

HABAYIT



הבית

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Dec. '82 - Jan.-Feb., '83

LIGHT SHINING IN THE DARK

Concerning Chanukkah, the Talmud asks: "What is Chanukkah?" (Talmud Shabbos 21b).

Does this rather strange question imply that our talmudic Rabbis knew less about this popular Jewish festival than, say, the editor of an encyclopedia, or the city desk editor of a major newspaper? Hardly so. Rather, the Talmud's question, far from naive or simple, points to the need to properly identify the full thrust of Chanukkah's message.

Not for one but for two Chanukkah miracles do we thank and praise G'd. On the battlefield, He "*delivered the strong into the hand of the weak, the many into the hand of the few, the impure into the hand of the pure, the wicked into the hand of the righteous, and the tyrants into the hand of those devoted to Torah.*" (Al HaNissim prayer)

In the temple: "*From the remaining flask of oil a miracle was wrought for Israel*" (Mo-oz tzur song).

Which of the two is greater, more important, more lasting? Who can say. Both came from G'd Who intervened in the natural flow of events to show His love and concern for Israel.

Miracles come infrequently and are wonderful exceptions to otherwise iron-clad rules. The rule is: a day's supply of oil lasts but one day and no more. The rule is: the few are conquered by the many and not vice versa. History is a long chronicle of darkness with only intermittent sunshine. But the occasional flashes of brightness, such as our Chanukkah lights in the darkness of the night, enable us to live and survive.

Good Chanukkah!

Rabbi Shlomo Kahn



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PRAYER SCHEDULE

		<i>Preceding</i>				<i>Day</i>	<i>Shema</i>
		<i>Evening</i>	<i>Morning</i>	<i>Mincho</i>	<i>End</i>	<i>Break</i>	<i>Before</i>
1982							
Dec. 11	Vayeshev (Blessing Month of Tevet)	4:10	8:30	4:30	5:09	6:10	9:20
	Chanukkah — Sermon						
Dec. 18	Miketz - Chanukkah	4:10	8:30	4:30	5:11	6:15	9:30
Dec. 25	Vayigash — Sermon	4:15	8:45	4:35	5:14	6:15	9:20
1983							
Jan. 1	Vayechi	4:20	8:45	4:40	5:19	6:15	9:25
Jan. 8	Shemos (Blessing Month of Shevat) — Sermon	4:30	8:45	4:45	5:25	6:10	9:25
Jan. 15	Voero (Rosh Chodesh)	4:35	8:30	4:55	5:32	6:10	9:25
Jan. 22	Bo	4:45	8:45	5:00	5:40	5:55	9:20
Jan. 29	Beshalach — Sermon	4:55	8:45	5:10	5:48	5:55	9:15
Feb. 5	Yisro	5:00	8:45	5:15	5:55	5:50	9:10
Feb. 12	Mishpotim-Shekolim — Sermon (Blessing Month of Adar)	5:10	8:30	5:25	6:04	5:40	9:10
Feb. 19	Terumo	5:20	8:45	5:30	6:12	5:30	9:05
Feb. 26	Tetzaveh-Zochor — Sermon	5:25	8:45	5:40	6:19	5:20	9:00
Mar. 5	Ki Siso-Poroh	5:35	8:45	5:50	6:28	5:10	8:50

(continued on next page)

WEEKDAYS (unless listed otherwise — see below)

Mornings:	Sundays and Legal Holidays (Monday, Feb. 21)	8:00 A.M.
	Monday and Thursday	6:55 A.M.
	Tuesday, Wednesdays, Fridays	7:00 A.M.
Evenings:	December 12 to December 16	4:30 P.M.
	December 19 to January 13	4:45 P.M.
	January 16 to February 3	5:00 P.M.
	February 6 to March 3	5:30 P.M.

PRAYER SCHEDULE *(continued)***SPECIAL DAYS**

Friday	Dec. 10	before Shabbos: 1st Chanukkah light
Sat.-Sat.	Dec. 11-18	Chanukkah - weekday mornings 6:45 A.M.
Sunday	Dec. 26	Fast Asoro b'Teves: Fast begins 6:00 A.M.; Shacharis 8:00 A.M.; Mincho-Maariv 4:30 P.M.; Fast ends 5:10 P.M.
Saturday	Jan. 15	Rosh Chodesh Shevat
Saturday	Jan. 29	Chamisho osor b'Shevat
Sunday	Feb. 13	Rosh Chodesh Adar, 1st day: Shacharis 8:00 A.M.
Monday	Feb. 14	Rosh Chodesh Adar, 2nd day: Shacharis 6:45 A.M.
Thursday	Feb. 24	Ta'anis Esther: Fast begins 5:15 A.M.; Shacharis 6:45 A.M.; Mincho-Maariv 5:30 P.M.; Fast ends 6:15 P.M.
Sunday	Feb. 27	Purim: Maariv & Megillo Sat. night 6:19 P.M.; Shachris & Megillo Sun. 8:00 A.M.

SHIURIM SCHEDULE: Daily Leren after Shacharis
 Daily Leren after Maariv
 Chumash Shiur Shabbos 45 minutes before Mincho
 Sidro explanations Shabbos after Mincho
 Ladies' Shiur Mondays 7:30 P.M.
 Leren of Gemoro on Shabbos immediately after Musaph (commencing December 25th) followed each week by a Kiddush (Siyum for Firstborn will be on Erev Pesach). This year Tractate Berochos will be studied.

IMPORTANT NOTICE

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FROM THE DESK OF THE PRESIDENT

At this time, we once again proudly reflect on our High Holiday Services, conducted as always in our traditionally dignified manner and in our well attended Synagogue.

Special thanks are due our Rabbi Shlomo Kahn, for the series of well structured sermons which inspired our worshippers and enhanced the solemnity of the Holy Days. Our Cantors, Mr. Jack Scharenberg and Mr. Manfred Walden, ably contributed to our services, well assisted by our Choir. Mr. Stanley Stone sounded the Shofar expertly and Mr. Albert Blank read the Torah efficiently. A difficult and often thankless task, the distribution of Aliyot and Mitzvot, was once again tactfully fulfilled by Mr. William Blank.

The Sukkoth Festival was highlighted by the Kiddush in the Sukka, sponsored as always by the Sisterhood, beautifully decorated and blessed with good weather. Through the courtesy of Mr. Noa Holz of Luzern, the Sukka was enhanced this year with some of his original hand-drawn decorations on appropriate Sukkoth themes, which were appreciated and admired.

On the first day of Sukkot a new Torah Mantle was presented to the Congregation by the family of the late, unforgettable Adolph Pauson, of blessed memory. The well-chosen words spoken at this occasion by our Rabbi gave a solemn meaning to the presentation, well appreciated by all who were present. Our sincere thanks go to the Pauson family.

The festive season was concluded on Simchat Torah with a service conducted in a spirit of happiness, followed by a kiddush tendered by the Choson Torah, Rabbi Shlomo Kahn, and the Choson Bereshit, Mr. Harry Speier.

Once again I wish to thank our Executive Secretary and his staff for their efforts during the year, and all the ladies and gentlemen who are always ready to pitch in and help with many details, whenever there is need.

Many of the initial Yom Kippur pledges were already received shortly after the conclusion of the Holidays, and we express our appreciation for the promptness with which our members responded.

With your continued generosity toward the Congregation and your cooperation, we look into the future with optimism, notwithstanding the many problems facing our people.

I wish you all a very happy Chanukkah.

Oscar Wortsman
President

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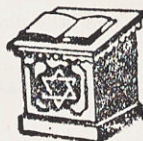
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CONGREGATION NEWS IN BRIEF ...



... that for this year's Yom Kippur services, detailed "Guidelines for Yom Kippur" were published and, in addition to our "Companion to the Yom Kippur Machzor", distributed to our worshippers, significantly contributing to the dignity of the service, enabling the worshippers to follow the prayers with ease, interspersed with explanatory remarks by the Rabbi, resulting in a meaningful and inspiring service ...

... that the Hoshano Rabbo Lernen, sponsored by our Chevra Kadisha, initiated the solemn day of study and prayer in the traditional way, that the assembled men recited in unison passages from the Book of Devorim and responsive reading of Chapters of the Book of Psalms, that Rabbi Kahn in his Devar Torah elaborated on the unique dual spirit of solemnity and joy marking not only Hoshano Rabbo but the very personality of the Jew, that greetings were offered by Chevra President Emanuel Hirsch and tasty refreshments served by a group of ladies ...

... that during the Yizkor and Matnas Yad services on Shemini Atzeres, Rabbi Kahn directed the congregation's thoughts and prayers for Anatoly Shcharansky, the Soviet Jewish prisoner whose life is in danger, and for Israeli prisoners still held by Syria ...

... that a traditional spirit of rejoicing with the Torah filled our Synagogue on Simchas Torah and spontaneously drew many of our worshippers, old and young, into a joyous circle of dancing and singing; that the entire Congregation enjoyed the refreshments served at a Kiddush after services, tendered by Rabbi Kahn and Mr. Harry Speier, Choson Torah and Choson Bereshis ...

... that Mrs. Rita Rosenthal has accepted the chairmanship of a committee of volunteers who will periodically visit members of our Congregation who reside in the various Nursing Homes, Senior Citizen Residences and Convalescent Homes in and near New York — anyone interested in joining this important project please contact Mrs. Rosenthal (942-0057) or our office ...

... that our 2nd trip to Atlantic City on October 18th, organized by Congregation and Sisterhood, took two buses of happy participants on a much enjoyed and well appreciated outing ...

... that our season's first Oneg Shabbat, scheduled for Shabbos Vayero, November 13th, will be reported on in the next issue ...

... that the annual Sisterhood Luncheon took place on Sunday, October 31st — see separate report elsewhere in this issue ...

... that the annual Breakfast Conference of the Jewish Community Council took place on October 31st — see separate report elsewhere in this issue ...

... that our Chanukkah party will take place Saturday night, December 11th, and will be reported on in the next issue ...

... that the traditional Lernen of Gemoro after Shabbos morning services will commence December 25th (see announcement on page 3), to be followed each week by a Kiddush — sponsors are invited to contact Mr. William Blank ...

... that our annual bazaar will take place February 5th - 7th, for which everyone is urged to make available merchandise to be sold ...

... that the Annual General Membership Meeting of the Congregation is scheduled for Sunday, March 13th — please reserve the date ...

(continued on page 6)

Congregation News in Brief *(continued)*

... that a Soviet Jewry Benefit Concert will take place Saturday night, December 18th — see announcement elsewhere in this issue ...

... that a new Torah mantle was donated in memory of Adolph Pauson by the Pauson Family ...

... that new Birnbaum Siddurim were donated in memory of Hilde Hoffman by the Friedman, Moche, Auslander & Ashenberg Families. ...

... that regretfully the names of Mrs. Martha Bamberger and Mrs. Bianca Berger were omitted on the list of the Rosh Hashono Greetings in the last HABAYIT and the name of Mr. Julius Wertheimer was listed incorrectly; we also regret that the name of the late Hugo Israel did not appear on the Yahrzeit list because of an error by the printer ...

NINTH ANNUAL BREAKFAST CONFERENCE ON NEIGHBORHOOD PRESERVATION

Opening the ninth breakfast leadership conference, attended by 300 persons on a beautiful autumn day, October 31, 1982 — 14th Cheshvan 5743 — Mr. David Hoff, conference chairman, described Washington Heights - Inwood as an outstanding middle class community. He enumerated the many advantages it offers, affordable rents as the most important one. He mentioned this as a welcome factor that people are moving into the area.

Rabbi Ralph Neuhaus, Vice President of the Jewish Community Council, elaborated on the confidence with which the Council started out in 1966 with its goal to preserve this community. He gave credit to Mrs. Elisabeth Wurzburger, Judge Herman Cahn, and all others who helped with this difficult task.

Rabbi Israel Miller, Senior Vice President of Yeshiva University, stressed the importance of working together with all groups, in order to succeed. He introduced City Council President Carol Bellamy. She described New York City as "ever-changing." She enumerated its many problems, noting that it has come a long way since 1975, but that many of its problems still need to be solved.

Mrs. Wurzburger, whom Comptroller Harrison J. Goldin called "Eshes Chayil," reminisced about the hall (where the conference was held), which was first used for Jewish community purposes in 1939 when Washington Heights was a prospering, secure neighborhood. In 1960, there were signs of deterioration, she continued, and in 1970 a hard choice had to be made whether to stay and face the problems, or to relocate. "We are still here!" she noted, "... we worked together for our mutual benefit. In all probability, that was the secret of our survival."

Following more speeches, Dr. Erich Erlbach, Chairman of the Housing Committee, summarized the message of the conference: to avoid polarization as all problems are alike for everybody; jobs, crime, education, transit, housing, budget, etc., affect all areas. He ended with the thought that our community is built on spiritual and moral values, handed down to us by our forefathers.

While listening to the many inspiring speeches, everyone was enjoying a delicious breakfast served by gracious ladies. Before reciting the benshen, Rabbi Shlomo Kahn, President of the Washington Heights-Inwood Preservation and Restoration Corporation, explained that the benshen is an expression of gratitude.

Catching the assembled before dispersing, Borough President Andrew Stein came and addressed them with encouraging words to stay active and pledged to support us.

Charlotte Wahle

ALL IN THE FAMILY

Two of our annual four seasons share the quality of being transitional periods between the pleasures of Summer and the rigors of Winter. Fittingly, both Spring and Fall begin with days of equal length of daylight and night preparing us for the ever-repeating cycle of growing and waning.

Autumn itself is a season of gradual changes. At the start of the Jewish New Year Nature's palette just began to prepare its annual color-spectacular. A few weeks later, the russet of the oaks, the flaming red of the maples and the golden leaves of the birches climaxed to the peak of their technicolor show. Wild woods and parks looked like one large gaily decorated Succah. And now, just before Winter, comes yet another symbolic color effect: "When the frost is on the pumpkin," it reminds us that hoary thatching is the dignified sign of our own reaching the autumn of our lives, at the same time being a fit occasion for Thanksgiving.

Many again are the joyous family events to be reported in this winter issue of *Habayit*. A veritable cornucopia of special birthdays has bestowed simchot to our house during the months of August through November.

Seventieth birthdays were celebrated in September by Mrs. Berta Loeb in Miami and by Mrs. Hella Loewengart. Mr. Eric Peter Oster, Mr. Lothar Tannewald and Mrs. Estera Wartelsky were sharers of the same honor in October.

The three-quarter century mark was observed by Mrs. Gertrude Mann in August, by Mrs. Betty Ibson and Mrs. Magda Kahn in October, while Mrs. Kathe Behrens, Mrs. Recha Frank and Mr. Otto Lowenstein had like honors in November.

The eighty year milestone was celebrated by Mrs. Hedwig Traub in September, by Mr. Henry Wolf in October and by Mrs. Frieda Strauss in November.

85th birthday honors were shared in September by Mrs. Maria Sass and Mrs. Hilda Sternweiler, and in November by Mr. Victor Schwab and Mrs. Therese Zeilberger.

The honor of having reached or passed the 90th milestone has come to as many as six select members. Miss Rosa Blumenthal celebrated her 90th birthday in October; Mr. Isidore Lemberger his 91st in the same month, preceded by Mrs. Mira Silbermann's equal mark in September. November featured Mrs. Ida Kaufherr's 93rd and Mrs. Kathi Herzfeld's 94th birthdays. Top mark in venerability goes to Mrs. Marie Gutman's 98 year milestone, celebrated in October.

Turning from the attainment of high age to the simchot, coming from the younger generation, let us recount the season's events which again prove the talmudic saying that "Thy children are thy builders." A great-grandson was born to Cantor and Mrs. Jack Schartenberg, while Mr. and Mrs. Manfred Hirschheimer rejoiced in the birth of a grandson. A different kind of "Grosselternfreude" is shared by Mr. and Mrs. Harry Speier, Mr. and Mrs. Edward Knopf and Mrs. Meta Weil, whose grandsons Stuart, David, and Noel recently observed their Bar Mitzvah. The Bar Mitzvah of Daniel Kaufman, son of Dr. and Mrs. Henry Kaufman and grandson of Mrs. Hilda Bendheim was celebrated on November 25th.

The month of October saw the engagement of Mr. Stanley Stone and Miss Ellen Godis. On Shabbat Parshat Noach, Stanley's masterful Torah reading of the entire Sidra and of the Haftarah, preceded the festive Kiddush, given by his parents, Mr. and Mrs. Fred Stone. Miss Joyce Aufseeser's (daughter of Mr. and Mrs. Ernst Aufseeser) marriage to Mr. Jonathan Harer and Miss Gloria Seibel's marriage to Mr. Harvey Thurm close out our wide list of "Besorot Tovot."

To our older "Jubilarer" a cordial "Ad mea ve-essrim" and an equally heart-felt wish of "Mazal uverachah" to all celebrants and may the protection of Heaven continue to be with our entire house!

Shalom ve-hatzlachah,

Theodore H. Spaeth

SISTERHOOD

It has become tradition with the Sisterhood to open the Social Season with a culinary feast. So, on Sunday, October 31, 1982 we gathered in our Social Hall for this event. Vice President Edith Weissfeld and Mrs. Ria Roos, together with Mrs. Rose Rabow had graciously taken on the task of preparing for it. The "Leib Gildin Orchestra" — Mr. Gildin and his amplified accordion — played Jewish tunes before and during the meal. Mrs. Weissfeld gave a hearty welcome to all guests, so did President Fay Blank who also expressed her thanks to the above mentioned three ladies.

Rabbi Kahn was guest-speaker. Being a Rabbi, the Torah is foremost on his mind. He referred to it in a wonderful manner. The main dish for the luncheon was fish. In the book of Genesis the Almighty created fowl and fish on the fifth day and spoke the first blessing over them, to be fruitful and multiply; the second blessing, on the sixth day was for man, to be fruitful and multiply, and the third blessing, on the seventh day, was for the giving of the Sabbath. For the sake of the triple blessing we like to eat some fish on Shabbos. Rabbi Kahn mentioned some other occurrences of fish in the Torah.

Lunch was served and the emptied plates and happy faces were proof that it was a delicious meal.

A novelty was a "Woman of the Year Award"; an artfully handwritten award, done by Mr. Holz who is visiting with his daughter, Mrs. Blank and her family. Mrs. Blank spoke about the woman to be honored with highest praise, for her devoted service, her and her husband's good advice and help for the benefit of the Sisterhood over many years. We were all impatiently waiting to know who the honoree may be. The announcement that it was Vice President Irma Stern was greeted with great enthusiasm and approval. Mrs. Stern was taken by surprise and thanked for this recognition with great emotion.

The raffling off of prizes was fun. The afternoon concluded with Rabbi Kahn leading us in saying grace. We parted with thanks and good wishes from Vice President Weissfeld.

Eugenie Weinberg
Recording Secretary

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THANK YOU

I especially want to thank Rabbi Kahn, Cantor Scharenberg, former President Adolph Heimer, Vice Pres. Arthur Hanauer, Mrs. Edith Weissfeld and Mrs. Fay Blank, as well as all those who so kindly participated during my most difficult time.

Arthur Gottlieb Ilse Levine Carrie Plaut

We would like to express our sincere appreciation to Rabbi Kahn, Cantor Scharenberg, Chevra Kadisha, the Congregation and all our friends, for their thoughtfulness extended to us on the passing of our beloved husband and father.

Toni Lindheimer Lottie & Bert Cohen

My sincere thanks to the Rabbi, Cantor, Chevra Kadisha and the Congregation for having remembered me on my special birthday and for the many good wishes I received on this occasion.

Henry Wolf

My sincerest thanks to Rabbi and Mrs. Shlomo Kahn, the Congregation and Chevra Kadisha for remembering me on my 70th birthday. Your thoughtfulness was very much appreciated.

Lothar Tannenwald

We would like to express our sincere appreciation to Rabbi Kahn, Cantor Scharenberg, the Chevra Kadisha and Sisterhood, members and friends, for their thoughtfulness extended to our beloved "Aunt Hilde" Hoffman during her recent illness and untimely death.

Shirley and Joan

Sincere thanks to Rabbi Kahn, Cantor Scharenberg and Mr. Hanauer on their recent visits while I was hospitalized, also to the Congregation for their good wishes.

Herman Goldsmith

Unable to acknowledge individually the many warm and good wishes as well as tokens of thoughtfulness on our Golden Wedding Anniversary, we ask each and everyone to accept through these means our most sincere thanks and appreciation.

Rabbi & Mrs. Hugo Stransky Kfar Sava, Israel

Rabbi & Mrs. Shlomo Kahn express sincere appreciation to all who contributed in their honor to the Shaare Zedek Hospital Dinner Journal.

My sincere thanks to Rabbi Kahn, Cantor Scharenberg, Chevra Kadisha and Congregation, for their good wishes and visits during my stay in the hospital and at home.

Lewis Knurr

HOLIDAY GREETINGS

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THE MANY-SIDED DREYDEL

by Rabbi Shlomo Kahn



It goes by various names: *Trendel* (from German: "to roll"), *Dreidl* or *Dreydel* (German *drehen* "turned" into Yiddish), by some *Werfel* ("to throw") or *Stell-ein* (lit. "put in"), while in Israel it's *Sevivon* (from Hebrew *sovev*, "to turn"). Call it what you will — there is no Jew, young or old, who doesn't know exactly what it is and what to do with it.

Resembling a children's toy, a top, its major components are three: a handle with which to twirl it, a leg on which it spins, and four sides. Grasp the handle firmly with two fingers, give it a brisk, energetic twist, and off it goes, spinning on its leg merrily along until (as in the popular Dreydel song) "it is all tired and drops" on one of its four sides. But now the eyes of all players are glued to it and they watch and crane with bated breath reminiscent of the gambling casino or the stock exchange, for now abruptly, the player's luck has come to light. There may come a shriek of delight (if there's a win), or a groan of misery (if a loss), or a shrug of disappointment (if a dud).

A game of chance, warmly endorsed by time-hallowed Jewish custom? Yes indeed, for it's Chanukkah, a rare type of holiday which gladdens the heart for it commemorates a glorious Jewish event, without the sometimes costly and not insignificant restrictions of a full biblical yomtov.

The four sides of our Dreydels are inscribed with four Hebrew letters: *nun*, *gimmel*, *he'*, *shin*, initials of the Hebrew sentence *nes gadol hoyo shom* ("a great miracle occurred there" i.e. in Israel; hence the Israeli Dreydels replace the *shin* with a *peh* so as to read *nes gadol hoyo po* "a great miracle occurred here").

As so often with things Jewish, alternate explanations are imaginatively offered. Not only do they give evidence to ingenuity and skill of thought, but also they stimulate interest.

Find the *gematriyo* — numerical value — of the four letters and what will you get? *Nun* = 50, *gimmel* = 3, *he'* = 5, *shin* = 300 — the total: 358. But this is precisely the numerical value of the word *Moshiach* (*mem* = 40, *shin* = 300, *yud* = 10, *ches* = 8). Chanukkah celebrates a victory, freedom from oppression. We anxiously let our Dreydel spin with its four significant letters toward a speedy arrival of the Messianic era.

Can we possibly find a hint for the Dreydel in the Torah? But of course, and right on target. In the very Torah portion, Vayigash, which usually follows Chanukkah, we read:

וְאֶת־יְהוּדָה שָׁלַח לְפָנָיו אֶל־יוֹסֵף לְחֹרֶת לְפָנָיו וְגִשְׁנָה

"He sent Judah before him to Joseph to show him the way to Goshen" (Genesis 46:28). Look at the word *goshno* — its Hebrew letters are *gimmel* — *shin* — *nun* — *he'* — none other than those sported by our Dreydel!

Now turn to the Haftoro of Vayigash, taken from the Book of Ezekiel. Its opening words: "And you, son of man, take yourself a piece of wood . . ." (Ezekiel 37:16). It was for a lofty symbol, of course, that the prophet was directed to do so, but . . . won't you stretch
(continued on page 12)

The Many-Sided Dreidel (continued)

the point a bit and allow the *possibility* of a hint — a wooden Dreydel?

Finally, a much more sober interpretation. Israel's arch-enemies in history may be identified as Nebuchadnezzar (Babylonia), Haman, Seir (Rome) and Gog (war-lord who, in the end of days will precede the coming of the Messiah). These four take their turns on our Dreydel, by their initials (*nun, he', shin, gimme*l), but every enemy of ours is destined to fall, one after the other, while Israel endures forever.

In order to play with the Dreydel, rules had to be established and the letters suitably fitted into them. German-Yiddish endowed the *nun* with the meaning "nichts" ("nothing"), *gimme*l "ganz" ("all"), *he'* "halb" ("half"), *shin* "stell ein" or "setz ein" ("put in"). Of course not every language is so cooperative, therefore some Dreydels went Latin and had inscribed not the traditional Hebrew letters but A (*aufer* — "take out"), T (*totum* — "all"), D (*depone* — "put in"), N (*nihil* — "nothing"). Another version: D (*dividium* — "half"), P (*pone* — "put in"), N and T (as above).

Does Dreydel playing have really anything to do with Chanukkah, or is it simply (as some cynical "historians" insist) "the Judaizing of medieval dice of German gamblers, ideal for the long winter nights at this time of year"? Tradition, lovingly handed from generation to generation, tells another, much more plausible story.

Tyrannical Antiochus banned Torah study in ancient Israel, intent on bending the believers in G'd to his idolatrous ways. But history records with pride that the religious education of Jewish children can never be stopped. Torah study went underground, children gathered in secret and sat at the feet of their teachers. Just in case they would be searched on the way or discovered as they had gathered in groups, out came small toys — the Dreydels — and it appeared that they were only playing games.

Torah is our life, and the Chanukkah Dreydel played an honored part in it.

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THE WORLD'S MOST BEAUTIFUL SYNAGOGUE



Under this bold, ambitious headline, *The Jerusalem Post* (Israel's English-language newspaper) reported last August's dedication of an edifice of architectural splendor, gigantic dimensions, and features so unique that it has become a fitting centerpiece of the Holy City — The Jerusalem Great Synagogue.

Needless to say, any synagogue, regardless of grandeur, cannot possibly match or replace the glory of Jerusalem's Holy Temple. Synagogues are merely reflections of its sanctity. Ezekiel calls them, in G'd's name, "little sanctuaries" (Ezekiel 11:16). But when, at Chanukah time, we recall and commemorate the Temple's rededication, a description of this truly great "little" sanctuary is quite topical and timely.

Although Jerusalem boasts of an extraordinary abundance of synagogues — more than 450! — it has been the dream of Israel's various chief rabbis for some 60 years to have a central House of Worship erected to truly unite all Jews. This has now been achieved.

An inscription at its entrance dedicates The Jerusalem Great Synagogue to "the six million Jewish victims of the European Holocaust and all those Jewish men and women who sacrificed their lives for and in defence of the State of Israel." A large circular entrance hall with patterned marble floor and fifteen dazzling crystal chandeliers leads to the Synagogue proper. Upon entering it, the massive *Bimah* (Torah Reading Desk) and the magnificent Holy Ark catch the eye of the viewer. The *Bimah* is made of marble and over it hangs a three-and-a-half-ton, immense, brass-and-crystal chandelier. A beautifully constructed massive marble Holy Ark is covered by a red-and-gold *Poroche*, and over it rises a glass window thirteen meters high, reaching all the way up to the unsupported 20-meters high dome. The *Ner Tomid* is comprised of Mogen-David shapes simulating the Old City walls in silver and glass.

On three sides, the Synagogue interior is surrounded by ca. 1,000 oak and red-plush seats for the men worshippers. The women's gallery above the main floor seats some 650 ladies. This 1,700 seating capacity makes the Great Synagogue truly "great."

Several modern innovations demonstrate not only imaginative skill but also a love for detail and fine understanding for practical matters. Shabbos escalators and elevators, fully automatic, enable the ladies to reach their seats in ease and comfort. The sunken choir pit can be hydraulically raised to become a platform for a *chuppo* and a latticed panel in the roof above this section can, with the push of a button, be opened for the wedding ceremony to be

(continued on page 14)

The World's Most Beautiful Synagogue *(continued)*

conducted under the open sky (as requested by some customs). All the oak chair seats in the synagogue are equipped with a lowering device. On Tisho beAv the worshippers can comply with the custom to sit low as a symbol of mourning.

Art has been lavishly supplied. The women's gallery is decorated with metal medallions depicting the themes of the holidays. The Ark Curtain is beautifully hand-embroidered in exquisite design. The towering glass window over the Ark dazzles with rich symbolism. There is the mystical Sephira-Tree of the Kabbalah, and Eden's Tree of Life, both against a sky-blue background. Underneath comes the symbol of divine promise, the rainbow, as well as the flaming thorn-bush of revelation. Powerful roots of the Tree of Life descend into the lower segment against a deep red background, symbolizing the earth (*adom-adomoh*). Appropriate biblical verses proclaim the Holiness of G'd, His One-ness, His concern for mankind, climaxing in the message: "Fear not, My servant Jacob!"

Order, decorum and dignity will be strictly enforced in the Great Synagogue. No talking is allowed during prayer and Torah reading. Men are required to wear jackets and ties. A choir will enhance Shabbos and Yomtov services. No *talis* may be removed before the end of the service.

Envisioned for some six decades, built over a period of eight years at a cost of \$14.5 million (of which Sir Isaac Wolfson donated \$8 million), the Great Synagogue of Jerusalem has become a reality.

Rabbi Shlomo Kahn

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UND WEIN ERFREUE DER MENSCHEN HERZ . . .

Die Bibel berichtet in Genesis 9, 20-21, dass Noah der erste Mensch war, der Wein herstellte. Die Kundschafter kehrten zu Moses mit Trauben zurueck. Die Bibel und ihre Kommentare enthalten noch viele weitere Hinweise auf Wein, und die Weinerzeuger koennen darin auch Information finden, wie man Weine machen kann, welche den im alten Erez Israel getrunken aehnlich sind. Die Juden haben sich seit jeher fuer Weinbau interessiert, und im modernen Israel hat er das Niveau einer Wissenschaft und Kunst erreicht. Jedoch seit der Eroberung des Landes durch die Roemer bis ins 19. Jahrhundert wurde kaum Wein in Erez Israel erzeugt. Die Geschichte des Weines im neuen Israel zeigt, dass seine Erneuerung fast auf einen Zufall zurueckzufuehren ist.

In Jahre 1882 kaufte eine Gruppe rumaenischer Juden Land an einem etwa 30 km suedlich von Haifa liegenden Ort und begann dort eine Siedlung zu errichten. Zur selben Zeit wurde von russischen Juden ungefaehr 15 km suedoestlich von Jaffa eine andere Siedlung gegruendet. Aus der ersteren wurde Sichron Jakow, und die letztere ist das heutige Rischon Lezion. Beide Siedlergruppen hatten zu Beginn mit grossen Schwierigkeiten zu kaempfen; die russische sandte einen Vertreter nach Europa, der zufaellig mit Baron Edmund de Rothschild, dem franzoesisch-juedischen Philanthropen, zusammenkam. Dieser erklarte sich bereit, den Neusiedlern zu helfen.

Aufgrund von Augenzeugenberichten kam der Baron zur Ansicht, dass der Boden und das Klima beider Siedlungen denen der Umgebung von Bordeaux, wo er grosse Weingaerten bessass, sehr aehnelten. Er sandte also Rebensetzlinge aus seinen Weinbergen nach Erez Israel, liess auf seine Kosten Brunnen graben und veranlasste die Siedler, zum Weinbau ueberzugehen. 1887 fand die erste Weinlese statt, und die neugebauten Weinkellereien in Rischon Lezion nahmen die Ernte auf. 1892 wurden die Keller von Sichron Jakow eroeffnet. Das war der Beginn der heutigen "Carmel"-Weine.

Amram Surasky ist der Direktor der Carmel-Winzer-Genossenschaft in Sichron Jakow. Er waelhte Weinbau als Fach, nachdem er 1959 sein Studium der Nahrungsmittel-Technologie an dem Technion in Haifa abgeschlossen hatte. Er sagt, dass sich Sichron von Rischon in zweierlei Hinsicht grundsatzlich unterscheidet. Die Bauern von Sichron sind keine Spekulant. Der Boden um den Ort herum ist fuer Landwirtschaft bestimmt und viele Bauern haben ihn von ihren Vaetern und Grossvaetern geerbt. Jedes Jahr gibt es mehr Trauben, da die Weinlese von Jahr zu Jahr ergiebiger wird. In Rischon hingegen nimmt die Traubenernte staendig ab, da viele der Bauern ihren Grund und Boden fuer Bauzwecke verkaufen.

Heute produziert Sichron mehr Wein als Rischon, aber dort wird mehr Wein in Flaschen abgefüllt. In Sichron werden nur Weine fuer den israelischen Konsum hergestellt, waehrend Rischon auch fuer den Weinexport arbeitet und ausserdem Likoere und Schnaeppe herstellt.

Die Carmel-Weine sind alle kosher. Was bedeutet das? Das ist ein Wein, der drei Bedingungen entspricht: 1. Bei seiner Erzeugung sind ausschliesslich Juden beschaeftigt, vom Pressen der Trauben bis zum Abfuellen in die Flaschen. Um ihn "kasher lemechadrin" zu
(continued on page 16)

ISRAELS WEINKELLER . . . (continued)

machen (glatt kosher), muessen alle in der verschiedenen Erzeugungsphasen arbeitenden Personen ueberdies noch orthodox sein. 2. Auch die Trauben muessen kosher sein. Normalerweise genuegt es, dass die Reben drei Jahre alt sind, damit aus ihren Trauben Wein gegoren werden kann. In Israel duerfen sie aber erst im vierten Jahr fuer die Herstellung von Wein verwendet werden. Der Maschgiach (religioeser Aufseher) weiss immer, welche Rebstoecke neu sind und von welchen geerntet werden darf. Vor der Weinlese inspiziert er die Weinberge und sagt dann den Bauern, was geerntet und fuer die Weinerzeugung benuetzt werden kann und was nicht. Wenn ein Bauer die Traubenernte einbringt, bevor er hierzu vom Maschgiach die Erlaubnis erhielt, werden alle seine Trauben als nicht kosher angesehen. 3. Wenn die Weinlese vorbei ist, wirft man ein Prozent der geernteten Trauben weg, als Symbol des biblischen Zehnten aus der Zeit des Tempels.

Die Weinindustrie faellt in der Wirtschaft des Landes und seiner Ausfuhr ins Gewicht. Jedes Jahr werden 20,000 bis 22,000 Tonnen Trauben in Sichron verarbeitet, waehrend die Kellereien von Rischon 14,000 bis 15,000 Tonnen aufnehmen. 60 Prozent sind "Press-Wein" (Schalen und Kerne, die zwecks Distillation von Alkohol und zum Suessen von Weinen gepresst werden). In Rischon fuellt man in Jahr 7 Millionen Flaschen Wein, und nach Rischon bringt mann dann in Faessern Quantitaeten, die fuer das Abfuellen von 6 bis 7 Millionen Flaschen genuegen.

Im Weinexport stehen an erster Stelle Chateau Rishon Lavan (ein suesser Rotwein), Cabernet (ein herber Rotwein) und wiederum Hock. Diese Weine werden in erster Linie nach den USA, England, Kanada und Schweden ausgefuehrt. Dann folgen die uebrigen skandinavischen Laender, Australien, Frankreich und Holland. Auf die Frage, wie die Qualitaet der israelischen Weine im Vergleich zu der anderer Laender ist, antwortet Amram Surasky: "Wenn man von Qaulitaet spricht, muss man auch den Preis in Erwaegung ziehen. In ihrer Preislage stehen die israelischen Weine an erster Stelle in der Welt!" Seiner Meinung nach sind qualitaetsmaessig die folgenden Carmel-Weine die besten: Savignon Selected und Emerald Riesling (beides Weissweine), Cabernet Selected (ein Rotwein), Tinta Amarella und Sichron 92. Er persoanlich zieht den letzteren Rotwein und Colombard allen anderen vor.

Sind die Israelis grosse Weintrinker? "Die Israelis trinken zwar mehr Wein als die Juden sonst in allgemeinen, aber man kann sie in dieser Hinsicht nicht zum Beispiel mit den Franzosen vergleichen. Als ich 1959 zur Weinbranche kam, betrug der jaehrliche Weinkonsum pro Kopf ungefaehr vier Liter, waehrend er in Frankreich 120 Liter ausmachte. In den fuenziger Jahren waren die Nordafrikaner und die Rumanenen die groessten Weintrinker. Heute konsumieren hauptsaechlich Israelis in gehobener Stellung, die Weintrinken gelernt haben".

Von Sybil Zimmermann

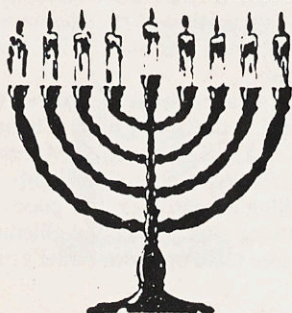
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ACCENTUATE THE POSITIVE — ELIMINATE THE NEGATIVE



To set the above as a goal is mighty ambitious. Doubly so. Although the two phrases appear to be Siamese twin objectives, intimately intertwined, they can be separated without the risk of surgery. Or can they?

King David, using frank language, called a spade a spade: "Depart from evil and do good" (Psalms 34:15). That is the exact replica of our title above in different, less sophisticated garb.

Man's life program for correct living is twofold: abstain from wrong and promote good. At first blush this acts as a floodlight trained on the Torah's code of law. Judaism's precepts fall into two general classifications: positive commandments (248 "do's") and negative prohibitions (365 "don't's"), totalling *taryag mitzvos* — 613 commandments. But it refers to a more encompassing program as well.

On his way through life man is confronted with two avenues or, if you like, two sides on the same highway. He must be wary of wrongdoing, step carefully so as to avoid pitfalls, and he is called upon to perform actively, wield his own broom, put a shoulder to the mighty wheel which turns the world in the right direction.

The skillful traveler learns to make like a New York busdriver of yesteryear who had to give correct change to passengers and simultaneously watch traffic and traffic lights. He will concentrate on both: avoid error and perform to perfection. But what about the less experienced, not-so-talented, less generously endowed by the Creator with dexterity? What if a choice must be made: either do good or avoid bad?

An agonizing choice! Primarily our sense of ethics bears down on the "depart from evil" side. It is worse to actively do wrong than to passively refrain from doing a good deed. (In Halacha, usually "don't's" incur punishment, not "do's.")

But the alert and knowledgeable will counter the above with a Talmudic principle that shows the reverse. When a positive precept locks horns in combat with a negative, it's the prohibition which must give way!

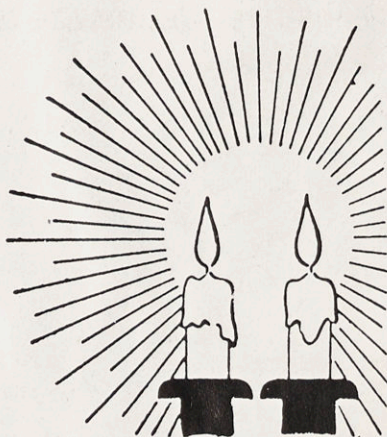
Phrasing the topic in more general terms: Ideally man concentrates on both; he simultaneously avoids bad and does good. But if one of the two goals must be favored over the other, what then? Perhaps our Chanukkah Menorah involving a famous Talmud controversy can shed some light on it.

In what order do we kindle the Chanukkah lights? According to the School of Shammai, eight on the first night, then decreasing the number by one on each successive evening. But the School of Hillel suggested one on the first night, adding a light on each successive evening (Talmud Shabbos 21b).

Why the controversy? For two reasons, explains the Talmud. First: Shammai features the incoming days, kindling a light in honor of the days yet to come; Hillel stresses the outgoing days.

Secondly: Shammai has a biblical precedent. On Sukkos, seventy sacrificial bulls were offered in the Temple for the welfare of the nations of the world. These followed a decreasing pattern: 13 on the first day, 12 on the second, 11 on the third, down to seven on the seventh day. Hillel however applies the rule "we ascend in sanctity, not descend."

(continued on page 20)



A SUGGESTION TO OUR MEMBERS

Our Congregation has received during the last years substantial amounts under the Wills of members and friends of our Congregation for the purpose of keeping the memory of their loved one alive.

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We suggest that our members and friends who want to act in a similar manner contact their lawyers and discuss with them the insertion of such a provision in their own Last Wills.

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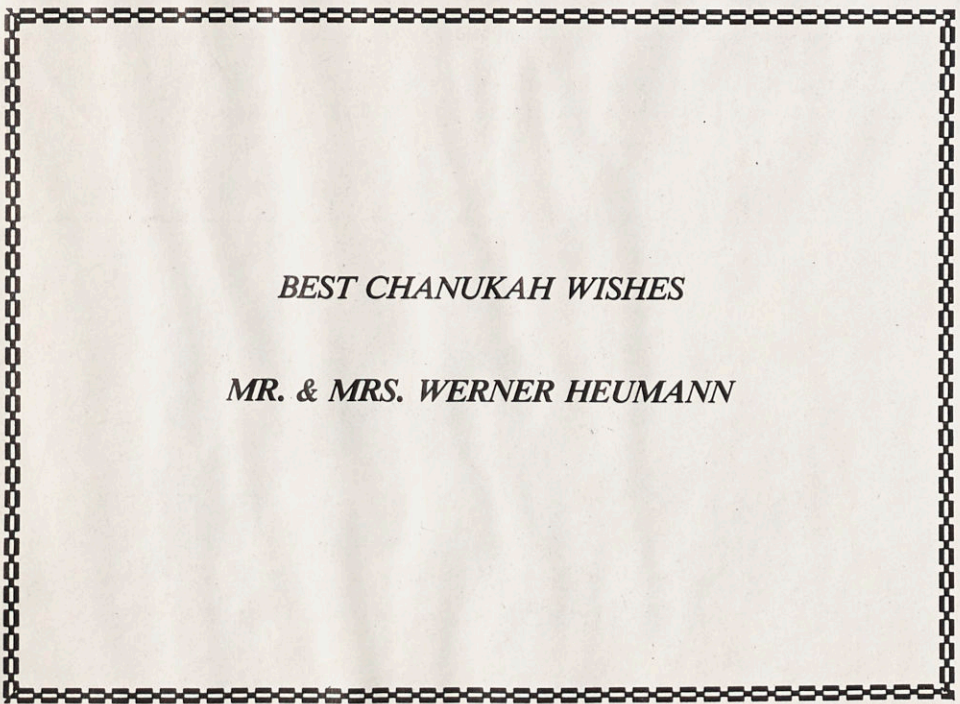
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Accentuate the Positive *(continued)*

The Talmud's first analytic explanation of the Shammai-Hillel bout needs no comment. But the second raises the question, what has Sukkos in common with Chanukkah? An eminent scholar makes a telling point.

The Sukkos offerings were to weaken the forces of evil (influence of the heathen nations of old), hence conspicuous descent is the apt symbol. Chanukkah celebrates both decline of wickedness (Hellenistic idolatry) and rise of morality (Maccabean victory and rededication of Temple service). Shammai's decreasing Chanukkah lights emphasize "depart from evil." Hillel's ascending Menorah kindling accentuates "do good." (Chatham Sofer).

Talmud Sages differ in solving our postulated dilemma! The conclusion? Although Shammai usually advanced the more lucid opinion, Israel's majority of scholars almost always sided with Hillel.

Rabbi Shlomo Kahn

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JUDEN IN BOMBAY



WENIGE UNTER HUNDERTEN VON MILLIONEN

Auf den vielen Reisen in alle Welt, die ich im Laufe der Jahre unternehmen konnte, habe ich es mir stets zur Aufgabe gemacht, jene juedischen Gemeinschaften aufzusuchen, die klein sind und leider haeufig noch kleiner werden. Dies ist nie von makabrer "Lust am Untergang" oder skurriler Neugierde motiviert, sondern entspringt einer mitbruederlichen Verantwortung fuer die auf isoliertem — nicht notwendigerweiser verlorenem Posten ums Ueberleben kaempfernden Kehillot, ihre geistigen Fuehrer und ihre Mitglieder. Als Historiker und als Zeitgenosse glaube ich zu wissen, dass juedisches Gemeindeleben gleichermassen eine Sache der Qualitaet wie der Quantitaet ist und beide voneinander abhaengen. Keine Gemeinschaft, insbesondere keine juedische, kann bestehen und die Tradition in die Zukunft tragen, wenn es nicht Persoenlichkeiten gibt, die ihr Wissen und Wirken, ihre Leistung und ihr Engagement in die Waagschale werfen. Darum such ich Gespraech und Kontakt mit solchen Maennern, sei es in La Valetta auf Malta, in Djerba, im aegyptischen Alexandrien oder auch in Venedig.

Eine fortschreitende Verminderung von Kraft und Mitgliedern bedroht Gemeinschaften, die oft auf eine tausendjaehrige ehrbare Existenz zurueckschauen und heute einer hoechst unsicheren Zukunft engengesehen. In Europa haben Holocaust und Assimilation diese Kehillot und ihren Grundfesten erschuettert. In Nordafrika und Asien waren es andere, nicht minder tiefgreifende Faktoren, wobei die Entwurzelten in Israel eine neue, sicherere Heimat zu finden vermocht haben.

Der Zufall wollte es, dass ich 1981 zweimal in Bombay, der groessten Viel-Millionen-Stadt Indiens, weilte. Beim ersten Kurzbesuch hoerte ich gespraechsweise, dass es vereinzelt im Geistes- und Kulturleben Bombays Juden gaebe; beim zweiten Aufenthalt bemuehte ich mich, mit erfreulichem Erfolg, selbst "meine Brueder zu finden". Dass auch das Judentum in Indien ein gefaehrdetes ist, kann weder uebersehen noch verschwiegen werden. Dies ist nur allzu leicht beweisbar: Das "Philo-Lexikon" (Berlin 1935) verzeichnete damals 24,000 Juden unter einer Gesamtbevoelkerung von damals 353 Millionen Indern. 1959 publizierte der Juedische Weltkongress durch Dr. Simon Federbush einen Sammelband "World Jewry Today" und schaezte die juedische Bevoelkerung auf 25,000.

Heute - die Gesamtbevoelkerung Indiens hat sich seit 1935 faktisch verdoppelt - wird die juedische Bevoelkerungsminderheit auf ein paar Tausende geschaetzt, wobei die Mehrheit dieser kleinen Gruppe in Bombay lebt.

Dr. Federbush hat ausser in Bombay, wo es damals noch 16,000 Juden gegeben haben soll, Kehillot noch in acht Nachbarorten gezaehlt und weitere in zehn anderen Staedten, wobei eine sogar den Namen "Jew Town" trug. Die letztere ist heute wohl genauso "judenrein" wie Judenburg in der Steiermark (Oesterreich), wo genau vor 900 Jahren eine spaeter bluehende Judengemeinde erstand. Mark Wischnitzer hat in seinem Buch "Die Juden in der Welt" (Berlin 1935) angenommen, dass es keine 20,000 Juden in Indien gab. Dass von 1933 bis 1945 ihre Zahl anstieg, ist unwahrscheinlich, obwohl es einzelne Emigranten aus Deutschland, Oesterreich und wohl auch anderen nazibesetzten Laendern gab, die in dem Riesenreich (in dem auch heute Gastfreundschaft bei allen religioesen und nationalen Gruppen ganz gross geschrieben wird) Asyl, Aufnahme und sogar neue Existenzmoeglichkeiten gefunden haben.

(continued on page 23)

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Juden in Bombay *(continued)*

Alle Quellen stimmen darin ueberein, dass die kleine juedische Gemeinschaft in Indien sich aus vier verschiedenartigen Gruppen zusammensetzt(e). Die sogenannten Cochinjuden an der Malabarkueste im tiefen Suedwesten Indiens und die "Bene Israel" beanspruchen, aus vorchristlicher Zeit zu stammen. Indien war unbestritten ein Zielland fuer juedische Kaufleute, denn seit urdenklichen Zeiten war der Handelsverkehr von Suedarabien ueber Aden, wie auch vom Irak und und Persien ueber die Haefen am persischen Golf nach den Haefen der Westkueste Vorderindiens (Calicut, Cochin und Crananore); es ist zu vermuten, dass manche dieser Seefahrer und Handelsleute sich in Indien niedergelassen haben.

In Malabar entstanden die ersten juedischen Ansiedlungen: Bronzetafeln aus den Jahren 750 bzw. 1021 erinnern daran. Josef Rabban, der darauf erwaecht wurde, soll Gruender eines einst unabhaengigen juedischen Feudalstaates gewesen sein, und seinen Nachkommen begegnete man noch im 16. Jahrhundert. Die Juden des Malabargebietes, deren Geschichte unbestreitbar in graue Vorzeit zurueckreicht, zerfielen in weisse und schwarze Juden, wobei letztere indisch Sklaven waren, die nach ihrem Uebertritt zum Judentum freigelassen wurden. Die Weltreisenden Marco Polo und Benjamin von Tudela zaehlten an die 1300 Juden in Malabra. Die Selbststaendigkeit des Feudalstaates ging zu Beginn des 16. Jahrhunderts zu Ende. Die Juden wurden von ihren mohammedanischen Nachbarn bedraengt, zogen sich nach Cochin zurueck, und 1930 schaezte man ihre Zahl auf 1500, von denen kein Fuenftel weiss war. Kastengeist herrschte auch dort; 1929 gab es in Cochin selbst vier Synagogen, sechs in benachbarten Staedten. Die Cochin-Juden nahmen unter hollaendischer Herrschaft (1663 bis 1763) den sefardischen Ritus an, und die Gebetbuecher aus Spanien, Marokko, Palaestina, Persien und Syrien sowie Deutschland (die Familiennamen Aschkenasi und Rothenburg blieben erhalten) einwanderten, wurden integriert. Die letzten Reste der Cochin-Juden siedelten sich in Israel an.

Die zweite alteingesessene Schicht der Juden Indiens waren die Bene Israel, deren Ursprung ebenfalls unerklaert und unerforscht ist. Man vermutet, dass sie Nachkommen samaritischer Aufstaendischer sind. Der aus Cochin stammende David Rachabi betaetigte sich vor einem Jahrtausend als religioeser Reformator. Die Bene Israel waren primaer Handwerker, Oelpresser und in Bombay hochgeschaezte Schreiner, spaeter auch Soldaten, Offiziere, Beamte, Anwaelte und Aerzte. Die Gesamtzahl war nie hoeher als 10,000, wovon die Haelfte in Bombay lebte. Ihre Umgangssprache ist die der Umwelt: die Mahrattisprache; eine Bibeluebersetzung in dieses Idiom, die der englische Missionar Dr. Wilson schuf, wurde hoch geschaezt. Bald schufen die Bene Israel ihre eigene gut besuchte elfklassige Schule. Der hervorragendste Repraesentant dieser Gruppe war der Hebraist an der Universitaet Bombay, Jecheskel gen. Mosche Jecheskel. Bene Israel-Juden gab es vor einem Halbjahrhundert zwar in 120 Ortschaften; Gemeinden jedoch nur in 12 Staedten. In Bombay hatten sie vier Synagogen, von denen die aelteste 1796 errichtet wurde.

Juden, die aus dem Irak und aus Persien einwanderten, frischten das oertliche Judentum, besonders in Bombay, auf, und dabei war die Familie des Jacob Sassoon, die im Fernen Osten an Einfluss, Reichtum, kulturellem und philanthropischem Wirken mit dem der Rothschilds in Europa gut verglichen werden kann, von grosser Bedeutung. Eine umfangreiche Bibliothek in Bombay aus dem 19. Jahrhundert traegt seinen Namen, und ein Bas-Relief ueber der Pforte verewigt den Philanthropen. Der Familienwappen, das noch heute den Briefkopf der Sir Jacob Sassoon-High School ziert, weist Sinnsprueche in hebraeischer sowohl als auch in lateinischer Sprache auf. Die Schule wurde einst von 600 Kindern besucht: die Schuelerzahl liegt heute bei 500, von denen nur 200 Juden sind. Die Gesamtzahl der juedischen Bevoelkerung betraegt heute zwischen sechs- und siebentaend.

Der Synagogen der Millionenstadt, die wir durch guetige Vermittlung der Hochschulprofessorin Sheila Joseph (am St. Xaviers College) besuchen konnten, zeichnen sich durch Schoenheit und gute Pflege aus: so die 1884 errichtete Keneset Eilyahoo und die von David Sassoon 1861 erbaute, 1910 renovierte, dem Schulgebaeude, benachbarte Synagoge. In den Kolonnaden vor dem fuer indische Kunstgeschichte bemerkenswerten "Prince of Wales Museum of Western India" in Bombay fand ich einen bisher voellig unidentifizierten Stein

(continued on page 26)

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WHY AN ARAB FARMER BROUGHT A BAR MITZVAH PRESENT



A few months after the Six-Day war ended, an Israeli physician was driving in the West Bank, headed for home in Jerusalem. He was hurrying on the poor secondary road, anxious to return home before nightfall. He was glad that he had stopped to give a hitch to a lone Israeli soldier, who of course had his weapons with him, as he headed for a brief furlough in a Negev kibbutz.

Like so many other Israelis in those summer and early fall months of 1967, the two were exchanging reminiscences of the period that led up to the Six-Day War, when Jews throughout the world — including those in Israel — feared an all-out death blow to the young state. Instead, as history will record, the Israelis not only had emerged victorious, but also had shown the world — and themselves — that they could unite and fight valiantly for their self-defense.

Suddenly, the Israeli physician saw a figure jump out into the road, waving his hands excitedly, asking the car to stop. The soldier with the doctor cursed under his breath and advised the doctor to ignore the man in the road — to drive on. "It might be a trap," he said.

But the Israeli physician thought otherwise. Maybe it was something about the man's stance as he stood and waved his hands frantically — or perhaps it was the doctor's instinct, honed by years of medical practice. He braked his car sharply and came to a full stop. The soldier at his right kept his hands on the automatic weapon that lay across his lap.

The man in the road rushed forward. In a torrent of Arabic — which the Israeli physician understood, having picked up enough during the years he treated Arab patients in the famed Hadassah medical center — the man made it clear that he needed help, his wife was in labor, she was having a hard time, there was no doctor in the area — and as he realized that the driver of the car he had stopped was a doctor, he began to sing hosannahs to Allah.

Within a few minutes the Israeli physician was in the modest home of the Arab, less than a stone's throw from the road. The wife was indeed having a hard time and was screaming for help as she fought to deliver her child. The Israeli physician rolled up his sleeves, shushed the Arab husband from the room, and within less than an hour, the mother and child were both doing fine.

The Israeli physician would accept no payment, wished the Arab father and mother well, and, still escorted by his Israeli military companion, set off for Jerusalem, which he reached later that night, fatigued but happy that he had managed to perform an act of humanitarianism.

Several years passed; the doctor was now living in a Tel Aviv suburb and the incident was gone from his mind. On a particular Sabbath morning, he and his wife, as well as several scores of invited friends and relatives were leaving the synagogue, at which they had just celebrated the Bar Mitzvah of their son, when they were stopped by a stranger who inquired politely, in halting Hebrew, if he could speak to "Dr. C."

Yes, the physician responded, at which the stranger bent low and kissed the doctor's hand, and began to speak, still in halting but comprehensible Hebrew:

"You do not remember me, Doctor," he said. "About seven years ago you saved the life of my wife, and you gave us a son — a fine, healthy boy. You would not take money from me, you did your work and you left, but how could I forget such a deed? I wrote down the name of your car number, and later, when I was in Jerusalem, I told the officials that I wished to know who you are, and at first they would not believe me. But then I showed them my son, and they asked me to repeat the story, and then told me your name and your address.

(continued on next page)

Why An Arab Farmer . . . (continued)

"Once a year I have come to this small city to ask about you, to know if you are well, and each year I have been told all is well. I have sat on the curb stone across the street from your office, during my visits, and watched you go out, and have blessed you, and have been made happy to see that you are well and happy.

"Last year, I learned that you are going to celebrate your own son's coming of age, what you call Bar Mitzvah, and I thought what can I do for this fine man, who has given me my son, that will express to him the joy and affection I feel in my heart for him? I have thought about this the whole year, and then I knew what I must do."

The doctor was deeply touched, as were the guests surrounding him, listening to the Arab's account and expression of thankfulness. The father touched the Arab's shoulder in a gesture of friendship and handed the gift to the Bar Mitzvah boy, who quickly opened the package, revealing a glistening, gold-colored pen, bedecked with a blue stone.

"*Todah rabbah*," the Bar Mitzvah boy said to the Arab, extending his hand.

The Arab shook his hand, and then, as he had earlier, kissed the youngster's hand, too.

The story is true, not apocryphal. Other tales of warm contacts between Arabs and Israelis on many different levels abound.

Perhaps the people who sit down at peace negotiating sessions should be the Israeli physician from the Tel Aviv suburb and the Arab farmer from the West Bank.

— D.C.G.

Juden in Bombay (conclusion)

mit hebraeischer Inschrift. Aufgrund einer Mitteilung des zustaendigen Kurators fuer Archaeologie und Numismatik handelt es sich um einen Stein, der aus einem Grab (oder einer Hoehle) auf dem Gelaende des J.J. Hospitals stammt.

Mit Hilfe von Rabbiner Hans I. Gruenewald und Landesrabbiner Prof. Dr. Ernst Roth war festzustellen, dass der Stein vom Tamas 5539 (= 1779) stammt und der Tote anscheinend Dura ben Achija lakdar hiess. Unklar ist freilich, warum Bombayer Juden, mit denen ich sprach, meinten, dass es sich nicht um einen Grabstein, sondern um den Grundstein des juedischen Krankenhauses handle, was jedoch kaum zutreffen duerfte. Soweit die Ergebnisse meiner privaten Forschungen: die juedische Geschichte in Indien laesst noch fuer eigene Erkundigungen viel Raum.

Im oeffentlichen, besonders geistigen und kulturellen Leben Bombays spielen manche Juden eine hervorragende und unumstrittene Rolle, u.a. auch als Mediziner und Juristen. Unerheblich ist ihr Anteil am Wirtschaftsleben: die meisten verdienen als Angestellte ihren Lebensunterhalt. Da die Zahl der Juden im heiratsfaehigen Alter klein geworden ist, sind viele junge Gemeindemitglieder emigriert, primaer nach Israel, aber auch nach Nordamerika und Australien.

In den meisten Staedten Indiens, in denen es um die Jahrhundertwende noch bluehende Gemeinden gegeben hatte, ist juedisches Leben fast voellig erloschen. Bombay hingegen kann sich an Aktivitaet wohl mit jeder europaischen Gemeinde messen: Die meisten Synagogen werden im Geiste strenger Tradition gefuehrt; eine relativ junge liberale Gemeinde hat jedoch ihre Startschwierigkeiten kraftvoll ueberwunden.

Die Juden Bombays leben fern jeder groesseren juedischen Gemeinschaft: Sie zeigen darum nicht nur die fuer Inder ganz allgemein charakteristische Gastfreundschaft, sondern darueber hinaus eine echte Freude, wenn Juden aus Europa, Amerika und Israel sie besuchen: diese Kontaktpflege ist unsere bruederliche Pflicht; Indienbesucher solltem ihre, unsere juedischen Brueder aufsuchen.

Von Dr. Hans Lamm
Muenchen
(Israelitisches Wochenblatt)



THEY USED IT ALREADY LONG AGO

How old is money? It has been in use ever so long. Despite all the uncomplimentary remarks made about it, money is rather useful. We could hardly imagine life without it.

There must have been some developing stages. Probably there was a time when money did not exist. In very ancient times, people were more self-centered and self-supporting and therefore quite independent. They grew their own food, made their own clothing, built their shelters themselves. If somebody wanted to "buy" an object from another, he would offer something in return. Barter was the accepted and convenient method of acquisition.

As time went on, it became expedient to have a medium of exchange acceptable by all and easily recognizable. Money originated.

People learned to coin the metal and stamp on each piece a desired denomination. It is assumed that coinage originated in China more than 27 centuries ago. The first known coin in Western civilization is Lydian, ca. 26 centuries ago.

From information furnished by the Rabbis of the Talmud, however, coins appear to be older than that. The following coins are mentioned in Talmud and Midrash with a description of the coinage:

Coin of Mordochai (ca. 2,300 years ago) — sack-cloth and ashes on one side, a golden crown on the other (the Purim story in a nut-shell: the desperation of the Jewish community in Persia learning of Haman's plan of annihilation; the dramatic turn of events, Mordochai resplendent in royal garments after Haman's death).

Coin of King David (ca. 2,800 years ago) — shepherd's staff and bag on one side, Tower of David on the other side (a vivid description of the career of Israel's famous king: from simple shepherd to mighty monarch).

Coin of Joshua (ca. 3,200 years ago) — a domesticated ox on one side, a wild ox on the other side (based on Moses' vision of the military genius of his successor as expressed in Deuteronomy 33:17).

Coin of Abraham (ca. 3,600 years ago) — an aged couple on one side, a young couple on the other side (graphically depicting the marvelous genesis of the Jewish people, to Abraham and Sarah in their old age was born Isaac who with his young bride Rebecca carried on Israel's destiny against all expectations and in spite of all odds against Jewish survival).

An interesting footnote: Tradition has it that on none of the above coins did pictures feature, for fear of appearing idolatrous in an idol-worshipping world. Instead words were used describing the themes mentioned above.

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Else Kahn, nee Schwarz	"	Berolzheim

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WE REMEMBER

*the departed Brothers and Sisters inscribed on the Memorial Windows
and Bronze Tablets in our Synagogue*

1982		Dec.	Teveth
Dec.	Kislev		
12	26	26	10 Alter Krell
12	26	26	10 Leo Rohm
12	26	26	10 Kathi Rosenfeld
12	26	26	10 Betty Schmidt
13	27	26	10 Rudolf Schmidt
13	27	26	10 Kathy Schoenmann
13	27	26	10 Adolf Schoenmann
14	28	26	10 Benjamin Siegal
14	28	27	11 Siegfried Alexander
14	28	27	11 Regina Kahn
15	29	27	11 Meta Kraemer
15	29	27	11 Jacob Levi
16	30	27	11 Nathan Levy
	Teveth	27	11 Leo Mueller
17	1	27	11 Sofie Rotschild
18	2	28	12 Malie Ehrlich
18	2	28	12 Franziska Haas
18	2	30	14 Roesel Groeschel
18	2	30	14 Alice Martens
18	2	30	14 Hermine Mayer
19	3	30	14 Alex Roer
19	3	31	15 Siegfried Auerhann
19	3	1982	
20	4	Jan.	
20	4	1	16 Seligman Bacharach
21	5	1	16 Leo Dreifuss
22	6	1	16 Hedwig Einstein
22	6	1	16 Melanie Leffman
23	7	1	16 Louis Rothstein
23	7	1	16 Heinrich Schwarz
23	7	1	16 Moritz Seligman
24	8	2	17 Ludwig Hirsch
24	8	2	17 Siegbert Huber
24	8	2	17 Max B. Klein
24	8	3	18 Lothar Meyer
25	9	3	18 Jack Nussbaum
25	9	3	18 Armin Schlesinger
25	9	3	18 Isidore Thurm
25	9	3	18 Selma Wolff
26	10	4	19 Morris Oppenheim
26	10	5	20 Rosa Adler
26	10		
			(continued on page 31)

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We Remember (continued)**Jan. Teveth**

5	20	Frieda Nassauer
6	21	Julius Gumberich
6	21	Joseph Hirschheimer
6	21	Max Lamm
6	21	Ernest S. Loeb
6	21	Baruch Neu
6	21	Frieda Schwarz
7	22	Clara Kramer
8	23	Rosa Hubert
8	23	Rudolf Rose
8	23	Sophie Reutlinger
9	24	Ida Schloss
10	25	Sara Friedman
10	25	Helene Kaufmann
11	26	Nathan Hirschheimer
11	26	Jonas Loeb
11	26	Martha Lorenz
11	26	Isaak Oppenheim
12	27	Gerhard Goldschmidt
12	27	Gustav Lindenstien
12	27	Salomon Schoemann
12	27	Sabina Feuer
12	27	Ida Siegel
12	27	Berthe Levy
13	28	Ephraim Forchheimer
13	28	Mathilde Mayer
14	29	Walter J. Rindsberg
14	29	Ernest Sternweiler
14	29	Richard Wolf

Shevat

16	2	Nathan Appel
16	2	Hannchen Appel
16	2	Eduard Gunzenhauser
16	2	Emilie Gunzenhauser
16	2	George Rabow
17	3	Siegfried Herzberg
17	3	Therese Neuburger
17	3	Werner M. Strauss
18	4	Samuel Falk
18	4	Louis Schoenberg
18	4	Otto Strauss
19	5	John S. Weil
20	6	Clara Braun
20	6	Ferdy Herzfeld
20	6	Emanuel Hirsch
20	6	Kathie Schwarz
21	7	Meier Buchheim
21	7	Julius Goldstein
22	8	Simon Goldfield
22	8	Max Stein
22	8	Josef Sundheimer
23	9	Leya Arnstein

Jan. Shevat

23	9	Dr. Alfred Hirsch
23	9	Alice Weil
24	10	Philip Siegel
24	10	Gabriel Tannenwald
25	11	Jacob Ehrlich
25	11	Lazarus Haas
25	11	Julius Lauchheimer
25	11	Julius Leidecker
25	11	Leo Pfifferling
25	11	Morris Schnell
25	11	Frieda Weiskopf
26	12	Aron Griesheim
27	13	Marjem Katz
27	13	Albert Stern
27	13	Ernst Wertheim
28	14	Wilhelm Fischel
28	14	Josef Gutwillig
28	14	Max Haas
28	14	Paul H. Harris
28	14	Selma Selig
29	15	Rose Gottlieb
30	16	Isidor Berney
30	16	Seligmann Jacob
30	16	Emil I. Pelz
30	16	Berta Rose
30	16	Johanna Simon
31	17	Ludwig Hirsch

Feb.

1	18	Herta De Jonge
1	18	Fred May
1	18	Rebekka Oppenheim
1	18	Alfred Schaeler
1	18	Mina Straus
1	18	Sol Waelder
2	19	Meta Adler
2	19	Karl Meyer
3	20	Johanna Herz
3	20	Joseph Neuberger
4	21	Norbert Rau
5	22	Karoline Falk
5	22	Regina Forchheimer
5	22	Therese Markus
5	22	Albert Moses
5	22	Minna Schaler
5	22	Wilhelm Wolf
5	22	Louis Zeilberger
6	23	Julius Griesheim
6	23	Siegmund Gutmann
6	23	Emma Jacob
6	23	Dora Sachs
6	23	Hannchen Simon

(continued on next page)

We Remember (continued)*Feb. Shevat*

6	23	Karolina Stuehler
6	23	Betty Wiesenbergl
7	24	Johanna Bauer
7	24	Joan Mannheimer
7	24	Flora Schiff
7	24	Sara Snopek
8	25	Bessie Chaskin
8	25	Rahel Kahn
8	25	Leo Michel
8	25	Leo Weissfeld
9	26	Justin Maier
9	26	Bertha Stoll
10	27	Adolf Speier
10	27	Kurt J. Vogel
10	27	Frida Wachenheimer
11	28	Frieda Buff
11	28	Hugo Hecht
12	29	Regina Aach
12	29	Selma Huber
12	29	Chaye Gittel Krell
12	29	Dr. Masino Lorenz
12	29	Eugen Noerdlinger
12	29	Erich Schwager
12	29	Gitta Yunker
13	30	Wolf Berney
13	30	Hermann Hammel
13	30	Lilly Hirsch
13	30	Karel Morawetz
13	30	Lina Stern

Adar

14	1	Siegmund Goldschmidt
14	1	Hugo Hubert
14	1	Selma Kraft-Weber
14	1	Moritz Mayer
14	1	Resi Schwager
14	1	Sigmund Schwarzschild
14	1	Mina Schwarzschild
15	2	Hirsch Krell
15	2	Harry Nevis
16	3	Lina Baer
16	3	Gretchen Gutmann
16	3	Max Hirsch
17	4	Andrey Schlesinger
18	5	Frieda Aach
18	5	Julie Hirsch
18	5	Simon Hirsch
18	5	Adolf Kahn
18	5	Wolf J. Levi
18	5	Josef Morawetz
18	5	Marian Morawetz
18	5	Clara Plaut
18	5	David Wild
19	6	Margarete Goldfield

Feb. Adar

19	6	Emil Gutmann
19	6	Jeanette Haas
19	6	Gustav Rosenbacher
19	6	Emma Speier
19	6	Ellen Strauss
19	6	Max Strauss
19	6	Nathan Sucher
20	7	Isi Rosenheimer
21	8	Adela Frank
21	8	Else Lauchheimer
21	8	David Regenstein
21	8	Adolph Reich
21	8	Werner Sondheim
21	8	Jack Stern
22	9	Albert Plaut
23	10	Israel Aach
23	10	Frieda Kaufman
23	10	Hetty Landenberger
23	10	Heinrich Marx
23	10	Rebecca Simon
23	10	Arthur Harold Singer
24	11	Bertha Benedikt
24	11	Alfred Fleischmann
24	11	Florence Forchheimer
24	11	Gustav Fuld
24	11	Benjamin Less
24	11	Alfred Lion
24	11	Julia Lowenstein
24	11	Lina Mannheimer
25	11	Fred Stoll
25	12	Jenny Bauer
25	12	Judith Mayer
25	12	Lothar Nordschild
25	12	Wally Schweriner
26	13	Julius Petzon
26	13	Recha Weil
26	13	Ludwig Weissfeld
26	14	Gustav Blum
27	14	Jakob Blum
27	14	Julius Blum
27	14	Leopold Kende
27	14	Theodor Lauter
27	14	Hanchen Plaut
28	15	Anselm Baer
28	15	Jacob Oppenheimer
28	15	Rosa Lenz
28	15	Emma Wolf

March

1	16	Yeta Braun
1	16	Samuel Eberhardt
1	16	Ann Lewy
1	16	Mina Strassburger

(continued on next page)

We Remember (conclusion)

<i>Mar.</i>	<i>Adar</i>		<i>Mar.</i>	<i>Adar</i>	
2	17	Anna Feuer	3	18	Arthur Trautmann
2	17	Martha Gruenbaum	3	18	Kenneth Zimmermann
2	17	Leo Lesser	8	18	Isidor Weil
2	17	Recha Mathes	4	19	Albert Falk
2	17	Sigmund Neubauer	4	19	Moses Gruen
2	17	Isak Plaut	4	19	Siegfried Kahn
2	17	Bertha Seelig	4	19	Abraham Kosinetz
3	18	Lotte Adler	4	19	Fritz David Lehman
3	18	Bernard Appel	5	20	Bernard Behrens
3	18	Berta Dreifuss	5	20	Julie Gruenberg
3	18	Max Friedman	5	20	Anna Herrmann
3	18	Johanna Kirschner	5	20	Hellmuth Hirschheimer
3	18	Albert Leiter	5	20	David Liebmann
3	18	Ernesto Stadecker	5	20	Johanna Liebmann

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