

HABAYIT



הבית

Published by Congregation Beth Hillel & Beth Israel, Inc.

Teves-Shevat-Adar I & II, 5744

Number 299

Dec. 1983-Jan.-Feb. 1984

THANK G'D

Tales of heroism have their heroes. History identifies them so that we can admire their feats, sing their praises, and pay tribute to them when the event is celebrated.

Chanukkah is no exception. The *al ha-nissim* paragraph of thanksgiving tells us of "the days of Mattathias, son of Yochanan, the Hasmonean High Priest and his sons . . ." Yet without diminishing the fame of this venerable man who started the revolt against "the wicked Hellenistic government," the most famous of his sons, Judah, who assumed bold leadership after his father's death, traditionally wears the laurels for the Hasmonean victory.

Under a well-known title has Judah entered the annals of history — Maccabee. What is the origin of this name?

Some philologists like to trace it to the Hebrew word *makabi* (*mem - kuf - beth - yud*), a hammer-like punching tool, suggestive of the relentless striking force of the fierce resistance fighters. But the favored spelling (*mem - chaf - beth - yud*) signifies a much more profound meaning. The four letters are the initials of *mi chomocho to-elim Hashem* (G'd's name begins with the letter *yud*) — "who is like You, o G'd, among the mighty."

Judah raised his banner in praise of G'd. Not to himself did he ascribe glory but to Him Who inspired the small band of dedicated soldiers to take on superior forces and win.

Modesty enhances heroism immeasurably. Expressions such as "thank G'd" rise naturally and easily to our lips.

Rabbi Shlomo Kahn



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HAPPY CHANUKAH

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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>
1983						<i>Before</i>
Dec. 10	Vayigash	4:10	8:45	4:35	5:09	6:10
Dec. 17	Vayechi — Sermon	4:10	8:45	4:35	5:10	6:15
Dec. 24	Shemos	4:15	8:45	4:40	5:13	6:15
Dec. 31	Voero (Blessing Month of Shevat) — Sermon	4:20	8:45	4:45	5:19	6:15
1984						
Jan. 7	Bo	4:30	8:45	4:50	5:24	6:10
Jan. 14	Beshalach — Sermon	4:35	8:45	4:55	5:31	6:10
Jan. 21	Yisro	4:45	8:45	5:05	5:39	5:55
Jan. 28	Mishpotim (Blessing Month of Adar I) — Sermon	4:55	8:45	5:10	5:47	5:55
Feb. 4	Terumo (Rosh Chodesh)	5:00	8:30	5:20	5:54	5:50
Feb. 11	Tetzaveh	5:10	8:45	5:25	6:02	5:40
Feb. 18	Ki Siso — Sermon	5:20	8:45	5:35	6:11	5:30
Feb. 25	Vayakhel	5:25	8:45	5:45	6:18	5:20
Mar. 3	Pekudeh-Shekolim (Blessing Month of Adar II) — Sermon	5:35	8:30	5:50	6:26	5:10
Mar. 10	Vayikro	5:40	8:45	6:00	6:33	5:00
Mar. 17	Tzav-Zochor — Sermon	5:50	8:45	6:05	6:40	5:00

WEEKDAYS (unless listed otherwise — see below)

Mornings:	Sundays and Legal Holidays (Monday, Feb. 20)	8:00 A.M.
	Mondays and Thursdays	6:55 A.M.
	Tuesdays, Wednesdays, Fridays	7:00 A.M.
Evenings:	December 4 to December 15	4:30 P.M.
	December 18 to January 12	4:45 P.M.
	January 15 to February 2	5:00 P.M.
	February 5 to March 15	5:30 P.M.

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

Wednesday Nov. 30	Evening: 1st Chanukkah light
Thur.-Thur. Dec. 1-8	Chanukkah: weekday mornings 6:45 A.M.
Monday Dec. 5	in Maariv begin TAL UMOTOR
Friday Dec. 16	Fast Asoro b'Teves: Fast begins 5:50 A.M.; Shacharis 6:45 A.M.; Mincho & Kabolos Shabbos 4:10 P.M.; fast ends 5:07 P.M.
Thursday Jan. 5	Rosh Chodesh Shevat: Shacharis 6:45 A.M.
Thursday Jan. 19	Chamisho osor b'Shevat
Friday Feb. 3	Rosh Chodesh Adar I, 1st day: Shacharis 6:45 A.M.
Shabbos Feb. 4	Rosh Chodesh Adar I, 2nd day: Shacharis 8:30 A.M.
Friday Feb. 17	Purim Koton
Sunday Mar. 4	Rosh Chodesh Adar II, 1st day: Shacharis 8:00 A.M.
Monday Mar. 5	Rosh Chodesh Adar II, 2nd day: Shacharis 6:45 A.M.
Thursday Mar. 15	Ta'anis Esther: Fast begins 4:50 A.M.; Shacharis 6:45 A.M.; Mincho-Maariv 5:30 P.M.; fast ends 6:35 P.M.
Sunday Mar. 18	Purim: Maariv & Megillo Sat. night 6:40 P.M.; Shacharis & Megillo Sunday 8:00 A.M.

**SHIURIM
SCHEDULE:**

Daily Lernen after Shacharis
 Daily Lernen after Maariv
 Chumash Shiur Shabbos 45 minutes before Mincho
 Sidro explanations Shabbos after Mincho
 Ladies' Shiur Mondays 7:30 P.M.
 Lernen of Gemoro on Shabbos immediately after Musaph (commencing December 10th) followed each week by a Kiddush (Siyum for Firstborn will be on Erev Pesach). This year Tractate *Pesachim* will be studied.



SATURDAY NIGHT, FEBRUARY 18, 7 P.M. to 10 P.M.

SUNDAY, FEBRUARY 19, 11 A.M. to 5 P.M.

MONDAY, FEBRUARY 20, 11 A.M. to 5 P.M.

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FROM THE DESK OF THE PRESIDENT

Once again, our Religious High Holy Day Services were well attended and conducted in the traditional manner, accustomed to by us.

Special thanks are due to our Rabbi, Shlomo Kahn, for a series of well presented sermons which enhanced the solemnity of these Holy Days. Our Cantors, Mr. Schartenberg and Mr. Walden, supported by our Choir, ably conducted services. A word of appreciation to Mr. Stanley Stone, for his excellent blowing of the Shofar, and Mr. Albert Blank for his concise and clear reading of the Torah.

As always, the Sukkoth Festivals were highlighted by the Kiddush in our new, nice Sukka, sponsored by the Sisterhood and arranged by Mrs. Fay Blank.

Finally, sincere thanks to the Chairman of the Synagogue Committee, Mr. Blank and his committee, for their efforts and help throughout this period.

The Yom Tovim concluded with a Kiddush on Simchat Torah, offered by our Chasan Torah, Rabbi Shlomo Kahn and the Chasan Bereshit, Vice President Mr. Arthur Hanauer.

We very much appreciate the response of our members to the Kol Nidre appeal.

Oscar Wortsman

BEST CHANUKAH WISHES

MR. & MRS. WERNER HEUMANN

CONGREGATION NEWS IN BRIEF

... during the Yom Kippur services, which once again were made more meaningful with the availability of our practical "Companion to the Yom Kippur Machzor" and "Guidelines for Yom Kippur", Rabbi Kahn added a special *mi sheberach* prayer for Anatoly Shcharansky and all Soviet Jewish prisoners . . .

... in the Roll of Remembrance distributed for the Yom Kippur Yizkor service, the following names were inadvertently omitted, for which we express regret and apology to the families who submitted them: Judith Berman, and relatives of Misses Rosel & Selma Hirsch . . .

... our Sisterhood donated money for the purchase of a beautiful new Sukkah which can be easily assembled and stored for years to come, and as in the past, the ladies decorated it and prepared and served a Kiddush reception following the services on the Yomtov evenings and mornings . . .

... the traditional Lernen, sponsored by the Chevra Kadisha, inaugurated Hoshano Rabbo, at which the men participated in Torah study, taking turns in reciting selected passages from the Chumash (Devorim) and Tehillim, and after the attending ladies served tasty refreshments, Chevra President Emanuel Hirsch spoke words of greeting, introducing Rabbi Kahn whose Devar Torah concentrated on the contrast of water (main theme of Hoshanos prayers) and fire (theme of one of the Hoshanos) which, in the service of G'd, exist in harmony, setting an example of peace in all parts of nature . . .

... the conclusion of the Yomtov season was observed in days of unique mood and atmosphere, the solemn chanting of *Tefillas Geshem* (prayer for rain) following Yizkor and Matnas Yad on Shemini Atzeres, and the joyous celebration of Simchas Torah, during which Rabbi Kahn was honored with Choson Torah and Mr. Arthur Hanauer with Choson Bereshis, both celebrants then tendered a Kiddush for the entire congregation after services . . .

... our trip to Atlantic City on October 12th, organized by Congregation and Sisterhood, was once again a popular event at which 2 buses of satisfied participants escaped the heavy downpour of New York to a much more pleasant and enjoyable (and for some, profitable) day . . .

... as announced previously, an important questionnaire about statistics concerning German-Jewish immigrants to Washington Heights has been distributed to our members, many of whom have already returned it (it will be forwarded unopened to Professor Lowenstein in Los Angeles) and we ask all others to respond quickly — Rabbi Kahn is available for assistance in answering questions . . .

... we are participating in the community-wide Bikkur Cholim of Washington Heights organized to help the sick and ailing in our area, for which an introductory letter has been mailed to our members . . .

... a full report on our annual Sisterhood Luncheon, scheduled for November 6th, will appear in the next issue . . .

... a report on the Kiddush honoring Messrs. Adolph Heimer, Arthur Hanauer, and Werner Heumann for their outstanding service to our Kehillah, scheduled for November 19th, will follow in the next issue . . .

... the annual Breakfast Conference on Neighborhood Preservation, arranged by the Jewish Community Council of which we are a constituent member organization, will take place on Sunday, November 20th (see report in the next issue) . . .

... the Chanukkah party will take place, please G'd, on Sunday, December 4th . . .

... beginning with December 10th, our popular Gemoro Lernen after the Shabbos morning service will commence (see announcement on page 3), to be followed each week by a Kiddush for which sponsors are welcome (please contact Mr. William Blank) . . .

... the Washington Heights-Inwood Council for Soviet Jewry will hold its annual Benefit Concert on Saturday night, December 10th, at the Mt. Sinai Jewish Center — for ticket information contact Rabbi Kahn . . .

... please reserve February 18-19-20 (and begin to collect merchandise) for our annual bazaar . . .

... Chevra Day is scheduled for Sunday, March 11th . . .

... a generous donation was made by Mr. & Mrs. Siegfried Lowenfels in honor of their golden wedding anniversary for the purchase of new Chumoshim for use in the Synagogue

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Happy Chanukah

THANK YOU

I would like to thank Rabbi Kahn and all members of the Congregation for the good wishes and beautiful flowers sent to me on my special birthday.

Ilse Levi

My sincere thanks to Rabbi Kahn, Cantor Schartenberg, Mr. and Mrs. Wortsman, the Congregation and all my relatives and friends for the thoughtfulness extended to me on my special birthday.

Charles Newhouse

My sincere thanks to the Rabbi, Cantor, members of the Board and their wives, Sisterhood, and members of our congregation, for their thoughtfulness after my dear father's death. It is greatly appreciated.

Pnina Bloch

My sincere thanks to Rabbi Kahn and Family, Mr. and Mrs. Wortsman, Mr. and Mrs. Blank, the Congregation and the Sisterhood for their thoughtfulness, and all members and friends for the warm wishes on the occasion of my special birthday.

Rose Schoenberger

My sincere thanks to Rabbi Kahn, the Congregation and many friends for their thoughtfulness during the time of my recent illness and stay in the hospital.

Robert Bernheimer

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THE SIXTH STANZA

Rabbi Shlomo Kahn



One of the most popular hymns in our religious repertoire is *Mo-oz Tzur*, the Chanukkah song. There is probably no siddur which does not carry it as part of the order for the kindling of the Chanukkah lights. As a result (or by popular demand) the custom of singing it, after the nightly observance of the rabbinically ordained precept during the eight days of Chanukkah, enjoys almost universal acceptance.

Who wrote the song? All we know about the poet is his first name: Mordochai. He "signed" it as an acrostic into the initials of the song's five stanzas (*mem, resh, dalet, kaf, yud*). No other identification can be established with certainty — neither time nor place nor information about his life. Yet, unknown as he may be, the author's skill in presenting in poetic capsules, our people's exiles and redemptions, has earned him immortality despite anonymity.

In the first stanza, the Jew's inborn gratitude to G'd finds expression, praising Him and demonstrating unflagging faith in messianic redemption and restoration of Jerusalem's Temple. This is followed by an ingenious leap through generations and centuries, touching on freedom from Egyptian slavery, deliverance from Babylonian captivity, the foiling of Haman's evil plot, and finally a synopsis of the Chanukkah story and thanksgiving for the wonders and miracles.

These five stanzas form the familiar text of the song. A less known sixth stanza is traditionally sung by many families and appears in some editions of the prayer book. Whether it has been written by the author himself (a distinct possibility, for the stanza's own acrostic *chazak* — "strong" — is frequently used as a conclusion in a liturgical poem), or whether it is of later vintage (quite likely, as indicated by the prayerful text), will remain an unsolved question.

In this stanza, G'd is passionately besought to take up Israel's cause and to avenge brutal suffering under wicked enemies, ending in an anguished and plaintive cry that oppression seems endless, and a plea to "banish the *admon*" (a mysterious, deliberately obscure term, possibly referring to Edom = Rome, or Christian and Moslem persecutions, or, on a more contemporary note, since *admon* literally means "red," a prophetic allusion to Soviet Russia), and "raise up the seven shepherds" (a reference to Micah 5:4, interpreted by Talmud Sukkah 52b as "David in the center, flanked by Adam, Seth and Methushelah on one side, and Abraham, Jacob and Moses on the other") i.e., the idyllic time of *techias ha-mesim* (resurrection of the dead), when all of mankind will once again enjoy a return to eternal life as it was in the biblical Garden of Eden.

(continued on next page)

The Sixth Stanza *(continued)*

(Translation by S.S. Cohen)

1

Mighty, praised beyond compare,
Rock of my salvation,
Build again my house of prayer,
For Thy habitation!
Offering and libation shall a ransomed nation
Joyful bring there and sing
Psalms of dedication!

2

Woe was mine in Egypt-land,
Tyrant kings enslaved me;
Till Thy mighty, outstretched hand
From oppression saved me.
Pharaoh, rash pursuing, vowed my swift undoing;
Soon his host that proud boast
'Neath the waves was ruing!

3

To Thy holy hill, the way
Madest Thou clear before me;
With false gods I went astray —
Foes to exile bore me.
Torn from all I cherished, almost had I perished;
Babylon fell, Zerubabel
Badest Thou restore me!

4

Then the vengeful Haman wrought
Subtly to betray me;
In his snare himself he caught —
He that planned to slay me,
Haled from Esther's palace, hanged on his own gallows!
Seal and ring, Persia's king
Gave Thy servant zealous.

5

When brave Asmoneans broke
Javan's chain in sunder,
Through the holy oil Thy folk
Didst Thou show a wonder.
Ever full remained the vessel unprofaned:
These eight days, lights and praise
Therefore were ordained.

6

Lord, Thy holy arm make bare,
Speed my restoration;
Be my martyr's blood Thy care —
Judge each guilty nation.
Long is my probation, sore my tribulation —
Bid from heaven Thy shepherds seven
Haste to my salvation.

TU B'SHEBAT CUSTOMS



Tu B'Shebat, the 15th day of Shebat (Shevat) is the Jewish "New Year of Trees." It is so called because it marks the beginning of a new year with regard to the levying of tithes on crops in Israel and the prohibition of *orlah*, which forbids use of the fruit of trees during the first three years after their planting. In Israel, most of the annual rain which brings forth new fruits has ended by Tu B'Shebat.

Although it is considered a minor holiday on the Jewish calendar, specific Tu B'Shebat practices and the recital of related texts from the Scriptures were developed through the ages by many Jewish communities.

The Ashkenazi Jews of Eastern Europe ate 15 different kinds of fruit on the 15th of Shebat, with special preference given to those grown in Eretz Yisrael. The eating of these fruits was accompanied by the reading of Psalm 104 (Who watereth the hills from His chambers; the earth is satisfied with the fruits of Thy works.") and the "ascending" Psalms, nos. 120-134.

The Sephardim (Oriental and Western European Jews) attached greater significance to this holiday, whose liturgy and customs were broadened under the influence of the kabbalists of Safed during the 16th century.

These customs spread to communities throughout Europe, Asia and North Africa. A special order of service was published in the mid-18th century under the title *Peri Etz Hadar* (Lit. "A Goodly Fruit," it is the biblical name for the *etrog*, the citron), which incorporated a Tu B'Shebat "*seder*" based on the practices of the Sephardic scholars of Safed. The book lists 20 different fruits which should be eaten on Tu B'Shebat, calls for the drinking of four cups of wine (as is done in the traditional Passover *seder*), and includes appropriate readings from sacred texts. It also includes passages from the Torah, Prophets and Psalms relating to fruits and vegetation. (Unavailable in the United States, this book may be found in Israeli book shops.)

The volume is filled with mystical allusions and includes a prayer for the flowering of redemption for the people of Israel. Among the foods listed to be eaten on the 15th day of Shebat are wheat, olives, dates, figs, pomegranates, citrons, apples, a variety of nuts (walnuts, almonds, pistachios, etc.) carobs, pears, quinces, cherries and others. (Understandably, the holiday is known as "*las frutas*" or "*fructicas*" among the Sephardim of Judeo-Spanish background. The instructions indicated that if one is unable to obtain all of these fruits, he should have at least twelve of them. Moroccan Jews set the minimum at fifteen fruits (as did the Ashkenazim in Europe). Lavish Iraqi Tu B'Shebat celebrations called for one hundred varieties of fruits, nuts and vegetables.

Other versions of the Tu B'Shebat *seder* omit readings from the *Zohar* (the mystical commentary on the Torah which is the source text of the Kabbalists) and other mystical references. Rather, they are composed of Biblical quotations alone. The service opens with a reading from Genesis 1:9-13, which describes G-d's creation of vegetation on the third day. This is followed by the Song of Moses (Exodus 15:1-18), and a reading from Leviticus (26:3-13), which describes the abundance of produce which G-d will provide his people when they follow the Commandments. The Torah readings are concluded with selections from Numbers (6:22-27) and Deuteronomy (8:1-10).

The service continues with readings from the Prophets (Ezekiel 17:22-24; 34:22-31; 36:27-37; and Joel 2:18-27) and Psalms (72, 147, 148, 65, 126 and 67 — in that order). If a *minyan* (quorum of men) is present, this service is followed by the recital of *Kaddish derabanan* (*Kaddish* ordained by the rabbis), the food is served.

The *seder* is generally conducted with many people, family and friends, present. It creates

(continued on next page)

Tu B'Shebat Customs *(continued)*

a happy communal spirit and also serves to reinforce the Biblical and Talmudic teachings relating to fruits and vegetables. And, of course, the variety of foods served creates a festive atmosphere. Some communities have also developed specialty foods for Tu B'Shebat. The Sephardim of Turkey, for example, serve *moustrehana*, or *prehito*, a pudding made from cracked wheat.

Among the Jews of Iran, it was customary for one whose relative had died during the course of the year to provide fruits for the community in his home or at the synagogue. Aside from the "*Sheva Minim*," the seven species for which the land of Israel is famed, other fruits common to the region would also be served. After reciting several passages from the *Zohar* in memory of the deceased, the mourner would recite blessings over the fruit. Wine was also served on this occasion. The gathering was closed with the recitation of *Kaddish* and a prayer in memory of the deceased.

The Sephardim of Turkey and elsewhere made a special effort to involve their children in the celebration. Long tables of fruits and sweets would be arranged in each home. Children would eat their fill, and be given bags in which to take fruits and sweets home.

With the establishment of agriculture settlements in Eretz Yisrael during the late 19th Century, Tu B'Shebat gained another dimension of meaning. Jews throughout the world contribute funds to plant trees in Israel so that the Jewish land may flourish. Children's songs in honor of the festival are sung in religious schools in all Jewish communities. This holiday, which for many centuries has reminded Diaspora Jews of their dream to return to the Holy Land, today reminds all Jews to share in its rebuilding.

By Gilda Angel

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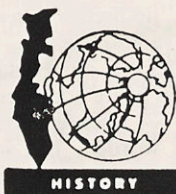
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GESCHICHTE UND GEGENWART DER JUDEN IN RUMAENIEN



Archaeologische Funde (Muenzen z.B.) deuten darauf hin, dass bereits im 2. Jahrhundert Juden im Gefolge der Landnahme durch die Roemer nach Rumaenien zogen. Als erstes historisches Dokument ueber wohnhafte Juden gilt der Reisebericht von Benjamin von Tudela aus dem Jahre 1170. Der aelteste Grabstein, auf dem alten juedischen Friedhof in Jassy, datiert von 1467. Im 16. Jahrhundert begannen sich die ersten Gemeinden zu bilden.

Im fruehen Mittelalter war die Situation der Juden befriedigend, doch je schneller die Christianisierung fortschritt, desto groesser war die Verfolgung und Not, der Hass, der in Pogrome ausartete.

Durch Loskauf und Bestechungen konnten sich die Juden meistens behaupten, bis im 19. Jahrhundert die wirtschaftliche Lage katastrophal wurde.

Doch nahm gerade damals das kulturelle Leben einen ungeheuren Aufschwung, und grosse Rabbanim und Gelehrte verbreiteten ihr Wissen. Literatur, Theater, Musik, Wissenschaft hatten bedeutende Ausstrahlungskraft auch auf westeuropaeische Juden, die von weither ins Land einstroemten.

Im heutigen Rumaenien wohnen in 68 Gemeinde knapp 30,000 Juden. Vor dem zweiten Weltkrieg waren es ueber 800,000, von denen viele nach Palaestina und Suedamerika auswanderten. Aber tausende wurden im Holocaust von den rumaenischen Faschisten ermordet. Fuer einen Grossteil kam im letzten Moment 1944 von der einmarschierenden Roten Armee die Rettung vor der Deportation durch die Deutschen. Die grosse Alija reduzierte die Anzahl der Juden auf den heutigen kleinen Bestand.

Die juedischen Gemeinden wurden nun mit beispiellosem Enthusiasmus wieder aufgebaut, durch die Liberalitaet der Regierung angespornt. Staatliche Metzgereien (mit eigenem Maschgiach) beliefern elf Koscher-Restaurants, die sich zu gut frequentierten juedischen Zentren entwickelten.

Oberrabbiner Moses Rosen gelang es, den Regierungsinstanzen verstaendlich zu machen, dass die hebraeische Sprache Grundlage des Gebets ist. Dadurch wurde es den Gemeindeleitern ermoeeglicht die Jugend in Religionsschulen zu erziehen und in der Talmud Tora auch Hebraeisch zu lehren.

Die seit 1956 unter der Aegide von Dr. Rosen mit Chefredaktor Prof. H. Rierner 14 taeglich erscheinenden Zeitung "Revista Culturai Mozaic" (Auflage 10,000) gibt in Rumaenisch, Hebraeisch und Englisch Zeugnis von der Vielfalt des juedischen Lebens. Zu Tausenden wird sie auch in Kopien in der Sowjetunion verteilt, mit Genehmigung der Sowjets — viele Dankbriefe zeugen vom Interesse.

Wirtschaftlich sind die Gemeinden einigermassen gesichert, dazu kommen die regelmaessigen Subsidien des *Joint* fuer Sozialfaelle. Rund 7000 Menschen erhalten sechsmal pro Jahr ein Koscher-Lebensmittelpaket und einmal Punkte fuer Kleiderbezug. Um die Wuerde der Empfaenger zu achten werden keine alten Kleider abgegeben. Ein Spital mit zehn Aerzten ist vornehmlich armen Menschen reserviert, und ein gross angelegter Mahlzeiten-dienst dehnt sich auf das ganze Land aus. Man kann sagen, dass es in Rumaenien keine hungrigen oder schlecht gekleidete Juden gibt.

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Geschichte und Gegenwart (continued)

Besonders eindrucksvoll ist das 1979 erbaute Altersheim mit 200 Betten. Vom rumänischen Gemeindebund mit Hilfe des *Joint* erstellt, enthaelt es modernste Einrichtungen fuer die jetzt 130 Pensionaere: Alle medizinischen Therapien, Apotheke, Labor, Ergo- und PhysioTherapy.

Der Staat unterhaelt auch ein jiddisches Theater. Ein Staedtdchen, in dem Juden jahrhundertlang in ihrer ererbten Tradition lebten, wie es Scholem Aleichem beschrieben hatte, ist Dorohoi, einst ein Marktflecken am Handelsweg von Lemberg zum Schwarzen Meer. Von ehemals 11,000 Juden leben heute noch deren 500 hier, meist aeltere Menschen — auch in einem aermlichen Altersheim —, waehrend viele auf Alija gegangen sind. Zahlreiche waren nach Transnistrien deportiert worden. Die wenigen Rueckkehrer standen vor der schwierigen Aufgabe, ihre Gemeinde wieder aufzubauen, was unter Mithilfe des aus Russland stammenden Raw Wassermann auch gelang.

In Betsani, einer Stadt mit einer ueber 200 Jahre alten Synagoge mit charakteristischen Wandmalereien naiven Stils leben heute noch 350 Juden. Hier waren seit 500 Jahren Juden ansaessig, 17,000 an der Zahl, mit 81 Synagogen und Bethaeusern.

Im Gegensatz zu dem neu aufgebauten, pulsierenden juedischen Leben, erinnert Jassy an die schrecklichen Geschehnisse des Holocaust. Dort fand vom 29. Juni bis 2. Juli 1941 ein grausiger Pogrom statt, in dem die faschistische Eiserne Garde unter der deutschen Besetzung 12,000 Juden auf elende Weise in versiegelten Waggonen umbrachte.

Seit 30 Jahren wurde die Kehilla Jassay wieder zum Aufbluehen gebracht. Heute leben in Jassay etwa 1450 Juden. Die Synagoge in ihrer historischen Wuerde an einer Anhoeh, 1671 am Platz der alten von 1580 gebaut und 1977 nach dem Erdbeben restauriert. Vor ihr die von der Munizipalitaet errichtete *Stele* zum Andenken an die Opfer des fuerchterlichen Pogroms. Von hier kam ein eminenter Beitrag zur juedischen Kultur, Wissenschaft und Kunst. Viele alte Zeugnisse, wie Inschriften, wurden nach Israel gesandt. Es gab juedische Spitaeler, Hochschulen, Institute. Von den 90,000 Juden vor dem letzten Krieg sind etwa 40,000 ungekommen; heute leben hier noch 800 Juden, die bewusst ihre Juedischkeit pflegen. Hier stand in Jahre 1876 auch das erste jiddische Theater der Welt. Eine Bueste ist zu Ehren des beruehmten Dramatikers Abraham Goldfaden geschaffen worden. Seine jiddischen Theaterstuecke werden heute noch ueberall gerne gespielt.

In Siebenbuergen liegt das schon westlichen Einschlag zeigende Kronstadt, heute Brasov genannt. Der erste Jude, dessen bleibender Aufenthalt in Brasov belegt ist (1807), war Aron ben Jehuda aus der Bukowina. Die orthodoxe alte Synagoge von 1880 ist heute (seit dem Erdbeben von 1977) nicht mehr zugaenglich, soll aber restauriert und in ein juedisches Museum umgewandelt werden. Der heutige imposante Tempel datiert von 1900, morgens und abends gibt es Minjan. Koscher-Restaurant, Mikwa, Talmud Tora, eigene aertzliche Versorgung sind selbstverstaendliche Institutionen. Etwas ausserhalb von Brasov, in Cristian, befindet sich in einer Villa mit Park das Erholungsheim fuer Alte, wo Rekonvaleszenten jedes Jahr zwei Wochen gratis Ferien machen koennen.

In der Landeshauptstadt Bukarest werden G'ttesdienste regemaessig in einer Reihe von Synagogen abgehalten. Besonders zu erwaehnen sind die Choral-Synagoge, die benachbarten Synagogen Zisu, Malbim und die so benannte grosse Synagoge, die am Yom Tow und nur fuer Talmud Tora geoeffnet ist. Eine der historischen Synagogen dient jetzt dem *Joint* als Sammelager fuer die zu versendenden Lebensmittel. In der Naeh, die ehemalige Tailor-Synagoge, in der 1978 das reichhaltige Juedische Museum eingerichtet worden ist. Zahlreiche Kultgegenstaende, Dokumente, Kunstwerke zeugen vom ehemals bedeutenden juedischen Leben in Rumänien. Der groesste Teil der nicht mehr benuetzten Judaica befindet sich heute im Museum *Bei Hatufusot* in Tel Aviv. Nach einer Sendung von 3500 Judaica kamen kuerzlich wieder 305 Torarollen und 9000 Talmudbaende nach Israel. Weitere 30,000 sollen demnaechst in die Bar-Ilan Universitaet nachfolgen. An sich ist in Ruemaenien die Ausfuhr historischer Buecher verboten, doch gelang es Oberrabbiner Rosen, hierfuer eine Sondererlaubnis des Staatspräsidenten Ceausescu einzuholen.

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Geschichte und Gegenwart (continued)

Die Rumaenische Regierung betont die offizielle liberale Haltung gegenueber der Minderheiten in Lande, denen auch die Juden zuzuzahlen sind. Um deren Belange sicher zustellen, wird mit Oberrabbiner Rosen, der zugleich Mitglied des Parlaments ist, reger Kontakt gepflegt. Fuer Israel ist Rumaenien der einzige Brueckenkopf zu Osteuropa, ein wichtiger Goodwill-Posten. Seit 35 Jahren uebt Rabbiner Dr. Moses Rosen mit bewunderswerten Einsatz sein Amt als Landesrabbiner aus und versteht es auf seine diplomatische geschickte Art, bei der Regierung der sozialistischen Republik die Interessen der juedischen Gemeinschaft wirkungsvoll zu vertreten und Verstaendnis und Wohlwollen zu erwecken. Rabbiner Rosen ist stets von neuem bestrebt, den Juden als anerkannter Minderheit ihre vollen religioesen und kulturellen Freiheiten zu erhalten. Er unterhaelt auch gute Oekumenische Kontakte mit den Kirchenfuersten und unternimmt des oeffteren Reisen zu den Diaspora-Gemeinden.

Oberrabbiner Rosen entstammt einer nahmhaften rabbinischen Familie, deren Urspruenge bis auf den grossen Raschi zurueckgehen. Er amtete bis 1938/39 in Falticeni, von 1940 bis 1945 an der Reschit Daat Synagoge und bis 1948 an der grossen Synagoge in Bukarest, wonach er zum Landesrabbiner gewaehlt wurde. Raw Rosen hat es sich zur Aufgabe gemacht, die Realitaeten zu erkennen und dem Judentum zu ermoeeglichen, auch in einem sozialistischen Staat als solches zu ueberleben. Nicht ohne sein Zutun war es bis heute rund 350,000 Juden vergoennt, auf Alija nach Israel zu gehen. Es waren gerade die Besten der Kehillot, die — in der mittleren Generation — nun als Fuehrungs — und Nachwuchskraefte sehr fehlen. Die Hauptlast ruht noch heute auf den Schultern des nimmermueden Oberhauptes, das seit Jahren wuenscht, auch auf schon bewilligte Alija zu gehen und sich zur Ruhe zu setzen zu koennen. Inzwischen ist ein Lubawitscher Schochet und Melamed an die Arbeit gegangen dem die Aufgabe zukommen koennte, eine allzu abrupte Zaesur zu ueberbruecken.

(Israelitisches Wochenblatt)

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COMMENTATOR PAR EXCELLENCE: RASHI



(This short biographical sketch of the most famous commentator of Bible and Talmud was prompted by a request, made by one of the participants of our weekly Chumash-with-Rashi Shiur, conducted every Shabbos afternoon prior to the Mincha service. "We have now studied Rashi's commentary on the entire Book of Bereshis," was his pleased statement as we began the Book of Shemos, "but we know nothing about his life, his person and his period." The following serves a dual purpose: to satisfy a legitimate query, and to whet the appetite of additional participants in the weekly course of study.)

A firm rule of life teaches that no one is irreplaceable and no person indispensable. Not only is there truth in this statement, but also immense comfort. But once in a while our attention is drawn to one who seems to be an exception. Proper understanding of Bible and Talmud, our Written and our Oral Law, appears to us virtually impossible without the monumental contribution made by Rashi (acrostic of Rabbi Shlomo Itzhaki) — Solomon ben Isaac. Not only laymen acknowledge his incredible work with heartfelt gratitude, but scholars too have written about him with open admiration: "None is the equal of Rashi as guide through the Sea of the Talmud, illuminating it in clarity and with brevity" — "Were it not for Rashi, the Talmud would have become lost to us" — "Father and teacher is Rashi, revealing the obscure, without whom the Talmud would now be a locked book."

Wherein lies his greatest accomplishment? Where is the student or even the scholar who can furnish a definitive answer? Rashi's works are so vast! He wrote a commentary on virtually every book of the Bible and on almost every tractate of the Talmud. He wrote in a style all his own, unique and pioneering, encompassing two important concepts: a concise, literal interpretation in which he comes directly to the very core of the problem, and drawing on the time-honored and beloved aggadic wealth of the Midrash. Keeping the two approaches sharply delineated and apart, Rashi satisfies everyone's thirst and caters to everyone's taste.

His commentary can be studied at greatly divergent levels. It can be appreciated by the layman and even the beginner, and at the same time it provides profundity which can challenge the accomplished scholar. Indeed, a ceaseless stream of supercommentaries have appeared, delving deep into the genius of Rashi, probing, researching, solving contradictions, answering tantalizing questions, stimulating and leading to ever new levels of understanding. (One of the most brilliant interpreters of Rashi is the contemporary Lubavitcher Rebbe, Rabbi Menachem Mendel Schneerson of Crown Heights, whose gaonic analysis of Rashi's Torah commentary goes on, week after week, in his public discourses which are subsequently published.) But, lest we overlook Rashi, the man, for Rashi, the work, let us chronicle his life.

Rashi was born in 1040 in Troyes, a town in central France whose Jewish community was small at that time (ca. 100 persons) but rather well organized and quite well to do. Troyes was then the principal city of Champagne and its excellent vineyards, source of celebrated French wines, made it famous among the merchants of Europe. Many of the Jews of Troyes possessed real estate (Rashi, in later years, owned vineyards which provided his livelihood).

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Commentator Par Excellence: Rashi (*continued*)

He was born into a prominent family. His father was a scholar in his own right and Rashi sometimes quotes him, since his initial education came from him. His mother was the sister of one of the Paytanim (liturgical poets). Tradition traces his family all the way back to King David.

Two popular stories connected with Rashi's birth appear so persistently in Jewish anthologies that their authenticity seems to be assured. His father owned a precious diamond. Church officials approached him, eager to purchase it for decorating a church image and offering a high price. Rabbi Isaac refused, for he did not want to contribute to the enhancement of a religious object in a church. Unable to withstand the strong pressure to sell, he finally cast the jewel into the river rather than surrendering it, and thereby forfeiting its possession and its fortune. Whereupon a heavenly voice proclaimed: "You will be rewarded with a gem more brilliant than this." Soon thereafter his wife bore Rashi.

During her pregnancy, Rashi's mother became a target of a vicious anti-Semitic attack. Walking through a narrow street, she saw a horse-drawn wagon rushing towards her, the driver intent on running her down. Terrified, she pressed against the wall and miraculously, the wall gave way, forming a niche which sheltered her from being crushed to death. (The saying goes that for many generations, the niche which saved the unborn Rashi, was still visible.)

Rashi was born in the year that the great Rabbenu Gershom of Mainz, undisputed authority of European Jewry (called *Meor HaGolah*, Light of the Exile) died, invoking Solomon's rule "the sun rises and the sun sets" (Koheles 1:5), i.e. as one luminary passes on, the next already makes his appearance. After completing several years of Torah study under his father, and at the same time learning much concerning agriculture, fine trades and languages, Rashi, who was by then married, left home to attend the great Yeshivas in Germany, spending valuable and most profitable years in Mainz and Worms, studying under illustrious Talmudists with whom he remained in contact even after his return to Troyes at the age of 25. The years away from home were spent in intensive, diligent study, interrupted only for short intervals when he traveled home to spend the holidays with his family.

After he settled down in his native Troyes, his influence became felt quickly and dramatically. He established a flourishing Yeshiva to which gifted students and scholars flocked. Soon the Torah study centers of France rivaled and overtook in fame those of other parts of Europe.

Rashi worked at his commentaries conscientiously and diligently, revising them frequently. He earned well-deserved respect for his work and lasting love for his modesty. (Unsurpassed in honesty, he frequently writes concerning a difficult passage with utmost simplicity: "I do not know what this means.") When book printing was invented, the very first Hebrew book to be printed was Rashi's commentary on the Chumash.

Rashi had no sons. His three daughters (legend has it that they could substitute for their father in lecturing Rashi's students in Talmud) married great Torah scholars (one of whom completed Rashi's commentary on one of the Talmud's tractates). Rashi's grandsons became famous, prominent scholars, notably Rashbam (whose fine Torah commentary appears in all scholarly editions of the Chumash), Rabbi Yitzchak, and, most famous of them all, Rabbi Yaakov, popularly known as Rabbenu Tam. To the delight of their grandfather, they made invaluable contributions to the study of the Talmud. Nowadays the Talmud pages are printed so that the text is flanked by the commentary of Rashi on one side and that of the Tosaphists (prominently led by Rashi's grandsons) on the other.

Rashi's tranquil and lastingly productive years ended during a most grievous time (he died in 1105) — the period of the massacres during the Crusades. He lost relatives and friends to the sword of the bloody Crusaders. There is an indication that towards the end of his life he may have transferred his residence and school to Worms. The famous Rashi Schul in Worms, partially destroyed by the Nazis but painstakingly restored after the Holocaust, bears testimony to the memory of Judaism's most beloved and important Torah and Talmud commentator — Rashi.

Rabbi Shlomo Kahn

THE TOURO SYNAGOGUE



In the picturesque city of Newport, Rhode Island, stands a historic edifice, Touro Synagogue, which testifies to the early settlement of Jews in America. Adjacent to the Synagogue, the Society of Friends of Touro Synagogue is constructing Patriots' Park, to prove to the world that both Christians and Jews can found a nation and live in harmony. The park will give recognition to American Jewish patriots who served our country before and during the War of Independence. It is envisaged that Patriots' Park will inspire in tourists, as Touro Synagogue has done in the past, feelings of regard and esteem for Colonial Jews who settled in America and who, with their fellow citizens of diverse faiths, succeeded in making this a great, dynamic, and progressive country.

Touro Synagogue is an unpretentious building, yet it is so typically colonial that it attracts the attention and the admiration of all passersby. Every year a growing number of tourists come to see this architectural gem of the colonial era. As they enter the building and listen with rapt attention to the story of the founding of the congregation, one can see the glow of pride sparkle in their eyes when they learn of the accomplishments of the small Jewish community in colonial Newport.

In the Spring of 1658, fifteen Spanish-Portuguese Jewish families arrived in Newport. Historians do not agree on the point of origin of these early Jewish settlers. The view most widely held, however, is that they came from Curacao, in the West Indies. The Jews, some of whom were Marranos, wanted to start a new life in a land where they could live as free men and women and practice the religion of their fathers without hindrance or fear. They believed this to be possible in the Colony of Rhode Island and the Providence Plantations because of the assurance of freedom of religion and liberty of conscience promised by Governor Roger Williams to all who came within its borders. Roger Williams had said: "I desire not that liberty to myself which I would not freely and impartially weigh out to all the consciences of the world besides."

Such liberal sentiments appealed to those whose lives had been scarred by religious intolerance and persecution. The early Jewish settlers in Newport hoped to resurrect their broken lives in a hospitable climate of religious freedom, where they could become useful citizens in the New World and at the same time carry out the practices and traditions of Judaism.

For one hundred years the members of the congregation, few in number and modest in means, worshiped in private homes. But by 1759, the congregation had sufficiently increased to undertake the building of the synagogue, which would also incorporate religious instruction for the young. This was of great importance to the early settler, as was stated in a letter to Congregation Shearith Israel, in New York, written on March 21, 1759, and appealing for funds: "— it is our duty to instruct children in the path of virtuous religion and Divine Law." Shearith Israel sent a generous contribution, which amounted to about one tenth of the cost of the building. Contributions of money and ceremonial objects were received from congrega-

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The Touro Synagogue (continued)

tions in London, Jamaica, Curacao, and Surinam. The London congregation of Bevis Marks sent two charity boxes, which are affixed to the columns at the entrance of the synagogue. In 1769, Judah Jacobs of London sent as a gift the clock that is on the railing of the women's gallery.

A lot was purchased and the architect selected for the work was the renowned Peter Harrison. With consummate skill, he applied his great talents to this assignment. Harrison succeeded in erecting a synagogue of outstanding beauty and impressive dignity. Among his many other accomplishments are the Brick Market in Newport (ca. 1760) and design for the church in Cambridge, Massachusetts (1761).

The synagogue, built of brick imported from England, stands at an acute angle to the street. This is because of the desire to have the Holy Ark facing the east, toward Jerusalem. The interior architecture is of classic colonial style incorporating some features of traditional Spanish-Portuguese synagogues. There is a similarity with the Sephardi synagogue that was erected in Amsterdam in 1675, particularly in the seating arrangement and in the imposing columns. The columns, which support the women's gallery and the ceiling, are twelve in number, symbolizing the twelve tribes of Israel. We are indebted to Dr. Ezra Stiles, a Congregational minister in Newport, who later became President of Yale University, for much of the early history of the Newport Jewish congregation. In his diary, Dr. Stiles wrote about the dedication of the synagogue on December 2, 1763, in these words:

In the afternoon was the dedication of the new Synagogue in the town. It began by a handsome procession in which we carried the Books of Law to be deposited in the Ark. Several portions of Scripture and of their Service with a prayer from the Royal Family, were read and finely sung by the Priest and people. There were present many gentlemen and ladies. The order and decorum, the harmony, solemnity and music, together with a handsome assembly of people, in an edifice the most perfect of the Temple kind perhaps in America, and splendidly illuminated, could not but raise in the mind a faint idea of the majesty and grandeur of the ancient Jewish worship mentioned in Scripture.

An appeal for a Torah by the early Jewish settlers in Newport to the Jewish congregation in Amsterdam was quickly answered. Stiles in his diary noted that in 1764 the Torah was over two hundred years old. This scroll, which is now over four hundred years old, is still well preserved.

Among the silver ornaments that embellish the scrolls are two sets of *rimmonim*, which are the work of Myer Myers, the famous pre-Revolutionary silver craftsman. Of the four silver breastplates that hang on the scrolls, one was made in Poland over two hundred years ago, one in Germany more than two hundred years ago, and one in America over approximately one hundred years ago. A fourth breastplate is a replica of an Italian antique.

Above the Ark is a beautiful painting of the captions of the Ten Commandments in Hebrew by Benjamin Howland, a clerk of the City of Newport, who was paid twelve dollars for his work in 1828.

During George Washington's visit to Newport in 1781, a town meeting was held in the synagogue. In 1790, Washington was the recipient of an address by Moses Seixas, warden of the synagogue. In reply, Washington sent the famous letter "To the Hebrew Congregation in New Port, Rhode Island," which since has become the classical expression of religious liberty in America (see text below).

A feature exciting the interest of all visitors to Touro Synagogue is the tunnel under the *bimah*, which extends to the courtyard outside. The original Jews who came to Newport were of Spanish-Portuguese origin, and during the Inquisition Jews were not allowed to worship in public. Very often, they would pray in cellars to avoid the attention of the inquisitors. But when they came to Newport, they were not afraid of their Christian neighbors. They were able to practice the tenets of their religion freely. Yet they wanted to preserve a symbol for their children, always to remember and value the freedom that they enjoyed in America, as opposed to the persecution to which their forebears were subjected.

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The Touro Synagogue *(continued)*

In the early years of the nineteenth century, few Jews remained in Newport. The services were discontinued, and the synagogue had fallen into disrepair. However, in 1822, Abraham Touro, son of Reverend Isaac Touro, bequeathed money for the repair and upkeep of the beloved synagogue where his father had officiated. When his brother Judah died in 1854, among Judah's bequests were funds for the establishment of a Ministerial Fund at Touro Synagogue. Judah Touro, a great philanthropist, left over five hundred thousand dollars to charities, probably the largest amount left to charity in the United States up until 1854.

In 1946 Touro Synagogue was designated a national historic site by the United States Government. This does not mean that the government pays for its upkeep. The congregation members' dues and assessments support the upkeep of the synagogue and the Society of Friends of Touro Synagogue assumes responsibility for its maintenance as a shrine.

In 1954 a Restoration Committee was formed by the Society of Friends of Touro Synagogue to undertake the restoration, preservation, and the refurbishing of the historic edifice. About twenty coats of paint were removed from the interior woodwork to determine the original color of the first coat of paint. Two centuries of grit and grime that had accumulated on the candelabra and candlesticks were removed, and the original brass luster was restored.

— M. Gr.

GEORGE WASHINGTON'S LETTER

To the Hebrew Congregation in New Port, Rhode Island:

Gentlemen,

While I receive with much satisfaction your address replete with expressions of affection and esteem; I rejoice in the opportunity of assuring you that I shall always retain a grateful remembrance of the cordial welcome I experienced in my visit to New Port from all classes of Citizens.

The reflection on the days of difficulty and danger which are past is rendered the more sweet from a consciousness that they are succeeded by days of uncommon prosperity and security. If we have wisdom to make the best use of the advantages with which we are now favored, we cannot fail, under the just administration of a good government to become a great and happy people.

The Citizens of the United States of America have a right to applaud themselves for having given to mankind examples of an enlarged and liberal policy, a policy worthy of imitation.

All possess alike liberty of conscience and immunities of citizenship. It is now no more that toleration is spoken of, as if it was by the indulgence of one class of people, that another enjoyed the exercise of their inherent natural rights. For happily the government of the United States, which gives to bigotry no sanction, to persecution no assistance, requires only that they who live under its protection should demean themselves as good citizens, in giving it on all occasions their effectual support.

It would be inconsistent with the frankness of my character not to avow that I am pleased with your favorable opinion of my administration, and fervent wishes for my felicity.

May the children of the Stock of Abraham, who dwell in this land, continue to merit and enjoy the good will of the other inhabitants, while every one shall sit in safety under his own vine and fig-tree, and there shall be none to make him afraid.

May the Father of all mercies scatter light and not darkness in our paths, and make us all in our several vocations useful here, and in his own due time and way everlastingly happy.

G Washington.

(NOTE: It was the Congregation, in its letter to Washington, which first used the striking characterization of our government as one "which to bigotry gives no sanction, to persecution no assistance." In reply, Washington rejects the undemocratic concept of "toleration" for the democratic one of equality.)

SOME OF MY FAVORITE THINGS



Who can fish out of the "sea of Talmud" the tidbits which are most nourishing and pleasant? Aren't they all delicious? Can a parent choose from among his children whom he loves best? Can a music lover identify truthfully which of his favorite composer's pieces he likes best? Aren't they all so exquisite that a choice is painfully difficult, if not impossible?

Ask a student of the Talmud to make a "best-seller list" of quotations and he will stare at you in wide-eyed disbelief, and finally blurt out: "Are you kidding?" — And yet, secretly, maybe only subconsciously, there *are* quotations which have slyly embedded themselves in his mind, and these will raise their little heads to his own surprise and present themselves assertively. Then he will be forced to admit: "These are my favorites."

Surely they will include the shortest Mishnah of all, the last of the fifth chapter in *Pirke Aboth*, the Ethics of the Fathers: "Ben He He used to say: according to the effort is the reward."

Can anything so valuable be squeezed into so short a phrase? The joy of this Mishnah! It is worth its weight in gold, a hundredfold, a thousandfold!

One of the bitterest of all pills to swallow is disappointment. You have worked, hard and laboriously. You put time and effort into it, "blood, sweat and tears," and have not spared yourself. And when you have done it all, then you find that it was in vain. It is not accepted. It will not be used. You did not succeed. Your voice went unheard, your song unsung, your writing unread. It hurts.

But now, look at the Mishnah: "According to the effort is the reward." This means: with G'd not the result counts, but the effort; not the success, but the work. And He rewards accordingly. Is this not wonderful, truly wonderful?

Here is another gem: "Rabbi Simeon ben Pazi and Rabbi Joshua ben Levi said in the name of Bar Kapporo: G'd carefully collects and keeps all the tears which we shed for a good person [who passed away]" (Talmud Shabbos 105b).

What sublime comfort is contained in this. When our heart bleeds in sadness and sorrow, the tears flow. No pen can describe the anguish of a tear, no artist can portray the misery packed in each salty drop. They flow, those bitter secretions, and with them a part of our very being seems to go to waste.

Not so! There is One Who treasures our tears, Who lovingly strings them into a sparkling, crystal-clear necklace. Nothing is lost, nothing is wasted, life — all phases of it — is full of purpose.

These are some of my favorite things.

Rabbi Shlomo Kahn

BAZAAR

**WE NEED
MERCHANDISE**

A SONG OF NORWAY



In the black year of 1940 when the German army seized Norway, the country had a Jewish population of 1,800 — and two rabbis to serve it. One died in Auschwitz, together with half of his people. The other survived — because of “humane” law barring *shehita*, the traditional kosher method of slaughtering cattle.

Swedish-born Rabbi Frederick Werbell tells the story as he heard it from his grandfather, Rabbi Abraham Jacobson, the man who survived. At the time, Jacobson was head of the congregation of 300 in Trondheim, just three degrees of latitude below the Arctic Circle and the northernmost Jewish community in the world. Since no kosher meat could be produced in Norway, he would make a weekly trip across the border to Sweden where *shehita* was recognized, to supervise the prescribed slaughter at the farm of the Genberg family. (One of the Genberg daughters, Hjordis, was later to become the wife of the British film actor, David Niven.)

Returning in his truck the morning of April 9, 1940, with the congregation’s weekly meat supply, the rabbi was stopped at the border by a Swedish frontier guard. “Don’t cross today, rabbi”, he was warned, “the Germans have invaded — and captured Trondheim!”

Rabbi Jacobson spent the next five war years in the sanctuary of Sweden together with his wife and children, along with the 900 other Jews who were smuggled out by the Norwegian underground. He was able to establish himself in Stockholm as head of Congregation Adas Jeshurun, whose synagogue was then furnished with artifacts salvaged from the original synagogue of the same name in Hamburg, Germany.

Back in Norway, the underground continued its fierce struggle against the Nazis, supported by a population which could not collaborate and inspired by the country’s Lutheran bishops. In a letter of protest, signed by all the nation’s churchmen, they condemned the policies of Vidkun Quisling, the native anti-Semite whom the Germans had set up to head their puppet government. “G-d does not differentiate among people,” they wrote, “. . . the state cannot enact any law or decree which is in conflict with the Christian faith.”

Norway, which strangely, risked so much for its Jewish citizens, was the last Scandinavian land to give them recognition. Not until 1851 was the ban against Jewish immigration lifted — and that largely through the single-handed labor of Henrik Wergeland, the national poet who devoted years to writing and speaking on the Jewish question. His book of essays on that subject and his collections of poems — “Joden” (The Jew) and “Jodinden” (The Jewess) — contributed substantially to creating a pro-Jewish sentiment in Norway.

Wergeland died in 1845, six years before the ban on immigration was repealed; but his work has not been forgotten. Every year on May 17, Norway’s Constitution Day, the Jews of Oslo, the capital, gather at the Wergeland monument in the Vaar Frelser’s Cemetery to honor the poet.

The first Jew, a Lithuanian, settled in Norway in 1852, but few followed him. As late as 1875, there were only 25 Jews in the country. With the Russian pogroms of 1880 and 1881, immigration increased substantially. A congregation was organized in Oslo in 1892 and a second in Trondheim in 1905. In 1940, there were 1,800 Jews among 3 million Norwegians.

Liberated from Nazi rule in 1945, Norway immediately began the task of restoring its ravaged Jewish population. The 900 who returned from Sweden were helped to re-establish themselves. The government acted to make up for those who had been murdered by accepting

(continued on page 27)

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ALL IN THE FAMILY

It wasn't quite nice of Mother Nature to fool us this year. During the all too short Indian Summer we had been looking forward to a color spectacular able to vie with the decorations, furnished so generously to our Succah each year by our devoted Sisterhood. But our drab autumn was preceded this year by a sweltering summer, and we just hope it is not followed by too rigorous a winter. By contrast, the list of special birthdays, recorded between September and November manifest the blessings of graceful aging.

We hope that Miss Ilse Levi, who observed the 75 year mark in September, has meanwhile received the gift of Rephuah Shelemah from her mishap as her foremost birthday blessing. Mr. Edward Knopf celebrated his 70th birthday in October, while Mr. Walter Jonas and Mrs. Rosa Lazar reached their 80 year milestone. All three months, covered by this writing, featured the venerable records of nonagenarians.

In September, Mrs. Mira Silberman celebrated her 92nd birthday, whereas Mrs. Sibylle Fleischmann and Mr. Louis L. Jacob observed their 90th in October. The same month saw Mrs. Marie Gutman reach the 99 year mark, while Mrs. Dina Hirsch, Mrs. Ida Kaufherr and Mrs. Kathie Herzfeld had their 90 years', 94 years' and 95 years' celebration in November. The same month also saw the 75 year marks of Mrs. Cilly Hirsch and of Mrs. Hannah Kafka, as well as Mrs. Gretchen Gutmann's 85th birthday.

November 19th, Shabbat Parshat Vayishlach, was the date of a beautiful Kiddush, given by the Congregation in honor of three especially deserving members. Our active Vice President, Mr. Arthur Hanauer — this year's Chatan Bereshith — observed a youthful 70th birthday, and Honorary President, Mr. Adolph Heimer — at 80 years — certainly also shows continued elan in his devoted activities. While not celebrating a special birthday, Mr. Werner Heumann received a richly deserved tribute to his many years of dedicated service as Treasurer of the Congregation, which we are happy to see being continued in his function as Trustee.

From our "Nachwuchs" in the Congregation's administration also comes joyous news. The engagement of Miss Sally Kirbis to Board Member, Dr. Allen Neuhaus was celebrated on October 8th, Shabbat Parshas Noach, with a generous Kiddush, given by his family.

In December, Mr. and Mrs. Leo Wartelsky will look forward to the simchah of their 45th wedding anniversary.

May there be many more occasions to say *Mazal Tov* and may our *Jubilate* have the opportunity to say *Shehecheyanu* in good health for many years to come.

Shalom Ve-hatzlachah,

Theodore H. Spaeth

THANK YOU

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

Our sincere thanks to Rabbi Kahn, to all members of the Congregation, our relatives and friends for the thoughtfulness extended to us on the loss of our dear brother Albert.

Rosa and Selma Hirsch and Family

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A Song of Norway *(continued)*

500 displaced persons who had been denied entry to other countries for medical reasons. They were given free transportation, housing, jobs, the full benefits of Norwegian social services — which rank with the finest in the world — and the opportunity to become citizens within five years, instead of the usual 10.

Pro-Israel sentiment has been strong since the establishment of the Jewish State. Trygve Lie of Norway, the UN's first secretary-general, used all his diplomatic skills to secure passage of the resolution which brought Israel into being. Immediately thereafter, a Norway-Israel Association was formed to promote better relations between the two countries.

There are now about 1,000 Jews in the country — the majority in Oslo and 150 in Trondheim. In both cities, the synagogues have been restored to active use; and, in adjoining community centers, a wide range of activities is carried on, including B'nai B'rith and WIZO units and religious schools. For the first time in years, there is again an ordained rabbi in the Oslo pulpit — Michael Melchior, son of Bent, who is chief rabbi of Denmark, and grandson of Marcus, now deceased, who also held that office.

Gabe Levenson

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Hannah Lewis, nee Herzberg	"	Germany
Betty Valk, nee Levy	"	Hannover

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1983

Dec. Kislev

3	27	Ralph Horn
3	27	Jacob Kramer
3	27	James Wilson
4	28	Arthur Hanau
4	28	Amalie Lippmann
4	28	Heinrich Neuburger
5	29	Berta Hubert
5	29	Isaac Lowenstein
		Rosh Chodesh -
6	30	Heinrich Nadel

Teveth

7	1	Herman Braun
8	2	Siegfried Gutmann
8	2	Emil Levy
8	2	Herman Nassauer
8	2	Lilly Reichenberger
8	2	Leo Siesel
9	3	Albert Loewenberg
9	3	Berthold Oppenheimer
9	3	Milian Strauss
10	4	Charlotte Hirsch
10	4	Joseph Kaufman
11	5	Martin Marx
11	5	Julius Vogelsang
12	6	Karl Kraemer
12	6	Julius Lewy
12	6	Fred Mayer
13	7	Siegfried Adler
13	7	Desiderius Frank
13	7	Elias Levi
14	8	Thekla Fleischmann
14	8	Rosalie Gundelfinger
14	8	Ida Lehmann
14	8	Eric Wolff
15	9	Eric M. Heilbronn
15	9	Walter Kohlmann
15	9	Regine Therese Plaut
15	9	Ellen Simon
16	10	Bertha Einstein
16	10	Isak Einstein
16	10	William Herze
16	10	Alter Krell

Dec. Teveth

16	10	Leo Rohm
16	10	Kathi Rosenfeld
16	10	Betty Schmidt
16	10	Rudolf Schmidt
16	10	Kathy Schoenmann
16	10	Adolf Schoenmann
16	10	Benjamin Siegel
17	11	Siegfried Alexander
17	11	Regina Kahn
17	11	Meta Kraemer
17	11	Jacob Levi
17	11	Nathan Levy
17	11	Leo Mueller
17	11	Sofie Rotschild
18	12	Malie Ehrlich
18	12	Claire Friedman
18	12	Franziska Haas
20	14	Roesel Groeschel
20	14	Alice Martens
20	14	Hermine Mayer
20	14	Alex Roer
21	15	Siegfried Auerhann
22	16	Seligman Bacharach
22	16	Leo Dreifuss
22	16	Hedwig Einstein
22	16	Melanie Leffman
22	16	Louis Rothstein
22	16	Heinrich Schwarz
22	16	Moritz Seligman
23	17	Ludwig Hirsch
23	17	Siegbert Huber
23	17	Max B. Klein
24	18	Lothar Meyer
24	18	Jack Nussbaum
24	18	Armin Schlesinger
24	18	Isidore Thurm
24	18	Selma Wolff
25	19	Morris Oppenheim
26	20	Rosa Adler
26	20	Frieda Nassauer
27	21	Julius Gumberich

(continued on page 31)

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Dec.	Teveth	Jan.	Shevat
27	21 Joseph Hirschheimer	12	8 Josef Sundheimer
27	21 Max Lamm	13	9 Leya Arnstein
27	21 Ernest S. Loeb	13	9 Dr. Alfred Hirsch
27	21 Baruch Neu	13	9 Ernest Lindheimer
27	21 Frieda Schwarz	13	9 Denny Strauss
28	22 Clara Kramer	13	9 Alice Weil
29	23 Rosa Hubert	14	10 Philip Siegel
29	23 Rudolf Rose	14	10 Gabriel Tannenwald
29	23 Sophie Reutlinger	15	11 Jacob Ehrlich
30	24 Ida Schloss	15	11 Lazarus Haas
31	25 Sara Friedman	15	11 Julius Lauchheimer
31	25 Helene Kaufmann	15	11 Julius Leidecker
Jan.	Teveth	15	11 Leo Pfifferling
1984		15	11 Morris Schnell
1	26 Nathan Hirschheimer	15	11 Frieda Weiskopf
1	26 Jonas Loeb	16	12 Aron Griesheim
1	26 Martha Lorenz	17	13 Marjem Katz
1	26 Isaak Oppenheim	17	13 Albert Stern
2	27 Gerhard Goldschmidt	17	13 Ernst Wertheim
2	27 Gustav Lindenstein	18	14 Wilhelm Fischel
2	27 Salomon Schoemann	18	14 Josef Gutwillig
2	27 Sabina Feuer	18	14 Max Haas
2	27 Ida Siegel	18	14 Paul H. Harris
2	27 Berthe Levy	18	14 Selma Selig
3	28 Ephraim Forchheimer	19	15 Rose Gottlieb
3	28 Mathilde Mayer	20	16 Isidor Berney
4	29 Walter J. Rindsberg	20	16 Seligmann Jacob
4	29 Ernest Sternweiler	20	16 Emil I. Pelz
4	29 Richard Wolf	20	16 Berta Rose
	Shevat	20	16 Johanna Simon
6	2 Nathan Appel	21	17 Ludwig Hirsch
6	2 Hannchen Appel	22	18 Herta De Jonge
6	2 Eduard Gunzenhauser	22	18 Fred May
6	2 Emilie Gunzenhauser	22	18 Rebekka Oppenheim
6	2 George Rabow	22	18 Alfred Schaefer
7	3 Siegfried Herzberg	22	18 Mina Strauss
7	3 Therese Neuburger	22	18 Sol Waelder
7	3 Werner M. Strauss	23	19 Meta Adler
8	4 Samuel Falk	23	19 Karl Meyer
8	4 Louis Schoenberg	24	20 Johanna Herz
8	4 Otto Strauss	24	20 Joseph Neuburger
9	5 John S. Weil	25	21 Norbert Rau
10	6 Clara Braun	26	22 Karoline Falk
10	6 Ferdy Herzfeld	26	22 Regina Forchheimer
10	6 Emanuel Hirsch	26	22 Berta Holz
10	6 Kathie Schwarz	26	22 Therese Markus
11	7 Ricka Blank	26	22 Albert Moses
11	7 Meier Buchheim	26	22 Minna Schaler
11	7 Julius Goldstein	26	22 Wilhelm Wolf
12	8 Simon Goldfield	26	22 Louis Zeilberger
12	8 Gabriel S. Harwitt	27	23 Julius Griesheim
12	8 Max Stein	27	23 Siegmund Gutmann

(continued on next page)

We Remember (continued)

<i>Jan.</i>	<i>Shevat</i>		<i>Feb.</i>	<i>Adar I</i>	
27	23	Emma Jacob	9	6	Jeanette Haas
27	23	Dora Sachs	9	6	Gustav Rosenbacher
27	23	Hannchen Simon	9	6	Emma Speier
27	23	Karolina Stuehler	9	6	Ellen Strauss
27	23	Betty Wiesenbergl	10	7	Isi Rosenheimer
28	24	Johanna Bauer	11	8	Adele Frank
28	24	Joan Mannheimer	11	8	Else Lauchheimer
28	24	Flora Schiff	11	8	David Regenstein
28	24	Sara Snopek	11	8	Adolph Reich
29	25	Bessie Chaskin	12	9	Albert Plaut
29	25	Rahel Kahn	13	10	Israel Aach
29	25	Leo Michel	13	10	Frieda Kaufman
29	25	Leo Weissfeld	13	10	Heinrich Marx
30	26	Justin Maier	13	10	Rebekka Simon
30	26	Bertha Stoll	14	11	Bertha Benedikt
31	27	Adolf Speier	14	11	Alfred Fleischmann
31	27	Kurt J. Vogel	14	11	Florence Forchheimer
31	27	Frida Wachenheimer	14	11	Gustav Fuld
<i>Feb.</i>	<i>Shevat</i>		14	11	Benjamin Less
1	28	Frieda Buff	14	11	Alfred Lion
1	28	Hugo Hecht	14	11	Julia Lowenstein
2	29	Regina Aach	14	11	Lina Mannheimer
2	29	Selma Huber	14	11	Fred Stoll
2	29	Chaye Gitel Krell	15	12	Jenny Bauer
2	29	Dr. Masino Lorenz	15	12	Judith Mayer
2	29	Eugen Noerdlinger	15	13	Albert Weil
2	29	Erich Schwager	16	13	Recha Weil
2	29	Gitta Yunker	16	13	Ludwig Weissfeld
3	30	Wolf Berney	17	14	Gustav Blum
3	30	Hermann Hammel	17	14	Jakob Blum
3	30	Lilly Hirsch	17	14	Julius Blum
3	30	Karel Morawetz	17	14	Leopold Kende
3	30	Lina Stern	17	14	Theodor Lauter
	<i>Adar I</i>		17	14	Hanchen Plaut
4	1	Siegmund Goldschmidt	18	15	Anselm Baer
4	1	Hugo Hubert	18	15	Jacob Oppenheimer
4	1	Selma Kraft-Weber	18	15	Emma Wolf
4	1	Moritz Mayer	19	16	Samuel Eberhardt
4	1	Sigmund Schwarzschild	19	16	Yeta Braun
4	1	Herta Siesel	19	16	Ann Lewy
4	1	Resi Schwager	19	16	Mina Strassburger
5	2	Hirsch Krell	20	17	Anna Feuer
5	2	Harry Nevis	20	17	Leo Lesser
6	3	Lina Baer	20	17	Sigmund Neubauer
6	3	Gretchen Gutmann	20	17	Isak Plaut
7	4	Andrey Schlesinger	20	17	Bertha Seelig
8	5	Julie Hirsch	21	18	Lotte Adler
8	5	Simon Hirsch	21	18	Bernard Appel
8	5	Josef Morawetz	21	18	Berta Dreifuss
8	5	Marian Morawetz	21	18	Max Friedman
8	5	David Wild	21	18	Johanna Kirschner
9	6	Margarete Goldfield	21	18	Albert Leiter

(continued on next page)

We Remember (continued)

Feb.	Adar I		Mar.	Adar I	
21	18	Ernesto Stadecker	2	28	Isidore Lewy
21	18	Arthur Trautmann	2	28	Irma Marx
21	18	Kenneth Zimmerman	2	28	Leo Stern
22	19	Albert Blank	2	28	Babette Wild
22	19	Albert Falk	2	28	Henriette Wolf
22	19	Helmuth Hirschheimer	3	29	Martha Herz
22	19	Moses Gruen	3	29	Julius Schaler
22	19	Siegfried Kahn			
22	19	Fritz David Lehmann	Mar.	Adar II	
23	20	Anna Herrmann	5	1	Mina Schwarzschild
23	20	David Liebmman	7	3	Max Hirsch
23	20	Johanna Liebmman	9	5	Frieda Aach
24	21	Dr. Ferdinand Hermann	9	5	Adolf Kahn
24	21	Jolan Schlee	9	5	Wolf J. Levi
26	23	Joseph Adler	9	5	Clara Plaut
26	23	Margot Hirsch-Reese	10	6	Emil Gutmann
26	23	Hugo Horwitz	10	6	Max Strauss
26	23	Hugo Voss	10	6	Nathan Sucher
28	25	Joseph Feuer	12	8	Werner Sondhelm
28	25	Max Gitterman	12	8	Jack Stern
28	25	Fritz Neuhaus	14	10	Hetty Landenberger
28	25	Therese Stern	14	10	Arthur Harold Singer
29	26	Fritz Brandeis	16	12	Lothar Nordschild
29	26	Julie Horn	16	12	Wally Schweriner
29	26	Ludwig Landenberger	17	13	Julius Petzon
29	26	Meta Rosenthal	19	15	Rosa Lenz
29	26	Paul Scherlinski	21	17	Martha Gruenbaum
29	26	Hugo Schloss	21	17	Recha Mathes
Mar.	Adar I		22	18	Isidor Weil
1	27	Bertha Herzberg	23	19	Abraham Kosinetz
1	27	Isidor Kraus	24	20	Bernhard Behrens
1	27	Herman Levi	24	20	Julie Gruenberg
1	27	Regina Rosenthal	27	23	Selli Heldmann
1	27	Julius Schoenberger	28	24	Bertha Wiesenberg
1	27	David Schuelein	28	24	Betty Kraus
1	27	Hugo Ullman	30	26	Margarete Meyer
2	28	Bertha Froehlich	31	27	Jenny Pinkesfeld
2	28	Max Louis Gutmann	Apr.	Adar II	
			1	28	Bernard Lowenstein
			2	29	Ettel Sinnreich

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