

HABAYIT



הבית

Published by Congregation Beth Hillel & Beth Israel, Inc.

Sivan-Tamuz-Av-Elul 5746

Number 309

June-July-August-September 1986

PERMANENCE AND PERFECTION

The Sinai Revelation occurred amidst a marvelous display of the majestic glory of nature: thunder and lightning, a smoking, quivering mountain with its top enveloped in a thick cloud cover behind which a raging fire gave testimony to G'd's awesome Presence. A trembling, frightened people stood at a respectful distance, utterly subdued by the intimidating spectacle, and by the voice of G'd Himself, Who spoke to them.

Why such a compelling unfurling and unleashing of the mighty forces of nature?

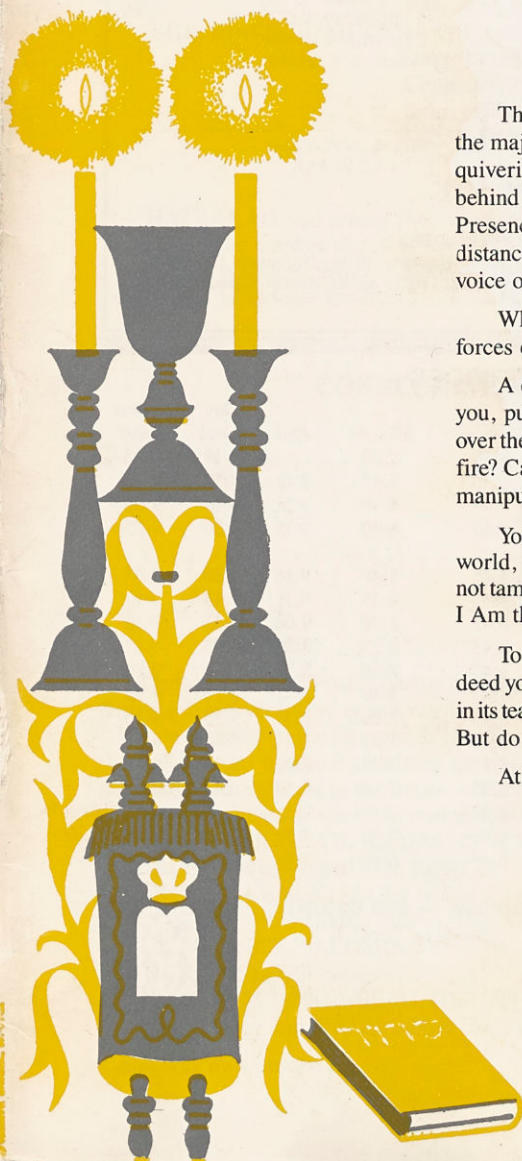
A clear, unmistakable message was thereby delivered: Can you, puny man, handiwork of the Almighty, presume to lord it over the Creator's nature? Can you, for example, exist in a searing fire? Can you make a mountain tremble in fear, control weather, manipulate climate, have mastery over heaven and earth?

You are welcome, indeed you are bidden to partake of My world, to explore and discover, develop and enjoy. But you dare not tamper with its eternal laws. They are permanent and perfect. I Am the Creator, but I Am also the Lawgiver!

Torah is as immutable as nature itself. You are welcome, indeed you are bidden and enjoined, to study and immerse yourself in its teachings, to discover ever newer meanings and deeper secrets. But do not tamper with My handiwork!

At Sinai it was made clear: Torah is perfect and permanent.

Rabbi Shlomo Kahn



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

DEATHCASES: During office hours call: 568-3933 or 568-3959.

At other times: Cantor Scharenberg 568-4075 or Mr. Arthur Hanauer 927-7804

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160 Wadsworth Ave.
568-4075

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SCHEDULE OF SERVICES

		<i>Preceding</i>		<i>Mincho</i>	<i>End</i>	<i>Day Break</i>	<i>Shema Before</i>
		<i>Evening</i>	<i>Morning</i>				
1986							
June 13	1st day Shvuos	8:10	8:30	7:00		4:10	8:55
June 14	2nd day Shvuos-Yizkor-Sermon	7:00	8:30	8:45	9:12	4:10	8:55
June 21	Noso	7:00	8:45	8:40	9:15	4:10	9:00
June 28	Beha'aloecho	7:00	8:45	8:40	9:15	4:20	9:05
July 5	Shelach (Blessing of the Month of Tamuz)-Sermon	7:00	8:45	8:40	9:14	4:30	9:05
July 12	Korach	7:00	8:45	8:35	9:11	4:45	9:10
July 19	Chukas-Bolok	7:00	8:45	8:30	9:06	4:55	9:10
July 26	Pinchas	7:00	8:45	8:25	8:59	5:05	9:15
Aug. 2	Matos-Masse (Blessing Month of Av)	7:00	8:45	8:20	8:52	5:15	9:20
Aug. 9	Devorim (Chazon)-Sermon	7:00	8:45	8:10	8:41	5:25	9:25
Aug. 16	Voes'chanan (Nachmu)-Sermon	7:00	8:45	8:00	8:31	5:35	9:25
Aug. 23	Ekev	7:00	8:45	7:45	8:20	5:40	9:25
Aug. 30	Re'eh (Blessing Month of Elul)	7:00	8:45	7:35	8:08	5:45	9:30
Sept. 6	Shoftim	7:00	8:45	7:25	7:57	5:45	9:30
Sept. 13	Ki Setze	6:50	8:45	7:15	7:46	5:50	9:30
Sept. 20	Ki Sovo	6:40	8:45	7:00	7:33	5:50	9:30
Sept. 27	Nitzovim-Vayelech	6:30	8:45	6:50	7:21	5:55	9:30

WEEKDAYS (unless listed otherwise — see below)

Mornings:	Sundays and Legal Holidays (Friday, July 4; Monday, Sept. 1)	8:00 A.M.
	Monday and Thursdays	6:45 A.M.
	Tuesdays, Wednesdays, Fridays	6:55 A.M.
Evenings:	until September 4	7:30 P.M.
	September 7 to October 2	6:45 P.M.

(Continued on next page)

SPECIAL DAYS

Thursday	June 12	Erev Shovuos — ERUV TAVSHILIN — Shovuos-Lernen 10 P.M.
Friday	June 13	Shovuos-Lernen 5:30 P.M.
Monday	July 7	Rosh Chodesh Tamuz, 1st day: Shacharis 6:30 A.M.
Tuesday	July 8	Rosh Chodesh Tamuz, 2nd day: Shacharis 6:30 A.M.
Thursday	July 24	Shivo osor b'Tamuz: Fast begins 4:20 A.M.; Shacharis 6:30 A.M. Mincho-Maariv 7:30 P.M.; fast ends 8:58 P.M.
Wednesday	Aug. 6	Rosh Chodesh Av — Shacharis 6:30 A.M.
Thursday	Aug. 14	Tisho b'Av: Fast begins Wednesday 7:55 P.M.; Mincho-Maariv 8:20 P.M.; Shacharis Thursday 6:30 A.M.; Mincho-Maariv 7:30 P.M.; fast ends 8:30 P.M.
Thursday	Sept. 4	Rosh Chodesh Elul, 1st day: Shacharis 6:30 A.M.
Friday	Sept. 5	Rosh Chodesh Elul, 2nd day: Shacharis 6:30 A.M.
Sunday	Sept. 28	Selichos 7:00 A.M.
Mon.-Thurs.	Sept. 29-Oct. 2	Selichos 6:15 A.M.
Friday	Oct. 3	Erev Rosh HaShono 6:00 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 8:00 P.M.

IMPORTANT NOTICE

HATZALAH will render *free emergency first aid* on a 24-hour a day basis. (Incl. Shabbat and Holidays.) The number to call is 230-1000. Always call also 911.

Trained volunteers in the neighborhood respond quickly day and night to administer medical emergency first aid, to arrange for ambulance service, etc., etc.

CONSECRATION OF MEMORIAL PLATES



On the last day of Pesach during the Yizkor service, the memorial plates which had been affixed during the last year were consecrated.

Commenting on the appropriate blending of Yomtov and Yizkor, as well as lending a helping hand (literally *matnas yad*) in maintaining the Kehillah — all three harmonious partners in connecting the past through the present to the future — Rabbi Kahn introduced the Yizkor service and subsequently the names inscribed on the memorial plates were remembered: JOSEF BAUER, GRETCHEN GUTMANN, META KRUSKE, HERMANN SCHULHOFF, JENNY STRAUSS, ELSIE HIRSCH, LEO TRAUB, HENRIETTE BRUNN, KURT ZECHERMANN, SIEGFRIED SALOMON, FRED STONE, JOSEF GOTTSCHALK, SALLY HIRSCH, KAROLINE HIRSCH, HARRY STERN, ERNA HESS, LILLY KOHN, MAYNARD SONN, JENNI SIMON, MARIANNE SUCHER, IDA KAUFHERR, SALLY SCHLOSS, SALOMON AND MARTHA LOEB, SOPHIE ROSTON, ARMIN KAHN, ARTHUR GOTTLIEB (memorial plates), GUSTAV WIMPFHEIMER, MARTIN ULMANN, LILLY WELT, RITA LOWENBERG, HERTA SALOMON, (memorial plates ordered).

Their names inscribed on tablets live on in our memories.



FROM THE DESK OF THE PRESIDENT

As is customary in our Congregation, we concluded our morning services on Shabbat between Chanukka and Pessach with Lernen of Germara, this year the tractate Sukkah. We thank Rabbi Kahn for his always well prepared and interesting presentation of these study periods, which ended on Erev Pessach with the Siyum for the First Born.

Recognition is due the following members who supplied the Wine and Cookies for the Kiddush after the Lernen:

Mr. & Mrs. Hugo Bacharach
 Mrs. Herta Baer
 Mr. & Mrs. William B. Blank
 Mr. & Mrs. Alfred Gerstley
 Mr. & Mrs. Pinkus Gostynski
 Mr. & Mrs. Michael Haas
 Mr. & Mrs. Eric Hanau
 Mr. & Mrs. Arthur Hanauer
 Mr. & Mrs. Emanuel Hirsch
 Mr. & Mrs. Siegfried Hirsch
 Misses Rosel & Selma Hirsch
 Mrs. Sally Hirschenberger
 Mrs. Jenny Jonas
 Rabbi & Mrs. Shlomo Kahn
 Mrs. Ottie May
 Mr. & Mrs. Simon Metzger

Mr. & Mrs. Walter Michel
 Mr. & Mrs. Kurt Neu
 Mrs. Bertel Neuhaus
 Mr. & Mrs. Ernest Roos
 Mrs. Ruth Ruhm
 Mrs. Hilda Saul
 Mr. & Mrs. Fred Schoen
 Mr. & Mrs. Harry H. Speier
 Mr. & Mrs. Alfred Stern
 Mrs. Alice Stone
 Mrs. Ilse Strassburger
 Mrs. Charlotte Wahle
 Mr. & Mrs. Otto Weinberg
 Mrs. Edith Weissfeld
 Mrs. Jenny Wild
 Mr. & Mrs. Charles Wolff

Mr. & Mrs. Oscar Wortsman

One Kiddush was sponsored by the Congregation.

Once again we thank Mrs. Herta Hirsch for polishing our Torah-Silver and preparing, together with Mrs. Irma Hanauer, the breakfast for the Siyum.

Despite the adverse weather during the winter months and early spring our Shabbos services were always well attended and we were able, with only a few exceptions to have a Minyan on weekdays. We would appreciate some gentlemen coming forward and help us along.

For years two stones from the Synagogue in Munich (destroyed in June 1983) were encased below the pulpit. These stones are now on permanent display encased once again in a decorative container.

For the prompt and good reply to our Pessach appeal, many thanks.

To all our members and friends we wish a very pleasant and healthy summer.

Shalom,
 Oscar Wortsman

FAMILY CLUB

At this occasion let me look back and reminisce a little. Some 10 years ago, the existence of the Family Club seemed threatened. Mrs. Erna Heilbronn was sick at the time and Mrs. Irma Loewenstein and Mrs. Hilde Neuburger refused to run the Club. In order to continue, Mrs. Fanny Leidecker, Mrs. Liesel Sternheimer and myself decided to take over and thank G'd we are still going strong.

Today I would like to thank Mrs. Else Richmond for taking over while I was sick, also Mrs. Fanny Leidecker, Mrs. Betty Ibson and Mrs. Rosel Hirsch for being hostesses. My thanks also to Mrs. Zelda Kahn who always helped to contact the ladies needed for our games. Our traditional get-togethers enjoyed good attendance and, most importantly, a pleasant atmosphere. Our dedicated hostesses helped immensely to make our afternoons a success.

With personal good wishes for a healthy and enjoyable summer, my warm invitation goes to all old and new friends for another good season, please G'd, in the Fall.

Meta Weil
 Director, Family Club

CONGREGATION NEWS IN BRIEF



... the annual General Membership Meeting of the Congregation, which took place on March 16th, is reported in full elsewhere in this issue. . . .

... a report on the Annual Breakfast Conference of the Jewish Community Council and the Preservation and Restoration Corporation of Washington Heights-Inwood appears in this issue . . .

... the Pesach holidays were appropriately observed in our Synagogue with a fine attendance and participation of worshippers; the annual Siyum on Erev Pesach culminated months of Talmud study; the concluding day of Pesach featured *Yizkor* and *Ma'navot* prayers . . .

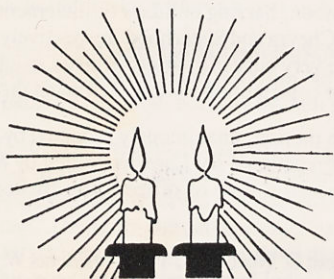
... as has become traditional, Yom Atzmaut, Israeli Independence Day, on the 5th of Iyar (May 14) was initiated by a special Memorial-and-Festive Service at its beginning on Tuesday evening, with appropriate words by Rabbi Kahn, Yomtov chant of Maariv and Hallel by Cantor Scharenberg, refreshments for the participants courtesy of President and Mrs. Wortsman . . .

... on Sunday, May 11th, two events took place in which many of our members participated: the annual Solidarity March for Soviet Jews (with Anatoly Shcharansky as celebrated hero), and the annual Community Dinner for the Hebrew Institute for the Deaf . . .

... a Washington Heights committee of responsible residents for educational excellence (in which our Congregation was represented) prepared the community for the School Board Election which took place on May 6th, once again a formidable task of great importance to our area . . .

... as posted on the Synagogue's bulletin board, the schedule of bus service to the cemetery includes the following Sundays: May 11, June 1, June 15, July 6, August 3, September 7, September 21, September 28 . . .

... the planned visit to the Yeshiva University Museum and a trip to Atlantic City will be reported in the next issue . . .



A SUGGESTION TO OUR MEMBERS

Our Congregation has received during the last years substantial amounts under the Wills of members and friends of our Congregation for the purpose of keeping the memory of their loved ones alive.

The form of such provisions usually reads as follows:

"I hereby give and bequeath the sum of . . . Dollars to Congregation Beth Hillel & Beth Israel, Inc. with present offices at 571 West 182nd Street, New York, N.Y. 10033, with the proviso that the Congregation causes Kaddish, the traditional prayer in commemoration of the departed persons, to be recited during the year of mourning and on the Yahrzeit days (the annual anniversary dates of my death)."

We suggest that our members and friends who want to act in a similar manner contact their lawyers and discuss with them the insertion of such a provision in their own Last Wills.

OSCAR WORTSMAN, PRESIDENT

GENERAL MEMBERSHIP MEETING 1986

The General Membership meeting of Congregation Beth Hillel & Beth Israel took place on Sunday, March 16, 1986, beginning as usual punctually at 11:00 A.M. Forty-nine members were in attendance, about the same number as in previous years, and indicating the level of confidence of our general membership in the Congregational leadership and Nomination Committee.

The minutes of the previous meeting, read by our Secretary, Mrs. Wahle, were approved by voice vote. President Wortsman greeted the assemblage, and presented his Presidential report. Our membership declined slightly to 638 members (151 couples plus 296 singles). An annual loss of about 5% of the congregational membership has been the norm of congregations in the majority of New York City localities during the past two decades. Mr. Wortsman continued with the observation that 'as far as we control our destiny, congregational matters are well under control'. We are favored with an excellent rabbi, a financially generous membership, and alert, responsible and effective committees. A recurrent problem is obtaining a minyan for each service. President Wortsman also pointed out the opposing trends of decreasing membership and increasing costs. He concluded with commending Mr. Schwartz on his effective functioning as office manager, and thanking his fellow officers and Board members for their loyal cooperation and time-consuming efforts in managing the Congregational affairs.

Our Treasurer, Mr. Hanau, presented a reassuring overview of our financial situation, and thought that the prospects for continued healthy finances were quite favorable. The chairman of the Synagogue Committee, Mr. Blank, encouraged members to bring complaints about aliyot to the Committee's attention. The Committee also identified three disturbances which impair the dignity of the Shabbat service: (1) the conversationalist, (2) the "greeter", and (3) the congenital Schmusser. Mr. Blank underscored Mr. Wortsman's plea for better minyan attendance. The reports by chairmen of the other committees ("Habayit", Social, Building, Jewish Community Council, Elderly) showed these committees to be busy and their activities appreciated by the membership. These activities included supervision of the roof-repair and synagogue painting by the Building Committee, two major jobs well done. Mrs. Weil's Family Club meets every Tuesday afternoon, barring holidays or inclement weather. Mr. Hirsch and Mrs. Blank reported as Presidents of the Chevra and Sisterhood, respectively. More men are needed to attend funerals. Sisterhood continues to be very busy in a variety of areas, usually with high accomplishments, not the least of which was a sizeable contribution towards defraying the cost of the synagogue painting.

The reports were followed by a motion, unanimously accepted by the membership, to modernize the wording in sections of the Congregational By-Laws as drafted by Mr. Gary Weil, attorney-at-law. The Nominating Committee, proposed a slate of officers and trustees (all incumbents) which was unanimously approved.

Reelected officers were: President O. Wortsman, Vice Presidents W. Blank, A. Hanauer, W. Michel, Treasurer, E. Hanau, Asst. Treasurer, K. Hirsch, Secretary, C. Wolff, and Recording Secretary, C. Wahle. Reelected trustees for three years were: W. Heumann, E. Roos, T. Spaeth, H. Speier, M. Weil and S. Stone.

Under "new business", Mrs. F. Blank made a constructive suggestion for increasing funeral attendances, and Mr. Spaeth voiced his delight in being able to attend this meeting, despite a two-and-one-half hour trip to come to it.

Rabbi Kahn ended the meeting with the incisive observation that organizations, to continue as viable, useful institutions, require creativity to fashion the "new", and maintenance to keep the "old" functional. Creativity brings forth an enthusiastic response, but maintenance demands some sacrifice. Our Congregation has enthusiasm; its members need to sacrifice more — in financial contributions, in synagogue attendance.

The meeting was adjourned, as demanded by tradition and appetite, at noon.

Eric Bloch

ALL IN THE FAMILY

It's quite a stretch of years since your columnist had last been in Eretz Israel and our recent pre-Pessach vist — besides the usual portion of sight-seeing — had an element of a busman's holiday: most of our three weeks' stay were spent "Kol be-mishpachah." Your reporter's linguistic talent, alas, isn't quite good enough yet to continue this column in Ivrit — so, onward in the usual style!

Again, those observing special birthdays, form an impressive array. Mrs. Margot Metzger and our popular Family Club Director, Mrs. Meta Weil are looking forward to a youthful four-score mark in June. In April Mrs. Lena Bloch celebrated her 85th birthday and so did Mr. Rudolf Bauer in May. That month gives reason for double felicitations to Mr. Emil Rosenbaum, celebrating his 90th birthday on May 11th and sharing with his wife Karoline their 60th wedding anniversary on May 24th. In February it was 50 years ago that Mr. and Mrs. Albert Reiss had sealed their union. Coming back to birthday celebrations, our list of nonagenarians continues with Mr. Pinkus Gostynski's 91st birthday in February, Mrs. Martha Bechhofer's 92nd in April, which month also featured Mr. Fred Heumann's 97th, while Mrs. Adele Lebrecht stands one year before the century mark in May and Mr. Charles Kraus is looking forward to his 95th birthday in June.

Once again we turn to "Grosselternfreuden." In April, grandsons were presented to Mr. and Mrs. Eric Oster, Mr. and Mrs. Sigmund Hirsch, and to Mr. and Mrs. Ernest Roos, while Cantor and Mrs. Jack Scharenberg had the simchah of getting a great-grandson. Mr. and Mrs. Harry Speier share in the joy of their granddaughter Caren Erica Schweidel's Bat Mitzvah on May 16, Erev Shabbat Parshat Emor and Mrs. Gerda Pollack's grandson Allen had his Bar Mitzvah. Mr. and Mrs. Manfred Walden's granddaughter Debbie Coopersmith will be married to Mr. Yossie Botnick on May 27th, Lag Be-Omer. We did have the pleasure of a chance meeting in Jerusalem with the Waldens and we also are conveying cordial greetings from Mrs. Rachel Stransky whom we met in K'far Saba.

The wedding of Lorraine, daughter of Kurt and Miriam Hirsch to Mr. Tzvi Berkson will take place on June 15th, the day after Shavuot. The simchot derived from our young adults are a fitting reminder of the gifts given them on their paths through life, not only by their parents; but also by their educators.

This column has learned of two recent honors, bestowed upon our own spiritual leader. At its *Chag Hasemikha* on April 6th, opening Yeshiva University's Centennial celebrations, Rabbi Shlomo Kahn was among several Rabbinic Awardees who received the *Aluf HaTorah* (Prince of Torah) Award "for dedication to Torah and Klal Israel." On April 13th, at its annual banquet, The Frisch School (Yeshiva High School of Northern New Jersey) presented to Rabbi Kahn the Educator's Award on the occasion of his concluding a decade in his position as a teacher of Judaic Studies.

Congratulating Rabbi Kahn for the highly merited recognition of his dedication to Jewish *Chinnuch* everywhere, we hope that we may benefit from his continued devotion as Moreynu Rav for many, many years to come.

Chag ha-Shavuot Sameach
Shalom ve-hatzlachah
THEODORE H. SPAETH



THANK YOU

My sincere thanks to Rabbi Kahn, Cantor Scharenberg, President Wortsman, the Chevra Kadisha as well as all members and friends of the Congregation for the thoughtfulness extended to me at the occasion of my bereavement at the loss of my dear sister.

Manfred Schoen

Our deepfelt thanks and appreciation to the Congregation for their thoughtfulness and kindness during the Shiva of our mother-in-law and grandmother Martha Loeb.

Mr. & Mrs. John Loeb and Martin

To Rabbi Kahn, for his many hospital visits and members of the Sisterhood for their kindness and generosity during and after my recent illness, my heartfelt gratitude.

Edith Stern

My sincere thanks to Rabbi Kahn, the Congregation and the Sisterhood for all the kindness during my illness.

Molly Berman

My sincere thanks to Rabbi Kahn, Presidents Wortsman, the Sisterhood and all my friends in the Congregation for their thoughtfulness extended to me on my recent special birthday.

Lena Bloch

My sincere thanks to the ladies of the Sisterhood and to all my friends for their thoughtfulness during my recent hospital stay.

Herta Spiegel

NEWS FROM THE JEWISH COMMUNITY COUNCIL

Among the numerous community services provided by our active Jewish Community Council, two items are here briefly sketched.

(1) SHMIRAH SECURITY PATROL.

An important component of the anti-crime program is the cruising of two patrollers in a car six evenings a week. The volunteers act as observers and report crime directly to the police precinct. Their visible presence serves as an effective crime deterrent and provides neighborhood residents with a greater sense of security. Because the program has only limited funding from a small grant (purchase of the vehicle) by the New York State Division of Criminal Justice and the Federation of Jewish Philanthropies, it relies heavily on volunteer participation. (Our Congregation has made a contribution to the program.)

(2) MARPEH CLINIC.

The Marpeh Clinic, developed to meet the specific mental health needs of the Orthodox Jewish community, provides the services of a qualified staff of professionals. The Clinic is located in an easily accessible shopping plaza on the Bruckner Expressway and White Plains Road, at a stop of the #36 bus. For those who are unable to travel to the Clinic, the Marpeh staff will be available one day a week at the Jewish Community Council office at 121 Bennett Avenue. For appointments call 759-7344 (Marpeh Clinic) or 568-5450 (JCC office).

(3) CLEAN HEIGHTS

A new intensive Police Task Force has been assigned to our area to eliminate drug traffic. The police urges everyone to alert them at once to any suspicious drug related activity in an apartment building, on the streets or in local stores. Please use the special police hotline designated for this purpose: 781-5258.

OUR NEIGHBOR'S 100th BIRTHDAY



Rabbi Shlomo Kahn

The skyline of Washington Heights boasts as an impressive landmark the amber-colored tower, topped by its green-roofed cupola of Yeshiva University's Main Center. Its Moorish style, contrasting sharply with the rest of the neighborhood's architecture, makes a stately statement: an oasis of Torah in what was at one time a desolate wilderness, void of Jewish knowledge. Times have changed, Judaism and Jewishness are now part of the street scene of Washington Heights, but the grandeur of that first building of what would in subsequent decades become an ever growing cluster of structures, indeed a multitude of learning centers, has remained a readily identified and recognized symbol the world over.

The ill-famed depression of 1929 robbed the small dome of its thin layer of genuine gold, which would gleam and glitter and dazzle in the bright sunshine. Never mind. "Look not at the container but rather at its content" advises the Mishna. And the likes of Yeshiva University has not been equaled at any time in history, anywhere in the world.

A presumptuous statement? Read on and judge for yourself.

Here is a genuine Yeshiva, in the study of the sacred texts patterned after the curriculum and sharply incisive "learning" of the celebrated Yeshivas of Lithuania, the "creams of the crop." Torah scholars deliver discourses on an academic level which matches (and more often than not surpasses) that of any Yeshiva anywhere else. Its students immerse themselves in the sea of Talmud, learn to swim and navigate it expertly, each in accordance to his ability and talents, and from them come forth leaders and laymen in vast numbers to swell the ranks of the knowledgeable and the committed.

Yeshiva University's prized centerpiece and dominant feature is its Yeshiva, officially named the Rabbi Isaac Elchanan Theological Seminary. But over the span of a century, bold innovative planning and concentrated efforts have established a bevy of undergraduate, graduate and professional schools, which buzz with activities around the "queen bee" to serve it and enhance it while taking cue and direction from it. Their names (and their graduates) have become beacons of light the world over: Yeshiva College, and Stern College for Women, Isaac Breuer College of Hebraic Studies, James Striar School of General Jewish Studies, Bernard Revel Graduate School, Harry Fischel School for Higher Jewish Studies, Albert Einstein College of Medicine, Sue Golding Graduate Division of Medical Sciences, Belfer Institute for Advanced Biomedical Studies, Wurzweiler School of Social Work, Ferkauf Graduate School of Psychology, Benjamin N. Cardozo School of Law, Yeshiva University of Los Angeles, Caroline and Joseph S. Gruss Institute in Israel — each with its own subdivisions specializing in particular fields, not including Yeshiva University's High Schools, libraries, museum, national and international community service programs.

This incredible complex, merely outlined here, deserving full description and evaluation for everyone of its numerous parts which are all vibrantly alive and constantly undergo development and streamlining, is unique, unparalleled by any Torah institution in the world today or in the past. Focusing on the Yeshiva itself, the Rabbi Isaac Elchanan Theological Seminary which was Yeshiva University's bedrock and remains its crown jewel, the following is excerpted from the official Centennial Publication.

The pioneers and trailblazers in founding of Yeshiva were a remarkable group of immigrants, Rabbis, teachers, tailors, peddlers, clothes dealers, publishers who were deeply concerned about the Jewish education and identity of their children and their children's generation. They became the backbone of the young school: pushkes in their homes provided an important source of support, they enrolled their children in the new school, and contributed to its leadership.

These immigrants forged a formula for survival in an unfamiliar culture — a distinctive philosophy of synthesis which laid the groundwork for the Western Hemisphere's major center of Torah learning and leadership.

(Continued on page 10)

OUR NEIGHBOR'S *(Continued)*

Through the application and reapplication of this formula — by holding fast to the ways of the Torah while exploring the paths of modern society — the emerging American Jewish community was able to respond to the questions and conflicts of each new generation.

In March 1896 Rabbi Isaac Elchanan Theological Seminary (RIETS) was established, with an enrollment of "several lads who wanted to improve themselves in the study of Torah." RIETS would be the first Orthodox rabbinical seminary in the United States.

The Seminary was named for Rabbi Isaac Elchanan Spektor (1817-96) noted rabbi of Kovno, Lithuania, one of the outstanding rabbinic scholars of the 19th century. Today, as the institution celebrates its Centennial in 1986, RIETS continues to carry forward the legacy of its founders. Standing tall as a Tree of Life within the Jewish community, RIETS is flourishing, nurturing scholars who will contribute creatively to the strengthening and preservation of the Jewish people and heritage.

RIETS began at 44 East Broadway and until 1915 the Seminary moved nine times. Its wanderings to larger quarters indicated the school's growth, support and stature. At the turn of the century RIETS had 45 students and weekly expenses of \$180. By 1924 some 600 men were enrolled and applicants were turned away for lack of space. The annual budget averaged \$200,000.

RIETS has had three presidents, each of them unique — outstanding talmidei hakhamin as well as talented scholars. In 1915 Dr. Bernard Revel assumed the presidency of the school, bringing to the office unparalleled zeal and daring, guiding the embryonic institution in its development into a center of Torah leadership, overcoming staggering financial obstacles. A scholar and author, he also taught a senior shiur and was closely involved with students. He died in 1940 at the age of 55. His commitment to building RIETS and the framework of Yeshiva University fostered further growth during the administration of his successor, Dr. Samuel Belkin.

A product of the yeshivot of Radin and Mir (a disciple of the saintly Chofetz Chaim), Dr. Belkin, who earned his Ph.D from Brown University, a scholar and administrator, taught Talmud and Greek and was dean of the Seminary before his election to the presidency in 1943. Under his inspired leadership, RIETS underwent great physical and academic expansion, growing as a center of international scope. Dr. Belkin was appointed Chancellor in 1975 and died in April 1976. He was succeeded by Dr. Norman Lamm.

A graduate of the Yeshiva, Dr. Lamm has the distinction of having earned Semikha from and done his Ph.D work under the Rav, Dr. Joseph B. Soloveitchik. A prolific writer, Dr. Lamm is especially known for his application of Jewish law to contemporary issues.

RIETS is the leading school in the nation for training of Orthodox rabbis. Its complex encompasses 12 educational entities, including Semikha programs, kollelim, and high schools; 10 service units; and 6 outreach programs. Among the more than 2,000 musmakim are some of the most distinguished rabbis, chaplains, scholars, educational administrators, executives of major Jewish organizations, and dedicated laymen in all parts of the world. To become a rabbi involves enormous scholarship, veneration of Jewish law and tradition, thorough knowledge of ceremonial practices, deep and abiding commitment, and dedicated professionalism. A humanitarian spirit and devotion to enhancing the quality of life for all people are particularly important.

The training required at RIETS mirrors the depth and breadth of commitment that is involved in bestowing Semikha. Once in the Semikha Program, conducted within the Rabbi Joseph B. Soloveitchik Center of Rabbinic Studies, the student has entered the most rigorous phase of his rabbinical training. He must become a master of Hebrew and Aramaic, and absorb the teachings and arguments of the Talmud and Codes, and related Responsa. In addition, tracks of study have been established in the pulpit rabinate, education, chaplaincy, and communal service. Complementing his rabbinic studies, the student completes degrees in a related field — Judaic studies, Jewish education or social work at one of the Yeshiva University's graduate schools. He may alternatively undertake rigorous kollel studies or a specialized program in Jewish thought.

To single out, from an illustrious roster of Torah scholars at Yeshiva University, anyone of stature, is both audacious and impossible. Yet the towering personality of our generation's foremost Talmudist and philosopher, the renowned Rabbi Joseph B. Soloveitchik (known as The Rav) is so bright a star in the firmament of Torah that no article can dare omit a brief biographical sketch.

During the past forty-five years, the Rav commuted weekly between Boston and New York, travell-

(Continued on page 11)

OUR NEIGHBORS (Continued)

ing almost a million miles to deliver shiurim — a feat unmatched by any sage in the annals of Jewish history. Born in 1903 in Russia, he received his talmudic education from his father, Rabbi Moshe, who thoroughly trained the Rav in the “Brisker” method, developed and pioneered by his grandfather, Rabbi Chaim Soloveitchik, which emphasizes incisive analysis, exact definition, and precise classification. Following a dozen years of rigorous study for eighteen hours a day, a new link was forged in a family of geonim dating back generations.

After being imbued with the religious and intellectual discipline of halakha, the Rav entered the University of Berlin where he earned his Ph.D in philosophy in 1931. Arriving in America he accepted the post of Chief Rabbi of Boston and founded New England’s first Hebrew Day School, the Maimonides School. In 1941, shortly after the passing of his father, the Rav succeeded him as instructor of Talmud and later Professor of philosophy at RIETS. From then on, the face of Orthodox Judaism in America was altered radically. His scholarship received wide exposure and his name quickly catapulted across the American horizon. The Rav has become the spiritual mentor of the majority of today’s Orthodox rabbis and community leaders, and his influence is felt in America and abroad. It is believed that the Rav taught, trained and ordained more disciples than any other in history. His shiurim are a hallmark of excellence in content, delivery and organization. In his matchless style, he challenges the audience with tantalizing questions and then proceeds to develop his theme through analysis and conceptualization. His scope of knowledge and sharpness of mind are phenomenal. Generations of talmidim, themselves having attained positions of prominence, as well as countless laymen look to the Rav with reverence as a luminary of the greatness magnitude.

Personal sentiments towards my own “rebbe,” Rabbi Dovid Lifshitz, under whom I have studied for many years prior to my ordination, and whose infectious warmth, love of man, and G’d, mastery of Torah and wise counsel make him a role model for thousands of admiring students, insist on making one more exception.

For four decades, Rabbi Dovid Lifshitz, the “Suvalker Rav,” favorite disciple of the renowned gaon, Rabbi Shimon Shkop, has been greeting his talmidim with a warm smile and firm handshake, always ready to listen to their problems, requests, complaints, and achievements. Except for his beard, now a silver-grey, Rabbi Lifshitz has changed little in the forty years that he has been giving shiurim at RIETS. His enthusiasm to spread Torah is undaunted, and his yearning to inspire others is undiminished. After all these years, “Rav Dovid’s” love, pride and affection for the Yeshiva and the students continue to abound.

The arrival of Rabbi Lifshitz in New York from Chicago, where he was rosh yeshiva of Beth Medrash L'Torah created a stir. Rabbonim, roshei yeshiva, and talmidim from other yeshivot traveled to Washington Heights to meet the Suvalker Rav. His shiurim at RIETS, his eloquent words of exhortation, the warm atmosphere in his private home especially at yomtov gatherings — the incomparable ambience and fellowship generated by him left an indelible mark on the students, who continue to keep up a close relationship with him long after they left the walls of RIETS. Rabbi Lifshitz embodies the Talmud’s statement that a “rebbe” becomes the spiritual father of his talmidim. He has become father to hundreds and hundreds of grateful disciples.

(Excerpted from profiles of Rabbi Soloveitchik and Rabbi Lifshitz, written by the late Rabbi Noah Goldstein, colleague and friend of this writer.)

By far not exhaustive, the above tribute to Yeshiva University at the Centennial of RIETS leaves much to be said about the many, many other schools and their success, all part of the institution but spread out in many localities, campuses, cities and countries. For the nucleus and heart of the University, the Yeshiva, two concluding remarks are in order. (1) Yeshiva University has accomplished what so many believed to be impossible: to maintain undiluted Torah study while at the same time pursue every avenue of secular education, without sacrificing by one iota anything from either of the two parallel goals. (2) The greatest, most convincing testimony of success is the fact that it has produced its own present faculty and administration. Yeshiva University graduates are delivering shiurim, training future leaders, lecturing in the colleges.

As it celebrates its one-hundredth birthday, the continuing progress and development, and the future of Yeshiva University are secure.

THE TWELFTH ANNUAL BREAKFAST CONFERENCE ON NEIGHBORHOOD PRESERVATION ON MARCH 23, 1986

The Twelfth Annual Breakfast Conference took place on a sunny Sunday morning at the Mt. Sinai Jewish Center. A most delicious, sumptuous breakfast was served by volunteer ladies to about 400 residents, elected officials, business people, religious and secular leaders of our community, before Rabbi Ralph Neuhaus delivered his invocation.

Our neighborhood being a community of immigrants, Rabbi Neuhaus reminded the congregants, we all have been immigrants at one time or another. The event focused on the state of our community, Washington Heights — Inwood. The speakers addressed the needs of our community, necessary cooperation of all multi-ethnic groups towards our common goals such as adequate security, good housing, cleaning up drug traffic and crime.

Borough President David Dinkins described our community as a mosaic. Enumerating the many problems facing us, he stressed the importance of being free of hatred and bigotry and having faith in the future in order to be able to work together successfully. As an illustration what combined efforts can accomplish, Dr. Eric Erlbach cited the defeat of the LaRouche candidates running in the last school board election. Congressman Ted Weiss emphasized, "we must remember why we are here and who we are." He related his and his family's arrival here on the day Hitler marched into Austria. Commenting on the way to help stabilize our community, Senator Franz S. Leichter stated, "when others ran away, we stayed." Judge Herman Cahn spoke about the many services the Jewish Community Council renders, particularly providing a comprehensive program for the elderly. Calling attention to the large gathering this morning, Mrs. Elisabeth Wurzbarger noted, "this proves that we are alive and well." She dwelled on the difficult struggle involved in improving the way of life for everybody.

Awards were given to some, for their services to this community. The guest speaker, our U.S. Senator Daniel Patrick Moynihan, was presented with a volume of the Horeb and the Nineteen Letters, by Rabbi Samson Raphael Hirsch.

Mr. Moynihan discussed the threat of neo-Nazi Lyndon H. LaRouche and his organization pose nationally. Referring to the recent election in Chicago of its two members, due to ill-informed voters, Mr. Moynihan praised our concerted efforts in the last school board election in our school district when we defeated all nine LaRouche candidates by informing the public of their true identity and waging a united campaign against them. Senator Moynihan continued detailing LaRouche's political extreme right-wing, antisemitic orientation, deceptive propaganda, cult-like brain washing and insidious infiltration into the Democratic Party even in high offices through elections. He mentioned Melvin Klenetsky running against him in a previous senatorial candidacy. "You stopped them cold," Mr. Moynihan added. "We can stop them again. We must."

The Breakfast Conference ended with Rabbi Shlomo Kahn reciting the benshen.

Charlotte Wahle

NOTE: The Senator's appearance, well-covered by the news media, and his major address, were reported prominently next morning in *The New York Times*. Subsequently, an op-ed article in *The Times* featured the entire speech, naming the Breakfast Conference of the Jewish Community Council of Washington Heights-Inwood as the Senator's platform. Moreover, credit for the defeat of LaRouche in our area is due to *Our Town*, as well as the efforts of our own Mrs. Wahle.

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RING OF TRUTH



Rabbi Shlomo Kahn

When a man takes a wife, he solemnly places a ring on the bride's right index finger (non-Jews use the fourth digit of the left hand, the "ring" finger) and, explaining his action, he pronounces the traditional words:

הרי את מקודשת לי
בטבעת זו כדת משה וישראל

"with this ring, you are consecrated to me in accordance with the law of Moses and Israel."

What is the significance of this ceremony?

Opinions advanced by secular reference books (the non-Jewish world also subscribes to the practice of using a ring) grope imaginatively.

Writes one: "It was the seal which gave a wife the right to represent her husband in every way . . . (as) 'And Pharaoh took off his ring from his hand and put it on Joseph's hand.' 'The king took off his ring and gave it to Haman.' (also) Judah (said to Tamar): 'what pledge shall I give thee, and she said thy signet...' The delivery of the wedding ring was a sign that the giver endowed the person who received it with the power he himself received."

(Radford: Unusual Words)

What is our side of the story? Though a wedding ceremony without a wedding ring seems unthinkable nowadays, there's no evidence that the ring played any role in the Jewish wedding in Bible and Talmud times. On the contrary, the Talmud, in discussing the topic, casually mentions many, many objects which the groom may hand over to the bride as token of marriage (silk, cup of wine, dates, grain, meat, etc), but the ring is conspicuously missing.

Halacha stipulates that, as one of the three ways in which a woman may become the wife of her husband, the groom gives something of value, anything at all (with only very few minor exceptions) to his betrothed. Based on this transaction, carried out with proper identification of intent (her willingness to accept, his verbally expressed wish to marry) the two become husband and wife.

Early in the period of the Gaonim (7th or 8th Century) it became customary to use a ring for this purpose. The famed Tosafist Rabbenu Tam, basing his opinion on a passage of the Talmud (Kiddushin 9a) ruled out a ring with a precious stone. The reason?

Diamonds and the like need expert appraisal as to value. All that glitters is not gold! The bride may be dazzled by a sparkling stone and think it worth a fortune whereas in reality it may be nothing but cheap glass. Having entered matrimony on false premises, the very legality of the transaction is questionable. (Shulchan Oruch Even HoEzer 31)

From the above, it's clear that the only requirements of the wedding ring are:

It must be the groom's property. It must have a minimum value (one pruto, probably less than a dollar). It may not contain a stone. And, since we stress the importance of a mitzvo, it should be placed on the more important hand (the right hand) and on the most important finger (index finger, with which we point and guide the pen).

Obviously, only one ring is used. The very essence of the ceremony is that the groom presents his property to the bride whereupon she gives herself to him. An exchange of rings, the so-called "double ring ceremony," is a Christian rite, which may invalidate the marriage altogether.

Decorative designs on the wedding ring are permitted. As a matter of fact, in olden times the ring was often an elaborately, exquisitely crafted piece of art. Some authorities even suggest the odd shape of a ring, round on the inside but square outside (Taame HaMinhogim #974, footnote).

(Continued on page 14)

RING OF TRUTH (Continued)

Traditionally, Pesach celebrates the "engagement" of G'd and Israel; Shovuos the "wedding," a daring yet typically Jewish thought, well documented by innumerable passages from Bible, Midrash and Talmud. It's a short step then to identify a daily religious practice as a visible allusion to this mystic concept.

When we bind arm and head in commitment to the service of G'd (tfilin) in commemoration of our acceptance of G'd's "proposal" at Sinai (*Naase Vnishmo*, "we do and listen"), we end up by winding the tfilin strap in ring form around the finger. And as we do it, we quote G'd's words of love:

וארשתיך לי לעולם
וארשתיך לי בצדק ובמשפט ובחסד וברחמים
וארשתיך לי באמונה וידעת את ה'

"And I will betroth you unto Me forever, and I will betroth You unto Me in righteousness and in justice and in love and in mercy. And I will betroth you unto Me in faithfulness and you shall know G'd." (Hoshea 2:21, 22)

(Taame HaMinhogim #24)


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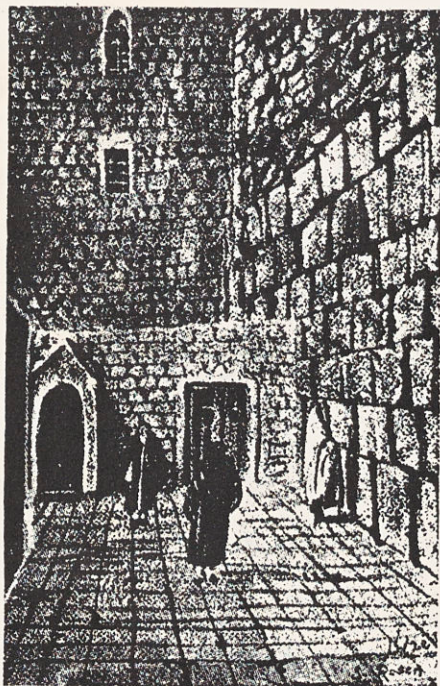
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"How happy am I to find a brother who shares my pain," he greeted Ussishkin. "I never come to the Kotel on Erev Rosh haShono because it's too far, but this year I felt compelled to visit the remnant of our Beth Hamikdosh."

And then, eyes sparking, he cried out: "Don't be discouraged! This will pass. They will never succeed; we shall! The day will come when we can approach this holy spot not bent over with distress but proudly standing tall!"

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STEINE, DIE IN DIE ERDE WACHSEN



Mehr als drei Millionen Jude lebten einst in Polen, nur noch rund 5000 sind es heute. STERN-Mitarbeiterin Marie Luise Kaltenegger beschreibt, wie es den Ueberlebenden der Nazi-Greuel in der Volksrepublik geht.

Juda Fraenkel, Herrenschneider, dreimal kurz lauten. Fuenf Namenskaertchen sind mit Reisszwecken an der schmalen Wohnungstuer befestigt . . . Im Trepenhaus mit dem abgeplatterten Putz riecht es nach Moder und Staub. Das Loch im Gangfenster ist notduerftig mit einem Stueck braunen Karton geflickt.

Leise oeffnet sich die Tuer. Ein kleiner schmaechtiger Mann verharret unbeweglich in dem grauen Daemmerlicht des Warschauer Miethauses. "Ja, bitte", sagt der alte Mann. "was will die Welt von Juda Fraenkel?"

Mit zusammengezogenen Schulterblattern, geht er durch den dunklen, mit allerlei Geruempel vollgestellten Korridor. Fraenkel im vierten Zimmer links. Die Waende sind kahl und schmutzig. Mitten im Raum steht eine Schneiderpuppe aus Holz. "Nehmen Sie sich einen Stuhl", sagt Fraenkel. "Besser gut gegessen als schlecht gestanden." Er stellt zwei Glaeser mit heissem Tee auf den Tisch. "Gast im Haus, Gott im Haus. So steht es geschrieben. Juda Frankel huestelt. "Als ob es mich nebbich noch viel kuemmerte, wo Gott ist". Er setzt sich auf das alte Sofa und ruehrt in seinem Glas. "Wie ein Jid heute in Polen lebt, wollen Sie wissen? Und da kommen siezu Juda Fraenkel? Lebt Juda Fraenkel?"

Er trinkt mit kleinen, vorsichtigen Schlucken und lehnt den Kopf zurueck. "Als die Deutschen kamen, ist Fraenkels Leben gestorben. Seit Treblinke und Auschwitz singt Fraenkel Totenlieder. Was sonst soll einer tun, der ueberlebt hat?" Er legt die Haende zusammen und fixiert einen Punkt an der riesigen Wand. "Mein Vater ist ein frommer Mann gewesen, brennende Augen hat er gehabt, und auf den Messiach hat er gehofft. Juda, der Sohn, hofft nicht. Er wendet getragene Anzuege und bekommt eine kleine Rente". Fraenkel schweigt lange. Das Ticken der Uhr fuehlt den duestern Raum. "Gehen Sie zu Kinkelstajjn", sagt Fraenkel. "Er ist der Vorsteher von allen Jidden in Polen. Finkelstajjn weiss, wo Fraenkel nicht weiss".

Im Empfang der israelitischen Kultsgemeinde in der Twarda-Strasse sitzt eine aeltere Frau mit Kniestruempfen aus Nylon und einem grauen Polyester-Unterrock. "Finkelstajjn ist da", sagt sie, ohne den Blick von der Zeitung zu heben. "Was soll er nicht da sein?" Das Buero des Gemeindevorstehers ist geraeumig und hell. Finkelstajjn, ein korpulenter Herr, kramt in einem Stoss von Papieren. "Juden in Polen? Heute?" Er dreht die Augen nach oben. "Die Juden sind in Brooklyn, nicht in Krazzew. Fahren Sie nach Amerika. Bei uns gibt es keinen Rebbe mehr mit Stremel und weissen Struempfen". Schwer atmend lehnt er sich zurueck und zeichnet mit dem Finger die Maserung der Schreibtischplatte nach. "Es sind keine jungen Leute nicht da in Polen", sagt er. "Geblieden sind fuenf – oder sollen es sechstausend alte Jidden – und viele Steine, die langsam in die Erde hineinwachsen. Die Gemeinde ist gross, nur die Welt ist klein, und ganz besonders klein ist sie in Polen."

An dem Tag, als die deutsche Wehrmacht die polnische Grenze ueberschritt, lebten in polen 3 000 000 Juden. Unmittelbar nach dem Krieg betrug ihre Zahl 55 509. Finkelstajjn ueberlebte versteckt in einem Schrank. Noch heute kann er nur im Sitzen schlafen, und seine Anzuege haengt er auf Kleiderstaender. Im Sommer 1946 wurden 155 000 Juden, die aus Polen in die Sowjetunion gefluechtet waren, repatriert. Zehn Jahre spaeter kamen nochmals 25 000 zurueck. "Fuer alles ist eine Zeit", sat Finkelstajjn. "Eine Zeit fuers Bleiben und eine Zeit fuers Laufen. Die Juden haben die Koffer gepackt und sind gelaufen. Die einen frueher und die anderen spaeter . . ." Das Rattern der Waggons mit den verschlossenen Luken hing noch in der Luft, als im August 1945 die ersten Pogrome in Krakau und Rzeszow losbrachen. Landauf, Landab wurden Juden aus Zuegen und Bussen gezerrt und durch die Strassen getrieben. In Kielce sahen Polizei – und Sicherheitskraefte untaetig zu, als 42 Juden mit Pflastersteinen und Eisenstangen erschlagen wurden. Gegen Ende 1946 hatten 100 000 Juden das Land verlassen.

(Continued on page 18)

STEINE (Continued)

Der zweite Exodus vollzog sich kurz nach Gomulkas Machtuebernahme im Jahre 1956. Der Moskauer KP-Chef Chruschtschow war nach Warschau gekommen und hatte sich ueber die grosse Anzahl von "Abramowitschs" in Partei und Staatsapparat mokierte. 50 000 Juden schnuerten ihr Buendel. Die dritte Massenemigration folgte dem Sechs-Tage-Krieg im Juni 1967. Alle Ostblockstaaten, mit Ausnahme Rumaniens, brachen die diplomatischen Beziehungen zu Israel ab und leiteten antizionistische Kampagnen ein. Vor allem die juengere Generation der polnischen Juden resignierte und wanderte aus. Zurueck blieben nur noch die Alten, die Mueden, die Beharrlichen.

Zum Tempel sind es nur ein paar Schritte. Vor dem schlichten Gebaeude mit den hohen Fenstern stehen ein paar alte Maenner. "Keine Gemeinde ohne Luftmenschen", sagt Finkelstajjn. "Menschen, die muessen leben von der Luft". Der Gemeindevorsteher setzt ein schwarzes Kaepfchen auf. "Die einzige Synagoge in Warschau", sagt er. "Und die ist noch zu gross". Finkelstajjn stuetzt sich auf das Pult des Vorbeters und starrt in den weiten hohen Raum. "Haben Sie von Gerschon Sirote gehoert? Er war der Caruso der polnischen Kantoren. Wenn er die Stimme erhob, ist wahrhaftig der Himmel aufgegangen. Die grossen Opernhaeuser der Welt haben viel Geld geboten fuer seine Kunst. Aber ist er nach New York, Paris oder Mailand gefahren? Nein, den Herrn zu preisen war seine Aufgabe. Hier hat er gesungen. Im Getto ist er zu Tode gekommen. Gebrannt hat er, wie eine Fackel brennt".

Finkelstajjn dreht das Licht an. Zehn siebenarmige Leuchter strahlen auf die weissgealkten Waende der Nozyk-Synagoge. Sie wurde auf Staatskosten renoviert. "Damit wir den auslaendischen Gaesten etwas vorzufuehren haben", sagt Finkelstajjn und laechelt. Pro Jahr fliessen 160 000 Dollar durch die Haende Finkelstajjns. Das Geld kommt aus Amerika und geht weiter an die Gemeinden in Bielsko, Legnica, Bytom, Czesochowa, Dzierzoniow, Gliwice, Katowice, Krakaj, Lublin, Lodz, Szczecin, Walbrzych, Warschau, Wroclaw, Zgorzelec und Zary k. Zagania.

"Jeder Jid hat das Recht auf ein koscher Mittag", sagt Finkelstajjn. "Das will bezahlt sein. Fuer Pessach brauchen wir Mazzemehl aus Budapest, und einmal im Monat kommt der Schaechter aus Pecs. Kennen Sie Herrn Timar? Ein feiner Jid". Finkelstajjn saeuft. "Arm sind wir an Leben. Ein Jid in Polen lebt nicht wie ein Jid das braucht. Haben wir einen Rabbiner? Nein. Haben wir einen Schaechter? Nein. Haben wir eine Schul? Nein. Wie lange noch werden wir den Schabbos ehren? Jede zweite Woch' stirbt ein Mensch".

Das Institut fuer juedische Geschichte liegt an der Swierczewskie-Allee. Dr. Jan Rauchwerger ist fuer das Archiv zustaeendig. Der ehemalige Oberst im Generalstab der polnischen Armee bedauert: Ueber die Zeit nach 1945 sind keine Materialien vorhanden. Die grauen Augen hinter der Lesebrille sind sehr wach, sehr kuehl. Gegenwartsgeschichte wird in Volksrepubliken unter Verschluss gehalten. Ausserdem ist die juedische Frage geloest, nicht wahr? Antisemitismus gibt es nicht. Derartig reaktionaerbuergerliche Abirrungen sind mit den Prinzipien des Sozialismus unvereinbar. Rauchwerger laechelt sanft. Aber da der Zionismus zu den extremsten und aggressivsten Formen des Faschismus und Imperialismus gehoere, ist der Anti-Zionismus ein wichtiger Bestandteil des ideologisch-politischen Ueberbaus. Jan Rauchwerger wurde 1968 aus der Partei ausgeschlossen und musste seinen Dienst bei der Armee quittieren. Der hochdekorierte Offizier wurde ueber Nacht zur Unperson: Jude ist gleich Zionist ist gleich Spion. Rauchwerger nimmt umstaendlich seine Brille ab. Er ist ins Leere gefallen und kann nicht einmal Jiddisch. Dafuer spricht er fliessend Russisch.

Dicht an dicht die Steine. Ein Geschlecht von Steinen. Das Haus des Lebens, der gute Ort, der juedische Friedhof. Verwittertes, umgestuerztes, aufragendes, schiefes Steinvolk, von Nessel und Farnen bedraengt. Baumwurzeln haben gefallene Steinplatten gesprengt, angehoben, zur Seite gekippt. Knorpelige Staemme wachsen ueber Eisengitter hinweg, schliessen sich um ein hartes, spitzes Metall. Vom Sturm gefaellte Baume liegen quer ueber den Grabmaelern. Moos kriecht ueber die hebraeischen Inschriften.

Da liegen sie: Finkelkrauts, die Fliederbaums, die Landaus, die Vogelmanns, die Silberbergs, die Berliberblaus, die Lichtenbaums, die Kraushaars, die Zederzweigs, die Gleichgewichts, die Saffians, die Veilchenfelds, die Seidenbeutel, die Nordwinds, die Feinmessers, die Pfefferbergs, die Edelsteins, die Bientals . . . "Suchen Sie Familie?", fragt ein alter Mann mit einer tief in die Stirn gezogenen Muetze. "Ein schoener Ort, so friedlich . . . Die hier liegen, haben einen ruhigen Tod gehabt. Die Zeit der Feuerofen ist ihnen erspart geblieben." Er neigt den Kopf, rueckt an seiner Muetze. "Taubmann, Jossele Taubmann mein Name". Von weither schneidet Hundegeklaff durch die kalte Luft. Dann ist es wieder still. "Selten, dass eine lebende Seele auf den Friedhof kommt", sagt Taubmann. "Dafuer laufen die Steine zusammen und sagen den Kaddisch".

(Continued on page 19)

STEINE (Conclusion)

Hoch aufragend ueber Gebuesch und Niedergehoelz woelbt sich die Kuppel eines Mausoleums. Getragen von vier Marmorsaeulen spannt sie sich ueber zwei Sarkophage. Das Grabmal der Poznanskis, der Textilkoenige von Lodz. "Die Rothschilds von Polen", sagt Taubmann. "In Palaestina haben sie gewohnt, Fabriken haben sie gehabt, Buttersemmeln haben sie gegessen, maechtig sind sie gewesen . . . Der Herr hat gegeben, die Deutschen haben genommen. Heute ist keiner mehr da, die Ruhestaette der Poznanskis zu pflegen".

Taubmann war Arbeiter in einer der Spinnereien der Grossindustriellen. Schwere Arbeit, karger Lohn. Waehrend die Frommen auf den Messias warteten, wartete Taubmann auf die Revolution. Er war beim Juedischen Arbeiterbund und hielt die Zionisten, ob links oder rechts, fuer abenteuernde Utopisten. Was braucht der Mensch eine Nation. "Ksch, ksch, ksch", sagt die alte Frau, die die Schluessel zur Aufbahrungshalle verwahrt, und scheucht eine weisse Gans aus dem Totenhaus. In dem anschliessenden Kaemmerchen werden die Leichen gewaschen und in weisses Linnen gewickelt. Wenns regnet und kein Toter auf der schwarzen Bahre liegt, haengt die alte Frau hier ihre Waesche zum Trocknen auf.

Der ehemalige Uhrmacher Sorgenstein wartet auf den Schaechter von Pecs. Ein weisser Hahn mit Kamm liegt mit gebundenen Beinen in einem Winkel des Bueros der juedischen Gemeinde in Lodz. "Ich bin 1911 geboren und der juengste Jud in Polen", sagt Sorgenstein. Er hat auf beiden Augen den grauen Star. "Mein Grossvater muetterlicherseits, Goldenzeil hat er geheissen, ist Buchbinder gewesen. Dreimal am Tag ist die Familie Hungers gestorben. Der Alte hat gelesen statt gebunden, verliebt ist er gewesen in die Schriften". Sorgsam packt Karoly Timar seine Schaechter-Utensilien aus. Ein Sortiment von breiten Messern, eigeschlagen in Wachslinwand. Er prueft die Schneide des kurzen Gefluegelmessers. Makellos glatt muss sie sein und haarscharf. Dem fluegelschlagenden Hahn wird der Hals zurueck gebogen. Ein kurzer rascher Schnitt. Das stattliche Tier flattert mit den Schwingen und sperrt den Schnabel auf. Ein paar Tropfen Blut fallen in den Kohleneimer. Sorgenstein schuettet das versickernde Rinnsal mit Asche zu. So steht es geschrieben. "Die Tiere tun mir leid, immer", sagt Timar. "Aber die Menschen haben mich gebeten zu schaechten, und so ist das meine Aufgabe".

Im heimatlichen uebt er nicht das Amt eines Schaechters aus. Er ist auch Gemeindeverwalter, Kassier und Oberkantor. "Schon als Kind habich ein Tuch ueber den Kopf gezogen und Kantor gespielt. Mein Vater ist Lehrer im Cheder gewesen. Geld war nie im Haus. Salzfisch haben wir gegessen. Meine Mutter hat dreizehn Kinder geboren". Behutsam faltet Timar den mattglanzenden Mantel aus Baumwollstoff zusammen. "Am 22. Mai 1944, nie werd' ich den Tag vergessen, sind wir auf Transport gegangen. Nach Auschwitz. Nur ein Bruder und ich haben ueberlebt". Timar faehrt seit sieben Jahren einmal im Monat in die DDR und nach Polen. Schaechtet sieben, acht Stueck Vieh in Berlin, fuef oder sechs in Warschau, drei oder vier Lodz und ebenso viele in Krakau. "Die Gemeinden sind klein", sagt er. "Wer ist noch da, um koscher zu essen? Im ganzen neuen Deutschland vielleicht 300 Seelen. Und wenn ich, Gott verhuetet es, erst gegen Monatsende nach Polen komme, dann haben die Menschen keine Fleischmarken mehr. Zu Hause in Ungarn ist das viel besser. Die Gemeinde ist reich an Gut und Leben. Bei uns gibt es noch Tanzen und Festefeiern. Hier ist nur Klagen und Steinestapeln".

Nicht weit von Warschau entfernt liegt Karczew. Einst ein juedisches Shtetl. Es gab den Wandertischler, den Bassgeiger, den Hausierer, den Fuhrmann, den Flickschuster, den Kleidermacher, den Narren, den Buchbinder, den Thoraschreiber und den Wassertraeger, den Aermsten von allen. Donnerstag war Markttag, und am Schabbes wurden Karauschen gegessen. Die niedrigen Haeuser sind noch da. Schief und eng saeumen sie die verwahrlosten Dorfstrassen. Umguertet von Geruempel, verrosteten Konservendosen und Gestruemp erhebt sich ein Huegel mitten in Karczew. Verstreut und halb in feinen Sand begraben liegen die Steine. Herrenlose Hunde laufen darueber hinweg. Ein vom Alter krummgezogener Mann wischt mit der Hand ueber die verschuetteten Ornamente der Grabsteine. Zerbrochene Kerzen fuer die Frauen, Opferbuechsen fuer die Woltaetigen und Buecher fuer die Talmudgelehrten. Auf der Strasse rumpelt ein Pferdewagen vorbei. Sonst ist es still. Vier Juden leben noch in Karczew. Nein, fotografieren lassen sie sich nicht. Keiner soll wissen, dass sie Juden sind.



REACHING JEWS THROUGH MUSIC



For a musician intensely bound to the Jewish heritage, there could be no better way to preserve the Jewish heritage than to foster and develop the music of the Jewish people. This has been the life work of Dr. Tzipora H. Jochsberger, who founded the highly respected Hebrew Arts School in New York City in 1952, and has just retired as its director after leading the school through three decades of musical growth, development, and change. Had it not been for the Nazis, however, she probably would have been retiring from a career as a Hebrew teacher in Germany. In 1934, as a student at the Jewish Teachers Seminary in Wurzburg, she came under the influence of the vibrant Rabbi Samson Raphael Weiss, who was later to serve in the United States as the executive director of the National Council of Young Israel. Though her home background had not been very religious, Tzipora, at the age of 14 "fell in love with Judaism . . . turned completely Orthodox . . . [and] tried to observe absolutely everything." Not surprisingly, this created difficulties with her parents, especially when she refused to eat with them; but she was already a strong-willed young woman, and her tears, honesty, and determination moved her parents to buy new dishes and utensils so that they would not be isolated from their only child.

At the same time that the world of Judaism was unfolding for Tzipora, she was introduced to the world of music by a friend she had met at the seminary. Leni Carlebach (who later became Mrs. Weiss) took the young Tzipora to chamber music concerts and introduced her to the beauty of music. Though Tzipora's family had owned the first piano in their tiny German village near Ansbach — her mother had taken in summer guests to pay for its purchase — and Tzipora's piano lessons had been with the best teacher available, ". . . everything I played sounded like a German march . . . even *Largo* by Handel." It was not until she came to Wurzburg that young Tzipora, who had always had difficulties practicing and had gotten by with sightreading and improvising (which years later made her very sympathetic towards students with a similar problem), began to realize how much she loved music. But because she considered music a very special calling and, she still remembers today, she asked herself "Who am I to go into it?" she continued her studies to become a Hebrew teacher.

This was already 1938, and Jewish parents were searching for ways to get their children out of Germany. By chance, Tzipora heard that the director of the Palestine Academy of Music was coming to Berlin to test young pupils so that they could be given visas to go to Palestine as music students. She travelled to Berlin with her father, was tested in piano, and accepted as "not too advanced but very musical." This was just prior to Kristallnacht — November 9, 1938 — and Dr. Jochsberger herself says: "It was really absolutely luck . . . music actually saved my life." It was not until March of 1939 that the certificate for Palestine arrived, and Tzipora left by train from Munich to Italy and then, by boat to Haifa.

Palestine was a revelation for this young Jewish girl from a German village. She could not believe that Jews could be workers, that roads and houses could be built by Jews. Shortly after she began her studies in piano and cello at the Academy of Music in Jerusalem, she started giving private piano and recorder lessons to children in order to support herself. She was also recommended for a vacancy at the Arab Teachers Training College, which had been opened under the British Mandate, and she set up a complete music program there for the upper class Arab girls who attended the school.

In the summer of 1947, Tzipora came to the United States to take courses at the Julliard School and renew her ties with her aunt and uncle who had been with her parents at Theresienstadt. She discovered that there was a large population of Jews in New York who had no knowledge of Judaism, and she was overwhelmed by the irony of the situation: in Europe so many Jews had died merely because they were Jews, and in the United States so many Jews were living without knowing what it meant to be a Jew. After she returned to Palestine, then in the process of becoming Israel, she began thinking of a way to reach American Jews through music — to awaken their Jewish spirit and identity using the Jewish melodies that were part of their heritage.

(Continued on page 21)

REACHING JEWS THROUGH MUSIC *(Continued)*

Now she became an individual with a mission which brought her back to the United States in 1950, "without a penny," she remembers. She received a small grant from the Jewish Agency's Department of Education and Culture then headed by the late Chaim Greenberg, a man who encouraged and helped her in many ways. She began seeking further support for her ideas, and when she was approached by the Hebrew Arts Foundation to start a Jewish music school on Sundays — so as not to violate the Shabbat — Tzipora recognized the opportunity and, in 1952 established the Hebrew Arts School for Music and Dance. It began with 18 children in two borrowed classrooms at the Ramaz School on East 85th Street. Her experience had taught her that the recorder is the easiest instrument for young children to learn, so she began with this instrument and simple Hebrew folk songs. The school offered one class in music and one in dance. Within a few years the school had outgrown its — by now — four borrowed classrooms, and with 50 students, moved to larger quarters first at Herzl Institute, and then at Histadruth Ivrit building on West 16th Street. The school remained there until 1972, the year, coincidentally, that Dr. Jochsberger was awarded her doctoral degree from the College of Jewish Music of the Jewish Theological Seminary.

It was at the Hebrew Arts School on West 16th Street, that I first met Tzipora Jochsberger when my own children became students at the school. On Sundays, cars were double-parked for blocks, with some car pools coming from New Jersey and Connecticut. Tzipora, who feels "very blessed that children take to her," had a personal relationship with all the children. Some of those children are now parents themselves and are bringing their own children — the second generation — back as students. Most of these parents have not become professional musicians, but they have fond memories of the school and music is an important part of their lives. Some of the school's graduates, however, have become musicians and music educators; some are performing artists; some are music therapists and composers.

Today, the Hebrew Arts School is located in its own new building, the seven-story Abraham Goodman House at 129 West 67th Street in Manhattan. It serves 350 children, close to 400 adults, and has a faculty of 90, some of whom are noted performers and composers, and "master teachers all." The school, chartered by the New York State Board of Regents since 1965, has added art and theater studies to the music and dance programs.

One former faculty member has opened her own school in Israel. The Jerusalem School for Music and Art, which serves over 400 children, provides fine instruction using the same Hebrew Arts School approach to quality music education in an atmosphere that is informal and warm. It was very exciting for Tzipora, during her last visit to Israel to see two little girls standing in the courtyard in front of the school playing duets from memory on their recorders.

Dr. Jochsberger's approach to music education encompasses learning by interaction. I have vivid memories of the weekly assembly programs that I occasionally attended while waiting for my children. The children themselves performed informally, and then Tzipora would ask the youngsters in audience what they had "heard" in the piece. There was never a wrong answer; whatever they heard in the piece, was in the piece. This was learning by indirection and at the same time enlarging the scope of music. It was also — for me — watching a superb educator at work.

The desire to present Jewish music in a professional way led Dr. Jochsberger to promoting concerts of Jewish music. The Hebrew Arts School now sponsors both a Winter Festival and a Summer Festival of Jewish Music, the annual series of four Jewish Heritage Concerts and a host of other programs of Jewish Music in the acoustically superb Merkin Hall which is part of the new building. Four years ago Tzipora founded the American Jewish Choral Festival, which is connected with Israel's Zimriah and brings together choruses from the entire East Coast. The school also houses an intimate art gallery and the Birnbaum Jewish Music library, which will be one of the largest in the United States, complete with archives and listening room. These are all parts of Dr. Jochsberger's larger vision of a center for all the Jewish arts.

Since the 1950's, Dr. Jochsberger has been composing, and on February 12, 1986 there was a concert devoted exclusively to her music. She plans to move soon to Israel and continue working there for her life-long concern, strengthening Jewish identity through music. She has already aimed at preserving the heritage of sacred and folk music of the various communities which comprise Israel society. She is convinced that bringing together these various strands of music into the mainstream of the music which is taught and performed in Israel, will serve as a unifying force for its people.

(Conclusion on page 22)

REACHING JEWS *(Conclusion)*

Tzipora's knowledge of being Jewish came very early, when as a young child in an anti-Semitic environment she was excluded from many things, but these negative experiences and those that followed only strengthened her total dedication to the Jewish people. The Hebrew Arts School that she founded and nurtured has become an important New York institution and has had a substantial influence on the Jewish local and national communities in the fields of both music and education. Its impact on individual lives has been enormous. This indeed fulfills the dream of Tzipora Jochsberger, a woman who realized, on a recent visit to Auschwitz where her parents had been murdered by the Nazis, that she may have been saved so that she could, through music, help rekindle the spark of Jewish identity buried within many uncommitted Jews.

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NAPOLEON: CHAMPION OF JEWISH RIGHTS



No other sovereign in history was as concerned with the welfare of the Jews and did as much for them as Napoleon Bonaparte. He had a remarkable knowledge of the Holy Scriptures and of Jewish history. When, in leisure moments, he would reach for the Bible, he would choose the Old Testament, which occupied the place of honor among the books he took with him on his campaign in Egypt.

It was at Gaza that Napoleon promised to return the Holy Land to the Jews and enable Jerusalem to recover its ancient brilliance under Jewish rule. Napoleon's plan to return the Promised Land to the dispersed Children of Israel was foiled by the naval battle of Aboukir (1799), where the French fleet was defeated by Nelson and the French armies decimated by pestilence.

The frustrated Egyptian undertaking may have been one of the failures he was thinking about when he said to his companions in exile: "The day will come when the greatest scientists and statesmen will regret that all my enterprises failed to have the desired success."

Napoleon, who vanquished kings and created new kingdoms at will, whose triumphant march through Europe and across the Alps was one uninterrupted glorious adventure, who signed the Concordat and made Constitutions and the Napoleonic Code, and who settled some of the most ticklish international problems, found time to direct his genius to the plight of an ill-treated minority existing on the margin of Christian society.

When the constitution for the kingdom of Westphalia, where Napoleon's inefficient and flighty brother Jerome was to rule as king, was being prepared by the statesmen Von Muller and Dohm, the Jews were guaranteed full rights as citizens. The "Jew taxes" were abolished. It was forbidden under penalty to call a Jewish citizen names that insulted his religion.

King Jerome Bonaparte, notorious for his thoughtlessness, took the credit for the work of his brother, the Emperor. The gratitude of the Jewish community was deep, as was expressed in a prayer recited at the synagogue on King Jerome's birthday. It said: "One favor has been granted to us by G-d. We have a wise and honest monarch reigning over us, who does not allow discrimination between Jews and other citizens of the country. He has put an end to insult and contempt."

Recently, statements by high Jewish leaders have been made regarding the creation of a Supreme Jewish Council that would eventually become a sort of Sanhedrin. This enormous project is by no means novel, for in 1806 Napoleon conceived a plan to bring back to life this supreme authority, which had disappeared with the destruction of the Temple.

History shows that wherever the Emperor's power reached, laws were promulgated granting equal rights to the Jews. Nevertheless, a new movement of anti-Semitism broke out during his reign. The peasants of Alsace voiced their protest against their Jewish creditors. Napoleon insisted that the municipality arbitrate the controversy and presided over it personally. He later decided it would be more convenient if the Jews handled their own affairs in the future. With this in mind, he ordered elections held among the Jews of the various countries over which he ruled for delegates to a convention to be held in Paris.

Representatives came from Germany, France and Italy. The assembly was presided over by Rabbi David Sinzheim. Twelve questions were discussed, chiefly concerning Jewish attitude towards the land in which they reside.

The answer to those questions were submitted to the Emperor. After a time, Napoleon's reply came: The Jews were to be granted every right of citizenship. His decision brought new life and inspiration to the hungry hearts of a long-suffering minority in the ghettos.

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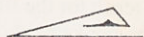
NAPOLEON (Continued)

Napoleon had a surprise in store for the assembly. He ordered the revival of the Sanhedrin, creating a replica of the ruling Jewish body of antiquity, with seventy-one members. The Jewish parliament would interpret the general laws and reconcile them to the Jewish law, eliminating those that were not convenient, in conflict, or doubtful. The high spirit and general happiness of the Jewish community found expression in the appeal for elections of candidates to the Sanhedrin:

Our fathers' fervent desire for centuries, which we never dared to hope for, will materialize before the surprised eyes of the world. The twentieth of October is the date set for the opening of the great Sanhedrin in one of the largest Christian cities and under the protection of our glorious and just Prince Napoleon.

The reconvening of the Sanhedrin took place, and the adopted resolutions were submitted to Napoleon. The Emperor's lucky star was about to decline, however, for the war with Prussia and Russia had broken out. With it the Sanhedrin sank into oblivion. Then came the battles of Leipzig and Waterloo, and Napoleon's defeat. The Emperor was taken prisoner and carried to exile on the island of St. Helena.

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IL GHETTO DI VENEZIA



Das juedische Viertel von Venedig liegt zwischen dem "Canale di Cannaregio" und dem "Rio di San Girolamo" im Nordosten der Lagnunenstadt. Unter dem "Sotoportego di ghetto" hindurch gelangt man in den "Calle di ghetto vecchio", eine langgezogene Gasse, welche einen auf den "Campiello delle Scuole" fuehrt, der seinen von den angrenzenden Synagogen "Schola Spagnola" und "Schola Leventina" erhalten hat. Wie kam es zur Gruendung des heute In Europa aeltesten Gettos?

Die Regierung der venezianischen Republik betsimmte in der Verordnung vom 29. Mai 1516, dass alle Juden Venedigs in einem einzigen Stadtteil zu wohnen haetten. Als Wohnort wurde ihnen der "Campo di ghetto novo" zugewiesen. Das Wort "Ghetto" leitet sich aus dem venezianischen "Geto" ab, welches "Giesserei" bedeutet. Im Bezirk, der den juedischen Buergern zugeteilt worden war, befand sich eine "neue" Giesserei, und so wurde das Quartier "Ghetto novo" genant. Das angrenzende Gebiet, welches der juedischen Bevoelkerung Jahre 1541 zugeteilt wurde, heisst "ghetto vecchio", da in jenem Quartier die "Alte" Giesserei situiert war. Laut anderer Meinung, kommt das Wort "Ghetto" aus dem Aramaeischen "get" Scheidung, also der Ort, wo die Juden in einer von der uebrigen Bevoelkerung abgetrennt wohnen. (Dr. phil. Salcia Landman)

Das "ghetto novo", damals vorwiegend von deutschstaemmigen Juden bewohnt, ist also paradoxerweise aelter als das "ghetto vecchio". 1633 schliesslich kam noch das "ghetto novissimo" hinzu, um der wachsenden Bevoelkerung das Bauen von Haeusern zu ermoeeglichen. Bezeichnend fuer die damalige prekaere Wohnsituation sind die "Scale Mate" fuef oft gar sechsstoeckige Gebaeude, welche fuer damalige Verhaeltnisse eigentlichen Wolkenkratzen gleichkamen; da rund ums Getto nur Wasser liegt, war man gezwungen in die Hoehe zu bauen.

Nach Sonnenuntergang wurden jeweils die Eingangstore an den "sottoportici" verriegelt, die Bewohner des Gettos in ihr eigenes Quartier eingeschlossen. Christliche Waechter patroullierten in Booten auf den umliegenden Kanaelen, um sicherzustellen, dass niemand das Getto verliess; mit Fanfaerenklaengen wurden dann des Morgens die Gettobewohner zum Tagwerk und Gebet gerufen. Im 16. Jahrhundert entfaltete sich bald ein reges kulturelles und geschaefliches Leben im Getto. Verschiedene Handwerkslaeden und Wechselstuben entstanden, viele Venezianer fanden sich bei den durch die Obrigkeit zum Pfandleihgeschaef verpflichteteten juedischen Geschaeftsleuten ein, um ein Pfand gegen Bargeld einzutauschen.

Das Getto wurde rasch zu einem Ort der Begegnung fuer Juden und Nichtjuden — nicht immer war dem so gewesen, wurde die juedische Bevoelkerung Venedigs doch Mitte des 15. Jahrhunderts vor allem durch die Dominikaner stark verfolgt. Den Juden Venedigs wurden auch hohe Steuern auferlegt, dazu waren sie verpflichtet, einen gelben Ring oder roten Hut zu tragen, um von den Christen unterschieden werden zu koennen. Die verschiedenen ethnischen juedischen Gruppen waren bestrebt, ihre eigenen Bethaeuser zu erbauen, und entstanden alleine im Getto zwischen Anfang des 16. Jahrhunderts und Mitte des 17. Jahrhunderts fuef verschiedene Synagogen, die heute noch alle zu besichtigen sind. Die weitaus groesste ist die 1555 — andere Quellen sprechen von 1584 — erbaute "Schola Spagnola", deren Inneres von unzaeahligen Kerzen und Leuchtern erhellt wird. Im letzten Jahrhrundert, am Abend von Rosch Haschana, explodierte im Innern der Spanischen Synagoge eine Bombe; wie durch ein Wunder blieben die Betenden unverletzt.

Fast alle Synagogen sind in Wohnhaeusern integriert, einzig die "Schola Levenetina" ist in einem freistehenden Gebaeude untergebracht. Viele Haendler aus der Levante liessen sich in Venedig nieder, da diese Stadt das 15. Jahrhundert hinaus ein wichtiges Zentrum im Handel zwischen Orient und Okzident war. Die levantinischen juedischen Kaufleute bemuehten sich, ein eignes Gotteshaus zu errichten, um so ihrem Ritus entsprechend beten zu koennen, und so entstand die "Schola Leventina", die aeusserst reich an kunstvollen Marmorarbeiten ist. Die wurde vom Kuenstler Brustolon eigens aus kostbarem

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GHETTO (Continued)

Holz geschnitzt. Ueber dem Eingangstor prangt ein Relief: "Gesegnet seien alle jene, welche hereinkommen und alle jene die hier hinausgehen". In der 1531 erbauten "Schola Canton" sowie in der "Schola Tedesca", 1528 gegruendet, wird nach aschkenasischem Ritus gebetet, in den uebrigen nach sefardischem Brauch. Die juengste im Getto gebaute Synagoge ist die "Schola Italiana" (1575). Ihre schlichte Ausstattung widerspiegelt die oekonomische Situation der damals alteingesessenen venezianischen Juden. Aron Hakodesch ist ein Geschenk von Benjamino Marina di Consiglio und wird von vier korinthischen Saeulen, im barocken Stiele geschnitzt, umgeben. Nahe der Spanischen Synagoge befinden sich die Lokalitaeten der "Comunita Israelitica di Venezia", wo ich von Vicepresidente Luciano Sinigaglia zu einem Gespraeche empfangen werde. Ueber dem Eingang des ehrwuerdigen Hauses eine Gedenktafel: "Adolfo Ottolenghi. Rabbino di Venezia del 1919 al 1943". Luciano Sinigaglia ist stolz auf die kulturellen Aktivitaeten, welche die heute 700 Mitglieder zaehlende Gemeinde organisiert. Im Dezember 1984 wurde eine Ausstellung "Venezia - Jeruschalaim" des Bildhauers David Peer gezeigt, und im "Centro di Studi Ebraico" veranstaltete die juedische Gemeinde verschiedene Diskussionsabende.

Mit Unterstuetzung des italienischen Staates und der Stadt Venedig sollen die jahrhundertalten Synagogen sorgfaeltig renoviert werden, die "Schola Italiana" wird zum gegenwaertigen Zeitpunkt gerade einer Renovation unterzogen. Hauptsorge fuer Signore Sinigaglia ist ein Entscheid des obersten italienischen Gerichtshofes vom 30. Juli 1984: Er hat in seinem Entscheid den Artikel der "Legge sulle Comunita" fuer unguelteig erklaert und damit das Obligatorium der Einsschreibepflicht fuer Gemeindemitglieder aufgehoben. Die "Comunita Israelitica di Venezia" zaehlt nur auf die Loyalitaet ihrer Mitglieder und bittet diese, auch weiterhin der Gemeinde beizutreten, um so das Ueberleben und die Zukunft der juedischen Gemeinde zu sichern. Ein weiterer Anziehungspunkt fuer Touristen aus aller Welt - neben den Synagogen - ist das juedische Museum von Venedig. Es beherbergt eine einzigartige Sammlung von juedischen Kultusgegenstaenden aller Art, die vornehmlich aus dem 17. Jahrhundert stammen. Neben wertvollen Manuskripten sind in dem 1953 gegruendeten Museum, welches im selben Gebaeude wie die "Schola Grande Tedesca" untergebracht ist, auch kostbare Stoffe und altes venezianisches Silbergeraet zu bewundern. Auf der gegenueberliegenden Seite des "Campo ghetto novo" liess der Stadtrat von Venedig sieben Flachreliefs, welche der Stadt vom Bildhauer Arbit Blatas geschenkt wurden, unter einem symbolischen Stacheldraht anbringen, um in einer szenischen Darstellung des Judenmordes die Erinnerung an die Opfer des Zweiten Weltkrieges wachzuhalten. Unmittelbar neben dem Werk von Blatas befindet sich die 1890 gegruendete "Casa israelitica di riposo", das juedische Altersheim Venedigs, welches nicht nur seinen Pensionaeren ein Heim bietet, sondern auch der "Comunita Israelitica di Venezia; als Versammlungs- und Konferenz-zentrum dient.

Ueber Mittag wird im Altersheim auswaertigen Gaesten eine koschere Mahlzeit serviert, empfehlenswert sind auch die "dolci ebraici", welche in der Baeckerei in der "Calle di ghetto vecchio" zu kaufen sind. Daneben besteht eine Macelleria, die koscheres Fleisch verkauft, und im "forno azzime" werden heute noch Mazzot und Pesachspezialitaeten gebacken. Verschiedene Handwerkslaeden, darunter auch derjenige des Glaskuenstlers Gianfranco Penzo, verkaufen Chanukkaleuchter, Schabbatkerzenhalter und anderes Kunsthandwerk, welches von der langen Tradition venezianischer Silberarbeit zeugt. Im Jahre 1943 mussten sich auf Geheiss der faschistischen Machthaber ueber 200 Juden auf dem "Campo di ghetto novo" zur Deportation besammeln - von einer verwitterten Mauer herunter kuendet eine Gedenktafel vom Tode eines Gemeindemitgliedes: "Dottore Giuseppe Jona. Arzt. Gestorben im 2. Weltkrieg". Ob er wohl seine letzte Ruhestaette auch auf dem Friedhof von Lido gefunden hat?

Von M.D. Herzka

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THE RISHONIM OF ASHKENAZ (after Rashi)



A continuation of the discussion of the Tosafists and the Rishonim of Ashkenaz, France and Germany.

While Rashi's Talmud commentary is the most widely used and known, the commentary of the *Tosafot* (literally, additions) is close behind: today, both commentaries appear alongside the text in every printed edition of the Talmud. The *Tosafot* are collections of comments on the Talmud characteristic of the schools of France and Germany in the 12th-14th centuries, arranged according to the order of the Talmudic tractates. Often using Rashi as a point of departure, the Tosafists (authors of the *Tosafot*) employed a dialectical method in their commentary: working on the assumption that the legal system of the Talmud is divine, they were "attuned to every whisper of a contradiction" (R. Dr. Haim Soloveitchik) in an attempt to harmonize any apparent discrepancies within a *sugya* (self-contained passage of *gemara*) or between *sugyot*. Characteristic of the Baalei *Tosafot* (Masters or authors of the *Tosafot*) is a previously unparalleled and extensive use of the Jerusalem Talmud as well as a concern with the derivation of *halakha*. In rendering halakhic rulings the Tosafists treated *minhag* (prevalent custom) with enormous respect; the practices of the Jewish communities in Ashkenaz were regarded as presumptively justified and were often judged on par with a contradictory Talmudic text.

Although there were hundreds of Tosafists in France and Germany in the 12th-13th centuries, those who overshadow the others and best epitomize the spirit of the Tosafists, are Rashi's descendants: **Rashbam** and his brothers, the **Rivam** (R. Yitzchak b. Meir, 1090-1130, France) and **Rabbeinu Tam** (R. Yaakov b. Meir, 1100-1171, France); and Rabbeinu Tam's nephew, the **Ri** (R. Yitzhak b. Samuel Dampierre, 1120-1200 France). R. Tam (*tam* means, literally, a "wholesome man"), the leading halakhist of his day, was the chief architect of the *tosafot*, laying down the pattern and final forms; it was said that "no one excelled in such intricate Talmudic analysis since the days of the Amoraim." Very little remains of the original language of R. Tam's statements or of the original notes of the Ri; although the *Tosafot* are characterized by keen thought and great originality, it is difficult to distinguish an individual style or approach from among the many Tosafists, especially since the *Tosafot* in their final form involved a great deal of teamwork. In any event, the influence which the *Tosafot* have on the entire history of Talmud studies up to the present is inestimable.

Hasidim

In contradistinction to the lasting impact of the Tosafist movement lies the short-lived movement of German Hasidim, (not to be confused with the movement founded in Eastern Europe in the 18th Century by Israel, Baal Shem Tov, which carries the same term, and whose followers live all over the Jewish world today). Unlike the Tosafists, who brought about an intellectual revolution in talmud study, the **Hasidei Ashkenaz** (devout ones of Germany) stressed the need for extreme piety. In his classic work, *Sefer Hasidim*, R. Yehuda HaHasid (Germany, 1150-1217) admonished the Jew to live up to the purest ideals of the Torah and strive for observance of the *mitzvot* (commandments) in a way that goes above and beyond the call of *halakha*. The movement stressed the need to follow *ratzon ha Borei*, the will of G-d, and adhered to the notion of *tikkunei tshuva* the performance of specific acts of penance to expiate specific sins. Although the general thrust of German Hasidism did not survive, the notion of *tikkunei tshuva* did have a lasting impact on Jewish pietism in general.

(Continued on page 28)

RISHONIM (Continued)

Although Ashkenazi Jewry produced an impressive list of prominent Bible commentators, talmudist halakhists, kabbalists and *paytanim* (composers of *piyyutim*, liturgical hymns) throughout the period of the Rishonim, continuity was difficult to maintain as there was an exorable decline in the legal status of the Jews throughout the late Middle Ages. In 1394 a series of persecutions and expulsions culminated in the final banishment of the Jews from a by-then unified France, and the Jews did not reenter that land until the 17th century. The Jews of Germany suffered a somewhat better fate: the growing decentralizations of authority in Germany prevented a general expulsion, thus affording Jews the opportunity to move from province to province in the wake of local expulsions. Towards the end of the period of the Rishonim, Ashkenazi Jewry experienced a marked shift to the east, since the Polish kings often encouraged Jews to settle in their country. This shift effected a resurgence of Jewish scholarship in Eastern Europe which reached its peak during the following period of the *Ahronim* ("later" scholars). What might have developed if the communities of France and Germany had not suffered persecutions and expulsions can only be guessed; on the other hand, the tremendous amount of creative intellectual activity that **was** and that **did** survive is documented fact. The inspired words of Rashi and Tosafot speak for themselves.

Maidi Katz

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 Herta Salomon, nee Forst formerly Vallendar

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WE REMEMBER

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

<i>June</i>	<i>Sivan</i>		<i>June</i>	<i>Sivan</i>	
15	8	Sally Hirsch	25	18	Michael Lichtenthal
15	8	Anna Pollack	26	19	Jenny B. Baerwald
15	8	Renate & Sally Pollack	26	19	Julius Dreifuss
15	8	Walter S. Ronner	26	19	Rosa Fussmann
16	9	Balbine Heldmann	26	19	Malchen Gottlieb
16	9	Samuel Hess	26	19	Richard Jung
16	9	Leonie Schlossberger	26	19	Hugo Mannheimer
16	9	Philip Wolfermann	26	19	Leopold Meyer
17	10	Alfred Katzenstein	27	20	Amalie Baum
17	10	Louis Weil	27	20	Harry Lessheim
17	10	Jacob Winter	27	20	Walter Rosenbaum
18	11	Nanny Frank	27	20	Arthur Schloss
18	11	Caroline Kronenberger	27	20	Johanna Sommer
18	11	Kurt Nathan	28	21	Sophie Daniel
18	11	Friedrich Schwarz	28	21	David Gunzenhaeuser
19	12	Martin Israel	28	21	Rosa Katzenstein
19	12	Reinhard Loewengart	28	21	Jakob Levis
20	13	Isak, Bertha, Else, Heinz Erwin & Irma Bratt	28	21	Jakob Plawner
20	13	Lina Buchheim	28	21	Max Schloss
20	13	Louis Jonas	28	21	Herman Speier
20	13	Siegfried Mendle	28	21	Helene Spaeth
20	13	Adolph Sandler	29	22	Gustav Wahle
21	14	Paul Adler	29	22	Arnold Berney
21	14	Frieda May	29	22	Fred Schindler
21	14	Jacob, Frieda & Liselotte Schiff	29	22	Max Strasburger
			29	22	Fritz Schiff
			30	23	Herman Rosenthal
			<i>July</i>		
22	15	Henriette Buxbaum	1	24	Wilhelm Feuer
22	15	Felix Jonas	1	24	Martin Heineman
22	15	Johanna Kaufman	1	24	Siegfried Loew
22	15	Clementine Krueger	1	24	Dora Meyer
22	15	Louise Levy	1	24	Hans Neubauer
22	15	Leopold Markus	1	24	Julius Reinstei
22	15	Pauline Schloss	1	24	Else Schloss
24	17	Benno Baumann	1	24	Ernest Rosenberg
24	17	Emil Gundel	2	25	Max Neumann
24	17	Robert & Elise Hirsch	3	26	Dr. Leo Richmond
24	17	Rosa Klar	3	26	Ernst Simon
24	17	Betty Traub	3	26	Harry Siegel
25	18	Alice Dressler	3	26	Selma Stern
25	18	Paul Holtzman	3	26	Bertha Wolfsheimer
25	18	Fred Kahn	3	26	William Basch
25	18	Martha Kahn	4	27	Ludwig Bauernfreund
25	18	Curt Lauter	4	27	
25	18	Amalie Levis			

(continued on next page)

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We Remember (continued)

<i>July</i>	<i>Sivan</i>		<i>July</i>	<i>Tamuz</i>	
4	27	Frieda Lehmann	21	14	Julius Abraham
4	27	Otto Morgenthau	21	14	Flora Marx
4	27	Kurt Zechermann	21	14	Rudolf Sinsheimer
5	28	Hilde Kahn	21	14	Leopold Sonneberg
5	28	Sigmund Marx	22	15	Edgar M. Loew
6	29	Erna Katzenstein	23	16	Arthur Einstein
6	29	Moritz Mayer	23	16	Abraham Rosenthal
6	29	Samuel Silbermann	24	17	Sally Lewy
6	29	Betty Silbermann	24	17	Jonas & Amalie Roer
6	29	Rosa Stern	25	18	Emma Behrens
6	29	Gisela Sundheimer	25	18	Lucie Furstenberg
7	30	Max Alexander	26	19	Ida Dreyfuss
7	30	Frida Hirsch	26	19	Mathilde Gottlieb
7	30	Richard Katz	26	19	Leopold Lemke
7	30	Martha Leitner	26	19	Selma Schlesinger
7	30	Albert Spaeth	26	19	Julius Schoenberg
	<i>Tamuz</i>		27	20	Herta Levi
8	1	Carl Bergman	27	20	Herman Schartenberg
8	1	Max Erman-Bach	28	21	Lina, Siegfried & Wolfgang Frankenstein
9	2	Herta Levy			
9	2	Julia Noy	28	21	Gustav Gruenberg
10	3	Amalie Eberhardt	29	22	Rosel Kahn
10	3	Maurice Gudoff	29	22	William Kugelman
10	3	Jettchen Stern	29	22	Salomon Lehmann
10	3	Joseph Voss	29	22	Julius Lippmann
11	4	Doris Baer	29	22	Rika Seligmann
12	5	Bertha Kahn-Bruchfeld	30	23	Charlotte Hammel
12	5	Leopold Henlein	30	23	Erich Lauter
12	5	Hermann Hirsch	31	24	Dr. Leopold Frei
12	5	Amalie Rosenberg	31	24	Eva Lachman
13	6	Emma Baer	31	24	Amalie Neumann
13	6	David & Rosa Frankel	31	24	Pauline Reis
13	6	William Goldschmidt	31	24	Fanny & Julius Schaler
13	6	Lisl Schuelein	31	24	Leo, Martin & Walter Spicker
15	8	Judith Berman			
15	8	Harry Loewenstein	31	24	Emma Willner
15	8	Gabriel Schloss	<i>August</i>		
16	9	Max Bruchfeld	1	25	Josef Abramson
16	9	Alma Gutman-Sucher	1	25	Ernst Bauernfreund
16	9	Moses Hess	1	25	Johanna Goldstein
16	9	Marianne Sondheimer	1	25	Irma Haas
16	9	Ludwig Goetz	1	25	William M. Kreisle
17	10	Efroim Birman	1	25	Norbert Neumann
17	10	Lisa Lauber	1	25	Fanny Rosenthal
17	10	Thekla Lewy	1	25	Anna Singer
17	10	Rebecca Schoemann	1	25	Fred Stone
18	11	Leo Basch	2	26	Lola Friedman
18	11	Max Strauss	2	26	Karl Gutmann
18	11	Selma Furcht	4	28	Rosa Breslauer
18	11	Walter Friedman	4	28	Louis Cohn-Victor
19	12	Isidor Brunn	4	28	Albert Gutkind
19	12	Lina Frei	4	28	Hannchen Heilbrunn
20	13	Bernhard Hirsch	4	28	Max Jacob
20	13	Isaias Weiskopf			
21	14	Leo Forchheimer			

(continued on next page)

We Remember (continued)

<i>August</i>	<i>Tamuz</i>		<i>August</i>	<i>Av</i>	
4	28	Fred & Lucille Roland	21	16	Julius Hamburger
4	28	Albert Schwager	21	16	Adolf Gottlieb
4	28	Isadore Wormser	21	16	Martin Kreisle
5	29	Paul Ernst	22	17	Martin Brunn
5	29	Blanca Marx	22	17	Leopold Eichersheimer
5	29	Bettina Sonn	22	17	Ricka Frank
	<i>Av</i>		23	18	Ida Goldberg
6	1	Walter Kahn	23	18	Lina Hellmann
7	2	Bernard Gootter	23	18	Sigmund Schloss
7	2	Lothar Herz	24	19	Albert Blank
7	2	Adolf Stern	24	19	Joseph Hamburger
8	3	Anna Dicker	24	19	Benjamin F. Herz
8	3	Klara Rothschild	24	19	Louis Wolfsheimer
9	4	Martha Levi	25	20	Horace E. Bauer
10	5	Irma Loewenstein	25	20	Ernestine Hirsch
10	5	Sophie Marx	25	20	Richard Hirsch
10	5	Siegfried Salomon	25	20	Rosalie Meyer
11	6	Jocheved Auer	26	21	Karoline Bloch
11	6	Sara Gruen	26	21	Willi Blumenthal
11	6	Leopold Stern	26	21	Max Meir Karpf
11	6	Ellen Strauss	26	21	Bertha May
12	7	Joseph Bender	26	21	Salomon Tannenbaum
12	7	Hugo Loewenstein	27	22	Arthur Neu
12	7	Franz Regensburger	28	23	Rosel Hersch
12	7	Clara Schnell	28	23	Max Schwarz
13	8	Dr. Fred Dreifuss	28	23	Arthur Simonsohn
14	9	Willi Heinsfurter	28	23	Max Wolf
14	9	Selma Lesser	29	24	Rudolf Bauer
14	9	Else Starkhaus	29	24	Jettchen Goldschmidt
15	10	Gertrude Hirsch	29	24	David Katzenstein
15	10	Rose Royce	29	24	Walter Lachmann
16	11	Albert, Anita & Hedwig Pollack	29	24	Elfriede Pollack
			29	24	Max Schwarz
16	11	Alfred, Siegfried, Rudolf & Emmy Schloesser	30	25	Anna Bauernfreund
			30	25	Adolf Blumenthal
16	11	David Stern	30	25	Josef Goldschmidt
16	11	Rudolf & Erna Tannenbaum	30	25	Hannah Goldsmith
16	11	Kurt Tannenbaum	30	25	Moritz Gottschalk
17	12	Oskar Gruenbaum	30	25	Nathan Mathes
17	12	Max Kahn	31	26	Frederick S. Braun
17	12	Julius Kraft	31	26	Siegfried Frank
17	12	Sigmund Neumark	31	26	Lazarus Herz
17	12	Martin Saul	31	26	Erna Klein
18	13	Recha Levitus	31	26	Sigmund Markus
18	13	Lazarus Strauss	31	26	Heinrich Wortsman
19	14	Mathilde Lendt	<i>September</i>		
19	14	Alfred Sherlin	1	27	Ernestine Lehmann
19	14	Salli Stern	1	27	Fanny Loew
19	14	Jenny Strauss	1	27	Camilla Michels
20	15	Paula Heumann	1	27	Hilde Schwager
20	15	Fritz Levite	2	28	Babette Levi
20	15	Miriam Nussbaum	2	28	Jeanette Tannenbaum
20	15	Emilie Wimpfheimer	3	29	Julie Katz
21	16	Max Blumenthal			

(continued on next page)

We Remember (continued)

September	Av		September	Elul	
3	29	Lina Rosenthal	20	16	Louis Straus
3	29	Betty Oppenheim	20	16	Leopold Tannenbaum
3	29	Fred Tager	21	17	Leo Aach
4	30	Oskar Cahn	21	17	Fritz Gern
4	30	Frederick Jellinek	21	17	Erna Liebenstein
4	30	Ludwig Stahl	21	17	Julius Schaefer
4	30	Eugene Stern	22	18	Bernhard Greenbaum
4	30	Siegbert Weil	22	18	Arnold Rosenstock
	<i>Elul</i>		22	18	Siegmund Schwarz
5	1	Daniel Gottlieb	23	19	Johanna Stern
5	1	Heinrich, Wilhelm, M.	23	19	Jacob Wachenheimer
		Julius, Jettchen & Senta	24	20	Max Levite
		Levi	24	20	Joseph Silberman
5	1	Flora Neuburger	24	20	Adolf Traub
6	2	Clara Lindheimer	25	21	Gustav Kahn
6	2	Josef Pretsfelder	26	22	Betty Blumenthal
6	2	Dr. Emmerich Wellisch	26	22	Sophie Levy
7	3	Blanche Rothstein	26	22	Arno Trautman
7	3	Arthur Sonneberg	27	23	Olga Jonas
7	3	Benno Sternfels	27	23	Simon Levite
7	3	Clara Strauss	27	23	Stephan Mondschein
9	5	Rika Bender	27	23	Rosa Rothstein
9	5	Heinz Moritz Lippmann	28	24	Sally Friedberg
9	5	Leopold Lindheimer	28	24	Bertha Hofmann
10	6	Hildegard Hoffman	28	24	Rose Lang
10	6	Eva Veisz	28	24	Emma Moses
10	6	Ruth Zimmerman	28	24	Susan Rosenthal
11	7	Josef Wolf	28	24	Dr. Norbert Rothstein
12	8	Karoline Hirsch	28	24	Else Seligmann
12	8	Martha Levor	28	24	Hermann Seligmann
12	8	Siegfried Stein	29	25	Ferdinand Baumann
13	9	Julius Hirsch	29	25	Bernhard Groeschel
13	9	Jacob Nartel	29	25	Dina Hirschmann
13	9	Siegfried S. Nordschild	29	25	Salli Kahn
14	10	Sussman Moses	29	25	Dr. Leo Stahl
14	10	Louis S. Obermeier			
15	11	Georg Lendt	<i>October</i>		
16	12	Dr. Franz Bergman	1	27	Traute Feith
16	12	Rose Spaeth	1	27	Daniel Guggenheim
16	12	Harry Stern	1	27	Ida Meyer
17	13	Heinrich Bloch	1	27	Jacob Sommer
17	13	Erna Hess	2	28	Robert Arnstein
17	13	Hedwig Kaufman	2	28	Albert Kronenberger
19	15	Leo Adler	2	28	Erna Michelson
19	15	Joseph Katz	2	28	Salomon Ottenheimer
19	15	Lilly Kohn	2	28	Jacob Simon
19	15	Erna Strauss	3	29	Jenny Holzer
20	16	Ludwig Lewy	3	29	Elizabeth Levy
20	16	Cantor H. Silberman	3	29	Julius Menges
			3	29	Adolf Pollack

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