

HABAYIT



הבית

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MESSAGE FROM THE RABBIS — 5742

We have a name, a new name — “HABAYIT” meaning “The House”. For years we were known as “The Bulletin”, and now we shall be known as “HABAYIT”.

This new name is only right! Can you imagine any child growing up without a name? Now we have passed the age of forty, reminding us of the Israelites' 40-years of wandering in the desert, and we are no longer wanderers but have taken root on this continent and even produced the fruits of another generation.

The merger of Congregations Beth Hillel & Beth Israel in May 1980 is now history. The one common denominator in their names was “Beth”, meaning “house”.

Since Judaism is a family-centered faith, and since “Beth” represented the merger in letter, as well as in spirit, for a house embraces each individual and unites all parties as one, it was felt that this name, “The House”, would unify and integrate “HABAYIT” also seems to be most fitting as the house-organ that speaks to all our people. In this “house” we find a home, a house of prayer for all voices, that speaks as one.

We enter the new year of 5742, written in Hebrew with the letters of Taf, Shin, Mem, Bet. If we shift these letters a little, together they spell “SHAVTEM”, which means both “you shall dwell” (which also implies “at ease”), and “you shall return”, most appropriate for this season of penitence.

May the year ahead be blessed with our people's turn to our Creator, and to see all people dwelling in peace within one house, firm and strong, comforting and long-lasting, ennobling and enriching.

Best wishes for a happy and healthy year to you and all your loved ones from our home to yours.

*Rabbi Abraham L. Hartstein
Rabbi Shlomo Kahn*



GEPTZ BROS. N.Y.C.

ADMINISTRATION: 571 West 182nd Street, New York, N.Y. 10033. LO 8-3933/59.

DEATHCASES: During office hours call: LO 8-3933 or LO 8-3959.

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CALLING TO THE TORAH: Call our office one week in advance.

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PRAYER SCHEDULE SHABBOS AND YOM TOV

		<i>Preceding Evening</i>	<i>Morning</i>	<i>Mincho</i>	<i>End</i>	<i>Day Break</i>	<i>Shema before</i>
1981							
Sept. 29	1st day Rosh HaShono — Sermon	6:20	7:30	6:15	7:18	5:55	9:35
Sept. 30	2nd day Rosh HaShono — Sermon	6:15	7:30	6:45	7:18		
Oct. 3	Shabbos Shuvo — Sermon	6:15	8:45	6:40	7:11	6:10	9:40
Oct. 8	Yom Kippur						
	Holiday begins Wed. evening 6:10 P.M.; Kol Nidre 6:20 P.M. (Sermon); Thur. morning Shacharis 8:15 A.M.; Torah Reading 11:15 A.M.; Sermon 12:15 P.M.; Musaf 12:45 P.M.; Mincho 3:15 P.M.; Sermon & Yizkor 5:15 P.M.; Neila 5:45 P.M.; Conclusion 7:03 P.M.						
Oct. 10	Haazinu	6:05	8:45	6:30	7:00	6:20	9:40
Oct. 13	1st day Sukkos — Sermon	6:00	8:30	6:25	6:55		
Oct. 14	2nd day Sukkos	6:25	8:30	6:25	6:55		
Oct. 17	Shabbos Chol HaMoed — Sermon	5:55	8:30	6:15	6:49	6:30	9:45
Oct. 20	Shemini Atzeres (Yizkor) — Sermon	5:50	8:30	6:15	6:45		
Oct. 21	Simchas Torah	6:15	8:15	6:15	6:45		
	Hakofos Tuesday evening and Wednesday morning (9:15)						
Oct. 24	Bereshis (Blessing Month of Cheshvan) — Sermon	5:45	8:45	6:10	6:40	6:35	9:50
Oct. 31	Noach	5:35	8:45	6:00	6:32	6:40	9:55
	STANDARD TIME						
Nov. 7	Lech Lecho — Sermon (Kristall-Nacht Memorial)	4:30	8:45	4:50	5:23	5:45	9:00
Nov. 14	Vayero	4:20	8:45	4:45	5:17	5:50	9:05
Nov. 21	Chaye Soro (Blessing Month of Kislev) — Sermon	4:15	8:45	4:40	5:13	5:55	9:10

(continued on next page)

PRAYER SCHEDULE (continued)

Nov. 28	Toldos — Sermon	4:15	8:45	4:35	5:10	6:00	9:10
Dec. 5	Vayetze	4:10	8:45	4:35	5:08	6:05	9:10
Dec. 12	Vayishlach — Sermon	4:10	8:45	4:35	5:09	6:10	9:20
Dec. 19	Vayeshev — <i>Blessing Month of Tevet</i> — Sermon	4:15	8:45	4:35	5:11	6:15	9:20
Dec. 26	Miketz - (CHANUKKAH) — Sermon	4:15	8:30	4:40	5:14	6:15	9:20

WEEKDAYS (unless listed otherwise — see below)

Mornings:	Sundays and Legal Holidays	8:00 A.M.
	Thursday, November 26, Thanksgiving	8:00 A.M.
	Mondays and Thursdays	6:55 P.M.
	Tuesdays, Wednesdays, Fridays	7:00 A.M.
Evenings:	October 1 to October 29	6:00 P.M.
	November 1 to December 17	4:30 P.M.

TASHLICH after Mincha on the 1st Day of Rosh HaShono
HOSHANO RABBO LERNEN Sunday evening, October 18, 6:15 P.M.

SPECIAL DAYS

Sun.	Sept. 20	Selichos, 1st day: 7:00 A.M.
Mon.-Fri.	Sept. 21-25	Selichos: 6:15 A.M.
Sun.	Sept. 27	Selichos: 7:00 A.M.
Mon.	Sept. 28	Erev Rosh HaShono: 6:00 A.M.
Thur.	Oct. 1	Fast of Gedalyo: Fast begins 5:40 A.M.; Selichos 6:15 A.M.; Mincho-Maariv 6:00 P.M.; Fast ends 7:14 P.M.
Fri.	Oct. 2	Selichos: 6:15 A.M.
Sun.	Oct. 4	Selichos: 7:00 A.M.
Mon.-Tue.	Oct. 5-6	Selichos: 6:15 A.M.
Wed.	Oct. 7	Erev Yom Kippur: Selichos 6:30 A.M.; Mincho 1:30 P.M.
Thur.-Fri.	Oct. 15-16	Chol HaMoed Sukkos: Shacharis 6:30 A.M.
Sun.	Oct. 18	Chol HaMoed, Shacharis 8:00 A.M.
Mon.	Oct. 19	Hoshano Rabbo: Hoshano Rabbo Lernen Sunday evening 6:15 P.M. Monday Shacharis 6:15 A.M.
Wed.	Oct. 28	Rosh Chodesh Cheshvon, 1st day: Shacharis 6:45 A.M.
Thur.	Oct. 29	Rosh Chodesh Cheshvon, 2nd day: Shacharis 6:45 A.M.
Mon.	Nov. 16	} Sheni - Chamishi - Sheni: Shacharis 6:45 A.M.
Thur.	Nov. 19	
Mon.	Nov. 23	
Fri.	Nov. 27	

SHIURIM SCHEDULE: Daily Halacha after Shacharis
Daily Lernen after Maariv
Chumash Shiur Shabbos 45 minutes before Mincho
Shiur Shabbos after Mincho
Gemoro Shiur Shabbos after Maariv
Ladies' Shiur Monday 7:30 P.M.

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OUR CONGREGATION

From The Desk Of The President

The first ten days of each New Year, "Days of Awe", is a time for looking back on the year just ended and for taking stock of our actions.

During these High Holy Days we examine our past actions to help in preparing for the coming year. We reaffirm our commitment to our beliefs and ideals which enables us to survive.

On the threshold of the New Year, I take this opportunity to extend Best Wishes, and a year of Good Health, Happiness and Prosperity to our revered Rabbis, and to our Cantor, to the Officers and Trustees, the President of the Chevra and Sisterhood, to our Executive Secretary, and to all our members and friends. "LESHONOH TOVOH"; may the Almighty bless you and inscribe you in the Book of Life, and may he grant us PEACE.

Oscar Wortsman

ANNUAL GENERAL MEETING OF THE SISTERHOOD

The Annual General Meeting of the Sisterhood was held on May 17, 1981. President Fay Blank expressed her satisfaction at the harmonious functioning of officers and trustees.

The season's somewhat curtailed program, due to Mrs. Blank's absence will be expanded for the coming season. Seventeen new members joined our ranks during the past year. Charitable contributions were made as in the past. The Ladies' Chevra is working well under the leadership of Mrs. Irma Leopold but needs more volunteers for the holy task of Tahara. Proper by-laws have been prepared to be approved by the membership of the Sisterhood at next year's General Meeting.

Mrs. Eugenie Weinberg read the minutes of the previous Annual Meeting, followed by Treasurer Gertrude Strauss' detailed financial report, audited and approved by Mr. T. Spaeth. Mrs. Ruth Ruhm reported about the work of the Committee for the Elderly and visits to the sick.

Mrs. Fay Blank thanked all sisters for the good work done, giving a special mention to the three Vice-Presidents, Mrs. Irma Stern, Mrs. Edith Weissfeld and Mrs. Erika Neu. All Board members had declared their readiness to continue serving during the coming year and all were re-elected.

Eugenie Weinberg
Recording Secretary

FAMILY CLUB

After the long summer recess, all preparations have been completed for a new season of our Family Club.

In September (starting Sept. 17) and October we shall meet for our weekly get-together on THURSDAY at 1 P.M.

Starting in November, we shall meet again on Tuesdays. I look forward to welcome all happy and satisfied participants of last year. At this time I wish to extend a hearty invitation to all who have not yet joined us, to come and enjoy our popular meetings.

Meta Weil

SHAVUOS-LERNEN

We can again proudly report that this year the traditional Torah study on Shavuos doubled in intensity. One Shavuos-Lernen took place on the first night of the holiday, when a group of men returned to the Synagogue after services and holiday meal, to spend some time until late at night studying the Torah selections set aside for this annual event. A second Lernen took place on the first day of Shavuos in the late afternoon, prior to the evening services.

Both Lernens, sponsored by the Chevra Kadisha, enjoyed a good attendance, fine participation in the reading of Torah passages and study of Mishnah excerpts, instructive and informative talks by Rabbi Hartstein and Rabbi Kahn, greetings by Chevra President, Mr. Emanuel Hirsch, and Chevra Vice President, Mr. Arthur Hanauer, and refreshments tastefully prepared and served by a team of dedicated ladies.

RABBIS' SABBATH SERMON SCHEDULE

Oct. 10,	1981	Ha-Azinu	
Oct. 17	—	Chol Hamoed	Rabbi Hartstein
Oct. 24	—	Bereshis	Rabbi Kahn
Oct. 31	—	Noach	
Nov. 7	—	Lech Lecho	Rabbi Hartstein
Nov. 14	—	Vayere	
Nov. 21	—	Chaye Sarah	Rabbi Kahn
Nov. 28	—	Toldos	Rabbi Hartstein
Dec. 5	—	Vayetze	
Dec. 12	—	Vayishlach	Rabbi Kahn
Dec. 19	—	Vayeshev	Rabbi Hartstein
Dec. 26	—	Miketz	Rabbi Kahn

HOLY DAYS SERMON SCHEDULE

Sept. 29	—	1st Day ROSH HASHONO	Rabbi Kahn
Sept. 30	—	2nd Day ROSH HASHONO	Rabbi Hartstein
Oct. 3	—	Shabbos Shuva	Rabbi Kahn
Oct. 7	—	KOL NIDRE	Rabbi Kahn
Oct. 8	—	YOM KIPPUR A.M.	Rabbi Kahn
		YOM KIPPUR P.M.	Rabbi Hartstein
Oct. 13	—	1st Day SUKKOS	Rabbi Hartstein
Oct. 20	—	Shemini Atzeres	Rabbi Kahn

Homebound persons who would like to hear the Shofar on Rosh HaShono are kindly requested to contact Mr. Stanley Stone (569-0389, evenings), who has volunteered to serve those within walking distance.

FROM THE SYNAGOGUE COMMITTEE

While some Congregations strictly limit the number of those called to the Torah on Shabbat to 7 plus Maftir, we have always attempted to accommodate *all* those who should have or are requesting an Aliya. As a rule, this does not present a problem on Shabbat except when the Sidra is particularly short or when, for halachic reasons, the number of stops in the Sidra is limited.

The situation is very different on a Yom Tov which falls on a weekday. We are then, by religious law, limited to 5 Aliyoth plus Maftir (including Cohen and Levi) and can, in practice, only call 3 Yisroelim (on Yom Kippur 4). By Rabbinic law, very definite priorities have been established with regard to available Aliyoth (for example: Yahrzeit for *father* and *mother*).

We ask for the understanding and cooperation of anyone who cannot be honored with an Aliya on a Yom Tov because others, in a priority category, must be given preference. Every effort will be made to call those gentlemen on the next opportunity.

William Blank

PLEASE NOTE

The Congregation has assumed the obligation that during the Friday evening and Shabbos morning Services our Rabbis will read the names of those members and friends for whom Yahrzeit will be observed during the coming week, and in whose memory a Memorial Tablet or Window has been donated to our Synagogue.

If you would like the name of a deceased relative or friend mentioned for whom there is no Memorial Tablet or Window, please notify our office one week in advance. It is customary to make a donation for this service which will be greatly appreciated.

PROGRAM PREVIEW 1981 - 1982**1981**

Saturday,	September 19, afternoon	 Oneg Shabbat
Sunday,	November 1, afternoon	 Sisterhood Luncheon
Sunday,	November 15, afternoon	 Wine-and-cheese party
Saturday,	December 5, evening	}
Sunday,	December 6, all day	
Monday,	December 7, morning	
Sunday,	December 27, afternoon	
		 Chanukkah Dinner

1982

Sunday,	January 17, afternoon	 Lecture (Sisterhood)
Sunday,	February 7, afternoon	 Slide Show by Theodore Spaeth (Sisterhood)
Sunday,	February 28, afternoon	 Chevra Day (Memorial Service & Luncheon)
Sunday,	March 14, afternoon	 Purim Party
Saturday,	April 24, afternoon	 Oneg Shabbat
Tuesday,	May 11, all day	 Lag beOmer trip to Atlantic City (Sponsored by Sisterhood and Congregation)

CHANUKAH DINNER AND JOURNAL

In honor of our "75th ANNIVERSARY" (42 years of Congregation Beth Hillel and 33 years of Congregation Beth Israel) a FESTIVE DINNER will take place on Sunday, Chanukah, December 27th. An attractive DINNER JOURNAL will mark the occasion.

Preparations for the Journal have begun. You will want your name to appear in this special milestone publication. We invite you to place your personal message, insert your business ad, contact relatives, friends, and neighbors for ads, ask business acquaintances, shops, firms, sponsor a page honoring a friend (perhaps with others).

A special section of the Journal has been set aside for Memorial Pages, giving us the opportunity to pay loving tribute to those who are not with us anymore.

Please use ad blanks available in the office.

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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.)

The number to call is **387-1750**. Always call also 911.

Trained volunteers in the neighborhood respond quickly day and night to administer medical emergency first aid, to arrange for ambulance service, etc. etc.

שנה טובה תחתנו ותחתם

Sincere Wishes For A

Happy, Peaceful, and Healthy New Year

Extend Together With Their Families

Mrs. Martha Adler	Mr. & Mrs. Walter Michel
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Mr. & Mrs. Rudolf Bauer	Mrs. Lina Mondschein
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Mr. & Mrs. Kurt Hirsch	Mrs. Elsa Stern
Mrs. Sally Hirschenberger	Mrs. Julia Stock
Mrs. Hanna Kafka	Mr. & Mrs. Fred Stone
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Mr. & Mrs. Carl Katz	Mr. & Mrs. Walter Strauss
Mr. & Mrs. Hugo Lamm	Mrs. Sophie Taub
Mrs. Agnes Landenberger	Mrs. Hedwig Traub
Mr. & Mrs. Justus Landenberger	Mrs. Edith Vogel
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Mr. & Mrs. Randolph J. Loew	Mr. & Mrs. Julius Wertheimer
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Mr. & Mrs. Victor Marx	Mrs. Flora Wolff
Mrs. Ottie May	Mr. & Mrs. Charles Wolff
Mr. & Mrs. Hugo Meyer	Mr. & Mrs. Oscar Wortsman
Mrs. Jenny Mayer	

Mr. & Mrs. Mark Hess, California, Mr. & Mrs. Max Goldstein, Florida, Mr. & Mrs. Herbert Fraser, Florid, Mr. & Mrs. Arthur Loeb, Florida, Mr. & Mrs. Jack Wulkan, Florida, Rabbi & Mrs. Hugo Stransky, Kfar Sava, Israel

ALL IN THE FAMILY

Those of us, still following an occupation or business, well know, that "getting there" can mean a daily adventure, if one is dependent on public transportation. During a recent subterranean delay a lady was heard worrying aloud, whether she would get in time to a Brit Milah. Well accustomed to seemingly endless train stoppages, your reporter found these — more or less — reassuring words: You certainly will get to your simcha but it may be for the Bar Mitzvah!

Our calendar of family events represents a full spectrum of every possible nachas. Two items of joyous news had reached us "nach Redaktionsschluss" of the Shavuot Bulletin. Dr. and Mrs. Theodore Kron celebrated their Golden Wedding Anniversary on May 25th, proving that they surely had found the right prescription for happiness. The birth of Joshua Neil on May 20th to his proud parents Mark and Stacey Hess, brought grandparent joys to Mr. and Mrs. Harry Hess, who attended the Brit Milah in Los Angeles (without getting stuck in the subway . . .) The Pidyon Ha-Ben took place in New York, enabling the sharing of this simcha with great grandmother Mrs. Irma Kanthal. It also afforded us the pleasure of seeing former Cantor Hess take part in the Service Sh'Lach L'cha. These families were blessed with the arrival of grandsons: Mrs. Julie Goldschmidt, Mr. and Mrs. Charles Wolff, and as we go to print, President and Mrs. Oscar Wortsman and Mr. and Mrs. Benno Mannasse and Mr. and Mrs. Fred Fuld a granddaughter — Hearty Mazel Tov to all. Also Mazel Tov to Cantor and Mrs. Jack Scharfberg on the engagement of their granddaughter.

On June 20, Mrs. Else Katz's grandson, Allen M. Katz celebrated his Bar Mitzvah. On September 7, Bruce Darrow, grandson of our Choir Member Hugo Bacharach and his wife Rose, reaches the same milestone, whereas the Bar Mitzvah of Steve, grandson of Mr. and Mrs. Harry Benger has a September 12 date. A somewhat different kind of Bar Mitzvah "Boy" is Ferdinand Erman, who observed the passage of 75 years since this memorable date on Shabbat Massey.

Two couples, whose betrothals we were privileged to report in the Shavuot issue, have now solemnized their vows. July 5th saw the wedding of Mrs. Bertel Neuhaus's daughter Joan with Dr. Richard Alexander, and on September 6 Marcia Davidovitz tied the knot with Mr. Alvin Neu, son of Mr. and Mrs. Kurt Neu. The month of August presents us with no less than two Golden Weddings. Mr. and Mrs. Isidore Kahn celebrated their 50th anniversary on August 2, and on August 29, Shabbat Re'eh, Mr. and Mrs. Siegfried Salomon presented a Kiddush in honor of their happy milestone.

A mere Tenth Anniversary pales a bit in the face of such impressive figures. The present format of the Bulletin Committee had its inception in July 1971, and Committee Chairman Dr. Eric Bloch and your reporter look back with pleasant memories to continuous work since this date.

Our Special *Geburtstage* again span a remarkable range of youthfulness and venerability. The month of June saw the 75th Wiegenfeste of Mrs. Margot Metzger and Board of Trustee Mrs. Meta Weil, as well as the 90th birthday of Mr. Charles Kraus. July presented the attainment of Mrs. Erna Baum's 85th and Mr. Max Neumann's 97th milestones. Mrs. Frieda Strauss leads off the August parade at 70, followed by three celebrants of 80th birthdays, Mrs. Elsa Stern, Mrs. Lucy Gottlob and Mr. Max Kahn. Mr. Isidore Lemberger, be-ezrat Hashem is looking forward to his 90th birthday on October 9th.

The month of September will see the following birthdays: Mrs. Jenni Simon her 75th, Mrs. Irma Friedman her 80th and Mrs. Paula Brandis her 85th.

May the Almighty grant all of us the continuance of Good Health, Peace of Mind, Happiness and Contentedness. *Leshanah tovah tikotevu!*

Shalom ve-hatzlachah,
THEODORE H. SPAETH

"WELCOME" TO OUR NEW MEMBERS

We are happy to welcome as NEW MEMBERS of our Congregation

Mr. Gary Weil, Asst. D.A.
Mr. David Einstein
Mr. & Mrs. Werner Schmidt
Mrs. Lottie Gernsheimer
Mrs. Kathe Mansfeld

We sincerely hope that they will enjoy our community spirit and, participating in our activities, make their Jewish life more meaningful as well as add new strength to our Congregation.

THANK YOU

I would like to thank Rabbi Hartstein for his Services and moving speech at the funeral of my sister, Herta Levi, and Rabbi Kahn for conducting the Services during the Shiva. I would also like to thank Mr. Walden and the Chevra for the perfect and wonderful help they gave me before and after her burial.

Very sincerely,
Freddy Straus

My sincere appreciation to the Congregation, members and friends for the many calls, visits and good wishes during my recent illness.

Gertrude Speier

Sincerest thanks to the Rabbinat, the Congregation and the Chevra for all the good wishes and thoughtfulness extended to me on my 80th birthday.

Rudolf Bauer

For all the visits during the Shiva and the many expressions of sympathy on the great loss of my dear brother, Friedel Stern, we want to extend sincere thanks to all members and friends of the Congregation.

Alfred Stern and Family
720 Ft. Washington Ave.

Sincere thanks to the Rabbinat, Chevra Kadisha, Sisterhood, members and friends for their expression of sympathy and donations on the passing of my dear son.

Martha Isenberg

My sincere thanks to the Rabbis, the President and members of the Congregation for the kindness extended to me during my illness a few months back.

Walter Michel

Since no Bulletin was issued before, I am extending only now my sincere thanks to the members of our Congregation who expressed their sympathy on the passing of my mother, Betty Neumann, with their kind words, generous donations and, particularly, their friendly visits. My special appreciation and deep gratitude goes to the Chevra Kadisha for their nightly minyanim and to the dedicated gentlemen who participated.

Most cordially,
Charlotte Wahle

THANK YOU

Sincere thanks to the Congregation for its thoughtfulness and for the visits during my illness.

Rabbi Maximilian Gluck

Since it is impossible for us to thank everyone individually, we take this opportunity to express our sincere appreciation and warm gratitude to the Rabbis, Officers, Chevra and Sisterhood, members and friends of the Congregation, for their thoughtfulness and heart-warming sympathy extended to us during our time of bereavement.

*Mrs. Sally Hirschenberger
Joel and Steven Hirschev*

To the Rabbis, Presidents, Officers, members and friends of our Congregation, I wish to express my sincere thanks for the kindness extended to me during my recent illness.

Fred Fuld

My sincere thanks to the Congregation, the Chevra and my friends for their kindness extended to me following my recent operation. Best wishes for a Shono Tova.

Ludwig Baer

Sincere thanks to the Rabbis and Officers of our Congregation, as well as to the Chevra Kadisha and Sisterhood and, of course, to our friends and relatives for the thoughtfulness and best wishes extended to me on my recent birthday.

Emil Rosenbaum

Sincerest thanks to the Rabbis, Officers of the Congregation, the Chevra, the Sisterhood and all my friends for the good wishes and thoughtfulness extended to me during my illness.

Manfred Schoen

I would like to express sincere appreciation to the Rabbis, Chevra Kadisha, Sisterhood, members and friends, for their thoughtfulness extended on the passing of my beloved husband.

Hilda Saul

To all of you who were so thoughtful, and for the many good wishes sent to my husband Max while he was on the sick list recently, a sincere thank you.

Erica Roman

At the same time sincere appreciation for the many expressions of sympathy extended to us by our Rabbis, President and Officers, as well as the Chevra Kadisha, members and friends, on the passing of our dear brother, Edmund Roman.

Max and Erica Roman

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BAHYA IBN PAQUDA

Rabbi Abraham L. Hartstein

About 900 years ago, during the last quarter of the 11th century, a book produced not for philosophers but for the religious congregation appeared, which made its author famous up to today. Written in warm and simple piety it became a favorite of devotional reading, trying to show the path toward the true worship of G-d. Very few books became as popular as Bahya's "Duties of the Heart" because it spoke to the people in a profoundly Jewish spirit.

Not much is known about the life of this popular moral philosopher, who lived in Spain, and whose major work was written in Arabic due to the Muslim influence. In 1161 Judah Ibn Tibbon translated it into Hebrew under the title "Chovot ha-Levavot" (Duties of the Heart). From that time on it became well-known in pietistic literature, and was translated subsequently into Spanish, Portuguese, Italian, Yiddish, English, German and French.

Yet in 1156, Abraham Ibn Ezra, the famous Biblical exegete mentioned Bahya and his views. (See Deut. 32:39) so that we know of Bahya's fame even before the Hebrew translation emerged.

The prophet Isaiah distinguished between duties to G-d and duties to one's fellowman, between religious ceremony and ethical practice. Saadya made a further distinction — also found in Arabic theology before him — between commandments and prohibitions in the Bible which reason itself approves as right or condemns as wrong — the ritual commandments — and those which to the reason seem indifferent and which are permitted or forbidden only through revelation — the so-called "traditional commandments".

Mohammedan theologians familiar in their ascetic literature made a distinction between "visible wisdom", i.e. outward ceremonial or observance, or "duties of the limbs" and inward intention, attitude and feeling, called "hidden wisdom" or "duties of the heart". To Bahya ethical practice may be purely external and a matter of the limbs, quite as much as sacrifice and ceremonial ritual. Yet one may be profoundly moved with the spirit of piety, love of G-d and loyalty to his commandments in performing a so-called traditional commandment such as affixing a mezuzah to a doorpost.

Duties of the heart are all rational, both positive and negative. Positive precepts are belief in the Creator who made the world out-of-nothing, belief in His Unity and Incomparability, the duty to serve Him with all our heart, to trust in and submit to His Will, to long for His favor and to direct our actions for His Name's sake, to love "those who love Him" and be near to Him. Negative precepts include the opposite of the above, and also that we should not covet or bear a grudge, or think or participate in forbidden things, or desire them or consent to them. The common characteristic of all duties of the heart is that they are not visible to others.

The religious life cannot be grasped in his estimate without theoretical knowledge. The deepening of the emotional life presupposes an intellectual grasp of the foundations of religion.

Although Bahya was himself a "DAYYAN", a judge of religious law and most learned, he views the value of philosophic knowledge immeasurably greater than that of Talmudic learning, unless it deals with inner duties in addition to external duties. Dazzling the eyes of the multitude with a show of erudition evades the real tasks of religious knowledge!

He found it necessary to prove the existence of G-d, choosing one of the proofs suggested by philosophers of the Kalam, and offers an unusual theological twist, an essential element of religious philosophy.

His Neoplatonic idea of G-d permits us to deduce the existence of G-d, but precludes any knowledge of G-d Himself. The ethics of human relations is only a moral corollary of the correct religious attitude. His book makes this quite clear. The first chapter deals with the recognition of the true Unity of G-d. The second chapter is devoted to the study of creatures as witnesses to Divine Wisdom. While the third chapter applies itself to the duties of worshipping G-d, the fourth chapter embraces trust in G-d. The fifth chapter concentrates on the purity of one's actions in relation to G-d. The sixth chapter emphasizes humility, the seventh chapter stresses repentance, the eighth concerns itself with self-examination, the ninth examines abstinence and the tenth speaks of the love of G-d.

(continued on next page)

BAHYA IBN PAQUDA *(continued)*

To Bahya the purpose of asceticism is to enable the soul to recollect itself for the devout worship of G-d. Man is not to devote himself to the salvation of his own soul, but to purify and dedicate it to G-d while teaching others and leading them to worship G-d. Basic religious categories are trust, humility and love. Rooted in Bahya's simple piety, there was no room for the expression and expansion of the philosopher's ego to seek a vision of G-d or mystical union with Him, an arrogance so haughtily expressed by many distinguished world philosophers!

Bahya is not noted for original creativity. He borrowed liberally from Jewish and non-Jewish sources. His great work is essentially a Jewish book even though similar veins of thought are found in Muslim writings. He concentrated on the ethical-religious duties of the heart to supplement the writings of predecessors and contemporaries on religious observances. In short, he wrote a guide with directions for man's inner life.

His masterpiece is not a theoretical work, but is homiletic and practical, unaffected by time as it speaks to us today. His thoughts are modern and inspirational as well, indicating the great potential in each human soul for the betterment of humankind. What a fitting idea for these Holy Days of Awe when we are granted a new chance for fulfillment and realization.

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JAHRESWENDE — BUNDESERNEUERUNG

Der Toraabschnitt des letzten Sabbat vor Abschluss des laufenden Jahres beginnt mit einem Bericht ueber die Versammlung des gesamten Volkes, um nochmals in den Bund mit G-tt aufgenommen zu werden.

NITZAWIM — "Aufrecht" stehen sie da, Stammesfuehrer und Aelteste, Maenner und Frauen mit ihren Kindern, ja, auch die Fremdlinge, Holzhauer und Wasserschoepfer — alle auf den Ruf des Moses hin. Es war die dritte und endgueltige Bundesschliessung.

Abraham war der Empfaenger dieses Bundes als einer Verheissung. Moses wurde der Vermittler seines geistigen Gehaltes vom Berge Sinai. Und nun, da Moses seinem Tode nahe stand und die Staemme geeint ins "Gelobte Land" einziehen sollten, versammelte er sie alle, um auf jeden von ihnen die Buerde der Verantwortung und die Wuertde der eigenen Beziehung zu G-tt zu uebertragen. Er fordert von einem jeden Einzelnen, dem Bund ewige Treue zu wahren, dessen Nichteinhaltung mit einem "Olo", einem "Flueheid" behaftet war. Denn so betont es die Zweiteilung der Einberufung seitens Moses in den zwei ersten Saetzen der Sidra (29, 9-10), obwohl sie logischer Weise in einem Satze haette ausgedrueckt werden koennen. Diese Fassung scheint jedoch folgendes sagen zu wollen: Bisher, zur Grenze des verheissenen Landes, trug Moses allein die Verantwortung fuer das Volk, litt seinethalben und vermittelte fuer es bei G-tt zwischen Tod und Weiterleben. Nun aber, da ihm der Einzug ins Land versagt war, versammelte er das Volk in seinen Amts- und Berufs-schichten und Altersstufen, beschwor und verpflichtete jeden Einzelnen zur Treue im Bunde.

Die tausendjaehrige Geschichte des juedischen Volkes seit jener Versammlung an der Grenze des Landes beweist, dass die Erhaltung des Bundes von unsagbar schweren Opfern bedingt war. Im Talmud (B'rachot 5a) wird bemerkt, dass Leiden und Suehne zur Erhaltung des Bundes beitragen, genau so wie das Salz als konservierendes Mittel die Opfergaben geniessbar erhaelt. Abraham hatte bei seinem Bundesopfer (Genesis 15) die Raubvoegel dadurch verseucht, indem er gewiss die Opferstuecke mit Salz bestreute. Die Beaengstigung, die ihn bei dieser Bundesgabe ueberfiel und betaeubte, legt der Erklaerer Raschi als das Symbol der "Leiden und der finsternen Perioden des Galut" aus, die mit der Bundestreue verknuepft sind. Auch die Verwandlung der ueblen Staedte Sodom und Gomorrha in ein "Salzmeer" (Genesis 19, 24), das "Tote Meer", moegen wir als symbolhaftes Zeichen der goettlichen Bundestreue auslegen. *Das Opfersalz wird zum Salz des Bundes.* Es verbindet mit G-tt. Das Salz ist aber auch das Mittel *Seiner* Gnade und *Seines* Zornes im Bund mit Israel. So durfte es nicht fehlen bei den Speiseopfern und ist als Symbol des Bundes am taeglichen Mahlzeittisch, der dem Altare gleichen soll, von unseren Rabbinen geboten. heisst es ja ausdruecklich (Leviticus 2, 13) "und du darfst das Salz des Bundes deines G-ttes nicht fehlen lassen bei deinen Mehlopfern."

Der Bund stellt uns ferner alle in die gleiche Verantwortung fuer einander. Es wird berichtet, dass ein Schueler des Belzer Rabbi sich seine Kleidung anzog, um den Nazis vorzuspiegeln, er sei der Rabbi von Belz nach dem sie fahndeten. Er wurde verhaftet und in ein Konzentrationslager gebracht, wurde aber vom Rabbi fuer eine grosse Geldsumme ausgeloeset. Als der Rabbi ihn dann fragte, warum er sein Leben fuer ihn aufs Spiel gesetzt hatte, antwortete der Schueler: Der Rabbi ist beruehmt und unser ehrwuerdiger Lehrer und Fuehrer. Sein Leben ist fuer alle unvergleichlich wertvoller als mein. "Ich schaezte deine Treue," antwortete der Rabbi, "wenn es aber zu *Kiddush Haschem* kommt, zur Heiligung des Namen G-ttes, insbesondere wenn dies mit Leiden oder gar Tod verbunden ist, dann ist einer nicht wertvoller als der andere. Unser Bund lehrt uns, dass wir vor G-tt in der 'Heiligung Seines Names' — ob hoch oder niedrig — alle gleich stehen. Denn es ist in der Tora geschrieben, "Ihr alle stehet heute vor dem Herrn, Eurem G-tte".

(continued on next page)

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Jahreswende - Bundeserneuerung (continued)

Wahrlich, wir alle stehen an der Schwelle eines jeden neuen Jahres wie einst unsere Vorfahren vor dem Eintritt in ein unbekanntes Gebiet, von dem wir hoffen, dass es "gelobt" sein wird. Wir stehen da, wie es die Tradition vorschreibt gebeugten Hauptes in Gebeten, aber aufrecht im Herzen mit Suehne und Opfern den abrahamitischen Bund mit G-tt zu erneuern.

Moegen auch der Bund, den die beiden Gemeinden *Beth Hillel* und *Beth Israel* geschlossen haben, zum Wohle aller Mitglieder und der Einheit fuer unser Toraleben sich erneuern. Moegen die Toene des Schofar Israel und dem gesamten juedischen Volk in allen seiner Siedlungen, wo es sich zur Erneuerung des Bundes mit G-tt einfindet, Heil, Segen und Frieden kunden.

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MATNAS YAD — A CUSTOM AND ITS EXPLANATION

Shemini Atzeres — the eighth day of Pesach — the second day of Shovuos — what do these three have exclusively in common? Yizkor is not the correct answer. Although Yizkor services are customary on these three days, they are not confined to them only. Yom Kippur features a very prominent Yizkor service too, more so and with greater justification than the other days, for the inevitable sadness at Yizkor time clashes with the joy of the festival. Indeed it was with misgivings and a great deal of reluctance only that the Sages permitted Yizkor on Yomtov.

What then unites the three? *Matnas Yad*.

What is *Matnas Yad*? After Yizkor, a series of special *Mi Sheberach* benedictions is pronounced, for the spiritual leadership of the Congregation, the Synagogue Administration, the Chevra Kadisha (both of men and of women), and finally for the entire Kehillo and all other congregations too.

Originally it was lengthy and highly personalized, a benediction pronounced for each synagogue worshipper separately. For larger congregations, this was dropped, in the interest of time and patience.

(Traditionally, the list of benediction awards may be amended at the discretion of rabbinical authority. Fittingly a uniquely tailored *Mi Sheberach* for the men who maintain our daily morning and evening Minyan is recited, in grateful recognition of their faithful service to the congregation.)

It is difficult to pinpoint the origin of the engaging *Matnas Yad* custom, now largely confined to communities using the Western European ritual. It may well be equipped with most prestigious credentials.

Each of the festivals (Pesach, Shovuos, Sukkos, but also Shemini Atzeres) is endowed with distinct holiday features, among them *berocho leatzmo* — "its own benediction" — based on the Bible verse:

"On the eighth day (concluding the elaborate Temple dedication), he (Solomon) dismissed the people and they blessed the king and they went to their tents joyful and glad of heart." (I Kings 8:66; Tosefta Sukko 4:10; Rashi, Rosh HaShono 4b)

What is the text of the *Matnas Yad* benediction?

"May He Who blessed our fathers, Abraham, Isaac and Jacob, Moses and Aaron, David and Solomon, bless . . . wherefore he will give his donation in honor of the festival. As a reward for this, may the Holy One, blessed be He, guard him and save him from all trouble and distress, send blessing and success on all the work of his hands, bless him and grant him to ascend (to Jerusalem's Temple) for the festival, together with all Israel."

A beautiful, abundant blessing. But one thing is readily apparent: to activate it requires literally *Matnas Yad* — a gift, a donation, to a worthy cause. (The very same is true for Yizkor. To recite and then not to redeem the pledge after the holiday, makes Yizkor ineffective and, on top of it, a breach of a solemn promise.)

That *Matnas Yad* is recited on these particular days, at the conclusion of the festivals, is of course no coincidence. The Torah Reading on those days ends with the words:

" . . . and no one shall appear before G'd empty-handed. Every man according to the gift of his hand — *kematnas yodo* — according to the blessing of G'd, your G'd, which He has given you." (Deuteronomy 16:16,17)

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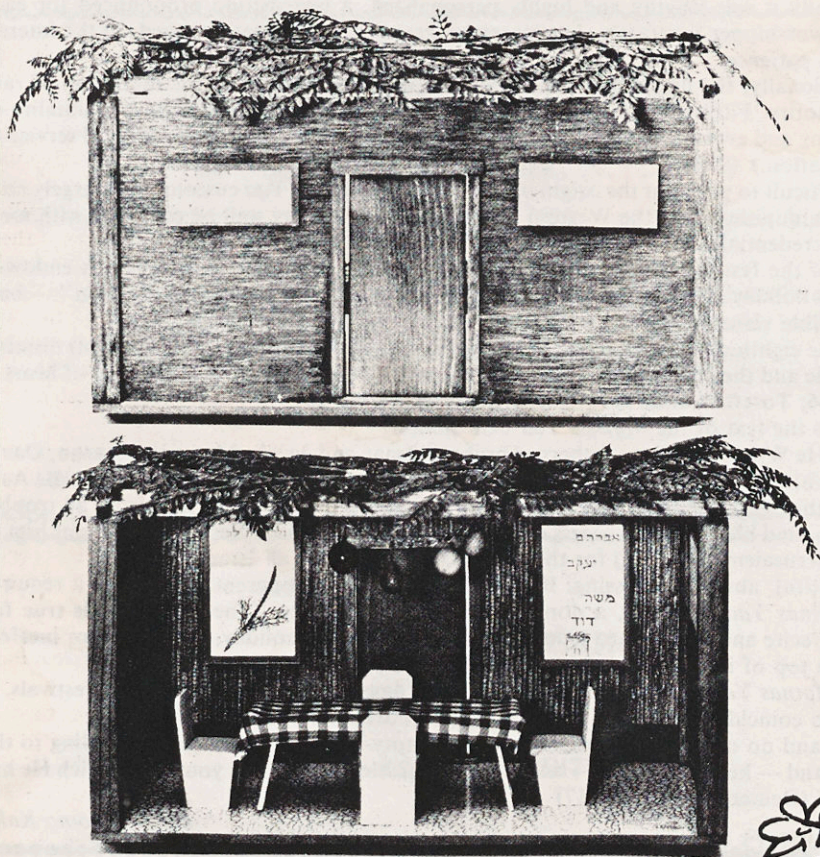
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VENICE: A WAY STATION

LESLIE D. BRUNING

The ghetto is Venetian in origin and name. Its formation, obviously the most important event in Venetian Jewish history, occurred in 1516, only midway in a thousand-year continuing tradition.

Venice, founded upon water, depended on trade for its livelihood. As Shakespeare said, "the trade and profit of this State consisteth of all nations." Geographically, it was well suited to take advantage of the East-West and North-South movements of merchandise and people. The Rialto bridge, Venice's center of activity, could, at times, be a virtual tower of Babel. Some came and left; some stayed and were welcomed and absorbed into the community; and some stayed, did not assimilate, and led lives not threatened physically, but fiscally and psychologically. To this last group belonged the Venetian Jews.

As Venice's importance increased so did the migration of Jews to the Veneto area. They first came from southern Italy and Germany. But the city fathers feared Jewish merchant power and passed, in 943 and 945, decrees to keep Jews outside the city. Thus, Jewish centers sprang up around the year 1000 in Mestre, Asolo, and Treviso — towns in proximity to Venice.

This by no means stopped Jewish commerce. Levantine Jews arrived, and forbidden to trade under their own names went through Catholic agencies, paying a sum for the "privilege."

By the mid-12th century these Levantines were allowed to settle on a long island parallel to Venice where many of the docks were located. The island came to be called Giudecca, either because of the Jewish presence or the Venetian word *judega*, "under justice or law." This still did not mean freedom of trade, but it seems to have started the practice of taxing the Jews directly. Once begun, the Venetian Republic never let up exacting money from the Jews.

The Catholic Church kept Jews from joining artisan guilds, but the city gave them the pawnbrokers' concession. This gave the Jews a sense of security, as their financial use to the community helped insure their permanence within it. The city needed stable interest rates, learned consultations, and money, all of which the Jews could provide.

Moneylenders had special privileges and protection, so Jews coming in from the mainland tended to gravitate around such houses. Officially, they were not allowed in the city until 1336. There then followed a century and a half of threats and payments.

The Venetians had found a "money tree." Jews were heavily taxed to begin with, then the city would threaten expulsion, at the last minute a "loan" was always arranged from the Jews to the city, and they were allowed to remain. A system of *condotte* — passes of residence to be renewed — was instituted. Sometimes there were actual expulsions.

During the 15th century, the game of *condotte* and expulsion threats continued with variations. Things finally came to a head when the Franciscans entered the loan market to the poor. These late arrivals were inept. Their rates at some points were too low, and they neared bankruptcy; then they would set rates too high, and heavy criticism would fall upon them. Finally, Rome's Curia, realizing the Jews' financial expertise, approved permanent residency.

The Venetian Republic's trade increased in 1479 when peace was made with Turkey. Ottoman Jews then entered the city. Spanish and Portuguese Jews, called *Ponentini*, followed when they were expelled from their native countries in the late 15th century.

While Jewish activities were mainly concerned with banking, shipping, and the reselling of used articles, there were also many Jewish doctors who were respected, consulted by Christians, and exempted from the requirement of wearing the sign of Jewishness. (At first it was a yellow circle on the left shoulder of the garment, then a yellow hat, and later a red hat.)

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VENICE: A WAY STATION (continued)

Venice was, by this time, near the zenith of its power and had aroused the jealousy of other cities and states. Early in the 16th century, the League of Cambrai was formed to break the Republic's back. While the isolation of Venice was being completed, refugees from the mainland poured into Venice. The city gave Jews protection, allowing them more freedom than they knew elsewhere. They could be merchants, although they were not allowed to own real estate. As always, there was a price — a huge "loan" to the city (with no hope of repayment). It is said that Venice's vast Arsenale, where a ship could be built in 24 hours after keel laying, was built with Jewish money.

At this point the Jews opened shops on the Rialto and settled around that and four other centers, living in much the same way as the other minority groups (Turks, Greeks, Albanians, etc.). Clandestine synagogues were built, but no traces remain.

Unfortunately, this peaceful (if expensive) state of affairs met an early doom. In 1515, movements by radical Catholics roused public anger against the Jews. The city council took under consideration a plan to isolate all Jews in one area of the city. The idea was shelved only to be revived the next year. This time action was taken, and the world's first ghetto (with all its ramifications) came into being.

Within three days of the law's passing, in early April, 1516, 700-900 Jews entered an uninhabited area in the northwestern part of the city which had housed Venice's newest foundry. The word *gettare* in Venetian means "to cast," hence the place came to be known as the *getto* or *ghetto*. The *Ghetto Nuovo* (New Ghetto) is so named because it was the location of the *newest* foundry, even though it is the first of the three eventual ghettos in Venice. The New Ghetto was encircled by canals and had only two points of access. The Jews began life anew.

This ghetto consisted of a large square surrounded by tall houses. These eventually became Venice's only "skyscrapers," with seven or eight floors. As the Jews could own no real estate, the edifices were rented from the city, and only additional or split floors could accommodate the growing population.

At night the Jews were locked in. One can still see the marks of the gates today. Christian guards patrolled the canals surrounding the ghetto — all paid for by the Jews. At dawn the gates would open, and everyone would enter the synagogues for prayer and news. Then the businesses opened. Banking was, as before, the chief activity. The three main banks were: the "red" (the facade still exists), the "green," and the "yellow" (each was named for the color of its receipts).

In the square and narrow streets one passed stores with as much variety as the heritage of the owners. A language particular to the ghetto sprang up. This, however, was not so strange in a city where to this day a native can discern what part of town one hails from by one's speech.

A remarkable intellectual life was also going on. The most famous man in this respect was Leon da Modena, whose Beth Midrash can still be seen in the Old Ghetto. He was noted as a rabbi, teacher, poet, philosopher, musician, and scholar. Interestingly, Leo Rosten, in his book *The Joys of Yiddish*, says da Modena was the prototype of a *luftmensh* because with all his 26 occupations, he was barely able to make a living.

A famous literary salon was headed by the poet Sara Copio Sullam. Simone Luzzatto was another noted teacher whose yeshiva was on the ground floor of the Levantine School in the Old Ghetto. Students attending the various schools came from Rome, Milan, Prague, and Amsterdam. Jewish physicians were in close contact with the university in Padova. Henry VIII of England consulted a learned Venetian Jew about his first divorce proceeding.

During this period the printing of books in both Hebrew and Italian flourished, although done under the name of existing Catholic presses. The most famous printer was Daniele Bomberg, who published over 200 texts.

Three synagogues were built in the New Ghetto. They were called "schools." The Christian confraternities had schools serving much the same purposes as the synagogue — prayer, study, and assembly. The Greek word for school *scole* means "association of people doing voluntary work," and the Greek word for synagogue means "place of meeting" or "assembly," so the words were used interchangeably in Venice.

(continued on next page)

VENICE: A WAY STATION (continued)

Looking at the square one would not recognize any place as being a synagogue. The Great German School, the Canton School, and the Italian School were built on the second floor of already existing buildings, and this limited the exterior decoration. The outside austerity also kept the tax collector from noting signs of wealth, which are abundant in the richly carved and ornate interiors.

The first synagogue, the Great German School, dates from 1528 and used the Ashkenazi rite. The plan is trapezoidal with an elliptical gallery for women. As with all the other synagogues in Venice, the *Aron Kodesh* (heavily gilt) and *bimah* face each other, each on the short sides of the trapezoid.

The Canton School was built in 1531 by a family of rich bankers of German origin as their private oratory and is considered the most beautiful in terms of refinement of decoration. Here the *Aron Kodesh* (carved and gilded) has Corinthian columns and a heavily decorated architrave. The more original structure is the *bimah* — a polygonal pulpit covered with an octagonal dome which allows natural light in and marks the synagogue to the knowing from the outside.

The third Synagogue in the New Ghetto is the Italian School built in 1575, which used the Italian rite. From the outside, one sees the five tall arched windows common to all Venetian synagogues. While the Italian Jews were the poorest minority in the ghetto, their synagogue is not austere. Wood carvings and marble columns are used for decoration. Like the Canton School, the *bimah* is illuminated by a polygonal dome barely noticeable from the outside. It was in this synagogue that the learned Leon da Modena delivered his famous sermons to Jews and non-Jews alike.

Due to the influx of Spaniards fleeing the Inquisition, the *Ghetto Vecchio* (Old Ghetto) was opened in 1541. Being newer than the first ghetto, the nomenclature may seem strange, but the Old Ghetto's location is that of the *oldest* foundry. The Levantines were already settled there voluntarily. The two largest synagogues in Venice — the Levantine and Spanish Schools — are situated there.

The Levantine School was built in 1538 a few years before the Levantines were confined by law to the ghetto. This synagogue is the only one of the five that was not inserted in a preexisting building. Perhaps for that reason it has the most striking interior in the ghetto and is the most ornate inside. On the ground floor is the small study and prayer hall of Luzzatto. Upstairs one finds the characteristic parallel benches flanking the long sides of the wall, leaving the center between the *Aron Kodesh* and *bimah* empty. The *bimah* is a complex baroque wood carved work with spiraling columns by Andrea Brustolon or his school, probably made at the end of the 17th century. The *Aron Kodesh* is much like that of the Spanish School across the courtyard.

(continued on page 23)

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VENICE: A WAY STATION (continued)

The Spanish School is the largest of the five synagogues and is perhaps the only one in the world to have held services continuously from the date of its building (1555-1584) to the present day. Here worshipped the Sephardic Jews, who were the last to be compelled to live in the ghetto. A noted Venetian architect, Baldassare Longhena, is probably responsible for its extensive and beautiful restoration in the 17th century. The synagogue is an excellent example of Venetian baroque with its multicolored marbles, high relief, columned decoration, and stuccoed ceiling.

With the permanent arrival of the Levantines in the Old Ghetto, trade and commerce increased, spreading contacts through London, Hamburg, Amsterdam, and Rotterdam, where there were extensive Jewish populations. In 1633 the *Ghetto Nuovissimo* (Newest Ghetto) was formed across a bridge from the New Ghetto, providing badly needed living space. The three ghettos as a whole underwent what was probably their happiest time from 1574 to 1669. Trade in spices, precious cloths, gold, and silver took place along the crowded streets.

But as always the relationship of Venice to the Jews was a question of money, and the Venetians were extremely hard on them in this matter. The Jews formed the *ius gazaga* to oversee rents charged by the city, attempting to understate any wealth in the area to prevent higher taxes. On the other hand, the city did protect the Jews from pogroms, and the guards helped prevent crime and vandalism.

However, with the growth of population — 5,000 at its peak — the inequitable and uneasy standoff between the Venetians and Jews inevitably became more strained. Always a prison of taxes, the ghetto took on prison-like characteristics in the literal sense. Houses grew taller and taller, over crowding increased the dangers of collapsing floors, fires, and epidemics.

Venice, though needed the Jews more than before. As the Christian aristocracy became landed gentry along the Brenta River with its Palladian villas, the Levantines took over the trading lanes with the East. The Serenissima Republic was slowly going downhill and desperately needed the taxes and bankrolls of the Jews to save face.

Deterioration of the Jewish community set in as tribute demands increased. The population dwindled as many Jews left for other towns. Moneylenders suffered the most economically, and finally declared insolvency in 1737. Maritime trade continued in the hands of the few rich, while peddling, selling used clothes, and other menial work increased on the other end of the scale. Thus remained the situation through the conquest of the Venetian Republic by Napoleon.

Napoleon left his mark on Venice as he did all over Europe. On his orders, the gates of the ghetto were opened in July, 1797, and the "District of the Union" formed. Unfortunately, the gates were closed six months later when Napoleon sold Venice to the Austrians. Even under Austrian rule life was easier. In the mid-19th century, Italy fought for its freedom and unification; several Jews took part in the Venetian struggle. Daniele Manin, the leader of the 1848 attempt to revive the Republic, was of Jewish descent (his father was a converted Catholic). His Minister of Finance and Minister of Agriculture/Commerce were both Jews.

In 1866, Venice was united with the rest of Italy, and King Vittorio Emanuele II granted Jews equal rights. The gates and taxes were gone for good. The Jews dispersed throughout the city, but the ghetto remained the center of the Jewish community and the Spanish School its central synagogue.

The Jewish population grew back from a low of about 500 to 2,000 by 1938. A plaque on the Spanish School commemorates some 200 Venetian Jews who were deported and killed during World War II. Many others left to live elsewhere. Today there are about 770 Jews in Venice and the mainland, and only about 12 Jewish families in the ghetto itself.

The ghetto today produces a strange sensation. The matzoh bakery still exists, open two months out of the year. Two synagogues are in use. There is a museum of Jewish art housing superb examples of carvings and embroidery. The Jewish Home of Rest has the only kosher restaurant. As glass is a major industry in Venice, one can purchase a glass Moses in the New Ghetto square. Across from a jewelry/souvenir shop with its Hebrew art and translations is a cafe with the ubiquitous Italian ham sandwich. Half a block away is the rabbi's office. Like the rest of Venice, the stucco peels and the buildings have cracks.

(continued on page 24)

VENICE: A WAY STATION (conclusion)

The greatest activity is the restoration of the synagogues. The Great German School's floor is buckling because the additional top floors have shifted the whole foundation. Germans, in association with the Committee for the Jewish Historical Center of Venice, are working on the ceiling, stairway, facade, and entrance. The Canton School's reconstruction has been begun by the Venice Committee of the International Fund for Monuments. The ground floor must be stabilized, and funds are awaited to restore the falling roof. The Italian School has been redone by the Italian Committee for Venice and the Committee for the Jewish Historical Center of Venice. The Levantine School was restored inside and out by Save Venice, Inc. Also, a heating plant was installed which allows this synagogue to be used in winter. The Spanish School is the only synagogue that has not been "adopted" by a restoration group. It is still in use, but its precarious condition was underlined when boards had to be placed to support one of the arched windows.

The Venetian Ghetto, first of its kind, probably holds the five most beautiful synagogues in one area in the world. It was an amazing meeting ground of Levantines, Spaniards, Portuguese, Germans, Ottomans, and Italians who held onto their original rites while amalgamating into a unified community. It may be the only ghetto still preserving the aspect it had when most populated.

From: "MIDSTREAM"

LESLIE D. BRUNING has a Masters in Art History from New York University's Institute of Fine Arts and has lived in Venice for the past 12 years.

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SUKKOS SIDELINES

In years gone by, "Jomtov auf dem Land" (holiday observance in Germany's countless towns and villages), especially Sukkos, was an unparalleled experience. There lived down-to-earth, honest, upright people, often unlearned but imbued with a simple dignity, devout Jewish living, clinging unquestioningly and tenaciously to the traditions handed down by generations of pious ancestors. Hardly had Yom Kippur concluded and already the Sukko was erected. Each family had its own, some built it behind the house near the barn, or it was ingeniously an integral part of the house itself, namely an upper room equipped with a detachable section of the roof, merely requiring the placing of a layer of greens and the traditional decorations. But some proudly and unashamedly built their Sukko right in the street, unhampered, indeed admired and respected by Gentile neighbors who looked upon Jewish practices as part and parcel of town life.

Inevitably the holiday excitement evoked good-natured rivalry and competition. Whose Sukko will have the most attractive decorations suspended from the foliage or scented pine boughs? Who will excel in imaginative wall ornaments? And so it became a favorite pastime of the entire Kehillo, especially the young people, to go "Sukkos-hopping," making the rounds of all town Sukkos for careful inspection and admiring. In modern Israel, this ancient custom experienced a unique revival. Each year the municipality of the City of Jerusalem awards a coveted prize for the most beautiful Sukko in the Holy City.

For most of us, the Sukkos of Jerusalem are beyond reach, and although New York probably matches in numbers those of Israel's capital (with our own Washington Heights area significantly represented), let us in this article confine ourselves to a different kind of "Sukko-hopping" of a historical rather than local nature.

When was a Sukko built for the first time in Eretz Israel? At first blush, in the days of Joshua shortly after the entry of the Children of Israel into the land of Canaan (see Nehemia 8:17). But the Midrash tells us otherwise, as quoted by Sefer Hayovelim: "*In the seventh month (i.e. Tishri) Abraham built Sukkos for himself and his men for the holiday, hence it was he who first celebrated Sukkos in the Land, and he took palm leaves and the fruit of the etrog and circled each day G'd's altar with twigs of greens.*"

Can Sukkos ever occur on Yom Kippur? Of course not! Yet a "Sukko" (in this case, simply a hut) featured in the Yom Kippur Temple service. A highlight of the sacred and incredibly imposing service of the holy day was reached when the High Priest, designating one of two identical sacrificial goats as the symbolic "scape goat" placed his hands on its head and in a loud voice confessed the people's sins. Thereupon the animal was dispatched into the desert, miles away from Jerusalem. But since halacha curtails the distance a person may travel

(continued on next page)

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SUKKOS SIDELINES (continued)

on Shabbos and Yomtov (ca. one mile in unpopulated areas), a team of 10 men cooperated. Ten strategically placed "Sukkos" were erected prior to the holy day to house each of the ten relays. Interestingly, food and drink was placed in each of the huts and every arrival was offered "here is bread — here is water," although it was a fast day. Needless to say, the fast was never broken but the mere knowledge of available refreshments made the strenuous service more tolerable.

A "Sukko" of a different connotation is the subject of the Midrash: the Sukko of Sodom. Synonym for wickedness, Sodom as a word has made a grossly offensive entry into our vocabulary, and after the awesome destruction of Sodom it has become a metaphor for desolation and waste. But early in the days of Abraham and Lot, it was a spot of breathtaking beauty. There flowers bloomed and trees flourished in lush abundance. Indeed the Rabbis relate (Vayikro Rabbo) that the entire region stretching on and on for miles was so interlaced with trees that from above nothing of the ground was visible, nothing but a carpet of luxuriant, rich foliage. This was the "Sukko of Sodom."

Out of tantalizing allusions in the Aggadah, the composite of the legendary Leviathan emerges, a fish of gigantic dimension, created at the dawn of history and occupying a place of mystery and fantasy in Midrash and popular folklore. What is the purpose of this immense creature? *"The time (of the Messiah) will come and then the Holy One, blessed be He, will provide a feast for His tzaddikim from the meat of the Leviathan, and from its skin He will fashion a Sukko for all the righteous"* (Talmud Bava Bathra 75a). Hence our custom on Shemini Atzeres, when after the last meal in the Sukko we bid reluctant, fond farewell to the beloved mitzvo, to utter this prayer: *"May it be Your will, G'd our G'd, G'd of our fathers, that as I have been privileged to fulfill the commandment of dwelling in this Sukko, so in the future may I be privileged to dwell in the Sukko of Leviathan's skin"* (i.e. be counted among the righteous).

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WHOSE SUKKAH?

ABRAHAM SOYER

faculty member of Yeshiva University Teachers Institute for many years; wrote numerous short stories in Hebrew, both for adults and children (1868-1940)

Reb Samson was truly appreciative of life.

Every single moment of living was precious to him, and he tried hard not to waste it.

He used to say, "The Holy One, blessed be He, wanted to benefit His people, so He gave them this world, which is as full of opportunities for *mitzvot* [good deeds] as a pomegranate is full of seeds. At every step there are oodles of *mitzvot* which can be performed with all of our 248 organs and 365 sinews. As a matter of fact, with every motion, with every sigh, with every nod and glance we can do a *mitzvah*."

"The moment you look at the sunshine, at the blue sky, at the constant renewal of creation, and you exclaim, 'How numerous are Thy deeds, O Lord!' you have already performed a *mitzvah*. As you walk along idly, apparently not doing anything, just looking around, noticing a beautiful field, a row of pretty flowers, newly ripened fruits, a forest, a hill, a flower-strewn valley, a swift stream, a bird flying, a butterfly fluttering, a fly humming — as your eyes light up with joy and your lips open involuntarily to celebrate all this beauty and glory and you express your gratitude to the Creator of all, again you have performed a *mitzvah*!"

Reb Samson was especially fond of the practical commandments, of those which involve physical activity. "The spiritual *mitzvot*," he would say, "are reserved for angels and saints! We simple humans are concerned with the active *mitzvot*: sharing a ritual meal, eating the unleavened bread, blowing the shofar, waving the *lulav*." But his favorite *mitzvah* was building the *sukkah*.

"The *sukkah* is a *mitzvah* . . . a *mitzvah*" — and he would grow silent for a moment in search of the proper description — "a *mitzvah* that envelops you completely. You are entirely wrapped up in it! The space that surrounds you, the very air that you breathe — they are part of the *mitzvah*!"

Reb Samson would begin to busy himself with his *sukkah* the day before Yom Kippur. His *sukkah* was built of storm windows. There was a special reason for this. "This beautiful *mitzvah*, which surrounds me on all sides, must not separate me from the world of the Holy One, blessed be He . . ."

"When I sit in the *sukkah* I must gaze at His beautiful world, at the sky, at the sun, at the birds and butterflies and flies — I must see everything." That was why he made the walls of storm windows. "My *sukkah* is a showcase," he would say; "in my *sukkah* I both see and am seen."

But since he owned three little storm windows (there were only three windows in his house), he needed help. He would borrow a window here and a window there until he had enough for his walls. On the day before Yom Kippur, as he made the rounds among his friends and neighbors to wish them a good year and to beg their forgiveness according to custom, he would ask in passing for a window or two. On this day all hearts are softened — and no one could refuse him . . .

Immediately after the blessing for the moon at the conclusion of Yom Kippur, he hurried home, briefly greeted his family, recited the *Havdalah* — and soon he stood on his little courtyard not far from the tall birch, now in its autumnal dress, head dropping, bending to every breeze, and dropping, one by one, its yellow, withered leaves. Near the birch he stuck a peg into the ground — the beginning of the *sukkah*.

The following morning Reb Samson was fully occupied. He cleared the ground, put up poles, ran from neighbor to neighbor carrying storm windows, his face flushed, all smiles, eyes gleaming, sparkling, his bones trembling with a deep inner joy.

(continued on next page)

WHOSE SUKKAH? (continued)

The next day the *sukkah* was completely finished and decorated. All the beautiful dishes and furniture that he possessed were brought into the *sukkah*. It was now his very own "thing of beauty." All the boys in town came to see the "clouds of glory" he made out of paper, the pomegranates and apples and birds he fashioned out of wax and hollow eggshells — an art that only Reb Samson had mastered.

On Hoshana Rabbah my grandfather, accompanied by the town's elders and scholars, would visit Reb Samson, sit in his *sukkah*, and observe everything with delight. Reb Samson served them himself. He carefully set on the table a bottle of his special wine — raisin wine, preserved since the previous Passover for this occasion. This wine was made by Reb Samson from his personal recipe, and tasted — according to all his guests — of paradise itself. Deborah, his wife, a saintly and charming woman, brought in pancakes fried in chicken fat. This fat was rendered from a chicken which she had bought right before Tishah be-Av and fattened up for these honored guests. Now they were drinking the wine and praising it, eating the pancakes and extolling them, and Reb Samson was full of happiness and delight, his eyes sparkling and all his bodily organs expressing his joy.

"Sir," he observed to my grandfather, "if my little tabernacle may be called beautiful, how much more beautiful is the divine Tabernacle of Peace!"

"Spread over us," one of the guests would begin, intoning the melody made popular by Reb Avigdor, Grandfather's cantor, and the rest would chime in, "the tabernacle of Thy peace, O Lord!"

Reb Samson would grow excited, his soul yearning for tenderness and holiness, and with eyes and voice raised aloft, he would sing out, "Once more, my friends, 'Spread over us, heavenly Father, the tabernacle of Thy peace!'"

As the guests emerged from the *sukkah* they would wish him an even more beautiful *sukkah* the following year. And Reb Samson was delighted with the wish because the *sukkah* never quite measured up to his standards. The windows were of different sizes — large and small, wide and narrow — and there were never enough for all the walls, so he pieced them together with boards and shelves. This troubled him, and he longed for a really complete *sukkah*.

Once, as the guests were leaving and wishing him, as usual, a beautiful and complete *sukkah*, Reb Samson smiled and said that their blessing had already come true and he hoped that the following year he would have a really beautiful *sukkah*. His erstwhile pupil, Yehiel the son of Hannah, who was building a large new house, had offered him just before Yom Kippur the windows of his old house, more than a dozen large and beautiful windows.

And, to tell the truth, those who did not see Reb Samson's new *sukkah* have never beheld a beautiful structure: it was long and wide, the windows uniform in size, the panes gleaming brightly. In the daytime it was bathed in sunlight and at night, after Deborah had lit her seven candles and his married daughter — who, with her husband, took her meals with him — kindled her three, the *sukkah* shone like a beacon of light. Reb Samson would recite the *Kiddush* with a beaming face, illumination within illumination . . .

But this *sukkah* did not last even the seven days of the holiday; on the eve of Hoshana Rabbah it was gone.

And this is how it came about.

(continued on next page)

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WHOSE SUKKAH? (conclusion)

That night Reb Samson went to the synagogue as usual to recite the psalms and the mid-night prayers. All night until daybreak, he stayed in the synagogue. At dawn he performed his ablutions and read his prayers with the first *minyan*. Then he studied several chapters of *Eyn Yaakov* and the Mishnah. When he came home he found his *sukkah* completely destroyed — not a single window was left, not a single pole was in place; everything was in ruins.

On Hoshana Rabbah a fair was held in our town. From all the neighboring towns and villages the peasants gathered with their horses and wagons, and during the night a number of them, passing by Reb Samson's *sukkah*, thought it would be great fun to throw stones and to break all the windowpanes.

Once Esau starts destroying, he is not satisfied until destruction is complete. After smashing the window panes, they broke the windows and pulled up the poles until only a heap of splinters and bits of glass were left. This act of barbarism frightened all the Jews in town, who thought that a pogrom was in the making. When it was discovered that the peasants were sated with their destruction of the *sukkah*, they all breathed a sigh of relief, although everyone was sorry that the beautiful *sukkah* was gone together with Reb Samson's holiday joy.

Grandfather did not know what to do; it had been his habit to visit Reb Samson's *sukkah* on Hoshana Rabbah. His friends came to consult him — Samuel "the dreamer," Jacob who used to recite enthusiastically the blessing "who has not made me a heathen," Joshua "the greedy" — but no one had an idea what to do.

As they were conversing, the door opened and Reb Samson entered. In one hand he held a bottle of his special wine and in the other a trayful of fried pancakes, and his face shone with joy as if some great miracle had befallen him or he had won a fortune.

"Gentlemen," he said, "here are the goodies that I prepared in your honor. Let's eat in celebration of the holiday in the rabbi's *sukkah*."

Reb Samson sat down near Grandfather and the guests recited the blessings, drank, and ate.

At first the *sukkah* was not even mentioned; they all wanted to spare his feelings. But when Grandfather saw how happy he was, he could not restrain himself. "Tell us, Reb Samson, what are you so happy about?"

"My dear rabbi," Reb Samson replied happily, "whose *sukkah* was destroyed? Was it the divine *Sukkah*, the tabernacle of God's peace? Why should I grieve for my poor little *sukkah* when His tabernacle is complete and fully equipped and no one in the world can harm it. Let's not talk about my *sukkah*. Let's have another drink, gentlemen, of my special wine and another taste of my pancakes. Today is God's festival!"

They refilled their glasses, wished one another life and happiness, and, above all, wished that Reb Samson would merit the building of his *sukkah* the following year in Jerusalem.

"Spread over us," began one of the guests, and soon he was joined by the others, their voices uniting in a tune of melody and warmth until it filled the *sukkah*, filled every corner. And after each pause could be heard Reb Samson's voice intoning: "Again, my friends: 'Lord of the Universe! Spread over us the tabernacle of Thy peace, Thy peace!'"

Translated by Solomon Feffer

From *The Sukkot and Simhat Torah Anthology*
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COMMUNAL DISPUTATION IN HELM

The Jews of Helm planned to erect a new synagogue building, and had already resolved many weighty problems concerning its architecture.

As they were about to commence the actual construction, Berel, one of the most sagacious of the Helmites, suggested that the synagogue flooring be planed smooth. In support of his proposal he pointed out that on Yom Kippur the worshipers did not wear shoes, and if the boards were not smooth they might get splinters in their feet. Shmerel, another of the town's wise men, countered that if the flooring was smooth, the Jews might slide and fall when they danced in the synagogue on Simhat Torah. He urged that the flooring should not be planed, but should be left unfinished.

The sages of Helm, recognizing the seriousness of their dilemma, did not take the matter lightly. The clash of opinions generated deep divisiveness in the city of Helm. One group supported Berel, and the other, Shmerel.

The Berelites importuned, "Do you know what will happen if you get a splinter in your foot? It will become infected, and you will have to limp and perhaps fall. We must have a smooth floor!"

The Shmerelites protested, "Do you know what will happen if you slide and fall on Simhat Torah while dancing with the Torah? You will drop the Torah and then you will have to fast for forty days. We must have a rough floor!"

The construction was held in abeyance while the two factions engaged in a bitter dispute. Days, weeks, months went by, but there seemed no hope of reaching an agreement. Both factions finally appealed to the rabbi, who listened to forceful presentations by both Berel and Shmerel. He then retired to his chambers and deliberated for seven days and seven nights. On the morning of the eighth day, he summoned the leaders of both factions and announced his decision.

"For seven days and seven nights I considered your claims. I consulted the books of law, the responsa of the rabbis, and the chronicles of Helm. I invoked divine guidance. As a result I have come to the conclusion that both groups are right. I therefore decree that both plans must be used: the floorboards shall be smooth on one side and rough on the other. To avoid splinters on Yom Kippur, the smooth side of the board shall be used. To prevent falling on Simhat Torah, the flooring shall be reversed so that the rough side is on the surface."

And peace reigned once more in Helm.

REJOICING WITH THE TORAH

A Jew who never found time to study was rejoicing hilariously in the synagogue on Simhat Torah. He sang and danced enthusiastically, ate and drank abundantly, fully observing the festival of Simhat Torah.

Unable to fathom this sudden ebullience for the Torah, the rabbi remarked sarcastically, "My friend, I study the Torah all year and I have reason to be gay on this festival. Have you studied Torah all year that you should now celebrate so ardently?"

The exhilarated Jew replied, "On the Day of Atonement I beat my breast and ask forgiveness for the sin of bribery. Am I guilty of this sin? Why, then, should I confess to a sin of which I am blameless? The reason is obvious. It is written: 'All Israelites are responsible for one another.' If I am culpable for the sins of others, why shouldn't I also participate in their rejoicing?"

From *The Sukkot and Simhat Torah Anthology*
by Philip Goodman

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Arthur, Hermann & Wilhelm		8	10 Max & Blanka Dreifus
Levi		8	10 Johanna Eichtersheimer
30 2 Dr. Nathan Roos		8	10 Jacob & Rosa Eisen
<i>Oct.</i>		8	10 Wilhelm Frenkel
1 3 Dr. Ernest Einstein		8	10 Emma Frenkel
1 3 Salomon Katz		8	10 Cilly Fuld
1 3 Morris Nager		8	10 Hannelore Fuld
1 3 Rosa Neumann		8	10 Anni Gold
2 4 Paul Camnitzer		8	10 Ida Gold
2 4 Eugene Fleischner		8	10 Theobald Gold
2 4 Meta Kahn		8	10 Else Goldband
2 4 Theo Mathes			
2 4 Zacharias May		8	10 Lina Goldschmidt
2 4 Max Schorsch		8	10 Leo, Martha & Heinz Hirsch
3 5 Esther Rosenberg		8	10 Ella & Walter Jacobsohn
4 6 Joseph Oppenheim		8	10 Siegfried, Franziska,
4 6 Wolf Plaut			Hildegard, & Werner
5 7 Pauline Hirsch			Jacobson
5 7 Moritz Veisz		8	10 Bernhard Katzenstein
6 8 Bertha Michel		8	10 Ernst Kaufmann
6 8 Eva Nordlinger		8	10 Frieda Kayem
7 9 Irma Loew		8	10 Irma Kayem
7 9 Netty Michels			

(continued on page 35)

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WE REMEMBER (continued)

Oct.	Tishri	Oct.	Tishri
8	10 Ella Lachs	16	18 Dr. Kurt Fleischhacker
8	10 Rita Lachs	16	18 Herman Furcht
8	10 Julius Lasker	16	18 Ricka Hirschheimer
8	10 Amalie Lauter	16	18 Ida Stein
8	10 Rebecca Lebrecht	16	18 Fina Strauss
8	10 Samuel Less	17	19 Julius Graf
8	10 Alfred & Eduard Lippman	17	19 Mirtil Michel
8	10 Hilda Loeb	17	19 Malka Tavdidishvili
8	10 Joseph Loeb	18	20 Mariane Bacharach
8	10 Albert Loew	18	20 Nanette Bauernfreund
8	10 Bertha Loew	18	20 Johanna Falkenstein
8	10 Emmi, Leo, Ruth & Walter Neuburger	18	20 Max Sonn
8	10 Isidor & Mathilde Rosenbaum	19	21 Isidor Boettigheimer
8	10 Lucy Scherlinski	19	21 Adolph Kaufherr
8	10 Pauline Scherlinski	19	21 Julius & Hanna Schloss
8	10 Carl Seidenberger	19	21 Isaac Schnurman
8	10 Karl & Louise Stahl	20	22 Henry Kahn
8	10 Fraenzi Starer	20	22 Laura Neumann
8	10 Karoline Stern	20	22 Sally Nordschild
8	10 Betty Strauss	20	22 Frieda Stock
8	10 Zadock Strauss	21	23 Gustav Kaufman
8	10 Fanny Tannenwald & daughter Felicia	21	23 Meta Lauter
8	10 Israel & Klara Tannenwald & son Manfred	21	23 Salomon Wollenreich
8	10 Hedwig & Trude Traub	21	23 Sigmund Yunker
8	10 Carl Veis	22	24 Henry Veisz
8	10 Sally Wallach	23	25 Fred Goodman
8	10 Thekla Wallach	23	25 Wilhelm Heldmann
8	10 Josef & Sara Wojdyslawsky	23	25 Dr. Otto Kafka
8	10 Elisabeth, Herman & Richard Wolf	23	25 Samson Schmidt
8	10 Jacob Wolffs	23	25 Simon Schoenberger
9	11 Max Braun	24	26 Martha Dreyfus
9	11 Dr. George Ruhm	24	26 Justin Friesner
10	12 Salomon Kraemer	24	26 Mathilde Furcht
10	12 Bertha Oppenheim	24	26 Johanna Adler
11	13 Moritz Hanauer	25	27 Albin Heldmann
11	13 Siegfried Mannasse	25	27 Bertha Hollander Goetz
11	13 Siegfried Mansfeld	25	27 Sol Krell
11	13 Simon Neuburger	25	27 Victor Reichenberger
11	13 Meta Textor	26	28 Herman Glauberg
12	14 Johanna Baruch	26	28 Dr. David Gross
13	15 Rudolph Berney	26	28 Frieda Horwitz
14	16 Gustav Groeschel	26	28 Adolf & Klara Rosenberg & sons, Josef, Martin & Helmut
14	16 Michel Kahn	26	28 Leopold Rosenfeld
14	16 Justin Klau	27	29 Therese Feingold
15	17 Benedikt Hirschmann	27	29 Max Hirschenberger
15	17 Henry Mannheimer	27	29 David Lauber
15	17 Helene Rosenfeld	28	30 Sol Gernsheimer
15	17 Julius Rosenthal	28	30 Toni & Melanie Marx
15	17 Sophie Stahl	28	30 Bertha Meyer
		28	30 Selma Sonneberg

(continued on page 37)

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WE REMEMBER (continued)*Oct. Cheshvan*

- 29 1 Max Stuehler
30 2 Rudolf & Eliese Solomon

Nov.

- 1 4 Daniel Baer
1 4 Siegfried Marx
1 4 Neftal Mueller
2 5 Henry Rosenbaum
2 5 Paula Weinstein
2 5 Rachela Wolf
3 6 Isidore Weil
5 8 Otto Benjamin
5 8 Fred Freedman
5 8 Daniel Rosenthal
5 8 Sally Rosenthal
5 8 Fanny Schoenberger
6 9 Auguste Regenstein
6 9 Anton Sachs
7 10 Louis Herzberg
7 10 Max Lazar
8 11 Rudolf Buxbaum
8 11 Herman Hirsch
8 11 Jettchen Hirsch
8 11 Julius Schaler
8 11 Arthur Simon
9 12 Friedl Kraus
10 13 Albert Breitmann
10 13 Eugene Levy
11 14 August Bauer (Bauernfreund)
11 14 Jenny Homburger
11 14 Regina Leiter
11 14 Helen Mainzer
12 15 Amalia Bergman
12 15 Else Hess
12 15 Adolf Reiter
12 15 Ludwig Schwarz
12 15 Jacob Stern
13 16 Simon & Lina Nussbaum
and children
13 16 Rebeka Strauss
13 16 Setti Yunker
14 17 Betty Fuld
14 17 Friederike Goldschmidt
14 17 Ludwig Greenbaum
14 17 Joe Issi Kahn
14 17 Meier Rosenfeld
14 17 Recha Schiff
15 18 Sophie Lowenstein
15 18 Moritz Silbermann
15 18 Louis Snopek
15 18 Albert Strauss
16 19 Max Badt
16 19 Theodora Hammerschlag
16 19 Dr. Paul Hes
16 19 Julius Levite

Nov. Cheshvan

- 16 19 Nathan Reis
16 19 Jette Stein
16 19 David Stern
17 20 Moses Baer
17 20 Dina Forchheimer
17 20 Joseph Hartoch
17 20 Hannchen Lehmann
17 20 Sophie Levi
18 21 Alfred Berger
18 21 Dr. Samuel Kirsch
18 21 Fred Kraus
19 22 Siegfried Adler
19 22 Max Griesheim
19 22 Isidor Herrmann
19 22 Dora Lissauer
19 22 Hedwig Mayer
19 22 Esther Nadel
20 23 Bertha Neumark
21 24 Shmuel Auer
21 24 Isidor & Ella Dreifuss
Hannelore & Fritz
21 24 Emily Emma Simon
22 25 Adolf Stein
23 26 Henry Rosenthal
24 27 Samuel Badt
24 27 Jack Fuld
24 27 Selma Hammerschlag
25 28 Toni Oppenheim
25 28 Arthur Schwarz
26 29 Erwin & Johanna Blumenthal
26 29 Heinrich Leitner
26 29 Lina Less

Kislev

- 27 1 Hans Furstenberg
27 1 Salomon Kaufman
27 1 Melitta Markovics
27 1 Albert & Julie Steuer
28 2 Herta Nathan
28 2 Hermine Schwartz
29 3 Jacob Feuer
29 3 Siegfried Levy
29 3 Moses Neuburger
29 3 Sophie Zeilberger
30 4 Louis Neumann
30 4 Helen Reichsfeld
30 4 Joseph Simon
30 4 Harry Walter
Dec.
1 5 Emilie Holzer
1 5 Frieda & Max Schoenfeld
and daughter
2 6 William Goldschmidt

(continued on page 39)

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WE REMEMBER (conclusion)

<i>Dec.</i>	<i>Kislev</i>	<i>Dec.</i>	<i>Kislev</i>
2	6 Henry Gutwillig	13	17 Regina Lichtenstein
3	7 Eugen Hirsch	13	17 Meta Schaefer
3	7 Hanna Meyer	13	17 Dr. Hermann Schuelein
3	7 Harold Ullman	13	17 Emmy Siesel
4	8 Rose Boettigheimer	13	17 Josef Traub
5	9 Ernst Heilbrunn	14	18 Dr. Maximilian Klanfer
6	10 Hugo Kaufmann	15	19 Ida Basch
7	11 Mina Hamburger	15	19 Joseph Goldschmidt
7	11 Regina Klein	15	19 Bertha Goldwein
7	11 Moritz Saeman	16	20 Johanna Baer
7	11 Frida Schwarz	16	20 Arthur Baruch
7	11 Max Stern	16	20 Adolf Goldwein
8	12 Johanna Baumann	16	20 David Greenbaum
8	12 Karoline Gottlieb	16	20 Herman Kayem
9	13 Samuel Bernheim	16	20 Hedy Price
9	13 Isaac Frankel	16	20 Adolph Rothschild
9	13 Max Hirschhorn	16	20 Else Wolfsheimer
10	14 Kurt Schoemann	19	23 Rosa Herze
10	14 Lina Weinstock	19	23 Martin Reich
11	15 Emil Dreifuss	19	23 Fred Wolf
11	15 Simon Goldstein	20	24 Ella Jonas
11	15 Rafael Mannheimer	20	24 Ferdinand Kahn
11	15 Marcus Stern	20	24 Leo Kaufmann
12	16 Sarah Heinsfurter	20	24 Sol J. Loew
12	16 Julie Ransenberg	20	24 Marianne Schartenberg
12	16 Amalie Schoenberg	21	25 Bruno Einstein
12	16 Frederick Weil	21	25 Lichtenstein Family
12	16 Rosa Williams	21	25 Salomon Reinheimer
13	17 Leopold Friedberger	21	25 Max Stein
13	17 Eugene Hirsch	21	25 Hanna Wormser

The names of these departed will be read by the Rabbi during the Morning Service on the Shabbat preceding the Yahrzeit.

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