

HABAYIT



הבית

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THE JEW'S EQUILIBRIUM

Stability depends strongly on predictable constancy. Uncertainty is upsetting and unnerving. Erratic doses can cause severe discomfort.

Rapid changes of diet are a strain on the digestive system. Alternating, in short succession, between hot and cold environment impairs physical health. Bouts of insomnia and jet lag throw our biological clock out of order.

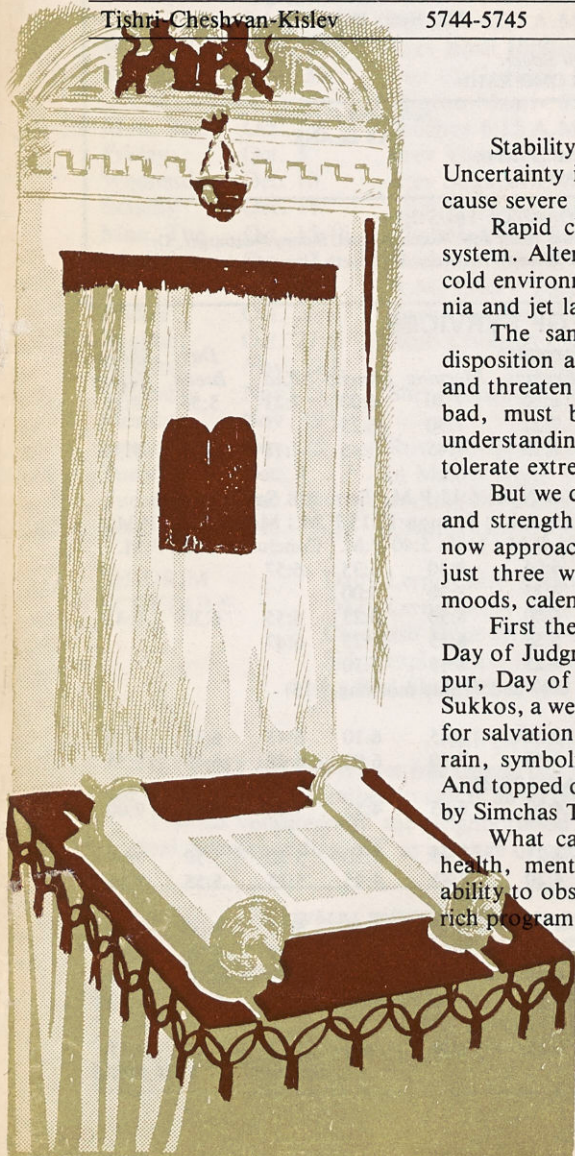
The same applies to emotions. Abrupt change in disposition and state of mind can wreak havoc on nerves and threaten a breakdown. Sudden news, be they good or bad, must be broken gradually, with compassion and understanding. Unless heroically strong, man cannot tolerate extreme changes with ease.

But we do, on occasion, rise to precisely such heroism and strength. Witness our annual procession of holidays now approaching. Within a comparatively short period of just three weeks, we are exposed to a kaleidoscope of moods, calendrically and halachically demanded of us.

First the strain and the solemnity of Rosh HaShono, Day of Judgment. Then the serenity and awe of Yom Kippur, Day of Atonement. Quickly followed by the joy of Sukkos, a week of festivity. But once again solemnity: pleas for salvation, the Hoshanos, and a passionate prayer for rain, symbolic of man's livelihood, on Shemini Atzeres. And topped off with the rejoicing of abandon, precipitated by Simchas Torah.

What can better attest to our people's clean bill of health, mental and emotional, than the Jew's uncanny ability to observe with smooth, unruffled competence, the rich program of a themes-packed month of Yomim tovim!

Rabbi Shlomo Kahn



ADMINISTRATION: 571 West 182nd Street, New York, N.Y. 10033. 568-3933/59.

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SCHEDULE OF SERVICES

		<i>Preceding</i>				<i>Day</i>	<i>Shema</i>
		<i>Evening</i>	<i>Morning</i>	<i>Mincho</i>	<i>End</i>	<i>Break</i>	<i>Before</i>
1984							
Sept. 27	1st day Rosh HaShono — Sermon	6:30	7:30	6:00	7:21	5:55	9:30
Sept. 28	2nd day Rosh HaShono — Sermon	7:21	7:30	6:25			
Sept. 29	Shabbos Shuvo — Sermon	6:25	8:45	6:45	7:18	5:55	9:30
Oct. 6	Yom Kippur						
Holiday begins Fri. evening 6:05 P.M.; Kol Nidre 6:15 P.M. (Sermon); Sat. morning Shacharis 8:15 A.M.; Torah Reading 11:00 A.M.; Sermon 12:15 P.M.; Musaf 12:35 P.M.; Mincho 3:05 P.M.; Sermon & Yizkor 5:05 P.M.; Neila 5:40 P.M.; Conclusion 7:06 P.M.							
Oct. 11	1st day Sukkos — Sermon	6:05	8:30	6:35	6:57		
Oct. 12	2nd day Sukkos	6:35	8:30	6:00			
Oct. 13	Shabbos Chol HaMoed — Sermon	6:00	8:30	6:25	6:55	6:30	9:45
Oct. 18	Shemini Atzeres (Yizkor) — Sermon	5:55	8:15	6:25	6:47		
Oct. 19	Simchas Torah	6:25	8:15	5:50			
(Hakofos Thursday evening 6:47 and Friday morning 9:15)							
Oct. 20	Bereshis (Blessing Month of Cheshvan) — Sermon	5:50	8:45	6:10	6:45	6:35	9:50
Oct. 27	Noach (Rosh Chodesh)	5:40	8:30	6:00	6:36	6:40	9:55
STANDARD TIME							
Nov. 3	Lech lecho	4:30	8:45	4:55	5:28	5:45	9:00
Nov. 10	Vayero — Sermon (Kristallnacht Memorial)	4:25	8:45	4:50	5:20	5:50	9:05
Nov. 17	Chaye Soro	4:20	8:45	4:45	5:15	5:55	9:10
Nov. 24	Toldos (Blessing Month of Kislev) — Sermon	4:15	8:45	4:40	5:11	6:00	9:10
Dec. 1	Vayetze	4:10	8:45	4:35	5:09	6:05	9:10
Dec. 8	Vayishlach — Sermon	4:10	8:45	4:35	5:09	6:10	9:20
Dec. 15	Vayeshev	4:10	8:45	4:35	5:10	6:15	9:30
Dec. 22	Miketz — Chanukkah (Blessing Month of Teves) — Sermon	4:15	8:30	4:40	5:12	6:15	9:25

(continued on next page)

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

Mornings:	Sundays and Legal Holidays (Thursday, November 22).....	8:00 A.M.
	Mondays and Thursdays.....	6:50 A.M.
	Tuesdays, Wednesdays, Fridays	7:00 A.M.
Evenings:	September 30 to October 25	6:00 P.M.
	October 28 to December 29.....	4:30 P.M.

TASHLICH after Mincho on the 1st day of Rosh HaShono
HOSHANO RABBO LERNEN Tuesday evening, October 16, 6:00 P.M.

SPECIAL DAYS

Sunday	Sept. 23	Selichos 7:00 A.M.
Mon.-Tue.	Sept. 24-25	Selichos 6:30 A.M.
Wednesday	Sept. 26	Erev Rosh HaShono 6:00 A.M.; ERUV TAVSHILIN
Sunday	Sept. 30	Fast of Gedalyo: Fast begins 5:25 A.M.; Selichos 7:30 A.M.; Mincho-Maariv 6:00 P.M.; Fast ends 7:13 P.M.
Mon.-Thur.	Oct. 1-4	Selichos 6:15 A.M.
Friday	Oct. 5	Erev Yom Kippur: Selichos 6:30 A.M.; Mincho 1:30 P.M.
Wednesday	Oct. 10	Erev Sukkos: ERUV TAVSHILIN
Sunday	Oct. 14	Chol HaMoed Sukkos: Shacharis 8:00 A.M.
Mon.-Tue.	Oct. 15-16	Chol HaMoed Sukkos: Shacharis 6:30 A.M.
Wednesday	Oct. 17	Hoshano Rabbo: Lernen Tue. 6:00 P.M.; Wed. Shacharis 6:15 A.M. ERUV TAVSHILIN
Friday	Oct. 26	Rosh Chodesh Cheshvan, 1st Day: Shacharis 6:45 A.M.
Shabbos	Oct. 27	Rosh Chodesh Cheshvan, 2nd Day: Shacharis 8:30 A.M.
Monday	Nov. 12	Sheni-Chamishi-Sheni: Shacharis 6:45 A.M.
Thursday	Nov. 15	
Monday	Nov. 19	
Sunday	Nov. 25	Rosh Chodesh Kislev: Shacharis 8:00 A.M.
Tuesday	Dec. 4	in Maariv begin TAL UMOTOR
Tuesday	Dec. 18	evening first Chanukkah light
Wed.-Wed.	Dec. 19-26	Chanukkah: weekday mornings 6:45 A.M.

SHIURIM Daily Lernen after Shacharis
SCHEDULE: Daily Lernen after Maariv
 Chumash Shiur Shabbos 45 minutes before Mincho
 Sidro explanation Shabbos after Mincho
 Ladies' Shiur Mondays 7:30 P.M.

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FROM THE SYNAGOGUE COMMITTEE

In reading through the program notes during a recent visit to the Opera I came across a brief article entitled "Concert Etiquette". It seems remarkable that with very minor changes these suggestions are applicable to Synagogue Services as well. (Adaptions to Services are in brackets).

"THOU SHALT NOT

TALK: The first and greatest commandment. Stay home if you aren't in the mood to give full attention to (the prayers)

HUM OR SING: The (Chasan) does not need your help, and your neighbors need silence.

CRACK THY GUM IN THY NEIGHBOR'S EARS: The noise is completely inexcusable. The sight of otherwise (civilized) ladies and gentlemen chewing their cud is one of today's most revolting and anti-aesthetic experiences.

WEAR LOUD-TICKING WATCHES OR JANGLE THY JEWELRY: Owners may be immune, but the added percussion is disturbing to all.

OPEN CELLOPHANE-WRAPPED CANDIES: Next to talking, this is the most general serious offense to peace. If you have a bad throat unwrap your throat-soothers between (prayers). If caught off guard, open the sweet quickly. Trying to be quiet by opening wrappers slowly only prolongs the torture for everyone around you.

SIGH WITH BOREDOM: If you are in agony — keep it to yourself. Your neighbor just may be in ecstasy — which also should be kept under quiet control.

ARRIVE LATE OR LEAVE EARLY: It is unfair to the (Rabbi and Chasan) and the public to demand seating when one is late or to fuss and depart early. (All Services) have scheduled times; try to abide by them".

William Blank

ANNUAL MEETING OF THE SISTERHOOD OF CONGREGATION BETH HILLEL & BETH ISRAEL

June 24, 1984

The Annual Meeting of the Sisterhood was held in the Social Hall on June 24, 1984 at 10:30 A.M. President Fay Blank welcomed all sisters present and expressed her pleasure at seeing Rabbi Kahn and Mr. William Blank attending. Because President Wortsman was absent due to illness Mr. Blank represented the Congregation. A speedy ReFuco-Shelemo for Mr. Wortsman was wished by Mrs. Blank and all the people.

Reading of the minutes of last year's Annual Meeting was followed by the President's Report. Mrs. Blank praised the spirit of cooperation between herself, the three vice-presidents, all members of the board and of the Sisterhood. Special thanks went to Mrs. Edith Weissfeld for her fundraising efforts by mailing the Rosh Hashanah cards, and to Mrs. Bianca Simon and Gertrude Strauss for their assistance at all times.

The annual luncheon was highlighted by the presentation of the "Woman of the Year Award" to Mrs. Irene Heimer.

The Sisterhood gave a new Sukkah and ten new tables, as well as a substantial amount as a donation to the Congregation. As always, the Sisterhood supports various organizations, visits the sick in hospitals and at home.

The Chevra Kadisha under the leadership of Mrs. Irma Leopold and the sisters performing with her the holy task of Tahara deserve all the praise. The new program of providing food for an *ovel* house is being greatly appreciated.

The financial report, approved by Mr. Spaeth, was given by Treasurer Gertrude Strauss. Mrs. Ruth Ruhm reported on the Elderly and asked please to inform her when one hears of someone being ill.

The nomination committee, headed by Vice-President Edith Weissfeld suggested Mrs. Hannelore Marx as a new board member. Mrs. Marx was glad to accept and was then elected. All other members of the board were re-elected.

All reports were adopted.

Rabbi Kahn pleaded for greater participation in the women's Chevra and also at funerals. In a more jovial mood he asked the ladies to use their influence so that their husbands come for Minyan. — Mr. Blank suggested that a letter should be sent to all ladies of the congregation, requesting volunteers for the Chevra Kadisha.

With best wishes for a pleasant Summer Mrs. Fay Blank closed the meeting.

Eugenie Weinberg
Recording Secretary

CONGREGATION NEWS IN BRIEF



...in order to bring the files of the Congregation up-to-date regarding Yahrzeits and the full Hebrew names of all our members, we sent a questionnaire to everyone recently and ask all who have not done so yet to respond promptly. . .

...the Yomtov of Shovuos was celebrated festively in our Synagogue which was decorated with flowers as traditional on this holiday, and the services and Shovuos customs were observed and well attended, among them the two Shovuos-Lernens, sponsored by the Chevra Kadisha, at which the participating men studied Torah and Mishnah passages, arrangements were made by Mr. Arthur Hanauer, greetings offered by Mr. Emanuel Hirsch, divre Torah delivered by Rabbi Kahn (on the significance of the festival's names and on the unique arrangements of the *tikkun*, the book from which we study on Shovuos), refreshments were served by a group of ladies. . .

...Yom Yerusholaim, the newest of our Jewish holidays, commemorating the victories of the Six Day War, was observed with Hallel recitation on the 28th of Iyar (May 30th). . .

...two annual city-wide demonstrations, Solidarity March for Soviet Jewry (May 6th) and Salute to Israel (June 3rd) enjoyed large participation including many of our members and area residents. . .

...the annual Membership Meeting of the Sisterhood took place on June 24th — see separate report. . .

...as in previous years, homebound persons who wish to hear the Shofar on Rosh HaShono may contact Mr. Stanley Stone before the holiday (927-7823 evenings) who will make an effort to serve those within walking distance. . .

...the weekly get-togethers of the Family Club will resume after the holidays, on October 23rd. . .

...anyone desiring to have the name of a deceased relative or friend (for whom no Memorial Tablet or Window exists) included among the names read by the Rabbi during Shabbos services, may notify our office one week in advance (a donation to the Congregation for this service is gratefully appreciated). . .

...the annual Benefit Concert for Soviet Jews sponsored by the Washington Heights-Inwood Council for Soviet Jewry will take place Saturday night, December 8th, at the Mt. Sinai Jewish Center (see separate notice). . .

...assistance to the elderly or handicapped (light household chores such as shopping, escort to doctor, etc.) is cheerfully made free of charge, upon contacting Mrs. Eleanor Frenkel at the Jewish Community Council 568-5450. . .

...the Congregation expresses its appreciation for the donation of a beautiful set of engraved silver Aliyah plates (distributed on Shabbos and Yomtov for Torah honors) to Messrs. William Blank, Eric Hanau, Arthur Hanauer, Manfred Schoen, Harry Speier, Oscar Wortsman. . .

FAMILY CLUB

Our weekly get-togethers enjoyed a good attendance during the past year. I want to express my thanks to our volunteers for their well-appreciated assistance.

Immediately after the Holidays we shall, please G'd, resume our afternoon programs, beginning on Tuesday, October 23rd, and every Tuesday at 1 P.M. I extend a hearty invitation to all — those who participated in the past, as well as newcomers.

The hours spent in a congenial atmosphere and pleasant surroundings, with friends, favorite games and delicious refreshments, have become a popular tradition in Washington Heights.

Wishing everyone a *shono tovo*,

Meta Weil
Director

THANK YOU

I would like to thank Rabbi Kahn, Cantor Scharenberg, President Wortsman, the Sisterhood, members of the Congregation and my friends for the beautiful flowers, cards and good wishes I received on the occasion of my birthday.

Bertel Reiss

My sincere thanks to Rabbi Kahn, Cantor Scharenberg, the Sisterhood, members and friends of the Congregation for their thoughtfulness and warm wishes I received on the occasion of my special birthday.

Irma Leopold

I like to thank everyone who honored me on my birthday. Selma and I are wishing everyone a Leshono Tauvo.

Rosel Hirsch

Many thanks to Rabbi Kahn, the Sisterhood, all my relatives and friends of the Congregation for the thoughtfulness and good wishes I received during my recent stay in the hospital.

Liesel Marx

My sincere thanks to all my friends in the Congregation for their good wishes on the occasion of the Bar Mitzvah of my grandson Justin.

Meta Weil

We would like to extend our warmest thanks to Rabbi & Mrs. Kahn, President Wortsman, and the Board of Trustees, Mr. Walden and the office staff, as well as to all other friends who expressed their good wishes on the occasion of our marriage.

Theodore H. and Lottie Spaeth

My sincere thanks to Rabbi Kahn, Cantor Scharenberg, the Congregation, the Chevra and Sisterhood, as well as all my friends for their get-well wishes at my recent stay in the hospital.

Hugo Bacharach

Many thanks to Rabbi Kahn & family, Mr. & Mrs. Scharenberg, the Sisterhood and the Congregation and all my friends for the good wishes I received during my stay in the hospital and while recuperating.

Frieda Lowenfels

Mrs. Wortsman and I wish to express our sincerest thanks to Rabbi & Mrs. Kahn, Cantor & Mrs. Scharenberg, all the members of the Board and to all our many wonderful friends for their kindness and get-well wishes after my heart attack.

All your many well meant calls to Margot gave her encouragement and hope during these difficult days.

Oscar and Margot Wortsman

Rabbi and Mrs. Shlomo Kahn express warm appreciation for the outpouring of good wishes at the occasion of the marriage of their daughter. We were happy to have many of our Shabbos worshippers join us in our Simchah and deeply regret that we were unable to include all distinguished members of the Kehillah in our family affair.

Our sincere thanks to Rabbi Kahn, Cantor Scharenberg, the Chevra Kadisha and all members of the Congregation for their kind sympathy on the passing of our beloved husband and father.

Herta Strauss and family

ALL IN THE FAMILY

The year it happened your reporter cannot recall anymore; but it was probably in the 1960s, when Beth Hillel's Ba'l Koreh was our revered Chover Emil Silbermann. Having been "aufgerufen" on a Yahrzeit Shabbos, I heard the unexpected words "Ve-ess ischto" added to the *misheberach*. To our Torah reader I almost blurted out; "Ich bin doch net verheirat" Mr. Silbermann's quiet, gracious reply was: "Ich hab's gut gemeint."

But, "Gut Ding will Weile haben." When in 1976 the Congregation gave me the honor of Chatan Bereshit, Rabbi Stransky in a letter from Israel — also expressed the hope that some day would see me as chatan with a khallah. Both devout spiritual servants had echoed the fervent hopes of my parents and my brother. The wishes of all of them, zikhronam livrachah, did come to fruition this year on May 20th, when Rabbi Kahn solemnized my marriage to Lottie Pomeranz.

June and July were to bring the joyous tidings of two betrothals in our Congregation: Our hearty Mazal Tov wishes go to Mr. and Mrs. William Blank for the engagement of their daughter Irene to Mr. Zev Blechner and like congratulations are due to Mr. and Mrs. John Lamm whose daughter Fay pledged her troth to Mr. Yehuda Cohen. Rabbi and Mrs. Shlomo Kahn in a Kiddush, given on Shabbat Parshat Shelach, shared the simchah of the upcoming September wedding of their daughter Yaffa to Mordechai, son of Mr. and Mrs. Victor Ungar of Los Angeles.

Again there are *Grosselternfreuden* to report. Mr. and Mrs. Leo Wartelsky became grandparents of a baby boy in June and also celebrated the Bar Mitzvah of a grandson early September. A granddaughter was born to Mrs. Betty Abramson and Mr. and Mrs. Aufseeser also report the birth of a granddaughter in August as well as Mrs. Bertel Neuhaus who became grandmother of a baby boy; also in August, Mrs. Jenny Wild was blessed with the arrival of a grandson.

Mrs. Semi Strauss' grandson Neil celebrated his Bar Mitzvah on May 19th, while Andrew, grandson of Mrs. Millie Friedemann and Mr. and Mrs. Max Strauss, observed his in June. Mrs. Annemarie Reichmann had the joy of participating at the wedding of her grandson Peter Jacobs. Congratulations to Dr. and Mrs. Jeffrey Stone and Mr. and Mrs. Fred Stone on the "Shultragen" of their son and grandson on Shabbos Nachmu, August 12.

We also again have an impressive array of *Jubilare*. In June Mr. Charles Kraus celebrated his 93rd birthday, while July saw the 90th and 91st of Mr. Ernest L. Mayer and of Mr. Ferdinand Erman. In the same month both Mrs. Lilly Sternfels and Mr. Maynard Sonn observed the 75 year mark, while Mrs. Sally Hirschenberger and Mrs. Regine Goldschmidt reached the 85 year milestone in August. The happy occasion of their golden wedding anniversary was celebrated in August by Mr. and Mrs. Herman Goldsmith.

We are happy and deeply grateful that our devoted President Oscar Wortsman has been making steady progress in the recovery from his illness. All our hearts are united in one *Misheberach* for speedy *Rephuah Shelemah*. May it be our blessing that the New Year to come restore well-being to our ailing and keep us all in good health, happiness and contentedness.

Leshanah Tovah,
Shalom ve-hatzlachah,
Theodore H. Spaeth

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*Sincere Wishes For A
Happy, Peaceful, and Healthy New Year Extend Together With Their Families*

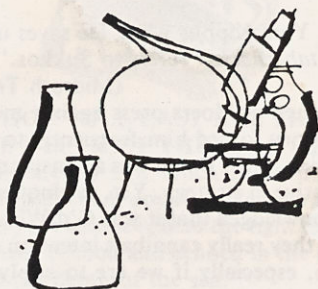
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ARE WE FRIGHTENED BY CANNIBALS?

Rabbi Shlomo Kahn



These was a time in history when cannibalism was rampant, driving fear into hapless travelers. Today our centers of civilization are free from such terror. Undoubtedly, pockets of this primitive behavior remain, deep in the dark jungles of Africa and South America, but these pose no threat to modern man. Only history books, horrors movies and fairy tales still breathe life into fossils long dead. We are surprised, therefore, by a prayer reference recited twice daily during the Hebrew months Elul and Tishri, which alludes to "cannibals" and begs to be properly explained.

"From the first day of Elul until Shemini Atzeres (or Hoshano Rabbo) we are accustomed to recite Psalm 27, mornings and evenings, at the end of services" (commentators on Shulchan Oruch, Orach Chaim 581, and so directed in our daily prayer books).

It is a Psalm permeated with, and marvelously disseminating man's trust in G'd:

Of David; G'd is my light and my salvation; whom shall I fear?

G'd is the stronghold of my life; of whom shall I be afraid?

When evildoers press against me to eat up my flesh —

My enemies and my foes — it is they who stumbled and fell.

Though a host encamp against me, my heart shall not fear;

Though war rise up against me, even then I shall have trust.

One thing I have asked of G'd, I seek it:

That I may dwell in the house of G'd all the days of my life,

To behold the pleasantness of G'd and to seek Him in His sanctuary.

For He will shield me in His tabernacle on the day of distress;

He will protect me in the shelter of His tent, place me upon a rock.

Now my head is lifted high over my enemies encircling me.

In His tabernacle I will bring offerings to the sound of trumpets

I will sing and praise G'd.

Hear, O G'd, when I cry aloud; be gracious to me and answer me.

From You my heart has said: "Seek My presence;" Your presence I seek.

Hide not Your face from me, turn not Your servant away in anger;

You have been my help, leave me not, forsake me not, G'd will take care of me.

G'd, teach me Your way, guide me in a straight path in spite of my enemies.

Deliver me not to the will of my adversaries, for false witnesses have risen against me, breathing violence.

Surely I believe I shall see the goodness of G'd in the land of the living.

Trust in G'd, be strong and let your heart take courage, and trust in G'd.

We include this Psalm in our prayers during Elul and Tishri on two timely counts. As at no other time during the year, the Jew sees the needle of his religious compass pointing unerringly towards G'd's protective mercy during the Days of Judgment and Awe. And — the Midrash rewards our trust by commenting:

(continued on next page)

Are We Frightened By Cannibals?

(continued)

"G'd is my light — on Rosh HaShono when 'He brings forth righteousness as the light, and judgment bright as noon'

"And my salvation — on Yom Kippur when He saves us and pardons our sins

"He will shield me in His tabernacle - refers to Sukkos."

(Midrash Tehillim 27:4)

But how to understand "when evildoers press against me to eat up my flesh"? Indeed King David's role in Jewish history forced him frequently to do battle against enemies. He fought often against overwhelming odds. David was a consummate warrior, fearless and bold, ingenious in warfare and innovative in strategy. Yet, as eloquently expressed in this and many another Psalm, he humbly acknowledged that it was G'd Who helped him to glorious victory over cruel enemies. But — were they really cannibals intent on eating his flesh? Are we to take this as a mere figure of speech, especially if we are to apply the timelessness of Psalms in prayer to our own days when such savagery has more or less become extinct?

More now than ever, scientific discovery has opened man's eyes to a literal "eating of flesh" imperiling our lives. Our bodies are endangered by microscopic enemies which savagely attack, destroy and quite literally consume us. Bizarre proliferation of cells, reproducing abnormally, is a silent, painful, ominous killer.

Far more numerous than victims of war, crime and accident, is loss of health, limb and life, for which this "cannibalism" is reprehensibly responsible. Hence our fervent prayer: "Deliver me not to these adversaries" for I trust "to see the goodness of G'd in the land of the living."

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TASHLICH:



**"AND THOU WILL CAST ALL THEIR SINS
INTO THE DEPTH OF THE SEA" (Micah 7:19)**

"A foul watery stream apparently not much more than ankle-deep, ran along the drainage way. Rab Yehiel Mazur crouched, doubled over, with a foot on each side of the pipe above the stream. The Jewish boy, Wladislaw, held the light down through the jagged, chiseled hole, as the voice of Reb Mazur echoed and echoed in the arched conduit: 'And thou will cast (tashlich) all their sins into the depth of the sea.'"

This poignant depiction of the *Tashlich* ceremony in a subterranean sewer area in the Warsaw ghetto is from John Hersey's novel, *The Wall*. It typifies the determination of the Jew, in spite of all obstacles, to perform this symbolic ritual on Rosh Hashanah. Fortunately, today in most locales around the world the observances of *Tashlich* is much easier. Nevertheless, the actual act itself, wherever it may be performed, is rooted in 500 years of tradition and may even have deeper roots than that. The name "*Tashlich*" derives from the verse in Micah 7:19 quoted above, which, along with verses from Isaiah and Psalms, are recited during the ceremony itself. The earliest specific reference is found in the fifteenth century *Sefer Maharil* authored by the German rabbi Jacob Moellin. "It is customary on Rosh Hashanah after eating", he wrote, "to go to the sea or to a river and to cast one's sins into the depths of the waters". He continued by forbidding the throwing of bread crumbs into the water in order to feed the fish. His prohibition was apparently not accepted universally, since the use of bread crumbs has become part of the ritual for many people.

Rabbi Moshe Isserles, the commentator on the *Shulchan Aruch* (Rabbi Yosef Caro's compendium of Jewish law), suggested that we go to the water's edge for the ceremony because the "depths of the seas" were created on Rosh Hashanah.

FIRST DAY OF THE YEAR

In communities today, *Tashlich* is performed on the first afternoon of Rosh Hashanah. However, when Rosh Hashanah begins on Saturday, the ceremony is put off until Sunday to avoid the desecration of the Sabbath. Unusual *Tashlich* rituals include a Kurdistan custom of physically jumping into the water to observe the ceremony. Kabbalists, Jewish mystics, shake their garments as a way of freeing themselves from the "shells" of sin which have formed during the year. Their act is based on the Talmudic statement that the cleanliness of garments is a sign of moral purity. *Sephardi* (Oriental) Jews have celebrated *Tashlich* since the 16th century.

While the Mediterranean and Sea of Galilee shores have been regular venues for *Tashlich* throughout the years, the residents of such landlocked cities as Jerusalem and Safed had to devise alternate approaches. From the 18th century on, it was customary to climb to the roofs of these cities and look toward either the Sea of Galilee or the Dead Sea and recite the appropriate verses.

IN JERUSALEM

Today the main location for *Tashlich* in Jerusalem is the *Ma'ayan Ha-Shiloach*, the Silwan tunnel through which the Gihon spring flows. The tunnel, cut through solid rock by King Hezekiah's workers in the eighth century before the common era, is an amazing feat of engineering. The *Shiloach* is mainly accessible via the Dung Gate, since it is in the City of David area now being excavated. From all parts of the city Jerusalemites are drawn as if by magnet to the only natural spring in the municipality. They are also attracted by the opportunity to see friends for the first time in the New Year. A multitude of languages can be heard on the way down to the *Shiloach* at the base of the Kidron Valley. All along the way, greeting and wishes for a good and sweet year are exchanged. It is a wonderful way to begin the year in Jerusalem.

(continued on next page)

Tashlich (continued)

This year, as Jerusalemites come to the *Shiloach* and as Jews the world over go to their own rivers, streams, seas and oceans for *Tashlich*, they will, as Reb Yehiel did in the ghetto and as our ancestors have done for over 500 years, measure themselves and in the year just past. From this introspection and soul-searching they will pray for a year filled with *shalom* (peace) and fulfillment, not just for Israel and the Jewish people, but for all mankind.

By Rabbi Dr. David Geffen

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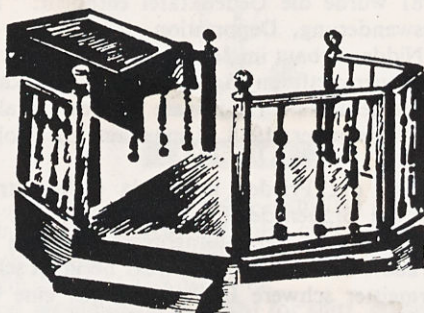
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לשנה טובה תכתבו

DIE JUDEN VON NIDDA



(Folgender Artikel hat unser Gemeindemitglied Mr. Fred S. Strauss, der darin erwaeht wird, eingesandt. Die Ortschaft Nidda in Oberhessen ist vielen unserer Mitglieder bekannt, besonders im Kreis der ehemaligen Beth Israel, zu der eine stattliche Zahl frueherer Niddaer angehoerte. Von besonderem Interesse ist folgendes. Waehrend der Nazizeit wurde in Nidda eine Sefer Thora von einem Nichtjuden gerettet und versteckt, nach dem Krieg nach Israel gesandt, und in 1953 den frueheren Gemeindemitgliedern Niddas zulieb, der Congregation Beth Israel zurueckerstattet. Bei der feierlichen Wiedereinweihung und gesetzesvorschriftlichen Ausbesserung war Herr Strauss grosszuegig beteiligt. Liebevoll erhalten, dient dieses geschichtsreiches Gut aus Nidda bis auf den heutigen Tag zur Thora Vorlesung in unserer Synagoge an jedem Rosch Chodesch und an jedem Jomtow.)

Nidda, in der hessischen Wetterau, ist eine "alte, liebenswerte Stadt." So steht es in einer Festschrift zum 1025. Jubilaem. Fachwerkhaeuser mit lateinischen Inschriften in den maechtigen Holzbalken, bis ins kleinste Detail renoviert. Buergerhaus, Hallenbad, Fussballplaetze und 34 Vereine. "Weitab von Laerm und Hast der Grosstadt gelegen," so wirbt ein bunter Prospekt, "leben die arbeitsamen, rechtschaffenen, freundlichen, hilfsbereiten, lustigen Leute mit dem hintergruendigen Humor."

Die Buerger von Nidda haben auch ein ausgepraegtes Geschichtsbewusstsein. Aus jeder der 197 Seiten der Jubelschrift spricht der Stolz ueber den Aufstieg der Stadt. Ueber ihren "Fall" findet sich kein wort. Liebevoll wurden Details aus der ueber 1000 Jahre alten Stadtgeschichte zusammengetragen — nur die zwolf Jahre des "Tausendjaehrigen Reichs" in Nidda, die fehlen vollstaendig. Kommentarlos steht in der Bevoelkerungsstatistik von 1946: "Nach dem Krieg 2706 Einwohner evangelischer Konfession und 388 katholischer Konfession; uebrige 291. Keine Israeliten." Juden gab es keine mehr in Nidda.

Nach dem Ende des braunen Terror-Regimes waren offenbar auch die jahrelang in der beschaulichen Kleinstadt tonangebenden Nazis spurlos verschwunden. Die Buerger wollten nichts mehr wissen von ihrem Parteihaus, den braunen Uniformen, den Hakenkreuzfahnen, den Aufmaerschen zu Fuehrers Geburtstag — und der erbarmlosen Verfolgung der 60 Juden ihrer Gemeinde.

Reinhard Pfnor, Studiendirektor am oertlichen Gymnasium, hat da so eine Erfahrung gemacht: Schueler von ihm, die im Aufsatzwettbewerb "Alltag im Nationalsozialismus" mitmachen wollten, bekamen bei ihren Recherchen von den Einwohnern nur zwei Standardantworten: "Das Material ist vernichtet worden, um uns nicht zu belasten" und: "Es hat doch eh' keinen Zweck, dass ihr danach sucht." NS-Akten im Stadtarchiv? Fehlanzeige. "Die muss in den letzten Kriegstagen jemand verbrannt haben," versichert der ehrenamtliche Stadtarchivar und Lehrer Wilhelm Wagner.

Es dauerte bis 1979, ehe das Stadtparlament von Nidda beschloss, am Ort der ehemaligen Synagoge eine Gedenktafel aufzuhaengen. Fuer 2000 Mark liess man eine schwere Bronzetafel anfertigen. Stadtarchivar Wagner hatte sich grosse Muehe gegeben, den Text "sachlich" zu entwerfen.

(continued on next page)

Die Juden Von Nidda (continued)

Am 5. Dezember 1981 wurde die Gedenktafel enthüllt: "Ehemalige Synagoge mit Frauenbad der durch Auswanderung, Deportation und Tod im Jahre 1937 aufgelösten juedischen Gemeinde von Nidda. Erbaut im Jahre 1877, eingeweiht unter grosser Beteiligung der gesamten Niddaer Einwohnerschaft am 26. Oktober 1877. Verkauft vom letzten Vorsteher der juedischen Gemeinde Samuel Eckstein in private Haende im Jahre 1937, ein Jahr vor der Reichskristallnacht am 9. November 1938. Umgebaut zu Wohnungen in den Jahren 1938/39."

Durch diesen Text wird der Frieden in Nidda nicht getrübt, kein Jugendlicher wachgerüttelt oder gar an die Grauen des Faschismus gemahnt. Die Politiker hatten ihre Pflicht getan, und auch die Erben des Bauunternehmers Hermann Drott, in dessen "private Haende" die Synagoge verkauft wurde, konnten wieder beruhigt schlafen. Schliesslich hatten sie anfangs beim Buergermeister schwere Bedenken gegen eine Gedenktafel angemeldet: "Dass da nichts reinkommt, wo uns Andersdenkende womoeglich noch das Haus beschadigen."

Fuer den Vorsitzenden des Landesverbandes Juedischer Gemeinden in Hessen, Max Willner, 77, der selbst sechs Jahre lang in Konzentrationslagern gelitten hat, ist das Ganze "praktische Geschichtsfaelschung." Auch Fred S. Strauss laesst dieser Umgang mit der Geschichte nicht ruhen. Der heute 70jaehrige ist 1936 "als junger Mann, nur mit dem Abitur in der Tasche," von Nidda aus in die USA emigriert. Heute ist er erfolgreicher Geschaeftsmann in New York. Einmal im Jahr besucht er die Graeber seiner Verwandten in der alten Heimat. So bekam er auch die Gedenktafel zu Gesicht. Strauss: "Das ist eine Reinwaschung der Taeter und eine Beleidigung fuer jeden Ueberlebenden des Holocaust."

Tatsaechlich hat sich die Geschichte in der alten, liebenswerten Stadt anders abgespielt, als auf der Gedenktafel festgehalten ist. Terrorakte, Pluenderung juedischer Geschaefte, das Verschwinden von Kreditbuecher — das unheimliche Klima war Ursache, dass es der orthodox-israelitischen Kultusgemeinde in Nidda nichts anderes uebrig blieb, als die Synagoge an den "Arier" Drott zu verkaufen. Von einem freiwilligen Geschaeft, wie die Gedenktafel suggeriert, konnte keine Rede sein.

Auch dass der Betrag von 6500 Reichsmark fuer die Synagoge mit Hofraum spaeter von den Nazis beschlagnahmt wurde, dass der Judenfriedhof zum Spottpreis von 334 Reichsmark Besitz einer Moebelfabrik wurde, dass auf Grund 7000 Mark Wiedergutmachungszahlung, Drott die alte Synagoge behalten durfte, dass der erwahnte letzte Vorsteher Eckstein am 19. Oktober 1939 von den Einwohnern Nidda grausam ermordet wurde, und ueber das furchtbare Ende der Niddaer Familien Wallenstein, Sichel, Kugelman und Stern in den Gaskammern — von all dem steht kein Wort auf der Gedenktafel oder in der Festschrift zum Stadtjubilaeum.

Dem Emigranten Strauss teilte Buergermeister Eckhardt mit, dass "die Stadt Nidda die Finanzierung einer neuen Tafel nicht uebernehmen kann, da die derzeitige Gedenktafel in wuerdigem Rahmen enthüllt wurde und auch kein Grund gesehen wird, eine neue Tafel anzubringen."

Peter Hoebel in Stern Magazine #25

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A SPLENDID GARMENT



TRADITION

Deeply ingrained in Jewish tradition, readily identified and easily recognized, but often grossly misunderstood, is the *Kittel*, frequently also called *Sargenes*. It is a white gown, of course, worn at certain occasions as elaborated in detail below. But first, some words on words: meaning and origin of *Kittel* and *Sargenes*.

Kittel is German (and subsequently Yiddish) for shirt, etymologically derived from the Arabic *qutn*, hence a cotton garment covering the upper or lower or entire body, of men or women. (Etymologists unearth variable spellings of the word, such as *kietel*, *kidel*, *kedele*, also *kuettel*, which probably led to the German *Kutte*.)

Sargenes comes from the French *serge*, now meaning worsted cloth or material for lining, its origin through the Latin *sericum*, meaning silk, going all the way back to the Chinese, who used to be called *Seres*. As such, it probably denotes silk. One thing is clear: *Sargenes* is in no way related to the German word *Sarg* (coffin), a common misconception which has led to unfortunate and totally unwarranted apprehensions.

More than its form (a simple gown) and its material (in spite of the word association with cotton or silk, for many centuries preferably linen), the garment's color is its principal feature. In antiquity, white raiments, for men and women, were reserved for the most festive occasions.

"Such was the habit of Rav Judah bar Ilai: on Friday a warm bath was prepared for him, he washed and clad himself in white linen garments (in honor of the approaching Shabbos) and his appearance was like that of an angel of G'd" (Talmud Shabbos 25b).

Not everyone could afford white garments, but on special occasions, notably holidays, even the poor made an effort to dress accordingly:

"Rabbon Shimon ben Gamliel said: There were no festivals in Israel as beautiful as the fifteenth of Av and Yom Kippur, when the daughters of Jerusalem would go into the surrounding vineyards, dressed in white borrowed (so as not to embarrass those who had none) garments (to meet their prospective life partners)" (Talmud Ta'anis 26b).

Needless to say, the color white is dominant and prominent during the Days of Awe, signifying purification from sin, in the confident hope for G'd's forgiveness:

"Where is there a nation as ours? Usually a person who must appear in court as a defendant comes dressed in somber black and is in fear, for he does not know how the outcome of the judgment will be. Not so Israel. They dress in white and are in a festive mood, in the calm knowledge that G'd will be compassionate" (Jerusalem Talmud Rosh HaShono 1:3).

Hence our custom that men don this traditional garment on Rosh HaShono, the Day of Judgment. (For Yom Kippur, see below.) In some communities, it is also worn on Hoshano Rabbo (observed as a sequel to the Days of Awe). There are also many communities in which the Cantor wears the *Kittel* for Musaf on Shemini Atzeres (*tefillas geshem*, prayer for rain) and for Musaf on the first day of Pesach (*tefillas tal*, prayer for dew), all of which fall into the solemn spirit associated with Rosh HaShono.

Returning to the basic theme of the color white, that of festivity, brings us logically to two additional occasions which, in some circles, are honored by wearing this noble garment. The unique religious pathos of the Seder night which holds the Jew spellbound with rich symbolism, indelible memories and a wealth of observances, is the fitting annual birthday celebration of our Jewish nation. Emerging "from mourning to festivity, from darkness to a great light" (Haggadah text), we rejoice during this night which "brightened as day the darkness of night" (Seder song). In many families the custom prevails that the Seder leader wears the *Kittel*.

(continued on next page)

A Splendid Garment (continued)

The highest joy of all is a wedding. In the wedding benedictions, "synonyms for the word *simcha* tumble in rich abundance in an outpouring of joy — not only joy and gladness, but also happiness and jubilation, delight and cheer" (*Bless and Sing*, Introduction). Not surprisingly, in many circles the groom puts on the most festive garment, the *Kittel*, when he takes his place under the *chuppo*. Some wear it discreetly underneath the contemporary wedding suit, but increasingly it is becoming customary to openly match the radiance of the bridal wedding gown with the splendor of an equally brilliant white *Kittel*.

Surely, by now the false notion that the *Kittel*, worn on Rosh HaShono and Yom Kippur is primarily symbolic and reminiscent of the burial shroud, has been peacefully and successfully laid to rest. It is, of course, part of the time-honored *tachrichin*, the set of garments in which we lovingly dress the body of a departed fellow Jew. But the thought association has erratically taken a wrong turn through a clearly marked one-way street. Not the shroud is the point of departure, but rather its festive uniqueness as man's finest garment, has led to the choice of the final tribute to man.

Yom Kippur truly deserves the *Kittel*. We are to honor Shabbos and Yomtov with good food, better dress, and the kindling of additional lights. Yom Kippur laws rule out the food and drink; we compensate for the deficiency by kindling a specially designated Yom Kippur light, and by honoring the great day with the *Kittel*, our noblest garment.

Indeed, a fascinating Talmud passage eminently highlights this thought. "One Yom Kippur, Simon the Just (Shim'on HaTzaddik, High Priest par excellence) announced his impending death. 'How do you know?' they asked. He replied: 'Every Yom Kippur, as I enter the Holy of Holies, a white-clad heavenly being would enter with me and leave with me. Today he appeared all in black, entered with me but did not leave on my way out.' Seven days after Sukkos, Simon fell ill and died" (Talmud Yoma 39b).

Not gloom but joy, not death but life, is the message of the white gown we call *Kittel* or *Sargenes*. We wear it happily, proudly and in dignity.

Rabbi Shlomo Kahn

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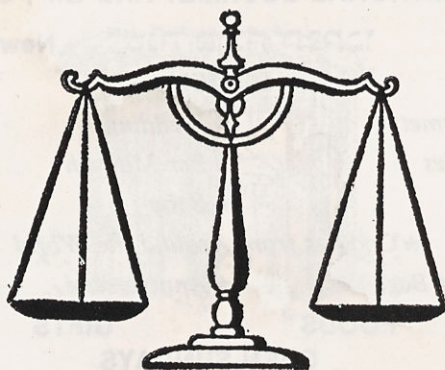
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For without failure there is no success,
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For without ugliness there is no beauty,
and without hate there is no love.

For without stress there is no relaxation,
and without indifference there is no concern.

For without sorrow what is joy?
And without death what is life?

Rachel Eichler

(This original poem appeared in IMAGES, student publication of The Frisch School — Yeshiva High School of Northern New Jersey — where Rabbi Kahn teaches Bible and Talmud. Miss Eichler, an outstanding, award-winning student, was graduated last June. She has been accepted by Barnard but is currently pursuing her education for one year in Israel.)

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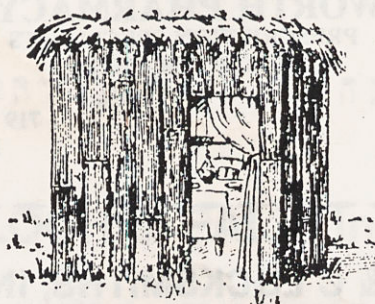
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THE SAINTLY SINNER



(A Story)

A holy man was Rabbi Levi Yitzchak of Berditchev. Truly deserving of this coveted title. I have proof, proof beyond the slightest challenge.

Known was he to fulfill with care and enthusiastic devotion every law and precept taught by Torah and the Rabbis, for was he not himself an illustrious rabbi of renown? No tradition did he ignore. He yearned to uphold and guard every time-hallowed detail of custom and practice. I tell you, I could recite example after example until your patience would give out and you would beg me to stop, fully convinced of his extraordinary piety.

Matching his zeal in serving his Father in heaven was his intense love for his fellow Jews. A father, a brother, a friend, a staunch defender, a powerful champion was he for each and everyone of them.

All his life long he pursued with a passion both of his two loves — love of G'd and love of man. Not rivals were the two, inviting challenge or conflict or jealousy. Rather they complemented one another, for both flowed from a great, warm heart like two large rivers merging into a mighty stream. And here I will record one of many stories, lovingly and reverently told, about the saintly behavior of this saintly man. It deals with a Sukkot custom, regularly observed on the holiday of Sukkot.

Rabbi Levi Yitzchak's Sukkah was modest and yet grand, unassuming and yet endowed with a halo, which seemed to reflect the glory of heaven above. How can I explain to you my words which seem so contradictory? Listen to my story and you will understand.

It was his practice to invite to his Sukkah, not the learned colleagues of his rabbinical court, not the leaders of his town's community, not the honored heads of his synagogue administration, the people you would expect to find in the house of a rabbi on a festival. No. On Sukkot the Sukkah of Rabbi Levi Yitzchak was open for the common people, especially the ill-clad beggars, the untidy and unkempt paupers, the eccentric and the unlearned, indeed the most boorish and ill-mannered of the town.

"Master!" his disciples would ask in bewilderment, "Why? Why do you go out of your way to fill your carefully prepared and decorated Sukkah with these people?"

"Listen, my children, I will explain," he would answer and they saw his knowing smile and the kindly twinkle in his eyes and they became fully alert to his words. "Our Rabbis, of blessed memory, have taught us: When the Holy One, blessed be He, will send the Messiah to end all misery and poverty in the world, this will be celebrated with a festive meal on Sukkot and it will take place in a Sukkah built of the skin of the legendary Leviathan. To this banquet, all the righteous and pious will be invited. If I should want to attend, I would be denied admission, for I cannot measure up to the greatness of all those illustrious guests. But I shall insist and say: Let me in! True, I am but a beggar and pauper compared to you, but was it not my custom to invite precisely beggars and paupers into my Sukkah?"

Then the disciples of Rabbi Levi Yitzchak of Berditchev fell silent. And so do we.

(translated and patterned after Sefer HaMoadim)

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SOUVENIR OF SICILY MEMORIES OF A JEWISH CIVILIZATION



by Stephanie P. Mondzac

Sicily is a land that was conquered successively by the Greeks, the Romans, the Christians, the Arabs, the Norman Christians, the Spanish and the French, and was finally unified with the rest of Italy by Garibaldi in 1860. It is not commonly known that Sicily was the home of a large Jewish population from approximately the time of the destruction of the Second Temple in 70 C.E. until 1492, when the island was a Spanish possession. For a period of nearly 1500 years Jews lived in Sicily and depending on the climate of leadership, flourished there.

I journeyed to Sicily last summer looking for remnants of Jewish life and history, but found little to remind one of the generations of Jews who lived on that complicated and fascinating island. Nowhere is there a remnant of an ancient synagogue as there is in Toledo, Spain, although Sicilian Jews were often wealthy and once had great buildings. Now the only synagogue in Sicily is an unmarked, ugly little building of no antiquity in an alley in Palermo that serves the few dozen Jews who survive in Sicily's largest city. There are almost no Jewish artifacts on the entire island except for a few little ancient oil lamps in the archeological museum in Syracuse. These are stamped with menorahs (candelabras), but sit unlabeled in the display cases and are almost unnoticeable among thousands of similar lamps.

Two old Sicilian cities, Trapani and Syracuse, have indications of Jewish ghettos with streets labeled "Via Giudecca" (Street of the Jews). Both areas have narrow, winding, medieval streets, and both are a block from the harbor — reminders that Sicilian Jews were often sea traders who would naturally live next to the docks. The Giudecca in Syracuse is the larger of the two, but Syracuse was always busier and more prosperous than Trapani. Aside from the name of the street in Syracuse, there is not a single inscription to remind one of the lost Jewish population. Trapani has a few buildings in the ghetto area that are Spanish plateresque, a 15th century decorative architectural style — a reminder of the Spanish occupation of Sicily. One of the strangest of these buildings is larger than the others and has scenes from the Old Testament with some obliterated inscriptions carved over the doorway. One wonders if this was perhaps the synagogue. Now it is a squalid apartment house.

Jews lived in Sicily until 1492 when Ferdinand and Isabella, *Los Reyes Catolicos* of Spain, expelled the Moors and the Jews from Spain and its Italian possessions, Naples and Sicily, in their attempt to unify and purify their country and its possessions of alien elements.

The Sicilians have a strange way of thinking about the Jews who once lived on their island. To the present inhabitants, the Jews are members of a mythic race who belong to history. One old shopkeeper in Giudecca in Trapani stared intensely at me while I took pictures of the buildings. When I told him I was an American Jew interested in the history of my people in Sicily he looked at me in utter amazement. His neighborhood, the old Giudecca, was to him just another piece of the remote — and abundant — antiquity of this city.

Palermo has a few more identifiable Jewish areas than do Syracuse and Trapani. This city, the largest, busiest, noisiest and most chaotic on the island, is also a port, again a reminder that Sicilian Jews were often in the import-export business. According to a useful guidebook by Abramson and Postal entitled, *Jewish Landmarks of Europe*, many crypto-Jews were burnt to death in the fires of the Auto-da-fe during the Spanish Inquisition at a spot which is now the site of a square named Piazza Bologni. There is no sign or monument to acknowledge the past. A few blocks from this gruesome point is the church of St. Niccolo, which, according to the same guidebook, is the center of what was once the Giudecca. In the early 1400s a great and famous synagogue stood there. Again, there is no visible evidence, not even a street name to remember the Jews — *niente*.

(continued on next page)

Souvenir of Sicily (continued)

Sicily was not always so silent about its Jewish inhabitants. A few Jews were living in Sicily, no doubt, at the time of the Second Temple. Official records of their presence go back to 50 C.E. But always their stay was troubled, sometimes more, sometimes less, depending on who ruled Sicily at the time. The key to understanding the fate of Sicily's Jews may be the observation that when they were economically necessary to their gentile neighbors, they flourished. When religious fanaticism got in the way of sound economic policy, the Jews suffered. The domination of the Romans, the Arabs, and later the Normans was bearable, but the rise of the Christian rulers curtailed opportunities for the Jews and ultimately led to their expulsion in 1492 by Queen Isabella and King Ferdinand, who were attempting to create a pure, homogeneous, Catholic Spain.

Jews first arrived in Palermo when the Arabs who conquered Syracuse in 878 brought their Jewish captives there. A Norman document dating from the rule of Roger I in 1094 names Jews as residents of Naso, and other records of the period mention Jews in Syracuse, Messina, and Catania. Benjamin of Tudela (ca. 1171) — that great travel writer of the Middle Ages — mentions Jewish communities in Palermo and Messina. However, most of what we know of the Jews in Sicily — and indeed, of the entire Mediterranean Jewish world — during the 10th to the 13th century comes from a remarkable discovery made in Cairo at the *Geniza*. These writings had to be buried with ceremony like a human body; they could not be destroyed, according to Jewish law, because they contained the name of G-d. An incomparable cache of evidence was unearthed in 1890 in the Cairo Geniza, which depicted a flourishing Jewish life in a prosperous society.

S.D. Goitein, a scholar at the Institute for Advanced Studies at Princeton University, wrote a monumental multi-volume work entitled *A Mediterranean Society*, explaining the findings of the Cairo Geniza. The Geniza provided evidence of a strong Jewish society, with an order and laws somewhat influenced by the Moslem culture surrounding it. The legal system was complex and structured so that a Jewish court and the Jewish elders took care of their own people and property, as did the neighboring Moslems and Christians. In the three centuries represented in the Geniza, the government worked largely by petitioning a prominent Jew to use his influence with Christian government officials. The Jews sometimes had amazing power. Documents of trade found in the Geniza show regular business transactions between Jews in Morocco, Algeria, Libya, Egypt, Tunisia, Iraq, Palestine, Syria, Lebanon, Cyprus, Rhodes, the Byzantine Empire, Sicily, the city-states of Salerno, Amalfi, Pisa, Lucia, Genova, Venice; also Marseille, Barcelona, Majorca, Spain, and even India.

A letter of 1064 written in Sicily by a Jewish merchant reports that he is afraid to sail to Egypt with his cargo because the enemy (the Normans) will burn his ship. Merchants often used circuitous trade routes through Tunisia and then to Egypt in order to reach their destinations safely. The documents of the Geniza provide evidence of a life much like our own, with its intrusions by external influences. A letter of 1080 tells of a cantor from Palermo who converted to Islam and shocked the Jewish community.

Cultural life flourished in Sicily among the Jews of the Middle Ages. The first known European Jewish writer was the Cilician Caecilius of Calacte who wrote critical historical works in Greek. Learned Sicilian Jews knew Hebrew, Italian, Greek, Arabic and some Latin. Jews were teachers of Talmud and translators of secular and scientific works from Arabic into Hebrew or Latin. Solomon of Agrigento wrote a commentary on Maimonides' *Guide to the Perplexed* and translated for King Charles of Anjou the great medical treatise *Liber Continens* by Rhazes. Moses of Palermo translated Arabic works on veterinary medicine. There were many Jewish poets and writers of science in the 12th century. Abraham B. Samuel Abulafia, the eminent Kabbalist, lived in Sicily at the end of the 13th century. But while they often prospered in many spheres, the Jews had powerful enemies, and their position was seriously threatened by Pope Innocent III (1198-1216) and the vicious decrees of the Fourth Lateran Council in 1215.

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Souvenir of Sicily *(continued)*

Yet the progress of the Sicilian Jews' ruin was indirect, and their host sovereigns were intermittently kind and cruel to them. During the Middle Ages their number increased and Jewish culture spread over the island. Frederick II protected the Jews from persecutions during the Crusades and even gave them silkweaving and dyeing monopolies. But in 1310, the same Frederick II prohibited Jews from practicing as physicians, from holding public office, and from having Christian servants. Still, a document of November 1375 shows Frederick II protecting Jews during part of the Inquisition. Martin V of Aragon (1392-1410) was fair to his Jewish subjects, though he could not prevent their forced conversion and massacre at Erice in 1392. Under Alfonso V (1416-1458) Sicilian Jews prospered and were allowed to leave their ghettos and own real estate. Jewish doctors were given permission to treat Christian patients. In 1466, King John II of Aragon gave the Jews of Sicily the right to open a university. Jewish scholarship at this time was keen. Joseph Saragossi, the last great Sicilian Jewish scholar and mystic, founded the neo-mystical school in Safed. Indeed, manuscripts of Jewish treatises of the 14th and 15th centuries are in libraries all over the world. When the Jews were allowed to live with dignity, they brought wealth and honor to Sicily. But the eradication of their community was near. In 1474, three hundred Jewish men, women and children were slain in the bloody massacre of Modica; at another slaughter at Noto, five hundred Jews died. After these carnages, the fortunes of the Jews alternated even more dramatically between suffering attacks and being protected by the government. Finally, with the rise to power of Ferdinand and Isabella, the xenophobic Catholic monarchs of the new Spain, the Jews were expelled from Sicily after fifteen hundred years of continuous residence, never to return in any measurable numbers. We can date the end of Jewish civilization in Sicily to May 31, 1492. On this day, King Ferdinand and Queen Isabella issued a proclamation ordering all Jews out of the land. The decree was to be enacted by the end of January 1493. Approximately 37,000 Jews had to leave Sicily. Many went to Rome. There are contemporary records of the Pope being paid 2,000 gold ducats by the Roman Jewish community to allow Jews from Sicily and Naples (which also suffered under the same decree) to settle in Rome. Other Jews fled elsewhere, some into central Italy. Some hid from the authorities. Some converted.

A few Jews moved back to Sicily between World Wars I and II. By 1965, 50 Jews were living there. Perhaps there are a few more now, but they are of no consequence in the current life of the island, which has enormous social and economic problems, even though the Italian government is currently pumping a great deal of money to revive the land. Sicily never recovered from the expulsion of foreign elements it underwent almost fifteen hundred years ago. Perhaps we should read the lesson of Sicily's history this way: Societies which forcibly purify themselves of diverse talents often stagnate intellectually and fail economically.

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NO HEBREWS TAKEN

By Gabe Levenson



It's easy to take the Catskills for granted. The billboards we see on the easy two-hour run from New York to Liberty thrust the comfortable Jewish names at us — Shofar Kosher Foods, Kutsher's, Brickman's.

This is our mountain preserve. We gulp in its pure air on that brisk pre-breakfast jog we took to justify eating our way through Grossinger's good morning menu — the stewed prunes, the majestic herring, the smoked novy, the griddle cakes, the international dishes (French toast, Spanish omelet, cheese Danish), the bagels, the extra cup of coffee. And no sugar, please, we're watching our calories.

From the *koch-a-leins* to the country clubs, we've come a long way here in the Catskills. Today's glittering resorts are one measure of our progress in golden America. Their woodlands and lakes, steam rooms and swimming pools, tennis courts and skating rinks are country pleasures we can savor all the more when we add an occasional dollop of history.

Until the beginning of the 19th century, the Catskills were an unexplored wilderness of hemlock trees, inhabited only by the Mohican and Esopus Indians and visited by the white trappers who came to exchange trinkets for beaver furs. In 1809 the Indian trails through the hills and forests were enlarged into a primitive turnpike from the heart of the area to the Hudson river port of Newburgh. Now industry could be developed, the felled hemlocks transported to the docks of Newburgh, the bark of the trees used to make the tannic acid needed to cure and convert animal hides into leather. By the time of the Civil War, the mountain villages — like Tannersville — had become the center of the nation's leather industry. Most of the Union army's boots and saddles were made out of the skins which had been treated in the tannic acid vats of Sullivan County — then the industrial center and now the resort center of the Catskills.

The tanning boom was short lived. In a few decades the thousands of acres of hemlocks had been cut down; and in any case, tannic acid could be produced synthetically in the big cities closer to river and sea. The leather industry died in the Catskills. But by 1872 a railroad — the New York, Ontario and Western — had laid its network of tracks there. If there no longer was a payload of leather and lumber, the big, coal-burning steam engines could haul passenger cars. The cottages and boarding houses of the tannery workers could become the basis of a new industry in the mountains, tourism. The railroad magnates turned out seductive brochures proclaiming the wonders of the Catskills — the unpolluted air, the nature walks, the fishing streams, the fresh game — and opulent furnished Pullmans conveyed the pacesetters of New York society from the depot in Weehawken, N.J., up along the Hudson and inland to the hills of Sullivan County. But more than Vanderbilts and Astors were needed to make the railroad viable. The distance was only a 100 miles from the city. It could be covered in three hours. The fares were so cheap that middle-class and even working-class New Yorkers could afford a weekend or a week in a modest boarding house. For \$5 a week (\$3 for children under 10) all meals included — even workers could afford an annual holiday in the mountains. Jews were among them — in a few boarding houses which had been set up initially to accom-

(continued on next page)

No Hebrews Taken (continued)

moderate itinerant peddlers who needed a warm, dry bed and kosher meals. By the turn of the century, the trickle of Jewish vacationers had swelled, as the hundreds of thousands of new immigrants packed themselves into the Lower East Side, found sweatshop jobs — and sought respite, when they could manage it, in the tranquility of the nearby Catskills.

Many could not afford even the least expensive boarding houses. Their option was the *koch-a-lein* basically, the house of a poor Jewish farmer who supplemented meager existence by renting bedrooms to families. The outhouse and the kitchen would be shared in common — each family taking its turn to use the sink, stove and corner of the icebox. Pots and pans, dishes and cutlery, food and flit guns (for the flies) were brought along. It was not all fun and flies for the Jews of the Catskills, however. Anti-Semitism had raised its ugly head in the first years of vacationing. Overt discrimination against Jews had been institutionalized in 1877 when the Grand Union Hotel, the very citadel of the Wasp aristocracy in Saratoga Springs north of the Catskills, refused to admit Joseph Seligman, a German-born Jew who had risen to become one of the country's wealthiest bankers.

The stand of Judge Henry Hilton, the Grand Union's manager, was a call to arms for anti-Semites throughout the hotel world. In 1879 Austin Corbin announced that he would bar all Jews from his fashionable Manhattan Beach Hotel at Coney Island as well as from the beachfront he controlled. His action was hailed by such Catskill newspapers as the *Saugerties Evening Post* as a blow in "the war against Jews". Their readers throughout the mountains took up the cry.

The Major Hotels advertised in "Summer Homes," the annual brochure issued by the New York, Ontario and Western Railroad, "No Hebrews taken." Many of the smaller boarding houses followed suit. Despite restriction, Jews continued to flock to the Catskills. To house and feed them, more and more farms converted to boarding houses and, eventually, small hotels were opened. Today's magnificent hostleries are their lineal and legitimate heirs — Kutsher's, Brickman's, the Nevele, the Concord and — the best known of all — Grossinger's, whose history is a metaphor for the entire area. Mitchell Etes, the 25-year-old great-grandson of the founders and now the resident manager, told me about the early days when Galician-born Selig and Malke Grossinger and their daughters, Jennie and Lottie bought a Catskill homestead for \$450, — and inevitably took in boarders when they realized they could not live off the rocky soil.

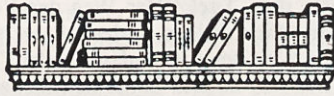
Malke was evidently an excellent cook and Selig a great host, who personally came to the railroad depot with horse and carriage to welcome his guests. The girls made the beds, cleaned, washed, fed the chickens, milked the cows and churned the butter. Jennie married cousin Harry Grossinger, who stayed in the city during the week to drum up business and commuted to the farm on weekends to be with his young wife. Their first summer, the Grossingers took in nine guests at \$9. per week, grossed \$810, and showed a profit of \$81. They were on their way. Their success story in the 70 years since is typical of that of a score of other Catskill establishments.

The modest *koch-a-leins* are the modern country clubs, virtually self-contained cities. Their facilities are legendary — year-round sports programs, the show-biz entertainers, the singles weekends, the social directors (benevolent Big Brothers) broadcasting the events of the day, the hour, the minute, over the pervasive sound systems. Summer, autumn, winter, spring; day and night; indoors and out — the discotheque lights flicker, the lifeguards flex muscles, the waitresses shoulder trays, the *tummeliers* (emcees) toss off one-liners.

"Grossinger's has everything" summed it up for all the Catskill resorts. But the new theme — "The first family of hospitality" — reflects a modification of the razzle-dazzle of the '60s and '70s. There is more personal concern, a greater stress on participatory rather than merely spectator activities, a de-emphasis on the overeating which has been the butt of Catskill jokes for decades. Guests may still go through the menu, but they no longer feel the compulsion to gorge themselves thrice daily. A modified American plan is in effect which mandates only breakfast and dinner; lunches are optional. All menus offer salt-free vegetarian and so-called health food options. Food is, of course, strictly kosher, with *mashgiachs* in attendance.

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AN DER SCHWELLE DREIER WELTEN



Zum 100. Geburtstag Max Brods.

Geboren in Prag, war die an Schoenheiten reiche stilvolle Metropole an der Moldau 55 Jahre das Zentrum der Existenz Brods. Das Wort "Praha" bedeutet Schwelle. Die Wiege des Dichters stand an der Schwelle dreier Welten: der tschechischen, der deutschen und der uralten juedischen Welt. Denn in der Hauptstadt des Koenigreichs Boehmen befand sich eine der aeltesten Siedlungen der abendlaendischen Juedenheit.

Brod verleugnete weder die deutsche Komponente seiner Herkunft noch die nachbarliche Affinitaet zum Tschechischen. Er war in erster Linie Jude, dann Deutsch-Oesterreicher, Tscheche, Zionist, Israeli und, in einem Wort zusammengefasst, Kosmopolit. Die Atmosphaere des Universalismus, in der er Kindheit, Jugend und einen grossen Teil seines Lebens verbrachte, beeinflusste seinen Weg als Dichter und machte ihn zum Brueckenbauer einer besseren, gluecklichen Zukunft, zum unermuedlichen Verkuender der Voelkerversoehnung. In Lyrik und Romanen, sozialkritischen und philosophischen Werken, Biographien und Autobiographischem war er stets der Gruebler, dem es um den Sinn des menschlichen Daseins ging, als dessen wichtigste Aufgabe er die glaeubige Humanitaet auf die oberste Stufenleiter hehrer Gesinnung stellte.

Er zaehlte zu den Groessen der zeitgenoessischen Weltliteratur. Seine Lebensarbeit ist ueberaus mannigfaltig. Im literarischen Dokumentarzentrum der Bundesrepublik, im Schiller-Nationalmuseum zu Marbach, ist Brod mit ueber 100 eigenen Buechern und mit einer sehr grossen Anzahl Schriften ueber sich vertreten. So ansehnlich praesentiert die Hinterlassenschaft, die der vierundachtzigjaehrige Verstorbene, der am 27. Mai d.J. 100 Jahr alt geworden waere, der Nachwelt ueberlieferte. Vor allem ein halbes Dutzend seiner Buecher in Prosa, "Tycho Brahes Weg zu Gott", "Heidentum, Christentum, Judentum", "Reubeni, Fuerst der Juden", "Diesseits und Jenseits", und die 1965 herausgegebene "Reuchlin-Monographie", welche der Dichter dem ihm wahlverwandten Humanisten widmete, sowie die kurz vor seinem Ableben erschienene, ganz ausgezeichnete philosophische Abhandlung, "Das Unzerstoerbare" enthalten das Vermaechtnis des dichterischen Werkes des Letzten aus dem "Prager Kreis", ueber welchen Brod im Uebrigen unter dem gleichnamigen Titel ein eigenes Werk verfasst hat. Zum 85. Geburtstag Max Brods, dem 27. Mai 1969, brachte der Stuttgarter Kohlhammer-Verlag eine umfassende Analyse des verstorbenen Dichters unter dem Titel "Max Brod-Ein Portrait" heraus. Autor ist der Hamburger Schriftsteller Berndt W. Wessling, der bisher unveroeffentlichte Gespraechе und Briefe Brods in sein Buch einbezogen hat. Wie bedeutend das Werk "Das Unzerstoerbare" ist, geht aus der Tatsache hervor, dass Wessling uns diesen Autor als Religionsphilosophen praesentiert.

Brod dachte und fabulierte stets deutsch, doch als selbstbewusster Repraesentant seines juedischen Volkes. In seinem ereignisreichen streitbaren Dasein im Dienste der reinen Naechstenliebe nimmt die juedische Nation einen ehrenvollen Platz ein. Die Vielseitigkeit des Romanciers, Lyrikers, Dramatikers, Essayisten, Biographen und Philosophen Brod bezieht sich auch auf die Wahl der Durchfuehrung der Kunstform. War der Dichter vor dem Ersten Weltkrieg ein Vorlaeufer des Dada oder des Surrealismus gewesen, so erwies er sich in seinem 1960 erschienenen "Durchbruch ins Wunder" als Klassiker der modernen Literatur. Bereits um die Jahrhundertmitte hatte Brod eine Wandlung durchgemacht, dass ihm kaum noch eine Spur von Neuromantik oder expressionistischer Denkweise aus der grossen Zeit der europaeischen Kunst zu Beginn des Jahrhunderts anhaftete. Dennoch beanspruchten ihn die Anhaenger des Expressionismus als einen der ihrigen. 1966 veroeffentlichte Max Brod einen Gedichtband "Gesang einer Giftschlange. Wirrnis und Aufleuchtung". Es ist ein gutes Stueck

(continued on next page)

An Der Schwelle (continued)

Weg in die Vergangenheit des Jahrhunderts, das wir den Dichter auf dem Gebiete lyrischen Schaffens und bei der Entwicklung dieser Dichtungsgattung begleiten. 1907 erschien die erste Ausgabe Brodscher Poesie unter dem Titel "Der Weg des Verliebten". Damals erhielt der junge Autor einen Brief Rainer Maria Rilkes, indem dieser schrieb: "Aus Ihrem Weg des Verliebten wird noch einmal ein Weg des Liebenden werden". Dichter sind manchmal Propheten, und diese Voraussage hat sich in dem Sinne bewahrheitet, dass die Tiefe und der ins Geistig-Symbolische ragende Ueberschwang des Gefuehls der Brodschen Lyrik im Zeitraum seit 1907 in der Tat eine grundlegende Wandlung offenbart.

Die poetische Leistung des Dichters zeigt von den ersten Anfaengen an den Charakter reiner Bekenntnislyrik. Diese kristallisierte sich im Laufe der Zeit, von ausgepraegtem historischem Verantwortungsbewusstsein gekennzeichnet, zu einer Symbiose national-juedischer und universell-humanistischer Weltanschauung. Als Repraesentant einer so gearteten Tendenz verlieh Brod seiner Lyrik einen besonderen Sinn, indem er das Leiden der Juden und ihre Hoffnung auf Erloesung sowie der ganzen Menschheit zu dem Hauptthema seiner lyrischen Schoepfung gestaltete.

1913 veroeffentlichte Brod sein dramatisches Werk "Die Hoehe des Gefuehls", das sich aus vier Dramen zusammensetzt, von welchen zwei, "Szene im Dorf" und "Winterliche Landschaft", in Versform abgefasst sind. Die dramatische Handlung des ersteren Dramas, eines Einakters, schilderte das Leben der Dorfbewohner im Gegensatz zum passionierten Dasein der Staedter. Die Urauffuehrung dieses Stueckes fand noch waehrend des Ersten Weltkrieges am 10. Maerz 1918 im Dresdner Schauspielhaus statt. Es nahm seinen Weg ueber die Buehne in Prag und in anderen Staedten Deutschlands und wurde auch in Berlin oft gespielt. Ebenfalls in den letzten Kriegsjahren entstand das biblisch phantastische Drama "Eine Koenigin Esther". Es stellt Haman im Gestaltwandel eines Juden dar und behandelt den juedischen Selbsthass. Auch dieses von Max Brod in seiner ganzen Tragik erfasste Thema erweist den Dichter als einen echten lyrischen Bekenner. "Eine Koenigin Esther" kam ebenfalls noch waehrend des Weltkrieges, am 20. April 1918, in Koenigsberg zur Auffuehrung. Spaeter wurde es auch in Berlin wiederholt gespielt.

Kurz vorher, im Jahre 1917 war ein Band Lyrik von Max Brod erschienen, den er "Das gelobte Land" nannte. Mit Recht traegt dieser Zyklus seinen Titel, denn mit dieser Folge von Gedichten wendet sich Brod fast ganz juedischer Thematik zu. Im "Buch der Liebe" (1921) findet sich das Motto "Nur Liebe, von nichts anderem weiss ich. Zerreiisset, was ich sonst gesungen. Denn Luege war's, wenn es nicht Liebe war". Dieser wahlspruch ist fuer das Kunstschaffen des Dichters charakteristisch, da es eine Liebe zu allen Menschen aufzeigt. In einem der Gedichte im "Buch der Liebe" erfolgt auch eine Kampfansage an den Expressionismus, dessen Repraesanten Brod vorwirft, sie wuessten nicht was Gefuehl ist. "Ihr versteht nicht zuzuhoeren", klagt er sie an, "zu versteh'n versteht ihr nicht". Denn "Ihr sprecht nur immer selbst, winket den andern: Still". Und er fragt sie in diesem Gedicht, das er auch in den Band von 1966 mit aufgenommen hat, eindringlich und beschwoerend: "Wart ihr je zu zweit? Zu zweit, wenn man nicht mehr spricht". Aber dennoch wird der Dichter in der Literatur unter die Expressionisten gezaehlt.

Nun tritt gleichsam eine Pause von mehr als vierzig Jahren ein, in welchen Brod in verschiedenen Literaturzweigen, namentlich auf dem Gebiete des Romans, aber auch als Philosoph, als Biograph und Essayist und nebenbei sogar als Komponist Grosses geleistet und Hoehepunkte des Erfolges erklommen hat. Aber erst mit seinem "Gesang einer Giftschlange" lag wieder eine Sammlung seiner Lyrik vor. Wie ist diese Pause psychologisch zu erklaren? Denn in Wirklichkeit hielt Brod der Lyrik die Treue. Seit den zwanziger Jahren veroeffentlichten fuehrende deutschspraechige Zeitungen und Zeitschriften wie die "Neue Zuericher Zeitung", "Die Zeit", "Neue Rundschau", seine Gedichte. Sie alle sind dankeswerterweise im "Gesang einer Giftschlange" gesammelt. Es sind schoene und es sind ergreifende Gedichte wie die Verse "An Anathi", "Du liebes, schoenes Kind, drei Jahre alte Dame" oder das Gedicht "Subtropischer Abend". Neben ihnen stehen erschuetternde Themen wie die schon oft gepriesene "Elegie and die abgefallenen Juden" oder die wehmuetige Klage aus Anlass der Ermordung des Bruders Otto Brod durch die Nationalsozialisten.

(continued on next page)

An Der Schwelle (conclusion).

“Gesang einer Giftschlange” geht vom Boesen in Gestalt der Schlange aus und setzt sich bisweilen in methaphysischer Stimmung mit all der Arglist auseinander, die wir Menschen als Mysterium hoeherer Gewalten im Zeitalter der Weltkriege als Folge der schier ueberdimensionalen technischen Errungenschaft unseres Geistes zur Genuege erfahren haben. Diese Gedichtsammlung setzt sich aus drei Teilen mit den Untertiteln “Wirrnis”, “. . . leichte Aufglichtung”, “. . . und das Mittellaendische Meer” zusammen. Jeder der drei Abschnitte endet mit einem Gebet, welches aus der Untiefe harter, kalter Seelennot mit unerschuetterlichem Optimismus edlere Zeiten herbeisehnt. Die gestaltende Bildhaftigkeit der Verse ist so eindringlich, dass man erschuettert und gleichzeitig beglueckt meint, die Seele der Juden zur Weltseele sprechen zu hoeren. Zugleich aber kann die hartgepruefte Menschheit aus diesen Gedichten die stille Botschaft kuenftiger besserer Tage vernehmen.

Nicht alle juedischen Schriftsteller und Dichter, die deutsch fabulierten, erwiesen sich als treue Soehne ihrer Nation. Brod steht mit seinem stolzen Bekenntnis zum Judentum einzigartig beispielgebend in der Literatur da. Die Vertreter juedischen Geisteslebens sollten fuer eine Gesamtausgabe seines Schaffens Sorge tragen. Es waere auch wuensenswert, dass eine Auswahl der Werke seiner reichen Lebensarbeit ins Hebraeische bzw. ins Englische uebersetzt wird.

Kamillo Landmann

No Hebrews Taken

(conclusion from page 28)

I had come to the Catskills with misconceptions about the frenetic demands that might be made upon me to have fun, fun, fun. I discovered at Grossinger's, as well I might at other mountain places, an ambience of pine paneling and tranquil vistas, a range of fellow-guests — like a woman rabbi from California attending a Hillel convention with a 2-year old son in tow, and an Orthodox young man from Forest Hills who invited me to join a morning minyan. I could fine tune my cha-cha dancing, if I wanted, or amble outside to contemplate a stand of hemlocks, testament of a rich Catskill history, from tanners to *tummelers*.

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Fred Yondorf	"	Nuernberg
Emma Strauss, nee Dietrich	"	Nuernberg
Hilde Sternweiler, nee Beitmann	"	Dielskirchen
Gertrude Gundel, nee Seligmann	"	Coburg
Agnes Bauer, nee Rosenfeld	"	Karlsheim
Ida Dreyfuss	"	Germany
Isador Wormser	"	Oberlauringen
Siegfried Salomon	"	Vallendar
Semi Strauss	"	Obbach
Erna Klein, nee Ransenberg	"	Oeventrop

We Extend Our Warmest Sympathy To The Bereaved

WE REMEMBER

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

	5745		Oct.	Tishri
Sept.	Tishri		6	10 Bernhard Katzenstein
27	1	Mathilde Kahn	6	10 Ernst Kaufmann
27	1	Ernest A. Lilienstein	6	10 Frieda Kayem
27	1	David May	6	10 Irma Kayem
27	1	Moritz Schwarz	6	10 Ella Lachs
27	1	Paula Sonn	6	10 Rita Lachs
27	1	Samuel Sonn	6	10 Julius Lasker
27	2	Alfred & Auguste Levi	6	10 Amalie Lauter
		Arthur, Hermann &	6	10 Rebecca Lebrecht
		Wilhelm Levi	6	10 Samuel Less
28	2	Dr. Nathan Roos	6	10 Alfred & Eduard Lippmann
29	3	Dr. Ernest Einstein	6	10 Hilda Loeb
29	3	Salomon Katz	6	10 Joseph Loeb
29	3	Morris Nager	6	10 Albert Loew
29	3	Rosa Neumann	6	10 Bertha Loew
30	4	Paul Camnitzer	6	10 Herta Avrutin
30	4	Eugene Fleischner	6	10 Julius & Ella Braun
30	4	Meta Kahn	6	10 Dorothea Cohn-Victor
30	4	Theo Mathes	6	10 Max & Blanka Dreifus
30	4	Zacharias May	6	10 Johanna Eichtersheimer
30	4	Max Schorsch	6	10 Jacob & Rosa Eisen
Oct.	Tishri		6	10 Wilhelm Frenkel
1	5	Esther Rosenberg	6	10 Emma Frenkel
2	6	Joseph Oppenheim	6	10 Cilly Fuld
2	6	Wolf Plaut	6	10 Hannelore Fuld
3	7	Pauline Hirsch	6	10 Anni Gold
3	7	Anna Holzmann	6	10 Ida Gold
3	7	Moritz Veisz	6	10 Theobald Gold
4	8	Bertha Michel	6	10 Else Goldband
4	8	Eva Nordlinger	6	10 Lina Goldschmidt
5	9	Irma Loew	6	10 Leo, Martha & Heinz Hirsch
5	9	Netty Michels	6	10 Ella & Walter Jacobsohn
5	9	Kurt Rosenthal	6	10 Siegfried, Franziska,
5	9	Margaret Ullman		Hildegard & Werner
6	10	Frieda Adler		Jacobson
6	10	Selma Adler		
6	10	Rebekka Aron		

(continued on next page)

We Remember (continued)*Oct. Tishri*

6	10	Emmi, Leo, Ruth & Walter Neuburger
6	10	Isidor & Mathilde Rosenbaum
6	10	Lucy Scherlinski
6	10	Pauline Scherlinski
6	10	Carl Seidenberger
6	10	Karl & Louise Stahl
6	10	Fraenzi Starer
6	10	Karoline Stern
6	10	Betty Strauss
6	10	Zadock Strauss
6	10	Fanny Tannenwald & daughter Felicia
6	10	Israel & Klara Tannenwald & son Manfred
6	10	Hedwig & Trude Traub
6	10	Carl Veis
6	10	Sally Wallach
6	10	Thekla Wallach
6	10	Josef & Sara Wojdyslawsky
6	10	Elisabeth, Herman & Richard Wolf
6	10	Jacob Wolffs
7	11	Max Braun
7	11	Dr. George Ruhm
8	12	Helene Hecht
8	12	Salomon Kraemer
8	12	Siegfried Mannasse
8	12	Bertha Oppenheim
9	13	Moritz Hanauer
9	13	Siegfried Mansfeld
9	13	Simon Neuburger
9	13	Meta Textor
10	14	Johanna Baruch
11	15	Rudolph Berney
12	16	Gustav Groeschel
12	16	Michel Kahn
12	16	Justin Klau
13	17	Benedikt Hirschmann
13	17	Henry Mannheimer
13	17	Helene Rosenfeld
13	17	Julius Rosenthal
13	17	Sophie Stahl
14	18	Dr. Kurt Fleischhacker
14	18	Herman Furcht
14	18	Ricka Hirschheimer
14	18	Ida Stein
14	18	Fina Strauss
15	19	Julius Graf
15	19	Mirtil Michel
15	19	Malka Tavdidishvili
16	20	Mariane Bacharach
16	20	Nanette Bauernfreund

Oct. Tishri

16	20	Johanna Falkenstein
16	20	Max Sonn
17	21	Isidor Boettigheimer
17	21	Adolph Kaufherr
17	21	Julius & Hanna Schloss
17	21	Isaac Schnurman
17	21	Leo Stock
18	22	Henry Kahn
18	22	Laura Neumann
18	22	Sally Norschild
18	22	Frieda Stock
19	23	Gustav Kaufman
19	23	Meta Lauter
19	23	Salomon Wollenreich
19	23	Sigmund Yunker
20	24	Rosa Fay
20	24	Henry Veisz
21	25	Fred Goodman
21	25	Wilhelm Heldmann
21	25	Dr. Otto Kafka
21	25	Samson Schmidt
21	25	Simon Schoenberger
22	26	Martha Dreyfus
22	26	Justin Friesner
22	26	Mathilde Furcht
23	27	Johanna Adler
23	27	Albin Heldmann
23	27	Bertha Hollander Goetz
23	27	Sol Krell
23	27	Victor Reichenberger
24	28	Herman Glauberg
24	28	Dr. David Gross
24	28	Frieda Horwitz
24	28	Adolf & Klara Rosenberg & sons, Josef, Martin, & Helmut
24	28	Leopold Rosenfeld
25	29	Therese Feingold
25	29	Max Hirschenberger
25	29	David Lauber
26	30	Sol Gernsheimer
26	30	Toni & Melanie Marx
26	30	Bertha Meyer
26	30	Selma Sonneberg
<i>Cheshvan</i>		
27	1	Max Stuehler
28	2	Rudolph & Eliese Solomon
30	4	Daniel Baer
30	4	Siegfried Marx
30	4	Neftal Mueller
31	5	Henry Rosenbaum
31	5	Paula Weinstein
31	5	Rachela Wolf

(continued on next page)

We Remember (continued)*Nov. Cheshvan*

1	6	Isidore Weil
3	8	Otto Benjamin
3	8	Fred Freedman
3	8	Daniel Rosenthal
3	8	Sally Rosenthal
3	8	Fanny Schoenberger
4	9	Julian Dienstag
4	9	Auguste Regenstein
4	9	Anton Sachs
5	10	Louis Herzberg
5	10	Max Lazar
6	11	Rudolf Buxbaum
6	11	Herman Hirsch
6	11	Jettchen Hirsch
6	11	Julius Schaler
6	11	Arthur Simon
7	12	Kurt Blumenstiel
7	12	Friedl Kraus
8	13	Albert Beitmann
8	13	Eugene Levy
9	14	August Bauer (Bauernfreund)
9	14	Jenny Homburger
9	14	Regina Leiter
9	14	Helen Mainzer
10	15	Amalia Bergman
10	15	Else Hess
10	15	Hugo Israel
10	15	Adolf Reiter
10	15	Ludwig Schwarz
10	15	Jacob Stern
11	16	Else Fraenkel
11	16	Simon & Lina Nussbaum and children
11	16	Rebeka Strauss
11	16	Setti Yunker
12	17	Betty Fuld
12	17	Friederike Goldschmidt
12	17	Ludwig Greenbaum
12	17	Joe Issi Kahn
12	17	Meier Rosenfeld
12	17	Recha Schiff
13	18	Sophie Lowenstein
13	18	Moritz Silbermann
13	18	Louis Snopek
13	18	Albert Strauss
14	19	Max Badt
14	19	Theodora Hammerschlag
14	19	Dr. Paul Hes
14	19	Julius Levite
14	19	Nathan Reis
14	19	Jette Stein
14	19	David Stern
15	20	Moses Baer

Nov. Cheshvan

15	20	Dina Forchheimer
15	20	Joseph Hartoch
15	20	Hannchen Lehmann
15	20	Sophie Levi
16	21	Alfred Berger
16	21	Dr. Samuel Kirsch
16	21	Fred Kraus
17	22	Siegfried Adler
17	22	Max Griesheim
17	22	Isidor Herrmann
17	22	Dora Lissauer
17	22	Hedwig Meyer
17	22	Esther Nadel
18	23	Bertha Neumark
19	24	Shmuel Auer
19	24	Isidor & Ella Dreifuss Hannelore & Fritz
19	24	Emily Emma Simon
20	25	Adolf Stein
21	26	Henry Rosenthal
22	27	Samuel Badt
22	27	Jack Fuld
22	27	Selma Hammerschlag
23	28	Helene Gern
23	28	Toni Oppenheim
23	28	Arthur Schwarz
24	29	Erwin & Johanna Blumenthal
24	29	Heinrich Leitner
24	29	Lina Less
Dec.	Kislev	
25	1	Hans Furstenberg
25	1	Salomon Kaufman
25	1	Melitta Markovics
25	1	Albert & Julie Steuer
26	2	Herta Nathan
26	2	Hermine Schwarz
27	3	Jacob Feuer
27	3	Siegfried Levy
27	3	Moses Neuburger
27	3	Sophie Zeilberger
28	4	Louis Neumann
28	4	Helen Reichsfeld
28	4	Joseph Simon
28	4	Harry Walter
29	5	Emilie Holzer
29	5	Frieda & Max Schoenfeld and daughter
29	5	Julia Stock
30	6	William Goldschmidt
30	6	Henry Gutwillig

(continued on page 37)

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Dec. Kislev

1	7	Eugen Hirsch
1	7	Hans Juan Levi
1	7	Hanna Meyer
1	7	Harold Ullman
2	8	Rose Boettigheimer
3	9	Ernst Heilbrunn
4	10	Hugo Kaufmann
5	11	Mina Hamburger
5	11	Regina Klein
5	11	Moritz Saeman
5	11	Frida Schwarz
5	11	Max Stern
6	12	Johanna Baumann
6	12	Karoline Gottlieb
7	13	Samuel Bernheim
7	13	Isaac Frankel
7	13	Max Hirschhorn
8	14	Martin Lowenberg
8	14	Kurt Schoemann
8	14	Lina Weinstock
9	15	Emil Dreifuss
9	15	Simon Goldstein
9	15	Rafael Mannheimer
9	15	Marcus Stern
10	16	Sarah Heinsfurter
10	16	Julie Ransenberg
10	16	Amalie Schoenberg
10	16	Frederick Weil
10	16	Rosa Williams
11	17	Leopold Friedberger
11	17	Eugene Hirsch
11	17	Regina Lichtenstein

Dec. Kislev

11	17	Meta Schaefer
11	17	Dr. Hermann Schuelein
11	17	Emmy Siesel
11	17	Josef Traub
12	18	Dr. Maximilian Klanfer
13	19	Ida Basch
13	19	Joseph Goldschmidt
13	19	Bertha Goldwein
14	20	Johanna Baer
14	20	Arthur Baruch
14	20	Adolf Goldwein
14	20	David Greenbaum
14	20	Herman Kayem
14	20	Hedy Price
14	20	Adolph Rothschild
14	20	Else Wolfsheimer
17	23	Rosa Herze
17	23	Martin Reich
17	23	Fred Wolf
18	24	Ella Jonas
18	24	Ferdinand Kahn
18	24	Leo Kaufmann
18	24	Sol J. Loew
18	24	Marianne Scharenberg
19	25	Bruno Einstein
19	25	Family Lichtenstein
19	25	Salomon Reinheimer
19	25	Max Stein
19	25	Hanna Wormser
20	26	Ernest Jochsberger
20	26	Arthur Neu
20	26	Jacob Strauss

*The names of the departed will be read by the Rabbi during the
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