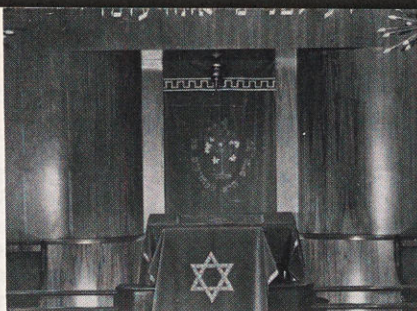




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Tishri-Cheshvan-Kislev 5746

Number 306

Sept.-Oct.-Nov., 1985

A SWEET YEAR

Sweets are a luxury, not an essential. They are enjoyable, of course. Their distinct type of flavor appears in desserts rather than main courses, as snacks between meals, and in those tasty, tasteful gifts.

Although appreciated at all ages, sweets are the special delight of the young who will gravitate to them and consume them in astonishing quantities, regardless of time or occasion. Neither the approach of a meal nor the lateness of the hour will keep the eager youngster from his dedication to and voracious appetite for whatever is sweet. Nor will he be deterred by the nutrition expert, whose warning and counsel fall on deaf ears, successfully neutralized by powerful cravings of taste buds.

During the solemn season of the Yomim Noroim, we approach G'd with childlike faith and trust. Our prayers reflect nostalgic sentiments, the warm memory of feeling safe and secure at the knee of a father and on the lap of a mother. "We are Your children and You are our Father" we sing repeatedly on Yom Kippur. "Have mercy on us as a father has mercy on his children" we chant each time the shofar has been sounded in Musaf on Rosh HaShono.

And on the first night of the new year, with the year in its infancy, we pray:

יהי רצון מלפניך ה' אלקינו ואלקי
אבותינו שתחדש עלינו שנה טובה
ומתוקה

May it be Your will, O G'd our G'd and G'd of our fathers, to renew for us a good and sweet year.

Rabbi Shlomo Kahn



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SCHEDULE OF SERVICES

1985

		<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>
Sept. 16	1st day Rosh HaShono - Sermon	6:45	7:30	6:15	7:40	5:50	9:30
Sept. 17	2nd day Rosh HaShono - Sermon	7:40	7:30	7:15	7:39		
Sept. 21	Vayelech (Shuvo) Sermon	6:35	8:45	7:00	7:31	5:50	9:30
Sept. 25	Yom Kippur						
Holiday begins Tues. evening 6:35 P.M.; Kol Nidre 6:45 P.M. (Sermon); Wed. morning 8:15 A.M.; Torah Reading 11 A.M.; Sermon 12:15 P.M.; Musaf 12:35 P.M.; Mincho 3:15 P.M.; Sermon & Yizkor 5:25 P.M.; Neilo 5:55 P.M.; Conclusion 7:24 P.M.							
Sept. 28	Hazinu	6:30	8:45	6:45	7:19	5:55	9:30
Sept. 30	1st day Sukkos - Sermon	6:25	8:30	6:55	7:16		
Oct. 1	2nd day Sukkos	6:55	8:30	6:55	7:14		
Oct. 5	Shabbos Chol HaMoed - Sermon	6:15	8:30	6:35	7:07	6:00	9:35
Oct. 7	Shemini Atzeres (Yizkor) - Sermon	6:10	8:15	6:45	7:05		
Oct. 8	Simchas Torah	6:45	8:15	6:45	7:03		
(Hakofos Monday evening 7:05 and Tuesday morning 9:15)							
Oct. 12	Bereshis (Blessing Month of Cheshvon)						
	- Sermon	6:00	8:45	6:25	6:56	6:05	9:40
Oct. 19	Noach	5:50	8:45	6:15	6:46	6:15	9:50
Oct. 26	Lech lecho - Sermon	5:40	8:45	6:00	6:37	6:25	9:50

STANDARD TIME

Nov. 2	Vayero	4:30	8:45	4:55	5:29	5:25	8:45
Nov. 9	Chaye Soro (Blessing Month of Kislev)						
	Sermon (Kristallnacht Memorial)	4:25	8:45	4:50	5:21	5:40	9:00
Nov. 16	Toldos	4:20	8:45	4:45	5:16	5:55	9:10
Nov. 23	Vayetze - Sermon	4:15	8:45	4:40	5:12	6:00	9:10
Nov. 30	Vayishlach	4:10	8:45	4:35	5:09	6:05	9:10
Dec. 7	Vayeshev (Blessing Month of Teves)	4:10	8:45	4:35	5:08	6:10	9:20
Dec. 14	Miketz - Chanukkah - Sermon	4:10	8:30	4:35	5:10	6:15	9:30

(continued on next page)

Schedule of Services

WEEKDAYS (unless listed otherwise — see below)

Mornings:	Sundays and Legal Holidays (Thursday, November 28)	8:00 A.M.
	Monday and Thursdays	6:45 A.M.
	Tuesdays, Wednesdays, Fridays	6:55 A.M.
Evenings:	September 18 to October 24	6:00 P.M.
	October 27 to December 12	4:30 P.M.

TASHLICH after Mincho on the 1st day of Rosh Hashono

HOSHANO RABBO LERNEN Shabbos evening, October 5, 7:30 P.M.

SPECIAL DAYS

Sunday	Sept. 8	Selichos 7:00 A.M.
Mon.-Fri.	Sept. 9-13	Selichos 6:30 A.M.
Sunday	Sept. 15	Erev Rosh HaShono 7:00 A.M.
Wednesday	Sept. 18	Tzom Gedalyo: Fast begins 5:20 A.M.; Selichos 6:15 A.M.; Mincho-Maariv 6:00 P.M.; Fast ends 7:34 P.M.
Thur.-Fri.	Sept. 19-20	Selichos 6:15 A.M.
Sunday	Sept. 22	Selichos 7:00 A.M.
Monday	Sept. 23	Selichos 6:15 A.M.
Tuesday	Sept. 24	Erev Yom Kippur: Selichos 6:30 A.M.; Mincho 2:00 P.M.
Wed.-Fri.	Oct. 2-4	Chol HaMoed Sukkos: Shacharis 6:30 A.M.
Sunday	Oct. 6	Hoshano Rabbo: Leren Shabbos night 7:30 P.M.; Sunday Shacharis 7:30 A.M.
Tuesday	Oct. 15	Rosh Chodesh Cheshvon, 1st day - Shacharis 6:30 A.M.
Wednesday	Oct. 16	Rosh Chodesh Cheshvon, 2nd day - Shacharis 6:30 A.M.
Monday	Nov. 4	} Sheni-Chamishi-Sheni - Shacharis 6:30 A.M.
Thursday	Nov. 7	
Monday	Nov. 11	
Thursday	Nov. 14	Rosh Chodesh Kislev - Shacharis 6:30 A.M.
Thursday	Dec. 5	in Maariv begin TAL UMOTOR
Shabbos	Dec. 7	evening first Chanukkah light
Sun.-Sun.	Dec. 8-15	Chanukkah: weekday Shacharis 6:45 A.M.

SHIURIM SCHEDULE

Daily Leren after Shacharis
Daily Leren after Maariv
Chumash Shiur Shabbos 45 minutes before Mincho
Sidro explanations Shabbos after Mincho
Ladies' Shiur Mondays 7:30 P.M.

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FROM THE DESK OF THE PRESIDENT

The familiar strains of the solemn and revered liturgy of the High Holy Days will soon inspire us again and cast over us the magic spell of hoping for a year of life.

Rosh HaShonoh symbolizes hope — a new beginning. Each year we search our hearts as individuals, and as a people, and resolve to renew our commitments to our long Jewish heritage.

On the threshold of the year 5746, I extend best wishes to our revered Rabbi and to our Cantor, to the Officers and Trustees, the Presidents of the Chevra and Sisterhood, and to all our good members and friends. May this year bring to you and your families health, happiness, peace and prosperity. May it see your hopes fulfilled, and may it be rich in the successful accomplishments of your personal highest aims.

L'Shono Tovo,
Oscar Wortsman

The Officers and Trustees of the Congregation take this opportunity to express their most sincere thanks to the respective Presidents and Board of the Chevra Kadisha and Sisterhood for their understanding and generous contribution to our Building Fund toward the expense for the painting of our Synagogue.

May all of us be able to worship there together for many more years.

OSCAR WORTSMAN
President

PROGRAM PREVIEW

The Social-Cultural Committee is pleased to announce the following schedule of events planned for the coming season:

1985

- Sunday, October 13, all day Bus Tour to Kedem Winery,
Roosevelt Museum, Vanderbilt Mansion
(Sponsored by Congregation and Sisterhood)
- Wednesday, November 13, all day Atlantic City trip
(Sponsored by Congregation and Sisterhood)
- Sunday, December 15, afternoon Chanukkah Party

1986

- Sunday, January 26, afternoon Sisterhood Luncheon
- Sunday, February 16, afternoon Chevra Day
(Memorial Service and Luncheon)
- Wednesday, March 26, all day Atlantic City trip
(Sponsored by Congregation and Sisterhood)

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ANNUAL MEETING OF SISTERHOOD OF CONGREGATION BETH HILLEL AND BETH ISRAEL — JUNE 23rd, 1985

At the Annual Meeting of the Sisterhood, which was held on June 23rd, 1985, President Fay Blank welcomed all present and especially Rabbi Kahn. She expressed her pleasure at having the President of the Congregation, Mr. Oscar Wortsman, with us again.

Following the reading and the acceptance of the minutes of the 1984 Annual Meeting, Mrs. Blank reported on the past year. First she thanked the three Vice-Presidents and all Board members for their assistance and advice when needed. Special thanks went to Mrs. Edith Weissfeld and her crew for the fundraising success with the beautiful greeting cards which were distributed to all members, and to Mrs. Ria Roos and Mrs. Miriam Hirsch and all who helped to make the annual luncheon such a lovely affair. On that occasion Mrs. Meta Weil received the "Woman of the Year" award, so well deserved.

The group of ladies who participate in the task of *tahara* are doing a wonderful job in fulfilling a sacred duty. More ladies are needed, Mrs. Blank said in a urgent appeal.

A moment of silence was observed when all assembled rose in tribute and memory of those who passed away during the past year.

Mrs. Blank further reported that during the year passed, the Sisterhood purchased two new serving carts and replaced the water cooler. Other donations and house enhancements included work done by Mrs. Fanny Leidecker and Mrs. Ria Roos on the stage curtains in our Social Hall.

Our able Treasurer, Mrs. Gertrude Strauss, delivered a detailed financial report, approved by Mr. Theodore Spaeth. In it, the various contributions of dues and gifts were listed.

Mrs. Ruth Ruhm reported on visits to the elderly and home-bound and again appealed to everyone to notify her of any case when due to illness visits and telephone calls should be made.

With regret it was announced that Mrs. Irma Leopold has decided to step down as head of the Chevra of the Sisterhood.

Mrs. Ruth Ruhm accepted the nomination for Corresponding Secretary.

Ballots for election were distributed and the assembled Sisterhood members re-elected all members of the Board.

Rabbi Kahn asked again that efforts should be made to visit all of our members who are either home-bound or reside in the various healthcare and senior residence facilities. He described his experiences how such visits are invariably valued and appreciated.

Mr. Wortsman thanks the Sisterhood, and especially its President Mrs. Fay Blank, for the cooperation towards the Congregation.

Mrs. Blank adjourned the meeting and wished all a good and healthy summer.

Eugenie Weinberg
Recording Secretary

FAMILY CLUB

We are looking forward to a new season of our weekly get-togethers, which are so much appreciated by those who regularly attend.

In the previous year, we enjoyed good attendance and my sincere appreciation is expressed to my assistants who volunteer their valuable services.

Our traditional afternoon programs will resume, please G'd, after the Holidays, beginning on Tuesday, October 15th at 1 P.M. and will continue every Tuesday at the same time. I extend a hearty invitation to everyone, those who have participated in the past as well to newcomers who are very welcome.

We spend pleasant hours in friendly surroundings and good spirit, in the company of friends, enjoying games and delicious refreshments. Come and convince yourself of our popular afternoons.

With good wishes for *shono tovo*,

Meta Weil
Director

THANK YOU

My profound gratitude to all Congregation members and to the Sisterhood for the kindness shown to me during my long illness in the past year.

Edith Stern

My sincerest thanks to Rabbi and Mrs. Kahn, Cantor and Mrs. Scharenberg, President and Mrs. Wortsman, Mr. and Mrs. William Blank, the Chevra Kadisha, relatives and friends and members of the Congregation for all the good wishes, cards, flowers and donations I received on the occasion of my special birthday.

Alfred Kahn

I wish to express my sincere thanks to Rabbi Kahn, Cantor Scharenberg, President Wortsman, the Chevra Kadisha, as well as all members and good friends for all the good wishes and the donations in my behalf, on the occasion of my 85th birthday. It was greatly appreciated. Shalom.

Simon Metzger

My sincere thanks to Rabbi Kahn, Cantor Scharenberg, Mr. Wortsman and officers and trustees, Chevra Kadisha and Sisterhood and all members and friends for the many get-well wishes and thoughtfulness extended to me during my recent illness and while recuperating at home.

Walter Strauss

Many thanks to Rabbi and Mrs. Kahn, Cantor and Mrs. Scharenberg, President and Mrs. Wortsman and all my friends of the Congregation for remembering my special birthday.

Charlotte Gutterman

We wish to express our sincerest thanks to all those in the Congregation for the thoughtfulness extended to us at this time of bereavement on the loss of Louise Roos, wife of the late Dr. Nathan Roos.

Ellen Tager and family

My sincere thanks to Rabbi Kahn, the Congregation and the Sisterhood for the beautiful flowers and gifts I received on the occasion of my 90th birthday.

Ida Goodman

The family of the late Fred Stone z'l would like to express its sincere appreciation to Rabbi Kahn, Cantor Scharenberg, Board of Officers and Trustees, Chevra Kadisha and entire Congregation for their sympathy and concern during our hours of need. May everyone be blessed with a sweet and healthy New Year.

*Alice Stone — Jeffrey and Charlotte Stone
Stanley and Ellen Stone*

Sincerest thanks to Rabbi Kahn, Cantor Scharenberg, the Chevra Kadisha and all my friends in the congregation who remembered me on my special birthday.

Alfred Morgenthau

IN LOVING MEMORY OF MY DEAR PARENTS

**WALTER FRIEDMAN
CLAIRE FRIEDMAN**

*Mr. & Mrs. Ernest L. Friedman
Edina, Minnesota*

IN HONOR OF OUR DEAR AUNT

MRS. CAROLINE GLUCK

*Mr. & Mrs. Ernest L. Friedman
Edina, Minnesota*

ALL IN THE FAMILY

"Summertime, and the livin' is *not* easy" for a shocked nation. At the time of this writing the entire U.S. citizenry is anxiously listening to news bulletins, in deep concern for the lives of innocent souls. As Jews, we doubly share this concern, since our history through its millenia records a painful familiarity with the fate of captives and hostages.

When our sages wrote a "Prayer for the Road", the perils of a journey were not merely the natural risks, besetting travel on land and by sea; but robbers and pirates, lurking in the then known lanes of transportation, were as commonplace, as their brothers in crime are now. The culminating feature of the Prayer for Traveling is the expression of our faith in divine intercession, using the phrase of the 16th blessing of the Shemoneh Esreh: Blessed art thou, O Lord who hearest prayer. We share this brachah with all mankind.

Tefillath Ha-derech might also be interpreted as a collection of entreaties and of thanks for G'ds guidance on our *Lebenspfad*. As such it seems to be a prayer, befitting the venerable ages of our Jubilate. In May Mrs. Ida Goodman was 90 years old, in June Mr. Charles Kraus reached the 94 year milestone, while July saw the attainment of the 92nd birthday of Mr. Ferdinand Erman, the 91st of Mr. Ernest Mayer and the 90th of Mr. Ernest Hirsch. In the same month 85th birthday honors were shared by Mr. Siegfried Goldschmidt, Mrs. Martha Isenberg and Mrs. Else Richmond. The month of August is graced by the eightieth birthdays of two particularly youthful celebrants: Mr. Alfred Morgenthau had been a member of the Board of the Trustees of the Congregation for many years and is still contributing to the embellishment of our religious services as a choir member. Mrs. Ruth Ruhm is a present Board of Trustees member and keeps being active in services for the elderly both in the Congregation and in the Nagle Avenfue "Y" Senior Center.

Again the younger generation is contributing *besorot tovot*. To our Board of Trustee member and wife Dr. and Mrs. Allen Neuhaus, a daughter was born in July; the proud grandmother is Mrs. Bertha Neuhaus. Cantor and Mrs. Jack Scharenberg's grandson Aaron was married in May and Mr. and Mrs. Herman Gutman's son Steven became engaged to Miss Carol Keller. Lastly this column joins in the expression of warm wishes of Mazal Tov to Rabbi and Mrs. Shlomo Kahn whose daughter, Miss Rachel Kahn, will be married, G'd willing, on Labor Day, September 2, 1985, to Mr. Alan Furst, son of Rabbi and Mrs. Harold Furst.

May the blessings of Good Health, Peace and Contentedness be with all of us in the coming year. As we go to print we wish Mazel Tov to Mr. & Mrs. Julius Blum on the birth of a grandson.

Leshanah tovah,

Shalom ve-hatzlachah,

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לשנה טובה תנחנו

SISTERHOOD NEWS:**YESHIVA UNIVERSITY MUSEUM VISIT**

On Thursday, May 2nd, a group of ladies and gentlemen of our Congregation assembled at the Yeshiva University Museum for a guided tour. Our talented guide was Ms. Jeanette Sachs. She began the interesting afternoon by explaining to us the theme of the current Museum Exhibition: "The Art of Celebration." It depicts the colorful environments for our Jewish Holidays the year round.

For this unique exhibition, the museum's main gallery has been transformed into the facsimile of a town's square, fronted on all sides by elaborate architectural facades. Each set of display windows is host to the theme of the different celebration in the cycle of the Jewish year: Rosh HaShonah, Sukkoth, Chanukkah, Purim, Pesach, Shevuoth, Shabbat, as well as the personal times of joy, the Wedding and the B'ris Milah.

Each of the special occasions depicted tastefully featured its own singular character as reflected in the "room's" interior.

In addition to the main exhibition, Ms. Sachs guided our group through the other sections of the museum, aisles where young artists displayed beautiful and inspiring works of art.

The unanimous feeling of all who attended found eloquent expression in the words "We had a most interesting afternoon" as they departed from the museum which graces our own city neighborhood, coupled with the wish that "let's meet again soon for another enjoyable afternoon."

In the name of the Sisterhood, which sponsored this congregational cultural activity, I wish to thank all for their participation.

Fay Blank

SOVIET JEWRY

The annual major event for our brethren behind the Iron Curtain is the great Solidarity Sunday March and Rally. This year it occurred on May 5th with the participation of an unprecedented crowd of sympathizers, a quarter of a million people who marched on Fifth Avenue and assembled in Dag Hammarskjold Plaza to show and voice their concern for the Jews in the Soviet Union.

As in the past, the Washington Heights-Inwood Council for Soviet Jewry actively supported this important event. It was one of the signatories in a large public announcement in the New York Times and behind its banner, many residents of our area, including government officials on the municipal and state level took part in the march and rally.

At the giant gathering in front of the United Nations, a host of political, civic and religious leaders addressed the huge mass of people, including Governor Cuomo, Senators Moynihan and D'Amato, Mayor Koch, Rabbi Lookstein, Elie Wiesel, Avital Shcharansky, Cardinal O'Connor, and many others.

This year's gathering was greatly influenced in emotional impact by the highly controversial Bitburg visit made by President Reagan.

In a desperate appeal to the new Soviet Leader Mikhail Gorbachev to honor the Soviet Union's Helsinki Accord, the Coalition to Free Soviet Jews (of which our Washington Heights-Inwood Council is an affiliated member) has launched a major petition drive to gather half a million signatures by August 1st, the 10th anniversary of the signing of the Helsinki Accord. The internationally guaranteed right to practice religion and to be granted the right to emigrate must be secured for the hundreds of thousands of Jewish families in the USSR.

At the time of this writing, our local Council is engaged in planning for the annual Benefit Concert which traditionally raises the substantial part of the funds needed to aid refuseniks suffering in Russia. We are confident that both the high-priority cause and the fine level of musical program will ensure its success. The event will take place on Saturday night, January 25th, at the Mt. Sinai Jewish Center, featuring Yoel Sharabi and Giora Feitman.

CONGREGATION NEWS IN BRIEF



...for Shovuos, our flower-bedecked Synagogue was host to well attended services and the traditional two Shovuos Lernens took place in the accustomed manner, arranged and sponsored by the Chevra Kadisha under President Emanuel Hirsch and Vice President Arthur Hanauer, refreshments served by a group of ladies, attended by the men who participated in the time-honored Torah study, addressed by Rabbi Kahn who developed the themes of *shelichut* (representing others in the observance of a mitzvo, such as the Chevra Kadisha's representation of the Kehillo) and of *achdut* (unity of Israel as experienced at Mount Sinai and many major events in Jewish history). . .

...the annual Membership Meeting of the Sisterhood took place on June 23rd — see separate report . . .

...in honor of the High Holidays, our Synagogue was redecorated, receiving a new coat of paint, an extensive project in whose cost Sisterhood and Chevra Kadisha, and in response to a special letter appeal by President Wortsman, a large number of members participated generously . . .

...homebound persons who wish to hear the Shofar on Rosh HaShono may contact Mr. Stanley Stone before the holiday (796-0364 evenings or leave a message in office) who will make an effort to serve those within walking distance . . .

...the weekly get-togethers of our Family Club will resume after the holidays on a regular basis, beginning on October 15th. . .

...please be reminded that 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 at Shabbos services, may notify the office in advance (a donation to the Congregation for this service is appreciated). . .

...the annual Benefit Concert for Soviet Jewry sponsored by the Washington Heights-Inwood Council for Soviet Jewry will take place Saturday night, January 25th, at the Mt. Sinai Jewish Center (see separate report). . .

...the Jewish Community Council reminds of its service to the elderly, handicapped or homebound, for light household chores such as shopping, escort to doctor, etc., made free of charge by contacting Mrs. Eleanor Frenkel at 568-5450. . .

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 Mr. & Mrs. Rudolf Bauer
 Mrs. Erna Baum
 Mrs. Else Baumann
 Mrs. Bianca Berger
 Mrs. Henny Bernheim
 Mr. & Mrs. William B. Blank
 Mr. & Mrs. Alfred Bloch
 Dr. & Mrs. Eric Bloch
 Mrs. Hilde Bloch
 Mrs. Betty Bloomfield
 Mr. & Mrs. Julius Blumenthal
 Mr. & Mrs. Erwin Fabisch
 Mrs. Julia Forchheimer
 Mr. & Mrs. Victor Friedlein
 Mr. & Mrs. Alfred Gerstley
 Mr. Herman Goldsmith
 Mr. & Mrs. Kurt Goldsmith
 Mrs. Auguste Gottschalk
 Mr. & Mrs. Herman Gutman
 Mr. Max Halle
 Mr. & Mrs. Eric Hanau
 Mr. & Mrs. Arthur Hanauer
 Mrs. Anna Hartoch
 Mrs. Erna & Mr. Herbert Harwitt
 Mr. & Mrs. Adolf Heimer
 Mrs. Klara Herrmann
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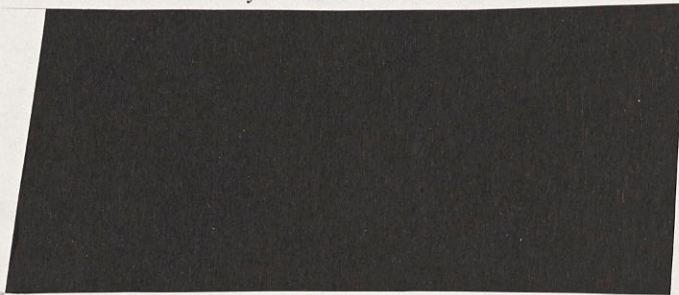
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THE GREAT EAGLE

by Rabbi Shlomo Kahn



This year commemorates the 850th anniversary of the birth of a man whose spiritual stature defies both words and imagination. On the 14th of Nisan (Erev Pesach), which in the year 4895 (1135) was a Shabbos, shortly after noon, a boy was born to Rabbi Maimon of Cordoba, Spain. His father named him Moses. So began the life of one of the most brilliant scholars the world has known, a gift of G'd primarily to his own people (eliciting the incomparable tribute "from Moses to Moses there was none like Moses") but well appreciated, esteemed, respected and revered by all of mankind. Open any reference book and you will discover the ultimate in accolades showered unstintingly on him — "one of the greatest of all times" — "his influence on the future development of Judaism is incalculable" — "no praise can be too high" — quoted and chosen at random (from Encyclopedia Judaica: *Maimonides*).

Rabbi Moses ben Maimon, known in rabbinical literature as Rambam (acronym of his title and name), and in the world generally as Maimonides (i.e. son of Maimon) is often called "the great eagle," an awesome, impressive, acutely appropriate simile. Birds can rise far above all other creatures for they are not earthbound. Soaring is the king of the birds, the mighty eagle, endowed by the Creator with superlative wing power and exceptionally sharp vision. With the beat of its mighty wings the eagle speedily takes off, climbing rapidly into spheres so remotely high that to our naked eye the large bird is a mere speck in the great blue expanse. Cruising at colossal heights, the eagle's perspective is immense, its horizon vastly expanded and extended, but not at the expense of clarity. Its perception remains sharp and clear, nothing is blurred or obscured. A small object of interest down below can trigger a split-second decision causing the eagle to plummet like a bolt of lightning to seize it.

A "great eagle" was Maimonides. He possessed extraordinary perception, a soaring mind, capable of mastering the vast labyrinth of Torah in its entirety, Written as well as Oral. His unlimited horizon and his clarity of thinking provided him with full familiarity with every single aspect of Jewish knowledge, no matter how small and detailed, so that he could singlehandedly compose the first systematic Code of Law, his *Mishneh Torah*, the pioneer for the universally accepted and binding Shulchan Aruch.

Equally towering in the area of philosophy, is Rambam's *Moreh Nevuchim* (Guide for the Perplexed), "the most important philosophic work produced by a Jew," once again reflecting the soaring, unparalleled eagle exploring dizzying heights unreached by others.

The above are the two most important of his many works. He was a prolific writer (in addition to following an active career as an eminent physician). Scholars are familiar with his Commentary to the Mishnah, his *Sefer haMitzvos* (Book of the Commandments), *Responsa*, as well as several shorter works focusing on particular topics. One of them became the bedrock of Jewish belief — his Thirteen Principles of Faith.

Although other great philosophers preceded and followed Maimonides with versions of their own (Philo's 8, Hanael ben Hushiel's 4, Albo's 3 to name a few), those of Maimonides have successfully captured the hearts and minds of the Jewish people, to the extent that, next to G'd's Own Ten Commandments, they appear in the Siddur as optional daily recitation. In addition, they have been skillfully adapted as a poetic hymn, the popular *Yigdal*, which often introduces or concludes our prayer services.

In tribute to "the great eagle" and, more importantly, to reacquaint ourselves on the occasion
(continued on next page)

The Great Eagle *(continued)*

of his 850th birthday. The Thirteen Principles of Faith for a concise summary.

It will quickly be seen that the first five deal with the existence of God and punishment.

1. I firmly believe that the Creator, blessed be His name, is the author of all created beings, and that He is a Creator.)

2. I firmly believe that the Creator, blessed be His name, is One and no oneness in any form like Him.

3. I firmly believe that the Creator, blessed be His name, is not corporeal; that no bodily accidents apply to Him; and that there exists nothing whatever that resembles Him. (He is incorporeal.)

4. I firmly believe that the Creator, blessed be His name, was the first and will be the last. (He is eternal.)

5. I firmly believe that the Creator, blessed be His name, is the only One to Whom it is proper to address our prayers, and that we must not pray to anyone else. (He alone must be worshiped.)

6. I firmly believe that all the words of the Prophets are true. (The prophets are true.)

7. I firmly believe that the prophecy of Moses our teacher, may he rest in peace, was true; and that he was the chief of the prophets, both of those who preceded him and of those that followed him. (Moses was the greatest of all prophets.)

8. I firmly believe that the whole Torah which we now possess is the same which was given to Moses our teacher, may he rest in peace. (The entire Torah was divinely given to Moses.)

9. I firmly believe that this Torah will not be changed, and that there will be no other Torah given by the Creator, blessed be His name. (The Torah is immutable.)

10. I firmly believe that the Creator, blessed be His name, knows all the actions and thoughts of human beings, as it is said: "It is He Who fashions the hearts of them all, He Who notes all their deeds." (G'd knows all the acts and thoughts of man.)

11. I firmly believe that the Creator, blessed be His name, rewards those who keep His commands, and punishes those who transgress His commands. (He rewards and punishes.)

12. I firmly believe in the coming of Messiah; and although he may tarry, I daily wait for his coming. (Messiah will come.)

13. I firmly believe that there will be a revival of the dead at a time which will please the Creator, blessed and exalted be His name forever and ever. (There will be a resurrection.)

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HOLY DAYS IN THE HOLY CITY



The year is 1908. The suffering and despair that were the lot of Eastern Jewry moved Rahel Yanait Ben-Zvi, along with other daring and inspired men and young women, to revolt against life in exile. They came home to the land of their fathers, determined to revive both country and people by their work on the soil.

The following is a moving account of her first High Holy Days in Palestine. The Avner mentioned in her story was the political alias of Itzhak Ben-Zvi, Rachel's husband and later the President of Israel.

The High Holy Days approached. The chants of Selihot prayers rose all around us in the nights. The poor quarters glowed with a second and sublimer soul. Jerusalem wore its holiday face.

The eve of the New Year. Everyone grew ready for the great day. At sundown we went out, looking into synagogues through the iron grates of the windows. Voices rose in prayer in the traditional chant. We went from one synagogue to the next, standing outside and listening. Somehow we did not dare to enter, perhaps we did not have holiday clothes. I was melancholy and Avner's face was covered with sadness. Was this nostalgia for the tradition of our childhood days? The next morning we rose early and made our way to the Old City. We went down the steps of the Street of David. The covered marketplace was bustling and noisy as always. The narrow lanes smelled of fruits and vegetables, fresh and rotten. Crowds of *fellahin* and Bedouin, with their overladen asses, jostled the Jews in their holiday finery: Ashkenazim in black silk *kapotes* or colorful velvet robes with their *streimels* on their heads, Sephardim in their many-colored gowns. All of them had the same expression on their faces - the look of sanctity. As if walking in some higher sphere, they passed by the traders and hurried to the synagogue, to the Wall. We, too, hastened.

Stooping, we passed under the low arch and came into the courtyard of the Hurva Synagogue of Rabbi Yehuda the Pious. I tried to follow Joseph and Avner inside, but the angry looks of the gatekeeper warned me off. With a wave of his hand he directed me to the women's gallery, and I climbed hesitantly and sat myself near the door. There were many women at prayer. I could almost have been back in my hometown synagogue. Here were the same spotlessly white silk kerchiefs on the women's heads, the mothers and the grandmothers grasping the familiar prayer book. I peered through the partition which separated the women's gallery from the men praying below. The chant was exactly like that of my old home. When the Reading of the Law was reached, I saw that Avner and Joseph were making their way out, and I hurried down the steps to join them.

Opposite the Hurva towered the minaret of a mosque. There the muezzin summoned the faithful to prayer. His call rang out as if in challenge to the sounds of Hebrew prayer. We moved on to the synagogue of the Karaites in a nearby courtyard paved with smooth stones. The ceiling was low and domed, and the two barred windows looked out to an inner court. The building was shabby and dilapidated, but in the corners of the yard geraniums grew and ivy clung to the wall. This New Year day was no festival for the Karaites, whose calendar differed from that of other Jews. I was depressed by the workday atmosphere and by the breach between us and these brothers of ours. This Karaite

(continued on next page)

Holy Days (continued)

...one of the most ancient bound manuscripts of the ... later, in 1957, he ... bbi Yohanan Ben- ... prayer. I had never ... ches covered with ... ne. Here we stood ... with all my heart ... room, the dimness ... court. I followed ... m the depth I call ... ning of the words. ... ce in our land. ... Ben-Zaccai. Our ... prayer of ancient

Temple times, describing the High priest's part in the Atonement service. It was a melody full of poignant longing. An unbelievable tremor flowed through the congregation when the cantor intoned: "And there we stood in the gallery . . . bent and bowed down . . . and so would he count . . ." At that moment I seemed to be in the gallery of the Temple. This wonderful chant must have come directly from the Levites who were saved from the burning sanctuary and fled to the mountain fastnesses of Galilee, there to build their famous synagogues. From them it must have gone down, generation after generation, to our brethren, the Sephardim. It exists in all the Oriental communities - among the Kurds, the Persians, the Turks. They all sing the same chant of the *Avoda*, which I treasure in my heart with the Ashkenazi *Kol Nidre* of my youth. On the way out of the synagogue of Yohanan Ben-Zaccai I saw women squatting outside on the pavement, near the barred, ground-level windows. The panes were broken. And this was supposed to be the women's gallery! I was sorry for my sisters.

One day after the New Year we visited Bethel of the Kabbalists. In a twist of a tortuous alley which led to Maidan Road in the Old City nestled this house of prayer in garret, apart from the other synagogues. We climbed the narrow wooden steps, which seemed to be hanging in the air. The door opened onto Bethel - a spacious hall with open windows and gleaming white walls. Two men were praying at opposite sides of the room, each one in his own world. One was young, tall and pale, his face turned to the Wailing Wall, his fingers quivering. The other was an old man bent over a thick tome, leather-bound and dog-eared. Neither paid any attention to us. We sat in silence near the door, a prayer in our hearts. My downcast eyes strayed to the face of the young man. "The One, the One," he whispered fervently in his prayer. He seemed to be in a trance.

The Kabbalists filed in for the midnight prayers. They were mostly old men, but there was something ageless in their bearing, as if they had tasted of eternity.

R.Y.B.Z.

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THE "SUKKAH" OF SODOM

Rabbi Shlomo Kahn



Both geologically and theologically, Sodom is the world's abyss. Lying 1,295 feet below sea level, it is the lowest point on earth. On your way to it, the road drops steadily. The landscape is barren, an arid, desolate wilderness, bare of vegetation, nothing but sand and rocks with just here and there an occasional hardy cactus. Sharply reminiscent of the lunar surface familiar from the pictures of the moon probes more than any area on our own planet, there is the eerie feeling of descending into a forsaken, nightmarish, unearthly region. The very air becomes heavy, the heat more and more oppressive, and as you approach the Dead Sea, breathing becomes more difficult, eyes and lips begin to bite and sting from the salt which is everywhere, a noxious ingredient in the atmosphere itself. Somehow the fear of falling victim to the fate of Lot's wife is not as laughable as it sounds.

Ominously, this brings us to the other dark, deep and dreary aspect of Sodom. Its wickedness in the time of Abraham is biblically documented: "And the men of Sodom were very wicked and they sinned against G'd" (Genesis 13:13). Its perversity has become a byword. Its very name has slithered like murky slime into the dictionary. From the Rabbis of the Midrash we learn details of unspeakable misdeeds perpetrated by its degenerate population, setting the pace for all future hideousness, vice and inhumanity of man to man. We recoil in dismay and solemnly recognize in the site's repulsive external appearance a well-deserved retribution for its inner moral depravity.

But this bleak, G'd-forsaken, truly accursed place was once unsurpassed in beauty! When Lot separated from Abraham, he chose the region of Sodom which was then so fertile that the Torah describes it in superlatives: "Lot lifted up his eyes and saw that the entire Jordan plain, all the way to Zoar, was well watered everywhere, before G'd destroyed Sodom and Gomorrah, it was like a garden of G'd, like the land of Egypt" (ibid 10). Lush vegetation grew there, enormous trees, so rich in foliage that "a bird alighting on the trees of Sodom could not see the ground on account of the thick canopy provided by the trees' branches and leaves" (Leviticus Rabbah 5:2).

"Like a sukkah" comment the Rabbis of the Midrash and point to the words of the Prophet Ezekiel: "Sodom and her outskirts shall return to their former status" (Ezekiel 16:55). This is Judaism's characteristic optimism: even Sodom, desolate and barren Sodom, will be restored to its erstwhile beauty. And in an effort to enhance *our* sukkah, the Rabbis promise that "whoever observes the precept of sukkah in his life, will be rewarded by the Holy One, blessed be He, with a share in the sukkah of Sodom" which will once again be resplendent in its abundance of fruitfulness. (Sefer HaMoadim: Sukkot)

In their eagerness to furnish proof of Sodom's rehabilitation, the Rabbis of the Midrash engage in a skillful play on its name. The four Hebrew letters are said to form an acrostic for

סוכת דוד ומלך משיח

"the sukkah of David and the messianic king." Hence our Sukkot prayer which graces our after-the-meal blessings, takes on eschatologic overtones.

הרחמן הוא יקים לנו את סוכת דוד הנפלת

"May the Allmerciful restore for us the fallen sukkah of David."

The Jew's faith in the ultimate universal redemption is unshaken even in the face of ongoing evil. The time will come when our tortured world will once again enjoy the pristine breathtaking beauty in which G'd created it.

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THE JERUSALEM TALMUD



The major Jewish work known as the Jerusalem Talmud was compiled in Palestine ca. 200 - 400 C.E. Although little studied, it roughly parallels the material covered in the Babylonian Talmud (see article entitled The Babylonian Talmud in last issue of Habayit pp. 15-16) In addition, it is the legal authority for those subjects which are not covered in the Babylonian Talmud. There are, however, many differences of content, language, and emphasis reflecting the differing needs of the societies in which the two works evolved.

(NOTE: A glossary of terms appearing in this article will be found at the end.)

Concurrent with the formation of academies by *amoraim* in Babylonia, a number of major yeshivot were established in Palestine as well: in Tiberias, Caesaria (on the Mediterranean coast), Zippori (in the Galilee) and Lydda (in Judea). The *amoraim* in these yeshivot, like those in Babylonia, were engaged in the study and interpretation of the Mishna.

The period of the blossoming of the Talmud in Palestine is largely associated with Rabbi Yochanan (also known as *Bar-Naphka*, son of the blacksmith), ca. 180 - 279 C.E., who as a young man studied with Rabbi Judah HaNasi. Born into a prosperous family, Rabbi Yochanan was gradually forced to sell all his property because of his preoccupation with Torah. Tremendously erudite in mishnaic literature and traditions, and blessed with great analytic ability, he eventually became the head of the Tiberias academy. His authority was accepted by the great scholars of Babylonia, and many important *amoraim* of Babylonia (such as R. Kahana, R. Elazar ben Pedat, R. Assi, R. Zira, R. Abba and R. Hiya bar Abba) moved to Palestine to study under his tutelage. Some of R. Yochanan's Palestinian pupils included R. Yossi bar Haninah of Caesaria, a learned and humorous man, and R. Abahu, a learned man of noble qualities who was a wealthy international trader on close terms with Roman officials in Caesaria.

Probably closest to R. Yochanan was R. Simeon ben Lakish ("Resh" Lakish), his brother-in-law, colleague and partner in debates. The story is told of the early encounter between the two: R. Yochanan observed Resh Lakish, a man of tremendous physical strength who had become a gladiator, diving into the water and said to him: "Your strength should be dedicated to Torah." Resh Lakish retorted to R. Yochanan, a man of great physical beauty: "Your beauty should be dedicated to women." Thereupon R. Yochanan, trying to entice him to study, promised Resh Lakish that if he changed his ways and returned to Torah studies, he would give him his sister (a very beautiful woman) in marriage. Indeed, this is exactly what occurred and Resh Lakish became one of the greatest scholars of the day.

During R. Yochanan's long and productive life, his academy at Tiberias became the world's greatest center for the study of both *halacha* and *aggada*. The academy continued to flourish in the next generation and students continued to arrive from Babylonia, among them the famous R. Jeremiah.

In the fourth century C.E., some time after the death of R. Yochanan, the status of the Jewish communities in Palestine rapidly deteriorated because of increased tax burdens from Rome, consequences of various national uprisings and the rise of Christianity. Jews began to emigrate to Rome, Europe and Babylonia. Thus the work of editing and codifying the Oral Law into what is known as the Jerusalem Talmud (Jerusalem had become a synonym for Palestine) had to be hastened; the compilation was done mostly in Tiberias and was completed ca. 400 C.E.

Although the editing work done about a century later by Rav Ashi and Ravina in Babylonia is
(continued on next page)

Jerusalem Talmud (continued)

similar to that done by R. Yochanan and his disciples in Eretz Yisrael, there are many distinctions between the two Talmuds. First, there is a difference in language. While the Babylonian Talmud is written in Eastern Aramaic, the Jerusalem Talmud is in Western, Palestinian Aramaic with an admixture of Greek words. Therefore, the Jerusalem Talmud has vocabulary, spelling and expressions which often differ substantially from those of the Babylonian Talmud. For instance, while the Babylonian Talmud uses the verb *nechleku* to indicate differing opinions, the Jerusalem Talmud utilizes the word *itpallegun*. Also, in the Jerusalem Talmud the letter *bet* often takes the place of the *feh* (e.g. *hevker* for *hefker*).

In addition to the different vocabularies, the Palestinian *amoraim* also employed different methodologies in their interpretation of *mishnayot* whose very texts occasionally differ considerably from those cited in the Babylonian Talmud. The *amoraim* of the Jerusalem Talmud freely and explicitly amended the text of the Mishna, sometimes without any ostensible (to us) reason, while the authors of the Babylonian Talmud went to great lengths to justify the original text of the Mishna. The Jerusalem Talmud also gives no information whatsoever concerning its compilation and editing, nor about the principles employed in its compilation, while the Babylonian Talmud at times explains its internal processes and systems. Discussion in the Jerusalem Talmud is succinct and concise, while that in the Babylonian Talmud often draws farfetched comparisons and enters deeply into the essence of the matter being discussed.

Not only do vocabulary and methodology differ between the Babylonian and Jerusalem Talmuds, but the sections of Mishna discussed also vary. Since the Babylonian Talmud included only the sections carrying contemporary significance, there is no *gemara* on most of the Order (Unit) *Zera'im* (Seeds), which deals with the agriculture of Palestine. The Jerusalem Talmud, on the other hand, discusses this subject at length because of its daily relevance to the inhabitants of Eretz Yisrael. In addition, it seems that *Kodashim* (Holy Things) and *Tôhorot* (Purities) were not studied extensively in Palestine and thus we have no Palestinian *gemara* on these Mishnaic Orders.

Also in contrast to the Babylonian Talmud, which is composed of approximately one-third agadic material, the Jerusalem Talmud contains only one-sixth *aggada*; this is undoubtedly due to the fact that since the *amoraim* in Eretz Yisrael devoted greater attention to *aggada* than did those in Babylon, this material was collated later in separate works known as *midrashei aggada*, such as the *Midrash Rabbah*.

Both *halacha* and *aggada* were highly esteemed in Palestine, since each reflects a different aspect of the truth of Torah. Although there were sages who did not delve deeply into *aggada* and regarded themselves as unqualified in that sphere, many of the great Palestinian scholars were erudite in both fields. When questioned about his expertise in agadic textual interpretation, Rabbi Abahu replies that since he was obliged, on occasion, to engage in debate with Christians and non-believers, he felt the need to study the subject more closely than his colleagues.

Aggada, as it appears in both Talmuds, may be broken down into a number of categories: interpretation of biblical verses from which practical halachic conclusions cannot be derived, homiletic teachings, advice on conduct and ethics, anecdotes about great men, material on theological and religious problems, and even popular legends of the age. *Aggada* drew constant inspiration from sophisticated scholarship, but the ideas were expounded allegorically or in a fashion simple enough to popularize the teachings.

The sermons delivered by the sages of the time in the synagogues usually contained elements of all the above and *halacha* as well. Of course, study in the area of ethics and spiritual matters does not always produce practical conclusions; however the Rabbis tried whenever possible to draw practical conclusions for the conduct of one's life. In fact, it is said that in the later generations of *amoraim* in Palestine, as a result of economic pressure and political anxieties, people preferred to listen to comforting *aggada* (as opposed to halachic discourse), which offered solace to the oppressed.

This difficult situation in Palestine during the later generations of *amoraim*, which led to the early completion of the Jerusalem Talmud, had an impact on the quality of its editing and on its ultimate authority: "The redaction of the Babylonian Talmud was carried out with great restraint and punctiliousness and generation after generation corrected numerous details, whereas the Jerusalem Talmud was never properly edited, because of the haste of its compilation. Repetitions, contradic-

(continued on page 22)



Juni 1942

BEGEGNUNG

Ich sah heut tausend Menschen verstoerten Angesichts,
 Ich sah heut tausend Juden, die wanderten ins Nichts.
 Im Grau des kalten Morgens zog die verfehnte Schar,
 Und hinter ihr verblasste, was einst ihr Leben war.

Sie schritten durch die Pforten und wusstens "Nie zurueck!"
 Und liessen alles draussen, die Ehre, Geltung, Glueck.
 "Wohin wird man euch fuehren? Wo endet euer Pfad?" —
 Sie wissen nur das eine: Das Ziel heisst - Stacheldraht.

Und was dort ihrer wartet, sind Elend, Qual und Not,
 Entbehrung, Seuche, Hunger, fuer viele bitt'rer Tod.
 Ich sucht' in ihrem Auge mit bruederlichem Blick,
 Erwartend tiefsten Jammer ob solchem Missgeschick.

Doch statt Verzweiflung sah ich ein tiefes, tiefes Mueh'n
 Um Haltung, um Beherrschung, aus ihren Augen glueh'n;
 Sah heissen Lebenswillen, sah Haltung und sah Mut,
 Und gar in manchem Antlitz ein Laecheln, stark und gut.

Da hab' ich tief ergriffen den Geist des Volks erkannt,
 Das, auserwaehlt zum Leiden, das Leid noch stets gebannt,
 Das sich aus Not und Elend, Verbannung, Acht und Haft
 Noch immer hat erhoben mit ungebrochener Kraft.

Ich sah heut tausend Menschen verstoerten Angesichts
 Und sah im Grau des Morgens - den Strahl des ew'gen Lichts.

THEKLA STOLL,

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(Submitted by Mrs. Charlotte Wahle,
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Jerusalem Talmud *(continued)*

tions and a lack of continuity are more marked in the Jerusalem Talmud than in the Babylonian Talmud" (according to Adin Steinsaltz in his book, *The Essential Talmud*).

Until the rise of Islam each Talmud was authoritative in its own sphere. As Islam began to spread and the caliphate was established at Baghdad in the eighth century, the *geonim* (as the Rabbis and heads of the academies were called during this period) of Babylon succeeded in establishing the authority of the Babylonian Talmud throughout most of Europe. The final blow to the acceptance of the authority of the Jerusalem Talmud came a few centuries later when R. Isaac Alfasi (North Africa, eleventh century), known as the "RIF," officially proclaimed in his legal code, *Sefer Halachot*, that Jews should rely on the Babylonian Talmud because it was finished later in time (*halacha kebatra'ei*). Thus for centuries to come attention focused on the Babylonian Talmud; the Palestinian body of learning, though always important, was studied mainly through its reflection in the Babylonian Talmud or in the various homiletic compilations known as *midrashei aggada*.

Maidi Katz

GLOSSARY OF TERMS

- aggada** — rabbinic teachings which are not *halachic*
- amora** — one of the scholars who interpreted the Mishna in Palestine and Babylonia ca. 200 - 500 C.E. (pl. *amoraim*)
- braita** — a mishna not included in Rabbi Judah HaNasi's Mishna (pl. *braitot*)
- gaon** — term for the heads of the rabbinic academies in Sura and Pumbedita between 650 and 1050 C.E. Subsequently used to describe great rabbinic leaders (pl. *geonim*)
- gemara** — the written record in the Talmud or oral discussions of a mishna
- halacha** — Jewish law (pl. *halachot*)
- masechta** — tractate, a subdivision of an Order in the Mishna (pl. *masechtot*)
- midrash aggada**
 - the written record of non-halachic rabbinic teachings derived from the Scriptures (pl. *midrashei aggada*)
- mishna** — the written exposition of a particular halacha (pl. *mishnayot*)
- Mishna** — the halachic code compiled by Rabbi Judah HaNasi in the third century C.E. which is the first authoritative commitment to writing of the Oral Law. It consists of six Orders, each subdivided into *masechtot* containing various *mishnayot*
- Order** — one of the six large units into which the Mishna is divided according to subject matter.
- tanna** — a scholar, particularly one of those who expounded and formulated the Oral Law in Palestine in the first and second centuries C.E. (pl. *tannaim*)
- Tosefta** — literally "addition." A collection of *braitot* whose overall organization parallels that of Rabbi Judah HaNasi's Mishna

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A SONG OF PRAISE FOR THE AUTOBUS



For too long, Israel's buses have been unreasonably maligned. Mention of the buses has conjured up only images of pushing and shoving, and pungent orders on a hot summer day. Having recently returned from half a year in Israel, where I made constant use of the marvelous public transit system, I am now prepared to speak out in defense of the Egged buses; I love them.

To Americans I offer this bit of wisdom: Visit Israel without riding the regularly scheduled buses and you will never understand the country. Tour buses and cabs are fine in their place. But only on the regular buses can you observe the mores of everyday behavior and delight in the cultural diversity of the people. Where else will you see a Hasid in black coat and hat, earlocks swinging, reading a text intently; an Orthodox woman in modest garments, with a large family in tow; and an Arab in traditional headgear, all in close proximity, interacting with reasonable manners towards each other? Where else will so many tongues reach your ear at once — Hebrew, of course, English in a wide variety of pronunciations, Yiddish, French, Russian and Arabic? Where else will one have the opportunity to gaze casually upon so many types of Jewish faces — Slavic faces, round with high cheekbones; Ethiopian faces, black and narrow and wide-eyed; fair faces; dark faces; freckled faces — yet Jewish faces all?

To become aware of all of this is to begin — just begin — to understand the nature of this land. And to understand its nature is to grasp both its miracle and the extent of its problems.

Climb up onto a bus. Do not be surprised if the bus begins moving before your fare has been taken, or if the driver has a potted plant on the dashboard. Understand that there will be a radio playing, and that, more likely than not, there will be bundles in the aisle which you must step over. Notice the "No Smoking" signs, which are the fruit of a long lobbying effort by American immigrants, but do not expect an American-style experience. Sit down, if you are lucky enough to have a seat, and observe. If you are standing, observe anyway.

The people on the bus with you — reputed, not without reason, to be pushers and shovers — have an innate understanding of how one acts on a bus. It is an understanding so humane that it can reduce a commuter from the New York City subway system to tears of envy.

The bus is crowded. A passenger enters via the rear door and cannot make his way up to the front. He does not try to hide in order to avoid paying the fare. He passes money up. From hand to hand it goes until it reaches the driver, who then passes back the change. Again, from hand to hand it moves, until it returns to the original passenger. If instead of cash he has a commuter ticket, which must be punched by the driver, this moves up and back in the same way.

A mother enters with a baby carriage. (Yes, baby carriages are permitted, and dogs, too!) The carriage must come in by way of the back door, and young men leap from their seats in order to carry it up the steps into the bus. Very often the mother will ask a stranger to watch her baby as she goes forward to pay her fare. And it is clear from the way the stranger grasps the carriage handle that he or she regards the assignment seriously.

If a woman has more small children than she has hands, other hands will reach out to help. Someone sees to it that the little girl of four has a lap to sit on and that she gets safely down those bus steps while her mommy carries the baby and younger brother. There is nothing extraordinary about this — on an Israeli bus.

Need help finding your stop? Need advice locating your destination? Ask. Ask anyone. Israelis love to give advice. And if the man you ask doesn't know, the chances are that the lady behind him

(continued on next page)

Auto Bus (continued)

will. She won't wait for you to ask her. Cheerfully, she will offer her advice unsolicited. In fact, if she thinks she knows of a better place for you to go, she'll tell you that too. In Israel, everyone is family. It's expected that one person minds the business of another.

A charming little story illustrates this national characteristic; it is a true story. Onto a bus scampered two unruly boys. They picked — for whatever unfathomable reason — the seat behind the driver. They were loud and distracting. The bus driver scolded them in harsh tones, to no avail. When he came to a red light, he turned in his seat and laid his hand on one of the boys. The boy watched fascinated. "Ah," I thought, "in America this would already be grounds for a lawsuit." The boy on the bus, no one seemed disturbed.

The boys, undaunted, continued to misbehave. But now they moved, so that they sat in front of me and my husband. Behind me a woman stood up and reached over me to grab one boy firmly on the shoulder. She shook him solidly and screamed at him the way his mother might.

The boys ignored her, too. My husband shrugged and smiled, and tried his hand. He was effective; he is big. The boy turned and looked at him, and suddenly everything was quiet.

A short time later, an old man got on the bus. The same boy had been an irritant just a few minutes before promptly rose and offered his seat. (In Israel, the elderly, the disabled and women with babies are always given seats. If a seated youngster is negligent in this duty, someone will remind him, "Up, up. don't you see the old woman?")

Now the woman who sat behind me reached out again to the boy who had given up his seat. She shook his arm gently, and she was smiling broadly. "What a fine thing you've done," she told him. "*Kol hakavod* (All credit to you)." Then to herself: "Ah, children."

Another story: On the bus from Kiryat Gat to Jerusalem, a woman left her seat, with her little girl in tow, and moved to the front of the bus. She spoke softly to the driver. Shortly afterward, the bus driver pulled to a stop at the side of the road and opened the door. He sat patiently while the woman disappeared into the bushes with her daughter. Strangers on the bus smiled at each other. No one complained about the unscheduled stop or the delay; what is necessary, is necessary.

Finally, my daughter made the following observation about the matter of pushing and shoving on the Israeli busses: After a year in Jerusalem, she is now living in Manhattan while attending school. "I was in the subway," she reported to me, "and I watched. People get close to each other, but they don't touch. Each individual keeps himself separate, as if he is afraid to come too close to anyone else.

"In Israel, at least people touch each other."

With the memory of the human connectedness of life in Israel still warming my heart and pulling at me, I add to my daughter's observation a hearty "Amen!"

Arlene Kushner

(Editor's Note: Although the article above needs no additional proof, a hearty endorsement and stamp of approval was given by our HABAYIT-Committee member, Mrs. Charlotte Wähle, who told of just such extraordinary courtesy extended to her while on an Israeli bus during a recent trip to the Holy Land.)

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TIME STANDS STILL IN SAFAD



Time stands still in Safad, this weathered city of antiquity, with its crooked oriental alleyways and labyrinths of winding, cobbled streets. It is an ancient bastion of Jewish scholarship and mysticism, whose houses are perched precariously one atop another, stitching a tapestry of style and symmetry. There lingers the unmistakable aura of venerated age, of a remote, hallowed past, fraught with the wisdom of the sages, creating an undeniable suspension of secular concerns and reflections. It is the scene of sanctified timelessness, with no beginning, as though the place might already have been consecrated, yet crumbling, when the prophets first appeared.

"In Safad", it was said, "is the purest air of the Holy Land and there is not a place where they understand better the profundities and the secrets of the Holy Torah". Whether purity of the air was responsible for the mystics nurturing an affinity for the Divine, or the claim is largely legendary - no matter. For certain, this quaint crowded town, with its magnificent view of the surrounding mountains and shimmering Gallilee, was among the four sacred cities of the Holy Land. It was here in Safad in the year 66 c.e. that Josephus Flavius, then known as Ben Mattatia, led the Jewish rebels in their war against the Romans and fortified the town. In this period, Gallilee had the largest population in Palestine. It was here that the priestly families settled after the destruction of the Temple. Safad origins are irrevocably rooted in the past, but the influence of its historical heritage is not the prime reason for people's attraction to the city.

Ask Beni Becher, who owns the local theater, Kolnoa Tzil, on Rehov Yerushalayim, the main street. Every child knows Beni. The kids run after him. "Beni, Beni, Beni, you got *mastic* (chewing gum)?" Beni, born in Chomsk, Russia, first saw Safad in 1943, while on vacation. He succumbed to the enchantment of the area immediately. "My first visit to Safad, I fell in love with it and since then I am here," he explains exuberantly. Beni is infatuated with the beauty, the splendor of the scenery but above all - the people. "Most of my friends are artists, very talented persons", he emphasizes. Within the artist's colony, occupying the old Arab quarter, creativity is at its optimum. The area abounds in splendid virtuosity, more than forty resident artists, employing various media: oils, lithographs, water colors, ceramics.

Rehov Yerushalayim runs the length of the city, circling the top of Safad. Citadel Hill, at the center, has been converted into a public park. From its terraced garden is an overwhelming panorama of the Galilee down to Lake Tiberias. Ancient pine trees and twisting paths accompany the climb up to Givat HaMetzuda, built over the ruins of the Crusader's fortress, which rests on the foundation which Josephus laid, almost two thousand years ago. On the summit it is simple war memorial, commemorating a miracle, the famous "Davidka," the mortar which tricked the Arabs into believing the Jews had a secret weapon during the War of Independence. Against insurmountable odds, 130 Palmach commandos infiltrated Arab lines and drove the enemy out. Synagogues stem from the Middle Ages, although many have been rebuilt in part, because of repeated earthquake damage. Down a narrow lane is the sanctuary of Joseph Caro, where he compiled the *Shulchan Aruch*, the codification of Jewish law, from 1555 to 1563. Of simple design, the *bima* is enclosed by a wooden railing on floor level. Congregants sit cross-legged on the cloth-covered couches against walls of delicate blue. Women are segregated behind a lace curtain.

Two of the synagogues are named for Rabbi Isaac Luria, the famed mystic who fathered the Cabbalist movement. Ari-Ashkenazi has an unusual and highly decorated interior. The Aron Kodesh,

(continued on next page)

The Stands Still In Safad *(continued)*

the Holy Ark, is resplendent with intricately carved fruit: apples, pears, fat clusters of grapes. Painted columns are crowned by elaborate carvings. A majestic chandelier hangs from the domed, vaulted ceiling in this "Hall of Sacred Apples." Extensive reconstruction was necessary after the 1837 earthquake in which four thousand people were killed. Ha'ari Hasephardi, which withstood the devastation of the earthquake, has beautifully carved doors, served as a Haganah barricade, and is adjacent to the old cemetery, the resting place of its saintly medieval scholars.

At nearby Mount Meron, Israel's highest peak, are ruins of a synagogue from the third century, quarried out of a cliff. Two huge blocks of stone support a central slab, whose fall, it is believed, will herald the advent of the Messiah.

Every year at Meron a pilgrimage takes place to the tomb of Rabbi Shimon, a second-century scholar. Thousands congregate from every region, an observance unbroken for four hundred years. Just before nightfall the celebration starts with prayers in the shrine and dancing in the courtyard of the tomb. Throughout the night, bonfires are kindled. Following a Cabbalist tradition, little boys get their first haircut under a tremendous tree and the clippings are ceremoniously cast into the flames.

From earliest times, Safad has figured prominently in the chronicles of the land. Genizah documents confirm the existence of a Jewish community at the beginning of the eleventh century.

At the start of the sixteenth century, when Ottoman rule was initiated Safad became the spiritual center of the country and of Judaism. Following their expulsion from Spain, multitudes of Jews found asylum there. They arrived with business acumen and religious devotion.

L'cha Dodi, the song of greeting to the Sabbath Queen, a refrain that still forms part of Sabbath eve services, was composed here by Rabbi Shlomo Halevi Alkabetz. The first printing press in Asia Minor was established in Safad by a father and son from Prague who printed the Book of Esther in 1577. In the early 1700's, Polish Jews, fleeing the persecution of the Cossacks, sought refuge here.

Miraculously, despite catastrophic assaults by man and nature, Safad has survived.

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HOLIDAY GREETINGS

JEWISH MUSIC OF ANCIENT ISRAEL



As a child, I considered the sound of the *shofar* on the eve of the New Year to be the most beautiful music I had ever heard. Of course, the anticipation of the holiday, the setting in a house of worship, the mystery of the secrecy surrounding its hiding place, the eerie quality of its sound, and the fact that the performer was my own father contributed to the feeling of awe and reverence. It is true, nevertheless, that the *shofar* has a special significance for all who hear its distinctive sound. The *shofar* signals the beginning of the New Year. It is the only instrument used in ancient Israel that has survived in its original form — that of a ram's or a wild goat's horn. In the synagogue it has a ritual significance that far outweighs its aesthetic value. In the Temple of Jerusalem, however, the *shofar* was used in many ceremonies and for signalling the start of services. We also know its magical use on the battlefield from the story of the battle of Jericho. It is fitting, then, that an account of the history of Jewish music should begin with the instrument so much identified with the Jewish people.

A systematic analysis of Jewish music as a separate art form or even as the distinct expression of an ethnic group was not undertaken until the beginning of the 20th century. At that time, as a result of the exhaustive researches of the musicologist, A.Z. Idelsohn, the scientific study of Jewish music was initiated. Idelsohn demonstrated conclusively that Jewish music in its essential structure had its origins in the Middle Eastern modal system and that its roots could be traced back to the chants and hymns sung in ancient Israel. He also showed, through startling comparisons of specific melodies, that the chants of the early Christian church and the familiar Gregorian chants that are still being sung today were derived from the hymns and prayers of the synagogues which, at the beginning of the Common Era, had continued the music of the Temple after its destruction by the Romans.

The attempt to trace Jewish music back to its earliest sources is frustrated by the fact that the music of ancient Israel before the establishment of the monarchy cannot be documented with any degree of certainty; references to musical practices in the Bible before this time are very sparse. We can only speculate about what the music of the Nomadic period (the three centuries following the Exodus from Egypt) was like by interpreting these references in the light of extensive excavations of Palestinian mounds ("tels") by archaeologists in recent years, as well as by interpolating and relating the musical cultural of Israel's neighbors.

The oldest civilization thus far discovered in the area of the Middle East known as the "Fertile Crescent" (the land between the Mediterranean and the Iranian Plateau reaching down to the Persian Gulf) was that of the Sumerians. These were people who, in the 5th millennium before the Common Era, had evolved a culture which included advances in agriculture, science, astronomy, architecture, literature, and music. One of its main centers of culture, the city of Ur, was the birthplace of the family of Abraham, whose descendants formed the core of the tribes of Israel. In addition to this direct link with the people of ancient Israel, the Sumerian culture affected the music of Israel indirectly by its general influence on all the subsequent civilizations of the Middle East and North Africa: Assyria, Babylonia, Egypt, Persia, and Canaan. From artifacts unearthed in Mesopotamia (the name for the general area between the Tigris and Euphrates rivers) and from cuneiform (wedge-shaped) writings on clay tablets describing the economic, spiritual, and artistic life of the people, we learn that the Sumerians had music schools in which were taught liturgies, psalms, hymns, songs, and lamentations, as they similarly were later taught in the Israeli Temple. In addition, the instruments which accompanied religious rituals and secular festivals were described in the cuneiform

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Jewish Music (continued)

textes. These included most of the instruments later used throughout the "Fertile Crescent" as well as some used in the Jerusalem Temple: the harp, lyre, timbrel or frame drum, flute, oboe and double clarinet.

Turning into the music of the Israelites during the corresponding Nomadic period, we find that the first Biblical reference concerns the origins of the musical instruments later used in Israel. The passage in *Genesis* 4:21 states that Jubal was "the father of all such as handle the lyre (*kinnor*) and pipe (*ugab*) or flute." Alfred Sendrey, in his volume *Music in Ancient Israel*, states that Jubal may be related to the term for horn, *yobel*, which may account for the sacredness of the *shofar* in Hebrew ritual. Other references indicate that music, singing, and dancing were common practices, secular or otherwise, in ancient Israel before the Temple period. In *Exodus* 15:1-21, the jubilation of the Israelites after the crossing of the Red Sea is described as follows:

"Then sang Moses and the children of Israel this song unto the Lord . . ." and "Miriam, the prophetess, the sister of Aaron, took a timbrel (tof) in her hand and all the women went out after her with timbrels and with dances. And Miriam sang unto them."

The passage shows the simplicity and pastoral quality of the music during the early days of the Nomadic period. However, there must have been a great acceleration in the musical complexity in the life of the people of Israel preceding the establishment of the monarchy. This is evident from some of the passages describing the organization of music among the members of the tribe of Levi, who were entrusted with the musical rituals of the Temple. King David, himself a singer, poet, and master musician, founded the earliest official guild of musicians when he directed Chenaniah, the chief of the Levites:

"to appoint their brethren the singers, with instruments of music, harps and lyres and cymbals . . . and Chenaniah, chief of the Levites, was over the song; he was master in the song, because he was skillful."
(*I Chronicles* 15:16-22)

That the ministration of the musical rituals of the Temple was reserved for certain families (a practice that was followed throughout the Orient and is still common in the art music of the Middle East and India today) is shown in the following passage:

"David and captains of the host separated for the service certain of the sons of Asaph, and of Heman and of Jeduthun, who should prophesy and with harps, with lyres, and with cymbals; and the number of them that did the work according to their service was . . . two hundred four score and eight." (*I Chronicles* 25:1-7)

We know something about the musical practices of the Temple service from the accounts of the number of singers and instrumentalists in the chorus and orchestra. In the first Temple, before its destruction in 586 BCE, the musical portions must have been quite muted, because the principal instruments used were mainly of the string family (lyres and small harps), flutes, and small cymbals. No percussion was allowed in Temple ritual. In the second Temple, the chorus consisted of a minimum of twelve singers, all men with at least five years of training, who were joined by Levite boys in order to "add sweetness to the singing." This had led to the speculation among some scholars that some form of parallel polyphony may have been practiced in Temple times; this form can still be heard among Samaritans and Yemenite and Indian Jews. The orchestra consisted of from two to six large harps (*nevalim*), nine or more lyres (*kinorot*), two to twelve oboes (*halilim*) and one pair of cymbals. The presence of so many oboes showed the influence of the orgiastic rituals of the Canaanites and Phoenicians, in which the sensual sound of the Oriental oboe was prominent.

After the destruction of the second Temple by the Romans in 70 CE, all the musical instruments used in the service of the Temple except for the *shofar* were banned in the newly-established synagogues. The reason usually given for the ban is that it represented a period of mourning until the Temple could be rebuilt. Perhaps it was also a reaction of the synagogue elders to the increasingly secular and virtuosic tendency of the music performed in the Temple at the beginning of the Common Era, a reaction which was to be repeated later with the rise of the virtuosic *hazan* (cantor). □

by DR. ISRAEL J. ROSS

EIN LEBEN MIT VIELEN PROBLEMEN



„Ich habe in Hampstead und Finchley nach Zimmern gesucht und dabei immer wieder das Schild gesehen: Farbige nicht erwünscht. Das bedeutete, dass meine Frau und ich nicht erwünscht sind. Ich fragte mich, ob einige dieser Vermieter vielleicht juedisch waren.“

Shalom und Rachel Charikar, Mitglieder der Bne-Israel-Gemeinde der indischen Juden, kamen 1964 nach London. Sie sind in Bombay geboren worden, wohin ihre Grosseltern aus den umliegenden Doerfern gezogen waren. „Wir stammen aus der Provinz Marahashtra“, sagt Shalom, „denn dort sollen unsere Vorvaeter vor rund zweitausend Jahren schiffbruechig gestrandet sein.“ Vor drei - oder vierhundert Jahren formierte sich Bne Israel als Gemeinde. Laut einer Statistik aus dem Jahre 1947 lebten 24,000 Juden in der Gegend von Bombay. Nach der Unhabhaengigkeit verliessen viele Juden Indien. Viele sind nach Israel emigriert, einige gingen nach Nordamerika, und einige Hundert kamen nach Grossbritannien.

Rachel erinnert sich an die Zeit, als sie von Bombay als Kind in die Doerfer der Familien zurueckkehrte. „Wir hatten im juedischen Viertel eine kleine Synagoge. Die Muslims und die Hindus hatten ihren eigenen Tempel in anderen Quartieren des Dorfes. Freitag abends und Samstag morgens gingen die Maenner beten. In unserer Gemeinde gab es ein starkes juedisches Leben, aber man tolerierte sich gegenseitig. Meine beste Freundin war eine Hindu, und nach der Brit Mila meines kleinen Bruders hielten wir ihn gemeinsam in unseren Armen und troesteten ihn nach der Operation. So sind wir aufgewachsen. Wir haben einander nicht beleidigt und einander nichts aufgedraengt, wir haben uns einfach gegenseitig akzeptiert. Wir haben keinen Druck verspuert, weil wir juedisch waren. Es gab nichts, worueber man sich haette Sorgen machen koennen. Wir muessen gestehen, dass das etwas ist, was wir hier in England so komisch finden. In Grossbritannien sagt man nicht, dass man juedisch ist. In Indien wurden unsere Festtage ganz offen zelebriert. Es gab nichts zu verstecken.“

Als die Charikars vor zwanzig Jahren beschlossen, nach Grossbritannien zu kommen, wussten sie, dass es moeglicherweise Diskriminierungen geben wuerde, aber, so sagt Shalom: „England erschien uns als Land mit einer grossen liberalen Tradition. Sie hatten hier einige Freunde, aber keine Familie, und so waren sie denn auf sich selber gestellt. In den ersten fuef Wochen lebten sie auf Kosten von Juden im East End von London. Shalom war ausgebildeter Untersuchungsrichter, und Rachel hatte einen Abschluss in englischer Literatur. Aber keine juedische Agentur oder Organisation konnte ihnen eine Anstellung oder eine dauernde Unterkunft besorgen. „Wir wollten auf uns selber gestellt sein“, erklart Shalom. „Wir brauchten nur die anfaengliche Betreuung, um die unterste Sprosse der Leiter zu erreichen“. Shalom nahm eine Stelle in einer Fabrik an, und Rachel fand in einem Laden Unterschlupf. Sie machten sich auf die Suche nach einem Doppelzimmer. „Wir telefonierten auf in-serierte Wohnungen“, sagt Shalom, „aber sobald sie unsere Stimme hoerten oder uns sahen, war die Wohnung ploetzlich vergeben“.

Waehrend der ersten Jahre machte der bare Ueberlebungskampf ein Gemeindeleben fast unmoeglich. „Wenn Shalom nach Hause kam, musste ich zur Arbeit. Wenn ich heimkam, machte er sich zur Arbeit. Wir haben einander kaum gesehen, geschweige denn jemanden anderen. Es war schwierig, aber wir haben unsere Braeuche nie vergessen. Sie waren ein Teil unseres Lebens. In Indien hatte es die Frage nach bewussten oder unbewussten Judentum gar nicht gegeben. Alle haben einen koscheren Haushalt gefuehrt.“

Im Jahr 1965 erwartete Rachel ihr erstes Kind. Sie wurde in ein Arbeiterspital gebracht, in dem es noch eine andere indische Frau gab. Weil sie sich der Feindschaft der anderen Frauen bewusst waren, entwickelten die beiden Frauen augenblicklich eine enge Beziehung: „Als mein Sohn geboren wurde, kam sie zu mir und sagte einen traditionellen indischen Segensspruch. Sie hat Punjabi gesprochen, das ich nicht verstand, aber ich habe begriffen was sie sagte. Ich habe sie vorher nie gesehen, und ich wusste nicht, wer sie war. Aber wir haben ein unerhoert schwesterliches Gefuehl fuer einander empfunden. Ich habe schon damals geweint, und ich weine heute noch, wenn ich an sie denke. Sie hat so zu mir gefunden und mich so geruehrt, wie das niemand anderer konnte.“

(continued on next page)

Ein Leben (continued)

Shalom glaubt, dass die asiatischen Frauen mehr unter Rassenvorurteilen leiden als die Maenner. Es gibt immer wieder boese Worte, Steinwurfe und aehnliche Zwischenfaelle. "Manchmal wird man in Laeden nicht bedient", sagt Rachel. "Es ist schon vergekommen, dass ich gewisse Geschaefte mit Traenen in den Augen verlassen habe. Ich wurde bewusst uebersehen, und man bediente den naechsten Kunden. Das geschieht hin und wieder: Man steht an Schlangen an, man wartet vor dem Gemuesestand, und man wird beschimpft." "Es ist nicht leicht, damit fertig zu werden", ergaenzt Shalom. "Man muesste es einfach akzeptieren, aber das werden wir nicht".

Fuer die Charikars waren die ersten zehn Jahre in England die schwierigsten. "Wann immer wir die Wohnung oder das Haus wechselten, ging alles von vorne los. Wir mussten unseren neuen Nachbarn wieder klarmachen, dass wir Menschen wie sie sind". Man wird heute leichter akzeptiert, auf eine oberflaechliche Art, aber die Vorurteile schlummern nach wie vor tief. Ihre ethnische Herkunft kann bei Nichtjuden verschiedenartige Reaktionen hervorrufen. "Wir sind nicht dazu erzogen worden, unser Judentum zu verstecken", sagt Rachel, "und wir sind erstaunt darueber, dass einige Juden hier ihr Judetum nicht betonen. Wenn Englaender zum erstenmal entdeckten, dass wir juedisch sind, glaubte man es uns oft nicht. Wir haben manchmal bemerkt, dass die Leute das Judetum fast mehr ablehnen als den asiatischen Hintergrund. Das hat uns sehr erstaunt. Vielleicht fuehlten sie sich verraten, weil sie ein Bild vom Asiaten und ein Bild vom Juden haben und wir beides sind. Es ist ein anti-juedisches Gefuehl. Es waere ihnen gleich, wenn wir einfache Asiaten waeren. Aber dies ist sehr schwierig zu erklaren. Es geht mehr um Nuancen im Benehmen, es liegt in den kleinen Eindruecken."

Shalom und Rachel haben drei Kinder. Leon, der aelteste, besucht die Universitaet, und Karl und Rebecca gehen noch immer zur Schule. Der fuenfzehnjaebrige Karl unterrichtet in der Synagoge als Sonntagsschullehrer. Er hat einiges zu erzaehlen ueber die Probleme, die ihm als farbigter Jude begegnen: "In der Schule werde ich manchmal gehaenselt. Wenn es von Freunden kommt, dann weiss ich, dass es ein Witz ist. Aber wenn es aus dem Mund anderer stammt, fuehle ich mich gekraenkt. Was Rassisten betrifft, halte ich diese fuer Ignoranten. Weil ich farbig bin, glauben sie, dass ich nicht hier sein sollte. Sie glauben, was ihnen Eltern, Freunde oder die Medien vorkauen. Es ist nicht schlimm, Asiate und Jude zu sein, aber ich hasse es, immer wieder mit einem Etikett versehen zu werden."

Rachel, Shalom und ihre Kinder sind aktive Mitglieder der lokalen Synagoge in West London. Sie haben herausgefunden, dass die Glaubensbrueder sie ohne Vorurteile akzeptieren, wenn sie einmal herausgefunden haben, dass sie Juden sind. Wo man sie einfach als Asiaten auffasst, kann die Reaktion ganz anders sein.

Die Charikars als Minderheit in einer Minderheit haben das tragische Privileg sowohl Antisemitismus als auch den weissen Rassismus am eignen Leib zu erfahren. "In Grossbritannien ist der Antisemitismus latent vorhanden", sagt Shalom. "Aber die Haltung gegenueber den Farbigen ist erschreckend. Dieselben Leute, die Haeser von Asiaten angreifen, malen auch Hakenkreuze auf Synagogen. Es sollten noch mehr Juden realisieren, dass Antisemitismus und Rassismus gegen Farbige die zwei Seiten der gleichen Medaille sind. Entweder besiegen wir beide Seiten oder wir besiegen keine".

H.Z. (JC)

ALEXANDER E. DAVIDSON

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Kurt Zechemann	"	Goldbach
Louise Roos nee Weiss	"	Mannheim
Fred Stone	"	Huenfeld

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*

Sept.	Tishri		Sept.	Tishri	
19	4	Paul Camnitzer	25	10	Ella Lachs
19	4	Eugene Fleischner	25	10	Rita Lachs
19	4	Meta Kahn	25	10	Julius Lasker
19	4	Theo Mathes	25	10	Amalie Lauter
19	4	Zacharias May	25	10	Rebecca Lebrecht
19	4	Max Schorsch	25	10	Samuel Less
20	5	Esther Rosenberg	25	10	Alfred & Eduard Lippmann
21	6	Joseph Oppenheim	25	10	Hilda Loeb
21	6	Wolf Plaut	25	10	Joseph Loeb
22	7	Pauline Hirsch	25	10	Albert Loew
22	7	Anna Holzmann	25	10	Bertha Loew
22	7	Moritz Veisz	25	10	Emmi, Leo, Ruth & Walter Neuburger
23	8	Bertha Michel	25	10	Isidor & Mathilde Rosenbaum
23	8	Eva Nordlinger	25	10	Lucy Scherlinski
24	9	Irma Loew	25	10	Pauline Scherlinski
24	9	Netty Michels	25	10	Carl Seidenberger
24	9	Kurt Rosenthal	25	10	Karl & Louise Stahl
24	9	Margaret Ullman	25	10	Fraenzi Starer
25	10	Frieda Adler	25	10	Karoline Stern
25	10	Selma Adler	25	10	Betty Strauss
25	10	Rebekka Aron	25	10	Zadock Strauss
25	10	Herta Avrutin	25	10	Fanny Tannenwald & daughter Felicia
25	10	Dorius & Ella Braun	25	10	Israel & Klara Tannenwald & son Manfred
25	10	Dorothea Cohn-Victor	25	10	Hedwig & Trude Traub
25	10	Max & Blanka Dreifus	25	10	Carl Veis
25	10	Johanna Eichersheimer	25	10	Sally Wallach
25	10	Jacob & Rosa Eisen	25	10	Thekla Wallach
25	10	Wilhelm Frenkel	25	10	Josef & Sara Wojdyslawsky
25	10	Emma Frenkel	25	10	Elisabeth, Herman & Richard Wolf
25	10	Cilly Fuld	25	10	Jacob Wolffs
25	10	Hannelore Fuld	26	11	Max Braun
25	10	Anni Gold	26	11	Dr. George Ruhm
25	10	Ida Gold	27	12	Helene Hecht
25	10	Theobald Gold	27	12	Hedwig Heyman
25	10	Else Goldband	27	12	Salomon Kraemer
25	10	Lina Goldschmidt	27	12	Siegfried Mannasse
25	10	Leo, Martha & Heinz Hirsch	27	12	Bertha Oppenheim
25	10	Ella & Walter Jacobsohn	28	13	Moritz Hanauer
25	10	Siegfried, Franziska, Hildegard & Werner Jacobson	28	13	Siegfried Mansfeld
25	10	Bernhard Katzenstein	28	13	Simon Neuburger
25	10	Ernst Kaufmann			
25	10	Frieda Kayem			
25	10	Irma Kayem			

(continued on page 33)

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We Remember (continued)

<i>Sept.</i>	<i>Tishri</i>		<i>Oct.</i>	<i>Tishri</i>	
28	13	Meta Textor	12	27	Victor Reichenberger
29	14	Johanna Baruch	13	28	Herman Glauberg
30	15	Rudolph Berney	13	28	Dr. David Gross
<i>Oct.</i>	<i>Tishri</i>		13	28	Frieda Horwitz
1	16	Gustav Groeschel	13	28	Adolf & Klara Rosenberg & sons, Josef, Martin, & Helmut
1	16	Michel Kahn	13	28	Leopold Rosenfeld
1	16	Justin Klau	14	29	Therese Feingold
1	16	Richard Meyer	14	29	Max Hirschenberger
2	17	Benedikt Hirschmann	14	29	David Lauber
2	17	Henry Mannheimer	15	30	Sol Gernsheimer
2	17	Helene Rosenfeld	15	30	Toni & Melaine Marx
2	17	Julius Rosenthal	15	30	Bertha Meyer
2	17	Sophie Stahl	15	30	Selma Sonneberg
3	18	Dr. Kurt Fleischhacker			<i>Cheshvan</i>
3	18	Herman Furcht	16	1	Max Stuehler
3	18	Ricka Hirschheimer	17	2	Rudolph & Eliese Solomon
3	18	Ida Stein	19	4	Daniel Baer
3	18	Fina Strauss	19	4	Siegfried Marx
3	18	Johanna Tischler	19	4	Neftal Mueller
4	19	Julius Graf	20	5	Henry Rosenbaum
4	19	Mirtil Michel	20	5	Paula Weinstein
4	19	Malka Tavdidiashvili	20	5	Rachela Wolf
5	20	Mariane Bacharach	21	6	Isidore Weil
5	20	Nanette Bauernfreund	23	8	Otto Benjamin
5	20	Johanna Falkenstein	23	8	Fred Freedman
5	20	Max Sonn	23	8	Daniel Rosenthal
6	21	Isidor Boetheimer	23	8	Sally Rosenthal
6	21	Adolph Kaufherr	23	8	Fanny Schoenberger
6	21	Julius & Hanna Schloss	24	9	Julian Dienstag
6	21	Isaac Schnurman	24	9	Auguste Regenstien
6	21	Leo Stock	24	9	Anton Sachs
7	22	Henry Kahn	25	10	Louis Herzberg
7	22	Laura Neumann	25	10	Max Lazar
7	22	Sally Norschild	26	11	Rudolf Buxbaum
7	22	Frieda Stock	26	11	Herman Hirsch
8	23	Gustav Kaufman	26	11	Jettchen Hirsch
8	23	Meta Lauter	26	11	Julius Schaler
8	23	Salomon Wollenreich	26	11	Arthur Simon
8	23	Sigmund Yunker	27	12	Kurt Blumenstiel
9	24	Rosa Fay	27	12	Friedl Kraus
9	24	Henry Veisz	28	13	Albert Beitmann
10	25	Fred Goodman	28	13	Eugene Levy
10	25	Wilhelm Heldmann	29	14	August Bauer (Bauernfreund)
10	25	Dr. Otto Kafka	29	14	Jenny Homburger
10	25	Samson Schmidt	29	14	Regina Leiter
10	25	Simon Schoenberger	29	14	Helen Mainzer
11	26	Martha Dreyfus	30	15	Amalia Bergman
11	26	Justin Freisner	30	15	Else Hess
11	26	Mathilde Furcht	30	15	Hugo Israel
12	27	Johanna Adler			(continued on next page)
12	27	Albin Heldmann			
12	27	Bertha Hollander Goetz			
12	27	Sol Krell			

We Remember (continued)

<i>Oct.</i>	<i>Cheshvan</i>	<i>Nov.</i>	<i>Cheshvan</i>
30	15 Adolf Reiter	13	29 Erwin & Johanna Blumenthal
30	15 Ludwig Schwarz	13	29 Heinrich Leitner
30	15 Jacob Stern	13	29 Lina Less
31	16 Else Fraenkel		<i>Kislev</i>
31	16 Simon & Lina Nussbaum and children	14	1 Hans Furstenberg
31	16 Rebeka Strauss	14	1 Salomon Kaufman
31	16 Setti Yunker	14	1 Melitta Markovics
<i>Nov.</i>		14	1 Albert & Julie Steuer
1	17 Betty Fuld	15	2 Herta Nathan
1	17 Friederike Goldschmidt	15	2 Hermine Schwarz
1	17 Ludwig Greenbaum	16	3 Jacob Feuer
1	17 Joe Issi Kahn	16	3 Siegfried Levy
1	17 Meier Rosenfeld	16	3 Moses Neuburger
1	17 Recha Schiff	16	3 Sophie Zeilberger
2	18 Sophie Lowenstein	17	4 Louis Neumann
2	18 Moritz Silbermann	17	4 Helen Reichsfeld
2	18 Louis Snopce	17	4 Joseph Simon
2	18 Albert Strauss	17	4 Harry Walter
3	19 Max Badt	18	5 Emilie Holzer
3	19 Theodora Hammerschlag	18	5 Frieda & Max Schoenfeld and daughter
3	19 Dr. Paul Hes	18	5 Julia Stock
3	19 Julius Levite	19	6 William Goldschmidt
3	19 Nathan Reis	19	6 Henry Gutwillig
3	19 Jette Stein	20	7 Eugen Hirsch
3	19 David Stern	20	7 Hans Juan Levi
4	20 Moses Baer	20	7 Hanna Meyer
4	20 Dina Forchheimer	20	7 Harold Ullman
4	20 Joseph Hartoch	21	8 Rose Boettigheimer
4	20 Hannchen Lehmann	22	9 Ernst Heilbrunn
4	20 Sophie Levi	23	10 Hugo Kaufmann
5	21 Alfred Berger	24	11 Mina Hamburger
5	21 Dr. Samuel Kirsch	24	11 Regina Klein
5	21 Fred Kraus	24	11 Moritz Saeman
6	22 Siegfried Adler	24	11 Frida Schwarz
6	22 Max Griesheim	24	11 Max Stern
6	22 Isidor Herrmann	25	12 Johanna Baumann
6	22 Dora Lissauer	25	12 Karoline Gottlieb
6	22 Hedwig Meyer	26	13 Samuel Bernheim
6	22 Esther Nadel	26	13 Isaac Frankel
7	23 Bertha Neumark	26	13 Max Hirschhorn
8	24 Shmuel Auer	27	14 Martin Lowenberg
8	24 Isidor & Ella Dreifuss	27	14 Kurt Schoemann
	Hannelore & Fritz	27	14 Lina Weinstock
8	24 Emily Emma Simon	28	15 Emil Dreifuss
9	25 Adolf Stein	28	15 Simon Goldstein
10	26 Henry Rosenthal	28	15 Rafael Mannheimer
11	27 Samuel Badt	28	15 Marcus Stern
11	27 Jack Fuld	29	16 Sarah Heinsfurter
11	27 Selma Hammerschlag	29	16 Julie Ransenberg
12	28 Helene Gern	29	16 Amalie Schoenberg
12	28 Toni Oppenheim		
12	28 Arthur Schwarz		

(continued on next page)

We Remember (continued)

Nov.	Kislev		Dec.	Kislev	
29	16	Frederick Weil	6	23	Fred Wolf
29	16	Rosa Williams	7	24	Ella Jonas
30	17	Leopold Friedberger	7	24	Ferdinand Kahn
30	17	Eugene Hirsch	7	24	Leo Kaufmann
30	17	Regina Lichtenstein	7	24	Sol J. Loew
30	17	Meta Schaefer	7	24	Marianne Schartenberg
30	17	Dr. Herman Schuelein	8	25	Bruno Einstein
30	17	Emmy Siesel	8	25	Family Lichtenstein
30	17	Josef Traub	8	25	Salomon Reinheimer
			8	25	Max Stein
			8	25	Hanna Wormser
			9	26	Ernest Jochsberger
			9	26	Arthur Neu
			9	26	Jacob Strauss
			10	27	Ralph Horn
			10	27	Jacob Kramer
			10	27	James Wilson
			11	28	Arthur Hanau
			11	28	Amalie Lippmann
			11	28	Heinrich Neuburger
			12	29	Hedwig Hamelburger
			12	29	Berta Hubert
			12	29	Isaac Lowenstein
					<i>Teveth</i>
			13	1	Heinrich Nadel
			13	1	Herman Braun

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

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