

HABAYIT



הבית

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TRADITION!

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Elsewhere in this issue, a unique aspect of Chanukkah is discussed and illuminated. Namely that Chanukkah does not appear in the Written Law but only in the Oral Law, that there is no mention of Chanukkah in the Bible but it is treated by the Talmud. Yet, is there a doubt regarding the authenticity of Chanukkah? Does it lack in popularity?

Powerful evidence of the value of tradition!
Rabbi Shlomo Kahn



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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							
Dec. 22	Miketz - Chanukkah (Blessing Month of Teves) — Sermon	4:15	8:30	4:40	5:12	6:15	9:25
Dec. 29	Vayigash	4:20	8:45	4:45	5:17	6:15	9:25
1985							
Jan. 5	Vayechi — Sermon	4:25	8:45	4:50	5:22	6:10	9:25
Jan. 12	Shemos	4:30	8:45	4:55	5:29	6:10	9:25
Jan. 19	Voero (Blessing Month of Shevat) — Sermon	4:40	8:45	5:05	5:37	5:55	9:20
Jan. 26	Bo	4:50	8:45	5:10	5:44	5:55	9:15
Feb. 2	Beshalach — Sermon	4:55	8:45	5:20	5:52	5:50	9:10
Feb. 9	Yisro	5:05	8:45	5:25	6:00	5:40	9:10
Feb. 16	Mishpotim-Shekolim (Blessing Month of Adar) — Sermon	5:15	8:45	5:35	6:08	5:30	9:05
Feb. 23	Terumo	5:20	8:45	5:45	6:16	5:20	9:00
Mar. 2	Tetzaveh-Zochor — Sermon	5:30	8:45	5:50	6:25	5:10	8:50
Mar. 9	Ki Siso	5:40	8:45	6:00	6:32	5:00	8:45

WEEKDAYS (unless listed otherwise — see below)

Mornings:	Sundays and Legal Holidays (Monday, Feb. 18, Tues. Dec. 25, Tues. Jan. 1).....	8:00 A.M.
	Mondays and Thursdays.....	6:45 A.M.
	Tuesdays, Wednesdays, Fridays.....	6:55 A.M.
Evenings:	December 30 to January 3.....	4:30 P.M.
	January 5 to January 17.....	4:45 P.M.
	January 20 to February 7.....	5:00 P.M.
	February 10 to March 7.....	5:30 P.M.

PRAYER SCHEDULE (continued)**SPECIAL DAYS**

Tuesday	Dec. 18	Evening: First Chanukkah light
Wed-Wed.	Dec. 19-26	Chanukkah: weekday mornings 6:30 A.M.
Thursday	Jan. 3	Fast Asoro b'Teves: Fast begins 5:50 A.M.; Shacharis 6:30 A.M.; Mincho-Maariv 4:30 P.M.; fast ends 5:18 P.M.
Wednesday	Jan. 23	Rosh Chodesh Shevat: Shacharis 6:30 A.M.
Wednesday	Feb. 6	Chamisho osor b'Shevat
Thursday	Feb. 21	Rosh Chodesh Adar, 1st day: Shacharis 6:30 A.M.
Friday	Feb. 22	Rosh Chodesh Adar, 2nd day: Shacharis 6:30 A.M.
Wednesday	Mar. 6	Ta'anis Esther: Fast begins 5:15 A.M.; Shacharis 6:30 A.M.; Mincho-Maariv 5:30 P.M. followed by Megillo; Fast ends 6:26 P.M.
Thursday	Mar. 7	Purim: Shacharis & Megillo 6:30 A.M.

SHIURIM**SCHEDULE:**

Daily Lernen after Shacharis

Daily Lernen after Maariv

Chumash Shiur Shabbos 45 minutes before Mincho

Sidro explanation Shabbos after Mincho

Ladies' Shiur Mondays 7:30 P.M.

Lernen of Gemoro on Shabbos immediately after Musaf (beginning December 29th) followed each week by a Kiddush (Siyum for First-born will be on Erev Pesach). This year Tractate *Ta'anis* will be studied.

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NEWS FROM THE ADMINISTRATION

Mr. Manfred Walden, Executive Secretary of our Congregation, retired from his position on October 31, 1984. Mr. & Mrs. Walden will spend part of each year in Israel and part in their new home in Riverdale.

Mr. Walden faithfully served our Congregation for close to 20 years. His responsibilities included supervision of our office staff, caretaking of our building and cemetery, all book-keeping functions and many others connected with the smooth administration of a Congregation. In addition, Mr. Walden acted for many years as Chasan at our High Holiday services.

We shall miss Mr. Walden's loyalty to Beth Hillel/Beth Israel, his discretion and his thorough knowledge of our affairs. We wish him many more years in good health.

Mr. Emil Schwartz has replaced Mr. Walden and in the few weeks with us has already proven himself to be capable and understanding. Having served as President of a sizeable Congregation for many years, Mr. Schwartz is fully familiar with the needs of a Congregation. With his warm-hearted and friendly personality he will surely make friends with our members very quickly.

* * *

All comments received on our High Holiday Services were good to excellent. I would, therefore, like to extend heartfelt appreciation to all those who helped make these services beautiful and dignified.

Special thanks to Rabbi Kahn who officiated without complaint despite an annoying eye problem. His sermons, as always, were brief but full of meaningful contents. Cantor Schartenberg recited our well-known and liked melodies with undiminished clarity and strength and Mr. Walden's presentations of Shacharis and Mincha were appreciated by all.

Special mention should be made of our choir which, although somewhat depleted by illnesses, performed well and with enthusiasm. My personal thanks to the gentlemen of the Board of Trustees who helped maintain decorum and quiet.

And, we are especially grateful to two volunteers, Mr. Stanley Stone for his outstanding blowing of the Shofar and Mr. Albert Blank for his equally beautiful reading of the Torah.

We are looking forward to a repeat performance by all, next year, G'd willing.

William Blank

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CONGREGATION NEWS IN BRIEF



... our Synagogue services during the season of solemn and joyous festivals were conducted and attended in dignity; the now well received and expected "Companions" and "Guidelines" facilitated the order of services on Yom Kippur; exceptional fine and altogether rain-free weather contributed to the enjoyment of Sukkos and our congregation's Sukkoh hosted well-attended Kiddush-receptions; the Chevra Kadisha-sponsored Hoshano Rabbo Lernen, presided by Vice President Arthur Hanauer (in the absence of President Emanuel Hirsch whose illness regretfully prevented him from joining the assembled men), was conducted by Rabbi Kahn who led the recitation of Torah and Tehillim passages and spoke briefly on "rain and redemption," and a group of ladies hosted the refreshments; on Simchas Torah Rabbi Kahn was honored with Choson Torah and Mr. Eric Hanau with Choson Bereshis and both celebrants tendered a Kiddush for the Congregation on Shabbos Bereshis. . .

... the Sisterhood generously donated a number of new tables and a serving cart for use in our Social Hall. . .

... towards the end of the summer, our members received a questionnaire asking for a listing of each one's Yahrzeits as well as each member's Hebrew name, to complete vital records in our office — all who have as yet not responded are asked to do so. . .

... a farewell Kiddush honoring Mr. Manfred Walden, our Executive Secretary for almost 20 years, who has retired and will be spending much of his time in Israel, was hosted by the Congregation on Shabbos Noach, October 27th, at which Mr. William Blank addressed, in the name of the Kehillah, and paid tribute to Mr. Walden. . .

... instead of the annual bazaar, which has increasingly become a difficult project from year to year, our Sisterhood initiated a new type of much-needed fundraising in the form of attractive "all-occasion cards" sent to our members, and we appeal to everyone to respond generously. . .

... several of our area's congregations sponsored a joint Kristallnacht Commemoration on November 11th; in anticipation of it Rabbi Kahn devoted his sermon to the topic on Shabbos Vayero, November 10th; the ca. 250 participants who gathered at the Mount Sinai Jewish Center listened to a dignified service conducted by Rabbi Muskin, assisted by Rabbi Kahn and Rabbi Neuhaus, as well as Cantor Sherwood Goffin, heard a timely address by Dr. Marshall Breger, Special Assistant on Jewish Affairs to President Reagan, and participated meaningfully in an appeal for the purchase of Israel bonds. . .

... this year's congregational trip to Atlantic City, organized by Congregation and Sisterhood, took place on November 14th, to the satisfaction and pleasure of all who eagerly participated. . .

... the annual Benefit Concert for Soviet Jewry, sponsored by the Washington Heights-Inwood Council for Soviet Jewry together with the local chapter of N.C.S.Y. took place on Saturday night, December 8th — to be reported on in the next issue. . .

... the annual Breakfast Conference arranged by the Jewish Community Council, on Sunday, December 9th, will be reported on in the next issue. . .

... our Chanukkah party is scheduled for Tuesday, December 25th. . .

... social activities sponsored by the Sisterhood are planned for the months of January and February — please watch for detailed announcements which will be mailed in time. . .

... Chevra Day is scheduled for Sunday, March 3rd — please reserve the day for this annual event. . .

... assistance to the elderly, handicapped or homebound (light household chores, shopping, escort to doctor, etc.) is cheerfully made free of charge, upon contacting the Jewish Community Council — 568-5450. . .

THANK YOU

Many thanks to Rabbi and Mrs. Kahn, Cantor and Mrs. Schartenberg, the Sisterhood and the many friends of the Congregation for their kind expression of sympathy on the sudden passing of our beloved brother Sally Lorig.

Ottie May and the Lorig Family

My sincerest thanks to Rabbi Kahn and Family, Cantor Schartenberg, members of the Congregation and to all my friends for remembering me on my birthday. Your thoughtfulness was very much appreciated.

Selma Jacobson

My sincere thanks to Rabbi Kahn, Cantor Schartenberg, President Wortsman, the Chevra Kadisha, my relatives and friends of the Congregation for the warm wishes I received on my special birthday.

Max Hamburger

I wish to express my sincere thanks to Rabbi and Mrs. Kahn, Cantor and Mrs. Schartenberg, Mr. Blank, the Chevra Kadisha and Sisterhood, the Congregation and all friends and relatives for the many good wishes and get-well cards I received during my hospital stay. I wish our President, Oscar Wortsman a *Refuah Shlemoh*.

Emanuel Hirsch

My sincere thanks to Rabbi Kahn, Cantor Schartenberg, the Chevra Kadisha and Sisterhood and all members of the Congregation for their kind sympathy on the passing of my dear beloved husband Walter Jonas. Also thank you to all who visited him during the time of his illness in the hospital.

Jenny Jonas

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

Many thanks to Rabbi and Mrs. Kahn, Cantor and Mrs. Schartenberg, President and Mrs. Wortsman and all my friends in the Congregation, for the many get-well wishes I received during my stay in the hospital and while recuperating at home.

Beatrice Fuld

My sincere thanks to our Rabbi and all members and friends for their good wishes on my recent birthday.

Oscar Wortsman

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ALL IN THE FAMILY

The cycle of our holy days is like a closed ring to which neither a beginning nor an ending can be attributed at any particular site. But our most recently past Yomtov, Simchat Torah, clearly indicates a duality of completion and commencement and, therefore, seems as the most fitting symbol for the continuity of congregational life.

September, October and November were months, abundantly filled with special birthday celebration and presenting an unusual range of the numerals of the "Wiegenfeste" attained.

The youngest of our *Jubilare* are Mrs. Selma Jacobson and Mr. Max Hamburger with 70th birthdays in September and October. Eightieth birthdays were celebrated by Mr. Julius Rosenthal and Mr. Ben A. Rothenberg (Florida) in September, while Mr. Henry Strauss reached the four-score milestone in October. That month saw the 90th birthday of Mrs. Flora Gunzenhauser and the 91st of both Mrs. Sibylle Fleischmann and Mr. Leopold Louis Jacob, while Mrs. Mira Silbermann observed her 93rd in September. In November Mrs. Ida Kaufherr celebrated her 95th birthday and Mrs. Kathy Herzfeld her 96th. A Mazel-Tov for a milestone, this column heretofore had not had the privilege to share with its readers, goes to Mrs. Marie Gutman. On October 7th, Mrs. Gutman, a lady in good physical health and of remarkable mental agility celebrated her 100th birthday in the circle of her family and friends at Isabella House.

Let us now turn to the good tidings from our younger generation. On November 18, Miss Irene Blank, daughter of Mr. and Mrs. William B. Blank, and Mr. Zev Blechner, son of Mr. and Mrs. Sidney Blechner, exchanged their wedding vow, the simchah of their families being enhanced by the presence of Miss Blank's grandfather, Mr. Noa Holtz of Luzern, Switzerland. On January 20, 1985, G'd willing, Miss Fay Lamm and Mr. Yehuda Cohen will seal their troth. Good news comes also from the still younger. On October 27, Shabbat Parshat Noach, there took place the Bar Mitzvah of Martin Loeb, son of Mr. and John Loeb and grandson of Mrs. Martha Loeb. Mrs. Selma Goldschmidt's grandson Karl celebrated his Bar Mitzvah on November 17, Shabbat Parshat Chayey Sarah. A dual simchah was bestowed to Cantor and Mrs. Jack Schartenberg, the birth of a great grandson and the Bar Mitzvah of a grandson. And Mrs. Else Neuman participated in the wedding celebration of her granddaughter Audrey.

No, we haven't forgotten a milestone that deserved mention in an earlier paragraph; but on the principle of "Acharon, acharon chaviv" we cite it last. We are happy that President Oscar Wortsman has come home in time to observe his special birthday in November. We are doubly happy that Mr. Wortsman is in much improved health and we fervently hope that our joint Geburtstagswuensche will continue to be fulfilled.

A happy Chanukkah to all,
Shalom ve-hatzlachah,
THEODORE H. SPAETH

As we go to press, we have the last-minute opportunity to extend hearty congratulations to Mr. and Mrs. Lee Oppenheimer on the birth of a granddaughter and to Mrs. Herta Spiegel, the proud great-grandmother, and to Mr. and Mrs. Alfred Bloch on the birth of their granddaughter. And to Mr. & Mrs. Herman Gutman on the marriage of their daughter Evelyn.

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WHERE IN THE WORLD (OF THE BIBLE) IS CHANUKKAH?



Rabbi Shlomo Kahn

You don't have to be Jewish to know all about Chanukkah. But if you *are* Jewish, what do you really know?

This question is neither attention-catching nor ludicrous. It challenges a serious response. As a rule, what we know of a holiday falls into two distinct areas: the ritual aspect of the festival and its historical background.

Early in life, as children, even toddlers, Pesach and Sukkos and all their colorful colleagues on the Jewish calendar came packaged with clearly identified acts and deeds and special foods — the observances. Later we learned from parents and teachers the origin of a given holiday, the events in our Jewish past which gave rise to the manifold precepts and customs. Subsequently, equipped with both know-how and education, all became meaningful.

Whereas for the ritual aspects of a festival we go to the practical manuals at our disposal, mainly the Shulchan Oruch, our code of Jewish law which regulates authoritatively the lifestyle of the Jew and his way of life, from cradle to grave (and even beyond), the historical sources are to be found and documented in Scripture, the Bible. This is the G'd-given and divinely inspired repository of "all your ever wanted to know" about Judaism. But — and here we return to our provocative opener — when we search for the story of Chanukkah in the Bible, what do we find?

Nothing, of course. Chanukkah is a post-biblical holiday, the first Talmud-initiated, halacha-stipulated, law-and-custom rich, ritually prescribed festival, whose immediate impetus occurred after the Men of the Great Assembly had finalized the canonization of the Bible.

Purim, always so easily paired with Chanukkah as if both are in the same league (for indeed, both are the "minor" festivals in contrast to the yomim tovim decreed by G'd in the Torah) does have its biblical source book — the Megillah, the Book of Esther. But Chanukkah does not. Hence although Jew and non-Jew alike, are quite knowledgeable concerning lore and laws, ken and customs, where is its literature?

We, who are so accustomed to the question-and-answer terminology of the Talmud: *minayin* (from where?) and *she-ne'emar* or *dikesiv* (for it is said, or written), where do we go for Chanukkah information? What literature did the editors of handbooks, manuals and encyclopedias use, to compile their presentation of information?

Josephus Flavius, though a controversial man regarding the role he played as military commander in the Jewish army during the uprisings against Rome (the declining years of the Second Jewish Commonwealth), and his questionable heroism and patriotism, is a recognized historian. Talmud and post-Talmud rabbis frequently recommend his Rome-commissioned

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Where In The World

(continued)

books of history for reading and reference. His writing on the Chanukkah event, however, is based on earlier works, primarily the apocryphical Book of Maccabees (also known as Book of Hasmonians).

Regarding this Book (or Books) of Maccabees (there are several — certainly two, possibly four), much confusion prevails. There are different opinions about authorship and even language (they have been translated and it is no longer possible to establish with certainty whether originally they were written in Greek, Aramaic or Hebrew), and, above all, authenticity. As a result, rabbinic endorsement is sorely lacking and we are left floundering in a maze of "stories" — Nikanor, Bagriss, Judith and Hefornis, Hannah and her Sons, the old Eleazar, the assault by and on the elephants, etc.

(For a more detailed study, see entries in *Otzar Israel* Vol. IV "Hasmonians"; Vol. VI "Maccabee"; *Encyclopedia Judaica* Vol. XI "Maccabees"; or for the more ambitious, consult the books of the Apocrypha; Josephus; "Jewish Antiquities").

An interesting work, often quoted by scholars and historians, is variably known as "Megillat Antiochus" or "Megillat Chashmonaim" or "Megillah Yevanit". Originally written in the Aramaic language (for centuries the vernacular of the Jews), possibly attributable to early students of the Schools of Hillel and Shammai, subsequently translated into a beautiful almost biblical Hebrew, it is presumed to predate the apocryphical books mentioned above. In lucid style, concise (only 74 verses long), this "scroll" presents the essence of the Chanukkah events — historical setting, dramatic developments, religious and national deprivations, acute suffering and despair, leading to uprising, heroism and victory. Several siddurim, including the well-known Baer's *Seder Avodath Israel*, carry the full text.

(A pathetic footnote: The popularity of this short work led to Latin, German, Spanish and Persian translation. In 1806, Reb Ber Frank of Pressburg, unaware of a much earlier Hebrew translation, laboriously translated it from German into Hebrew).

For once, a holiday's sources are anchored firmly in the Talmud and not in the Bible. *Megillat Ta'anis* (a slim talmudic work) in its 9th chapter, and *Tractate Shabbos* on pages 21 through 23, deal fully with Chanukkah — its significance, laws, customs and history.

So it seems that you *do* have to be Jewish to know all about Chanukkah.

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ARNOLD ZADIKOW ZUM GEDENKEN



Am 27. Maerz 1984 war der 100. Geburtstag Arnold Zadikows, eines Kuenstlers, dessen Name heute weitgehend in Vergessenheit geraten ist, obgleich vielen Tausenden Berliner Juden eines seiner Kunstwerke bestens bekannt war: In der Eingangshalle des am 24. Januar 1933 eroeffneten Berliner Juedischen Museums stand die von ihm geschaffene monumente David-Figur, die auf die damaligen Besucher grossen Eindruck machte. "Dies ist meine Antwort an Hitler und die Nazis," hat der Kuenstler Jahre spaeter ueber sein Werk gesagt. Der heutige Betrachter fuehlt sich beim Anblick der Plastik, von der mir allerdings nur Fotos bekannt sind, eher befremdet als beeindruckt, und ein sachkundiges Urteil muss die Kunstgeschichtsschreibung sprechen.

Arnold Zadikow bildete sich als Autodidakt zum Kuenstler. Sein Weg war alles andere als gradlinig. Er war der Sohn eines bedeutenden litauischen Chasan und lernte, da er Bankbeamter werden sollte, aus Trotz Maurer, besuchte dann eine Bauschule in Posen und wurde mit 18 Jahren Baufuehrer bei einer Berliner Baufirma. Nachdem er laengere Zeit Abendzeichenkurse besucht hatte, legte kein Geringerer als James Simon, von Paul Nathan auf den jungen Kuenstler aufmerksam gemacht, dem Maler Max Liebermann Erstlingszeichnungen von Zadikow vor. "Die sehr gute und zurueckhaltende Beurteilung dieser Blaetter hatte zur Folge, dass Arnold ein Stipendium von monatlich 60 Mark bekam, ein Jahr in Berlin die Plastik-Klasse der Kunstakademie besuchen. . . und die wenig geliebte Bauarbeit beiseite legen konnte." (Zadikows Frau Hilda in einer unveroeffentlichten Lebensbeschreibung ihres Mannes, ca. 1946).

Im Jahre 1909 ging Zadikow nach Muenchen und wurde Meisterschueler des Leiters der Muenchener Kunstgewerbeschule, Professor Wandere. Hier entstanden die ersten selbststaendigen Arbeiten, wie z. B. Silberplaketten und kleine Figuren. Es "entwickelte sich nun schnell seine kuenstlerische Spannweite," wie 1946 der ehemalige Direktor des Berliner Juedischen Museums, Karl Schwarz, zur Eroeffnung einer kleinen Zadikow-Gedenkausstellung in Tel Aviv sagte, so dass Zadikow "zu grossen und plastischen Arbeiten, lebensgrossen Portraetdarstellungen und Kompositionen uebergang, die ihm den Rom-Preis der Preussischen Akademie einbrachten." Der breiteren Oeffentlichkeit wurde Zadikow erstmals im Jahre 1912 in der illustrierten juedischen Monatsschrift "Ost und West" als Kuenstler vorgestellt, und zwar von "K.S.", das ist Karl Schwarz, der Zadikow ein Leben lang verbunden blieb und mehrere seiner Werke in die Ausstellung des Berliner Juedischen Museums aufgenommen hatte, u.a. eine um 1910 entstandene Portraetbueste von James Simon und eine 1930 gefertigte Bueste Moses Mendelssohns, eine Kopie des beruehmten Kunstwerkes von Tassaert. Diese Bueste ist erhalten geblieben, so auch der Stein, den Zadikow fuer das Grab der Eltern von Karl Schwarz, die auf dem juedischen Friedhof Berlin-Weissensee beerdigt sind, fertigte.

Aus dem ersten Weltkrieg kehrte Arnold Zadikow 1919 schwer verwundet zurueck. Er schuf in den folgenden Jahren eine Reihe von Medaillen, aber auch, waehrend seines Aufenthaltes in Rom, grosse Marmorwerke.

Im Jahre 1933 entschloss sich der Kuenstler, nach Paris ueberzusiedeln. Hier entstanden viele Monumentalplastiken, die aber alle von den Nazis 1942 vernichtet worden sind, ebenso

(continued on next page)

Arnold Zadikow*(continued)*

wie viele seiner Werke, die er von Muenchen nach Paris hatte bringen lassen. Zadikow verliess Paris bereits 1936, weil die beruehmte Karlsbader Glasfabrik Moser ihn zu ihrem kuenstlerischen Leiter berufen hatte. In dem nun folgenden Jahr entstanden "viele Glasentwerfe, herrliche Kristallglaeser, Vasen, Schalen. Sie gehoeren mit zu den edelsten auf diesem Gebiet und werden nur durch die Glasgravuren mit geschliffenem figuerlichem Dekor uebertroffen." (Schwarz a. a. O.) Ein Jahr spaeter uebersiedelte er nach Prag, wo uebrigens schon 1930 einige seiner Werke in einer Ausstellung moderner juedischer Kuenstler aufgestellt worden waren. Von dort aus wurde Zadikow zusammen mit seiner Familie im Mai 1942 nach Theresienstadt deportiert, wo er am 8. Maerz 1943 gestorben ist. Selbst unter den Bedingungen des Konzentrationslagers war er kuenstlerisch taetig. So ist eine hoelzerne Chanukkah-Menora, die er zusammen mit dem heute bei Prag lebenden Kuenstler Leopold Hecht schuf, erhalten geblieben und befindet sich im Besitz der Beth Hillel & Beth Israel Gemeinde in New York.

Auf Grund eines im Staatlichen Juedischen Museum Prag befindlichen Textes (Nekrolog auf Zadikow) konnte die in den U.S.A. lebende Tochter Zadikows Naeheres ueber den Tod ihres Vaters erfahren. Der Verfasser, Arzt, Maler und Schriftsteller Karel Fleischmann (in Auschwitz ermordet), schrieb ueber ihn: "Ein guter Mensch, unauffaellig und doch Aufmerksamkeit erzwingend. Es waere mir nie eingefallen, dass jener Mann, der wie ein Handwerker aussieht, der Zadikow ist, der mir aus der Literatur laengst gut bekannt ist."

Hermann Simon

* * *

BEMERKUNG: Betreffs der im obigen Artikel erwahnten Chanukkah-Menorah, zitieren wir folgende Zeilen aus unserem Gemeinde-Bulletin von Januar 1950:

Der Chanukkahleuchter, an dem wir in diesem Jahre in unserer Synagoge die Lichter haben entzuenden koennen, ist nicht nur durch die Wucht seiner Erscheinung, sondern vor allem durch die Tatsache bemerkenswert, dass er 1942 in Theresienstadt entstanden ist und dort in einem verschwiegenen Kellerraum seiner Bestimmung gedient hat. Der Leuchter wurde uns durch die jetzt hier lebende Tochter Arnold Zadikows, der ihn geschaffen hat, zur Veruegung gestellt.

Schon 35 Jahre lang schmueckt der Leuchter Zadikows unsere Synagoge. Wie alljaehrlich, so auch in diesem Jahre, werden wir am ersten Chanukkah-Abend des Kuenstlers gedenken. Sein in dunklen Jahren geschaffenes Werk verkuendet hell im Lande der Freiheit die Botschaft von Chanukkah.

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RESTORING THE PINE

THE JERUSALEM PINE, A BOON TO ISRAEL IN ANCIENT TIMES. IS STAGING A COMEBACK - WITH THE HELP OF JNF



One of the most conspicuous restoration projects in Israel is the return of the Jerusalem Pine, that lofty evergreen which once carpeted the cooler hillsides north from Judea all the way into Lebanon and beyond.

The restoration — or afforestation, as the botanist prefers to call it — has virtually transformed tens of thousands of barren mountain acres into verdant, sweet-smelling forests. The millions of trees which have been planted, mostly through the effort of the Jewish National Fund, have brought a dramatic change to the landscape, regional wildlife, and even the climate.

Forests of Jerusalem Pine (*Pinus halepensis*) served the nation throughout antiquity. The Bible relates many uses of the many pine timbers — from resilient construction beams to delicate musical instruments. Indeed, it is very likely that David, the shepherd boy of the Judean Hills, once strummed on a harp he had fashioned from Jerusalem pine. The forests sometimes served as refuge for Israel's Jews, particularly during times when foreign armies conquered the land and destroyed the cities. In their paths of destruction, these invading forces often obliterated entire forests as well. The Romans, Byzantines, Arabs, Crusaders, and Mamlukes each in turn shaved away more of the forests. And the Ottoman Turks brought massive, and nearly complete destruction to the forests.

There wasn't much left when the Jewish immigrants started arriving to rebuild their ancient homeland. One of the wisest decisions of the early pioneers was to begin replacing the Jerusalem pine. Naturally the tree thrived in the region. A young Jerusalem pine is a supple plant with a smooth, gray bark. As it grows, it becomes less flexible, and the trunk develops deep, jagged furrows. Its needles are quite long and grow in pairs.

Although the Jerusalem pine may eventually tower a full 50 feet in the air, its roots rarely penetrate more than three feet into the earth. This is a delightful adaptation which binds the organism to its habitat, for there are very few places in the hills around Jerusalem where there is more than three feet of soil. Beneath this is a seam of solid limestone. Because the Jerusalem pine cannot anchor itself with deep penetrating roots, it relies on another system of support. The roots of one tree will entwine with those of another, and then with a third and a fourth until, eventually, just beneath the surface, the forest floor becomes an extraordinary matrix of woven root systems. One Jerusalem pine, standing alone, can be toppled quite easily. But put a few together, and their strength is formidable. The woven matrix also serves another purpose. Scarcely a drop of winter rain which penetrates the soil gets through to dampen the bedrock. That web of roots acts like an enormous sponge. And if by chance a few drops trickle through, the roots will exert an osmotic vacuum to draw them back into the plant. This great morass of root systems has helped to stabilize the little soil remaining on the Judean Hills. In preventing erosion, the afforested mountains also help to prevent flash flooding in low-lying areas, and this means farmers can more safely plant crops in the valleys and plains at the foot of the mountains.

Nature, too, benefits from the afforestation activities of Jewish National Fund, for the great pine forests also serve as home for many wild creatures. There are branches for nesting birds, and shelter from the harsh summer sun for many mammals, reptiles, and insects. But the most enjoyable part of a Jerusalem pine forest is the wind. In the hills around Jerusalem,

(continued on next page)

Restoring the Pine (continued)

the west wind is common and strong. It blows through the forest and makes the long springy pines dance against the sun. The west wind also catches the fresh fragrance of the pines and fills the air with sweetness. And it carries the soft, murmuring song of the Jerusalem pine as it floats zephyr-like through the mountain woodlands.

The Jerusalem pines are an enchantment anywhere. Climb atop Mt. Scopus and you will find a stand of pines which frames the cityscape of Jerusalem. Or travel west of the city, to the Jerusalem Forest, where a delightful ramble leads the traveller through inviting recreation areas and silent grottoes ideal for contemplation, all cloaked by the Jerusalem pine. A particularly charming place to meet the Jerusalem pine is at Sha'ar Hagai — the Gate of the Valley — a full 30 miles west of the capital. Here, as the road from the coast leaves the clamor and turmoil of the plain behind and begins to climb and weave its way into the mountains, one meets a visual symphony of loveliness entering the pine forests on the magic road which leads to the City of Gold.

Bill Clark

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WHEN PERFECTION IS A FAULT



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Decidedly an advantage. Yet recently, on a weekday morning, it became an obstacle. Similar to the proverbial silver lining of the dark and dreary cloud, every boon has its accompanying bane. Cleverly applying science to religion, my *selichot* book boasts an attractive book mark on which the *E-l melech yoshev* prayer is printed.

(For the benefit of the uninitiated: the *selichot* prayers of fast days and the High Holiday period feature prominently an ever-recurring paragraph — the thirteen attributes of divine mercy imbedded in a passionate plea for forgiveness. Since no prayer book takes the trouble of printing the full text of this prayer for every one of the numerous times it occurs, the worshiper is forced to turn frequently back to the one page on which it is printed. A book mark bearing the text is therefore a practical aid to worship which the faithful participant fully appreciates.)

And — you guessed it by now — my *E-l melech yoshev* slip is laminated!

What is wrong with this? Nothing, except that one day I found a mistake in the printed text. Instinctively my finger inched toward the pen in my pocket to make the proper correction when suddenly I stopped it in mid-air. Good grief — it's laminated!

Dolefully and helplessly my hand dropped. Progress has defeated progress. On a laminated surface a pen will do no harm, but neither will it do any good.

Deep in my *selichot* thoughts, I turned my back on such progress. Not good, I said to myself. Man must never presume to be so perfect that improvement is no longer possible. Correction must never be ruled out. And a charming anecdote came to my mind.

The Chasidic Rabbi of Gastinin, while still a boy, wanted to learn the game of chess. He listened to a full explanation of the rules of the game, watching the various pieces and the way they may be manipulated. But when he learned that once a move has been made, the decision is final and cannot be reversed, he refused to play the game. "It's wrong," he said, "to forbid the retracing of a false step. *Teshuvah* must always be possible."

You sure slipped, I whispered to my laminated *E-l melech yoshev* slip. Because of your perfection you will always remain imperfect.

Rabbi Shlomo Kahn

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THE JEWS OF IRELAND



HISTORY

Although the Irish-Jewish community is remarkable in substance and position, it has always been very small numerically. Relative to other Diaspora communities, Jewish commitment in Ireland is high. In Dublin where ninety per cent of the Jews reside, there are five functioning synagogues, some sixty Jewish organizations, two Jewish primary schools (recently amalgamated), one Jewish secondary school, a vital Jewish Youth Sports Centre boasting some dozen football and cricket teams, a thriving Bnei Akiva movement, B'nai B'rith Youth Organizations, Jewish Scouts and Guides and other Youth Associations. Inter-marriage is low, and the position of the Jewish community within the wider society is unique.

All this is due in no small part to the fact that Ireland is a religious country in which denominational identity and representation are taken seriously and are given great respect. The fact that, in Ireland, one is respected of one's own religious tradition and despised for attempting to reject it has added to the social pressures which have helped maintain the overwhelmingly orthodox character of Irish Jewry.

It also explains why the Jewish community in Ireland is given remarkable status consideration, despite its small population — which represents not even a percentage in the country. The Chief Rabbi is ranked fifth in State, is given extensive exposure on television and in the media generally (including broadcasts before Festivals), and is consulted officially on national, political and social matters. It is noteworthy that the Ministry of Education provided matriculation examinations in Hebrew studies curriculum of the Jewish schools and utilizes the examinations as crucial university entrance qualifications. Furthermore, the accessibility that the religious and lay heads of the Jewish community have to the Government and its ministries is perhaps unparalleled elsewhere in Europe.

Within the Dail (the Irish Parliament) Jews are to be found in all the major political parties. Indeed, they number more than the Protestants, whose population is one hundred times the size of the Jewish community. And, of course, Jews have occupied the position of Lord Mayor of both Dublin and Cork Cities. It is particularly notable that there has been little overt anti-semitism in Ireland, and that minorities fare remarkably well in the Republic — a fact which is often ignored in the sectarian North.

From the small but vital crucible of Irish Jewish life, an amazing amount of talent has been provided for the Jewish world at large, and for Israel in particular. In virtually every field — Rabbinic, politics, diplomacy, medicine, academia and commerce — Irish Jews have figured and continue to figure prominently. Perhaps the most notable figure in the history of Irish Jewry was the community's first Chief Rabbi, Dr. Isaac Herzog, who left Ireland to take up his appointment as the first Chief Rabbi of Israel, and whose son Chaim was recently installed as Israel's President.

THE CHIEF RABBINATE

The role of the Chief Rabbi within the community is somewhat unique in that it is a state position. But while each synagogue has its own minister, the community is still compact enough to ensure that the Chief Rabbi is not removed from communal grass roots, and is directly involved with them. By Irish law, the Chief Rabbi is given supreme authority *Schechitah* (ritual slaughtering) and Kashruth, which has saved Ireland from the internecine squabbles over these matters that have plagued other Jewish communities. Furthermore, in Ireland all education is under jurisdiction of the religious denominational head. For the Archbishop, this means that his Bishops may have a personal involvement with hundreds of schools. But for Chief Rabbi it means the ability to have personal control over the communal

(continued on next page)

The Jews of Ireland (continued)

education process, determining its educational content and direction.

The concerns of the Chief Rabbinate also revolve around the dimensions of state public relations and the media, on par with the Christian jurisdiction. Much time and effort must thus be given to public relations, to representing the community within the country and outside it.

Aside from the inevitably public speaking demands and frequent lectures, the Chief Rabbi is expected to attend state functions and a vast array of charitable social and cultural affairs, for which is patronage is sought.

In one major respect, however, the purview of the Chief Rabbi differs from that of the Christian denomination. The latter's jurisdiction ignores the border that separates the six counties in Northern Ireland from the twenty-six of the Republic, and they thus operate on an All-Ireland basis, in contrast, the jurisdiction of the Chief Rabbi of Ireland extends officially only over the twenty-six counties of Eire. While his *de facto* responsibilities diminish the significance of this limitation, the six northern counties nevertheless remain *de jure* under the control of the British Chief Rabbinate. Thus, paradoxically, the Jews are the one Irish denomination actually split by the North/South border.

The reason for this seemingly peculiar state of affairs is historical. Unlike the jurisdiction of other denominations, the Chief Rabbinate of Ireland was established after partition, when ideological polarization gave the idea of an All-Ireland Chief Rabbinate tremendous political significance. And while the vast majority of Jews in the twenty-six Southern counties were strongly sympathetic to the Republican cause, the Jews in the North tended to side more with the Protestant majority (in Ulster) into whose generally higher socio-economic society they had climbed. Accordingly, for four years after partition Jews from Belfast and Dublin could hardly meet and talk about Irish politics without arguing vehemently with one another. This situation has since changed quite a bit, but the legacy of past history remains in the jurisdiction of the Chief Rabbinate.

Today, the political attitudes of Jews in the Republic of Ireland would tend to reflect the changed attitudes in Ireland as a whole. While the majority would probably still see a United Ireland as desirable, very few, if any, would approve promoting such goals through any kind of violence whatsoever, and would thus disassociate themselves very strongly from the activities of the IRA.

But the major political problem for Irish Jewry, rather than concern with Northern Ireland, has become the task of defending Israel. The unfortunate trend of European anti-Israel bias has infiltrated the Irish media and discolored the traditionally positive Irish view of Israel. Nevertheless, the Irish Jewish community, small as it is, has been able to accomplish something even in this area — perhaps far more than has the large British community across the Irish Sea. The latter, despite all its voluble protests, was not able to prevent a PLO Office from being opened in London. On the other hand, despite announcements by the PLO that it was going to do likewise in Dublin, the Irish Jewish community achieved what British Jewry could not, through quiet representations to the authorities.

There is probably no other European country which provides the political and social security and the atmosphere of tolerance and acceptance that Ireland does for its Jews. Yet the Emerald Isle, for all its physical beauty and agricultural fertility, is still one of the least attractive Western countries economically. In the past this has caused thousands to leave Ireland's shores, and it will doubtless ensure that the Irish Jewish community remains a small one.

There is a continuous population ebb within the community for this reason and because of the very positive factor of remarkably high *Aliyah* (immigration to Israel). Indeed, it is said that there are almost as many Irish Jews in Israel as there are in Ireland.

Nevertheless, living in good Catholic society has its demographic compensations, and the Jewish birth rate — like that of the Catholics — is much higher than in other Western communities. As a result, this year our Jewish schools are receiving the biggest intake of students that they have had for more than a generation. As long as this is the case, the Irish Jewish community will continue to pulsate with vitality and to contribute in many areas to Israel and to World Jewry.

Rabbi David Rosen

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ORDE WINGATE — FORTIETH ANNIVERSARY OF THE DEATH OF A CHRISTIAN ZIONIST WHO IS REMEMBERED THROUGHOUT ISRAEL



Christian Zionism has a long history, for English Protestants were advocating the return of the Jews to Palestine as far back as the sixteenth century. The idea has continued to attract Christian statesmen, romantics, writers and humanists ever since.

Among the varied and fascinating figures who espoused Zionism in modern times, Orde Wingate occupies a special place. A soldier, he declared unambiguously that he would like to lead Jewish soldiers towards the attainment of a Jewish State. It was not by chance that the Jews called him 'Hayedid' the Friend.

Wingate, who was killed in an air crash forty years ago, was one who helped to win Jewish statehood. In 1936, as a 33 year old captain in the British Army, Charles Orde Wingate was stationed in Palestine, serving as an intelligence officer who was to study the political and security situation. Three years later he was transferred out of the area, due to official disapproval of his political activities, and it was noted on his passport that he was not to re-enter Palestine. Within those three short years, however, his personality and military genius left lasting impressions upon the country, upon the young Jews whom he had trained, and upon the Jewish army that they were to build. Some of the men Wingate trained went on to become the military leaders of the State of Israel.

Palestine had been administered by the British since 1919. By the 1930's the conflict between Arabs and Jews escalated to such an extent that during the first eight months of 1936, no less than 300 people were killed and 1400 wounded in the Arab disturbances.

Wingate, who had already mastered Arabic, arrived in Palestine after successful service in both the Sudan (1927-1933) and Libya. He played a leading role in fighting the Arab terror campaign, distinguishing himself in repelling the attacks on the Iraqi-Haifa pipeline, for which he was awarded the Distinguished Service Order.

British military opinion at that time favored the Arabs, who were thought to be rather primitive, picturesque people, allegedly hounded by the Jews. Wingate, however, soon came to the conclusion that it was the Jews — rather than the Arabs — who were being oppressed, and he became an immediate convert to Zionism. One of seven children born to British residents in India, Wingate was familiar with the Bible. In fact, he kept the Book at his side throughout his life and after his death his widow sent his well-thumbed copy to a Jewish settlement fighting in the War of Independence, noting that in spirit, Wingate was still leading Jewish fighting men into battle.

He gained the confidence of the Jewish leaders, and became known to all as 'Hayedid' (The Friend). He established contact with the Haganah, and formed — with its help — his special night squads to combat anti-British and anti-Jewish sabotage in Palestine. They were to be the basis of the Haganah, the Palmach, and ultimately the Israeli Army. The squads demonstrated Wingate's belief — in contrast to that of most soldiers then in Palestine — that properly trained, the Jews made top-rate fighting men.

(continued on next page)

Orde Wingate - Fortieth Anniversary*(continued)*

Haganah fighters in these units operated with unconventional — but very successful — tactics. In fact, Wingate, in his training courses, made an opening remark which was remarkable considering the time and circumstances: "Our purpose here", he said, "is to found the Jewish army."

British officials had strict instructions not to meddle in local politics. Wingate, however, ignored these orders. To David Hachohen (who later played a leading role in the Mapai) he said, "I count it as my privilege to help you fight your battle. To that purpose I want to devote my life."

Wingate wrote long letters to his cousin, Sir Reginald Wingate, expressing his military and political ideas. In one he stated, "The Jews are loyal to Britain. . . In the event of war, it would be ten times more important to have a strong Jewish people here".

The British government had had enough of Wingate's interfering. Despite the recognition of his great gifts, the authorities said that he worked for causes which he favored rather than for the Service. Wingate then got swept up in the tide of World War II. He commanded an anti-aircraft battery in Britain, led a force against the Italians in Ethiopia, and played a decisive role in the liberation of that country. Churchill considered him something of a genius. Wingate went to Burma, where he trained and led the Chindits, a special jungle unit that operated behind Japanese lines. He was killed in an air crash in 1944 in the Burma jungle.

His devotion to the Jewish people and Eretz Yisrael persisted all his life. He maintained his belief in creating a strong Jewish nation in the Middle East and, writing to a Jewish friend, he once wrote in Hebrew, "If I forget thee, O Jerusalem. . ." Yet he suffered greatly from being excluded from what he believed in so strongly. He said on more than one occasion that he thought that the mission of his life was to lead the army of the future Jewish State.

Israelis have never forgotten 'Hayedid', nor the debt they owe him. Various institutions and places have been named after him all over the country. There is a children's village on the slopes of Mt. Carmel called Yemin Orde. The Wingate Institute — the college of physical education near Natanya — honors his name. Jerusalem has a Wingate Square not far from the President's house and the Prime Minister's residence, and a forest on Mt. Gilboa perpetuates his memory.

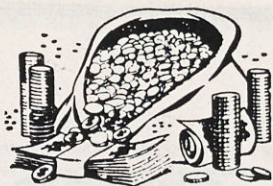
Wingate was known in some circles as 'Lawrence of Judea', an indication of the depth of his identification with the Zionist cause. Had he lived, who knows what role he might have played in the Jewish fight for freedom?

Dulcy Leibler

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Levine bought a diamond and emerald ring for his wife. At lunch he showed it to his friend, Siegel.

"What did you pay for it?" asked Siegel.

"Five hundred dollars."

"I like it," said Siegel. "I'll give you seven hundred, that's \$200 profit for you."

So it was done. But the next day Levine regretted it. His wife would have liked it. He went to Siegel and offered to buy it back for \$800.

Siegel sold. After all, it was a quick \$100 profit. But he had become attached to the ring and phoned Levine, later, saying, "Look, if you'll sell it back to me I'll give you a thousand for it." So it was again Siegel's. And Levine joyously pocketed the extra \$200.

Before Siegel could present it to his own wife, his partner, Berman, saw it and offered \$1,500. The ring changed hands.

The next day, Levine again sought the ring, offering Siegel \$1,200.

"I've sold it to Berman for \$1,500," Siegel explained.

"You idiot," cried Levine. "How could you do such a thing! From that ring we were both making such a nice living!"

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1984		Jan. Teveth	
Dec.	Kislev	3	10
21	27	Ralph Horn	3
21	27	Jacob Kramer	3
21	27	James Wilson	3
22	28	Arthur Hanau	3
22	28	Amalie Lippmann	3
22	28	Heinrich Neuburger	3
23	29	Berta Hubert	4
23	29	Isaac Lowenstein	4
		Rosh Chodesh	4
24	30	Heinrich Nadel	4
	Teveth	4	11
25	1	Herman Braun	4
26	2	Siegfried Gutmann	4
26	2	Emil Levy	5
26	2	Herman Nassauer	5
26	2	Lilly Reichenberger	5
26	2	Leo Siesel	7
27	3	Albert Loewenberg	7
27	3	Berthold Oppenheimer	7
27	3	Milian Strauss	7
28	4	Charlotte Hirsch	8
28	4	Joseph Kaufman	9
29	5	Martin Marx	9
29	5	Julius Vogelsang	9
30	6	Karl Kraemer	9
30	6	Julius Lewy	9
30	6	Fred Mayer	9
31	7	Siegfried Adler	9
31	7	Desiderius Frank	10
31	7	Elias Levi	10
1985		10	17
Jan.		11	18
1	8	Thekla Fleischmann	11
1	8	Rosalie Gundelfinger	11
1	8	Ida Lehmann	11
1	8	Eric Wolff	11
2	9	Eric M. Heilbronn	12
2	9	Walter Kohlmann	13
2	9	Regine Therese Plaut	13
2	9	Ellen Simon	14
3	10	Bertha Einstein	14
3	10	Isak Einstein	14
3	10	William Herze	14
3	10	Alter Krell	21
		Ernest S. Loeb	21

(continued on next page)

We Remember (continued)*Jan. Teveth*

14	21	Baruch Neu
14	21	Frieda Schwarz
15	22	Clara Kramer
16	23	Rosa Hubert
16	23	Rudolf Rose
16	23	Sophie Reutlinger
17	24	Ida Schloss
18	25	Sara Friedman
18	25	Helene Kaufmann
19	26	Nathan Hirschheimer
19	26	Jonas Loeb
19	26	Martha Lorenz
19	26	Isaak Oppenheim
20	27	Gerhard Goldschmidt
20	27	Gustav Lindenstien
20	27	Salomon Schoemann
20	27	Sabina Feuer
20	27	Ida Siegel
20	27	Berthe Levy
21	28	Ephraim Forchheimer
21	28	Mathilde Mayer
22	29	Walter J. Rindsberg
22	29	Ernest Sternweiler
22	29	Richard Wolf

Shevat

24	2	Nathan Appel
24	2	Hannchen Appel
24	2	Eduard Gunzenhauser
24	2	Emilie Gunzenhauser
24	2	George Rabow
25	3	Siegfried Herzberg
25	3	Therese Neuburger
25	3	Werner M. Strauss
26	4	Samuel Falk
26	4	Louis Schoenberg
26	4	Otto Strauss
27	5	John S. Weil
28	6	Clara Braun
28	6	Ferdy Herzfeld
28	6	Emanuel Hirsch
28	6	Kathie Schwarz
29	7	Ricka Blank
29	7	Meier Buchheim
29	7	Julius Goldstein
30	8	Simon Goldfield
30	8	Gabriel S. Harwitt
30	8	Max Stein
30	8	Josef Sundheimer
31	9	Leya Arnstein
31	9	Dr. Alfred Hirsch
31	9	Ernest Lindheimer
31	9	Denny Strauss
31	9	Alice Weil

Feb.

1	10	Philip Siegel
1	10	Gabriel Tannenwald
2	11	Jacob Ehrlich
2	11	Lazarus Haas
2	11	Julius Lauchheimer
2	11	Julius Leidecker
2	11	Leo Pfifferling
2	11	Morris Schnell
2	11	Frieda Weiskopf
3	12	Aron Griesheim
4	13	Marjem Katz
4	13	Albert Stern
4	13	Ernst Wertheim
5	14	Wilhelm Fischel
5	14	Josef Gutwillig
5	14	Max Haas
5	14	Paul H. Harris
5	14	Selma Selig
6	15	Rose Gottlieb
7	16	Isidor Berney
7	16	Seligmann Jacob
7	16	Emil I. Pelz
7	16	Berta Rose
7	16	Johanna Simon
8	17	Ludwig Hirsch
9	18	Herta De Jonge
9	18	Fred May
9	18	Rebekka Oppenheim
9	18	Alfred Schaefer
9	18	Mina Straus
9	18	Sol Waelder
10	19	Meta Adler
10	19	Karl Meyer
11	20	Johanna Herz
11	20	Joseph Neuburger
12	21	Norbert Rau
13	22	Karoline Falk
13	22	Regina Forchheimer
13	22	Berta Holz
13	22	Therese Markus
13	22	Albert Moses
13	22	Minna Schaler
13	22	Wilhelm Wolf
13	22	Louis Zeilberger
14	23	Julius Griesheim
14	23	Siegmund Gutmann
14	23	Emma Jacob
14	23	Dora Sachs
14	23	Hannchen Simon
14	23	Karolina Stuehler
14	23	Betty Wiesenberg

(continued on next page)

We Remember (continued)

<i>Feb.</i>	<i>Shevat</i>		<i>Feb.</i>	<i>Adar</i>	
15	24	Johanna Bauer	27	6	Emil Gutmann
15	24	Joan Mannheimer	27	6	Jeanette Haas
15	24	Flora Schiff	27	6	Johanna Hann
15	24	Sara Snopek	27	6	Gustav Rosenbacher
16	25	Bessie Chaskin	27	6	Emma Speier
16	25	Rahel Kahn	27	6	Ellen Strauss
16	25	Leo Michel	27	6	Max Strauss
16	25	Leo Weissfeld	27	6	Nathan Sucher
17	26	Justin Maier	28	7	Isi Rosenheimer
17	26	Bertha Stoll	28	7	Frieda Wolff
18	27	Adolf Speier	<i>March</i>		
18	27	Kurt J. Vogel	1	8	Adela Frank
18	27	Frida Wachenheimer	1	8	Else Lauchheimer
19	28	Frieda Buff	1	8	David Regenstein
19	28	Hugo Hecht	1	8	Adolph Reich
20	29	Regina Aach	1	8	Werner Sondhelm
20	29	Selma Huber	1	8	Jack Stern
20	29	Chaye Gitel Krell	2	9	Albert Plaut
20	29	Dr. Masino Lorenz	3	10	Israel Aach
20	29	Eugen Nordlinger	3	10	Frieda Kaufman
20	29	Erich Schwager	3	10	Hetty Landenberger
20	29	Gitta Yunker	3	10	Heinrich Marx
21	30	Wolf Berney	3	10	Rebecca Simon
21	30	Hermann Hammel	3	10	Arthur Harold Singer
21	30	Lilly Hirsch	4	11	Bertha Benedikt
21	30	Karel Morawetz	4	11	Alfred Fleischmann
21	30	Lina Stern	4	11	Florence Forchheimer
<i>Adar I</i>			4	11	Gustav Fuld
22	1	Siegmund Goldschmidt	4	11	Benjamin Less
22	1	Hugo Hubert	4	11	Alfred Lion
22	1	Selma Kraft-Weber	4	11	Julia Lowenstein
22	1	Moritz Mayer	4	11	Lina Mannheimer
22	1	Resi Schwager	4	11	Fred Stoll
22	1	Sigmund Schwarzschild	5	12	Jenny Bauer
22	1	Mina Schwartzschild	5	12	Judith Mayer
23	2	Hirsch Krell	5	12	Lothar Nordschild
23	2	Harry Nevis	5	12	Wally Schweriner
24	3	Lina Baer	6	13	Julius Petzon
24	3	Gretchen Gutmann	6	13	Recha Weil
24	3	Max Hirsch	6	13	Albert Weil
25	4	Andrey Schlesinger	6	13	Ludwig Weissfeld
25	4	Frieda Aach	7	14	Gustav Blum
26	5	Julie Hirsch	7	14	Jakob Blum
26	5	Simon Hirsch	7	14	Leopold Kende
26	5	Adolf Kahn	7	14	Theodor Lauter
26	5	Wolf J. Levi	8	15	Sol Hahn
26	5	Josef Morawetz	8	15	Otto Gutman
26	5	Marian Morawetz	8	15	Anselm Baer
26	5	Clara Plaut	8	15	Jacob Oppenheimer
26	5	David Wild	8	15	Rosa Lenz
27	6	Margarete Goldfield	8	15	Emma Wolf

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

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