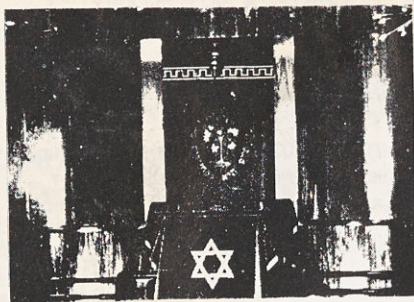


HABAYIT



הבית

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Teves-Shevat-Adar 5750

Number 323

January-February-March 1990



NOT A PARALLEL—BUT ...

The one commemorates an event which happened 2,189 years ago — the other celebrates one which occurred 50 and 40 years ago. The first celebrates a culmination — the second modest beginnings.

More. Chanukkah is sweeping in scope, embracing the entire Jewish people while our anniversaries are much narrower for they pertain to congregations existing in Washington Heights, a neighborhood confined to the northern tip of one of New York's boroughs. Hence there is no parallel.

But there *is* a strong current which links the two. Chanukkah's themes are faith, steadfastness, and survival against overpowering odds. So too was the establishing of Jewish community life during and after the years of the Holocaust.

Curiously, both congregations, Beth Hillel and Beth Israel began in the same modest rented quarters, a building with a rather lofty name: Paramount. Taking a cue from the Chanukkah spirit of faith and steadfastness, and not unlike the steadily increase of the number of lights on the Menorah, our fledgling congregations grew and continue to maintain sacred illumination in determination and unison.

Rabbi Shlomo Kahn

HAPPY CHANUKAH

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SCHEDULE OF SERVICES

1989		Preceding Evening	Morning	Mincho	End	Day Break	Shema Before
Dec. 23	Vayeshev - Chanukkah - Sermon (Blessing Month of Teves)	4:15	8:30	4:40	5:13	6:17	9:35
Dec. 30	Miketz — Chanukkah	4:20	8:30	4:45	5:18	6:19	9:38
1990							
Jan. 6	Vayigash	4:25	8:45	4:50	5:23	6:20	9:40
Jan. 13	Vayechi	4:35	8:45	4:55	5:30	6:20	9:41
Jan. 20	Shemos - (Blessing Month of Shevat) —Sermon	4:40	8:45	5:05	5:38	6:17	9:41
Jan. 27	Voero (Rosh Chodesh)	4:50	8:30	5:15	5:46	6:13	9:39
Feb. 3	Bo	5:00	8:45	5:20	5:53	6:08	9:37
Feb. 10	Beshalach - Sermon	5:05	8:45	5:30	6:01	6:01	9:33
Feb. 17	Yisro	5:15	8:45	5:35	6:10	5:53	9:23
Feb. 24	Mishpotim - Shekolim - (Blessing Month of Adar) - Sermon	5:25	8:45	5:45	6:17	5:43	9:23
Mar. 3	Terumo	5:30	8:45	5:55	6:26	5:33	9:17
Mar. 10	Tetzave - Zochor - Sermon	5:40	8:45	6:00	6:33	5:22	9:11
Mar. 17	Ki Siso - Poro	5:45	8:45	6:05	6:40	5:11	9:04

(continued on next page)

SCHEDULE OF SERVICES *(continued)*

WEEKDAYS (unless listed otherwise—see below)

Mornings: Sundays and Legal Holidays

(Monday, December 25; Monday, January 1; Monday, February 19)	8:00 A.M.
Mondays and Thursdays	6:40 A.M.
Tuesdays, Wednesdays, Fridays	6:50 A.M.

Evenings: December 24 to January 4	4:30 P.M.
January 7 to February 1	5:00 P.M.
February 4 to March 15	5:50 P.M.

SPECIAL DAYS

Friday	Dec. 22	1st Chanukkah light Friday afternoon before Shabbos
Shabbos	Dec. 23	1st day Chanukkah: Shacharis 8:30 A.M.
Sunday	Dec. 24	Chanukkah: Shacharis 8:00 A.M.
Monday	Dec. 25	Chanukkah: Shacharis 8:00 A.M.
Tue.-Fri.	Dec. 26-29	Chanukkah: Shacharis 6:30 A.M.
Thursday	Dec. 28	Rosh Chodesh Teves, 1st day: Shacharis 6:30 A.M.
Friday	Dec. 29	Rosh Chodesh Teves, 2nd Day: Shacharis 6:30 A.M.
Shabbos	Dec. 30	Chanukkah: Shacharis 8:30 A.M.
Sunday	Jan. 7	Fast: Asoro b'Teves: Fast begins 5:51 A.M.; Shacharis 8:00 A.M.; Mincho-Maariv 4:30 P.M.; fast ends 5:21 P.M.
Shabbos	Jan. 27	Rosh Chodesh Shevat: Shacharis 8:30 A.M.
Shabbos	Feb. 10	Chamisho osor b'Shevat
Sunday	Feb. 25	Rosh Chodesh Adar, 1st day: Shacharis 8:00 A.M.
Monday	Feb. 26	Rosh Chodesh Adar, 2nd day: Shacharis 6:30 A.M.
Thursday	Mar. 8	Ta'anis Esther: Fast begins 4:58 A.M.; Shacharis 6:30 A.M.; Mincho-Maariv 5:30 P.M.; fast ends 6:28 P.M.
Sunday	Mar. 11	Purim: Megillo Shabbos night 6:33 P.M.; Shacharis and Megillo Sunday 7:30 A.M.; Mincho 1:30 P.M.; Maariv 7:30 P.M.

SHIURIM SCHEDULE

Daily Lerne after Shacharis

Daily Lerne after Maariv

Chumash Shiur Shabbos 45 minutes before Mincho

Sidro explanation Shabbos after Mincho

Ladies' Shiur Mondays 8:00 P.M.

Lerne of Gemoro Shabbos after Musaf (beginning

followed each week by a Kiddush. Siyum for First born on Erev January 6th)

Pesach. This year Tractate Sotah will be studied.

IMPORTANT NOTICE

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CANTOR FRED KORNFELD 1905 - 1989

Fred Kornfeld served as Cantor at Congregation Beth Hillel for more than 20 years having followed the late "founding" Cantor Herman Silberman at just about the time when the late Rabbi Dr. Hugo Stransky assumed the spiritual leadership of the Congregation.

Mr. Kornfeld's flawless rendition of our traditional South German tunes, his loyalty and his friendly and caring disposition quickly earned him the appreciation and good will of our membership. He was a much beloved and popular Hebrew School teacher and during his tenure as Chazan, dozens of Bar Mitzva boys were prepared and instructed by him. Fred Kornfeld was a firm believer in the old virtues of service and punctuality, and neither inclement weather nor any other adverse outside conditions ever kept him from attending and conducting our religious services. In the absence of our Rabbi he was called upon to officiate at funerals and he always fulfilled this task with great dignity.

All those who knew and appreciated him, will keep him a fond and lasting memory. In our Synagogue, a Memorial Plaque will be dedicated to him in the column reserved for "Honored Members."

William Blank

(The family of the late Cantor Fred Kornfeld submitted the following:)

The passing of Cantor Fred Kornfeld recently left an after-effect on the community and his family that was devastating and emotional since he was one of those rare individuals . . . a good man, one whose serene manner, devout teachings and love for his fellow-men are irreplaceable. He was admired by all those 'he touched' and he shall truly be missed.

Ruth Kornfeld and Family

COMMUNITY NEWS



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Michael Reinheimer

HAPPY CHANUKAH

ALL IN THE FAMILY

The following was compiled by the editorial staff in the temporary absence of our regular columnist Mr. Theodore H. Spaeth. When this issue of HABAYIT was in preparation, Mr. Spaeth was briefly hospitalized, but we are happy to report that he is well on the road to full recovery. With G'd's help he will resume with his usual skill in future issues.

Birthday congratulations go to Mrs. Rose Schlesinger who reached her 100th birthday (January), Mrs. Flora Gunzenhauser and Mrs. Ella Gostynski on their 95th (October and January, resp.), Mrs. Flora Fleischmann on her 94th (January), Mrs. Hilde Bloch on her 93rd (November), Mrs. Therese Zeilberger and Mrs. Selma Eppstein on their 92nd (November and January, resp.), Mr. Hugo Stern and Mrs. Paula Yondorf on their 91st (January), and Mrs. Hannah Voss on her 90th (January).

Mrs. Ilse Rothholz celebrated her 80th birthday in December, Mr. Max Hamburger his 75th in October, Mr. Oscar Wortsman his 75th in November, and Mrs. Margot Wortsman her 70th in December.

Mazel tov wishes go to Mr. and Mrs. Hugo Bacharach on their golden wedding anniversary. Mazel tov to Mrs. Sally Hirschenberger whose grandson Joel Hirschey became engaged to Miss Susan Haber; to Miss Sandra Wolferman and her mother, Mrs. Doris Wolferman, on the occasion of Sandra's engagement to Mr. Michael Stern; to Mr. Stanley Mann and his mother Mrs. Gertrude Mann, on the occasion of Stanley's marriage to Miss Dvora Abramovsky; to Mr. and Mrs. Henry Hopfer on the marriage of their son Louis to Miss Maryanne Horak.

Mazel tov to Mr. and Mrs. Kurt Kirsch on the birth of their second grandson; to Mr. and Mrs. Julius Blum for the Bar mitzvo of their grandson; to Mrs. Liesel Marx on the Bat mitzvos of twin granddaughters; to Mrs. Carole Hess and Mrs. Hannah Kafka on the Bar mitzva of their grandson Oded Kafka, son of Dr. and Mrs. George Kafka; to Mrs. Ruth Bernheimer on the Bat mitzva of her granddaughter..

CONGREGATION NEWS IN BRIEF



... once again the series of Yomim tovim came and passed in the well-accustomed manner: the Rosh HaShono and Yom Kipur services found our synagogue worshippers solemnly assembled in dignity for the Days of Awe, participating in prayers led by Cantor Seth Lutnick and the Synagogue Choir, assisted by Mr. Manfred Walden, the sermons of Rosh HaShono, Shabbos Shuvo and Yom Kippur were delivered by Rabbi Kahn who also guided and supervised the services and led the Neilah service; the Torah was read efficiently by Mr. Albert Blank and the Shofar was skillfully sounded by Mr. Stanley Stone, who also made "house calls" for those unable to come to the synagogue service . . .

... Sukkos enjoyed delightfully pleasant weather for the first days only, but long before Shemini Atzeres' *tefillas geshem*, the rains descended for most of the week, which did not damage the spirit of *simchas Yomtov*: well-attended and joyous services, the traditional Hoshano Rabbo Chevra-sponsored Lernen under the guidance of Mr. Arthur Hanauer, solemn Yizkor and Matnas Yad on Shemini Atzeres (including consecration of a Memorial Window), Simchas Torah festivities followed by a Kiddush reception for the congregation hosted by Choson Torah Rabbi Kahn and Choson Bereshis Mr. Oscar Wortsman . . .

... the Congregation's annual General Meeting will take place Sunday, February 25th . . .

... by far the most significant and colorful event was our Golden Anniversary on December 3rd which took place as this issue of HABAYIT was in preparation for printing; a full report will appear in the next issue . . .

THANK YOU

I wish to express my sincere thanks to Rabbi and Mrs. Kahn, President and Mrs. Blank and Albert for visiting me in the hospital.

Also many thanks to all my friends and relatives for the good wishes extended to me during my sickness.

Irma Hanauer

My sincerest thanks to Rabbi and Mrs. Kahn, President and Mrs. Blank, and all those in the Congregation for the flowers and best wishes extended to me on my special birthday.

Selma Jacobson

We want to express our sincere appreciation to all who participated so generously in our honor in the Dinner Journal of the Shaare Zedek Hospital, and our heartfelt gratitude for the words of tribute expressed at the occasion of our Congregation's memorable Anniversary Dinner and in the Anniversary Journal.

Rabbi and Mrs. Shlomo Kahn

Our heartfelt thanks to the Congregation, Chevra Kadisha, Sisterhood and to all members for their kind expression of sympathy on the loss of our dear father Noa Holtz z.l.

*Fay Blank and family
Al Holtz and family*

The kind words of consolation at the passing of our dear husband and father, and the varied expressions of friendship from the Congregation and the many individuals who communicated, were gratefully appreciated and eased the sorrow.

Ruth Kornfeld and Family

I wish to express my thanks to the members of the Congregation who attended my husband's funeral. Your expressions of sympathy were greatly appreciated.

Mrs. Herbert Einstein

Our sincere thanks to Rabbi and Mrs. Kahn, Mr. and Mrs. Blank, the Chevra Kadisha and all our friends and members of the Congregation for their good wishes on the occasion of our 50th Wedding Anniversary.

Hugo and Rose Bacharach

I wish to express sincere thanks to Rabbi Kahn, President Blank and all friends in the Congregation for their sincere and good wishes on the occasion of my special birthday.

Oscar Wortsman

My sincere thanks to Rabbi and Mrs. Kahn, Chevra Kadisha and Sisterhood, and to all the friends and members of the Congregation for their kind expression of sympathy on the sudden passing of my beloved husband Rudi Hertz.

Ella Hertz

My sincerest thanks to Rabbi Kahn, President and Mrs. Blank and son, Mr. and Mrs. Wortsman and all my friends of the Congregation, for the many good wishes expressed to me during my illness, which certainly helped me to my present recovery.

Alfred Kahn

My sincere appreciation and thanks to the Congregation, Sisterhood and Chevra Kadisha for the kindness extended to us during the time of my illness.

Kurt Neu

THE FIFTEENTH ANNUAL BREAKFAST CONFERENCE ON NEIGHBORHOOD PRESERVATION

at the Mount Sinai Jewish Center

September 17, 1989

After a three year's hiatus, the Jewish Community Council of Washington Heights-Inwood and Preservation and Restoration Corporation, arranged the "Fifteenth Annual Breakfast Conference." This year's theme was "Facing the 90's: Community and Government Confront the Issues."

Following Rabbi Mordechai Schnaidman's opening remarks and Rabbi Ralph Neuhaus' invocation, U.S. District Attorney Rudolph Giuliani addressed the assembled, discussing the growing drug problems and various ways to combat them.

Mrs. Elisabeth Wurzbarger spoke of the cohesiveness of our community, that "in spite of differences we manage to close the gap . . ." She thanked everybody concerned for their hard work and cooperation and bestowed awards on several community leaders. Introducing Maria Luna, Judge Herman Cahn described her work and qualifications. To achieve harmony, he noted, we must alleviate racial tension through "racial and ethnic cooperation." Councilwoman Ruth Messinger, Congressman Ted Weiss, Assemblymen Brian Murtaugh and Danny Farrell briefly addressed the audience.

David M. Pollock of the Jewish Relation Council (composed of 62 Jewish organizations conducting intergroup relations) discussed some of the crises facing New York City. He explained that "we need resources" and no money is coming from Washington or Albany; increasing the income tax will cause trouble with the middle class and people will leave; jobs must be brought into the city. He further noted, because "too many people are responsible, nobody is responsible" because of "too many duplications . . . nothing gets done." He stated that he opposes the proposed charter change because of "racial overtones."

Rabbi Schnaidman introduced Rabbi Israel Miller as his mentor. Relating the occasion when he bestowed an honorary degree of Doctor of Law on Senator Alfonse D'Amato in June 1984, Rabbi Miller repeated the high praise for the Senator he had expressed then. He emphasized the Senator's keen understanding of and interest in all problems. He added that the Senator was serving on the Appropriation, Intelligence and Banking Committees, on the Helsinki Commission on Security and Cooperation in Europe, as well as on the International Narcotic Cartel. The Rabbi introduced our distinguished U.S. Senator as "an American with a distinctive personality and deep commitment."

Senator Alfonse D'Amato discussed emerging events here and in the Middle East and, specifically, achievements in Washington Heights. Referring to the Iranian and other terrorist groups which "strike like lightning," he enumerated their heinous acts including hostage taking committed lately. He declared "this is war . . . we must combat in a very strong way." He stated "Israel was absolutely right to stand up" against terrorism. Senator D'Amato then discussed the problems created by drugs. He compared the life, years ago, when we felt secure living without fear, with today's when we have to live in fear behind security devices. The educational system is one way to fight drugs, he noted. Another is President Bush's program to fight the international drug cartel. He asked the audience how many support drug testing of various groups, such as flight personnel, police. To illustrate the benefit of drug testing, he said that the drug users in the military dropped from 25% to 5% since testing began. For the nation to survive, to save civilization, and gain domestic tranquility, he stressed the need for an all-out fight by everyone from the Federal level down. Rabbi Miller presented Senator D'Amato with a book on Jewish Law and Principles.

Mr. F. O. A. Schwartz, Jr. explained at length the proposed change of the city charter, describing it as "a strong foundation on which to build."

Charlotte Wahle

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Happy Holidays

CHANUKKAH — THE TIMID

Rabbi Shlomo Kahn



Timid? Chanukkah? Chanukkah is anything *but* timid. It is the festival which fairly bursts with seeds of boldness! A steady stream of courage, bravery and fearlessness flows mightily from this holiday. All those picturesque contemporary slogans and expressions of heroism pale against the daring exploits of the Maccabees — 'blood, sweat and tears' — 'pioneers of the spirit' — 'freedom fighters' — 'we shall overcome' — 'free at last' — Chanukkah contains the very essence of them all. The events of Chanukkah, very much like the miracle of the jug of Temple oil, are an inexhaustible source of pride and enthusiasm that fire the admiration and the applause and set (literally) a shining example of brilliance.

What transpired? There was a people humbled and humiliated in its own land, exploited and oppressed. There was a tyrant brutally intent on breaking their spirit by unspeakable atrocity and torture. There was the real risk that the last spark of faith would suffer extinction. There was a mighty army occupying the land and terrifying its inhabitants. There was a majority of thoroughly intimidated citizens bereft of the will to resist. There was a soul-impoorished priesthood abandoning the Holy Temple service and permitting the blasphemy of Temple desecration. There was the nobility of the people submitting to the idolatrous culture of Hellenism with its lewd interpretation of sports festivals dedicated to the gods of Mount Olympus. Few and far between were solitary acts of defiance by brave individuals who would rather suffer martyrdom than acquiesce.

Suddenly a spark was ignited, in the hills, in a mountain village. Suddenly a bold, audacious deed mesmerized the country. And overnight the sagging spirit revived and rose and swelled to a mighty tide that was not to be stemmed. Fearless in fight, undaunted in spirit, steeped in faith, the few met the many head-on, with fierce ferocity and tenacious zeal. And the mighty armies suffered great losses and fell back and were defeated, and the country was liberated and purity of faith was restored and the sacred worship was resumed.

Where then is there anything timid about Chanukkah?

Not on the battle-field, nor among the warriors of G'd and people and land. Not in the victory nor in the renewed brilliance of the Holy Temple, its gleaming white exterior, its blindingly shining marble, its breathtaking glitter of gold and sparkle of precious stones. No timidity there. But there *was* a shy, cautious hesitation, nobly and justifyingly, in coming to grips with the Chanukkah celebration and commemoration.

The urge to institute a fitting observance was keenly felt for everyone recognized the greatness of the event. But the last time when a religious holiday had been authorized—Purim—lay more than a century-and-a-half in the past. And then there had been in existence a duly empowered Sanhedrin which deliberated gravely and had to call on innovative interpretive ingenuity to sanction a "new" holiday. How were the present post-biblical authorities to cope, without the approval of a prophet?

This kind of timidity is laudatory. It bespeaks of humility and restraint, of recognizing the awesome responsibility carried by rabbinic leaders. Who would dare to legislate lastingly? Who would rashly decide on calendaric changes? The Talmud gives us a glimpse of their agony:

(continued on page ten)

CHANUKKAH — THE TIMID

"Why Chanukkah? When the Greeks entered the Temple they defiled all the oil (flasks). When the Hasmoneans rose up and defeated them, they searched and found only one flask of oil that remained sealed by the High Priest but it contained enough for kindling for one day only. A miracle occurred so that they could light the lights for eight days. A year later, they declared the (days) as holidays with Hallel and thanksgiving" (Talmud Shabbos 21b).

The momentousness of the miracles (two miracles, that on the battle-field and that of the oil) was immediately recognized, but not until its first anniversary was the celebration duly formalized. They agonized over it for an entire year!

Perhaps we can speculate about some of the factors which, in the end, overcame the reluctance of the authorities and persuaded them to initiate a festival after all. The military miracle took place in the Land of Israel, on holy soil. Celebrating G'd's obvious intervention for the benefit of His people was, to a degree, greater even than the celebration of Purim whose miracle occurred on foreign soil, in Persia. Indeed, one of the reasons given by the Rabbis for the recitation of Hallel on Chanukkah but not on Purim is just that (Talmud Megillo 14a, Er'chin 10a).

The miracle of the oil occurred in the Holy Temple, site of G'd's Presence. What greater proof of a phenomenon of superlative significance than this obvious sign from heaven concerning the purifying and rededication of His house.

The Temple Menorah was designed by G'd as the symbol of knowledge, the symbol of the spirit. The miraculous endurance of the lights as they burned on and on transmitted a divine message of hope and encouragement: the newly established sovereignty of the Jewish state will be blessed. And so it was: "... G'd of our fathers had compassion and saved them, and the Hasmoneans triumphed and rescued Israel from the hands of the enemy, and elected a king from among the Kohanim, and Jewish sovereignty was restored for more than two hundred years ... (Maimonides, Hilchos Chanukkah 3:11).

The miracle of the Menorah gave ample proof to the legality of a festival. Nachmanides, commenting on the passage of the Menorah (Numbers 8:2) sees therein a strong hint to the kindling of lights by Aaron's descendants, namely the Hasmoneans, and he quotes from the Midrash that alludes to "Temple offerings were only as long as the Temple stood, but the lights are kindled forever"—a reference to the kindling of Chanukkah lights wherever Jews reside.

Most satisfactory of all is an old tradition, tucked away in another Midrash. It gives compelling legitimacy not only to the festival of Chanukkah but also with unerring precision to the exact timing of the holiday. *"Said R. Chanina: On the 25th of Kislev, the work on the Sanctuary (in the wilderness, which began in Tishri after Yom Kippur) was completed. The individual components were then stacked until the first of Nisan, so is it written (Exodus 40:2): 'On the first day of the first month you shall set up the Sanctuary'. But Israel grumbled against Moses, saying, 'Why was the Sanctuary not assembled right away? Did the work come out flawed?' But G'd had deliberately intended to synchronize the joy of the Sanctuary dedication with the birth month of Isaac! As to Kislev's loss, G'd felt He owed a compensation, which became the festival of the Hasmoneans" (Yalkut Kings 184).*

Greater than the courage on the battle-field is the daring decision of the study hall. To rise against an oppressor comes more easily than to audaciously institute a new festival of celebration. Cautious and circumspect, attentive and deliberate were our Sages before assuming the responsibility to make a decision of lasting consequence. When they did, it had to be, and was, sound and precise, firmly anchored in the sea of talmudic law and solidly rooted in halacha.

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FROM THE CLOSETS OF ANTIQUITY

Walk along the streets of Jerusalem and you will see not only the ubiquitous jeans and miniskirts, but an incredible diversity of religious and ethnic attire: the black *bekeshes* (coats) and broad-brimmed *shtreimlakh* (hats) of *hasidim*, the patterned Arab *kefiyas*, the long robes and conical hats of Armenian monks and the dark, conservative habits of nuns. In a city that permits full expression of ethnicity, you may also come across someone who looks as if he just stepped out of the pages of the Bible. His name is Reuven Prager.

And if Prager, a 29-year-old Orthodox *oleh* from Miami, had his way, all of Jerusalem's inhabitants would dress in the clothing he says was worn in biblical times: four-cornered garments woven of pure wool or cotton dresses with distinctive designs for women. Prager is inching toward that dream; 500 of his hand-woven designs have already been sold to Israelis and foreign visitors.

Prager's label, Begeg Ivri (Hebrew Clothing), can be found at City Cellar on Ben Yehuda Street on Fridays, or viewed by appointment (tel. 02-245-279). The designs are the fruit of Prager's research of Jewish and Christian sources and consultations with biblical experts to pinpoint the authentic dress worn in biblical times. Prager guessed he was on the right



track the first time he strolled along the streets of Jerusalem in his tunic-style shirt, when children taunted him with, "Who do you think you are—Moshe *Rabbeinu* (Moses our Teacher)?"

Across the country, weavers are producing his designs on hand looms; only Israeli-grown materials are used. And while only hippies were attracted to the clothes at first, Prager says his clients now include a former corporation president and a variety of other Jews, ranging from secular to Orthodox.

Prager, who cites biblical and talmudic references in support of designs, made *aliya* nine years ago and studied in various Jerusalem *yeshivot*. He believes that although clothing is external, his business venture has much to offer on a spiritual level as well.

"This generation is different from the past one," says Prager. "Look at the creation of Israel. There are signs that ancient prophecies will be fulfilled, (of) the Jews returning from the four corners of the earth to Jerusalem, and (of) the rebuilding of the Temple." It is the image of the building of the Third Temple which led Prager to wonder at the appearance of Jews when they came to Jerusalem to pray during the days of the First and Second Temples. Prager believes that Jews should start dressing that way again in preparation for the third Temple.

Beged Ivri shirts sport the ritual fringes, or *tzitzit*, on the garment's corners, in compliance with the *mitzva* of wearing fringes on four-cornered garments. During biblical times, Jews wore the fringes on their clothing, thus setting their dress apart from that of their non-Jewish counterparts. But that ended when the Jews went into exile. They then created the *tallit katan*, or small prayer shawl, to which they attached the fringes. The new garment was worn underneath men's clothing, especially in Europe.

Prager didn't dare wear his own designs for over a year. But during his two-year service in the Israeli Army's education core, he attached the fringes to his drab green uniform and nearly landed in jail. As a concession to his commander—"It didn't help that I told him I blessed my uniform every morning"—he donned a sweater.

Prager later added the finishing touch: He used a blue dye called *t'khelet* in Jewish sources, on the fringes. The biblical passage instructing Jews to wear the *tzitzit* (Numbers 15:37-40) says that each set of fringes should include a string dyed in *t'khelet*.

The majority of Jews who wear ritual fringes do not use the blue dye because contemporary rabbis are uncertain about the source for the color. The source for the *t'khelet* was the *hilazon*, a sea creature found off the coast of Tyre. According to the Talmud, the creature "resembles the sea in its color and in shape resembles a fish; it appears once in 70 years and with its blood one dyes the blue thread; and therefore it is so expensive" (*Menahot* 44a)

(continued on next page)

FROM THE CLOSETS OF ANTIQUITY

After the eighth century, it became rare and eventually disappeared. But in 1888, Rabbi Gershon Leiner of Radzin, Poland, claimed to have found the *hilazon* and attempted to reintroduce the *t'khelet*. The hasidic *rebbe* said that the source was an octopus-like cuttlefish which secretes a blue-black substance. Leiner died in the midst of his campaign to sway skeptical rabbis. At present, his followers, the Radziner *hasidim*, and some Bratzlaver *hasidim*, use the blue dye on their *tzitzit*, but others have not accepted the claim.

"Jews are biblical characters," Prager says, "so why do they dress like Russian cossacks, lawyers and professional golfers? The modern Israelite should wear ancient regional themes. We hid the *tzitzit* under secular clothing for hundreds of years out of fear of persecution, but why should Jews do that in Jerusalem?"

One of Prager's most elaborate creations is an outfit he designed for a millionaire—a tunic with a 14-karat gold chain and clasps and sapphire and pearls woven in to the cloth. But most of his designs are more down to earth: men's tunics resembling Joseph's coat of many colors, women's dresses and simple, open neck shirts. Prices range from \$35 for a standard garment to \$60 for a shirt, to \$250 for a custom-designed sashed robe.

"If you were to go to a Shakespearean play and all the actors wore blue jeans and T-shirts," Prager asserts, "it wouldn't have the same effect on you as going to the same play and everyone was dressed according to the period. Jewish sources speak to the significance of clothing. We sing Friday nights, 'Shake the dust off yourself. Arise, don your glorious garments. My People! The Talmud even says we should beautify the commandments of G-d by having beautiful, fringed garments, for example.'"

Prager not only designs clothing, but also established a nonprofit organization dedicated to reviving the ancient Jewish marriage ceremony described in the *Song of Songs*. The customs of carrying the bride aloft to the *huppa* in an exquisitely-designed wedding litter (*aperion*) began in King Solomon's time and continued up until the third century. The bride traditionally wore a crown called "Jerusalem of Gold", and the groom was crowned with a garland of roses and myrrh.

A "Jerusalem of Gold" crown has been donated to the organization by Michael Ende, its designer. A litter is being built by a team of women because, Prager explains, the litter for King Solomon's wedding was "paved with love by the daughters of Jerusalem." The litter is expected to take three years to complete.

As soon as the *aperion* is ready, brides will be able to use it free of charge. "It will create an incredible atmosphere in Jerusalem," Prager says, laughing. "Can you imagine what it will do for wedding videos?"

Jerusalem's inhabitants have wrought many changes in the city over the last few thousand years, but Prager is one resident who wants things to return to the way they were—in preparation for the future.

Tamar Sofer

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CROCODILE RIVER — A NATURE PARADISE

Midway between Haifa and Netanya, and a few miles north of Caesarea, the Crocodile River Nature Reserve stretches along an easily accessible section of the Mediterranean coastline. The reserve, established in 1966, and its associated field school have been closely entwined, both physically and operationally, with their neighbor, Kibbutz Maagan Michael. The school (named after the Kibbutz) conducts tours and research projects throughout the Crocodile River Nature Reserve, with some trails winding past kibbutz fisheries and along the kibbutz's bird sanctuary beach. A kibbutz member doubles as field school administrator. And both facilities share and argue over what amounts to their most important asset: the clean, pure waters of Nachal Tananim, the Crocodile River.



This symbiotic arrangement is a remarkable accomplishment in a developing nation whose economic interests must often collide with the ideals of "fanatics" who put their money on something as unprofitable as clean water and fresh air. Indeed, America's great national park system is being duplicated, albeit in miniature, by the Society for the Protection of Nature in Israel which has created a country-wide network of nature reserves from Rosh Hanikra to Eilat. In addition, since its inception in 1950, the organization has established fifteen field schools which serve as its educational research and administrative centers.

Without giant billboards and with only limited advertisements, most national parks and reserves remain virtually unmarked destinations in Israel. On our first visit, we found the Crocodile River Nature Reserve to be no exception; the long, dusty road opposite the little "Maagan Michael" bus stop sign which leads to it is flanked by acres of leafy banana trees and nothing else. However, with a little help from some genial kibbutz farmers, we finally wound our way to the field school office whose director, Shlomi Zelmair, was delighted to give us a tour. (A true wilderness survivor, this naturalist can handle any emergency, including finding a way to break into a car if one happens, as we did, to lock the keys in the trunk.) The field school boasts 25 sleek dormitory rooms which often sleep up to six children each. In the course of the school year, student groups travel from as far as Haifa and Hadera to participate in the school's two-to four-day hiking and nature appreciation programs. And, in order not to let the facilities stay idle, during school holidays the spotless little rooms are made available to families at affordable rates for a few days of ecological rest and relaxation.

Nearby stands Beit Gail which houses a modern laboratory and lecture hall, plus a comprehensive nature library. The building was donated by the parents of Gail Rubin in memory of their daughter, a gifted young American wildlife photographer killed in the terrorist raid in 1978 while taking pictures near Maagan Michael's fish ponds. Several years later, another young visitor, an exchange student from England, could be seen peacefully conducting experiments on river algae and sediment at the Gail House lab.

With maps and guidebooks (mostly in Hebrew) provided by Zelmair, we took a trail through the kibbutz's maze of artificial fish ponds. The path ended near an old boathouse on the Mediterranean shore where we enjoyed an unobstructed view of Israel's famous "only for the birds" Pigeon Island sanctuary. Ee Hayonim, as it is called in Hebrew, is one of the country's few islands, the tiny remnants of a sandbar which once ran along the entire length of the Mediterranean coastline.

Some of the smaller fish ponds were covered with nets to keep marauding birds at bay; others, much larger, presented wide-open feeding grounds for the birds. We paused to admire many exotic feathered creatures which hovered territorially overhead. And we even sighted several *shafiyot* (Latin name: *Sterna repressa*), Pigeon Island's rare white-cheeked terns.

Each year, toward the second week of April, 400 of these little black-capped birds return from wintering in Africa to mate on Maagan Michael's wide stretch of beach. On a sandy turf nicknamed "Dance Street," the males literally dance around the females, pausing only to bring their chosen sweethearts gifts of fresh-caught fish. Individual courtships last for several days, while romance fills the air for approximately three weeks. Once the relationships are consummated, the couples take off to Pigeon Island to nest.

The island measures a mere four dunams (one acre), and during the month of May, June, and July, when each female lays three eggs in a small scrape dug-out in the sand, it resembles an overcrowded housing development. The speckled eggs' natural camouflage makes them look like pebbles,

(continued on next page)

CROCODILE RIVER — A NATURE PARADISE

(continued from page thirteen)

so they are easy to miss. Swimmers (the island is but a short swim from the beach) are advised to "Keep Off" and should heed that warning, especially at nesting season when the island becomes saturated with hatchlings and eggs. Besides troubling a protected species, intruders are liable to be pecked at by wary mother terns.

Actually, the best time of year for bird-watchers to visit the reserve is during the winter months, November through March, when ninety-nine percent of Israel's visiting (non-nesting) flocks of birds from Europe and Africa, including four species of herons, stop off for dinner at their favorite Kibbutz fish-farm. These migrations also bring thousands of birdwatchers annually to the free bird-watching trails located throughout the reserve.

While a bystander may wonder why a kibbutz fishery has been located so close to a bird sanctuary, those who live in the area and share in its natural wealth feel it is only fitting that the Kibbutz "donate" some of its harvest to the birds. On our second visit to the reserve, in a jeep-driven tour with ranger Aryeh Klar, we learned some of the facts which would help explain this unusual arrangement.

"At the turn of the century," said Klar, "this entire region—from the hills of Zichron Yaakov in the north to Bet Hananya in the south—was nothing but Kabara Valley swampland. The swamps were teeming with birds and the Crocodile River really had crocodiles back then. The last one was killed by Germans about the time Kaiser Wilhelm II had a bridge built over the river so that he could follow a coastal route for his visit to the Holy Land.

At that time, in the early 1900's, the land and its uses seemed to have hardly changed from Roman times, when water flowing from the river's springs had turned the area's mills. Nine stony remnants of these mills some remarkably well preserved, can still be viewed at the reserve. The source of Caesarea's famed aqueduct also began in the ancient city of Crocodilopolis, located at the river's mouth. Now all that remains of this once bustling metropolis are ruins of Roman aqueducts, a crusader tower and some colored mosaic floors left on a sandy hill—still visible if you know where to look and push off the windblown sand.

In 1922, Israeli pioneers arrived in the area. A member of the Rothschild family sponsored a program to drain the swamps, yielding salty but tillable land well-suited for cotton and banana crops.

Rated free of pollutants because there are no large settlements of factories located on its banks, the Crocodile River is considered the last completely clean natural body of water—with all original elements and organisms intact—in the coastal region. Its chemical makeup is carefully monitored by the field school. The use of the water, however, is a matter of constant contention between conservationists and the kibbutz's highly profitable aquaculture industry. Timsah Pool, the river's main spring, also serves as the chief source of water for the kibbutz fisheries. "Because the fish ponds siphon off water from the river," complains Klar, "It is becoming saltier every day, and will soon reach levels intolerable to life." And naturally, overly salty water also means problems for the kibbutz.

To forestall and hopefully prevent disaster, the kibbutz has been developing tighter seals for their fish ponds: presently, much of the sweet river water is wasted when it leaks out to sea. The members of the kibbutz, who are finally realizing that the size of their prosperous settlement has outgrown this ancient water source, are also working to obtain water from Haifa via a pipeline. If this project comes through, the reserve's biologists would no longer need to worry about getting their 600-700 cubic meters of water per hour, the minimum amount they say is necessary for the ecosystem's survival.

Today's visitors to the Crocodile River Nature Reserve accept the hi-tech fish ponds, island aviaries, and ancient mills and mosaics as part of the area's "natural" attractions. The reserve is considered an ideal family outing destination, brimming with unusual sights, sounds, earth and water-rich smells. And, despite its proximity to kibbutz civilization, there are times—in this tiny pocket of wilderness—when a hiker can grasp just how the Promised Land looked and felt back in the days when Joshua first arrived on the scene.

Mindy Leaf



DEM SAUBEREN UND LESBAREN DRUCK VERPFLICHTET

In einem Vortrag vermittelte Rabbiner Dr. Israel Meier Levinger einen lehrreichen Einblick in das Wirken Wolf Heidenheims. In breiten Teilen der juedischen Bevoelkerung Europas, nicht nur im deutschsprachigen Raum, wurde der Name Wolf Heidenheim zu einem Begriff, insbesondere durch die Herausgabe seiner Sidurim (Gebetbuecher) und Chumaschim (Pentateuch).

Wolf Heidenheim wurde 1757 in Heidenheim geboren, als Kind lernte er auf der Jeschiwa in Fuerth. Weitere Stationen seines reicherfuellten Lebens waren Frankfurt, Offenbach und Roedelheim, wo er 1832 verarmt starb. Heidenheim war Autodidakt, Einzelgaenger. Er studierte in der Bibliothek von Raw Nosson Adler. Rabbiner Levinger zufolge ist nicht klar, ob Heidenheim eher Wissenschaftler oder eher Verleger war.

Sein umfangreiches Werk begann Heidenheim mit der Herausgabe des am Ende des 18. Jahrhunderts im Offenbach erschienenen Grammatikbuchs "Mosne Laschon Hakodesch". 1798 erhielt er die Bewilligung zur Gruendung eines eigenen juedischen Verlags in Roedelheim. In der Zeit zwischen 1800 und 1803 brachte Heidenheim, anfaenglich zusammen mit Baschwitz, spaeter allein, uebersetzte Machsorim heraus. Das Ziel war ein sauberer, gut lesbarer Druck. Zudem waren die Herausgeber bestrebt, bei Zitaten auf die urspruenglichen Quellen hinzuweisen. Eine lobende Aeusserung zu Heidenheims Werk stammt vom Chatam Sofer, der feststellt, dass wir ohne Heidenheim die Pijutim (Einschaltungen) gar nicht verstehen wuerden. Heidenheim-Machsorim erlangten sehr bald einen hohen Qualitaetsstandard, was etliche Drucker in den verschiedensten Gegenden (z.B. Warschau, Lemberg, Wien) dazu bewog, unberechtigte Nachdrucke und Faelschungen herauszugeben. Im Zuge dieser Nachahmungen kam es auch zu Kuriositaeten wie z.B. die Abbildung einer Kirche mit Kreuz auf dem illustrierten Vorderblatt eines Machsors. Welchen erstaunlichen Einfluss Heidenheim ausgeuebt hat, zeigt die Tatsache, dass selbst sephardische Machsorim "Roedelheim-Elemente" enthalten. Ein anderes Hauptwerk ist der 1806 erstmals gedruckte Sidur "Sfat Emet", der in der Folge bis 1938 in 157 Auflagen erschienen ist, davon etliche mit franzoesischen und englischen Begleittexten.

Von den vielen anderen Publikationen seien hier noch Heidenheims Chumaschim erwaeht, mit deren vier Ausgaben er verschiedene Personengruppen anzusprechen suchte (1812-21). So schuf er ein Chumasch speziell fuer Sofrim (Toraschreiber), eines fuer Baale Kore (Toravorleser) sowie zwei weitere fuer ein groesseres Publikum mit Uebersetzungen und Erklaerungen, die zum Teil von ihm selbst stammen.

Sehr zu empfehlen ist auch die vor zwei Jahren durch Rabbiner Levinger herausgegebene *Neuaufgabe der Heidenheim-Haggada*, die auch eine nach intensiver Forschungsarbeit zusammengestellte Biographie Heidenheims enthaelt. Die Haggada ist im Handel erhaeltlich.

D.L.

THANK YOU

We would like to express our sincere appreciation to the Congregation, Chevra Kadisha and Sisterhood, members and friends for their thoughtfulness extended to us at the passing of our beloved husband, father, and Opa, Arthur Loeb.

Bertha Loeb and family

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GOLEM! DANGER, DELIVERANCE AND ART



The definition and etymology of "golem," as found in the Webster's 2nd International Edition Dictionary, provides the basic clues to the exhibition *Golem! Danger, Deliverance and Art* on view at the Jewish Museum in New York through April 2nd. The dictionary notes the earliest and only reference in *Tanach* (Jewish Scriptures). *Psalms* 139:16, as the original source for the meaning of a "shapeless mass . . . Adam in the shapeless stage of his creation, a monster." The main definition that of current usage, then follows: "In Jewish legends, an artificial man especially one created by the cabalist rabbi Loew of Prague at the end of the 16th century: hence an automation; compare, Frankenstein, Robot." Another meaning is given as "a blockhead."

This dictionary entry introduces the viewer to the several facets of the exhibit and is in itself proof that the golem—a Jewish mythical being, has entered the western world's language and consciousness in forms which often overshadow its original configuration.

The Golem, the most popular—though definitely not the earliest—Jewish legend, was created by Rabbi Judah Loew (The Maharal) of Prague in the latter part of the 16th century. In the oft-told tale, the Rabbi was distressed because of the threat of a ritual murder accusation on the part of the virulently anti-semitic priest Thaddeus. In a dream, the rabbi was instructed to fashion, according to kabbalistic formula, the creature who would serve to protect and save the Jews from disaster. Composed of four elements (fire, water, air, and earth), it was to be a collaborative effort involving Rabbi Loew, his son-in-law, and a pupil, each representing Kohen, Levi, and Israel. After a private ritual, the Golem, an inanimate figure of clay, was brought to "life" by having a piece of parchment inscribed with the Holy Name of G-d placed in its mouth. Lacking the power of speech, he was dressed in the clothes of a sexton and expected to carry out extraordinary tasks. In spite of the Maharal's strict rules about the Golem's purpose, there were people who ignored them and attempted to employ the Golem for menial services. The misuse of the Golem's powers often backfired, and the stories depicting this have humorous overtones, which probably explains why they remain so popular as children's tales.

The ambitious intent of the museum is to elaborate on every possible reference to the golem, leaving no nuance unexplored. Material has been assembled from Jewish and secular literature, the theatrical arts, film, contemporary art, as well as popular culture. The exhibition is divided into two distinct parts; one is a historical overview, and the other one focuses on contemporary works allegedly inspired by the original concept. In the first, examples of literary golems are assembled—those described in Jewish textual sources (the earliest work on display is a 15th century manuscript, but a golem is already mentioned in the Talmud) and those mythical or mysterious beings, thought to be akin to golems, found in the literature of other cultures. The golem as doppelganger (alter ego) is most readily recognized in Mary Wollstonecraft Shelley's *Frankenstein* (a golem could become a "monster" when uncontrolled). Although similarities have been observed, it has not been proven that Mary Shelley knew the story of the golem.

Rising out of the same Czechoslovakian landscape as the Maharal's Golem, is the 20th-century automation, which made its appearance in the play by Karel Capek, *R.U.R. (Rossum's Universal Robots, 1920)*. It has since become commonplace to refer to automatic labor-saving devices as "golems." The exhibit highlights the connections to the Golem concept in various works from Jakob Grimm's folktales to Norbert Wiener's cybernetics.

Gershom Scholem was fascinated by the subject of the golem as part of his consuming interest in Jewish mysticism—Kabbalah which, to an extent, is concerned with practical aspects of creation. (The exhibit displays a 1562 edition of *Sefer Yetzirah*, the Book of Creation, a mystical text which is cited as a source for instructions on how to create a golem.) Scholem examined the subject of the golem as a scholarly pursuit, thereby giving it a more serious import, and he investigated its nature, how it was created, and what exactly were its capacities. Scholem, incidentally, also was responsible for the naming of Golem Aleph, the first mainframe computer at the Weizmann Institute. In this dedication speech he alluded to its double-edged potential when he charged "develop peacefully and don't destroy the world."

(continued on next page)

GOLEM! DANGER, DELIVERANCE AND ART (continued from page seventeen)

In an essay in the catalogue which accompanies the exhibition, Moshe Idels, an authority on Kabbalah, cites the historical references to golems in Jewish texts and compares them to non-Jewish sources. He discusses the various mystical traditions which developed in different areas where Jews lived, noting, interestingly, that Polish Hasidism, which developed strong messianic motifs, never included golem-making as a venue to protection or redemption. Other essays by Emili Bilski, curator of the exhibition, and Elfi Ledig elucidate, respectively, the themes of art and film.

In the 20th century, artists have created works, in a variety of media, which claim the golem as prototype. More precisely, an artist may envision the work as a "golem," a creation of an artist (mimicking the miracle of Creation) which then has a life of its own. Ranging from stylized literal canvases to renditions of amorphous forms, the works which relate both to broad and obscure qualities of the mythical being are on view in the second part of the exhibit. Some artists, in a strange twist, have recalled the destructive capacity of the golem as a symbol for the Nazi force during World War II.

In contrast, the whimsical maquette of a playground slide sculpture, permanently installed in Jerusalem, which was created by the well-known artist, Niki de Saint Phalle, personifies a rather casual attribution with which an artist may dub a work a "golem." A viewer is not likely to give the reference serious attention in such cases.

Intellectually as well as visually stimulating is the *Photem* (photography + totem) created by a trio of artists, Mark Berghash, Rima Gerlovina, and Vereriy Gerlovin. Mounted in the vestibule, the viewer is encouraged to "read" as well as see the work; letters and words incorporated into it recall the mystic's creative letter combinations. Nowhere is the connection of golem-making to magic as apparent as in Abraham Pincas's mixed media installation: *Golem-Tselem*. Incorporating the elements necessary for fashioning the golem with a sound-recording producing incantations, the work is less an evocation to the past than an example of latter-day environmental art.

The link to literary tradition is evident in Mel Alexenberg's mixed media, *Golem From Desert Earth*, which is inspired by the *Midrash* (rabbinic teachings) that Adam was formed from earth gathered from all corners of the planet. A contemporary inspiration for Elizabeth Rosenberg's golem paintings is Cynthia Ozick's story "Puttermesser and Xanthippe" from her book *Levitations*, 1981 (displayed in the literary section). In the story, Xanthippe, a female golem (not a new invention—there are historical models for female golems) becomes involved in escapades in New York City's municipal government which are fiendishly funny in their ultimate outcome. The painting's imagery incorporates the letter combinations so intrinsic to kabbalistic mystical texts. (Language and letters are inherently creative—witness the Biblical narrative of creation.)

More seriously impressive are the lithographs by Hugo Steiner-Prag which illustrated Gustav Meyrink's *Der Golem* (1916) and the illustrations by Georg Jilovsky, in Chayim Bloch's *The Golem: Legends of the Ghetto of Prague* (1925), which established the haunting quality of the Prague environs and the rather grotesque appearance of the Golem for subsequent students of the subject. Mark Podwal's illustrations for Elie Wiesel's 1983 retelling, *The Golem*, while uniquely his own in style, are conceptually indebted to those earlier works.

In reality, the golem has taken its place in western culture more through theatre and film than through any other medium. The gallery devoted to the theatrical, opera, ballet and film memorabilia which accompanied the staging of the various retellings, cannot fully convey the impact of that aspect of the golem legend. But the visitor is immediately captivated by two video presentations. One displays the 1917 film classic, *The Golem*, by Paul Wegener, fascinating for its animation technique; the other shows parts of the 1959 ballet by Francis Burt. It is remarkable that the ballet has been performed in such far-flung countries as Korea and Yugoslavia, among other places. Also noteworthy are the frequent revivals of H.L. Leivick's play, *The Golem*, the most recent of which was given a Shakespeare in-the-Park Production by Joseph Papp in 1984.

Pop culture has also been responsible for the dissemination of golem analogues. *Mendy and the Golem* comic books attest to how the Golem, as a redeemer, has fascinated hasidic children.

When Rabbi Loew destroyed his Golem, because he feared its recklessness as its power proved uncontrollable, he could hardly have imagined its myriad of manifestations over the ensuing centuries. One cannot help wondering whether Rabbi Loew, whose creation was only intended for pious purposes, would not regret many of the forms which the artificial being has taken. Its repeated incarnations, however, support Isaac Bashevis Singer's assertion that the Golem legend is "the very essence of Jewish folklore."

Esther Nussbaum



VON JUEDISCHEN WINZERN, WEINHAENDLERN UND VIEHZUECHTERN UEBER GERBER UND KRAUTSCHNEIDER BIS ZU KLEINBANKIERS: DIE LANDJUDEN IN DEUTSCHLAND

In den 300 Jahren von 1500 bis 1800 lebte die ueberwiegende Mehrheit der deutschen Juden auf dem Lande. Nach den Massenvertreibungen aus allen deutschen Staedten — mit der einzigen Ausnahme von Frankfurt am Main — und der Wanderung von vielen nach Osteuropa blieben im Raum des Reiches nur die Juden, die schon vorher auf dem Land gelebt hatten, und die Ausgewiesenen, denen es erlaubt wurde — und die auch dazu bereit waren —, sich auf dem Lande niederzulassen. Wie bekannt, ermoeeglichte die politische Zersplitterung des deutschen Reiches vor dem 18. Jahrhundert den Juden ein gewisses Mass von Wahl. Wenn auch im Laufe der Zeit einigen juedischen Familien ermoeeglicht wurde, wieder in einigen Staedten zu wohnen, wie z.B. Mainz, Worms und Koeln, so blieb doch fortan das deutsche Judentum in Wesen und Beruf von laendlichem Charakter. Meines Erachtens ist dieser geschichtliche Abschnitt viel zu wenig von den Historikern beachtet worden.

Viele kleine Landesherren in Deutschland waren an der Taetigkeit der Juden interessiert, um die Entwicklung ihrer Laender zu foerdern und ihre leeren Kassen zu fuellen. Die Grafen, Ritter usw. waren dringend auf Einnahmen angewiesen, seitdem ihre feudalen Dienstleistungen nicht mehr benoetigt wurden; die stehenden Heere mit den Feuerwaffen und Berufssoldaten kamen ohne sie zurecht. Wenn es sich um Raubritter handelte, gab es solche, die sich die Juden zunutze machten, um sich von den Einnahmen aus ihren Gebieten zu erhalten, statt sich in Gefahr zu setzen, mit Staerkeren zusammenzustossen. Als Beispiele hierfuer seien die Ritterschaft Berlichingen in Sueddeutschland und die Grafschaft Sponheim-Dhaun in Westdeutschland angefuehrt.

Die Juden hatten auch vieles zu bieten: sie waren als puenktliche Steuerzahler hochgeschaetzt, und die Einnahmen der Herrscher aus dieser Quelle waren sehr wichtig, oft sogar ausschlaggebend. Die Juden waren auch bekannt fuer ihre intensive wirtschaftliche Taetigkeit. Sie verfuegten ueber weitverzweigte Handelsverbindungen, die fuer alle Beteiligten von grossen Nutzen waren. Viele Juden waren auch Fachleute in verschiedenen landwirtschaftlichen Berufen, die mit ihrer Sorge um koscheres Essen und Getraenk zusammenhingen.

Die Juden waren mit dem Anbau von Reben, der Erzeugung von Wein und dessen Verbreitung von jeher vertraut. Verschiedene Gegenden in West- und Sueddeutschland waren zum Anlegen von Weinbergen geeignet, und so konnten die Juden zur Foerderung dieses Arbeitszweiges beitragen. Juedische Winzer, die zwar vorerst fuer koscheren Wein Sorge trugen, konnten aber auch dem allgemeinen Markt Nutzen bringen: Die juedischen Weinhaendler mit ihren guten Verbindungen haben sicher ihren Teil zum allgemeinen Wohl beigetragen. Ist es nicht von besonderer Bedeutung, dass es gerade in typischen Weingegenden viele juedischen Dorfgemeinden gab, am Rhein und an der Mosel, am Neckar und an der Donau? Die juedischen Winzer ruehmen sich, dass ihre Vorfahren den Weinbau in Deutschland eingefuehrt haetten.

Wie im Weinbau so galten die Juden als Fachleute auch in der Viehzucht und den damit zusammenhaengenden Betaetigungen. Die Sorge um koscheres Fleisch und reine Milchprodukte verband sich mit weiteren Betrieben. Die Juden zaehlten zu den bedeutendsten Rindviehzuechtern,

(continued on page twenty-one)

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VON JUEDISCHEN WINZERN, WEINHAENDLERN UND VIEHZUECHTERN UEBER GERBER UND KRAUTSCHNEIDER BIS ZU KLEINBANKIERS: DIE LANDJUDEN IN DEUTSCHLAND

(continued from page nineteen)

zur Erzeugung von Fleisch und Milch, und im Laufe der Zeit gelangte der groesste Teil des Viehhandels in Deutschland in ihre Haende. Juedische Milchbauern versorgten ihre Glaubensgenossen nah und weit mit koscherer Milch, Butter und reinem Kaese, auch an Pessach; wie alle Juden, waren natuerlich auch diese Bauern sehr auf peinliche Trennung zwischen Milch- und Fleischgeraeten und zwischen koscher fuer Pessach und "Chomez" fuers ganze Jahr bedacht. Weitere Gebiete in West- und Sueddeutschland, deren arme Boeden nur als Weiden benuetzt werden konnten, wurden von juedischen Viehbauern entwickelt. Den juedischen Viehhaendlern, die aus den Staedten vertrieben worden waren, wurde es gestattet, in denselben Plaetzen an Viehmaerkten teilzunehmen. So wurden diese Juden zu Fleischlieferanten derselben Staedte, wie z.B. Trier, Koeln und Mainz, wohin die juedischen Viehhaendler Schlachtvieh von den Weiden der Eifel und der Pfalz, des Hunsrueck und des Taunus trieben. Es gab natuerlich auch nichtjuedische Fleischhaendler, aber diese befassten sich hauptsaechlich mit Schweinen.

Ein wichtiger, mit der Viehzucht verbundener Arbeitszweig war die Verwertung von Haeuten. Juedische Gerber verarbeiteten nicht nur die Haeute von Kuehen, Ochsen und Kaelbern, sondern auch die Haeute von Kleinvieh und Wild. Die Waldgebiete lieferten eine reiche Beute an Hirschen und Rehen, und auch an Fuechsen und Dachsen, Eichhoernchen und Mardern, deren Haeute zu wertvollen Pelzen verarbeitet wurden. Die juedischen Fellhaendler, Gerber, Leder- und Pelzhaendler brachten unschaetzbaren Nutzen, sowohl den Herrschern wie auch den uebrigen Bewohnern. Ist es zu verwundern, dass die Juden in der Neuzeit so tief in der Leder- und Pelzindustrie verwickelt waren, wo doch ihre Fachkenntnis auf uralter Tradition basierte?

Auch in der Gefluegelwirtschaft waren die Juden taetig. Das Stopfen von Gaensen war ein typisch juedischer Beruf. Viele juedische Frauen waren mit dieser Arbeit seit jeher vertraut, und die Vertriebenen aus den Staedten, die sich damit befasst hatten, konnten diese Taetigkeit auf dem Lande ungestoert weiterfuehren. Gaenseleber und Daunen waren gesuchte Waren, die sicher vielen juedischen Familien, deren Mitglieder sich mit der Erzeugung, Verwertung und Vertrieb derselben befassten, eine sichere Existenz boten.

Unter den juedischen Bauern gab es auch Fachleute fuer den Anbau von Tabak, dessen Verarbeitung zum Rauchen, Kauen und dann zum Verkauf Beschaeftigung gab. In Sueddeutschland gab es Juden, die sich mit dem Anbau von Hopfen befassten. Die Fuelle von Tierfett diente zur Bereitung von Kerzen und Seife, wiederum Berufe, in denen die Juden verhaeltnismaessig stark vertreten waren. Gaertnerei wurde von Juden viel betrieben. Dabei ist zu beachten, dass viele Juden auch in den Staedten ihr Gemuese und Obst selbst in eigenen Gaerten zogen. So wie ueberhaupt viele Stadtbewohner viele Gaerten besaessen, inner- und ausserhalb der Mauern, waren auch die Juden keine Ausnahme. Aber ihre besondere Sorge um reine Nahrung machte manchen zum Fachgaertner und Fachmann fuer die Bereitung von Konserven. Da gab es zum Beispiel besondere Krautschneider zur Vorbereitung von Sauerkraut (Kumpost). Wie bei Wein, Brot und Fleisch, so auch bei anderer Nahrung waren die Juden bedacht, dass keine nichtjuedische Hand sie beruehrte.

Ausser in diesen Berufen und Taetigkeiten gab es unter den Landjuden in einigen groesseren Ortschaften kleine Bankiers, Haendler und Hausierer. Die Darstellung des aengstlichen Troedels den als Stereotyp des Juden im allgemeinen entspricht durchaus nicht den Tatsachen. Der juedische Kleinkraemer und Geldmann kam mit der christlichen Bevoelkerung viel in Verbindung, so dass er als allgemeiner Typ des Juden schlechthin betrachtet wurde.

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Ann Stein, nee Lindenbaum		formerly	Witten/Ruhr
Herbert Einstein		formerly	Germany
Rudi Hertz		formerly	Borghorst
Arthur Loeb		formerly	Bretten
Alex Weinstein		formerly	Germany
Paul Leopold Feingold		formerly	Vienna

We extend our warmest sympathy to the bereaved

WE REMEMBER

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

Dec.	Teveth		Jan.	Teveth	
29	1	Herman Braun	7	10	Adolf Schoenmann
30	2	Siegfried Gutmann	7	10	Benjamin Siegel
30	2	Emil Levy	7	10	Martin Ullmann
30	2	Herman Nassauer	8	11	Siegfried Alexander
30	2	Lilly Reichenberger	8	11	Regina Kahn
30	2	Leo Siesel	8	11	Meta Kraemer
31	3	Albert Loewenberg	8	11	Jacob Levi
31	3	Berthold Oppenheimer	8	11	Nathan Levy
31	3	Milian Strauss	8	11	Leo Mueller
1990 Jan			8	11	Sofie Rothschild
1	4	Gertrude Einstein	9	12	Malie Ehrlich
1	4	Charlotte Hirsch	9	12	Claire Freidman
1	4	Joseph Kaufman	9	12	Franziska Haas
1	4	Sally Schloss	9	12	Emanuel Hirsch
2	5	Martin Marx	11	14	Roesel Groeschel
2	5	Julius Vogelsang	11	14	Alice Martens
3	6	Karl Kraemer	11	14	Hermine Mayer
3	6	Julius Lewy	11	14	Alex Roer
3	6	Fred Mayer	12	15	Siegfried Auerhann
4	7	Siegfried Adler	13	16	Seligman Bacharach
4	7	Desiderius Frank	13	16	Leo Dreifuss
4	7	Elias Levi	13	16	Hedwig Einstein
5	8	Thekla Fleischmann	13	16	Melanie Leffman
5	8	Rosalie Gundelfinger	13	16	Sally Mahler
5	8	Ida Lehmann	13	16	Louis Rothstein
5	8	Eric Wolff	13	16	Heinrich Schwarz
5	8	Eric M. Heilbronn	13	16	Moritz Seligman
6	9	Walter Kohlmann	14	17	Ludwig Hirsch
6	9	Regine Therese Plaut	14	17	Siegbert Huber
6	9	Ellen Simon	14	17	Max B. Klein
7	10	Bertha Einstein	14	17	Nanette Veis
7	10	Isak Einstein	15	18	Lothar Meyer
7	10	William Herze	15	18	Jack Nussbaum
7	10	Alter Krell	15	18	Armin Schlesinger
7	10	Leo Rohm	15	18	Isidore Thurm
7	10	Kathi Rosenfeld	15	18	Selma Wolff
7	10	Betty Schmidt	16	19	Bella Marx
7	10	Rudolf Schmidt	16	19	Morris Oppenheim
7	10	Kathy Schoenmann	17	20	Rosa Adler

(continued on next page)

WE REMEMBER

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

(continued on next page)

WE REMEMBER

Feb.	Shevat		Mar.	Adar	
17	22	Wilhelm Wolf	1	4	Andrey Schlesinger
17	22	Louis Zeilberger	2	5	Frieda Aach
18	23	Julius Griesheim	2	5	Julie Hirsch
18	23	Siegmund Gutmann	2	5	Simon Hirsch
18	23	Emma Jacob	2	5	Adolf Kahn
18	23	Dora Sachs	2	5	Wolf J. Levi
18	23	Hannchen Simon	2	5	Josef Morawetz
18	23	Karolina Stuehler	2	5	Marian Morawetz
18	23	Betty Wiesenbergl	2	5	Clara Plaut
19	24	Johanna Bauer	2	5	David Wild
19	24	Joan Mannheimer	3	6	Margarete Goldfield
19	24	Flora Schiff	3	6	Emil Gutman
19	24	Sara Snopek	3	6	Jeanette Haas
20	25	Bessie Chaskin	3	6	Johanna Hahn
20	25	Rahel Kahn	3	6	Armin Kahn
20	25	Leo Michel	3	6	Gustav Rosenbacher
20	25	Leo Weissfeld	3	6	Max Strauss
21	26	Justin Maier	3	6	Emma Speier
21	26	Bertha Stoll	3	6	Nathan Sucher
22	27	Paul Kaufman	4	7	Isi Rosenheimer
22	27	Adolf Speier	4	7	Frieda Wolff
22	27	Kurt J. Vogel	5	8	Adele Frank
22	27	Sabine Wellisch	5	8	Else Lauchheimer
22	27	Frida Wachenheimer	5	8	David Regenstein
23	28	Frieda Buff	5	8	Adolph Reich
23	28	Hugo Hecht	5	8	Werner Sondhelm
24	29	Regina Aach	5	8	Jack Stern
24	29	Joseph Gottschalk	6	9	Alfred Nordlinger
24	29	Selma Huber	6	9	Albert Plaut
24	29	Chaye Gitel Krell	7	10	Israel Aach
24	29	Dr. Masino Lorenz	7	10	Frieda Kaufman
24	29	Eugen Noerdlinger	7	10	Hetty Landenberger
24	29	Erich Schwager	7	10	Heinrich Marx
24	29	Gitta Yunker	7	10	Rebecka Simon
25	30	Wolf Berney	7	10	Arthur Harold Singer
25	30	Hermann Hammel	8	11	Bertha Benedikt
25	30	Lilly Hirsch	8	11	Alfred Fleischmann
25	30	Karel Morawetz	8	11	Florence Forchheimer
25	30	Lina Stern	8	11	Gustav Fuld
Feb.	Adar		8	11	Benjamin Less
26	1	Siegmund Goldschmidt	8	11	Alfred Lion
26	1	Hugo Hubert	8	11	Julia Lowenstein
26	1	Selma Kraft-Weber	8	11	Lina Mannheimer
26	1	Moritz Mayer	8	11	Fred Stoll
26	1	Resi Schwager	9	12	Jenny Bauer
26	1	Sigmund Schwarzschild	9	12	Judith Mayer
26	1	Mina Schwarzschild	9	12	Lothar Nordschild
26	1	Herta Siesel	9	12	Wally Schweriner
27	2	Hirsch Krell	10	13	Julius Petzon
27	2	Harry Neviss	10	13	Dora Strauss
28	3	Lina Baer	10	13	Albert Weil
28	3	Gretchen Gutman	10	13	Recha Weil
28	3	Max Hirsch	10	13	Ludwig Weissfeld

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

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