

HABAYIT



הבית

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CLOUDS FOLLOWED BY SUNSHINE

A season of festivals is approaching: Purim with its merriment and joy; Pesach with its message of happy redemption; Yom Atzmaut, the rebirth of a Jewish State in modern times. These are all days of celebration and rejoicing.

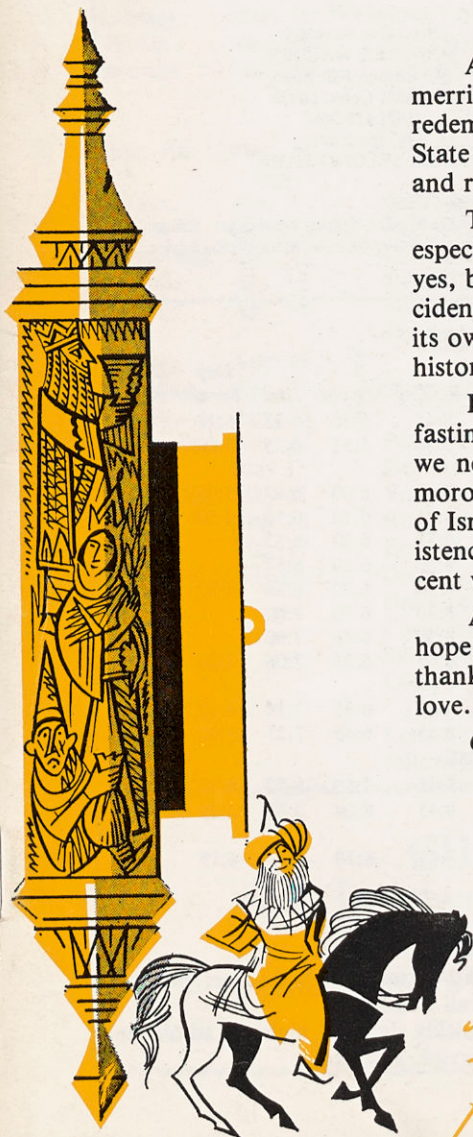
The Jew never loses his sober perspective, even and especially not when in simcho. Commemorate joy — yes, but not in abandon. Therefore it is surely no coincidence that each of the above-mentioned festivals has its own unique reminder of solemnity, its awareness of historical responsibility.

Purim is preceded by Ta'anis Esther, a day of fasting, prayer and repentance. At the Seder on Pesach we not only lift our cups of joy but also recall, with moror, the bitterness of enslavement. The independence of Israel followed the darkest period of our national existence, the Holocaust which claimed millions of innocent victims.

At all our Yomim Tovim we blend memory with hope, we commemorate the dark and the bright, we thank G'd for deliverance and pray for His enduring love.

Chaggim uMoadim leSimcho!

Rabbi Shlomo Kahn



*Happy
Purim*

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PRAYER SCHEDULE

1983		<i>Preceding Evening</i>	<i>Morning</i>	<i>Mincho</i>	<i>End</i>	<i>Day Break</i>	<i>Shema Before</i>
Mar. 5	Ki Siso - Poroh	5:35	8:45	5:50	6:28	5:10	8:50
Mar. 12	Vayakhel-Pekudeh — Hachodesh (Blessing month of Nisan) — Sermon	5:40	8:30	5:55	6:35	5:00	8:45
Mar. 19	Vayikro	5:50	8:45	6:00	6:42	5:00	8:45
Mar. 26	Tzav — Shabbos HaGodol — Sermon	6:00	8:45	6:10	6:50	4:50	8:35
Mar. 29	1st Day Pesach — Sermon	6:00	8:30	6:20	6:53		
Mar. 30	2nd Day Pesach	6:20	8:30	6:20	6:53		
Apr. 2	Shabbos Chol Hamoed — Sermon	6:05	8:30	6:20	6:58	4:30	8:25
Apr. 4	7th Day Pesach	6:05	8:30	6:30	7:00		
Apr. 5	8th Day Pesach — Yizkor — Sermon	6:30	8:30	6:30	7:00		
Apr. 9	Shemini (Blessing Month of Iyar) — Sermon	6:10	8:45	6:25	7:06	4:20	8:20
Apr. 16	Tazria-Metzoro — Sermon	6:15	8:45	6:35	7:14	4:10	8:10
Apr. 23	Achare-Kedoshim	6:25	8:45	6:45	7:23	3:50	8:10

DAYLIGHT SAVING TIME

Apr. 30	Emor	7:00	8:45	7:50	8:30	4:30	9:00
May 7	Behar-Bechukosai — Sermon (Blessing month of Sivan)	7:00	8:45	8:00	8:38	4:25	8:55
May 14	Bamidbor	7:00	8:45	8:10	8:45	4:15	8:50

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PRAYER SCHEDULE *(continued)*
WEEKDAYS (unless listed otherwise — see below)

Mornings:	Sundays and Legal Holidays	8:00 A.M.
	Mondays and Thursdays	6:55 A.M.
	Tuesdays, Wednesdays, Fridays	7:00 A.M.
Evenings:	March 6 to March 17	5:45 P.M.
	March 20 to April 14	6:00 P.M.
	April 17 to April 21	6:45 P.M.
	April 24 throughout summer	7:30 P.M.

SPECIAL DAYS

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.; Shacharis & Megillo Sunday 8:00 A.M.
Monday	Feb. 28	Shushan Purim
Tuesday	Mar. 15	Rosh Chodesh Nisan: Shacharis 6:45 A.M.
Sunday	Mar. 27	Bedikas Chometz after nightfall
Monday	Mar. 28	Erev Pesach: Shacharis, followed by Siyum for Firstborn 6:30 A.M.; Chometz may be eaten until 9:25 A.M.; must be out of possession by 10:35 A.M.
Thur.-Fri.	Mar. 31- Apr. 1	Chol Hamoed: Shacharis 6:45 A.M.
Sunday	Apr. 3	Chol Hamoed: Shacharis 8:00 A.M.
Sunday	Apr. 10	Yom Hashoah — Chevra Day
Wednesday	Apr. 13	Rosh Chodesh Iyar, 1st day: Shacharis 6:45 A.M.
Thursday	Apr. 14	Rosh Chodesh Iyar, 2nd day: Shacharis 6:45 A.M.
Monday	Apr. 18	Yom Atzmaut (Israel Independence Day) Special Service Sunday 6:45 P.M.
Monday	Apr. 18	} Sheni-Chamishi-Sheni: Shacharis 6:45 A.M.
Thursday	Apr. 21	
Monday	Apr. 25	Pesach Sheni
Wednesday	Apr. 27	Lag beOmer
Sunday	May 1	Yom Yerusholaim
Wednesday	May 11	Rosh Chodesh Sivan: Shacharis 6:45 A.M.
Friday	May 13	Erev Shovuos
Tuesday	May 17	
SHIURIM SCHEDULE:		Daily Leren after Shacharis
		Daily Leren after Maariv
		Chumash Shiur Shabos 45 minutes before Mincho
		Sidro explanation Shabbos after Mincho
		Ladies' Shiur Monday 7:30 P.M.; after Pesach 8:00 P.M.
		(Laws of Pesach will be discussed March 21st)
		Leren of Gemoro on Shabbos immediately after Musaph,
		followed each week by Kiddush; Siyum on Erev Pesach.

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FROM THE DESK OF THE PRESIDENT

At the time of printing of this Purim-Pesach edition of our HABAYIT, many of the social functions planned by the Congregation are already history. The many members and friends who attended our Chanukah Party were well rewarded with tasty food, good entertainment, and the usual pleasure of sitting in leisure among friends. (You will find a detailed report elsewhere in this issue.)

A few months ago, Mr. Martin Marx, *zichrono liv'rocho*, was called to his eternal rest. His participation in our Kehillah affairs, as a member of the Board for many years, covered various areas of our Jewish community, and for many years Martin Marx also contributed nobly and expertly to our Bulletin. All who were privileged to know him and work with him, will remember him with deep respect.

Hoping that the rigors of winter have been successfully withstood, we now look forward to the arrival of spring which is the time of our Pesach Holiday.

Best wishes for a good Purim and a happy and kosher Pesach.

Oscar Wortsman
President

CONGREGATION NEWS IN BRIEF . . .



. . . that our first Oneg Shabbat of the year took place on Shabbos Chaye Soroh, November 13th, introduced by a well-attended Mincho Service, after which everyone sat down for a tastily prepared Seudat Shelishit in our Social Hall during which Cantor Schartenberg enhanced the congenial meal with popular Shabbos zemiros joined by the participants, and Rabbi Kahn, in his devar Torah, sketched the life style of our Matriarch Sarah, which the Talmud connects with that of Queen Esther, as a pattern for Jewish living . . .

. . . that a report on this year's bazaar will appear in the next issue . . .

. . . that our Chanukkah party turned into a well-organized, highly enjoyable evening — see separate report . . .

. . . that our Museum trip was a delightful experience — see report elsewhere in this issue . . .

. . . that the Annual Soviet Jewry Benefit Concert was once again a blend of good entertainment and financial success for Soviet Jews — see separate report . . .

. . . that our Purim Dinner, sponsored jointly by the Congregation and Chevra Kadisha, will be reported on in the next issue . . .

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

. . . that for Pesach, a detailed manual of Pesach instructions, including a form for *mechiras chometz*, as well as a copy of the Pesach Food Directory, will be mailed to all members . . .

. . . that Chevra Day with its traditional Commemorative Service, will take place this year on Sunday, April 10th, coinciding with Yom HaShoah, Holocaust Memorial Day — separate invitations will be mailed . . .

. . . that at a recent meeting of the Synagogue Committee two new decisions were made in the interest of synagogue decorum — see announcement elsewhere in this issue . . .

We record with sorrow the death of Mr. Theodor Mitchell, popularly known as "Mitchell" to young and old.

As our custodian for decades, he had endeared himself by his sincere devotion to all congregational matters, his friendly mannerism, and his expert knowledge of Jewish rituals which made him an integral part of our Synagogue and our congregational family.

We shall miss him.

**THE CHANUKKAH PARTY
AT CONGREGATION BETH HILLEL & BETH ISRAEL
(25th Kislev 5743 — December 11, 1982)**

What distinguishes this Chanukkah party from previous ones? It was held in the evening, instead of the traditional afternoon; a delicious buffet supper was offered, instead of the traditional *Kaffee und Kuchen*.

Although there was room for more, the attendance of 190 people, including outside friends, was very good. There was no hassle or shuffle, as Mr. Roos had everything well organized.

Everybody could choose from a variety of ample food tastily arranged whatever suited his/her palate and health condition, and could even fetch seconds and thirds.

Joel Sharabi and his accompanists entertained us with an array of pleasant light English and Hebrew songs. The audience enjoyed the occasional opportunity to sing along and clap the hands in tune with the music. Many who tried their luck with the raffles, won handsome prizes.

Putting the whole evening into a nut shell (nuts are popular, particularly during this season!) — this Chanukkah party resulted in what can only be called *ein schoener, gemuetlicher Abend*, with everyone in a wonderful congenial mood having a lovely time.

Those who requested foot or car escort were taken care of, and everybody arrived home safely. Three cheers for Ernie Roos and his committee for their successful efforts.

P.S.: Our Chanukkah party was the talk of Washington Heights.

Charlotte Wahle

YOUR SYNAGOGUE COMMITTEE REPORTS

One of the important functions of the Synagogue Committee is to maintain and, if possible, improve the decorum of our religious services.

With that purpose in mind, the Synagogue Committee asks for the cooperation of all our members in support of two recent decisions:

- (1) **NO MI SHEBEIRACHS WITHOUT AN ALIYAH:** Anyone wishing to honor a friend with a *Mi Shebeirach* during the reading of the Torah should kindly contact the undersigned early in the Service to arrange for an Aliyah, if possible. No *Mi Shebeirachs* may be made without an Aliyah (except a *Chouleh Mi Shebeirach* — for the critically ill).
- (2) **LIMIT OF NAMES:** The number of names mentioned in *Mi Shebeirachs* has recently gotten out of hand, leading to unnecessary delays and increased restlessness in the Congregation during the Service. Following the practice of most other neighborhood congregations we shall in the future limit the number of names to be read to FIVE (5).

Your understanding and compliance will be much appreciated.

William Blank
Chairman

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A GUIDED MUSEUM TOUR

On this brisk, sunny Sunday morning, January 9th, some of our members headed by Rabbi and Mrs. Kahn, opened the 1983 social-cultural season with a visit to the Jewish Museum on Fifth Avenue. In her usual charming way, Mrs. Mimi Frankel guided us through the fascinating exhibit "A (Jewish) Tale of Two Cities — Frankfurt and Istanbul." Calling attention to the museum building, she related that it had been privately owned by the bankers Warburg from Germany until Mrs. Warburg donated it to the Jewish Seminary in 1940. The latter, needing more space for its growing collection of rare books and many valuable objects of art, transferred them here.

Although the life style of the Jews of Frankfurt and Istanbul differed, she noted that all Jews turn to the central point of Jewish life — towards Jerusalem. A set of tefillin in the showcase serves as an example of the sometimes different yet mostly identical two rites — Ashkenazi and Sephardi. The tefillin are tied around the arm in opposite directions but otherwise are identical and worn in the same way by both factions.

Mrs. Frankel dwelled on the beautifully decorated Chanukkiot made from different metals and with differing ornaments in the respective cities, as well as on the richly embroidered Parochot, Torah mantles and Bimah covers, made from colorful cloth centuries ago. The objects stemming from Frankfurt are adorned with lions and human figures, but those from Istanbul with fruits, leaves and flowers. Mrs. Frankel explained that the Jews of Turkey adopted the Islamic custom to carefully refrain from using figures depicting animals and human beings.

German cultural influence featured in a Besomim box modeled after a medieval tower, and the German coat of arms and banners drawn as an illustration in a Megillah, and a silver water vessel fashioned exactly like an ordinary German water jug. The Islamic art can be detected in the form of a minaret on top of the wooden roller part of a Megillah, in the star and crescent as decoration on the tallith of a bridegroom, in a tall, finely engraved brass water vessel with a gracefully shaped neck.

One showcase exhibits a simulated Sukkah as used in Frankfurt, the table covered with a plain white table cloth, is set with religious silver art objects and dinner china made in the King's factory, as required by German law at that time to receive permission for the marriage. From the ceiling hangs a silver Shabbos lamp with a lion decorating its top and spikes spreading in all directions symbolizing the "Judenstern," and figures in the form of men holding religious objects to illustrate the various Jewish holidays set in a circle.

Another section displays a characteristic Turkish room with colorful oriental rugs, a couch decorated with a red silk cover, black velvet pillows with heavy gold embroidery. A round brass coffee table daintily engraved with ornaments and Spanish writing standing nearby indicates that its owner originally hailed from Spain. A bride from ancient Istanbul was depicted, wearing a bright red velvet dress richly embroidered with gold grapes, leaves and flowers, her dowry made from lovely, artistically decorated textiles. The Turkish love for bright satin and velvet enhanced with gold embroidery marks all the religious and non-religious objects.

Mrs. Frankel elaborated on the development of the Jewish community in Frankfurt. At first the Jews lived near the cathedral. Later, in contrast to the more liberal and free society in Istanbul, the Jews of Frankfurt in 1560 were forced to move their living quarters and businesses into one street — the "Judengasse." At night, the city gates were locked; Jews were not allowed to leave. The families grew and in order to gain needed space, they had to expand upwards. Therefore the Jewish ghetto became distinguished by its tall buildings.

Mrs. Frankel discussed the "tremendous vitality" that emanated from the Frankfurt Jewish community. Here the five Rothschild brothers, internationally famous bankers, were born. Here the Jews, unwilling to live under medieval law, began the reform movement. Here was born the modern orthodox movement of Samson Raphael Hirsch, from where the Breuer family of rabbis stem.

Thus ended a most enlightening museum lecture tour which pleased the eyes and inspired the mind.

Charlotte Wahle

ALL IN THE FAMILY

Since we started out with an extraordinarily mild December, your weather-conscious reporter wonders, if we are to look "forward" again to a snowbound Passover week — Heaven forbid!

Far better, though, was the legendary experience of two fellow immigrants, dating back some forty-odd years, or so. Approvingly inhaling the balmy March air, one of our *Land-sleute* says to his greenhorn friend, "Mmm, Spring in the air!" and gets the immediate reply: "Why should I!"

This column seeks to enumerate another kind of "Why should we?" namely the manifold occasions our Habayit Family has for the chassadim bestowed on us.

Let us start with the nachas, coming from our younger generation. On November 20, (Shabbat Parshat Toldot) Mrs. Selma Goldschmidt had the joy of her grandson Henry Steven Goldschmidt's Bar Mitzvah. — A hearty Mazal-Tov is extended to the following couples, who with their parents shared these simchot in December:

Marion Bloch, daughter of Mr. and Mrs. Alfred Bloch, who became engaged to David Cherson.

Leonard Roos, son of Mr. and Mrs. Ernest Roos, to whom Reena Safier became betrothed.

Sidney Bender, son of Mr. and Mrs. Eric Bender, who was married to Miriam Gerstle.

For all these young people may there be as much bliss ahead as has been shared by Mr. and Mrs. Otto Lowenstein, who observed the simcha of their Golden Wedding Anniversary in January.

Many again are the blessings of having attained special milestones. Youthful seventieth birthdays were shared in December by Mrs. Elsie Haas, Mrs. Hilda Saul and Mr. Harry Speier, while the same mark was observed in January and February by Mrs. Thea Schlesinger and Mr. Eugene Scher. December saw Mrs. Lina Lilie reach the 75 year milestone. On February 5 (Shabbat Parshat Yitro), his Barmitzvah Shabbat, our Congregation's congratulations were extended to Cantor Jack Scharenberg upon reaching his 75th birthday. We have a *ruestig* foursome, whose 80th birthdays were observed during January and February; Mrs. Stephanie Levi, Mrs. Ann Stein, Mrs. Edith Vogel and Mr. Fred Rothholz.

Our active choir member, Mr. Emil Valk, probably will have celebrated his 85th birthday in sunnier Florida in February. We all hope that upon his return we shall be privileged to listen to his beautiful rendition of the Haftarat for many years to come. The birthdays of three of our ladies form a veritable tiara of venerability: Mrs. Bertha Laupheimer and Mrs. Bertha Erlanger observing their 93rd in December and Mrs. Rosa Fay her 97th in January.

Ad mea ve-essrim shanah and mazal uverachah to all and may we be further blessed with besorot tovot.

Shalom ve-hatzlachah,

Theodore H. Spaeth

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THE TENTH ANNUAL SOVIET JEWRY BENEFIT CONCERT

*(Presented by Washington Heights-Inwood Council for Soviet Jewry
and the Mount Sinai Jewish Center N.C.S.Y. — December 18, 1983 - 3rd Tevet 5743)*

For the first time, the Annual Benefit Concert changed its locality; it was presented at the Mount Sinai Jewish Center where, in Rabbi Kahn's words, "the Council's cradled rocked and developed on Pesach 1971." At that time, one thousand people marched through the streets of Washington Heights from "here to Congregation Shaare Hatikvah to demonstrate solidarity with Soviet Jewry and putting the Council on the map." Rabbi Kahn called the name "Mount Sinai" as "appropriate for our goals: to gain the rights of Soviet Jews to serve G'd in freedom."

Opening the event, Stanley Stone referred to the Sidra of the Shabbos that morning. He said that similar to Joseph in Egypt, who kept his faith with Judaism, so does Anatoly Shcharansky in Soviet Russia cling to his religion in spite of cruel imprisonment. Stanley explained that ours is the only local community sending life sustaining packages to the Jews in Russia and that since our Council's inception, \$95,000 in direct help was sent to those who desperately need it. He praised Rabbi Kahn as "the life-line of the Council . . . diligently working in low key . . ."

The Concert featured the noted Israeli and American Folk Singer Meir Sherman, and the Neshoma Orchestra and Singers. They filled the evening with a pot-pourri of Jewish, Chasidic, Israeli and American songs pleasing all tastes. The musical numbers were interspersed with jokes and anecdotes.

Rabbi Shlomo Kahn, Chairman of the Washington Heights-Inwood Council for Soviet Jewry, lauded Stanley's devotion to this worthy cause, noting that the annual concerts would be inconceivable without his efforts. Rabbi Kahn discussed the vital need for alleviating the plight of our fellow Jews behind the Iron Curtain, freeing them from persecution and enslavement, and saving them from starvation through our packages. He thanked all who support the Concert and send generous donations, reiterating "with their help we are able to help."

Rabbi Elazar Muskin, spiritual leader of the Mount Sinai Jewish Center and mentor of the N.C.S.Y. chapter, concentrated in his remarks on the happy cooperation between the youngsters in his youth group and our Council's work.

The financial success of this year's Benefit Concert was outstanding, making it one of the best in the Council's history. On a personal note, the participation of our own Congregation Beth Hillel and Beth Israel was extremely gratifying. This reporter considers this cause as one of the best opportunities to demonstrate (quoting Rabbi Kahn's theme in one of his recent Shabbos sermons) that "ACHENU KOL YISROEL — we are all brothers."

Charlotte Wahle

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THANK YOU

My sincere thanks to the President, the Rabbi, Cantor, Chevra Kadish, Sisterhood, relatives and all members and friends for the good wishes I received on the occasion of my 70th birthday.

Hilda Saul

My sincere appreciation for the thoughtfulness extended to me on the passing of my beloved sister by the Congregation, Sisterhood and friends.

Erna Hirsch

Many heartfelt thanks to Rabbi Kahn, to all my friends and members of our congregation for their kindness and concern and their friendly visits during the time of my sickness.

Most sincerely, *Sally Hirschenberger*

My sincere thanks to the Rabbi, Cantor, Chevra Kadisha, Sisterhood, Congregation and all my friends for remembering me on my special birthday. Your thoughtfulness was very much appreciated.

Harry H. Speier

Since it is impossible for us to thank everyone personally, we would like to extend our sincere appreciation in this way to Rabbi Kahn, Cantor Scharenberg, to the Congregation, Chevra Kadisha, Mr. Walden, Sisterhood and Family Club, and all members and friends, for their thoughtfulness extended to our beloved mother and sister, Claire Friedman.

*Ernest Friedman
Caroline Gluck*

Thank you to Rabbi Shlomo Kahn for visiting me during the time of my recent illness and stay in the hospital. Also I thank the whole congregation for sending me the beautiful flowers. Your good wishes for my recovery and your constant concern for my welfare are deeply appreciated.

Max Florsheim

I would like to thank Rabbi Kahn, Cantor Scharenberg, President Wortsman and members and friends of the Congregation for their thoughtfulness extended to me on the passing of my dear brother.

Leoni Michel

Sincere thanks to Rabbi Kahn, Cantor Scharenberg, members of the Congregation, and friends, for your comfort and thoughtfulness extended to us on the passing of our beloved brother and uncle.

Eric & Ruth Loeb & Family

Our sincere thanks to the Congregation, Chevra Kadisha and Sisterhood and all our friends for their good wishes on the occasion of the Barmitzvah of our grandson Stuart.

Gertrude & Harry H. Speier

I wish to express my sincere appreciation to the Sisterhood, members of the Congregation and friends, for the kindness extended to me during my recent illness.

Selma Jacobson

Just a small note of thanks and appreciation to Rabbi Kahn, the Sisterhood, all my friends and members of the Congregation who were so thoughtful during my recent stay at the hospital.

Lottie Mannasse

Sincere thanks to Rabbi Kahn & Family, Mr. & Mrs. Wortsman, Congregation & Chevra Kadisha, for their thoughtfulness, and all members and friends for the warm wishes on the occasion of my 75th birthday.

Cantor Jack Scharenberg

Also many thanks for all the good wishes and visits during my recent illness.

Mrs. Betty Scharenberg

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THE ANATOMY OF A RABBINIC DECISION: "MAY THE MEGILLAH BE HEARD OVER RADIO OR TELEVISION?"

Rabbi Shlomo Kahn



We are a "split-level" people — faithful to ancient practices which we cherish and uphold, yet at the same time inquisitive and innovative, ready to explore new vistas, to plunge enthusiastically deep into the mainstream of life's strong currents, and adapt the new to the old. Hence *tallesos*, once laboriously hand-woven, are now manufactured on power looms in modern textile mills; *Matzohs*, once painstakingly baked by hand, now roll off with assembly-line efficiency, from intricate machinery; we have pre-fabricated Sukkos, mass-printing of the Talmud, Torah discourses on tapes and cassettes, time clocks which automatically turn our lights off and on on Shabbos and Yomtov.

This ongoing, never-ending process of streamlining our distinct Jewish way of life has raised a question which would have boggled the mind of Mordochai and Esther of Bible times, or for that matter, Hillel and Shammai of the Talmud era, and Rashi and Maimonides of the Middle Ages: "May the Megillah be broadcast over the radio or television?"

Let me check a hasty response of "why not?" with a few brief words of explanation. Megillah reading on Purim is religiously incumbent on every Jew, man and woman, who is required to listen to every word of it as it is read by a qualified reader from a parchment scroll which must be a faithful replica of the original "letter" sent by Mordochai and Esther to all Jewish communities in the vast Persian Empire of King Achashverosh. Similar to Torah reading (and the sounding of the Shofar on Rosh HaShono), sounds emanating from the reader (or Shofar) must reach directly, and in their unaltered, original form, the ear of the listener. Hence the fascinating question: does the microphone or amplifier qualify as an untainted, clear and flawless conductor of the original sound? Is the sound altered? Does a possible change which has occurred invalidate the mitzvah?

Let us enter the domain of the rabbis' "laboratory" and observe as they work, not with scalpel, test tube and microscope, but with sharpness of intellect, keen erudition, and penetrating clarity of analytic perception.

Rabbi Joshua M. Feigenbaum, in a halachic contribution to the Nisan 5722 volume of *Hadorom* (a Torah journal published semi-annually by the Rabbinical Council of America) attempts to clarify the issue through the time-honored method of finding precedents:

- (1) Although the act of ritual slaughter, to be *kosher*, must be performed by a human agency or force, the Talmud sanctions *shechitah* carried out by a knife while bouncing back from a wall at which it had been thrown (Talmud Chullin 12b).
- (2) Similarly the killing of a person by a ball which hit a wall before striking its victim (or by a ricocheting bullet) is regarded as direct murder (Talmud Sanhedrin 77b).

In both cases the deflection of the object from its ballistic course does not legally deprive it of the momentum generated by the thrower; he therefore remains entirely responsible for its effects. By the same reasoning the sound waves thrown back by an obstacle as an echo retain the same status as they had when originally emitted. But this argument could be used only to validate the sound of the Shofar or Megillah heard by a genuine echo.

This cannot, however, apply to the use of microphones. Here the sound waves produced by the speaker cease altogether on reaching the diaphragm inside the instrument. The waves ultimately issuing from the loudspeaker represent a completely new sound which bears a merely casual, not direct, relation to the speaker. What one actually hears therefore is not the

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The Anatomy of a Rabbinic Decision (continued)

sound of the Shofar at all, but the sound of — or the sound waves produced by — the loudspeaker. This would contravene the law which insists that the mitzvah can only be fulfilled by hearing the actual sound of a Shofar, not its reproduction by another instrument, however perfect its likeness to the required sound. Hence the mitzvah of Megillah cannot be fulfilled by listening to its recitation on the radio, telephone, or television.

(NOTE: This view is quoted by Rabbi Immanuel Jakobovits, Chief Rabbi of Great Britain, in his book *Jewish Law Faces Modern Problems*. The reference to Shofar is, however, theoretical only, because the use of a microphone on Shabbos and Yomtov is not permitted. Hence the question is relevant to Megillah reading only, because Purim is not governed by the Yomtov restrictions.)

The same question concerning Megillah over the microphone was put to the world's foremost contemporary halachic expert, the eminent Rabbi Moshe Feinstein of New York. In his compendium of responsa (Igros Moshe Volume IV Orach Chaim Part II chapter 108) he gently chides the questioner (himself a highly respected Canadian rabbi) for jumping too quickly to a negative conclusion.

"You erred, honored Sir, by comparing the sound produced by the microphone to the sound of an echo which is invalidated by the Talmud. The microphone emits a strong, vibrant sound. As for the opinions of the technological experts who claim that the voice of a person speaking into a microphone undergoes changes, I am greatly in doubt whether this would make it halachically invalid. The sound is produced by the person as he speaks; it might very well be considered genuinely *his* voice."

Rabbi Feinstein goes on to speculate on the definition of voice, sound and hearing. "How can we with certainty analyze what is halachically considered hearing? Perhaps this method, whereby sound waves are produced which reach the ear, suffices. This could very well be true. Science has taught us that sound waves travel. Time elapses before sound reaches the ear of the listener. Therefore perhaps the sound produced by the microphone as a result of speaking into it, is the genuine voice of the speaker. I am not convinced that it should be considered a different voice."

Rabbi Feinstein then arrives at a tentative conclusion: "Halachically speaking, a ban on reading the Megillah over a microphone is not warranted. I would not fear that this could encourage sounding the Shofar or reading the Torah on Shabbos or Yomtov over the microphone, since it is forbidden to use a microphone on such days." But Rabbi Feinstein concludes his learned responsum with a word of caution: "Since this bold innovation of broadcasting the Megillah by way of a loudspeaker contains, after all, an element of doubt, my advice is to refrain from using any amplifying device." (Excerpted and translated from the Hebrew by this writer.)

The above reads like "lab reports" on experiments conducted by highly qualified experts, each conscientiously following his own, independent line of exploration and arriving, for the time being, at different results. Torah, just as science, is a constant study, extending over lifetimes and generations. At times it may appear as if definitive answers are elusive, but in the words of *Pirke Ovos* (V:25): "Turn its pages and return to it again and again, for all is in it. Pore over it, grow old and weary in it, and stir not from it, for you have no better rule than it."

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Passover Greetings

HOW THE HAGGADAH CAME TO BE



The biblical basis of the observance of Passover is in the Book of Exodus, where two commandments are listed.

One instructs the Jewish father to "tell thy son in that day, saying: It is because of that which the Lord did for me when I came forth out of Egypt." The other passage deals with the eating of the Paschal Lamb, the lamb that the Children of Israel sacrificed just before they began their great journey to freedom. This passage specifies the requirement of the eating of the Paschal Lamb and suggests that the children will ask what the ceremony means and adds that the parents are to explain it.

Although the basic elements of the Seder ritual stem from the very source, namely the exodus from Egypt, much of our present ritual has developed slowly over the ages. The original form consisted of the eating of the Paschal Lamb with its accompanying foods, bitter herbs and, of course, the Matzohs, which signify the haste of leaving Egypt, and most probably narration of the story by the head of the family. There was no formal text — the Haggadah was yet to come — and the head of the house presumably decided how he would tell the Exodus story and what he should put into it. There are indications, however, that some of the Haggadah passages familiar to us may indeed date back to very early Bible times.

Presently there developed a desire for a more uniform procedure for the Passover Seder, particularly during the period of the Second Temple in ancient Israel, roughly from the sixth century B.C.E. to the first century of our era. At that time, the daily, Sabbath, and festival prayers were beginning to assume a standard form. (*Editor's Note:* See "They Canonized the Bible" — HABAYIT No. 293, pp. 11-14.)

The first step towards a standardized ritual came from a chapter in the *Mishnah* that provides for the four cups of the Passover benediction and gives the form of the four questions. The form of the questions in the *Mishnah* indicates that the entire ceremony centered around the eating of the Passover meal at which the major ingredient was the Passover sacrifice.

Rabbi Gamliel specified that the symbols of the Paschal feast — the lamb, the unleavened bread, and the bitter herbs — were to be mentioned in the ritual. To this was added a thanksgiving for liberation from the Pharaoh and the reciting of the Hallel Psalms, numbers 113 to 118. (The Talmud takes it for granted that the theme of the Hallel accompanied the very first Seder as it was conducted on Egyptian soil prior to the Exodus.)

By the time the *Mishnah* was completed in about the year 200 C.E., the narration, or haggadah, had reached a fairly fixed form. Considerable latitude was still permitted, however, for expanding the narrative. Learned men would expand and expound on the wonders of the Exodus until the daybreak after the Seder. Many still do to this day!

Modifications and enlargements of the *Haggadah* were made as the centuries passed. A

(continued on page 14)

How The Haggadah Came To Be (continued)

particularly favored source for such changes was the *Mishnah*, from which was added the description of the four types of children who ask what the Passover rites mean. Some of the songs at the end of the narration were not added until the sixteenth century. At about that time, the fixed text emerged.

The various groupings within Jewry have different customs relating to various parts of the ceremony. Among Ashkenazic Jews during the Middle Ages, for example, and among many groups down to our times, the Seder participants dip their fingers in the cups of wine (or spill some of the wine into a plate) at each mention of the ten plagues visited upon the Egyptians before the Exodus. Explanations for this custom include that it is symbolic of the idea that the cup of joy is rarely completely full, or that Jews should avoid gloating over the misfortunes of others, even of their oppressors.

The *Haggadah* is a book for home use (and chiefly a text for telling a story which is to be understood). Therefore we find that *Haggadahs* come with translations into the various languages of Jewish residence. Another feature flowing out of its intended use is the abundance of annotated *Haggadahs*, not satisfied with merely presenting the text and its translation, but also providing stimulating explanations to make the Seder a meaningful experience. Yet another feature is the *Haggadah* illustration. Since it is a book exclusively used in the home and not in the synagogue, it has escaped the Jew's reluctance to provide pictures which might, in synagogue worship, appear as imitating idol worship. Hence *Haggadahs* were produced, richly illuminated and decorated. All in all, the *Haggadah* has become possibly the most popular book in the Jew's home library, appearing in well over two thousand different editions.

After centuries of relative fixity of content, a number of adaptations of the *Haggadah* appeared in the United States and Germany, generally under Reform Jewish auspices, basically abridgments, eliminating many of the passages dealing with the miracles, the Talmudic debates, and the discussions of the ten plagues, but retaining the four questions, the explanations of the symbols, and the concluding songs. Prayers were usually abridged and the vernacular translation included.

In the early years of Jewish settlements in kibbutzim, prior to the establishment of Israel as a State, some of the non-observant, anti-religious settlers fabricated their own *Haggadahs*. Unwilling to follow the traditional text but, on Jewish soil, realizing that Passover ought to be commemorated, they transformed the holiday and the "Seder" into a narration of their own particular achievements for which, during the traditional night of freedom celebration, they wished to express thanksgiving. Thus their "Haggadahs" included accounts of how the kibbutz had grown, their livestock multiplied, their agricultural products prospered, etc.

Many of the radical innovations and departures from the traditional *Haggadah* text were of short duration. The Jew's basic love of tradition and especially his childhood memories of Seder observances in the home of parents and grandparents, inexorably continues to bring about a return to the *Haggadah* of old.

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SHOMER SHABAT

FREIHEIT UND RELIGION IM JUDENTUM DEMOKRATISCH ABHAENGIG EINE BETRACHTUNG ZUM STAATSJUBILAEUM ISRAELS, 5 IJAR — 18 APRIL



Israel soll nicht ein Staat wie andere Staaten sein, darum ist es erforderlich, zum Jubiläumstag des Staates Israel, der so herausfordernd nach Pesach, dem Geburtsfest der juedischen Nation faellt, einen Blick in die antiken Quellen zu werfen, aus denen das juedische Volk hervorging, aus denen es fuer seine Existenz dauernd schoepfte und die es den Nationen anbot.

Die Befreiung unserer Ahnen aus dem Sklavenjoch Egyptens, welche unser Volk mit eigenen nationalen Eigenschaften ankuendete, war basiert auf der Lehre, dass Religion und Freiheit von einander abhaengig sind. In seiner ersten Audienz bei Pharao forderte Moses im Namen G-ttes (Ex., 7, 16): *Entlasse mein Volk, dass sie mir dienen*. Es wurde Freiheit um des Gottesdienstes willen gefordert. Nicht weniger als zehn Mal wiederholt dies Moses in seinen Verhandlungen mit den Kindern Israels un mit Pharao. Seine Absicht war, unausloeschbar in ihr Denken einzupraegen, dass Freiheit Dienst an G-tt voraussetzt, dass der Aufhebung des Sklavenjoches die Annahme des Himmelsjoches (*ol malkhut shamayim*) gemeint war, dass ihr Schicksal nicht vom Mutwillen und der Laune eines Diktators abhaengig sein sollte, sondern von dem Willen und der Vorsehung G-ttes.

Diese Lehre wird staendig in unserer Liturgie wiederholt. Im Hallelgesang rezitieren wir (Psalm 116,16): *Ich bin Dein Knecht, Dein Knecht, der Sohn Deiner Magd, Du hast meine Bande geloest*. In den meisten traditionellen Synagogen wird beim Ausheben der Tora ein Gebet gesprochen (*brikk shemej*) dem wir entnehmen: *Ich bin der Knecht des Heiligen, gesegnet sei Er . . . nicht auf den Menschen vertraue ich, noch verlasse ich mich auf einen Engel sondern auf Dich, G-tt in Himmel, der ein G-tt der Wahrheit ist*.

Die Bibel verbindet das Abhaengigkeitsverhaeltnis von Religion und Freiheit mit den fundamentalen Prinzipien wahrer Demokratie. Die Individualitaet der Persoenlichkeit im Menschen wird da gehoben und gepriesen bis zum Grad des Goettlichen. Gleich zu Beginn der Schoepfung wird uns gesagt (Gen, 1,27): *G-tt schuf den Menschen nach seinem Ebenbilde, IM Ebenbilde G-ttes schuf er ihn; Mann und Weib schuf er sie*. Und im 8. Psalm, Vers 6 finden wir den Widerhall dieses Empfindens: *Du liessest ihn (den Menschen) nur um ein Geringes den Engeln nachstehen; mit Ehre und Glanz umgabst Du ihn*.

Im Einklang mit dieser biblischen Auffassung haben die Rabbinen der Talmudzeit zum Gebot erhoben (Sanhedrin 37a), dass wer ein Menschenleben rettet, es ihm angerechnet wird, als ob er eine ganze Welt gerettet haette. Ja, die Erde wurde bevoelkert von der *einen* Schoepfung, naemlich der des Adam. Und was ist die Ursache, dass G-tt nur *einen* Adam schuf? *Denn Mann und Weib schuf Er und segnete sie — er benannte sie Mensch* (Gen. 5, 1-2). Hiezu erklaerte Simon Ben Asai im 2. Jahrhundert, dies sei eine der wichtigsten Grundsuetze der Tora, um die Gleichheit aller Menschen festgestellt zu haben fuer alle Zeiten. Der Talmud sagt (Sanhedrin 37a), man soll nicht in der Lage sein, zum Nachbarn zu sagen: *ich bin bedeutender als du, MEINE Ahnen waren groesser als Deine*, Und der Ruf des Propheten Maleachi ist ja allbekannt (2,10): *Haben wir nicht alle einen Vater? Ein G-tt hat UNS ALLE GESCHAFFEN*. Aber die Wenigsten wissen wohl, dass die Bibel 25 Mal in verschiedenen Ausspruechen versichert, eine Lehre zu sein, in Kraft fuer den Buerger und den Zugewanderten, die unter euch weilen.

(continued on page 16)

Freiheit und Religion (continued)

Est steht also unwidersprechlich fest, dass die Bibel der Naehrboden der Demokratie als auch die Quelle der drei dominierenden Religionen jeder demokratischen westlichen freien Welt ist. Diese Prinzipien der Sicherheit aller Menschen durch die Schoepfung G-ttes, mit allen ihren unveraeusserlichen Rechten auf Leben, Freiheit und Streben nach Glueck, sind die Basis der demokratischen Institutionen Amerikas geworden, inspiriert von der Bibel. Das populaere Sprichwort der amerikanischen Revolution lautete: *Rebellion against tyrants is obedience to G-d* (Rebellion gegen Tyrannen kommt gleich dem Gehorsam zu G-tt). Diesem vom Buch der Buecher genaehrten Geist hat Franklin D. Roosevelt in seiner Botschaft zum Kongress (4.1.39) Ausdruck gegeben als er sagte, dass Attacken gegen die Religion Quellen entstammen, die gegen Toleranz und Demokratie sind. Wo die Demokratie eine Niederlage erlitt, ist Toleranz und freier Gottesdienst verschwunden.

Der einstige Rektor des Juedisch-Theologischen Institutes Amerikas, New York, Dr. Cyrus Adler, eine fuehrende Persoenlichkeit des juedischen Geisteslebens Amerikas seiner Zeit, war es, der darauf hinwies, dass Maenner der Religion ununterbrochen auf den Gleichheitsrechten aller Menschen bestanden. Hierzu sei aus Dr. Abraham Neumanns biographischem Sketch ueber Dr. Cyrus Adler in Uebersetzung zitiert (s.318): "Die Proteste gegen Diktaturen, die eine Plage fuer die Welt bedeuten, stammen nicht von den Universitaeten, weder von gelehrten Gesellschaften noch einzelnen Wissenschaftlern. Maenner der Religion, Theologen waren es, die gegen den Eingriff in Menschenrechte sich heftig wandten, durchwegs in Opposition der Entweiheung des Geistes standen und unentwegt fuer Unabhaengigkeit und Freiheit eintraten."

Die Zukunft des juedischen Gehaltes und Charakters unseres Staates Israel wird dementsprechend davon abhaengig sein, ob seine Buerger die historische Basis des Monotheismus, aus dem sich unsere Nationalitaet als religioese Tradition und sekulaere Geistigkeit sowie ethische Gesetzlichkeit und Rechtsprechung entwickelt hat, als eine *conditio qua non* annehmen werden.

Moegen Vernunft, Weisheit, prophetische Weitsicht und Distanz von christlichen Quellen entwickelten Staatssystemen der anderen Voelker, die richtige Bilanz zwischen Religion, Freiheit und Demokratie fuer eine dauerhafte Existenz unseres Volkes uns finden lassen. Dies ist das Gebot fuer die schicksalhafte Leitung einer *Medinat Yisrael*.

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das Weizenkorn;
fuer Brot
dem Hungernden,
Darbenden,
Leidenden.

Es schimmert das Feld
goldig glaenzend,
es wiegt sich im Wind
der Aehren reiche Saat,
im kleinsten Raume
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geballt,
im Weizenkorn;
fuer Brot
dem Hungernden,
Darbenden,
Leidenden.

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Gott,
Natur,
Kosmos oder
Schoepfung nennen,
fuer Dein
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REFLECTIONS ON LIFE



Thirty-six years have passed — twice “*chai*” — since in rare unanimity of East and West, the great powers of the United Nations decided to give the Land of Israel (at least a part of it) back to the People of Israel.

Thirty-five years will have passed, half the biblical “*shiv'im shonoh*” of the proverbial life span of man, when we observe on Yom Atzmaut this year the solemn proclaiming of a Jewish State in Eretz Israel.

Shall we, as a visitor to an art gallery must, stand back a little, move respectfully away from the work of art, so as to lose sight of the tiny flaws, the bold brush marks, the occasional disharmony of colors, and from a distance admire together the marvel and the glory?

When on November 29th in 1947, the United Nations Assembly in Lake Success voted on the creation of a Jewish State in Palestine, the heart of every Jew in the world beat in agitation as to the outcome of the historic vote. And then, when the results were announced, a reporter leaned over the journalist's loge to S. Z. Shazar, then a member of the Zionist delegation to the United Nations, later destined to become one of Israel's presidents.

Handing Shazar pencil and paper, he begged: “Please jot down your thoughts at this momentous occasion.”

Without hesitation, Shazar wrote a single sentence, a quotation from the Book of Psalms:

“Gladden us in proportion to the days You have afflicted us: the years wherein we have seen evil.”

(Psalms 90:15)

This is a passionate wish (still as relevant now as it was then), wrenched from the tortured lips of every Jew, echoed in our hearts and souls torn with agony over the suffering of our people. Borrowed from the Shovuos-Akdomus phraseology:

“If all the skies were parchment,
Each blade of grass a pen,
And all the oceans filled with ink,
Accomplished scribes all men —”

it would still not suffice to record in full all the nightmarish terror experienced by our people, since the destruction of Temple and State until today.

If ever history chronicled a trek through a valley of death, it is our excruciating, winding path through searing fire and engulfing water, past the stench of burning flesh and the sight of appalling fiendishness, and those bottomless oceans of blood and tears, and those towering mountains of bones and ashes.

For thousands of years we have been afflicted. We pray that the time will draw near when, in proportion to the evil, we shall be glad.

Rabbi Shlomo Kahn

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HOLIDAY GREETINGS

ALIYOT BEFORE THE "FIRST" ALIYAH

by *Isaiah Bard (Bardaky) and Els Bendheim*



During a bombardment of Jerusalem under siege in 1825, Rabbi Raphael Abulafia was burned in the leg by a cannonball while eating in his SUKKAH (tabernacle).

In 1834, when rioting fellaheen attacked the Jews in Safed, Rabbi Moses Montpelier hid in a synagogue and concealed himself beneath the BIMAH (pulpit). Rioters plunged their swords into the space and pierced his clothing, but he was unhurt.

An earthquake shook Safed and Tiberias in 1837. Rabbi Menachem Mendel of Kaminitz described its intensity; "The Lord poured out His wrath like fire . . . The domes of the houses fell upon those inside, making their homes their graves."

Such were the rigors, both natural and man-made, endured by members of the Old YISHUV (Jewish community) in Eretz Israel. These spiritual pioneers played an important part in preparing the ground for the development of the modern State of Israel. Their role, however, has gone almost unrecognized by the general public and has often been slighted by historians.

When the OLIM (immigrants to Israel) of the HIBAT ZION (literally, "Love of Zion," a Zionist movement originating in Russia) arrived in Palestine in 1882, they found a settlement of Jews which numbered in the tens of thousands. Some were descendants of long-time residents of Eretz Israel. The majority had arrived in the early part of the 19th century, when more Jews than ever before had immigrated to Israel. This wave of immigration reflected the historical attachment of the Jew to the Holy Land despite centuries of absence and dispersion.

IN EARLY DAYS

Since its original settlement in Biblical times, Israel has been without Jewish immigration only during the period of the destruction of the Temple. After that time (70 C.E.) a small number of Jews remained. In the days of the authors of the Talmud (ca. 200-500 C.E.), there was much movement from Babylon, the center of Jewish settlement to Israel. The Moslem conquest in 636 slowed the tide of ALIYAH (immigration to Israel) for a while, as did the wider dispersion of the Jews to countries farther from the Holy Land — in Europe, Asia and the Mediterranean basin.

A trickle of immigration remained constant, nevertheless, even during Europe's "Dark Ages". And although the period of the Crusades was not conducive to ALIYAH, a group of 300 French and English Rabbis travelled to Israel in 1210 for the purpose of settlement. In 1260 R. Jechiel of Paris established a major Yeshiva in Acre (Acco).

The most prominent of the OLIM in the Middle Ages was the Rambam (Maimonides) who settled in Israel in 1267. He is known as the "father of the YISHUV", because since the time of his arrival there have always been Jews living in Jerusalem.

Persecutions and expulsions precipitated some ALIYAH at the end of the thirteenth century and the beginning of the fourteenth. By the fifteenth century, there was a steady stream of outstanding OLIM and an increase in Jewish immigration as a result of their efforts and in-

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Aliyot Before the "First" Aliyah (continued)

fluence. During this time, many Jewish immigrants also came from the East (Mesopotamia), Persia, Yemen, and North Africa) and from India and China. By 1495 Jerusalem was crowded with Jews whose numbers had been swelled by the ALIYAH of victims of the Spanish expulsion.

By the sixteenth century, Safed, too, boasted a major Jewish settlement which became in this period a center of Kabbalistic and HALACHIC (Jewish legal) study whose leading lights were known throughout the Jewish world.

Jews throughout the ages chose ALIYAH despite the many perils they faced on the journey to the Holy Land. Robbery and piracy were common, as were storms at sea and other natural catastrophes. But travelers, often dodging wars and local conflicts, continued to brave the dangers in the name of Torah.

Jews outside the Holy Land were aware of the hardships their emigrating brothers endured. SHElichim (emissaries) were sent by the OLIM to the farthest points of the Jewish world to collect funds for their survival. Later, a more efficient system was instituted for the centralized collection of funds with the founding of the "Pekidim and Amarkalim" Funds by the brothers Lehren of Amsterdam.

The middle of the 18th century witnessed the greatest ALIYAH prior to modern times. In 1746, Rabbi Abraham Gershon of Kutov, the brother-in-law of the Baal Shem Tov, moved to Israel with a group of Hasidim from Galicia and Volhynia. This marked the beginning of a steady stream of Hasidic settlers which continued until 1764.

But it was the mass ALIYAH of 1777 which proved most significant. At that time, over 300 Lithuanian Hasidim planted their roots in Safed and, following many hardships, moved to Tiberias. As a result, the Galilee, which had been depleted of Jewish communities in the previous century, was revived. It was to serve as the first focal area for the most important group of OLIM in the following century — the disciples of the Gaon of Vilna known as the PERUSHIM (literally, "those apart").

"PRE-ZIONISTS"

At the end of the 18th century a movement fostering ALIYAH to Eretz Israel came into being in Lithuania and Byelorussia. Headed by the Gaon of Vilna, HAZON ZION (Vision of Zion) was actually a forerunner of Zionism. It stressed that the physical redemption of Israel would precede its spiritual counterpart, and encouraged colonialization as a necessary prelude to the Messianic Era.

In 1808, Rabbi Menachem Mendel of Shklow (Poland) led a group of PERUSHIM to Israel and was followed two years later by Rabbi Israel of Shklow, who settled with his people in Safed.

The PERUSHIM and Hasidim in Eretz Israel were joined by OLIM from all corners of the world. In 1830, an ALIYAH from Germany increased the ranks of settlers in Jerusalem. They merged with arrivals from Holland to form the "Kollel HOD" (Holland/Deutschland). A sizable ALIYAH from Hungary, inspired by Rabbi Moses Sofer ("the Hatam Sofer"), came later in the century, and others continued to arrive from Poland and Russia. A considerable ALIYAH from the Oriental countries also took place during this period.

At the beginning of the 19th century, most Jewish settlers in Eretz Israel lived in the four "Holy Cities"; Jerusalem, Safed, Tiberias and Hebron. The inhabitants led a closed existence, generally keeping to themselves and living in their own narrow quarters. They pursued the study of Torah and seldom ventured abroad.

The largest ASHKENAZI (Eastern European) enclave was in Safed, where the new immigrants faced incredible hardships from the time they arrived. First their money ran out. Then, in the early 1830s, a series of earthquake nearly levelled the city. This was followed by a wave of epidemics and a revolt of the fellaheen that led to the pillaging of Jewish homes and many deaths.

Rabbi Israel Shklow lost his wife, his parents and all his children save one during these terrible years. Despite his personal tragedies, his faith did not waver. he composed PEAT HASHULHAN ("A Corner of the Table"), which deals with the MITZVOT (command-

(continued on page 23)

Aliyot Before the "First" Aliyah *(continued)*

ments) pertaining to living in Israel which had been omitted by R. Yosef Caro in his Jewish legal opus, the SHULHAN ARUKH ("The Set Table").

The 19th century immigrants were considered foreign nationals by their Turkish rulers and faced multiple restrictions. They could not purchase land, were subjected to special taxes, and lacked government protection from financial extortion or physical harm. Since they depended primarily on outside financial support, they had to borrow money at exorbitant interest rates to tide them over until funds arrived. (Zionist settlers of the so-called "First Aliyah" also depended on subsidies from abroad to maintain even a precarious existence).

With the establishment of foreign embassies in Jerusalem in the 1840s, the situation improved to some extent. The ban on the acquisition of landed property was lifted, and caravans carrying money and merchandise were more secure. The consulates were influential in restraining offensive actions against Jews and assuring their fair treatment. Many Jews came under the protection of the British and Austrian, and later the Russian and German Consuls.

Rabbi Yishayahu Bardaki, the leader of Jerusalem's Ashkenazi community, obtained the post of Austrian Vice-Consul through the efforts of the Jewish community in Vienna. In this position, he was able to place all the Russian Jews with passports under the protection of Austria.

As conditions improved and restrictions were lifted, the Old YISHUV experienced considerable growth, especially in Jerusalem. The foundations of a Hebrew press were laid. With consular help, the PERUSHIM founded the Bikur Holim Hospital at the turn of the century; the German Jews founded the Shaarei Zedek Hospital in 1902.

Several new settlements, among them Meah Shearim and Nahlat Shiva, were founded outside the city's walls. These were dangerous undertakings, since the city gates were closed each night to protect against intruders. (The city of Jerusalem as we know it today has long since expanded to include these areas.)

There were even attempts at agricultural settlement. Petach Tikvah, founded in 1878 by a group of religious Jews from Jerusalem, was a landmark in the life of the YISHUV. Although it was abandoned in 1882 because of an epidemic, it was reestablished one year later on the same site with the participation of the original founders.

The Jewish community of Jaffa, in the Jewish Quarter, was also reestablished. It became the hub of Jewish life in Palestine during the first decade of the 20th century and later influenced the development of Tel Aviv.

All these projects were carried out by the second generation of PERUSHIM with the help of new arrivals who were also Torah-observing Jews. The immigrants of the first Zionist ALIYAH in 1881-1882 and those who followed closely upon them found a sizable population of Jews in Israel, one-half of whom were ASHKENAZI. This Old YISHUV cadre had a record of solid accomplishments. It had attempted to make previously uninhabited areas livable, established settlements outside Jerusalem's walls, founded hospitals, and organized a rudimentary self-defense force which also aided new arrivals in many of the ways the Haganah would later help those who came.

Thus the settlers of the Old YISHUV, all Torah-observing Jews, anticipated in many ways the program of those who were to follow. Working with very limited resources, and despite official opposition, they laid a firm foundation which would facilitate greatly the efforts of those who made up the modern ALIYOT. The transition period in the life of the YISHUV was a vital link in their development and eventual success. The founders of the Old YISHUV can claim credit for paving the way for renewed settlement in the land of Israel from which the state sprouted and, eventually, grew.

At the time of the First World War (1914-1918), the majority of Jews living in Israel belonged to the Old YISHUV, since many of the immigrants of the so-called First and Second ALIYOT had left. This community was built through the sacrifice and devotion of generations of Torah-observing Jews — ASHKENAZI and SEPHARDI (Oriental) — from all parts of the world. It is this Old YISHUV which provided the ongoing basis for further ALIYOT and, ultimately, for the State of Israel.

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BRING WATER TO THE DEAD SEA? WHY? HOW?



The Dead Sea — 402 meters below sea level — is the lowest point on the earth's surface. This unique characteristic is the key to an ambitious project Israeli engineers are working on for producing electric power.

The project involves building a canal to carry Mediterranean Sea water to the level of the Dead Sea, and using the energy generated by this falling water to turn the turbines of a hydroelectric power station.

Theodor Herzl envisaged just such a scheme in his 1902 work "Altneuland". He describes "the thunder of the canal waters, led hither through tunnels from the Mediterranean, rushing down to the depths. Below stood the power plant and beyond, as far as the eye could see . . . manufacturing plants. The canal had brought the Dead Sea to life!"

Although still in the feasibility study and planning stages, the project was given a major boost when Israeli Prime Minister Menachem Begin formally unveiled a plaque last May at the site where the Mediterranean waters are to reach the Dead Sea. Since then, a government corporation — the Mediterranean-Dead Sea Co. — has been established to see the project through to completion.

In broad outline, the plan is simple. Mediterranean Sea water will be taken into a pipeline on the coast some 13 km north of the Sinai border. The pipe will travel 7 km under the cultivated fields of the Gaza Strip and from there will feed into a 22-km-long open canal leading east toward the Judean foothills.

The water will then enter an 80-km-long tunnel, passing under the Beersheba and Arad regions, and coming out at a high plateau overlooking the Dead Sea. At this point, two reservoirs will be built for storing the seawater when power from the power station is not needed. When power is needed, the water will fall 400 m down a pipe to the hydroelectric turbines at the level of the Dead Sea.

For the first 10-12 years, the amount of water discharging into the Dead Sea from the scheme — 1.6 billion m³ a year — will gradually raise the water level. After it has risen 9 m — to 393 m below sea level — the flow will be reduced to 1 billion m³ a year and the Dead Sea's level will be stabilized at this depth.

During the first stage, the station's power output will be 546MW, thereafter falling to 337MW.

The special advantage of hydroelectric generators like those to be used in this project is that they can be switched on and off easily, depending on need. In contrast, thermal stations based on coal, oil, or nuclear fuel work 24 h/day and their power output is difficult to adjust.

The electric corporation's plan is to use thermal stations to provide for the country's average electricity needs (presently 1800 MW) and to supplement this with power from the hydroelectric station when at peak demand.

This occurs in the early evening when stoves, air conditioners, and street and household lights are most intensively used throughout the country. This demand presently reaches about 2000 MW.

Israel's energy ministry estimates that electricity supply in the year 2000 will reach 10,000 MW, compared to the present generating capacity of 2600 MW. If expectations for the Mediterranean-Dead Sea project are fulfilled, 30% or more of this power could be linked, directly and indirectly, to the water flowing through the project's canals and tunnels. The waters will be used for two, and possibly three, related major schemes.

(continued on page 27)

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Bring Water to the Dead Sea? *(continued)*

The first, expected to produce 1500 MW, is the solar pond program. The Mediterranean water after passing through the hydroelectric power station, will float on top of the heavier Dead Sea water in huge "solar lakes" that will capture the sun's energy through a process now being developed.

The second scheme is to build new thermal power stations (nuclear, coal or oil-fired) in the Negev near the canal route, which will use the canal waters for cooling. So far, such power stations have had to be located on the coast because of the need for cooling water, but the canal project will allow them to be located inland. The power generated by these stations is to be about 1000 MW.

A third project, still being investigated, involves the production of power from oil shale deposits discovered alongside the Dead Sea. Here too cooling water will be necessary.

Construction of the project will present some major engineering challenges. The 80-km tunnel, for example, will be among the longest constructed anywhere in the world. It will be 5 m in diameter, will be lined with concrete and in places, will lie as deep as 500 m underground. It will pass mostly through soft rock or above deep-lying, brackish groundwater. During construction, four intermediate shafts will be sunk along the route so that excavations can proceed simultaneously at 10 points.

According to current estimates, the project will require two years for planning and design and another five years for construction. Allowing for other problems, the director of the Mediterranean-Dead Sea Co., Uri Wurzbarger, talks of a 10-year time lag until power is switched on.

The bill for the project is enormous — from \$700 million to \$1 billion. It is not yet clear how the total amount will be raised, but a start has already been made. In January 1981, the Israel Bonds Organization undertook to sell an extra \$100 million in bonds over and above its regular sales as seed money for the project. Commitments have already been made by 400 "canal founders" from the U.S., Canada, Western Europe, and other countries, each of which has promised to purchase \$100,000 or more in bonds for the project. This is the first time that Israeli bonds sales have been geared to a specific national project.

Spinoffs from the project in terms of national and, more specifically, Negev development, will be manifold. For example, saltwater recreation lakes could be created along the route, or ponds for saltwater fish breeding. And the water could be used for various industrial purposes. The project could also inspire the development of entirely new industrial and recreation areas in the vicinity of the canal. Says Wurzbarger: "This project will be an exciting key to the development of the Negev. The beginning we know; the end depends only on our creativity and drive."

There will also be some negative side effects, most importantly the effect on the Dead Sea potash industry.

Dilution of the saline concentration of the Dead Sea water by the inflowing Mediterranean water may lead to a reduction in the output of the existing potash plants. Also, retaining dikes will have to be strengthened and raised.

However, technological solutions to the problem are already being devised. These include drawing water for potash production from a greater depth, where the saline concentration will remain high.

As is usual in any operation of this scale, and particularly one planned in the Middle East, international and local controversy is not lacking. First, the fact that the plan will raise the level of the Dead Sea has prompted condemnation by neighboring Jordan and other Arab countries. They say that Israel has no right to tamper with the level of the Dead Sea and that Jordan's potash works would be affected by the rising waters.

Israel responds by pointing out that the intention is to raise the level only 9 m, to the original level of the Dead Sea before its waters were tapped by the National Water Carrier of Israel, and the diversion of the Yarmuk waters by Jordan. In addition, Israel says that this level will only be reached in about 20 years' time. By then Jordan and Israel might even cooperate to develop the region.

(continued on page 28)

Bring Water to the Dead Sea? (continued)

A second issue concerns the route of the water course. The planners have examined several possible routes, originating from the Mediterranean and the Red Sea.

After eliminating those that presented particularly difficult problems, three most likely routes were left: a northern route through the Jezreel and Jordan valleys consisting of a canal through the Jezreel Valley and the channeling of the water to the Dead Sea through, or alongside, the Jordan River bed; a central mountain route tunneling under the Jerusalem region and arriving at the northern shore of the Dead Sea near Qumran; and a southern mountain route originating at Katif, tunneling under the Beersheba and Arad regions and arriving at the Dead Sea in the Masada area. The southern route was chosen for its engineering, environmental, and economic superiorities.

Political criticism was quick to arise over the Katif-Masada route. At the recent U.N. Conference on Energy in Nairobi, a resolution condemning the project generally and the Katif-Masada route particularly was passed by a majority of 63 votes, with 33 abstentions. Arab delegates claimed that the project passing through the Gaza Strip was designed to "strengthen the Israeli military occupation of the occupied territories."

Wurzbarger responds: "The pipeline passing through the Gaza Strip will be underground, below the cultivated fields, and will constitute no nuisance to the inhabitants of the area. If the peace process is for real, there can be no objection to this and Israel can simply pay an annual rent for having the pipeline there. If, on the other hand, there isn't going to be peace, then we shouldn't be leaving the Gaza Strip anyway."

Within a couple of years, feasibility studies and planning will be completed. Israel will then embark on one of the biggest developmental projects it has ever undertaken.

by Geoff Sifrin

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WE REMEMBER

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

March	Adar		March	Adar	
5	20	Bernard Behrens	14	29	Martha Herz
5	20	Julie Gruenberg	14	29	Julius Schaler
5	20	Anna Herrmann	14	29	Ettel Sinnreich
5	20	Hellmuth Hirschheimer		<i>Nisan</i>	
5	20	David Liebmann	15	1	Gustav Bendheim
5	20	Johanna Liebmann	15	1	Hugo Hirsch
6	21	Dr. Ferdinand Hermann	15	1	Arthur Kahn
6	21	Jolan Schlee	15	1	Hannah Kayem
8	23	Joseph Adler	16	2	Rabbi Dr. Leo Baerwald
8	23	Selli Heldmann	16	2	Henriette Bensinger
8	23	Margot Hirsch-Reese	16	2	Julius Hellmann
8	23	Hugo Horwitz	16	2	Paula Kalter
8	23	Hugo Voss	16	2	Josef Haas
9	24	Betty Kraus	16	2	Adolf Sass
9	24	Bertha Wiesenberger	17	3	Elsie Blumenthal
10	25	Joseph Feuer	17	3	Selma Hamburger
10	25	Max Gitterman	17	3	Max Hubert
10	25	Fritz Neuhaus	17	3	Steven S. Kahn
10	25	Therese Stern	17	3	Bertha Rosenberg
11	26	Fritz Brandeis	17	3	Meta Stern
11	26	Julie Horn	18	4	Gustav Stock
11	26	Ludwig Landenberger	19	5	Dr. Otto L. Kupfer
11	26	Margarete Meyer	19	5	Isaak Selig
11	26	Meta Rosenthal	19	5	Dr. Paul Simon
11	26	Paul Scherlinski	20	6	Martha Lasker
11	26	Hugo Schloss	20	6	David Neumann
12	27	Bertha Herzberg	21	7	Sally Hammerschlag
12	27	Isidor Kraus	22	8	Julius Benjamin
12	27	Herman Levi	22	8	Max Fein
12	27	Jenny Pinkesfeld	22	8	Recha Fein
12	27	Regina Rosenthal	22	8	Hilde Kahn
12	27	Julius Schoenberger	22	8	Auguste Levi
12	27	David Schuelein	22	8	Henry Miller
12	27	Hugo Ullmann	22	8	Babette Noerdlinger
13	28	Bertha Froehlich	22	8	Gustav Sacki
13	28	Max Louis Gutman	22	8	Ida Sacki
13	28	Isidore Lewy	22	8	Bella Schloss
13	28	Bernard Lowenstein	22	8	Margit Schloss
13	28	Irma Marx	22	8	Leonore Soika
13	28	Leo Stern	22	8	Adele Strauss
13	28	Babette Wild	22	8	Siegmund Ehrlich
13	28	Henriette Wolf			

(continued on page 31)

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23	9	Jack Goldfarb	8	25	Laura Schorsch
23	9	Rebecca Neu	9	26	Anna Perry
24	10	Isidor Bensinger	9	26	Herbert Wolf
24	10	Ella Israel	10	27	Naftali Feingold
24	10	Liebmann Kaufman	10	27	Lazarus Heinsfurter
24	10	Sally Nauman	0	27	Benno Levy
25	11	Berta Friedberg	0	27	Amson Schloss
25	11	Johanna Koestrich	0	27	Bertha Veis
25	11	Philipp Lehr	0	27	Jacob Veis
26	12	Henry Lichtenstein	11	28	Fanny Auerhann
27	13	Jettchen Griesheim	12	29	Flora Neubauer
28	14	Rudolf Strauss	12	29	Irving Isidor Simon
29	15	Paula Alexander	13	30	Meinard Marx
29	15	Alexander Bauer	13	30	Matylda Morawetz
29	15	Helene Gowa		<i>Iyar</i>	
29	15	Samuel Hirschheimer	14	1	Dr. Joseph Cahn
29	15	Jacob Gutwillig	14	1	Else Grossman
29	15	Julius Jacob	14	1	Max Herz
29	15	Albert Katzenstein	14	1	Adelheid Mannheimer
29	15	Ferdinand Mayer	15	2	Leopold Kronenberger
29	15	Rudolf Strauss	15	2	Lothar Strauss
29	15	Betty Strauss	16	3	Ignaz Benedikt
30	16	Fred Marx	16	3	Norbert Hess
30	16	Berta Mueller	16	3	Sally Levi
30	16	Clara Neu	16	3	Elsa Wortsman
30	16	Herman Schlee	17	4	Irma Erlebacher
31	17	Eva Badt	17	4	Max Hamburger
31	17	Nette Loeb	17	4	Emma Leitner
31	17	Sanna Ottenheimer	18	5	Frieda Brotman
<i>April</i>			18	5	Emil Dreyfuss
1	18	Elsa Angres	18	5	Gabriel Klein
1	18	Irma Henlein	18	5	Fred Neubauer
1	18	Lisa Wertheimer	19	6	Hedwig Fischel
1	18	Hedwig Wolff	19	6	Walter Stein
2	19	Samuel Stein	20	7	Bertha Kahn
3	20	Irma Levite	21	8	Geotz Hellmann
3	20	Imanuel Rosenfeld	22	9	Max Ransenberg
3	20	Emil Silberman	23	10	Bertha Freitag
3	20	Sessi Wertheim	23	10	Paula Gutwillig
4	21	Hermann Gundelfinger	23	10	Raphael Felix Hayum
4	21	Johanna Kahn	24	11	Fred Royce
4	21	Max Katzenstein	25	12	Morris Hirsch
4	21	Siegfried Wertheim	25	12	Arthur Nathan
5	22	Dora Abeles	26	13	Eric Gross
5	22	Max Abeles	26	13	Gustav Daniel
5	22	Dr. Leopold Landenberger	26	13	Martha Lafarque
5	22	Emil Oppenheimer	26	13	Flora Strauss
5	22	Irene Winter	27	14	Stephanie Greenbaum
6	23	Aron Gottlieb	27	14	Jack W. Levi
6	23	Sarah Berney	27	14	Willi Schiff
7	24	Jack Kayem	28	15	Mordko Katz
7	24	Simon Stern	28	15	Liesel Leiter
8	25	Josef Holzer			<i>(continued on next page)</i>

We Remember*(continued)*

<i>April</i>	<i>Iyar</i>		<i>May</i>	<i>Iyar</i>	
28	15	Bernard Philippson	10	27	Babette Levi
29	16	Erna Heilbronn	10	27	Max Plaut
29	16	Karl Lichtenstein	10	27	Meyer Rosenberg
29	16	Erna Stern	10	27	David Meyer
29	16	Sol Stern	11	28	Lina Goetz
29	16	Recha Strauss	11	28	Bertha Lemberger
30	17	Heymann Grossman	12	29	Ernest Gutmann
30	17	Ludwig Kahn	12	29	Igo F. Gutman
<i>May</i>			12	29	Eugenia Kahn
1	18	Siegfried Heyman	12	29	Siegfried Rothschild
1	18	Manny Hoffman	<i>May</i>	<i>Sivan</i>	
1	18	Michael Singer	13	1	Julius Lehmann
2	19	Selma Adler	13	1	Sidi Lorsch
2	19	Henry Falkenstein	13	1	Herta Losman
4	21	Joseph Freitag	13	1	Josef Losman
4	21	Minna Hanau	14	2	Benjamin Vosen
5	22	Bertha Friedberger	15	3	Sofie Goldschmidt
5	22	Louis Heilbrunn	15	3	Joseph Gottlieb
5	22	Sylvia Mintz	16	4	Fritz Schiff
5	22	Anna Voss	16	4	Clementine Wollenreich
6	23	Klara Breslauer	17	5	Rosel Rachel Bruchfeld
6	23	Morris Moser	17	5	Jonas Frank
7	24	Doris A. Jacoby	17	5	Fanny Levite
7	24	Isaak Schoen	17	5	Doris Schuelein
8	25	Max Hammerschlag	18	6	Dr. Isak Heilbronn
8	25	Michael Holzer	18	6	Jenny Katzenstein
8	25	Henny Katz	18	6	Auguste Wolf
8	25	Max Neumann	19	7	Thekla Alexander
8	25	Fred Reich	19	7	Lina Gitterman
8	25	Hermann Wertheimer	19	7	Emil Liffgens
9	26	Babette Himmelreich	19	7	Irma Liffgens
9	26	Emanuel Himmelreich	19	7	Helene Mayer
9	26	Malchen Oppenheimer	19	7	Berta Oppenheimer
9	26	Ida Strauss	20	8	Anna Pollack
10	27	Helen Gutkind	20	8	Renate & Sally Pollack

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

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