

HABAYIT



חבית

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NEVER UNDERESTIMATE . . .

Women outnumber men—have always been numerically stronger. Women outlive men—have always excelled in resilience and stamina. Yet only in our times have women, thanks to their unrelenting pressure and sheer determination to climb steep ladders, begun to grasp and successfully hold on to respectable rungs and rank.

Ancient taboos have crumbled. Traditional barriers have fallen. The discrimination of millenia has been swept away. Men's blunt and 'manfully' defended domination has been blunted. The 'stronger' sex is grudgingly moving aside so that women can occupy coveted places.

Once they were confined to careers in nursing and teaching but now women enjoy full equality in all areas—in medicine and law, in science and business. And they reach triumphantly for the highest political offices as well.

Ben-Gurion used to refer to Golda Meir, musingly and amusingly, as "the only *man* in my Cabinet." She later became the world's first woman to head a government. Soon other countries followed suit—India, Pakistan, the Philippines, and of course England which until recently boasted not only a reigning queen but also an admirably capable lady prime minister.

All those are the fruits of recent, arduous planting. But long before these modern breakthroughs, Deborah was chief of state in ancient Israel, and the heroine of the Purim story, though not a reigning monarch, shone most majestically of all. Her contribution was a book of the Bible, divinely inspired and imperishably lasting and sacred—Megillath Esther.

Will Golda, Margaret, and their latter-day colleagues ever come close in historical endurance and eternal fame, to Deborah the Judge, and Esther the Queen? Judaism is justifiably proud of its daughters and never underestimates the power of a woman!

Rabbi Shlomo Kahn



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SCHEDULE OF SERVICES

		<i>Preceding</i>		<i>Mincho</i>	<i>End</i>	<i>Day Break</i>	<i>Shema Before</i>
		<i>Evening</i>	<i>Morning</i>				
1991							
Mar. 2	Ki Siso	5:30	8:45	5:50	6:25	5:36	9:19
Mar. 9	Vayakhel-Pekude-Poro (Blessing Month of Nisan)-Sermon	5:40	8:45	6:00	6:32	5:24	9:12
Mar. 16	Vayikro-HaChodesh-Rosh Chodesh	5:45	8:30	6:05	6:39	5:13	9:05
Mar. 23	Tzav-Shabbos Hagadol-Sermon	5:50	8:45	6:10	6:47	5:01	8:59
Mar. 30	1st day Pesach-Sermon	6:00	8:30	6:20	6:54	4:49	8:52
Mar. 31	2nd day Pesach	6:20	8:30	6:25	6:55		
Apr. 5	7th day Pesach	6:10	8:30	6:10			
Apr. 6	8th day Pesach-Yizkor-Sermon	6:10	8:30	6:30	7:02	4:37	8:45
DAYLIGHT SAVING TIME							
Apr. 13	Shemini (Blessing Month of Iyar)	7:00	8:45	7:35	8:11	5:24	9:38
Apr. 20	Tazria-Metzoro-Sermon	7:00	8:45	7:45	8:19	5:13	9:32
Apr. 27	Achare-Kedoshim	7:00	8:45	7:50	8:27	5:01	9:27
May 4	Emor-Sermon	7:00	8:45	8:00	8:34	4:51	9:22
May 11	Behar-Bechukosai (Blessing Month of Sivan)	7:00	8:45	8:05	8:42	4:41	9:17
May 18	Bamidbor	7:00	8:45	8:15	8:50	4:33	9:13
May 19	1st day Shovuos	8:15	8:30	7:30	8:51		
May 20	2nd day Shovuos-Yizkor-Sermon	7:30	8:30	8:20	8:52		

(continued on next page)

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

Mornings: Sundays and Legal Holidays	8:00 A.M.
Mondays and Thursdays	6:40 A.M.
Tuesdays, Wednesdays, Fridays	6:50 A.M.
Evenings: March 3 to April 3	5:30 P.M.
April 7 throughout summer	7:30 P.M.

SPECIAL DAYS

Wednesday	Feb. 27	Ta'anis Esther: Fast begins 5:12 A.M.; Shacharis 6:30 A.M.; Mincho-Maariv 5:45 P.M. followed by Megillo; fast ends 6:17 P.M.
Thursday	Feb. 28	Purim: Shacharis & Megillo 6:15 A.M.
Friday	Mar. 1	Shushan Purim
Shabbos	Mar. 16	Rosh Chodesh Nisan: Shacharis 8:30 A.M.
Thursday	Mar. 28	Bedikas chometz after nightfall
Friday	Mar. 29	Erev Pesach: Shacharis followed by Siyum for Firstborn 6:30 A.M.; chometz may be eaten until 9:25 A.M.; must be out of possession by 10:40 A.M.
Mon.-Thur.	Apr. 1-4	Chol HaMoed: Shacharis 6:30 A.M.
Thursday	Apr. 4	Eruv Tavshilin
Thursday	Apr. 11	Yom HaShoah
Sunday	Apr. 14	Rosh Chodesh Iyar, 1st day: Shacharis 8:00 A.M.
Monday	Apr. 15	Rosh Chodesh Iyar, 2nd day: Shacharis 6:30 A.M.
Thursday	Apr. 18	Yom Atzmaut: special services Wednesday evening 7:30 P.M.
Monday	Apr. 22	Sheni: Shacharis 6:30 A.M.
Thursday	Apr. 25	Chamishi: Shacharis 6:30 A.M.
Sunday	Apr. 28	Pesach Sheni
Monday	Apr. 29	Sheni: Shacharis 6:30 A.M.
Thursday	May 2	Lag b'Omer
Sunday	May 12	Yom Yerusholaim
Tuesday	May 14	Rosh Chodesh Sivan: Shacharis 6:30 A.M.
Sunday	May 19	Shovuos: Lernen 7:30 P.M.

SHIURIM SCHEDULE

Daily Lernen after Shacharis

Daily Lernen after Maariv

Chumash Shiur Shabbos 45 minutes before Mincho

Sidro explanation Shabbos after Mincho

Ladies' Shiur Mondays 8:00 P.M.

Lernen of Gemoro: Shabbos after Musaf, followed by a Kiddush
(Siyum for Firstborn on Erev Pesach)**IMPORTANT NOTICE**

HATZOLAH will render *free* Emergency First Aid on a 24-hour a day basis. (Including Shabbat and Holidays). The number to call is 230-1000. Always call 911.

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

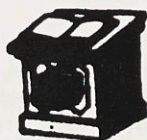
MANFRED WALDEN — IN MEMORIAM

Our Congregation notes with deep regret the sudden passing of Mr. Manfred Walden while on a visit to New York. Mr. Walden will always be remembered for his loyalty and devotion and his sincere interest in the welfare of Beth Hillel/Beth Israel. In his position as Executive Secretary, which he held for many years until his retirement and move to Israel, he was more intimately familiar with all areas of our organization than any of the elected officials and, when acting as our Chazan on the High Holidays (until just the past year) his deep religious feelings and knowledge were reflected in his recitation of our traditional prayers and tunes.

The Officers and the Board of Trustees, and indeed all our members, convey their deepest sympathy to Mrs. Vera Walden as well as to Mr. Walden's daughters and their families. We shall not forget him and may his memory be a blessing to all of us.

William Blank
President

CONGREGATION NEWS IN BRIEF



...in a letter appeal early December, we turned to our members for generous contributions for OPERATION EXODUS, the unprecedented absorption of hundreds of thousands Russian immigrants by Israel, sponsored by UJA-Federation; we once again urge everyone to become part of this historic, momentous undertaking: please send your donation *directly* to: UJA-Federation, 130 East 59th Street, New York, NY 10022, marked "Congregation Beth Hillel & Beth Israel Operation Exodus"...

...concern and anxiety over the Persian Gulf situation prompted our special prayers for the safety of Israel and all armed forces, on Shabbos Voero, when we jointly recited Psalms 120 - 134 (continued throughout the Gulf War with selected Psalms)...

...Jewish Holocaust Survivors Registry forms were distributed by mail early January to enable our members' participation; please return questionnaires *directly* to the organization in the provided envelope...

...donations towards the purchase of Gemoros currently studied on Shabbos morning after services were made by Mrs. Betty Abraham and by Mr. & Mrs. Oscar Wortsman (each in memory of loved ones) for which we express appreciation; additional donations are welcome...

...a report on the Chanukkah-Sisterhood Luncheon appears elsewhere in this issue...

...preparations have been made for Chevra Day (February 24th), to be reported in full in the next issue...

...the annual General Meeting of the Congregation is scheduled for Sunday, March 3rd, at 10:30 in the morning; invitations have been mailed out and the proceedings will be reported in the coming issue...

...material for Pesach (instructions by Rabbi Kahn, Food Directory by the Orthodox Union) will be made available as in past years...

ALL IN THE FAMILY

The dark clouds of impending war have become stark reality. Not very much is known yet about the initial number of casualties in the ranks of the nations fighting a villainous dictator, nor of the number of his civilian victims. Our fervent hopes and prayers are joined in behalf of the United States military personnel and their families, as well as for all our brothers and sisters in our spiritual homeland. Let it be noted that Israel so far has had to bear the brunt of war without being a combatant nation herself. Her defenders, her old and her young, are our wider family and with every prayer that we utter our thoughts are with them.

In the narrower family circle of our Kehillah happily there is again a long sequence of *She-hecheyanus* to be enumerated. Our youngest *Geburtstags* "kind" is our Congregation's Treasurer, Mr. Eric Hanau, who celebrated his 70th birthday in January. The four-score mark was attained by Mrs. Hilde Merklinger and by Mr. Leo Nordlinger in January, and is due in March for Mrs. Leonard Teicher. The three months of the calendar quarter holds in sequence the 85th birthdays of Mrs. Gertrud Rosenberg, Mrs. Leoni Michel and Mrs. Martha Adler. Opening the ranks of nonagenarians are Mr. Julius Kahn and Mrs. Gerta Stern with their 90th birthdays in January and February. The 91 year mark is shared by Mrs. Hannah Voss with a January birthday and Mrs. Elsa Lowenstein whose observance is due in March. January held the 92nd birthday of Mrs. Paula Yondorf, the 93rd of Mrs. Selma Eppstein and the 96th birthdays of both Mrs. Ella Gostynski and Mrs. Flora Fleischmann. The year's first month also held the distinction of having seen the 101st birthday observance of Mrs. Rosa Schlesinger, our venerable oldest member. May it be Heaven's will that the blessing of good and improved health be among our Jubilare's foremost presents.

News about our second and third generations is a bit sparse for this issue; but we are happy to report these "Grosseltern-freuden": Mrs. Anna Hartoch's granddaughter Miss Janice Lynn Hartoch became engaged to Mr. Larry Gross, and Rabbi and Mrs. Shlomo Kahn were presented with a granddaughter.

May all *Besorot Tovot* give us comfort at this worry-beset time, and let us be mindful that—about 25 centuries ago—"Bayamim Hahem - Ba-zeman Hahem" another tyrant found his retribution.

Good Purim and Chag Pessach Sameach,
Shalom ve-hatzlachah,
Theodore H. Spaeth

MANFRED WALDEN z.l.

We lament the passing of Mr. Manfred Walden who served as Secretary of Congregation Beth Hillel, later joined with Congregation Beth Israel, for twenty years. During Mr. Walden's tenure, I was privileged to serve as Treasurer of the Congregation and thus had almost daily contact with Mr. Walden, either by telephone or often in person. In remembering this wonderful man I must first of all state that it was a pleasure to work with him. Manfred Walden was conscientious, meticulous, and hardworking. With such a devoted individual in charge of keeping the books of the Congregation, it was easy, as Treasurer to feel confident and at ease, knowing that the finances of the Congregation were properly looked after. Once a week, sometimes more often, Mr. Walden came to my office for check signing. It meant nothing to him to come by subway all the way from Washington Heights to the Wall Street area. When he entered my office it was always with a smile and an air of enthusiasm about the Congregation which was truly contagious. As you know, Mr. Walden also served as second Cantor of our Congregation for many years during the High Holidays. His melodious voice in which he rendered his portion of the services contributed immeasurably to the beauty and sanctity of the High Holidays.

Manfred Walden, in his own modest way, was a real personality, and anyone whose life he touched will never forget him.

Werner Heumann

THANK YOU

Sincere thanks to Rabbi and Mrs. Kahn, Mr. and Mrs. Blank and all our many friends and members of the Congregation and the Sisterhood, for their good wishes on the occasion of my eye operation last November.

Rose Bacharach

Many thanks to Rabbi and Mrs. Kahn, Mr. and Mrs. Blank, Mr. and Mrs. Wortsman and all the friends in the Congregation for the flowers and the many get-well cards and good wishes sent to me during my stay in the hospital last November and while recuperating at home.

Irma Leopold

I want to thank Rabbi & Mrs. Kahn, the Sisterhood, the Congregation and all friends and members for the beautiful flowers and good wishes on the occasion of my 80th birthday.

Rita Rosenthal

We want to express our sincere appreciation for the warm concern shown at the passing of our dear husband and father, Rabbi Maximilian Gluck.

*Felicitas Gluck
Eva Kahn*

My sincere thanks to the Congregation, Chevra Kadisha and friends for their best wishes on account of my illness.

Alfred Oppenheimer

My heartfelt thanks to Rabbi & Mrs. Shlomo Kahn, Mr. & Mrs. Blank, Mr. & Mrs. Wortsman, Mrs. Sophie Taub, and all my many friends in the Congregation, for all the get-well wishes, flowers, cards and visits at the occasion of my accident. You helped to speed my recovery.

Ottie May

COMMUNITY NEWS

OUR COMMUNITY

JEWISH COMMUNITY COUNCIL

(1) Servicing the Homebound: For homebound, the Jewish Community Council conducts a program of light shopping, telephone assuring, friendly visits and meal delivering. Homemakers are available to senior adults meeting specific income guidelines. When indicated, referrals are made for medical, homemaking or other social services.

(2) Escort Service: Such service can be arranged for the elderly, for essential appointments at clinics, doctors, Social Security offices, etc.

Contact: Jewish Community Council, 121 Bennett Avenue, 568-5450

MORIAH LUNCHEON CLUB

(1) Meals: Nutritious, tasty meals are served in a social atmosphere for the elderly at a nominal fee (or free of charge).

(2) Meals on Heels: Meal deliveries are available for homebound elderly meeting eligibility requirements.

Contact: Moriah Luncheon Club, 90 Bennett Avenue, 923-5715

JEWISH INFORMATION AND REFERRAL SERVICE

A telephone referral service established by UJA-Federation to answer any question about social, vocational, medical, etc. matters.

Contact: Jewish Information & Referral Service 753-2288 weekdays 9:30 - 4:30.

CHANUKKAH PARTY AND SISTERHOOD LUNCHEON

We had a three-fold celebration at Beth Hillel & Beth Israel on Sunday afternoon, December 16th: All rejoiced with Rabbi and Mrs. Kahn at the arrival of another grandchild; we celebrated Chanukkah; and it was our annual Sisterhood Luncheon.

Old and new guests filled our Social Hall and were warmly welcomed by Mrs. Ruth Ruhm and Sisterhood President Fay Blank. The latter spoke briefly about the significance of Chanukkah and the oil which lasted miraculously eight days. Mrs. Blank thanked the two Chairladies, Mrs. Ruhm and Mrs. Wortsman, for the fine job they had done in making all the preparations and included all the other ladies who prepared the festively arranged tables and served the delicious meal in her expression of thanks.

The blessing over the gigantic Challo pronounced by Rabbi Kahn was the signal for the beginning of the meal, consisting of several courses, thoroughly enjoyed by all. In addition, fine entertainment provided for a truly appropriate Chanukkah spirit; a talented artist, Mr. Gabriel Palka, performed vocal and instrumental music with a repertoire of classical, semi-classical and popular Chanukkah songs.

Rabbi Kahn addressed the assembled with a dinner speech that contained both serious and amusing dimensions. He briefly commented on the halachic question of celebrating two events at one and the same time, that of Chanukkah and our Congregation's annual Sisterhood Luncheon, our tribute to our ladies. He resolved it by pointing to the role of women on Chanukkah—one of the heroines of Chanukkah was a woman and the observance of lighting the Menorah can be performed by ladies as well as by men. Rabbi Kahn then "entertained" the guests with the telling of an anecdote which he had heard during his recent visit to Israel. Explaining the fact that in Israel there are two diverse Jewish communities, Ashkenazim and Sephardim, basically having the same laws but differing in customs, separate Chief Rabbis officiate; the Ashkenazic Chief Rabbi is called "Rav" while his colleague, the Sephardic Rabbi is called "Chacham"—literally "wise." When a lady hitchhiker who had been passed by by the Ashkenazic Chief Rabbi's limousine, but was invited into the Sephardic Rabbi's car, asked for an explanation, the latter replied: "My colleague is a 'Rav'—I am a 'Chacham'!"

The highlight of the afternoon was Mrs. Blank's presentation of the "Woman of the Year" award. She first invited those among the guests not yet affiliated with the Sisterhood to join as members. She then began to describe the characteristics of this year's awardee—a lady who is devoted to our Sisterhood and Congregation, who in her quiet, dignified way performs many mitzvot, visits the sick and homebound, who together with her husband, the President of our Chevra Kadisha, the man who untiringly works for the upkeep of our daily services and for the benefit of our synagogue—none other than Mrs. Irma Hanauer. The applause which greeted Mrs. Blank's announcement testified to the pleasure all of us felt for the honor awarded to Mrs. Hanauer.

The afternoon came to a close with the serving of coffee and cake, the raffling off of the chances for the many prizes, Birkat Hamazon led by Rabbi Kahn, and this beautiful event was followed by the evening service in the synagogue which, as it was Chanukkah, included the kindling of the lights and the community singing of Mo-oz Tzur.

Eugenie Weinberg
Recording Secretary

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VERSES OF WEIGHT — VERSES OF MEASURE

Rabbi Shlomo Kahn

Surely, Longfellow did not have the Torah portion *Kedoshim* in mind, when he wrote the rousing lines quoted below. And even if he *was* familiar with the text of the Bible, it is doubtful if his knowledge went as far as the commentary of Rashi or of the Sifra, of whose existence the poet was hardly aware.

Poets and playwrights, authors of biography and fiction often *do* delve into the sacred writings, of course. They drink on occasion eagerly and deeply from biblical wells and frequently use Scripture as a launching pad for dramatization or fanciful embellishment, sometimes reverently and respectfully, sometimes in audacious, disdainful, even blasphemous distortion and fabrication. The Bible is an immensely rich and colorful source material. It may well be the world's oldest living "literature." Although we know of other, contemporary as well as older documents (to which the Bible sometimes refers, as in Exodus 17:14, Numbers 21:14, I Kings 15:31, Esther 10:2), those are largely inaccessible, either lost or painstakingly preserved as relics in museums.

Moreover, the Bible's popularity as "literature" is unparalleled. Even in our predominantly secular society, the Bible tops all other publications in sheer number of copies printed, sold and distributed. For the devout, that is a fitting testimony to its divine authorship; for others it serves as proof of unmatched esteem worldwide.

Is it any wonder that the sacred texts have become bubbling wellsprings for writers? In its august pages we find life in all its sweeping scope: exquisite poetry (Psalms), breathtaking prose (account of Creation), nerve-tingling suspense (Joseph and his brothers), charmingly sweet romance (Jacob and Rachel, Book of Ruth), plot and counterplot (Book of Esther), uplifting drama (Job), abject tragedy (Lamentations), profound ethics (Proverbs), probing philosophy (Ecclesiastes), and of course timeless relevant guidance (the Law).

All the above notwithstanding, our claim of "Longfellow's leap to Leviticus" will have to be laboriously (we think, rewardingly) clarified and justified.

In his *Evangeline* he wrote:

*Sail on, o ship of state
Sail on, o union, strong and great.
Humanity, with all its fears,
With all the hopes of future years,
Is hanging breathless on thy fate.*

In narrow nuance, this focuses on the building of a ship, wishing it Godspeed upon completion. But the poet's intent is to float a metaphor rather than a vessel, namely the image of a nation on its journey through history, navigating skillfully, safely, unerringly, avoiding reefs and shoals, braving raging gales and stormy seas.

At first blush, Longfellow's word picture of the boat, carefully crafted, may apply to any and every country as a blessing for its destiny. But we quickly recognize a much more circumscribed intent. By far not every nation is of such high import, that "humanity"—all of mankind—depends on its "fate." Many a ship's loss, many a nation's shipwreck, tragic as it is, will not endanger nor even evoke the concern of the world. Neither will its safety, prosperity and success bring salvation to all others. Rather the poet's message is meant for a nation whose existence is so vital and so crucial to all others, that "humanity...is hanging breathless" on its fate.

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VERSES OF WEIGHT — VERSES OF MEASURE (continued)

An example? When France was crushed under the juggernaut of Nazi Germany's superior forces in World War II, and subsequently England stood precariously alone, suffering the punishing strikes of the *Luftwaffe*, it was the quotation of Longfellow above that President Roosevelt sent as encouragement to Winston Churchill, flashing meaningful relevance: "Sail on, o ship of state...humanity with all its fears...is hanging breathless on thy fate."

Of course, Roosevelt used the poet's classic lines with a dash of poetic license. Whereas Longfellow describes therein the completion of the ship's construction and the thrilling moment of its launching, for Churchill's England Roosevelt extracted the lines which applied to a particularly fateful leg in that country's long journey and the free world's anxiety for its safe completion. More comprehensive in breadth and more pertinent in sharp application is the following.

The exodus from Egypt marked the founding of the Jewish nation. At that moment in history, 3,303 years ago next March 30th (15th of Nisan) our ship was launched. We celebrate it annually, not by dashing a bottle of champagne but by raising our cup of wine four times at the seder in gratitude to Him Who fulfilled His promise to our fathers in Egypt: "I will bring you out...I will save you...I will redeem you...I will take you as My nation" (Exodus 6:6-7). Our birth was a mighty splash in the history of mankind. As our ship moved slowly but triumphantly from the moorings of enslavement into the high seas of freedom, braving wind and weather, buffeted by strong waves and intimidated by storms, our experiences enriched the vocabulary of mankind with such classical phrases as "let My people go"—"ten plagues"—"splitting the sea." In defiance of the proverb that "never has a slave escaped Egypt," an entire people of six-hundred-thousand able-bodied men with their wives and children and aged, two to three million strong, enjoyed "G'd's miracle of taking one nation out of another nation" (Deuteronomy 4:34).

So incredibly wondrous was Israel's launching that the Rabbis of the Midrash fairly vie with one another in a search for precedents and imaginative description: "Like a bird plucked from the snare—like an unborn calf extracted by the shepherd from its confining womb," picture snapshots to enable us to grasp the enormity of the miracle: liberation, freedom, birth of a nation.

Equal to the wonder of its unique birth is the wonder of Israel's unique existence. We tend to couple the concepts birth and death—"from the moment of his birth man moves inexorably towards the moment of his death" comments the Midrash on Solomon's "a time to be born and a time to die" (Ecclesiastes 3:2; Koheles Rabbo 3). Nothing in this world of ours endures forever. On every level, vegetation, fish, bird, insect, animal, and man, life is circumscribed. All enter and subsequently leave. Nations too, but not Israel. The great empires of antiquity flourished, wielded enormous powers for a time, and disintegrated. None survived. But the Jewish people has remained. Persecuted as no other people, enslaved, ghettoized, burned at the stake, hacked to death, gassed and cremated—and alive! "The Jews have always managed to stand at the graves of their murderers," exclaimed an astonished prestigious historian. "They should never have survived," grumbled a scholarly but die-in-the-wool anti-Semite in annoyance and frustration. G'd programmed us not with a birth-and-death DNA but rather with birth-and-survival.

Divinely orchestrated against all odds, our birth as a nation is the secret of our national existence. This we are to keep in constant awareness. "That you will remember the day of your leaving the land of Egypt, all the days of your life" is a biblical commandment (Deuteronomy 16:3), to be observed every single day and every night, for all time to come, even after the advent of the Messiah (Mishna Berachos 1:5, appropriately included in the Haggadah recital at the seder).

Not surprisingly, a disproportionate number of the Torah's commandments orbit around the exodus event (the Torah mentions the exodus from Egypt 50 times!), not merely and expectedly confined to the calendar observance of Pesach, nor even such obviously relevant precepts as redeeming (or offering) the first-born, compassion to a stranger, severance pay, but also the observance of Shabbos (*zecher liyetzias mitzraim*) in addition to all other festivals, tefillin, prohibition of paying interest, and—of all things—honest weights and measures!

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VERSES OF WEIGHT — VERSES OF MEASURE *(continued)*

"Do no unrighteousness in judgment in meteyard, in weight or in volume. Honest balances, honest weights, an honest *ephah* (dry measure) and an honest *hin* (liquid measure) must you have; I am G'd your G'd Who took you out of the land of Egypt" (Leviticus 19:35-36). We wonder: what in the world makes the exodus from Egypt the underpinnings for G'd's call to be honest in business dealings?

The answer comes emphatically from the Talmud: "On this condition (that you transact your business honestly) did I take you out from the land of Egypt" (Sifra, the halachic commentary of the Rabbis of the Midrash on Leviticus, quoted also by Rashi in his commentary on the verse).

A powerful, profound and revealing insight. Israel's very founding is predicated on G'd's charge to be honest and our adherence to it. As Abraham the Patriarch, an individual, so Israel, the descendants, a nation, must alert all others, all mankind, to G'd-ordained integrity, morality and incorruptibility. We are to be the role model, responsible to G'd and to man. "On this condition" did G'd launch our ship of state. Thus Longfellow's phrases become (probably unintended but) resoundingly magnificent:

*Sail on, o ship of state,
Sail on, o union, strong and great.
Humanity, with all its fears,
With all the hopes of future years,
Is hanging breathless on thy fate.*

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NOT EVERY ENEMY IS AMALEK

The opening verse of *Beshallah* records that the Jews will leave Egypt via a route that will avoid the land of the Philistines—"lest the people grow faint-hearted at the sight of war and return to Egypt" (Exodus 13:17).

Yet despite these efforts to avoid the sight of war, the parashah both begins and ends with military encounters between Jews and their enemies. The Egyptian Pharaoh quickly regrets his decision to permit the Jews to leave and determines to re-enslave them by military might. The ensuing battle by the Sea of Reeds leaves the Jews safe on dry land while Pharaoh's entire cavalry is drowned (Exodus 14:28-30).

Within two months the Jews find themselves in another conflict—this time with a desert people known as Amalek. Moses sends Joshua to battle, and the latter prevails, thereby permitting the Jews to continue on their journey—first to Mount Sinai and, subsequently, to the Promised Land. The parashah concludes with a promise from God to Moses of a permanent war between God and Amalek (Exodus 17:13-16).

Jewish teaching reacts to these two battles in starkly contrasting fashion. The rabbis questioned why we refrain from reciting the complete *hallel* or thanksgiving prayer during the intermediate and concluding days of Passover. They respond by noting that this parashah forms a critical Torah reading for the final day. On these days our joy in the holidays is significantly diminished by the drowning of the Egyptians in the Battle of the Sea. The rabbis go so far as to ascribe to the Almighty the saying, "My creations are drowning and you should be in a mood to sing?"

Similarly, one of the most dramatic moments of the Passover Seder is the spilling of the wine while reciting the plagues that afflicted the Egyptians—a reminder again that our joy in the Exodus is diminished when we recall the loss of Egyptian life.

In contrast, the Judaic view towards the Amalekites is one of unremitting hostility. The rabbis interpret the wars with Amalek as a never ending struggle with a radical evil from generation unto generation. When King Saul centuries later pitied the Amalekite king, he was punished with the loss of his monarchy. There appears to be no room for feelings of remorse over the shedding of Amalekite blood. How then can we explain the dissonance between the beginning of *Beshallah* and its termination—the war with Egypt vs. the war with Amalek and the contrasting interpretations Jews ascribed to these similar struggles?

One clue lies in the historical context of the motivation for these battles. In the case of the Egyptians, the motive is clear-cut and explicit. The Egyptians have lost their slave labor force and wish to re-enslave Jews. The Jews cannot surrender to such an enemy. On the contrary, the battle must be fought to a victorious conclusion. However, with the removal of the *casus belli*, room for reconciliation exists. In suggesting that our joy in Passover is diminished by the death of the Egyptian soldiers, Jewish tradition subtly encourages us to keep open the doors to reconciliation.

With Amalek, in contrast, no grounds for reconciliation are possible. Amalek attacked without reason. No a priori grounds for conflict existed. Therefore, the war with Amalek is an unending one until Amalek is fully eradicated. Jewish tradition distinctly rejects pacifism, saying that Judaism will wage a perpetual war with the radical evil symbolized by Amalek. The injunction for the

(continued on page thirteen)

NOT EVERY ENEMY IS AMALEK *(continued)*

Jew is to remember continually that Amalek attacked "all that were feeble in thy rear" (Deuteronomy 25:18), rather than look forward to a future reconciliation with Amalek.

In short, Jewish teaching distinguishes between these two conflicts. Both were to be fought to victorious conclusions. The Jews perceived the first conflict as a necessary burden until the grounds for the conflict had been removed. In the case of the latter, Judaism could envision no possibilities for peaceful accommodation.

Like the generation of the Exodus, our generation also underwent two conflicts within a relatively short period. In our time, however, the order was reversed. We fought Amalek in the trauma of World War II and the Nazi Holocaust. No sooner did we emerge from that nightmare than we fought a second and continuing struggle for Israel's independence and security in the face of a hostile Arab world.

Both battles must be fought to a successful conclusion. Yet many today have forgotten the distinction between the war of Egypt and the war of Amalek. Nazism represented a radical evil which had to be destroyed. The Jewish-Arab conflict, in contrast, stemmed primarily from a political foundation of two peoples claiming one piece of land. In the latter context, Jewish victories are tinged with the sadness of spilled blood. More importantly, our moral imperative is to look forward to a day of peace and to keep open the doors that might lead to that reconciliation. Jews who are convinced that no peace with the Arabs is possible would do well to recall the distinction in wars articulated so beautifully by Parasat *Beshallah* and its accompanying interpretations.

Steven Bayme

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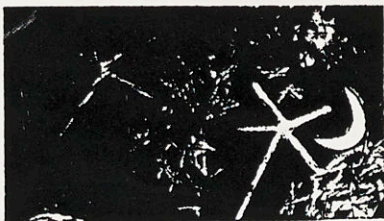
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DEATH IS A SPECIALIST FROM GERMANY

The above is a valiant attempt to translate, as accurately as possible, the title of a documentary televised in Germany, called "*Der Tod ist ein Meister aus Deutschland*." Reviewed in the *Allgemeine Juedische Wochenzeitung* (Bonn, May 3, 1990), frank appraisal is given to the producers, Lea Rosh and the historian Eberhardt Jaeckel, who labored with determination, expertise and unabashed candor. The result: presenting in a series of four 90-minute segments, the longest and most thorough treatment of the Holocaust on German television since *Shoah*.

The Holocaust is an exhausting topic. It has generated a cascading deluge of data: books filling libraries to overflowing, films and plays in ever captivating intensity, stark and grim exhibits in museums in burgeoning numbers, study courses filling pages upon pages of college and university catalogues, class projects and presentations in primary schools and secondary institutions of learning all over the world. The interest, indeed the avid fascination in the Holocaust, a comparatively brief period of but twelve years of Nazi terror which is almost insignificantly short in the history of mankind, is truly remarkable. Although half a century has now passed, this interest is not abating. On the contrary, inquisitiveness and questioning, analysis and researching increase constantly.

"*Der Tod ist ein Meister aus Deutschland*" is reviewed by the *Allgemeine's* journalist Elisa Klapheck. She writes much and well, praises and criticizes, as is her assignment, and raises several noteworthy points. Especially interesting is a comparative study that emerges from the documentary concerning the collaboration by the Nazi-occupied countries in the persecution of the Jews. This is an aspect which deserves our attention and, as the case may be, our condemnation, commendation or outright gratitude.

Seven countries are mentioned, and the film reveals surprising statistics. Legendary in the chronicles of mankind is the breathtakingly heroic behavior of Denmark, its entire population, from King Christian X and his family, down to the last Dane. At great personal risk of life, but in a spirit of sincerity that "it could not have been otherwise," 99% of the Jews of Denmark were saved, smuggled under the cover of darkness in small fishing vessels to Sweden. (The few who were caught and deported to Theresienstadt were saved from death through the personal intervention of the king.)

Bulgaria too saved almost all of its Jews, refusing to hand them over to the German occupying forces.

In Belgium and Norway, half of the Jewish population was saved from deportation, whereas in Holland the Dutch police followed Nazi orders with no resistance; hence only 20% of Dutch Jews survived.

Notorious in collaboration was Vichy-France which not only complied but actually delivered voluntarily Jewish refugees for deportation and death.

Last and worst was Romania. Anti-Semitism and persecution of the Jews were openly endorsed with pogroms taking place even before the outbreak of the war.

(continued on page eighteen)



OIL IN THE DESERT

Cleopatra yearned for it. Roman legionnaires died for it. Ancient kings of Israel may have been anointed with it. Now 2,000 years after it was hidden away in a Judean Desert clifftop cave, archeologist Joseph Patrich thinks he's found it: Opobalsamum, or balsam oil, the treasured perfumed ointment of the Middle East, maker of kings, kingdoms and fortunes.

Patrich's discovery of the juglet of oil was a combination of a lot of hard work and a little luck. Not surprising, considering it was found in what Patrich and his assistants designated cave No. 13 during a painstaking investigation of dozens of caves throughout the Judean Desert.

Patrich, who works at Haifa University's Institute of Archeology, launched his search in 1983. He was fascinated "with the subject of the Judean Desert Caves and the finds discovered there in the past," including the Dead Sea Scrolls and the Copper Scroll—a scroll written on copper alluding to sites of buried treasure in the Holy Land. He found an attentive ear in the late Prof. Yigal Yadin, who helped find financial backing for the project. Working with surveyor Benny Arrubas of Hebrew University's Archeological Institute, Patrich enlisted mountaineering experts to explore those caves not yet looted by sure-footed Bedouins who had visited most of the caves in the region. Using a combination of rappelling, sliding and climbing techniques, Patrich and his team drew up a hierarchy of the caves, choosing to excavate those indicated by earlier expeditions to have greatest potential.

"We discovered the previously unknown phenomena of secret cave hideaways used by the Jews," Patrich recalled recently. "These cave hideaways in ravines and cliffs are high up and very difficult to reach. Some of them contain cisterns, steps, storage places, sites for lighting candles, and it's clear that they were meant to serve as hideaways in emergencies."

Discoveries connected the sites with the Bar Kokhba rebellion, and yielded a written window into those times. Besides drawings on the sides of the cisterns and magical alphabets designed to ward off the evil eye, a message likely inscribed by the last Jewish dweller of one cave was found. Its terse, hurried message: "Joezer ws uprooted, the guards entered."

"This was apparently a reference to what befell the last person in the cave, stating that he had perhaps been wounded and the Romans had succeeded in securing the cave," Patrich explained. Yet while that discovery was exciting, the best was yet to come.

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GREETINGS AND BEST WISHES FOR A HAPPY PURIM AND PASSOVER

OIL IN THE DESERT (continued)

After disappointments in several other caves, Patrich's luck changed at No. 13. With the assistance of a team from the Institute for Judaic-Christian Research in Arlington, Texas, which was also studying the site, Patrich's team unearthed an ancient secret.

The juglet was found about three feet deep, wrapped in palm fibers and lying between two boulders. "When we found it, it was clear to us that it wasn't empty," Patrich remembers. "We felt that there was something inside it. At night at home, I was able to reconstruct the small stone that served as the juglet's stopper. I took a piece of metal and stuck it inside, and noticed that when I withdrew it, it was coated with a thick liquid, a reddish ointment. Naturally, it was very exciting. The next day, when we took it back for photography, the liquid started to liquify even further in the sunlight, leaking out of [the jar]. We realized that there was a small hole in the side of the juglet through which some of the material had once leaked...forming a crust. We immediately noticed the liquid dripping out of the hole and turned the juglet on its side so that not a drop was lost. Suddenly, we realized that we had in our hands live liquid matter from the Second Temple period, from what is generally referred to as the Herodian Period."

Patrich and his team were thrilled with their discovery, but they faced one big question: What *was* this stuff they'd found? Many theories abounded. One was that it was the famous balsam-tree sap the Jericho Valley was once famous for.

The juglet was found in April 1988, but its existence was only reported early in 1989. "We didn't hurry to publish our discovery, but rather decided to first find out what this liquid was," Patrich explained.

Patrich found help in Prof. Zeev Eisenstadt of Hebrew University's organic chemistry department. After running the liquid through a battery of tests, Eisenstadt and his assistants determined that it was not olive oil—the most common oil at that period—nor any of the other kinds of oils known from that time. Rather, it was a special oil with features resembling some oils used today in manufacturing medicine.

Patrich's search of ancient sources, both Jewish and non-Jewish, indicated that what he had found couldn't have been produced from anything growing today. "Perhaps it was oil produced from a plant that had become extinct," he had reasoned, underscoring his theory about the Opobalsamum and reopening the history books for what turned out to be a shocking surprise.

"If it was an oil derived from a plant no longer in existence, we had nothing to compare it to. Nonetheless, we found in the literature several physical qualities that were possessed by Opobalsamum which our oil possessed as well. The Roman author Pliny in his *Historia Naturalis* notes several qualities of the balsam oil [that were] used to check its purity because it was so expensive. People used to try to imitate or dilute it, and it was important to test it. Pliny wrote that if a drop of this oil were put in a vessel containing hot water, the drop would fall to the bottom and turn white after remaining in the water for a while. Since most oils float on the surface of water, we could conduct this test. Our drop also dropped to the bottom of the vessel it was tested in, and after a while, it also turned white in the water."

The test proved the two oils' densities are similar; both the balsam oil Pliny describes and Patrich's are thick, reddish and viscous, and they share other common properties. "For this reason it appears legitimate to us to hypothesize that this is really Opobalsamum," Patrich said.

Besides giving Patrich's discovery a glorious pedigree, the ancient sources provided even more information about the oil's ancient significance and value. Although Patrich's oil had lost its fragrance through evaporation, Pliny described the Opobalsamum as the best among fragrant substances and easy to preserve. Incisions made with sharp stones or pottery shards in the tree's bark produced the sap, which was gathered in a type of woolen hose, then dripped into new containers. The resulting ointment was ready for use immediately, making unnecessary the ancient procedure of mixing scents with thick oils. Opobalsamum turned the Ein Gedi and Jericho areas—the only two sites on earth where the tree grew—into aromatic economic gold mines.

Evidence of the product's value can be found in the factory for its production discovered near Ein Gedi—and the warning written on a ceramic floor of a synagogue in the area threatening to put a curse on anyone revealing the secret of its production. So highly was it valued that the

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OIL IN THE DESERT *(continued)*

various rulers of the Land of Israel—the Ptolemy and Hasmoneans, for example—controlled the production area. Cleopatra asked for and got the balsam gardens from Anthony. The site was so important to the Roman Empire's coffers that during the Bar Kokhba revolt the Jewish Zealots tried to destroy the gardens, forcing Roman legionnaires to defend each tree.

Perhaps most significantly, the oil may have been the royal anointing oil referred to in the Talmud. "The Torah speaks about anointing oil, without specifying what was meant," notes Patrich. "Talmud commentators suggest that it was this balsam oil, the same referred to in Christian sources. So it was oil very much in demand." Although the Qumran area where the oil was found is connected with the Essene sect, it is doubtful any of them used it—it was prohibited because it made the body unclean according to their brief. Was the man who hid it 2,000 years ago a member of this sect, trading in the valuable commodity? One can only wonder about the identity of whoever hid the juglet Patrich found.

Currently, the 11 ounces of oil, which once would have been worth 30 Roman gold coins, is featured in an exhibit at the Israel Museum in Jerusalem. Called "Perfumes and Cosmetics in the Ancient World," it opened in November and will run through May.

As for Patrich, he heads back to the caves to seek more antiquities and to financial sources to get funding for further digging. One thing is sure, however: The mysterious oily stuff Joseph Patrich found was almost certainly the "Right Stuff" of antiquity, making the secret of Cleopatra's perfume a secret no longer.

Aryeh Dean Cohen

DEATH IS A SPECIALIST FROM GERMANY *(continued)*

Intriguing questions were asked from the studio audience during the showing of the film. "Why was the situation in Bulgaria different from that in Romania?" The reply by Lea Rosh, that the Jews of Bulgaria were assimilated and well integrated, did not satisfy Elisa Klapheck, who pointed out with justification that the very breeding ground of Nazism was Germany, and nowhere was assimilation of Jews into native population and culture greater than there.

Another question: "Why were more Jews saved in Belgium than in Holland?" Again in the opinion of the writer, Rosh's explanation was unsatisfactory. "By nature, the Dutch people are obedient while Belgians are belligerent," she replied. But where does that leave the law-abiding, well-behaved Danes, who saved their Jews almost to the last man?

Indeed, the Holocaust continues to plague mankind with excruciating perplexities on numerous, various levels, including social ethics and man's responsibility towards man.

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DER NEGEW—WO JEDER WASSERTROPFEN KOSTBAR IST

Es war ein wunderschöner Wintertag. Eine warme Brise wehte sanft ueber die Fahnen und Wimpel, mit denen die neuste Pumpstation der Mekorot Water Company im noerdlichen Negew geschmueckt war. Diese Neuanschaffung in Israels Netz von Wasserleitungen und Pumpstationen sollte in Kuerze von Landwirtschaftsminister Avraham Katz-Oz feierlich eroeffnet werden.

Die leuchtendroten Pumpen standen wie Wachposten vor einem praechtig blauen Himmel. Dass es Dezember war und nicht eine einzige Regenwolke zu sehen war, schien ein Grund mehr dafuer zu sein, dass mehrere hundert Leute, die am Bau der Anlage beteiligt gewesen waren, zusehen wollten, wie der Minister mit einem Knopfdruck das Einpumpen von noch mehr Wasser in den Negew einleite. Die Station bekam ihre Zufuhr von aufbereitetem Abwasser aus der Region Dan, dem dichtest besiedelten Teil des Landes. Das 18 Kilometer lange Abwassertransmissionssystem beginnt im Norden von Tel Aviv. Zwei parallele Druckleitungen von je 122 cm Durchmesser fuehren das Abwasser bis 6 Kilometer ausserhalb der Anlage. Die letzten 6 Kilometer bestehen aus einem riesigen Scherkraftrohr von 213½ cm Durchmesser. Das Abwasser laeuft durch Sperrsiebe, die automatisch alle nichtbiologischen Abfaelle, wie Steine, Plastick, Metallstuecke usw., entfernen. Hier wird das Rohabwasser vom Laboratorium regelmaessig untersucht fuer den Fall, dass im Verlauf des spaeteren biologischen Prozesses eine ergaenzende Massnahme noetig wird. Das Wasser wird nun in lange Betontanks geleitet, in denen es ungefaehr 12 Stunden lang zirkuliert; in dieser Zeit findet die biologische Reinigung statt. Danach ruht das Wasser in runden Klaertanks ungefaehr sieben Studen lang. Die Bakterien, die ihm im vorangegangenen Reinigungsprozess zugefuegt werden, setzen sich in dieser Zeit auf dem Tankboden ab. Der groesste Teil davon wird im Reinigungsvorgang weiter verwertet. Die ueberschuessigen Bakterien werden durch ein 5 Kilometer langes Abflussrohr ins Meer gelenkt, zuvor aber zu einer Mischung von 99 Prozent Wasser und 1 Prozent Bakterien verduennt.

Jetzt werden dem Abwasser erneut Proben entnommen, und wenn es biologisch zufriedenstellend ist, fliesst es in die nahen Sickerbassins, von wo es durch den Boden in die unterirdischen Auffangsbehaelter sickert. Von diesen wird es entnommen und zu den 65 Kilometer entfernten neuen Pumpstationen von Mekorot geleitet.

Das Wasser, das aus der Sorek-Anlage kommt, ist von hoher Qualitaet, wird jedoch nur fuer die Landwirtschaft genutzt. Es kann unter Umstaenden mehrere Jahre lang unter der Erde bleiben, und in dieser Zeit setzt sich der natuerliche Reinigungsvorgang ebenfalls fort.

Bis anhin wurden 120 Millionen Dollar in das Sorek-Projekt investiert, und weitere 40 bis 50 Millionen Dollar sollen noch fuer den Ausbau der Anlage auf das Doppelte ausgegeben werden. Die Suesswasserentnahme aus dem Kinneret und den unterirdischen Quellen kam immer nahe an die von der Wasserbehoerde festgelegte Reserveschwelle heran. Die Garantie, dass das waehrend der Trockenzeit entnommene Wasser in der Regenzeit ersetzt wird, bildet einen grossen Teil des guten Wasser-Managements. In relativ trockenen Wintern war die vollstaendige Aufstockung der Reserven nicht immer moeglich. Mehrere trockene Winter hintereinander koennen sich auf die Wasserreserven katastrophal auswirken; in solchen Faellen steht im Sommer weniger Wasser zur Verfuegung, da die Reservoirs und Leitungen zuerst wieder aufgefuellt werden muessen. Laesst man den Wasserstand im Kinneret zu tief sinken, gibt es Probleme mit den Fischbestaenden: die Fische gehen an Sauerstoffmangel ein, was wiederum bedeutet, dass die Wasserqualitaet leiden wuerde. Die unterirdischen Auffangbecken koennen langfristig auch durch Salzhaltigkeit leiden, wenn das Suesswasser durch Meerwasser ersetzt wird. Heute steht fuer 99 Prozent der Bevoelkerung sicheres Trinkwasser zur Verfuegung.

(continued on next page)

DER NEGEW—WO JEDER WASSERTROPFEN KOSTBAR IST

Gleichzeitig ist klaworden, dass man einfach nirgends mehr weiteres Wasser herbekommen konnte, und ausserdem wurde es immer dringlicher, ein grosses oekologisches Problem zu loesen: das Problem der Abwasser.

Das Mittelmeer war zu einer einzigen Kloake geworden. Die meisten Anrainerstaaten leiteten ungeklaerte Abwasser und Industrieabfaelle hinein, was allmaehlich schwere Auswirkungen auf die Umwelt der Meeresgebiete hat, ganz abgesehen von den Unannehmlichkeiten fuer alle Menschen, die an der Kueste Erholung und Freizeitvergnuegen suchten. Noch in den fuenfziger Jahren wurde das Abwasser aus der Region Dan direkt ins Meer geleitet. Zehn Jahre spaeter wurde offensichtlich, dass die Oeffentlichkeit umweltbewusster zu denken begann und man sich ernsthaft damit auseinanderzusetzen musste, wie Abwaesser vor der Einleitung ins Meer zu behandeln seien.

1976 entstand das *Dan Region Wastewater Project*. In den darauffolgenden vier Jahren wurde in der Naehة des Reading-Kraftwerks im Norden von Tel Aviv in einem kleinen Versuchsbetrieb die Forschung vorangetrieben. Nach ausgedehnten Tests, in denen die Bau- und Betriebsparameter festgelegt wurden, baute man eine neue Aufbereitungsanlage in den Sandduenen nahe der Kueste in Sorek. Im Februar 1987 wurde die neue biologische Abwasser-Aufbereitungs-Anlage Sorek in Betrieb genommen und damit eines der einfallsreichsten und groessten Wasserrueckgewinnungsprojekte der Welt gestartet.

"Das Konzept war einfach," sagt Adam Kanarek, der Manager der Sorek-Anlage. "Wir hatten hier ein Gebiet von 220 Quadratkilometern mit einer steigenden Einwohnerzahl von ueber einer Million. Jedes Jahr gingen 90 Millionen Kubikmeter Abwasser verloren. Wenn wir dieses anstelle von Frischwasser aus dem Kinneret fuer Bewaesserungszwecke benutzen koennten, wuerde das nicht nur ein grosser Gewinn fuer die Landwirtschaft, sondern auch die Loesung eines ebenso grossen oekologischen Problems sein."

Der Umfang des Projektes ist wahrscheinlich noch besser einsehbar, wenn man weiss, dass diese 90 Millionen Kubikmeter Abwasser ungefaehr 25 Prozent der vom israelischen National Water Carrier gelieferten Wassermenge ausmachen. Der Carrier ist die wichtigste Wasserversorgungsarterie des Landes und entnimmt sein Jordanwasser aus dem Kinneretbecken und aus unterirdischen Quellen.

"Die Dan-Region repraesentiert ein Drittel aller Abwasser des ganzen Landes," erklart Adam Kanarek. "Mehr Suesswasser, das man entnehmen koennte, ist in Israel nicht mehr vorhanden. Wir brauchen aber mehr Wasser, somit bleibt nur noch das Abwasser."

Heute wird kein ungeklaertes Abwasser mehr ins Meer gelenkt, da die acht wichtigsten Stadtbehoerden der Dan-Region gemeinsam ein interregionales System der Sammlung, Reinigung und Rueckgewinnung von staedtischen Abwaessern vereinbart haben. Nahezu 90 Prozent des wiedergewonnenen Wassers wird gegenwaertig genutzt. In einem oder zwei Jahren werden es 100 Prozent sein, da die Anlage in Sorek vergroessert wird. Am Ende des Jahrhunderts werden jaehrlich 120 Millionen Kubikmeter Abwasser verarbeitet werden.

"Die Landwirtschaft ist der groesste Wasserverbraucher des Landes," sagt Tzemaeh Yishai, der Leiter der israelischen Wasserkommission. "Wir muessen dazu beitragen, dass sowohl die Landwirtschaft erweitert als auch das Problem der Umweltverschmutzung geloest werden kann. Wir koennen nicht zulassen, dass die Qualitaet des Trinkwassers sinkt, weil wir unsere begrenzten Vorraeete ueberpumpen." Der Amtsleiter dachte dabei an den Kinneret (Tiberiassee), der 25 Prozent des jaehrlich in Israel verbrauchten Suesswassers liefert. 80 Prozent der Wasserressourcen Israels konzentrieren sich auf den Norden des Landes, waehrend der groesste Teil des anbaufaehigen Gebietes im trockenen Sueden liegt. Die Saaten muessen acht Monate lang im Jahr bewaessert werden; haefuere Bewaesserung ist erforderlich, je weiter suedlich man im Negew kommt. All das bedeutet, dass allein die Energie fuer den Wassertransport durch das Land Hoechstleistung beansprucht.

Viel wurde getan, um im Kinneretbecken durch "Wolkenimpfung" kuenstlichen Regen zu erzeugen. Seit 1976 steigerte sich dadurch die Regenmenge im Auffanggebiet um 15 bis 18 Prozent. Dieser wichtige Beitrag an die Wasserreserven verleiht zusammen mit der Anlage in Sorek der Landwirtschaft im Negew einen dringend benoetigten Aufschwung.

Der Landwirtschaftsminister sagte in seiner Rede zur Eroeffnung der Pumpstation: "Heute benutzen wir 35 Prozent aller verfuegbaren Abwasser des Landes. Diese neue Anlage setzt uns in den Stand, etwas vom besten, was wir an landschaftlichem Boden im Lande besitzen, zu nutzen. Das hier ist nicht das Ende, sondern der Anfang. Ja, es ist ein Segen fuer die ganze Nation."

Edgar Asher



TRADE ROOTS

Bangkok may be the last place most people would look for a synagogue. But the Orthodox congregation in the Thai capital's crowded gem district is growing quickly—and apparently owes its success to the turquoise mines once owned by the rulers of the city of Mashhad in eastern Iran.

It is the turquoise mines, explains Jerusalem historian Azaria Levy, that first brought the Mashhad Jewish community into the international trade in precious and semiprecious stones.

Today there aren't enough Jews left in Mashhad to form a *minyán*. But the community's descendants, along with Jews from neighboring Afghanistan and Bukhara, part of Soviet Central Asia, play a major, perhaps dominant, role in the international trade in rubies, sapphires and emeralds as well as semiprecious stones.

While the more familiar diamond business is marked by a Yiddish-accented Ashkenazic atmosphere, the gemstone trade with its Persian-speaking Afghani and Bukharan Jews has an Eastern flavor.

In fact, some Persian Jews do deal in diamonds or in both types of stones, and a black-hatted ultra-Orthodox Ashkenazic Jew can sometimes be spotted in Bangkok, the world's main source of rubies and sapphires. But at the gemstone exchange in Ramat Gan outside Tel Aviv "Eighty percent of the people are Iranian or Bukharan or [other] Persian speakers," according to Joe Aminoff, a British-born Mashhadi who now lives in Jerusalem. "Fifty percent of them, however distantly, are related to me."

Many Persians see diamonds as rather pedestrian jewels. "Diamonds are boring," says Moti Ben-David, a Bangkok-based dealer. "With rubies and sapphires, you enjoy a special color, a special luster," adds his partner, Shali Zevuloni. "Every stone is different. They're like people...you see a girl and you say 'That's a beautiful girl' or 'That's not a beautiful girl.'"

The turquoise mines outside Mashhad are only part of the story behind the Jewish gemstone business. Levy, 64, a wiry, white-haired man whose father and older brother were born in Mashhad before the family left around 1920, says Jews probably first came to that city around 1735. The Persian leader Nadir Shah had made Mashhad, a city holy to Shi'ite Muslims, his capital. He considered the Jews trustworthy and brought some 40 families to keep his treasure.

By the early 1880's Jews had a hand in the turquoise trade, but it wasn't their only line. Mashhad was an important way station on the ancient Central Asian trade routes; so were Bukharan cities and Herat and Kabul in Afghanistan. Jews traveled the caravan routes buying and selling silk and other luxury goods. "The Persian [Jews] lived a life where you left the wife at home, went away for six months or a year, came home to make a baby and left again," says Zevuloni.

The Jews had reasons other than business to look beyond Mashhad. In 1839, mobs descended on the Jewish quarter, destroying the synagogue and burning the Torah scrolls. Muslim leaders halted the massacre by promising the mob the Jews would all convert to Islam. Though they were forcibly converted, the New Muslims continued practicing Judaism in secret. Many moved to Afghani- or Russian- controlled areas where they could openly return to their religion until a 1906 pogrom sparked another exodus. And after 1917 Jews also fled from Bukhara, where the new Communist rulers did not look kindly on merchants. Many followed other Persian-speaking Jews who had already settled in Palestine.

Another haven—and the source of new business opportunities—was Bombay. Persian Jews who settled in the Indian city 80 years ago began dealing in pearls from the Persian Gulf. India was also a source of a variety of precious and semiprecious stones and the Jews soon began exporting them to Europe and the United States.

(continued on next page)

TRADE ROOTS *(continued)*

The community spread. Persian gem traders settled in England and America, often doing business with family members in India. "There was a time," says Levy, "when my father was in Bombay; one or two of his brothers were in London; a third or fourth brother was in Jerusalem; one of my brothers was in New York; someone else was in South Africa. One bought and sent to the other. That's how it was in most families."

Others headed even further east, buying rubies and sapphires in Thailand. Gem dealers tell the story of one of the first Persian Jews to reach Bangkok in the 1950's: He filled a shoebox with rubies, took it to Italy and became a millionaire. In this world center for jewelry production, Italy's Persian Jewish community began to grow after World War II.

Gem dealers settled in Milan, though one dealer also tells of a Bombay Jew, on his way to Israel for vacation, whose ship docked for repair in Naples. He saw a \$2,500 emerald in a jewelry store. He happened to have a few stones in his pocket so he asked the proprietor: "How much would you pay me for stones like these?" After being told \$2,000, he cabled his brother in Bombay with instructions to "Go buy as many stones as you can and get here quick."

A good way to find communities of Mashhad Jews and their Bukharan and Afghani cousins is to mark the global hubs of the gem trade. Levy estimates there are now 200-300 Mashhadi families in Israel, about the same number in Milan and at least 300 families in New York. Others live in London, Los Angeles, Bombay, Hong Kong, Germany (where many semiprecious stones are polished in the city of Idar Oberstein) and Bangkok.

Of course, it didn't take gems to bring Persian-speaking Jews to Israel, but when they came many brought the gem business with them. Even among those who settled elsewhere, says a Mashhadi gem dealer, "The children grew up, came to Israel and opened offices in the Ramat Gan gemstone exchange."

While in Israel diamonds are still a much bigger business than all other stones, dealers say the country has an important niche in the gemstone industry. Insiders say the best gemstones, like the best diamonds, are brought to Israel for polishing. "Emeralds are the major colored stone polished [in Israel]," Aminoff notes. "These are brought from Zambia. Israel has made technological breakthroughs, mechanized the industry." Many of the Persian-speaking dealers from around the world come to Israel often for pleasure as well as business, and take the opportunity to keep up with and make new trading contacts.

Bangkok is the world capital of the gem trade, so it's natural to find a small Jewish community flourishing among the city's gold-spined Buddhist temples, modern skyscrapers and endless deafening traffic jams.

Thailand's mines, as well as stones smuggled across the borders from Burma and Cambodia, are said to have made it the source of over half the world's ruby, sapphire, jade and topaz gems. Raw stones are brought for cutting to Bangkok and the provincial city of Chantaburi. A Mashhadi dealer who came to the city from Bombay in 1956 recalls that 2,500 people were cutting gems in Thailand 40 years ago; today the number has climbed to 250,000.

Another dealer, who settled in Bangkok a decade ago, says the main gem market in Chantaburi was once held on weekends. "Since we observed Sabbath, we drove down on Saturday night," he recalls. "It was a narrow road through the jungle and there were robbers. Once we saw the car in front of us get shot [at]...We decided to have the [local merchants] bring us the stones in Bangkok. It's better to make less money and live longer."

The Thai economy, particularly the gem business, saw a huge boom in the 80's, and the Jewish presence has grown with it. Travelers who visited early in the decade found barely a *minyan* meeting for Sabbath services in the office of an Afghani Jewish broker. Now each Sabbath as many as 120 people pack into the Even Hen (Precious Stone) Synagogue, a storefront in the gem district near the Chaophraya River. On the shelves are copies of the Pentateuch with Persian translation, a private edition published by a New York gem dealer. Over Shabbath meals served in the synagogue, dealers banter in Persian, Hebrew and English. An Orthodox rabbi began serving the community in the spring of 1989; by fall, construction of a *mikve* was complete and preparations have begun to open a nonprofit kosher restaurant for visitors. Zevuloni says he expects 200-300 Jewish families to be living in Bangkok within 10 years.

(continued on next page)

TRADE ROOTS (continued)

The gem traders' *modus operandi* makes visitors a vital concern for the Bangkok community. On any Sabbath most of the people at Even Hen are dealers from around the world who come to Thailand several times a year—for a week or a month—to buy or sell gems. They then take stones to other countries where they sell them to brokers, wholesalers or jewelry manufacturers. (In gemstones, Aminoff says, Persian Jews act almost entirely as middlemen; polishing and retailing is in other hands.)

Some dealers live in Bangkok year round, running local gem agencies and acting as brokers between visiting merchants and the local gem industry, which is dominated by ethnic Chinese. Visitors can and do buy directly from the Chinese, but others find it simpler to work through locally based Jews, explains Zion Mizrahi, a Mashhadi broker. "It's easier because of the language, the atmosphere. [A visitor] wants, besides business, to talk about family—'Last week I saw your mother, your father, they're fine.' So he comes to us." The brokers also offer practical benefits such as credit and, according to one dealer, "a room where the light is like New York, a room where the light is like Los Angeles" so a buyer can see the shade a stone will appear to his own customers.

Estimates of the proportion of Jews among foreign traders in Bangkok range from as low as 25 percent to as high as 70 percent—or even higher. One broker relaxing with visitors in his office on *erev* Yom Kippur explains that he had plenty of time to talk because "even the Chinese don't work" during the Jewish holiday season.

The diamond and gemstone businesses have much in common. Trust between dealers plays a critical role in both—deals are completed with a handshake and the Hebrew words *mazel u'vrokho*, good luck and blessing.

But dealers say there are also differences between the two. Moshe Cohen, a Mashhadi diamond dealer, points out that the diamond trade is far more formal. A standardized list largely determines the price of stones based on size, color and purity. "In the Ramat Gan exchange you can't afford *not* to refer to the list," he says. "It's the bible of the trade." As a stone moves from polisher to broker to exporter to wholesaler and on to retailer or jewelry manufacturer, the markup at each stage is likely to be no more than five percent. That means dealers must depend on rapid turnover for profits, and a seller normally gives his customer only 36 days to pay.

With colored stones a dealer depends more on skill, salesmanship and a sense of adventure. Because shades are difficult to standardize, Cohen says, judging a stone is "intuitive, arbitrary. It depends on how convinced a dealer is—or can present himself as being—about the value." Markups are much higher, buyers are given as long as 90 days to pay, and dealers can afford to hold on to stones until they find a good price. "A colored stone can change hands dozens of times, go around the world, then stay in a safe for years," he remarks.

Trust is even more important in the gemstone business than in the diamond trade. Stones worth thousands of dollars can change hands on the basis of a handshake alone; the seller gets his payment weeks later. "There are no signatures, nothing," says Ben-David. "[The buyer] takes the merchandise, walks out, that's it. If he says he's going to pay on a certain date, it's a matter of his word."

Such trust is based on tight family connections, reinforced by a tendency, still strong today, to marry within the community. "Fifty, sixty years ago, people married their first cousins, uncles married their nieces," Aminoff notes. "[Now] you can be related to the same person in several ways." Nearly every dealer tells of the father, uncles or cousins who brought him into the gem trade. "Outsiders," says Ben-David, "almost never get in."

"Someone who comes from outside can only buy if he pays cash," explains Mizrahi. "But if we know him, we'll let him make payments over time, because we know he'll come back and buy again, and because if something happens to him, God forbid, while he's traveling, you have someone to turn to—his family, his firm."

Doing international business between brothers and cousins, fathers and sons-in-law, on the basis of handshakes and personal trust is something historians assign to the past, before the age of corporations and business schools. For Jewish gem dealers around the world, though, it's a way of life that seems as natural for today and tomorrow as it ever did.

Gersham Gorenberg



ADVANCES IN SCIENCE & TECHNOLOGY

Agritech '90, a world fair of modern agricultural technology recently held at the Tel Aviv Fairgrounds and Convention Center, drew more than 4,000 buyers, exhibitors and visitors from over 100 countries. Even though the four-day event was a showcase for Israeli progress in the field of agriculture, the United States and several East European countries also exhibited their wares.

Israel is the pioneer developer and producer of equipment for the **drip irrigation** system of watering fields, with seven companies manufacturing fertilizing systems or parts connected with the systems, such as plastic pipes, valves, drippers and regulators. Today, manufacturers of the drip system can be found all over the world, but Israel's reputation for "making the desert bloom" has gained its experts and equipment entry to many countries, even some which have no diplomatic ties with Israel. Israeli-made equipment irrigates and fertilizes banana plantations in Panama, all kinds of crops in Barbados, and fields in African countries including Malawi, Swaziland, Ghana, Nigeria and Ethiopia. Three Israeli demonstration projects to teach farmers drip irrigation methods are already operational in China.

Drip irrigation utilizes thin plastic pipes placed on the ground among the trees or crops. "Drippers" located at one-foot intervals along the pipes supply water at low pressure and in low quantities. In properly administered drip irrigation, the water drips onto the surface of the ground and is gradually absorbed by the roots, avoiding oversaturation of the soil. Fertilizer additives, like the water, go directly to the roots, where they are needed most. Computerized systems automatically operate the network of drippers, which go on and off several times a day, watering plots in staggered shifts. This system saves labor and ensures efficiency and accuracy.

Throughout Israel bananas thrive in cracked and dry fields because their roots are constantly being nurtured. In the Yamit region of Sinai experiments with drip irrigation astounded local farmers by producing crops on land that no one had ever dreamed would bring forth anything other than sand. The hills of Jerusalem are blanketed with banana plantations that did not necessitate the removal of any stones; all the farmers had to do was plant a tree and install a "punctured" pipe alongside it. Sandy earth in the Negev has become green. And in the United States, the steep hills near San Diego, California have sprouted avocado trees.

Israel, through its leadership in the development and production of drip irrigation equipment, which can transform desert into productive land, is making a valuable contribution to ongoing efforts towards the eradication of world hunger.

Few people are aware of the success of Israel's sixteen **in vitro fertilization (IVF) units**, the highest number per capita in the world, which bring renewed hope to many infertile Israeli couples. The IVF unit of Jerusalem's Bikur Holim Hospital is in its third year of operation and, because the hospital is run according to religious standards, the unit has attracted Orthodox women from the area. The unit's success rate of 20 percent is on par with that of its Western counterparts. Since January 1988, Bikur Holim's IVF unit has had 12 live births, including one set of triplets and one set of twins. Currently 17 pregnancies are in progress.

Other gynecological research is being carried on at the Technician's Rappaport Institute for Medical Science by Dr. Eytan Barnea, a pioneer in the field of in vitro fertilization, who was named Scientist of the Year by Israel's Health Ministry and is recognized for inventing a machine that mimics aspects of the human womb. Dissatisfied with IVF's "low take-home baby rate," Dr. Barnea built a machine that has given researchers insight into the complex process of gestation. Dr. Barnea

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ADVANCES IN SCIENCE & TECHNOLOGY *(continued)*

and his colleagues are testing drugs that will enhance the chances of a successful pregnancy, while other members of his laboratory have found that toxins in cigarette smoke and pollution injure fetal cells in the earliest stages of pregnancy. Researchers around the world have expressed interest in Dr. Barnea's machine because it provides an ethical, non-invasive way to explore human pregnancy.

The American communications giant, AT&T, has increased by some \$4 million its order for DTX-240 circuit multiplication systems, bringing the order to \$21 million.

Developed and manufactured by ECI Telecom, a leading Israeli electronics firm, the system increases the carrying capacity of telecommunications links. It handles voice messages and data transmissions, and is especially useful for the enhancement of satellite communication system capacities. By increasing the carrying capacity, ECI Telecom equipment improves cost effectiveness and makes it possible to handle a growing volume of traffic without the need for a large additional large investment.

Zipporah Marans

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- * State of Israel Bonds (freeing funds for defense)
- * Pray for peace

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Julie Goldschmidt, nee Bender	formerly	Dieburg
Manfred Walden	formerly	Hamburg/Jerusalem

We extend our warmest sympathy to the bereaved.

WE REMEMBER

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

March Adar

2	16	Yeta Brown
2	16	Samuel Eberhardt
2	16	Ann Lewy
2	16	Mina Strassburger
3	17	Anna Feuer
3	17	Arthur Gottlieb
3	17	Martha Gruenbaum
3	17	Leo Lesser
3	17	Recha Mathes
3	17	Sigmund Neubauer
3	17	Isak Plaut
3	17	Bertha Seelig
4	18	Lotte Adler
4	18	Bernard Appel
4	18	Bertha Dreifuss
4	18	Max Friedman
4	18	Johanna Kirschner
4	18	Albert Leiter
4	18	Rita Lowenberg
4	18	Ernesto Stadecker
4	18	Arthur Trautmann
4	18	Kenneth Zimmermann
4	18	Isidor Weil
5	19	Albert Falk
5	19	Moses Gruen
5	19	Siegfried Kahn
5	19	Abraham Kosinetz
5	19	Fritz David Lehman
5	19	Rose Schoenberger
6	20	Bernhard Behrens
6	20	Julie Gruenberg

March Adar

6	20	Anna Hermann
6	20	Hellmuth Hirschheimer
6	20	David Liebmann
6	20	Johanna Liebmann
6	20	Ada Ullman
6	20	Meta Weil
7	21	Dr. Ferdinand Hermann
7	21	Jolan Schlee
9	23	Joseph Adler
9	23	Seli Heldmann
9	23	Laurence Hirsch
9	23	Margot Hirsch-Reese
9	23	Hugo Horwitz
9	23	Hugo Voss
10	24	Betty Kraus
10	24	Bertha Wiesenber
11	25	Joseph Feuer
11	25	Max Gitterman
11	25	Fritz Neuhaus
11	25	Therese Stern
12	26	Fritz Brandeis
12	26	Elfriede Breslauer
12	26	Julie Horn
12	26	Ludwig Landenberger
12	26	Margarete Meyer
12	26	Meta Rosenthal
12	26	Paul Scherlinski
12	26	Hugo Schloss
13	27	Bertha Herzberg
13	27	Isidor Kraus

(continued on next page)

WE REMEMBER *(continued)***March Adar**

13	27	Herman Levi
13	27	Jenny Pinkesfeld
13	27	Regina Rosenthal
13	27	Julius Schoenberger
13	27	David Schuelein
13	27	Hugo Ullman
14	28	Bertha Froehlich
14	28	Max Louis Gutman
14	28	Isidore Lewy
14	28	Bernard Lowenstein
14	28	Irma Marx
14	28	Leo Stern
14	28	Babette Wild
14	28	Henriette Wolf
15	29	Martha Herz
15	29	Julius Schaler
15	29	Ethel Sinnreich

Nisan

16	1	Gustav Bendheim
16	1	Hilde Bloch
16	1	Hugo Hirsch
16	1	Arthur Kahn
16	1	Hannah Kayem
17	2	Rabbi Dr. Leo Baerwald
17	2	Henriette Bensinger
17	2	Julius Hellman
17	2	Paula Kalter
17	2	Willi Oppenheim
17	2	Adolf Sass
18	3	Elsie Blumenthal
18	3	Selma Hamburger
18	3	Max Hubert
18	3	Steven S. Kahn
18	3	Bertha Rosenberg
18	3	Meta Stern
19	4	Ludwig Bruckheimer
19	4	Gustav Stock
20	5	Julius Katzenstein
20	5	Dr. Otto L. Kupfer
20	5	Issak Selig
20	5	Dr. Paul Simon
21	6	Martha Lasker
21	6	David Neumann
21	6	Leopold Weil
22	7	Sally Hammerschlag
22	7	Herta Salomon
23	8	Julius Benjamin
23	8	Max Fein
23	8	Recha Fein
23	8	Hilde Kahn
23	8	Auguste Levi
23	8	Henry Miller

March Nisan

23	8	Babette Noerdlinger
23	8	Gustav Sacki
23	8	Ida Sacki
23	8	Bella Schloss
23	8	Margit Schloss
23	8	Leonore Soika
23	8	Adele Strauss
24	9	Siegmund Ehrlich
24	9	Jack Goldfarb
24	9	Rebecca Neu
24	9	Herman Schulhoff
25	10	Isidor Bensinger
25	10	Ella Israel
25	10	Liebmann Kaufman
25	10	Sally Nauman
26	11	Berta Friedberg
26	11	Gretchen Gutmann
26	11	Johanna Koestrich
26	11	Philipp Lehr
27	12	Henry Lichtenstein
28	13	Jettchen Griesheim
28	13	Irma Waelder
29	14	Flora F. Freyer
29	14	Rudolf Strauss
30	15	Paula Alexander
30	15	Alexander Bauer
30	15	Helene Gowa
30	15	Jacob Gutwillig
30	15	Samuel Hirschheimer
30	15	Julius Jacob
30	15	Albert Katzenstein
30	15	Fred Loewengart
30	15	Ferdinand Mayer
30	15	Rudolf Strauss
30	15	Betty Strauss
31	16	Fred Marx
31	16	Berta Mueller
31	16	Clara Neu
31	16	Herman Schlee

April Nisan

1	17	Eva Badt
1	17	Nette Loeb
1	17	Sanna Ottenheimer
1	17	Rabbi, Dr. Hugo Stransky
2	18	Elsa Angres
2	18	Irma Henlein
2	18	Lisa Wertheimer
2	18	Hedwig Wolff
3	19	Julia Hanauer
3	19	Samuel Stein
4	20	Irma Levite

(continued on next page)

WE REMEMBER *(continued)***April Nisan**

4	20	Imanuel Rosenfeld
4	20	Emil Silbermann
4	20	Sessi Wertheim
5	21	Herman Gundelfinger
5	21	Johanna Kahn
5	21	Max Katzenstein
5	21	Siegfried Wertheim
6	22	Dora Abeles
6	22	Max Abeles
6	22	Dr. Leopold Landenberger
6	22	Emil Oppenheimer
6	22	Irene Winter
7	23	Sarah Berney
7	23	Aron Gottlieb
7	23	Victor Marx
8	24	Jack Kayem
8	24	Simon Stern
9	25	Josef Holzer
9	25	Laura Schorsch
10	26	Anna Perry
10	26	Herbert Wolf
11	27	Naftali Feingold
11	27	Lazarus Heinsfurter
11	27	Benno Levy
11	27	Amson Schloss
11	27	Bertha Veis
11	27	Jacob Veis
12	28	Fanny Auerhann
13	29	Flora Neubauer
13	29	Irving Isidor Simon
13	29	Jenny Strauss
14	30	Meinhard Marx
14	30	Matylda Morawetz

Iyar

15	1	Dr. Joseph Cahn
15	1	Else Grossman
15	1	Max Herz
15	1	Adelheid Mannheimer
16	2	Leopold Kronenberger
16	2	Lothar Strauss
17	3	Ignaz Benedikt
17	3	Norbert Hess
17	3	Salli Levi
17	3	Elsa Wortsman
18	4	Irma Erlebacher
18	4	Max Hamburger
18	4	Elsie Hirsch
18	4	Emma Leitner
19	5	Frieda Brotman
19	5	Peter J. Dienstag
19	5	Emil Dreyfuss
19	5	Gabriel Klein

April Iyar

19	5	Salomon Loeb
19	5	Fred Neubauer
20	6	Hedwig Fischel
20	6	Alice Seligmann
20	6	Walter Stein
21	7	Bertha Kahn
22	8	Goetz Hellmann
23	9	Alexander Bloch
23	9	Max Ransenberg
24	10	Bertha Freitag
24	10	Paula Gutwillig
24	10	Raphael Felix Hayum
24	10	Hermann Wertheimer
25	11	Rosette Kaufmann
25	11	Fred Royce
25	11	Leo Traub
26	12	Morris Hirsch
26	12	Otto Lowenstein
26	12	Arthur Nathan
27	13	Henriette Brunn
27	13	Gustav Daniel
27	13	Eric Gross
27	13	Martha Lafarque
27	13	Flora Strauss
28	14	Stephanie Greenbaum
28	14	Jack W. Levi
28	14	Willi Schiff
29	15	Mordko Katz
29	15	Lisel Leiter
29	15	Bernard Philippson
30	16	Erna Heilbronn
30	16	Karl Lichtenstein
30	16	Erna Stern
30	16	Sol Stern
30	16	Recha Strauss

May

1	17	Heymann Grossman
1	17	Arthur Jacoby
1	17	Ludwig Kahn
2	18	Siegfried Heyman
2	18	Manny Hoffman
2	18	Salo Levite
2	18	Michael Singer
3	19	Selma Adler
3	19	Henry Falkenstein
4	20	Inge Lowenstein
5	21	Joseph Freitag
5	21	Minna Hanau
5	21	Stephen Schoemann
6	22	Bertha Friedberger
6	21	Louis Heilbrunn

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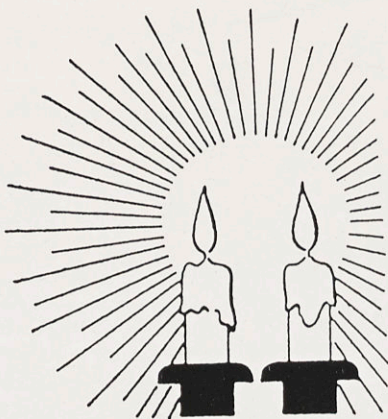
WE REMEMBER *(continued)*

May	Iyar		May	Sivan	
6	22	Sylvia Mintz	16	3	Sofie Goldschmidt
6	22	Anna Voss	16	3	Joseph Gottlieb
7	23	Klara Breslauer	17	4	Ella Strauss
7	23	Morris Moser	17	4	Clementine Wollenreich
8	24	Doris A. Jacoby	18	5	Rosel Rachel Bruchfeld
8	24	Isaak Schoen	18	5	Jonas Frank
9	25	Max Hammerschlag	18	5	Fanny Levite
9	25	Michael Holzer	18	5	Doris Schuelein
9	25	Henny Katz	19	6	Dr. Isak Heilbronn
9	25	Fanny Moser	19	6	Jenny Katzenstein
9	25	Fred Reich	19	6	Auguste Wolf
10	26	Babette Himmelreich	20	7	Thekla Alexander
10	26	Emanuel Himmelreich	20	7	Lina Gitterman
10	26	Mathilde Hoffman	20	7	Emil Liffgens
10	26	Malchen Oppenheimer	20	7	Irma Liffgens
10	26	Ida Strauss	20	7	Helene Mayer
11	27	Helen Gutkind	20	7	Berta Oppenheimer
11	27	Babette Levi	21	8	Sally Hirsch
11	27	David Meyer	21	8	Anna Pollack
11	27	Max Plaut	21	8	Renate & Sally Pollack
11	27	Meyer Rosenberg	21	8	Walter Ronner
12	28	Lina Goetz	22	9	Balbine Heldman
12	28	Bertha Lemberger	22	9	Samuel Hess
12	28	Max Neumann	22	9	Irma Kanthal
13	29	Ernest Gutmann	22	9	Leonie Schlossberger
13	29	Igo F. Gutman	22	9	Philip Wolfermann
13	29	Eugenie Kahn	23	10	Alfred Katzenstein
13	29	Siegfried Rothschild	23	10	Louis Weil
	Sivan		23	10	Jacob Winter
14	1	Julius Lehmann	24	11	Nanny Frank
14	1	Sidi Lorsch	24	11	Caroline Kronenberger
14	1	Herta Losman	24	11	Kurt Nathan
14	1	Josef Losman	24	11	Friedrich Schwarz
15	2	Benjamin Vosen			

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

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A SUGGESTION TO OUR MEMBERS

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

The form of such provisions usually reads as follows:

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

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

William Blank President

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