

HABAYIT



הבית

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Number 325

July-August-September 1990

SUMMER PLEASURES AND DISCOMFORTS

Clear skies, warm sunshine, gentle breezes—summer weather at its best. School is out, “no more teachers . . .,” camp fun and frolic—vacation pleasures galore. Leisure, getting away, a break in the daily routine, picnics and outings, trips and travel—summer expectations at their peak.

But not all is joy and not everything goes as planned. Heat can become intense, humidity oppressive. Away from home may lead to homesickness. Vacation plans can go awry. Not all the days of summer are pleasing and pleasant.

On the Jew's mind and on his calendar, summer brings days of gloom. Twenty-one in number. From the Seventeenth of Tamuz to the Ninth of Av, days and weeks commemorate historical woes, national losses. Curbing of pleasure and enjoyment is demanded. And a disturbing awareness comes to mind.

Disunity within the Jewish people, animosity between brother and brother, ungrounded hatred between Jew and Jew led to the disasters, say the Rabbis of the Talmud. Loss of sovereignty and of country, destruction of Temple, dispersion among the nations.

Have we learned the lessons of history? Are we on the road to a great healing of needlessly inflicted wounds?

Surely this follows logically: If all of us in personal and communal life, regardless of views and “justifications,” would hold each other dear, render proper respect, speak and act with courtesy, we would thereby effectively remove the very causes which brought on the calamities sadly commemorated during summer's “Three Weeks.” And then we could look forward to *sholom al Yisroel*.

Rabbi Shlomo Kahn



SHAVUOTH

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SCHEDULE OF SERVICES

		<i>Preceding</i>		<i>Mincho</i>	<i>End</i>	<i>Day</i> <i>Break</i>	<i>Shema</i> <i>Before</i>
		<i>Evening</i>	<i>Morning</i>				
1990							
May 30	1st Day Shovuos	8:00	8:30	7:45	9:02	4:22	9:10
May 31	2nd Day Shovuos-Yizkor-Sermon	7:45	8:30	8:40	9:02		
June 2	Noso	7:00	8:45	8:30	9:04	4:20	9:10
June 9	Beha' alosecho	7:00	8:45	8:35	9:09	4:16	9:09
June 16	Shelach (Blessing Month of Tamuz)						
	Sermon	7:00	8:45	8:40	9:13	4:15	9:10
June 23	Korach (Rosh Chodesh)	7:00	8:30	8:40	9:15	4:16	9:11
June 30	Chukas	7:00	8:45	8:40	9:15	4:19	9:13
July 7	Bolok	7:00	8:45	8:40	9:13	4:24	9:15
July 14	Pinchas	7:00	8:45	8:35	9:10	4:30	9:18
July 21	Matos-Masse (Blessing Month of Av)	7:00	8:45	8:30	9:04	4:37	9:21
July 28	Devorim (Chazon) Sermon	7:00	8:45	8:25	8:57	4:45	8:25
Aug. 4	Voos' chanan (Nachmu) Sermon	7:00	8:45	8:15	8:49	4:53	9:28
Aug. 11	Ekev	7:00	8:45	8:05	8:38	5:01	9:31
Aug. 18	R'eh (Blessing Month of Elul)	7:00	8:45	7:55	8:28	5:10	9:33
Aug. 25	Shoftim	7:00	8:45	7:45	8:17	5:18	9:36
Sept. 1	Ki Setze	7:00	8:45	7:30	8:06	5:26	9:38
Sept. 8	Ki Sovo - Sermon	7:00	8:45	7:20	7:54	5:33	9:41
Sept. 15	Nitzovim-Vayelech	6:50	8:45	7:05	7:42	5:41	9:43

(continued on next page)

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

Mornings: Sundays and Legal Holidays	
(Wednesday, July 4; Monday, September 3)	8:00 A.M.
Mondays and Thursdays	6:40 A.M.
Tuesdays, Wednesdays, Fridays	6:50 A.M.
Evenings: Until September 6	7:30 P.M.
September 9 to 18	7:00 P.M.

SPECIAL DAYS

Wednesday	May 30	Shovuos-Lernen 7:45 P.M.
Shabbos	June 23	Rosh Chodesh Tamuz, 1st day: Shacharis 8:30 A.M.
Sunday	June 24	Rosh Chodesh Tamuz, 2nd day: Shacharis 8:00 A.M.
Tuesday	July 10	Shivo osor b'Tamuz: Fast begins 3:47 A.M.; Shacharis 6:30 A.M.; Mincho-Maariv 7:30 P.M.; Fast ends 9:10 P.M.
Monday	July 23	Rosh Chodesh Av: Shacharis 6:30 A.M.
Tuesday	July 31	Tisho b'Av: Fast begins Monday 8:10 P.M.; Mincho-Maariv 8:25 P.M.; Shacharis Tuesday 6:30 A.M.; Mincho-Maariv 7:30 P.M.; Fast ends 8:51 P.M.
Tuesday	Aug. 21	Rosh Chodesh Elul, 1st day: Shacharis 6:30 A.M.
Wednesday	Aug. 22	Rosh Chodesh Elul, 2nd day: Shacharis 6:30 A.M.
Sunday	Sept. 16	Selichos 7:00 A.M.
Monday	Sept. 17	Selichos 6:00 A.M.
Tuesday	Sept. 18	Selichos 6:15 A.M.
Wednesday	Sept. 19	Erev Rosh HaShono 6:00 A.M.

SHIURIM SCHEDULE

Daily Lerne after Shacharis
 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.

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CHAG SAMEACH AND A PLEASANT SUMMER

Mr. and Mrs. Morris Seidman

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FROM THE PRESIDENT'S DESK

Several months have passed since our 40/50th Anniversary celebration and, with the passage of time, we can now really appreciate the unqualified (and somewhat overwhelming) success that this affair represented. A relatively small group of people put it all together. Rabbi Kahn did a terrific job as Chairman of the Journal Committee. Our Journal was neat-looking, presentable, profitable and—on time. Dinner Chairman Eric Hanau, ably assisted by Fay Blank, arranged an excellent dinner, praised by all, in a festively decorated hall.

The evening's program, put together by those mentioned above and the remaining Anniversary Committee members, past President Oscar Wortsman and myself, was intentionally limited in number and length of speeches, but well-rounded and, not surprisingly, exactly on time. Even the difficult task of the seating arrangements was solved without major complaints. For all their hard work, the Committee members deserve the thanks of the Congregation.

Our appreciation should also go to our Cantor Seth Lutnick for a fine rendition of traditional songs, to our staff Emil Schwartz, Erica Roman and Menucha Paltiel who put in many hours outside their normal work schedule. Those ladies of the Sisterhood who helped in seating our guests, checking reservations and who acted as hostesses and distributed the journals likewise deserve our thanks. We should also make mention of the excellent cooperation by Officers and Staff of Congregation Mount Sinai, especially Mr. Herbert Harwitt and Mrs. Chani Hilewitz.

Last, but not least, our gratitude goes to our members for their generosity and cooperation which made this celebration not only a social but also a financial success.

At the time of publication of this Habayit, our new air-conditioning unit should be in full operation. We thank our members for their prompt response to the small assessment that the General Membership meeting authorized and are particularly grateful to those who included an additional donation. As always, our Chevra Kadisha and Sisterhood helped us out with generous contributions.

Our thanks are due to Mrs. Herta Hirsch for polishing our Torah silver for the Pesach holidays and to Mr. Kurt Neu for restoring to usable condition a number of Siddurim and Chumoshim. And, to our Treasurer Mr. Eric Hanau for acting as Chazan at our Services on the first days of Pesach.

Following our long-standing tradition, the Gemara Shiur after Sabbath morning Services between Chanukka and Pesach was followed by a Kiddush which was sponsored by the following (in chronological order): Mrs. Ruth Ruhm, Mr. & Mrs. Arthur Hanauer, Mr. & Mrs. Charles Wolff, Mr. & Mrs. Oscar Wortsman, Mr. & Mrs. Ernest Roos, Mrs. Charlotte Wahle, (the late) Mrs. Sally Hirschenberger, Mr. & Mrs. William Blank, Mr. Albert Blank, Mrs. Ottie May, Mrs. Hilde Saul, Rabbi & Mrs. Shlomo Kahn, Mr. & Mrs. Kurt Neu, Mrs. Bertel Neuhaus, Mr. & Mrs. Harry Speier, Mr. & Mrs. Hugo Bacharach, Mr. & Mrs. Eric Hanau, Mr. & Mrs. Lothar Brown, Mr. & Mrs. Lewis Knurr, Mrs. Beatrice Schmidt, Mrs. Rita Rosenthal, Mrs. Anna Hartoch, Mr. & Mrs. Walter Michel, Sisterhood of our Congregation.

To you all a pleasant summer!

William Blank

DO YOU HAVE FURNITURE TO DONATE?

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CONGREGATION NEWS IN BRIEF



... a detailed report appears elsewhere in this issue about the General Membership meeting of the Congregation which took place on Sunday, February 25 ...

... Chevra Day, which was observed on Sunday, March 4th, is described in full in this issue of Habayit ...

... on Purim eve after Motzoe Shabbos services, all who attended were treated to a post-Megillah Snack in our Social Hall, tastily prepared and well enjoyed, consisting of Hamantashen pastry, coffee and tea, in a delightful get-together in the spirit of Purim ...

... Pesach was observed with traditional preparations (holiday instructions and a food guide, kashering of utensils, a Siyum on Erev Pesach on Tractate Sotah which was studied every Shabbos morning after services from Chanukkah on — the learning regularly attended by 40-50 participants — the Siyum sponsored by the Chevra Kadisha arranged by Mr. Arthur Hanauer); Yomtov services were well attended, expertly conducted by Cantor Lutnick and, in his scheduled absence, Mr. Eric Hanau ...

... Yom HaShoah was noted during Shabbos services April 21 with the traditional reciting of the Holocaust Memorial Prayer ...

... Yom Atzmaut, celebrating Israel's 42nd anniversary, was celebrated April 30th with a festive service the preceding evening, including the Memorial Prayer for the victims of the wars, introductory remarks and reciting of special prayers by Rabbi Kahn, Maariv service in Yomtov chant by Cantor Lutnick, concluded with refreshments served by the Sisterhood ...

... a report on the Sisterhood Luncheon which, in honor of Yom Atzmaut, preceded the Yom Atzmaut services, appears elsewhere in this issue ...

... as posted on the Synagogue bulletin board, bus service to the cemeteries (Cedar Park and BethEl) is scheduled for May 13, June 3 and 17, July 1, August 5, September 2, 9, and 16 ...

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THE GENERAL MEMBERSHIP MEETING OF CONGREGATION BETH HILLEL AND BETH ISRAEL

February 25, 1990 — Shevat 30, 5750

At 10:30 A.M., President William B. Blank opened the meeting with 35 members present remembering Alfred Bloch, Harry Bengier, Arthur Loeb and Fred Kornfeld who passed away last year. The President noted that the religious services went as planned, Mr. Lutnick was well received by our members, and while "problems with the daily minyanim still exist somehow we manage". He added, the funeral services were conducted by Rabbi Gans and Rabbi Bamberger. He stressed that "no other events can interfere with the General Membership Meeting." With 327 reservations, Mr. Blank elaborated, the Anniversary Dinner and Journal Drive were a "great social and monetary success". Current as well as former members who had moved away, attended. He thanked everybody who helped make this affair such a huge success: Rabbi Kahn who turned out the beautiful journal, Mr. Eric Hanau who — assisted by Mrs. Fay Blank — arranged the catering of the most sumptuous five-course dinner, Mr. Oscar Wortsman who gave a big hand with everything, as well as the ladies acting as hostesses.

Our Recording Secretary, Mr. Gary Weil, read the minutes of last year's General Membership Meeting. After an amendment was made, they were unanimously approved.

Our Treasurer, Mr. Eric Hanau, discussed the congregation's finances. In his words, "we had an excellent year" due to "some windfall items that will not recur".

As Chairman of the Synagogue Committee, Mr. Blank addressed the Synagogue events commenting that the services were dignified. He praised Mr. Harari's leining and his dependability sending a substitute whenever he cannot come.

The President asked Mr. Walter Michel, chairman of the Building Committee, to report on the state of our building, noting the terrific job he was doing and always being there. Mr. Michel said the boiler was functioning perfectly well, he explained the frequent repairs the air-conditioning required, the need of fixing the sidewalk, and the water still flooding the social hall.

Our Social and Cultural Committee Chairman, Mr. Ernest Roos, referred to the very successful anniversary dinner, the canceled trip to Atlantic City on a Sunday because of lacking participants, and the scheduled social events.

On behalf of the snowbound Dr. Eric Bloch, chairman of the Bulletin Committee, Mrs. Wahle reported on the HABAYIT being issued four times a year and the bi-annual meetings of the committee, and she asked the assembled to help get much needed ads. Mr. Blank praised Rabbi Kahn for doing the bulk of issuing the Bulletin that involves much more work than just attending the meetings.

Mr. Oscar Wortsman, chairman of the Bikur Cholim Committee, remarked on the well functioning committee emphasizing the importance of being informed about people taken ill and wanting visiting.

Mrs. Charlotte Wahle reported on the Jewish Community Council's Annual Breakfast Conference held again after three years, with Senator Alfonse D'Amato as guest speaker, and its various functions.

Mr. Blank called on the Chevra Kadisha's President, Mr. Arthur Hanauer, expressing his appreciation for his and the Chevra's hard work, especially for the physical demands involved. President Hanauer enumerated the Chevra Kadisha's many functions such as attending funerals, visiting the sick and Ovel houses, sending money to the poor.

The Sisterhood's President, Mrs. Fay Blank, cited the various functions of the Sisterhood, such as decorating the sukkoh, donating the flowers for decorating the Synagogue on Shevuoth, supplying the fruit on Yom Haatzmauth, visiting the sick. She spoke of our visit to the Jewish Museum she had arranged, and other events that had to be canceled because of insufficient participation.

In the absence of Mrs. Else Richmond who attended a tahara, Mr. Blank commented on the Family Club functioning well under her able chairmanship.

President Blank remarked on the good relation the congregation leadership, the Chevra Kadisha, the Sisterhood and the Family Club enjoy. He thanked all who helped running the congregation, including Mr. Emil Schwartz, Mrs. Erica Roman and Mrs. Menucha Paltiel staffing our office.

Mr. Wortsman who chaired the Nominating Committee reported on its meeting January 25, 1990 when the new slate was discussed and all candidates were approved.

(continued on next page)

THE GENERAL MEMBERSHIP MEETING *(continued)*

As always during the ballot counting, Rabbi Kahn delivered his commentary. He compared his role to the farmer's who goes in to measure his harvest at the right time, noting it was the proper moment to speak while the ballots were counted. He wished the congregation prosperity and a long continuation. The counted ballots showed all candidates were elected unanimously. They were: Officers for one year: William Blank, President, Oscar Wortsman, 1st Vice President, Arthur Hanauer, 2nd Vice President, Walter Michel, 3rd Vice President, Eric Hanau, Treasurer, Kurt Hirsch, Assistant Treasurer, Charles Wolff, Secretary, Gary Weil, Recording Secretary. Trustee for three years: Dr. Eric Bloch, Herman Gutman, Lewis Knurr, Manfred Schoen, Walter Strauss.

Mr. Wortsman commended President Blank not only for his hard work as president, but also for his tremendous task he performed concerning the Anniversary Dinner arrangements. He lauded Mr. Albert Blank for having taken a day out from his vacation to help with the place cards.

"New business" followed with President Blank stating that we do not want to do anything without informing our members although not required by our by-laws. He addressed the trouble with our 40-year-old air conditioner that must be replaced after thousands of dollars have been spent on repairs. According to experts, it has become a fire hazard and danger to the building. Approved previously by the Board of Trustees, he suggested a \$25 contribution by each member to help finance it. No objection was raised by those present.

The meeting was adjourned at 11:30 A.M.

Charlotte Wahle

CONSECRATION OF MEMORIAL PLATES



During the Yizkor service on the eighth day of Pesach, the memorial plates which had become part of our Synagogue Memorials during the past year, were consecrated.

In his sermon, Rabbi Kahn spoke about the ability of the Jew to live in various "time zones" and cope with practical, halachic as well as psychological differentiations. Carrying the theme into the mystical spheres of the great beyond, Rabbi Kahn stressed that our faith in the indestructibility of the human soul is a source of immense satisfaction.

Rabbi Kahn then intoned the names of those for whom Memorial Plates had been affixed:

LENA BLOCH
MATHILDE HOFFMAN
ALFRED BLOCH
REGINA GOLDSCHMIDT
HERBERT EINSTEIN
ARTHUR LOEB
BETTY ROSENBAUM
ERWIN FABISCH
DR. AUGUSTA KRON
LIZETTE METZGER

INGE LOWENSTEIN
MARIE GUTMANN
HARRY BENDER
FRED KORNFELD
RUDI HERTZ
LEOPOLD FEINGOLD
SALLY HIRSCHENBERGER
ERNA LEWY
HUGO STERN,
SELMA FABISCH,

NOA HOLZ

(to be included: THEA OSTER — ILSE NUSSBAUM)

As in the past, Yizkor service also recalled all who perished in the Holocaust, especially those who left no survivors.

CHEVRA-DAY

Traditionally, the 7th of Adar, Moshe Rabbenu's Yahrzeit, is observed as Chevra Day. Our Congregation divides its observance into three distinct parts: (1) The annual General Meeting of the members of the Chevra Kadisha; (2) a solemn Memorial Service within the entire Congregation; (3) a full-course meal, the annual Chevra Seudah.

Once again we followed our tradition in all its parts. The Membership Meeting took place in our Social Hall and the meeting was attended by the members of the Chevra who were informed about the past year's business and Chevra finances. The meeting was concluded after ca. half an hour and the assembled men joined the rest of the Congregation upstairs, in the Synagogue, for the next part of the day's program.

Cantor Seth Lutnick was unavoidably delayed and in his absence, Mr. Eric Hanau officiated at the Mincha Service, ably and efficiently. Mincha was followed by appropriate renditions sung by our men's choir, under the direction of Cantor Lutnick. Thereupon Rabbi Kahn delivered the Chevra-Day sermon. He chose as his topic the concluding line of Adon Olom which we recite twice daily, early in the morning at the outset of Shacharis and late at night in the Prayer before Retiring: "In His hand I commit my soul when I go to sleep and when I awaken, and together with my soul also my body—G'd is with me, I do not fear." Rabbi Kahn expounded on the Jew's constant awareness of G'd's protection, especially His benevolence to us. We lay ourselves down to sleep in the evening and it is as if our soul, tired and exhausted from a day's work, is lovingly received by Him. In the morning He restores it to us, relaxed and fresh. It is a strengthening awareness. It also shows that the "long sleep" which we call death, is only a sleep, temporary, which will end in the promised *techias ha-mesim*.

After solemnly reading the names of all those who departed during the year, Cantor Lutnick chanted the Kel Mole Rachamim and Kaddish followed the concluding Psalm.

The final part of the day was the awaited Chevra Seudah, expertly arranged by Mr. Arthur Hanauer. As President of the Chevra, Mr. Hanauer welcomed all when they were seated at the dinner tables, wishing everyone a good appetite. His advice was heartily followed by everyone present who enjoyed the delicious meal. During the dinner, Cantor Lutnick entertained the guests with his musical talent and excellent way of teaching lively audience participation, and Rabbi Kahn delivered an appropriate dinner speech. With the auctioning of the Benshen and its rendition, the afternoon came to its end.

Thanks are due to Mr. Arthur Hanauer and Mr. Charles Wolff whose effort and work made Chevra-Day a success.

Hugo Bacharach

Friedrich

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SISTERHOOD LUNCHEON — APRIL 29, 1990 - IYAR 4, 5750

Your reporter spent a most delightful afternoon amidst over one hundred guests at the Sisterhood luncheon. As the day was the day before Yom Haatzmauth, Israeli flags were fluttering on every table set with white and blue cups and plates.

On behalf of the Sisterhood, Chairlady Margot Wortsman welcomed the assembled, thanked them for coming and wished them a good time. Illness prevented Chairlady Ria Roos from attending this event for which she had worked hard to help make it a huge success. Everybody anxiously bought raffles hoping to catch a winner. With the "motze-making", Rabbi Kahn signaled the start of the delicious three-course luncheon, graciously and ably served by our volunteer waitresses.

In her address, Sisterhood President Fay Blank explained the postponement of the luncheon because of the congregation's Anniversary Dinner. She remarked that this day was most fitting for a get-together to celebrate Yom Haatzmauth. Referring to "Leshanah Habah B'Yerushalayim" cited at the Seder, Fay noted, since many of us cannot go to Jerusalem it is brought to us in a travelogue of Israel today. She thanked Rabbi Hershey Safier for his trouble bringing the equipment for showing the film all the way from Long Island. She thanked the two chairladies for their great effort to have so wonderfully organized everything, as well as the ladies who efficiently helped. She expressed her regret over Ria's illness and, on behalf of everybody, wished her a Refuah Shelemoh.

To appropriately mark Yom Haatzmauth, Rabbi Safier—assisted by Ernie Roos—presented an inspiring film on Israel. It depicted the ceremony declaring Israel's establishment and independence as a Jewish State, the country's beauty and development—desert and swamps having been turned into fertile, blooming ground, and its steadily growing cities with their interesting sites and landmarks.

Fay presented the "Woman-of-the-Year" award to Mrs. Leonie Michel noting that Mrs. Michel not only is always ready to help but she also supports Mr. Michel in his devotion to the congregation as chairman of the building committee spending much time in the building to take care of its many problems, as well as attending all daily minyan services.

Everybody enjoyed the tasty chicken meal with the delicious trimmings consumed in a congenial atmosphere.

Rabbi Kahn supplied the spiritual commentary, remarking on the flexibility of scheduling the Sisterhood luncheon, which often coincided with Tu B'Shevat but today with Yom Haatzmauth, thereby presenting the opportunity to vary the topic and the mood. Since so much has and was still going to be said about Israel—the sermon on Shabbat morning of the previous day, the special Yom Haatzmauth service later in the evening, Rabbi Kahn confined his remarks to an amusing anecdote about the British playwright George Bernard Shaw, noted for his sharp wit. Shaw once compared the two countries, England and Israel, by noting that a difference exists between their populations. The English are not blessed with intelligence but put their few smart people in their government. Israel is exactly the opposite. The Jewish people Shaw admired as being highly intelligent, but often the government lacks wisdom. Rabbi Kahn concluded that since no one within our congregation or Sisterhood has been invited to enter the Israeli government, Shaw's definition of us would be very complimentary.

The drawing of the lots—disappointing the unlucky and surprising the lucky number holders—followed. This joyful, well-run affair ended with the congregants chanting the Shir Hamalos and Rabbi Kahn rendering the benshen.

Having spent delightful hours eating among and socializing with fellow congregants and friends, some of us returned for the Mincha service when Yom Hazikaron was observed. Rabbi Kahn read special prayers commemorating the Israeli soldiers fallen in the War of Independence and in the four subsequent wars. Sadness was changed into joy in the Maariv service celebrating Yom Haatzmauth. Rabbi Kahn recited special prayers for Israel's welfare. Cantor Lutnick highlighted this Hallel chanting some passages to the Hatikvah melody. Singing the Hatikvah concluded the solemn service.

A few Sisterhood ladies served refreshments at the table decorated with Israeli flags. And thus ended a day of celebration and commemoration.

Todah Rabah to the Sisterhood. Lehitraot B'Shanah Habah, Im yirtzei Hashem.

Charlotte Wahle

THANK YOU

Thank you for the thoughtfulness on by special birthday.

Jenny Jonas

ALL IN THE FAMILY

One of my pleasant boyhood memories is occasionally having spent the Shavuot holidays with my aunt's family in the small Bavarian "Kehille" of Ottensoos - where my parents and grandparents hailed from. Among the Yomtov treats was, of course, the custom of enjoying freshly baked cheesecake; but another tradition was seeing the synagogue adorned with newly cut birch branches. They offered a beautiful blend of the tender greenery with the silvery bark of the trees. These impressions come back to my mind when I see a grove or even only a small group of the graceful birches. Nowadays, I am supposed to take it a bit easier with the cheesecake; but I have no medical restriction against the visual treat of seeing the slender trees putting on their spring garments.

The birches' white and green colors remind me of the vitality of *our* Kehillah when, this time, we have a string of happy family news items to report from young and old. Making up for the relative dearth of special birthdays, cited in the Purim-Passover issue, we have a remarkable procession of *Jubilate*.

With his 70th birthday celebrated in April, Mr. John W. Wolff is our youngest "Geburtstagskind." In May the 75-year mark was observed by Mr. Charles Wolff and also by Mr. Jack Wulkan (Florida) to whom we wish Rephuah Shelemah from a recent multiple bypass operation. Eighty-fifth birthday celebrations were held by Mrs. Jenny Jonas in March; by Mrs. Stella Heilbrunn and Mr. Alfred Kahn in May, while Mrs. Jenny Bachenheimer is looking forward to her 88th in June.

Five time Chai computes to 90, and that is the mark attained by Mrs. Lina Mondschein in March and by Mr. Simon Metzger in May, while Mrs. Martha Isenberg and our popular Family Club Director Mrs. Else Richmond are looking forward to join the nonagenarians' club in July. That month's Gd willing, will feature also Mr. Louis Strauss's 93rd and Mrs. Charlotte Gutterman's 95th birthdays. While Mrs. Martha Bechhofer's 96th birthday was celebrated in April, top honors belong to Mrs. Rose Heimberger who attained the century mark in March.

One half of that number denotes the anniversary, celebrated in May by The Blue Card, Inc., a charitable organization in whose founding, in 1940, the spiritual and lay leadership of then Congregation Beth Hillel had taken an active part.

Turning now to the "greening" of our joint Kehillah, here are the Grosseltern- and Urgrosselternfreuden;

Mr. and Mrs. Herman Gutman had a grandson, while Mr. Julian Lewin had a great-grandson. Cantor and Mrs. Jack Scharenberg had the triple simchah of being presented with two great-granddaughters and of seeing a grandson becoming engaged. Bar Mitzvot were celebrated by Mrs. Irene Heimer's great grandson, Mrs. Selma Goldschmidts grandson and by Mr. and Mrs. Fred Fuld's grandson David, and Mrs. Frieda Meier's granddaughter celebrated her Bat Mitzvah. May the blessings continue to young and old, *le-hag'dolim im hak'tanim*.

Happy Shavuot Holidays,
Shalom ve-hatzlachah,
Theodore H. Spaeth

THANK YOU

Our most heartfelt thanks to the Congregation, Chevra Kadisha, Sisterhood, and to all the members who thought of us and expressed their sympathy on the death of our beloved daughter LIZETTE.

Simon and Margot Metzger

**Happy 80th Birthday to our
Mother, Grandmother and Great-grandmother
Irene Heimer**

Martin & Ella Frank

Warren, Sheri & Adam Frank

Glenn & Stacey Gelband



THE REGULAR AND THE SPECTACULAR

Rabbi Shlomo Kahn

There is a yen in man to commemorate what occurs periodically. Ever since man noticed regularity in nature—the rhythm of night and day, the recurring waxing and waning of the moon, the punctuality of the seasons rounding out the solar year—he has come to recognize routine in the passage of time, and to count precisely demarcated segments on which he has learned to rely. Hence our clocks to mark the hours and minutes and seconds, and our calendars with their years and months and days, which not only regulate and schedule but also record and chronicle.

Short spans we do not care to celebrate but the conclusion of lengthy periods are marked in red. The childhood delight in celebrating a birthday is often retained with nostalgia well into adulthood. If it is a round, impressive number, even the usually birthday-shy are unable to escape showers of felicitations. And the more venerable the age, the more enthusiastic the hearty participation of (envious? relieved?) admirers.

Actually there is little justification in celebrating mere passing of time. Why applaud a person just because he is a year, a decade, a significant part of a century, older? Graduations are different. They mark a conclusion of time and effort well spent in the enrichment of knowledge, and give rise to a justified feeling of achievement. Indeed, progress only, warrants commemoration. Precisely such a celebration of genuine validity took place last April 26th, Rosh Chodesh Iyar 5750: the ninth *Siyum HaShas of Daf Yomi*. A detailed explanation is in order.

SIYUM

Siyum is Hebrew for 'conclusion.' The term may refer to several types of celebration. The writing of a new *Sefer Torah*, a painstaking and costly undertaking, is usually concluded with a formal *Siyum Sefer Torah*, a ceremony to which the sponsor of the project invites friends, or if it is a community project, the entire congregation gathers. The last verses are written by a trained scribe, often the participants sponsoring one of the letters, and the new Torah Scroll is then "consecrated" with prayer and song.

More common is the *Siyum* which celebrates the concluding of Torah study, especially that of Talmud, either one of the 38 tractates which contain the intricate discussions on the Mishnah called Gemoro, or an entire order of the Mishnah. At such a celebration, the concluding passage is studied, followed by traditional prayers, often a learned Torah discourse, and a festive banquet. The occasion is deemed a *se'udas mitzvo* on a par with a *b'ris milo* or *pidyan ha-ben* banquet, permitting the participants to break the fast of the firstborn on Erev Pesach and allowing meat to be eaten during the nine days from Rosh Chodesh Av to Tisho b'Av when ordinarily meat is forbidden.

SHAS

The word *Shas* is a popular term for the Talmud in its entirety. Consisting of two Hebrew letters, *shin* and *samech* (the connecting vowel facilitates pronunciation), it is really not a word but rather a convenient abbreviation, the initials of *shisho sidrei*, i.e. 'Six Orders' of the Mishnah. In them, the vast compendium of the Oral Law is arranged topically: agricultural laws, laws of Shabbos and festivals, laws of marriage and divorce, property laws, laws about the Temple service, and purity laws. All this is subdivided into 63 volumes (*masechtos* = tractates). — (See *Habayit* #317, pp. 11-12, for a detailed article on the development, scope and authority of the Talmud, entitled "The Sixty-Volume Non-Book.")

Study of Torah and Talmud is the Jew's prime obligation. ("These are the precepts that have no measure . . . and Torah study" — " . . . whose fruits a person enjoys in This World but whose principal remains intact for him in the World to Come . . . and the study of Torah is equivalent to all" — *Siddur* quoting Mishnah Peah 1:1, Talmud Shabbos 127a.) It is also an exquisite delight ("the Torah of G'd is perfect, restoring the soul . . . gladdening the heart . . . more desirable than

(continued on page thirteen)

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THE REGULAR AND THE SPECTACULAR (continued)

gold . . . sweeter than honey . . . " — Psalms 19:8-11). Often called "the sea" for its immense vastness and profound depth, the Talmud challenges and enchants, arouses and thrills its students, be they scholars or laymen, rabbis or students, young or old. Once having tasted its waters, the lover of Torah falls head over heels in love with its study, dives into it and swims, braves its waves and explores its depth, committed to a lifetime of study.

DAF YOMI

Who studies the Talmud? When? Where? Everyone, everywhere, at all times. At a tender age the child is introduced to it for it is an important part of the Jewish school curriculum. As the student advances, Talmud study expands. In higher institutions of learning it becomes the dominant discipline. Those preparing for the rabbinate or intent on a career in education, as well as all who simply wish to acquire a deep knowledge, soon approach the stage described in G'd's charge to Joshua (Joshua 1:8): "Meditate therein day and night" (a phrase adopted by us in Maariv: "for they are our life and the length of our days and in them we meditate day and night").

But "you don't have to be (a) Jewish" scholar to enjoy studying Talmud. Men engaged in business or active in a career, blue collar workers and professionals, the busy and the retired, in all walks of life and in every age or stage of life, set aside time carefully budgeted and assiduously adhered to, for "learning." The Talmud is studied in the privacy of the home and the study hall of Yeshiva, in offices and in synagogues, early in the morning before or after Shacharis, at lunch breaks, and in the evening or late at night. Many an alarm clock is set for a pre-dawn session. Many a group gathers during business hours. Many a study circle finds time only in the evening and many a Talmud "addict" pores over the ancient text burning the proverbial midnight oil.

Understandably, pace of study, depth, dimension of comprehension vary from person to person. Picture it as a world-wide factory wherein each worker labors over his own particular assignment. Or a universal garden in which a wide variety of crops grows each at its own speed and ripens at different times. So too Talmud study undertaken by tens and hundreds of thousands. It flows and ebbs, progresses and advances in a medley of rate and intensity.

Some select the tractate of their particular interest and delve into it again and again. Some study in depth, not moving ahead until understanding fully and therefore going at a snail's pace, while others feel that a less thorough but more comprehensive view is more desirable and will cover ground quickly. Some confine Talmud study to weekends or several days a week while others will not let a day pass without its set time for study. A bold, imaginative innovation, born in the mind of a master educator, channeled the enthusiasm of this vast maze into an amazingly structured and disciplined system.

Rabbi Meir Shapiro, rabbi, Yeshiva dean, fiery spokesman of Polish Jewry, thrilled a session of the World Congress of Agudat Israel (Kenessio Gedolo) in 1923 with his plan that everyone should undertake to study each day one identical "daf" (double-page) of the Talmud. His proposal was warmly endorsed and on Rosh HaShono 1923, thousands all over the world began his *Daf Yomi* (a-page-a-day) curriculum. The first cycle of this systematic study of the 2,702 pages of the Talmud was completed seven-and-a-half years later, in 1931.

The beauty of *Daf Yomi* and the genius of Rabbi Shapiro is "twice-blessed" it serves as a gentle but relentless prod to regularity, regularly devote time to Torah study, day after day, every day. And, it provides the participants with the priceless feeling of unity and solidarity, a warm, embracing brotherhood which leaps over national boundaries and languages, a rare display of *chaverim kol Yisroel*—all Torah lovers united in fellowship.

Ever since the successful inception of *Daf Yomi*, cycle followed cycle in ever-increasing numbers of participants, scholars and laymen methodically pushing ahead, eager and anxious not to fall behind. Last Rosh Chodesh Iyar the completion of the ninth cycle was celebrated with a gigantic *Siyum HaShas of Daf Yomi*, when 20,000 lovers of Torah packed New York City's Madison Square Garden. Twenty-thousand is, of course, a far cry from the two-to-three millions who stood in awe and reverence at the foot of Mount Sinai on that first Shavuot in Jewish history, but they did give testimony that Judaism is vibrantly alive and that the word of G'd is eternally enduring.

JERUSALEM THE HEARTBEAT OF THE JEW

On July 14, 1978, in a hot Moscow courtroom, a remarkable speech was heard. "For two thousand years the Jewish people, my people, have been dispersed all over the world and seemingly deprived of any hope of returning. But still, each year, Jews have stubbornly, and apparently without reason, said to each other *Leshana haba'ab Yerushalayim* (next year in Jerusalem). And today, when I am further than ever from my dream, from my people, and from my Avital, and when many difficult years of prisons and camps lie ahead of me, I say to my wife and to my people, *Leshana haba'a b'Yerushalayim*."



These moving words by Natan Sharansky, as he faced a thirteen-year sentence in Soviet prisons for wanting to live in Israel, offer new meaning to our prayer. Twice yearly, at the Seder and after Yom Kippur, all Jews express their longing to be next year in the Holy City.

The late scholar, Eliyahu Kitov, noted that both Pesach and Yom Kippur actually share a common theme. On both of these holidays the Jews celebrate freedom. On Pesach we celebrate freedom from physical oppression, while on Yom Kippur we mark our freedom from spiritual bondage.

Yet, one must wonder which occasion offers the Jew the more important challenge? Most, if not all, would suggest that Yom Kippur presents the greater spiritual opportunity. Rabbi Kitov correctly disagrees and proposes that Pesach represents the more advanced spiritual challenge, for at the Seder, we celebrate by eating and drinking, while on Yom Kippur only physical abstinence is required. To elevate the physical and mundane and to transform them spiritually, presents us with the greatest challenge far greater even than the one offered by Yom Kippur.

Jerusalem itself seems to incorporate this very notion. A midrash records that over the course of history, some seventy names were associated with Jerusalem. With the passage of time, however, only two actually became incorporated into the name we now know: Yerushalayim. The first of these two was bestowed upon the city by the ancient Biblical king, Malchizedek. Sensing the unique quality of holiness present, Malchizedek called it Shalem, the perfect city. Years later, after the binding of Isaac, Abraham used another name: "*Hashem Yireh*—G-d will reveal Himself." The midrash concludes that to avoid insulting either one of these great men, both names were combined together. A few letters were manipulated, but their numeric value remained unaltered.

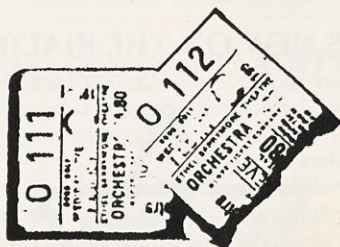
This midrash underscores the two separate ingredients of the secret attachment Jews have felt for Jerusalem from time immemorial. The first represents the contribution of Malchizedek, the righteous teacher-king-priest, who was the first to name the city. According to tradition, he founded an academy where he taught law and logic. One must wonder, however, if Malchizedek could ever have agreed to sacrifice his son. From all indications, we must claim that this would have been unlikely for he functioned according to logic, and therefore his contribution was purely intellectual.

The second ingredient, on the other hand, came from Abraham who was motivated by concerns that transcend law and logic. He is the religious persona who blended logic with emotion, offering a unique ability to fulfill G-d's command even when it appeared illogical. As a result, his contribution expresses the emotional.

Jerusalem, represents the symbiotic blending of the intellectual and emotional. The city stands for Torah study, Temple worship and supreme sacrifice all fused into one entity. No wonder then that Jerusalem has a magnetic power, maintaining the allegiance of a scattered citizenry. When we recite *Leshana haba'a b'Yerushalayim* at our Seder a miracle occurs, for Jerusalem lives eternally within the hearts of every Jew, no matter how geographically removed he might be from the *Ir Hakodesh*, the one and only Holy City.

With this in mind our rabbis instructed that on the second night of Pesach we turn towards Jerusalem and count *Sefirat ha' Omer* (counting the days leading up to Shavuot). On Pesach more than on any other holiday, Jerusalem becomes our focal point, challenging every Jew to be faithful to her philosophy.

by Rabbi Elazar R. Muskin



WHAT'S NEW ON THE RIALTO SHYLOCK - 1989

As one diplomat put it, the question was now whether Israel, having achieved its military objectives, still wanted its "pound of flesh." *The Philadelphia Inquirer*, June 29, 1982

The ghost of Shylock is still with us. Anyone familiar with that spectre will not be astonished by a diplomat's insulting use of the term "a pound of flesh" in referring to Israel's quest for security and peace. For almost four hundred years the shade of a calumnized Shylock has emerged with every new outbreak of anti-Jewish feeling. Not until the recent "troubles" on the West Bank, however, have events in the real world so closely duplicated the themes of the literary work universally associated with anti-Semitism.

The Merchant of Venice has been misinterpreted and fought over by critics almost since its creation; yet that very play which gave to the world the terms "Shylock" and "a pound of flesh" is the work which most clearly defines the strange world of anti-Semitism. It is a world turned upside down, in which the oppressor masquerades as the oppressed, and the victim is given the guise of villain by societies that wish to rationalize their own cruelties.

In no more appropriate time, therefore, could Shakespeare's controversial work be reexamined than in this, when Israel stands alone among its Arab neighbors and is weighed in the world media in the same manner in which Shylock stood in the Christian court of Venice and was judged by the citizens of the city-state.

Through the years, critical interpretations have veered from regarding the play as a romance with the mythical Jew as villain, to regarding the play as a puzzle compounded by tragedy, comedy and romance. Perhaps by using a combination of literary history and Jewish experience to evaluate both the play and certain well-known events that occurred in Elizabethan England, we can find some answers to what critics have for so long believed were the riddles of the play.

In 1592, England was the scene of a sensational trial which could have served as the model for Stalin's "Doctors' Plot". This was the trial in which Elizabeth I's personal doctor, Roderigo Lopez, a *Marrano*, was convicted of conspiring to poison the queen. Although most researchers agree that the evidence against Dr. Lopez was nebulous, and despite Queen Elizabeth's persistent reluctance to execute him, in 1594 Dr. Lopez was hanged, drawn and quartered. It is important in unraveling the character of Shylock to note that this event casts a great deal of doubt on the widely accepted myth that (to use the words repeated so often) "Shakespeare never saw a Jew."

Those who support such a notion believe that Shakespeare's only source of information about professed Jews would have been the early English anti-Semitic masques and that therefore, the playwright could not have conceived of a Jew who was not modeled on the comic Jewish villain of the Passion Plays. This theory, I believe, cannot stand up either to the internal evidence of the text of *The Merchant of Venice* or to the external evidence of history. We know, for example, that there were at least two *Marranos*, and one diplomat known to have been an avowed Jew, at the Elizabethan Court. Moreover, regardless of whether the Jews Shakespeare might have had any familiarity with were *Marranos* or were unconverted Jews, they were not far removed from either the memories or the dangers of their Jewishness, as witness the unlucky Lopez. Indeed, at least one history of medicine tells us that a number of refugee physicians of Jewish origin who had settled in England at that time were also under constant suspicion. A.L. Rowse, the well-known historian, has even suggested that the "Dark Lady" of the Sonnets was an Italian Jew, and, in fact, certain episodes in the play seem

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WHAT'S NEW ON THE RIALTO (continued)

to confirm a belief that Shakespeare had some close knowledge of the Jewish viewpoint of Christian-Jewish relationships. For example, Shylock's command to his daughter Jessica, to stay behind closed doors when the Christians celebrate a holiday, hints at the rape of Jewish women and the pillage of Jewish property common to those revels.

In any case, whether because of Shakespeare's own obvious ability to probe the sources of human conduct, or because of the playwright's acquaintance with flesh-and-blood Jews, Shakespeare gave Shylock those eloquent speeches which ruin any production of the play based on the "comic villain" theory.

As a result of the publicity of the Lopez trial and the ensuing hysteria, anti-Semitism ran like a plague through Elizabethan England. Two of the most popular playwrights of those years are supposed by some critics to have exploited this feeling by writing plays with Jews as villains—Christopher Marlowe, first with *A Jew of Malta*, and Shakespeare, a year or two later, with *The Merchant of Venice*. We should, however, stop to consider a question which surprisingly has rarely concerned these critics—whether these plays do, in fact, express the point of view generally supposed to have been held by their audiences.

Throughout literary history, countless readers have been beguiled by writers, from Aristophanes to Orwell, who satirized society under cover of comedy, romance or adventure. Why should we exclude the obvious possibility that Marlowe and Shakespeare followed that pattern? Even if these plays exhibit only the unavowed feelings of the playwrights, we discern a profound disillusion with Christian society. Consider the following two quotations from Marlowe's *The Jew of Malta*. Both of them are speeches by Barabas, the villainous Jew:

*"For I can see no fruits in all their (Christian) faith
But malice, falsehood and excessive pride . . ."
"This is the life we Jews are used to lead
And reason too, for Christians do the like."*

In *The Merchant of Venice* we find Marlowe's views not only repeated, but developed more fully. Shakespeare, however, designed his work along the lines of a contradiction that puzzles many critics to this day. They cannot understand, as I have noted, the paradox of a play that is both a romantic comedy and a tragedy.

It is a contradiction easily explained: let us look, for example, at one of the interesting (although rarely noted) parallel sub-plots of *The Merchant of Venice*. Two rings, both pledges of enduring love, are involved.

In one of the most pathetic moments of the play, when Shylock learns that his daughter has traded his ring (which she has stolen from him) for a monkey, he cries out, "Thou torturest me, Tubal. It was my turquoise; I had it of Leah when I was a bachelor. I would not have given it for a wilderness of monkeys." Bassanio, the young romantic lead, on the other hand, after a few *pro forma* objections, easily relinquishes the ring Portia has given him. Shylock's general opinion of Bassanio's devotion can be summed up by his contemptuous, "These be the Christian husbands . . ."

As many critics have commented (although they have remained in a quandary about its significance) it is impossible to equate the superficiality of the several pairs of lovers in the play with the serious emotions of Shylock and his adversary, Antonio. One is a kind of playacting at love, and the other is stark reality—a duality that strongly suggests the thesis that the romantic comedy aspect of *The Merchant of Venice* was a palliative for Shakespeare's audience, and that the real purpose of the play was to satirize the social establishment of Shakespeare's time. *The Merchant of Venice* is filled with parallel incidents, and it is in studying these that we see irony emerging from the mask of fantasy.

Is a Jew avaricious? Does Shylock, the usurer, equate the loss of his daughter with the loss of his ducats? Bassanio, the Christian, is an avowed fortune-hunter, who presents his wooing of Portia as a business deal. He says to Antonio, in effect, "Lend me some money to woo Portia, the heiress richly left. If I win her I will be able to pay all my debts, including those I owe to you". In other words, Bassanio will use money to get money—an apt description of the "usury" Antonio supposedly despises. Antonio, the very model of a Christian gentleman merchant, aids and abets him in his

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WHAT'S NEW AT THE RIALTO? *(continued)*

venture. Is Shylock a harsh father, who keeps his daughter from the normal pleasures of youth? Consider the constraint put on Portia by her dead father's will—to surrender herself and her fortune to anyone, regardless of her feelings, or his worth, who chances to select the right casket. Is a Jew not to be trusted? Although it is Jessica, Shylock's daughter, who steals her father's money and jewels while eloping with a Christian, it is the Christians who encourage her in the theft and in the elopement. Lorenzo, her lover (immediately after gloating about the stolen gold she will bring to him), says:

*"If e'er the Jew her father come to heaven,
It will be for his gentle daughter's sake".*

It is difficult to believe that Shakespeare could have created that juxtaposition without being conscious of its inherent irony. So much for Shakespeare's opinion of his era's alleged Christian chivalry, anti-materialism, paternal love and honor.

More important to the play than any of these, however, is the virtue of mercy. This is the virtue most often attributed to Christianity by certain of its theologians who, perpetuating a slander, contrast it with a harsh justice that Judaism supposedly demands. But where, in *The Merchant of Venice*, is the mercy that these hypocritical followers of a gentle, compassionate Jesus practice?

"Which is the merchant here and which the Jew?" Portia asks as she enters the courtroom, and no commentator on the play seems to notice that her speech on the "quality of mercy"—a speech memorized every year by thousands of junior high school students—is recited by a woman who only once designated Shylock by name. Usually, she addresses him and speaks of him as "Jew", much as one might say "Devil" or "Pig". (Nor does she exhibit much more tolerance for the "complexion" of her Moorish suitor.) In their striking lack of charity, the friends of Antonio abide by his standard. It is they who taunt Shylock (the "dog Jew," they call him) as he hysterically walks the streets of Venice, maddened by his betrayal at the hands of his daughter.

The most puzzling contradiction, however, lies between what is said of Antonio and the behavior he exhibits toward Shylock. Bassanio says of Antonio that he is "The kindest man, the best conditioned and unwearied spirit in doing courtesies . . ." It is this same courteous Antonio who spits at Shylock's "Jewish gabardine" and kicks Shylock from his (Antonio's) door as if Shylock were a dog. These acts which we ordinarily associate with sadistic hoodlums, are anomalies in the person who is supposed to be the merciful antithesis of the satanic Shylock.

It is interesting to note that Antonio is widely supposed to have been named for the Antonio who was the Pretender for the throne of Portugal. Lopez at first supported him, but later reversed himself and was finally done in by that same Antonio and by the Earl of Essex. If the Antonio of the play is in fact based on the Pretender, the anomalies I have noted indicate a good deal about Shakespeare's reaction to the Lopez incident.

In any discussion of the "mercy" theme of the play, we must confront the sentence meted out to Shylock. For Shylock, who leaves no doubt that his home is not Venice, but Jewry, and who wears his "Jewish gabardine" with obstinate pride, his forced conversion is the unbearable punishment. Shylock's life is spared, but depriving him of his religion, the Court of Venice has deprived him of his integrity—more than that, of his very identity. That Shakespeare did not intend us to understand this conversion as a happy ending for Shylock, or even as the fairy-tale conquest of the mythical Jewish monster, is evident in the all-too-human response he gives to Shylock. It is the speech of a broken man: "I pray you give me leave to go from hence; I am not well."

In spite of the powerful effect upon us of this final humiliation of Shylock, the core of the play lies not in what is done to Shylock, the Jew, whose people endured a thousand years of degraded and precarious existence in Christian Europe, who strikes at the outrageous mockery (when it is asked of the persecuted by the persecutors) of the admonishment to turn the other cheek. "The villainy you teach me I will execute," he says.

Shylock's best-known appeal to justice is, of course, the often-quoted "Hath not a Jew eyes . . ." but it is the infamous "bond," the loan contract, that is the most relevant image in the play. Shylock's demand for Antonio's "pound of flesh" is nothing but a symbolic response in kind—a revelation of the play's ironic intent. It is also a manifestation of Shakespeare's prophetic genius, particularly

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WHAT'S NEW AT THE RIALTO? (continued)

to us, who are familiar with the image of Jewish bodies hung like carcasses by the Nazis. After all, what is that bond but a bitter imitation of a society that, as Shylock points out, treats human beings who happen to be slaves as if they were "asses, dogs, and mules"—an attitude that culminated in our own century with the Nazi treatment of "inferior" races.

In the last several years we have seen the uncanny resemblance of the society depicted in *The Merchant of Venice* to the world Israel finds itself in today. Just as Shylock's attempts to assert his humanity, in the face of the efforts to degrade him, are twisted by his enemies into proof of Jewish viciousness, so are the tragedies and confusions of Palestinian demonstrations turned into evidence of a brutality endemic to Israel. When the State of Israel is accused of "aggression" and "genocide" by governments which have sworn to destroy her, we have only one answer to Shylock's query. "What news on the Rialto?" There is nothing new in the world that confronts the nation of Israel.

Charlotte Miller Simon

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Mention the Red Cross to most people and they picture a worldwide humanitarian organization dedicated to the protection of life and health, promotion of mutual help and understanding, and alleviation of human suffering.

The Magen David Adom (MDA) Israel's Red Cross Society, has however been denied membership in the International Red Cross (IRC) since 1948. Although the Israeli Society fulfills nine of the ten criteria for admission to the IRC, it is ostensibly being disqualified, for its insistence on using the Red Star of David (the Magen David Adom) instead of either the Red Cross or the Red Crescent—the only two emblems recognized by the overall organization.

The International Red Cross is comprised of 147 auxiliary societies which in addition to serving their own countries, share resources with each other. These include information, equipment, manpower, and blood supplies, both in peacetime and during wars and natural disasters. Magen David Adom, however, is barred from these benefits as well as from meeting with other IRC members to share experiences and research developments. Israel is further harmed by not having access to the IRC's tracing system for missing persons and prisoners of war.

During the 1973 Yom Kippur War, many Egyptian, Syrian and Israeli soldiers were taken by the opposing sides. Israel immediately released the names of the prisoners her army had captured, and allowed the Red Cross to visit them according to the accepted rules of war. In contrast Egypt and Syria, although members of the IRC, refused to behave in this civilized manner. Israel neither received an official list of the captured prisoners of war, nor was the Red Cross allowed to visit them.

Many Red Cross Societies including those of the United States, West Germany, Norway, Mexico and Brazil, have formally recognized the Magen David Adom as an exceptionally strong humanitarian organization, fully qualified and on equal status with other members of the IRC. The relations between these Red Cross Societies and the Magen David Adom have been characterized by reciprocal collaboration and mutual assistance in providing traditional Red Cross services.

In 1986, the Magen David Adom petitioned for membership during the IRC's Quadrennial Conference held in Geneva. Rather than accepting Israel's application after twenty-five years of delay, the conference chose to reject it, claiming the need for a uniform symbol throughout the organization. At the same time, however, the IRC changed its name to the International Committee of the Red Cross and Red Crescent Movement, thereby negating its own claim of uniformity, and bolstering Israel's right to demand membership.

Once again, Israel has been short-changed, and the IRC exposed as not being above political consideration. And, under the instigation of the Arab nations, member nations have been blackmailed into disenfranchising Israel from her rightful place in the world community. Giving in to bigotry and Arab pressure, greatly diminishes from the posture of humanity, universality, and neutrality of the International Red Cross.

Perhaps even more disturbing than the political isolation in which the Magen David Adom finds itself, is the resultant loss of financial support. A \$56-million grant from the United States

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MAGEN DAVID ADOM *(continued)*

Government is listed in the 1987 annual financial report distributed by the IRC. Since Israel is not a member of the International Red Cross, she does not derive any benefit from these large sums donated by the United States. Many Senators and Congressmen have been called upon to support some form of separate funding for the Magen David Adom until the IRC allows Israel to become a member.

Operation Recognition, an ad-hoc committee, was founded fourteen years ago, basically in response to a call from the Israel Foreign Ministry concerning the preposterous absence of an official list of Israeli prisoners at the time of the Yom Kippur War. The committee is spearheading the campaign and the worldwide effort for IRC recognition of the Red Star of David as the legitimate emblem of the Israel organization. It has become politically involved, cooperating with the Israeli Mission to the UN and with Israeli diplomatic corps in different parts of the world. The committee puts pressure on the International Red Cross to accept Israel while, at the same time, urging Red Cross Societies around the world to unilaterally recognize the Israeli Magen David Adom. It also works with Senators and Congressmen, and with the Sub-Committee on Appropriations, in efforts to remedy the lack of United States government financial help to the Magen David Adom.

The refusal to admit the MDA, which has a superb record as the national medical and disaster services organization in Israel, is particularly scandalous because of the IRC's shady record towards Jews during World War II. There is a strong feeling among many people that the IRC should acquiesce to Israel's request and accept the Red Star of David as partial atonement for not having helped save more Jews during World War II.

Seven years ago, in response to the accusation that the Red Cross remained silent even though it knew full well (as early as the summer of 1942) that Hitler was systematically massacring the Jews, the Organization hired Jean-Claude Favez, a Swiss professor. Dr. Favez reviewed 350,000 documents from the Red Cross archives to settle the controversy. In his new book on the subject, *Silent Witness*, Professor Favez is unequivocal: "The International Red Cross knew what was happening. That is quite clear and (yet) it did not dare confront the Germans." Favez insists that the Red Cross was "too cautious" and that the Germans, who took this Organization seriously, would have responded to its requests.

Concerned Jews must use their political clout so that the International Red Cross will finally open its doors to the Magen David Adom—a legitimate national Red Cross Society. Letters should be written to Senators and Congressmen to urge them to petition on behalf of the Magen David Adom and, until it becomes part of the IRC, to see to it that this Israeli Society receives a substantial appropriation from Congress.

Letters of protest should also be sent to the International Red Cross:

His Excellency Cornelio Sommarugo
President IRC
Rue de la Paix
Geneva, Switzerland

A way must be found to bring the Magen David Adom into the International Red Cross so that this Israeli Society can take its rightful place among the other national, medical and disaster services of the world.

Zipporah Marans

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A SUCCESSFUL TRANSPLANT

In the middle of Moshav Nevatim a farming village in the desert outside Beersheva, stands one of Israel's most unusual synagogues—a spacious building modeled after the one in the town of Ernakulum, on the southwest coast of India, across the bay from Cochin. The bright blue Ark, decorated in floral gilt reliefs, was brought from the tropical Indian town, as were the silver-and-gold encased Torah scrolls; the glass bowls of the chandeliers are replicas of the originals. In addition to the circular *bima* in the center of the hall, a second *bima* projects from the women's balcony. From there, following a practice unique to south Indian Jews, the cantor leads Sabbath and festival morning services.

The synagogue is not only the moshav's religious center, it is also a symbol of communal pride for Jews from the Cochin area who settled at Nevatim 35 years ago. The moshav's 120 families have much to be proud of. The founders had been petty merchants in Cochin or owned land farmed by others; none had any experience working the land themselves. At Nevatim they found tiny concrete bungalows abandoned by two earlier groups of settlers. The location was among the least suited in Israel for agriculture—sandy, with little water available, buffeted by freezing desert nights and hot days—a wilderness utterly different from the palm-shaded streets of Cochin.

After a few years, Jewish Agency settlement officials suggested the moshavniks forget farming and work in Beersheba's factories. The settlers responded by planting orchards, recounts Nehemia Yitzhak, the forceful leader of the Israeli-educated generation at Nevatim. They helped pioneer the raising of hothouse flowers in the Negev. Today, Nevatim is one of the country's most successful settlements.

The synagogue helps moshav members maintain their link to traditional customs. Prayers follow the Cochin rite, with its dozens of poems for special occasions and holidays; the Sabbaths on which the story of creation and the Ten Commandments are read; and the Sabbath before a circumcision. The precircumcision celebration begins the night before the ceremony, with friends gathering at the family's home until midnight, singing, eating and studying a text called *Brit Yitzchak* (the Covenant of Isaac). On Simhat Torah, a tent-like canopy is built for the Torah scrolls and the synagogue is decorated with jasmine and other flowers. The flowers are not only the moshav's current crop but reflect the Indian influence, since blossoms are a common religious offering in India.

The Cochinites' intense religiosity has been moderated by life in Israel, but Nevatim remains a traditional community. At least a third of the men wear *kippot* and the pool is closed on Sabbath and holidays. Because Nevatim is the largest of several Cochin moshavim and boasts the beautiful Indian-style synagogue, it is the unofficial center for the estimated 4,000 to 5,000 Cochinites in Israel. "We have guests every Sabbath, and even more on holidays," says Daniel Avraham, chairman of the moshav's administration committee. "They come to hear the prayers because we keep our historical practices."

Only a few dozen Jews remain in Cochin; virtually all black Jews made *aliya* between Israel's establishment in 1948 and the mid-1960's. "My parents didn't come to escape any sort of pogroms," says Ilan Yitzhak, Nehemia's younger brother, who was three when his family came to Nevatim. "In terms of social position and standard of living, for them to go from Cochin to the Negev was like an American Jew leaving a wealthy neighborhood to live on a hilltop opposite the Galilee."

Ilan, who now lives with his American-born wife on another Negev moshav, Hatzeva, says "pure Zionism" brought his parents to Israel, a sentiment echoed by many other Cochinites. In the complex social hierarchy of India, the Jews enjoyed the status of a high caste. The community's oldest written document, a pair of copper plates inscribed in an archaic form of the south Indian Tamil

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A SUCCESSFUL TRANSPLANT (continued)

dialect, records the grant by the local ruler of 72 special privileges, including tax benefits, certain ceremonial rights and permission to carry arms.

Over the centuries, kings made land grants to synagogues, apparently extending the practice of giving property to the Hindu priests or Brahmins. "Houses, shops, fields of rice and coconuts belonged to the synagogue," recalls one Cochini. Synagogue land was treated as communal property, and the income was divided among congregants at Passover and Rosh Hashana to cover holiday expenses. In the 1950's, synagogue land was sold to help pay air fare to Israel.

The tradition of communal property seems to have helped the Cochini Jews in Israel. Nevatim, for example has a collectively owned packing house for members' flowers, an unusual enterprise for a moshav. Another collective project the moshav would like to carry out, says Abram, is building a home for elderly members.

Relations between Jews and their Hindu, Muslim and Christian neighbors in India were respectful. "Even a rich gentile would call a poor Jew 'sir,'" says Bezalel Eliyahu a 59-year old Cochini living on the southern moshav.

Shahar, Ilan Yitzhak, who visited India last year for the first time since leaving as a child, found the synagogues preserved as holy places by gentiles. Another settler recalls that in India, anti-Semitism was a distant rumor, even during World War II. "We heard of the German conquests and the expulsion of Jews, but we didn't find out about the death camps until we reached Israel," he says. "The Indian press didn't cover these horrors."

Modern scholars date the copper plates granted a Joseph Rabban to 1,000 C.E. but no one knows exactly when Jews came to the southwest coast of India. Conflicting legends record their arrival. An Indian Jewish historian mentions several possibilities; that Cochin Jews are descended from the 10 lost tribes or captives carried off by Babylonian King Nebuchadnezzar; they came to India soon after the destruction of the Second Temple; or they arrived from Spanish Majorca in the fourth century. A more prosaic, and likely, explanation is that Jews arrived together with other merchants from the Roman Empire, after sailors learned in the first century B.C.E. how to exploit monsoon winds to cross the Indian Ocean from Yemen.

Trade with the pepper-producing Malabar Coast didn't end with the Romans. The Jewish community, though numbering only several hundred families, remained in contact with the rest of the Jewish world, practicing traditional Judaism. Jews chose to live on a separate street, and their lives revolved around the synagogue. Boys and men wore thick sidecurls, a practice that ended as Jews began attending public schools.

The Cochinis also were influenced by the Indian caste system, separating the majority black, or Malabar, Jews with dark skin from the white, or foreign Jews, apparently later arrivals from Europe and Arab lands. The two groups had their own synagogues, and did not intermarry. The caste-system legacy proved stronger than the rabbis' rulings that the division was contrary to Jewish law.

When news of Israel's independence reached Cochin, *aliya* fever swept the black community. (A few white Jews also made *aliya*, while others scattered to British Commonwealth countries and the United States.) Some settled in Jerusalem, Ashdod and the Ramat Eliyahu neighborhood of Rishon Lezion. About two-thirds of the Cochinis settled on moshvaim, proportionally more than Jews from any other country.

Even if Israeli policy in the 1950's was to take immigrants directly "from the ship to the village"—or from the airport to the moshav, in the Cochinis' case—settlement officials did not expect the short, thin Indian immigrants to be able to handle tough physical labor. "In the Agriculture Ministry, they didn't believe in us, didn't think we'd get ahead," recalls Bezalel Eliyahu. He and several other Cochinis who chose to live on a non-Indian moshav faced another problem. "A few black families arrived, and (the others) thought we came from some jungle," Eliyahu recalls. "We had to prove we were as good as everyone else." We worked hard. Little by little, the people began to warm up to us." In 1963, Eliyahu and two Cochini partners won Prime Minister Levi Eshkol's export prize after they introduced gladiolas to Israel; they also introduced modern techniques for growing hothouse flowers. Today, a visitor to Shahar still has to talk to Eliyahu while he is in motion—the wiry, silver-haired man is constantly on the run. He grows indoor plants in his hothouse and is nurturing a few jackpine

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A SUCCESSFUL TRANSPLANT (continued)

trees and coconut-palm saplings for his garden, hoping to grow the tropical fruit that was part of his boyhood.

Nehemia Yitzhak also speaks with a passion. "This is a land of milk and honey," he points out, "but the honey doesn't come from heaven. You've got to make it." Now a high-level moshav-movement official, he still works his own farm. "These are peasant's hands," he says, proudly displaying his large, worn fingers. The cochairman of the moshav movement is also a Cochini, Yohanan Daniel of Moshav Mesilat Zion, near Jerusalem.

"The Cochins are one of the most successful ethnic communities in Israel," says Shalva Weil, an anthropologist and senior researcher at the National Council of Jewish Women Research Institute for Innovation in Education at the Hebrew University. "They have made their moshavim prosperous, sent their children to university, and managed to retain their ethnicity in a way that very few communities have done. They've had no social crisis."

It is easier to maintain ethnicity in large Cochini communities. Ilan Yitzha, who moved from Nevatim to a mixed moshav, says, "I'm Cochini at heart, but not much more than that." Most of the community's customs are connected to religion, he notes, and he is not observant. In Jerusalem, the south Indian community includes only 30 families and the number of people praying at the Cochini synagogue is shrinking. "The young people are not religious," one of the older members observes.

At Nevatim and Ramat Eliyahu, where 140 families belong to the Indian synagogue, the sense of tradition is far stronger. "A lot of people in my age group aren't observant, but they still come to the synagogue out of respect for their parents and because they're used to coming," says Menahem Yitzhak, a Hebrew University student from Ramat Eliyahu. "It's really the community center." (Yitzhak is a common first and last name among Cochins.)

Continuity and change are most apparent at Cochini weddings. In India, a Jewish wedding was a pageant that began the Shabbat before the ceremony and lasted two weeks, ending after the groom had read the *haftara* for the third consecutive Shabbat. The wedding itself was held on a Tuesday. A white carpet was spread before the groom as he walked through the Jewish quarter to the synagogue, and the procession was lit by gas lamps even in the daytime—the lights being one of the Jews' ceremonial caste privileges. Cantor and groom conducted the ceremony, the congregation responding in dramatic chorus. Later, the couple received guests for a week in the *manara*, a special canopy built over a bed. Visitors sang, drank, played cards, and each night the traditional *sheva brachot*, seven blessings, were recited. The best men stood guard to make sure everyone called the newlyweds "Bride" and "Groom" rather than by their names.

Such pageantry was far easier to maintain in ritual-rich India than in modern Israel. "Today, people don't have the patience" says Menahem Yitzhak. "But Cochins have worked to adapt the traditions to Israel. Many grooms still perform the ceremony themselves, though a rabbi is now given the role of reading the *Ketuba*. Receiving guests in a *manara* remains part of the celebration for at least some Ramat Eliyahu couples, and since anyone who slips and uses the name of the bride and groom must pay the fine of a bottle of liquor, "everyone brings a bottle." Nowadays, *sheva brachot* are said only until the Saturday after the wedding. On that day, the blessings are recited over three cups of wine, symbolizing the remaining days of the week and thereby "completing" the celebration.

Can the special flavor of Cochini life be preserved in Israel? Menahem Yitzhak and other Israeli-born Cochins think it can. "We want to keep up the community, preserve it," Yitzhak says. "The culture and uniqueness are valuable to us." This year, he and other young people from Ramat Eliyahu decided to invite Cochins from throughout Israel to their neighborhood for a communal Independence Day reunion—the latest of such gatherings traditionally held every few years since the south Indian Jewish *aliya*. They attract many younger Cochins, with teams from each moshav competing in soccer, basketball and other games. Menahem Yitzhak notes that one reason for the get-togethers is that "a lot of marriages come out of them." The heritage of Cochin, he clearly believes, can take root and blossom in Israel.

Gershon Gorenberg



"BESSER SEIN ALS DIE ANDEREN" DIE PENINSULA-GRUPPE UND WER DAHINTERSTEHT

(Die Kadoorie-Familie, eine der reichsten von ganz Hongkong und dank ihrer vielen Besitztuemer und gemeinnuetzigen Stiftungen sehr angesehen, hatte immer ein dominierendes Prinzip: besser sein als die anderen! Dies gilt nicht zuletzt fuer das Peninsula Hongkong, das soeben zum weltbesten Hotel erkoren worden ist.)

Eines der Wesensmerkmale juedischer Familien ist das Verstreutsein ihrer Mitglieder rund um den Erdball, der Drang oder der nackte Zwang, auszuwandern und andernorts das Glueck zu suchen. Das Leben der Kadoories unterscheidet sich in nichts von diesem Grundprinzip juedischen Schicksals: Die Kadoorie-Familie war waehrend Jahrhunderten in Bagdad (Irak) verwurzelt. Basis des oekonomischen Lebens bildeten dort Waehrenhandel und die Taetigkeit als Merchant Bankers. Dann, im Jahre 1870, startete erstmals die Orient-Connection, die die Kadoories dereinst weltberuehmt machen sollte. Denn in diesem Jahr verliess Ezekiel, der aelteste Sohn von Silas Kadoorie, seinen Geburtsort Bagdad, um in Indien und im Fernen Osten sein Glueck zu suchen. Ezekiel trat in Hongkong in die 1841 gegruendete Firma von David Sassoon ein. Spaeter folgten ihm auch seine Brueder Moses, Eleazar (Sir Elly) und Ellis (Sir Ellis) nach und arbeiteten in der gleichen Gesellschaft mit.

Da die Kadoories aufgeweckte Gesellschaftsleute mit hoeheren Ambitionen waren, wollten sie schon bald den Schritt in die Unabhaengigkeit wagen, zumindest Elly und Ellis. Beide gruendeten zusammen ihre eigene Firma. Sie bluehte auf und trug in der Folge viel zur Expansion von lokalem Handel und lokaler Wirtschaft bei, sowohl in Hongkong als auch in Shanghai.

Mit ihrem untrueglichen Sinn fuers erfolgreiche Geschaef und dank ihres unermuedlichen Einsatzes zugunsten ihrer Gesellschaften gediehen die Familienunternehmen. Die Kadoorie-Familie wurde zu einer der wohlhabensten und angesehensten der britischen Kronkolonie. Der wirtschaftliche Erfolg der Kadoories ist allerdings nur die eine Seite der Realitaet—die andere ist ihre ausgepraegte philanthropische Ader. Seit Jahrzehnten unterstuetzten die Kadoories jede Art von Gemeinnuetzigkeit, riefen—und rufen—Stiftungen ins Leben und taten—und tun—sich als Maezene hervor. Gerade in ihrem millionenschweren, nie an die grosse Glocke gehaengten Sponsorentum liegt der wahre Grund fuer die breite Popularitaet der Kadoories, zumal das weltoffene, kosmopolitische Hongkong gluecklicherweise keinerlei Naehrboden fuer Antisemitismus hergibt.

Philanthropisch aktiv sind die Kadoories vor allem im Gebiete von Erziehung und Ausbildung. Mehrere Mitglieder der Familie haben Schulen und Spitaeler gebaut und gestiftet—nicht nur in Hongkong, sondern auch in China, Nepal, im Mittleren und im ganzen Fernen Osten. Die Kadoorie Agricultural Colleges in Israel wie auch die Kadoorie Agricultural Aid Association Experimental und Extension Farm in Peok Ngan Shek, Hongkong, sind weltberuehmt. Die in diesen Instituten entwickelten landwirtschaftlichen Errungenschaften und Fortschritte haben die ganze Agrikultur der betreffenden Regionen positiv beeinflusst und gefoerdert.

Lord Kadoorie, am 2. Juni 1899 in Hongkong geboren, besitzt eine bemerkenswert lange Liste an Auszeichnungen. Der Sohn von Sir Elly Kadoorie und Lady Kadoorie vereinigt folgende Titel auf sich:

The Rt. Hon. The Lord Kadoorie C.B.E., L.L.D., K.St.J.(A).J.P.; Commandeur de la Legion d'Honneur, Commandeur de l'Ordre de la Couronne, Officier de l'Ordre de Leopold.

Lord Kadoorie ist Chairman einer ganzen Perlenkette erstklassiger Firmen, angefangen bei Alaska Enterprises Ltd., China Light and Power Co. Ltd., Commonwealth Garment Co. Ltd., Kadoorie Estate Ltd., Schroders Asia Ltd. bis hin zu St. George's Building Ltd.

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"BESSER SEIN ALS DIE ANDEREN" DIE PENNINSULA-GRUPPE UND WER DAHINTERSTEHT

(continued)

Lord Kadoories Bruder Horace, am 28. September 1902 in London geboren, ist Honorary Chairman der Hongkong & Shanghai Hotels Ltd. und Chairman von Peak Tramways Co. Ltd. sowie Manila Peninsula Hotel Companies. Seine Titelliste ist bescheiden im Vergleich zu Lord Kadoorie: C.B.E., D. Soc. (Hon.), J.P. Chev. Leg. Hon., Officier de L'Ordre de Leopold. Wie sein Bruder ist auch Horace zugleich Chef mehrerer anderer Gesellschaften.

The Honorable Michael David Kadoorie, am 19. Juli 1941 in Hongkong geboren, ist der Sohn von Lord Kadoorie. Michael besuchte neben der Hongkonger King George V School auch das renommierte Institut "Le Rosey", das ihn mit der Schweiz in Kontakt brachte. Er ist Chairman mehrerer wichtiger Firmen (Hongkong und Shanghai Hotels Ltd., Franko Contractors Ltd., Franki Investments Ltd., Heliservices (Hong Kong) Ltd., Rotair Ltd.) Daneben figuriert er als Chef weiterer bedeutungsvoller Gesellschaften. Seine Hobbies: Weltreisen, Helikopterfliegen, Autofahren, Wasserskifahren, Bootfahren, Go-karting sowie Fotografieren.

Es wuerde zu weit fuehren, alle Kadoorie Beteiligungen auch nur andeutungsweise zu erwahnen. Hingewiesen sei jedoch auf die Peninsula-Gruppe, die das Kadoorie-Image des Besseren in aller Welt bekannte gemacht hat. Flaggschiff der Pen-Gruppe—in der uebrigens um die 50 Schweizer in Spitzenpositionen arbeiten!—ist das "Peninsula" in Kowloon, Hongkongs aeltestes und nach wie vor feinstes Hotel. 1928 entstanden, entwickelte sich das luxurioese, mit wucherndem, goldverbraemten Stuck verzierte und immer fein herausgeputzte "Peninsula" bald einmal zum Treffpunkt der Hongkonger Schickeriea, der oberen Zehntausend. Schon immer war das koloniale Grossbritannien auf Prachtentfaltung angelegt: Hier, in den Kolonien, galt es, das britische Selbstbewusstsein und Selbstverstaendnis unter Beweis zu stellen und sich effektiv in Szene zu setzen.

Das distinguierte Peninsula-Hotel bot—und bietet—den entsprechenden Rahmen fuer solch rauschende Auftritte, Empfaenge, Galas. Und das ist bis heute so geblieben: In der Hotellobby, die nach wie vor koloniale Grandezza ausstrahlt, trifft sich alles was Rang, Namen und Moneten hat, um zu sehen und gesehen zu werden. Acht Rolls-Royces Silver Spirit holen die erlauchte Clientele am Flughafen ab und ermoeglichen den aus aller Welt angereisten VIPs, bereits auf dem Wege der Nobelherberge vom suessen Luxusnektar zu kosten, der sie im Hotel wie ein teures Parfuem umhuellet und gefangenhaelt.

Das "Pen" wartet mit 210 Zimmern und Suiten auf. Dazu kommen fuehnf Restaurants, eine Lounge Bar, ein privates Essgemach sowie Raeume fuer Seminarien und Cocktailempfaenge. Gerade ein Denkmal wie das "Pen" braucht staendige Pflege und diskrete Erneuerung. Deshalb wurde das Hotel kuerzlich einer umfassenden Renovation unterzogen und alle Zimmer neu und hoechst kostspielig eingerichtet—fuer staetliche 20 Millionen US-Dollar. Um dem Gaesteansturm gerecht zu werden—das "Pen" ist praktisch das ganze Jahr zu 100 Prozent belegt!—sollen in absehbarer Zukunft zwei Hoteluerme zur bestehenden Infrastruktur hinzukommen.

Nach Fertigstellung dieses Ausbaus wird das "Pen" ueber 425 Zimmer verfuegen. Dannzumal gehoeren zum Hotelangebot auch ein Swimmingpool, ein Business Centre, ein Fitness Centre, Bankettraeume usw. Kurz: Das "Pen" wird nach dem Ausbau mehr denn je eine Oase des Luxus und der Ruhe sein. Eine Oase uebrigens, die man gar nicht zu verlassen braucht, denn neben den Restaurants findet man alle Luxusboutiquen mit ihren Prestigemarken unter dem gleichen Dach. Der umfassende Ausbau beginnt Anfang 1990 und dauert bis 1992. Kostenpunkt: 380 Millionen Hongkong Dollar. Fuer die Kadoories und fuer Hongkong fast ein Pappenstiel.

Kuerzlich wurde das "Pen" zum weltbesten Hotel gekuert. Anlaesslich des ASTA-Kongresses in Budapest (American Society for Travel Agents) wurde dem "Pen"-Verkaufs- und Marketingdirektor Felix M. Bieger—er ist seit 1954 fuer die Pen-Gruppe taetig—die begehrte Auszeichnung ueberreicht. Das angesehene amerikanische "Conde Nast Traveler"-Magazin hatte die Nobelherberge zum weltbesten Hotel ernannt, und zwar auf Grund einer Leserumfrage, an der 6000 Personen mitgemacht und ihre Stimme abgegeben hatten.

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"BESSER SEIN ALS DIE ANDEREN" (continued)

Als Kriterium galten Service, Standort, Atmosphaere, Qualitaet der Zimmer und das Essen sowie das Preis/Leistungs-Verhaeltnis. Eric A. Waldburger, General Manager des "Pen" und wie Felix M. Bieger ein weltgewandter, sympathischer, waschechter Schweizer, zeigte sich selbstverstaendlich sehr erfreut ueber die Ehre, das weltbeste Hotel zu fuehren. "Diese Auszeichnung ermutigt uns in unserem staendigen Streben nach Topqualitaet und herausragender Leistung", bemerkte er nach Bekanntwerden des Umfrageergebnisses.

Kein Wunder, ist die Pen-Gruppe angesichts ihrer engen Vertrautheit mit dem touristischen Sektor laengst schon auch ins lukrative Aircatering eingestiegen, gemeinsam mit Swire, einem andern Wirtschaftsgiganten der Kronkolonie. Heute werden von Swire Air Caterers Limited Tag fuer Tag durchschnittlich 26,000 Mahlzeiten bereitgestellt—unter anderem fuer so reputierte Gesellschaften wie Swissair, Lufthansa, Cathay Pacific, Singapore Airlines, Thai Airways International, Philippine Airlines usw. Die Marktabdeckung durch Swire Aircaterers Limited im Aircatering-Bereich belaeuft sich auf namhafte 75 bis 80 Prozent!

Die Peninsula-Gruppe war 1982 die erste westliche Hotelmanagement Firma, die in der Volksrepublik China Fuss fassen konnte. Seit 1984 managt die Pen-Gruppe das Garden Hotel in Guangzhou (Canton), und 1989 wurde das "Portman Shanghai" eroeffnet—auch dieses Luxusestablishment untersteht dem Pen-Management. Zur Pen-Gruppe gehoeren weltweit folgende Hotels: "Peninsula" (Hongkong), "Kowloon" (Philippinen), Garden Hotel, Guangzhou (China), "The Portman Shanghai" (China, Eroeffnung 1989), "The Peninsula", New York (USA), "The Belvedere", Beverly Hills (USA, Eroeffnung 1990) sowie das piekfeine Portman Hotel in San Francisco (USA), mit der Pen-Gruppe affiliert. Hier wie dort, rund um den Globus, gilt die kompromisslose Kadoorie-Devise: besser sein als die andern. Eine gewiss nicht immer leicht zu erreichende Zielvorgabe, die das Kadoorie-Imperium seit seinen bescheidenen Anfaengen praegt—und erfolgreich gemacht hat. Das fein veraestelte milliardenschwere Imperium wird auch dann weiterbestehen wenn Hongkong dereinst in den Schoss der chinesischen Mutter zurueckgekehrt sein wird.

Werner Knecht

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... the Tough Go Shopping

Thousands of people came to the opening of the Netanya Kanion last Passover; Israeli Scouts camped right in the middle with tents and rope ladders. But this was far from the old-type nature society outing to canyons Israelis love. Instead, the scouts were the public relations gimmick of an enterprising young camp owner, and the word *kanion* has little to do with canyons and the beauty of the outdoors.

It means "shopping mall," a combination of the Hebrew *kneh*, buy and *hanion*, parking.

To be able to park and shop is as natural a development in Israel as it is all over the world. "Israelis are more mobile now," says David Meyers, owner of the Smartuteria women's clothing stores, with a branch in the Kanion-Ayalon mall. "They've seen the world and their consumer expectations are higher."

Thirty-five shopping centers already exist or are being planned and built in towns like Hadera, Haifa and Beersheba. It's not surprising that the first one was in Tel Aviv, the commercial center of the country. But during the last mayoral elections the candidates in most of Israel's towns promised that they, too, would bring *Kanionim* to their areas. This would be the sign of a vital city and transform even the smallest urban district into a thriving modern metropolis. The proliferation of shopping centers—or at least plans for them by developers and politicians—has been called *kaniomania*.

But how are Israelis taking to them? There's no doubt that people initially came to browse out of curiosity. But do they buy? The research done by Iris Graicer, a lecturer in Tel Aviv University's urban geography department, indicates that for the first six months of its existence Kanion Ayalon, the most successful of the malls, was a tourist attraction for Israelis. "Bus tours from Metula or Dimona would make it a stop on their trips to the Tel Aviv area," she said. "When people were asked how they felt about (the mall), they said, 'It's fun. It's like being in a foreign country.'" Of course, in Tel Aviv's sweltering summer the air conditioning must have played a part. A year later, most people were not only coming to browse, they were actually shopping. They came from the surrounding area usually with a single purpose in mind and they felt at home enough to criticize when the mall was too crowded or not clean."

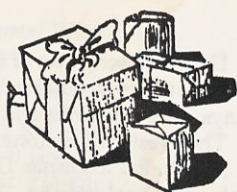
"It's interesting," she continues, "that this year we witnessed the demise of Kol Bo Shalom, the Tel Aviv department store that brought (us) American-type retailing in the late 50's. I cannot help but feel it has been supplanted by the shopping malls."

"Actually, there are many differences between American and Israeli shopping centers. Until the 80's, shopping centers in the U.S. were built in areas far from urban centers, and they were very large. Israeli shopping centers, on the other hand, are close to the city, often extensions of city shopping, and they're much smaller. While the large Israeli shopping mall so far is 291,600 square feet, American shopping centers are over a million square feet. But now land prices and gentrification are forcing American Shopping centers back to the city, while Israeli shopping centers never left."

The first shopping center in Israel was actually built in the middle of Tel Aviv's Dizengoff Square. It had many stores, restaurants, movie theaters and parking under one pedestrian mall. "But it was not immediately successful," recalls Graicer. "It was Kanion Ayalon which helped change people's shopping patterns and made Israelis enthusiastic about the shopping mall. For example, they shop later hours now. But that doesn't mean they have abandoned their neighborhood stores. They continue to frequent their local *makolet* (grocer) in addition to doing their big shopping at the mall."

"There are many reasons for (our) success" says Benny Dekel, manager of Kanion Ayalon. "It is in a perfect location in Ramat Gan near north Tel Aviv, and off the highway to Tel Aviv's upper-middle-class suburbs. It brings people from the area with the largest concentration of wealth in the country. Also, it's very important, that there's easy access from the roads, with plenty of parking. It was built by Montreal developer, David Azrieli, who established a network of successful shopping malls in Canada. Azrieli had lived in Israel and wanted to invest in this country and make money. And he's done so. He's not developing other shopping malls (here)."

(continued on next page)



... the Tough Go Shopping *(continued)*

Dekel's description of the Kanion's promotional approach indicates that it's adopted all the sales techniques familiar to the American shopper. "We have end-of-season sales and super sales," he says. "We advertise and distribute special sales flyers to 100,000 homes in the area."

The Western consumer spirit is at work here, but it is integrated into the uniquely Israeli and Jewish. For example, Dekel is a former army general and his executive manner betrays his tough army background. "He runs a tight ship," says David Meyers. "Stores have to stay open certain hours and run sales at certain times. But I've found that even when I've disagreed with Dekel, he's usually been right."

The Israeli character of this shopping center is particularly obvious around the holidays, which determine what's to be promoted and how. Costumes appear at Purim, honey and wine and gift baskets at Rosh Hashana. "It's well known that Israelis never buy winter things ahead of time, but we had a big Sukkot Sale," says Dekel. "The mall was decorated with *sukka* hangings and we had entertainment for children twice a day during *hol hamoed* (intermediate days of the festival). We made it an opportunity for pre-winter buying, with sales on items like winter clothing, heaters and blankets."

In general, the Israeli shopping centers are exhibiting the new status quo in relation to Shabbat, particularly in Tel Aviv; stores are closed but movie theaters and many cafes are open, including four movie theaters and a few restaurants at Kanion Ayalon. But it also tries to attract the observant community with a *glatt* kosher Chinese takeout and the Daglakativ Delicatessen with cold cuts from the religious kibbutz Tirat Zvi. Nevertheless, it hasn't yet succeeded in attracting the *haredim* (ultra-Orthodox) from near Bnei Brak, who have a thriving shopping ambience on their own, Rabbi Akiva Street and perceive Kanion Ayalon as too secular. "But," says one shopkeeper, "one does see *haredi* families coming (here) to browse when the stores open at night after Shabbat."

This proliferation of shopping centers has not been met with unabated enthusiasm. Graicer, for instance, feels that the situation is getting out of hand. "If every small town builds a shopping center as projected, it will add almost 11 million square feet to Israel's commercial property," she notes. "The country just can't carry so many stores."

Yehoshua Nahari, head of the local Israel Merchants Association, has further reason to oppose the malls. "Israel is a small country with limited buying power," he points out. "The small businessman can't compete with the chain stores. Israel needs a commercial *perestroika*. It needs decentralization. I would like to start a campaign, a commercial Project Renewal to rehabilitate rundown neighborhood shopping centers. There are strips of local shops in areas like Bat Yam or Kiryat Sharett that need a facelift, a small mall to help the stores compete with the biggies."

Consumers in Jerusalem have been particularly conservative about shopping malls. "They have consistently preferred central-city shopping," says Avraham Birnbaum, head of the Jerusalem Merchants Association. "Many of the shops there are old family businesses. People know them; they have personal relationships with them."

Consequently, other commercial centers in the Jerusalem area have foundered. Even the Klal Building shopping center right off downtown is a white elephant. The Center One mall at the entrance to the city near the bus station boasts some lovely shops, but it is rumored to be struggling to remain solvent. In keeping with Jerusalem's character, there are some quaint and charming—albeit small-shopping arcades that are becoming popular. Most of them are near the center of town or have a particular neighborhood flavor.

No one seems to understand why two more shopping centers are being planned for Jerusalem—the largest in the country for the Malka area where the new road to Gush Etzion will meet other important Jerusalem highways. The bus station and sports stadium will also be here. "David Azrieli will probably be successful," notes Birnbaum, "but commercial property has grown 10 times more than the population of Jerusalem. There is no master plan; people are already hurting. How can we afford this?"

The success of stores and shopping centers is not only a function of economics. "Shopping is a state of mind," says Meyers. "It's a small country and everything affects everyone." From a spectacle to an expectation, Israeli *Kanionization* has fast become a fact of life.

Rochelle Furstenberg

WE REMEMBER

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

June	Sivan		June	Sivan	
2	9	Balbine Heldman	14	21	David Gunzenhaeuser
2	9	Samuel Hess	14	21	Rosa Katzenstein
2	9	Irma Kanthal	14	21	Jakob Levis
2	9	Leonie Schlossberger	14	21	Jakob Plawner
2	9	Philip Wolfermann	14	21	Max Schloss
3	10	Alfred Katzenstein	14	21	Helene Spaeth
3	10	Louis Weil	14	21	Herman Speier
3	10	Jacob Winter	14	21	Gustav Wahle
4	11	Nanny Frank	15	22	Arnold Berney
4	11	Caroline Kronenberger	15	22	Fritz Schiff
4	11	Kurt Nathan	15	22	Fred Schindler
4	11	Friedrich Schwarz	15	22	Max Strassburger
5	12	Martin Israel	16	23	Marie Gutman
5	12	Reinhard Loewengart	16	23	Adolph Heimer
6	13	Isak, Bertha, Else, Heinz Erwin & Irma Bratt	16	23	Herman Rosenthal
6	13	Lina Buchheim	17	24	Wilhelm Feuer
6	13	Louis Jonas	17	24	Martin Heineman
6	13	Siegfried Mendle	17	24	Siegfried Loew
6	13	Adolph Sandler	17	24	Dora Meyer
7	14	Paul Adler	17	24	Hans Neubauer
7	14	Frieda May	17	24	Julius Reinstein
7	14	Jacob, Frieda & Liselotte Schiff	18	25	Ernest Rosenberg
8	15	Henriette Buxbaum	19	26	Max Neumann
8	15	Felix Jonas	19	26	Dr. Leo Richmond
8	15	Friedel Kaufman	19	26	Ernst Simon
8	15	Johanna Kaufman	19	26	Harry Siegel
8	15	Clementine Krueger	19	26	Selma Stern
8	15	Louise Levy	19	26	Bertha Wolfsheimer
8	15	Leopold Markus	20	27	William Basch
8	15	Pauline Schloss	20	27	Ludwig Bauernfreund
10	17	Benno Baumann	20	27	Frieda Lehmann
10	17	Emil Gundel	20	27	Otto Morgenthau
10	17	Robert & Elise Hirsch	20	27	Kurt Zechemann
10	17	Rosa Klar	21	28	Hilde Kahn
10	17	Betty Traub	21	28	Sigmund Marx
11	18	Alice Dressler	22	29	Erna Katzenstein
11	18	Paul Holzman	22	29	Moritz Mayer
11	18	Fred Kahn	22	29	Samuel Silbermann
11	18	Martha Kahn	22	29	Betty Silbermann
11	18	Curt Lauter	22	29	Rosa Stern
11	18	Amalie Levis	22	29	Gisela Sundheimer
11	18	Michael Lichtenthal	23	30	Max Alexander
12	19	Jenny B. Baerwald	23	30	Frida Hirsch
12	19	Julius Dreifuss	23	30	Richard Katz
12	19	Rosa Fussmann	23	30	Martha Leitner
12	19	Malchen Gottlieb	23	30	Albert Spaeth
12	19	Richard Jung	Tamuz		
12	19	Hugo Mannheimer	24	1	Carl Bergman
12	19	Leopold Meyer	24	1	Max Erman-Bach
13	20	Amalie Baum	25	2	Herta Levy
13	20	Harry Lessheim	25	2	Julia Noy
13	20	Walter Rosenbaum	26	3	Amalie Eberhardt
13	20	Arthur Schloss	26	3	Selma Glaser
13	20	Johanna Sommer	26	3	Maurice Gudoff
14	21	Sophie Daniel	26	3	Jettchen Stern

(continued on page thirty one)

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WE REMEMBER *(continued)*

<i>June</i>	<i>Tamuz</i>		<i>July</i>	<i>Tamuz</i>	
26	3	Joseph Voss	15	22	William Kugelman
27	4	Doris Baer	15	22	Salomon Lehmann
28	5	Bertha Kahn-Bruchfeld	15	22	Julius Lippmann
28	5	Leopold Henlein	15	22	Rika Seligmann
28	5	Hermann Hirsch	16	23	Charlotte Hammel
28	5	Amalie Rosenberg	16	23	Erich Lauter
29	6	Emma Baer	17	24	Dr. Leopold Frei
29	6	David & Rosa Frankel	17	24	Eva Lachman
29	6	William Goldschmidt	17	24	Amalie Neumann
29	6	Lisl Schuelein	17	24	Pauline Reis
<i>July</i>			17	24	Fanny & Julius Schaler
1	8	Judith Berman	17	24	Leo, Martin & Walter Spicker
1	8	Harry Loewenstein	17	24	Emma Willner
1	8	Gabriel Schloss	18	25	Josef Abramson
2	9	Max Bruchfeld	18	25	Ernst Bauernfreund
2	9	Alma Gutman-Sucher	18	25	Johanna Goldstein
2	9	Ludwig Goetz	18	25	Irma Haas
2	9	Moses Hess	18	25	William M. Kreisle
2	9	Marianne Sondheimer	18	25	Norbert Neumann
3	10	Efroim Birman	18	25	Fanny Rosenthal
3	10	George Braun	18	25	Anna Singer
3	10	Lisa Lauber	18	25	Fred Stone
3	10	Thekla Lewy	19	26	Lola Friedman
3	10	Rebecca Schoemann	19	26	Karl Gutmann
4	11	Leo Basch	21	28	Rosa Breslauer
4	11	Selma Furcht	21	28	Louis Cohn-Victor
4	11	Walter Friedmann	21	28	Albert Gutkind
4	11	Max Strauss	21	28	Hannchen Heilbrunn
5	12	Isidor Brunn	21	28	Max Jacob
5	12	Lina Frei	21	28	Fred & Lucille Roland
6	13	Bernhard Hirsch	21	28	Albert Schwager
6	13	Isaias Weiskopf	21	28	Isadore Wormser
7	14	Julius Abraham	22	29	Paul Ernst
7	14	Leo Forchheimer	22	29	Blanca Marx
7	14	Flora Marx	22	29	Bettina Sonn
7	14	Rudolf Sinsheimer		<i>Av</i>	
7	14	Leopold Sonneberg	23	1	Walter Kahn
8	15	Edgar M. Loew	24	2	Bernard Gootter
9	16	Arthur Einstein	24	2	Lothar Herz
9	16	Abraham Rosenthal	24	2	Adolf Stern
10	17	Sally Lewy	25	3	Anna Dicker
10	17	Jonas & Amalie Roer	25	3	Klara Rothschild
11	18	Emma Behrens	26	4	Martha Levi
11	18	Lucie Furstenberg	27	5	Irma Loewenstein
12	19	Alfred Bloch	27	5	Sophie Marx
12	19	Ida Dreifuss	27	5	Sieffried Salomon
12	19	Mathilde Gottlieb	28	6	Jocheved Auer
12	19	Leopold Lemke	28	6	Sara Gruen
12	19	Selma Schlesinger	28	6	Leopold Stern
12	19	Julius Schoenberg	28	6	Ellen Strauss
13	20	Herta Levi	29	7	Joseph Bender
13	20	Hermann Scharfenberg	29	7	Hugo Loewenstein
14	21	Lina, Siegfried & Wolfgang Frankenstein	29	7	Franz Regensburger
14	21	Gustav Gruenberg	29	7	Clara Schnell
14	21	Fred Heumann	30	8	Dr. Fred Dreifuss
15	22	Rosel Kahn			

(continued on next page)

WE REMEMBER *(continued)*

July	Av		Aug.	Av	
31	9	Willi Heinsfurter	15	24	Rudolf Bauer
31	9	Selma Lesser	15	24	Jettchen Goldschmidt
31	9	Else Starkhaus	15	24	David Katzenstein
Aug.			15	24	Walter Lachmann
1	10	Gertrude Hirsch	15	24	Max Mayer
1	10	Rose Royce	15	24	Theo Oster
2	11	Albert, Anita & Hedwig Pollack	15	24	Elfriede Pollack
2	11	Alfred, Siegfried, Rudolf & Emmy Schloesser	15	24	Max Schwarz
2	11	David Stern	15	24	Gustave Wimpfheimer
2	11	Kurt Tannenbaum	16	25	Anna Bauernfreund
2	11	Rudolf & Erna Tannenbaum	16	25	Adolf Blumenthal
3	12	Oskar Gruenbaum	16	25	Josef Goldschmidt
3	12	Max Kahn	16	25	Hannah Goldsmith
3	12	Julius Kraft	16	25	Moritz Gottschalk
3	12	Martin Saul	16	25	Nathan Mathes
4	13	Recha Levitus	17	26	Frederick S. Braun
4	13	Lazarus Strauss	17	26	Siegfried Frank
5	14	Mathilde Lendt	17	26	Lazarus Herz
5	14	Alfred Sherlin	17	26	Erna Klein
5	14	Salli Stern	17	26	Sigmund Markus
5	14	Jenny Strauss	17	26	Heinrich Wortsman
6	15	Paula Heumann	18	27	Ernestine Lehmann
6	15	Fritz Levite	18	27	Fanny Loew
6	15	Miriam Nussbaum	18	27	Camilla Michels
6	15	Emilie Wimpfheimer	18	27	Hilde Schwager
7	16	Max Blumenthal	19	28	Babette Levi
7	16	Julius Hamburger	19	28	Jeanette Tannenbaum
7	16	Adolf Gottlieb	20	29	Julie Katz
7	16	Martin Kreisle	20	29	Betty Oppenheim
8	17	Martin Brunn	20	29	Lina Rosenthal
8	17	Leopold Eichtersheimer	20	29	Fred Tager
8	17	Ricka Frank	21	30	Oskar Cahn
9	18	Ida Goldberg	21	30	Frederick Jellinek
9	18	Lina Hellmann	21	30	Ludwig Stahl
9	18	Sigmund Schloss	21	30	Eugene Stern
10	19	Harry Benger	21	30	Siegbert Weil
10	19	Albert Blank	<i>Elul</i>		
10	19	Joseph Hamburger	22	1	Daniel Gottlieb
10	19	Benjamin F. Herz	22	1	Heinrich, Wilhelm, M. Julius, Jettchen & Senta Levi
10	19	Louis Wolfsheimer			
11	20	Horace E. Bauer	22	1	Robert Levitus
11	20	Ernestine Hirsch	22	1	Flora Neuburger
11	20	Richard Hirsch	23	2	Clara Lindheimer
11	20	Max Kahn	23	2	Josef Pretsfelder
11	20	Rosalie Meyer	23	2	Dr. Emmerich Wellisch
11	20	Mitchel Rosenthal	24	3	Blanche Rothstein
12	21	Karoline Bloch	24	3	Arthur Sonneberg
12	21	Willi Blumenthal	24	3	Benno Sternfels
12	21	Max Meir Karpf	24	3	Clara Strauss
12	21	Bertha May	26	5	Rika Bender
12	21	Salomon Tannenbaum	26	5	Leopold Lindheimer
13	22	Arthur Neu	26	5	Heinz Moritz Lippmann
14	23	Rosel Hersch	27	6	Hildegard Hoffman
14	23	Max Schwarz	27	6	Eva Veisz
14	23	Arthur Simonsohn	27	6	Ruth Zimmerman
14	23	Max Wolf			

(continued on next page)

(continued)

Aug.	Elul		Sept.	Elul	
28	7	Josef Wolf	13	23	Rosa Rothstein
29	8	Karoline Hirsch	14	24	Sally Friedberg
29	8	Martha Levor	14	24	Bertha Hofmann
29	8	Siegfried Stein	14	24	Rose Lang
30	9	Julius Hirsch	14	24	Emma Moses
30	9	Jacob Nartel	14	24	Susan Rosenthal
30	9	Siegfried S. Nordschild	14	24	Dr. Norbert Rothstein
31	10	Sussman Moses	14	24	Else Seligmann
31	10	Louis S. Obermeier	14	24	Hermann Seligmann
Sept.			15	25	Ferdinand Baumann
1	11	Erna Harwitt	15	25	Bernhard Groeschel
1	11	Georg Lendt	15	25	Dina Hirschmann
2	12	Dr. Franz Bergman	15	25	Noa Holtz
2	12	Rose Spaeth	15	25	Salli Kahn
2	12	Harry Stern	15	25	Dr. Leo Stahl
3	13	Heinrich Bloch	16	26	Vera Morgenthau
3	13	Erna Hess	17	27	Traute Feith
3	13	Hedwig Kaufman	17	27	Daniel Guggenheim
5	15	Leo Adler	17	27	Ida Meyer
5	15	Joseph Katz	17	27	Jacob Sommer
5	15	Lilly Kohn	18	28	Robert Arnstein
5	15	Erna Strauss	18	28	Dina Hirsch
6	16	Ludwig Levy	18	28	Albert Kronenberger
6	16	Cantor H. Silbermann	18	28	Salomon Ottenheimer
6	16	Louis Strauss	18	28	Jacob Simon
6	16	Leopold Tannenbaum	19	29	Jenny Holzer
7	17	Leo Aach	19	29	Elizabeth Levy
7	17	Fritz Gern	19	29	Julius Menges
7	17	Erna Liebenstein	19	29	Adolf Pollack
7	17	Julius Schaefer			
8	18	Bernhard Greenbaum			
8	18	Arnold Rosenstock	20	1	Mathilde Kahn
8	18	Siegmund Schwarz	20	1	Ernest A. Lilienstein
9	19	Regina Goldschmidt	20	1	David May
9	19	Johanna Stern	20	1	Moritz Schwarz
9	19	Jacob Wachenheimer	20	1	Paula Sonn
10	20	Max Levite	20	1	Samuel Sonn
10	20	Joseph Silberman	21	2	Alfred & August Levi Arthur, Hermann & Wilhelm Levi
10	20	Adolf Traub	21	2	Dr. Nathan Roos
11	21	Gustav Kahn	21	2	Eva Walden
12	22	Betty Blumenthal	21	2	Salo Walden
12	22	Sophie Levy	22	3	Dr. Ernest Einstein
12	22	Arno Trautman	22	3	Walter Jonas
13	23	Olga Jonas	22	3	Salomon Katz
13	23	Simon Levite	22	3	Morris Nager
13	23	Stephan Mondschein	22	3	Rosa Neumann

PEACE AND EVERLASTING MEMORY

Selma Kahn, nee Kahn		formerly	Kerf
Ilse Nussbaum, nee Goetz		formerly	Schleusingen
Julius Wertheimer		formerly	Frankfurt/M
Frieda Heiser, nee Simon		formerly	Frankfurt/M
Rose Rabow, nee Hirschfeld		formerly	Danzig
Hilde Bloch, nee Loeb		formerly	Munich
Julie Hanauer, nee Hirsch		formerly	Goeppingen
Blanka Strauss, nee Silberman		formerly	Oberelsbach

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