

Congregation Beth Hillel of Washington Heights, New York

Adar, Nisan, Iyar 5740

Number 284

March, Apr.-May, 1980

MESSAGE FROM THE RABBI

Judaism is family-centered and basic rituals and ceremonies are observed in the home. The strength of our people's faith, and its survival, can be seen in proportion to religious observance in the family.

Where religious commitment decreases, the family unit weakens. Whenever the family ties, are loosened as a social or religious unit, assimilation usually follows. Judaism survived only when its family units and community organization remained strong.

Our Holidays, too, are home-oriented. Especially on Purim and Passover are home-ceremonies featured. Both the Purim Seudah and the Pesach Seder highlight the family unit. The menu and feasting are secondary to the importance of those assembled around the table, to the meaning of unity and the religious message transmitted. The home is the medium of religious information and continuity. It is the core and character of the Jewish community.

The SEDER is more popular than SEUDAT PURIM, but the Purim Feast in the family circle is important in its own right. It is obligatory in order to fulfill the Purim Holiday commandment. It allows more drinking and levity than usual, but underlines magnificently the true role of the family and its great value and worth to us as Jews.

This year the Purim Feast falls on Sunday. It is my hope you will be able to enjoy it together with all your loved ones in peace and contentment and that it be a prelude to a similarly-stimulating Passover Seder.

May these festivals come upon us and all Israel in peace and contentment, leading to renewed vigor and inspired actions for the future strength of our families.

Best wishes for a festive Purim and a happy and kosher Passover from my family to yours.

Feast with love,

Rabbi Abraham L. Hartstein



Why is this night different?

ADMINISTRATION: 571 West 182nd Street, New York, N.Y. 10033. LO 8-3933/59.

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Special Prayer Schedules

			Preceding Evening	Morning	Mincha	End
1980						
Purim:	Thu. Feb. 28	Taanis Esther		6:45 AM		
				Evening 5:30 PM		
	Sat. Mar. 1	Maariv & Megillah		Evening 6:23 PM		
	Sun. Mar. 2	Shacharit & Megillah		Morning 7:30 AM		
				Evening 5:45 PM		
Pesach:	Mon. Mar. 31	Erev Pesach (Fast of First Born)		6:30 AM		
		Morning Services followed by Siyum				
	Tue. Apr. 1	First Day Pesach	5:55 PM	8:45 AM	6:35 PM	
	Wed. Apr. 2	Second Day Pesach	6:35 PM	8:45 AM	6:30 PM	6:58 PM
	Sat. Apr. 5	Shabbat Chol Hamoed	6:05 PM	8:45 AM	6:40 PM	7:05 PM
	Mon. Apr. 7	Seventh Day Pesach	6:00 PM	8:45 AM	6:40 PM	
	Tue. Apr. 8	Eighth Day Pesach				
		(Yizkor)	6:40 PM	8:45 AM	6:40 PM	7:05 PM
	Chol Hamoed Pesach	Thurs. & Friday Apr. 3 & 4		Morning 6:45 AM		
		Sunday Apr. 6		Morning 8:00 AM		
				Evening 6:00 PM		
Rosh Chodesh						
	Nisan Tues. Mar 18			Morning 6:45 AM		
				Evening 6:00 PM		
	Iyar Wed. & Thur. Apr. 16/17			Morning 6:45 AM		
				Evening 6:30 PM		
	Sivan Fri. May 16			Morning 6:45 AM		
				Evening 7:30 PM		

SHEVUOT WED. & THUR. MAY 21 & 22

(cont. next page)

Prayer Schedule — Shabbat

		<i>Preceding</i>			
		<i>Evening</i>	<i>Morning</i>	<i>Mincha</i>	<i>End</i>
1980					
MARCH					
Sat. 1	Tetzaveh (Shabbat Zachor)	5:30 PM	9:00 AM	5:50 PM	6:23 PM
Sat. 8	Ki Tissa (Shabbat Parah)	5:35 PM	9:00 AM	6:00 PM	6:31 PM
Sat. 15	Vayakhel-Pekude (Shabbat Hachodesh)				
	Blessing month Nisan	5:40	9:00 AM	6:05 PM	6:38 PM
Sat. 22	Vayikra	5:50 PM	9:00 AM	6:15 PM	6:46 PM
Sat. 29	Tzav (Shabbat Hagadol)	5:55 PM	9:00 AM	6:25 PM	6:53 PM
APRIL					
Sat. 12	Shemini (Blessing month Iyar)	6:15 PM	9:00 AM	6:40 PM	7:10 PM
Sat. 19	Tazria-Metzorah	6:20 PM	9:00 AM	6:50 PM	7:18 PM
Sat. 26	Achare-Kedoshim	6:30 PM	9:00 AM	6:55 PM	7:26 PM
MAY					
Sat. 3	Emor	7:00 PM	9:00 AM	8:00 PM	8:33 PM
Sat. 10	Behar-Bechukotai (Blessing month Sivan)	7:00 PM	9:00 AM	8:10 PM	8:41 PM
Sat. 17	Bamidbar	7:00 PM	9:00 AM	8:20 PM	8:49 PM
Sat. 24	Naso	7:00 PM	9:00 AM	8:30 PM	8:58 PM

KIDDUSH followed by LERNEN for the Firstborn after the Morning Services.

WEEKDAY SERVICES

All Weekday Services with exception of Erev Pesach will be conducted at Congregation Beth Israel, all Evening Services at Beth Hillel.

WEEKDAYS:	Mornings:	Sundays & Legal Holidays	8:00 AM
		Mondays through Fridays	7:00 AM
	Evenings:	Mar. 3 to Mar. 13	5:45 PM
		Mar. 16 to Apr. 11	6:00 PM
		Apr. 13 to April 24	6:30 PM
		April 27 — Summer	7:30 PM

YOM HASHOAH Holocaust Remembrance Day — Sun. April 13 8:00 AM
 ISRAEL INDEPENDENCE DAY Mon. Apr. 21 7:00 AM
 LAG B'OMER Sun. May 4 8:00 AM
 MEMORIAL DAY Mon. May 26 8:00 AM
 SPECIAL FESTIVE SERVICES MONDAY EVENING, APRIL 21, ISRAEL
 INDEPENDENCE DAY — 6:45 PM
 SOLIDARITY DAY FOR SOVIET JEWRY Sun. Apr. 27

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OUR CONGREGATION**UNSERE GEMEINDE****FROM THE DESK OF THE PRESIDENT**

At this time many of the social functions planned by each institution of our Congregation are already history. All of the events were well attended and gave our members and friends the opportunity to spend some nice hours together in leisure and *Gemuetlichkeit*.

A brief appeal at our Shabbat Services for donations toward the purchase of the *Gemoras* which were needed for the *Shiur*, brought an immediate response from Mr. & Mrs. Emanuel Hirsch, Mr. & Mrs. Walter Michel, Mrs. Charlotte Wahle and Mr. Albert Blank. **THANK YOU.**

To all a Good Purim and a Happy & Kosher Pesach.

Oscar Wortsman

SISTERHOOD — SUNDAY, DECEMBER 2, 1979

For the second social get-together which was very well attended, the invitation read **COLOR SLIDE TRAVELOGUE** entitled "SWISS HOLIDAY." Mr. Theodore Spaeth had selected about 250 color slides from his collection of photographs which he showed, accompanied by his pleasant narrative. He offered a stimulating variety of human interest scenes, landscapes and landmarks of Zurich, Luzern and Lugano. Most fascinating were the slides of illuminations, pictures made at night with bridges and colorful lights reflecting in lakes and streams, also those of beautiful sunsets on Lake Zurich. It all showed the artistry of Mr. Spaeth's photography, his ability to see, to search, and get the essence of the scene before him.

As a preview for a future presentation Mr. Spaeth showed wonderful pictures of "Swiss Miniature" in Melide near Lugano which he had visited.

Before coffee and cake was served, Vice-President Gertrude Strauss thanked Mr. Spaeth, who has always been a good friend of the Sisterhood for a most interesting show and a harmonious afternoon.

E. W.

SUNDAY, NOVEMBER 18, 1979

Coming back to the Sisterhood's Annual Luncheon we feel that a special "Thank you" is due Mr. Carl Freitag for his beautiful rendition of the Motzei and Benschen. Our Rabbi and Cantor had wanted to be with us that day but were prevented from attending and Mr. Freitag graciously took over.

CARD and GAME AFTERNOON and "PLAUDERSTUENDCHEN." Sunday, January 13, 1980. Card and other games were enjoyed by the many who had come, as well as the excellent coffee and cake. It was an afternoon where everybody seemed to have a good time.

Eugenie Weinberg

THANK YOU

I want to extend my sincere thanks to all my friends and members of Beth Hillel for the many good wishes and gifts during my illness.

Bruno Einstein

THANK YOU

We like to express our sincere thanks to Congregation Beth Hillel and Chevra Kadisha as well as to our many friends for the good wishes and gifts received on the occasion of our 40th Wedding Anniversary.

Walter and Leonie Michel

All In The Family

Surprise! As this column is going to press, we are enjoying unseasonably mild January days and your writer voices his feelings: There's *No Business* like snow business, thank Heavens! May be this is not quite to the liking of our potential skiing enthusiasts — *Alter schuetzt bekanntlich vor Torheit nicht...* Nor does your writer expect much agreement from our "migratory birds" in Miami, who wonder why they would be in Florida, when there were no "Winterstuerme" to flee from.

A prominent item of happy family news comes from Sunny California. Cordial felicitations go to Rabbi and Mrs. Hugo Stransky at the occasion of their daughter Judith's marriage to Professor Otto Oded Schnepf. The wedding took place in Los Angeles and was consecrated by the bride's father, our Rabbi Emeritus.

It seems but fitting that another "Nachas of November" (an alliteration, not having Mr. Richard Wagner's full approval as did the Winterstuerme), is the news of the engagement of an alumna of our religious school, Miss Helen Hopfer. The bride-to-be is the daughter of Mr. and Mrs. Henry Hopfer; the prospective groom is Mr. Ricky Goldenberg. The cordiality of our good wishes is not diminished by the late appearance of the news items.

December was anything but a wintery month for the Rothholz family. On the 30th Mrs. Ilse Rothholz observed a youthful 70th birthday, having shared precisely half as many years in wedded bliss with Mr. Fred Rothholz. The joyous anniversary was celebrated on December 10th.

Also in December, Mrs. Fanny Rau enjoyed the simcha with the birth of her Great-grandson Bryan.

Mrs. Rosa Fay celebrated her 94th Birthday on January 15, and Mrs. Rosa Schlesinger her 90th on January 21st. May the Almighty grant both ladies many more years in good health and contentment.

Our very active Board and Synagogue Committee member Mr. Walter Michel and his wife Leonie celebrated their 40th wedding anniversary on January 24th. An equal number of blessed years in happiness together was celebrated by another couple who are devoted worshippers in our Congregation, Mr. Julius Bloch and his wife Lina, whose anniversary occurred on February 1st.

On Shabbat *Shemoth* the Congregation paid tribute to another one of its meritorious members with a Kiddush for Mr. Henry Wolf. President Wortsman expressed his gratitude for Mr. Wolf's ceaseless devotion to the maintenance of our daily Services. The attendance by the many friends of Mr. and Mrs. Wolf from both Congregation Beth Hillel and Beth Israel were eloquent evidence of their appreciation. This column joins in the good wishes for continued happiness in Mr. and Mrs. Wolf's new domicile.

Sad news, unfortunately, is part of the Congregation's family happenings, too. This column expresses sincere sympathy to Rabbi and Mrs. Abraham L. Hartstein for the passing of Mrs. Hartstein's father, Mr. Noah J. Schneider and expresses the hope that good news may be theirs again in the future.

May there be comfort for the bereaved, continued happiness for our celebrants and good health and prosperity as the gift of Heaven to all of us!

Shalom ve-hatzlachah,
Theodore H. Spaeth



Thank You

Rebbitzén Beverly Hartstein thanks all those who visited, phoned, or sent cards to her during her 22 - day hospital stay and current convalescence. For their prayers and good wishes.

The Hartstein and Schneider families thank all who shared their sorrowful Shiva period for the late NOAH SCHNEIDER, father of our Rebbitzén, and for the many remembrances to his blessed memory.

The Eighth Benefit Concert For Soviet Jewry, December 1979, Kislev 5740

The audience rightly claimed the eighth annual benefit concert for Soviet Jewry as one of the best and most enjoyable. During the intermission, Rabbi Schlomo Kahn — without whose chairmanship this event could not have materialized — explained the dire need for helping the Jews in Russia, and the concert being the main source for raising funds to sustain and free our brothers and sisters there. For them, he said, our aid means life or death.

Therefore, this writer appreciatively says "Thank You Very Much" to the many members of our Congregation who generously responded to her appeal to support this worthwhile cause, and especially to those whose sponsorship formed the foundation of the concert. The approximate \$650.00 from our members contributed to the vast proceeds of about \$11,000. Again, from all concerned, "*Toda Raba*". Until next year.

Gratefully yours,
Charlotte Wahle

Hanukah Party 1979

On December 16, 1979, about 150 members of our Congregation and their guests gathered to celebrate our annual Hanukah party. Mr. Herbert Fraser had arranged for a presentation of songs by Mr. Franco Rossi and Miss Kate Welch accompanied by Mr. Norbert Pace on the piano. These consisted of a balanced and tuneful mixture of operatic, musical, Yiddish and Hanukah selections. The performers delighted us by their fine singing, good acting and wholesome humor, and were rewarded by sustained applause. Coffee and cake, ably dispensed by "our ladies", together with good conversation followed. Next came the raffle, in which about 35 items were won by the lucky holders of the winning numbers. The afternoon concluded with *mincha* and *maariv* services and the lighting of the Hanukah candles in the sanctuary, this being the Eve of the third day of Hanukah. It was a most enjoyable gathering and our thanks to all, especially to Mr. Fraser and our ladies, who made this afternoon possible.

Eric Bloch

Rabbi and Mrs. Hugo Stransky
are happy to announce the marriage of their daughter

Judith

to **Dr. Otto Oded Schnepf**

Professor at the University of So. California
Los Angeles

November 1979

Kislev 5740

Purim Customs Throughout the World

By Reuben Kashani

Every Community has its own Purim customs, all of them colourful and of great interest. A number of these customs have grown less popular as the years have gone by, but they are still worth recording.

In many places even today, the eve of Purim is a time for playing cards, throwing dice and drawing lots — all for money. This commemorates the lot cast before Haman and the 10,000 talents of silver he promised “to pay to the King’s treasuries for the Jews, to destroy them.” The King, of course, was Ahasuerus.

There is an ancient tradition among those communities which follow this custom. “God knew in advance and expected the wicked Haman to fall upon the Jews,” they say, “and therefore commanded Moses to collect from each of the Children of Israel a half-shekel as their soul’s ransom.”

Remembering this time honoured tale, the synagogue officials and communal leaders collected a “half-shekel” from every member of the community and the money was distributed among the poor and for other worthy causes.

In a number of Hungarian communities instructions were given in the communal account-books for the burial societies and the synagogue officials to organize collections on Purim. The collectors were chosen on the seventh day of Adar, the traditional birth and death date of Moses.

As they went from house to house, their hevra kadisha boxes in their hands, the collectors made full use of psychology and “hard sell” techniques to ensure that every contribution was up to standard. They did this by taking cemetery officials and sextons with them, each carrying the tools of his trade. The idea was that people would remember that their turn, too, would come to be delivered into the hands of the burial society. and would contribute to the limit of their means.

Other countries, other customs. In Afghanistan, Yemen and elsewhere the Jews used to eat eggs coloured with onion water or dyes.

Some say that these “disguised” eggs, like the disguises worn by Purim revellers, symbolized Esther before her identity was known to the king. Not only did they eat eggs, but many people stayed awake all night, marking Ahasuerus’s inability to sleep on the night the gallows were erected for Mordechai.

In Georgia, Soviet Russia, the males dressed as horsemen and soldiers and rode through the streets of their towns as the satraps of King Ahasuerus used to do. In Italy the men used to ride through the streets on horses carrying cypress branches and blowing trumpets, acting out the verse from the Book of Esther. “...that they may array the man therewith whom the king delighteth to honour and cause him to ride on horseback through the street of the city...”

Riding was also the custom in Egypt, but there the young men used to ride through the streets not on horses, but on donkeys or camels.

Effigies of Haman in the synagogue were by no means unknown, both in the area near Salonika and in Frankfurt. In Greece the figure of Haman was placed in the seats set aside for mourners. During the reading of the megilla the children used to surround “Haman,” belabouring him with mallets and, when the reading was over, they used to take the effigy outside and burn it.

The Jews of Frankfurt used to place wax figures of Haman and his wife Zeresh on the almemar (reading platform) and set fire to them as the megilla was being read. In other places candles were lit, one for each of the 10 sons of Haman. It was also the custom to light two large wax candles representing Haman and Zeresh.

(cont. next page)

PURIM CUSTOMS THROUGHOUT THE WORLD . . . (cont.)

Throughout Eastern Europe, Purim was the time when the young came into their own. At a mock ceremony a yeshiva student, usually the one who was best at his studies, would be chosen as "Purim rabbi." He would be taken to the bathhouse, dressed in a rabbi's clothes and be awarded his "rabbinical diploma," which would be read out to enable everyone to have a good laugh at the jokes and sly allusions it contained.

After he had been crowned, the "Purim rabbi" would give long "discourses" on all kinds of non-existent scriptural and other verses. In addition many Purim prayers were composed — selihot, kiddush and so on. Plays — both dramatic and humorous — were performed at home or in the courtyards of the synagogues.

The Sabbath before Purim is known as Shabbat Zachor because it is then that the sidra is read urging us to "Remember what Amalek did unto thee by the way as we came forth out of Egypt." Haman the Agagite was a persecutor of the Jews in the true tradition of Amalek.

For the Jews of Salonika, the Purim atmosphere began as early as the Thursday before Shabbat Zachor, which they used to call Shabbat Hakala (Sabbath of the Bride). The name was given because of the custom of referring to any young girl as a bride during the first year of her marriage, when she had certain rights, including the right to receive gifts on Shabbat Zachor.

On that day the parents of the bride and groom would send the young couple silks or gold or silver jewelry. Others sent them household items and kitchen utensils.

The bride sent sweetmeats and confections to her mother-in-law. Grandchildren were also given sweets. The boys received sugar figurines of the bride, and the girls got models of the groom. In the Synagogue, almonds and other nuts and delicacies were distributed to the congregation.

Any Jew in Izmir, Turkey, who did not attend synagogue on Shabbat Zachor was punished, for it is a mitzva to remember Amalek.

In Kurdistan, Shabbat Zachor was known as Shabbat Habanot (Sabbath of the Girls), and the girls used to meet the day before and make delicacies of all kinds. They would then go to the bathhouse and sing songs about Queen Esther and her beauty.

If one of the girls wore her hair in long plaits, the others would seize them and chant this song:

May your beautiful plaits grow long

And may it be G-d's will that your life be one of ease.

May you have beauty like that of Esther.

And may the youngest beat you...

On Shabbat Zachor the girls used to continue their merrymaking, going out into the fields to sing and dance and tell stories of the miracles performed by Queen Esther, and of the downfall of Haman.

Reprint from the Jerusalem Post

PURIM AND PASSOVER GREETINGS

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Purim Fettmilch

by David Philipson

The guilds in Frankfurt were always very strong. They had a particular animosity against the Jews, and were continually laboring to effect their expulsion from the city. Not succeeding in this, an attack on the Jewish quarter was determined upon. The leader was a baker, Vincent Fettmilch. On August 22, 1614, the attack was made. The Jews, having been warned, did not quietly wait for the attack, but made preparations to resist. They procured arms, removed their wives and children to the cemetery for refuge, locked the gates that led into their street and barricaded the gate upon which the attack was expected. They then proceeded to the synagogue and prayed and fasted. While assembled there, they heard the blows upon the gates and the angry cries of the mob. In terror they poured out of the synagogue, man and youths taking up arms to defend themselves. The mob, foiled by the barricade of the gate, broke into the street through a house which stood next to the gate. A bitter fight of eight hours followed; two Jews and one Christian were killed, and many wounded. The Jews, few in number, were gradually overcome. Then began a fearful scene of plunder and destruction. The mob rushed into the houses. They had proceeded about half way through the streets, when a band of armed citizens appeared and drove them out. The Jews, thoroughly frightened, hastened to seek refuge in their cemetery, situated at the end of the *Gasse*, in which they had placed their wives and children. They were advised by the town council to leave the city, since it could not protect them. On the next day they did this, and for one year and half they remained away from the city and lived in the neighboring towns. In the meantime, order had been restored, and steps were taken looking to the return of the Jews. The leaders of the mob, Fettmilch and six others, were beheaded. On the very day this took place, February 28, 1616, the Jews returned. Their return was celebrated with music. When they arrived in front of the *Gasse*, they were formed into a circle and the new *Staeetigkeit*, drawn up by the imperial commissioners, was read to them. The town council having shown itself so powerless to guard them, the protection of the Jews reverted to the emperor; they once again became his private property. After their return into their "streets", a large shield was placed upon each of the three gates, upon which was painted the imperial eagle with the inscription, "Under the protection of His Holy Roman Imperial Majesty and the August Empire". Strange to say, the Christian population was compelled by imperial mandate to pay the Jews 175,919 florins indemnity for the loss they had sustained. In memory of these events, the Jewish congregation of Frankfurt annually celebrated two events, the 19th of Adar, as a fast day commemorative of their departure from the city, and the 20th as a holiday, called Purim Fettmilch, in memory of their return.

From: The Purim Anthology
(Philip Goodman)

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But I'm awfully well for the shape I'm in.*

*I think my liver is out of whack
And a terrible pain is in my back,
My hearing is poor, my sight is dim,
Most everything seems to be out of trim,
But I'm awfully well for the shape I'm in!*

*I have arch supports for both my feet,
Or I wouldn't be able to go on the street.
Sleeplessness I have night after night,
And in the morning I'm just a sight!
My memory is failing, my head's in a spin,
I'm peacefully living on Aspirin.
But I'm awfully well for the shape I'm in.*

*The moral is, as this tale we unfold,
That for you and me who are growing old,
It's better to say, "I'm fine" with a grin
Than to let them know the shape we're in.*

*Contributed by Mrs. Bianca Berger
(Author unknown)*

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Auszug aus
Hagadah Schel Pessach
 mit Erlaeuterungen von

Dr. M. Lehmann

(Kauffmann Verlag, Frankfurt am Main, 1914)

“Jeder, der hungrig ist, komme und esse!” Wir sitzen vereint mit unseren Lieben an der Festestafel, die langersehnte hohe Stunde ist endlich herangekommen. Nach all den Vorbereitungen freuen sich namentlich die Kinder auf die bevorstehenden Genuesse — doch, ehe wir etwas geniessen, rufen wir es laut aus: Jeder, der hungrig ist, der komme und esse!

So spricht nicht allein der Reiche, so spricht auch der Arme beim Beginne des Seder. Jeder ist bereit, selbst die kaerglich zugemessene Speise mit dem zu teilen, den der Hunger quael. Welchen Eindruck muessen diese einfachen Worte auf die Gemuete der Kinder machen!

Die Kinder wachsen heran und haben Gelegenheit menschliches Elend in gar verschiedenen Gestaltungen zu schauen. Aber sie verschliessen nicht die Augen vor demselben, verhaerten nicht die Herzen. Es ertoent stets im Gemuete die erhabene Aufforderung: Jeder, der hungrig ist, der komme und esse! Nicht nur der Verwandte, der Freund, der Glaubensgenosse, sondern jeder, selbst der Gegner, der Feind! Die blossе Tatsache, dass es einen Menschen hungert, gibt ihm ein Anrecht auf meine Hilfe, mag er es verdienen oder nicht, mag er dessen wuerdig sein oder nicht. O, der Hunger tut gar weh, und das Spruechwort sagt: der Satte weiss nicht, wie dem Hungrigen zumute ist. Unsere Weisen lehren: “der Lohn eines Fasttages ist die Wohltatigkeit”. Die gewoehnliche Erklarung ist, dass man dasjenige, was man durch den Fasttag erspart, an die Armen verteilt. Wir haben einmal eine andere, geistvolle Erklarung gehoert, die wir hier wiedergeben wollen. Es gibt viele Menschen, die in Reichtum geboren und erzogen werden, und denen es bis an ihr Lebensende an nichts mangelt. Diese sind ganz gluecklich, wenn sie Hunger haben, denn dann wird ihnen dass Essen sehr gut schmecken. Aber von dem quaelenden Hunger, dem die Befriedigung versagt ist, wuerden sie keine Vorstellung haben, wenn die Fasttage nicht waeren. Dadurch allein haben sie die Gelegenheit, an sich selbst zu erfahren, dass der Hunger wehe tut, und werden Mitleid empfinden mit armen, darbenden Nebenmenschen. Daher sagen unsere Weisen: “Auch das ist ein guter Erfolg eines Fasttages, dass er uns zur Wohltatigkeit anspornt”.

Jeder, der hungrig ist, komme und esse! Wie reich ist doch der Mensch, der also spricht und diesen Spruch im Leben betaetigt, der die Gaben, die ihm der Allguetige verliehen hat, zum Nutzen und zum Heile seiner Mitmenschen verwendet! Ihm bluehen bis an seines Lebens Ende unermessliche Freuden, die niemals schal und langweilig werden, gegen deren reine und himmlische Wonnegefuehle man niemals abgestumpft wird.

(cont. next page)

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HAGADAH SCHEL PESSACH . . . (cont.)

O, ihr modernen Stammesgenossen, die ihr euch nicht mehr mit euren Kindern zum Seder niedersetzt und ihnen die Worte der Hagadah nicht vorsagt, ihr wisst nicht, welche unendlichen Schatze ihr euch und euren Kindern dadurch entzieht. Aller Reichtum, alle Bildung, alle Ehre, die ihr euren Kindern zu verschaffen euch bestrebt, all das reicht lange nicht an den Wert der Aufforderung, die am Sedertische ertoent: Jeder, der hungrig ist, der komme und esse! Und ihr, ihr Feinde und Gegner unseres Volkes, die ihr euch Antisemiten nennt, solltet ihr nicht im hoechsten Grade Achtung haben vor einem Volke, das in die Herzen der Jugend solche Grundsätze pflanzt? Und diese Grundsätze werden im Leben bestaetigt bei tausend Gelegenheiten. Ein jeder Anlass, mag er ein freudiger oder trauriger sein, spornt den Juden zur Wohltaetigkeit an. Feiert der Jude seine Feste, so laesst er die Armen daran teilnehmen; verbringt er einen Tag fastend, so reicht er den Hungrigen zu essen; wird ihm ein Kind geboren, so teilt er an Arme Gaben aus und ebenso, wenn der Knabe die religioese Muendigkeit erlangt oder es kommt der frohe Tag der Vermaehlung. Aehnliches geschieht bei einem Todesfalle. Aber es bedarf der besonderen Anlaesse nicht einmal. Von allem, was der Jude erwirbt, sondert er den Zehnten Teil ab, um damit den Notleidenden zu helfen. Wenn alle Menschen so daechten, und demgemaess handelten, dann gaebe es keine soziale Frage.

Wenn wir dem Geheimnisse unserer Existenz und unserer Erhaltung nachforschen, so werden wir finden, dass der in dem angefuhrten Grundsatz ausgesprochene, unbegrenzten Wohltaetigkeit ein grosser Anteil gebuehrt am Fortbestande Israels im Laufe der Jahrtausende, inmitten der groessten Gefahren. Was ein wahrhafter Jude, der diesen Grundsatz stets zur Ausfuehrung zu bringen bestrebt ist, fuer sich und die Gesamtheit Grosses leistet, ist gar nicht zu sagen. Und solche Juden hat es zu allen Zeiten gegeben. Ihre Herzen sind eine unerschoepflich Quelle des Wohltuns, und ihre Haende sind stets geoeffnet, um die koestliche Saat der werktuetigen Menschenliebe auszustreuen. Sie bewaehren in ihrem ganzen Leben das grosse Wort der Hagadah: "Jeder, der hungrig ist, komme und esse! Jeder, der beduerftig ist, komme und feiere das Pessachfest".

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Passover In A Union Camp

A Reminiscence of the Civil War

Joseph A. Joel

The approaching Feast of Passover reminds me of an incident which transpired in 1862, and which as an index of the times, no doubt, will prove interesting to a number of your readers. In the commencement of the war of 1861, I enlisted from Cleveland, Ohio, in the Union cause, to sustain intact the Government of the United States, and became attached to the 23d Regiment, one of the first sent from the "Buckeye State." Our destination was West Virginia, a portion of the wildest and most mountainous region of that State, well adapted for the guerillas who infested that part and caused such trouble to our pickets all through the war. After an arduous march of several hundred miles through Clarksburgh, Weston, Sommerville and several other places of less note, which have become famous during the war, we encountered on the 10th of September, 1861, at Carnifax Ferry, the forces under the rebel Gen. Floyd. After this, we were ordered to take up our position at the foot of Sewell Mountain, and we remained there until we marched to the village of Fayette, to take it and to establish there our Winter quarters, having again routed Gen. Floyd and his forces. While lying there, our camp duties were not of an arduous character, and being apprised of the approaching Feast of Passover, twenty of my comrades and co-religionists belonging to the Regiment united in a request to our commanding officer for relief from duty, in order that we might keep the holidays, which he readily acceded to. The first point was gained, and, as the Paymaster had lately visited the Regiment, he had left us plenty of greenbacks. Our next business was to find some suitable person to proceed to Cincinnati, Ohio, to buy us *matzos*. Our sutler, being a co-religionist and going home to that city, readily undertook to send them. We were anxiously awaiting to receive our *matzos* and about the middle of the morning of Erev Pesach a supply train arrived in camp, and to our delight seven barrels of *matzos*. On opening them, we were surprised and pleased to find that our thoughtful sutler had enclosed two Hagodahs and prayer books. We were now able to keep the Seder nights, if we could only obtain the other requisites for that occasion. We held a consultation and decided to send parties to forage in the country, while a party stayed to build a log hut for the services. About the middle of the afternoon the foragers arrived, having been quite successful. We obtained two kegs of cider, a lamb, several chickens and some eggs. Horseradish or parsley we could not obtain, but in lieu we found a weed, whose bitterness, I apprehend, exceeded anything our forefathers "enjoyed." We were still in a great quandary; we were like the man who drew the elephant in the lottery. We had the lamb, but did not know what part was to represent it at the table; but Yankee ingenuity prevailed, and it was decided to cook the whole and put it on the table; then we could dine off it; and be sure we had the right part. The necessities for the *choroutzes* we could not obtain, so we got a brick which, rather hard to digest, reminded us, by looking at it, for what purpose it was intended.

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PASSOVER IN A UNION CAMP (cont.)

At dark we had all prepared, and were ready to commence the service. There being no *Chasan* present, I was selected to read the services, which I commenced by asking the blessing of the Almighty on the food before us, and to preserve our lives from danger. The ceremonies were passing off very nicely, until we arrived at the part where the bitter herb was to be taken. We all had a large portion of the herb ready to eat at the moment I said the blessing; each ate his portion, when horrors! what a scene ensued in our little congregation it is impossible for my pen to describe. The herb was very bitter and very fiery like cayenne pepper, and excited our thirst to such a degree that we forgot the law authorizing us to drink only four cups, and the consequence was we drank up all the cider. Those that drank the more freely became excited, and one thought he was Moses, another Aaron, and one had the audacity to call himself a pharaoh. The consequence was a skirmish, with nobody hurt — only Moses, Aaron and Pharaoh had to be carried to the camp, and there left in the arms of Morpheus. This slight incident did not take away our appetite and, after doing justice to our lamb, chickens and eggs, we resumed the second portion of the service without anything occurring worthy of note.

There, in the wild woods of West Virginia, away from home and friends, we consecrated and offered up to the ever-loving God of Israel our prayers and sacrifice. I doubt whether the spirits of our forefathers, had they been looking down on us, standing there with our arms by our side ready for an attack, faithful to our God and our cause, would have imagined themselves amongst mortals enacting this commemoration of the scene that transpired in Egypt.

Since then a number of my comrades have fallen in battle in defending the flag they volunteered to protect with their lives. I have myself received a number of wounds all but mortal, but there is no occasion in my life that gives me more pleasure and satisfaction than when I remember the celebration of Passover of 1862.

From: The Passover Anthology.

By: Philip Goodman

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PURIM
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**DR. L. L. ZAMENHOF — SCHOEPFER DES ESPERANTO
ZUM GEDENKEN IM 120. GEBURTSJAHR**

Lazarus Ludwig Zamenhof, geboren am 15. Dezember 1859 in Bialystok, Polen, nimmt unter den Figuren des juedisch-englischen Schriftstellers Israel Zangwill in dem Buch "Traeumer des Ghetto" (1898) einen besonderen Platz ein. Denn dieser Polyglott, von Beruf Augenarzt, traehrte und arbeitete sein ganzes Leben lang daran, wie man die Nationen der Welt durch eine Weltverkehrssprache einander naeher bringen und verbruedern koennte.

Er war der Sohn eines Sprachenlehrers an einer Staatsschule und interessierte sich seit fruehster Jugend fuer Philologie. Seine Familie uebersiedelte 1872 nach Warschau, wo er jedoch an der Universitaet Medizin studierte und 1885 sein Diploma erwarb. In seiner Praxis spezialisierte er sich als Ophthalmologe.

Zamenhof fasste seine Idee, eine internationale Verstaendigungssprache zu schaffen, die ein jeder neben seiner Mutter oder Landessprache erlernen sollte, bereits waehrend seiner Universitaetsstudien als er an der medizinischen Fakultaet nationalistische und Rassenkonflikte miterlebte, unter denen er viel litt.

Im Jahre 1887 gab er ein erstes Lehrbuch *Dor Esperanto* (Ein Hoffender) in russischer Sprache heraus, das nur aus 900 Worten bestand — gegenueber 20.000 und mehr in anderen Sprachen und eine Grammatik von nur 16 Regeln besass. Es war der beste und erfolgreichste aller anderen Versuche um eine Einheitssprache fuer alle Voelker. Das Lehrbuch und die humanistische Idee, die Zamenhof in der Esperantosprache verfolgte, wurden vorerst in Deutschland und Amerika propagiert. Nach anfaenglicher Opposition und Verhoehnung setzte sich jedoch der Gedanke, mit einer einheitlichen Verstaendigungssprache den internationalen Frieden zu foerdern, durch. 1898 konstituierte sich die Esperanto — Weltbewegung und der erste Weltkongress fand 1905 in Boulogne (Frankreich) statt. In den folgenden Jahren fanden sich Esperantisten aus allen Teilen der Welt zu Kongressberatungen in Genf, Cambridge, Barcelona, Washington (1910) ein und gewannen schliesslich die Anerkennung fuer Esperanto als "reine Sprache" fuer Telegraphie in 32 Laendern.

In der Herausgabe der Weltbuecherei *Biblioteka Tutmonda* vom Rudolf Mosse Verlag, Berlin, finden sich unter den bedeutendsten Geistesschoepfungen in Esperanto Uebersetzungen von Schillers "Die Raeuber", Shakespeares "Hamlet", Gogols "Revisor" und Andersens Maerchen, von Zamenhof selbst bearbeitet.

Uns interessiert aber vor allem *der Jude Zamenhof und seine Friedensidee*, die in der biblischen, rabbinischen und allgemeinen juedischen Literatur, somit in der Weltanschauung des juedischen Volkes zutiefst verankert ist. Es sei hier betont, dass Juden als Aerzte und Vermittler fuer kommerzielle und diplomatische Verbindungen unter den Voelkern, insbesondere wegen ihrer Sprachkenntnisse, viel zu der Idee des Weltfriedens seit den aeltesten Zeiten beigetragen haben. Sie wurden des oeffteren von Koenigen, Landesherren und Machthabern in Anspruch genommen und waren auch von den Verfolgungen und der Austreibung aus deren Laendern verschont. Auch Paepste bedienten sich ihrer und beschuetzten sie.

Zamenhof verband — fast moechte man sagen diese "geschichtlichen" Elemente im Judentum fuer das Wohl der Menschheit — in seiner Person und seiner Taetigkeit: die Kunst der Medizin und die Idee der Voelkerverbruederung. Er verfasste als Zeugnis dieses Edelmutes seines Volkes ein Pamphlet betitelt *Hillelismus*, in welchem er die juedische Lehre als eine Philosophie des Humanismus darstellte. "Heilung" war sein ideelles Ziel. So wie der Koerper

(cont. next page)

DR. L. L. ZAMENHOF . . . (cont'd)

durch aerztliche Hilfe immer wieder zu einer Einheit in seiner Funktion wird, kann auch die Einheit der Voelker und aller Menschen durch eine gemeinsame Sprache erreicht werden. Salomos Weisheitsspruch (18:21) *Tod und Leben sind in der Macht der Zunge* ist in Wirklichkeit ein Hinweis auf die Macht und Funktion der Sprache. Beseelt von dem Glauben seiner Vaeter uebersetzte Zamenhof fast die ganze *Bibel ins Esperanto* und als ergebener Sohn seines juedischen Volkes schloss er sich als einer der Ersten den *Chowewe Zion* an, der vorzionistischen Bewegung fuer eine Rueckkehr und Kolonisierung Palaestinas.

Lazarus Ludwig Zamenhof starb am 14.4.1917 in Warschau, wohl enttaeuscht und innerlich wund von dem Zusammenstoss der Voelker des Ersten Weltkrieges und ihrer Leiden.

Sein Werk lebt jedoch weiter. 1927 hatte der Weltkongress in Danzig eine Resolution der esperantistischen Aerzte angenommen, an Stelle des Lateinischen Esperanto in der Medizin einzufuehren. Nach dem Zweiten Weltkrieg begannen Sendungen in Esperanto von 20 Radiostationen. Ueber 100 Zeitschriften und 7-8 wissenschaftliche Magazine erscheinen gegenwaertig in Esperanto. Die foerdernde Zentralorganisation *Universala Esperanto Asocio* hat ihren Sitz in Genf, der Stadt des urspruenglichen Voelkerbundes.

Welche Wohltat waere wahrscheinlich an der Menschheit erfuehlt, wenn an Stelle von Uebersetzern in einigen Weltsprachen mit kostbaren Apparaten in der United Nations und bei internationalen Konferenzen heute Esperanto benuetzt wuerde. Die gemeinsame Sprache wuerde gewiss im Dienst der Politik, Diplomatie und Kultur gegenseitiges Verstaendnis erleichtern oder zumindest die Gegensaezte erheblich vermindern. Und wenn wir an die Touristik denken, die in unseren Tagen des staendigen technischen Fortschrittes Menschen verschiedener Laender zusammenfuehrt, da wuerde Esperanto nicht nur eine sprachliche Erleichterung von unschaetzbarem Wert den Reisenden bieten sondern es wuerde auch die Buerger der verschiedenen Laender viel mehr naeher bringen als jedes andere Mittel.

Wir duerfen jedoch die Hoffnung nicht aufgeben, dass Esperanto eines Tages die Verstaendigungs- und Friedenssprache der Welt werden wird. In vielen Laendern wird sie gepflegt, wie in Brasilien, Deutschland, Frankreich, Japan, Polen, Schweden. UNESCO hat ebenfalls die Sprache anerkannt. Die Statuen Zamenhofs in Warschau und Bialystok, sowie die Strassen Zamenhof in Jerusalem und Tel Aviv — und wohl auch in anderen Staedten — sind Mahnrufe an das Gewissen der Menschheit. Ungarn ehrte als einziger Staat Zamenhof mit einer Briefmarke zum 120. Geburtstag. Als Juden, die wir am meisten von allen Voelkern von ihren Zwisten und Missverstaendnissen gelitten haben und Israel, das heute unter den Nationen isoliert ist und leidet, sollten Friedensboten und Lehrer wie Lazarus Ludwig Zamenhof nicht vergessen. Unsere Propheten und ihre Nachfolger — in welcher Form immer — haben uns bisher das Gefuehl der Sicherheit gegeben und den Glauben an unsere Kontinuitaet in der Zukunft gestaerkt. Wir wollen daher, trotz des Babel in der gegenwaertigen internationalen Welt, nicht daran glauben, dass Zamenhof nur zu der Klasse der "Trauemer des Ghetto" gehoert.

Dr. Hugo Stransky
Rabbi Emeritus



WARSAW GHETTO SAGA

By David C. Gross

Visitors to Israel have heard of a kibbutz named Yad Mordecai, but not everyone knows that it was named for a 24-year-old Polish Jew whose heroism has been compared to that of the ancient Maccabees.

Mordecai Anilewicz was born in Poland in 1919. In his youth he was attracted to the labor oriented Zionist movement and eagerly looked forward to the day when he and his friends could settle in Israel and help build a Jewish homeland that would be based on the principles of social and economic justice. Those who knew him as a student, when he was about eighteen or nineteen, described him as a soft-spoken, gentle and scholarly person who always showed an intense interest in economics. He was convinced that if the world's economic structure would be turned around, if poor people would have more funds to improve their lives, the world would be a better and more peaceful place to live in.

On the morning of September 1, 1939, the world awoke to learn that the Germans had launched a massive attack on Poland, which was the beginning of World War II. Mordecai tried to escape across the Polish-Romanian border, hoping to reach Palestine but he and his friends were stopped at the border, and sent back to Warsaw. The Germans very quickly succeeded in reducing Poland to a state of virtual enslavement, and soon turned their attention to the Jews.

There were at the time more than three million Jews in Poland, one of the largest communities in the world. Large segments of the population were unable to believe that the Nazi announcements of "death to the Jews" were real but within a relatively short span of time, hundreds of thousands of Jews had been imprisoned in walled-in ghettos, labor camps, and concentration camps. When the Russians seized part of the western sectors of Poland, in advance of the German invaders, thousands of more fortunate Polish Jews were rescued.

When young Mordecai found himself in the Warsaw Ghetto, together with scores of thousands of other Jews, he knew that he had to do everything he could to help the inmates of the huge prison survive. He organized a system of food and clothing rationing, and set up classes for the small children. In mid-1942, nearly two years after the Nazi conquest of Poland, he and other Warsaw Ghetto leaders learned what was happening to the Jews of Poland under the new German regime — they were being systematically murdered.

Plans were made to organize some kind of resistance movement, despite the obviously difficult obstacles. Anilewicz was named commander of the new, secret Jewish Fighting Organization, which was made up of people who were determined to fight back if the Germans tried to ship the Jews to death camps, as they knew they would.

Obtaining arms was a major problem, with some members of the Polish resistance movement willing to cooperate with the Jews, and others utterly opposed. Gradually some arms were smuggled into the ghetto, and utmost secrecy had to be maintained about the whole operation since it was suspected, correctly, that there were informers among the ghetto inhabitants.

Mordecai Anilewicz, in his twenty-fourth year of life, in early 1943, had taken over the command of the resistance movement within the ghetto. He was no longer a studious type but a tough commander, in a situation that called for resolute action. He and his fellow resistance leaders deeply regretted that they had waited some three years to organize their campaign of

(cont. next page)

WARSAW GHETTO (cont.)

resistance to the Germans. They now knew that the only fate that awaited the vast majority of Jews in Poland, and in other parts of the European continent under Nazi domination, was deliberate annihilation, and they were determined to fight back, and to take as many of the enemy with them as possible to their graves.

Young men and women were taught how to fight with home-made weapons, as well as with the pitifully small number of real guns that had managed to reach the Jews inside the ghetto. On April 18, 1943, coinciding with the first night of Passover, the resistance fighters under Mordecai's command were on the alert. Ironically, there were more Jews in the ghetto at the time than normally since a number of Warsaw Jews who had been living outside the walls had sneaked back into the ghetto in order to celebrate the Passover in a more Jewish environment.

Early in the morning of April 19, a heavily armed German force, including Latvian collaborators, invaded the ghetto and were met by a "hail of grenades, bottles, bombs and rifle shots — and the only machine gun did not err," a report of the event noted, adding that the Nazis quickly withdrew from the ghetto area.

More military forces were thrown into the attack by the Germans, who also brought in artillery which the Jews of course did not have. The battle raged for many hours, and at nightfall the Germans withdrew, giving the Jews a brief respite. In the evening, at sundown, some of the more observant Jews sat down to the traditional Passover Seder celebrations, which were conducted in bunkers.

The tempo of the fighting continued all through the balance of the month of April, and Jews and Germans lost their lives daily. On May 8, after weeks of fierce fighting, the Germans succeeded in learning the location of the command bunker, in which Anilewicz and other leaders conducted the battles. To this day no one knows how they learned of the secret headquarters.

Surrounded by the Germans who had thrown gas into the bunker, the Jewish resistance leaders took their own lives rather than fall into the hands of the Nazis. One account says that Anilewicz committed suicide and another reports he died fighting. The German commandant of the battle against the ghetto regretted that he could not interrogate the leaders of the revolt, including Anilewicz.

"The young Polish Jew was described by Emanuel Ringleblum, who kept an invaluable diary of the events of the Warsaw Ghetto uprising, as "one of the finest and noblest warriors, who from the beginning put his life at the service of his people."

The courage that Mordecai Anilewicz displayed served as a source of inspiration to other Jews caught in the Nazi trap, and later to the Israelis when they fought against invading Arab forces. A Kibbutz in the northern part of the Negev, in Israel, Yad Mordecai, was named for him — and during the crucial battles between the beleaguered Israeli forces and the far larger Egyptian army attacking from the south in 1948, the kibbutz stood fast, preventing the planned assault on Tel Aviv.

A statue of Mordecai Anilewicz, near the museum dedicated to the Warsaw Ghetto uprising, located in kibbutz Yad Mordecai, shows him standing on the alert, grenade in hand, ready to resist any attacks on his people.

The Jewish Week-American Examiner



Die Wunder Der Westmauer

Zum 13. Jahrestag der Wiedervereinigung Jerusalems

Als vor dreizehn Jahren Jerusalem wiedervereinigt wurde, lehnten sich Fallschirmspringer und Soldaten, ihre Gesichter noch geschwaerzt vom Rauch der Schlacht und auf ihren Uniformen noch die Spuren des Kampfes, an die Steine der Westmauer — Traenen in den Augen. Die Westmauer, "Kotel" — oder wie sie in der Diaspora bekannt ist: Klagemauer — gilt als sichtbares Zentrum juedischer Geschichte. Erst als die Vorhut der israelischen Armee an diese Mauer gelangte, wusste man: Jerusalem ist frei!

Ein Kranz von Legenden windet sich um die Quader dieses Bauwerks. Als Salomon daran ging, den Tempel zu errichten, rief er Vertreter des ganzen Volkes zusammen, und es wurde ausgelost, welche Arbeit am Tempelbau welcher Bevoelkerungsgruppe zuzuteilen war. Die reichereren Klassen liessen die ihnen zugefallenen Arbeiten durch andere verrichten und zahlten dafuer; aber das Los fuer die Westmauer fiel auf die Armen, und sie bauten sie in ihrem Schweiss. Als das Werk vollendet war, rief die goettliche Stimme: "Der Schweiss der Armen ist teuer in meinen Augen und mein Segen soll darauf liegen." Der Ueberlieferung nach besteht die Grundfeste dieser Mauer aus sieben Bloecken, und sieben Maenner haben je einen Block gelegt — Adam, Abraham, Isaak, Jacob, Josef, David und Salomon.

Eine fast analoge Legende berichtet ueber den Bau des Zweiten Tempels, Salomons Tempel wurde 586 vor unserer Zeitrechnung zerstort, 75 Jahre spaeter begann der Bau des Zweiten Tempels in bescheidenen Ausmassen, bis im Jahre 10 vor unserer Zeitrechnung Herodes ihn zu einem Prachtbau erweiterte. Nun wiederholt sich die Ueberlieferung: Wie Salomon rief auch Herodes die verschiedenen Gruppen der Bevoelkerung zusammen, und wiederum fiel es den Armen zu, die Westmauer zu bauen. Als die Roemer den Tempel zerstorten, kamen Engel vom Himmel und breiteten ihre Fluegel schuetzend ueber die Mauer.

Als die drei anderen Tempelmauern dem Erdboden gleichgemacht worden waren, ordnete ein roemischer General an, die Westmauer niederzureissen — doch waehrend er den Befehl gab, fiel er tot zu Boden. Ein anderer General nahm seinen Platz ein — und seine Gliedmassen starben ab. Da kam Titus in eigener Person, um den Befehl zu geben, aber eine himmlische Stimme ertoente: "Du boeser Sohn eines boesen Vaters, kehre um! Naehere dich nicht! Alle Mauern habe ich dir gegeben, bis auf diese eine!" Titus liess sich nicht abhalten, hob einen Schmiedehammer, um ihn gegen die Mauer zu schlagen — da wurde seine rechte Hand gelaehmt. In diesem Augenblick senkten sich sechs Engel auf die Mauer hinab, liessen sich dort nieder und weinten. Ihre Traenen sickerten in das Gestein, erstarrten zu einer Art Moertel — und halten es fuer immer zusammen.

Von einem roemischen General heisst es jedoch, dass er das seine tat, um die Mauer zu bewahren: Bei der Belagerung Jerusalems, so geht diese Sage, wurde vier Generalen der Auftrag gegeben, die vier Tempelmauern zu schleifen. Der General, dem die Niederreissung der Westmauer uebertragen war, leistete jedoch dem Befehl keinen Gehorsam. Als Titus ihn zur Rede stellte, erklarte er: "Haette ich meine Mauer schleifen lassen wie die anderen, so wuerde die Nachwelt nicht erfahren, wie maechtig das Werk war, das du zerstort hast. Jetzt, da die Westmauer stehengeblieben ist, werden kommende Generationen sie bestaunen und ausrufen: 'Was fuer eine gewaltige Eroberung hat Titus gemacht!'" Titus war geschmeichelt, aber das hielt ihn nicht davon ab, den General vom First der Mauer herunterstossen zu lassen — als Strafe fuer den Ungehorsam. Eine andere Legende webt sich um den Jahrestag der Tempelzerstoerung: In der Nacht des 9. Aw, so heisst es, wenn Juden an der Westmauer um das zerstorte Heiligtum weinen, steigt der Widerhall ihrer Klagen in den Himmel, und um Mitternacht erscheint als goettliches Zeichen eine weisse Taube und stimmt mit ein in ihre Klagen.

Im Laufe der folgenden Jahrhunderte wurde die Westmauer fast zu ihrer Gaenze unter

(cont. on page 21)

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DIE WUNDER DER WESTMAUER (conclusion)

Muell und Schutt begraben. Die Tatsache ihrer Wiederentdeckung wird sowohl dem Kalifen Omar wie dem Sultan Suleiman und Sultan Selim zugeschrieben, Eines Tages im Jahre 1560, als Selim in Jerusalem war, sah er eine alte Frau, die eine Menge Abfall an einem Platz nahe seinem Palast ausschuetete. Aergerlich liess er sie vorladen. Sie erklarte ihm, sie sei eine "Roemerin", d.h. eine roemisch-katholische Christin, und die Bischoefe haetten angeordnet, dass alle Christen ihren Muell dort abladen sollten, wo der Tempel gestanden hat, damit man seiner fuer immer vergaesse. Der Sultan ging der Sache nach und befand, dass die Frau die Wahrheit gesprochen hatte. Darauf liess er Muenzen aus Gold und Silber an verschiedenen Stellen des riesigen Schutthaufens verstecken und rief die Armen auf, nach den Muenzen zu suchen. Mehr als 10,000 Menschen kamen, um den Schatz zu finden, und schufteten 30 Tage lang, bis der ganze Muell abgetragen war und die Westmauer in ihrer Laenge und Hoehe sichtbar wurde — 48 Meter lang und 18 Meter hoch, aus 24 Reihen von Quadern bestehend, Von den 19 Reihen, die weiter von Erde verschuettet blieben, wurden nach der Wiedervereinigung der Stadt weitere drei freigelegt.

In den Worten des Nobelpreistraegers S.Y. Agnon: "Die Westmauer, jener Rest der Schaetze alter Zeiten, hat die Hoehe von zwouelf Menschen, als ein Symbol fuer die zwouelf Staemme. Das ist so, damit jeder Jude seine Gedanken auf seinen Stein lenken kann. Sie ist aus riesigen Quadern errichtet, jeder 5 Ellen lang und 6 Ellen breit. Kein Bauwerk der Welt hat solche Steine, und sie halten ohne Moertel zusammen — genau wie das juedische Volk ohne sichtbares Bindemittel eine Einheit bildet."

*Herbert Freeden
(aus der "Allgemeinen")*

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We extend our warmest sympathy to the bereaved

We Remember

*the departed Brothers and Sisters inscribed on the Memorial Windows
and Bronze Tablets in our Synagogue*

March Adar

2	14	Gustav Blum
2	14	Jakob Blum
2	14	Julius Blum
2	14	Leopold Kende
3	15	Amselm Baer
3	15	Emma Wolf
4	16	Mina Strassburger
5	17	Leo Lesser
5	17	Recha Mathes
5	17	Sigmund Neubauer
5	17	Isak Plaut
6	18	Lotte Adler
6	18	Berta Dreifuss
6	18	Max Friedman
6	18	Arthur Trautmann
7	19	Albert Falk
7	19	Moses Gruen
7	19	Siegfried Kahn
7	19	Fritz David Lehmann
8	20	Bernhard Behrens
8	20	Anna Herrmann
9	21	Dr. Ferdinand Hermann
9	21	Jolan Schlee
11	23	Joseph Adler
11	23	Margot Hirsch — Reese
11	23	Hugo Horwitz
11	23	Hugo Voss
12	24	Betty Kraus
13	25	Max Gitterman
14	26	Julie Horn
14	26	Ludwig Landenberger
14	26	Margarete Meyer
14	26	Hugo Schloss
15	27	Bertha Herzberg
15	27	Isidor Kraus
15	27	Herman Levi
15	27	Regina Rosenthal
15	27	Julius Schoenberger

March Adar

15	27	David Schuelein
16	28	Bertha Froehlich
16	28	Max Louis Gutmann
16	28	Irma Marx
16	28	Babette Wild
17	29	Julius Schaler

Nisan

18	1	Hugo Hirsch
18	1	Arthur Kahn
19	2	Rabbi Dr. Leo Baerwald
19	2	Henriette Bensinger
19	2	Julius Hellmann
19	2	Adolf Sass
20	3	Max Hubert
20	3	Steven S. Kahn
20	3	Bertha Rosenberg
21	4	Gustav Stock
22	5	Dr. Otto Kupfer
22	5	Dr. Paul Simon
23	6	David Neumann
24	7	Sally Hammerschlag
25	8	Julius Benjamin
25	8	Max Fein
25	8	Recha Fein
25	8	Hilde Kahn
25	8	Auguste Levi
25	8	Henry Miller
25	8	Babette Noerdlinger
25	8	Gustav Sacki
25	8	Ida Sacki
25	8	Bella Schloss
25	8	Margit Schloss
25	8	Adele Strauss
26	9	Jack Goldfarb
26	9	Rebecca Neu
27	10	Isidor Bensinger
27	10	Ella Israel
27	10	Liebmann Kaufman

(cont'd. page 25)

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WE REMEMBER (cont'd.)

March Nisan

- 28 11 Berta Friedberg
 28 11 Philipp Lehr
 29 12 Henry Lichtenstein
 30 13 Jettchen Griesheim
 31 14 Rudolf Strauss

Apr.

- 1 15 Paula Alexander
 1 15 Jacob Gutwillig
 1 15 Julius Jacob
 1 15 Albert Katzenstein
 1 15 Betty Strauss
 1 15 Rudolf Strauss
 2 16 Berta Mueller
 2 16 Herman Schlee
 3 17 Eva Badt
 3 17 Nette Loeb
 3 17 Sanna Ottenheimer
 4 18 Irma Henlein
 5 19 Samuel Stein
 6 20 Irma Levite
 6 20 Imanuel Rosenfeld
 6 20 Emil Silbermann
 7 21 Hermann Gundelfinger
 7 21 Johanna Kahn
 7 21 Max Katzenstein
 8 22 Dora & Max Abeles
 8 22 Dr. Leopold Landenberger
 8 22 Emil Oppenheimer
 8 22 Irene Winter
 11 25 Laura Schorsch
 13 27 Naftali Feingold
 13 27 Lazarus Heinsfurter
 13 27 Benno Levy
 13 27 Amson Schloss
 13 27 Bertha & Jacob Veis
 15 29 Flora Neubauer
 16 30 Matylda Morawetz

Iyar

- 17 1 Dr. Joseph Cahn
 17 1 Else Grossmann
 17 1 Max Herz
 17 1 Adelheid Mannheimer
 18 2 Leopold Kronenberger
 18 2 Lothar Strauss
 19 3 Norbert Hess
 19 3 Sally Levi
 19 3 Elsa Wortsman
 21 5 Emil Dreyfuss
 21 5 Gabriel Klein

Apr. Iyar

- 21 5 Fred Neubauer
 22 6 Hedwig Fishel
 22 6 Walter Stein
 23 7 Bertha Kahn
 24 8 Goetz Hellmann
 25 9 Max Ransenberg
 26 10 Bertha Freitag
 26 10 Paula Gutwillig
 26 10 Raphael Felix Hayum
 27 11 Fred Royce
 28 12 Morris Hirsch
 29 13 Gustav Daniel
 29 13 Martha Lafarque
 29 13 Flora Strauss
 30 14 Jack W. Levi
 30 14 Willi Schiff

May

- 2 16 Erna Heilbronn
 2 16 Karl Lichtenstein
 2 16 Sol Stern
 2 16 Recha Strauss
 3 17 Heymann Grossmann
 3 17 Ludwig Kahn
 4 18 Siegfried Heyman
 7 21 Joseph Freitag
 8 22 Bertha Friedberger
 8 22 Louis Heilbrunn
 8 22 Anna Voss
 9 23 Klara Breslauer
 10 24 Doris A. Jacoby
 11 25 Hermann Wertheimer
 12 26 Babette Himmelreich
 12 26 Emanuel Himmelreich
 12 26 Ida Strauss
 13 27 Babette Levi
 14 28 Lina Goetz
 15 29 Ernest Gutmann
 15 29 Igo F. Gutman

Sivan

- 16 1 Julius Lehmann
 16 1 Herta Losman
 16 1 Josef Losmann
 17 2 Benjamin Vosen
 18 3 Sofie Goldschmidt
 19 4 Clementine Wollenreich
 20 5 Rosel Rachel Bruchfeld
 20 5 Fanny Levite
 20 5 Doris Schuelein
 21 6 Dr. Isak Heilbronn
 21 6 Jenny Katzenstein

(cont'd. page 27)

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WE REMEMBER (conclusion)*May Sivan*

21 6 Auguste Wolf
 22 7 Thekla Alexander
 22 7 Lina Gitterman
 22 7 Emil Liffgens
 22 7 Irma Liffgens

May Sivan

22 7 Berta Oppenheimer
 23 8 Anna Pollack
 23 8 Renate & Sally Pollack
 24 9 Balbina Heldmann
 24 9 Philip Wolfermann

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

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