

Congregation Beth Hillel of Washington Heights, New York

Kislev, Tevet, Shevat, Adar

5740 Number 283

Dec.—Jan.-Feb.-1979/80

Chanukah Letter — 5740

On Chanukah and Purim we recite the Al Hanissim prayer in our Amidah and Grace After Meals. This prayer is a special form of Thanksgiving to Our Creator for His saving acts in days of old.

In our Faith, the historic past is immortal only if it teaches us to confront the present with its useful lessons. When we declare that "thou didst rise up for them in the time of their trouble.....avenge their wrong.....delivered the strong into the hands of the weak, the

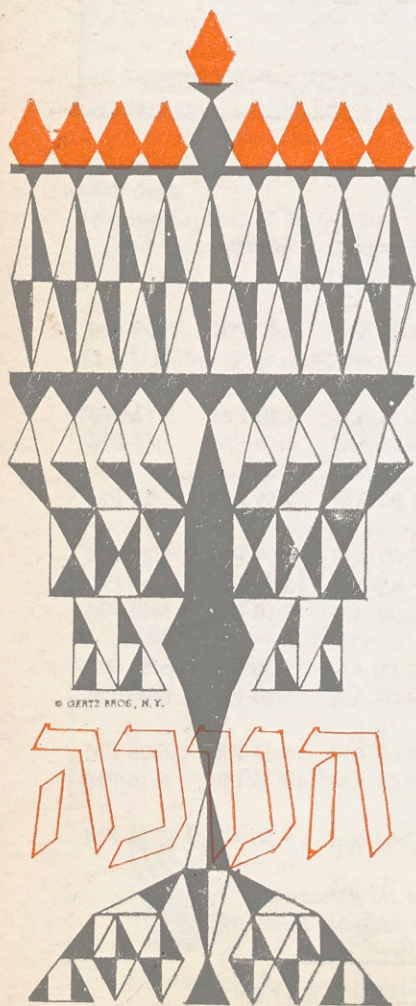
many into the hands of the few, the impure into the hands of the pure, the wicked into the hands of the righteous, and the arrogant into the hands of them that occupied themselves with thy Torah.....," it is also a reaffirmation that He is concerned and will care for us despite our difficulties. We believe that deliverance and redemption are always at hand, and will arrive only when it pleases the Almighty. Meanwhile, it is our duty to bring that day nearer by coming closer to Him through fulfilling His Holy Teachings.

Chanukah is a time of rededication to our spiritual values, both in our individual family lives and in our communal congregational activities with the assured knowledge that the consequences of such commitment will be His redemptive response to our needs.

This theme of Chanukah is best expressed by the prophet Zecharia, who writes: "Not by might nor by power, but by my spirit saith the Lord of Hosts". May we be charged by this spirit that protects and provides for a fruitful future.

A happy Chanukah to you and all your loved ones from my household to yours.

Shalom with love,
Rabbi Abraham L. Hartstein



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PRAYER SCHEDULES

SHABBAT

		<i>Preceding</i>			
		<i>Evening</i>	<i>Morning</i>	<i>Mincha</i>	<i>End</i>
1979					
December					
Dec. 8	Vayishlach	4:10 PM	9:00 AM	4:40 PM	5:09 PM
Dec.15	Vayeshev Shabbath Chanukah				
	Blessing Month Tevet	4:10 PM	8:45 AM	4:40 PM	5:10 PM
Dec.22	Miketz — Chanukah	4:10 PM	8:45 AM	4:40 PM	5:12 PM
Dec. 29	Vayigash	4:15 PM	9:00 AM	4:50 PM	5:17 PM
January 1980					
Jan. 5	Vayechi	4:20 PM	9:00 AM	4:55 PM	5:22 PM
Sat.12	Shemot — Blessing Month				
	Shevat	4:30 PM	9:00 AM	5:00 PM	5:29 PM
Sat.19	Vaera — Rosh Chodesh	4:35 PM	8:45 AM	5:05 PM	5:37 PM
Sat.26	Bo	4:45 PM	9:00 AM	5:10 PM	5:44 PM
February					
Sat. 2	Beshalach Shabbath Shiroh	4:50 PM	9:00 AM	5:20 PM	5:52 PM
Sat. 9	Yitro	5:00 PM	9:00 AM	5:30 PM	6:00 PM
Sat.16	Mishpatim Blessing Month				
	Adar	5:05 PM	9:00 AM	5:35 PM	6:08 PM
Sat.23	Terumah	5:15 PM	9:00 AM	5:45 PM	6:16 PM
March					
Sat. 1	Tezavah Shabbath Zocher	5:25 PM	9:00 AM	5:50 AM	6:24 PM

*KIDDUSH followed by LERNEN for the Firstborn
 will commence Shabbat Dec. 29 after the Morning Services.*

The Tractate to be studied this year is "MOED KATAN"

WEEKDAYS SPECIAL SERVICE

ROSH CHODESH

Tevet	Thursday	Dec. 20	1st Day Mornings	
				6:45 AM
	Friday	Dec. 21	2nd Day	“ 6:45 AM
Shevat	Shabbath	Jan. 19	“	8:45 AM
Adar	Sunday	Feb. 17	1st Day	“ 8:00 AM
	Monday	Feb. 18	2nd Day	“ 8:00 AM

CHANUKAH

	First Light	Friday Dec. 14		
	Sunday	Dec. 16	Morning	8:00 AM
	Mon. through Fri.	Dec.		
		17/20	“	6:45 AM
Fast Asoro B'Tevet	Sunday	Dec. 30	“	7:45 AM
	Fast Ends			5:18 PM

Tu B'Shvat

(Jewish Arbor Day) Shabbat Feb. 2

All Morning Services will be at Congreg. Beth Israel — 562 West 181st Street

Sundays and Legal Holidays 8:00 AM

Monday Through Friday 7:00 AM

(Legal Holidays Tues. Dec. 25 — Tues. Jan. 1, 1980 Mon. — Feb. 18 George Washington's Birthday)

Evening Services at Beth Hillel

Dec. 9—Dec. 27	4:30 PM
Dec. 30—Jan. 17	4:45 PM
Jan. 20—Feb. 7	5:00 PM
Feb. 10—Feb. 21	5:30 PM

Taanis Esther (Fast of Esther)

Thursday	Feb. 28
Sunday	Mar. 2

Purim

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OUR CONGREGATION

UNSERE GEMEINDE

From the President's Desk

Once again we can look back with satisfaction and pride on this year's High Holyday Season. To maintain the high standard of our Services it takes the cooperation of all individuals charged with this function.

Many thanks to our Rabbi, Abraham L. Hartstein, for his inspiring and stimulating sermons. Special thanks to our Cantors Mr. Manfred Walden and Mr. Mark Hess for their fine rendition of our traditional prayers and songs. Our choir, reinforced by three professional singers, played its customary fine part in supporting our Chassonim. Special mention must be given to our Board member Mr. Fred Silberman, who while unfortunately no longer can be present to conduct the choir, spent many hours in guiding this year's conductor Mr. Eugene Wisoff.

As customary the Sukkot festivals were, weather permitting, highlighted by a Kiddush in the Sukka, arranged by Mrs. Fay Blank and sponsored by the Sisterhood. To all who helped by decorating and contributing for the Sukka, our thanks.

The Holyday Season concluded with a Kiddush on Simchas Torah offered by the Chasan Torah, Rabbi Hartstein, and the Chasan Bereishit, yours truly.

Our appreciation via this media is expressed to our Office staff and all the volunteers as well as Mr. Mitchell for all their efforts in the preparation for the Holyday Services. Special recognition is due Mrs. S. Hirschenberger for again polishing the silver for the Torah scrolls — to Mrs. Erica Roman and our Executive Secretary for their extra efforts concerning the bulletin, to Mrs. Ilse Wulkan for her staffing the office during the pressure days before the Holiays and last but not least, to our Board member Mr. Walter Michel for his help in repairing some of the silver and to the members who volunteered their time on Erev Rosh Hashana to mail our bulletins.

My personal thanks to all who assisted under the guidance of Mr. William Blank in conducting our well attended Services in a manner which is dignified and should give all of us some pride.

The very good response to our Kol Nidre appeal is of course noteworthy and our thanks go to each and everyone of our good and generous members and friends.

We are now looking towards an active 1979-1980 Winter Season, remindful that this is our 40th Anniversary.

A very Happy Chanukkah and Shalom.

Oscar Wortsman

PROGRAM — PREVIEW 1979/80

Sunday	December 16, 1979	Chanukah Party, followed by Service
Sunday	February 3, 1979	Synagogue Concert
Sunday	February 17, 1980	Chevra Day (Memorial Service and Luncheon)
Date to be announced		Annual Bazaar
Sunday	March 2, 1980	Purim Party
Saturday,	March 15, 1980	Oneg Shabbat
Sunday,	April 20, 1980	Lecture by Rabbi Hartstein
Sunday,	May 4, 1980	Lag B'Omer Outing

CONGREGATION — SUNDAY, OCTOBER 28, 1979

The Congregation had invited all members and friends for a Social Get-Together with Arie Lishans as the entertainer. The weather was wet and dreary but good coffee and cake, served at the beginning, already warmed up the audience and everybody was in a receptive mood. When the young Sabra began singing Hebrew, Yiddish and English popular tunes, he created a joyous atmosphere and had the audience clapping and sometimes singing along with him.

Arie Lishans is an aspiring composer. One love song, his own composition, was well received. He hopes that a play of his will soon be presented on Off-Off Broadway which today can serve as a stepping stone to Broadway. We wish him success.

Eugenie Weinberg

SISTERHOOD

The Sisterhood's Annual Luncheon took place on November 18, 1979. Attractively set tables, delicious food, friendly service and a congenial atmosphere helped to make an enjoyable afternoon for the many members and friends who had come.

Motzei preceded the meal and the *Birkat Hamazon* (Benschen) followed after the meal which made it all much more festive.

Eugenie Weinberg

SISTERHOOD — SOCIAL CALENDAR

January 13, 1980 the Congregation and the Sisterhood will present a Concert in Memory of Mrs. Irma Loewenstein and Mr. Edgar Loew. Details will follow.

February 3, 1980 — 2 P.M. The Sisterhood invites members and friends to a game-afternoon. On Passover, the dedication of a Memorial Plaque for the late President of the Sisterhood, Mrs. Irma Loewenstein, will take place during the Yizkor Service

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ALL IN THE FAMILY

Although frigid gusts of wind have already brought us some foretaste of the wintry season, we are still able to find pleasure in the balmy days of an extended Indian Summer, as this column is going to press. Thus, nature teaches us the lesson that we may enjoy the autumn and winter of our lives as we did the Spring and Summer.

Some of the happy events to be reported in this issue hearken back to the sunfilled days of July. Mr. Isidor & Mrs. Marianne Schindelheim were blessed with becoming Grandparents of a Baby-Girl, and Mr. Paul & Mrs. Helen Feingold had the simchah of the arrival of their Grandson. To both families Grantparenthood was bestowed for the first time. The joy of seeing her first Grandchild also came recently to Mrs Gertrude Einstein, whose children, Mr. & Mrs. Herbert Einstein, became the parents of a Baby-Girl. Mrs. Ottie May, already experienced in the nachas of Grandparenthood, became the Grandmother of a Baby-Boy.

The youngest of our special *Geburtstagskinder* is Mrs. Jetty Goldstein, who resides in Florida, and who celebrated her 70th Birthday in the month of October. On Shemini Atzeres Mr. Louis L. Jacob celebrated his 86th Birthday whereas Shabbat *Bereshit* was the date for the Congregation's congratulations to another one of its diligent Shul-goes, Mr. Leo Aach for his being 87 years young. An equally esteemed gentlemen of admirable *Ruestigkeit* is Dr. George Ruhm, whose 90th Birthday was celebrated in the Synagogue on Shabbat *Lech Lecha* with a beautiful Kiddush, given by his family. Top honors in the *Wiegenfest-Derby* go to Mrs. Marie Gutmann for having attained the milestone of her 95th Birthday.

Special Birthday celebrations, G'd willing occur in December. The following members are looking forward to their celebration of these biblical milestones: Our dedicated President of the Chevra Kadisha, Mr. Emanuel Hirsch will celebrate a youthful 75th Birthday; on December 3, Mrs. Clara Silberman will have her 93rd and on December 9, Mrs. Rosa Gutmann her 92nd Birthday. On the 18, Mrs. Stephanie Dessauer, in Florida, will be 80, on the 24, Mrs. Bertha Laupheimer will have reached her 90th and on December 30, Mrs. Bertha Erlanger will also celebrate her 90th Birthday.

On November 24, Steven and Donna Kadden were married, giving an extra Thanksgiving simchah to their parents, our members of long standing, Mr. & Mrs. Alfred and Lore Kadden.

The month of October saw special Wedding Anniversaries of two couples who can also boast of many long years of loyal membership in the Congregation, and who, in fact, pledged their vows years before Beth Hillel was founded. Dr. Bruno Reinemund, a former Board Member, and his wife, Ilse, celebrated their Golden Wedding Anniversary; Mr. Kurt Goldschmidt and his wife Selma are looking back to 45 years of married happiness.

On November 12, Mr. Martin Saul, the popular Chevrah Vice President, and his wife Hilda celebrated their 30th Wedding Anniversary, but his younger brother Mr. Kurt Saul and his wife Traute preceded them to the Altar on November 5, in the year 1949, when both couples exchanged their vows. One does not really need knowledge of the relativity theory to calculate that the combined years of wedded bliss of each member of these two happy couples' total to 120!

May their example be a blessing for all our celebrants. *Ad Meah Ve-esrim Shanah!*

Shalom Ve-hatzlachah,
Theodore H. Spaeth

OMITTED ROSH HASHANA GREETINGS

Cantor & Mrs. Mark Hess, Mr. & Mrs. Werner Heumann, Mr. & Mrs. Emanuel Hirsch, Mrs. Sally Hirschenberger, Mrs. Hannah Kafka, Mr. & Mrs. Julius Kahn and Mr. & Mrs. Julius Katzenstein.

Unfortunately, due to our printer's error, the above names were left out on the page in our last Bulletin on which the Greetings were listed.

RABBI'S LECTURE

On Monday, November 19, Rabbi Hartstein delivered a lecture at the Herzl Institute on Contemporary Halachic Problems, in behalf of the Institute, situated at 515 Park Ave.

ONEG SHABBAT

Our first Oneg Shabbat of this year was held on Saturday, October 20 at our Synagogue, following the Mincha Service at 5:30 P.M. Everyone enjoyed the "Third Feast", prepared and served so well by the ladies in attendance. In the absence of Cantor Hess, Rabbi Hartstein and his son Yitzchok led the singing and bentching after the Rabbi's brief but informative talk. The Maariv Service at 6:45 P.M. was concluded with the traditional HAVDALA.

Mr. Herbert Fraser, Chairman of the Social Committee, invites you to join us at our next Oneg. Come to eat and drink, sing and enjoy, pray and learn.

HOSHANA RABBA LERNEN

The Annual Hoshana Rabba Lernen, sponsored by the CHEVRA KADISHA, was highly successful with many participants in the Torah Review. The Rabbi's informative talk was most refreshing and inspiring, and was followed by the refreshments served by the ladies.

THANK YOU

Allen meinen Freunden in unserer Gemeinde spreche ich auf diesem Wege meinen herzlichen Dank aus fuer ihre lieben Besuche und Aufmerksamkeit. Gleichzeitig verabschiede ich mich von der Gemeinde vor meinem Wegzug in das GEMILETH CHESED heim.

Hilde Sternweiler

THANK YOU

I want to extend my sincere thanks to all my friends and members of Beth Hillel for the many good wishes and contributions I received on the occasion of my 90th Birthday.

Dr. George Ruhm

THANK YOU

We like to express our sincere thanks to all our friends and members of Beth Hillel for the many good wishes and gifts we received on our 30th Wedding Anniversary.

Martin and Hilda Saul

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DANES FOILED NAZIS DURING DAYS OF AWE

BY GABRIEL LEVENSON

Unique, among the millions of Europeans who have been televising "Holocaust" this past summer, are the Danes — who can recall the tragic events of the Hitler years with a certain degree of pride and even self-satisfaction. They are quick to disclaim any particular credit for rescuing the 8,000 Jews of their land from Adolf Eichmann's roundup squads: "It was the normal, the human, thing to do," Danish leaders have declared repeatedly. "We could not have acted otherwise."

But the reality is that, while most of the nations of Europe under the Nazi yoke either stood by passively, or, indeed, actively collaborated, in the dispatch of 6,000,000 Jews to the death camps...the reality is that, in the ten Days of Awe between Rosh Hashanah and Yom Kippur in the year 1943, the people of German-occupied Denmark managed to evacuate the country's entire Jewish population to safe haven in neutral Sweden.

Bent Melchior, today the Chief Rabbi of Denmark, remembers the sequence of events during that period as though they had occurred only yesterday. The Nazis had planned a roundup of the country's 8,000 Jews on October 1, 1943 — it was the second day of Rosh Hashana that year — when everyone would be conveniently assembled in the synagogue or at home, easy prey for the special Kommando units of the Gestapo, hand-picked by Eichmann himself for their mission.

THEIR VICTIMS HAD VANISHED

German troop-ships were anchored in Copenhagen harbor, ready to transport the intended victims to the depot on the German coast at which freight-cars had been assembled for the final stage of the journey, to the crematoria of Auschwitz and Bergen-Belsen.

But when the stormtroopers, in a series of carefully-executed, simultaneous raids, descended upon the synagogue and upon Jewish homes...they found that their quarry had vanished. The Danish underground had uncovered the plan in time, and all of the Jews of the country had been hidden away in the homes of fellow-Danes — in basements and attics, in churches and hospitals.

In the course of the next ten days, the refugees were smuggled out of Denmark and conveyed by an improvised fleet of rowboats and fishing vessels to sanctuary in Sweden, less than an hour away across the narrow waters of the Oresund.

It is now 36 years since the Rescue. Danish history, like that of every other country, has been crowded with the tragedies and the triumphs of the past three-and-one-half decades; but, for the Danish nation as a whole, and particularly for its Jewish citizens, there will always be enshrined the remembrance of those ten Days of Awe in the year 1943.

5,000 DANES GAVE LIVES

Its activities during that period brought the Danish underground to maturity, and it continued from then on to lead the increasingly effective battle against German occupation. A Memorial Park at the northern end of Copenhagen, near the great Tuborg Brewery, and the Resistance Museum on the Esplanaden, closer to the center of the city, both pay tribute to the 5,000 Danes who were killed in the struggle.

The Resistance Museum attracts 200,000 visitors a year, mostly young people, including organized groups of school children, who crowd the exhibits of the various phases of the struggle — illegal printing and arms manufacture, the sabotage of German airfields and docking facilities, the dynamiting of Wehrmacht troop-trains and, above all, the rescue of the Danish Jews.

Last year, the museum marked the 35th anniversary with "Kaddish", a display of lithographs by Olly Rittenbrand, a Polish Jew who survived the concentration camps and settled in Denmark after World War II. And the Danish government joins the government of Israel every year in commemorating the Rescue at a ceremony held in Jerusalem's Denmark Square.

(cont'd next page)

DANES FOILED NAZIS... (cont'd)

The Danish Jewish community celebrates the Rescue in the Rosh Hashanah services which Rabbi Melchior conducts at the Great Synagogue at 12 Krystalgade in Copenhagen, the very house of worship over which his late father, Marcus Melchior, presided as Chief Rabbi for almost 30 years.

DANISH JEWS JOINED HAGANAH

As a teenager, Bent Melchior was among those who escaped and found refuge in Sweden for the remainder of the war. As a young man, a few years later, he was one of the group of Danish Jews who made their way illegally to Palestine, to join the Haganah in the War of Independence.

A Thanks to Scandinavia committee "keeps green" the memory of the Rescue here in the United States. Based in New York City, the volunteer group raises funds each year to provide scholarships for Scandinavian students in American universities.

Thanks to Scandinavia was founded almost 20 years ago by Richard Netter, a prominent New York lawyer, and Victor Borge, the pianist, who is a Danish-born Jew. Contributing their own services and operating without any administrative expenses, Netter and Borge have sparked an effort which has raised thus far one million dollars in scholarship aid.

In their request for financial support from both Jews and non-Jews, they have stated that "the selfless acts of humanity and bravery of the Scandinavians must never be forgotten and will never be forgotten." They add: "A large segment of our country had not yet been born 36 years ago, at the time of the Rescue. We want to inform our younger population of these singular events of the past, as well as to recall to others an illustration of morality which should be the standard of human performance."

Says Rabbi Melchior, interviewed in Copenhagen, "The living, the most enduring tribute to the Rescue is our community here. There are now 10,000 of us, the greatest number of Jews there has ever been in Denmark." They are, he adds, "young, involved, more religiously committed."

Kashruth observance, particularly by young married couples and their families, is especially strong. (There are several kosher butcher shops and grocery stores — and even a kosher restaurant — in Copenhagen.)

PLURALISTIC CONGREGATION

"In a small community like ours," Rabbi Melchior observes, "we cannot afford the sharp divisions which separate American Jews along denominational, political and other lines. Our congregation is, and has to be, pluralistic, in order to accommodate all Jews, whatever the degree of their religious commitment. But the point is that, while we are pluralistic, all-embracing, in our membership...we are strictly Halachic in the conduct of our services and in the maintenance of a formal adherence to tradition."

That tradition is sustained — not only in the synagogue itself but also in the community's day school. There, 400 children — more than half the Danish Jewish school population — attend classes from kindergarten through the tenth grade, in a program which embraces both the full range of secular studies and classes in Hebrew, Jewish history and religion.

Rabbi Melchior finds this attendance "phenomenal" because of the high cost of tuition, in contrast to the free tuition in Denmark's excellent public schools, and because of the great distance the children must travel each day (there is a wide dispersion of Jewish families throughout Copenhagen and the suburbs).

"Many parents spend two hours a day transporting their children to and from our school," the rabbi says, "but they find it well worth the sacrifice. We give the children a sense of their Jewishness which, all too frequently, the families themselves cannot provide."

(cont'd next page)

DANES FOILED NAZIS... (conclusion)

ISRAEL VISIT REQUIREMENT

No students can graduate from the school until they have made a three weeks' visit to Israel — an undertaking subsidized by the parents and the community and, most important, by money the children themselves have earned in performing work at the school, the synagogue or elsewhere in the community.

A recently-ordained, Danish-born rabbi, Bent Lexner, is responsible for the increasingly-rich educational life. Young Rabbi Lexner received his ordination from the Harry Fishel Institute in Jerusalem, where he studied for five years. In addition to supervising the school, he is also responsible for a program of winter and summer camping for more than 150 children, many of whom will spend a year in Israel; and he runs the program of Bnai Akiva, the organization of young Zionists which meets every week and which sends many of its members either for a year's work and study in Israel or for aliya there.

"Aliya is Denmark's loss and Israel's gain," Rabbi Melchior says. "When one of our young people decides to pursue a Jewish way of life in the Holy Land, we are delighted. That is our priority. Certainly, our community would be the richer if our young men and women who have spent a year or two in Israel were to return to us; but, on the other hand, the Jewish State is still central in our lives. It has given, and gives, us so much that we are glad, in return, to give our young people to Israel."

YOUNG PEOPLE SPUR ELDERS

On the adult level, the rabbi finds a "substantial change" in the attitudes and actions of his congregants. The synagogue had always maintained a fairly conservative "low profile" in regard to activities which were not specifically religious — until the massacre at the Munich Olympic Games in 1972. Then the young people of the community had demanded a forthright stand by their elders, including a public meeting and memorial service at the synagogue in tribute to the 11 Israeli athletes killed by Palestinian terrorists.

The elders had demurred, suggesting instead that a special prayer for the 11 martyrs be added to the regular Rosh Hashana service "when we'll be in the synagogue anyway." The young people, strongly supported by Rabbi Melchior, repeated that such a memorial should be more than a perfunctory prayer "tacked on" to the regular Rosh Hashana "package." "If we can't use the synagogue, we'll hold our meeting in the cathedral," they declared.

Ultimately, the elders of the congregation yielded; a "most impressive" ceremony, says the rabbi, was conducted at the synagogue. Much to the dismay of the more staid trustees, the event was widely publicized on Danish television and in the press.

The Munich affair propelled the community further into political activity and resulted, also, in the election of a new board of trustees more attuned to political struggle and to participation in international Jewish life. Where the old board had taken the position, for example, that Soviet Jewish refugees were "Israel's problem; let Israel take care of them"...the new board has been strongly involved in the campaign to rescue Soviet Jews, in public statements on PLO terrorism, in committing the community to membership in the World Jewish Congress — for the first time — in 1976.

From: The Jewish Week

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MODIN
BIRTH PLACE AND BURIAL PLACE OF THE MACCABEES
ZEV VILNAY

Strange has been the fate of the village in which the Maccabees lived and were buried. We do not know for certain what its true name was, whether Modin, Moda'im, or Modi'im, or Moda'itha; even the memory of its exact location has disappeared.

Upon a high hill to the west of Jerusalem the crusaders, in the 13th century, thought that they had found ancient Modin, and erected a church there. Christian travelers of the sixteenth century visited what they thought to have been the tombs of the Maccabees on the highway between Jaffa and Jerusalem in the vicinity of Latrun. Toward the middle of the 19th century a book by a celebrated rabbi of Jerusalem speaks of Modin as having been located to the west of the ruins of Geba, on a high and lonely hill which the Arabs call Midan.

It is only within the last decades that scholars and archaeologists have identified the place where the village of the Hasmoneans actually stood. It is eastward of the city of Lydda, on the ancient road which goes to Jerusalem, in a place which the Fellaheen call Midia. It may be that the Jewish scholar Esthori Parhi hinted at this village when he wrote (ca. 1322) concerning "Modi'im near Jerusalem....and it is called Mida'a."

Although Modin has been identified, the site of the tomb is still in doubt. In I Maccabees this tomb is described thus:

"And Simon sent, and took the bones of Jonathan his brother, and buried him at Modin, the city of his fathers. And all Israel made great lamentation over him, and mourned for him many days. And Simon built a monument upon the sepulchre of his father and his brethren, and raised it aloft to the sight, with polished stone behind and before.

And he set up seven pyramids, one over against another, for his father, and his mother, and his four brethren. And for these he made cunning devices, setting about them great pillars, and upon the pillars he fashioned all manner of arms for a perpetual memory, and besides the arms ships carved, that they should be seen of all that sail on the sea. This is the sepulchre which he made at Modin, and it is there unto this day".

The monument was intact when Josephus wrote his history about the year 85, and even when Bishop Eusebius wrote his history two and a half centuries after Josephus. Even on the pictorial mosaic map of Palestine, discovered at Medeba, Transjordan, which dates from the sixth century, there is shown between Jerusalem and Lydda a house with two towers joined to it. The inscription in Greek says: "Modi'in now Moda'itha whence have arisen the Maccabees."

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MODIN... (cont'd)

Two different spots in the neighborhood of the village Midia have been thought to be the burial place of Mattathias and his sons. Among the ruins scattered upon the side of the hill there is now a small building with a cupola where Sheikh Gharbawi (the Sheikh of the West) lies buried, of sacred memory to the Arabs of the district. Close to his grave the archaeologist Guerin in 1870 uncovered the foundations of a large building and the remains of stone pillars. He came to the conclusion that the human bones which he found there were those of the Hasmoneans. Some years later another Frenchman, Clermont-Ganneau, dug further in the same spot. He found vaults and crypts, also a large cross in the mosaic which formed the floor of one of the crypts.

On top of the hill, to the south of the grave of Sheikh Gharbawi, are several graves hewn into the rock. Nine stretch in one long line from West to East. They are trough-like in shape, and each is divided by means of a step into two sections. At the opening of each grave lies a huge stone that once served as a cover. Opposite this line of nine trough-like graves are four others, one of which is entirely different; it is a cave into which four narrow steps lead. On each wall is a shelf for the reception of the body. The rock which has sealed the entrance to this cave has, like so many others, been removed by vandals in search of treasure. A narrow opening has been left which permits the entrance of a man. There are in Palestine many hewn tombs similar to this, but it is just this tomb that the Arabs have chosen to dignify as *Kubur al-Yahud*, "The graves of the Jews".

Perhaps there resides in this appellation a hint of the reverence that the Jews of old had for this particular spot.

Within the present generation Jews in Palestine have begun to make pilgrimages to this *Kubur al-Yahud* on Hanukkah, as though it were in very truth the burial place of the Macabees.

from: THE CHANUKKAH ANTHOLOGY

by Philip Goodman

HANUKKAH IN A SOVIET JAIL

The following essay was written by a Soviet Jew who was sentenced during Hanukkah to a two-week term on unknown charges. On December 18th, only a few days after his release, the author was placed under house arrest.

Nothing can be better than meeting the festival of Hanukkah in jail. That first Hanukkah night three big red boards dividing four cells tightly packed with six Soviet Jews were taken apart with medical instruments. On this occasion the males, all unshaven, and two females, exhausted with fatigue, looked at each other tenderly and smiled. The last piece of heaven disappeared in a gray, damp, dark and trodden void, and their souls lifted to the promised big day. *Barukh Atah Hashem*. Blessed be You our Lord who has given us this holiday, this jail, this huge ark, this greatest comfort, You, who have let us understand how difficult and wonderful it is to be a Jew. Bless us, Yohanan ben Mattityahu. Help us, Shimon ben Mattityahu. Defend us, Yehuda ben Mattityahu.

Can there be a Hanukkah without song? Never. And the great prison became a magnificent hall while the round bars turned into microphones. For two hours the gloomy hall served up our songs, turning the alien words into dust and answering us with the silence of a super state. But we knew that Israel stood with us, and so there was a place to sing to. *Hag Samayah*. The year 5733. December. This year in Jerusalem.

In the center of the table the eight-candle *menorah* was standing proud. Little rolls of brown bread and, above them, real candles were beaming proud. The bread and the bowls were there thanks to the cook and the candles thanks to the prison doctor. As the Hanukkah bloc ate of the same bread, one lying at the edge of the table could hardly believe Hanukkah took place two millennia ago. When it became quite dark we took leave of each other, carefully restored the walls, and lay down now in the company of our thoughts, but we didn't sleep well. It was hard not to think of the state we are in

SOLOMON SULZER

by Rebbitzen Beverly Hartstein

In our continuing study of liturgical composers we now turn to Solomon Sulzer often called the "Father of the modern Cantorate".

He was born in the Hohenems, a town in the province of Vorarlberg, Austria to the southeast of Lake Constance in the year 1804. Shortly after his birth, his family was exiled from Hohenems to Sulz. They changed their name from Levy to Sulzer after the town.

In 1809 the family returned to the Hohenems and Young Sulzer started taking lessons from the famous Cantor of the Hohenems Solomon Eichberg.

He continued his musical studies in Switzerland first with Cantor Lippmann and then with other famous Cantors of the times. Feeling that his knowledge of liturgy was growing he served as an itinerant Cantor in Switzerland, Germany and France.

While serving as a Cantor in Hohenems from 1820 - 1826 he studied music with Ignaz Von Seigfried (a pupil of Haydn and a friend of Mozart and Beethoven).

In 1826 he was called to the post of the Viennese Seitenstettengasse Temple, where for forty five years he rejuvenated synagogue songs and exerted a profound influence on European synagogue music. Cantors and synagogues throughout Europe turned to Sulzer for advice in Jewish music education and on the improvement of the musical Service.

He blended his cantorial and musical skill almost to perfection and produced a work of surpassing value — his monumental Opus Shir Zion. The first volume was published in about 1840 and the second about 1866. Thirty-seven compositions were contributed by other composers including Franz Schubert, Von Seigfried and Joseph Fischhof.

His Dudaim continuing responses and short compositions for school and home was published in 1860.

Solomon Sulzer's music basically traditional, was easily usurped by the Conservative and Reform congregations.

Because of the melodious sounds his music puts forward, the College of Sacred Music adopted most of his music along with Louis Lewandowski, Gershon Ephros, Isadore Freed and Sigmund Schlesinger.

His Torah Service including the Hodu al Eretz, and Yimloch are sung in many of the orthodox synagogues throughout the world.

In 1874 he became a knight of the Order of Franz Joseph and made an "honorable citizen" of Vienna by its Mayor. On April 2, 1881 Sulzer retired from his congregation and that some years with the assistance of his son Professor Joseph Sulzer (renowned cellist and choir director) he founded the Oesterreich-Ungarische Kantorenverein.

He devoted his last years to reediting his works. Solomon Sulzer died in 1890 without living to see his new editions. Today his recitatives for Cantor, congregational responses, and choral compositions are sung in synagogues the world over.

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ALBERT EINSTEIN'S HUMOR, AS SEEN THROUGH ANECDOTES

Having written a family column for over two years, your reporter has come closer to the understanding of *mishpuchology*, than to an insight into the Theory or Relativity. Albert Einstein did have a homespun explanation of one of its facets: "*When a man sits with a pretty girl for an hour, it seems like a minute. But let him sit on a hot stove for a minute — and its longer than any hour*". As if to prove his appreciation of pretty young ladies' long-term company, Albert Einstein, 24 years of age in 1903, did marry a beautiful Serbian, Mileva Maric, and this union produced two sons, Hans Albert and Eduard. Divorce, however, ended this marriage after 16 years and in 1919 Albert Einstein joined in a happier alliance with his cousin Elsa Einstein, who died in 1936.

In 1919 Einstein demonstrated a political application of the principle of relativity through this wry comment: "*Today I am described in Germany as a 'German savant', and in England as a 'Swiss Jew'. Should it ever be my fate to be represented as a bete noire, I should, on the contrary become a 'Swiss Jew' for the Germans, and a 'German savant' for the English.*" Right after the *Machtuebernahme* in 1933, the Nazi Mayor of Ulm had the street, named in honor of Einstein, changed to Fichtestrasse. When the street name was restored after the Nazi defeat, Einstein had this to say in a 1946 letter: "*I had heard the droll story of the street names at the time and it caused me no little amusement. Whether anything has been changed since then, I do not know, and I know even less when the next change will take place; but I do know how to restrain my curiosity.....I think that a neutral name, such as 'Windfahnenstrasse' (Weather Vane Street) would be better suited to the political mentality of the Germans and would make further rechristenings in the course of time unnecessary.*"

Einstein's wit could be equally caustic toward the limitations on freedom of thought and of utterance in Russia while never swerving from a politically liberal viewpoint and daring to oppose Mc Carthyism. Einstein molded his scorn for the Soviet perverters of free thought into these stanzas, written about 1953:

WEISHEIT DES DIALEKTISCHEN MATERIALISMUS

*Durch Schweiss and Muehe ohnegleichen
ein Koernchen Wahrheit zu erreichen?
Ein Narr, wer sich so klaeglich schinden muss;
wir schaffen's einfach durch Parteibeschluss.*

*Und denen, die zu zweifeln wagen,
wird flugs der Schaedel eingeschlagen.
Ja, so erzieht man, wie noch nie
der kuehnen Geister Harmonie.*

Is not the rapier-sharp imagery reminiscent of Goethe's *Faust*, plainly showing the Mephistophelian undertones of a monolithic *Parteiphilosophie*?

By contrast, an Einstein quatrain, possibly written in 1942, the 300th anniversary of Newton's birth, has leanings towards the majestic *Prologue in Heaven*:

*Sehet die Sterne, die da lehren,
wie man soll den Meister ehren.
Jeder folget nach Newtons Plan
ewig schweigend seiner Bahn.*

The verse clearly evidences Einstein's reverential feeling for a Supreme Being as well as for the precepts of Science.

But the Olympian could use his pen for far less lofty rhymes and still hit the mark with whimsical doggerel. He would inscribe the picture of two violin-playing friends with this

(cont'd next page)

ALBERT EINSTEIN... (cont'd)

dedication: *"Dem Vater und dem Sohne, das Spielen war nicht ohne."* Upon receiving a lithographed drawing of himself with his beloved instrument, Einstein wrote to the artist, Emil Orlik, in 1928: *"Die Wissenschaft ist auch was wert, kein Geiger ist so wohlgenaeht."*

He had made a false start of the couplet with: *'Dass kein Kuenstler von Beruf dies ist, kannst Du ermessen.....'* It appears easy *"zu ermessen"* "what word might have rhymed to convey the *"wohlgenaeht"* image.....

In a slightly more resigned vein and reminiscent of Wilhelm Busch was the comment written on a photograph in 1946 by the 67 year old Einstein: *"So sieht der alte Kerl jetzt aus; du fuehltst: o jeh, es ist ein Grauss. Denk: auf das Innere kommt es an — und ueberhaupt, was liegt daran?"*

This melancholy self-portrait may be contrasted with the description of a class picture, taken 1889 at the Luitpold-Gymnasium in Munich: *"Amid the grim-faced German school boys, a quarter century before World War I, stands an outsider, a dreamer, a Jew. The only child smiling is Albert Einstein"*

He again showed his outlook for the sunny side of life, when he wrote a carefree double quatrain, describing his visit to Pasadena, California in February 1933, just as the storm clouds were gathering in Hitler Germany:

*Gestern wurden wir entfuehrt
in das Schloesschen "ungeniert"
Sans-souci fuer Mensch und Vieh,
wie ich's besser sah noch nie.*

*Sonne draussen, Friede drinnen;
da muss jedes Herz Gewinnen.
Ja, es thaet mich keiner tadeln,
dass ich's noch versucht mit radeln.*

The renowned bicyclist — it might be noted — was then just 54 years young. His predilection for *"radeln"* might have made Albert Einstein the perfect foil for the old joke, exposing the senselessness of anti-semitism: *"An allem sind die Juden und Radfahrer schuld! — Ja, wieso denn die Radfahrer? — Wieso die Juden?"*

Here was the man with perhaps the greatest profundity of thought in his time — who never took himself too seriously. Attending the Hollywood premiere of *"City Lights"* in 1931, on Chaplin's invitation, he found himself surrounded by a surging crowd, intent as much to gape at Einstein as at the actor. When the laureate asked in bewilderment: *"What does it mean?"* The worldly-wise Chaplin bitterly replied *"Nothing."* In a picture of that meeting (which was one of the memorabilia of the Leo Baeck Institute's Einstein exhibit) the scientist did indeed look more Chaplin-like than the actor.....

His unassuming and self-deprecating bearing may have been the reason why Albert Einstein saw himself unable to accept the honor of Israel's presidency, proffered him after Chaim Weizmann's death in 1952. When the chief editor of *Maariv* vainly tried to influence Einstein to change his mind, the whimsical beginning of his regretful answer remains noteworthy:

*"Sehr geehrter Herr Dr. Carlebach:
Ich schreibe Ihnen deutsch, einmal, weil es mir leichter ist; ferner, weil Sie Ihren Ursprung dadurch genuegend manifestiert haben, dass Sie sich als Doktor bezeichnen....."*

Einstein's modesty is perhaps most beautifully depicted in a letter, sent from his home in Princeton, N.J. to Elisabeth, Queen Mother of Belgium in March, 1954.

"Liebe Koenigin:

Wenn einer nicht vorher abfaehrt, wird er ja ganz von selbst 75, ohne dass er sich besonders anzustrengen braucht. Aber nachher steht man ganz dumm und unbeholfen da, weil man nicht imstande ist, sich der vielen Liebesbezeugungen wuerdig zu zeigen, besonders aber, wenn man ohne eigenes Zuthun zu einer Art Symbol geworden ist — und zwar noch zu Lebzeiten....."

(cont'd. next page)

ALBERT EINSTEIN... (conclusion)

There was then, indeed, just another year left for Einstein's mortal presence. For his lifelong accomplishments he had a simple prescription:

"If A equals success — then the formula is: A equals X plus Y plus Z, with X being work, Y play and Z — keeping your mouth shut."

Perhaps this was Albert Einstein's only formula, containing a slight mathematical error, for his success became firmly established without his ever having succumbed to Element Z.

Among the scientist's posthumous honors was a philatelic issue, evidencing a new Germany's genuine homage. Since Albert Einstein had specifically vetoed any portrayal by the Germans, they solved the problem by issuing a series, depicting phenomena discovered by him and other Nobel prize winners in physics — in the 100th anniversary year of Einstein's birth. The U.S. Post Office did print an impressive portrait stamp and in its philatelic order list showed a photograph of the smiling scientist, astride his beloved bicycle, attired in rumpled trousers and a baggy sweater. This homely brochure seems to have captured the essence of a New York City memorial lecture entitled: *"I never met Albert Einstein, but I knew him well"*.

Perhaps too the Olympian is still chuckling over the anonymous and somewhat irreverent rhyme, linking him with his late co-religionists Jacob Einstein und Gertrude Stein:

*I give you the Family Stein
there's Gert, there is Ep-, there is Ein-,
Gert's verses are bunk,
Ep's statues are junk
and nobody understands Ein!*

This writer hopes that he has helped "to understand Ein"

Theodore H. Spaeth

Sources of Quotations:

- 1) "Albert Einstein, Creator and Rebel" by Banesh Hoffman with the collaboration of Helen Dukas, first published in 1972 by the Viking Press, Inc. New York.
- 2) Leo Baeck Institute, Albert Einstein Memorial Exhibit
- 3) U.S. Post Office Publications.

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THE JEWISH COMMUNITY OF HONG KONG

by Meyer H. Diskind

The story of the establishment of Jewish communities in such far-flung exotic places as Japan, China, Hong Kong and India makes for fascinating reading. As the Western world spread its influence to geographical areas previously closed to it, Jews were among the first to establish commercial ties with the newly penetrated countries. In this article, we will describe the development of the Jewish settlement in Hong Kong.

Jews first made their appearance in Hong Kong shortly after the Opium War waged by Great Britain against China in 1842. With the opening of Hong Kong to Western trade in that year, the Sassoon family, "the Rothschilds of the East", which had amassed great wealth in Baghdad and Bombay, opened a branch in Hong Kong. The Sephardic family of Kadoorie followed.

The organized Jewish community dates back to 1857 when several Sephardic Jewish traders settled there. Religious services were held in private homes. The Sassoons had purchased a large tract of land on Hong Kong Island in 1855 as a Jewish burial ground, marking the beginning of the Jewish Benevolent Society.

A magnificent synagogue, Cong. Ohel Leah, 70 Robinson Road, was built by Sir Jacob Sassoon in 1904, in memory of his mother. The architecture is Sephardic in design and is characterized by high galleries reserved for female worshippers. About 10 Torah scrolls, lavishly decorated with gold thread are breathtaking in appearance.

Currently, about 170 families belong to the synagogue, Orthodox services being held on Friday evening and Sabbath morning, followed by a kiddush. Soncino bibles and Birnbaum prayer books are provided for the congregants. The Orthodox Jewish tourist might have some difficulty attending Sabbath services since the synagogue is situated quite a distance from the Central District. The nearest hotel is the Hilton and it would require about 45 minutes to walk up fairly steep hills. Nevertheless, a substantial portion of the Sabbath worshippers consists of tourists and visiting businessmen. It is estimated that there are approximately 800 Jews in Hong Kong. It is difficult to fix the actual number of Hong Kong residents since many Jews come there for temporary periods primarily for business purposes. Israelis comprise a substantial proportion of local Jewry while the remainder have migrated from all corners of the globe. A number of Holocaust survivors migrated there after the war. Some residents originate from Shanghai which had contained a thriving Jewish community of 25,000 before the war and which boasted three synagogues, Hebrew schools and mikvaot. The Jewish community disintegrated after the Chinese Communist revolution when the synagogue and Hebrew school property was confiscated by the government. The remnants fled to Hong Kong, Israel and America.

Most of the Jews are quite well off financially, being engaged in export, jewelry, manufacturing and retailing.

Rabbi David Hirshberg, spiritual leader of the synagogue is an Israeli who had previously held a pulpit in Trondheim, Norway, for seven years. In addition to the shul, there is also a mikva which was built several years ago, and a Hebrew School taught by the Rabbi and his wife on Sunday mornings. A few children receive additional schooling during the week and are taught by volunteers. The curriculum consists essentially of Hebrew, both written and spoken. Since a substantial portion of the Jewish inhabitants are Israelis, stress is placed upon the teaching of the basis fundamentals of the Hebrew language. The Israelis desire that their children maintain an emotional bond with Israel, and indeed, a number of Israelis take their children to Israel during the Hong Kong school vacation period.

Most Jewish residents allege that they are in Hong Kong for a temporary period only and that they are there for business purposes only. How temporary is temporary? While the

(cont'd. next page)

JEWISH COMMUNITY OF HONG KONG (cont'd.)

average stay ranges from 6 months to 5 years, we met a number of Israelis who have been residing in Hong Kong for over 20 years and who claim to be there temporarily.

According to local informants, there are about 7 Orthodox families in Hong Kong if by Orthodoxy we assume that its adherents are Sabbath Observers, observe dietary laws, pray every day, etc. However, many local Jews have another definition of Orthodoxy. They feel that one can consider himself Orthodox even if he does not adhere to what is generally regarded in America as the basic tenets of Orthodoxy. What is important is that they are affiliated with an Orthodox synagogue which is characterized by traditional services and separate seating for women. Even if they attend services on holidays only and maintain non-kosher homes, these fall into the category of private observance. The overriding factor is their formal shul affiliation. It is the Rabbi's contention that the true mark of Orthodoxy is the desire to go on aliyah as well as synagogue affiliation.

In response to a question about the rate of intermarriage, the Rabbi vaguely indicated that it is no worse than that which exists in the United States. From other sources, we learned that the rate is fairly high, the non-Jewish partner generally being Chinese.

Monthly membership dues is \$200 Hong Kong or \$40 U.S. and includes synagogue affiliation, membership in the Jewish Recreation Club and the Benevolent Society. The Club facilities include a tennis court on the shul premises, billiards and social get-togethers. Many Jewish families congregate at the Club on Sunday mornings since they deliver their children to the Hebrew School and wait for them upon school release. Meals are served at the restaurant on the shul-club premises at the cost of \$4 U.S. but the meat served is not kosher. Benevolent Society services include not only Jewish cemetery privileges, but the financial support of about 7 elderly indigent Jews. We were told that occasionally young Jewish men and women of the vagabond type are stranded in Hong Kong without funds and assistance is rendered to them. Hong Kong is a stopping off place for some meshulachim collecting funds for Israeli and American institutions such as Yeshivas and orphanages. Contributions for such causes come from the Benevolent Society as well as private donations by local Jews.

Kosher meat for the 7 Orthodox families is imported from the United States. Rabbi Hirshberg is a chicken shochet but some families prefer to import frozen chickens from the States. If a mohel is needed, arrangements are made to bring one over from Israel. Rabbi Hersberg serves as local Marriage Performer.

The history of the Jewish community is dramatically portrayed in the Jewish cemetery at 13 Shan Kwong Road. The cemetery was dedicated in 1855 after purchase from the British government. Engraved in marble in Hebrew letters, one reads that the cemetery was purchased by the Sassoon family from Her Majesty Queen Victoria "b'kesef molay"—full price, the same term as is used in Genesis to describe the purchase of the m'arat hamachpela by Abraham. Although dedicated in 1855, we noted a tombstone dating back to 1850 and it is therefore assumed that cemetery had been used by Jews even before its purchase by Sassoon. Many of the monuments were constructed from pure imported marble and the fascinating inscriptions in both Hebrew and English dating back to the 1850's give one a bird's eye view of the local Jewish settlement. One tombstone bears the following inscription, "This monument is erected (sic) by the Jewish Committee for an Unknown Name, died at Hong Kong 1884". One assumes, of course, that an itinerant Jew, name unknown, was brought to his final resting place here.

It should be pointed out parenthetically that real estate in Hong Kong is perhaps the most expensive in the world. Although the Island is only 29 square miles, its population is close to 1,500,000 making it the most densely populated area in the world. Because of land scarcity, most Chinese are cremated after their death. However, religious Chinese detest cremation because they believe that the soul as well as the body is destroyed upon cremation. Consequently, an arrangement has been worked out whereby they are buried for up to 6 years at a cost of about \$5,000 U.S. Thereafter, the body is dug up, cremated and another corpse buried in its place, again for a limited period of time.

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JEWISH COMMUNITY OF HONG KONG... (conclusion)

The relatively large Jewish cemetery located in the Central District, therefore, is a most valuable piece of property. There is still ample burial ground for the foreseeable future. Interestingly enough, this large cemetery is hidden from public view. Going up the ancient, narrow street, densely populated by Chinese, one approaches a gate at 13 Shan Kwong Road which is situated between two Chinese schools. A bridge over the cemetery court yard connects the two schools. It is only after traversing the long, narrow court yard that the cemetery comes into view, a most startling sight in view of the lack of open space in Hong Kong. Within the confines of the cemetery, the park-like area contains a spouting fountain in a pool surrounded by exotic tropical trees, flowers and shrubs. An etrog tree provides etrogim for Sukkoth.

A number of American Orthodox Jews visit Hong Kong frequently for business purposes as do tourists, and obtaining kosher food could be a problem. However, knowledgeable visitors have found ways to solve the problem to a limited extent. In addition to bringing along canned food from home, one may purchase frozen air line meals at most large hotels at a cost of \$11 U.S. Some supermarkets sell kosher salami imported from the United States. Buddhist Restaurants serve only vegetarian meals which do not include milk, cheese, eggs since strictly speaking, these products are derived from animals. The Hilton Hotel where most Orthodox businessmen stay has made arrangements with a local baker to bake challahs for the Jewish community and visitors for Shabbos. The order must be placed on Thursday for purchase on Friday at a cost of \$1 U.S. The challahs are quite delicious and indeed, they have a Shabbosdige taste.

The Kadoorie family, an ancient wealthy Sephardic family which settled in Hong Kong in the early years is still active in the Jewish community. Lawrence Kadoorie, President of the Jewish Club, and his brother, Horace, contribute large sums of money for philanthropic purposes. Whatever deficit remains at the end of the fiscal year in the maintenance of the synagogue-club, is defrayed by the Kadoorie brothers.

Visitors to the Jewish Club get an initial impression that its members are clannish. Thus, when we visited the Club on Sunday morning, none of the members greeted us. However, when we approached them for information about the Jewish community, they responded with some friendliness. Rabbi Hirshberg is an outgoing, friendly individual who was eager to answer our questions about local Jewish conditions.

It is heart-warming to find, thousands of miles from the large centers of Judaism, a group of Jews, however small, who are proud to be part of Am Yisroel.

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FUENFZIG JAHRE DEUTSCHER TALMUD DAS AUSSERGEWOEHNLICHE WERK DES LAZARUS GOLDSCHMIDT

Von Schalom Ben-Chorin

In diesen Tagen jaehrt sich zum fuenfzigsten Male ein Ereignis, das festgehalten werden soll: die Uebertragung des gesamten Babylonischen Talmud durch den heute schon halbvergessenen Gelehrten Lazarus Goldschmidt, der zu den bedeutendsten Judaisten und Orientalisten unserer Zeit zaehlte. Das Vorwort zum ersten Band des auf zwei Baende angelegten Werkes im Umfang von fast zehntausend Seiten traegt die Datumslinie: "Lichterfelde W., im Februar 1929", jedoch erschien das Werk erst ab 1930. Es handelte sich um die revidierte Zweitausgabe, denn Lazarus Goldschmidt hatte schon 1896 als Fuenfundzwanzigjaehriger mit der Publikation einer zweisprachigen Ausgabe des Talmuds begonnen, aramaeisch und deutsch, die nicht vollstaendig vorliegt und nach dem neunten Band abgebrochen werden musste. Diese sehr unhandliche Edition blieb auf einen relativ engen Kreis von Bibliotheken und Sammlern beschraenkt, waehrend die Ausgabe im Juedischen Verlag, deren Manuskript 1929 bereits erstellt war, weitere Verbreitung fand und sogar nach dem Zweiten Weltkrieg eine Neuauflage erlebte.

Lazarus Goldschmidt wurde am 17. Dezember 1871 in Plungiany (Litauen) geboren und starb am 18. April 1950 in London. In seiner Jugend besuchte er die Jeschiwa von Slc bodka bei Kowno und erwarb sich ein reiches talmudisches Wissen. Anschliessend studierte er in Berlin und Strassburg orientalische Sprachen und liess sich als Privatgelehrter in Berlin nieder. Urspruenglich wandte sich sein wissenschaftliches Interesse aethiopischen Texten zu, dann aber fand er seine Lebensarbeit in der Uebersetzung des Babylonischen Talmuds. Es ist einmalig in der Geistesgeschichte, dass ein Einzelner sich dieser gewaltigen Aufgabe unterzog. Bedenkt man aber, dass derselbe Gelehrte auch noch die ganze Bibel uebersetzte und den Koran, eine Reihe von hebraeischen Editionen herausgab und sich in gelehrten Streitschriften mit christlichen Theologen wie Hermann Strack und juedischen Exegeten und Talmudforschern wie David Hoffmann, Jakob Fromer und Immanuel Loew auseinandersetzte, so steht man eigentlich vor einem unfassbaren Phaenomen. Lazarus Goldschmidt, der von Arbeitseifer besessen schien, hatte aber noch zwei weitere Leidenschaften. Er war ein auf allen Auktionen bekannter Bibliophile, dessen judaistische Bibliothek hoechsten Rang einnahm, und er war ein leidenschaftlicher Besucher von Pferderennen.

Zeitlebens nahm er kein oeffentliches Amt an, wirkte nicht als akademischer Lehrer und blieb ganz seinem Werk verhaftet. Er fand in Jakob (Jankew) Seidmann, dem Besitzer und Leiter des Judischen Verlages um 1930, einen verstaendnisvollen Foerderer. Im Vorwort zum ersten Band der Talmudausgabe schrieb Lazarus Goldschmidt: "Dank gebuehrt dem Verlage fuer opferwilliges Bestreben, Dank seinem Eigner, Jankew Seidmann, fuer gewissenhafte Korrektur, die mehr als mechanisch." Aber schon der zweite Band dieser Ausgabe traegt die tragische Widmung: Dem Andenken des in der Bluete des Schaffens durch des Schicksals Tuecke im Kampfe des Lebens unterlegenen Jakob Seidmann. Die ihr an diesem Werke in seiner jetzigen Gestalt Gefallen findet und Freude, danket seinen, Namen und wahret ihm wohlwollende Erinnerung, wie diejenigen alle, die ihn seelisch gekannt." Der Verleger war an

(cont'd. next page)

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50 JAHRE DEUTSCHER TALMUD... (cont'd.)

der grossen Aufgabe, die er sich gestellt hatte, gescheitert und schied freiwillig aus dem Leben. Der Verlag und das Werk wurden durch Dr. Siegmund Kaznelson fortgeführt.

Die Erwartungen, die Goldschmidt und sein Verleger in dieses Werk setzten, wurden nur sehr teilweise erfüllt. In der Zeit der wuestesten antisemitischen Hetze in Deutschland, in der Woche um Woche in Julius Streichers "Stuermer" (und nicht nur dort) entstellte und aus dem Zusammenhang gerissene Talmudzitate den Judenhass schuerten, konnte man sich von einer vollstaendigen Ausgabe des Talmud, die auf der unzensierten Vorlage der ersten gedruckten Ausgabe von Daniel Bomberg (1520) basierte, eine reinigende Wirkung versprechen. Sie war nicht festzustellen. Wer machte sich schon die Muehe, sich durch diese Baende hindurchzuarbeiten? Bestimmt nicht die Juenger von Goebbels und Streicher.

Daniel Bomberg aus Antwerpen war ein christlicher Buchdrucker, der sich die mustergueltige Herausgabe hebraeischer und aramaeischer Werke zur Lebensaufgabe gemacht hatte. Goldschmidt zollte ihm die hoechste Anerkennung: Daniel Bombergs... Drucklegungen in herrlichster Ausstattung sind bis heute unerreicht."

Der Vorzug dieser Ausgabe, deren Druck durch eine Bulle von Papst Leo X, ermoeeglicht wurde, liegt darin, dass alle kirchliche Zensur ausgeklammert und so eine unverstuemmelte Fassung gegeben wurde, die der beruehmten Handschrift der Bayerischen Staatsbibliothek in Muenchen (Codex Hebr. Monacensis 95) entspricht, Goldschmidt uebersetzte ohne jede apologetische Nebenabsicht, und gerade dadurch gewann sein Werk an Glaubwuerdigkeit. Waehrend Goldschmidt in seinen eigenen Arbeiten sich oft eines ueberladenen Stils bediente, blieb er in der Uebersetzung einfach und sachlich und fuegte in den fortlaufenden Fussnoten einen ganz knappen Kommentar bei, in welchem alle zitierten Bibelstellen genauestens angegeben werden, unklare Ausdruecke definiert und verschiedene Lesarten vermerkt sind. Der Rueckbezug der Gemara auf die Mischna wird stets klar festgehalten; der Text der Mischna ist in Antiqua gesetzt, so dass er sich von dem Text der Gemara klar abhebt; Bibelzitate wurden kursiv gedruckt. Goldschmidt hat auch eine eigene einfache Transkription hebraeischer und aramaeischer Ausdruecke in seinem Werke eingefuehrt, die noch heute gueltig, ja wie mir scheint, unerreicht ist und den komplizierten wissenschaftlichen Transkriptionen einerseits und den voellig unsystematischen Populaertranskriptionen andererseits weit ueberlegen bleibt.

Das gewaltige enzyklopaedische Werk, das gegen Ende des 5. Jahrhunderts abgeschlossen wurde, das wir unter dem Namen Babylonischer Talmud kennen, wurde durch Lazarus Goldschmidt zum ersten Male vollstaendig der westlichen Welt erschlossen. Er bezeichnete den Talmud als ein Durcheinander von Lehren und Belehrungen, Spruechen und Sentenzen, Schnurren und Anekdoten: neben einer haarspaltigen Deduktion eine Fabel, eine harmlose Zote an eine Rechtsfrage anschliessend. Scholastische Hermeneutik und metaphysische Spekulation durcheinander, gemengt der historische Bericht mit der Himmelskunde. Wie die Materie, so auch die Sprache: ein Gewirr verschiedener Zungen, ein Jargon ohne Zuegel."

Im juedischen Sprachgebrauch spricht man vom Meer des Talmud. Keiner hat es befahren und durchschwommen wie Lazarus Goldschmidt. Was in anderen Sprachkreisen gelehrte Teams und Akademien unternahmen, das schuf dieser Mann ganz allein — und dies neben so vielen anderen Arbeiten.

(cont'd. next page)

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50 JAHRE DEUTSCHER TALMUD... (conclusion)

Die Entwicklung der Judaistik in unserer Zeit ist ohne die Talmuduebersetzung von Lazarus Golschmidt unvorstellbar. Bereits mehrere Generationen von Gelehrten haben sich an dieser Uebersetzung orientiert, die auch der spaeter erfolgten englischen hilfreiche Vorarbeit geleistet hat. Lazarus Goldschmidt hat nicht die Anerkennung gefunden, die ihm gebuehrte. Er blieb, auch innerhalb der Wissenschaft, ein Einzelgaenger, aber in der Jeschiwa schel maala, in der oberen Lehrversammlung, ist ihm ein unverrueckbarer Ehrenplatz gesetzt. So wie durch die alexandrinisch-griechische Bibeluebersetzung, die Septuaginta, sich der antiken Welt die hebraeische Bibel oeffnete, so oeffnete sich der modernen Welt durch die Ubersetzung von Lazarus Goldschmidt, die noch am Vorabend der Katastrophe in Berlin erschien, ein Zugang zur sogenannten muendlichen Lehre des Judentums.

Die antike Welt hat wenig Gebrauch gemacht von der Septuaginta, deren Wirkung sich mehr auf das hellenistische Judentum erstreckte; die moderne Welt hat zu wenig Gebrauch gemacht von Goldschmidts Uebersetzung, die selbst unter den deutschsprachigen Juden nicht wirklich populaer wurde. Aber die Wissenschaft bediente und bedient sich dieser grossartigen Leistung eines Gelehrten. Und so ist die indirekte Wirkung bis heute durch ein halbes Jahrhundert hindurch unverkennbar und wird durch die Zeit dauern.

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Dec.	Kislev				
9	19	Ida Basch	30	10	Isak Einstein
10	20	Arthur Baruch	30	10	Leo Rohm
10	20	Else Wolfsheimer	30	10	Kathi Rosenfeld
13	23	Martin Reich	30	10	Betty Schmidt
14	24	Ferdinand Kahn	30	10	Rudolf Schmidt
14	24	Leo Kaufmann	30	10	Adolf Schoenmann
14	24	Sol.J.Loew	30	10	Kathi Schoenmann
15	25	Max Stein	31	11	Siegfried Alexander
15	25	Hanna Wormser	31	11	Regina Kahn
16	26	Ernest Jochsberger	31	11	Meta Kraemer
16	26	Jacob Strauss	31	11	Jacob Levi
17	27	Jacob Kramer	31	11	Leo Mueller
17	27	Ralph Horn	Jan.		
18	28	Arthur Hanau	1980		
18	28	Amalie Lippmann	1	12	Franziska Haas
18	28	Heinrich Neuburger	3	14	Roesel Groeschel
19	29	Berta Hubert	3	14	Alice Martens
20	30	Heinrich Nadel	3	14	Alex Roer
	<i>Teveveth</i>		5	16	Leo Dreifuss
22	2	Siegfried Gutmann	5	16	Hedwig Einstein
22	2	Emil Levy	5	16	Melanie Leffmann
22	2	Lilly Reichenberger	5	16	Louis Rothstein
22	2	Leo Siesel	5	16	Heinrich Schwarz
23	3	Albert Loewenberg	5	16	Moritz Seligmann
23	3	Milian Strauss	6	17	Siegbert Huber
24	4	Joseph Kaufmann	6	17	Max B. Klein
26	6	Karl Kraemer	7	18	Lothar Meyer
26	6	Fred Meyer	7	18	Selma Wolff
27	7	Desiderius Frank	9	20	Rosa Adler
27	7	Elias Levi	10	21	Julius Gumberich
28	8	Thekla Fleischmann	10	21	Max Lamm
28	8	Rosalie Gundelfinger	10	21	Ernest S. Loeb
28	8	Ida Lehmann	10	21	Baruch Neu
28	8	Eric Wolff	10	21	Frieda Schwarz
29	9	Eric M. Heilbronn	11	22	Clara Kramer
29	9	Regine Therese Plaut	12	23	Rosa Hubert
29	9	Ellen Simon	12	23	Sophie Reutlinger
30	10	Bertha Einstein	13	24	Ida Schloss

(cont'd. next page)

WE REMEMBER (cont'd.)

<i>Jan.</i>	<i>Teveth</i>		<i>Feb.</i>	<i>Shevat</i>	
15	26	Jonas Loeb	7	20	Joseph Neuburger
14	25	Sara Friedman	8	21	Norbert Rau
15	26	Martha Lorenz	8	22	Karoline Falk
16	27	Gustav Lindenstien	9	22	Regina Forchheimer
17	28	Ephraim Forchheimer	9	22	Therese Markus
17	28	Mathilde Mayer	9	22	Minna Schaler
18	29	Walter J. Rindsberg	9	22	Wilhelm Wolf
18	29	Ernest Sternweiler	9	22	Louis Zeilberger
18	29	Richard Wolf	10	23	Julius Griesheim
	<i>Shevat</i>		10	23	Sigmund Gutmann
20	2	Eduard Gunzenhauser	10	23	Emma Jacob
20	2	Emilie Gunzenhauser	10	23	Dora Sachs
20	2	George Rabow	11	24	Joan Mannheimer
21	3	Siegfried Herzberg	11	24	Sara Snopek
21	3	Therese Neuberger	12	25	Leo Michel
21	3	Werner M. Strauss	13	26	Justin Maier
22	4	Samuel Falk	14	27	Adolf Speier
22	4	Louis Schoenberg	14	27	Kurt J. Vogel
22	4	Otto Strauss	14	27	Frieda Wachenheimer
23	5	John S. Weil	15	28	Frieda Buff
24	6	Ferdy Herzfeld	16	29	Selma Huber
24	6	Emanuel Hirsch	16	29	Dr. Masino Lorenz
24	6	Kathy Schwarz	16	29	Eugen Noerdlinger
26	8	Max Stein	16	29	Erich Schwager
26	8	Josef Sundheimer	16	29	Gitta Yunker
27	9	Dr. Alfred Hirsch	17	30	Hermann Hammel
28	10	Gabriel Tannenwald	17	30	Karel Marawetz
29	11	Jacob Ehrlich	17	30	Lina Stern
29	11	Lazarus Haas		<i>Adar</i>	
29	11	Julius Lauchheimer	18	1	Hugo Hubert
29	11	Julius Leidecker	18	1	Mina Schwarzschild
29	11	Morris Schnell	18	1	Sigmund Schwarzschild
29	11	Frieda Weiskopf	18	1	Emma Speier
30	12	Aron Griesheim	19	2	Harry Nevis
31	13	Albert Stern	20	3	Gretchen Gutmann
<i>Feb.</i>			20	3	Max Hirsch
1	14	Wilhelm Fischel	22	5	Frieda Aach
1	14	Josef Gutwillig	22	5	Julie Hirsch
1	14	Max Haas	22	5	Simon Hirsch
1	14	Paul H. Harris	22	5	Adolf Kahn
3	16	Jacob Seligmann	22	5	Wolf J. Levi
3	16	Emil I. Pelz	22	5	Josef Morawetz
3	16	Johanna Simon	22	5	Marian Morawetz
4	17	Ludwig Hirsch	22	5	David Wild
5	18	Herta De Jonge	23	6	Emil Gutmann
5	18	Fred May	23	6	Jeanette Hass
5	18	Alfred Schaler	23	6	Gutav Rosenbacher
5	18	Mina Straus	23	6	Max Strauss
5	18	Sol Waelder	25	8	Else Lauchheimer
6	19	Meta Adler	25	8	David Regenstein
6	19	Karl Meyer	25	8	Adolph Reich
7	20	Johanna Herz	25	8	Werner Sondhelm

WE REMEMBER (cont'd.)

<i>Feb.</i>	<i>Adar</i>		<i>Feb.</i>	<i>Adar</i>	
25	8	Jack Stern	28	11	Benjamin Less
27	10	Hetty Landenberger	28	11	Lina Mannheimer
27	10	Heinrich Marx	29	12	Lothar Nordschild
27	10	Rebecka Simon	<i>March</i>		
28	11	Alfred Fleischmann	1	13	Albert Weil
28	11	Florence Forchheimer	1	13	Recha Weil

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Barsinghausen	Haigerloch	Oettingen
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