

Congregation Beth Hillel & Beth Israel, Inc.

Sivan-Tammuz-Av, 5740

Number 285

May-June-July, 1980

ONE G-D, ONE TORAH, ONE PEOPLE

Message From The Rabbis

A famous and popular quotation from the Book of Psalms, often put to music in happy song, reads:

*"How good and how pleasant it is
For brethren to dwell in unity."* (Psalms 133:1)

Two adjectives are used by King David in singing the praises of unity: "good" (tov) and "pleasant" (noim). These two are not necessarily synonymous. What is good is not always pleasant, and the pleasant does not inescapably correspond to the good. Deliberate, lazy inactivity may be quite pleasant, but cannot be described as good. Bitter medicine is not pleasant, but it certainly is good, if it heals. Not everything in life is both good and pleasant, but ACHDUS (unity) is both.

Therefore, the Psalmist exultingly exclaims:

*"How good and pleasant it is
For brethren to dwell in unity."*

With gratitude to the Almighty to Whose service we are dedicated, we jointly express our pleasure and delight on the occasion of the merger of our two Congregations into a newly constituted harmoniously-unified family.

Let us all without exception, men and women, young and old, unite in spirit, and join hands to work for G-d and man in unity and love.

"May the pleasantness of the Lord, our G-d, be upon us." (Psalms 90:17)

Rabbi Abraham L. Harstein
Rabbi Shlomo Kahn



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PRAYER SCHEDULE

Shabbat

1980		Preceding		Mincha	End	Day break	Shma before
		Evening	Morning				
May							
Sat. 17	Bamidbar	7:00	8:45	8:20	8:49	4:15	8:50
Sat. 24	Nosso	7:00	8:45	8:25	8:56	4:10	8:50
Sat. 31	Behaalosecho	7:00	8:45	8:30	9:02	4:00	8:50
June							
Sat. 7	Shelach (Blessing Month of Tammuz)	7:00	8:45	8:35	9:07	4:00	8:50
Sat. 14	Korach	7:00	8:45	8:40	9:12	4:00	8:50
Sat. 21	Chukas	7:00	8:45	8:45	9:15	4:10	8:55
Sat. 28	Bolok	7:00	8:45	8:45	9:15	4:10	9:00
July							
Sat. 5	Pinchas	7:00	8:45	8:45	9:14	4:20	9:05
Sat. 12	Matos-Masse (Blessing Month of Av)	7:00	8:45	8:40	9:11	4:30	9:05
Sat. 19	Devorim (Chazon)	7:00	8:45	8:35	9:06	4:45	9:10
Sat. 26	Voes-chanan (Nachmu)	7:00	8:45	8:30	9:00	4:55	9:15

(continued next page)

WEEKDAYS

Mornings:	Sundays and Legal Holidays	8:00 A.M.
	Monday, May 26 Memorial Day	8:00 A.M.
	Friday, July 4 Independence Day	8:00 A.M.
	Mondays through Fridays	7:00 A.M.
Evenings:		7:30 P.M.

SPECIAL SERVICES**SHAVUOT**

	<i>Preceding Evening</i>	<i>Morning</i>	<i>Mincha</i>	<i>End</i>
Wed. May 21 1st day (Sermon)	7:50	8:45	8:25	8:53
Lernen by Chevra Kadisha: Tue. 9:30 P.M.; Wed. 7:00 P.M.				
Thur. May 22 2nd day (Sermon and Yizkor)	8:25	8:45	8:25	8:53

ROSH CHODESH

Tammuz — Saturday, June 14-1st day	Morning 8:45 A.M.
Sunday, June 15-2nd day	Morning 8:00 A.M.
Av — Monday, July 14	Morning 6:45 A.M.

FAST DAYS

Shivo osor bTammuz — 17th Tammuz — Tuesday, July 1st
 Fast begins 4:00 A.M.; Morning Service 6:45 A.M.; Fast ends 9:11 P.M.
 Tisho bAv — 9th Av — Tuesday, July 22
 Fast begins Mon. 8:20 P.M.; Mincha Mon. 8:30 P.M.; Tue. morning 6:00 A.M.
 Fast ends 9:00 P.M.

SHIURIM SCHEDULE:

Gemoro Shiur Friday 6:15 P.M.
 Dinim Shiur Shabbos 45 minutes before MINCHA
 Ladies Shiur Monday 8:00 P.M.
 Halacha Shiur SHABBOS after MINCHA
 Daily Halacha after SHACHARIS
 Daily Lernen after MAARIV

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GREETINGS FOR SHAVUOT
and
BEST WISHES FOR A PLEASANT SUMMER

OUR CONGREGATION**UNSERE GEMEINDE****FROM THE DESK OF THE PRESIDENT**

Friends:

A project which began more than one year ago, the merger of our Congregations, officially culminated with the first combined Shabbat Services held two weeks ago.

It is most fitting that this new milestone within our Congregation occurred shortly before the Shevuot Holiday, which commemorates the giving of the Torah to our people.

Many of us expressed our feelings, thoughts and opinions about the change which now is gradually taking place. Most of what I have heard is supporting, encouraging, and in the spirit of a brighter and more secure future for the Congregation. Some have voiced hesitation and thoughtful reservations about the wisdom of the merger. Both views, held by sincere and loyal members, merit our respect. By the overwhelming vote of approval at the special meetings held on February 10, 1980, there can be no doubt, all of us are interested and concerned with the continuation of our great heritage, and that most members agreed that this merger is the correct way to preserve this heritage. This was clearly confirmed.

As we now enter a new era as "CONGREGATION BETH HILLEL & BETH ISRAEL, INC." I want to express my personal thanks and appreciation to all for their understanding and cooperation.

At this time we shall also pay tribute to all those, who in the face of many difficulties founded and built our respective Congregations and guided their destinies for many years. We owe them our gratitude.

Today we may look with satisfaction at the task we accomplished in order to assure a new and stronger viable Jewish community for us.

Let us continue to work in unison.

Am Yisrael Chai,

Oscar Wortsman

Synagogue Concert In Memory Of
Mrs. Irma Loewenstein and Mr. Edgar Loew

On Sunday afternoon, February 3, 1980, Cantor David Schiff and the choir of the Mid-Chester Jewish Center, accompanied by organ music, presented an excellent program of liturgical compositions to the assembled members and guests of Congregation Beth Hillel. The concert was dedicated to the memories of two leaders of our Congregation, the late Mrs. Irma Loewenstein, President of the Sisterhood, and the late Mr. Edgar Loew, First Vice-President of the Congregation.

The first half of the program consisted of six prayers set to music by Lewandowsky, Schiff, Mandelbroth and Brody, respectively all given in excellent rendition by Cantor Schiff and his 9 men choir. Mr. Oscar Wortsman, President of Congregation Beth Hillel, paid tribute to Mrs. Loewenstein and Mr. Loew, lauding their outstanding leadership of and services to the Congregation. They are missed and their deeds will live in our memories. The program concluded with four prayers as arranged by Sherman, Schor and Machtenberg, respectively, a Chasidic medley, and "Dos Yiddische Lied" by Secunda.

The large audience, encompassing Mrs. Edgar Loew and son Mr. Randolph Loew, Dr. Kurt Fleischhacker, brother of the late Mrs. Loewenstein and other members of the families of the deceased, members of Congregation Beth Hillel and Beth Israel, and, most pleasantly, a group of wives, mothers and daughters of the choir, were much impressed and satisfied with the selection and presentation of the liturgical program. Cantor Schiff and the Mid-Chester Jewish Center choir gave us a memorable afternoon; it was an appropriate and deserving tribute to the late Mrs. Loewenstein and Mr. Loew. To Mr. Fraser, our Social Committee chairman, who made all this possible, and both introduced and thanked the choral group, our resounding "THANK YOU"!

E. Bloch

THE SYNAGOGUE COMMITTEE THANKS...

.....Mrs. S. Hirschenberger, who once again restored our Torah silver to its original gleam. She has been cleaning and polishing these religious items for years, before the High Holydays and Passover, and we deeply appreciate her help.

.....All those who donated wine and cookies for our weekly Kiddush in conjunction with Lernen for the First-Born (and all other members). This year, in order to accede to the many requests for participation, we had to double up so that two members or member families jointly sponsored each Kiddush.

We are happy to acknowledge the following donors (in chronological order): Mr. & Mrs. O. Wortsman, Mr. & Mrs. W. Blank, Mr. & Mrs. E. Rosenbaum, Rabbi & Mrs. A. Hartstein, Mrs. C. Wahle, Mrs. S. Hirschenberger, Mrs. F. Rau, Mr. & Mrs. E. Hirsch, Mr. & Mrs. H. Speier, Mr. & Mrs. H. Fraser, Mr. & Mrs. H. Bacharach, Mr. & Mrs. L. Merklinger, Mr. & Mrs. H. Benger, Mrs. I. Strassburger, Mr. & Mrs. E. Roos, Mr. & Mrs. O. Weinberg, Mr. & Mrs. E. Knopf, Mrs. S. Roston, Mrs. A. Hartoch, Cantor & Mrs. M. Hes, Mr. & Mrs. H. Hess and Mr. & Mrs. M. Saul as well as our Sisterhood.

.....Mrs. R. Rabow for donating and preparing the Breakfast for the First-Born on Erev Pesach, ably assisted by Mrs. I. Strassburger.

.....Last but not least, Rabbi A. Hartstein for his interesting "Lernen" every Shabbat between Chanukah and Pesach. We are happy to say that we had an excellent attendance despite frequent bad weather.

William Blank, Chairman

TALMUD STUDY — FROM CHANUKA TO PESACH

Following Chanuka until Pesach, it is a tradition in Congregation Beth Hillel to participate in Talmudic study every Shabbat following the Kiddush. The tractate, which is studied, is the one for which a SIYUM will be rendered on EREV PESACH.

This year we studied "MOED KATAN" under the guiding tutelage of Rabbi Hartstein. It deals with the Intermediate Days of the Festival and the laws of mourning. We enjoyed the enlightening discussions, the quantity of information, and modern applications of the laws as presented to us by the Rabbi.

Purim Party

On March 2, 1980, a considerable number of members of our Congregation could again enjoy a very pleasant afternoon, thanks to the arrangement of Herbert Fraser and the Social Cultural Committee.

As it was the occasion to celebrate Purim — the feast of happy Jewish togetherness — we all brought along already a friendly, elevated mood, eager to mix with our table-neighbors, who partly also came from other congregations.

Our expectations were amply rewarded by a performance of three artists who captivated us with their beautiful songs and extraordinary skill of dancing.

Heart warming were Jewish and Russian songs of tradition but we were especially carried away by their original, vivacious Russian dances. One of the artists — believe it or not — was a girl of 11 years.

Then, as usual, coffee and delicious Haman-Taschen were served by our smiling ladies and a substantial amount of raffles was sold. As there were also a lot of winning numbers, the gathering ended with a note of satisfaction and enjoyment.

Bianca Berger

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OUR CONGREGATION**UNSERE GEMEINDE****MERGER OF CONGREGATIONS**

Congregation Beth Hillel and Congregation Beth Israel held their first joint Service of the newly merged CONGREGATION BETH & BETH ISRAEL on Saturday May 10, 1980, after approval from the Supreme Court of the State of New York and certain adjustments within the physical layout and liturgical order.

Our Rosh Hashono Bulletin will be more detailed regarding this important and illustrious event.

Chevra Day 1980

As customary, our CHEVRA DAY celebration was held this year on February 17, 1980. It commemorated the birthday of Moshe Rabbenu, which is supposed to be on the 7th of Adar. This year it fell quite early, since Passover was on the 1st of April.

At 3:30 P.M. everyone present attended the Mincha Service in the Synagogue, at which Cantor Mark Hess, as always, gave us a fine rendition. Rabbi Hartstein delivered his usually informative and educational talk in which he stressed that last year he had told us about the origin of the CHEVRA, AND THIS YEAR he wants us to understand better about other good deeds the CHEVRA Brothers did, such as visiting sick people and helping the one in need, and helping to support children without parents.

The inviting part, of course, came after the Service. Everyone was very hungry and waiting for the CHEVRA-SEUDAH. Mrs. Rabow, in her usual outstanding way, together with her helping hands, had provided for a delicious Dinner. One could tell by the attending people's happy faces that everyone enjoyed the meal. The tables were beautifully set up by our Sisterhood and they helped to enlighten the atmosphere. A hearty Yasher Koach to the Sisterhood and of course Mrs. Rabow.

Mr. Emanuel Hirsch, the CHEVRA President, welcomed the members and friends. He expressed his thanks for their support and also thanked Mrs. Rabow for providing us with a wonderful SEUDAH. After Dinner Mr. Nordlinger, who has a special talent for this, auctioned off the bentchen. Mark Hess led in the communal bentchen. All in all it was a delightful afternoon, so make your reservations for next year.

Hugo Bacharach

Secretary of the Chevra

Consecration of Memorial Plates

Prior to Yizkor on the last day of Passover, Rabbi Hartstein consecrated all Memorial Plates, which had been established in our Synagogue during the past year.

The benevolent souls of the following will thus be remembered in perpetuity:

LAZARUS and FRANZISKA HAAS, LOUIS and AMALIE SCHOENBERG, JULIUS SCHOENBERG, MARIANNE SONDHEIMER, MAX and IRMA HAAS, WILLIAM M. KREISLE, SOPHIE LEVY, ADOLF and EMMA SPEIER, HEINRICH NEUBURGER, MARTHA HERZ, MINA SCHALER, JOHANNA SIMON, VICTOR and LILLY REICHENBERGER, JACOB and KLARA KRAMER, ARTHUR HANAU, KAROLINE FALK, JOSEPH VOSS, IRMA LOEWENSTEIN, EDGAR M. LOEW, DORA LISSAUER, ELLEN STRAUSS, RECHA SCHIFF, ROSE and ALBERT SPAETH, HELENE SPAETH, FERDINAND and JOHANNA BAUMANN, ISAAC FRANKEL, HELENE KAUFMANN, ALICE and ISIDORE WEIL.

Their memories are cherished by our membership, and were especially so remembered by the presence of their closest relatives and friends who gave donations towards Congregation Beth Hillel in their usual generous style.

WELCOME TO NEW MEMBERS

Prior to the official merger with Congregation Beth Israel, the following became members of Congregation Beth Hillel. We welcome them into our midst, and especially within our newly-enlarged family.

MRS. FLORA GRAF, MR. & MRS. ERIC OSTER, MRS. IRENE SWOBODA, MRS. ILSE ROTHHOLZ AND MISS CAROL ROTHHOLZ.

ONGEI SHABBAT

Since our last Bulletin, two more Ongei Shabbat were held and enjoyed by all who attended. These ONGEI SHABBAT are held in the afternoon following MINCHA. Many of our fine ladies help to serve a lovely repast and community singing of *Zemirot* is featured.

They are sponsored by our Social Committee of which Herbert Fraser is our outstanding chairman. Many thanks, too, to the gracious ladies.

Everyone is welcome — so don't miss our next one.

FAMILY CLUB

The Family Club has concluded again a most successful season under the leadership of Mrs. Meta Weil. It has held regular gatherings enjoyed by everybody as usual and has increased its attendance. I am hereby adding a note of thanks to Mrs. Liesl Sternheimer, Mrs. Fanny Leidecker and to all the other ladies for their help which is always appreciated. Best wishes are extended for a happy and healthy Summer until we meet again in the Fall.

Meta Weil

KIDDUSH FOR THE MEYERS

On Saturday morning, March 16, Congregation Beth Hillel sponsored a Kiddush in honor of Mr. & Mrs. Hugo Meyer on their 60th Wedding Anniversary.

It is truly a noteworthy blessing from the Almighty to be granted six decades of marital bliss. We hope everyone pursues this goal so that we can share in your similar SIMCHA.

ISRAEL INDEPENDENCE DAY

The 32nd Anniversary of Israel's Independence Day was celebrated in our Synagogue with a special Service on *Sunday evening, April 20* at 6:30 P.M. and was held jointly with the worshippers of Congregation Beth Israel.

Rabbis Hartstein and Kahn participated in the special prayers and gave brief talks, which did not repeat but complemented each other. Cantor Hess led the Service in the Yomtov Chant.

Refreshments followed the Services.

YOM YERUSHALAYIM

"YOM YERUSHALAYIM" was observed in our Synagogue with Rabbis Hartstein and Kahn participating. This is the 13th or Bar Mitzvah Anniversary of the recapture of Jerusalem during the war of 1967, which occurred on the 28th of Iyar.

This year, it fell on Wednesday, May 14.

FROM COAST TO COAST — BEST WISHES

Our Congregation extends best wishes to Cantor and Mrs. Mark Hess on their new residence in Los Angeles. Cantor Hess served Congregation Beth Hillel for more than three years while attending Columbia University Law School. Following his graduation, the Hesses left for the West Coast where Mark is now a member of a large law firm. Good luck and best wishes for the future in your new home and profession.

Rabbi Dr. Hugo Stransky — 75 Years

The Board of Trustees and all members of Congregation Beth Hillel & Beth Israel take great pleasure in congratulating our Rabbi Emeritus, Dr. Hugo Stransky, on his 75th Birthday, which he recently celebrated.

We wish Dr. Stransky many more years of good health and undiminished vitality so that he may continue for a long time his lifework of devotion to the religious and ethical precepts and ideals of Judaism.

Ad meo v'essrim shonoh.

ALL IN THE FAMILY

Anyone, living in New York City at the time this column is being compiled, must come to realize that the phrase *be-regel* had a special meaning at this year's Passover time. Millions of inhabitants of the city, once dubbed "Baghdad-on the subway" by O. Henry, had to rediscover the time-honored use of human feet — for walking — as was the wont of the pilgrims to Jerusalem.

And as we read in the Haftara of the First Day of Pessach, yet another city of the ancient Middle East found herself "closed, firmly shut, with no one going in or out" as the commencement of the siege of Jericho is described. Luckily, New York's access roads were not proven to be a Jericho Turnpike, and while not many of us might have been saddling camels or asses, a steady flow of walkers, bike-riders and car-pool sharers kept the traffic alive, in and out of our beleaguered city. And now the good news of our liberation from two weeks of transit outage (and outrage) has taken effect.

The spreading of good tidings is the chief purpose of this column, on the principle that "geteilte Freude ist doppelte Freude". The leading event in our chain of happy happenings is, of course, the formation of our joint congregation. When the name of the School of the Teacher of Kindness and Understanding is combined with that of the House of Israel, it surely must be a good portent for the future of a strong *Kehillat Beth Hillel Beth Israel*. May the new Congregation be able to celebrate many more Happy Birthdays in years to come!

There is, indeed, an impressive array of *Geburtstage* to report. In March Mr. Hugo Kahn observed his 85th birthday, whereas the month of April saw the celebrations of Mr. Joseph Bauer's 70th, Mrs. Jenny Kreisle's 80th and Mrs. Henrietta Heymann's venerable 96th birthday. In May, God willing, the following milestones will be shared in our Family Circle: Mr. Simon Metzger will observe his 80th birthday, while the 75-year mark will be shared by three celebrants. Two of these *Geburtstagskinder*, Mrs. Stella Heilbrunn and Mrs. Betty Valk (wife of Choir member, Mr. Emil Valk) are presently in Florida; the third of the trio is Rabbi Hugo Stransky in Israel. Your reporter had the immense pleasure of receiving an informative letter from our Rabbi Emeritus and found it easy to deduce from it the "secret" of Dr. Stransky's *Ruestigkeit* in body and spirit; a ceaseless devotion to study, coupled with a dedicated interest in his fellow human beings. This column also wishes to take belated notice of the 70th birthday of a Rabbi, well-known to many of our congregants, Dr. Kurt Metzger (Monroe, N.Y.) who was the last *Seelsorger* of the former Nuernberger Israelische Kultusgemeinde. At another place in this issue your correspondent likes to share with you the words of appreciation Dr. Metzger wrote about our Bulletin.

Again we are able to express good wishes to Mr. and Mrs. Henry Wolf, this time at the occasion of their 30th Wedding Anniversary. Twice as many years have been shared by Mr. and Mrs. Hugo Meyer, whose Diamond Anniversary is the cause for a hearty Mazal Tov.

What simchot have Mrs. Bianca Berger, Mrs. Rita Rosenthal and Mr. and Mrs. Ludwig Baer in common? The first-mentioned ladies each became the proud grandmothers of a baby boy, and so also did the latter *Grosselternpaar*. Mrs. Rosa Lazar joyfully expresses thanks for a double nachas: Her granddaughter, Lisa Schwartz is engaged to Mr. Mark Glasner, whereas her grandson David Schwartz is looking forward to his Bar Mitzvah on May 24th. Mrs. Bertha Oppenheim has the pleasure of becoming great grandmother and also celebrated the Bar Mitzvah of her Grandson. It seems but fitting that the last of the good wishes of this column go to the one member of our Congregation who turned out to be the first link between Beth Hillel and Beth Israel, Cantor Hess. Your writer adds his very own personal wishes to Mark and Stacey Hess for their new enterprise on the West Coast.

(Continued on next page)

ALL IN THE FAMILY (continued)

Once more this column urges all our fellow members to let the Congregation's office know of happy family events so that we may share our simchot together. May our celebrants experience continued happiness and may the blessing of Peace, Good Health and Contentedness be upon all of us.

Shalom ve-hatzlachah,
Theodore H. Spaeth

WORDS OF APPRECIATION

I am looking forward to receiving your bulletin, which is a publication not in the ordinary sense. It is like a magazine, full of information about Jewish life and well-planned. It is, indeed, most unusual....

Rabbi Dr. Kurt Metzger
Monroe, N.Y.

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FROM PROFESSOR SIMON IN ISRAEL — A THANK YOU NOTE

Dear friends:

Many heartfelt thanks for your kind remembering the date of my 81st birthday! In these troubled times it is good to know that there are still good human beings and faithful Jews who try to walk in Hillel's way of peace and reconciliation.

Please, remember me to your revered Rabbi whose pieces in your journal I enjoy very much, and to all my old friends in "Beth Hillel", especially the President of the Board and its members.

With my very best wishes for a joyous Purim and a happy kosher Passover.

Very sincerely yours, *Ernst Simon*

THANK YOU

Due to an oversight the following "Thank You" note was left out in the last Bulletin. I like to express my sincere thanks to Congregation Beth Hillel, the Chevra Kadisha and Sisterhood as well as to my many friends for the good wishes and gifts received on the occasion of my 75th Birthday.

Emanuel Hirsch

We would like to express our sincere thanks and appreciation to Congregation Beth Hillel for the lovely Kiddush in our honor, as well as to the Chevra Kadisha for the many greetings and good wishes which we received in our new home.

Mr. & Mrs. Henry Wolf

I wish to extend my sincere thanks to all my friends, relatives, the Congregation, and Sisterhood and Chevra Kadisha who wrote to me and visited me during my recent illness and stay in the hospital. — Also thank you for the congratulations, visits and presents, honoring me on my 85th birthday. Friendly regards.

Hugo Kahn

Many thanks for the thoughtful gift, the several visits and the many get-well wishes which I received during my recent illness.

I can give everybody the advice,
Stay always healthy and wise,
Hurrah, I go home today to my dear wife,
It will start for me a new life.
I am happy and thank G-d that I am still alive.

Sincerely
Erwin Fabisch

I like to express my most sincere thanks and my appreciation for the many good wishes and thoughtful gifts I received during my recent illness.

Victor Marx

IMPORTANT NOTICE

We would like to make our members aware of a City-wide JEWISH MEDICAL EMERGENCY SERVICE called **HATZALAH** which will render *free emergency first aid* on a 24-hour a day basis. (Incl. Shabbat and Holidays.)

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CANTOR SAMUEL NAUMBOURG

Fifteen years ago I appeared as an invited guest artist at the Tanglewood Music Festival. Following the concert I was approached by a gentleman with a request to record on tape a distinctive Jewish melody. It turned out that the man was a New England Rabbi, who wanted the liturgical music recorded for use by his Cantor. The inspiring melody remained with me as I longed to hear it in a Synagogue setting.

Imagine then, my great surprise and joy when the haunting tune confronted me at the Rosh Hoshono Services of Congregation Beth Hillel of Washington Heights as rendered by Cantor Kornfeld. It was a composition written by Cantor Samuel Naumbourg, a famous composer in the religious musical world.

Cantor Naumbourg was born in 1815 in Bavaria. He was a descendant of ten generations of South German Chazzonim. He received his musical education in Munich and sang in the Maier Kohn Synagogue for many years. In 1845 he left for Strasbourg and was appointed first Hazzan at the Synagogue in the Rue Notre-Dame-de-Nazareth under the sponsorship of Jacques Fromenthal Halevy, and began with governmental authorization to carry out plans for a thorough reform of liturgical music.

In 1877 Naumbourg's "*Zemirot Yisroel*" was published, and achieved an influence comparable to the works of his senior, Salomon Sulzer, and of his junior, Louis Lewandowski.

About half of the pieces that Naumbourg wrote are based on traditional material mainly South German. The others reflect the various styles then current in the Parisian Grand Opera, which gave to Naumbourg's work some international features, and helped it to become widely known and much liked and used.

Some of the more familiar liturgical pieces known to us today are his *Ovos*, *S'u She'orim Roshachem* and the *Ovinu Malkenu*, melodies used in our Congregation.

Shortly before his death, Naumbourg was elected officer de L'Academie, capping a distinguished career. He died in 1880 leaving behind him a treasury of lovely and inspiring music.

Rebbitzin Beverly Hartstein

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*Fate and Fame of a Bible Scholar***THE MALBIM****ON THE 100th ANNIVERSARY OF HIS DEATH***By Hugo Stransky*

Rabbi Emeritus

The *Hafetz Haim* (Rabbi Israel Meir Kahan 1835-1933, Torah Giant and ethical leader of Orthodoxy) who remembered the Malbim from Koenigsberg in Preussen, is related as having often exclaimed when citing from his works: "How did we deserve this genius?!"

Rabbi *Meir Leibush ben Jechiel Michel* (known by his acronym as *Malbim*) was born 1809 in Volochisk (Baltic Province). At an early age he lost his father and his stepfather, the rabbi of his birthplace, became his first teacher. His marriage at 14 ended soon in divorce. After his second marriage to the daughter of the Rav in Lentschitz and having served several smaller communities, he journeyed through Western Europe where he obtained the approbation of his early work *Artzot Hahayim* (a commentary to the *shulhan arukh*) from the spiritual heads of Pressburg, Amsterdam and Breslau. Contacts with these illustrious men brought him fame in the rabbinic world.

In the secular Jewish world of Europe he became known as "Der Kempner", derived from his election as Rav in Kempen. His election split the community into two camps on account of a cultural struggle in which also the Prussian authorities were involved. Whereupon he declined to accept the vacant seat of the deceased famous Rabbi Akiva Eger in Posen and also the position of chief rabbi in Vilna which were offered to him. Instead, he decided in favor of devoting himself to literary work.

While in the West of Europe, he had acquired a sound knowledge of scientific methods of writing, also acquainted himself with the latest trends in philosophy and the modern perception of the post-Mendelssohnian era. Because remaining with all his views and interpretations completely within the traditional rabbinic realm and because of his scientific approach he experienced harsh tribulations and aggravations in life.

The Hassidim condemned him and the Reformers were disappointed by his strict adherence to tradition and observance demanding also from his congregants loyalty to past historic Judaism. Both sides attacked him and fought him bitterly in public life. Elected Chief Rabbi of Bucharest in 1858, he took a firm and uncompromising stand against Reform which led to disputes between him and the community whose leaders accused him of disloyalty and denounced him of impeding assimilation between Jews and non-Jews by preaching against the idea of "progress and freedom". He was blamed that in consequence of this the minister refused to grant rights to the Jews of Bucharest. Rumania at that time under the domination of the Turkish Sultan, the Malbim personally intervened in Constantinople. His complaint was rejected and the authorities of Rumania imprisoned him under the pretext of being a spy. Adolph Cremieux, the president of the Alliance Israelite Universelle tried in vain to obtain his release. Only on the personal intervention of Sir Moses Montefiore by travelling to Bucharest, this hero of his convictions was released on the condition that he will leave the country within 24 hours.

Settling in Lentschitz where his wife conducted the prosperous business inherited from her father, he continued to devote to writing his famous commentary to the Bible. At the same time he established with a colleague in Warsaw a printing house, publishing works of former talmudic authorities. As business became too burdensome for his wife, they adopted an associate who, however, brought them to a complete financial ruin.

(Continued next page)

THE MALBIM (conclusion)

At the age of 60 a new pilgrimage began. Appointed to the community of Mohilev, he encountered similar difficulties as in Bucharest. Wealthy members denounced him to the authorities for alleged political offenses and he was ordered to leave. Later, in Koenigsberg where he held a post for three years (originally he aimed to reach Mainz), he was not happy either, since in this city of the famous philosopher Immanuel Kant the assimilants opposed him ferociously. Offers reached the great scholar from various communities, among them one from New York with an annual salary of \$5,000.00, where for the only time known the attempt was made to establish a Chief Rabbinate. He did not accept because of age.

The leaders of enlightenment could not tolerate his courageous efforts in the defense of traditional Judaism and interpretations of Bible and Talmud by means of progressive scientific methods. Like a brave soldier did the Malbim stand on his position and suffered personal humiliation as rabbi and scholar of integrity rather than to give in. At occasions he proved to be able to overcome some of the grievous incidents with a humorous disposition as related in "Men of Distinction" by Rabbi Isser Frenkel (Tel Aviv, 1907). In Bucharest, for instance, an opponent stopped him on the Sabbath asking: "Rabbi, would it not be permitted to smoke a cigarette on Sabbath if one uses it another way than usual?" The Malbim promptly answered: "O yes, you simply put the burning end into your mouth." Another time, a young man wanted to annoy him with the following question in the street: "It is customary to rise when a rabbi passes by. Against this our sages say, one should sit down when a dog is running by. What, however, is one to do when one encounters both at the same time?" The Malbim took him at his hand and said: "Let's walk a little while together along the street and we shall soon be given the answer to your question".

His rabbinate after Koenigsberg should have been in Kremetschug, a destination he never reached. He died in Kiew on the 2nd Day of Rosh Hashana 1879 on the way from Brisk where he had rested and was accorded great honors.

The literary legacy of the Malbim is rich and would require a separate article. However, a few remarks should indicate the volume of his mind and his prolific writings. They include, apart from responsa and a collection of novellae on talmudic tractates, philosophical compositions (on *Hilkhot Deot* by Maimonides) works on language, poetry and logic, sermons on specific subjects preceded by a poetic introduction, an innovation in sermonic literature. His style varies according to the subjects. In some parts he is very elaborate and methodical, in others he surprises by conciseness, lucidity and philosophical depth.

From all his writings has become most popular the monumental commentary to the entire *T'nach* (Bible) in which each book is marked by a special title. At certain points he informs us about the problems he considered. A special treat constitutes a kind of dictionary of 613 synonyms, attached to the introduction of *Leviticus* (third book of Moses) under the heading *Ayelet Hashahar*. With this commentary he established himself as one of the renowned Biblical interpreters for all times — THE MALBIM.

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“HEIMKEHR” NACH JERUSALEM

Deutscher Theologieprofessor konvertierte zum Judentum

Jede Woche versammelt sich im Hause des Israelischen Ministerpraesidenten Begin ein Bibelkreis von Prominenten, unter der Leitung des Jerusalemer Bibelforschers Prof. Haim Gevaryahu den jeweiligen Wochenabschnitt zu diskutieren. Als die Reihe auf den Abschnitt von der “Bindung Isaaks” kam, hoerten die Teilnehmer des Bibelkreises erstmals einen Vortrag in deutscher Sprache. Der Vortragende war Prof. Dr. Yeshayahu Fuhrer, zahllosen deutschen und oesterreichischen protestantischen Theologiestudenten unter dem Namen Georg Fuhrer bekannt. Die Teilnahme des weltberuehmten deutschen Alttestamentlers der Universitaeten Marburg, Wien und Nuernberg-Erlangen am Bibelkreis im Hause Begin besiegelte den von ihm selbst als “Heimkehr” bezeichneten, wundersamen Weg eines protestantischen Theologen zum orthodoxen Judentum, von Nuernberg in das juedische Viertel der Jerusalemer Altstadt.

Den Zentralgedanken des Bibeltraktats jener Woche sieht Prof. Fuhrer in dem Satz „Lege deine Hand nicht an den Knaben und tu ihm nichts“, der nicht nur Menschenopferung, sondern jegliches Blutvergiessen schlechthin verneint. Doch der Weg von Georg-Yeshayahu und Dorothea-Netanya Fuhrer zum Judentum hat nichts mit dem Martyrium der Juden waehrend der NS-Zeit, nichts mit dem schlechten Gewissen zu tun. Georg Fuhrer war ein NS-Gegner erster Stunde, seine junge Frau war damals noch gar nicht geboren.

Die “Schuld” an der Abkehr Fuhrers vom Evangelium und seine “Rueckkehr” zum Alten Testament traegt wohl die Bibel selbst. Ihr galt Fuhrers Liebe seit fruehster Kindheit. Die Propheten, Psalmen und das Hohelied, die Sprueche Salomons und die Klagen Hiobs hatten sein Interesse schon erweckt, als er noch glaeubiger Christ war und ueber das Judentum ebenso wenig wie seine Kommilitonen an der Theologischen Fakultaet wusste. Dennoch uebte die juedische Geisteswelt eine merkwuerdige Anziehungskraft auf den jungen Fuhrer aus, der sich von da an auf alttestamentliche Forschung und juedische Geschichte spezialisierte und sie spaeter an den theologischen Fakultaeten dreier bekannter Universitaeten unterrichtete. Erst vor einem Jahr nahm er Abschied vom akademischen Leben, Abschied vom Protestantismus und von Deutschland, konvertierte zum Judentum, uebersiedelte nach Jerusalem und glaubte dort sein Glueck und seine Bestimmung im Leben gefunden zu haben.

Die Nachricht vom Uebertritt Prof. Fuhrers zum Judentum schlug wie ein Blitz in die Universitaeten, und theologischen Kreise Deutschlands ein. Bis zum heutigen Tage bildet dieser wohl einzigartige Fall das Gespraechsthema in einschlaegigen wissenschaftlichen Kreisen. Als Fuhrer in seiner Abschiedsrede vor Professoren und Studenten seiner Universitaet von einer “Heimkehr zu meiner Familie, zu meinem Volke, nach Zion und Jerusalem” sprach, blickten ihn alle verwundert an. Manche zweifelten vielleicht gar an seinem Geisteszustand. Sein Ansehen als einer der bedeutendsten Bibelforscher der westlichen Welt vermochte allerdings niemand in Frage zu stellen. Dutzende wissenschaftliche Werke, hundert Publikationen zum Thema “Altes Testament und Geschichte der Juden” bezeugen ebenso seine Qualifikationen wie zwei Dokorate der Theologie, drei Ehrendokorate deutscher und englischer Universitaeten, seine Mitgliedschaft in Dutzenden Wissenschaftlichen Gesellschaften in aller Welt und die von ihm nur in Jerusalem redigierte Zeitschrift fuer Bibelforschung, die sich in mehr als hundert Jahren ihres Bestehens den Ruf einer der bedeutendsten Fachpublikationen der Bibelwissenschaft zu erwerben vermochte.

Dorothea Fuhrer, die nun Netanya Fuhrer heisst, schloss sich erst nach einigem Zoegern dem Weg ihres Mannes an. Sie war 1968 als rechtglaeubige Protestantin ins Heilige Land gepilgert, um den Spuren Jesu in Jerusalem, Bethlehem, Nazareth und anderen biblischen Staetten Galilaeas zu folgen. Hier lernte sie Prof. Fuhrer kennen, der gerade zu einem seiner

(Continued next page)

"HEIMKEHR" NACH JERUSALEM (continued)

zahlreichen Besuche in Israel weilte. Sie trafen einander in Jerusalem, und wenige Monate nach ihrer Rueckkehr nach Deutschland heirateten sie. Zu jener Zeit hatte Georg Fuhrer bereits mit ernsten Zweifeln am "rechten Glauben des Christentums" zu kaempfen und versuchte seine junge Frau fuer den "goettlichen Weg des Judentums" zu gewinnen. Doch die fromme Dorothea war nicht so leicht vom Christentum abzubringen. Der Glaubensstreit der Ehegatten verlief denn auch zunaechst ergebnislos. Trotzdem hatte Dorothea keine Einwaende, als ihr Mann der ersten Tochter den Namen Judith zu geben wuenschte.

Einige Zeit nach der Geburt des Kindes begann sich auch Dorothea naeher mit dem Judentum auseinanderzusetzen. Sie nahm hebraeischen Sprachunterricht, las Buecher ueber das Judentum und beschaffte sich juedische Gebetbuecher mit deutscher Uebersetzung. Zum juedischen Neujahrsfest ging sie erstmals in die Synagoge von Nuernberg. Am Versoehnungstag nahm sie bereits die Tochter Judith und Rachel mit, lauschte ergriffen den Gebeten und dem Gesang. Danach liess sie keinen Schabbat ohne Synagogenbesuch vergehen, verfolgte aufmerksam den Verlauf des Gottesdienstes. Eine geistige Krise bahnte sich bei ihr an, an deren Ende die Einsicht stand: "Georg hat recht...der juedische Gott ist der wahre Gott, an den es zu glauben gilt."

Die Fuhrers unterliessen zunaechst jeden formalen Schritt. Dorothea und ihre Tochter besuchten fleissig die Synagoge, sie hielt sich nun auch an die rituellen juedischen Speisevorschriften und fuehrte einen koscheren Haushalt. Es verging dennoch eine geraume Zeit, bis sie den offiziellen Austritt aus der Kirche vollzog. Von da bis zur Konversion zum Judentum nach allen orthodoxjuedischen Geboten war es nurmehr ein Schritt. Und als schliesslich ihr juengster Sohn das Licht der Welt erblickte, wurde er David benannt und rituell beschnitten.

Vor rund anderthalb Jahren beschlossen Dorothea und ihre Kinder nach Israel zu uebersiedeln. Der Professor verkaufte seine gewaltige und wertvolle Bibliothek, um das Geld zum Erwerb einer Jerusalemer Wohnung aufzutreiben, "in der unmittelbaren Naeh des Allerheiligsten gelegen, wo man das Heilige fast mit der Hand zu beruehren vermag" — wie Yeshayahu Fuhrer es ausdrueckt. Der Professor selbst blieb zuerst noch in Deutschland, um seine Verpflichtungen an der Universitaet zu erfuehlen und sich volles Pensionsrecht zu sichern, und folgte dann der Familie nach Jerusalem.

Sie seien nun restlos gluecklich, versichern die Fuhrers. Sie fanden hier viele Freunde und lernen fleissig Hebraeisch, ihre Tochter besuchen eine religioese Maedchenschule. Auch der kleine blonde David mit Schlaefenlocken und den heraushaengenden Schaefaedchen seines Gebetleibchens fuehlt sich zwischen seinen Altersgenossen aus strengglaeubigen juedischen Familien recht wohl. Fuer Prof. Fuhrer stellen Israels politische und wirtschaftliche Schwierigkeiten keinerlei Probleme dar. Er ist von der Mission und der Zukunft Israels gemaess den Visionen der biblischen Propheten fest ueberzeugt. Das Heilige Land empfindet er als den richtigen Ort um zu leben und seine Kinder zu erziehen. Im Gegensatz zu vielen geborenen Juden empfindet Prof. Fuhrer das Jude-Sein als gar nicht so schwer.

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JUSTICE, UNLIMITED

By Abraham Cooper

"On July 3rd, following ten hours of intense emotional debate, the Bundestag, West Germany's parliament, voted 255-222 to abolish the statute of limitations on murder, thus bringing to a close one of postwar Germany's longest and most painful national controversies."

The terse news release quoted above belies the impact of that vote on Germany and the world. For by abolishing the statute of limitations, the Bonn government put tens of thousands of Nazi war criminals involved in the Final Solution on notice: while they may have been rich, shrewd, or lucky enough to avoid detection or indictment, they will find neither solace nor refuge in the passage of time. At the same time, the German people confirmed their special relationship to the Holocaust, and their responsibility to bring Nazi murderers to justice wherever and whenever they are found.

Yet just a few months earlier, public opinion polls showed that an overwhelming majority of Germans were opposed to a law that would extend or abolish the time limit for the prosecution of Nazi criminals. On the occasion of the 40th anniversary of Kristallnacht, Chancellor Helmut Schmidt spoke from the pulpit of the rebuilt Cologne Synagogue: "We have to carry the political inheritance of the guilty and draw the consequences," he declared to a constituency that included five million voters who had been World War II Nazi Party members. But many younger Germans openly moaned, "Isn't it time to forgive the 'new' Germany for the sins of the 'old'?"

Many forces within and without Germany contributed to the reversal of public and political opinion. The dynamics of the national debate that led to the decisive and historic vote in the Bundestag revealed a Germany at a crossroads. The debate came at a time when the world was exposed to increasing neo-Nazi hate and activity, and when world Jewry was openly challenged to put up or shut up in the face of an orchestrated campaign to deny the reality of the collective nightmare we call the Holocaust.

Until last fall, the Holocaust was the furthest thought from the minds of that two-thirds of the German populace born after 1945. While many learned about the atrocities of World War II in school, the subject was virtually ignored by the clergy and never spoken of in the home. Auschwitz had little relevance to the heirs of a modern, affluent, and democratic state — until the immediacy of the NBC series, "Holocaust," touched their hearts and souls and forcefully shattered the conspiracy of silence nurtured so carefully by their parents.

In the midst of this unexpected intergenerational reckoning, many Germans suddenly perceived the statute of limitations issue, not merely for its legal implications, but in the context of a newfound need to restate and underscore a fundamental commitment to justice and morality. Even the Conservative parliamentarians who opposed the statute's abolition on constitutional grounds publicly acknowledged that a vote to limit Nazi prosecution could be viewed as a moral victory for Nazism and its new adherents. Ultimately, Franz Joseph Strauss, leader of the opposition, supported a bipartisan move to suspend party discipline and permitted his followers to vote their conscience in a secret ballot.

Survivors did not need a television series to awaken them to the lessons of the Holocaust. In response to those who espouse the "forgive and forget" policy, they reply that only the six million dead could do the former, and their own nightmares put the latter beyond reach. For the survivors, for all post-Auschwitz Jews, the presence of the Nazi flag in Skokie or swastika armbands in Munich do not represent a frenzied theoretical system of a few social misfits, but an extension of a lethal philosophy that brought our people boundless tragedy and plunged humanity into the abyss. For us, every attempt to deflect or deny the reality of the Holocaust by the neo-Nazi, Arab, and Soviet propaganda machines only succeeds in helping to set the stage for the next genocide.

(Continued next page)

JUSTICE UNLIMITED (continued)

And for those who remain blind to the impending danger, a stark preview of what awaits us in the poststatute world was provided by an interview with the infamous "French Eichmann." Darquier de PellePoix, a Vichy government official, was sentenced to death in absentia for his part in gassing 75,000 French Jews. The time limit for the execution of his sentence recently ran out, whereupon he invited the French media to his Spanish villa and proceeded to label the Holocaust a myth and a Zionist hoax. "Only lice," he stated flatly, "were exterminated at Auschwitz." Naturally his outlandish statements received international attention. Suddenly the specter of thousands of de PellePoix emerging from the sewers of history to pollute the minds of uninformed generations became a very real and terrible possibility. The resulting international reaction brought more than one million postcards and letters to Chancellor Schmidt.

To his credit, the German head of state understood that the issue of the statute of limitations encompassed more than the future of German-Jewish relations. It would ultimately carry a message to unborn generations about humanity's responsibility to fight all threats of genocide. The leadership exhibited by Schmidt and other leading Germans far outweighed the pressure exerted by those seeking short-term political gains, and succeeded in counteracting the puzzling, tragic silence of Germany's major churches.

In the final analysis, the words of Ernst Benda, chief justice of the West German Supreme Court, speak not only to Germany but to all governments of the world still harboring, a generation after the Holocaust, the likes of Josef Mengele (Paraguay), Cardinal Treifa (U.S.), Gustav Wagner (Brazil), and Walter Rauff (Chile): "...one unpunished (genocidal) murderer amongst us is one too many, and if we abandon the hunt for them, we might as well abandon the Republic and revert to living in caves..."

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Interestingly, our Jewish calendar fares similarly. Between Shovous and Rosh HaShono, the summer months stretch lazily without a major holiday. The oppressive heat is only intensified by the equally oppressive mood of the Three Weeks of Mourning. But wait: there's a refreshing break wafting like a clean, cool breeze, a midsummer holiday of no mean significance.

"There were no greater festivals for Israel than the 15th of Av and Yom Kippur" (Mishna, Ta'anis 4:8).

We stop in two-fold wonder: Wherein lies the festivity of Yom Kippur, day of fasting and solemn restrictions? What joyous celebration is marked by the 15th of Av, placing it in the same league with Yom Kippur? Let the Mishna explain: "On these days the girls of Jerusalem, dressed in white garments, used to go out in the surrounding hills and dance in the vineyards" appealing to the young men who joined them there to meet and become acquainted with an eye on choosing life partners.

On Yom Kippur! No day is more eminently qualified than it, to ignore trivialities and skin-deep frivolity, and to concentrate on the solemn seriousness of choosing wisely. On Yom Kippur we can be trusted not to fall prey to infatuation but to look for lasting values. But what is the significance of the 15th of Av?

No less than six reasons are given for this holiday:

- (1) Due to serious transgression the generation of the exodus from Egypt was not permitted to enter the Land but had to wander in the wilderness for forty years until all sinners had died. In the last year, on the 15th of Av the electrifying announcement came: All now alive may enter!
- (2) Until the people entered and settled the Land, intermarriage between tribes was forbidden. Land inheritance dictated that each tribe maintain its separate identity. When the reason no longer applied, the joyous declaration was made, on a 15th of Av: The ban is lifted! We are one people!
- (3) A tragic civil war between Benjamin and the other tribes led to a firm resolve to ostracize the rebels — no one was to intermarry with Benjamin. Later peace was established and the chastised tribe-faced eventual extinction. A legal way was found to lift the marriage ban, on a 15th of Av!
- (4) After Solomon's death, ten tribes seceded and formed a rival Jewish kingdom. Determined to cut all contact with Jerusalem, its first king sealed the borders, prohibiting the religious pilgrimages to Jerusalem's Temple. Years later a wiser king abolished the cruel wedge. On a 15th of Av the news came: The borders have been reopened!
- (5) A generation after Jerusalem's fall, the mighty fortress Betar, last remaining stand of heroic Jewish rebellion, also fell to the Romans. Furious, the enemy cruelly withheld permission to bury the defenders for 24 years. When at last permission was obtained, it was on a 15th of Av that the heroes were given Jewish burial.
- (6) From the 15th of Av on the summer heat in semi-tropical Israel breaks. Donations of wood for the Temple Altar, which had to be sun-dried, were accepted only until then.

Is there a common denominator to all these reasons? It is the theme of national unity, end of strife, lifting of marriage restrictions, softening of harshness. Very similar to Yom Kippur, the Day of Atonement and peace, establishing sublime reconciliation, the 15th of Av deservingly merits all the joy and happiness described in the Mishna.

Rabbi Shlomo Kahn

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GREETINGS AND A PLEASANT SUMMER

Hawdloh Und Zapfenstreich

by Sammy Gronemann

Es gibt ein Haus in der Judenstadt, das als noch hoeher und heiliger gilt, als selbst die Synagoge. Das ist das Beth-hamidrasch, das Lehrhaus, oder besser vielleicht, "die Lernstube". Die Synagoge ist, wie gezeigt, das allgemeine Versammlungslokal, das Klubhaus, und in ihr werden auch oeffentliche Angelegenheiten rein "weltlichen" Charakters eroertert und erledigt. Der jeder Synagogue angegliederte Raum aber, der fuer das "Lernen" bestimmt ist, dient einzig geistigen Zwecken, und nach juedischer Anschauung darf eher eine Synagoge profanen Zwecken zugefuehrt werden, als solch eine nur der Lehre geweihte Staette. Die Wesensart dieser bedeutsamen Einrichtung des juedischen Ostens erschliesst sich dem Fremden nur sehr schwer und ich glaube, dass nur die wenigsten der Besucher, die dorthin den Weg gefunden haben, ein rechtes Bild mitnehmen konnten. Vielleicht ist mir das Verstaendnis leichter geworden, da ich von Jugend auf wenigstens einigermassen den Begriff des "Lernens" kennen gelernt habe. Lernen ist ja der juedische Ausdruck fuer jene besondere Form des Talmud-Studiums. Ich habe ein volles Jahr nach Absolvierung meines Abiturientenexamens in Halberstadt bei ben Rabbinern dort "gelernt" und das hat mir soviel Freude gemacht, dass ich, obwohl ich im Entlassungszeugnis des Lyzeums II in Hannover bereits als "Jurist" bezeichnet war, Lust bekam, Rabbiner zu werden und eine Zeitlang auch am Hildesheimerschen Rabbinerseminar zu Berlin meine Talmud-studien fortsetzte. Das blieb nun freilich nur eine vorueber-gehende "geistliche Stoerung" und so sind die deutschen Juden wenigstens vor meinen Predigten bewahrt geblieben, waehrend ich aus voller Ueberzeugung sagen muss dass ich mir gar keine bessere Einfuehrung in juristisches Denken vorstellen kann, als die Beschaeftigung mit der Talmuddisziplin; jeden-falls war aber durch diese Erinnerungen mir die Bruecke zum Verstaendnis des Beth-hamidrasch geschlagen.

Die Lernstube wird nie leer. Tag und Nacht sieht man dort zwischen den mit Buechern bis zur Decke vollgesteckten Waenden auf den Holzbaenken vor den eigenartigen Lesepulten, den Staendern, oder um die breiten Tische herum alte Juden sitzen, die in ihren Folianten unter heftigem, schnellem, fortwaehrendem Schockeln des Oberkoerpers in einem eigentuemlichen Tonfall halblaut lesen und lernen. Es ist eine Art musikalisch-gymnastischen Studiums, mir sind die Quellen sowohl der eigenartigen Tonfolge wie der seltsamen Koerperbewegungen unbekannt. Fuer gewoehnlich lernt jeder fuer sich, nur kurz vor und nach den Gebetstunden und am Abend, wenn sich auch Leute einfinden, die tagsueber sonst etwas anderes zu tun haben, rueckt man an den Tischen zusammen und lernt gemeinsam, indem einer den Vortrag uebernimmt.

Diese Vortraege sind ganz verschiedener Art. Da scharen sich etwa Leute, deren Bildungsgrad nicht ausreicht, um selbst in schwierige Materien einzudringen, um einen Kundigen, der nun in populaerer Weise ihnen den Sinn irgend eines Satzes klar zumachen sucht. Andere aber, die weiter im Studium vorgedrungen sind, vereinigen sich zu einem kleinen Zirkel, um nun in ihren regelmaessigen Zusammenkuenften langsam und methodisch einen Talmudabschnitt durchzustudieren. Es geht nicht eben schnell mit solchem Studium; denn es handelt sich ja nicht darum, irgend einen praktischen Zweck zu erreichen, irgend ein bestimmtes Pensum in einer bestimmten Zeit zu absolvieren, sondern es handelt sich darum, moeglichst tief in die Materie einzudringen. So habe ich beim Lernen etwa folgendes erlebt: Einem der Lernenden faellt auf, dass Raschi, die Krone aller Kommentatoren, an einer Stelle eine Fussnote macht, die ganz ueberfluessig erscheint. Nun weiss man aber, dass Raschi eher wortkarg als ausfuehrlich ist. Er muss also mit dieser Anmerkung doch irgend einen verborgenen Sinn verbunden haben. "Wozu?", so lautet die Frage, "wozu sagt er es? Das haette man sich doch auch ohnehin denken koennen!" — Niemand findet eine zufriedenstellende Antwort und nun beginnt man alle moeglichen Kommentatoren nachzuschlagen, die seit den

(Continued on page 23)

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HAWDOLOH UND ZAPFENSTREICH (continued from page 21)

Kreuzzuegen erschienen sind — zu jener Zeit lebte Raschi in Worms. Nach tagelangem Suchen wird endlich entdeckt, dass im vierzehnten Jahrhundert dieselbe Frage von einem Kommentator auch schon aufgeworfen worden ist, aber auch, ohne dass er eine Antwort zu finden wusste; immerhin fuehrt er drei oder vier Parallelaelle an, in denen nach seiner Auffassung Raschi auch ein ueberfluessiges Wort gesagt habe. Und wieder erst ein Jahrhundert spaeter gelingt es dann einem Gelehrten, der sich die Klaerung dieser Frage scheinbar zur Lebensaufgabe gemacht hat, durch Vergleiche aller dieser Stellen heraus zufinden, dass ein und dasselbe gemeinsame Motiv jenen scheinbar ueberfluessigen Bemerkungen zugrunde liegt, und er baut daraus ein ueberraschend neues System auf. Daraus nun hat sich eine Fuelle von Kontroversen entwickelt und es dauert Wochen und Wochen, bis jener Studierzirkel den ganzen Komplex erschoepfend durchstudiert hat und nun im Urtext um ein Wort weiter gehen kann.

Es ist fuer einen Fernstehenden schwer, sich vorzustellen, mit welch ungeheurer Intensitaet in diesen Wochen alle Teilnehmer staendig dem Problem nachgegruebelt haben, — diesem Problem, das soganz und gar keine praktische Bedeutung hat; und bei dieser Gelegenheit sind diese Forscher auf ganz entlegene Gebiete gefuehrt worden, haben sich ihnen eine solche Fuelle neuer Gesichtspunkte eroeffnet, sind soviel neue Fragen aufgetaucht, dass mehr als ein Menschenalter dazu gehoerte, um auch hier nur einigermaßen zu einem Abschluss zu gelangen. Aber das beunruhigt niemanden: mag der einzelne dahingehen, die Lernstube bleibt, und das Studium, das vor zweitausend Jahren eingesetzt hat, wird in der alten Weise weitergefuehrt werden — auch wenn andere Maenner sich dort ueber den Folianten schaukeln! —

Hier im Lehrhaus kommt das Ewigkeitsgefuehl, das Gefuehl absoluter Freiheit und Unabhaengigkeit von aeusseren Umstaenden zum monumentalen Ausdruck! — Ob die Kreuzfahrer in die Judenhaeuser fielen — ob die Landsknechte pluenderten — ob Tillys Scharen raubend und pluendernd durch die Lande fuhren — oder ob der Weltkrieg alles, was sonst festgefuegt schien, ueber den Haufen wirft — die Buecher, die Lehre, das Lernen, bleiben unberuehrt — — unabhaengig von Ort und Zeit. —

Und hier im Lehrhaus sieht man die Juden eigentlich wie sie sind. Ich bin so oft abends von Lernstube zu Lernstube gegangen und habe mir immer wieder staunend die Leute betrachtet, die ich dort fand. Das waren dieselben Menschen, die ich tagsueber hinter dem Ladentisch, an der Drehbank, auf dem Kutschbock, in der Wechselstube oder wo immer gesehen habe. Hier ist die Maske und das Kostuem ihres Berufes von ihnen gefallen, — hier leben sie ihrer echten, wirklichen Neigung! — Jude im eigentlichen Sinne sein, ist ein vollausfuellender Beruf, nicht nur deshalb, weil eine strenge Erfuellung aller Vorschriften beinahe kaum Zeit laesst, noch etwas anderes zu tun, sondern weil diese Leute mit ihrer Erwerbstaetigkeit laengst nicht so innerlich verknuepft sind wie mit dieser freiwilligen, angestregten geistigen Taetigkeit. Wenn diese Leute in ihrem Geschaefte tuechtig und fleissig sind, so nehmen sie die Kraft dazu nur vom Sabbat und vom Lehrhaus mit. — Max Brod hat in seinem wundervollen Buch — "Heidentum, Christentum, Judentum" Ausgezeichnetes darueber gesagt.

Ich schreib oben, dass Tag und Nacht im Lehrhaus gelernt wird. Das muss ich insofern einschraenken, als waehrend des Krieges es ja Zivilpersonen verboten war, nach 10 Uhr ihre Haeuser zu verlassen; aber in einem Falle, ist es in Bialystock Hermann Struck gelungen, fuer einen solchen Zirkel fleissiger alter Talmudisten die Erlaubnis zu erlangen, auch die ganze Nacht im Lehrhaus zubringen zu duerfen.

Man kann sich leicht vorstellen, dass bei Vielen dieses Lernen zu einer Leidenschaft wird, die nicht nur alle anderen Interessen zuruecktreten laesst, sondern den Betreffenden bis zur Vernachlaessigung aller Pflichten treibt. Schon im Zeitalter des Talmud existierte die Vorschrift, dass jeder Jude einen Beruf, und zwar moeglichst einen Handwerkerberuf

(Continued on page 25)

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HAWDOLOH UND ZAPFENSTREICH (conclusion)

ausueben sollte. So ist es denn auch ueberliefert, welche Berufe die einzelnen grossen Rabbinen ausgeuebt haben. Aber ich habe doch Faelle erlebt, in denen der Talmudrausch, die davon Befallenen so vollkommen alles andere vergessen liess, wie nur die Spielwut oder der Alkohol das im Westen vermoegen. Ich muss sagen, dass ich diese Leidenschaft des Lernens wohl verstehe, aber doch ist die Intensitaet, mit der sich diese unendlich vielen Menschen der schwersten geistigen Arbeit hingeben, in ihrem vollen Ausmasse fuer einen Europaeer nahezu unverstaendlich. Wir kennen im Westen wohl Faelle von einzelnen Gelehrten und Forschern, die vollkommen in ihren Buechern aufgehen, aber man muss sich doch vorstellen, dass hier Tausende und wieder Tausende in nichts und fuer nichts leben, als fuer dieses unaufhoerliche, rastlose Forschen. Ganz anders betrachtet man, wenn man das kennengelernt hat, die so fremd durchs Leben gehenden Gestalten und man fragt sich scheu, mit welchen schweren geistigen Problemen der seltsame Wanderer augenblicklich sich beschaeftigt, waehrend er seiner Tagesarbeit nachgeht.

Das Tempo des Lernens, habe ich gesagt, ist nicht eben rasch. Wenn nun aber doch ein Talmudabschnitt beendet ist, findet ein bescheidenes Fest statt und Speise und Trank, je nach den Verhaeltnissen der Beteiligten oder bei armen Leuten als Spende wohltaetiger Freunde der Lernstube, stehen auf dem Tisch, wenn die letzten Worte des Abschnitts gesagt werden. Wenn aber gar in einem solchen Lernzirkel der ganze Talmud, dieses gigantische Werk, durchgelernt ist, feiert die ganze Stadt mit. Ich habe waehrend meines Aufenthaltes in Kowno ein solches Fest einmal mitgemacht. Alle bedeutenden Rabbiner aus Kowno und von der Hochschule aus Slobotka bei Kowno waren anwesend und am Abend gab es ein grosses Gastmahl. Die Militaerbehoerde hatte fuer diese Gelegenheit sogar das Gebot der Polizeistunde aufgehoben und an dem seltenen Kowner Nachtleben beteiligten sich verstaendlicherweise nicht nur die alten Talmudisten, sondern auch die Jugend beiderlei Geschlechts. —

Die jungen Leute suchen nicht mehr in solchen Mengen wie frueher das Lehrhaus aus, aber dass ihre Sehnsucht genau wie die der alten Generation auf geistige Dinge gerichtet ist, zeigt die Art der Unterhaltung, die sie suchen — und darauf komme ich noch zurueck. —

Nun koennte man sich wundern, wie es moeglich ist, dass solche Lernstube Tag und Nacht nie leer wird. In den Stunden der Arbeit, muesste man meinen, muesste doch zeitweise jeder anders absorbiert sein. Das ist aber nicht der Fall. Es ist dafuer gesorgt, dass staendig die Lernstube besetzt ist und dazu dient die hoechst seltsame und charakteristische Einrichtung der Assoroh Batlonim, der "Zehn Nichtstuer". — Was das fuer Leute sind, diese Nichtstuer, die wohl die meistbeschaeftigten Menschen der Welt sind, geistige Schwerarbeiter, muss besonders eroert werden.

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May	Sivan		May	Sivan	
16	1	Julius Lehmann	28	13	Lina Buchheim
16	1	Herta Losman	28	13	Louis Jonas
16	1	Josef Losman	28	13	Siegrfried Mendle
16	1	Sidi Lorsch	28	13	Adolph Sandler
17	2	Benjamin Vosen	29	14	Paul Adler
18	3	Sofie Goldschmidt	29	14	Frieda May
18	3	Joseph Gottlieb	29	14	Jacob, Frieda & Liselotte Schiff
19	4	Jonas Frank	30	15	Henriette Buxbaum
19	4	Clementine Wollenreich	30	15	Felix Jonas
20	5	Rosel Rachel Bruchfeld	30	15	Johanna Kaufman
20	5	Fanny Levite	30	15	Clementine Krueger
20	5	Doris Schuelein	30	15	Louise Levy
21	6	Dr. Isak Heilbronn	30	15	Leopold Markus
21	6	Jenny Katzenstein	30	15	Pauline Schloss
21	6	Auguste Wolf			
22	7	Thekla Alexander			
22	7	Lina Gitterman	June		
22	7	Emil Liffgens	1	17	Benno Baumann
22	7	Irma Liffgens	1	17	Emil Gundel
22	7	Helene Mayer	1	7	Robert & Elise Hirsch
22	7	Berta Oppenheimer	1	17	Rosa Klar
23	8	Anna Pollack	1	17	Betty Traub
23	8	Renate & Sally Pollack	2	18	Alice Dressler
24	9	Balbina Heldmann	2	18	Fred Kahn
24	9	Samuel Hess	2	18	Martha Kahn
24	9	Leonie Schlossberger	2	18	Amalie Levis
24	9	Philip Wolfermann	2	18	Michael Lichtenthal
25	10	Alfred Katzenstein	3	19	Jenny B. Baerwald
25	10	Louis Weil	3	19	Julius Dreifuss
25	10	Jacob Winter	3	19	Rosa Fussmann
26	11	Nanny Frank	3	19	Malchen Gottlieb
26	11	Caroline Kronenberger	3	19	Richard Jung
26	11	Kurt Nathan	3	19	Hugo Mannheimer
26	11	Friedrich Schwarz	3	19	Leopold Meyer
27	12	Martin Israel	4	20	Amalie Baum
27	12	Reinhard Loewengart	4	20	Harry Lessheim
27	12		4	20	Walter Rosenbaum
28	13	Isak, Bertha, Else, Heinz	4	20	Arthur Schloss
		Erwin & Irma Bratt	4	20	Johanna Sommer

(Continued next page)

WE REMEMBER (continued)

<i>June</i>	<i>Sivan</i>		<i>June</i>	<i>Tammuz</i>	
5	21	Sophie Daniel	18	4	Doris Baer
5	21	David Gunzenhauser	19	5	Bertha Kahn-Bruchfeld
5	21	Rosa Katzenstein	19	5	Leopold Henlein
5	21	Jakob Levis	19	5	Hermann Hirsch
5	21	Jakob Plawner	19	5	Amalie Rosenberg
5	21	Max Schloss	20	6	Emma Baer
5	21	Herman Speier	20	6	David & Rosa Frankel
5	21	Gustav Wahle	20	6	Lisl Schuelein
6	22	Arnold Berney	22	8	Judith Berman
6	22	Fred Schindler	22	8	Harry Loewenstein
6	22	Max Strassburger	22	8	Gabriel Schloss
7	23	Herman Rosenthal	23	9	Max Bruchfeld
8	24	Wilhelm Feuer	23	9	Alma Gutmann-Sucher
8	24	Siegfried Loew	23	9	Moses Hess
8	24	Dora Meyer	23	9	Marianne Sondheimer
8	24	Hans Neubauer	24	10	Thekla Lewy
8	24	Julius Reinstein	24	10	Efroim Birman
8	24	Else Schloss	24	10	Rebecca Schoemann
9	25	Ernest Rosenberg	25	11	Leo Basch
10	26	Max Naumann	25	11	Max Strauss
10	26	Dr. Leo Richmond	26	12	Isidor Brunn
10	26	Ernst Simon	26	12	Lina Frei
10	26	Harry Siegel	27	13	Bernhard Hirsch
10	26	Selma Stern	27	13	Isaias Weiskopf
10	26	Bertha Wolfsheimer	28	14	Julius Abraham
11	27	William Basch	28	14	Flora Marx
11	27	Ludwig Bauernfreund	28	14	Rudolf Sinsheimer
11	27	Frieda Lehmann	28	14	Leopold Sonneberg
11	27	Otto Morgenthau	29	15	Edgar M. Loew
12	28	Hilde Kahn	30	16	Arthur Einstein
12	28	Sigmund Marx	30	16	Abraham Rosenthal
13	29	Erna Katzenstein	<i>July</i>		
13	29	Moritz Mayer	1	17	Jonas & Amalie Roer
13	29	Samuel Silbermann	2	18	Emma Behrens
13	29	Betty Silbermann	2	18	Lucie Furstenberg
13	29	Rosa Stern	3	19	Leopold Lemke
13	29	Gisela Sundheimer	3	19	Selma Schlesinger
14	30	Max Alexander	3	19	Julius Schoenberg
14	30	Frida Hirsch	4	20	Herman Schartenberg
14	30	Richard Katz	5	21	Lina, Siegfried & Wolfgang Frankenstein
14	30	Martha Leitner	5	21	Gustav Gruenberg
	<i>Tammuz</i>		6	22	Rosel Kahn
15	1	Carl Bergman	6	22	William Kugelman
15	1	Max Erman-Bach	6	22	Salomon Lehmann
15	1	Dr. Gustav Gutwillig	6	22	Julius Lippmann
16	2	Julia Noy	6	22	Rika Seligmann
17	3	Amalie Eberhardt	7	23	Charlotte Hammel
17	3	Maurice Gudoff	7	23	Erich Lauter
17	3	Jettchen Stern			
17	3	Joseph Voss			

(Continued on next page)

WE REMEMBER (conclusion)

July	Tamuz		July	Av	
8	24	Dr. Leopold Frei	20	7	Hugo Loewenstein
8	24	Eva Lachman	20	7	Franz Regensburger
8	24	Amalie Neumann	20	7	Clara Schnell
8	24	Pauline Reis	21	8	Dr. Fred Dreifuss
8	24	Fanny & Julius Schaler	22	9	Willi Heinsfurter
8	24	Leo, Martin &	22	9	Selma Lesser
		Walter Spicker	22	9	Else Starkhaus
8	24	Emma Willner	23	10	Gertrude Hirsch
9	25	Josef Abramson	24	11	Hilde Cahn
9	25	Ernst Bauernfreund	24	11	Albert, Anita &
9	25	Johanna Goldstein			Hedwig Pollack
9	25	Irma Haas	24	11	Alfred, Siegfried, Rudolf
9	25	William M. Kreisle			& Emmy Schloesser
9	25	Norbert Naumann	24	11	Rudolf & Erna
9	25	Fanny Rosenthal			Tannenbaum
9	25	Anna Singer	24	11	Kurt Tannenbaum
10	26	Lola Friedman	25	12	Oskar Gruenbaum
10	26	Karl Gutmann	25	12	Max Kahn
12	28	Rosa Breslauer	25	12	Julius Kraft
12	28	Louis Cohn-Victor	25	12	Sigmund Neumark
12	28	Albert Gutkind	26	13	Lazarus Strauss
12	28	Hannchen Heilbrunn	27	14	Mathilde Lendt
12	28	Max Jacob	27	14	Alfred Sherlin
12	28	Fred & Lucille Roland	27	14	Salli Stern
12	28	Albert Schwager	27	14	Jenny Strauss
13	29	Blanca Marx	28	15	Paula Heumann
13	29	Bettina Sonn	28	15	Fritz Levite
	Av		28	15	Mirjam Nussbaum
14	1	Walter Kahn	28	15	Emilie Wimpfheimer
15	2	Bernard Gooter	29	16	Max Blumenthal
15	2	Lothar Herz	29	16	Julius Hamburger
15	2	Adolf Stern	29	16	Adolf Gottlieb
16	3	Anna Dicker	29	16	Martin Kreisle
16	3	Klara Rotschild	30	17	Martin Brunn
17	4	Martha Levi	30	17	Leopold Eichtersheimer
18	5	Irma Loewenstein	30	17	Ricka Frank
18	5	Sophie Marx	31	18	Ida Goldberg
19	6	Jocheved Auer	31	18	Lina Hellmann
19	6	Sara Gruen	31	18	Sigmund Schloss
19	6	Leopold Stern			

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