

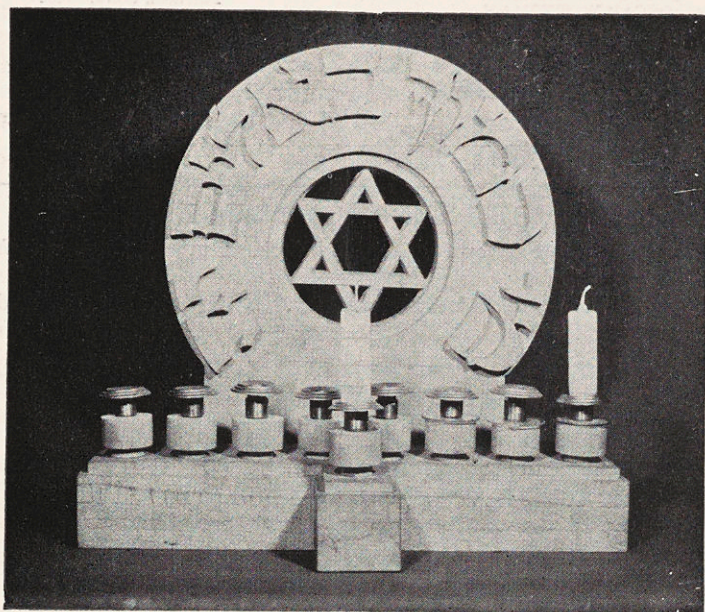
Congregation Beth Hillel of Washington Heights, New York

Kis'lev-Teveth, 5736

Number 266

November-December, 1975

THIS ISSUE COMBINES THE REMEMBRANCE OF "KRISTALLNACHT" WITH THE MEMORY OF THE MACCABEES. SYMBOLIC OF IT IS THIS MENORAH, CARVED FROM WOOD, CONSTRUCTED FOR OUR SYNAGOGUE ACCORDING TO THE DRAWING OF ARNOLD ZADIKOW, AN ARTIST FROM MUNICH, WHO PERISHED IN THE CONCENTRATION CAMP OF THERESIENSTADT.



The Feast of Lights

*Kindle the taper like the steadfast star
Ablaze on evening's forehead o'er the earth,
And add each night a lustre till afar
An eightfold splendor shine above thy hearth.*

*Clash, Israel, the Cymbals touch the lyre,
Blow the brass trumpet and the harsh-tongued horn;
Chant psalms of victory till heart take fire,
The Maccabean spirit leap new-born.*

Emma Lazarus

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PRAYER SCHEDULE

Morning 9 A.M., Sermon 10:30 A.M., Mincha 30 minutes before night.

SABBATH

Chayei Soroh, <i>Blessing Month Kislev</i>	Nov. 1	Eve 4:45 P.M.	End 5:30 P.M.
Toldos, Memorial Sermon	8	4:40 P.M.	5:22 P.M.
Vayetze	15	4:30 P.M.	5:17 P.M.
Vayishlach	22	4:20 P.M.	5:12 P.M.

CHANUKKAH:

Vayeshev, <i>1st Light, Blessing Teveth</i>	29	4:00 P.M.	5:09 P.M.
Miketz, 8th Light	Dec. 6	4:10 P.M.	5:08 P.M.

SABBATH

Vayigash	13	4:20 P.M.	5:10 P.M.
Vaychi	20	4:20 P.M.	5:12 P.M.
Shemoth, <i>Blessing Month Shevat</i>	27	4:30 P.M.	5:15 P.M.
Vo'ero, <i>Rosh Chodesh</i>	Jan. 3	4:30 P.M.	5:21 P.M.
Bo	10	4:40 P.M.	5:27 P.M.

WEEKDAYS:

Sunday 8 A.M., Monday-Friday 7 A.M., Evenings 7:15 P.M.

ROSH CHODESH:

Kislev, Tuesday-Wednesday, November 4-5; Teveth, Thursday-Friday, December 4-5;

Fast of 10th of Teveth, Sunday, December 14, terminates 5:10 P.M.

Shevat, Saturday, January 3rd, 1976.

LERNEN FOR FIRSTBORN, each Sabbath after Musaph (Kiddush) commences Saturday, December 13 (Vayigosh)

CHANUKKAH CELEBRATION SUNDAY, NOVEMBER 30, 2:00 P.M. Social Hall

BRONX MINI OPERA THEATRE

A Group of Opera Singers will present scenes from well known Operas and Operettas and stage them in costumes.

Refreshments

Contr. \$2.50 per person

LIGHTING OF CANDLES AT FESTIVE SERVICE IN SYNAGOGUE
4:45 P.M.

HEROES OF THE SPIRIT

While Chanukkah brightly recalls the ancient Maccabean struggle against tyranny, it also brings in our post-Nazi-days reminders that a few modern scholars believe that the Maccabean spirit died after the destruction of the Temple by the Romans in 70 C.E. They contend, that Diaspora Jewry "unlearned" the habit of resistance. The habitual use of compliance, petition and persuasion in a hostile gentile environment supposedly disabled European Jewry from effectively struggling against Hitlerism. According to them (Dr. Hanna Ahrendt, Dr. Bruno Bettelheim, Paul Hillberg a.o.) the European Jews relied upon once-valid forms of peaceful defense that were no longer relevant — and unconsciously collaborated in their own destruction.

In our view there was a specific "Jewish" response to authoritarian terror and one may speak of typically "Jewish" reactions to undurable stress which, however, in the final analysis was human. From the pages of centuries-old records we quote only two historic facts in Germany, from among many in the past 1000 years of European Jewry.

On Sunday, May 25, 1096, Jews in Speier, Germany, engaged in heavy combat against a frenzied mob of Crusaders and peasants. When the Jews were overcome, they killed themselves, singing the "Hallel" as they died. A young man named Simcha Cohen, whose father and seven brothers had been murdered, pretended to accept baptism. At the moment when he was supposed to receive the sacrament, he drew a knife from his clothing and stabbed one of his oppressors. He was killed on the spot.

On May 24, 1241, in Frankfurt/M, when the Christian populace tried to baptize a Jewish boy, his parents and friends launched a courageous attack. Jewish casualties were appalling, but the other side had considerable losses too.

We have plenty of evidence that European Jews, like other minorities, exhibited the total spectrum of possible responses to Hitlerism, ranging from bleak resignation to supreme heroism.

And we have to ask, how is it to be explained why so many Jews who had supposedly "unlearned" the Maccabean spirit, "relearned" it so magnificently during Israel's wars in present times?

Yet, the purpose of the observance of Chanukkah is by far more than to remember heroic resistance and military defense. The purpose of the Maccabean struggle was to establish the principle of religious freedom and national self-determination. Their story served as a universal source of inspiration wherever men fought for what they considered a Holy Cause.

The Maccabean era created also a new type of hero, the hero-martyr, who had laid down his life not for power, spoils or glory, but for an abstract ideal. It created a new type of piety, a new consecration of spirit possession, an uncompromising fidelity to an ideal. Thus was established in Judaism an unbroken tradition of heroic fighting and heroic dying for the spirit in man down to our days.

Each generation of Jews has drawn from the Maccabean legacy fresh inspiration for meeting its own peculiar problems. The time has now come to lay particular stress on devotion to the cause of our religion, conservation of Jewish ideals and practices, consecration to the universal moral values of justice, peace and humanity. This is the greatness we and the entire world has to emulate in the classical example of devotion and sacrifice by the Maccabees.

Rabbi Hugo Stransky

EIN UNVERGESSENER KADDISCH

Es gibt Worte, die so hoch sind, dass man sie erst zu schätzen weiss, wenn man sie verliert. Dazu gehoert in erster Reihe: Freiheit. Einen Menschen der Freiheit schuldlos zu berauben, ist eine der schwersten Suenden in dem Verbrechen-Register der Nazis.

Als im Januar 1945 im Ghetto Theresienstadt sich die Kunde von einem Transport in die Schweiz verbreitete, konnte man es erst nicht fassen. Aber dann kam man vor den Lagerkommandanten (er wurde nach der Befreiung sofort gehaengt) und dieser bestimmte die Teilnahme. Auf die Frage: "was war der Mann?" "Rabbiner", dann kam das Verhaengnisvolle: "woran starb er?" Ein guter Geist gab mir ein nicht zu antworten: "er ist verhungert", was der Wahrheit entsprach, sondern zu sagen: "Mittelohrentzuendung". Er sah mich scharf an, wiederholte es und ich war dabei. Und dann war alles anders als wenn die Transporte in die Todeslager gingen. Zunaechst wurden wir verwahrt, nichts zu erzahlen, da sonst keine weiteren Transporte mehr gehen wuerden. Es gingen sowieso keine mehr. Der letzte Transport, der Tage vor der Befreiung, mit dem Rabbiner Baeck gehen sollte, war eine Finte, und sollte vergast werden. Die glueckliche, zeitige Ankunft des Roten Kreuz Leiters, Dunant, hat die Greuelthat verhindert. Wir bekamen Proviant mit, wie wir ihn in drei Jahren nie gekostet hatten; wir hatten Hilfe mit dem Gepaeck. Die Fenster der Zuege blieben offen. Es waren 3. Klasse Wagen und dann ging es fort ins Unbekannte. Die Fahrt dauerte drei Tage und drei Naechte. Eine Nacht standen wir in voelliger Dunkelheit still. Die Kleinmuetigen verzagten und dachten, das ist das Ende. Als es aber heller wurde, ging der Zug weiter. Dann kam ein denkwuerdiger Augenblick: Der begleitende Nazi kam an die Wagentuere und sagte: "Legen Sie den gelben Stern ab!" Wer kann das Gefuehl beschreiben, mit dem wir das Zeichen unserer Demuetigung und unserer Schmach entfernten. Und dann wurde der Traum Wirklichkeit: Zum letzten Mal sahen wir am deutschen Bahnhof in Konstanz die verhassten Hakenkreuz Fahnen, und fuhren dann durch die Schweizer Grenze in die ersehnte Freiheit. Dort erwarteten uns die Vertreter der verschiedenen Organisationen mit Fruechten und Schokolade - Kostbarkeiten, die wir in Jahren nicht mehr kannten. Als der Zug dann weiter nach St. Gallen abfuhr, unsere erste Station in der Schweiz, standen wir alle auf und sagten Kaddisch, Kaddisch fuer die, die die Stunde der Freiheit nicht erleben durften und ein *Jisgadal Wejiskadasch* fuer Ihn, der sie uns unverdienterweise erleben liess.

Das ist der Kaddisch, den ich seiner Innigkeit und Einzigartigkeit nie vergessen habe.

Klara Caro

EIN WORT AN UNSERE SOEHNE

9-10 November 1938

ZUM GEDENKEN AN DIE KRISTALLNACHT

Du lebst! Du atmest! schreitest frei daher,
Du kennst nicht Furcht noch angstverzerrtes Buecken
vor roher Willkuer, keine Macht wird mehr
der Menschen Wuerde straflos unterdruecken.

Du schaffst! Du erntest Deiner Muehe Lohn,
denn Deine Welt ist nicht von Hass vergiftet.
Das Wort des Menschen traegt der Guete Ton,
die Liebe kuendet und die Frieden stiftet.

Du weisst nicht mehr — und Du begreifst es kaum —
dass man uns Juden wie das Vieh behandelt.
Weit hinter Dir liegt — ein verblasster Traum —
das dunkle Grauen, das die Zeit gewandelt.

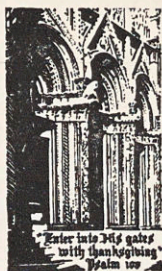
Ein Schatten nur ist die Erinnerung.
Laesst sich das Leid, mein Sohn, nach Jahren messen?
Dein Fruehling wartet, Du bist stark und jung,
Du blickst nach vorn — wir koennen nicht vergessen.



Ask thy Father, and he will declare unto thee,
Thine Elders, and they will tell thee.

Deuteronomy, 32:7

A WORD TO THE WISE



WE MUST REMEMBER

THE NINTH OF NOVEMBER

Thirty years ago the Holocaust ended, the whirlwind was stilled, the bloodbath ceased. Even now, thirty years after the end of the unparalleled nightmare, it is hard for us to speak of it. How does one utter such words, such sounds, such events? How can our minds grasp the enormity of the destruction of six million of Europe's Jews in the night without end? How can man speak of utter madness and preserve his sanity.

And yet, we must. It is a *mitzvah* to tell; it is incumbent for us to relate; it is vital to remember. For if not we, then who? And if we fail to remind the world, who will? And who should say *kaddish* if not we the lucky ones? *Yizkor*.

Was the Holocaust unprecedented? Not entirely. After all, the Church had relentlessly pursued our spiritual demise for centuries. The leading Protestant and Catholic theologians from Augustine to Luther had spewed anti-Semitic venom. The state had treated Jews as "royal serfs," exploiting them, extorting from them, expelling them when no longer needed, Black Death massacres, Cossack pogroms, Russian slaughters — all had been rehearsals for the nightmare of the twentieth century. But the Holocaust was different in two senses: never before had Christians killed Jews merely for sport; always they wanted to force the Jews to convert. Moreover, Jews could always save themselves by baptism. Under the Nazis, the option was gone: it was genocide plain and simple.

Was it predictable? The signs were all around and only the blind failed to see. Nineteenth century anti-Semites such as Drumont, Lagarde, Duehring and colleagues wrote of the menace of world Jewry and the need to eliminate them. The Protocols of the Elders of Zion were widely disseminated and widely believed. The doctrine of race with all the pseudo-scientific trappings of "Uebermenschen" destroying "Untermenschen" was accepted by intelligent as well illiterate Europeans. Hitler made no secret of his goal: in "My Kampf" he stated that 12-15,000 Jews should have been gassed in World War I. In 1939, he talked openly of the "annihilation of the Jewish race." The boycotts of 1933, the Nuernberg Laws of 1935, Kristallnacht of 1938, prisons, riots, pogroms, concentration camps, deportations — all were clearly indicative preludes to the "Final Solution" which the "Einsatzgruppen" (mobile killing units), the Warsaw ghetto, and Auschwitz were to achieve.

The results? We Jews suffered a national disaster of unparalleled dimension. Six million were killed, including 1.2 million children. Polish Jewry, German-Austrian Jewry, Czech, Greek, Yugoslav Jewry received mortal blows and those lands are today virtually Judenrein. They and other Jewries will never recover. Cultural centers were obliterated; religious institutions were wiped out; a generation of sages and scholars was annihilated. Thousands were uprooted and scattered to the four winds; families were dispersed; lives shattered. At least

(Continued on Page 6)

A WORD TO THE WISE (Continued)

12 billion dollars of Jewish property was lost forever. European Jewry has suffered a calamitous trauma from which it is unlikely it will ever recover.

What lessons are to be learned? The first is: Believe whatever people threaten; don't denigrate them or dismiss their threats. People laughed at Hitler and sloughed him off as a madman. We must never make that mistake again. Second, we must fight every and any manifestation of tyranny. For tyranny threatens not just one group or one segment of society. It threatens all; and ultimately we Jews are caught up in the whirlwind. Third, never say, "It can't happen here." German Jews said it — and were turned to ashes. It can happen here and anywhere as long as man remains unredeemed. Fourth, never cooperate with murderers, never aid the killers, never seek to buy lives or times with other lives. Jews tried in the Judenrats and failed. And besides, Jewish law and ethics specifically condemn such behavior. Finally, we must learn to fight back. Never again like sheep to the slaughter; never again like compliant, flaccid, cooperative "good little Jews." Warsaw's heroic fighters taught us differently. So do the Israeli men and women. There is a new image of the Jew: he will not march mindlessly to the gas chambers; he will fight with courage and dignity as befits the children of the Maccabees.

So we speak of the unspeakable, we ponder the meaning of Jewish existence and our mysterious destiny, we reflect on this recent epoch in history so painfully bitter, so laden with blood and ashes. We listen, we read, we discuss, we learn. And we whisper to those whose souls float in the realm of the martyrs: "You are not forgotten!"

Rabbi Gilbert S. Rosenthal, Editor of "The View From The Pulpit"

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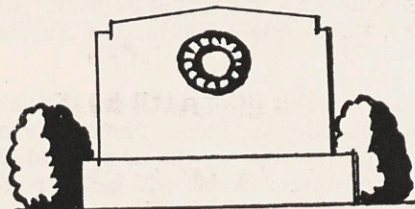
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* DINETTES

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ISRAELI CHILDREN AND THE TRAUMA OF WAR

Young Maccabees of our days

"When the war began, I didn't feel good because I don't like wars, because war is the worst thing in the world, because people get killed in war." This is how a 2nd grader expressed his feeling, when the fighting of Yom Kippur was at its height.

Newspapers and journals have been filled with accounts of heroism and with the experiences of commanders and soldiers on the battlefield. Very little has been written of the traumatic influences of the war on Israel's children. "The Day of Judgment" in simple yet compelling form, tells the experiences of Israeli children during and after the fighting as expressed in story, verse, and drawings. The drawings were exhibited in Jerusalem some months ago, and proved to be one of the most interesting art exhibitions of the year. The standard of the drawings by far exceeds the poems and stories in the book because they reflect more fruitful imagination, greater daring and individuality of expression. But even the thoughts reduced to writing are over-flowing with the spontaneous feeling, poignant truth and touching sentiment of the tiny tots in the throes of war.

"Shalom to you, G-d.

Look down upon us for a while

And behold our grief and sadness!

I feel no desire whatever to do my lessons

For we are all taut and tense."

Expression is given in words or in color to the shock, the tension, the fear, the pain and the loneliness that these children experienced, even as a 3rd grader put it so succinctly: " . . . Because he fell and will never return and I, only I, am ever so lonely."

There is an ubiquitous yearning for peace, but many a child finds it hard to imagine what peace is like: 'What does peace look like? . . . Does it smile or does it weep?"

And another little girl prays: "Please G-d, make all our wounded recover speedily and the whole world clasp hands, that there be peace for Jews and Arabs and all peace-loving people. Cause all the enemies to be transformed into different people, into people who are jolly and kind. Fill all the gun-barrels with flowers only. . . ."

Rabbi Dr. Samuel Gertz, Israel



See the exhibition of "Art, War and the Child," paintings, drawings and poems by Israeli children living in shelters during the Yom Kippur War, arranged by the Board of Education at the Art Gallery, 426 W. 58 St., N.Y.C., Tel.: 245-8200. Open through December 7. Admission free.

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MODERN MACCABEES
ARMS AND THE WOMAN

It was not my intention, upon joining the Civil Guard to train as a sniper. I thought vaguely of standing by the telephone for a few hours or may be taking a course in first-aid. Pistol packin' mommas are not in my line. But every member of the family, except me and my 13 year old daughter, has been in the Israeli Army and learned how to handle a gun, so it seemed a good chance to catch up with the others.

On the range at Nahariya the oddest kind of people turn up as experts. My next-door neighbor, a timid little kindergarten teacher who would not, I should have thought, been able to say boo to a goose, confides in me as we wait our turn that she once won a prize for sharpshooting. I should have realized, I remind myself, that coping with 40 healthy Sabra toddlers for five hours a day presupposes qualities of steel determination that may not be apparent on the surface.

My friend Essie, with two big sons in the army and the younger one at high school, practically runs the town's voluntary services. Suddenly she is lying besides me opening the breech on the Mauser with a practised touch and ramming home the ammunition in a swift, smooth movement.

She used to be an instructor in the Hagana she tells me. True, this was long ago, but loading and unloading skills which once acquired are apparently not soon forgotten — like changing diapers. The postmaster, a chap I have known for years, sitting in his office and politely deciphering incomprehensible telegrams and reminding me to pay my phone bills, is now seen as an expert in firearms who demonstrates Uzzis, Lee Enfields, Stens, revolvers and other deadly weapons.

A special policeman is assigned to guide my clumsy fingers. Essie, under the tutelage of her son who is on leave, whispers fiercely from the next place that it will be impossible to fire if I don't put off the safety catch.

It isn't as easy as it looks when the sergeant does it. I have to put the whole contraption down to tug at the bolt with both hands, which is alright when we are on the ground, but how will I manage standing up? The recoil, however closely I cuddle the stock, leaves my shoulder black and blue.

No doubt I would have a better chance of hitting the target if I did not feel compelled to close my eyes at the moment of fire. "Never mind," says my policeman, consoling'y, "in an emergency you dont aim. The noise alone scares them off." It scares me alright.

More and more I am convinced that the "Czechi"* and I will not achieve close rapport since I have never shot anything more dangerous than a catapult in my life. It's true, that in the right hands, King David's, for instance, a sling can do a lot of damage, but even in the days when I was good at it, I never potted anything smaller than a school window.

Possibly with perseverance I shall improve. At the moment I make sure that the bullets are in my pocket when I sling the rifle and start to patrol the quiet streets, muttering the instructions under my breath. Unbolt load, rebolt, aim, challenge, fire." All very well done at leisure lying on a sack in broad daylight. It will not be so simple on the run in the dark.

It is to be hoped that my mere presence will have a discouraging effect on evil-doers. It certainly terrifies the neighbors.

* A Czech rifle no longer used by the Israeli Army.

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OUR CONGREGATION

FESTSCHRIFT



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COMMEMORATIVE JOURNAL

In honor of the 35th Anniversary of our Congregation, a "Festschrift" will be published and given to our members at the Open-House function.

The Festschrift will contain among others, articles on Judaism and emigrant Jewry by distinguished scholars as well as historic reflections on the 35th path of our Congregation.

The original date, December 21st, for this Anniversary Observance and the **SYNAGOGUE CONCERT** had to be cancelled for technical reasons. The function will take place in 1976 at a date still to be determined.

CHANUKKAH PARTY — NOVEMBER 30, 2:00 P.M.**BRONX MINI OPERA THEATRE**

At the annual Chanukkah Party we will be entertained this year by a group of Opera Singers which will present scenes from well known Operas and Operettas and stage them in costumes.

Coffee, Tea and Cake will be served. Contribution \$2.50 per person. **CHANUKKAH FESTIVE SERVICE** with Lighting of Candles will follow in the Synagogue at 4:45 P.M. Advance reservations with check are accepted in the office.

SISTERHOOD

Am Sonntag den 14. Dezember um 2 Uhr wird ein musikalischer Nachmittag geboten fuer den noch besondere Einladungen ausgesandt werden. Die Mitglieder und Freunde der Gemeinde werden gebeten sich diesen Tag zu reservieren.

Mrs. Irma Loewenstein dankt herzlichst im Namen der Sisterhood allen Mitgliedern, die durch Spenden zur Ausschmueckung der Sukkah, zum Kiddush und dem Beschenken der Kinder am Simchas Torah beigetragen haben.

FUTURE FUNCTIONS

Sunday, Dec. 14, 2 P.M.	Musical Afternoon	Sisterhood
Sunday, Dec. 21, 11 A.M.	Brunch and Movie	Congregation
Sunday, Jan. 25, 2 P.M.	"Carousel" Lecture with slides by Mr. Martin Marx	Congregation
Sunday, Feb. 8, 1 P.M.	Memorial Service and Sude	Chevra Kadisha
Sat. Eve and Sunday, March 6-7	BAZAAR	Congregation
Sunday, March 21, 2 P.M.	Purim Party	Congregation

ORNAMENTAL GIFTS TO THE SYNAGOGUE

With solemn expressions of gratitude, our Rabbi consecrated on Simchas Torah the new plexi-glass window in blue color above the main entrance to the Synagogue and a tablet of the Ten Commandments attached to it. The former represents a gift by Mr. & Mrs. Emanuel Hirsch on his 70th Birthday and the latter a gift by Mr. & Mrs. Ludwig Goetz on his 75th Birthday. The simplicity of the objects enhances the appearance of the facade of the Synagogue building.

At this festival of "Rejoicing in the law" also the gift of a handmade Torah Mantle by Mrs. Meta Weil was acknowledged with deep appreciation.

WE EXTEND OUR HEARTIEST CONGRATULATIONS TO

Mr. Kurt Goldschmidt on his 70th Birthday, Mr. Henry Hochstead on his 75th Birthday and Mr. Ernest Sternweiler on his 80th Birthday; Dr. and Mrs. Fred Dreifuss on their Golden Wedding Anniversary.

FROM THE DESK OF THE PRESIDENT

Although the High Holy Days occurred very early in the secular year and many members remained in the country, our Synagogue was well-filled during the festive season. We are particularly grateful to our Rabbi, Dr. H. Stransky as well as to our Cantor, Mr. F. Kornfeld who conducted the Services in the dignified and inspiring manner which has marked them since the founding of our Congregation. Mr. M. Walden, our Executive Secretary, officiated ably as Shacharith-Chasan on Rosh Hashanah and Yom Kippur, after having taken care of the sale and smooth distribution of seats. He was assisted, as usual by Mesdames Wulkan and Roman, as well as by Mr. Mitchell. Our Synagogue Choir, under the direction of Mr. F. Silbermann, contributed greatly to the musical quality of our Services. To all of them, as well as to the Board Members who helped out during the prayer times, our heartfelt thanks.

At the time of this writing, Rabbi Dr. E. Blumenthal, has just returned to Israel. I believe that all those who attended his sermons and lecture were inspired by his vast knowledge of Jewish thought and tradition and impressed by his human warmth. We should consider ourselves fortunate if he would succeed in overcoming the problems of relocating with part of his family and would join us as spiritual leader.

Our old friend Rabbi Yehuda Bohrer has become father of another daughter and we wish him much joy from this, his sixth child. You may have noticed the new Bulletin Board on the outside of our building. It was generously donated by Riverside Memorial Chapel to replace the previous one which had become unusable.

Our sincere appreciation to Mrs. Alice Limmer for repairing the carpet leading to the *Bimah* which was worn out after many years of regular use.

William Blank

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OUR CONGREGATION

THE 5736 FESTIVE SEASON

The 5736 High Holy Days — as in the past years — demonstrated the vitality of our congregation and the solemn beauty of our festive observances. Under the spiritual guidance of Rabbi Dr. Hugo Stransky and led in prayers by our Shelichey Tzibbur Cantors Fred Kornfeld and Manfred Walden, the congregation moved on to the awesome summit of the Yom Kippur Day. The stirring Shofar tones by Cantor Kornfeld, the solemn melodies by our choir, conducted by Fred Silbermann, gave our prayers their accustomed musical background. One tune has now become a special Yom-Tov minhag: the Osse Shalom Bimromav that Mr. Walden adopted since the Yom Kippur War of 1973.

The sermons covered the traditional themes and concepts of the Yamim Noraim. Thus, citing Hannah's prayers as the finest example, Rabbi Stransky concluded that "the perfect prayer to God is the spoken word of the heart." A quote from the late Professor Abraham Heschel was particularly poignant: Prayer which is reserved only for emergency is like a clock that has been allowed to rust; when needed most it can accomplish least . . . In lieu of a sermon on Shabbat Shuvah, a *Lehrvortrag* was presented in the Minchah Service; this time on selected High Holyday Prayers in the Machzor. On Yom Kippur, Rabbi Stransky elaborated on Jonah's story as a pertinent lesson for our times as to the mutual responsibility regarding morality, honesty and justice both among Jews and Gentiles alike and in their interactions. For the Succot and Shemini Atzeret Festivals the Rabbi cited the aspects of humility and gratitude for the harvest as well as the link between God's high ethics, evidenced in the Torah and in the creation of nature.

Happily the weather had been kind to us in the beginning of the Succot-week so that we could enjoy the Kiddush in the Succah, again beautifully decorated by our devoted Sisterhood members. On Hoshanah Rabbah eve, it seemed almost as if the "Mashiv haruach" prayer had found premature and overly strong acceptance. The good attendance of the Hoshanah Rabbah Lernen despite bad weather attested to the spirit of our Chevrah members and their dedicated spouses. Rabbi Stransky expressed his pleasure and satisfaction for having been able to conduct through the past 20 years this religious and social function, introduced 35 years ago by the late Rabbi Dr. Heilbronn. Chevrah President Arthur Loeb conveyed the members' thanks to Rabbi Stransky.

The children, gracing our Simchat Torah Eve processions, again were recipients of candies donated by the Sisterhood. A word of thanks, too, seems in place to the kind ladies who also plied the grownup Torah-bearers with sweets during the Hakkofot the following day! The Law Readings for the Succot and Final Holidays again were ably shared by Messrs. Jay Nadelbach and Albert Blank. In the last of the Yom-Tov sermons — as a counterpoint to the joyous day, the Rabbi cited the example of a store displaying the misleading sales sign: "Torah on Easy Terms." Our heritage is never acquired the easy way. To this reviewer this sentiment was reminiscent of Goethe's wisdom in demanding: "Was Du ererbt von deinen Vaetern hast, *erwirb* es um es zu besitzen!"

Culminating the festive celebration, Rabbi Stransky had the traditional honor of Chatan Torah, while Mr. Edgar Loew was privileged to reopen the Torah Cycle as Chatan Bereshit. The congregants thoroughly enjoyed the Kiddush, given by both Chatanim and their spouses. Those who participated in our Holy Days must have felt the vibrancy of our congregation. Due to illness we had to miss a few of our steadfast members. This reviewer would like to express his hope to see them soon back in the midst of our community with the traditional word: Chazak!

Theodore H. Spaeth



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HEUTE WIE DAMALS

Eine Chanukkah Betrachtung

Seit dem Jahre 165 vor unserer Zeitrechnung feiern Juden jaehrlich um diese Zeit das Chanukkah- oder Tempelweihfest. Es erinnert an die feierliche Wieder-einweihung des Tempels in Jerusalem nach dessen Entweiung durch die hellenistischen Syrer. Antiochus Epiphanes, der Herrscher Syriens, benutzte die griechische Kultur, um allen die Segnungen griechischer Weisheit und Schoenheit zukommen zu lassen. Das erste Makkabaerbuch gibt daher die Intentionen des Koenigs korrekt wieder, wenn es sagt: er habe "einen Erlass an sein ganzes Reich entsandt dass sie alle zu einem einzigen Volke werden, und ein jedes Volk seine Eigenarten aufgeben solle".

Die Juden stellten sich diesem Verlangen mit ihrer ganzen Energie entgegen. Sie wollten nicht so sein wie alle anderen Voelker, jedenfalls nicht *die* Juden, auf die es ankam. Sicher gab es solche, die sich assimilieren wollten, die nach den Worten des Makkabaerbuchs meinten, es sei ihnen erst schlecht ergangen, nachdem sie sich von den anderen abgesondert haetten. Sie propagierten griechische Sitten und Kleidung, aenderten ihre Namen und versuchten, sogar die Zeichen ihrer Beschneidung wieder rueckgaengig zu machen. Zu ihnen gehoerten besonders die Aristokratie, die Reichen und die Priester. Die Armen jedoch waren die Frommen, die Treuen, die Wahrhaftigen, die nicht um aeusseren Vorteils willen die Religion der Vaeter aufgeben wollten. So war es damals, und so ist es stets gewesen. Mit dem Reichtum und dem Uebermut kam die Verleugnung des ueberkommenden Erbes, die Sucht nach "Mehr" und das Abwerfen aller Fesseln.

Eine besonders verruchte Rolle spielte in diesem Zusammenhang der Hoepriester Jason, der alles tat, um das Volk nach dem Wunsch des Koenigs zu hellenisieren. Kein Wunder, denn er hatte sich die Hoepriesterwurde erschlichen, indem er dem Koenig 590 Talente Silbers versprach. Die Bestechung bluehte also schon in jenen Tagen. Aber damit kauften sich die Griechlinge keinen Ruhm und erwarben sich keine Freunde. Das zweite Buch der Makkabaeer macht das ganz deutlich: "denn eben die, deren Sitten sie nacheiferten und denen sie ganz gleich werden wollten, bekamen sie zu Feinden und Peinigern". So war es vor 2000 Jahren, aber so war es je und je, bis in unsere Zeit. Die Verleugnung des eigenen Erbes hat noch keinen Segen gebracht. In einer pluralistischen Welt, in der die Menschen miteinander auskommen muessen, um sich nicht gegenseitig umzubringen, bedeutet sie sogar Verrat an der Idee der Menschheit.

Aber es gab auch andere. Es gab die, die schon damals diese Idee mit ihrem Leben verteidigten, die als Guerillas lieber in die Berge gingen, als dass sie ihren Ueberzeugungen untreu wurden. Das klingt sehr modern und ist es auch, denn die Idee des Rechts des anderen, der Minoritaet, des Gewissens, wurde damals geboren. Glaubensheld war der greise Mattatias aus der Stadt Modin. hoeren wir das erste Buch der Makkabaeer: Mattatias aber antwortete und rief mit lauter Stimme: "Wenn alle Voelker, die sich im Bereich der Herrschaft des Koenigs befinden, ihm gehorchen, indem ein jeder der Religion seiner Vaeter untreu wird, und sie sich nach seinen Geboten richten, so wollen doch ich und meine Soehne und meine Brueder in dem von Gott mit unseren Vaetern geschlossenen Bunde wandeln. Gott bewahre uns davor, dass wir dem Gesetz und den Satzungen abtruennig werden sollten."

Diese Haltung repraesentiert fuer uns . . . den unbeugsamen Willen eines Volkes, seine Eigenart nicht aufgeben zu wollen, sich nicht selbst den Todesstreich zu versetzen. Die Idee der Menschheit bedeutet eben gerade nicht das Aufgeben des eigenen und das sich Verschmelzen mit dem anderen, sondern das heilige Recht auf Leben, auf Weiterbestehen. Deswegen steht ein wahres Volksempfinden

(Continued on Next Page)

HEUTE WIE DAMALS (cont. from page 11)

auch nicht im Gegensatz zur Idee der Menschheit, genausowenig wie die Liebe zur eigenen Familie im Gegensatz steht zum Ideal der Bruederlichkeit. Von hier aus verstehen wir auch den Kampf des heutigen Israel gegenueber dem Annexionsanspruch einer arabischen Welt, die trotz ihres eigenen Nationalismus und ihrer weiten Territorien dem kleinen Israel dieses Fleckchen Vatererde streitig machen will. Damals siegte Juda Makkabi gegen eine ungeheure Uebermacht an Zahl und Ausruestung. Er schlug mit 6000 Kriegern ein syrisches Heer von 47000 unter Gorgias bei Emmaus, spaeter ein Heer von 65000 unter Lysias bei Betzur. Wollen wir noch sagen, dass sich die Geschichte nicht wiederholt?

Das Gebetbuch fuer die Chanukkah-Tage formulierte es wie folgt: "Du aber in Deiner grossen Barmherzigkeit standest ihnen bei in der Zeit ihrer Not, Du zogst fuer sie in den Kampf, liefertest die Starken in die Hand der Schwachen, die Vielen in die Hand der Wenigen, die Frevler in die Hand der Gerechten und die Gesetzlosen in die Hand der Anhaenger deines Gesetzes. Du hast Dir in Deiner Welt einen grossen und heiligen Namen gemacht, und Deinem Volk Israel hast Du einen grossen Sieg und die Freiheit errungen, die wir heute noch feiern." Das sind die Worte des Gebets. Sie sind gesprochen nicht nur fuer Israel sondern fuer alle, die da duersten nach Freiheit und Gerechtigkeit, die das Leben suchen und nicht den Tod, die sich nicht selber aufgeben wollen, und die nicht meinen, dass der nationale Selbstmord eine internationale Verpflichtung sei. Dem heldenhaften Kampf der Makkabaeer verdanken wir das Ueberleben des Judentums und die Entstehung des Christentums. Wenn wir heute wie damals die Chanukkahkerzen zuenden, dann meinen wir aber auch, dass in der Zukunft und fuer allezeit das Licht des Geistes und der Freiheit siegen wird ueber Vergewaltigung und Willkuer, ueber Macht und Staerke.

Rabbiner Dr. Nathan P. Levinson (Mitteilungsblatt der Israeliten Badens.)

GERMAN JEW — FIRST SETTLER IN SWEDEN**200th ANNIVERSARY OF SWEDISH JEWISH COMMUNITY**

The exhibition of documents arranged in May in the country's Central Library, *Kunglia Bibliotek*, on the occasion of the bicentenary celebration of Jewish life in Sweden, included the letter of Aron Isaac, a German-Jewish engraver, seeking permission to settle in Stockholm; King Gustaf the III consented. Also the first university diploma awarded to a Jew in 1838 and the first certificate to a Jewish physician in 1840, permitting him to practice, are the outstanding exhibits only to be matched by the Nobel Prize for literature awarded to the German-Jewish poetess Nelly Sachs in 1966. She died in 1970. Two rooms have been dedicated to her memory in the Library which include her furniture, books and documents, a replica of her home in Stockholm. Sweden has 15,000 Jews. Rabbi Morton Narroze addressed the community at a televised festive Sabbath Service in the Central Synagogue of Stockholm on the Jewish view point. The Service was attended by King Carl XVI Gustaf in civilian dress and wearing a gold-embroidered *Yarmulke*.

The Swedish public proved greatly interested in the number of activities related to the celebration that were given prominence in the press and on television, among them a Jewish-Christian dialogue. The general request for greater enlightenment on Judaism and Jewish history, led to the foundation of a "Judaica Research Society" by three Jewish and three Gentile university professors. They consider to establish a faculty of Judaism at one of the Swedish universities.

This seems also to be the result of the Guide Lines of the Vatican Council II, issued January 5, 1975. In them the study of the Jewish problems through scientific research is suggested, possibly through the establishment of Chairs for Jewish Studies in universities, in cooperation with Jewish scholars.

PORTUGAL'S JEWS

Though records prove the presence of Jews in Portugal from the beginning of the Christian era and Jewish tradition asserts their immigration after the destruction of the Temple in the year 70, some historians claim their settlement several centuries earlier. However, only in the 12th century did the Jewish citizens develop sizeable communities throughout the country with a system of self-government in certain places, an administration covering even criminal law. Under royal patronage, the community elected its own rabbis and enjoyed the services of seven *dayanim* (judges), appointed to each of the country's regions.

The Jews' comparative freedom for three centuries was undermined by a campaign of the Catholic Church against them resulting in the mid-15th century in violent anti-Jewish riots. Nevertheless, Jews from Spain sought asylum from persecution in Portugal in those days. Yet, with the union by marriage of the two thrones at the end of the 15th century, the anti-Jewish measures adopted in Spain were extended to Portugal and thousands of Jews were forced either to flee or undergo forced conversion to Catholicism. One of the bloodiest incidents occurred in 1506, when 2,000 unwilling "converts" were massacred. This persecution gave rise to the Marranos, Jews who followed their own religion secretly while outwardly behaving as believing Christians. Their numbers increased with the subsequent introduction of an Inquisition in Portugal which continued with varying degree of intensity for the next 200 years and which was only officially ended in 1821.

Crypto Jews (New Christians) live still in some places in Northern Portugal. But the secrecy of their faith has been extremely difficult to penetrate. It was in 1917, for instance, that the Polish engineer Samuel Schwarz established the first link between the Jewish world and the 400-year-old relic of the forced converts from Belmonte, about 200 miles north of Lisbon. Jews openly re-established themselves in Portugal in the early 19th century and were given official recognition in 1892, a status enhanced by a 1933 decree granting freedom of religion to all citizens though Catholicism was the state religion.

The small number of Jews in Portugal at the outbreak of the Second World War was increased by the arrival of refugees following the fall of France. Portugal maintained a more or less liberal immigration policy throughout the war years, extended its "protection" to a large number of Jews and allowed Jewish rescue organizations to operate from its territory.

Portugal has never acceded to Israeli overtures for the establishment of diplomatic relations between the two countries for fear of Arab reaction. However, the two countries have carried on a lively trading partnership and an Israeli has been advising Portugal on the development of her tourist industry. The Portuguese delegate at the UN has frequently voted against Israel and Israel has joined in denunciation of Portugal's policies in her overseas territories. But, curiously, it was only thanks to the Portuguese Government's cooperation that the United States was able to establish the airlift which, in October of 1973 brought Israel her much needed military enforcement. This led to Portugal being classified by Arab oil-producing countries as a "hostile nation." There are no reasons for believing that the new regime will show any particular friendship toward Israel. Although its foreign policy is as yet unclear, its expected bid for a better world image suggests that it will tend to conciliate the Arabs.

Portugal's known Jewish community of scarcely more than 500 souls is unlikely to be much affected by the recent events, except perhaps for that handful of individuals whose prominence in public life stems from their support of the deposed regime. *What remains of Portuguese Jewry is but a pallid reminder of the once great community which gave the Jewish people, and the world, eminent scholars, doctors and travellers and which ended its golden age in rivers of blood.*

(Continued on Page 16)

PORTUGAL'S JEWS (Continued)

Among German Jewry existed a Portuguese community in Hamburg which was granted protection by the Senate of the "Freie und Hansastadt Hamburg" some 360 years ago. This meant that no commercial restrictions and special taxations were applied to them who at first lived as Christian Portuguese immigrants. However, in their homes they did maintain Jewish traditions and appeared in their negotiations with the Senate as self-conscious Jews. Dr. Feilchenfeld, an expert on the history of the Portuguese Jewish community in Hamburg, traces the first appearance of Jews in Hamburg into the 16th century, but in official documents they are mentioned only in 1603. Considering that Jews were confined to their ghettos in most of the German cities the exception granted to the Portuguese community in Hamburg in 1612 was quite an achievement, probably due to the great material benefits the "Hansastadt" had already derived through them in their trade relations with Portugal and Spain.

In this connection we would not miss to refer to the Spanish-Portuguese congregation "Shearith Israel" at the corner of 70th Street and Central Park West, New York, founded 1654, and which represents the first organized community of Jews in North America.

(Both items adapted from various sources, mainly the Jewish Chronicle, London.)

NEWS AROUND THE JEWISH WORLD

USA: The Judaistic department of the Harvard University has a library of over 100,000 volumes. The 40 other universities in the USA have together in addition close to a half million books in their Judaistic departments. The Congress library in Washington contains about 80,000 books of Jewish titles and themes.

CUBA: 1700 Jews are represented through the "Comision coordinatore de las sociedades religiosas hebreas cobanas" with Moises Bladas at the head of the organization. The Jewish community of Havana, the capital, maintains a cultural center, library and ritual kitchen, and above all a Jewish school dedicated to Albert Einstein.

FRANCE: The Jewish author, Jean Claude Greenberg attacks antisemitism and racialism in his play "En revenant d l'Expi" which was well received both by the press and public at its premiere in the Odeon theatre in Paris. The author had not long ago his first success with a dramatization of the "Dreyfus Affair."

GERMANY: Karl Heinz Fuersels opera "Dybuk," based on Ansky's famous play, scored great success in several theatres of Ost-Deutschland, though the composer is from West-Germany, where the opera had its premiere in 1970 in Karlsruhe.

HOLLAND: The Jewish Museum of Art in Amsterdam arranged an exhibition of pictures, men and women in religious life of various lands. The exhibition contains 130 paintings, drawings and etchings from Italy, the Netherlands, Turkey, West-Germany and others.

ISRAEL: At the International Book Fair in Jerusalem, forty-two countries were represented. The only East-European country was Rumania. 60,000 books were on display and 150 overseas publishers participated. The Fair was considered second in the world after the Frankfurt Book Fair.

A replica of the American Liberty Bell is to be erected in Jerusalem as an expression of the esteem in which "we hold the American people and for their great assistance in the renaissance of the Jewish people in its land."

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17	13	Samuel Bernheim
18	14	Lina Weinstock
19	15	Simon Goldstein
19	15	Rafael Mannheimer
19	15	Emil Dreifuss
20	16	Sara Heinsfurter
21	17	Regina Lichtenstein
21	17	Meta Schaefer
21	17	Dr. Herman Schuelein
21	17	Leopold Friedberger
21	17	Josef Traub
21	17	Emmy Siesel
23	19	Ida Basch
24	20	Else Wolfsheimer
24	20	Arthur Baruch
27	23	Martin Reich
28	24	Ferdinand Kahn
28	24	Leo Kaufmann
28	24	Sol J. Loew
29	25	Max Stein
29	25	Hanna Wormser
30	26	Ernest Jochsberger
30	26	Jacob Strauss

Dec.

2	28	Amalie Lippmann
4	30	Heinrich Nadel

Teveth

6	2	Siegfried Gutmann
6	2	Leo Siesel
6	2	Emil R. Levy
7	3	Milian Strauss
7	3	Albert Loewenberg
8	4	Joseph Kaufmann
10	6	Karl Kraemer
10	6	Fred Meyer
11	7	Desiderius Frank
11	7	Elias Levi
12	8	Rosalie Gundelfinger
12	8	Thekla Fleischmann
12	8	Eric Wolff
13	9	Eric M. Heilbronn
13	9	Regine Therese Plaut
14	10	Isak & Bertha Einstein
14	10	Adolf & Kathi Schoenmann

Dec. Teveth

14	10	Kathi Rosenfeld
14	10	Rudolf & Betty Schmidt
15	11	Leo Mueller
15	11	Siegfried Alexander
15	11	Meta Kramer
15	11	Regina Kahn
15	11	Jacob Levi
18	14	Rosel Groeschel
18	14	Alex Roer
18	14	Alice Martens
20	16	Moriz Seligmann
20	16	Hedwig Einstein
20	16	Heinrich Schwarz
20	16	Louis Rothstein
20	16	Leo Dreifuss
20	16	Melanie Leffmann
21	17	Max B. Klein
21	17	Siegbert Huber
22	18	Selma Wolff
22	18	Lothar Meyer
24	20	Rosa Micky Adler
25	21	Julius Gumberich
25	21	Max Lamm
25	21	Ernest S. Loeb
25	21	Baruch Neu
25	21	Frieda Schwarz
27	23	Rosa Hubert
28	24	Ida Schloss
30	26	Jonas Loeb
30	26	Martha Lorenz
31	27	Gustav Lindenstien

Jan.

1	28	Mathilde Mayer
1	28	Ephraim Forchheimer
2	29	Walter Rindsberg
2	29	Richard Wolf

Shevat

4	2	George Rabow
4	2	Emilie Gunzenhauser and Son Edward
5	3	Siegfried Herzberg
5	3	Therese Neuburger
5	3	Werner M. Strauss
6	4	Samuel Falk

(Continued on Page 18)

Wir Gedenken (Continued)*Jan. Shevat*

6	4	Otto Strauss
7	5	John S. Weil
8	6	Emanuel Hirsch
8	6	Kathie Schwarz
8	6	Ferdy Herzfeld
10	8	Max Stein
10	8	Joseph Sundheimer
11	9	Dr. Alfred Hirsch

Jan. Shevat

12	10	Gabriel Tannenwald
13	11	Julius Leidecker
13	11	Julius Lauchheimer
13	11	Frieda Weiskopf
13	11	Jacob Ehrlich
14	12	Aron Griesheim
15	13	Albert Stern

*Die Namen werden am Sabbath vor dem Jahrestag vom Rabbiner
bei der Morgenandacht verlesen.*

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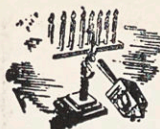
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