
24	T	17				
25	W	18				
26	Th	19				
27	F	20				
28	S	21	וישב	Gen. 37, 1—40, 23	Amos 2, 6—3, 8	
29	S	22				
30	M	23				
Dec.						
1	T	24				
2	W	25	Hanukkah, 1st Day חנוכה	Num. 7, 1-17		
3	Th	26	Hanukkah, 2nd Day	Num. 7, 18-29		
4	F	27	Hanukkah, 3rd Day	Num. 7, 24-35		
5	S	28	{ 4th Day מקץ, מב' הח' Hanukkah, טל' ומטר במעריב	{ Gen. 41, 1—44, 17 Num. 7, 30-35	Zech. 2, 14—4, 7	
6	S	29	Hanukkah, 5th Day ערב ר"ח	Num. 7, 36-4, 7		

CALENDAR

1953, Nov. 8—Dec. 6]

KISLEV 29 DAYS

כסליו 5714

Nov. 13 Sabbath commences 4.0 p.m.

14 Sabbath terminates 4.57 p.m.

20 Sabbath commences 3.30 p.m.

21 Sabbath terminates 4.49 p.m.

27 Sabbath commences 3.30 p.m.

28 Sabbath terminates 4.43 p.m.

Dec. 1 Hanukkah commences in Evening (First Light)

2 Two Lights in Evening

3 Three Lights in Evening

4 Four Lights before Sabbath

Sabbath commences 3.30 p.m.

5 Benediction of *Tebeth*

Sabbath terminates 4.40 p.m.

Commence **Tal Umatar** in Evening Service

Five Lights after Sabbath

6 Six Lights in Evening

1953, Dec. 7—1954, Jan. 4]

TEBETH 29 DAYS

[שבת 5714]

Civil Month	Day of the Week	Hebr. Month	SABBATHS, FESTIVALS, FASTS	PENTATEUCHAL PORTIONS פרשיות	PROPHETICAL PORTIONS הפטרות
Dec.		Tebeth			
7	M	1	Hanukkah, 6th Day ראש חדש	{ Num. 28, 1-15 7, 42-47	
8	T	2	Hanukkah, 7th Day	Num. 7, 48-59	
9	W	3	{ חג המזבח Hanukkah, 8th Day	Num. 7, 54—8, 4	
10	Th	4			
11	F	5			
12	S	6	ויגש	Gen. 44, 18—47, 27	Ezek. 37, 15-28
13	S	7			
14	M	8			
15	T	9			
16	W	10	{ צום עשרה בטבת Fast of Tebeth	{ Ex. 32, 11-14 34, 1-10	{ Afternoon : Isa. 55, 6—56, 8
17	Th	11			
18	F	12			
19	S	13	ויחי	Gen. 47, 28—50, 26	1 Kings 2, 1-12
20	S	14			
21	M	15	Shortest Day ליל הארוך		
22	T	16			
23	W	17			
24	Th	18			
25	F	19	Christmas Day		
26	S	20	Bank Holiday שמות	Ex. 1, 1—6, 1	{ Isa. 27, 6—28, 13 29, 22, 23
27	S	21			
28	M	22			
29	T	23			
30	W	24			
31	Th	25			
1954 Jan. 1	F	26			
2	S	27	וארא, מברכין החדש	Ex. 6, 2—9, 35	Ezek. 28, 25—29, 21
3	S	28			
4	M	29	{ ערב ראש חדש יום כפור קטן		

1953, Dec. 7—1954, Jan. 4]

TEBETH 29 DAYS

טבת 5714

Dec. 7 Seven Lights in Evening

8 Eight Lights in Evening

11 Sabbath commences 3.30 p.m.

12 Sabbath terminates 4.39 p.m.

16 Fast of Tebeth

Marriages may not be solemnised

Fast of Tebeth terminates 4.39 p.m.

18 Sabbath commences 3.30 p.m.

19 Sabbath terminates 4.40 p.m.

25 Sabbath commences 3.30 p.m.

26 Sabbath terminates 4.44 p.m.

1954

Jan. 1 Sabbath commences 3.30 p.m.

2 Benediction of *Shebat*

Sabbath terminates 4.50 p.m.

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1954, Jan. 5—Feb. 3]			SHEBAT 30 DAYS		[שבט 5714	
Civil Month	Day of the Week	Hebr. Month	SABBATHS, FESTIVALS, FASTS	PENTATEUCHAL PORTIONS פרשיות	PROPHETICAL PORTIONS הפטרות	
Jan.		Shebat				
5	T	1	ראש חדש	Num. 28, 1-15		
6	W	2				
7	Th	3				
8	F	4				
9	S	5	כא	Ex. 10, 1—13, 16	Jer. 46, 13-28	
10	S	6				
11	M	7				
12	T	8				
13	W	9				
14	Th	10				
15	F	11				
16	S	12	בשלח, שבת שירה	Ex. 13, 17—17, 16	Judges 4, 4—5, 31	
17	S	13	{ חמשה עשר בשבט ראש השנה לאילנות New Year for Trees			
18	M	14				
19	T	15				
20	W	16				
21	Th	17				
22	F	18				
23	S	19	יתרו	Ex. 18, 1—20, 23	{ Isa. 6, 1—7, 6 9, 5, 6	
24	S	20				
25	M	21				
26	T	22				
27	W	23				
28	Th	24				
29	F	25				
30	S	26	משפטים, מברכין החדש	Ex. 21, 1—24, 18	{ Jer. 34, 8-22 33, 25, 26	
31	S	27				
Feb.						
1	M	28	{ ערב ראש חדש יום כפור קטן א' דראש חדש			
2	T	29				
3	W	30		Num. 28, 1-15		

1954, Jan. 5—Feb. 3]

SHEBAT 30 DAYS

[שבט 5714

Jan. 8 Sabbath commences 3.30 p.m.

9 Sabbath terminates 4.58 p.m.

15 Sabbath commences 4.0 p.m.

16 Sabbath terminates 5.7 p.m.

22 Sabbath commences 4.0 p.m.

23 Sabbath terminates 5.18 p.m.

29 Sabbath commences 4.30 p.m.

30 Benediction of *Adar Rishon*
Sabbath terminates 5.29 p.m.

1954, Feb. 4—March 5]

ADAR RISHON 30 DAYS

5714 אדר ראשון

Civil Month	Day of the Week	Hebr. Month	SABBATHS, FESTIVALS, FASTS	PENTATEUCHAL PORTIONS פרשיות	PROPHETICAL PORTIONS הפטרות
Feb.		Adar	Rishon		
4	Th	1	ב' דראש חדש	Num. 28, 1-15	
5	F	2			
6	S	3	תרומה	Ex. 25, 1—27, 19	1 Kings 5, 26—6, 13
7	S	4			
8	M	5			
9	T	6			
10	W	7			
11	Th	8			
12	F	9			
13	S	10	תצוה	Ex. 27, 20—30, 10	Ezek. 43, 10-27
14	S	11			
15	M	12			
16	T	13			
17	W	14	Minor Purim פורים קטן		
18	Th	15	שושן פורים קטן { Minor Shushan Purim		
19	F	16			
20	S	17	כי תשא	Ex. 30, 11—34, 35	1 Kings 18, 1-39
21	S	18			
22	M	19			
23	T	20			
24	W	21			
25	Th	22			
26	F	23			
27	S	24	ויקהל, מברכין החדש	Ex. 35, 1—38, 20	1 Kings 7, 40-50
28	S	25			
March					
1	M	26			
2	T	27			
3	W	28			
4	Th	29	ערכ ראש חדש { יום כפור קטן		
5	F	30	א' דראש חדש	Num. 28, 1-15	

1954, Feb. 4—March 5]

ADAR RISHON 30 DAYS

אדר ראשון 5714

Feb. 5 Sabbath commences 4.30 p.m.

6 Sabbath terminates 5.41 p.m.

12 Sabbath commences 4.30 p.m.

13 Sabbath terminates 5.52 p.m.

19 Sabbath commences 5.0 p.m.

20 Sabbath terminates 6.5 p.m.

26 Sabbath commences 5.0 p.m.

27 Benediction of *Adar Sheni*
Sabbath terminates 6.17 p.m.

Mar. 5 Sabbath commences 5.30 p.m.

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1954, March 6—April 3]

ADAR SHENI 29 DAYS

[5714 אדר שני]

Civil Month	Day of the Week	Hebr. Month	SABBATHS, FESTIVALS, FASTS	PENTATEUCHAL PORTIONS פרשיות	PROPHETICAL PORTIONS הפטרות
March 6	S	Adar 1	Sheni { פקודי, ב' דראש חדש פ' שקלים	{ Ex. 38, 21—40, 38 Num. 28, 9-15 Ex. 30, 11-16	2 Kings 12, 1-17
7	S	2			
8	M	3			
9	T	4			
10	W	5			
11	Th	6			
12	F	7			
13	S	8	ויקרא, פ' זכור	{ Lev. 1, 1—5, 26 Deut. 25, 17-19	1 Sam. 15, 2-34
14	S	9			
15	M	10			
16	T	11			
17	W	12			
18	Th	13	תענית אסתר Fast of Esther	{ Ex. 32, 11-14 34, 1-10	{ Afternoon: Isa. 55, 6—56, 8
19	F	14	פורים Purim	Ex. 17, 8-16	{ Jer. 7, 21—8, 3
20	S	15	צו, הפסקה, שושן פורים { Shushan Purim	Lev. 6, 1—8, 36	{ 9, 22, 23
21	S	16			
22	M	17			
23	T	18			
24	W	19			
25	Th	20			
26	F	21			
27	S	22	שמיני, פ' פרה	{ Lev. 9, 1—11, 47 Num. 19, 1-22	Ezek. 36, 16-38
28	S	23			
29	M	24			
30	T	25			
31	W	26			
April 1	Th	27	יום כפור קטן מוקדם		
2	F	28			
3	S	29	תזריע, פ' החדש מברכיך החדש, מחר חדש {	{ Lev. 12, 1—13, 59 Ex. 12, 1-20	Ezek. 45, 16—46, 18

1954, March 6—April 3]

ADAR SHENI 29 DAYS

[אדר שני 5714]

Mar. 6 Three Scrolls of the Torah
Sabbath terminates 6.28 p.m.

12 Sabbath commences 5.30 p.m.

13 Sabbath terminates 6.41 p.m.

18 Fast of Esther
Marriages may not be solemnised
Fast of Esther terminates 6.48 p.m.
The Book of Esther is read in Evening Service
19 *The Book of Esther* is read in Morning Service
Marriages may not be solemnised
Sabbath commences 6.0 p.m.
20 Sabbath terminates 6.52 p.m.

26 Sabbath commences 6.0 p.m.

27 Sabbath terminates 7.4 p.m.

April 2 Sabbath commences 6.0 p.m.

3 Benediction of *Nisan*
Sabbath terminates 7.16 p.m.

THE JEWISH ANNUAL

1954, April 4—May 3]			NISAN 30 DAYS		5714 [ניסן]		
Civil Month	Day of the Week	Hebr. Month	SABBATHS, FESTIVALS, FASTS	PENTATEUCHAL PORTIONS פרשיות	PROPHETICAL PORTIONS הפטרות		
April		Nisan					
4	S	1	ראש חדש	Num. 28, 1-15			
5	M	2					
6	T	3					
7	W	4					
8	Th	5					
9	F	6					
10	S	7	מצרע, פנוי	Lev. 14, 1—15, 33	2 Kings 7, 3-20		
11	S	8					
12	M	9					
13	T	10					
14	W	11					
15	Th	12	{ תענית בכורים מוקדם Fast of First Born ליל בדיקת חמץ				
16	F	13		Good Friday			
17	S	14	{ אחרי מות, שבת הגדול ערב פסח	Lev. 16, 1—18, 30	Malachi 3, 4-24		
18	S	15	{ Passover, 1st Day Easter Sunday Passover, 2nd Day Bank Holiday	{ Ex. 12, 21-51 Num. 28, 16-25 Lev. 22, 26—23, 44 Num. 28, 16-25 Ex. 13, 1-16 Num. 28, 19-25 Ex. 22, 24—23, 19 Num. 28, 19-25 Ex. 34, 1-26 Num. 28, 19-25 Num. 9, 1-14 Num. 28, 19-25 Ex. 13, 17—15, 26 Num. 28, 19-25	{ Josh. 5, 2—6, 1 2 Kings 23, 1-9, 21-25		
19	M	16					
20	T	17			{ חול המועד		2 Sam. 22, 1-51
21	W	18					
22	Th	19					
23	F	20					
24	S	21	Passover, 7th Day	ד' דפסח			
25	S	22	Passover, 8th Day	{ Deut. 15, 19—16, 17 Num. 28, 19-25	Isa. 10, 32—12, 6		
26	M	23				ח' דפסח	אסרו חג
27	T	24					
28	W	25					
29	Th	26					
30	F	27					
May							
1	S	28	קדשים, מב' החדש, פרק א'	Lev. 19, 1—20, 27	Amos 9, 7-15		
2	S	29	ערב ראש חדש				
3	M	30	א' דראש חדש	Num. 28, 1-15			

1954, April 4—May 3]

NISAN 30 DAYS

5714 ב'תש"ד

April 9 Sabbath commences 6.30 p.m.

10 Sabbath terminates 7.29 p.m.

April	Day of Omer
19	1
20	2
21	3
22	4
23	5
24	6
25	7
26	8
27	9
28	10
29	11
30	12
May 1	13
2	14
3	15

16 Sabbath commences 6.30 p.m.

17 **Haggadah** is read in Afternoon Service
Sabbath terminates 7.42 p.m.

17 **Hafssakah**, Cessation of the eating of
Leavened Food, 9.15 a.m.
Passover commences 7.42 p.m.

Seder, First Night

18 Seder, Second Night

Commence **Omer-Counting** in Evening

19 Passover Second Day, terminates 7.45 p.m.

20 to 25 inclusive Marriages may not be solemnised

23 Sabbath and Festival commence 6.30 p.m.

24 *The Song of Songs* is read
Sabbath terminates 7.55 p.m.

25 **Yizkor** (Memorial Service)
Passover terminates 7.57 p.m.

30 Sabbath commences 7.0 p.m.

May 1 Benediction of *Iyyar*
Sabbath terminates 8.8 p.m.

THE JEWISH ANNUAL

1954, May 4—June 1			IYYAR 29 DAYS		[אייר 5714]	
Civil Month	Day of the Week	Hebr. Month	SABBATHS, FESTIVALS, FASTS	PENTATEUCHAL PORTIONS פרשיות	PROPHETICAL PORTIONS הפטורות	
May		Iyyar				
4	T	1	ב' דראש חדש	Num. 28, 1-15		
5	W	2				
6	Th	3				
7	F	4				
8	S	5	אמר, מב' בה"ב, פרק ב'	Lev. 21, 1—24, 23	Ezek. 44, 15-31	
9	S	6				
10	M	7	First Fast תענית שני קמא			
11	T	8				
12	W	9				
13	Th	10	Second Fast תענית חמישי			
14	F	11				
15	S	12	בהר, פרק ג'	Lev. 25, 1—26, 2	Jer. 32, 6-27	
16	S	13				
17	M	14	{ Second Passover פסח שני Third Fast תענית שני תנינא			
18	T	15				
19	W	16				
20	Th	17				
21	F	18	Scholars' Festival ל"ג בעמר			
22	S	19	בחקתי, פרק ד'	Lev. 26, 3—27, 34	Jer. 16, 19—17, 14	
23	S	20				
24	M	21				
25	T	22				
26	W	23				
27	Th	24				
28	F	25				
29	S	26	במדבר, מב' החדש, פרק ה'	Num. 1, 1—4, 20	Hos. 2, 1-22	
30	S	27				
31	M	28				
June						
1	T	29	{ ערב ראש חדש יום כפור קטן			

1954, May, 4—June 1]

IYYAR 29 DAYS

[אייר 5714

May	Day of Omer	
4	16	
5	17	
6	18	May 5 to 20 inclusive (Sefirah) Marriages may not be solemnised
		7 Sabbath commences 7.0 p.m.
		8 Sabbath terminates 8.22 p.m.
7	19	
8	20	
9	21	
10	22	10 First Fast terminates 8.25 p.m.
11	23	
12	24	
13	25	13 Second Fast terminates 8.31 p.m.
		14 Sabbath commences 7.0 p.m.
		15 Sabbath terminates 8.34 p.m.
14	26	
15	27	
16	28	
17	29	17 Third Fast terminates 8.38 p.m.
18	30	
19	31	
20	32	
		21 Lag Ba-Omer Marriages may be solemnised
		Sabbath commences 7.0 p.m.
21	33	22 Sabbath terminates 8.47 p.m.
22	34	23 to June 1 inclusive (Sefirah) Marriages may not be solemnised
23	35	
24	36	
25	37	
26	38	
27	39	
		28 Sabbath commences 7.0 p.m.
		29 Benediction of <i>Sivan</i> Sabbath terminates 8.58 p.m.
28	40	
29	41	
30	42	
31	43	
June		
1	44	

1954, June 2—July 1]			SIVAN 30 DAYS		5714 סיון]
Civil Month	Day of the Week	Hebr. Month	SABBATHS, FESTIVALS, FASTS	PENTATEUCHAL PORTIONS פרשיות	PROPHETICAL PORTIONS הפטרות
June		Sivan			
2	W	1	ראש חדש	Num. 28, 1-15	
3	Th	2			
4	F	3	שלשת ימי הגבלה		
5	S	4	נשא, פרק ו'	Num. 4, 21—7, 89	Judges 13, 2-25
6	S	5	Whit Sunday ערב שבועות		
7	M	6	{ Feast of Weeks, 1st Day, Bank Holiday א' דשבועות	{ Ex. 19, 1—20, 23 Num. 28, 26-31	Ezek. 1, 1-28; 3, 12
8	T	7	{ Feast of Weeks, 2nd Day ב' דשבועות	{ Deut. 15, 19—16, 17 Num. 28, 26-31	Habakkuk 3, 1-19
9	W	8	אסרו חג		
10	Th	9			
11	F	10			
12	S	11	בהעלתך, פרק א'	Num. 8, 1—12, 16	Zech. 2, 14—4, 7
13	S	12			
14	M	13			
15	T	14			
16	W	15			
17	Th	16			
18	F	17			
19	S	18	שלח לך, פרק ב'	Num. 13, 1—15, 41	Joshua 2, 1-24
20	S	19			
21	M	20	Longest Day יום הארוך		
22	T	21			
23	W	22			
24	Th	23			
25	F	24			
26	S	25	קרח, מב' הח', פרק ג'	Num. 16, 1—18, 32	1 Sam. 11, 14—12, 22
27	S	26			
28	M	27			
29	T	28			
30	W	29	{ ערב ראש חדש יום כפור קטן		
July 1	Th	30	א' דראש חדש	Num. 28, 1-15	

CALENDAR

1954, June 2—July 1]

SIVAN 30 DAYS

סיון 5714

June	Day of Omer
2	45
3	46
4	47
5	48
6	49

June 4 Sabbath commences 7.0 p.m.

5 Sabbath terminates 9.7 p.m.

6 Feast of Weeks commences 7.0 p.m.

8 *The Book of Ruth* is read
Yizkor (Memorial Service)
 Feast of Weeks terminates 9.10 p.m.

11 Sabbath commences 7.0 p.m.

12 Sabbath terminates 9.14 p.m.

18 Sabbath commences 7.0 p.m.

19 Sabbath terminates 9.18 p.m.

25 Sabbath commences 7.0 p.m.

26 Benediction of *Tammuz*
 Sabbath terminates 9.19 p.m.

1954, July 2—30			TAMMUZ 29 DAYS		5714 תמוז
Civil Month	Day of the Week	Hebr. Month	SABBATHS, FESTIVALS, FASTS	PENTATEUCHAL PORTIONS פרשיות	PROPHETICAL PORTIONS הפטרות
July		Tammuz			
2	F	1	ב' דראש חדש	Num. 28, 1-15	
3	S	2	חקת, פרק ד'	Num. 19, 1—22, 1	Judges 11, 1-33
4	S	3			
5	M	4			
6	T	5			
7	W	6			
8	Th	7			
9	F	8			
10	S	9	בלק, פרק ה'	Num. 22, 2—25, 9	Micah 5, 6—6, 8
11	S	10			
12	M	11			
13	T	12			
14	W	13			
15	Th	14			
16	F	15			
17	S	16	פינחס, פרק ו'	Num. 25, 10—30, 1	1 Kings 18, 46—19, 21
18	S	17	{ צום שבעה עשר בתמוז { Fast of Tammuz	{ Ex. 32, 11-14 34, 1-10	{ Afternoon : Isa. 55, 6—56, 8
19	M	18			
20	T	19			
21	W	20			
22	Th	21			
23	F	22			
24	S	23	מטות, מב' הח', פרק א'	Num. 30, 2—32, 42	Jer. 1, 1—2, 3
25	S	24			
26	M	25			
27	T	26			
28	W	27			
29	Th	28	יום כפור קטן מוקדם		
30	F	29	ערב ראש חדש		

1954, July 2—30]

TAMMUZ 29 DAYS

[תמוז 5714]

July 2 Sabbath commences 7.0 p.m.

3 Sabbath terminates 9.17 p.m.

9 Sabbath commences 7.0 p.m.

10 Sabbath terminates 9.11 p.m.

16 Sabbath commences 7.0 p.m.

17 Sabbath terminates 9.3 p.m.

18 to 30 inclusive

Marriages may not be solemnised

18 Fast of Tammuz terminates 9.2 p.m.

23 Sabbath commences 7.0 p.m.

24 Benediction of *Ab*

Sabbath terminates 8.52 p.m.

30 Sabbath commences 7.0 p.m.

1954, July 31—Aug. 29]

AB 30 DAYS

[אב 5714]

Civil Month	Day of the Week	Hebr. Month	SABBATHS, FESTIVALS, FASTS	PENTATEUCHAL PORTIONS פרשיות	PROPHETICAL PORTIONS הפטרות
July 31	S	Ab 1	מסעי, ראש חדש, פרק ב'	{ Num. 33, 1—36, 13 Num. 28, 9-15	Jer. 2, 4-28; 3, 4
Aug. 1	S	2	Bank Holiday		
2	M	3			
3	T	4			
4	W	5			
5	Th	6	דברים, שבת חזון	Deut. 1, 1—3, 22	Isa. 1, 1-27
6	F	7			
7	S	8			
8	S	9			
9	M	10	צום תשעה באב Fast of Ab	{ Deut. 4, 25-40 Afternoon: Ex. 32, 11-14 34, 1-10	{ Morning: Jer. 8, 13—9, 23 Afternoon: Isa. 55, 6—56, 8
10	T	11			
11	W	12			
12	Th	13			
13	F	14	{ ראתחנן, שבת נחמור, חמשה עשר באב Festival of Ab פרק ג'	Deut. 3, 23—7, 11	Isa. 40, 1-26
14	S	15			
15	S	16			
16	M	17			
17	T	18			
18	W	19			
19	Th	20	עקב, פרק ד'	Deut. 7, 12—11, 25	Isa. 49, 14—51, 3
20	F	21			
21	S	22			
22	S	23			
23	M	24	יום כפור קטן מוקדם		
24	T	25			
25	W	26			
26	Th	27			
27	F	28	{ ראה, מב' החדש. מחר חדש פרק ה'	Deut. 11, 26—16, 17	Isa. 54, 11—55, 5
28	S	29			
29	S	30	א' דראש חדש	Num. 28, 1-15	

July 31 Sabbath terminates 8.40 p.m.

July 31 to August 8 inclusive
Marriages may not be solemnised

Aug. 6 Sabbath commences 7.0 p.m.

7 **Hafsa** 7.35 p.m.
Fast of Ab commences 7.35 p.m.
Sabbath terminates 8.26 p.m.
The Book of Lamentations is read
in Evening Service

8 Fast of Ab terminates 8.24 p.m.

13 Sabbath commences 7.0 p.m.

14 Sabbath terminates 8.11 p.m.

20 Sabbath commences 6.30 p.m.

21 Sabbath terminates 7.55 p.m.

27 Sabbath commences 6.30 p.m.

28 Benediction of *Elul*
Sabbath terminates 7.39 p.m.

1954, Aug. 30—Sept. 27]

ELUL 29 DAYS

[אלול 5714]

Civil Month	Day of the Week	Hebr. Month	SABBATHS, FESTIVALS, FASTS	PENTATEUCHAL PORTIONS פרשיות	PROPHETICAL PORTIONS הפטרות
Aug.		Elul			
30	M	1	{ ב' דראש חדש תקיעת שופר }	Num. 28, 1-15	
31	T	2			
Sept.					
1	W	3	שפטים, פרק ו'	Deut. 16, 18—21, 9	Isa. 51, 12—52, 12
2	Th	4			
3	F	5			
4	S	6			
5	S	7	כי תצא, פרקים א', ב'	Deut. 21, 10—25, 19	Isa. 54, 1-10
6	M	8			
7	T	9			
8	W	10			
9	Th	11			
10	F	12			
11	S	13			
12	S	14	כי תבוא, פרקים ג', ד'	Deut. 26, 1—29, 8	Isa. 60, 1-22
13	M	15			
14	T	16			
15	W	17			
16	Th	18			
17	F	19			
18	S	20			
19	S	21	{ משכימים לסליחות Commence Selichoth }	Deut. 29, 9—30, 20	Isa. 61, 10—63, 9
20	M	22			
21	T	23			
22	W	24			
23	Th	25			
24	F	26			
25	S	27			
26	S	28	{ זכור ברית ערב ראש השנה תשט"ו }		
27	M	29			

1954, Aug. 30—Sept. 27]

ELUL 29 DAYS

אלול 5714

Aug. 30 Commence the Blowing of the Shofar

Sept. 3 Sabbath commences 6.0 p.m.

4 Sabbath terminates 7.22 p.m.

10 Sabbath commences 6.0 p.m.

11 Sabbath terminates 7.5 p.m.

17 Sabbath commences 5.30 p.m.

18 Sabbath terminates 6.49 p.m.

24 Sabbath commences 5.30 p.m.

25 Sabbath terminates 6.33 p.m.

27 Marriages may not be solemnised
New Year 5715 commences 5.30 p.m.

CALENDAR

NOTABLE DAYS IN 5715

SEPTEMBER 28th, 1954—September 16th, 1955

					1954
New Year 5715 , First Day	Tuesday	September 28			
" " " Second Day	Wednesday	" 29			
Fast of Gedaliah	Thursday	" 30			
Day of Atonement	Thursday	October 7			
Tabernacles, First Day	Tuesday	" 12			
" Second Day	Wednesday	" 13			
Hoshana Rabba	Monday	" 18			
Eighth Day Solemn Assembly	Tuesday	" 19			
Rejoicing of the Law	Wednesday	" 20			
Marcheshvan, New Moon, First Day ..	Wednesday	" 27			
" " " " Second Day .	Thursday	" 28			
Kislev, New Moon	Friday	November 26			
Hanukkah, First Day	Monday	December 20			
Tebeth, New Moon, First Day	Saturday	" 25			
" " " Second Day	Sunday	" 26			
		1955			
Fast of Tebeth	Tuesday	January 4			
Shebat, New Moon	Monday	" 24			
New Year for Trees	Monday	February 7			
Adar, New Moon, First Day	Tuesday	" 22			
" " " Second Day	Wednesday	" 23			
Fast of Esther	Monday	March 7			
Purim	Tuesday	" 8			
Shushan Purim	Wednesday	" 9			
Nisan, New Moon	Thursday	" 24			
Fast of Firstborn	Wednesday	April 6			
Passover, First Night Seder	Wednesday	" 6			
" First Day	Thursday	" 7			
" Second Day	Friday	" 8			
" Seventh Day	Wednesday	" 13			
" Eighth Day	Thursday	" 14			
Iyyar, New Moon, First Day	Friday	" 22			
" " " Second Day	Saturday	" 23			
Second Passover	Friday	May 6			
Thirty-third Day of the Omer	Tuesday	" 10			
Sivan, New Moon	Sunday	" 22			
Feast of Weeks, First Day	Friday	" 27			
" " " Second Day	Saturday	" 28			
Tammuz, New Moon, First Day	Monday	June 20			
" " " Second Day	Tuesday	" 21			
Fast of Tammuz	Thursday	July 7			
Ab, New Moon	Wednesday	" 20			
Fast of Ab	Thursday	" 28			
Festival of Ab	Wednesday	August 3			
Elul, New Moon, First Day	Thursday	" 18			
" " " Second Day	Friday	" 19			
Eve of New Year 5716	Friday	September 16			

LONDON

COMMUNAL INSTITUTIONS

Adath Yisroel Synagogue

124-126, Green Lanes, N.16. Tel. : Clissold 4142.

Agudas Israel

32, Amhurst Park, N.16. Tel. : Stamford Hill 6688.

Agudath Ahim Synagogue

42, Old Castle Street, E.1.

Agudath Hashochtim V'Shomrim

34, Gilda Crescent, N.16.

Alie Street Synagogue

41, Alie Street, E.1.

A. L. Moses and Henry Solomon Almshouses

Bancroft Road, Mile End, E.1.

Almshouses of the Spanish and Portuguese Congregation

Bancroft Road, Mile End, E.1.

Anglo-Israeli (formerly Anglo-Palestinian) Club

43-44, Great Windmill Street, W.1 Tel. : Gerrard 2963.

Anglo-Jewish Association

Woburn House, Upper Woburn Place, W.C.1.

Tel. : Euston 5937.

Anthony and Annie Muller Convalescent Home

Lanthorne Road, Broadstairs, Kent. Tel. : Broadstairs 548.

Association for Jewish Youth

33 Berner Street, E.1. Tel. : Royal 5526.

Association of Jewish Ex-Servicemen

28, Euston Square, N.W.1. Tel. : Euston 1080.

Association of Jewish Friendly Societies

Camperdown House, Half-Moon Passage, Aldgate, E.1.

Tel. : Royal 1388.

Association of Ministers (Chazanim)

66, Mowbray Road, Edgware. Tel. : Edgware 3020.

Association of Ministers (Preachers) of the United Synagogue

34, Mowbray Road, Edgware, Middlesex. Tel. : Edgware 2216.

Association of Rabbis

257, Seven Sisters Road, N.4. Tel. : Archway 4200.

Bachad Fellowship

24, Tottenham Court Road, W.1. Tel. : Langham 2547.

Bank Leumi Le-Israel (formerly Anglo-Palestine Bank)

6, Gracechurch Street E.C.3. Tel. : Mansion House 4191.

Barking Hebrew Congregation

9, Heath Street, Barking, Essex. Tel. : Seven Kings 4491.

Bayswater Synagogue

Chichester Place, Harrow Road, W.2.

Tel. : Cunningham 1847.

Bearsted Memorial Hospital (Jewish Maternity Hospital
Incorporated)

Lordship Road, Stoke Newington, N.16.

Tel. : Stamford Hill 8282.

and The Green, Hampton Court. Tel. : Molesey 1828.

Becontree and District Associate Synagogue

200, Becontree Avenue, Becontree, Essex.

Tel. : Seven Kings 5242.

Ben-Uri Jewish Art Gallery

14, Portman Street, W.1. Tel. : Welbeck 3001.

Bernhard Baron St. George's Jewish Settlement

Berner Street, Commercial Road, E.1. Tel. : Royal 5526.

Beth Hamedrash "Etz Haim"

Vestry Offices, Heneage Lane, E.C.3. Tel. : Avenue 2840.

Beth Hamedrash "Ohel Yisroel"

46, Brooke Road, N.16. Tel. Amherst 5283.

Beth Holim Hospital

253, Mile End Road, E.1. Tel. : Stepney Green 4542.

Bethnal Green District Talmud Torah

Rochelle Street L.C.C. School, E.2.

Bethnal Green Great Synagogue

2/4, Chance Street, E.1. Tel. : Bishopsgate 3797.

Bloomsbury Synagogue

40, Lamb's Conduit Street, W.C.1.

B'nai B'rith

72, White Horse Lane, E.1. Tel. : Stepney Green 2572.

Board of Deputies of British Jews

Woburn House, Upper Woburn Place, W.C.1.

Tel. : Euston 3952-3.

Board of Guardians and Trustees for the Relief of the Jewish Poor

125-129, Middlesex Street, Bishopsgate, E.1.

Tel. : Avenue 3400.

Borough Synagogue

Wansey Street, Walworth, S.E.17. Tel. : Rodney 3241.

Brady Clubs and Settlement

192-196, Hanbury Street, Whitechapel, E.1.

Tel. : Bishopsgate 5331.

Brick Lane Talmud Torah

59, Brick Lane, E.1.

Brit Chalutzim Datiim

24, Tottenham Court Road, W.1. Tel. : Langham 2547.

LONDON—COMMUNAL INSTITUTIONS

British O.R.T.

102, Belsize Lane, N.W.3. Tel. : Hampstead 9044.

British O.S.E. Society

109-111, Stamford Hill, N.16. Tel. : Stamford Hill 4540.

Brixton Synagogue

Effra Road, Brixton, S.W.2. Tel. : Brixton 2587.

Brondesbury Synagogue

Chevening Road and Carlisle Road, N.W.6.

Tel. : Ladbroke 2925.

Cambridge and Bethnal Green Boys' Club

Virginia Road School, Virginia Road, E.2.

Canning Town Synagogue

269, Barking Road, Plaistow, E.13.

Cannon Street Road Synagogue

143, Cannon Street Road, E.1.

Catford Synagogue

53, Catford Hill, Catford, S.E.6. Tel. : Forest Hill 2386.

Cemeteries :

Adath Yisroel Cemetery

Carterhatch Lane, Enfield, N. Tel. : Enfield 3384.

Bushey Cemetery

Little Bushey Lane, Letchmore Heath, nr. Watford, Herts.

Tel. : Watford 6562.

East Ham Cemetery

Marlow Road, High Street South, E.6.

Tel. : Grangewood 0554.

Federation of Synagogues Cemeteries

Montague Road, Angel Road, Lower Edmonton, N.9.

Tel. : Tottenham 2268, and 124.

Upminster Road, Rainham, Essex. Tel. : Rainham 2825.

Liberal Jewish Synagogue Cemetery

Harlesden Road, N.W.10. Tel. : Willesden 1635.

Plashet Cemetery

361, High Street North, E.12. Tel. : Grangewood 0525.

Spanish and Portuguese Congregation Cemetery

Hoop Lane, N.W.11. Tel. : Speedwell 2569.

West End Chesed V'Ameth Burial Society

Rowan Road, Greyhound Lane, Streatham, S.W.16.

Tel. : Pollards 1566.

- West Ham Cemetery**
Buckingham Road, Forest Lane, E.15. Tel. : Maryland 3006.
- West London Synagogue Cemetery**
Hoop Lane, N.W.11. Tel. : Speedwell 2569.
- Western Synagogue Cemetery**
Edmonton, Montagu Road, Upper Edmonton, N.18.
- Willesden Cemetery**
Beaconsfield Road, N.W.10. Tel. : Willesden 0394.
- Central British Fund for Jewish Relief and Rehabilitation**
Woburn House, Upper Woburn Place, W.C.1.
Tel. : Euston 3925.
- Central Jewish Lecture Committee**
Woburn House, Upper Woburn Place, W.C.1.
Tel. : Euston 3952.
- Central Synagogue**
36, Hallam Street, W.1. Tel. : Langham 1355.
- Chevrah Shass Synagogue**
42, Old Montague Street, Whitechapel, E.1.
- Chevrah Torah Synagogue**
64, Princelet Street, Brick Lane, E.1.
- Chief Rabbi's Court (Beth Din)**
Adler House, Adler Street, Commercial Road, E.1.
Tel. : Bishopsgate 3351.
- Chief Rabbi's Office**
4, Creechurch Place, Aldgate, E.C.3.
Tel. : Mansion House 0292-3.
- Children's Country Holidays Fund—Jewish Branch**
59, Friars Place Lane, Acton, W.3. Tel. : Shepherds Bush 1428.
- Clapton Synagogue**
47, Lea Bridge Road, E.5.
- Commercial Road Great Synagogue**
262, Commercial Road, E.1.
- Commercial Road Talmud Torah**
9-11, Christian Street, E.1. Tel. : Royal 7384.
- Committee of Ministers**
59, Palace Court, Bayswater, W.2. Tel. : Bayswater 2583.
- Concordia Estates, Ltd.**
Woburn House, Upper Woburn Place, W.C.1.
Tel. : Euston 3081.
- Conference of Anglo-Jewish Preachers**
36, Eagle Lodge, Golders Green Road, N.W.11.
Tel. : Speedwell 7249.

LONDON—COMMUNAL INSTITUTIONS

Congregation of Jacob Synagogue

351-353, Commercial Road, E.1.

Cricklewood Synagogue

131, Walm Lane, N.W.2. Tel. : Gladstone 1739.

Croydon Hebrew Congregation

30, Elmwood Road, West Croydon. Tel. : Croydon 4959.

Dalston Synagogue

Poet's Road, Canonbury, N.5. Tel. : Clissold 6785.

Dalston Talmud Torah

213, Amhurst Road, Dalston, E.8. Tel. : Clissold 9906.

Daneswood Sanatorium

Woburn Sands, Bedfordshire.

Discharged Prisoners' Aid Society

7, Mulberry Street, E.1. Tel. : Bishopsgate 7165.

Dollis Hill Synagogue

Parkside, Dollis Hill Lane, N.W.2. Tel. : Gladstone 7172.

Dunk Street Beth Hamedrash

44A, Dunk Street, Whitechapel, E.1.

Dzikower Synagogue

30, Dunk Street, Whitechapel, E.1.

Ealing and Acton District Synagogue

15, Grange Road, Ealing, W.5. Tel. : Ealing 0366.

East Ham and Manor Park Synagogue

Carlyle Road, Manor Park, E.12. Tel. : Valentine 4508.

East London Synagogue

Rectory Square, Stepney Green, E.1.

Tel. : Stepney Green 1077.

Economic Board for Palestine

9, Union Court, Old Broad Street, E.C.2.

Tel. : London Wall 6821.

Edgware and District Reform Synagogue

14, Grove Road, Edgware.

Edgware District Synagogue

Mowbray Road, Edgware, Middlesex. Tel. : Edgware 7508.

Edmonton and Tottenham Synagogue

41, Lansdowne Road, N.17. Tel. : Tottenham 2467.

Education Aid Society

c/o 37, Aberdare Gardens, N.W.6.

Embassy of Israel

18, Manchester Square, W.1. Tel. : Welbeck 0164.

Federation of Synagogues

64, Leman Street, E.1. Tel. : Royal 7425.

Federation of Women Zionists

107, Gloucester Place, W.1. Tel. : Welbeck 0506.

Federation of Zionist Youth

67, Great Russell Street, W.C.1. Tel. : Chancery 5461.

Fenton Street Synagogue

15, Fenton Street, Commercial Road, E.1.

Fieldgate Street Great Synagogue

41, Fieldgate Street, E.1.

Finchley District Synagogue

Kinloss Gardens, North Circular Road, Church End, N.3.
Tel. : Finchley 2160.

Finnart House School

Finnart House, Oatlands Drive, Weybridge, Surrey.

Finsbury Park District Synagogue

Princess Crescent, Queen's Road, N.4. Tel. : Clissold 5951.

Four Per Cent. Industrial Dwellings Company, Limited

24, 25, and 25A, Charterhouse Chambers, Charterhouse Square,
E.C.1. Tel. : Clerkenwell 2788.

Friends of the Hebrew University of Jerusalem

237, Baker Street, W.1. Tel. : Welbeck 0293-4.

Fulham and Kensington Synagogue

259, Lillie Road, Fulham, S.W.6.

Gladstone Park and Neasden Synagogue

Clifford Way, Dudden Hill Lane, N.W.10.
Tel. : Gladstone 4028.

Golders Green Beth Hamedrash

Broadwalk Lane, Golders Green Road, N.W.11.
Tel. : Speedwell 9540.

Golders Green Synagogue

Dunstan Road, Finchley Road, N.W.11. Tel. : Speedwell 2460.

Grand Order of Israel and Shield of David Friendly Society

210, Commercial Road, E.1. Tel. : Stepney Green 2180.

Grand Order Sons of Jacob

277, Whitechapel Road, E.1. Tel. : Bishopsgate 2484.

Great Garden Street Synagogue

7, Greatorex Street, Whitechapel, E.1. Tel. : Bishopsgate 4436.

Great Synagogue

Duke's Place, Aldgate, E.C.3. Tel. : Avenue 3241.

Grocery Relief Fund

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

Habonim

67, Great Russell Street, W.C.1. Tel. : Chancery 5236.

Hackney Associated Clubs

4, Martello Street, London Fields, E.8.

Tel. : Clissold 5676.

Hackney Synagogue

Brenthouse Road, Mare Street, E.9. Tel. : Amherst 4600.

Hammersmith and West Kensington Synagogue

71, Brook Green, Hammersmith, W.6. Tel. : Riverside 1405.

Hampstead Garden Suburb Synagogue

Norrice Lea, Lyttelton Road, N.2. Tel. : Speedwell 8126.

Hampstead Synagogue

Dennington Park Road, West End Lane, N.W.6.

Tel. : Hampstead 1518.

Harrow and Kenton District Synagogue

3, Vaughan Road, Harrow, Middlesex. Tel. : Pinner 5109.

Hendon Chevrah Kadisha

10, Shirehall Lane, N.W.4. Tel. : Hendon 9183.

Hendon Reform Synagogue

Egerton Gardens, The Burroughs, N.W.4.

Hendon Synagogue

Raleigh Close, Wykeham Road, Hendon, N.W.4.

Tel. : Hendon 6924.

Highams Park and Chingford Synagogue

Marlborough Road, Highams Park, E.4. Tel. : Larkswood 4625.

Highbury Jewish Home

Highbury House, 30-32, Highbury Grove, N.5.

Tel. : Canonbury 1366.

Highgate Synagogue

88, Archway Road, N.10. Tel. : Mountview 4825.

Home and Hospital for Jewish Incurables

293, High Road, South Tottenham, N.15.

Tel. : Stamford Hill 5138.

Home for Aged Jews

105, Nightingale Lane, Wandsworth Common, S.W.12.

Tel. : Battersea 4177.

Hornsey and Wood Green Associate Synagogue

Wightman Road, Hornsey, N.8. Tel. : Mountview 2452.

Hounslow and District Hebrew Congregation

Staines Road, Hounslow, Middlesex. Tel. : Hounslow 6005.

Ilford and Valentine's Park Federation Synagogue
16, Coventry Road, Ilford, Essex.

Ilford District Synagogue
Beehive Lane, Ilford, Essex. Tel : Valentine 4004.

Initiation Society
63, Mansell Street, E.1. Tel. : Royal 4711.

Inter-University Jewish Federation
9, Ponsford Avenue, Kew Gardens, Surrey.

Jacob Henry Moses Almshouses
Brokesley Street, Mile End, E.3.

Jewish Aged Needy Pension Society
17, Oakwood Court, Kensington, W.14. Tel. : Western 1902.

Jewish Association for the Protection of Girls, Women and Children
127, Middlesex Street, Bishopsgate, E.1.
Tel. : Bishopsgate 1602.

Jewish Blind Society
1, Craven Hill, Lancaster Gate, W.2. Tel. : Ambassador 3111.

Jewish Bread, Meat and Coal Society
(Formerly, Society for Distributing Bread, Meat and Coal
amongst the Jewish Poor during the Winter Season)
40, Southbourne Crescent, N.W.4. Tel. : Finchley 3256.

Jewish Colonisation Association
46, Queen Anne's Gate, S.W.1. Tel. : Whitehall 7971.

Jewish Friendly Societies' Convalescent Home
St. Nicholas-at-Wade, near Birchington-on-Sea, Thanet.

Jewish Health Organisation of Great Britain
c/o "Homestall," Barley, Royston, Herts.

Jewish Historical Society of England
Carton Street, George Street, W.1.
Tel. : Welbeck 2415.

Jewish Home for the Blind
"Rokefield," Westcott, Nr. Dorking, Surrey.
Tel. : Westcott 13.

Jewish Home for the Blind
(Dolly Ross Holiday Home) Devonia Hall, Beresford Gardens,
Cliftonville, Kent. Tel. : Thanet 23542.

Jewish Home of Rest
Birchlands Avenue, Nightingale Lane, Wandsworth Common,
S.W.12. Tel. : Battersea 4022.

LONDON—COMMUNAL INSTITUTIONS

Jewish Hostel for the Blind

1, Craven Hill, Lancaster Gate, W.2. Tel. : Ambassador 3111.

Jewish Institute

Adler House, Adler Street, E.1. Tel. : Bishopsgate 3620.

Jewish Lads' Brigade

75, Baker Street, W.1. Tel. : Welbeck 9627.

Jewish Memorial Council

Woburn House, Upper Woburn Place, W.C.1.
Tel. : Euston 3081.

Jewish Museum

Woburn House (1st Floor), Upper Woburn Place, W.C.1.
Tel. : Euston 3081.

Jewish National Fund

65, Southampton Row, W.C.1. Tel. : Museum 6111.

Jewish Orphanage

Knights Hill, West Norwood, S.E.27.
(Head Office) 76, Leigham Court Road, Streatham, S.W.16.
Tel. : Streatham 0664.

Jewish Peace Society

149, Walm Lane, N.W.2.

Jewish Religious Union

28, St. John's Wood Road, N.W.8. Tel. : Cunningham 5181.

Jewish Secondary Schools Movement

(Head Office) 86, Amhurst Park, N.16.

Tel. : Stamford Hill 1971.

(Boys and Girls) Avigdor High School, Avigdor Primary School, 67-69, Lordship Road, N.16.

Boarding Department : 63, Lordship Road, N.16.

Tel. : Stamford Hill 2434.

Hasmonean Grammar School for Girls, 1-3, The Drive N.W.11.

Tel. : Speedwell 1865. Boarding Department attached.

Hasmonean Grammar School for Boys, Ravensfield, Holders Hill Road, N.W.4.

Tel. : Hendon 1411.

Hasmonean Primary School, 10, Shirehall Lane, N.W.4.

Tel. : Hendon 7704.

Menorah Primary School, 680, Finchley Road, N.W.11.

Tel. : Speedwell 8841.

Jewish War-Services Committee

Woburn House, Upper Woburn Place, W.C.1.
Tel. : Euston 3825.

Jews' College

Woburn House, Tavistock Square, W.C.1. Tel. : Euston 3737.

Jews' Temporary Shelter

63, Mansell Street, Aldgate, E.1. Tel. : Royal 4711.

Joel Emanuel Almshouses

Egerton Road, Stamford Hill, N.16.

Joint Palestine Appeal

75, Great Russell Street, W.C.1. Tel. : Museum 3815.

Jubilee Street Great Synagogue

165, Jubilee Street, E.1. Tel. : Stepney Green 1400.

King Edward Street Synagogue

King Edward Street, E.1.

Kingsbury District Synagogue

Kingsbury Green, N.W.9. Tel. : Edgware 2659.

League of Jewish Women

Woburn House, Upper Woburn Place, W.C.1.
Tel. : Euston 2269.

Leytonstone and Wanstead Synagogue

14, Drayton Road, Leytonstone, E.11. Tel. : Wanstead 3095.

Liberal Jewish Synagogue

28, St. John's Wood Road, N.W.8. Tel. : Cunningham 5181.

London Board of Jewish Religious Education

Woburn House, Upper Woburn Place, W.C.1.
Tel. : Euston 2681-2-3.

London Jewish Hospital

Stepney Green, E.1. Tel. : Stepney Green 4251.

Lord Rothschild Memorial Library

East London Synagogue, Rectory Square, Stepney Green, E.1.

Maccabæans

10, King's Bench Walk, E.C.4.

Maccabi Association

60, Berners Street, W.1. Tel. : Museum 6671.

Maida Vale Beth Hamedrash (Emet V'Shalom Synagogue)

131, Elgin Avenue, W.9. Tel. : Cunningham 3493.

Manasseh Ben Israel Friendly Society

139, Golders Green Road, N.W.11. Tel. : Speedwell 7712.

Maude Nathan Home for Little Children

72, Crystal Palace Park Road, Sydenham, S.E.26.
Tel. : Sydenham 7581.

Mile End and Bow District Synagogue

Harley Grove, Bow, E.3. Tel. : Hendon 3000.

LONDON—COMMUNAL INSTITUTIONS

Mile End and Bow Federated Synagogue

26, Maidman Street, Burdett Road, E.3.

Mile End and Bow Talmud Torah

Harley Grove, Bow, E.3.

Mile End New Town Synagogue

39, Dunk Street, Whitechapel, E.1.

Mizrachi Federation of Great Britain and Ireland

155-157, Great Portland Street, W.1. Tel. : Langham 4302.

Mocatta Library and Museum

University College, London, Gower Street, W.C.1.
Tel. : Euston 4400.

Montague Road Beth Hamedrash

62, Montague Road, Dalston, E.8. Tel. : Clissold 0976.

Muswell Hill District Synagogue

Athenæum Building, Fortis Green Road, Muswell Hill, N.10.

Nelson Street Sphardish Synagogue

Buross Street, E.1.

New Road Synagogue

115, New Road, Whitechapel, E.1.

New Synagogue

Egerton Road, Stamford Hill, N.16. (Removed from Great St. Helen's, E.C., 1915). Tel. : Stamford Hill 6003.

New West End Synagogue

St. Petersburg Place, Bayswater Road, W.2.
Tel. : Bayswater 2631.

North-East London Beth Hamedrash

25, Ainsworth Road, Hackney, E.9.

North-Eastern Jewish Ladies' Benevolent Society

Stoke Newington Synagogue, Shacklewell Lane, E.8.

North Finchley and Woodside Park District Synagogue

Woodside Hall, Woodside Park Road, N.12.
Tel. : Hillside 4236.

North London Boys' Club

240A, Amhurst Road, N.16. Tel. : Clissold 1068.

North London Progressive Synagogue

30, Amhurst Park, N.16. Tel. : Stamford Hill 8931.

North London Synagogue

Lofting Road, Thornhill Road, N.1. Tel. : North 2106.

North-West London Jewish Day School

180, Willesden Lane, N.W.2. Tel. : Hampstead 2170.

North-West London Synagogue

71, Caversham Road, Camden Road, N.W.5.

North-Western Reform Synagogue

Alyth Gardens, Finchley Road, N.W.11. Tel. : Speedwell 1676.

Notting Hill Jewish Youth Club

202, Westbourne Park Road, W.11. Tel. : Park 7806.

Notting Hill Synagogue

206-208, Kensington Park Road, W.11.

Old Boys' Club

241, Mile End Road, E.1. Tel. : Stepney Green 2722.

Palmers Green and Southgate District Synagogue

Brownlow Road, N.11. Tel. : Barnet 7104.

Park House School

Peper Harow, near Godalming, Surrey.

Philpot Street Great Synagogue

44, Philpot Street, E.1.

Philpot Street Sphardish Synagogue

39, Philpot Street, E.1.

Princelet Street Synagogue

19, Princelet Street, Spitalfields, E.1.

Provincial Ministers' Fund

36, Eagle Lodge, Golders Green Road, N.W.11.

Tel. : Speedwell 7249.

Queen's Road Synagogue

79, Queen's Road, Walthamstow, E.17.

Tel. : Larkswood 5305.

Redman's Road (Stepney) Talmud Torah

61, Redman's Road, Stepney, E.1. Tel. : Stepney Green 3941.

Regent's Park and Belsize Park Synagogue

Eton Road, N.W.3. Tel. : Primrose 1807.

Residential School for Jewish Deaf Children

101, Nightingale Lane, Wandsworth Common, S.W.12.

Tel. : Battersea 3833.

Richmond District Synagogue

8, Sheen Road, Richmond, Surrey. Tel. : Richmond 3526.

LONDON—COMMUNAL INSTITUTIONS

Rosener Synagogue

13, Buxton Street, E.1.

Rouel Road Synagogue

Rouel Road, Bermondsey, S.E.16.

Rutzon Tov Synagogue

223A, Amhurst Road, E.8.

Sabbath Observance Employment Bureau

Woburn House, Upper Woburn Place, W.C.1.

Tel. : Euston 3036.

St. George's Settlement Synagogue

33, Berner Street, E.1. Tel. : Royal 5526.

St. John's Wood Synagogue

Abbey Road, St. John's Wood, N.W.8. Tel. : Maida Vale 1229.

Samuel Lewis Seaside Convalescent Home

Naze Park Road, Walton-on-the-Naze. Tel. : Walton 127.

Samuel and Myer Home

44, Sutton Court Road, W.4. Tel. : Chiswick 0917.

Sandy's Row Synagogue

Sandy's Row, Middlesex Street, E.1. Tel. : Bishopsgate 2501.

Seligman Convalescent Home

Etchingham, Sussex. Tel. : Etchingham 27.

Shechita Board

(Administrative Offices) 29, Alie Street, E.1.

Tel. : Royal 4991-2.

Shepherd's Bush Synagogue

1A, Poplar Grove, W.6. Tel. : Shepherd's Bush 5832.

Sir Max Bonn Memorial Jewish Youth Centre

Leigh House, Bracklesham Bay, Nr. Chichester, Sussex.

Solomon Wolfson (formerly Bayswater) Jewish School

111-117, Lancaster Road, Notting Hill, W.11.

Soup Kitchen for the Jewish Poor

17-19, Brune Street, Spitalfields, E.1.

South-East London District Synagogue

New Cross Road, S.E.14. Tel. : New Cross 4884.

Southgate and District Liberal Synagogue

Community Hall, Green Road, Chase Side, Cockfosters, N.14.

South London Liberal Jewish Synagogue

Prentis Road, Streatham, S.W.16.

South Tottenham Hebrew Congregation

111, Crowland Road, N.15. Tel. : Stamford Hill 3729.

South-West London District Synagogue

104, Bolingbroke Grove, Wandsworth Common, S.W.11.
Tel. : Battersea 7665.

Spanish and Portuguese Synagogue

4, Heneage Lane, Bevis Marks, E.C.3.
Tel. : Mansion House 1274.

Spanish and Portuguese Synagogue

9, Lauderdale Road, W.9. Tel.: Cunningham 2153.

Spanish and Portuguese Synagogue

5A, East Bank, Stamford Hill, N.16.

Spanish and Portuguese Synagogue

8, St. James's Gardens, Holland Park, W.11. Tel. : Park 7961.

Spitalfields Great Synagogue

59, Brick Lane, E.1. Tel: Bishopsgate 2950.

Springfield Synagogue

202, Upper Clapton Road, E.5. Tel. : Stamford Hill 9250.

Stamford Hill Beth Hamedrash

26, Lampard Grove, Stamford Hill, N.16.
Tel. : Stamford Hill 5861.

Stamford Hill Associated Clubs

69, Stamford Hill, N.16. Tel.: Stamford Hill 1887.

Stanmore and Canons Park Synagogue

London Road, Stanmore, Middlesex. Tel. : Grimsdyke 1426.

Stepney Jewish Girls' B'nai B'rith Club and Settlement

2, Beaumont Grove, Mile End Road, E.1.
Tel. : Stepney Green 3088.

Stepney Jewish Lads' Club

71, Stepney Green, E.1. Tel. : Stepney Green 3528.

Stepney Jewish Schools

71, Stepney Green, E.1. Tel. : Stepney Green 4101.

Stepney Orthodox Synagogue

61, Redman's Road, Mile End, E.1. Tel. : Royal 5291.

Stoke Newington Synagogue

Shacklewell Lane, E.8. Tel. : Clissold 4843.

Teesdale Street Synagogue

68-70, Teesdale Street, Bethnal Green, E.2.

LONDON—COMMUNAL INSTITUTIONS

Torah Va'Avodah Organisation

155-157, Great Portland Street, W.1. Tel. : Langham 4302.

Tottenham Hebrew Congregation

366-366A, High Road, Tottenham, N.17.

Tottenham Talmud Torah

366-366A, High Road, Tottenham, N.17.

Union of Anglo Jewish Preachers

36, Eagle Lodge, Golders Green Road, N.W.11.

Tel. : Speedwell 7249.

Union of Jewish Women

Woburn House (4th Floor), Upper Woburn Place, W.C.1.

Tel. : Euston 3992.

Union of Orthodox Hebrew Congregations

126, Green Lanes, N.16. Tel. : Clissold 4142.

United Jewish Friendly Society

175, Whitechapel Road, E.1. Tel. : Bishopsgate 7981.

United Jewish Relief Appeal

131, Elgin Avenue, W.9. Tel. : Cunningham 0131.

United Radom Friendly Society

Western Synagogue, Carton Street, George Street, W.1.

Tel. : Welbeck 2415.

United Synagogue

(Head Office) Woburn House, Upper Woburn Place, W.C.1.

Tel. : Euston 3655.

(Sexton) Adler House, Adler Street, Commercial Road, E.1.

Tel. : Avenue 5094.

Upton Park District Synagogue

Tudor Road, Green Street, E.6. Tel. : Grangewood 0249.

Victoria and Chelsea Synagogue

Smith Terrace, Smith Street, Chelsea, S.W.3.

Tel. : Flaxman 6743.

Victoria Boys' Club

Fordham Street, New Road, Whitechapel, E.1.

Tel. : Bishopsgate 3441.

Vine Court Synagogue

Vine Court, Whitechapel, E.1.

Visitation Committee (Representing the London Jewish Community)

Woburn House, Upper Woburn Place, W.C.1.

Tel. : Euston 3655 (Extension 5).

THE JEWISH ANNUAL

Walford Road Synagogue

99, Walford Road, Stoke Newington, N.16.

Walthamstow and Leyton Synagogue

140, Boundary Road, E.17. Tel. : Keystone 3034.

Watford Synagogue

138, Clarendon Road.

Wembley District Synagogue

Forty Avenue, Wembley Park, Middlesex. Tel. : Arnold 6565.

West Central Jewish Lads' Club

5, Hanway Place, W.1. Tel : Museum 4358.

West Central Jewish Settlement and Club

80-82, Charlotte Street, W.1. Tel. : Museum 1014.

West End Great Synagogue

21, Dean Street, W.1. Tel. : Gerrard 1241.

West Ham District Synagogue

95, Earlham Grove, Forest Gate, E.7. Tel. : Maryland 1917.

West London Synagogue of British Jews

34, Upper Berkeley Street, W.1. Tel. : Paddington 4404.

Western Friendly Society

Western Synagogue, Carton Street, George Street, W.1.
Tel. : Welbeck 2415.

Western Synagogue

Carton Street, George Street, W.1.
Tel. : Welbeck 2415.

Willesden Synagogue

143, Brondesbury Park (Heathfield Park), N.W.2.
Tel. : Willesden 1083.

Wimbledon and District Synagogue (Reform)

Spencer Hall, 61, Worple Road, S.W.19.

Women's International Zionist Organisation

107, Gloucester Place, W.1. Tel. : Welbeck 4310.

Woolwich and Plumstead Synagogue

Anglesea Road, Woolwich, S.E.18.

Workers' Circle Friendly Society

22, Alie Street, E.1. Tel. : Royal 3791.

LONDON—COMMUNAL INSTITUTIONS

World Jewish Congress

55, New Cavendish Street, W.1. Tel. : Welbeck 0335.

World Zionist Organisation

77, Great Russell Street, W.C.1. Tel. : Museum 3815.

Yeshivah Etz Chaim

Thrawl Street, E.1. Tel. : Bishopsgate 6339.

Zachary Merton Home

Grayshott, Hampshire. Tel. : Hindhead 324.

Zionist Federation of Great Britain and Ireland

75, Great Russell Street, W.C.1. Tel. : Museum 3815.

THE PROVINCES

COMMUNAL INSTITUTIONS

(A)

ENGLAND

ALDERSHOT

Military Synagogue, Badajos Barracks.

BARROW-IN-FURNESS

Synagogue, School Street.

BIRKENHEAD

Synagogue, 41, Balls Road.

BIRMINGHAM

Hebrew Congregation, Singers Hill.

Central Synagogue and Beth Hamedrash, 120, Bristol Street, 5.

New Synagogue, Hurst Street, 5.

Synagogue of the Home for Aged Jews, 22, Park Road, Moseley

Liberal Jewish Synagogue, Sheepcote Street, Broad Street.

BLACKBURN

Synagogue, 19, Clayton Street.

BLACKPOOL

Synagogue, Leamington Road.

BOLTON

Synagogue, 12A, Wentworth Street.

BOURNEMOUTH

Synagogue, Wootton Gardens.

Synagogue, New (Reform), Trinity Hall, Old Christchurch Road.

BRADFORD

Synagogue, Spring Gardens.

Synagogue of British and Foreign Jews, Bowland Street.

BRIGHTON AND HOVE

Synagogue, Middle Street, Brighton.

Synagogue, Holland Road, Hove.

Synagogue, Liberal Jewish, 6, Lansdowne Road, Hove, 3.

BRISTOL

Synagogue, Park Row.

CAMBRIDGE

Synagogue, Ellis Court, Thompson's Lane.

THE PROVINCES—COMMUNAL INSTITUTIONS

CHATHAM

Magnus Memorial Synagogue, High Street, Rochester.

CHELTENHAM

Synagogue, St. James's Square.

CHESTER

Synagogue, Bolland's Court, Whitefriars.

COVENTRY

Synagogue, Barras Lane.

DARLINGTON

Synagogue, 9, Victoria Road.

DERBY

Synagogue, 270, Burton Road.

DEVONPORT

Synagogue, 66, Chapel Street.

DONCASTER

Hebrew Congregation, North Bridge Road.

DOVER

Communications to P. T. Hart, O.B.E., Bench Street, Dover.

DURHAM

Synagogue, Laburnum Avenue.

EASTBOURNE

Hebrew Congregation, 22 & 23, Susan's Road.

EXETER

Synagogue, Mary Arches Street.

GATESHEAD-ON-TYNE

Synagogue, Corbitt Street.

GRIMSBY

Sir Moses Montefiore Synagogue, Holme Hill, Heneage Road.
Beth Hamedrash, Hamilton Street.

HARROGATE

Hebrew Congregation, St. Mary's Walk.

HIGH WYCOMBE, Bucks.

Hebrew Congregation, 7, Queens Square.

HULL

Old Hebrew Congregation, Osborne Street.
Synagogue, Central, Linnaeus Street.
Synagogue, Western, Linnaeus Street.
New Hebrew Congregation, Lower Union Street.

LEEDS

United Hebrew Congregations :

Great Synagogue, Belgrave Street.
New Synagogue, Chapeltown Road.
Moortown Synagogue, Shadwell Lane.
New Central Synagogue, Wintoun Street.
Beth Hamidrash Hagadol, Newton Park View, Chapeltown.
Louis Street Synagogue, 1, Louis Street, 7.
Chapeltown Hebrew Congregation, Francis Street.
Psalms of David Congregation, Reginald Terrace, Chapeltown, 7.
Chassidishe Synagogue, 46, Spencer Place, 7.
Talmudical Synagogue, Crimble Street, 7.
Vilna Synagogue, Camp Road.
Sinai Synagogue (Reform), 43, Sholebroke Avenue.

LEICESTER

Synagogue, Highfield Street.

LETCHWORTH, Herts.

Hebrew Congregation, 62, Mullway.

LIVERPOOL

Old Hebrew Congregation, Princes Road.
Synagogue, Kirkdale, Fountains Road.
Synagogue, Greenbank Drive.
Synagogue, Great Grove Street.
Synagogue, Ayin Jacob, 55, Crown Street.
Synagogue, Pride of Israel, 107, Arundel Avenue.
Synagogue, "Nusah Ha'ari," Crown Street.
Synagogue, Childwall, Dunabin Road.
Synagogue, Fairfield, Laurel Road.
Synagogue, Liberal Jewish, Hope Place.

LUTON

Hebrew Congregation, 5, Moor Path.

MANCHESTER

Great Synagogue, Cheetham Hill Road.
Congregation of Spanish and Portuguese Jews, 190, Cheetham Hill Road.
Congregation of British Jews, Park Place, Cheetham Hill Road, 4.
Synagogue, Central, Heywood Street, Cheetham.
Synagogue, Higher Broughton, Duncan Street.

MANCHESTER

- Higher Crumpsall Hebrew Congregation, Bury Old Road.
Synagogue, Holy Law, Bury Old Road.
Synagogue, New, and Beth Hamedrash, Cheetham Hill Road.
Synagogue, North Manchester, Cheltenham Crescent, Northumberland Street, Salford.
Synagogue, South Broughton, Bury New Road.
Synagogue, South Manchester, Wilbraham Road, Fallowfield.
Synagogue, United, and Beth Hamedrash Hagodol, Cheetham Hill Road.
Synagogue, Adath Israel, 229, Waterloo Road, Hightown.
Synagogue, Austrian, 68a, Waterloo Road.
Synagogue, Beth Jacob, Bishop Street, Waterloo Road, Hightown.
Synagogue, Chaye Adam and Chevra Tehillim, 78, Cheetham Hill Road.
Synagogue, Chevra Kadisha, Elizabeth Street, Cheetham.
Synagogue, Heaton Park, "Ashdown," Middleton Road.
Synagogue, Hightown Central, Elm Street, Cheetham.
Prestwich Hebrew Congregation, "The Shrubbery," Bury New Road, Prestwich, Lancs.
Synagogue, Lower Broughton, Cambridge Street.
Synagogue, Kahal Chassidim, 385-7, Waterloo Road.
Synagogue, Oxford Road Hebrew Congregation, 296, Oxford Road.
Synagogue, Polish, Hightown, 102, Bury New Road.
Synagogue, Rydal Mount, 163, Elizabeth Street.
Synagogue, Sh'are Sedek, Lansdown Road, West Didsbury.
Synagogue, Telzer and Kovno, Harris Street, Strangeways.
Synagogue, Warsaw, Bell Street, Cheetham.
Synagogue, Withington Spanish and Portuguese, Queen's Road, West Didsbury.

MARGATE

- Hebrew Congregation, Godwin Road, Cliftonville.

MIDDLESBROUGH

- Synagogue, Park Road South.

NEWCASTLE UPON TYNE

- Old Hebrew Congregation, Leazes Park Road.
Jesmond Hebrew Congregation, Eskdale Terrace.
United Hebrew Congregation, Ravensworth Terrace.

NEWPORT (MON.)

- Synagogue, Queen's Hill.

NORTHAMPTON

- Synagogue, Overstone Road.

NORTH SHIELDS

Synagogue, 29, Linskill Street.

NORWICH

Synagogue, Chapel Field North.

NOTTINGHAM

Synagogue, Chaucer Street.

OLDHAM

Synagogue, 6, Clegg Street.

OXFORD

Hebrew Congregation, Richmond Road.

PAIGNTON

Hebrew Congregation, 10, Torquay Road.

PLYMOUTH

Synagogue, Catherine Street.

PORTSMOUTH AND SOUTHSEA

Synagogue, The Thicket, Southsea.

Aria College, 10, Victoria Road North, Southsea.

PRESTON

Synagogue, 8, Avenham Place.

RAMSGATE

Synagogue, Spanish and Portuguese, Hereson.

Judith Montefiore Theological College.

READING

Synagogue, Goldsmid Road, Russell Street.

SOUTHAMPTON

Synagogue Albion Place, High Street.

ST. ALBANS, Herts

Synagogue, 54, Clarence Road.

SAINT ANNES-ON-SEA

Hebrew Congregation, Orchard Road.

SHEFFIELD

Synagogue, Great, Wilson Road.

Synagogue, Central, Campo Lane.

SOUTHEND AND WESTCLIFF-ON-SEA

Synagogue, 99, Alexandra Road, Westcliff-on-Sea.
Synagogue, Ceylon Road, Westcliff-on-Sea.

SOUTHPORT

Synagogue, Arnside Road.
Synagogue, New (Reform), West Street Club.

SOUTH SHIELDS

Synagogue, Ogle Terrace.

STOCKPORT

Hebrew Congregation, 211, Chestergate.

STOCKTON-ON-TEES

Synagogue, Hartington Road.

STOKE-ON-TRENT

Hebrew Congregation, Birch Terrace, Hanley.

SUNDERLAND

Synagogue, Ryhope Road.
Beth Hamedrash, Mowbray Road.

WALLASEY

Hebrew Congregation, Falkland Road.

WEST HARTLEPOOL

Synagogue, Whitby Street.

WHITLEY BAY

Synagogue, 2, Oxford Street.

WOLVERHAMPTON

Synagogue, Fryer Street.

YORK

Synagogue, Aldwark.

(B)

WALES

ABERAVON AND PORT TALBOT

Synagogue, Tydraw Place, Port Talbot.

ABERDARE

Synagogue, 19A, Seymour Street.

BANGOR (N. WALES)

Synagogue, Arvonja Buildings, High Street.

BRIDGEND (S. WALES)

Hebrew Congregation, Adare Street.

BRYNMAWR

Synagogue, Bailey Street.

CARDIFF

Old Hebrew Congregation, Cathedral Road.

New Hebrew Congregation, Windsor Place.

Synagogue, New (Reform), Temple of Peace, Cathays Park.

LLANDUDNO

Hebrew Congregation, Masonic Hall, Mostyn Street.

LLANELLY

Synagogue, Queen Victoria Road.

MERTHYR TYDFIL (S. WALES)

Synagogue, Church Street.

PONTYPRIDD

Synagogue, Wood Road.

SWANSEA

Synagogue, Congregational Building, Cornhill House,
Christina Street.

TREDEGAR

Montefiore Centenary Synagogue, Morgan Street.

WREXHAM

Synagogue, 37, Rhosddu Road.

(C)

SCOTLAND

ABERDEEN

Synagogue, 74, Dee Street.

AYR

Hebrew Congregation, 54a, Sandgate.

DUNDEE

Synagogue, Meadow Street.

DUNFERMLINE

Synagogue, Athol Place.

EDINBURGH

Synagogue, Salisbury Place.

GLASGOW

Synagogue, **Garnethill**, 29, Garnet Street, C.3.
Synagogue, **Queen's Park**, Lochleven Road, S.2.
Synagogue, **Great**, South Portland Street, C.5.
Synagogue, **Langside**, 125, Niddrie Road, S.2.
Synagogue, **South Side**, Buchan Street, C.5.
Synagogue, **New Central**, 51, Hospital Street, C.5.
Synagogue, **Pollokshields**, 161, Nithsdale Road, S.1.
Synagogue **Beth Jacob and Poalei-Zedek United**, 11, Oxford Street, C.5.
Synagogue, **Giffnock and Newlands**, Maybank Road.
Synagogue, **Crosshill**, 61, Dixon Avenue, S.2.
Synagogue, **New (Reform)**, 306, Albert Drive, S.1.

NORTHERN IRELAND

BELFAST

Synagogue, Annesley Street, Carlisle Circus.

LONDONDERRY

Synagogue, 4, Kennedy Place.

EIRE

COMMUNAL INSTITUTIONS

CORK

Synagogue, 10, South Terrace.

DUBLIN

Hebrew Congregation, Adelaide Road.

United Hebrew Congregation, Greenville Hall.

LIMERICK

Synagogue, Wolfe Tone Street.

WATERFORD

Hebrew Congregation, 56, Manor Street.

THE VOICE OF JERUSALEM¹

The Jewish Chronicle

DECEMBER 3, 1920

The voice is the voice of Israel, but the hand is the hand of Zangwill. In his tribute to the memory of Joseph Jacobs, Mr. Zangwill says that from the portentous list of his works there must have been many Joseph Jacobses that had got confused together (p. 338). Similarly, there are many Israel Zangwills in the quarter of a century which separates "The Position of Judaism" (pp. 131-144), originally contributed to the *North American Review*, April, 1895, from "The Mirage of the Jewish State" (pp. 277-293), which appeared in the *Jewish Chronicle*, November 19, 1920. In the intervening years Israel has had more than one mood, but Zangwill has used only one pen. All the varying moods of Israel are not equally convincing, but throughout, the single pen of Zangwill, ever retaining its fine point and easy grace, consistently attracts. In his passionate and honest search after Truth, Mr. Zangwill has clearly reserved the right to change his view from time to time, at any age in his life, in face of new facts or fresh thought. He has striven to be true to Truth, rather than endeavoured to make a fetish of consistency. It is, therefore, not to be imputed to him as a fault that during the period of twenty-five years covered by this volume of essays and poems, his mental attitude has not remained stationary, but has shown itself singularly flexible. The real weakness of Mr. Zangwill's latest book is to be found in the title. The work should have been called "The Voice of *Zion*," and not "The Voice of *Jerusalem*." "The Voice of *Zion*" conveys far better an idea of the trend of thought contained in the book. This suggestion is not a mere quibble in terms. Mr. Zangwill cannot claim a monopoly in attempts to concentrate the essence of a philosophy in an epigram or an antithesis. A definite and valuable distinction can be drawn between "The Voice of *Zion*" and "The Voice of *Jerusalem*."

"Rabbi Levi said: All the effective means for the solace and redemption of Israel which the Holy One, Blessed be He, will in the future give unto Israel, will only come from *Zion*; Strength from *Zion*, as it is said, The Lord shall send forth the rod of thy strength out of *Zion* (Psalm cx. 2); Salvation from *Zion*, as it is said, O that the salvation of Israel were come out of *Zion* (Psalm xiv. 7); Shofar from *Zion*, as it is said, Blow the Shofar in *Zion* (Joel ii. 15); Blessing from *Zion*, as it is said, The Lord shall bless thee out of *Zion* (Psalm cxxviii. 5); The Dew of Life from *Zion*, as it is said, Like the Dew of Hermon, that cometh down upon the mountains

¹ *The Voice of Jerusalem*. By Israel Zangwill. Heinemann. 15s.

of Zion, for there the Lord commandeth the blessing, even life for evermore (Psalm cxxxiii. 3) ; Help and Support from Zion, as it is said, The Lord send thee help from the sanctuary, and support thee out of Zion (Psalm xx. 2) ; Torah from Zion, as it is said, For out of Zion shall go forth Torah (Isaiah ii. 3)" [*Leviticus Rabba* xxiv. 4 ; *Midrash Tehillim* xiv. 6, on Psalm xiv. 7.]

The Torah, as a theoretical and universal principle, issues from Zion. The practical application of each particular word of the Lord goes forth from *Jerusalem*. Zion is the soul, Jerusalem is the body. Zion is mind, Jerusalem is matter. Zion is of heaven, Jerusalem is of earth. Mr. Zangwill has confused the two contrasted voices represented by Zion and Jerusalem. He regards his exposition as "The Voice of *Jerusalem*." What he has really tried to interpret is "The Voice of *Zion*."

It is by appreciating the difference in the qualities of "The Voice of Zion" and "The Voice of Jerusalem" that we discover the secret of Mr. Zangwill's occasional irritation and disappointment and impulsiveness and lack of restraint. Sometimes Mr. Zangwill does not display that sense of calm and moderation and consideration which we are entitled to expect from him, and which he himself has led us to anticipate receiving from him. "*I do not say this autonomy must come at a bound. Though, in my opinion, the boldest way is always the best, yet I am prepared to make all possible concessions to circumstances and history*" (p. 80). In spite, however, of the words we have italicised, Mr. Zangwill has omitted to allow for the fact that no one dare hope that the reality of Jerusalem can ever reach in completeness the ideal of Zion. Wailing or jubilant, in ruins or rebuilt on their own mound, the walls of *Jerusalem* can never tower as high as the lofty peak of Mount *Zion*. The greatness of ideals consists in their being unattainable in their fullness. The achievement of ideals must, in the long run, be measured by strength of aspiration, standard of effort and intensity of sacrifice. "Rabbi Tarphon said : It is not thy duty to complete the work, but neither art thou free to desist from it" (*Aboth* ii. 21). It is because Mr. Zangwill applies the test of "The Voice of *Jerusalem*" that he sees "The *Mirage* of the Jewish State." If he listened to "The Voice of *Zion*," he would find solace for present incompleteness, incentive for further endeavour in the attainment of the ultimate goal, and an obstinate and invincible optimism in the final triumph and vindication of the Brotherhood of Israel.

By some curious accident Mr. Zangwill has just narrowly missed the perception of this difference between "The Voice of *Zion*" and the "Voice of *Jerusalem*." "The Jewish ideal proclaims not merely 'Next year in Jerusalem'—it says also 'Next year, sons of Freedom.' " (p. 80.) It is "The Voice of *Jerusalem*" which says "Next year in *Jerusalem*." It is "The Voice of *Zion*" which proclaims "Next year, sons of *Freedom*."

In a subtle essay on "Language and Jewish Life" (pp. 244-252), Mr. Zangwill recalls the story of a Jewish witness unable to explain

to a magistrate what a *Shofar* was. At last, to the suggestion that it was a trumpet, he cried in glad relief, "Yes, it is a trumpet." "Then why didn't you say so?" "Because it is not a trumpet" (p. 250). This story can be applied to explain one of Mr. Zangwill's moods. He has not noticed that the worker for *Zion* and the worker for *Jerusalem* play different instruments. The *Shofar* belongs to *Zion*; the *trumpet* belongs to *Jerusalem*. Not everyone can draw the bow of Ulysses. What has really roused Mr. Zangwill's anger is that there are those dull of soul and bereft of spirit, who are totally incompetent to blow the *Shofar* of *Zion* for our Freedom. They are not even able to blow the *trumpet* of *Jerusalem*, but in their pretence of blowing the trumpet of *Jerusalem* they do no more than blow their *own* trumpets. It is the failure or refusal of many to reach even the level of the *earthly* Jerusalem which might justly command Mr. Zangwill's wrath, not the brave and tireless faltering of those who with heart and soul are striving to catch and obey the *heavenly* voice of *Zion*.

If we thus venture to explain Mr. Zangwill to himself, and regard him in his new book as the modern seer and interpreter of "The Voice of *Zion*," we shall gain a much clearer impression of the value of his message. When occasion demanded, the Hebrew prophets of old were not sparing in their denunciation of the nations around Israel. Likewise Mr. Zangwill is not lacking in courage, and is ruthless in his exposure of the failure of Christianity to avert the world catastrophe of the Great War, which has already so deeply darkened the outlook, and in its aftermath still continues to threaten civilisation.

Seen the slums written large
In the red fields of Europe,
And the *Goyim* blood-drunken,
Reeling and cursing
As on Saturday night.

Pitiless fratricides,
Beings of darkness,
Foes of the faith,
Fiercer than cobras acoil for the spring :

And many and strange their idolatries,
But the worst of the *Goyim* are the creatures called
Christians (pp. 312, 313).

"The Voice of *Zion*" adjures Christians to abandon the teaching of Jesus at its worst, "Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels," "I pray not for the world," "Ye serpents, ye offspring of vipers." "The Voice of *Zion*" summons Christians to-day to revert to the teaching of Jesus, to the *Jewish* doctrine he sucked in from his Mother Judaism, "And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might," "But thou

shalt love thy neighbour as thyself." If, after the clang of strife and discord and hate and fratricide, Christendom will yet repent, and once more listen to "The Voice of Zion," now so timid, low and gentle, then, even after the whirlwind and the earthquake and the fire, the faint murmur of conscience and the still small voice of Zion may one day again, like the Shofar at the Revelation at Sinai waxing louder and louder, swell into a mighty and triumphant song and chorus of victory, of the establishment and rule upon earth of Justice, and Freedom, and Reason, and Love. "There is no God but God, and Israel is His prophet; not Moses, not Christ, not Mohammed, but Israel, the race in whom God was revealed, and if whose faith and hope be a dream, it were well to abandon the search for significance in the futile and ephemeral life of man, and to look forward hopefully to the Messiah of the cosmic catastrophe" (p. 144).

Mr. Zangwill, standing on his watch-tower, makes a wide sweep of the horizon, and sees clearly, and steadily, and whole. So, in boldly telling the Christian to cast the mote out of his eye, he does not forget to admonish Israel to remove the beam from *his* eye. Thus Mr. Zangwill also turns his gaze inwards, and attunes the message of the "Voice of Zion" to its "natural organ" (p. 23), the People of Israel. Israel on his own land or among the nations has a role to fulfil. We have to make our distinctive contribution as *Jews* to the rescue and the renewed march of civilisation. This is not separatism in the narrow sense. It is citizenship in the widest sense. The truest form of nationality encourages the rich flow of varied tributaries to the main stream of human endeavour. "The Voice of Zion" bids Israel to be faithful to his ancient mission as the Suffering Servant of Humanity, sternly standing for idealism, domestic virtues, discipline, justice, and progress, inspired by an abiding faith in a Deity, a Power working for Righteousness. "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Micah vi. 8). "Let judgment roll down as waters, and righteousness as a mighty stream" (Amos v. 24). Israel must cry aloud once more with "The Voice of Zion" that "righteousness exalteth a nation, but sin is a reproach to peoples" (Proverbs xiv. 34). In this connection we may quote the fine verdict of Froude, the historian. "One lesson, and only one, history may be said to repeat with distinctness; that the world is built somehow on moral foundations; that, in the long run, it is well with the good; in the long run, it is ill with the wicked. But this is no science; it is no more than the old doctrine taught long ago by the Hebrew prophets."

Mr. Zangwill stands on a lofty plane as a generous dreamer in Israel, a great lover of his people, and a distinguished and consummate Defender of the Faith. We need not worry about some of the details which may provoke violent disagreement. Criticism of the smaller can be cancelled in gratitude for the greater, for the main burden of Mr. Zangwill's message rings clear and true. The

THE VOICE OF JERUSALEM

House of Israel now finds itself in the direst need of the devoted help of all its sons. In this new book, Mr. Zangwill has risen to the height of a great argument, has nobly responded to the call of the blood, and by his brilliant interpretation of "The Voice of Zion" for our own time has rendered a signal service to the cause of his people.

"Rabbi Simeon b. Yohai said: There are three crowns: the crown of Torah, the crown of priesthood, and the crown of kingship; but the crown of a good name excels them all" (Aboth iv. 17). Mr. Zangwil's latest volume of essays is published at fifteen shillings. But the crown of his good name in the realm of literature and thought makes "The Voice of Israel" excel as well worth three crowns in the currency of the realm.

THE BIBLE AS LITERATURE

Synopsis of Lecture

JANUARY 4, 1914

The word *Bible* is derived from the Greek *biblion*, a little book. The word *biblion*, in its turn, is derived from *biblos*, the papyrus, of which paper was made, and on which books were written.

Bible, book. *The Bible, the Book of Books.* It is a source of great pride to us to have this tribute of the world to the supremacy of *our Bible*. When people refer to *the Book*, they mean *the Bible, our Book*, the sacred books, which we use in our prayers and in our synagogues, which were first written in Hebrew, and which, when translated into the languages of the world, have enriched the literatures of all the countries of the globe.

The Bible is history, prophecy, religion and ethics. That is in reference to contents, to *matter*. We turn our attention from the value of the *matter* to a study of the *manner*, to an examination of the Bible as *literature*. The Bible has had a mighty influence on the hearts and minds of all sorts and conditions of men.

It is the purpose of this paper to collect together some illustrations of the countless instances in which the Bible, as literature, has guided, controlled and sustained the lives of men and women in all ages.

The Narrative Art of the Bible

(a)

Characteristics

Simplicity and Naturalness. Primitive Expressions.

"The Torah speaks according to the language of the sons of man" (*Berachoth* 31b).

(1) The Binding of Isaac (Genesis xxii. 1-19).

The art of the record.

Lingering with affection on the terms, "thy son, thine only son, whom thou lovest, even Isaac" (verse 2). The tenderness of the dialogue. "My father," "Here am I, my son" (verse 7).

"Abraham, Abraham" (verse 10).

The repetition of the name is, in Midrashic vein, an expression of Divine endearment. The duplication of the name indicates in bold imagery the intense anguish of Heaven at the crisis of the incident (verses 10, 11).

(2) "And Esau said unto his father: Hast thou but one blessing, my father? bless me, even me also, O my father. And Esau lifted

up his voice, and wept. And Isaac his father answered and said unto him . . ." (Genesis xxvii. 38, 39).

(3) "Then Jacob lifted up his feet on his journey, and came to the land of the children of the east" (Genesis xxix. 1 : R.V. margin).

(4) The meeting between Jacob and Esau.

The phrasing contains a fund of thought.

"Esau his *brother*" (Genesis xxxii. 4); "Thy brother *Esau*" (verse 7); "*Esau*" (verse 9); "*brother*" (Genesis xxxiii. 3).

"And the messengers returned to Jacob, saying, we came to thy *brother Esau*" (Genesis xxxii. 7). "To Esau, to him of whom you said he is my brother, but he behaves towards you as Esau, the wicked. He is still harbouring hatred against you" (*Tanchuma B*, and Rashi *ad loc.*).

(5) Joseph and his Brethren.

The matchless art of the narrative.

Genesis xxxvii. 31-33.

True to psychology.

First, Jacob's recognition of Joseph's coat, "It is my son's coat."

Secondly, the inference, "An evil beast hath devoured him."

Thirdly, the certain conclusion, "Joseph is without doubt torn in pieces."

Another passage true to psychology.

The brothers of Joseph tell Jacob of Joseph's greatness in Egypt.

First, "And they told him [Jacob], saying, Joseph is yet alive, and he is ruler over all the land of Egypt. And his heart fainted, for he believed them not" (Genesis xlv. 26).

The heart of Jacob remains cold. He has no hope to believe the story to be true.

Secondly, "And when he [Jacob] saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived" (verse 27).

When Jacob sees the material proofs of Joseph's greatness, then his spirit revives.

Thirdly, Jacob gains courage and belief, and exclaims, "It is enough; Joseph my son is yet alive; I will go and see him before I die" (verse 28).

(6) Clear perception of incidents and facts.

(a) Sometimes brevity and compression. Sometimes a whole history in a very short compass.

The Widow's Store of Oil.

2 Kings iv. 1-7.

(b) Sometimes an incident described with a wealth of detail.

The Lady of Shunem and her Son.

2 Kings iv. 8-37.

"For my own part, I think the epic skill of the Judaic narrators comes out still more strongly in a passage like that of the death of

the Shunammite's son (2 Kings iv. 8-37). The cry of the sun-stricken lad, 'My head! my head!' has always had a special appeal to me" (Joseph Jacobs).

(c) Height of Descriptive Power. The Anointing of Jehu.
2 Kings ix. 1-13.

(7) Beauty of Language and Pathos of the Story.
Ruth i. 14-17.

Ruth cleaves to her mother-in-law. "And Ruth said: Entreat me not to leave thee, and to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God" (verse 16).

(b)

Comparison

(i) Metaphor: A transference of meaning for the purpose of assisting the understanding.

Genesis xlix. 9.

(ii) Simile: A sentence expressing a likeness of relations.

(1) Joel ii. 4-13.

A Call to Repentance.

"And rend your heart, and not your garments, And turn unto the Lord your God; For He is gracious and compassionate, Long-suffering, and abundant in mercy" (verse 13).

(2) The Way of Holiness a Way of Pleasantness.

Psalm i. 1-3.

(iii) Parable.

A word derived from the Greek verb, *paraballo*, which signifies *to set side by side*, and thus comes easily to have attached to it the idea of doing so for the purpose of comparison. A parable, therefore, is literally a placing beside, a comparison, a similitude, an illustration of one subject by another. It signifies a fictitious narrative, invented for the purpose of conveying a truth in a more engaging form than that of direct assertion. Sometimes it is a heavenly story with an earthly meaning.

(1) The fable in which Jotham exposes the folly of the men of Shechem.

Judges ix. 7-15.

(2) The parable in which Nathan rebukes David.

2 Samuel xii. 1-7, 10, 13.

"And Nathan said to David, Thou art the man" (verse 7).

(3) The parable in which the wise woman of Tekoa induces David to make peace with his son Absalom.

2 Samuel xiv. 4-8.

(4) The parable in which a certain man of the sons of the prophets denounces Ahab's leniency towards Ben-hadad.

1 Kings xx. 35-43.

(5) The parable addressed by Jehoash the king of Israel to Amaziah king of Judah.

2 Kings xiv. 9, 10.

(6) The parable of the vineyard.

Isaiah v. 1-7.

The vineyard which does not thrive despite the lavish care bestowed upon it, illustrating God's lovingkindness to Israel and condemning Israel's ingratitude and degeneracy. When the interpretation of the imagery is actually revealed, a change in rhythm and the use of assonance give intense force to the application of the parable. From a literary and artistic point of view, the whole poem is admirable.

(c)

Contrast

(1) Isaiah xxxiv. 1-4.

(2) The insignificance of man and nature as compared with the might of God. Isaiah xl. 15-18.

(3) Psalm ii. 1-4.

(4) The contrast between Haman's hope and plan and his bitter disappointment at the command of Ahasuerus for the exaltation of Mordecai. Esther vi. 4-10 ; vii. 7-10.

(d)

Irony

(1) Judges xi. 24. The sarcasm of Jephthah's taunt.

(2) 1 Kings xviii. 27. "Elijah mocked them, and said, Cry aloud : for he is a god ; either he is musing, or he is gone aside, or he is in a journey, or peradventure he sleepeth, and must be awaked."

(3) Isaiah xlv. 13-20. Ironic description of the manufacture of idols.

(4) The contrast between God and idols. Isaiah xlvi. 5-9.

(5) Psalm cxv. 1-11 ; cxxxv. 15-18.

(e)

Union of Comparison with Fact

(1) Joel ii. 1-13.

(2) Psalm lxxxv. 9-14.

(f)

Ozymoron

Ozymoron, a figure of speech, by means of which two ideas of opposing meaning are combined, so as to form an expressive phrase or epithet, as *cruel kindness*.

"Behold, the days come, saith the Lord, that I will punish all them that are circumcised in their uncircumcision" (Jeremiah ix. 24).

The meaning is, "those who are circumcised externally, but have the foreskin of their heart unremoved."

"For all the nations are uncircumcised, but all the house of Israel are uncircumcised in the heart" (Jeremiah ix. 25).

"Circumcise yourselves to the Lord, and take away the foreskins of your heart" (Jeremiah iv. 4).

"Circumcise, therefore, the foreskin of your heart" (Deuteronomy x. 16).

"An uncircumcised heart is one which is, as it were, closed in, and so impervious to good influences." (Driver).

The value of the external sign is dependent upon the consecration of the heart as a token of inner sincerity.

(g)

Chiasmus

A chiasmus is a figure in grammar or rhetoric, by which the order of words in the first of two parallel clauses is inverted in the second clause. Isaiah vi. 10 presents a striking illustration in the Bible of a chiasmus.

See the JEWISH ANNUAL 5705, pp. 91-94, "Repentance and Healing: A Chiasmus."

(h)

Sublime

(1) Isaiah xl. 1-5; xlix. 14, 15; lxvi. 13.

(2) Jeremiah ii. 1, 2, 32.

(3) Hosea ii. 21, 22.

(4) Psalm cxxxix. 1-10.

(5) Proverbs xxv. 27, 28; xxx. 24-28.

(6) Longinus on the Sublime.

In his famous treatise on the Sublime, Longinus (or Caecilius) analyses sublimity of style into five sources: (1) grandeur of thought; (2) spirited treatment of the passions; (3) figures of thought and speech; (4) dignified expression; (5) majesty of structure.

It is when illustrating the first of these five elements that Longinus refers to the Bible. "And thus also the Lawgiver of the Jews, no ordinary man, having formed an adequate conception of the Supreme Being, gave it adequate expression in the opening words of his Laws : *God said : Let there be light, and there was light.*"

"And God said : 'Let there be light.' And there was light" (Genesis i. 3). A sublime thought in simple language. The marvel of the English rendering, each word of only one syllable. The genius of the English rendering in revealing the matchless beauty of the original Hebrew.

THE SUPREME GOOD

Synopsis of Lecture

1940

The fear of the Lord is the foundation of religion.

"And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God" (Deuteronomy x. 12). This reverence leads to the ideal, "to walk in all His ways," and concludes with the consecration of man's entire being to the love and service of God, "to love Him, and to serve the Lord thy God with all thy heart and with all thy soul" (ibid.).

"And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might . . . Thou shalt fear the Lord thy God; and Him shalt thou serve, and by His name shalt thou swear" (Deuteronomy vi. 5, 13).

"And thou shalt keep the commandments of the Lord thy God, to walk in His ways, and to fear Him" (Deuteronomy viii. 6).

"The *fear* of God should be promoted by the thought that He is the Sovereign of heaven and earth; the *love* of Him by the reflection that this august, all-sufficient Being has nevertheless, of His own free love, chosen first the patriarchs and afterwards their descendants, for the purpose of manifesting Himself to them" (Driver).

"And he (David) charged Solomon his son, saying, . . . keep the charge of the Lord thy God, to walk in His ways, to keep His statutes, and His commandments, and His ordinances, and His testimonies, according to that which is written in the law of Moses" (1 Kings ii. 1, 3).

"The beginning of wisdom is the fear of the Lord" (Psalm cxi. 10).

"The fear of the Lord is the chief part of knowledge" (Proverbs i. 7).

"The fear of the Lord is to hate evil" (Proverbs viii. 13).

"R. Hanina b. Hama said: Everything is in the hand of Heaven except [the forcing upon man of] the fear of Heaven; as it is said, And now, Israel, what doth the Lord thy God require of thee but to *fear the Lord thy God* (Deuteronomy x. 12)" [*Berachoth* 33b].

"R. Hanina b. Hama said, in the name of R. Simeon b. Yohai: The Holy One, blessed be He, has in His storehouse nothing but the treasure of the fear of Heaven, as it is said, *And the fear of the Lord which is His treasure* (Isaiah xxxiii. 6)" [*Berachoth* 33b].

An illuminating comment on the two foregoing extracts from *Berachoth* 33b is reported in the name of R. Hayyim b. Solomon, of Volozhin, a distinguished disciple of the renowned Elijah, Gaon of Wilna. He is the reputed author of the following interpretation:

All the gifts and virtues possessed by a human being in their highest form are ultimately *finite*. In their *infinite* perfection these attributes can only be predicated of the *Supreme Being*. "*Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is Thine; Thine is the Kingdom, O Lord, and Thou art exalted as head above all*" (1 Chronicles xxix. 11). But the fear of Heaven is *not* an attribute which can be ascribed to Heaven. Therefore, man's voluntary, conscious and deliberate gift to Heaven of his fear of Heaven is prized by Heaven as the unique and most precious treasure in the storehouse of Heaven.

"R. Hoshaiiah said: He who possesses knowledge, but has not the fear of sin, possesses nothing. Every craftsman who has no tools, is no craftsman. The key which unlocks the Torah is the fear of sin, as it is said, the fear of the Lord which is His treasure (Isaiah xxxiii. 6)" [*Exodus Rabba* xl. 1].

It is only the fear of the Lord which can unlock the treasure of the Torah.

"R. Helbo said in the name of Rab Huna: Every man in whom is the fear of Heaven, his words of prayer are heard; as it is said, The end of the matter, all having been heard; fear God, and keep His commandments, for this is the whole man (Ecclesiastes xii. 13). What means, "for this is the whole man"? R. Eleazar b. Pedath said, The Holy One, blessed be He, said, The whole world was only created for his sake (i.e., the God-fearing man)" [*Berachoth* 6b].

"The whole man," i.e., "all mankind," was only created for the sake of "this," i.e., "*this*" man, who is God-fearing, and who fulfils the command, "fear God."

"R. Abba b. Kahana said: Such a God-fearing man is equal in worth to the whole world" (*Berachoth* 6b).

"Rabbah b. Rab Huna said, He who possesses knowledge of the Torah, but is without the fear of Heaven, is like unto a treasurer to whom have been entrusted the keys of the inner storehouses but not the outer keys; thus he cannot gain access to the inner storehouses of the fear of Heaven" (*Sabbath* 31a, b).

"R. Judah b. Ezekiel said: The Holy One, blessed be He, created His world only in order that men should fear Him, as it is said, And God hath so made it, that men should fear before Him (Ecclesiastes iii. 14)" [*Sabbath* 31b; *Kohleth Rabba* iii. 17, on Ecclesiastes iii. 14].

"Rabbi and R. Eleazar b. Simeon were sitting together, and R. Jacob b. Aha passed by. One said to the other, 'Let us rise, for he is a sin-fearing man.' The other said, 'Let us rise, for he is a man learned in the Torah.' Then the first said to the second, 'I tell you that he is a sin-fearing man, and you tell me that he is a man learned in the Torah.' It was R. Eleazar b. Simeon who said to Rabbi of R. Jacob b. Aha, 'He is a sin-fearing man,' [therefore, let us rise in his honour]" [*Sabbath* 31b].

"R. Jochanan, in the name of R. Eleazar b. Simon b. Yohai,

said : The Holy One, blessed be He, craves for naught in His world save only man's fear of Heaven, as it is said, And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God (Deuteronomy x. 12) " [*Sabbath 31b*].

"To fear the Lord thy God, to walk in all His ways" (Deuteronomy x. 12). "R. Hama b. R. Hanina said : What means Scripture : After the Lord your God shall ye walk ? (Deuteronomy xiii. 5). Is it then possible for a man to walk after the Shechinah ? Hath it not previously been said : For the Lord thy God is a devouring fire ? (Deuteronomy iv. 24). But the meaning is : to walk after the attributes of the Holy One, blessed be He. As He clothed the naked—Adam and Eve in the Garden (Genesis iii. 21)—so do thou clothe the naked ; as the Holy One, blessed be He, visited the sick (appearing unto Abraham when he was ailing (Genesis xviii. 1)), so do thou tend the sick ; as the Holy One, blessed be He, comforted the mourners (consoling Isaac after the death of his father (Genesis xxv. 11)), so do thou comfort the mourners ; as the Holy One, blessed be He, buried the dead (interring Moses in the valley (Deuteronomy xxxiv. 6)), so do thou bury the dead " (*Sotah 14a*).

"To love the Lord your God, to walk in all His ways, and to cleave unto Him" (Deuteronomy xi. 22).

"These are the ways of the Holy One, blessed be He : The Lord, the Lord, God, merciful and gracious, long-suffering and abundant in goodness and truth ; keeping mercy unto the thousandth generation, forgiving iniquity and transgression and sin (Exodus xxxiv. 6, 7). . . . Whosoever shall be called by the Name of the Lord shall be saved (Joel iii. 5). How is it possible for a man to be called by the Name of the Holy One, blessed be He ? Only thus : Just as the All-present is called merciful and gracious, so do thou be merciful and gracious. Just as the Holy One, blessed be He, is called righteous : The Lord is righteous in all His ways (Psalm cxlv. 17), so do thou be righteous. As the Holy One, blessed be He, is called "loving in all His doings" (Psalm cxlv. 17), so do thou also be loving" [*Sifre Deuteronomy 85a*].

"To fear the Lord thy God" (Deuteronomy x. 12). "It is man's reverence that constitutes the whole worth of the world to its Divine Creator (*Sabbath 31b*)" [*Israel Abrahams*].

THE MEANING OF EPISCOPUS

The Jewish Chronicle

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Not the least of the merits of the interesting Paper on "Stories of Westminster," which Sir Benjamin Stone delivered at the last meeting of the Jewish Historical Society was its freedom from affectation of superior knowledge. But the address was all the same an important contribution to English economic history, and incidentally settled the meaning of the term, "Episcopus," or its Norman-French equivalent, "le Evesk," which occurs rather frequently in the pre-expulsion records bearing on Anglo-Jewish history. There was no doubt in the mind of William Prynne as to what should be regarded as the correct interpretation of the word. "Episcopus here I conceive to be a surname, as le Eveske, the same in French; and Bishop then was, and at this day is, both amongst the Jews, French, and English, not a name of office, as is generally mistaken" (*Demurrer*, part ii. p. 46.) Tovey, however, thought differently, and expressed his opinion that Episcopus was a title with an ecclesiastical signification, and he went to the extent of fixing the nature of the office held, as that of "Chief Rabbi." Mr. Joseph Jacobs, in his essay on "London Jewry, 1290," found good cause to modify the view adopted by Tovey. The fact that we find three Episcopi living at one time, and acting in association, and that mention is never made of more than three together, led Mr. Jacobs to assume that the Episcopi formed the members of the Beth Din, and that Episcopus should be translated Dayan. In his paper on "The Chief Rabbis of England," Dr. Adler strongly dissented from the supposition of Prynne that Episcopus was a family surname like "Bishop" at the present day, and asserted that family names were not yet then in vogue among the Jews in England. Like Mr. Jacobs, he did not think Episcopus denoted a Chief Rabbi, and was rather inclined to hold that it meant "a Rabbi, one versed in Talmudic learning, and probably on that account holding some office in connection with the synagogue." But Dr. Adler had to admit the serious difficulty that the title Rabbi is also met with in the documents, and that there was, therefore, not sufficient reason for another and more ambiguous term like Episcopus. He, consequently, gave as his final opinion that the Episcopus was the חזן, "not so much the *Reader* as the *Supervisor* of all matters connected with the synagogal service." Some of the signatures on the "tallies," the notched-wood chips that during so many generations did duty as receipts in this country, and to which Sir Benjamin Stone has devoted so much patient research, offer a simple solution of the whole difficulty. Among the names that can still be deciphered, is

that of שמואל הכהן, translated "Samuel le Evesk." From this and several other similar instances it is evident that "Episcopus" or "le Evesk" is nothing more nor less than a rendering of the Hebrew כהן, without necessarily implying that the bearer of such name held any official position in the community. Thus do the "tallies" come to the rescue of William Prynne, and vindicate his interpretation of "Episcopus." Prynne's "Demurrer" was not written with favourable intentions towards the Jews, but the value of the materials in this work for a proper understanding of Anglo-Jewish history has been once more demonstrated by Sir Benjamin Stone's paper on "Stories of Westminster."

