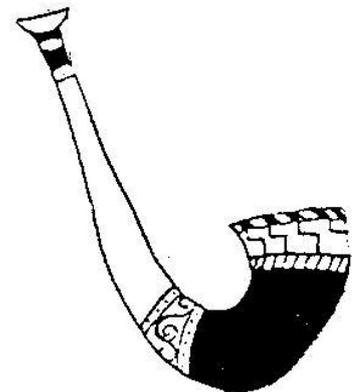
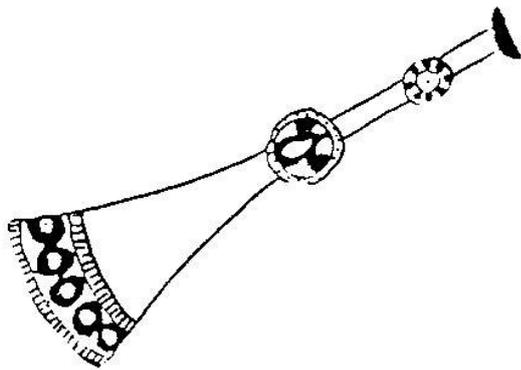
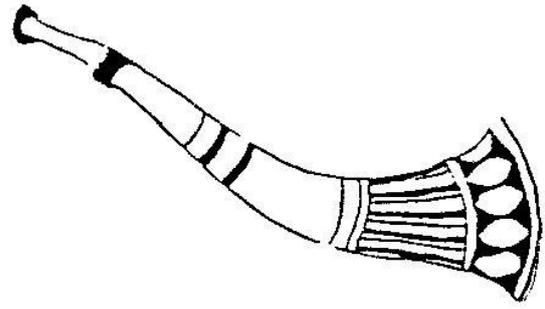


Shofar
Shalom



The Official Newsletter of Ne've Shalom, the Hull Reform Synagogue



CHAIR'S REPORT

Kislev/Tevet 5775
December 2014/January 2015

The recent first aid training day, which was held in the Shul Hall on Sunday 16 November 2014, turned out to be a big success with 13 people attending. I would like to thank Andy Harbert for arranging the training and also to thank his first aid trainer, Sarah Priday, for all her help and assistance. All those attending received a certificate and their training will help them know what to do in the case of a medical emergency. We are looking to arrange another training day in February 2015.

The next event of note is our Chanukah Service and Social which will coincide with the fifth night of Chanukah. The Service will be taking place on Saturday 20 December 2014 starting at 7.00pm, followed by a Chanukah Kiddush and Social. It's one of those 'bring a bottle' evenings, however, there will be non-alcoholic refreshment available. Further details can be found on page 3. I'd be grateful if you could spread the word and please make every effort to attend and support the Shul.

As Chanukah is nearly upon us, there's some information on the Festival on page 5 and the ancient art of dreidel playing on page 6. Please have a read.

Over the next few weeks we will be starting our Friday Night Services at the **earlier time of 7.00pm**. This is in response to a request from a number of our members and friends of the Shul who travel some distance to attend our Friday Night Services. We are always pleased to welcome them and to try to help them to attend our Services. The **7.00pm** Services will commence on **19 December 2014** and full details of those Friday Night Services affected can be found on page 3.

Finally, the Hebrew reading class and the Bible/conversion class will be taking a short break over the Chanukah period and will re-commence on Sunday 11 January 2015. The forthcoming dates and times are shown on page 11.

Happy Chanukah and I'll see you in Shul.

SYNAGOGUE COUNCIL

Chairman:	Ian Sugarman (Shul Management)	01482 835864
Vice Chairman:	Ann Sevilla-Harland (Projects)	01652 688362
Secretary:	Joanne Kearsley (Administration)	01724 340506
Treasurer:	Tony Sevilla-Harland (Financial)	01652 688362
Senior Warden:	Andy Harbert (Services and Mitzvot)	01482 882163
Council Members:	Henry Goldstone (Security/Plaques)	01482 667258
	Audrey Sugarman (Catering)	01482 563835
	Elaine Winetroube (Telephone)	01482 571035
Co-opted Members:	Suzanne Finlay (Social/Marketing)	07963 975312
	Jim Lightowler (Building Maintenance)	01482 654663
	Les Rosenberg (General)	01482 657102

SOCIAL AND PERSONAL



CHANUKAH SERVICE AND SOCIAL

This year, we are holding a Chanukah Service and Social on **Saturday 20 December 2014** starting at **7.00pm**. As this is also the fifth night of Chanukah, we will be lighting our giant chanukiah, conducting a communal Havdalah and sampling Chanukah-style food such as fried fish balls, latkes and donuts.

Following the Service, there will be a social “get together” and an opportunity to enjoy a quiz based around the popular BBC TV show “Pointless”. Refreshments will be provided, but please bring a bottle (or two) if you want something more alcoholic. Everyone is welcome to come along.



FRIDAY NIGHT SERVICE TIME

Over the next few weeks we will be starting our Friday Night Services at the **earlier time of 7.00pm**. This is in response to a request from a number of our members and friends of the Shul who travel some distance to attend our Friday Night Services.

The **7.00pm** Services will commence on **19 December** and will continue for the next **three Services – 26 December 2014, 2 January and 9 January 2015**. The level of attendance will be discussed by the Council at their next meeting in February 2015 to ascertain the success of the earlier start.

OPEN FRIDAY NIGHT SERVICE



Following the success of last year’s Open Friday Night Service, the Council are considering organising another one to take place in February or March 2015. What makes this Service different from the normal Friday Night Service is the running commentary from those leading the Service explaining the nature of the prayers being recited, their background, origin and the traditional rituals being observed.

Further details will be published in the next edition of the *Shofar Shalom*.



RECEIVING THE SHOFAR SHALOM ELECTRONICALLY

In these current environmentally friendly times, we are offering all members the opportunity to receive the *Shofar Shalom* directly to them by e-mail. If you do wish to receive your *Shofar Shalom* electronically, please contact Ian Sugarman on ian@isa.karoo.co.uk who will add you to the electronic mailing list.

SYNAGOGUE COUNCIL MEETING - 31 OCTOBER 2014

Present - Ian Sugarman (Chair), Joanne Kearsley (Secretary), Audrey Sugarman, Andy Harbert, Henry Goldstone, Ann Sevilla-Harland, Suzanne Finlay, Elaine Winetroube and Tony Sevilla-Harland (Treasurer).

Business

Ann reported that she had sold a total of 33 tickets to the Rosh Hashanah luncheon and this meant that once the cost of the luncheon had been deducted, the cost to the Shul was only £25.00, as opposed to last year's luncheon which had cost the Shul £125.00. Ann also reported that about 30 people had attended the Simchat Torah Service and stayed for the buffet. The Chair thanked Ann for all her efforts and informed the Council that although he was pleased with the savings, there had been some complaints from a number of members at the Simchat Torah buffet regarding the lack of fish dishes, especially the goujouns. This was also confirmed by Suzanne and, following a brief discussion, the Council agreed that next year, negotiations should be continued to be made to keep the costs down, but to ensure that fish goujouns were included in the price.

The Chair reported that although the High Holy Day Services had been well received, he was surprised that there was a far bigger attendance on Rosh Hashanah than on Yom Kippur. He also confirmed that there had been positive feedback from those attending on the competent manner in which third year Rabbinical student, Daniel Lichman, had conducted the High Holy Day Services.

There was a good attendance at the headstone consecration for Kath Levy and a good number of those attending went back to the Shul for refreshments. The Simchat Torah Service was not as well attended as last year, however, those who did attend had a very enjoyable Service and buffet. The Chair thanked Andy and Helen for all their support as Chatan Torah and Kallah B'Resheet.

The Chair read out an e-mail from Tim Harris confirming Tim's successful conversion to the Jewish faith through the Liberal Beit Din. His affirmation ceremony would be taking place during the Shabbat Service of the York Jewish Community on 20 December 2014.

The Treasurer reported that the bank balance continued to be in a healthy position. He also recommended that the Shul should stop subsidising members on away days unless the Council agreed that the event was beneficial to the Shul. The Council agreed and confirmed Suzanne's attendance at the Northern Communities Meeting in Manchester for CST training.

Audrey reported that several members were currently unwell - Warren Winetroube, Ronnie Harris and Olive Rozner - but on a happier note, Veronica Keczkas was doing very well after her spell in hospital. Suzanne reported there were now 48 people using the Shul's Facebook page.

The Chair reminded the Council that the AJEX Service of Remembrance would be taking place on Sunday 9 November 2014 at the Pryme Street Shul and he encouraged their attendance. The Council agreed that the next Friday Night Open Service would be held sometime in February 2015. It was felt that the thermostat controlling the central heating was in the wrong location in the hallway, as it cut out before the main hall had become warm. It was therefore suggested that the thermostat be moved from the hallway to the main hall for a few weeks to see if this made any difference to the heating.

Date of next meeting – Friday 12 December 2014.

CHANUKAH

This year, the first night of Chanukah is Tuesday 16 December. The following article has been taken from the web site "About.com"



Chanukah falls on the twenty-fifth day of the Jewish month of Kislev. Since the Jewish calendar is lunar based, every year the first day of Chanukah falls on a different day – usually sometime between late November and late December. Because many Jews live in predominately Christian societies, over time Chanukah has become much more festive and Christmas-like. Jewish children receive gifts for Chanukah – often one gift for each of the eight nights of the holiday. Many parents hope that by making Chanukah extra special their children won't feel left out of all the Christmas festivities going on around them.

The Chanukah Story

In 168 BCE. the Jewish Temple was seized by Syrian-Greek soldiers and dedicated to the worship of the god Zeus. This upset the Jewish people, but many were afraid to fight back for fear of reprisals. Then in 167 BCE. the Syrian-Greek emperor Antiochus made the observance of Judaism an offence punishable by death. He also ordered all Jews to worship Greek gods.

Jewish resistance began in the village of Modiin, near Jerusalem. Greek soldiers forcibly gathered the Jewish villages and told them to bow down to an idol, then eat the flesh of a pig – both practices that are forbidden to Jews. A Greek officer ordered Mattathias, a High Priest, to acquiesce to their demands, but Mattathias refused. When another villager stepped forward and offered to cooperate on Mattathias' behalf, the High Priest became outraged. He drew his sword and killed the villager, then turned on the Greek officer and killed him too. His five sons and the other villagers then attacked the remaining soldiers, killing all of them. Mattathias and his family went into hiding in the mountains, where other Jews wishing to fight against the Greeks joined them. Eventually they succeeded in retaking their land from the Greeks. These rebels became known as the Maccabees, or Hasmoneans.

Once the Maccabees had regained control they returned to the Temple in Jerusalem. By this time it had been spiritually defiled by being used for the worship of foreign gods and also by practices such as sacrificing swine. Jewish troops were determined to purify the Temple by burning ritual oil in the Temple's menorah for eight days. But to their dismay, they discovered that there was only one day's worth of oil left in the Temple. They lit the menorah anyway and to their surprise the small amount of oil lasted the full eight days. This is the miracle of the Chanukah oil that is celebrated every year when Jews light a special menorah known as a chanukiah for eight days. One candle is lit on the first night of Chanukah, two on the second, and so on, until eight candles are lit.

Chanukah Traditions

Lighting the chanukiah: A chanukiah is a candelabrum with eight candleholders in a row and a ninth candleholder set a little above the others. It's different from a menorah, which has seven branches and was used in the Temple before it was destroyed in 70 CE. A chanukiah is nevertheless a kind of menorah.

Spinning the dreidel: A dreidel is a four-sided spinning top with a Hebrew letter on each side. It is used during Chanukah to play a popular children's game that involves spinning the dreidel and betting on which Hebrew letter will be showing when the dreidel stops spinning. Children usually play for a pot of "gelt", which are chocolate coins covered in gold coloured tin foil, but they can also play for sweet, nuts, raisins – anything really!



Eating fried foods: Because Chanukah celebrates the miracle of oil, it is traditional to eat fried foods such as latkes and sufganiyot during the holiday. Latkes are pancakes made out of potatoes and onions, which are fried in oil and then served with applesauce. Sufganiyot are jelly-filled donuts that are fried and sometimes dusted with confectioners' sugar before eating.

THE ANCIENT ART OF DREIDEL PLAYING

Historic Background

The ancient art of playing dreidel has existed for a few thousand years. Tradition tells us that the playing of the dreidel originated even before the revolt against the Greeks. The Greeks forbade the Jews from studying Torah. The Rabbis took their students "underground" and posted two or three students outside to watch. When the Greek soldiers came to see if Torah was being taught, they would see children playing outside with the dreidel. Seeing the children playing and not learning, the Greek soldiers would go away content that Torah was not being studied. In this way the tradition of studying Torah was preserved, and thus started the tradition of playing the dreidel at Chanukah.

How to Play

The rules of playing this game are relatively simple. After lighting the Chanukah candles, (and waiting for the latkes) you must empty out all of the small change that you have in your pocket. Give a large amount to your children. (Small change is used, since men who have children generally lose the big change to the better half). After distributing the change among the participants, you are ready to begin to play the game. To start the game, each player puts one coin in the pot located on the table (unless you are playing on the floor) The person that has the loudest voice or has already grabbed the dreidel begins to spin the dreidel. The dreidel has four Hebrew letters embellished on the side. When the dreidel, stops spinning and falls, the letter facing up indicates the fate of the spinner as noted below.



"*nun*" - nothing, you neither put or take, you simply lose your turn.



"*gimel*" - get, you get all the money that has accumulated in the pot.



"*hey*" - half, you get to take half of all the money that is in the pot.



"*shin*" - sorry, you must put a coin into the pot.

CHANUKAH OIL

This article by Avi Lazerson first appeared in the November edition of the Jewish Magazine.

Who does not know the story of Chanukah? The Greeks oppressed us; the Maccabees fought them, beat them, rekindled the menorah in the Holy Temple, and (as the joke goes) then we ate.

The central idea of Chanukah is expressed through the oil. When the Greeks and the Hellenists (the Hellenists were the Jewish adherents to the Greek philosophy and rule) took over the Temple, besides looting the treasury, they began to defile the holy objects. The Greeks were pantheons, meaning that they believed in many gods. In addition to this belief, above all they believed in the glory of the human intellect.



It should be remembered that it was the Greeks that gave us the forebears of Western thought: Plato, Socrates, etc. They idolized (no pun intended) the human intellect and believed that it was the highest attribute of man. A man was judged by his intellectual abilities. For this reason, they adored the Jewish sages. However, the Greeks did not accept the concept of something that transcended reason. They did not believe that there was a G-d that created the world and unto whom we will give a final accounting. They believed that the gods were the powers inherent in nature, the sun, the moon, and the wind, etc.

Spiritual purity and spiritual defilement as enumerated in the Torah was not something that human intellect could prove. The Jews accepted it because G-d commanded it. The Greeks rejected it because there is no basis for it in scientific investigation. No investigation can see a change in an object as it passes from a state of purity to defilement, or vice versa.

To the Greeks maintaining oil in the Temple was fine, since they understood and appreciated the need for a religious ceremony. But to them, it would not matter if the oil were pure or defiled. Since to their minds there was no advantage to "pure" olive oil, they defiled all the oil (plus the various vessels) to insure that the Temple service would be reduced to a cultural event as opposed to a religious connection to G-d.

After the Maccabees entered the Temple and surveyed the defilement that had been wrought in the Holy Temple, they searched to find spiritually pure oil to use to re-kindle the Holy Menorah. All they found was one vial of oil which was sufficient for one day's menorah lighting.

It was from this one vial of oil that came the famous miracle that we celebrate when we light our menorah in our house.

Exactly what the miracle was is a matter of discussion between the various Rabbis in the Codes of Jewish Law. Some contend that since it would take eight days to produce ritually pure oil, the oil poured into the menorah was only one-eighth of the amount that was necessary to burn for the time needed. The miracle being that the oil that was sufficient to burn for only one-eighth of a day, burnt for a full day and that this continued for each of the eight days.

Others contend that the miracle was not in the menorah, but in the vial of oil. The priests in the Temple poured from the vial a full measure to have one full day of lighting in purity. When they checked the vial which should have been emptied, they found that it was still full. This miracle lasted until the end of the eight days.

In either case, all agree that the miracle of Chanukah was in the oil.

What was the reason that G-d made the miracle in the oil? The reason was to show that generation and all succeeding generations that the need for spiritual purity is a cornerstone in the Jewish religion and thought.

Whereas we live in a generation that believes in the greatness of science and glories in the achievement of human intelligence, we also live in a generation that is profoundly ignorant of the world of the spiritual. Spirituality cannot be measured nor discerned by scientific methods, nor can it be fathomed by the human intellect.

Spirituality is the dimension through which we connect the material world to its creator.

Chanukah is the reminder.

All contributions are accepted on the understanding that the authors are responsible for the opinions expressed which do not necessarily reflect the views of Ne've Shalom - the Hull Reform Synagogue.

IT'S HARD TO FIND CHANUKAH JOKES

My mother once gave me two sweaters for Chanukah.
The next time we visited, I made sure to wear one.

As we entered her home, instead of the expected smile, she said, "What's the matter? You didn't like the other one?"

"How was your J-date over Chanukah?" Esther asked Becky
"Terrible!" Becky answered. "He showed up in a 1932 Rolls Royce."
"Wow! That's a very expensive and fancy car. What's so bad about that?"

"He was the original owner."

Last year, just before Hanukkah, Miriam, a grandmother was giving directions to her grown up grandson who was coming to visit with his wife. 'You come to the front door of the condominium complex. I am in apartment 2B.'

Miriam continued, 'There is a big panel at the door. With your elbow push button 2B. I will buzz you in. Come inside, the elevator is on the right. Get in, and with your elbow hit 2.'

When you get out I am on the left. With your elbow, hit my doorbell.'
'Grandma, that sounds easy,' replied Jonathan, the grandson, 'but why am I hitting all these buttons with my elbow.'

To which she answered, 'You're coming to visit empty handed?'

ASK THE RABBI



“If one has a mixed coloured set of small red, green, blue, and yellow Chanukah candles, does it matter as to the order that they are placed in the menorah and from which side do you light them, as you look toward the menorah?”

There's no tradition regarding the colour of the candles; so any colour is okay, including plaid and infra-red! And the colour order is up to you.

Although there are other customs, the most common one for placing the candles in the menorah is as follows: On the first day place one candle on the right side of the menorah. On the second day put a candle there and another one to the left of it. On the third day add the third candle to the left of those. And so on. Each night another candle goes on the left side of the last one, but when lighting, you start with the new one, the one furthest on the left. You then move towards the right, lighting each one in order, the last candle being the one on the far right.



Note that the small collared Chanukah candles aren't long enough to use on Friday, because the candles must be lit before sunset and must remain alight for a half hour after dark. So Friday afternoon you should use big white Shabbat candles, or wicks and oil. The candles don't have to be placed in a menorah, but should be in a straight line.

Can one use an electric chanukiah?

A chanukiah must contain enough fuel at the time of lighting to burn for at least half an hour after nightfall. Based on this, Rabbi Tzvi Pesach Frank, zatzal, head of the Rabbinical court in Jerusalem, ruled that one may not use an electric chanukiah. Electricity is not stored for future use; rather, it is consumed as it is generated. Thus the required amount of "fuel" is not in existence at the time of lighting. (According to this, a battery-operated chanukiah should be OK, because the fuel actually is there at the time of lighting.) Another reason not to use an electric chanukiah is that the menorah we use commemorates the Menorah in the Temple and the miracle that occurred there. Our chanukiah, therefore, should resemble the one in the Temple. For that reason, many people use olive oil for fuel. Someone even markets candles made of congealed olive oil for use as Chanukah and Friday night candles!

POTENTIAL NEW MEMBERS



If any members of the Synagogue are aware of, or are contacted by, potential new members, hoping to join our Synagogue, please advise them to contact our Secretary **Joanne Kearsley** at:

29 Copse Road, Ashby, Scunthorpe DN16 3JA

Tel: 01724 340506

E-mail: joannekearsley@yahoo.co.uk

who will provide them with further information and the necessary application forms.

*ENGLISH YAHRZEIT DATES WHICH CORRESPOND TO
THE HEBREW DATES FOR RELATIVES OF MEMBERS OF
NE'VE SHALOM - THE HULL REFORM SYNAGOGUE*

Ruby Bermitz	14 Dec. 2014	Sarah Viner	3 Jan. 2015
Moishe Furman	16 Dec. 2014	Dora Jacowich	3 Jan. 2015
Ellis Rock	19 Dec. 2014	Leah Levy	5 Jan. 2015
Sarah Bush	21 Dec. 2014	Shirley Michaelson	6 Jan. 2015
Joan Sadofsky	21 Dec. 2014	Kath Levy	7 Jan. 2015
Sylvia Maniloff	24 Dec. 2014	Pauline Harris	8 Jan. 2015
Dolly Annis	26 Dec. 2014	Harry Furman	11 Jan. 2015
Percy Goldstone	28 Dec. 2014	David Bermitz	12 Jan. 2015
Harry Westerman	28 Dec. 2014	Dr Joseph Loofe	15 Jan. 2015
Ann Maniloff	29 Dec. 2014	Herman Bush	21 Jan. 2015
Alice Goldstone	31 Dec. 2014	Neville Greenstone	22 Jan. 2015
Meyer Sugarman	31 Dec. 2014	Sally Godfrey	23 Jan. 2015
Otto Hirschfeld	2 Jan. 2015	Arthur Harris	25 Jan. 2015

Traditionally, Jewish Yahrzeits are remembered on the Hebrew date, which means that there might be some variation in the English date each year.

If the Hebrew date is observed, it must be remembered that the Yahrzeit starts the evening before. Memorial prayers for the deceased will be recited during the Friday Night Service for those Yahrzeits which fall during the coming week. If a Yahrzeit falls on a Friday Night, please remember that the prayers will usually be recited during the Friday Night Service the week before.



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MEMORIAL BOARD

The Synagogue Council would again like to inform members that there is still space available on the Memorial Board for members to purchase a plaque in memory of their loved one(s). For further details, please contact Henry Goldstone on (01482) 667258.

KIDDUSH SPONSORING

During the year, you might want to mark that special occasion in a unique, yet innovative manner. In order to help you solve your dilemma, the Synagogue Council has agreed to allow the sponsoring of Kiddushim.

If you would like further details, or wish to reserve a particular date, please contact Sarita Robinson on (01482 447549)

FORTHCOMING SERVICES AND EVENTS

Date	Time	Leader	Refreshment Rota
Friday 12 December (Council Meeting)	7.00pm	Ian Sugarman	N/A
Friday 12 December	8.00pm	Ian Sugarman	Aimi Sugarman Audrey Sugarman
Friday 19 December	7.00pm	Geoff Annis	Lesley Annis Jannette Dubb
Saturday 20 December (Chanukah Service and Social)	7.00pm	N/A	Audrey Sugarman Elaine Winetroube
Friday 26 December	7.00pm	Peter Altoft	Veronika Keczkas Joanne Kearsley
Friday 2 January	7.00pm	Sarita Robinson	Ann Bush Jackie Lukes
Shabbat 3 January	10.30am	Ian Sugarman Tony Sevilla-Harland	Marija Guilas Gillian Smith
Friday 9 January	7.00pm	John Friend	Deborah Wrapson Fabian Knies
Sunday 11 January (Hebrew Reading Class)	10.30am	Deborah Wrapson	N/A
Sunday 11 January (Conversion Class)	11.30am	Ian Sugarman	N/A
Friday 16 January	8.00pm	Tony Sevilla-Harland	Helen Jackman Andy Harbert
Friday 23 January	8.00pm	Ian Sugarman	Audrey Sugarman Elaine Winetroube
Sunday 25 January (Hebrew Reading Class)	10.30am	Deborah Wrapson	N/A
Sunday 25 January (Conversion Class)	11.30am	Ian Sugarman	N/A
Friday 30 January	8.00pm	Geoff Annis	Lesley Annis Jannette Dubb
Friday 6 February	8.00pm	Peter Altoft	Joanne Kearsley Jackie Lukes
Shabbat 7 February	10.30am	Ian Sugarman John Friend	Marija Guilas Gillian Smith
Sunday 8 February (Hebrew Reading Class)	10.30am	Deborah Wrapson	N/A
Sunday 8 February (Conversion Class)	11.30am	Ian Sugarman	N/A

If you are unable to take your turn on the **service rota**, please arrange for someone else to take your place.

If you are unable to take your turn on the **refreshment rota**, please arrange for someone else to take your place and **inform Audrey Sugarman** on **(01482) 563835** to ensure that sufficient refreshments are available.

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