

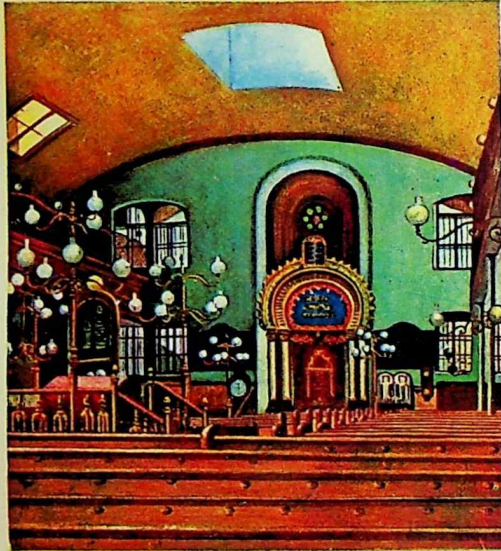
קהל עדה
יראים

THE "WIENER" KEHILA
IN VIENNA AND IN NEW YORK

25 YEARS
adas yereim
ANNIVERSARY
JOURNAL

Digitized by Project Zikaron
Touro University-NY Libraries
www.zikaron.tourolib.org
2022

בית הכנסת, עדת ישראל
(Schiffshul)



לזכרון עולם

על קהלתינו הקדושה "עדת ישראל" בוינה שנהרבה
על משפחותיה הקדושות שנהרגו על קדוש השם
ועל בית הכנסת "שימשול" שנשרף על ידי האנזים
בס"ז בתשס"ח ת"רצ"ט ל"א"ק

REPRODUCTION OF AN OLD PICTURE OF
THE "SCHIFFSCHUL" THE BETH HAKNE-
SETH OF ADAS ISRAEL IN VIENNA BUILT
IN THE YEAR 5624 (1864) DESTROYED
BY THE NAZIS ON THE 16TH DAY OF
CHESHVAN 5689 (NOVEMBER 10TH.
1938).

UNDER THE PICTURE:
WORDS OF MEMORIAL AT THE "WIENER SHUL",
THE BETH HAKNESETH OF ADAS YEREIM IN
BROOKLYN, NEW YORK.



קבלת עזרת ידדים

אדמו"ר הרב הגאון עזריאל לעבאוויטש נ"ל, אב"ד זר"ם
הרב הגאון יוסף אליהו שטיינער נ"ל, דיין זמ"צ
הרב הגאון אברהם חיים שפיטצער נ"ל, מו"צ

JULIUS STEINFELD	Honorary President
HIRSCH LIPSCHUTZ	President
MARTIN MULLER	Vice President
ALFRED WESEL	Vice President
JACOB BENAU	Treasurer

— OFFICERS —

SIEGFRIED BAUER	HUGO GOLDSTEIN	ALFRED SCHONBERGER
DR. MILAN ENGELSRAH	MARTIN NEUMAN	JACOB STERN
WILLIAM FELDMAN	LEOPOLD NEUMAN	ZELIG STEINMETZ
MAX FISCHER	ARMIN NEUHAUS	JOSEPH ZEITLIN
PERETZ FRIEDMAN	JOSEPH ROOZ	
MORDCAI GELLIS, Secretary	HERMAN ROSMAN, Secretary	

— DINNER COMMITTEE —

OSCAR HERZKA	BENJAMIN SCHREIBER, Chairman	DAVID TURKEL
ROBERT HOFBAUER	FREDRICK KOHN	DR. LEO WIESNER
JACOB KALISCH	CHARLES RICHTER	
	ERNST TAUBER	

— JOURNAL COMMITTEE —

JOSEPH FEUER	SIEGMUND FORST
--------------	----------------

— CHEVRA KADISHA COMMITTEE —

EDWARD BLAU	JULIUS FALK	SIMON POLL
ISIDORE FELDHEIM	EUGENE NEUHAUS	LOUIS WEILL
MAXMILLIAN GLUCK		

— YESHIVA COMMITTEE —

DAVID FISCHER	PAUL C. NEURATH	ANDOR PLATCHEK
---------------	-----------------	----------------

— GIRLS SCHOOL COMMITTEE —

EMIL BREUER	NUCHEM HIRSCH	VICTOR LINK
-------------	---------------	-------------

— LADIES AUXILIARY —

REBBEZEN B. STEIF, Honorary President	REBBEZEN SCH. R. LEBOVITS, President
MRS. L. ENGELSRAH	MRS. R. ENGELSRAH
	MRS. R. SPITZER

— G'MILUS CHESED COMMITTEE —

PAUL STEINFELD

— BIKUR CHOLIM COMMITTEE —

JONA WEISS

— MESIVTA NACHLAS YAAKOV —

RABBI AVROHOM MEIR PERLMAN, M'nahel Ruchni	
RABBI NOSSON NOTE FRIED	RABBI JUDA ROSENBERG
RABBI JUDA LICHTER	RABBI MEIR MOSHE SPITZER

— YESHIVA JESODA HATORa —

RABBI CHAIM J. STRASSER, M'nahel		
RABBI J. D. BREUER	RABBI D. HOLZER	RABBI I. SCHULHOF
RABBI A. Y. DIRNFELD	RABBI SH. KOHN	RABBI F. SENDEROWITZ
RABBI SH. FLEISCHMAN	RABBI Y. NUSSBAUM	RABBI Z. SPITZER
RABBI SH. HERZOG	RABBI A. J. REICHMAN	ISAAC FINK, Principal

— BAIS YAAKOV —

G. GIBBS, N. KRAUSS, Principals



The President's Message

With deep feelings of thanks to Hashem Yisborach and fervent hopes for His help I greet our Kehillah at this 25th Anniversary of its founding.

My sincere good wishes go to K'h'al Adas Yereim, its institutions and members for success of our work and our common aim.

להרמת קרן התורה והיראה

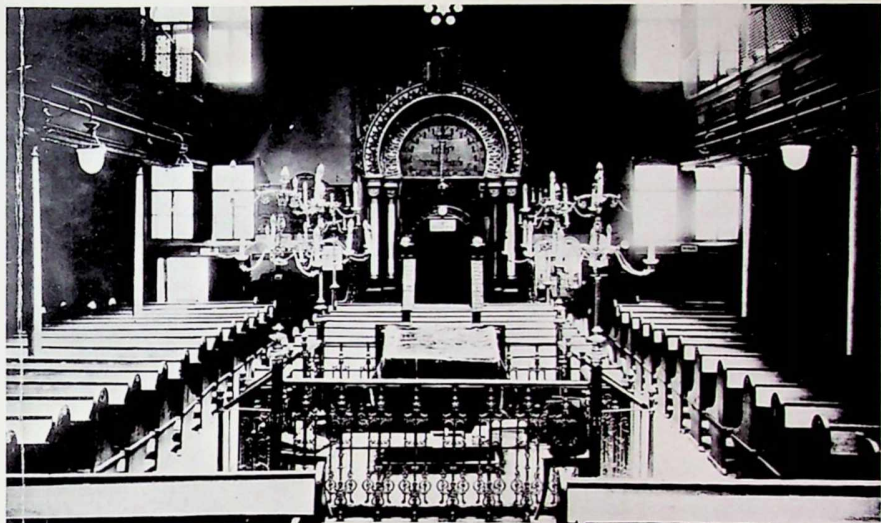
אד"י צבי ליפשיץ

למען אחי ורעי אדברה נא שלום ארשה אארוש רחשון לבכי כיום הנכבד הזה, בו אנו נותנים שבה ותהלה לה' על מלאות כ"ה שנה מאז נוסדה קהלתנו — קהל עדת יראים, שהוא כיום לשם ולתפארת בישראל עם כנסדותיו, תלמידיו והכריז' ע"פ דרך המסורה לנו מאבותינו ורבותינו וז"ע.

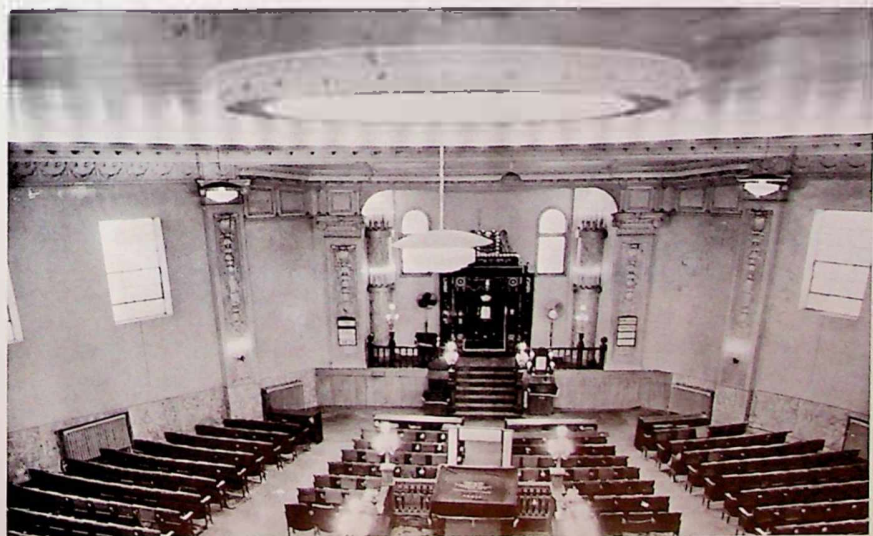
בני קהלתנו וחברי עדתנו כיום גדול זה צריכים להודות על העבר ולקבד על עצמן על להבא לתוסף מהול אל הקודש תחת נשיאות אדוננו בורנו ורבנו שלום"א, ולילך מהיל אל חיל לקדש עם שמים ברכים.

בשעה שאנו שמחים בשמחתנו שמהת כ"ה תכוננו את בני ישראל, אומר להם : הבא נקבל ע"ע אהבת ודיכוק חברים להתאחד כאיש אחד בלב אחד לעבוד שבם אחו', ואז יקייים בנו כיום ההוא יהי' ה' אחד ושמו אחד, אכ"ר.

אד"י צבי ליפשיץ



INTERIOR OF SCHIFFSHUL, VIENNA



INTERIOR OF ADAS YEREIM, BROOKLYN

adas yereim



adas yereim



STATE OF NEW YORK
EXECUTIVE CHAMBER
ALBANY

NELSON A. ROCKEFELLER
GOVERNOR

June 9, 1967

Dear Mr. Lipschutz:

The 25th anniversary of Congregation K'hal Adas Yereim certainly calls for happy and enthusiastic observance.

It is most interesting to know that the history of K'hal Adas Yereim began in Vienna. You surely may be proud of your growth in the land of the free.

In your first quarter of a century here, your congregation has been a beacon of religious culture and a center of good deeds. You certainly should be proud of your school system and summer camps.

My best wishes for a happy celebration.

Sincerely,

Mr. Hirsch Lipschutz
President
K'hal Adas Yereim, Inc.
27 Lee Avenue
Brooklyn, New York 11211

אדאס יעריימ



אדאס יעריימ

קהל ישראל

התאחדות האורתודוכסים באוסטריא - וינה רחוב גרינאנדר 1

KHAL ISRAEL

Zentralorganisation orthodoxer Vereinigungen in Österreich

Vienna, May 31, 1967

To the Worthy Officers of Adas Yereim in New York:

We learned from the Agudah press in the USA, that Adas Yereim, also known as the Wiener-Schul, is about to mark the twenty-fifth anniversary of its founding. We also understand that tribute will be paid at this occasion to one of your founders Mr. Julius Steinfeld, whom we all hold in high esteem and whose name is inextricably linked with the history of the Schiff-schul of Vienna. It is with great admiration that Viennese Jewry today recalls the unselfish services Mr. Steinfeld rendered to its community in the past.

The anniversary of an organization like Adas Yereim, which can look back on a splendid record of achievement in behalf of the preservation of Judaism and which proudly bears the sacred title of "Orthodox" in the truest sense of the term, is an occasion to be hailed with enthusiasm and admiration by Orthodox Jews the world over.

We here in Vienna have particular reason to feel close to you in your celebration, since the founders of Adas Yereim came from that Orthodox circle in this city which rallied around the Schiffschul.

We herewith convey our felicitations to all your members and wish that it may be given you to forge ahead to still greater achievements.

לשם ותפארת היהדות, עד יקום בנו עתידין בתי כנסיות וכו"ס . . . שיקבעו
בארץ ישראל (מגילה בטה)

You may have heard we have acquired the original site of the Schiffschul, where we hope to erect in the near future a synagogue, a mikvah and other structures to house religious institutions, thus carrying on the great Schiffschul tradition.

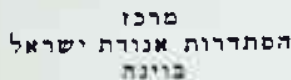
In all our endeavors, we shall abide by the principles which guided the founders of the Schiffschul of old.

cmf

We send you our heartfelt greetings and ברכה יהיה נעים ה' עליכם. יה"ר שתשרה שכינה במקשה יריכם, ותוכו להמשיך בעבודתכם הקדושה מתוך בריאות גופא, עד וזא לציון גואל כב"א.

Respectfully yours,

KHAL-ISRAEL, VIENNA



10.11.2019



בערות השם יחברך

כיון דאיתנהו תרי, מכתבי מילייהו היכא דאיתא ליקרא, יקר רב טוב, הצפון ליריאו אוהבי תורתו וחושבי שמו, שם התואר נדרש לעצמו, עצמו של יום בעידנא דחביבא, יום מלאת התיסדות קהלתינו עדת יראים, זה חמשה ועשרים שנה, חיבת פיהו קונה, וגומר בפאר מעלליו ומצעדי גבר, אשר דרכו נסדרה, כסדר למעלה טובב לדגל סוכתה, אחד המיוחד שבחבורה, ראש וראשון לכל דבר שבקדושה, עוסק בצרכי ציבור באמונה ה"ה החבר ר' יעקב שלמה שטיינפעלד נ"י כי זה אשר יגע וטרח כל הימים בטירחא דמצוה רודף צדקה ותסד, ימצא חיים וכבוד כשיטת ר' ירמיה' בירושלמי ברכות, עלתה מדתו הנדרש על התורה ועבודה, והאי יומא קגרים לתת לו נזר ועטרה, המגיע לעוסקי התורה, אשר יקרא לעליות בקודש, לתורה ולתעודה, מהיום עד מאה ועשרים שנה, כולן שווין לטובה בשם התואר וההדר מורינו ר' יעקב שלמה בן מור' ר' בנימין זאב, כן יהי, אל הנשתווין בכל המקרא לעליות התורה, שם התואר יהי לו לתפארה, ויתברך מאל הגיבור והנורא באורך ימים כאשר נאמרה, כי אורך ימים ושנות חיים ושלום יוסיפו לך, יזכה לראות נעימות בימיו, ונצנים בכל יו"ח דור ישרים יבורך זרע ברך ה'.

עד נזכה לראות מורה לצדקה במהרה בימינו אמן.

אברהם יהודה שטיינפעלד

באחי על החתום אי' שלה, ותשכין לפ"ק

עזריאל יהודה יעבאויטש

אב"ד ור"מ דקהל עדת יראים

ברוקלין, נ. י.

TO BE PRESENTED TO THE GUEST OF HONOR

MR. JULIUS STEINFELD

AT THE 25th ANNIVERSARY DINNER OF K'HAL ADAS YEREIM

Adas Yereim



Adas Yereim

Hofrat
DR. EMIL TUCHMANN
 Chefarzt der Wiener Gebietskronenbasse
 Beisitzer des Hauptverbandes
 der österreichischen Sozialversicherungsträger

25.5.67

Wien,
 14. Wipplingerstraße 28
 Tel. 83 34 91, 83 34 71

Gentlemen:

I have heard from friends that Adas Yereim is about to mark the twenty-fifth anniversary of its founding. This occasion brings to mind memories which I will always treasure despite the terrors they recall.

It was during those evil days that I worked together with Mr. Julius Steinfeld in the social service projects run by Agudath Israel. During that trying era I truly came to know and to cherish this noble man who dedicated his life to helping his brethren in their plight. When the Jews of Burgenland were driven from their homes and settled temporarily in Vienna, Mr. Steinfeld exerted superhuman efforts to provide them with food and shelter. It was in connection with this work that he sought my services as medical adviser. At the risk of his own life, he kept interceding with the Nazi occupation authorities on behalf of these unfortunate people and worked with the **Kultusgemeinde** to find avenues of emigration for them. It was Mr. Steinfeld who organized the first "illegal" transports that took refugees to Israel via the Danube and the Black Sea. It was he, too, who together with Prof. Neumann, saved one thousand Jews who had been stranded at the Austro-Yugoslavian border, from being shipped to Dachau. He got them back to Vienna and, several weeks later, helped them move on—"illegally," of course—to Israel. His skill in interceding with the Nazi authorities, his contacts with influential circles abroad and his perilous journeys to Pressburg to help his brethren escape from Nazi tyranny made me believe, at times, that Julius Steinfeld was one of the "angels that have fallen from the heavens."

Please convey my kindest regards and heartfelt good wishes to Mr. Steinfeld on the occasion of this milestone in the history of Adas Yereim.

Very sincerely yours,

EMIL TUCHMANN, M.D.

Hofrat Dr. Emil Tuchmann, one of Vienna's leading physicians, was among the handful of Jews who were able to survive World War II in Vienna. Instead of going into hiding and keeping aloof from things Jewish as many others in his situation had done, Dr. Tuchmann, in his capacity of medical superintendent of Vienna's Jewish Hospital, bent every effort to helping his fellow-Jews, frequently at the risk of his life. Starting soon after the **Anschluss**, when Jewish refugees from Burgenland poured into Vienna, and ending shortly before the conclusion of the war, when Jewish slave laborers arrived in Vienna from the forced-labor camps of Hungary, Dr. Tuchmann did what he could to aid his brethren in their plight. He even managed to make it possible for Reb Alter Simcha, who also survived the war in Vienna, to hold an underground minyan in a basement for some time. While not Orthodox by upbringing or conviction, Dr. Tuchmann labored heroically not only for Orthodox Jews but also for Orthodox Judaism during the tragic years of World War II.



OUR THREE LEADERS

By Bezalel Stern (London)

שאל אבינן ויגדן זקנין ויאמרו לך

Our Rebbe, Rabbi Yeshaya Fuerst "zi'l", whose memory will endure in our hearts forever, urged us again and again to set down the history of our great community in Vienna.

"You should record everything you know about our holy communities" he would say, "Twenty years from now the memory of it will have faded, and before long you won't be able to recall all that had happened".

In keeping with the wish expressed by our Rebbe as his long life drew to a close, it is with both pride and humility that we have taken upon ourselves the threefold task of presenting on these pages brief biographical sketches of the three towering personalities of blessed memory who shaped the spiritual way of life of Vienna's **Schiffschul**.

It is our fervent hope that "hashem" may give us strength and guidance so that someday we may be able to set down the complete history of the glorious period of Torah Jewry in Vienna and Austria beginning with the era of Reb Zalmen Spitzer "zi'l" and ending with the Brown Deluge of Nazi tyranny.

Let us, then, record whatever we still recall of the lives of our **Tzaddikim** and of the history of our unique **Kehillah** so that in these days when events follow one another in breath-taking, bewildering rapidity, we may be guided and sustained by the ideals of our shining past. נתת ליראיך נס להתנוסס

"You have given a banner to those who feared you, towards which to aspire."

Accordingly, it is our hope that we may be able to transmit to our children a spark of that warmth which sustained us and our forefathers in the midst of troubles and opposition.

If these lines, written in unswerving faith in the eternal values that have come down to us from the past, should attain these objectives, they will truly have served their purpose and we should indeed feel amply rewarded.

We feel obliged to point out, however, that the recollections that follow extend over a span of half a century, and therefore cannot lay claim to infallibility.

RABBI BENJAMIN SHELOMO (REB ZALMEN) SPITZER

* 1821 - 1894

תרנ"ד - תקפ"א

The beginning of the nineteenth century found Europe in a state of turmoil.

Under the impact of the age of enlightenment and emancipation, no country could have avoided making concessions to the new and revolutionary doctrines that swept the continent.

World Jewry, too, was in foment. In Germany, the liberalism that had first made itself felt in politics spread to the Jewish masses, where it became manifest in a movement for religious reform which shook the ancient Jewish communities to their very foundations.

*. The exact date of Rabbi Spitzer's birth has not been established with certainty. Schreiber, in "kasav zohs zicoron" lists it as 5646 (1826, while Gruenwald, in his work in **Maharam Schick und seine Zeit** gives the date as 5641 (1821).



In the beginning, the confrontation with Reform was confined to the chambers of the **Gedolim** of the day. It was not until 1819 that an appeal made by Rabbi Boruch Eugers "zt'l", then the **Rosh Beth Din** of Hamburg, to the **Gedolim**, carried the dispute from the houses of study into the communities themselves.

Reform raised its head also in the Habsburg Monarchy.

In mid-19th-century Hungary, Orthodoxy was thoroughly and effectively organized into a tightly-knit network of communities spanning the whole country and led by rabbis of universally accepted authority. The picture presented by Orthodox Jewry in the Crown Lands of Austria proper was vastly different. In the eastern provinces like Galicia, Bukowina and, in part, Silesia, the broad masses of Orthodoxy tended to Hassidism, which isolated them from modern thought. The Jews of Moravia and Bohemia, on the other hand, had come under the spell of the catchwords thrown about by the adherents of the new trend, which served to undermine the influence of the traditional **rabbanim** and lay leaders. Except for Vienna, the western provinces had only isolated Jewish communities, and those were of little import.



Robbi Benjamin Shelomo (Reb Zolmen) Spitzer

The Jewish community of Vienna, by contrast, had grown substantially in significance due to the immigration of many Jews from nearby western Hungary and particularly Pressburg (Bratislava).

Although the question of its legal status was still unsettled, it was a prosperous community. It boasted of a network of institutions created for the purpose of meeting the religious and social welfare needs of Vienna's Jewish population. By the middle of the nineteenth century, the masses of Vienna Jewry had, in part, come under the influence of the religious innovators. The majority of the Board of Directors of the official religious community, on the other hand, was still religiously oriented. For even among those Jewish citizens who were liberal in their political views there still were men like Emanuel Baumgarten, a thoroughly Orthodox Jew remembered for the translation of "Chovos halevovos", and Baron Samuel Frankfurter, who was widely known as a "mokr rabannan".



It was to this community that Rabbi Benjamin Shlomo Spitzer, then still a young man, was called in 1852 to serve as Rosh Beth Din.

He had been born in Altöfen (Buda) where his father, Leb Hirsh Spitz, ** was **Dayan**. According to an undocumented source, the family had originally come from the town of Spitz on the Danube, a community which, along with towns like Klosterneuburg and Melk, still possessed some outstanding Torah scholars as late as the eighteenth century.

Reb Zalman, as we called him, received most of his Talmudic training at the Yeshiva of the **Gaon** Rabbi Moshe Schick (**Maharam Schick**) in St. Georgen. The young man who had shown unusual scholastic aptitude at a very early age, studied for a number of years at the feet of this master of the Law, to whom he became greatly attached. In an eulogy which he delivered when **Mahram Schick** died, and excerpts of which appear in his sefer **Tikun Shelomo**, Reb Zalman stated that his hand "had lain within the hands of his great Rebbe for two full years."^{*}

From St. Georgen, Reb Zalman proceeded to Pressburg to study at the Yeshiva of the **Ktav Sofer**, who was to become his brother-in-law. This marriage produced three daughters. The family remained in Pressburg until 1852, when Reb Zalman received the call from Vienna.

Only a year after his arrival in the Austrian capital Rabb Spitzer was lecturing regularly at the **Ankerschul**, a small but respected congregation located in what is today Vienna's Hollandsstrasse, whose membership consisted predominantly of immigrants from neighboring Hungarian communities, all strictly Orthodox. There his endeavors found a fertile soil.

The young rabbi soon revealed an unusual talent for leadership. He was able to steer a steady middle course between great tolerance and unswerving loyalty to the basic principles of Judaism. He knew how to bring back those who had drifted away, and at the same time how to bolster the faithful in their steadfast adherence to tradition. His serene wisdom coupled with genuine goodness enabled Reb Zalman to be a guide to the wavering and a counselor to the distressed. His broad knowledge and incorruptible honesty melted all resistance so that he quickly became the acknowledged spiritual leader of the entire strifetorn Jewish community of Vienna. His eminent intellectual attainments were exceeded only by his unwavering integrity and profound piety. His decisions on problems of every day life, were based on deep insight, clear vision and unshakable honesty of conviction no less than his opinions on communal affairs.

By 1856 - four years after Reb Zalman's arrival in Vienna and certainly with his approval, the **Ankerschul** had made application to the authorities for official acknowledgement as the congregation specifically representing Torahtrue Jewry in Vienna.

In 1870-71, the executive board of the official Jewish religious community of Vienna, in accordance with the pattern of the Reform synods of Augsburg and Braunschweig, resolved to eliminate from the prayer book all those passages referring to the return to Jerusalem and the restoration of sacrifices. It became clear that a complete break was inevitable.

* - Rabbi S. Ehrenfeld (the Mattersdorfer Rab) of New York has in his possession an engraved cup presented by Baron Frankfurter to the **Hatan Sofer** in honor of a sermon preached by the latter. Reference to R. Leb Hirsch is made in

ש"ת חתם סופר י"ד

* - It would seem that Gruenwald's view according to which Reb Zalmen went to Pressburg first, is not in agreement with historic fact.



A mass meeting was called in the Schiffschul, which had been dedicated in 1864.

Only after the Kultusgemeinde had reaffirmed its resolution did Rabbi Spitzer call a second mass meeting which was held in the Schiffschul on February 4, 1871. At this meeting Rabbi Spitzer himself addressed the audience. His speech, of which a stenographic record is still extant, offers more eloquent testimony to the intellectual and moral greatness of this prince in Israel than would any biographical sketch. Although the break with Reform had obviously come about, the speaker made one more attempt to call for peace and unity. This appeal was followed by a closer presentation of the halachic aspect of the problem, and finally by a statesmanlike survey of the situation and a declaration that this offer of peace, sincere though it was, should not be construed as a bid for peace at any price. Holding a Sefer Torah in his arms, Rabbi Spitzer cried out: "mee l'hashev ailoy". This dramatic finale made a profound impression on his listeners. The broader public, too, felt the repercussions of Reb Zalman's masterful speech. Even the liberal press, which usually avoided discussing Jewish issues, took note of the address. It is certainly no exaggeration to say that the failure of the official Jewish religious community to implement its resolution in its entirety was due largely to the powerful impact of Rabbi Spitzer's impassioned plea.

Nevertheless, the two communities found themselves unable to work together. Consequently, Rabbi Spitzer and his followers took up the struggle against the "official community". The first and most difficult sacrifice in this struggle was made by none other than Reb Zalman himself. Although it meant giving up most of his income, he resigned his respected and well-paid position with the official religious community and devoted all his efforts to the Schiffschul, a small congregation of few economic resources, which he and his disciples proceeded to build into a Jewish community in its own right.

Only those inspired by a selfless leader could have accomplished what this handful of people was able to achieve.

In 1872 Reb Zalman directed an impassioned appeal to the leaders of world Orthodoxy to aid him in his efforts to obtain legal independence for his community on the pattern of the Independent Orthodox community already existing in Hungary. Due to circumstances prevailing in the Crown Lands of Austria, Rabbi Spitzer did not succeed in obtaining the same official Government recognition for his Orthodox community as a religious body in its own right as had its sister community in Hungary. Nevertheless, he was able to develop the Schiffschul as a model orthodox community, recognized the world over as the truly representative *Kehillah* of torah-true Jewry in Vienna.

It is difficult to recount in detail within the scope of this essay the significance of the contribution of the Schiffschul and Reb Zalman Spitzer to the cause of world Orthodoxy. Rabbi Simon Sofer dedicated a five-page hymn of praise to his distinguished brother-in-law, which was published by Reb Zalman's son-in-law, Rabbi Joseph Ber Kohn, in the sefer *Tikkun Shelomo*. The titles conferred upon Reb Zalman by his own Rebbe, *Maharam Schick*, when Reb Zalman was still a very young man indeed, attest to the high esteem in which he was held by the *Gedolim* of his day. Contemporary rabbinical literature mentioning the name of Rabbi Benjamin Shelomo Spitzer refer to him as an agent of Divine providence in the fight against defection and in the preservation of Jewish traditional values.



His personal life was that of a high priest devoted solely to the task of preserving and spreading the glory of the heritage of Jewish sanctity, to bring closer to the sacred service all those who would respond to the call and to imbue them with the ideal of our "emunah".

His love and compassion for all those who sought his help and counsel went hand in hand with unbending standards of religious discipline which Reb Zalman imposed on his personal life and conduct. Once one of his admirers, knowing that the Rabbi enjoyed smoking a pipe in the privacy of his home, presented him with some choice tobacco which he had grown himself in the lowlands of Hungary. Pleased at the man's thoughtfulness, Reb Zalman made it a point to thank him profusely. But as soon as the man had left, Reb Zalman sent the tobacco to the nearest grocery store to have it weighed, and then bought duty stamps in the proper amount which he destroyed so as not to derive pleasure from tobacco on which the special tobacco tax imposed by the law of the land had not been paid.

It was his fondest wish to settle in the Holy Land but he did not live to go there. He passed away on the second day of Chanukah, in 1894, deeply mourned not only by his own community but by Orthodox Jews the world over.

תהא זכרו ברור

RABBI YESHAYA FUERST

1885 - 1943

תרי"ז - תש"ג

For three years after the death of Rabbi Zelman Spitzer the pulpit of the Schiffschul remained vacant. The candidates for the rabbinate reflected the many trends and viewpoints found in the membership of the Schiffschul, whose final selection fell upon the Rabbi of the town of Eperjes, Rabbi Yeshaya Fuerst. He was widely known for his scholarship as well as for his oratorical skill.

Rav Yashaya Furst, the Viener Rav, was born in Carlsburg on the 7th of Cheshvan, 5607. He came from a family of Rabbonim who served various Hungarian communities. His father, Rabbi Moshe, the author of the "Mare Moshe" was the rabbi of Maroshvasarhely and his mother's grandfather was the Rosh Beth Din of Petzil.

Rav Yeshaya Furst must have been so successful in learning that about the time of his Bar Mitzvah he had already been accepted in the famous Yeshivah of the renowned Kesav Sofer. When his Rebbe passed away, he continued to learn in Pressburg under the Shevet Sofer. The Shevet Sofer saw fit to endow him with the title 'Moreinu' at the young age of twenty. Even after Rav Fuerst left Pressburg, he used to communicate his chidushim to his Rebbe. In the Shevet Sofer there are three responses referring to Rav Furst (Orach Chaim 3, Yore Deah 9, 100). He was very respected in the Yeshivah and when the "Shevet Sofer passed away he was honored to be the "maspid" before all "Ialmidim".

He married the daughter of the Eisenstadter Rabbi, Rav Sholom Kutna. Rabbi Kutna was one of the outstanding Rabbonim in Hungary. He was the "Ialmid" of the Gaonim, Rav Avrohom Ullman, Rav Yecheskiel Benet of Nitra, and the Kesav Sofer. He received "Smichah" from Rav Shlomo Kwatsch and also learned by Rabbi Samson Rafael Hirsch. Rav Sholom Kutna strongly fought against the Reform in his writings and speeches and opposed any changes in Yiddishkeit. He was a close friend of Rav Esriel Hildesheimer and when Rav Hildesheimer went to Berlin (5629) he succeeded him as Rav of Eisenstadt.



During this period, the reputation of Rav Fuerst grew and at twenty five the Tirnav Kehilla chose him for Rav. He had received Smicha from the Shevet Sofer, the Rav of Lakenbach, Hogoan David Ullman, Rav Yedidya Gottlieb Fisher, Rov of Shtulveisenburg and from his father-in-law.

In 5653, Pressburg offered him the position of "Rosh Beth Din" which for various reasons he declined.

After serving Tirnav for fourteen years, he went to Eperies (Presov) (5655) where he founded a Yeshivah. In a short time he managed to gain the confidence of the members of his Kehilla and became very beloved. Because of his fame he was called to lead the young Viennese Kehilla. When they found out that their beloved Rav was to leave them, the Eperies community and the rabbonim from neighboring communities tried to have him remain. But the call to serve in the position held by the late Rav Zalman Spitzer Z.T.L., the son-in-law of the Chasam Sofer, was very strong. In Vienna, the capital of the Austro-Hungarian Empire, there was a unique opportunity to serve Torah and Klall Yisroel.



Rabbi Yeshaya Fuerst

Rav Fuerst was destined to serve in Vienna for forty years. His droshus were replete with "chidushim b'halacha v'agadah" and he communicated in "Torah with most 'gedolei yisroel'". But he also took time to vigorously defend and fight for the uncompromising Torah way of life. His droshus always contained "hashkofah" and views on anything that concerned the Jewish world. Many times he was invited to speak at conventions and other meetings.

His intense devotion to Klall Yisroel brought him to the Kallowitz meeting of the Agudas Yisroel and the three Knessios Godolos. In 1926 when there was a proposal before the League of Nations, for the Calendar Reform, he spoke before the committee as the representative of the "Moetzes gedolei hatorah and explained the Jewish opposition for the reform.

He strived to build a "Kehillah" based on the tenets of the Shulchan Aruch without turning right or left and he strongly opposed association with Ovrei averah.



In 1939 he was forced to escape Vienna and go to England where he continued to spread Torah and express deep concern for those remaining on the continent. Until his last day, he was aware of everything happening in the Jewish world. One day after Shabbos on the twenty-first of Adar beth (5703) he breathed his last.

A brief but well-documented biography of Rabbi Fuerst appears in Rabbi Salomon Baumgarten's introduction to his "kuntes chazon yeshiahu").

Conciliatory and obliging though he was in his personal contacts, Rabbi Fuerst refused to budge an inch from the principles he cherished. The collapse of the Habsburg Monarchy brought new democratic election procedures which replaced the old plural vote. The official religious community, too, had to introduce universal suffrage. We young members of the Schiffschul saw in this change an opportunity to right the old wrong of "double taxation" to which members of the Schiffschul were subjected since they had to pay not only taxes to the community but also membership dues to their own congregation. We had our own list of candidates, which indeed materialized. The only person unable to reconcile himself to the idea of Orthodox participation in the activities of the "liberal" Kultusgemeinde was our Rebbe, to whom the concept of independence for Orthodoxy was an inalienable sacred heritage. We can still recall the stinging reproof he flung out at the impetuous young "collaborationists" from his pulpit. "Back to your cradles," he thundered.

Rabbi Fuerst was a worthy disciple of his great master not only in his loyalty to his principles but also in his **maggiduth**. Few of the disciples of the Klav Sofer so closely emulated their **rebbe** in their **maggiduth** as did the Rav of Vienna. As a result, his **derashoth** were masterpieces of form as well as content.

His tact succeeded where bluntness might have failed. I recall the story of the aged **talmid chacham** who lived out the last years of his life in the care of a home for the aged managed by the **Kultusgemeinde**. Unfortunately the meals were not in accordance with the requirements of strict **Kashrut**. As a result, the elderly patient had to get his meals from the Ladies' Aid Society of the Adath Yisrael. When the old man died, Rabbi Fuerst was called upon to deliver the "hesped". The Rabbi made it a point to pay tribute to the institution for the wonderful care it had extended to the deceased. It was only at the end that he added that it would have been even more wonderful if the home would have been operated in such a manner that the deceased would have been able to eat the meals served there. Only a few days later a representative of the **Kultusgemeinde** called on Rabbi Fuerst to ask him what the community would have to do to satisfy the **kashruth** requirements of the Adath Yisrael.

In those days the prestige of the Schiffschul rose to unprecedented heights. The mental and moral attainments of the religious mentors and the unquestionable integrity of the lay leaders of the Adath Yisrael turned former enemies into friends. When a new **mikvah** was built by the **Kultusgemeinde** in the Flossgasse, the Rabbinate as well as the executive board of the **Kultusgemeinde** agreed without reservations to grant to the Beth Din of the Schiffschul the right to supervise the **mikvah** and to take charge of its daily operation.

The only official communal function in which the rabbinic leaders of the Schiffschul publicly joined with the officers of the **Kultusgemeinde** was the annual **Seudah** of the city-wide **Chevre Kadisha**. It was most impressive to see the elite of Vienna Jewry rising to its feet as the Rabbinate of the Adath Yisroel entered the Musikvereinssaal where the banquet was held.

Our Rav spent the last years of his life in exile in England, a refugee from war and brutality. By the time the writer of these lines arrived in England, children



and elderly people had been evacuated from the large cities and the Rav of Vienna had moved from London to Letchworth, a quiet little town about thirty miles away. The Rabbi's joy whenever he met a "talmid" or "baal habayis" fresh from Nazi Austria was beyond description. The first question he would ask of each one would be: "What will you do for your livelihood?" My answer did not satisfy him. He pointed to a trunk which he kept under his bed in his makeshift lodgings and asked me to open it. Tucked away in a corner of the trunk were several pound notes. That was the money given to every evacuee by the chief Rabbi's Emergency Council to "tide him over." Over my protests, the Rabbi insisted that I take the money and use it for my immediate needs. I had no other choice but to respect his wishes.

In those days we saw a living illustration of the adage of our sages that the older a true scholar of the Law gets, the wiser he grows. Even at his advanced age — he was past eighty — his memory was marvelously keen. He had no trouble recognizing people he had not seen in thirty years, and to their amazement he would recall exactly when and on what occasion he had met them last. His predictions were lucid, logical, and to the point.

The final years of his life were brightened by his friendship with Rabbi David Sassoon, a true aristocrat of Indian Jewry, who had lived in London but had retired to Letchworth. From the very beginning of their association, Rabbi Sassoon showered the Rabbi from Vienna with demonstrations of respect and affection. He would call for him nearly every day to take him to his mansion. When the weather was good, the two would walk there, with the aged rabbi leaning on the arm of the younger man; when it rained, they would go by car. At the Sassoon home — either inside or in the garden — a table would be prepared with the Seforim Rabbi Fuerst wanted. Our Rebbe frequently said that we in Vienna had missed a great deal by neglecting to make closer contacts with Sephardic Jews, because of their exceptional friendliness and refinement.

It was only after Rabbi Fuerst had learned with certainty that his only surviving son Gabriel had been deported by the Nazis that his spirit broke. Long before the war, he had buried two other sons — Aaron, a promising young man who had served as rabbi of the Stumpergasse Shul in Vienna, and Jedidiah, who had died in childhood. Once he knew that he would never see Gabriel again he could no longer find peace.

After long suffering, which he bore with infinite patience, Rabbi Fuerst passed away on the 21st day of Adar II, 5703 (1943).

יהא זכרו ברוך

RABBI JOSEPH BAUMGARTEN

חי אדר שני תרכ"ד - ו אדר תרצ"ג

Rabbi Joseph Baumgarten was a personality of many facets. He was an erudite scholar of the Law: someone once referred to him as a "famous Blatt-Lerner." He was a fine baal tfillah, a stern moralist and a respected leader, a man of brilliant intellect coupled with utter righteousness.

The best way to describe Rabbi Baumgarten is to let his life story speak for itself. His children have published a comprehensive biography of their father in "Pardes Yoseph".

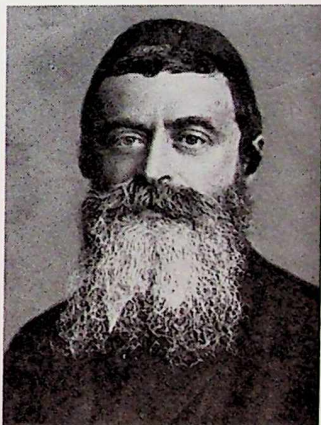
It is our purpose here to add a few more episodes to supplement that fine character sketch, which depict his saintliness.



Although he never sought to put himself forward or to exceed the purview of his official duties, Rabbi Baumgarten was known far beyond the borders of Austria. Rabbi Meir Arak, of Buczacz, Galicia, author of the sefer "Imrei Hashar", was one of the first **Gedolim** to take refuge in Vienna during World War I. Almost immediately on his arrival, he went to Rabbi Baumgarten for authoritative information as to what foods and what eating places in the city were of unimpeachable kashruth. The name of "Reb Yossele" was as familiar to the Rebbe of Poland as it was to the Jews of Hungary, Germany and Eretz Yisroel.

He had chosen the lecture platform of the **Agudath Israel** youth group as his own special pulpit. He did so not only because he was painstakingly careful not to overstep the bonds of his authority or to put himself forward to the detriment of the authority of others, but also, and even more so, because, being a good judge of the needs of the hour, he felt it his duty to concentrate all of his prodigious energies on the training of the upcoming generation.

He lost no opportunity to demonstrate and to underscore the respect he felt for Rabbi Fuerst, and his agreement with the Rabbi's basic views and principles.



Rabbi Joseph Baumgarten

Rabbi Baumgarten cared nothing for material gain. He refused all personal advantage deriving from even so much as a suspicion of what he considered to be underhanded dealings or improper practice. When Austria's currency was devaluated after World War I, many in the community, particularly the older members, failed to realize the changes that had taken place in the value of money. Accordingly, an overzealous **gabbai** had a new fund-raising poster made which he placed on the wall of the Schiffschul Beth Midrash. The poster showed a Tzedakah box with a hand — obvious with a nickel coin into it. The caption read: "Times have changed. Don't give just coppers. Give **those**." After one glance at the poster, Rabbi Baumgarten went to the **gabbai** whom he knew to be responsible for it and said to him: "if you're that short of funds, you can cut my salary, but don't degrade our Beth Midrash with posters like that." The poster was promptly removed.



Fear of public opinion or for his personal authority never deterred him from speaking his mind. During the second and third years of World War I, it was the most difficult to get flour for the baking of **matzoth**. One year the flour did not arrive until Purim and it seemed impossible to complete the baking even of the small available ration in time for the holiday. One day, after morning services, a board member of the congregation announced that the board had decided to put a night shift to work in the bakery so that the congregation would get the full benefit of every bit of flour at its disposal. Rabbi Baumgarten, who personally supervised the baking with the utmost care, feared that it would be impossible to ensure adequate supervision at night shifts. "If you do that" he snapped, "I want you to know that I'll forbid this community to use the **matzoth**. Besides, I'll have you know that the board has no right to make decisions in such matters without asking the proper rabbinic authorities first." He had nothing more to say on the matter. Later, he explained his adamant stand as follows: "I had to make it clear once and for all that in questions like these personalities and privileges don't count. It's the Din alone that counts". I think that a board member will never forget that even though he may be a respected lay leader, he has no more right than a plain, ordinary member, to make decisions without first making a **shaaloh**."

His frank manner and unambiguous decisions made him the undisputed leader not only of his **kehillah** but also of Agudath Yisrael. His explanations were plain and logical and left no room for quibbling. Regardless of whether the problem at hand was one of religious law, or of communal affairs, or one of personal counseling and assistance, Rabbi Baumgarten's decisions were quick, convincing and, most important, beyond debate. Once a smart businessman, wanting to get the **matzoh** trade also of Vienna's Orthodox community, succeeded in getting a **Godol** from Galicia to take over the supervision of his **matzoh** bakery, a strictly private business concern as opposed to the bakery of the Adath Yisrael. It was a delicate situation for the **Kehilla** could not very well have impugned the authority of the **Godol**, who was generally accepted as a sound scholar. Rabbi Baumgarten resolved the problem with dispatch by announcing in his very next sermon that, as **Dayan** of the Orthodox **Kehilla**, it was his duty to point out that, regardless of the personalities involved in the enterprise, members of the **Kehilla** were not permitted to use these **matzoth** on Passover since they were not being manufactured under the **Kehilla's** own supervision.

He was no less strict about his own conduct than he was about that of others. He used to say: "baruch gozer u'mkayeim" "Blessed is he who practices what he preaches."

He would have dearly loved to see **Eretz Yisrael**. When it happened that the **Vaad Hapoel** of the Agudath Yisrael made ready to send a delegation to the Holy Land, some of his close friends got Rabbi Baumgarten named to that delegation. One of his admirers rushed to his home to tell him the good news. Rabbi Baumgarten was overcome but refused the offer. "No my dear friend," he said, "I cannot go to **Eretz Yisrael** like on any other trip. I consider a journey to the Holy Land a sacred occasion which requires considerable spiritual preparation, and I'm afraid I can't do that at such short notice." He never had another opportunity to visit the Land.

Such were the lives of our great leaders. And even though we cannot presume to be able to emulate their purity and saintliness, we may humbly claim that they have implanted into us an understanding for the great and lofty aspects of life which has taken deep and firm root in our souls.

On "Kol Nidrei" night of his last year Reb Yosef **darshened** with much more feeling than in previous years. Also in his home on "Simchas Torah" he especially admonished the young people to strengthen themselves in Torah and "yiras shomayim". One day after Succoth he fell sick and continued to grow weaker every day. On "Shabbos Odor 6" in the early morning he passed away.

תהא זכרו ברוך

צדיקים במיתתן קרואים חיים

DR. M. S. ENGELSRAH

הגאון רבינו יונתן שטייף זצוק"ל

The First Rav of the Adas Yereim

The first Rav of the Adas Yereim,

The Adas Yereim had the "zechiah" to have as its first spiritual leader a personality in whom were combined all the qualities of an old time "gadol"; greatness in Torah, love of mankind, and limitless selflessness and "anavah". His "yiras shamayim" was perfect in its purity showing both "yiras chay" and "yiras haromamos".

The following lines can be only a feeble attempt to describe his great and pure personality.



Rabbi Jonathan Steif

The world knew and recognized him best as the great Halachic Decisor, as a leader gifted with tremendous erudition and profound understanding. From every corner of the world religious questions were addressed to him, and his response and decisions were accepted as conclusive. His great erudition in Torah and the rare soundness of his reasoning could also be seen during his public lectures. The most intricate Talmudical problems, the most complicated matters were rendered so clear and understandable by him, that even a child could have understood them. His knowledge of every field of Torah was un-



limited. This is also noticeable from his numerous manuscripts of which only a minute part was published some thirty years ago.

Only those, however, who had been close to our Rabbi for many years, may have had some idea as to the greatness, purity and sanctity of his "avodah". For, with his extreme modesty, he endeavored throughout his lifetime to conceal and hide his innermost fire of love and worship of G-d. He devoted his every effort to appearing before the broad public as a simple Jew. Only rarely could a light sigh or sob be heard during his ardent prayers, over "golus hashechinah" and for the redemption of G-d's people.

His door was always open to every person in need and want. Though carefully weighing and calculating every moment of his time, he would attentively and patiently listen to anyone turning to him, and try to help him whether by counsel, deed or prayer. No one ever turned to him and left bare-handed. His entire being was filled with love for mankind. This feeling can be noticed through his diversified Rabbinical decisions. A considerable number are concerned with the problems of sick, suffering and weak people for whom he endeavors to find certain alleviations from the Halacha-viewpoint.

Who could amply describe the modesty of that great Jew and the respect which he showed to every single person. He would stand up for everybody, and would consider every person, even the simplest Jew, not only his equal, but as being greater and better than himself. By this modesty and simplicity he would automatically eliminate every barrier, enabling everybody to talk to him freely. All the more so in his attitude towards other leading Rabbis.

His "zerizus" (quickness) was beyond imagining. Until the very last days of his sacred life, G-d had blessed him with youthful freshness, which he utilized serenely and diligently for the worship of the Almighty, for Torah and Avodah. It will remain an unforgettable sight to many of us who saw him hurrying with quick steps from his house to the Mikva, from the Mikva to Shul and from Shul to study at home.

רבי יונתן שטייף זצ"ל was born on the 3rd of Elul 5637 at Gaja Jewish Moravia — with its proud ancestry of sages like the Shach and others of its sons of past generations — had already been swept almost completely by the torrent of assimilation. However, at some isolated spot, as in the little townlet of Gaja, there were still some Jewish families who did not allow the flame of Yiddishkeit to be quenched, and guarded it against the stormy winds of the era. Rabbi Zvi Steif, — a disciple of the "Ksav Sofer", and his wife Sheindel were still adhering to the way of life of yore. Although Rabbi Zvi Steif earned his livelihood through trade, his entire striving was Torah.

Even during his earliest childhood the young "bochur" was distinguished by extraordinary talents. He was very weak and frail physically, so that his mother sometimes had to carry him to Cheder on her back, but his spiritual forces indicated already that he would once illuminate the entire Jewish world. The father therefore understood that Gaja was not the proper place for such a child of distinguished genius, and at the tender age of 9-10 years he sent him away to study at Pressburg. The city of the "Chasam Sofer" was indeed the right place for this gifted child who was to become one of the greatest men of his generation.

Before long, the young "iluy" was admitted to the "Higher Yeshiva" that had been founded by the "Chasam Sofer". At that time, its dean was a grandson of the founder, the "shevet sofer" who soon became aware of these extraordinary abilities, and showed him great love and attention. Also Rabbi David Lackenbach, then "Rosh Bais Din of Pressburg, who had still been a disciple of the "Chasam Sofer" paid loving attention to the Young scholar, and led



him along the paths of his great teacher. Shortly thereafter, while still a young bachelor, the Rosh Yeshiva permitted him to hold public lectures in the city, a very unusual privilege in the Pressburg of those days.

As early as during that period, "Rabi Yonasan z'l started his Responsa-correspondence with the reknowned sages of the generation, such as

רבי יוסף חיים זאנענפעלד זצ"ל, נירושלים

and Rabbi Shmuel Halevy Weinberger, Szerdahely. The latter, usually very stern, said of him: "Great is his erudition and sharp-wittedness in learning, but this is even exceeded by the sanctity and piety that beams through his letters." Thus, he progressed further and further, with iron-clad perseverance and diligence.

Countless stories are told of how proud Pressburg was with young "Rabi Yonasan". At Paks, where Rabbi Zussman Sofer was Rabbi, there resided a respected rich man, Michel Fishel, who was looking for a "shiduch" for his daughter Blume. The richest offers were presented to him, but he was looking for the "very best" — which, to him, was not wealth but Torah. He therefore approached the Rabbi of Pressburg for the best Bochor at his Yeshiva, and the latter told him: "Take this Sefer Torah for your child" — indicating

רבי יונתן זצ"ל

Another story is also being told. In Paks, as in other communities it was customary during those days that a bride on her wedding day used to go to the local Rabbi and ask him for a blessing. When Rabbi Jonathan's bride came to the Rabbi's house, the Rabbi of her town told her: "You, my child, do not need my blessings, your groom is the greatest blessing there could be."

For two years after his marriage, Rabbi Jonathan sat at the house of his father-in-law diligently studying Torah. Even in the rich home of his in laws he lived a most modest and frugal life, renouncing all the pleasures that the rich house could offer. At certain times, it is told, Rabbi Jonathan would only on Sabbath wash for "Hamotzi" and eat a full-course meal. Nights and days, were devoted to study, with an amazing diligence.

In Paks, "Rab Yonasan" already started the spreading of Torah; with the special permission of the local Rabbi he held public lectures. From Paks he went, after several years to Guta, where he was appointed "magid" and "moro" horaah". He was invited while still a young man — to become "dayin" of the reknowned community of Ungvar, where his name became famous not only throughout the realm of the Old Hungarian Kingdom, but far beyond its borders.

In Ungvar "Rab Yonasan z'l made his first contact with the Chassidic world, and he was met there with the same enthusiasm and respect as in the Ashkenazic communities. The Rabbi of Munkacz, famous for his zeal and strictness, once said about him: "How foolish the world is. Had they understood things well, they would have flooded him with "kvitlach" . . .

FROM BUDAPEST TO NEW YORK

In 5682 (1922) Rabbi Jonathan Steif was unanimously elected "dayin" of Budapest and member of the local "Beth Din". The venerable famous Rabbi of the Capital, Rabbi Koppel Reich, as well as Rabbi Zussman Sofer were happy to have him join them as a member of the "Beth Din" and bestowed on him great honor and affection. They knew that in him they had found a worthy colleague and companion in their sacred work. Thus, "Rabi Yonasan Steif" became one of the chief authorities and spokesmen of the Orthodox Jewry in Hungary. No important matter in the community or in the Orthodox National Bureau was done without his consent.



His numerous Rabbinical and social duties in the community did not diminish his diligence by one iota. For the time he missed from his studies through Rabbinical or communal duties, he made up through long nights of study and writing of Torah. At the large "shas chevra" of Budapest where he used to lecture he gained a reputation throughout Central Europe.

As earlier mentioned, he used to write on Torah subjects from his earliest childhood. However, it was only in Budapest that he complied with the request of his admirers and consented to the publication of part of his manuscripts. In 5687 (1927) two volumes of his commentary to Torah appeared under the name of "limudei hashem", constituting a rare treasure. Those two volumes cover no more than the first two weekly portions of the Torah — "B'rashis v'Noach" — and quote for every verse, treasures of Halacha, Agada and Kabbalah, along with his own comments. In addition, a book under the name of "mitzvos hashem" appeared, together with the beginning of a "chibur" on mesichta Berochos.

After his "histalkus" the full "chibur", as found in manuscript, was published under the name "Chadashim Gam Yeshanim". The first volume was published in 5719, the second volume in 5720. His

דרשה לחינוך בית הכנסת לעדת יראים

was published in 5714. Numerous "chiburim" in "Halacha V'agadah" are in manuscript, and it is understood that the first "chibur" of his Shealos U'teshuvos" is going to be published in the near future.

After the passing away of the Rabbi and "dayin" of Budapest, Rabbi Jonathan Steif remained the only spiritual leader of the great Jewish community of Budapest, where he was regarded not only as a leader and Rabbi, but also as a loving father. However, the years of relative tranquillity in Budapest were soon over, and the great holocaust arrived. After vast efforts, it became possible to rescue the Rabbi and his family via Bergen-Belsen to Switzerland, but his beloved only son, Rabbi Zvi Judah (who had also been renowned for his diligent study and nobility of character) was murdered by the Nazis. Who can estimate the grief of a father at the loss of his only beloved son? Yet, Rabi Yonasan zi'l took this irreparable loss with devotion to G-d, and never gave words to his heart rending grief over his bereavement.

The space awarded for an article is too narrow to describe the devoted dissemination of Torah by our Rabbi on his voyage through refugee camps, and later in Zurich. Before leaving for the U.S., Swiss orthodox communities tried to hold him back in Switzerland. Apparently, however, it was to be the privilege of New York to have him as the Rabbi of one of its great communities.

"Rabi Yonasan zi'l was beyond the prime of his life when he arrived in this country. Yet, it was a lucky hour for the "Adas Yereim" when they received him as their Rabbi, for it was under his guidance that this small Jewish group became one of the most beautiful and respected Orthodox communities of this country. Despite his age and the agonies he had gone through, he undertook to serve his Kehilah with youthful vigor and with insurmountable devotedness, and helped build and fortify it into a fortress for Torah and Yiddishkeit.

Here in the U.S. too, he had to engage in a great many tasks, Rabbinical social and otherwise. He saw to it that a "Yeshiva ketanah" was established in our "Kehilah". The Yeshiva Yesodey Hatorah has grown to a respected institution of basic "Torah" learning in New York.

His whole personality with all its capacities was at the service of his "Kehilah" in the first place, and also of every person who needed his advice, be it in a personal matter or in a matter of "Torah" or "Halacha". The telephone did not stop ringing from early morning until late night. The calls would come



from all groups of Jewish people; sometimes from a Litvisher "Lamden", another time from an Ashkenasicher "baal habayis" or from a "Chosid". Yet he never failed to hold his daily shiurim in the "shas chevrah" and his shiurim and droshos on Shabbos. Not only his own congregants, but also Williamsburg residents from all over used to come to enjoy his learning, the gems of his thoughts which would emanate like a living fountain from his saintly mouth. His lectures on "rehilim" were attended by people from all parts of New York, and the real "royal glory" could be seen on Shabbos Hogodol and Shabbos Shuvo, when the synagogue would be filled beyond capacity with "baalei batim" and "Rabbanim" v' "Lamdanim" who would thirstily absorb every word emanating from his great intellect and warm Jewish heart. Who could ever forget his moving sermons before "Kol Nidrei" and before "Tekias Shofar"? Not a single heart remained unmoved, not a single eye remained dry during those moments where he called to soul-searching, to repentance, prayer, and charity. And he himself set the best and holiest sample of what a Jew should be.

Until the last day in his house did he answer "shealos" and even during his painful illness did "Rabi Yonasan zt'l" insist that people be permitted to enter his room and ask "shealos". The illness of our Rabbi had lasted only one week, and nobody would have believed that these had been his last days among us. His devoted worship during those last days, his cleaving to his Master amidst the worst pains are beyond description. On Monday, the ninth of Elul his condition seemed to indicate some improvement. At 4 P.M. he put on his Rashi and Rabbenu Tam's Tephillin, and his ardent prayer was audible:

"May it be Thy will, O L-rd, our G-d and the G-d of our fathers, that we may live and be privileged to see and enjoy the good and the blessing of the years of Messiah and of the life of the world-to-come".

Shortly thereafter, he returned his pure soul to "hashem".

The whole Jewish New York was in deep sorrow to have lost the great "tzadik mishyore knesseseth hagdolah". During the whole "shivah" Hespeditim were held by the "Gedolei Harabonim" of New York. His Jahrzeit on "tes" Elul is being commemorated every year by a "siyum hashas" learned by members of his family, his "kehillah" and his admirers.

With the passing of "Rabi Yonasan z'zok'l" the whole Jewish world suffered an irreparable loss. Not only did we lose with his death the "tzadik" the "gadol" the "posek"; with his "petirah" the direct link to the great contributions of yore was cut off. In our times of rootlessness he showed us what our "chachomim" of the past may have been like. His entire personality and the entire force of his life was derived only from the pure fountain of "Torah". He was the "Adam Hasholeim" representing to our generation the pure image of a Jew whose roots are only in "Torah".

His memory will live forever in the heart of his "kehillah" and of all those who have had the "ze'ach" to know him.

יהא זכרו ברוך

THE MEANING OF A K'HILLO

By Ho Rav Dr. I. Breslauer

It is one of the "ikray emunah" that the Torah, the way of life ordained for our people, is not subject to change. Whether we always follow this way — this however is a challenge to our probity, and of this we are never certain.

Since we received the Torah on Mt. Sinai we have been constantly exposed to three basic tendencies, three temptations for our steadfastness.

The first tendency results from the fermenting passage of time which



degrades Today to Yesterday and thereby already devalues the Tomorrow. A people that becomes a victim of this tendency succumbs to the "yeridas hadoros".

The second tendency results from the uprooting change of space or displacement. This is the assimilatory influence of foreignness. We call it "golus".

The third tendency stems from the limitation of human life whose achievements can only be perpetuated by children who start from ignorance and must be properly reared and educated.

If we contemplate these three tendencies in conjunction with each other, then we recognize a comprehensive system of probation which, according to ancient tradition, is deeply embedded in creation and especially designed for us. And since the Creator in his goodness prepares the remedy before the illness (Megillo 13b), he gave us our unique organization-uniting heavens and earth (v. parshas shoftim). Had we but guarded it faithfully, it would have sufficed to prevent decay and Golus and to succeed in the education of our youth. Of this magnificent organization, unfortunately, only very little is left. It stood and flourished in the shelter of the "Beis Hamikdash" which, alas was destroyed.

For the second time then Divine Providence came to our aid at the right moment. At the very beginning of our "golus" Yechezkel ha-Navi proclaimed the establishment of a substitute for our organization - the Mikdash M'at. In Megillo 29a, R. Yitzchak explains this to mean "batei kneisiyos u'batei medroshe". If we bear in mind that the "Great" "mikdash", which had to be replaced, had been the dominating center of the nation and that according to "shas" and "Shulchan Oruch" every "Minor" "mikdash" is endowed with similar local authority - then it becomes clear that Yechezkel's announcement meant nothing else but what we call the local kehillo - provided it is centered in a true "Bais Hachneseth and Beis Hamedrosh". ADAS YEREIM is today such a kehillo.

Thus, in the "golus" the unchanged continuity of our destined way of life is entrusted to Kehillos. And Rovov's explanation, namely "zeh bais rabbeinu shebiba'el", very significantly seems to tell us that, when political conditions permit, a union of kehillos under a "central" "Mikdash M'at" for a district or even a land is in keeping with G-d's intentions.

Like every "Mikdash M'at" - Kehillo anywhere, ADAS YEREIM in its place is a providential element of stability for the Sinaitic way of Jewish life. Therefore, its designation as the "Wiener K'hilo" is not only a reference to the origin of the first founders, but also to the venerable tradition which the K'hilo faithfully wants to continue in order to safeguard its own steadiness: the typical Viennese ashkenazic-hassidic loyalty to "Torah". Of course, if one wants to be able to steady others, one has to be sure of one's own firm stand. This purpose justifies all the demands which the K'hilo must make of its members in order to defend and strengthen its own steadiness: Discipline and readiness for sacrifice, devotion and loving care of ancestral traditions and, last but not least, untiring watch over the K'hilo, lest it become remiss in the fulfillment of its sacred task, or "chas v'cholilo" go astray.

The virtue to do justice to these demands is more than mere local patriotism. It is an achievement for K'lail Yisroel. The worthy guest of honor of today's celebration personifies in an exemplary manner this virtue in the ADAS YEREIM, the old and ever young "Wiener Schul".

Let us render honor to whom honor is due.



THE VIENNA KEHILLO

by CHARLES RICHTER

Historians are of the opinion that Jews were living in Vienna already in the time of the Bayith sheni. Then it was called Vindobona and it was part of the Roman Empire. But factual proof of the existence of a Jewish community in Vienna came down to us from the time of the Middle Ages only. The first documents are from the tenth century. Later a strong and active Jewish Kehila flourished there, which concentrated in the quarter, where the "Judenplatz" is today, also in Tora and Yidishkeit. The names of the Gedolim who lived in Vienna at that period give the best proof for this, like Rabenu Yitzchak me Vina, the Mechaber of the "Or Sarua", Rabenu Avigdor Hakohen me Vina, who was highly praised by the exalted Maharam of Rottenburg, Rabbi Avrohom Klausner, the mechaber of the "Sefer Haminhogim" and many others.

There were a number of Jewish communities in the province surrounding Vienna. In Krems and in Wiener-Neustadt, where Rabbi Yisrael Isserlin-Ashkenasy lived, the mechaber of the "Trumas Hadeshen" and son of Rabbi Pesachya of Krems and Rabbi Sholem me Vina, who was the Rebbe of the Maharil.

The "Wiener Gesera" of 1421 put an end to this creative Jewish life. During the later years of the 15th and 16th centuries Vienna was almost devoid of Jews. In 1599, only 31 Jewish families lived in Vienna, but most of them were driven out from the city, because they couldn't pay the special taxes levied upon them.



Entrance To Schiffshul, Vienna

However in the 17th century we meet up with a revived and flourishing Jewish community again. Its most renowned spiritual leader was Rabbi Yomtov Lipman Heller, the mechaber of the "Tosefos Yomtov". His successor was Rabbi Shabse Sheftel Horowitz, the son of the Shelo Hakadesh and mechaber of the "Vove Haamudim". The last Rav of that period was Rabbi Gershon Ashkenasy, the mechaber of the "Avodas Hagershuni". He stood as the Manhig of his



Kehila as they went into exile. Later he became the Rav of Metz. In 1670 the Gerush of the Jews of Vienna was completed. After that, the imposing Shul of Vienna was transformed into a Church, which still exists to this day.*

With this Gerush another epoch in Viennese Jewish history came to an end. But that was only for a short period of time. For economic reasons the Kaiser was persuaded to allow Jews to settle in Vienna again. Less than ten years later we find two of the wealthiest Jews there: Samuel Oppenheim and Samson Wertheimer. Oppenheim came from Heidelberg and was the uncle of David Oppenheim, the Rabbi of Prague and Chief Rabbi of Bohemia and Moravia. Rabbi David Oppenheim inherited the largest and most valuable Jewish library in the world from his uncle. This library was donated to the Oxford University, where it can be found at the present time. Rabbi Samson Wertheimer came to Vienna from Worms. He was not only the wealthiest and most influential "Hof Jude", but also a great Talmid Chochom. The Kaiser appointed him as honorary Chief Rabbi of the Austrian Empire. The Jews also recognized him as their Monhig. Rabbi Samson Wertheimer contributed a great deal to Jews and Yidishkeit. He built many Bote Knesios and Bote Midrashim, not only in Vienna, but also in many other communities, for example in Worms, Rechnitz and Nikolsburg. As a "Shtadion" at the Kaiser he was often instrumental in nullifying anti-Jewish decrees.

Reform and Assimilation

Even though only the rich "privileged" Jews were permitted to reside in Vienna for a 150-year period, up till 1848, nevertheless the Jewish community kept on growing in leaps and bounds. A great many Jews received "temporary" rights of residence as menials for the permanent inhabitants. The Jewish community grew to a population count of several thousand souls and a great many soon became rich.

But the newly acquired wealth of the Viennese Jews in the 18th century and early 19th century, combined with the new reform and assimilationist trends that swept in from the neighboring Germany, tended to undermine the Viennese Jewish Kehila. The Viennese Jews began to assimilate in quick tempo. This led to a mass abandonment of Yidishkeit, which had no parallel in Jewish history. Wealthy Jews who were previously very devout and medakdik be Mitzvos, were so carried away by the wave of assimilation that their children were already entirely estranged from Yidishkeit.

The Jewish community allowed itself to be permeated with reform more and more. They imported "spiritual" leaders from the ranks of the German reformers. In 1821, they built the "Stadt Tempel". The remnant of the devout Jews naturally boycotted the temple. But it also happened that many of the rich employers compelled their devout Jewish workers to attend the temple services. For example, they forced the devout Rabbi Elazor Horowitz, who was the official "assessor" of the reform rabbi, to listen to the sermons on reform Judaism. And when Rabbi Horowitz once left the temple in the middle of a sermon, as a protest against the insults hurled by the reform rabbi on his renowned teacher, the Chasam Sofer, he was punished by the leaders of the "Kultusgemeinde".

Of course, a nucleus of Jews remained in Vienna, who remained orthodox and didn't allow themselves to be carried away. The only thing they could do was to avoid the reform temple. For example, Rabbi Shimon Sofer, the Rav of Crakov, who often visited Vienna as a deputy of the Austrian Parliament, also went out of his way on a circuitous detour, in order to avoid passing the



"Seitenstettengasse", the street where the temple was located. This didn't disturb the reformers in the least in their process of establishing themselves as the official representatives of the community. The reformers were affluent both in money and in influence. They were backed up by the new spirit of the times with its political liberalism, which turned the heads and misled many Jews.

Orthodox Resistance

The orthodox Jews, who were in the minority, and without economic and political standing, were only capable of putting up a weak resistance during that period. Later on they had in their ranks the "Hof Wechsler" Ignatz Deutsch, a very devout orthodox Jew, who in 1843 already was the Gabbai of the orthodox Shul in the "Latzenhof". He did have a certain political influence, but it did not reach very far. It was after the Revolution of 1848, when Jews began to stream to Vienna from Pressburg, from the "Sheva Kehilas" and from the Moravian, Slovakian and Hungarian Kehilas, that the groundwork was prepared again for a genuine orthodox Kehila in Vienna. First in the Sternegasse in the First District, later in the Ankergasse in the Second District (where now Hollandstrasse is) an Orthodox Center developed, which became the basis for the later Schiffshul.

At the beginning there was no thought of a separation from the existing "Kultusgemeinde". Rabbi Salmen Spitzer, son-in-law of the Chasam Sofer, was the Rav of the Anker Shul. Within the framework of the "Kultusgemeinde", he made every effort to care for Kashrus, Mikva and all other religious essentials. The reformers of the Kultusgemeinde did not recognize him as the official Rabbiner, but as the "Rabbiner Assessor". But this did not detract from his dignity and steadily growing sphere of influence. More devout Jews kept immigrating into Vienna. So it came about that the "Anker Shul" and the orthodox Zibur which concentrated around it, became stronger day by day, not only in numbers, but also in self-identification.

The Schiffshul

As the time went on, the Anker Shul became too crowded and a new Synagogue was proposed. But the members of the Anker Shul, mostly recent immigrants, were too poor to build a new and more spacious Synagogue. It was not possible to count on financial support from the Kultusgemeinde. In fact, not only was it uncooperative, but many obstacles were placed in the way through municipal interference. Fortunately, their obstructionist tactics were unsuccessful. The Jews of the Anker Shul finally overcame all the difficulties in their way (more with wisdom than with money) and on the 14th of Elul 5624 (1864) the Chanukas Habayis of the new Schiffshul took place. It became a mighty fortress against reform and assimilation in Vienna, as well as the outpost for Yidishkeit in the entire world.

In the meantime, the reformers lost more and more spiritual ground. In 1872 the Kultusgemeinde decided to follow the synode held in Leipzig and in Augsburg and to reform the Tefilos. It was decided to delete all Tefilos about the return to Zion and Yerushalayim, about Bias Moshiah and about the Karbonos, since these Tefilos "are not in keeping with modern times and are in contradiction to loyalty to the royal regime".

Rabbi Salmen Spitzer and his fellow Jews of the Schiffshul entered into open opposition to the Kultusgemeinde. He resigned from his post and refused to accept any financial support from the Kultusgemeinde. He called together a great protest demonstration in the Schiffshul, and in a fiery oration to the thousands who came, he appealed for Torah true Yidishkeit and for an uncompromising campaign against reform and alteration of the Tefilos. This protest

was not without repercussions. A sharp outcry was heard from 400 of the most prominent Rabbonim of Austria and Hungary. These protestations had a profound influence upon a part of the reform Jews and that led to hot debates in the ranks of the reformers. Finally, a compromise was reached. The Tefilos in question were not to be recited by the Baal Tefila in a loud voice and nobody in the congregation would be prevented from whispering them.

Even though the struggle did not change the reformers much, it contributed to the gradual growth of a substantial congregation for the Schiffshul. The split was in a large measure due to similar events in Hungary, except that in Austria they could not get official sanction for a separate orthodox Kehila.

Independent Orthodox Kehilos

Actually, in 1848 Hofwechsler Ignatz Deutsch already took steps to obtain legal recognition for an independent orthodox Kehila. Ten years later in 1858, his efforts were continued by the representatives of the Anker Shul: Yitzchak Leb Freistadt, David Adler and Josef Fleischmann. In 1866, these worthy people continued their efforts along the same line. The writer of this article has in his hands an interesting document, namely, an invitation from the "Kaiserlich-Koenigliche Nieder-Oesterreichische Statthalterei" to the representatives of the Schiffshul to attend a conference in order to present and discuss the question of the orthodox Jews remaining within the fold of the Kultusgemeinde.

The leaders of the Kultusgemeinde, quite understandably, did everything within their power to prevent the establishment of a separate independent orthodox Kehila. They promised the Schiffshul various rights and privileges (a great many of these promises were not kept) and thus they succeeded in nullifying the strenuous efforts of the orthodox Jews, who were grouped around the Schiffshul. In 1874, the Schiffshul, or to be more specific, a committee of "Wiener Gesetzestreue Israeliten" sent a petition to the Austrian Parliament for a charter to establish an independent orthodox Kehila. The petition was signed by Yitzchak Leb Freistadt, Yitzchak Kufler, Samuel Spitzer, Lazar Loev-Ber, Jacob Neurath, Philip Back and Jacob Tauber and it was brought up on the floor by two liberal members of the Parliament, Dr. Kopf and Schrank. These efforts were fruitless also. But the orthodox Jews did not give up the struggle. The last attempt to attain an independent Kehila was made in the early 1930's and was supported by the approval of a famous theologian of the Vienna University, who declared, among other things, that the differences between reform and orthodox Jews were much greater than the differences among the various legally recognized religious faiths of Austria.

Despite all their efforts, the orthodox Jews only attained certain rights from the Viennese Kultusgemeinde. These rights were in the nature of "de facto". The only thing lacking to the orthodox Schiffshul was the legal recognition. In a "de facto" sense, the Schiffshul had its own Bes-Din, its own Schechita and Koshrus Systems, its own Chinuch institutions and the other Kehila establishments—all of which practically transformed it into one of the most exemplary orthodox Kehilos in Europe.

Later on, the leadership of the Schiffshul was taken over by two famous Rabbonim: Rabbi Yeshaya Fuerst and Rabbi Yosef Baumgarten. Both of them were famous as the most prominent leaders of European orthodoxy and the Agudas Yisroel movement. Under their leadership, the Schiffshul grew in the number of its Kehila institutions as well as in influence. In the meantime, the radicalism of the Reform Jews of Vienna abated a bit. Proof of this is the fact that when the Schiffshul set about to construct a great modern Mikva, the Kultusgemeinde offered to finance the construction. Of course, the Hashgacha



on the Mikva remained in the hands of the Bes-Din of the Schiffshul.

Thus the Schiffshul, or as it is officially called the "Adas Yisrael", consolidated around itself the leadership of the orthodox Zibur in Vienna. In the other parts of the city, but particularly in the second district (Zweiten Bezirk), a number of smaller Shuls and Bote-Midrashim arose. They had their own rabbonim, were independent, but more or less, they came under the sphere and influence of the Schiffshul.

It would take us too far afield to recount all these holy places. But we cannot pass over the "Schoenlaternshul" in the first District of Vienna. This was the oldest synagogue of Vienna and Rabbi Yeshaya Fuerst was the honorary Rav there for a long time. In the later years of its existence, it lost some of its former glory under the leadership of Rabbi Lozor Horowitz. Despite that, Rabbi Yeshaya Fuerst still retained his position as honorary Rav, due to the historical significance of this ancient synagogue. Rabbi Yeshaya Fuerst used to hold an annual Drashoh there and this occasion was always one for celebration. The Rabbonim of the other orthodox Shuls were in close contact with the Schiffshul and its Bes-Din, like Rabbi Zvi Schenk, Rabbi Moshe Flesch, Rabbi Nechemia Friedman, later succeeded by his son, Rabbi David Friedman, Rabbi Aron Weiss, Rabbi Benedict and others. The Schiffshul did not only carry weight among the Jews as the orthodox Kehila, but it was also recognized by the legal authorities as the representative of orthodox Jews in Vienna, even though it lacked official status. Thus in 1874, the Schiffshul was instrumental in obtaining official permission for Jewish students in all public schools, that they be excused from writing and other Chilul Shabbos on Saturdays and Jewish holidays. This official privilege was in force until 1938. Every year, the Schiffshul proclaimed it before the Jewish populace of Vienna.

When World War I broke out, thousands of orthodox Jews, refugees from Galicia, began to stream into Vienna. A great many remained in Vienna even after the war was over. This gave Vienna a new aspect. The Beth Medrash of the Schiffshul became the cultural center for many of the new residents. By night and by day, large numbers of Jews were to be found there, deep in study. The outgrowth of this activity was a number of new "Klausen" of the various Chasidim.

A number of prominent Gedolim from Galicia came to Vienna. Among them were Rabbi Yosef Engel, Rabbi Mendel Steinberg of Brad and Rabbi Meir Arak of Buczacz. These three renowned Gedole Hatorah entranced the glory of Vienna with their "Or Thara". From Vienna they wrote the response to the many Shaalos which came from all over the world, particularly in the problems of Agunos.

Some of the most famous Chasidic Rebbes settled in Vienna, among them the Czortkover Rebbe, the Husatyaner Rebbe, the Kopitschnitzer Rebbe, Reb Moshenyu Friedman, the Rebbes of Sadagora and of Skolie. For a short time only the Bobover Rebbe and the Shinever Rebbe lived in Vienna, as well as others. Besides the aforementioned there came to Vienna a number of other Gedole Rabbanim, such as Rabbi Chaim Yitzchok Yeruchem of Altstadt, Rabbi Benzion Katz of Czernovitz and his predecessor Rabbi Benjamin Weiss, Rabbi Gelernter of Kitav, Rabbi Fishel Arak, a brother of Rabbi Meir Arak and a number of others.

A new era began for the orthodox Jews of Vienna with the advent of Eastern European Tora-Yidishkeit, Chasidus and Lomdus. Even though the newcomers adhered for the most part to their Rebbes and confined themselves to their own particular "Klaus", with only a very loose contact with the Schiff-

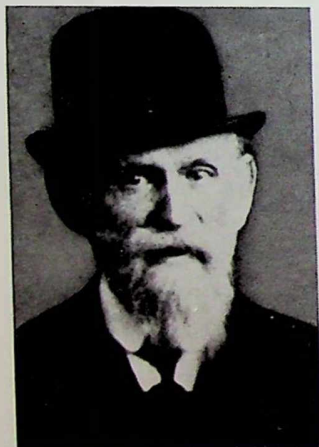


shul, nevertheless, they exerted a tremendous influence upon Jewish life in Vienna and upon the Schiffshul in particular.

The struggle for independence which the orthodox Jews had waged against the reformers for almost a hundred years, as well as the "Trennung" which the Kesaf Sofer had initiated in Hungary—which were matters of sanctified principles for the Schiffshul and a part of their Jewish outlook—all this was strange to the Jewish newcomers from the Chasidic Galician Kehilos. However, among the Chasidim were to be found many who allied themselves to the trends and principles of the Schiffshul and the Hungarian orthodoxy.

Agudas Israel

Those who were the first to join Agudas Israel were the Gedole Hothora under the leadership of Rabbi Yosef Engel. It is worthwhile recounting an interesting episode in connection with this. Wolf Pappenheim who was a moving factor in the Schiffshul, had worked untiringly with a circle of adherents for Agudas Israel, since the days of Kattowitz. Independently of Wolf Pappenheim, a group of Galician Chasidim, who were not sympathetic to the Schiffshul, wanted to establish a branch of Agudas Israel in Vienna, after the World War. Besides the above mentioned and other Rebbes and Rabbonim, they invited to their founding conference, Rabbi Meyerson of the Kultusgemeinde.



Wolf Pappenheim

After Yitzhak Thumin opened the meeting, Rabbi Yosef Engel arose and announced that the meeting could not take place as long as the Maro Deassra of the Schiffshul, Rabbi Yeshaya Fuerst, did not give his assent. A delegation from among those present went to call upon Rabbi Yeshaya Fuerst, who promptly came on the scene together with Rabbi Yosef Baumgarten. In the meantime, Rabbi Meyerson and a few others, who planned to use Agudas Israel against the Schiffshul, had left the meeting. There were also a number of other prominent spokesmen among the Galician Jews, who placed themselves on the side of the spirit of the Schiffshul, as for instance Alter Kamm, and one of the wisest Jews of Vienna, Rabbi Berenyu Friedman of Czortkov. The fiery



speech of Rabbi Yosef Engel resulted in bringing the Schiffshul-Jews and the immigrant Galician Jews together on a common platform in Agudas Israel, which was recognized by both as the representation of Viennese orthodox Jewry.

In accordance with the example of the "Freie Vereinigung", established in Germany by Rabbi Shamshon Raphael Hirsch (from which the Agudas Israel later developed) there also existed in Vienna an organization known as "Verein fuer die Interessen des orthodoxen Judentums in Wien und Nieder-Oesterreich". This Society was established by the circles of the Schiffshul, headed by Wolf Pappenheim and Bernard Hofbauer. The Society was not very active, but it was the nucleus of the Agudas Israel in Vienna. On Pessach 1919 the Agudas Yisroel Jugendgruppe, the Zeire Agudas Israel, was founded in the home of Wolf Pappenheim, which had existed in essence before it was officially established. This Aguda Youth group became an example for the entire world.

The Rabbonim of the Schiffshul

Rabbi Salmen Spitzer was 13 years old when the Chasam Sofer died. He was the son of the Rav of Alt-Ofen and a Talmid of the Maharam Schick and of the Kesav Sofer. Later he married the daughter of the Chasam Sofer.

Rabbi Yeshaya Fuerst was not only the Rav and Manhig of the Schiffshul but also one of the most prominent Manhigim of the World Agudas Yisroel, due to his acuity and world wide understanding. When the League of Nations, meeting in Geneva in 1926, concerned itself with the question of calendar reform, which the Jewish world considered a great danger to the Shmiras Shabbas, Rabbi Fuerst allied himself with the Chief Rabbis of London and Paris and Rabbi Lewenstein of Zurich, and he presented the authentic Jewish point of view in a very meritorious manner. With his scholarship, diplomatic skill and patriarchal appearance, Rabbi Yeshaya Fuerst made a profound impression upon the representatives of the various Governments. Rabbi Yeshaya Fuerst went to London in 1939 and died there on the 21st day of Adar sheni, 5703 at the age of 86. He left a vast multitude of admirers in deep mourning at his demise.

Rabbi Yosef Baumgarten, the Dayan of the Schiffshul, was a prominent Manhig and Posek. His modesty and exemplary loyalty to principles of Yidishkeit earned him thousands of friends and admirers, not only within the Viennese orthodox Zibur, but also among non-orthodox Jews. Very vivid is the memory of his fiery Droshoh at the opening of the faculty of philosophy of the University in Jerusalem. I recall how Rabbi Yosef Baumgarten choked back his tears as he bemoaned the desecration of the holy city by the establishment of an agnostic center, and how he demanded to be "Goser Taanis" for this desecration.

At this point mention should also be made to the other Rabbonim of the Schiffshul. Rabbi Yosef Ber Cohn, the son-in-law of Rabbi Salmen Spitzer, was Dayan of the Schiffshul. Rabbi Cohn published the sefer "Tikun Shlomo", written by his renowned father-in-law. Rabbi Kalman Weber of Piestany, the Manhig of the Orthodox Jews in Slovakia, was the son-in-law of Rabbi Joseph Ber Cohn. It is less known that Rabbi Moshe Katz, who later became the renowned Nitraer Rav, was the assistant of Reb Salmen Spitzer and Dayan and Magid Shiur in the Schiffshul. This position bestowed great honor but very little financial support since the Schiffshul was then poor in resources. The Reform Rabbi of the Kultusgemeinde used this fact in his campaign against the Schiffshul and he offered Rabbi Katz a well-paying position in the Rabinat of the Kultusgemeinde. In his reply, Rabbi Katz declared that as the



son of his great father, Rabbi Menachem Katz-Prossnitz of Zelim, he would dishonor the name of his father by accepting any position in the Kultusgemeinde. The Chief Rabbi of the Kultusgemeinde, however, did not want to give up so easily. He assured Rabbi Katz that he was willing to journey to his father and get an assent. At that, Rabbi Katz replied that such an effort would be in vain. His father would never give his consent and even if it were possible to get his father's permission, the effort was not worth while. He would not accept the position, even with his father's consent. Rabbi Moshe Katz later became the Rav of Magendorf and then of Tokay. Later he came to Nitro, before the exodus of the neolage Jews from the Kehila. Thanks to his great wisdom, the orthodox Jews in Nitro did not have to separate themselves from the existing Kehila. Rabbi Moshe Katz led the Kehila in such a manner, that the neologes among them, who caused dissension, did not succeed in getting the Kehila away from orthodox hands. After his death, his son took over. He was the former Nitroer Rav, Rabbi Aron Katz. His son, Rabbi Elias Katz, is the Chief Rabbi of the Jewish communities in Slovakia in our day.

In the later years members of the Bes-Din of the Schiffshul were also Rabbi Meier Fleishman and Rabbi Pinchas Breuer and specially for Dine-Toras Rabbi Guensberg, the Strosnitzer Rav. In the last years before the holocaust Rabbi Shlomo Baumgarten, son of Rabbi Yosef Baumgarten joined the Bes-Din, who is now Dayan of the Adas Yisrael in London and Rav of the Beth Hamidrash "69", in Stamford Hill, which is more or less a congenial community of the Adas Yereim in New York.

Schiffshul Institutions

After the war, the Schiffshul flourished anew and its insititutions served all orthodox Jews of Vienna. Over 40% of the Kosher homes in Vienna availed themselves of the meat from the Shechita of the Schiffshul. The Schiffshul had a staff of 28 Kehile employees, and it was no easy task to cover the expenses. Since the members of the Schiffshul had to pay their taxes to the Kultusgemeinde, outside of their contributions to the Schiffshul, the Schiffshul had to depend largely upon the income of the Schechita. The staff of 28 did not include the employees and the teachers of the various institutions which the Schiffshul had founded and subsidized. For practical purposes, they were independent institutions and we think it worthwhile to mention them:

- The "Yesode Hathora", under the aegis of Rabbi Avroham Feigelshtock and Rabbi Simche Neuwirth, which was an exemplary Yeshiva, including a full time Yeshiva course for mature young men.
- The "Talmud Thora" which was founded in 1854 and which was headed after the war years with great talent by Rabbi Dr. Joel Pollak. Under his leadership it was transformed into a Chinuch institution of a genuine orthodox spirit.
- The "Einheit" folk kitchen and "Mittelstandskueche", for which Bernard Hofbauer and his son, Max Hofbauer worked a lifetime in unwearying manner.
- The "Krankenhausverein" with its own kitchen in the huge Governments "Allgemeines Krankenhaus", from which the Jewish patients in all hospitals of Vienna were supplied with Kosher meals. The artist David Kohn and Yitzchak Frommer gave meritorious service toward this institution.
- The Chewra "Tamech Eyyonim" under the leadership of Sigmund Figdor and Gad Braun.
- The "Tiferes Bachurim" Society, which was engaged in the aid and support of Yeshiva-Bachurim studying in foreign Yeshivos.



● Among the most important institutions of the Schiffshul, it is well to mention the "Chevra Matan Besesar". They gave aid to those who lost their fortune and couldn't ask for charity openly. Herman Feldheim, one of the most worthy members of the Schiffshul, headed this Chevra, which preserved the traditional principle of Jewish charity. Feldheim spent his last years in New York.

All these institutions were independent societies, but actually they were an integral part of the Schiffshul activities. The Beth Hamidrash was also an independent body under the name "Tora Eitz Chaim". The same was true with the society of young Baalebatim named "Mekor Chaim". The ladies were devoted to social work under the name "Frauenhilfe of Adas Israel".

The Schiffshul itself was headed by a board of directors consisting of 18 members, whose last president was Shneur Bondi. He was a descendant of an old Jewish family of Mainz and a prototype of German Orthodoxy. Throughout its history the Schiffshul had a great many prominent men on its Board of Directors. It is impossible to list them all within the confines of this article, but those who headed the Schiffshul before the holocaust should be mentioned. Besides the aforesaid Shneur Bondi, there were Wolf Pappenheim, the old fighter for orthodox independence, whom the Nazis wanted to arrest at the age of 90, when he was on his deathbed; Dr. Yeshayahu Reiniger, a physician, in spite of his profession a principal orthodox Jew and strictly medakdik bemitzvos, who devoted as many hours as he could spare each day for the activities of the Kehila; Shlomo Schreiber, who combined in himself Tora, wisdom and Yichus and still noteworthy for his modesty; Elieser Richter, who bore the financial yoke of the Kehila with solicitude and love and also devoted himself to the Matzo Bakery of the Schiffshul, from which many poor Jews got their Matzos for Pessach free; Michael Sternfeld and Moshe Todros Leitner, both successful business men, who were always ready to lend help when necessary; Peretz Neuman, Yochanan Wosner and Yoseph Hertzog of the Bes Hamidrash; Reuben Kohn, who until 1941, under life danger, maintained a Minyan in his home; Yoseph Schick, who devoted himself to the Mikvah; Nason Schiff, son of Reb Benzion Schiff, one of the aristocratic pillars of the Schiffshul; Dov Strah and Yaakov Fuchs, the Shul Gabbaim, David Breuer, Elieser Spitzer and P. Fishman from among the younger Baale-Batim and Yakov Shlomo Steinfeld.

One of the most prominent men of the previous generation must be mentioned, Philip Back, who was president of the Schiffshul for many years. He was one of the signers of the petition of the Schiffshul to the authorities in 1874 for the independence of the Schiffshul. Philip Back died in 1921 at the age of 96 and many of us remember him very well. He was probably the only one of our generation who personally remembered the Chasam Sofer. He was born in Pressburg and the Chasam Sofer was present at his Bar Mitzva. His son, Yitzhak Naftali Back, was a great philanthropist. His great affection for the Schiffshul was expressed through many substantial donations for the enhancement of the Beth Hakneseth. At his 70th birthday, he was presented with an album containing photographs of the many items presented to the Schiffshul. Among them were Sifre Toras and the most expensive gold-embroidered Paroches. Yitzhak Naftali Back visited Eretz Yisrael long before World War I. Memorial plaques at "Mea Shearim" in Jerusalem still bear witness to the houses built at his expense for the "Ungarischen Kalle".

Vienna, a World Center of Agudas Israel

The Agudas Israel, as previously stated, combined within itself the Jews of the Schiffshul and its sympathizers and also the Chasidic circles. The presi-



dent of the Aguda was Wolf Pappenheim and the Vice-President Shlomo Ashkenasy. The outstanding figures of the time, representing the various groups, belong to the Agudas Israel, e.g. Yitzchak Thumin, who devoted himself wholeheartedly to the Orphan Home of Agudas Israel in Baden near Vienna; Hersh Preminger and David Seidman; Lipe Turkel and his sons, Shlomo and Shmuel Turkel; Akiba Schreiber and Hersh Feuer, who did tremendous work for Shmiras Shabbos. Of the other groups, mention must be made of Moshe Felsenburg, president of the "Stumpershul" in the sixth district of Vienna; Abele Breuer, who was one of the orthodox representatives in the Kultusgemeinde and who cared for strict Kashruth in the Jewish hospital.

The Agudas Israel branched out into many activities. In the first years after the war it concentrated upon victims of the war. With the help of the Swiss Agudas Israel, two Orphan Homes were founded in Baden near Vienna. In Vienna itself the Aguda established a temporary shelter for homeless Jewish children as well as a vocational school and a home for migrants. The secretariat of the Aguda was besieged day in and day out by victims and refugees of the war. The activities of the Aguda soon spread out in many fields, the "Keren Hathora", the fund for Yeshivos and the "Keren Hayishuv" for Eretz Israel. The Aguda also took over the weekly, which was established during the war years by Jonas Kreppel, the "Juedische Presse". This periodical appeared regularly, also as the organ of the Schiffshul and the Slovakian Orthodoxy.

In 1927-28, the Agudas Israel engaged in a tremendous program of direct aid to the heavy stream of unfortunate Jews driven out of Poland and into Austria by economic oppression and Polish anti-Semitism. These young Jewish people came to Vienna as a stopping-off place on their way to Eretz Israel. They often had to stay many months in Vienna waiting for visas to continue their journey. The Agudas Israel became the center of help for those wanderers. A great many were put in the Aguda's own home for migrants, but this home became over-crowded in a short time. Many had to be quartered elsewhere and were also provided with all basic necessities. A great part of these people had also to be provided with the necessary documents, because of their illegal entry into Austria. One of the most zealous workers in organizing this great welfare work was Bezael Richter, who also traveled to Poland on the special mission of bringing a semblance of order into this wandering from Poland through Vienna to Eretz Israel, which was a great part of the so-called "Fourth Aliya". The Agudas Israel was also engaged in sending of food packages to Russia.

Vienna was the seat of the Vaad Hapoei of the World Agudas Israel, under the chairmanship of Rabbi Pinchas Kohn. It was also the world center of Keren Hathora under the leadership of Shmuel Deutschlander, who implemented the Beth Jacob ideal of Sara Shenierer. Deutschlander stood at the head of the World Movement of Beth Jacob. In this connection it is worth mentioning that the Beth Jacob idea was born in Vienna. Sara Shenierer who was in Vienna toward the close of the First World War, tells us in her memoirs that she was inspired with the idea of Beth Jacob by the Drashas of Rabbi Moshe Flesch, the Rav of the "Stumpershul", in the Sixth District which was ideologically identical with the Schiffshul.

Other important members of the Vaad Hapoei worthy to mention were Reb Berenyu Friedman of Czortkov, Rabbi Tovia Horowitz and Kalman Pappenheim. In this way Vienna became the focal point of orthodox social work in Europe. Here the meetings of the World Vaad Hapoei took place and the First and the Second Kenessio Gedola. It goes without saying that the central



geographical location contributed to the choice of Vienna as the city of preference. Another contributing factor was that Vienna had many famous doctors. Above all was the Jewish spirit which prevailed in Vienna, due in a large measure to the foundation laid by the Schiffshul. For a time the "Haderech" was published in Vienna as the world organ of Agudas Israel.

Most of all the great Jewish leaders of the last generation passed through Vienna, and they were received with great enthusiasm by the orthodox Jews of Vienna. Whether it was the Chofetz Chaim, the Gerer Rebbe or Rabbi Chaim Ozer; Chasidic Rebbes from Poland and Galicia and Rabbonim from Hungary and Slovakia, who came to the conferences of the Aguda: the Belzer Rav, the Munkatzter Rav und the Lubavitcher Rebbe, who came for medical reasons; the Rav of Nitra, the Zuricher Rav Levenstein and all the many others, all were welcomed with affection and enthusiasm and the Jews of the Schiffshul were strengthened by their Tora influence. Every one of the visitors brought a new element of Jewish consciousness into Viennese Jewry. Those Jews of Vienna, who survived the Churban by the grace of G-d still remember the overwhelming reception given to the great Geonim and Tzadikim. They recall the thrilling appearance of the Lubliner Rav, Reb Jacob Rosenheim and of Yitzchak Breuer, whose addresses at meetings of Agudas Israel attracted thousands of listeners and inspired the youth to carry on the traditions of their forebears with pride.

Agudas Israel "Jugendgruppe"

One of the nicest, exemplary institutions of orthodox Vienna was the Youth group of Agudas Israel. When we say "exemplary" we mean that it was the model followed by many other countries. The Youth group was initiated by the Schiffshul, but it soon encompassed the youth of all orthodox circles in Vienna. Young Chasidim, Bochorim who spent most of their day in "Klaus" with learning, would come to play a game of chess with an ordinary business employee; or carry on a discussion with another young man who came from a non-observant home and who sought to acquaint himself with Yidishkeit. Young people from Hungary and Slovakia, especially those from the "Sheva Kehilos" would find like-minded friends. This was a factor in their remaining loyal to Yidishkeit in the midst of other distracting influences of the big city. The greater part of the time was spent on various Shiurim, but enough time remained for socializing and for social work.

As time went on, the "Jugendgruppe" developed into a great movement in quantity and in quality. When the call came to mobilize for Yidishkeit, they gathered as if to military duty. This occurred when it was a matter of giving a worthy reception to the thousands of delegates and guests who came to participate in the "Kenessia Gedola"; or when it was found necessary to protest with vigor against the Swedish missionaries, who menaced Jewish children. The Shabbos afternaon Droshos by Rabbi Joseph Baumgarten, were always a major event which left a deep impression. With the Youth Group in the "Flassgasse" as a model, affiliated groups were established in other Viennese districts as well as in the provinces. Many former members of the Youth group exert great influence in America, England, Eretz Israel and other countries. A number of names of devoted adherents of the "Jugendgruppe", who are not among us any more, should be recorded here: Reb Shimon Schreiber, Reb Jekel Turkel, Reb Alter Fuchs, Reb Moshe Blech, Nate Nissan and Shimon Felsenburg, Shmuel Bondi, Nason Adler, Menachem Richter, Shmuel Stern, Chaim Hertzog, Benyomin Sev Weiss, Osher Stroh, Chaim Shlomo Kraushar, may their memory be blessed.

The Viennese Youth Group took pride in a great many young people whom they had brought back into the fold of Yidishkeit. One source of pride was



young Matisyohu Gelman, a child of non-religious parents, who gravitated toward the "Jugendgruppe" after his Bar-Mitzva. Against the wishes of his parents, he left Vienna and went to the "Yeshiva Chachme Lublin", where he became the favorite of the Lubliner Rav. Later on he became a great Talmid Chachom and a Gerer Chosid and he was known in Ger as "Mates Wiener". During the war, Mates Wiener became a legendary figure as the leader of a Chasidic underground unit in the Warsaw Ghetto. Bedecked with beard and Peyos, he traveled under the very nose of the Nazis throughout occupied Poland and he organized groups of young Chasidim in the towns and cities, who remained true to learning and Chasidus. Throughout many cities these groups of young men became known under the name of "Matisovzes". His accomplishments and heroism were recorded in a collection of memorials entitled "Ayle shelo nichnio", by the well known orthodox writer Moshe Prager. The book was published in Eretz Israel.

Mention must also be made of the orthodox writer Uriel Zimmer, whom we all knew and who died all too young. He can be characterized as a product of the Viennese Youth group, even though he had left Vienna as a very young man.

A similar role in Jewish life was played by the girls group, the "Agudas Israel Maedchen Gruppe".

A City of Baale Teshuvos

Vienna was the citadel of Reform, of those who broke away from Yidishkeit. At the same time, it was also the city of Jewish religious renaissance and the city of Baale Teshuvos. The theme of Baale Teshuvos in Vienna would require an entire book. However, it is in place to record a few items. Reb Hirsh Fishhof, a member of the Schiffshul, who originally hailed from Nikolsburg, devoted himself whole-heartedly to the task of drawing scores of Jewish men close to Yidishkeit, at the beginning of the 20th century. These young men mostly came from non-religious homes. Quite a few free-thinking families owe their return to Yidishkeit to the untiring efforts of Hirsh Fishhof. One of the Baale Teshuvos of the foregoing generation was Moshe Porges. He was formerly a successful editor of a trade magazine. Mention must also be made of Dr. Max Eisler, a Professor on the University of Vienna, who turned away from his assimilationist ancestry and found his way back to Yidishkeit. He held on to his profession as a Professor on the University as a true Baale Teshuvo.

As previously stated, it would take us too far afield to record all the Baale Teshuvos. But we cannot pass over the name of Elieser Ehrlich. He came to Vienna as a child of devout Galician parents. Like so many others, he was led astray by free-thinkers, and for many years he was mechalel Shabbos. But he did observe Rosh Hashono by not going to work. In the afternoon of Rosh Hashono he came to the "Donau Canal" for Tashlich and by coincidence he met up with a group of young people from the "Jugendgruppe". On the spur of the moment after saying Tashlich, he joined the group, which was bound for the nearby home of the "Jugendgruppe" for the Daf-Yomi Shiur, given by Reb Shlomo Schreiber. It was the first Daf-Yomi Shiur, Rosh Hashono 1923, which was proclaimed three weeks before by the Kenessio Gedola. Surprisingly, this Shiur of the Daf-Yomi was a turning point in the life of Ehrlich. Hitherto, things like Shabbos, Yidishkeit and Gemora were foreign to him. He became a Baale Teshuvo and he never missed the Daf-Yomi Shiur. At first he could not keep up with the others, but later on, he caught on and became a fine Talmid Chachom. Ehrlich left for Eretz Israel later on, where he worked as an expert tool and die maker for the Palestine Railroad. To the end of his life, he remained a Tora true Jew.



One of the outstanding Baale Teshuvos of all time was Nathan Birnbaum. As is well known, he studied in Vienna in his youth. He was a seeker after truth since his early youth. At first he was a Yidishist. Later on, he was a friend and co-worker of Theodor Herzl. He went much further than Herzl (who knew very little of Jews and of Yidishkeit) and became one of the principal ideologists of Zionism. In fact, Nathan Birnbaum created the term "Zionism". After long years of searching for truth, Birnbaum passed through countless "isms" until he became a true Baale Teshuva. He abstained from accepting lucrative positions, which the Zionists would have been glad to bestow upon him, and instead, he allied himself with the organized orthodoxy and became one of the most caustic and courageous fighters against the irreligious secular Jewish nationalism. Many of us still remember his ardent speeches in Vienna. One of his famous speeches comes to mind, in which he explained that just as it is important "וידע מה שתשיב לאפיקורס", it is today perhaps even more important "וידע מה שתשיב לעצמך". Birnbaum with his fiery oratory was able to bring back inner Jewish conviction and peace of mind to many a troubled soul.

The Schiffshul and its Minhagim

In our account of the Schiffshul it is in place to mention some of the Minhagim and the Seder Hatefila. Der Nusach Ashkenaz was sanctified as the traditional and ancestral one. Though the founding fathers of the Schiffshul were not that narrow-minded as to consider their Nusach Hatefila superior or holier than that of the Chasidim and others; nevertheless they were adamant in their adherence to the Nusach Ovos. Not only were they careful to refrain from altering a word or letter, but they also gave heed not to change any Nikud. They were fully aware that this strictness was not so important in and for itself. However, the aim was to retain a perfect traditional heritage. They wanted to insure themselves against any other alterations in the future, which always starts with little things. The Ankershul already had taken in Jews from many Kehilos and each one brought along different Minhagim which made for discord. To avoid that, it was decided to adopt the Nusach Pressburg.

Special emphasis was placed upon the dignity and sanctity of the Beth Hakneses. The Shamosim used to circulate and take care that there be no disturbances during the Tefilos. The Aliyos were sold quietly by the Shamos with a "Tafel". This brought in sizeable sums of money, without any interruption and without disturbing the decorum and the dignity of the Bes Hakneses. Of course, the Schiffshul made every effort to engage the best Chasan. A deep impression was made by Reb Avraham Braun, with the touching sweetness of his Chasonus. He was one of the best Chasonim of the past generation and a man of Yiras Shomayim. His rendition of the Tefilos was magnificent, whether he stood at the Omed alone, or whether he was accompanied by his Meshorerim. This was also true of Reb Joseph Kunstadt, the "Chason sheni" and also the other Baale Tefilos, like Reb Shmuel Glueck, the ideal Baal-Kore; Moshe Yehuda Lederer, the Baal-Takea. All of them, together with the Shul Gabbaim, who changed off every month, all worked together to uphold the dignity and the glory of this Bes Mikdosh M'at.

The stress laid upon the decorum and sanctity of the Shul called for respect and they impressed even those who personally were far away from the spirit of the Schiffshul. Many distinguished personalities who sought for traditional Yidishkeit used to frequent the Schiffshul.*

The picture of the Schiffshul would not be complete without mention of some of the prominent officials of the previous generation. Hersh Kunstadt, who



was for many years what we would call in America the "Executive Director" and faithful secretary of the Kehila. The Chasonim Yecheskel Witmann, Yisachar Ber Laewy and Efraim Mueller, in addition to those mentioned before. Chasan Leib Mueller, who attracted thousands of Jews every Shabbos with his talent as Chasan, is also worthy of mention. Leib Mueller came to Vienna as a Chosid, but could not stand the trials and tribulations of the metropolitan city. He was forced to resign his position and had to leave. One of the most exemplary officials was Pinchas Gruenhut, who organized and managed the Shechita and Hashgacha System of the Schiffshul, as well as the Matzo bakery, all of which at such a high standard, we only could wish to experience here in New York. Among the honorary Askonim and Magide Shiur credit must be given to Yishai Loewy. For many decades he expounded Shiurim and he never went home to his own Shabbos repast before he provided all poor Jews with a suitable Shabbos meal.

Our attempt to present the reader with a picture of Jewish life in Vienna before the holocaust, was primarily confined to historical facts. But the aim of our article is not only to give the historical background of the Schiffshul and revive sweet and bitter memories; it is also our aim to cast light upon the Jewish spiritual way of life and the ideology which made the Schiffshul a fortress of Tora Yidishkeit. The struggle against Reform Judaism and assimilation which lasted 150 years, began before 1800 and was later very clearly enunciated by Rabbi Salmen Spitzer in 1852. It made the idea of an independent orthodoxy and a self-conscious orthodox Judaism a predominant world issue. Many decades before Agudas Israel was created, the Schiffshul preached and campaigned for the Agudist ideology; that there is only one Jewish people founded upon Torah; that no other Jewish religion can be recognized side by side with Tora Judaism; that every reform would in the end eliminate itself from the body of the Jewish folk organism, in the same way that the Jewish people eliminated the Sadducees and the Karaites and similar offshoots.

When the Gedolim manifested the Agudas Israel, the Schiffshul rallied to its support, as far as this was possible for a Kehila. At the conference in Kattowitz in 1912, Rabbi Yeshaya Fuerst was accompanied by two prominent functionaries of the Schiffshul, Wolf Pappenheim and Shlomo Schreiber. The struggle which was originally directed against reform, subsided with the passage of time. In its place, arose a new danger for Tora Yidishkeit in the form of the Herzi nationalism. Instead of individual assimilation, nationalistic Zionism advocated collective assimilation of the Jewish people as such. Herzi, the founder of Zionism advocated a program of a Jewish secular folk similar to all other peoples, in place of the previous Jewish national device "שלא עשנו כגויי הארצות". This theory of collective assimilation in our century was of far more danger to the Jewish people than the issue of reform, which lost its aggressive character as time went on. The Schiffshul excelled in its struggle against secular nationalism in the same way that it had distinguished itself previously in its fight against reform.

The history of 100 years Schiffshul under the influence of Rabbi Salmen Spitzer and his coterie and also influenced by the geographical location of Vienna as the center between east and west, led to the creation of the Viennese type of orthodoxy. The combination of factors resulted in an uncompromising Shulchan-Oruch Yidishkeit capable of holding its own in all circles of non-Jews and even among estranged Jews. By clearly identifying itself it evoked respect and recognition. The struggle against reform and secular nationalism



was carried on against ideologies and movements, but not against individual personalities.

Insofar as there was no contradiction to Torah Yidishkeit, there was a distinct attempt to adapt itself to European civilization. Everybody had the right to enjoy the privilege of an education toward a career. On the other hand, academic education was frowned upon, not as a matter of principle, but chiefly because of the danger in the course of study in Vienna for the youth. Thus there came about the formulation of a unique Wiener shita of Torah im Derech Eretz. It was different from the system of the Eastern Yidishkeit and Chasidus, which had cut itself off from the surrounding world; and it was different from the German orthodoxy, which tried to make Yidishkeit fit into the "culture" cult. In the same way that Vienna was centrally located between East and West, so she was spiritually endowed with a middle between two extremes. This middle way can perhaps be designated as "Wiener Torah im Derech Eretz".

Just as it occurred many times during the past thousand years, a Jewish era came to an end in Vienna with the advent of the Nazis. In connection with the celebration of the 100th anniversary of the Schiffshul, Rabbi Shlomo Baumgarten said correctly, that far above the numbers and its material resources (which made it one of the greatest orthodox Shuls in Europe) was its spiritual and religious significance, which made it the cornerstone in the world front of orthodoxy and one of the nicest chapters in Jewish history.

*In connection with upholding the decorum of the Schiffshul, it is worth mentioning that Rabbi Yeshaya Fuerst introduced a special "Misheberach" for those who did not talk during the Tefilas. This Misheberach was really introduced 300 years earlier by the Tosefas Yamtov in the Shul, which was converted into a church after the Gerush of 1670. This is the wording of the Misheberach:

„מי שברך אבותינו אברהם יצחק ויעקב משה אהרן דוד ושלמה הוא יברך השומר פיו ולשונו מהלפסיק בשום דבור מן ברוך שאמר עד גמר התפלה, ובשעת קריאת ספר תורה שבציבור אפי' בד"ת איזה דיבור כש"כ בשיחות חולין וספורי שמועות, ויחולו עליו כל הברכות הכתובות בתורת משה רבינו ע"ה ובכל ספרי הנבואות, יראה זרע כשר חיים וקיימים יזכה לשני שלחנות שבשני עולמים שהם העולם הזה שעליו נאמר והנה טוב והעולם הבא שהוא יום שכלו ארוך וגם טוב, (נאמן אמן).“

25 YEARS K'HAL ADAS YEREIM

The refugees from the Nazi holocaust had just set foot on American soil. They were beset with worry over earning a living (it was the last years of the depression). Moreover, they had greater anxieties over the near and dear ones who were left behind in the vale of tears. With all that, the first days of their arrival were spent in valiant attempts to re-establish in America the life they led "at home" overseas--a life so cruelly destroyed.

This was especially true of the new immigrants from Vienna. Many came to America after an interim stay in other countries to which they fled from Austria as "emigrees"; many had endured a short confinement in the concentration camps of Dachau or Buchenwald. In America, they gravitated to each other and sought to establish a new "heimische Sevida". Since they were scattered over various parts of the city, they began to look for a fitting locality to carry out their project.

Their choice was the Williamsburg section of Brooklyn.

This was not surprising. In those days, the "Mesivta Torah Vodaas" was to be found in Williamsburg under the distinguished leadership of Reb Shraga



Feivel Mendelowitz. Another factor was the strong organization of the Zeire Agudas Israel under the leadership of Elimelech Tress. Reb Joel Fink, who was then the secretary of Agudas Israel of America, was a true friend and adviser of the newly arrived refugees. The above-named and others like them, had already transformed Williamsburg into a neighborhood where Orthodox Jews were more at home than in any other section of metropolitan New York.

Williamsburg was also the site chosen by the former Rabbi of Deutschkreuz (known as Zelim in yiddish). Rabbi Yitzchok Levi Greenwald began to exert a blessed influence there. Deutschkreuz, a small town 40 miles away from Vienna, was one of the "Sheva Kehilas", which formerly belonged to Hungary. After World War I it was annexed to Austria. The Zelimer Rav happened to come to the Kehila of Zelim only a few years before its destruction, but during these few years he acquired a great many friends and admirers in Vienna. When the Viennese Jews came to America, they sought again his friendship.

Williamsburg was the most fitting place for the new Viennese orthodox immigrants for many reasons. In the first place, it was already a place of Tora and intensive Yidishkeit. Moreover, the spirit of "Tora Vodaas" in Williamsburg under the guidance of Reb Feivel Mendelowitz and the spirit of Zeire Agudas Israel were very similar to the Viennese Derech of Yidishkeit. In Vienna there evolved a Jewish way of life which we can designate as "Wiener Tora Im Derech Eretz". That is not the same as the Frankfurter Tora Im Derech Eretz way of Jewish life, but a unique synthesis. It is a way of life which was influenced, on the one hand, by Hungarian strict adherence to the principles of Yidishkeit and by Eastern Chasidus; on the other hand it was under the strong influence of Rabbi Shmshon Raphael Hirsch and Rabbi Esriel Hildesheimer.

Of course not everything in Williamsburg was patterned after the old home. It was—for instance—not too easy a sacrifice for the young Viennese women to cover their hair, even in Williamsburg. And we must give credit here to the Viennese women in Williamsburg, who dared to go against the trend of the time. It was they, who made the "Sheitel" socially acceptable. In so doing, they were the pioneers from whom other orthodox women learned and what became so self-evident today.

The Viennese, as well as other newcomers found their new "home" with the Zeire Agudas Israel on 616 Bedford Avenue in Brooklyn. Both officers and members of Zeire Agudas Israel at large went way out of their way to welcome the new immigrants and make them feel at home. This was very important, practically and psychologically for the new immigrants.

In the beginning, they refrained from establishing their own Minyan for fear of offending the hospitality of their hosts. But it was soon evident that the hosts had no objections to an independent Minyan in the Nusach of the old home. So it came about that the Viennese created their own Minyan entitled "Zeire Agudas Israel Nusach Ashkenaz", first for weekdays, and later for Shabbos as well.

As time went on, the idea of creating an independent Kehila took root. The memory of the great and glorious Kehila in Vienna gave them no peace. It seemed to call out to them to rebuild as soon as possible that which was destroyed.

And thus it came about that on the 28th of Iyar, 5701 (May 25, 1941) fourteen Viennese Baale-Batim* came together to confer with each other and

*The fourteen founders of Adas Yereim were: Nathan Adler, s.l., Joseph Hess, Dr. Leo Wiesner, Ernst Tauber, Herman Flagman, s.l., Simon Fuerst, Marlon Neumann, Emanuel Felsenburg, Philip Feldheim, Ernst Kohn, Julius Schreiber, Joseph Schick, s.l., and the writer of these lines.



they decided then and there to establish the "Adas Yereim", with a threefold program:

1. To bring together their countrymen and sympathetic friends in a Kehila organization;
2. To serve common interests and to provide for the common needs of the group;
3. To aid needy friends here and abroad.

At first they thought of naming the new congregation "Adas Yisroel", if only to show the immortal spirit of the old Kehila. To show that even though much was destroyed—much more than the walls of the Schiffshul, yet in spirit the Schiffshul lives on here in New York, as well as in Stamford Hill in London, in Eretz Israel, Australia and other places. Because of formal reasons it was necessary to give up the name "Adas Yisroel", since New York had already a congregation with the same name. It was therefore expedient to use the name "Adas Yereim" in tribute to the orthodox Kehilas in Hungary who bore this name. It was also part of "Khal Yereim Adas Yisroel", which was the full name of the Schiffshul. It is interesting to note that in an enthusiastic letter of congratulation at the founding of the Kehila, which arrived from London and which was written by the then living Rav and Manhig of the Schiffshul, Reb Yshaya Fuerst s.Z.l., he expressed certain misgivings at the choice of the name "Adas Yereim". He suggested a certain self-aggrandizement as well as an affront to other orthodox Jews in New York. After a lengthy correspondence he finally conferred his blessing and his consent to any name the Kehila thought fit.

In Teveth 5702, invitations were sent to all Viennese orthodox Jews in New York to join the "Adas Yereim". Since some Viennese had already allied themselves with other congregations in the intervening years because of the Chewra-Kadisha, the new-formed Kehila took heed and decided not to delay action in establishing a Chewra Kadisha of their own. Cemetery plots were bought and its Chinuch was made under the auspices of Rabbi Gershon Hager, the Tauster Rav s.Z.l. Rabbi Hager was also a refugee from Vienna and he was one of the first to join the "Adas Yereim", even though he then was the Rav of another congregation, which had its own Chewra Kadisha and cemetery plots.

In Adar 5702 the imposing opening meeting took place with the participation of the entire membership. Emanuel Felsenburg was elected president and Leopold Lederer s.l., was elected Gabbai of the Chewra Kadisha. A committee of 18 were elected as a Board of Directors. This was the same number which headed the Schiffshul in Vienna. Even though the Kehila was primarily founded by orthodox Jews from Vienna, as time went on, many non-Viennese joined it, who more or less had a similar tradition. Later on, all differences disappeared. When we speak of the "Wiener Shul" today, we don't necessarily refer to Jews who came from Vienna. All those who belong to the "Wiener Shul" are regarded as "Wiener", whether their place of origin was in Vienna, Hamburg, Pressburg, Budapest or elsewhere.

At this point it may be proper to give credit to a small group of friends, who were the first non-Viennese members joining Adas Yereim and thereby making out of a pure Viennese "Landsmannschaft" a "Kehila", to which the Adas Yereim developed later on. They are Uri Erieh Kohn, Juda Yitzchak Neumann, Naftali Kugelman, Avraham Gruenberg, David Selig and Raphael Shmuel Rosskam and first of all Meir Behrend alav hasholam, who still is in



loving memory by all his friends. All this group came from old German Kehilos, who had the same Nusach Ashkenaz and a similar tradition and outlook on Jewish life like the Viennese Jews.

To this day "Wiener Shul" signifies not only the fact that its founders came from Vienna, but it also exemplifies a specific tradition in Nusach and Minhagim, a Shita of Kehila life according to the pattern of the Shiffshul of Vienna. The Adas Yereim must carry on this tradition not only because the founders had in mind to create the Kehila on this basis, but also because this tradition is a "Derech Hasohov"—a golden road which the Viennese found to be most expedient in attaining their goals and in carrying on the Yidishkeit of their antecedents, under all the different circumstances life may bring.

The founding of "Adas Yereim" coincided with America's entry into World War II. More than twenty young men of the "Adas Yereim" served in the Army of their new homeland. Soon the soul-shattering news came over about conditions in the old home, and the members of "Adas Yereim" did all within their power to help their brethren overseas. But what could these poor refugees do by themselves? Therefore many Viennese were to be found in the front ranks of the rescue work of the "Vaad Hatzala" and of the Agudas Yisroel. The Boale Batim of Adas Yereim were most active everywhere: by obtaining visas for refugees; by sending food and clothing packages; by providing affidavits, etc. In this emergency, matters pertaining to the Kehila and its further development were laid aside, in order to devote all energies to help Agudas Yisroel and Vaad Hatzala in their rescue work.

The war years passed away in this manner. The Kehila did not grow too much. But after the close of the war, the remnants of the refugees started to come over. There were many among them to whom the "Wiener Minyan" was a second home. Thus it came about that the "Adas Yereim" began to flourish and the "Wiener Minyan" developed into the big "Wiener Shul". Under the leadership of the great Gaon Rabbi Jonason Steif s.z.l. the Kehila grew to one of the most prominent in this country. Its activities extended far beyond its own confines as time went on. Its many members are proud of the establishing of their own Yeshiva and Mesita, directed by its present Rav and Manhig, Rabbi Esriel Lebowitz, shlita, and now also its own Beth Jacob school, which Chinuch institutions together serve about 750 children and adolescents.

But this is a separate chapter. The achievements of the "Adas Yereim" deserve special mentioning, though the many still unsolved problems should not be forgotten, of which the most important is the establishment of a Kehila institution for Shechita and real **Hoshgacha**—as this was done in Europe.

Our Dayan Horav Hagoon Reb. Josef Eliyahu Hacohen Steiner was born in Serdahely, Czechoslovakia, had already achieved in his young years the renomee of a Landon Muflag who excelled in B'khus as well as in Hasmadah. He received his Hatorath Harooh from the famous Rabbis of Galanta, Medyes, Illak, and Varanow and from the famous Gaon Reb. Jonathan Steif Zichronom Livrochah.

After his marriage he continued his studies. After the war he was Rabbi in the well known Slovakian Kehillah of Serdahely. He came to this country in 1948 and gave shiurim in our Chevrah Eitz Chaim, before becoming officially associated with our Kehillah. By his midas Tovos and Yiras Shomayim, he acquired a large number of adherents and friends.

After the passing of the Late Rabbi Jonathan Steif Z"l he was asked to fill the vacancy temporarily.



JULIUS STEINFELD

by Elchonon Herzog (Jerusalem)

On the occasion of the twenty-fifth anniversary of Adas Yereim in New York I rejoice at the opportunity afforded me to record some of the "maasim tovim" which your honored Officer and Board Member, Julius Steinfeld, performed in Vienna nearly three decades ago. The limited space available here does not permit me to tell the entire story — nor could I ever do so, for although I was the Secretary of Agudath Yisrael in Vienna at the time, Mr. Steinfeld did not choose to impart to me more than the barest essentials of his activities.

Julius Steinfeld never was the man to boast of his achievements. But the fact is that the tiny nucleus of Agudah members in Vienna which rallied around Julius Steinfeld during the months and years immediately following the Nazi annexation of Austria wrote an impressive record of service into the annals of Jewish history. The problems suddenly thrust upon the Agudah in the spring of 1938 seemed almost insurmountable — they were tasks of *pikuach nefesh* calling for *mesiras nefesh* in the truest sense of the word.

In the first place, swift action was imperative to enable thousands of helpless, despairing Jews to flee for their very lives. A limited number of Palestine immigration certificates had been made available to Agudath Yisrael. To Mr. Steinfeld and his devoted associates fell the agonizing task of deciding who among the countless waiting candidates should receive them. More than once Mr. Steinfeld was faced with the question:

מאי חזית דדמא דיך סומק טפי דלמא דמא וכו'

Every day, indeed every hour brought new problems, requiring hours of tedious discussion and negotiations. And Julius Steinfeld, supported by his boundless, unshakable faith, never faltered; purposeful, selfless and unafraid, he gave sorely-needed help and counsel to all who turned to him.

Within days after the **Anschluss**, while Austrian Jewry was still reeling under the shock of the catastrophe, Vienna received Hitler's first victims — the refugees who had been driven from their homes in the **Sheva Kehillot** who had been permitted to proceed to Vienna under the express condition that they would leave Austria at the earliest possible moment. These families were supplied with the necessities of life to the extent that circumstances permitted. But who was to intercede with the authorities in their behalf? Eichmann had ordered the closing of all Jewish institutions — the **Schiffschul**, the Agudath Yisrael and even the official Jewish Community of Vienna. It was at this crucial moment that Julius Steinfeld came to the rescue. Unperturbed by the warnings of those who were afraid for his safety, he went to Gestapo headquarters to plead for more time for the refugees and offered a personal guarantee that the extended deadline would indeed be observed. To his great relief, his request was granted. He owed the success of his mission to his self-assured manner, based on his firm faith and on his awareness of the urgent need of those whose cause he pleaded, and, of course, to

סייעתא דשמיא

To make sure that the promise he had given at Gestapo headquarters would be kept, Julius Steinfeld set about to organize projects of mass emigration. Thanks to his initiative, tireless energy and unflagging zeal, he was able to send off the first refugee transports — the first in a whole series of "illegal" refugee movements — in a matter of months. Unfortunately, however, not all of the transports materialized. The blame for that lies with those who permitted selfish interests, and petty jealousies to obscure the pressing demand of the hour. That story would be a chapter unto itself, a sorry chapter in Jewish history that



would be best entitled "The Underhanded Dealings and Intrigues of Jewish Power Politicians."

At the time the British Mandatory authorities in Palestine had begun to issue certificates to whole families. Accordingly, we of Agudath Yisrael had to give first priority to large families in the distribution of these "family certificates," to enable each certificate to rescue as large a number of individuals as possible. Later, of course, the British, anything but delighted at having to open the gates of Palestine to anywhere from fifteen to twenty immigrants for one single certificate allotted to Agudath Yisrael, changed over to a more restrictive arrangement based on certificates issued to individuals instead of families.

Naturally, other alternatives had to be found and developed. As head of the Emigration Department of Agudath Yisrael, the only project of this nature tolerated by the Gestapo at the time and the only organization of its kind to assist refugees not only in emigration but also in securing the necessities of life, Julius Steinfeld next set out on a series of missions abroad. Thanks to his powers of persuasion buttressed by infinite *Ahavat Yisrael*, he was successful in mobilizing like-minded groups in London, Paris, Antwerp, Zurich and Budapest to come to the aid of their brethren in Austria. For each of these errands of mercy, Julius Steinfeld had to obtain express permission from the Gestapo, and it was to the Gestapo, too, that he had to render accounting immediately after his return from each journey. "Baruch Hashem", most of his reports held good news for us. Mr. Steinfeld was able to secure entry permits from London, as well as Palestine immigration certificates and United States affidavits through the good offices of Tzeire Agudath Yisrael in New York. Even while funds were being raised to finance "illegal" transports, official children's transports to England were organized and carried through. A project was underway also to arrange a children's transport to Holland, and it was Julius Steinfeld who first broached the plan to Queen Wilhelmina.

During his travels abroad, Mr. Steinfeld managed to make contacts with diplomatic representatives from the smaller Latin-American countries with the aim of persuading them to make immigration permits available for the thousands who had been thrown into concentration camps and had a chance of release only if they could prove possession of an immigration visa. In this way Mr. Steinfeld succeeded in rescuing hundreds of Jews from camps like Dachau and Buchenwald. As arrests mounted, Mr. Steinfeld at times would have to appear at Gestapo headquarters on Morzin Platz several times each day to intercede on behalf of the victims. Many a time he was forced to go there even on *Shabbos*, for every case was one of real *pikuach nefesh*.

I can recall a number of incidents — some humorous, some less so — and several narrow escapes that Mr. Steinfeld experienced on his visits to the headquarters of the dreaded Nazi Secret Police.

Anyone entering Gestapo headquarters was required to sign a special form before being admitted. Whenever Julius Steinfeld had to appear there on *Shabbos* or *Yom Tov* he would arrive with his right hand bandaged and ask the Storm Trooper on duty to sign for him. His "contact upstairs," who had come to have genuine respect for Mr. Steinfeld, knew the reason for this stratagem. One day in the early spring, when Mr. Steinfeld appeared at the office without his bandage, as on any other weekday, the official grew visibly perturbed. "But, Steinfeld," he exclaimed, "did you forget it's a Jewish holiday today?" It happened to be Purim.

Julius Steinfeld walked through the corridors of Gestapo headquarters without fear, firmly convinced that no one ever comes to harm while engaged



in an errand of **mitzvah**. There was only one time when his courage almost deserted him. It seems that another official, whom Mr. Steinfeld did not know, asked to follow him into another part of the building. Julius Steinfeld had a few uneasy moments. However, to his great relief, the official was only a censor with a problem in Hebrew spelling. Apparently someone had spelled "ad meah shanah" with an "alef" instead of an "ayin", and the censor, who had become familiar with the Hebrew letter heading, just wanted to make sure that this was nothing more sinister than a spelling error.

Julius Steinfeld enjoyed the respect of all the Nazi officials with whom he dealt. "You know," one official told the messenger who brought him the daily work report of Agudath Yisrael, "that Steinfeld of yours has brains and a will of iron. And the nicest thing about him is that he's honest and not a crook." He had clean hands and a pure heart" in the truest sense of the word. He could be furious if someone he had helped rescue from Dachau offered him money, even if that individual would protest that it was not — heaven forbid — intended for him but only for the Social Service Department of Agudath Yisrael. His greatest worry was how he would ever be able to reimburse the **Kollel Shomre HaChomos** in Jerusalem for the funds earmarked for it but turned over to the Agudath Yisrael instead when it was approved by the Gestapo as the only official roof organization for all Orthodox groups. He was genuinely upset by the thought that he might become guilty of transgressing the prohibition

אין משני מצדקה לצדקה

In these and all other questions involving religious law, he always made it a point to seek guidance from competent rabbinic authorities.

Another important problem was that of obtaining kosher food for those who needed it. It was the selfless work of Julius Steinfeld that ensured the survival of the **Einheit** Public Soup Kitchen and that made it possible even for those in prison to get kosher meals from **Einheit** at least during the week of Passover. The prison official who had had to approve the project had boasted of never having had to do business with Jews and had on several occasions refused to meet with Steinfeld. But Julius Steinfeld refused to take no for an answer. He kept the telephone busy, insisting on an interview, until finally the official capitulated. "I simply must see that Jew who sticks up for his people so persistently." That is how Julius Steinfeld and **Einheit** gained entry to the Nazi prisons of Vienna.

As it became increasingly difficult to obtain kosher food in Vienna, Julius Steinfeld initiated a project in which thousands of small food packages were sent from Hungary, Slovakia and Yugoslavia to Agudah headquarters in Vienna, from where they were distributed among the needy. In the same manner, large quantities of Matzot were imported during Passover.

Agudath Yisrael strove to provide for all the other religious needs of Austrian Jewry as well.

It was to the Agudah office in Leopoldsgasse that hundreds of Jews went during the Sukkoth week to pronounce the blessing over the only **lulav** and **ethrog** available in all of Vienna.

Inevitably, the day came when the Nazi authorities closed down the headquarters of Agudath Yisrael. A comprehensive final report of Agudah's activities was handed over to the Gestapo. I do not know whether any copies of that report are still in existence anywhere today. But it is a matter of public knowledge that this report was a proud record of help given to the helpless, of the selfless and agonizing labors of a handful of dedicated men under the guidance of Agudath Yisrael and of Julius Steinfeld. The report contained the



annals of a period of terror and tears, the shameful story of the sorrows of a people oppressed and degraded for no other reason but their common descent from Abraham, Isaac and Jacob.

And now, dear Mr. Steinfeld, on the day when Adas Yereim pays tribute to you, please accept my own heartfelt greetings and fond good wishes for a life of continued good health, happiness, purpose, joy and contentment **bis 120**. May the day soon come when, with you at our side, we shall be able to go forth together to welcome the **Go'el Tzedek** with **גילה, חזרה ושמחה**.

(2)



The Entrance To The Schiffshul Today



To attempt to individually thank the multitude of people who so warmly deserve the sincere appreciation of our K'hilla would be an impossibility, but I do wish to express my deep appreciation for the wholehearted support and cooperation given to me by

Rev. Joseph Feuer

for preparing this Journal, and to

Siegmund Forst

for his artwork and advice connected with this publication. To them and to everyone who gave us a helping hand we say:

Tizku L'Mitsvos

HIRSCH LIPSCHUTZ

President



OUR HEVRA KADISHA

Throughout the history of Diaspora Jewry, the Hevra Kadisha was always the first communal institution to be founded wherever Jews would settle. The Hevra Kadisha and its officers enjoyed even greater esteem than other communal functionaries. Each Hevra had its own time-honored **Takkanoth** and **Minhagim** which were observed strictly and unchangingly over many centuries.

Adas Yereim, too, started out with a Hevra Kadisha. Even before the organization meeting of the congregation itself, our Hevra Kadisha was already in operation under the leadership of Moshe Yehuda (Leopold) Lederer, of blessed memory, who carried out the functions of his office with exemplary zeal and who was officially confirmed as Gabbi of the Hevra Kadisha at the organization meeting of the congregation.



Moshe Yehuda Lederer

With the arrival of large numbers of like-minded friends after the war, swelling the ranks of Adas Yereim, our Hevra Kadisha, too, broadened its activities. It was joined by new volunteers who have performed their services with self-sacrificing devotion at any time of day or night, whenever they are called. The spirit in which they have carried out their sacred functions was fully equal to that displayed by the volunteers of the Hevra in the old Jewish communities of Europe.

To them, as well as to the Nashim Tzidkaniot of the Women's Hevra, we owe a profound debt of gratitude.

In its main work—**Hesed shel Emeth** and related duties—the Hevra Kadisha finds its tasks complicated by the fact that, in this country, these particular functions have become considerably commercialized. Recently, we acquired a lot adjoining our **Bet Hahayim**, thus doubling the total area of our cemetery. This transaction was the culmination of many years of untiring effort.

In addition to the traditional Hevra Kadisha functions, our organization seeks to aid the sick of our community through its **Bikur Holim** group.



The Ladies Auxiliary of Adas Yereim

BY DINA KUPFERSTEIN

Twenty-five years ago, transplanted on a new continent, united by their feelings of gratitude, a small group of women sought spiritual closeness by meeting one Schabbos afternoon in the home of one of them, for a Shiur, to find consolation and strength in our heritage.

Thus came into being the Ladies Auxiliary of Adas Yereim.



Paroches donated the Ladies Auxiliary for the
Dedication of the new Beth Hakneseth — 20th Shevat, 5714

Formed by a remnant of the Wiener Frauengruppe, the small group soon grew, for there came to Williamsburg many others from all parts of Europe, who shared the same dedication, the same desire to help those who were still there, where the crashing fires had raged over the cities of their former homes. The terrible need that soon became evident spurred this group of women towards their work of help and rescue.



With packages of food and warm clothing, the plight of those that were left could be made a little lighter, and so packages were sent. When afterwards, many young homeless girls came to America, it was the women of the Wiener Ladies Auxiliary who offered friendship and guidance to these girls, visiting them in the Hias upon their arrival, to let them know that they were not alone. In the ensuing years, as more and more families attempted to establish roots in a strange country, the need to give help became urgent and widespread. What new hope it meant to a household, suddenly bereaved, to know that here was someone sincerely ready to help, not only with money, but with time and friendship. How many children knew the joy of new clothes for a Yomtev who otherwise might not have been able to have them. How often was a young mother encouraged and comforted, where there might have been only despair.

Yet not only in the work of Bikkur Cholim did the Ladies Auxiliary excel. For when, throughout the years, unrest and insecurity came again to Jewish families in Europe and Eretz Israel, the Ladies Auxiliary was there. Whether it meant help for those behind the Iron Curtain, Shmita campaign or Keren Hajeled Fund to save a Jewish child from missionaries, the women worked tirelessly to raise money to support all these.

Started with a very small budget, the funds, with the help of Hashem and the growth of the Kehillah, are now large enough to enable the Ladies Auxiliary not only to pursue its Bikkur Cholim activities, and all aspects of Mizvas Chesed, but to help also with the support of the Yeshiva of the Kehillah, and to maintain all this without any expenses, for the work, as well as its administrative aspects, is entirely voluntary. Various functions contribute toward this. The yearly party in Williamsburg is attended by women from all parts of the city and suburbs. Also in the spring an affair is held in Boro Park. Other than these, the ladies of the Auxiliary have varied and fitting ways of raising money, the most well-known of which are vacation-letter-campaigns, and the sale of honey for Rosch Haschannah, oil for Chanuka and flowers for Shevuath. There is also a Gemilus Chesed Fund, recently transferred to Yerushalayim.

And so, the Ladies Auxiliary of Adas Yereim is flourishing. The spiritual bond that unites the group continues to be strengthened by those weekly Shiurim, which now are held in the Beth Hamidrash on Wilson Street and are attended not only by members of the Ladies Auxiliary, but by many women of Williamsburg, for the reputation of these beautifully-delivered Shiurim has gone far, and it is this together with the noble work which the Ladies Auxiliary is doing which is spanning already towards another generation and which, with the help of Hashem will continue to go ever forward in its work of Torah and Gemilus Chasodim.

What is a good school?

A school with the principle of "Torah with derech eretz"—with a staff, a curriculum, books and administration based on this premise—with character training given the same amount of emphasis as bookwork—with interesting subjects and inspiring teaching methods—where the children develop accordingly by acquiring good 'midos' and 'Tsneedik' behaviour—this is called a good school.



A visitor who observes Bais Yaakov D'khal Adas Yereim for even one day will see an exciting and varied programme, with the above ideas carried out in their fullest scope.

The morning programme which begins with davening, continues with other selected Yiddish subjects—and may have during the course of a season, plays and crafts for the 'chagim', rosh hadesh assemblies and a trip to a matza factory.

Secular subjects are covered fully and are presented in a variety of ways to gain added attention—with 'brainwork' stressed rather than unthinking copying of notes. 'Rhythmica', sewing, reports, anthologies of poems written and illustrated by the pupils, a school library, filmstrips and trips add to the cultural interest.

As well as encouraging good learning in Yiddish and English subjects, our school places special emphasis on instilling good character traits—tsneemus, derech erez kibud av v'am etc.—into the pupils; which we feel is very necessary in a country which has neglected the importance of these qualities.

Teachers have been picked who are qualified, of good character, with teaching ability and experience. As the classes are limited in size, the teacher is able to give individual attention and interest to each child. The children have responded well to the school and are eager to attend and search for knowledge.

The fact that in the short time the school has been in existence it has gained such a good name is proof that Bais Yaakov D'khal Adas Yereim has begun on the correct footing, and will, with help, continue on the right path towards achieving our goals—and make a new Yiddish generation in the future, as in the days of old.

MRS. G. GIBBS, Hebrew Principal

MRS. N. KRAUSS, English Principal

THE NUCLEUS OF ADAS YEREIM

by Frederick Kohn

Arriving in this country as refugees from the European terror most had to leave behind all their belongings — the founders of our Kehilla like so many other immigrants united themselves to give one another "chizuk" and to uphold within the big American melting pot the "minhagei avosenu".

But despite the similarity between what the Viennese founders built, and "minyanim" others had established, there exists a unique distinction. The old "Shifshul" had embraced all those of Ashkenazic background without differentiating whether they were from Austria, Germany, Hungary, or Poland. All religious Jews in Vienna at that time were strangers. The Adas Yisroel offered strength through brotherly unity and served to prevent assimilating into that vast and foreign metropolis.

With that very same intention the K'hal Adath Yereim was inceptioned and it was not established to be a Wiener Landsman shaft to nurse nostalgic reminiscences but was to become an institution b'derech Yisroel sovo of universal quality.

Our "kehillah" proudly embraces without any distinction all "achim b'deah from everywhere. We are known colloquially as "The Wiener" and people speak of the Wiener Rov, Wiener Shul, Wiener Yeshiva, Wiener Hashgocoh etc. But the people who feel attracted to our community are those who are not merely contented with only an Ashkenaz "minyan". They are farsighted enough to



realize that only a firmly knitted "kehilah" with all its institutions, based on the "Shulchan Aruch" can strengthen and secure the golden heritage our forefathers upheld with "mesiras nefesh".

It is not surprising that today the majority of our kehillah are not from the city of Vienna. They come from all over the former Askenazic sphere in Europe. They are from America and from Eretz Israel. They truly represent the "sheeris hapletah" of those ancient and famous "kehiloth hakdoshos" which today have lost their identity.

In listing the following cities we pay homage to those "kedoshim" who went "al kiddush hashem" and who through their exemplary lives gave their kehiloth honor and eminence.

Balatonszemes (Hungary)
 Backo Petrovoselo (Yugoslavia)
 Beled (Hungary)
 Bonyhad (Hungary)
 Bratislava (Pressburg), (Czechoslovakia)
 Bremen (Germany)
 Budapest (Hungary)
 Csorna (Hungary)
 Debrecin (Hungary)
 Deutschkreuz (Zelem), (Austria)
 Duna foeldvar (Hungary)
 Dunajskastreda (Szerdahely), (Czechoslovakia)
 Fehergyarmat (Hungary)
 Fiume (Italy)
 Frauenkirchen (Austria)
 Galanta (Czechoslovakia)
 Hadhaza (Hungary)
 Hamburg (Germany)
 Janoshalma (Hungary)
 Kapuvar (Hungary)
 Kiskunfelegyhaza (Hungary)
 Mainz (Germany)
 Marburg (Germany)
 Mattersburg (Austria)
 Nagy Megyer (Czechoslovakia)
 Nitra (Czechoslovakia)
 Novezamky, (Czechoslovakia)
 Podhrady (Kirchdrauf), (Czechoslovakia)
 Papa (Hungary)
 Paks (Hungary)
 Rajka (Hungary)
 Sarvar (Hungary)
 Salgotarjan (Hungary)
 Sopron (Oedenburg), (Hungary)
 Tab (Hungary)
 Topolcaný (Czechoslovakia)
 Trnava (Czechoslovakia)
 Vienna (Wien), (Austria)
 Zagreb (Agram), (Yugoslavia)

ישיבה יסודי התורה דקהל עדת יראים

הנני שולחים את ברכותינו הנאמנות הנזכרות בקרב לב להקהילה הקדושה
הזמפוארה "עדת יראים" לראשי טובי עסקי החבר הקהילה ובפרט לזקן החכמה
הזקן ר' יעקב שלמה שטיינפעלד ז"ל, עסקן דגול ומסור יותר מששים שנה
לנוכח הכלל.

לרגלי הגינת המש ועשרים שנה להתיסדותה אנו תפילה לה' המוכ שיוכו
למשיך את "עבודתכם הפורי' הנהלת הקהילה ועל שדי החינוך כהרבעת תורה
לראת שמים בתוך אושר וכחצלה מרובה עד ביאת גוא"צ אמן.
בשם כל תלמידי הישיבה הי"ו

חיים יודא הכהן שטראסער, מנהל

ראשי הישיבה

אברהם ישי דירנפלד	יעקב שולדאק
אליהו יעקב דירנפלד	יעקב שטיינפעלד
חיים תאלער	עמי שטיינער
יודא שטרום	שלמה הקרנא
יעקב דוד שטיינער	שלמה כהן
שלמה שטיינער	

Respectful greetings to our
beloved and revered

MR. JULIUS STEINFELD מורינו רב ה' יעקב שלמה

May "Hashem Yisborach" enable him to continue his work for
Yiddishkeit, Tzdoko and Gemilas Chasodim in undiminished
strength, full energy and good health together with his

אשת חיל שיהי'
עד ביאת הגואל

בי כן יברך גבר ירא ה'
יברך ה' מציון וראה בטוב ירושלים
כל ימי חייו

**LADIES AUXILIARY OF
K'HAL ADAS YEREIM**

IN HONOR
of
OUR REVERED FRIEND

הרב
MR. JULIUS STEINFELD שליט"א

With respect and admiration.

To the courageous torchbearer of Emes,
To the fearless warrior of uncompromising Yiddishkeit

To one of the pioneers of Agudath Yisroel
for his selfless devotion and dedication
combined with mesiras nefesh for the Hatzalah
of his brethren all over the world.

בי ארך ימים ושנות חיים ושלום יוסיפו לך

His friends of Washington Heights:

MR. & MRS. PHILIPP FELDHEIM
DR. SOLOMON GOLDSMITH
MR. & MRS. MANFRED KATZENSTEIN
MR. & MRS. JULIUS KLUGMAN, 181st Street
MR. & MRS. JULIUS KLUGMAN, Ft. Wash. Ave.
RABBI & MRS. RAPHAEL KLUGMAN
MR. & MRS. LEO LEMBERGER
MR. & MRS. HARRY LEVI
DR. & MRS. RAPHAEL MOLLER
MR. & MRS. KURT NEUMANN
MR. & MRS. ISRAEL G. ROTHSCHILD
MR. & MRS. JOSEPH SCHUSTER
MR. & MRS. JOSEF STRAUSS

משפחות שטיינפעלד

שמואל זנוויל שטיינפעלד
זמשפחתו

רב בנימין זאב שטיינפעלד
זמשפחתו

יחיאל זאלין
זמשפחתו

ברוך בלאנדער חבתו
זמשפחתו

קלונימוס ריכטער
זמשפחתו

והנכדים שלומדים עכשו במקומות אחרים

אלחנן יוסף שטיינפעלד
בישיבת מעלו
שיקגו

אברהם ירוחם שטיינפעלד
בישיבת סלובודקה
בני ברק, ישראל

יחזקאל שטיינפעלד
בישיבת ניימרא
מונט קיסקו

חיים צבי שטיינפעלד
בבית מדרש גבוה
לעקווד

חיה ריכטער
בבית מדרש למורות
געטסהעד, ענגלאנד

כי ארץ ימים ושנות חיים יוסיפו לך רודף צדקה וחסד ימצא חיים צדקה וכבוד

חנני בזה להביע את ברכתינו,
אל ידיד נאמן של משפחתינו.

אבינו חיקר ז"ל בחיינו הוקירך,
ולפעולות גדולות, תיבדל לחיים, הותירך.

ימים ולילות פעלתם יחד,
למען הצלת של עם אחד.

ידידות רעים, קיימתם־קשר עולם,
במעשיך תקדש זכרו - חי וקיים.

השם הטוב יה' עמד,
כאשר הי' עם אבותיך.

אל יעזבך, ואל יטשך,
עד ביאת הגואל בימך.

בברכת משפחת אסתר לעדערער
בית ר' משה יודא ע"ה

HEARTIEST GREETINGS AND

ALL THE BEST TO OUR

DEAR AND ESTEEMED FRIEND

Mr. Julius Steinfeld

MAY HE CONTINUE HIS BLESSED WORK IN
UNDIMINISHED YOUTHFUL STRENGTH TILL
120 YEARS TOGETHER WITH HIS DEAR
WIFE.

Mr. and Mrs.
Marcus Rosenberg

שלום וכל טוב סליה

להרב הנאון המפורסם לשם ולתהלה גדול ביחודה שמו

הרב הנאון

מתור"ר עזריאל יודא לעבאוויטש נ"י

יהא רעוא שימשיך להפק מעינותיו חוצה לכבוד המקום

ולכבוד התורה עד ביאת גואל צדקנו כב"א.

מוקדו ומכבדו,

משפחת רייכמאן

לזכרון כחיכל' ה'

בד' התורה, צדיק תמים בדרכיו הסיד בכל מקומו, העניו בכל אדם,
רועה נאמן לעדתינו, גדול מרבן שמו הרב הנאון המפורסם
אדונינו מורינו ורבינו

רבי יונתן שטייף זצוק"ל

לזכר קולם יהי צדיק

יעקב בענוי

ישראל בויער

משה דוד ווייסמאנדעל

מנחם שלמה ד"ר ענגעלסראטה

אברהם בלייער ומשפחתו

אריאל צבי ליפשיץ

אברהם ברוך

TO . . .

MR. JULIUS STEINFELD

ר' יעקב שלמה שליט"א

the indomitable fighter for G-d's Torah and His People

GREETINGS

from his respectful and loving friends and admirers

השם יאריך ימינו ושנותיו עם ונחזו מרת גאלדע שתחיה בתוך בריאות טובה

ושמחת נפש לראות שפירות ונהת רוח כצאצאי הלציו עד ביאת המלך כב"א.

MR. & MRS. PAUL C. NEURATH DR. & MRS. M. S. ENGELSRATH

MRS. LILY ENGERSATH - NEURATH

AT THE OCCASION OF ITS 25TH ANNIVERSARY

LET ME EXTEND TO

Khal Adas Yereim

HEARTIEST MAZEL TOV WISHES

Among New York Jewry your prominence is unique. You owe it to your spiritual leadership and the high standard of your educational system.

In the devotion of the Members of your Board excel my very dear and esteemed friends, the brothers

Moshe and Dovid Fischer

Their sacrifice of time and strength, their ceaseless efforts to strengthen the financial basis of your institutions call for public recognition and emulation by everyone.

I herewith greet heartily Moshe and David Fischer and wish to encourage them to continue their good work. May they be blessed with great success in their public activities.

Laszlo Keller

FOR YOUR PARTIES, BAR-MITZVAS AND ALL

HAPPY OCCASIONS USE:

Meal Mart

"YOUR PERSONAL CHEF"

נלאט כשר



Self Service CATERING

Choose from over 100 items listed below without any extra charge for the same price. NOW for BAR MITZVAS and other happy occasions. YOU DON'T HAVE TO WORK HARD ANYMORE!



- ★ Quarter Barbecued or Roast Chicken (half of a Broiler, 20c extra)
- ★ Slice Stuffed Derma
- ★ Portion Potato or Noodle Kugel
- ★ Portion Potato Salad & Cole Slaw — Pickles



Drinking and Whiskey Cups, Napkins, Plastic Plates, Spoons and Forks

EVERYTHING HOT!

★ **As Low As \$1.35 PER PERSON** ★

TO MAKE YOUR AFFAIR A MEMORABLE ONE WITHOUT ANY WORK ON YOUR PART!



Call any of our *Meal Mart* numbers listed
OR CALL RABBI GRUNBAUM
858-5700
AND WE'LL CALL YOU BACK

In Memorium of my Parents

פנחס און פייגל פישער

and my grandparents

אברהם יודא און לאה פישער

שמעון און אסתר פראגאן

By FRANCIS & ALICE STERNBERG



Meier Pappenheim z.l.

The history of Orthodoxy in the last century as a whole and that of Vienna in particular were inseparably linked with the name of Pappenheim. The important role that Wolf Pappenheim z.l. played in the Schiffschul and Agudas Israel has already been recorded at another place in this Journal. It would take much more space to describe the fruitful work of Wolf Pappenheim's children for the Jewish communities of Jerusalem, Vienna, Pressburg and Muenchen. However, we would like to remember with a few words the personality and accomplishments of Meier Pappenheim z.l.

With unusual zeal, Meier Pappenheim was always among the first ones to help a fellow Jew and to fight for Yiddishkeit. Already in Vienna, he was very active in his work for TAHARAS HAMISH-POCHO and he was always to be found in the first ranks of any project Agudas Israel has undertaken. Very few had such a strong bond with the Schiffschul and the BETH HAMIDRASH especially was most precious to him. Although constantly endangering his own life, after the Anschluss, he worked day and night on the so-called "illegal" transports to Eretz Israel. Upon arriving in the United States, he immediately was found working feverishly for Yiddishkeit, despite his own difficulties to settle in the new country. In the Agudas Israel as well as in Adas Yereim of Boro Park and wherever there was a task to be done for KLALL, he was there with his whole heart. His friends and admirers will forever honor his memory.

Adas Yereim



Adas Yereim

Greetings and Best Wishes to . . .

MR. JULIUS STEINFELD

Honorary President of K'hal Adas Yereim

BREINER BROS.

BRIDGEPORT, CONN.

Compliments of . . .

AUSTRALASIAN TRADE CORP.

Compliments of . . .

ERNEST YUROWITZ

Compliments of . . .

MR. AND MRS. A. DZIADEK

SCHILD-ADELSTEIN, INC.

GEORGE SHULHOF



LAckawanna 4-6944

LOngacre 5-9049

WERO HAIR CREATIONS, INC.

CREATIVE DESIGNER FOR FASHION HAIR GOODS

55 WEST 42nd STREET, 9th Floor, Suite 951

NEW YORK, N. Y.

Best Wishes . . .

COMMANDER FUR DYEING CO., INC.

THE BLEND OF SCIENCE AND SKILL

122 WEST 27th STREET

NEW YORK, N. Y.

In Honor of . . .

MR. JULIUS STEINFELD

the very dear and esteemed friend of my family

WALTER SCHICK

In Honor of My Dear and Revered Friend . . .

JULIUS STEINFELD

MORRIS SCHAECHTER



Our heartiest wishes for continued successful activities . . .

עברית

ליוזבת אחיז בני ישראל

יהודא ליב שטעפאנסקי ומשפחתו

DAGIM TAHORIM CO.

לכבוד נשיא הכבוד של קהל עדת דאגים

מו"ה יעקב שלמה שטיינפעלד ז"ל

יוזבת למשיך עבודתו ליוזבת הכבוד והפרס עמו"ש באמת לבן המזב

משפחת יעקובוביץ

מזל טוב לבבית לקהלתנו להיוזבת יום הולדת לפני בית יונת

וביחוד לנשיא הכבוד יהודא ליב שטעפאנסקי

מו"ה יעקב שלמה שטיינפעלד ז"ל

הנה מקום אתו לחיות לכל חברי על אותות יהדות שהעביר לי בשתיית

אשר על ערש דוד בשנת תשנ"ה ובדרך הנסל להיכנס סוכות

מנחם לינקענבערג

אנו מאחלים למו"ה יעקב שלמה שטיינפעלד ז"ל

חיים ארוכים ונעימים ויוזבת ליוזבת משיח צדקנו בבית

חן יהודא ליב שטעפאנסקי ויוזבתו

אחילים לבנים ובנות מזל טוב לקהלת המשפחה

קהל עדת דאגים

נשיא הכבוד מו"ה יעקב שלמה שטיינפעלד ז"ל

באת משפחת שלמה ארימנד שטערן

S. BERGER

GIFT CENTER

Watch and Jewelry Repair

43 LEE AVENUE (cor. Wilson Street)

BROOKLYN, N. Y.



תתחדש כנשר נעוריד ידיד משפחתנו רב פעלים
לוחם מלחמת ה' באמת מורינו

ר' יעקב שלמה שטיינפעלד נ"י

עוד ינוב בשיבה טובה עד ביאת גואל צדק בב"א.

שְׁלוֹם שַׁעֲנֵק	יודא שַׁעֲנֵק	יוסף שַׁעֲנֵק	גבריאל שַׁעֲנֵק
ברוקלין	קרית צאנו	ירושלים	בני ברק

ברכת מזל טוב לקהילתינו

קהל עדת יראים

מרדכי ברייער ומשפחתו

הננו מביעים בזה את ברכותינו הכי לבביות להאי גברא יקרא
עמוד הצדקה והחסד, נשיא הכבוד של קהל עדת יראים

מו"ה יעקב שלמה שטיינפעלד נ"י

ויה"ר מפני אבינו שבשמים שיוכה להמשיך עבודתו הפורי' והמכורכת מתוך
נחת ובריאות הגוף עמו"ש ויקום בו מקרא שכתוב עזר ינוכח בשיבה דשנים
ורעננים יהיו.

ועד החינוך דישיבת קהל'ת יעקב

יששכר דוב ואבל, יו"ר

שלום טובה וברכה וכל טוב עולמים

מאהל לילידו הדגול והנעלה

מו"ה יעקב שלמה שטיינפעלד נ"י

מרדכי נוסבוים ומשפחתו, טאראנטא



ב"ח

מעיר הקודש ירושלים תו"ה

אנו שולחים מיטב ברכותינו לידידינו אנשי קהל עדת יראים וביהוד לאחד
המיוחד שבחבורה שאנו מוקירים ומכירים מטל ילדותינו ה"ה

מע"כ מו"ה יעקב שלמה שמיינפעלד נ"י

יקום בו וקוי ה' יחליפו כח וכו' ועמו"ש יעסוק בצרכי ציבור באמנה וירדוק
צדקה וחסד כדרישת לבו הטוב.

ובלכם תזכו לראות בטוב ירושלים בכיאת מבשר טוב משמיך שלום משמיך

ישינה בכו"ה

כאות דורשי שלומכם ומובכם כל הימים,

ש. שפיטצער — א. שמערן — א. אייזען נ. דיקמאן — א. ראנצינער

..... ד. שלעזינגער — אחים גראדמאן — א. הערצוג

בס"ד

רב ברכות ואריכות ימים ושנים, ברכה והצלחה בעבודתו הפורי'
בעד קהלתנו הקדושה, — לכבוד ידידי החשוב העסקן המפורסם מורינו

ר' יעקב שלמה שמיינפעלד נ"י

מאחל

מרדכי געללים

מזכיר דקהל עדת יראים



אות ידידות לאהובי ורעי מנעורי רודף צדקה וחסד

מו"ה יעקב שלמה שטיינפעלד נ"י עמו"ש

יהד עם זוגתו היקרה זכני' וכל ב"ב שיחי'

תזכו לילך נגד משיח צדקנו כבד"א.

כעתידת ידידך דו"ש ומובתך

שמעון הלוי שישא ומשפחתו

גם אני בין המברכים מעומקא דליבא את עמוד נמילת הסדים בדורינו

מודינו ר' יעקב שלמה שטיינפעלד נ"י

עוד יגוב הוא וביתו בשיבה דשנים ורעננים עבג"א.

ידידו ומכבדו,

הק' אברהם שזוימער

לכבוד מוריני

ר' יעקב שלמה שטיינפעלד נ"י

מאת האחים שמחה וברוך פעלענבורג

וגיס יוסף הירש הלוי

הגנו מברכים בשם קהלתינו מעומק לבנו את
ההתן היכול הישיש איש מורם מעם כבוד שמו מפארים

מו"ה יעקב שלמה שטיינפעלד נ"י

שיזכה לאריכות ימים טובים דשנים ורעננים עמו"ש

קתל יסודי התורה ע"פ מנהגי הח"ס זי"ע

מאיד משה סג"ל לעווינגער, רוח"ק

שלמה ברוין - פינהם הערצקא, טובי הקהל



May I herewith express my gratitude to all who,

by paying tribute to our K'hilla at the

25th ANNIVERSARY DINNER

rendered honor to me, too.

I like to single out the man who came to us from the longest distance,
to confirm our over tens of years existing friendship.

ה"ה הרבני החשוב רח"ס ומזק"ר רבנן והלמידותן הבר לכל דבר מצוה

וקדושה, עושה ומעשה

מו"ה דוד בלום נ"י, מניח"ק ירושלים

וכלנו נזכה לראות זה את זה תמיד אך מתוך שפתח של מצוה אבי"ר.

יעקב שלמה שטיינפעלד

ב"ה

In Honor of Our Good Friend . . .

MR. JULIUS STEINFELD

שמקיים כל העוסקים עם הצבור יהיו עוסקים עמהם לשם שמים

ADLER & WESEL FAMILIES



ב"ה

הנבאים דהכרה קדישא נחש"א דקהל עדת יראים

מברכים בזה את התן היוכל נשיא הכבוד של קהילתנו מראשוני המיסדים
ועמוד התווך של חבורתינו רב פעלים פאר המעלות וכו'

מזרינו יעקב שלמה שמיינפעלד שליט"א

לרגלי חגיגת יובל העשרים וחמש של קהלתנו
אנו תפלה שה' יאריך ימיו וימשיך עבודתו הפור' למזכרת מסדוהינו ביד ה'
הטובה עליו עד מאה ועשרים שנה, אמן.

יעקב צבי פאלק
ישראל פעלדהיים
שמעון פאהל
יעקב שטערן

יודי' בלוי
מרגליות גליק
אליעזר חנוך ווייל
יעקב יודא נייחווז



בי כן יבורך גבר ירא ה' — יברכך ה' מציון !

אין נאמען פון די טויזענטער נפשות, רבנים, תלמידי חכמים, אלמנות און יתומים פון כולל שומרי החומות — רבי מאיר בעל הנס, ווילען מיר באגריסען אונזער הויכגעשעצטען דירעקטאר און פקיד ואמרכל וועלכער איז איבערגעגעבען בלב ונפש צו די מוסדות התורה והחסד פון כולל ,

כש"ת הרבני מוה" יעקב שלמה שטיינפעלד שליט"א

צו דער געלעגנהייט פון 25 יאהריגען יובילעאום דינער פון קהל עדת יראים, וואס איז אראנזשירט אין זיין עהרע.

אין זכות פון זיין עבודת הקודש פאר די לעצטע פופציג יאהר, כצרכי ציבור באמונה בכלל, און זיינע גרויסע און פרוכטבארע לייסטונגען פאר דעם כולל בפרט, זאל אים השי"ת בענטשען מיט ארייכת ימים ושנים, ער זאל קענען זייטער פארזעצן זיינע מעשים טובים עד ביאת נוהל צדק בב"א.

ועד כולל שומרי החומות — רמבעה"נ



הסתדרות אגודת ישראל באמריקה

משתתפת עם כל יידין ומעריצין

של חברינו הדגול והנלהב

מותר"ר יעקב שלמה שטיינפעלד נ"י

העומד בשורות הלוחמים מלחמת הקודש של אגודת ישראל מיום הוסדה
בשנת תרע"ב בקאטאוויץ — ולא פסק מלעסוק בצרכי צביו באמונה
מאז ועד עתה . . . כה יבשיך וכה יוסיף

ומברכת אותו באריכות ימים ושנים ורב נחת

ובל טוב סלה



שפע ברכות עמו"ש לחוד כבוד ידידינו וידיד כל דבר שבקדושה

מוה"ר יעקב שלמה שטיינפעלד שליט"א

ה' יצליח דרכו בכל אשר יפנה ועבודתו המסורה למוכת יסודי התורה,
תעשה פירות ברצון לבו וכאות וברכת ידידיו

בהשיבה מנייטרא



לכבוד הח"כ משה"ר

יוסף אלי' חכהן שטיינער

דיין ימ"צ דקהלתנו וליידיש
מאת מוקדרי ומסבדי' בערבי חרם
ומן חלוקתים חבל בשיקריי

לכבוד מוה"ר מרנגליות גליק שליט"א

מן החברה קדישא דקהלתנו
מוקדרי ומסבדי' בערבי חרם ומן חלוקתים חבל בשיקריי



אות ידידות

למע"כ האי גברא יקירא, מו"מ בתורה וביראת ה' שמורת ובמדות חסדות,
רוח צדקה וחסד עוסק בצרכי ציבור באמונה וכו' סגן יושב ראש דקהלתינו
עדת יראים.

מורה אשר הקועל נ"י

לרגלי חגיגת היובל של קהלתינו רחש לבנו דבר טוב והנה ברך לקחנו
לברוך מבנים אשר ברגשי הערצה, ויוכה לישוב כבית ה' לאורך ימים, להפיץ
מעינותיו הוצה, כאות נפשו היפה ודרישת לב תלמידיו וידידיו הנהנים משעוריו
שלומד זה כ"ה שנה רצופים מדי שבת בשבתו.

דוד שטראה	יואל לאווינגער	יעקב אפפעל
זאב פעלדמאנן	יואל צבי בינעט	יצחק יודא פלאטשעק
חיים ישראל ניראטה	יודה ארי' ניימאנן	ישראל בויער
חיים ראובן בויער	יחזקאל ליבער	מנחם ישראל פעקעטע



להגיגת כ"ה שנה של קיום קהלתנו הקדושה עלינו לשבח ולכבוד — ואין כבוד אלא תורה — מורינו הרבני המופלג בהפלגת חכמים יפה דורש ויפה מקיים מוכתר במעלות ובמדות נשגבות כבוד שמו מפארים.

מור"ר נח ליכטער נ"י עמו"ש

זה עשרות שנה שמו"ה ר' נח נ"י מוליך רגלינו לבית המדרש בבקר, בבקאות גדול, בסברה ישרה ובטוב מעם ודעת לומד עמנו, וזכינו להתחיל ולסיים עמו אתו ששה סדרי משנה כבר פעמים.

אנו תפלה ש"י"ת יאריך ימיו בטוב ושנותיו בנעימים, ושרבינו נ"י יזכה להתחיל ולסיים עוד כמה וכמה פעמים סדרי משניות עמנו, מתוך בריאות הגוף והרחבת הדעת, ויחול עליו כל הברכות האמורות בתורה כדרישת לב ועתירת תלמידיו דורשי שלמו כל הימים!

ייעקב בענוי	דוד שטראה
ייעקב שטערן	זאב פעלדמאנן
ישעי' יודא רייכענבערג	ידיד' בלויא
ישראל בויער	יואל צבי בינעט
מרדכי ברייער	יואל צבי ניהויו
מרדכי שמואל פייפער	יודא רייכארטה
שלמה יודא לאווי	יודא שלעזינגער
שמואל שווארמץ	יונה ווייס
שמחה לאפפלער	יוסף צייטלין



כי אורך ימים ושנות חיים ושלום יוסיפו לך
לכבוד מורינו

הרב יעקב שלמה שטיינפעלד שליט"א

אורח הכבוד
העוסק בצרכי ציבור באמונה
הלוחם מלחמות ה' ונפתלי על מרומי שדה

מאת אליעזר דיכמער, נכדו

ברכת לבבית דתא' נברא יקרא מעון ביישיש סוכים
עיסת ימקיש להרשת כרן התולת חסדנות ולתצלת נאנות

מו"ה ר' יעקב שלמה שטיינפעלד הי"ד

יצחק מאיר כוונים



בס"ד א' מס' ואברכך ואגדלה שמך תשכ"ה לפ"ק

ברכת מזל טובא — חמה ונלכבה — לקהלה נאה והסידה שמם מפארים —
קהל עדת יראים — לשנת חיובל כ"ה —

אתכם אנו בשמחתכם — צהלי ורוני יושבת וויליאמסבורג בעבודתכם הפורי' —
יהא רעווא מקדם אבוהון דבשמי' — שתמשכו הלאה שלשלת הזהב להגדיל גבול
התורה והמסורה — עפ"י רוח ישראל סבא ותעלו מעלה מעלה — עד מאוד נעלה —
לשם ולתהלה, עד יעמוד הכהן לאורים — והמבשר בראש ההרים אכ"ר.

בשם ההנהלה

פנחס קרויס, נשיא צבי סאץ, סקן נשיא

קהל ערוגת הבשם

אנו מכרכים בזה את ידידנו הנעלה

מו"ר יעקב שטיינפעלד נ"י

יזכה לשיבה טובה עמו"ש ויקומו בו כל
הברכות האמורות בתורה.

אגודת אחים אנשי סערדאהעל
בנשיאות הרב הגאון מו"ה משה ניישלאם



אחוץ לכתובים: חזקתנו ת"ת

האורח הכבוד מזה"ר

יעקב שלמה שטיינפעלד נ"י

והראש הקהל דקהלתנו מזה"ר

ארי' צבי ליפשיץ נ"י

יחולו עליהם הברכות האמורים

לכל מי שעוסקים בצרכי צבור באמונה.

זאב פערדמאן ומשפחתו



למען חותמי ד' אשר זעליג פורסט נ"י

מאת חתנו

בנימין בייניש ראזענבוים ורעיתו

גם אנו בין המכרכים את כבוד ידידנו הדגול ראש וראשון לכל דבר שבקדושה

מו"ר יעקב שלמה שטיינפעלד נ"י

נשיא הכבוד של קהל עדת יראים

ח' יאריך ימיו ושנותיו בנעימים

ידידיו ומעריציו מתפללי ביהמ"ד חמ"ד נייטרא

בבארא פארק

שלומים מרובים מגבחי מרומים בנעימות ימין נצחיים

באהל למען

מו"ה יעקב שלמה שטיינפעלד

מוקירו ומכבדו

אורי עזריאל בהן ומשפחתו



מקרב לבנו מברכים אנחנו בברכת כהנים את קהלתינו עדת יראים דפה
(וויליאמסבורג) שעוד יוסיפו לעשות להגדיל תורה ולהאדירה כאשר זכיתם לעשות
עד כה (כ"ה שנה).

יתן ה' חיים ועושר וכבוד לכל מנהליה ובפרט לכבוד אדמו"ר הרה"ג אב"ד
ור"מ דקהילתנו שליט"א, ולכבוד ידידינו היקר הרבני החשוב רודף צדקה וחסד
עוסק בצרכי ציבור באמונה מורינו ר' יעקב שלמה שטיינפעלד נ"י.
יוכחו ה' בחיים ארוכים, טובים ונעימים, דשנים ורעננים, להמשיך עבודתו
מתוך נחת והרחבה עד ביאת ינון בב"א.

אברהם חיים הכהן מיללער ומשפחתו
בנימין זאב הכהן מיללער ומשפחתו

Mr. & Mrs. Arthur Muller

Mr. & Mrs. William Muller and their families

would like to express their most sincere and best wishes to Mr. Julius
Steinfeld "n'y", Honorary Pres. of Khal Adas Yereim of Williamsburg.
May G-D grant him long happy years full of the vitality he needs to
pursue his philanthropic deeds.

מחירי דגים מחירי דגים



Compliments of

DAGIM TAHORIM CO.

יחידה לייב סמפנסקי

**WHIPPANY
PAPER BOARD CO., INC.**

10 NORTH JEFFERSON ROAD
Whippany, New Jersey 07981

Manufacturers of
Container Liner Board
Folding and Set-up Boxboard
Container Corrugating Medium Chipboard

Phones:

Newark
201-622-7507

Whippany
201-887-3300

New York
212-732-0500

Philadelphia
215 922-7715

אדאס ירעימ



אדאס ירעימ

Greetings to Khal Adas Yereim upon its

25th JUBILEE

YEREIM MILK

is under the supervision of

ביד"צ דקהל עדת יראים

הרב הנאון עזריאל יודא לעבאוויטש, אב"ד

is certified by New York Health Department

DRINK IT AND STAY HEALTHY



adass yereim

מאכט אייערע ימים טובים
לובטיגער און בעיטעמטער מיט די בערהמטע

„מהדרין“ פראדוקטען

„מהדרין“ און „מהמדים“ ווערן קרים, קען פוטער און ווייפל פוטער
„מהדרין“ און „מהמדים“ הארטע קען געסלייזט אין פעקעדזשעס
אלעס געסלייזט אין געקאכט אין אונזער פאבריק און אייגענע מאשינען
כשר לפסח און פאר א גאנצן יאהר
פערלאנגט ביי אייער גראסערימאן אונזער נייעס וואונדערליכען פראדוקט

סקימד מילק-פאודער

אלעס אונטער דער השגחה פון
הרב הגאון המפורסם מוה"ר יוסף גרינוואלד שליט"א
אב"ד פאפא

„מהדרין“ עוואפארעטעד מילד (קאנדענסט)

א וואונדערבארע געטראנק פאר יונג און אלט, ענטהאלט וויסאמין די בעזונדערס
געזונד פאר קינדער און אויך פאר דערוואקסענע וועמען געוויינליכע מילד שאדט.
באזונדערס געאיניגט פאר דייווענדער נזהרים בכשרות

„מהדרין“ פלעינע יאגורט „מהדרין“ סטראוזבערי יאגורט

פעטפרייע און וואונדערליך אויף צו שטארקען דאס געזונד
... אונטער דער השגחה פון
הרב הגאון המפורסם מוה"ר חנני' יו"ט ליפא טייטעלבוים שליט"א
אב"ד נירבאטור
אלע אונזערע פראדוקטען וויינען געמאכט פון 100 פראצענט הלב ישראל
כשר למהדרין וון המהדרין

MEHADRIN DAIRY CO.

Tel.: EV. 4-3100

441 WYTHE AVENUE

BROOKLYN, N. Y.

אדאס יערעימ



אדאס יערעימ



תחת השמירה בר"צ דמו"ר ע"ת ידאים
הרב הנאון עזריא יודא לעבאוויטש אג"י
אני מכריזים את כבוד התן הויבל

מו"ח יעקב שלמה שטיינפעלד נ"י

שיזכה להמשיך עבודתו לכל דבר שבקדושה מתוך בריאות, נחת, והרחבה
עד מאה ועשרים שנה, כדרישת לב כל מוקירו.

שרה גאלדבערגער
מרדכי בויער

אברהם גרינבערג
שר"י יוסף שטייף

**ERBA
FOOD PRODUCTS, INC.**

910 RIVER AVENUE
BRONX, N. Y.



**THE STUDENTS OF
YESHIVA JESODA HATORAH**

GENERAL STUDIES DEPARTMENT

Extend Heartiest Congratulations To

K'HAL ADAS YEREIM

Upon Their Celebration of Its

TWENTY-FIFTH ANNIVERSARY

**May they continue their good work in giving us the
opportunity in receiving a Torah-True Education**

TR 5-2729

MAYER'S MEHADRIN



50 WASHINGTON AVENUE

BROOKLYN, N. Y.



מזכרת אהבה

אבינו היקר באנשים

טו"ה קלונימוס בערגער ז"ל

קדש וייצען

יחא זכור בחיך לעד

אברהם שענבערגער
מנחם מענדל נאשליעב

משה בערגער
יוזא ראזנבערג

מביעים אנו כזה ברכת הצלחה רבה לכבוד הרב הגאון המפורסם בשערים
המצויינים בהלכה ובכשרונותיו המפוארים וכו' כש"ח

מוה"ר עזריאל יודא לעבאוויטש שלישי

אב"ד וריש מתיבתא דקה לעדת יראים, לרגל חגיגת היובל החמש ועשרים
להתיסדות קהילה קדושה הנ"ל.

יהי גא' עמו לסעדו ולחזקו במעשיו הכבירים להרמת קרן התורה, ויעלה
קרנו למעלה למעלה לאורך ימים טובים ונעימים.

קהל בני ישראל חיים

הרב יחזקאל בעסער

הרב יצחק צבי בערנפעלד

ראש הקהל

אב"ד

כלב בדויך

נכא



אגודת ישראל

בס"ד

ארך חיים מתוך בריאות והרחבת הדעת לשרת בקדש
לשובת הכלל והפרט לאיש המורס מעם, יקר באנשים,
ידיד משפחתנו

ר' יעקב שלמה שטיינפעלד שליט"א

מלכה רבקה שטיינבערגער יוכב צבי מאיר ומשפחתו

לכבוד נשיא הכבוד

מוה"ר יעקב שלמה שטיינפעלד שליט"א

בברכה מעומק הלב שיאריך השנ"ת ימיו ושנותיו
ויוכה לעסוק בצרכי צבור עד ביאת גאול צדק בב"א.

EMANUEL SCHREIBER and JULIUS SCHREIBER

New York, N. Y.



א הארצינע באגריסונג צו מוהר"ר

יעקב שלמה שטיינפעלד נ"י יוסף הירש ושותפו

בקות

באתי בזה כאחד מן החורים של תלמידי ישיבותינו הקדושה
ישיבת יסודי התורה

להביע תודה רבה לבנית למנהלי וראשי הישיבה שיוסקים באמונה שלמה להגדיל
ולחדש התלמידים בתורה עם דרך ארץ על רוח שקבלנו מאבותינו ורבותינו הקדושים
וכראשם המנהיג רוחני כהן שדעתו יפה לשמים ונוה לבריות הרה"ג ה"ב כש"ת

מוהר"ר חיים יודא שטראסער שליט"א

והעומדים לסעוד ולתמוכו במסג"פ

מורינו ר' יעקב שלמה שטיינפעלד נ"י

וראש הקהל ר' ארי' צבי ליפשיץ נ"י

והעסקן הדגול ר' חיים ישראל ניראטה נ"י

הקב"ה ישלם שכרם וישלח ברכה והצלחה בכל מעשי ידיהם
ידידם עוז

אליעזר דוד פישער

אדאס יעריימ



אדאס יעריימ

Best Wishes from . . .

MRS. SALLY K. SCHIFF

250 WEST 94th STREET

NEW YORK, N. Y.

In Honor of . . .

JENO WEISS

SAMUEL RUBIN

Best Wishes from . . .

MRS. EVALINE LOWINSTEIN

80-49 PARK LANE

KEW GARDENS, N. Y.

admas yereim



admas yereim

WHAT MAKES JERUSALEM WINES AND JERUSALEM LIQUORS DIFFERENT FROM OTHER WINES AND LIQUORS

—?—

Of course, in the first place the fine quality and taste, that have been recognized and distinguished by Europe's foremost wine experts and which have brought JERUSALEM wines the highest prizes and medals at the recent international vintner's contests. The sun and climate of Eretz Israel, the old tradition of winemaking together with the modern technique make JERUSALEM wines not only the finest Kosher wine, but, rank it among the renowned French Chateaus, Spanish Malagas and Hungarian Tokays.

But of equal importance is the high satisfaction, the Simcha sheil Mitzva, one has in raising the cup of JERUSALEM wine for Kiddush, in making the Brocho on this wine grown on Admas Kadesh and produced by pious Jews in Eretz Israel: it is practically the only chance to participate in the Mitzvos Hateluyot Be'aretz, which ordinarily one cannot fulfill in Chutz Loretz and which have been strictly observed at the production of these wines. And, of course, JERUSALEM wines and JERUSALEM liquors are produced and bottled under the Hashgocha of the Beth Din Tzedek of the Eda Charedis of Jerusalem, from the cutting of the grapes to the packaging of the shipping cases.

Certainly you must have JERUSALEM wines and JERUSALEM liquors at your home. Twelve types of sweet and dry wines, Dessert and Cherry wines, Sliwowitz (100% pure plum brandy), Brandy, Wishniak, Curacao, Banana and Kuemmel. You will enjoy JERUSALEM wines and liquors.

AT THE BETTER STORES, OR CALL:

Jerusalem Wine Distributors in New York:

ROYAL WINE CORP.
132 Norfolk St., N.Y.C.
35th Ave. & River, L.I.C.
GR 3-8288

MONTEREY WINE CORP.
119 Norfolk St., N.Y.C.
158 Broadway, Brooklyn
SP 7-8080

Jerusalem Liquor
Distributor in New York:
**DUGGAN'S DISTILLERS
PRODUCTS CORP.**

Yonkers, N.Y. - WO 4-5757

For distributors in other cities and for all information concerning all
JERUSALEM products call

Mr. Charles Richter, Jerusalem Imports Ltd., 745 Fifth Ave., N.Y.C.—PL-3-3396

TO ERETZ, ISRAEL WITH ARDEL BY JET

\$499 up to 30 Days — \$535 More than 30 Days
\$440 AIRFARE . . . with pre-arranged package tours including
Hotel and Sightseeing! **\$399 TEN DAYS**



**745 FIFTH AVENUE
NEW YORK 22, N. Y.**

Tour and Hotel Arrangements
in Israel - Book with us and
PROTECT YOUR RESERVATION

Consult Us in All Travel Matters
Officially Bonded Authorized Agents





Compliments of...

GOTHAM NOVELTY CO.

53 WEST 36TH STREET

NEW YORK CITY

Compliments of...

G. HIRSCH SONS INC.

1040 AVENUE OF THE AMERICAS

NEW YORK, N. Y.

לזכר נשמות

אבותי היקרים והמטיבים זכרונם לברכה

חיה

בבית אדוני אבי מורי החרוז מאיר בעהרענד וצלה

מוסד חברה משנות הקולות אשר יש לימים ברכים סדי יום ביומו

ובכאי נאמן בבית הכנסת

ראשי מורתי הענוה והחבורה ורפת צדקה וחסד ק"ת

מאת

יואל בעהרענד וזגתו

אדאס יערימ



אדאס יערימ

Best Wishes for . . .

CONTINUED SUCCESS FROM

CONG. BETH JACOB OHEV SHOLOM

CHAIM A. PINCUS, Rabbi

HON. HARVEY SCHECHTER, President

Best Wishes and Mazal to . . .

YOUR 25TH ANNIVERSARY

CONG. TIFERETH ISRAEL

491 BEDFORD AVENUE

BROOKLYN, N. Y.

Compliments of . . .

H. MELMUTH STERNBERG, M.D., F.A.A.P.

384-9740

JACK'S CANCELLATION SHOES

— SELF SERVICE —

Ladies' - Men's - Children's Famous Brands at Low Prices

161 HAVEMEYER STREET

BROOKLYN, N. Y.



HONORING JULIUS STEINFELD

MR. & MRS. LEO UNGER

ZEHLIM, BURGENLAND

PITTSBURGH, PA.

Compliments of . . .

MRS. BERTA ZAUDERER

EVERgreen 7-8520

**SHATNESS LABORATORY
OF TORAH UMITZVOTH**

Open 10 A.M. to 10 P.M. - Sunday to 6 P.M.

Testing while you wait: Sunday and Friday,
or any time, By Appointment

203 LEE AVENUE

BROOKLYN, N. Y.



Greetings and best wishes . . .

OSIAS & WILLY CENSOR and FAMILIES

פִּינְחָס מַאנְדֵּל

האט 16 יאר דערפארונג אין דערליידיגען קבורה אין אלע ערטער
אין ארץ ישראל
העקאמענדירט ביי גדולי אדמו"רים ורבנים שליט"א

PINCUS MANDEL

111 PENN STREET

BROOKLYN, N. Y. 11211

Day and Night Phone: ULster 5-5121

פינחס מאנדעל ווינשט אלע אידען אריבת ימים אין אז זיי זאלען פארען לעבעדיגערהייט
מיט געזונט קיין ישראל

ברכת הצלחה וכל טוב לכבוד

מורנו ר' יעקב שלמה שטיינפעלד נ"י

מאת

שלמה סג"ל גרינוואלד ומשפחתו



EV 7-0100-01

Res.: New Square 914 EL 6-7204

Important Advertisement!
BECOME A PERFECT DRIVER

LUNGER'S AUTO DRIVING SCHOOL

Also
NEW AND USED CARS AND TRUCKS
- Express Car and Limousine Service -
MOISHE LUNGER

183 WILSON STREET

BROOKLYN, N. Y.

In Honor of Our Beloved Friend . . .

MR. JULIUS STEINFELD

M. M. SHOE MART
MOISHE AND MIRIAM FISCHER

386 GRAND STREET

NEW YORK, N. Y.

With Heartiest Wishes to . . .

MR. JULIUS STEINFELD

MR. & MRS. ERNST TAUBER
and FAMILY

Hearty Mazel Tov Wishes to . . .

MR. JULIUS STEINFELD

A Real Friend

ALEX BRECHER & FAMILY



Digby 9-2640

A. WEBERMAN AND CO.

LIFE AND GENERAL INSURANCE

160 BROADWAY

NEW YORK, N. Y.

Compliments of . . .

A. MONDERER & SONS INC.

62 WEST 47th STREET

NEW YORK, N. Y.

Compliments of . . .

SELCO HATTERS INC.

228 BROADWAY

BROOKLYN, N. Y.

Compliments of . . .

EMANUEL FELSENBURG

194 DIVISION AVENUE

BROOKLYN, N. Y.



אדאס יערימ

In Honor of . . .

MR. JULIUS STEINFELD

as an expression of gratitude for the great friendship
he has at all times shown to our parents

TONY EINSTADTER-SCHREIBER
LINKA BIBERFELD-SCHREIBER
NELLY SCHREIBER
DORA WEISS-SCHREIBER

Greetings and Best Wishes from . . .

MR. & MRS. LESLIE GEIGER

1 WEST 81st STREET

NEW YORK CITY

387-7307

M. R A A B

PICTURE FRAMING

Oil Paintings - Needle Points - All Kinds of Fine Picture Frames

75 LEE AVENUE

BROOKLYN, N. Y.

(212) 757-1212

HERTZ, NEUMARK & WARNER

MICHAEL R. STEIF, Account Executive

Members New York Stock Exchange

31 WEST 47th STREET

NEW YORK, N. Y.

אדאס יערימ



אדאס יערימ

Compliments to . . .

E. STERN

Best Wishes from . . .

CHEVRA BUCHURIM B'NEI MANASHE

AHAVAS ACHIM INC.

Best Wishes from . . .

JACOB EISENBERG

Compliments from . . .

MURRAY HAGLER

41 STERLING PLACE

MALVERNE, N. Y.



adas yereim

Best Wishes from . . .

DR. & MRS. ARTHUR REINIGER

108-24-71st AVENUE

FOREST HILLS, N. Y.

Compliments from . . .

A FRIEND OF ALFRED WESEL

Best Wishes from . . .

GOLDBORO FOOD

GR 3-7470-1

79-81 EAST 4th STREET

NEW YORK, N. Y.

Compliments of . . .

ERVIN WALD

INSURANCE CONSULTANT

Business - Life - Disability Income

551 FIFTH AVENUE

NEW YORK, N. Y.

אדאס יערימ



אדאס יערימ

In Honor of . . .

MR. JULIUS STEINFELD

LAKEMONT CO.

Best Wishes from . . .

JACOB UNGER

15 JEFFERSON AVENUE

NEW SQUARE, N. Y.

Best Wishes from . . .

CHAIM ROTH

206 PENN STREET

BROOKLYN, N. Y.

Compliments of . . .

MR. & MRS. BENJAMIN ZAUDERER



adas yereim

Best Wishes to . . .

K'HAI ADAS YEREIM

M. STERN

1550—50th STREET

BROOKLYN, N. Y.

Tel. TR 5-1062

Res.: 851-7327

BLOCK INSURANCE SERVICE

16 COURT STREET

BROOKLYN, N. Y.

Compliments of . . .

HENRY BOOKBINDING CO.

135 HENRY STREET

NEW YORK, N. Y.

TR 1-6472

J. PORCESS

SPECIALIZING IN SCREENED ROOM FOR

HEAT SEALING EQUIPMENT

According to Requirements of the F.C.C.

אדאס יערעלם



אדאס יערעלם

TO MR. JULIUS STEINFELD

best wishes, with the expression of our highest esteem

ERNEST FOOD MART

386 BROADWAY

BROOKLYN, N. Y.

Good Health and Long Life to . . .

RABBI E. LEBOVITS

from

ASSEMBLYMAN HAROLD W. COHN

Congratulations to . . .

MR. JULIUS STEINFELD

BUCKINGHAM WAX CO., INC.

LONG ISLAND CITY, N. Y.

Compliments from . . .

REICHNER LEATHER GOODS

1167 BROADWAY

NEW YORK CITY



In respect and gratitude to my friend

העוסק בצדקה צדקה באמונה

MR. JULIUS STEINFELD

who devoted a lifetime to Klal Yisrael

JACOB BREUER

Greetings to

MR. JULIUS STEINFELD

SAMSON R. BREUER

Greetings to

MR. JULIUS STEINFELD

MARC BREUER

Best Wishes to our friend

MR. JULIUS STEINFELD

MR. and MRS. JERRY G. BECHHOFFER

and Sons

אָדאַס יעִרעִימ



אָדאַס יעִרעִימ

Compliments of

R. J. WIDEN CO.

TANNERS

North Adams, Mass.

Compliments from

BERNARD ROSENBAUM

Mazel Tov and best wishes to our dear friend

MR. JULIUS STEINFELD

MR. & MRS. TEODOR BRAUN

To Our Dear Friend

MR. JULIUS STEINFELD

Our Best Wishes

MR. & MRS. BERNAT LEBOVITS



in honor of
THE LADIES AUXILIARY OF K'HAL ADAS YEREIM

ישלם ה' פלגן ותהי משכרתן שלמה וכו'

FROM THEIR FRIENDS

for their selfless efforts

ברכת מול טוב לאיש הדגול העסקן המפא"ר רודף צדקה והסד

מורינו ר' יעקב שלמה שטיינפעלד ז"ל

יהי רצון שיוכה להמשיך מעשי הכבוד עד בואת גא"צ זכ"א

ישעי שטערן

מאלאנסא יצו"א

In honor of our dear Parents and Grandparents

MR. & MRS. ALEXANDER LAZAR

יוכו לראות רוב נחת בכל יוצאי הלציהם

א כ ט ו נ ג !

די בילגסטע איינקויפסקוועלעך
Special in

DINETTE & KITCHEN SETS

Custom Made Slipcovers

Reupholstering Dining Room and Kitchen Chairs

Wrought Iron and Formica

Dining Rooms - Bedrooms - Sofabed and Rouble Sofas

S. LORBER FURNITURE

179 ROSS STREET

cor. Lee Avenue

Brooklyn, N. Y. 11211

Tel. 782-2686



מזל טוב לבביות

אריכת ימים ושנים טובים
מאהלים

ישעי' שטראוס וזוגתו

די בעסטע ווינשען פיר דען שתדלן פון יידישען פאלק

מר. י. שטיינפעלד

און פיר קהל עדת יראים עם קדוש

דר. און מרס. פנחס הכהן פארבחימער

פאמיליע ישעי' לאזאר און
פאללאקים ספרים פערלאג

בעגריסען
ר' יעקב שלמה שטיינפעלד נ"י

POLLACK'S BOOK STORE

136 Rivington Street New York City 1002

Tel.: GR. 4-1746

וואו אלע ספרי קדש און תשמישי קדושה
צו ביליגן פרייען צו קריגען זינד

רב ברכות מאדען הנפלאות לכבוד אדמו"ר אב"ד ור"ס דק' עדת יראים שליס"א
ליום חגיגת תולד חב"ה

ולנשיא הכבוד, יידיגן הנעלה והמפורסם כפעליו לתורה ולהצלת נפשות
מודנו ר' יעקב שלמה שטיינפעלד נ"י

ילכו מהיל אל היל להגדיל תורה ולהאדירה מתוך בריאות וזריזות וקונטן קב"צ כב"א.

יעקב קאליש ומשפחתו



מיר ווינטשען צו אונזער עהרענפרעוידענט

ר' יעקב שלמה שטיינפעלד נ"י

אריבער ימים ושנים דשנים ורענגים לסוכת הכלל.

ער ואל זעהן צוזאמען מיט זיין

ווייב פרוי שרה' פיעל נחת ביי זיינע קינדער און אייניקלעך שיחיו

אזוי ווינטשען מיר אין נאמען פון אונזער גאנצער געמיינדע

הנהלת קהל בני אמונים שאפראן

להאי גברא רבה

יוליאוס שטיינפעלד

אהוב אהוב את המקום אהוב את הבריות

ת ז

DR. & MRS. R. MOELLER

בת לחי

ידיד חתן הנשף

רב"ש

ברכות ואחולים לכביים לידידנו

מו"ה יעקב שלמה שטיינפעלד נ"י

מאת

בהמ"ד צאנזער קלויז, לי עוו. 185, ברוקלין

בנשיאות הרב ר' דוד האלבערשטאם שליט"א



רב ברכות ואריכות ימים ושנים
והצלחה רבה בעבודתו הקדושה
לשובת הכלל לידידנו היקר מורינו

ר' יעקב שלמה שטיינפעלד נ"י

קהל ייטב לב ר'סאטמאר

מברכים ;

רב ברכות וכ"ט עולמים

מאהל

משה מאיר לעוויןגער

יובל מרדכי בערקאוויטש

ISRAEL WOLF

Bookseller and Jubliher

206 DIVISION AVENUE

BROOKLYN, N. Y. 11211

תוספות הרא"ש : כתובות, יבמות, גיטין, קדושין, דרשת ח"ם (2 כרכים).
הפלאה כתובות, המקנה קדושין, פני יהושע (ג' כרכים) רמב"ן (ב' כרכים)
רבש"א (ב' כרכים) ס' המצות מרבנו סעדי' גאון (ג' כרכים)



ישיבה ירמיה

ישיבה ירמיה

לכבוד מוה"ר יעקב שלמה שטיינפעלד שליט"א

נשיא הכבוד וראש החברה קדישא דקהלתנו

הרודף צדקה וחסד מנעוריו

ממוקירו ומכבדו כערכו הרם

אשר זעליג שטיינמעץ ורעיתו

אהולים וברכות לידידנו

מוה"ר יעקב שלמה שטיינפעלד נ"י

יונה לעפקאוויטץ

מרדכי קאליש

גם אני משתתף בהגיגה של האיש

הדגול העסקן המפואר מוריני

ר' יעקב שלמה שטיינפעלד נ"י

יזכה לאריכות ימים, דשנים ורעננים

ידידו מוקירו כערכו הרם

נחום הירש

ברכת מזל טוב לאיש הדגול מרבבה

עוסק בצרכי ציבור כאמונה מוריני

ר' יעקב שלמה שטיינפעלד נ"י

הוא רשאי לזכות למסירת מעשיו הכבירים עד ביאת גאול צדק בבי"א

יורד מילר

אחין פישער

אדאס יערימ



אדאס יערימ

Heartiest Mazel Tov and best wishes to

MR. JULIUS STEINFELD

NATHAN TREITEL

With the compliments of

MR. HERTZ FRANKEL

1720—53rd STREET

BROOKLYN, N. Y.

With the compliments of

ZODIAC LABORATORIES, INC.

1559—63rd STREET

BROOKLYN, N. Y.

Best wishes from the

KRUPNIK BROS.

290 ORCHARD STREET

NEW YORK CITY

Best wishes from

EDMOND J. LANG

301 NORTH AVENUE

NEW ROCHELLE, N. Y. 10802

Best wishes from

JULIUS JACOBS

Monsey, N. Y.



Greetings from . . .

MR. & MRS. WM. MOLLER

ברוב ברכות כבריאות והצלחה

עד מאה ועשרים כה לחי !

שמואל בנימין סופר-שרייבער

א. 58 ב. 7

Mount Kisco, N. Y.

Compliments of . . .

A FRIEND

וויכטיגע נייעס !

GAS STATION

Car and Truck Repair - 1A Quality Service - Towing Service

JOSEF HONIG (SHARMASHER)

859 DRIGGS AVENUE

BROOKLYN, N. Y.

EV 4-0006 and EV 4-9093

למו"ה יעקב שלמה שטיינפעלד

יובה לאריכת ימים טובים

יוסה פרעדענזאהן

חזכרת אהבה

לוקננו הר"ר נפתלי קונעלמאן ז"ל

מהראשונים של בני קהלתנו, משבים ומעריב

לכה"כ ולבחהם"ד עסקן בערכי צבור באמונה

אליעזר יצחק, שלום, אברהם, מנחם

adass yereim



adass yereim

In Honor of

MR. JULIUS STEINFELD

MIRIAM RELIGIOUS SUPPLIES MFG. CORP.

EUGENE STERN

We take this opportunity to wish

MR. JULIUS STEINFELD

our long-time family friend,
many years of health and strength to continue his
Avodas Hakodesh

ZEV WOLF SCHLESINGER & FAMILY

KEW GARDENS, N. Y.

With Compliments of

קאנגרעגיאשאן בית יוסף

617 WEST 179th STREET

NEW YORK, N. Y.

Compliments and Greetings to the Distinguished

MR. JULIUS STEINFELD

אדעסער יודאישער קאנגרעג

אחולם לכבדים לאריכות ימים ושנים ורעננים

עד מאה ועשרים שנה.

BETH JACOB WORLD ORGANIZATION

RABBI DR. LEO JUNG, President



אהלים נאמנים
לכבוד מוה"ר יעקב שלמה נ"י

ESSEX FURNITURE CO.

Bed Rooms, Dining Rooms and Dinelles
Oil Paintings

17 AVENUE A NEW YORK, N. Y. 10009
N. Y. WOSNER New Square - Spring Valley N. N. BREUER

I. ITZKOWITZ

הוועד הקהילה

GREETINGS

LOUIS J. SEPTIMUS & CO.

355 BROADWAY NEW YORK, N. Y. 10013

אריסת ימים טובים והצלחה

MR. & MRS. ARJE ABRAHAMSON

אדאס יעריימ



אדאס יעריימ

Compliments of . . .

GOLDEN FLOW DAIRY FARMS, INC.

ZANVIL GERTNER, Pres.

"A" GRADE

הלב ישראלי

In honor of our beloved Parents

MR. & MRS. YISROEL FELDHEIM

Their Children

In Honour of my Good Friend

JULIUS STEINFELD

FAMILY FELIX BONDI

Baltimore, Md.

סמנריון למורות בית יעקב באמריקה

**BETH JACOB TEACHERS SEMINARY
OF AMERICAN**

AND HIGH SCHOOL FOR GIRLS, INC.

143-9 SOUTH 8th STREET

BROOKLYN, N. Y. 11211



אגודת ישראל

אגודת ישראל

IN TRIBUTE TO THE GUEST OF HONOR

Mr. Julius Steinfeld

THE HIRSCHLER FAMILY, Baltimore

PENNY PROFIT

BENJAMIN BLUM

OTTO SCHIFF

DR. ADOLF LOWENTHAL

BERMAN BROS.

AKIBA STRASSER

FLORSHEIM SHOES

MR. A. FIEDLER, B.S. OPT.

MR. & MRS. MAX ADLER

In Memory of ADOLF NEUBAUER

CHARLES PREISER & COMPANY

LEONARD BENSON ASSOC., INC.

CARMEL HOTEL, Long Beach, N. Y.

GOLDBERGER, Monsey, N. Y.

MR. & MRS. YISROEL MEYER

EVA K. HOROWITZ

THERESE HERZKA

M. BRANDOT & SONS INC.

A Friend of MR. E. STERN

M. BERMAN

BEDFORD PROD.

MR. & MRS. R. STERN

ALEXANDER W. DEUTSCH

MRS. ELLA HERZKA

MR. & MRS. SAM TAUB

DR. ADOLF LOWENTHAL

EVA K. HOROWITZ

DR. JOSEPH MILLER

JOSEPH FARKAS

Family of I. WERNER

יעקב יצחק הלוי אונגאר

אדאס יערעם



אדאס יערעם

IN TRIBUTE TO THE GUEST OF HONOR

Mr. Julius Steinfeld

Greetings...

TREISSER TOURS

10 WEST 47th STREET

New York, N. Y.

Compliments of...

PAUL CRONE

225 DOUGLASS STREET

Brooklyn, N. Y.

To...

MR. JULIUS STEINFELD

Greetings from

AN ADMIRER

A. B. C. TRADING CO.

LEO HERZIG

31 CANAL STREET

New York, N. Y.

LESLIE SCHIFFER

29 LUDLOW STREET

New York, N. Y.

Greetings from...

MR. and MRS.

S. R. BREUER

Compliments of...

RABBI and MRS.

B. BORCHARDT

In Honor of...

MR. and MRS.

S. FORST

JOSEPH TAUBER

149 LEE AVENUE

Brooklyn, N. Y.

JULIUS MICHAEL

209 ROSS STREET

Brooklyn, N. Y.



IN TRIBUTE TO THE GUEST OF HONOR

Mr. Julius Steinfeld

Best Wishes from...

ROMO PAPER PRODUCTS, INC.
LONG ISLAND CITY, N. Y.

**NATIONWIDE
CHEMICAL CO.**
51 TAYLOR STREET
Brooklyn, N. Y.

Compliments to...

MR. E. STERN

Compliments of...

DIAMOND CHEMICAL CO.

In Honor of...

**MR. and MRS.
S. FORST**

SIMON ADLER
600 WEST 183rd STREET
New York, N. Y.

JOEL FRANZOS
180 SOUTH 9th STREET
Brooklyn, N. Y.

**ARDMORE
CHEMICAL CO.**
BOX 358
Lyndhurst, N. J.

**A FRIEND OF
E. STERN**

STAR KEY

אדאס יערימ



אדאס יערימ

IN TRIBUTE TO THE GUEST OF HONOR

Mr. Julius Steinfeld

**LUSTRAY
LABORATORIES, INC.**

964 FRANKLIN AVENUE

Brooklyn, N. Y.

**PREMIER
BIAS BINDING CO., INC.**

127 WEST 25th STREET

New York City

**LOWENSOHN
TEXTILE CO.**

366 BROADWAY

New York City

**H. M. LAZARUS
& CO., INC.**

516 WEST 34th STREET

New York, N. Y.

**MR. and MRS.
DAVID E. NEUFELD**

Compliments to...

MR. E. STERN

BRAUN TEXTILE CO., INC.

74 FRANKLIN STREET

New York, N. Y.

Compliments of...

**A FRIEND OF
E. STERN**

LEE AVENUE BAKERY

TIV TOV STORES



IN TRIBUTE TO THE GUEST OF HONOR

Mr. Julius Steinfeld

OSHER & REISS, INC.

1110 UTICA AVENUE
Brooklyn, N. Y.

NEW YORK SOAP CO., INC.

258 THIRD STREET
Brooklyn, N. Y.

ISAAC FELLER

4515 - 12th AVENUE
Brooklyn, N. Y.

DR. GEORGE SALTZ

3210 ARLINGTON AVENUE
Bronx, N. Y.

MARTIN BISHOP

300 RIVERSIDE DRIVE
New York City

DR. ISAAC DIAMOND

531 BEDFORD AVENUE
Brooklyn, N. Y.

Compliments of...

G. EHRMAN

Compliments to...

MR. E. STERN

In Honor of...

**MR. E. STERN
THE FORMAN
BRONZE CO., INC.**

**VAN WYCK DRAPERY
HARDWARE SUPPLY CORP.**

39 ELDRIDGE STREET
New York, N. Y.

אדאס יערימ



אדאס יערימ

IN TRIBUTE TO THE GUEST OF HONOR

Mr. Julius Steinfeld

LASKAS FLOWERS

270 BROADWAY

Brooklyn, N. Y.

B. & D. FRAME CO., INC.

1828 AMSTERDAM AVENUE

New York, N. Y.

JULIUS FLEISCHMAN

106 CABBINI BOULEVARD

New York, N. Y.

A. MONDERER & SONS INC.

62 WEST 47th STREET

New York, N. Y.

ROEBLING LIQUORS

FLAUM

A FRIEND OF

ADWE LABS

MR. and MRS.

MANFRED KATZENSTEIN

MR. and MRS.

OSCAR KATZENSTEIN

801 WEST 181st STREET

New York, N. Y.

Tel. 499-8600

HENRY FUCHS & SON, INC.

94 NINTH STREET

Brooklyn, N. Y.



IN TRIBUTE TO THE GUEST OF HONOR

Mr. Julius Steinfeld

EVERgreen 4-6612-9037

GOTTLIEB'S
RESTAURANT & CATERING
GIAT KOSHER DELICATESSEN
352 ROEBLING STREET
Brooklyn, N. Y.

DR. SIGMUND ERBER
514 OCEAN PARKWAY
Brooklyn, N. Y.

JULIUS KOHN
1349 LEXINGTON AVENUE
New York City

MR. and MRS.
JACK NEURATH

EVERgreen 7-4158

LIEBER CHOCOLATE CO.
71 LEE AVENUE
Brooklyn, N. Y.

EVERgreen 4-2443

BUY YOUR AIR CONDITIONER
AT THE LOWEST PRICES
CO-OP SALES CO.
232 BROADWAY
Brooklyn, N. Y.

JULIUS MICHAEL
209 ROSS STREET
Brooklyn, N. Y.

W. ADLER
10 WEST MAPLE AVENUE
Mansey, N. Y.

MRS.
JEANNETTE MOSBACHER

Bus: MA. 1-6500

Res.: UL. 1-7392

M O N Y
MUTUAL OF NEW YORK
LIFE HEALTH & PENSIONS
LEVI GOLDBERGER, Field Underwriter
880 THIRD AVENUE
New York, N. Y.

adash yereim



adash

IN TRIBUTE TO THE GUEST OF HONOR

Mr. Julius Steinfeld

להרבני המופלג הנכבד והנעלה
ר' שלמה יעקב שטיינפעלד שליט"א
אנו מאהלים היום טובים ארוכים ונעימים
מרגליות גליק ואשתו ובנו

מיטב אהולי לבנו ר' יעקב שלמה שטיינפעלד נ"י
יעקב אויסטערליין

יואל מנחם פרעידמאן
מאתם קיסקא

Greetings ...

JACQUES ROSENBLUM
31 WEST 47th STREET
New York, N. Y.

Greetings ...

FEDER CANDY STORE
45 1EE AVENUE
Brooklyn, N. Y.

Greetings to ...

MR. JULIUS STEINFELD
DAVE MILLER
ALEX DAVIDOVICH

Compliments to ...

MR. JULIUS STEINFELD
MR. and MRS.
ISAAC ROSENBERG

RABBI BENZION BLECH

SAMUEL LOWY
315 EAST 80th STREET
New York, N. Y.



IN TRIBUTE TO THE GUEST OF HONOR

Mr. Julius Steinfeld

FRED HERZKA

4901 - 15th AVENUE
Brooklyn, N. Y.

M. LICHTSCHIN

1512 - 54th STREET
Brooklyn, N. Y.

**MR. and MRS.
F. J. NUSSBAUM**

120 BENNETT AVENUE
Brooklyn, N. Y.

**MR. and MRS.
L. RHYN**

880 WEST 181st STREET
New York, N. Y.

**MR. and MRS.
FRED FUERST**

68-23 EXETER STREET
Forest Hills, N. Y.

**MR. and MRS.
ARMIN BRAUN**

86 FORT WASHINGTON AVENUE
New York, N. Y.

DAVID H. ROSENSTOCK

56 BENNETT AVENUE
New York, N. Y.

ABRAHAM BIRNBERG

1295 SHERIDAN AVENUE
Bronx, N. Y.

FINK FOUNDATION INC.

**MOISHI BERGER
AND FAMILY**

אדאס יערליך



אדאס יערליך

IN TRIBUTE TO THE GUEST OF HONOR

Mr. Julius Steinfeld

S. GRUNBERGER

324 BEACH 59th STREET

Arverne, N. Y.

MILTON SHERR

262-09 GRAND CENTRAL PARKWAY

Little Neck, N. Y.

HARVEY GARFINKLE

A FRIEND OF

ADWE LABORATORIES

**MANUFACTURERS HANOVER
TRUST COMPANY**

225 HAVEMEYER STREET

Brooklyn, N. Y.

SCHICK'S RESTAURANT INC.

FAMOUS FOR

GLATT KOSHER CATERING

MR. & MRS. SHOLEM GLICK

4910 - 13th AVENUE

Brooklyn, N. Y.

Compliments of...

ULSTER WEAVING CO. LTD.

432 PARK AVENUE SOUTH

NEW YORK, N. Y.



In Honor of our Uncle
MR. BENJAMIN SCHREIBER

from
MR. & MRS. ROBERT GRUNWALD
MR. & MRS. KARL GRUNWALD

Compliments of

HENRY BERNSTEIN

70-11 171st STREET

FLUSHING, N. Y.

דערזעלען אקעגן גיין משה בקרוב

נפתלי הערצעל בורשטיין, רופא

In Memory of my Dear Father

MATES JOEL z.l.

J. SCHLANGER — WEST SHORE CORP.

Compliments of

ISRAEL HERSKOWITZ

Monsey, N. Y.

With very best wishes

Compliments of . . .

MR. & MRS. AL RIEDER

320 WADSWORTH AVENUE

NEW YORK, N. Y.

אדאס יערימ



אדאס יערימ

In Honor of Our Good Friend...

MR. JULIUS STEINFELD

MR. & MRS. SHMUEL LEVI NEUHAUSER

NORMA, NEW JERSEY

Best Wishes to...

K'HAI ADAS YEREIM

MR. & MRS. ISAAC FINK

EVergreen 7-2816

M. STRAUS

STRAUS JEWELERS

EXPERT WATCH & JEWELRY REPAIRING

Silver, Crystal, Jewelry — Gift Center

343 ROEBLING STREET

BROOKLYN, N. Y.

Best Wishes from...

SCHABSE SCHONFELD

94 20 66th AVENUE

FOREST HILLS, N. Y.

Best Wishes from...

FAMILY SOLOMON RIEDER

374 WADSWORTH AVENUE

NEW YORK CITY

STagg 2-5845-6-7

MARCY LUMBER CO., INC.

— BUILDING MATERIALS —

"Anything and Everything for Building"

380-84-86 SOUTH 1st STREET

bet. Hooper St. and Union Ave.

Brooklyn, N. Y.

אדאס יערימ אדאס יערימ



Triangle 1-6200

SIMON GELDERTH

DO-ALL JEWELRY MFG. CO., INC.

Clasps, Joints & Trimmings in 10K-14K-18K, G. F. & Silg.
for Charm — Fancy and Bangle Bracelets

945 - 39th STREET

BROOKLYN, N. Y.

Greetings and Best Wishes ...

A. FURST

66 WEST 85th STREET

NEW YORK CITY

Greetings to ...

MR. JULIUS STEINFELD

from

EPHRAIM WEISS

Greetings ...

BISTRICKY FAMILY FOUNDATION

משה ביסטריקי מילרד

אחיהם לבנים ונכדים

מרת יעקב שלמה שטיינפלד

שלמה ודא/ מיכל שטיינמנצין



Compliments of . . .

WILLIAM BARRIE ASSOCIATES

75-03 MAIN STREET

FLUSHING, N. Y.

IN MEMORY OF

SARAH EPSTEIN - PINCUS EPSTEIN

MAX WOHLMAN

201 PL 9-2592

New York Phone OX 7-5895

GERRY UDELL

MANUFACTURER'S REPRESENTATIVE

316 BRANCH BROOK DRIVE

BELLEVILLE, N. J.

Evergreen 8-4021

First Class Only

HELEN GOLDSTEIN

HAND MADE WIGS TO ORDER

Imported Wigs - Wiglets and Falls

Hand Made or Machine Made

- Also A Complete Line of Lisa Loren Cosmetics -

217 KEAP STREET

BROOKLYN, N. Y.

ad as yereim



ad as yereim

How much life insurance do you really need?

Ask our electronic computer . . .
free!



Now at your service — one of New York Life's giant computers! It's available to help you plan your family's security.

You can "ask" our computer exactly how much life insurance you need to meet your financial objectives — and you'll get a precise, thorough analysis that will fully answer your question.

I will be glad to get you started. Together, we can discuss your long-range goals — your children's education, your retirement plans, your family's income needs if you should die. Also, we can review your present life insurance, your recently improved Social Security benefits, and other assets. With this information, our computer can calculate your actual insurance requirements.

The computer's analysis, plus my training and experience, can provide sound guidance as you plan for a secure financial future. What's the cost of our new electronic service? Absolutely nothing. Why not call me today.

CHARLES GOODMAN
SPECIAL AGENT
NEW YORK LIFE
INSURANCE COMPANY
152 WEST 42nd STREET
NEW YORK, N. Y. 10036
Tel. LO 4-9170



I would like your electronic computer to tell me how
much life insurance I really need for my family.

NAME _____
AGE _____
ADDRESS _____
TELEPHONE NO. _____



אגודת יערימ

HOW TEACHERS GET A "TAX BREAK" ON ANNUITIES

Did you know there's a provision in the Federal tax law that lets you build a better pension for yourself with tax-free dollars?

With your employer's cooperation, teachers, school officials and other public educational system employees can now take advantage of this opportunity.

Here's how it works: You can arrange to have part of your present income — or your next increase, within limits — set aside for your own personal annuity. You pay no current Federal income tax on this amount, which accumulates over the years to provide you with additional retirement income.

You get a second "tax break," in a sense. That's right. At retirement, you're apt to be in a lower income bracket, and eventually entitled to special exemptions. Thus, you'll probably pay fewer tax dollars than you would on the same sum now.

Two types to choose from. A retirement annuity, without life insurance protection, is often the choice of those with no family responsibilities. Breadwinners usually select a retirement endowment which includes specific life insurance benefits.

Which plan is right for you? I'd like to give you a free copy of "Tax Sheltered Annuities" which treats with basic questions and answers. I'd also like to tell you more in detail about this special opportunity available to teachers.

It's part of my job — helping people like you attain greater financial security. Why not give me a ring?

CHARLES GOODMAN
SPECIAL AGENT

NEW YORK LIFE
INSURANCE COMPANY
152 WEST 42nd STREET
NEW YORK, N. Y. 10036
Tel. LO 4-9170





Thank You ...

FOR MAKING IT POSSIBLE

TO HAVE THIS JOURNAL

COME OUT ON TIME

The Editor



HEARTY CONGRATULATIONS

ON A JOB WELL DONE

MYRON FELTHEIMER

Best Compliments from . . .

PRESSER BROS.

Best Wishes from . . .

WEISS & FRANCOZ INC.

534 GRAND STREET

BROOKLYN, N. Y.

Compliments from . . .

E. STERN

אדאס יעריימ



אדאס יעריימ

IN HONOR OF

MR. JULIUS STEINFELD

MR. & MRS. PHILIP BIRN

Compliments of . . .

BENE KNITWEAR

72 NOSTRAND AVENUE

BROOKLYN, N. Y.

Compliments of . . .

JACOB LOEFFLER & SONS

Compliments of . . .

SAM SCHWEIGER

715 AVENUE S

BROOKLYN, N. Y.

ad as yereim



ad as yereim

Compliments of . . .

POSTAR PRINTING

14 COOK STREET

BROOKLYN, N. Y.

With Our Sincerest Best Wishes to . . .

MR. & MRS. JULIUS STEINFELD

MR. & MRS. SAMUEL ROSENHEIM

KEW GARDENS

Compliments of . . .

WILHELM'S HOUSEWARE

157 DIVISION AVENUE

BROOKLYN, N. Y.

In Honor of . . .

MR. JULIUS STEINFELD

MR. & MRS. AARON ZWI GESTETNER

TORONTO

אדאס יעקעל



אדאס יעקעל

Best Wishes to the . . .

Indefatigable Worker for K'lall Yisrael

JULIUS STEINFELD

DR. & MRS. ERIC OFFENBACHER

Best Wishes to . . .

JULIUS STEINFELD & FAMILY

MR. & MRS. JOSEF STRAUSS

1450—46th STREET

BROOKLYN, N. Y.

Compliments of . . .

YOUNG ISRAEL OF BROOKLYN

RABBI BERNARD WEINBERGER

EARL H. SPERO, President

563 BEDFORD AVENUE

BROOKLYN, N. Y.

Compliments of . . .

Prompt Deliveries

MOCHAN PAINTING SUPPLIES, INC.

EY 7-4108

47 LEE AVENUE

BROOKLYN, N. Y.



Stagg 2-3537

Oil Burners Installed

HERBERT SOLOWAY
PLUMBING AND HEATING CO., INC.

Licensed Plumber No. 8833

Special Representative of Brooklyn Union Gas Co.

348 SOUTH 4th STREET

BROOKLYN, N. Y.

Compliments of . . .

THEODORE WEISER

1320—46th STREET

BROOKLYN, N. Y.

Compliments of . . .

WELDLER & WELDLER

15 PARK ROW

NEW YORK, N. Y.

Compliments of . . .

RABBI HARRY WEISS

20 ELLIOT COURT

MONSEY, N. Y.

adas yereim



adas yereim

Orders Taken For Weddings, Parties, Etc.

BEST HOME MADE STYLE CAKES AND CHALES

SOLOMON SANDER
KOSHER BAKE SHOP

159 LEE AVENUE

BROOKLYN, N. Y.

Compliments of . . .

BLUS STAR MORTGAGE CORP.

55 WEST 26th STREET

NEW YORK, N. Y.

Compliments of . . .

CARL AND SERENA NEUMAN

900 WEST 190th STREET

NEW YORK, N. Y.

Compliments of . . .

JULIUS BINET

159 TAYLOR STREET

BROOKLYN, N. Y.



Compliments of . . .

A FRIEND

Compliments of . . .

TRADE BANK & TRUST CO.

FIFTH AVENUE AT 48th ST.

NEW YORK, N. Y.

Compliments of . . .

WILLIAM GLAUBER

85 SOUTH 9th STREET

BROOKLYN, N. Y.

Compliments of . . .

LAYOS WILHEIM

348 ROEBLING STREET

BROOKLYN, N. Y.

אדאס יערימ



אדאס יערימ

GREETINGS TO MR. STEINFELD

MR. & MRS. PAUL GOURARY

ST 2-6200

**THE DIME SAVINGS BANK
OF WILLIAMSBURGH**

209 HAVEMEYER STREET BROOKLYN, NEW YORK 11211

Member Federal Deposit Insurance Corporation

Compliments of

NU-TONE PRODUCTS CORP.

In Tribute to the Revered Guest of Honor
MR. JULIUS STEINFELD

MR. MENASHE STEIN

261 BROADWAY

NEW YORK CITY



In honor of K'hai Adas Yereim and
The Yeshiva Mesivta Nachlath Yakov

LANDAU'S GLATT KOSHER

Restaurant - Delicatessen - Catering

65 LEE AVENUE

BROOKLYN, N. Y. 11211

In honor of

MR. JULIUS STEINFELD

MR. MOSES FEUERSTEIN

42 BEACH ROAD

BROOKLINE, MASS.

DEAR MR. STEINFELD

Keep up with the Holy Work,
for many coming years.

JOSEPH HERZOG

GREETINGS TO MR. STEINFELD

from

REGINA GOURARY



Telephone: 777-8080

LIPSCHUTZ KOSHER WINE CO.

The House of the Finest Kosher Wines

תחת השגחת בי"צ דקהל עדת יראים, ברוקלין, נ. י.

הרב קהנאלי יודא לעבאוויטש, אב"ד

158 BROADWAY

BROOKLYN, N. Y.

119 NORFOLK STREET

NEW YORK CITY

GREETINGS TO

The revered Rav Shlita

The Honorary President JULIUS STEINFELD

The President HIRSH LIPSHUTZ

and all chaverim

from

MR. and MRS. PHILIPP FELDHEIM



Compliments of . . .

BROADWAY ORTHODOX CHAPEL

J. FRIEDMAN

93 BROADWAY

BROOKLYN, N. Y.

Heartiest greetings to our distinguished leader and fearless
worker בָּרַךְ הָשֵׁם.

May he live in good health to see
מִשִּׁיחַ צְדָקוֹ בִּבְ"א.

FELDHEIM FURNITURE SHOWROOMS, Inc.

The House of Quality Furniture

Bedrooms - Dinettes - Livingrooms - Dining rooms

38 ESSEX ST. Cor. Delaney St. NEW YORK, N. Y. 10002

SPring 7-1080

Open Sundays

אדאס יערימ



אדאס

אדאס

With the Compliments of . . .

BRANDYWINE PAPER CORP.



DOWNINGTOWN, PA.

Compliments of . . .

**GRECHNY'S
OHIO FUR CORP.**

NEW YORK, NEW YORK



Compliments of . .

MONARCH RUBBER CO.



BALTIMORE, MARYLAND

In honor of

MR. JULIUS STEINFELD

in appreciation of our longstanding friendship

with best wishes . .

J. H. BAUMINGER
and FAMILY

אדאס יעריימ



אדאס יעריימ

Best Wishes . . .

**TRANS-CONTINENTAL
LEATHERS INC.**

Compliments of . . .

JOSEPH S. SALOMON & CO., INC.



אגודת יערימ



אגודת יערימ

Compliments of . . .

LICHTSCHEIN'S CLOTHING

②

Compliments of . . .

MR. & MRS. M. POPOVITZ

②

1238—44th STREET

BROOKLYN, N. Y.

adass vereim



adass vereim

Compliments to . . .

MR. MAX FISCHER

from

**NORTH EAST
CUTTING DIE CORP.**

Compliments of . . .

**JOE SALWEN
PAPER PRODUCTS CORP.**

185 RANDOLPH STREET

BROOKLYN, N. Y.

ארכיון ירושלמי



ארכיון ירושלמי

IN HONOR OF

MR. JULIUS STEINFELD



MRS. IRENE GOLDSTEIN

Compliments of . . .

FRIENDS OF

MR. & MRS. MAX FISCHER

אדאס יעריימ



אדאס יעריימ

Greetings . . .

DESCO SHOE CORP.



16 EAST 34th STREET

NEW YORK, N. Y.

Compliments of . . .

ARMIN NEUHAUS



125 TAYLOR STREET

BROOKLYN, N. Y.

אָדאָס יעֶרֶימ

אָדאָס יעֶרֶימ



אָדאָס יעֶרֶימ

Compliments of . . .

SHLOME WEISS BAKERY

SHLOME MAKES CHALOS, CAKES AND BREAD

EV 4-8808

123 LEE AVENUE

BROOKLYN, N. Y.

Compliments of . . .

AARON EDELMAN



125 WASHINGTON AVENUE

LITTLE FERRY, N. J.



Compliments to our friend . . .

MR. JULIUS STEINFELD

MR. & MRS.
MARC RATZERSDORFER

In honor of . . .

MR. JULIUS STEINFELD

TENNENBAUM CATERERS

adas yereim



adas yereim

Compliments of . . .

**THE STAFF OF
BAIS YAAKOV D'KHAL ADAS YEREIM**

MRS. G. GIBBS

MRS. S. HERZ

MISS R. SALTZ

MRS. N. KRAUSS

MISS S. ITKIN

MISS F. SHIMANOVITZ

MRS. M. BLAU

MRS. E. LIEBERMAN

MRS. S. SPUTZ

MISS GROSS

MISS R. RICHTER

MRS. E. STEIF

Congratulations on the . . .

25TH ANNIVERSARY OF K'HAL ADAS YEREIM

from the

**STUDENTS OF
BAIS YAAKOV D'KHAL ADAS YEREIM**

אדאס יעריימ



אדאס יעריימ

My sincere thanks and deep appreciation

go to

MR. FREDRICK KOHN

whose devoted efforts have enabled us to see
a successful Journal and Dinner

HIRSCH LIPSCHUTZ, President

TO RABBI E. LEOVITS

with best wishes for continued
energetic activities in the best of health

COUNCILMAN GEORGE SWETNICK

אדאס יערימ

אדאס יערימ



אדאס יערימ

We join in the well deserved tribute to our beloved Uncle

MR. JULIUS STEINFELD Shlita

אדאס יערימ

אדאס יערימ

אדאס יערימ

CANTOR and MRS. JOSEPH FEUER

and Family

Best Wishes to our very

DEAR FRIEND

MR. JULIUS STEINFELD

אדאס יערימ

אדאס יערימ

SARAH & AMOS BUNIM

אדאס יעריימ



אדאס יעריימ

A Salute to

MR. JULIUS STEINFELD

and

MR. BENJAMIN SCHREIBER

from friends in Washington Heights

Mr. and Mrs. Max Adler - Mr. and Mrs. Robert Grunwald
Mr. and Mrs. Oskar Herzka - Mr. and Mrs. Josef Mayer -
Mr. & Mrs. Elias Slomowitz - Mr. & Mrs. Samuel Taub

אדאס יעריימ

EVA'S KOSHER DAIRY INC.

292 BROADWAY

BROOKLYN, N. Y.

Compliments of . . .

HOME FUEL OIL CO.



100 HEWES STREET

Brooklyn, N. Y.

אֲדָוָה יִרְמִיָּה

אֲדָוָה יִרְמִיָּה



אֲדָוָה יִרְמִיָּה

לְמַעַן

מִדֶּה יָקָה שְׂמֵחָה שְׂמִינְעֵלָה יֵאָדָה

יֵאָדָה לְדָוִד עֲדָה יֵאָדָה עֲשִׂיָּה
שְׂמֵחָה בְּרִיאוֹת שֶׁנֶּה וְהַחֲסִיד הַזֶּה
בְּמִדָּה יִרְמִיָּה

יֵאָדָה בְּיִסְמִיָּה

Best wishes to our best friend

MR. JULIUS STEINFELD

MR. and MRS. JOSEPH DISTENFELD

and Son

To MR. JULIUS STEINFELD

May you continue to work l'tovas haklal in undiminished strength

יָד אֲדָוָה יִרְמִיָּה

EASTERN SILVER CO.

54 CANAL STREET

NEW YORK, N. Y. 10002

ALBERT GELBSTEIN

אדאס יעריימ



אדאס יעריימ

GREETINGS
To JOSEPH ZEITLIN

From A FRIEND

ISRAEL WEISZ
112 LEE AVENUE
BROOKLYN, N. Y.

A. FLAUM
40 LEE AVENUE
BROOKLYN, N. Y.

MURRAY KATZ
N. Y. Life Ins. Co., 152 W. 42nd St.
LO 4-9170

To our beloved JOSEPH ZEITLIN
to his new position with
ALBEST METALSTAMPING CORP.

ליוסף בן זכרוננו בכל אשר תעשה
בכל אשר תעשה תצליח
יצחק זאבלינסקי

GOLD TRUCKING

152 RODNEY STREET
BROOKLYN, N. Y. 11211

To our dear Friend
JOSEPH ZEITLIN

we are extending our sincere wishes for a lasting, great success
in his new affiliation with

ALBEST METALSTAMPING CORP.

SILBER'S GLATT KOSHER CATERERS

EV 4-8085
135 ROSS STREET
BROOKLYN, N. Y.
Catering at Menora Temple and all Hotels

אדאס יערימ אדאס יערימ



EXEMPLAR INSURANCE

wishes

MR. JOSEPH ZEITLIN

the best of everything

in his new position at

ALBEST METALSTAMPING CORP.

EXEMPLAR has offices

at 40 W. 57th STREET

New York, N. Y.

CO 5-0580

THE EXEMPLAR BUILDING

Teaneck, N. J.

833-2700

and Offices world wide.

אדאס יעריימ



אדאס יעריימ

To our dear friend

JOSEPH ZEITLIN

our heartiest wishes for a great success and

ברכה והצלחה

at his new association with

ALBEST METALSTAMPING CORP.

EUGEN WEISS

and Family

125 TAYLOR STREET

Brooklyn, N. Y.



To my dear and esteemed friend

מו"ר יעקב שלמה שטיינפעלד ז"ל

You can review a lifetime of accumulated achievements
Hovas haklal, only mention your unequalled hatzalah work
in Vienna.

Today also, there are very few among us, who may celeb-
rate their 25th Anniversary as their own simcha.

The pride and the future of our K'hilo Kdosho, —
our entire educational system, Kindergarten, Girls School, Ye-
shiva and Mesivta owe their existence and development in con-
siderable degree to your tireless efforts.

ובזה הנני לברך אותו שיזכה יחד עם זוגתו היקרה החשובה -- אשת הבר --
לאריכות ימים ושנים דשנים ודעננים עמו"ש ויקום בה עשרת זקנים בני בנים ומהם
ידאה דוד ישרים יבורך אשר כל רואם יכירם כי הם זרע ברוך ה'.

דוד שמראה

אדאס יעריימ



אדאס יעריימ

With the Compliments and Best Wishes of

RABBI and MRS. ASHER DOV KAHN

SHOSHANA and DAVID

Tulsa, Oklahoma

in honor of their beloved parents and grandparents

MR. and MRS. JUDA NEUMAN

Pioneer members of K'hal Adas Yereim

upon its 25th Anniversary

י"בך יר"א ה' הקטנים עם הגדולים

אדאס יערימ



אדאס יערימ

GREETINGS TO

MR. and MRS. JULIUS STEINFELD



MR. and MRS. ISRAEL ZUPNIK

אדאס יערימ



אדאס יערימ

טעות תפארת שיבה

בדרך צדקה תמצא

IN HONOR OF

JULIUS STEINFELD

From his Friends

DR. & MRS. LEO WIESNER

118-60 METROPOLITAN AVENUE
Kew Gardens, N. Y. 11415

אדאס יעריימ



אדאס יעריימ

TO...

Mr. Julius Steinfeld

IN ADMIRATION

Michael Neuman



אדאס יעריימ



אדאס יעריימ

GREETINGS
TO THE...

25TH ANNIVERSARY

of

K'hal Adas Yereim

and to the

GUEST OF HONOR

Mr. Julius Steinfeld

who so well deserves this recognition
for his selfless devotion to every Mizwo-cause

from

*Rabbi and Mrs.
Abraham Rubin
and Family*

*Mr. and Mrs.
Jacob Schonberger
and Family*

LOS ANGELES, CALIFORNIA

אדאס יערעלם



אדאס יערעלם

IN HONOR

OF...

Mr. Julius Steinfeld

WITH ALL GOOD WISHES

May he continue in youthful vitality
to continue in his blessed work

Neumann & Rosenkranz

אדאס יעריימ



אדאס יעריימ

OUR HEARTIEST GREETINGS

AND

GOOD WISHES

TO ...

Mr. Julius Steinfeld

HONORARY PRESIDENT

of

K'hal Adas Yereim

**ORTHODOX MATZO
BAKERY, INC.**

319 BEDFORD AVENUE

BROOKLYN, N. Y.

Under the Supervision of the
Rabbinate of K'hal Adas Yereim

Shlomo Oppenheimer

Mr. and Mrs.

Joseph Melohn

Mr. and Mrs.

Mr. Mayer Schreiber

Mr. Julius Steinfeld

OF...

IN HONOR



Abbas Yereim

אדאס יעריימ



אדאס יעריימ

COMPLIMENTS

OF ...

A Friend of

Mr. Jacob Benau

אדאס יערימ



אדאס יערימ

COMPLIMENTS

OF ...

**UNITED
INDUSTRIAL BANK**

FOR ALL YOUR BANKING NEEDS

217 SOUTH 4th STREET

BROOKLYN, N. Y.

At the foot of the Williamsburg Bridge

adass yereim



adass yereim

BEST WISHES FOR

CONTINUED GOOD

WORK . . .

Mr. and Mrs.
L. Jesselson



GREETINGS

FROM...

Morris M. Lowinger



563 EAST 9th STREET

BROOKLYN, N. Y.

אדאס יעריימ



אדאס יעריימ

IN HONOR

OF...

Mr. Julius Steinfeld

*Mr. and Mrs.
Norbert Steinmetz*

אדאס יערימ



אדאס יערימ

AMERICAN BANK & TRUST COMPANY

70 WALL STREET
NEW YORK, N. Y.

301 EAST FORDHAM ROAD
BRONX, N. Y.

Salutes the

Khal Adas Yereim

on its 25th Anniversary

and announces the impending opening of its

Midtown Headquarters

at

562 FIFTH AVENUE
NEW YORK, N. Y.

Member Federal Reserve Board

Member Federal Deposit Insurance Corporation

Affiliated Banks:

Swiss-Israel Trade Bank: Geneva, Zurich, London, Manchester
The Foreign Trade Bank: Tel-Aviv
The Foreign Trade Bank: Montevideo
Banque Belgo-Centrale, S.A.: Brussels, Antwerp
Societe Bancaire Et Financiere: Paris

אדאס יערעלם



אדאס יערעלם

IN HONOR

OF...

Mr. Julius Steinfeld

BARTON'S bonbonniere



NEW YORK

LUGANO, SWITZERLAND



BEST WISHES

FROM...

Chaim Stern



69-40—108th STREET
FOREST HILLS, N. Y.

אָדאַס יעֶרַיִם



אָדאַס יעֶרַיִם

WITH PROFOUND ADMIRATION

FOR THE COMMUNITY SPIRIT

OF...

K'hal Adas Yereim

THE SPERO FOUNDATION

18222 LANKEN AVENUE

CLEVELAND, OHIO



BEST WISHES

FROM

JOSEPH ROOZ

EXPERT PAINTER, DECORATOR, CONTRACTOR

- RESIDENTIAL
- APARTMENTS
- OFFICES
- STORES

Known for
QUALITY WORKMANSHIP AND EXTRA CARE

EVERgreen 4-4476

297 DIVISION AVENUE
BROOKLYN, N. Y.



IN HONOR

OF...

Mr. Julius Steinfeld

*Mr. and Mrs.
Edwin Stroh*



לזכר נשמת

רחל חי
בת
מוהר"ר בנימין זאב הי"ד.

בנימין שמואל
בן
ר יהודה הי"ד

מאת כתם

גיטל צפורה פריאד

לזכרון נשמת

פאר טשפהני

מוהר"ר אברהם דוד בן ר' יהודה זצ"ל

FEUER FAMILY CIRCLE, INC.



ל ז כ ד

פאר משפחתנו, מחשובי קהלתינו

מו"ה ר' חזקי' שאנבערגער ו"ל

מעשיו הטובים למען חינוך התורה ולומדיה
בקי"ק דבוראפעסט, ובקי"ק ערת יראים ידועים לכל

בניו והחניו

אברהם שאנבערגער

בן ציון גרינוואלד

יעקב צדוק שאנבערגער

יעקב קאליש

שאל הויער

אדאס יערימ



אדאס יערימ

מוזכרת אהבה
לזכר נשמת

אמ"ם הרבני העשירי

מו"ה אברהם ברוין זצ"ל

ואשתו מרת שיינדל בת ר' מנחם

שמש בקדוש כבודו חנו ראסון דק"ק קצת ישראל, שיפשוהו יונה
כיבוד ה' בדרגו ובנעימות ויחיה
הנציג השומעים להחזקתו ודמועה

סגן יחיד אב

יצחק ברוין ומשפחתו

חן בק' אהבת תורה, ענגלמאד, ג. חן



לזכרון בחיבל השם

זוכר עולם יהיה ההוא גבור יקרא מוקיר הנפיש איש המסר אשר תעית שלו ושל
 ונגנו העלוקה ע"ה היה בית הקדש להנפיש וביה מנוח לעניים לזמן מחמתו ה'

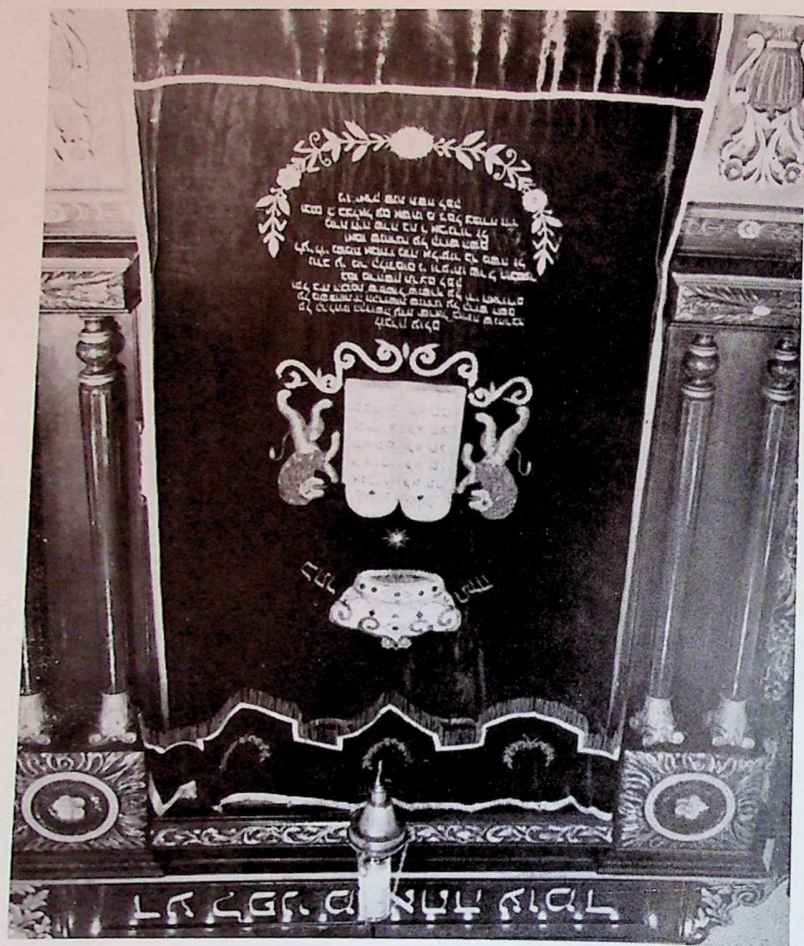
הרבני מחור'ד שמואל צייטלין ע"ה

אשר היה רבית בשנים ראש הקהל דקלתינו חספארה כהל עדה יראים דק"ק ואגרב

(יזאסלאכי')

לזכר עולם יהיה צדיק

בניו ופליטי דק"ק ואגרב





ציון לנפש חי

וכבוד גיבורי חיל ודגליו איש אשר רוחו בן חיל הרחוק וכן חרד בעבודת
היסוד של החלוצים עזר וראוי גם כל בחיני הקדוש למורה ולחוקר
איש האשכולות וכן חיה

ר' אליעזר ליפמאן שפיטצער זצ"ל

שליח ג אלהי חסיד

מסבס: מנהלתו (בן) ערן וראת וסלון בקר בני משפחתו.

ניכיו ובני משפחתו



לזכר עולם ידי צדיק

לעילוי נשמת

המנוח ר' אליעזר ליפמאן ב"ר דוד שפיטצער ז"ל

נ' אלול תשי"ב

אשר כל חייו היו מוקדשים לתורת ה' ועבודתו

ולוכני הדברים

תנצבה

נרבת אשתו ונשפחתו

אדאס יעריימ



אדאס יעריימ

The Faculty and Graduates of
YESHIVA JESODA HATORA

TAKE THIS OPPORTUNITY TO EXTEND THEIR

BEST WISHES AND GREETINGS TO . . .

Mr. Julius Steinfeld

AND

K'Hal Adas Yereim

ON THE

25TH ANNIVERSARY OF DEDICATED SERVICE

TO

TORAH YIDDISHKEIT

May he and the K'hillah have much Hatzlacha
in all their future endeavors

ISAAC FINK

Principal



A MESSAGE FROM THE PRINCIPAL OF YESHIVA JESODA HATORA AND MESIFTA NACHLAS JAKOV

On the occasion of this 25th Anniversary Dinner, may I extend the greetings on behalf of our General Studies Department to you all.

This Anniversary celebration may serve to remind us of our allegiance and loyalty to the principles of Adas Yereim.

Our K'hillah is a unique one amongst many. We are proud of our past history and accomplishments in the fields of Chinuch and education.

As it was my first year with Adas Yereim I studied its past history; the record speaks for itself. Yeshiva Jesoda Hatora was established in 1954 with a small group of students from the Williamsburg area. Today Yeshiva Jesoda Hatora serves hundreds of pupils from all parts of the city. Our aim is to give our children through teaching of the sacred mode of living based upon the concepts of the Torah, a spiritual and sacred way of living.

The goal of the Department of General Studies is, that our children should receive an intensive education which will enable them to go ahead and succeed without any difficulty in these times.

Our goal is to elevate the prestige of the Yeshiva through higher standards of Chinuch and Education. We have a great future ahead of us. We hope that our K'hillah will with the help of G-D, grow by leaps and bounds.

All of us have great admiration for our wonderful friend and Torah personality,

MR. JULIUS STEINFELD

We all feel proud in having chosen Mr. Steinfeld as our guest of honor. In this way we have shown our appreciation for his outstanding contributions to Torah Yiddishkeit and Chinuch.

May Mr. Steinfeld continue his vital work for many years.

ISAAC FINK, Principal

אדאס יערעלם



אדאס יערעלם

Our very best wishes

to our great friend

MR. JULIUS STEINFELD

אדאס יערעלם

from

BENJAMIN and JULIUS SCHREIBER

and Families

SCHREIBER CATERERS, INC.



My sincerest wishes

ואריכט ימים טובים עמו"ש

להאי תרי צנתרי דרהבא

**the 2 indefatigable workers
for Torah and Yiddishkeit**

MR. JULIUS STEINFELD

and MR. BENJAMIN SCHREIBER

May they live in good health to see

משיח צדקנו כב"א.

ROBERT HOFBAUER

אדאס יערימ



אדאס יערימ

In honor of our father

MR. HIRSCH LIPSCHUTZ

and

THE GREAT LADY

at his side.

THE CHILDREN



PERSONAL MEMORIES . . .

By J. Lowinger

I feel it is my duty to express my innermost respect for the superhuman achievements of Mr. Julius Steinfeld whom we honor today.

I had the opportunity to observe the activities of Julius Steinfeld as the representative of the Burgenland Jewry in the emmigration office of the Agudas Yisrael in Vienna during the tragic nazi era of 1938-1939.

His motto in brief has always been

גם כי אלך בגיא צלמות לא אירא רע כי אתה עמי

"Even as I walk in the valley of darkness and danger, I fear no evil for You are with me." Hundreds and hundreds of families have been saved by his mesiras neresh and tireless efforts. Books could be written to describe in detail his noble deeds in the last fifty years in behalf of orthodox Jewry in general and in the interest of Kehal Adas Yisroel (Schiff-Shul in Vienna) in particular.

On this occasion it is fitting to mention the fruitful and charitable "maasim tovim" of the Ladies Auxiliary of Adas Yisroel especially in those dark days of the Nazi persecution in Vienna. The Bnos Agudas Yisroel have shown their utmost consideration for the sick, for the poor, and for the victims of oppression. They deserve to be inscribed in the goldenbook of the "Noshim Tzidkoniyyos" of our history.

The results of the past achievements should strengthen the further expansion of the various Torah-true institutions of Adas Yereim.

JULIUS STEINFELD IN CUBA

by JACOB BAUMINGER

Julius Steinfeld arrived in Cuba quite literally at the eleventh hour after more than three years of self-sacrificing and exhausting labors on behalf of his brethren in Nazi-occupied Vienna.

By that time a considerable number of refugees had found a haven in Cuba; these were, primarily, Jews from France and Belgium and other seekers of temporary asylum who stopped off there on the way to other lands. Under the spiritual leadership of Reb Shmuel Alter, the Orthodox group organized a Beth Hamidrash in Vedado, a suburb of Havana. This Beth Hamidrash soon became a center of active Jewish life in which Julius Steinfeld was a prominent leader, acting as the spokesman of the Orthodox refugees in Vedado vis-a-vis the Cuban authorities and the older Jewish community of Havana. Neither the language barrier nor the tropical climate could keep Julius Steinfeld from his labors in behalf of his community. He served as the *shtadlan* of his fellow-refugees not only in matters of religious import like *shehitah*, *mikvah* and *matzoh* supply but also in personal problems including, of course, immigration. Julius Steinfeld's departure for the United States three years later left a void which remained until the refugee community itself was dispersed to the ends of the earth. All those of us who were in Cuba at the time have ample cause to remember Julius Steinfeld with affection and gratitude.



בית הכנסת אבגעבען איס דען לעצטען כבוד. צענדליגע גדולי הרבנים שליט"א האבען טייל גענומען, דער ראש המספידים איז געווען מרן הגה"ק דער סאטמארער רבי שליט"א, וועלכער האט מיט ווארימע ווערטער, מיט טרערען אין די אויגען, געשיל-דערט זיין צדקות, זיין תורה לשמה, און דען גרויסען פארלוסט פון כלל ישראל. עס האט גענומען צוויי יאהר צייט ביז מען האט באשלאסען אויפצונעמען הרב הגאון המפ"ר ר' עזריא' יודא לעבאוויטש שליט"א אלס אדמו"ר אב"ד ור"מ דקהלתנו. די אויפנהמס דרשה איז אבגעהאלטען געווארען שבת פרשת בהעלותך שנת תש"כ. דער גאנצער עולם איז געווארען באגייסטערט פון די אייגענארטיגע אויסטייטשונגען און התלהבות'דיגע ווערטער. יעדער האט איינגעזעהן אז די השגחה עליונה האט אזוי געפירט אז דער נייער מרא דאתרא האט די נויטיגע פעהיגקייטען ווייטער ממשיך צו זיין די גאלדענע קייט פון תורה על פי המסורה לויט די שיטה פון תלמידי הח"ס ז"ע. צום ניעם זמן אין תשכ"א האט דער רבי שליט"א תיכף געגרינדעט די מתיבתא, נחלת יעקב" און מיט פולען שוואונג זיך אריינגעווארפען אין די עבודת קודש פון הרבצת תורה ויראה. זיינע כשרונות אלס אן אויסערגעוויינליכער בעל מסביר און אן ערפארענער בעל מחנך מיט אן ערשטקלאסיגען דרך הלימוד בחריפות און בקיאות האט זיך שנעל פארשפרייט אין דער וועלט פון תורה און ישיבות. די איינוווייניג פון רבי שליט"א איז געפייערט געווארען חנוכה תשכ"א, מיט דער באטייליגונג פון חשובע רבנים און פון א גרויסען עולם חברים און ידידים פון ק' עדת יראים.

די מתיבתא האט געלערנט אין בית המדרש פון ק' עדת יראים. אין א קורצע צייט האט זיך די מתיבתא אונטער דער נשיאות פון אדמו"ר שליט"א אזוי פאר- גערעסערט בלע"ה אז עס האט זיך גענויטיגט א געהערענע בנין. מיט דער הילף פון חשובע עסקנים האט זיך די מתיבתא אריינגעצויגען אין איר איצטגען בנין אין 185 ווילסאן סטריט.

כדי די סדר הלימודים זאלען נישט געשטערט זיין דורך די גרויסע היצען אין זומער צייט, האט מען איינגעזען אז מען מוז האבען אן אייגענעם קעמפ אין די בערג. עס איז כדאי אמאל צו באזוכען דעם קעמפ נעבען לאק שעלדוריק, ווי עס הערט זיך יומם ולילה דאס אנגענעמעה קול תורה פון די תלמידי המתיבתא נ"י. אין א געזונדע אטמאספערע פון ביימער און גוטע לופט. לעצטענס האט מען דארט צוגעבויט א נייע בית המדרש און א מקוה טהרה. ילכו מחיל אל חיל, איין אויפטונג ברענט דאס אנדערע, מען האט איינגעזעהן אז עס ווערע גוט צו האבען אן אייגענעם קעמפ אויך פאר די חונדערטער קינדער כן ירבו פון אונזערע ישיבה יסודי התורה. היינט פונקציאנירט א הערליכער „קעמפ עדת יראים" פאר די ישיבה סטיוירט אין א שיינעם בערגיגען געגענד מיט אלע נויטיגע באקוועמליכקייטען, ווי אויך אין א היימישע סביבה פון תורה ויר"ש. בע"ה דאס אלעס איז דערגרייכט געווארן דורך די הסכמה און די פערזענליכע בעמלאונגען פון אדמו"ר שליט"א. אויסער די פילזייטיגע עבודת הקודש אויף דען געביט פון הרבצת תורה, איז אונזער רבי שליט"א אסאך מאל געצוואונגען צו זארגען וועגען די פינאנציעלע פראבלעמען פון די אלע לעבענסווייכליגע מוסדות התורה דקהלתנו.

א קורצע צייט צוריק איז געגרינדעט געווארען די „בית יעקב" דקהל עדת יראים, א מיידלאך שולע על טהרת הקדש אונטער די אויפזיכט פון קאמפערענטע פערזאנלעך סיי אין לימודי קודש, סיי אין לימודי חול, בע"ה די צאהל פון קינדער פארמעהרען זיך בלע"ה און די עלטערען נ"י זינד העכסט צופרידען מיט אונזער „בית יעקב". די פערזאנלעכע דערגרייכונגען אין עניני רוחניות, האבען פילפאכיג פערגרע-סערט די באדערפנישען אין עניני גשמיות. דאס געבאט פון שעה איז אויסצורופען וויאזוי: „נעשה ונשמע", צו שטארקען מיט מעשים אונזערע מוסדות התורה והחשד, דאמיט „ונשמע" דאס וויר זאלען קענען הערען און ממשיך זיין דען קול תורה פון בארג סני. אין די טעג ווען וויר הערען אונגאנצענע נאכריכטען פון ארץ ישראל, די שונאים רינגט ארום ווילען איינשלינגען די שארית הפליטה ר"ל, בפרט די היימישע מוסדות ליידען זעהר שטארק פון דען קריזיס, זיינע וויר פארפליכטעט צו טאן אלעס מעגליכעס ווי צו העלפען אין די שווערע לאגע. עס זאל מקוים ווערען דער פסוק „ה' עוז לעמו יתן ה' יברך את עמו בשלום".



צעהנטע יאהר אויף זיין פאסטען, זיין ומו"צ דקהלתנו הרב הגאון מהו"ר יוסף שטיינער אלס כוחן ומפקח ובראשם תחת נשיאותו של רבנו הגאבד"ר יוסף שלום. דער ענגלישער דעפארטמענט ווערט אנגעפירט פון דעם באגאבעטן פרינסיפאל מר יצחק פינק שי' מיט א סטעיף פון ערשטקלאסיגע לעהרער. אויך איז אנגעשלאסען צו דער ישיבה א קינדערגארטען מיט 60 תלמידים ותלמידות, וועלכער האט זיך קונה שם געווען אין וויליאמסבורג מיט זיין פרוינטליכע אטמאספערע און אויפמערקזאמע השגחה צו די קינדער. מיט יאהר צוריק איז דורך די אונדערמיטליכער ארבעט פונ'ם ראשיהקהל דעדת יראים הרבני המופלג בתו"ש העסקן הגדול מהו"ר צבי ליפשיץ נ"י אויפגעשטעלט געווארען אין די „קענסקיל-מאנטענס“ דער קעמפ „עדת יראים“ וואו ס'פארברענגען די תלמידים פון אונזער ישיבה, און אויך פון אנדערע ישיבות פון „גרעסער ניו-יארק“ די זומער-חדשים. דער קעמפ האט בע"ה מצליח געוועזען, און קונה שם געוועזען מיט זיין עכט אידישען גייסט. נאכ'ן זומער קעהרען זיך די קינדער צוריק געשטארקט ברוח וגשם.

די הנהלת הישיבה און איהרע הויפט-עסקנים זיינען: דער פרעזידענט פון דער ישיבה הרבני היקר איש האשכולות עסקן נאמן ומסור מהו"ר צבי ליפשיץ נ"י מהו"ר מרדכי מילער טובייהקהל, מהו"ר חיים ישראל ניראט נר, מהו"ר אליעזר דוד פישער שיחי: די הנהלה ארכיט אומדערמיטלעך אוועקזשטעלען די ישיבה אויף א שטארקערען פינאנציעלען יסוד. די דריקענדיקע פינאנציעלע-לאגע, די אנגע-וואקסענע חובות זיינען א שטענדיקע באגלייט-דערשיינונג. די ישיבה ראנגעלט זיך אין א טארגעטליכער קאמפף ביצוקומען איהרע תחייבות לגבי איהרע מצליח שטעלטע און אנדערע אויסגאבען. אבער סוף כל סוף האפט די הנהלה בעזרת השי"ת אויך דעם איצטיגען מצב צו ענדערן לטובה.

די ענטוויקלונג פון קהל עדת יראים

י"קב קאליט

אייניגע יאהרען נאך די וועלט מלחמה האבען וויר די זכ"י געהאבט צו האבען צווישען אונז דען גאון אמיתי פוסק הדור, מרן הגה"צ עניו וחסיד רבינו יונתן שטייף זצוק"ל אלס אונזער מנהיג רוחני. מיט זיין צדקות און זיינע מדות טובות האט ער געווינען דען רעספעקט און אנערקענונג אין אלע קרייזען פון יראי ה'. זיין לויטערע פערזענליכקייט, זיינע פערלדיגע, מוסטערהאפטע דרשות, זיינע שיעורים אין די ש"ס חברה און זיינע אינטערעסאנטע תהלים שיעור, האבען צוגע-צויגען צעהנדליגע חשובע בעלי בתים צו אונזער קהלה.

די קהלה איז בלע"ה אזוי געוואקסען אז עס איז געווארען צו ענג אין דען נעדיגענעם בית המדרש אין קיפ סטריט נעבען סאט 5טע סטריט.

דורך די איניציאטיווע און מסירת נפשדיגע ארכיט פון אונזערן חשובן ראש הקהל ר' הערש ליפשיץ שליט"א איז אין תשי"ג געלונגען אבצוקויפן דען בנין אן ראבלינג און לי עווע. וואס איז איבערגעבויט געווארען אלס א פרנספולע בית הכנסת און א בית המדרש. דא האט זיך אנגעפאנגען א נייע תקופה אין די פיליטיגזע טעטיגקייטען פון אונזערע קהלה קדושה. אין דען זעלבען בילדינג האט מען איינגע-ארדענט אייניגע קלאסען פאר די ניי געגרינדעטע ישיבה יסודי התורה ועץ חיים אין שנת תשי"ד.

מיט דער איבערגעגעבענער און אומערמיטליכער עסקנות פון אינזערען גוטען פריינד הרבני המופלג בתו"ש ר' צבי אלימלך גאלדשטיין נ"י ויזרח האט די ישיבה זיך יעדעס יאהר פארגרעסערט די באזיכות והן בכמות. ביי א' אדר דרשה, שבת הגדול, אדער שבת שובה דרשה האבען הונדערטער אידען בלע"ה פון פארשידענע קהלות אנגעפילט דען רומיגען ביהכ"ג, צו הערען דברי התעוררות ומוסר. א גרויסע בילדינג פאר די מצה בעקערי פון ק' עדת יראים איז מיט מצלח געקויפט געווארען אין בעדפארד עווע. די הכנסה פון די אונטערנעמונג האט בייגעטראגען צו די ענט-וויקלונג פון דעת יראים.

אונזער קהלה האט געהאלטען אין מיטען בליען און וואקסען ווען עס איז אויף איין מאל אוועקגענומען געווארען אונזער קרוין, אונזער באבליסטער רבי, מרן ר' יונתן שטייף זצוק"ל. דער טרויעריגער טאג איז געווען ט' אלול תשי"ח. אין נעקסטען טאג האבען זיך פארזאמלט טויזענדע אידען שומרי תורה אין אונזער



יְסוּדֵי הַתּוֹרָה דְּקַהֲלַ עֲדַת יִרְאִים

כַּעֲהִי"ת

די ישיבה „יסודי התורה דקהל עדת יראים“ איז געגרינדעט געווארן מיט דרייצען יאהר צוריק אין אָנפֿאַנג שנת ה'תשס"ו אונטער דער לייטונג און אויפֿזיכט פון רבנו הגדול הרב הגאון הצדיק מהו"ר יונתן שטייף זצ"ל און מיט דער באטייליגונג פון אייניגע איבערגעגעבענע עסקנים מראשי וטובי ד'קהל עדת יראים שיח'.

אָנפֿאַנגענען האָט אונזער ישיבה איהר זעגענסרייכע טעטיגקייט אויף דעם געביעט פון חינוך מיט איין קינדערגארטען קלאס אין דעם נייעם בית הכנסת געביידעט פון „עדת יראים“; לאַנגזאַם אָבער מיט זיכערע און אנטשלאָסענע שריט האָט זיך אונזער ישיבה אנטוויקעלט נישט מיט קיין רעז און שטורם האָט אונזער ישיבה צוואַרפֿן איהר איצטיגן מצב, אָבער מיט א הכרה פֿנימית און שטארקע איבער־צייגונג „כי לגדולה נוצרה“, איז אונזער ישיבה אויסגעוואקסען במשך פון עטליכע יאהר צו די פֿאַזיציע וואָס זי פֿאַרנעמט איצט אין דער תורה וועלט, נעמליך אלס א חשובער און באדייטענדער מוסד פֿאַר חינוך, א שטארקע פֿעסטונג פֿאַר תורה ויראת שמים, וואו ס'ווערן נתגדל ונתחנך הונדערטע תלמידים כ"י בדרך ישראל סבא. ס'איז געווען די שטרעבונג און ציעל פון די מיסדי ומנהלי הישיבה, צו שאפֿען און אויסבויען אַזאַ מוסד לחינוך תורה, וואָס זאָל זיין אַ אמתע פֿאַרשטעלונג פון די חרוב־געוואָרענע היימישע „תלמוד-תורה'ס“ פון אַלטען „אויבערלענדישען“ אונז נאָרן, אויסגעבויט אויף די אָנפֿאַרפֿעלשטע שיטה פון מרן הקדוש „החתם סופֿר“ וגדולי תלמידיו זי"ע. וואו עס זאָלען זיך ענג פֿאַרבנדיגע תורה לערנען בהתמדה רבה, מיט יראת שמים און מדות־טובות, הנהגה מוסרית מיט עהרליכקייט און ישרות הלב.

באלד נאָך אייניגע יאהר פון איהר עקזיסטענץ האָט די ישיבה געהאט ערנסטע שוועריגקייטען, וועגען מאַנגעל פון א געהעריגען בילדיג; דער שטארקער וואוקס פון דער ישיבה האָט גורם געווען, אַז ס'האַבען שטענדיג קלאסע־זיכוס און אַנדערע נעכענראַמס אויסגעפֿעהלט. א יעדן אָנפֿאַנגס־זמן האָט זיך אָנגע־הויבן זוכענישן פֿאַר נייע קלאסרומס, אין די שכנות־דיגע בתי מדרשות כדי איינצו־אַרדנען די ניי צוגעקומענע קלאסען. דאָס האָט גורם געווען פיל פֿוּר הנפס און גרויסע שוועריגקייטן פֿאַר דער אנטוויקלונג פון אונזער ישיבה. מיט דער דערוועהלונג אלס מרא דאתרא ור"מ ד'קהל עדת־יראים“ פון הרב הגאון ה"צ מהו"ר עזריאל יהודא לעבאוויטץ שליט"א, האָט אונזער ישיבה זוכה געווען צו א גרויסן אויפֿשוואַנג. ער האָט מיט זיין התלהבות און ענערגיע אריינגע־בראַכט א נייעם לעבענס־נייטס און אויפֿלעבונג אויף אלע געביטען. אונטער זיין השפעה האָט די ישיבה זוכה געווען צו איהר איצטיגען בילדיג און בעדאָרד עוועניו, אינ'ם האַרץ פון אידישען וויליאמסבורג וועלכע איז געוואָרן ממש א לעבענס־נויטווענדיג־קייט פֿאַר דעם קיום הישיבה.

בשרייכענדיק דעם קיום און אנטוויקלונג פון אונזער ישיבה מוזען מיר זיך דערמאנען אויף אונזער גוטען פריינד הרבני החשוב המופלג בתו"ש מהו"ר צבי אלימלך גאנלדשטיין עמ"ש, וועלכער איז געוועזען דער ראש וראשון ביים גרינדען פון אונזער ישיבה. ער האָט אויסערגעווענליכע איבערגעגעבנישט געאָרבעט לטובת הישיבה, נישט שווענדיק קיין צייט מיה און געלט; ער האָט געשטעלט די אינטער־רעסען און די הצלחה פון דער ישיבה פֿאַר זיין לעבענס־צוועק און זיין הייליגסטע אויפֿמאכע אין לעבען, וְה' הצליח דרכו, זיין מסירות־הנפש־דיקע ארבייט האָט נישא פירות געווען ואפריון גמט'י לוי'.

די ישיבה צעהלט היינט איבער דריי הונדערט תלמידים ש"י, אָנפֿאַנגענדיק פון א' ב' - קלאס ביז די העכערע קלאסען, וואו עס ווערט געלערנט בהתמדה גמרא וחסמות מיט ראשונים ומפרשים, דורך אויסעפֿוואוטע ראשי ישיבות און ערשטקלאסיגע מחנכים, וועלכע טוען זייער מלאכת הקודש בשלמות, איינצופֿלאג צען אין די תלמידים תורה ויראת ה', דרך ארץ און מדות טובות אונטער דער הנהלה פון הרב ר' חיים יודא הכהן שטראסער נ"י, וועלכער שטעהט שוין דאָס



יסד ישיבה לתלמידים בחורי חמד וניהלם על מי התורה ועל מביעי היראה, וכאב נאמן דאג להם גם בעניני נשמויות שלא יחסר להם לחם חוקם ומתוך כך דבקו בו כאשר דבק האזור לכנף.

חותנו של מרן השתעשע עמו בפילפול דאורייתא טבין ולעת זקנתו מסר לו גם רוב הנהגת הקהילה, ומנייה ומנייה תסתיים שמעתא, ויצא מחושל ללחום מלחמתה של תורה.

באו ימים שאין בהם חפץ, כל הגולה היתה כמדורה של אש, נחרבו הקהלות, תלמידים העלו למוקד כרוכים בספריהם, לולא ד' הותיר לנו שריד כמעט, מרן שליט"א נשאר בחיים עם זוגתו תחי' לאויט"א, כשקבלו את ברכתו של אותו זדיק מרן ר' יצחק ר"ב הי"ד וכן אמר להם: „הנני הולך לעמי ובטוחני שאתם תצאו מהגיהנם הזה, כי עוד רב לכם העבודה שמוטל עליכם“.

אחרי נדודים קשים ומחלאות שונות טילטל: דגברי חור מרן שליט"א לביתו יחד עם הרבנית תחי' ומה עגמה עליו לבו ונפשו עליו תאבל על החורבן הנורה שהשתרע נגד עיניו, וגם אלו ששבו קודר הלכו מיואשים. ללא זיק של תקוה עד שקס מרן שליט"א והפיה רוח בעצמות היבשות, קרבם אחד אל אחד, אימץ וחיזק בדרשותיו הנפלאים את שארית הצאן בזרועו קיבץ סלאים עלות ונהלם. יוד לא עבר חצי שנה משנשתחררו וכבר זגנו מוצאיהם את נורו שליט"א יושב ומרביץ תורה לארבעים בחורים אודים מוצלים, והם היו הנרעין חבריה שממנו התחיל שוב להצמיח הישיבה וההסדר הקהילתי בהונגרי" של אחרי המלחמה. והנה תש"ז עוד הפעם פרשה של נדודים, המחיצה של ברזל התחיל לירד בין מזרח'אירופה תחת האדומים ולבין המדינות החפשויות. מרן שליט"א נדד עם רוב בני ישיבתו לצרפת, משם נסע לטנג'י"ר שבאפריקא ויהי להם לרב לקהלה האשכנזית שם עד שבא לכאן בשנת תש"ח.

מרן שליט"א תקע אהלו בתחלה בניוירק המערבית, שם יסד קהילתו ברוח ישראל סבא בשל' ובמישור הלך ורבים השיב מעוון בדרשותיו הקולעות אל השערה ולא יחטיא המטרה, ותיכף אחרי ביאתו לכאן להיות מנהיג עתידו הוחרה העטרה ליושנה, שוב נהיתה בית כנסתו תל תלפוית שכל פונים אלי, דרשותיו של מרן שליט"א עוררו את תשומת לבם של תושבי וויליאמסבורג, אמרי מוסריו שלובים עם פלפול בסוגיות הש"ס הם רק עגולה קטנה בתוך שירשרת הזהב של פעולותיו בעניני הקהלה.

דרשותיו בפרקי אבות המלאים מוסר ודברי אגדה מפרשת השבוע מושכים בע"ב למאות עד כי כמה פעמים גם הניה"כ הגדול שלנו מלאה מפה לפה, השיעורים בתהלים והלימודים בספר החינוך בכל שבת הם עוד שלב אחד מפעולותיו של רבינו שליט"א כדי להגדיל תורה ול'אדירה בין מאות חברי קהלתו כן ירבו.

חלק אחד לא פחות חשוב ואולי עולה על כלנה הוא ייסוד המתיבתא „נהלת יעקב" של עדת יראים (על שמו של מר אביו ז"ל של רבינו שליט"א)

כאן מצא כר נרחב להנשמת שאיפותיו להרביץ תורה בין בחורי חמד ולא עברו חדשים וחבית מדרש צר מהכיל, ובכן צריכים שוב לתור מקום מנוחה לבתי הישיבה, מרן שליט"א בנועם אמריו משך את הבעלי בתים אלו והסביר להם את נחיצות הרחבת כותלי בית המדרש וחפץ ד' הצליח ועוד מעט והנה אנו עומדים ומחנכים את בית המתיבתא החדשה, והאתה עומד ותוהאמי ברא אלה, וכבר כשנה השלישית מאה וארבעים בחורים לומדים ומיינעים עצמם להבין דא"ח, כמעיין העתונת מבצבצים ועולים בבחורים ואחריהם האברכים כולו יזע אמת נטע שורק.

והנה בא הקיץ ובפי כל איש השאלה, מה לעשות עם בחורי חמד אלה, האם אפשר להניחם הפקר? מרן שליט"א דאג גם לזה. בחרי הקטסקיל קנה חווה מפארה והבחורים משתעשעים שם עם התורה בחדשי הקיץ ח"י שעות ביום בלי מפריע. הישיבה „יסודי התורה" שמשפר תלמידיו הולך וגדל בלעה"ר, וכמו"כ

בית ספר לבנות, שמלמדים שם בנותינו להתנהג במדת הצניעות, וגם כל עניני כשרות כמו בית האופה של המצות וכו', כלם עומדים תחת עינא פקיא של מרן שליט"א, הנושא בעול עדתו עד ביאת גואלנו, אמן.



להגינת הובל החמש ועשרים דקה עדת יראים יצ"ו

אם כי הרבה מאמרים נכתבו כבר בעתוננו זה על העבודה המסתעפת בכל ענפי החיים האורגניים של קהלתנו, ננסה עוד הפעם לתת סקירה קצרה של "כ"ה שנים קהל עדת יראים".

כל משך שנות המלחמה של תרצ"ט-תש"ה התרכזה קהלתנו להצלת אחינו מידי השונא הגרמני. על כן הסתפקנו בחדר מושכר מאת "צעירי אגודת ישראל" להתפלל שם כמנהגנו ולרכז את מרצנו אך ורק לחפש עצות עם אורגנים שונים כדי להציל את מה שהי אפשר להציל.

עם כלות המלחמה ושיחרורה של אירופה נוול הלוט מעל היבשת העקובה מדם, מיליונים הוכרעו לטבח רק מעטים שרדו לפליטה, ומבין האודים היקפס המחריד, מיליונים הוכרעו לטבח רק מעטים שרדו לפליטה, ומבין האודים המוצלים האיר כשביב אש מרן הגאון האמיתי הצדיק פאר הדור והדרו אדמו"ר קקש"ת רבינו ר' יונתן שטייף זצוק"ל, אשר במדותיו התרומיות קנה לו יד ושם בין המהלכים בתורת ה' בדרשותיו המלאים מוסר ויראת שמים בשעריו שלמד בחברה ש"ס גפ"ת, בשעריו להנחיל בפרקי תהלים ה' כמיים חיים לנפש עייפה, עד שבזמן קצר ה' בית מדרשנו קטן מהכיל את ההמון הבאים לשמוע דרשותיו ושעוריו של רבינו זצ"ל ובכן נעתקנו לבית כנסתנו ברח"י קיפ, אולם לא עברו שנים והוצרכנו עוד הפעם לתור ולחפש מקום תפלה כי בעזה"ת נתרבו בני קהלתנו והקרה ה' לפנינו בנין מפואר במרכז השכונה של וויליאמסבורג, ובהשתדלות בעלי בתים חשובים ובמסירותם הנאמנה לטובת קהלתנו עלה בידינו לרכוש את הבנין ולשכללו למקדש מעט לשם ולתפארת.

בשנת תשס"ו יסד רבינו את הישיבה "יסודי התורה", ראשיתה חיתה מצער, התחלנו בן ילדים ומרו שנה בשנה נהוספו הספסלים עד שגם החדרים בהם למדו על ידי בית הכנסת היו קטנים וכבר הוצרכנו עוד פעם להרחיב מקום אהלנו.

ברם לדאבונינו בה בשעה שקהלתנו השתגשה ועשתה פרי קודש הילולים בעבודתו הפורי' נלקה מאתנו רבינו בישיבה של מעלה ביום המר הנמחר ט' אלול התש"ת, וכל בית ישראל יבכו אתנו את העדרו של מנהיגו הגדול. בהלויתו השתתפו אלפים והספידוהו גדולי הדור בפניו ובתוך שבעת ימי אבלו כולם העמידו על נס צדקתו ותורתו לשמה ויהונתן גבר ענוותן זכר צדיק גבורה.

כימים ההם אין מלך בישראל. עדרי הצאן התחילו להתפור אנה ואנה, המחלה האמריקנית של מפנין מבית לבית "מופען" בלע"ז, אחזה גם את בעלי בתים שלנו, אלה שהלכו ל"באראפארק" ואלה ל"קווינס", והעיקר שבפסיתורו של אותו צדיק לא ה' לנו מנהיג שעל פיו נצא ועל פיו נבא, נראה לכאורה כאילו התחלנו לחזור אחורנית, תחת אשתי ה' שומא עלינו לצעוד קדימה בשם ד'.

אחרי שנתיים של מבוכה הצליח ד' דרכנו ובמעמד כל העדה החלטנו לקבל עלינו לאב"בית"דון ולרשש מתיבתא את אדונינו מורינו ורבינו הרב הגאון המפורסם מרן ר' עזריאל יודה לעבאווטש שליט"א, והנה בקויים קצרים תולדותיו.

אדמו"ר מרן שליט"א נולד בעיר פאקש בהונגרי', בן יחיד לאביו ר' יעקב ז"ל שהי' נמנה בין הבעלי בתים גדולי התורה והיראה שבעיר מלאה חכמים וסופרים. תלמיד חביב ה' מרן שליט"א לרב הרב גאון הצדיק בעל "קרן לדור" ואחריו הרהגה"צ הישיש בעל "לבוש מרדכי" אשר הכתירו בכתר שחולממו וסמך ידיו עליו לדון ולהורות את בני ישראל את הדרך ילכו בה ואת המעשה אשר יעשו.

בעודו צעיר לימים הצטיין מרן שליט"א בדרך לימודו הדיוקנית בכח ההסבר שלו, ואחרי שבדרך הנחה ד' אותו והתחתן עם בתו של אותו צדיק הרב הגאון החריף מרן ר' יצחק ראזענבערג הי"ד אבד"ק האדהאז שבהונגרי' בנו של תרה"ג האדיר בעל "וידויסוף", דברי יוסף" ורביד הזהב"על או"ח שבת ועירובין וחתנו של הצדיק ר' ברוך בענדיט זצ"ל בין הגה"ק ר' הילל ל"ש זצ"ל מקאלאמעני. מיד



ידידנו הגדול לוחם מלחמת ה' של תורה
עוסק בצרכי צבור באמונה, ידידי מאז ומקדם
מו"ר יעקב שלמה שטיינפעלד
יזכה לאריכת ימים טובים ושנים ורעננים עמו"ש
ישיבה ומתיבתא באר שמואל
יוסף יונה צבי הרוויץ
אב"ד אונגדארף — פרנקפורט א. ב.

שוכט"ם לכבוד אלופי מנהלי הקהלה הקדושה עדת יראים
כל אחד ואחד לפי כבודו, שליט"א.

שמעו שמעתי ותשמעו נפשי שברצונכם לעשות שמחה של מצווה על מלאות
כ"ה שנים מיום שנתיסדה קהלתנו קהל עדת יראים ובאמת מקירות לבי גם אני
לוקה חבל בשמחה זו כי אני הנבחר ראיתי האיד שנתגדל ונתקדש קהלה זו בלע"ה"ר מיום
ליום בשנה לשנה ברוחניות כמה ספסלים נתוספו מאת באתי אצליכם להתפלל וללמוד
עד היום הזה אין זה אלא שהמנהלים עשו הכל לשמה וק"ו ה' להם סייעתא דשמיא,
השכתי דזה שאמר התנא ר' מאיר כל העוסק בתורה לשמה וזכה לדברים הרבה
וסדקדקים אמאי לא קאמר כל הלומד לשמה וי"ל דאשמוענן דלא רק בלימוד רק בכל
עסק שקושים בעבור התורה אם קושים זאת לשמה וזכים לדברים הרבה כי הוא
קושה פירות ק"כ אבא ככרכת כהנים אשריכם שוכיתם לכך וניהן הודאע על העיבר
ובקשת על להבא שנוכה במהרה לילך ביהד לקראת משיח צדקנו ולראות בנין ביתו
בתהילה אונפ"ה ונפש ידידכם

הק' יוסף אל"י הכהן שטיינער
דיין ומו"צ קהל עדת יראים

ממכתב הרב הגאון הגדול שמואל הלוי ואונער

אבד" ור"מ זכרון מאיר, בני ברק

אבקש למסור בשעת המסיבה בשמי הן לעדת יראים והן לחתן הרר' יעקב
שלמה שטיינפעלד הי"ו את ברכותי הבאות מעומק הלב, אשריכם קהלת עדת יראים
שזכותם לעמוד על משמר יהדות החרדית והרחבתם גבולכם בתלמידים צעירי הצאן
גדולים וקטנים וזכות התורה תעמוד לכם לראות בשמירת בניכם ולהרחיב גבול
הקהלה לשם ולתפארת, ואשרי לך ר' יעקב שלמה החביב שזכות להיות מקור
החסד, הפדיון שביום וכו' בדור הזה מעיד אני עליך שמסרת נפשך ממש והייתב
מוכן להפקיר חייד ולהשליך נפשך מנגד בעד הצלת אחינו בני ישראל הנתונים
בצרה וזכות זה ילוה אותך בזה ובבא, ואשרי לך שמעולם לא נטית משיטת
היהדות החרדית מלבד צניעותך וענותנותך הגדולה, הכ"ד ידידכם הנאמן והרני
מסיים בדברי הרמב"ן, דואג ושכח ראה ושמח,

מצפה לרחמי שמים מרובים

שמואל הלוי ואונער



חרבי מקופיצינין וצוקל'ה"ה

עוד מתחילת ימי מגורו בווינה נקשר קשר של קימת אהבה והערצה בין הרבי ובין קהל עדת ישראל שיפשו — ובארץ הזאת קלטה לה מקום בקהלתנו קהל עדת יראים.

עוד נזכר לנו ימי עלומים של הרבי וצ"ל בווינה וגודל מעשי חסדיו. הוא חשב א"ע כחבר ורע של אנשי קהלת שיפשו אשר כמים פנים אל פנים נהרו אליו להנות מחכמתו ותשועת חסדו.

בארץ הזאת התבלט הידידות אשר הראה כ"ק זל"ה לאנשי ווינה בקרבתו האישי לאנשי שלומנו מקהלתנו וכל עת שמחתם לא היתה שלימה בלי השתתפות של הרבי מקופיצינין.

מי יתן לנו תמורתו !



קהלת שיף שול

בעיר סערדהעלי. מלבד אלה, גם בעה"כ מפורסמים היו בין מגידי השעורים וביניהם כראי להוכיח את דודי היקר הרבני המופלג ר' שלמה שרייבער ז"ל אשר הטיף את לקחו בכל ערב, ורבים היו שומעיו בכל פעם.

תח' והתלהבות עצומה נהיתה ע"י הצעירים לומדי התורה כאשר באו לביתם לויגה ממקומות התורה השונים אשר למדו כל השנה. רבים מהם. רוח וחמימות החסידות היתה פועמת בהם, הבחורים הללו יסדו את הסתדרות צעירי אגודת ישראל ומאלה נה' הברית התיכון אשר ה' מברית ומחוק את ה"שיף" שול" מקצה אל קצה.

בשהותם בויגה תלמידי הישיבות נמשכו בעבותות של אהבה למרן הגאון והצדיק ר' יוסף בוימגארטען זצ"ל אשר חנכם לתורה וליראה, [לדאבוננו עוב אותנו הצדיק הנ"ל בהיותו עוד צעיר לימים, אבל מלאכתו מלאכת הקדש נמשכת ונעשית ע"י בנו הרה"ג ר' שלמה בלונדון הכירה בבהכנ"ס ברחוב לארדשיפ]. ואני טרם אכלה את פרקי לא אוכל להתאפק מבלי שאזכיר אחדים ממנהיגי הקהלה אשר כדאים המה להזכר.

מהם: ר' בנימין וואלף פאפענהיים ז"ל, הוא ה' תלמיד ה"כתב סופר", ת"ח גדול, בעל מדע ונאם מפואר, ידיו רב לו בחכמת הפוליטיקה ועליו אמרו שראוי הוא להיות ראש במלמנט וחכמתו תעמוד לו. השני לו ר' מאיר באנדי ובנו שניאור באנדי, מאד הצטיין בגשיאותו ר' בן-ציון שיף ע"ה, ולהבדיל בין החיים העסקן הציבורי ר' יעקב שלמה שטיינפעלד אשר עשה ועושה חסד לכל הפונים אליו בכל עת במסירות נפש נפלאה.

עוד יש להזכיר את ר' טודרוס לייטנער נ"י, ר' אליעזר ריכטער ע"ה מר ד"ר ישעיה ריינגער, פרץ גיומאן, בנימין זאב קרייטצלער עליהם השלום ובנו מיכאל. זכרת להם אלקים לטובה.

גם נכון להזכיר פה את האיש הישר והנבד מו"ה ר' שמואל גליק ז"ל, מלמנים ממיאדע ואח"כ ה' משפח בקודש בשיטתוהל בחזרת מגיד משימים, בעל קורא וראש השוחטים. ומשנתו הרבני מו"ה ר' בערל לעהי, חזן נפלא וירא שמים ובצל מדות תרומיות.

(4) בידעי ומכיר קאמינא, יודע אני מהותו של האי גברא רבא ויקרא המאן ר' שלמה בוימגארטן שליט"א וענותותו הרבה ע"כ אקצר, כי רצונו של אדם זהו כבודו. רק אוכיר בדרך העבודה, כי אביו המ"צ מו"ה ר' יוסף זצ"ל הקדיש כל ימי חייו לגדל את בנו יקירו זה על דרך סגא קדישא ועלתה לו בידו, כי ברא כרעא דאבות, שהוא אברך אב בחכמה ודך בשנים, הוא הולך בעקבותיו של אביו המ"צ להבחליה, ובלי ספק שלאילגו רבא יחי' וספורסם הוא במעלות טובות ומדות תרומיות. — גם בעיר לאנאון הנהיג כל דבר שבקדושה שה' נבוג אצל אביו המ"צ וי"צ. כקהלתו לומדים שיעורים כסדרן והוא כרוצה נאמן לערי בני קהלתו.



כתב זאת זכרון

ראשית מלאכתו היתה לארגן את כל המהגרים היראים אשר באו אל יוגה מהארצות הסמוכות כמו אונגרי' ועוד. הגר"י פירסט סדר את עניני החנוך, ארגן שעורים בשביל בעה"ב ובחורים צעירים. מגירי השעורים היו חברי הבית דין כמו הראב"ד הרה"ג ר' יוסף בוימגארטען, ושני לו הרב ר' פנחס ברייער ז"ל, ובתוכם הר"צ ומ"מ המפורא ר' מאיר ב"ר יוסף פלישמאן שהי' דומ"ץ

(2) הרה"צ מו"ה ר' יוסף בוימגארטן נ"ל רב"ד דקה"י עת שימשוהל, חיצון, נולד בכפר צאלאמאנקא סמוך להעלישו' בסודות סעהרן בליל ש"ק, ת"י אור שני, שנת הרכ"ד, להוריו ר' דוד וזוגתו מרת מחלה בת הצ"ק מו"ה אביגדור טיסער זצ"ל. אביו ר' דוד הגיל הי' בן אחר בן מורע הגה"ק המקובל מו"ה ר' אברהם פרוסטיץ בעל כפות המנוול על ס"א, שהי' תלמיד מובהק לתרבי דבי יונתן באלטנא. כאשר סתה עליו אפו צ"ה בחינתו עוד רך בשנים לקחו זקנו מו"ה אביגדור הג"ל אל ביתו כדי לחנכו על ברכיו ולהגן עליו מרוח הזמן החדש אשר יצא שם במדינת בשואה וסער להרוס אתי התורה והמסורה. אחר זמן כשהי' כבר קרוב לבן י"ב שנה, נסע עמו למאסערסדארף לשיבת הרה"צ הצדיק מו"ה ר' שמואל עהרענפעלד זצוק"ל בעל חתן סופר, כדי שגם הוא יתאבק בעפר רגלי הצדיק זי"ע בישיבתו הרמה ומפורסמת. שם ישב לרגלי רבו אשר אהבו אהבת אב, משנת חרלי"ז עד פטירת רבו בשנת תרמ"ג. ממנו דרכי חיים וכל הנהגותיו הקדושות, אחת מדנה לא נעדרה, ובהם אחז כל ימי חייו. כמה פעמים סיפר שהתפלל כסעס תחת סליתו של רבו כדי לראות וללמוד ממנו כל דבר.

אחר פטירת רבו זצוק"ל נשאר עוד בישיבה שם אצל בן רבו הרה"צ מו"ה ר' שמחה בונם זצ"ל, שהי' אז עוד רך בשנים, להיות למשל לחלמים ואחרים שלא יתפזרו אנה ואנה. לאחר זמן דברו בו נכבות את בת אחות רבו זצ"ל מרת ריוול (שהיתה בת הזקת מרת שרל בת הרה"צ מו"ה ר' דוד צבי עהרענפעלד חתן מרן החת"ס) בת הרה"צ מו"ה שלום בער שסערן מסערדאהעל, ואחר חתונתו ישב כמאסערסדארף ועסק במזים ומשם נקרא — בעצת הרה"צ מו"ה זלמן שפיטער זצ"ל, חתנו דבי נשיאה מרן החת"ס ומסדה של קהל יראים שיסשוהל — לעיר חיצון להיות מגיד שיעור בביהמ"ד בחברת ש"ס שצ"י שי"י שוהל. אחר זמן נחמנה להיות ראב"ד, ומאז נתפרסם שמו בתור בעל הוראה גדול ונפלא. קיבל היתר הוראה מעל שם סופר מפי"ב והרה"צ ר' שמחה בונם מסס"ד וכו"צ סערדאהעל. התמדתו בחוריה היתה עד להפליא. רוב תורה לפד בלילה, כי כל היום הי' טרוד עם עסקי צבור ועסקי הוראה. מלבד שיעורו בש"ס היו לו כמה שיעורים עם ג"ב כספרי מוסר, ובכל ליל ששי למד חומש עם פירוש הרמב"ן, ובכל ש"ק אחרי"ד רש בקהל דברי מוסר ותוכחה. דבריו היו קשים כגידים, מקנא קנאת הי' צבאות, ועם כל זה דיבר בנחת ואהבה רבה וזוכה ומבכה אתרים. ועל פי השמועה, לא אמר דרשה שלא הזכיר בה את רבו הגדול בעל החתן סופר זי"ע.

עבודתו היתה ממש בנתינת כל עצמותי האמורה. בכל יום קודם תחילת השחר לפד כספר חובת הלבבות גם בגמילת חסדים הצטיין במסירת נפש והי' משתתף בצערו של כל אתר ואחד והי' מפייע ומנחמו בדברים וגם בכל מיני סייע ועזר בתמיכות והלוואות יותר מספי יכולתו. נשמתו הסתורה עלתה השמימה בש"ק ו' אור, שנת תרצ"ג. בחינתו בן ס"ח שנת זצ"ל.

(3) הרב הגאון הצדיק המפורסם וזכר ר' פנחס ברייער ז"ל בן הרה"צ ר' בנימין זאב חא"צ ברייער ז"ל אב"ד ראגענדארף ואח"כ אב"ד דק"ק סאב, מחבר שו"ת נחלת בנימין חא"צ וחז"מ. הרה"ג ר' פנחס נולד גורל בשנת הרכ"ה, ונפטר ו' מרחשון תרצ"ג. לפד רק אצל אביו הגאון הג"ל. שלשים שנה שימש בתור זי"ן בעיר באניהאוס ומשם נתעלה לע"ס חיצון לזומ"ץ. התמדתו בחוריה היתה להפליא. ועמו על רגליו כל היום ורוב הלילה ולא פסק מומי מפרנסא. בשבת לא דיבר רק בלה"ק, והתענת כל עשרת ימי תשובה.



קהלת שיף שול

בעל הכתב סופר" ובנו בעל השבט סופר" זצ"ל, בננו אל חוץ עבודת הקודש
כאשר רוח התורה אשר נחל מרביתיו הק' ואש פעם בו ועוררו לעשות גדולות
בעד ד' ותורתו הק'.

את גיוס ר' זלמן שמיסצער בדבר הזה שקדש שם שמים בריבים בתוך שלומי אמוני ה'
ישראל עם סגולה, ומה גם כי היו באותו מעמד אנשים למאות מקלי הדעת והנה, ובכל
זאת בגורל המלהבות דבריו, כי כדורי אש נפקו מפומי, נהלהבו גם המה באש דת
וקראו גם הם אחריו בסה פלא ובקול צנות בבורה ה' הוא האלקים.
אמנם ר' זלמן גם כזה לא הסתפק עוד, כי הרים קולו, קול קן קולמוס וקן מגילתא,
ונכתב דעתו דעת חזרה בספק על הספר בקונטרס מיוחד באריכות שאסור לכל ירא ה'
ומהויק במעוז התורה ואשר עוד אמנת אומן בלבבו, להיות בקשר אחד עברה אחת עם אלו
אנשים אשר חספס ורצונם לכלע את הקודש ולשרש אחרי קבלת אבותינו ורבותינו הקדושים.
ורבנים ובדולי ישראל למאות מכל המדינות חסכו דיו ואמרו אחריו מקודש, וקיימו וספקו
בכל וכל, ואמרו שהנאן ז"ל ה' מבחר הדרשנים הבה כל רשע בשבט פיו, יראו מנהיגי
העדה הגדולה להוציא כל מתשבתם מכת אל המועל, ונהנו רסן לשיהם. אמנם הוא ז"ל לא
שב אליהם, אף כי הפצירו בו, והשליך נפשו מענו. והרבה פעל ועשה לשובת הכלל ולחם
מלחמות ה' וצדקות רבות עד אין מספר עשה עם פרטי אנשים כל ימיו. עבדו בענין הוראה
ה' מקל גדול, וכל זמן שה' רק אפשרות להחיר, התאמץ מאד להקל. בענין חמור שלא
מצא בו שום צד להקל, לא רצה מועדתי דנפשי להחמיר ושלח השאלה לפני גדול אחר
אולי ימצא מקום להחיר, כי מאד ה' חס על סמונו של ישראל.

בשנת תרל"ג, בתשרי אדר, מתה עלי אשתו הראשונה והלכה לעולמה. הובילה לעיר
מולדתה והביאה לקבר בת בני שנה, וכבוד גדול עשו לה במנהגה, ונספרה בהספר חמורים
ע"י הגאון מו"ה שסחה בונם ז"ל אבדקיק פ"ב ובעלה הגדול יצור. ובאמת הייתה אשה גדולה
בצדקות ופירות ואמרו עלי כי הייתה גדולה בערכה כאחי הקדוש ז"ל בערכו. אח"כ נישא
אחרי אשתו ולקח כוזב השני בת אחרת ע"ה, הצוקת המפורסמת שאמרו עליה שאבמת
אבי הקדוש בקרבה, מרת שסחה לעהמאן ז"ל, היה הרבנית הצדקת מרת אשתר ע"ה.

ר' זלמן מור נתן לאביונים, מני תורש כחדשו כבר היו מונחים לפניו רשימות
החברות וחתי וכו' ישיבה שמכיוס ומסיב וכסיו ה' נתון. פעמים לא נאשר לו ממשכורתו
שקיבל מהקהל אסילו שליש שה' יצריך לצרכי בני ביתו, והוא סבל מחסור. ה' כל כך נקי
כפים שהעשירים המפורסמים כמספחת ראששילו ובארצן גוסמאן מסרו לו הון עצום לחלק
כלי לקבל סמנו חשבון ובכלי לדעת מי ופי הם המקבלים.

ה' אהוב בעיני כל. גם הנומדים לו לנגד יצרו ששוחד אין לפניו, עולה לא נמצא
כאהלו וכל כונתו לשם שמים. לפני מלכים יתיצב והרבה פעל לאחרים ושכח על עצמו ושאמה
לא עשה לצרכו ולצורך בניו בדבר שה' קשור למשורו.

כאהבתו לארץ אבותיו ארצנו הקדושה, כבר עשה הכנות על ידי חתנו הרבני מו"ה
זאב חזק' גרשקס ז"ל, ואותו שלח לפניו להורות את הדרך, וחתנו הגדול נסע להחם ונסל
כל סערי חותנו הגדול זצ"ל אחר עמו, שכאשר יעלה הוא זצ"ל ימצא הכל מונחם ולא יח
כאופן בלא כלים. אולם רבו הגדול הנהיג מהר"ם שיק זצ"ל לא הניחו באמרו כי חז"ל
צריך לגבר בראי רבא כפוחת, לזוהם אמיני ברוב אונים ואמץ כח. מנה נחבול הדבר שחתנו
הגדול נתיסב בארץ הקדושה, וגם נספר שם.

ורבולתו דבר נס איננו צריך וכו', ויצאה נשמתו של ר' זלמן בחייו בן סיו שנה, ביום
ב' דחמישה שנת חרגיה, והובל לקברות בק"ק פ"ב ביום ג' ותוכה בכבוד גדול ובהספיד
רבא כראוי לחם כמנוי וסם מנותחו כבוד זצ"ל.

וה' כבודו כל כך גדול גם בעיני השרים, שביום מותו נתן שר הבירה דע"מ וייען, השונת
ישראל המפורסם לזאבצור, צו למספרת העיר ללחמו מקור וייען על ידי רובני סוסיים הרבה.
וכל מקום שעבר ארצו צוה לסגור החנויות ולהחליק נרות העיר לאלימים.



תשס"ב חשוון תשס"ב

אבל דא עקא, פתאום נפטר הגר"ו שפיטצער ושוכ היתה הקהלה הצעירה כצאן בלי רועה, אולם אחר זמן לא כביר מצאו מנוח בבחרם למנהיגם את הגאון המפורסם ר' ישעי' פירסס וצ"ל. הגר"י פירסס ה"י כן הגאון ר' משה ז"ל האב"ד דמאראשואשארהעלי. הגר"י פירסס בהיותו תלמידם של הגאונים

הקדוש רבי אביגדור קרא ז"ל המפורסם מפראג, אשר צוה אם ימצא בורעו קשה יום יבא להתפלל על קברו ויושע, ומהגאון מו"ה אברהם פלאסכער וצ"ל, ובימי בחורותו שימש בישיבת הגאון המובהק מהר"ם שיק ז"ל בעודו כק"ק יערגען ואח"כ עלה ונתעלה ללמוד בישיבת מאה"צ בעל הכתים ז"ל בפי"ב, וה"י אחד המיוחד מהתלמידים המופלגים, כי ה"י חרף ושגן וה"י לבו כלב הארי, ואח"כ נשא לו לאשה את בתו של רבנו הקדוש התת"ס ז"ל ה"ה הרבנית הצדקה המפורסמת אשה גדולה בנוי מרת גיטל צ"ה בהיותה אלמנה, וישב כשבת חתמנוני בעיר מלאה חכמים וסופרים ק"ק פי"ב. לא עברו ימים רבים ורצו וקבלו באיות קהלות נכבדות לישוב על כסא הרבנות, אבל הוא לא אבה לשמוע להם, עד שנת תרי"ב, אז נזכרו יראי ה' איש את רעהו בעיר מלוכה חז"ק, שהיו רובם ככולם מאנשי ק"ק טרעשבורג, אשר אחרי המרידה הגדולה של שנת תרי"ח נסעו וקבעו וירתם כמאתים בעלי בתים בחיץ והסכמוני ליסוד להם ביהכ"נ ובהמ"ד בסני צמח, וקבלו עליהם את הגאון ר' זלמן ז"ל לרב ומנהיג עליהם, ואילו יאסור כל אוהב תורה וכל חרד לדבר ה', והוא בחסותו חכמת שלמה הנחיש הרבה ונעשתה קהלה פסארה, עד שבשנת תרל"ב בנו להם ביהכ"נ חדש גדול בנין מנארק. שייטשנולל. הגוי' יסד בית המדרש הגדול. ע"ז חיים, אשר כל מי שנשמוע חשקה לשמוע בלימודים הן שמעתתא והן אנדאח ודברי מוסר מצא קן לו שפה. ותיקן שלמה להקהל קהילות בכל ימות החול ושבת וכמועד מועדים ותיקן וגם סעל ועשה קצנה לברכתם ללכה למודים סך מסוים לכל אחד מדי שבוע בשבוע לסען ישוב על התורה והעבודה, ויהיו בישיבת קבץ מחובשי בית המדרש עץ חיים הגאון, והפילא לעשות להרס קרן התורה והיראה, והוא הגבר הדיק על תפארת לעושותו והפארת לו מן הדגם.

אמנם כן, ה"י גם כן ראש בית דין בקהלה הגדולה להורות ולדון וה"י מל תלפיות אשר כל מות בעיר הגדולה ומסטרולין של המדינה אליו מונים, וישב בסך עד אשר נברו בשנת תרל"ב כעלי ורעו ובקשו להוציא את הישן מפני החדש, וחרשו גזירות לשונה סדרי התפלה וכדומה, דברים אשר לא כדחה של תורה המה, ובדאודע לו זאת. מיד עזב את משמרתו וסילק את ידו ולא לקח עוד פרס מהם לא סיפוקו ולא שום הענקת, זאת לא ואת, כי עדך מערכה מול מערכה ושלף חרבו סיפית ללחום נגדם מלחמות ה' שער, והלחוב הלבבות אשר עזר יראת ה' בהמה להפחד מהם ולהבדל מתוך העדה הרעה הזאת. ומעם אחת באשר עשה אסיסה כללית (פאליקספעדראמלונג) בביהכ"נ שימשהוהל הגיל בעוין זה, ויאסור שמה אלפים נפשות מישראל אנשים ונשים ונפץ, עמד הוא לפני ארון הקודש וספר תורתו בחייו ודרש נפלאות לעורר את העם ללמדם ולהבינם מה חפץ ורצון האנשים החסאים בנפשיותם האלה, כי חוטאים ומחשיאים את הרבים המה, ומנו עורף לה' ולחורתו הקדושה, אשר מורשתה היא לנו אלפים בשנה והמה עובד אח ה' מקור מים חיים לתצוב להם בורות, ושריפ, ונצק בקול חוצב להבות אש: אבל אנחנו מה עמך בני ברוי'ה, בני אברהם אברהם, ורע יצחק ויחיד, עדת יעקב בנך בכורך עורינו מחזיקים בה' וחורתו, ומי לה' אלי, ונקבל מהדש עלינו ועל בנינו עול מלכות שמים ותורתו וכולנו יחד כאיש אחד בלב אחד נקרא בקול גדול ולא יסף כאליהו בהר הכרמל — ה' הוא האלקים, ה' הוא האלקים, התהנתם, והעם העומדים בעזרה לאלפים כשהיו שומעים את השם הנכבד והנורא ויצא מפי רבם ה' אלוהם, ענו ואמרו כולם כאחד וקראו אחרינו בפה מלא: ה' הוא האלקים, ה' הוא האלקים, ונעו כולם בבכי וידדו המצות כנחלים, ולא נשארה עין אשר לא ולנה דמעות, ונפם כל לב, וה"י קידוש השם אלוהי, ולא נסעם כואת בזמנינו במקלהו ישראל, ומה גם בעיר העדולה, עיר המלכות אשר ארץ נשמות יבצר בהם אש נח לקרוא כולם בשם ה', הרבה גדולי ישראל נתפעלו בשמעם זאת ובחור אמר קדוש הגאון מהר"ש סופר ז"ל, אב"ד דק"ק קראקא, שהוא מקנא



REPRINTED FROM

BENJAMIN SCHREIBER'S

K'SAV ZOS ZIKORON

למזכרת נצח !

להקהלה המפורסרת עדת ישראל שימשוהל, חיען — מקום מקדש אשר בו קבעתי מקום לחפלה כערך שלשים וחמשה שנים ובו חננתי את חתונתי זה כחמשים שנה לסוכה (י"ד כסליו תרס"ח) — ולמזכרת המסדר קדושין שלי, הרב האנון ר' ישע' פירסט וצ"ל רבה של הקהלה הגיל, ומשנהו הרב האנון ר' יוסף בוימאנרסן וצ"ל, ראב"ד של שימשוהל הגיל, והוא הגבר אשר הכניס כל בני בהירתו של אצתיה — כבר תרומים הם על לוח לבי, וכעת אחזק אותם על הספר בעס ברזל עכבנבכאי.

תולדות הקהלה עדת ישראל, "שיף שול" אשר בוינא

מן התעודה (פאטעט) הנדפסת לקמן אנחנו למדים, שהתנועה להתפרד מהקהלה הגדולה היתה עפ"י גדולי עולם אשר בראותם את הסכנה הגדולה הרוחפת על כל הקהלות להיותם מתבוללים עם ההפשים, כתבו והתמו את הכרוז הזה. מזה יצא ונגמר הדבר אשר הקהלה הקדושה בשם עדת-ישראל [„שיף-שול"] נתיסדה, השתגשגה ועמדה על מכונה כמאה שנה לשם ולחפארת, בהיותה לדוגמא ולמורה דרך בכל מנהיגה לכל הקהלות הסמוכות לה.

ראשית התיסדות הקהלה היתה מצער, הכנסותי היו דלות וכשנים הראשונות היו מוכרחים למשכן את עטרת הכסף של הס"ת עד בא זמן „הימים הנוראים" ותיכף אחר עבר „הימים הנוראים" החזירום שוב בתור משכון. ברם וזכרים יהיו לטוב אנשי השם כמו: ר' יצחק (איגנאן) שיף, מר בענדינער, ר' יצחק לייב פרישטאדט, פרץ ניומאן ועוד, אשר התמסרו למען הק"ק „שיף-שול" בכל גפשמ וגם לרבות מאורם, עד אשר עברו שנות הקושי.

לאט לאט הוטב המצב. הגדלה ההכנסה מהשחיטה, נתקבלו מתנות הגנות מאת הנדיב המפורסם ר' פייוויש באק ובנו ר' יצחק, ומלבד כל אלה גדלה הקהלה באוכלוסין עד שהקהלה נתבססה והתחילה גם ליסד בית-מדרשות ובתי-ספר לתלמיד-תורה וכו', בראש העבודה הזאת עמד האיש הגדול בענקים הרב האנון הצדיק ר' ולמן שפיטצער וי"ע חתן מרן החת"ס זכותו תגן עלינו. אמן.)

(1) האנון המפורסם בהורתו, יראתו וחכמתו מריה שלמה ולמן סג"ל שפיטצער ז"ל גולד בשנת תקפ"ו בק"ק אובן י"ן (ושם אמו סרה הויפט צ"ה), בנו של ההיג המולא מריה דוד סג"ל ז"ל, דיין מצוין בק"ק הגיל, והי בר אכהן למעלה בקדוש מגזע האנון



הרב הגאון ר' יוסף ברייער
אבדק"ק 199 מ

א. צ. די. נחמן יצחק צדק
הצופלג ביהמ"ד שגור ביהמ"ד
אוד יצחק זלמן טוהר לא"ט
י. צ. די. נחמן.

הרב הגאון ר' דוד יצחק גרינוואלד
אבדק"ק צעליס קהל ערוגת הבשם

גם אני בין הסכרנים את קהל עדת יראים ואת הרבני הישיש הנכבד
המפלג ביהמ"ד שגור ביהמ"ד
מו"ה יעקב שלמה שטיינפעלד נ"י
יהזקו השי"ת ויאכצו שיוכל לעבוד עבודתו עד ביאת נוהל צדק בב"א.
לוי יצחק גרינוואלד
רב דקהל ערוגת הבשם

הרב הגאון ר' יעקב קאמינעצקי
ר"מ תולדות

צום יובילעאום פון 25 יאהר עדת יראים
לכבוד דעם גרויסען עסקן
הרבני ר' יעקב שלמה שטיינפעלד

וויל איך באגריסען די קהלה בכלל וכפרט הרבני הנ"ל, זי זאל זוכה זיין פארטועצען
איהרע עבודות הקודש עד ביאת נו"צ, און מיין פריינד ר' יעקב שלמה זאל זוכה
זיין לאריכת ימים ושנים און פארטועצען זיין הייליגע ארבעט לטובת הקהלה והכלל.
הסברך בידידות.

יעקב קמינעצקי

הרב הגאון ר' אליהו הענקין

ברכות מאליפות ליובלו החמשה ועשרים להק"ק הנודעת לשם ולתהלה
קהל עדת יראים ולזקן שבחבורה אלקים שלמה יענה בכל עת ועונה שמו מהולל
בשערים כהר"ר יעקב שלמה שטיינפעלד נ"י שוכן במרומים ינטלם וינשאם וכסא
כבוד ינחילם.

יוסף אליהו הענקין



מיר פיל צו פארדאנקען א ריי חשובע בעלי בתים וועלכע זענען שוין בעולם האמת, ווי למשל ר' משה יודא בן מייגעלע לעדערער ע"ה, וועלכער האט אוועקגעשטעלט די חברה קדישא אויפן אלטען אייראפעאישען אידישען שטייגר, וואס סאיז א מוסטער אין אמעריקע, פאר אנדערע חברה קדישא'ס. דעם גרינדער פון דער גמילת חסד קאסע ר' מאיר שווארטץ ע"ה, המנוח ר' נתן אדלער ז"ל, וועלכער האט זיך אויס-געצייכענט אין גמילות חסד ווי אין צדקה. מיר דערמאנען מיט כבוד ר' מאיר בעהרענד ע"ה, גרינדער פון חברה משניות, וואס איז געווען כמעט תמיד פון די עשרה ראשונים צו לערנען און דאווענען און געארבעט לטובת דער קהלה ביי יעדער געלעגענהייט.

ואחרון אחרון זאל דערמאנט ווערען לטובה ר' אליעזר שפיטצער ז"ל, וואס איז געווען מיט אונז די גאנצע צייט געארבעט לטובת הכלל, געהאלטען רירענדע מוסר דרשות, דברי התעוררות צו תשובה ומעשים טובים. ער פלעגט אפט באטאנען די פליכטען פון דער שארית הפליטה פארן כלל. ער פלעגט אויך זאגען שיעורים, מערער געווען צו קומען דאווענען און לערנען בצבור. ער האט אויך געזארגט פאר די קינדער ביים אויפנעמען פאר זיי פאסיגע מלמדים. ער איז געווען מיון נאנטסטער פריינט און רעכטע האנט אין אלע קהלה ענינים.

באלד נאך דער גרינדונג פון עדת יראים ווען די מלחמה איז געווען אין פולען ברען האבען זיך אונזערע מעמבערס אריינגעווארפען אין הצלה און פדיון שבויים. אלע אנדערע ענינים געשטעלט אין א זייט און יעדע פרייע שעה אוועק-געגעבען פאר כלל ישראל אין דער עת צרה. און ווי נאר אונזער ערען פרעזידענט ר' יעקב שלמה שטיינפעלד נ"י איז געקומען אין לאנד, האט ער זיינע לאנג יעריגע ערפארונגען געשענקט צו אלע אקציעס פון דער קהלה. אויך היינט צוטאג וויד-עמט ער זיך מיט מסירת נפש, צייט און כוחות צו העלפען דעם כלל ווי דעם יחיד. ער העלפט זעהר פיל אין אויפבויען און אויפהאלטען מוסדות התורה און גיט אכטונג נישט אפצונויגען פון די אלטע מנהגי בית הכנסת וכדומה.

זאל השי"ת פארלעגענערע זיינע יארען ער זאל זעהען שמחות ביי זיינע קינדער און אייניקלעך מתוך הרחבה.

אין אפעליר פון דאנען צו אלע חברים נישט בלויז יוצא צו זיין מיט שיינע ווערטער לכבוד דעם יובילאר ר' יעקב שלמה שטיינפעלד נ"י נאר צו קאאפערירען מיט אים אין זיינע הייליגע אונטערנעמונגען. אז מיר זאלען אונטער דער פירערשאפט פון אונזער ווירדיגען אב"ד אדמו"ר הגה"צ ר' עזריאל יודא לעבאוויטש שליט"א פארשטארקען אונזער ארבעט לטובת דעם וואוילזיין פון אונזער קהלה קדושה למען לא נבוש ולא נכלם לע"ז שלא יבוש המעיין ולא יקצץ האילן ונזכה להגות קרן התורה והרמת קרן כלל ישראל ולישועת ח' במהרה בימינו אמן ואמן.

ארי' צבי ליפשיץ

ראש הקהל דקהל „עדת יראים“

ברוקלין, נ. י.

כשאתם זוכים אתם מוּנִים לבנינו - כשאין אתם זוכים אתם מוּנִים לחרבנו

היינטיג יאר צייכנען מיר אפ 25 יאר זינט די קהלה עדת יראים אין אמע" ריקע איז געגרינדעט געווארען און מיר פרעהען זיך מיט דעם יובל.

מיר פרעהען זיך מיט די דערפרייכונגען פון עדת יראים, וועלכע האט ב"ה זיכע געווען צו עטאבלירען א בית הכנסת, א בית מקדש מעט וואו הונדערטער אידען קומען דאווענען שבת און יו"ט און הערען זיך צו צו די דרשות פון אדמו"ר שליט"א. אויך פארמאגט די קהלה א בית המדרש וואו עטליכע מנינים קומען דאווענען און זיינען עוסק בתורה יעדען טאג ערב ויבקר.

קהל עדת יראים האט נישט פארזעהען די נחיצות פון חינוך פאר אידישע קינדער. די שעהנע מוסדות תורה ווי די "יסודי התורה", די ישיבה גיט א תורה חינוך צו העכער 400 קינדער כ"י. אויסער דעם קאמפליטירט א מיתבתא פאר 150 דערוואקסענע בחורים. אלץ ווערט געפיהרט על טהרת הקודש. צו דעם קומט תורה חינוך אין יעקב שוהלע פאר מיידלעך וואו די תלמידות באקומען אן אמתן נאך צו אן גיט עפעס.

אויך עקזיסטירט ביי דער קהלה א ליידס אקילערי וואס איז גוט באוואוסט פאר אירע עדקה טעטיגקייטען און א גמילת חסד קאסע. אויך אין ארץ ישראל איז פאראן א גמילת חסד קאסע פון עדת יראים.

א באזונדערע פאפולאריטעט האט געוואונען די חברה קדישא גמילת חסד של אמת, וואס נאך געצייטעטע קהלות האבען באווייזן צו ענטוויקלען. נאך דעם ווייטען סארבאטאיראפע זיינען ליידער געבליבען זעהר ווייניג קהלות וואס פאלגען נאך די מסורה פון די חרוב געווארענע קהלות. דעריבער פרעגט מיר זיך, אז אונז די פלוטי אייראפע איז געלונגען אויף א פרעמדען אומבאקאנטען באדען, אוועק צושטעלען א געכעסט מסורתידיג אידישע קהלה. מיר האבען געמאכט פאר אונזער מסרה „בני נערים סתירה“, אננעמען א נייעם וועג, איז א צעשטערונג פון אלטען אידישען וועג און קאן נישט גערופען ווערען אלס אויפבוי. ווייל דאן קען חיללה זיין כשאין אתם זוכים אתם, מונים לחרבנו, דאגענען א המשך פון דרך אבותינו ורבותינו הק' זי"ע, דער וועג קען אונז באשיצען פון אלע שטעלטע חששות, מיט וואס דאס פרייע לאנד קען אונז באדראפען. ספעציעל איז דאס נוגע די פראבלעם פון חינוך הבנים והבתות. אין ווען מיר האבען זוגה געזען אויף די אלע געבטען במשנות צו דערגרייכען, איז עס פאר אונז א גרויסע שמחה, עדת יראים האט פאר די 25 יאר געשטארקט די אלטע אידישע פעסטונגען, אויפגרייכט די צעשטערטע מויערען וואס אונזערע אלטע אבות, האבען געבויט און זיי פארצוימל. דאך נאר דאן וועלען מיר קענען זאגען: כשאתם זוכים אתם מונים 25 לבנינו של דרך ישראל שבא.

זאל דא דערמאנט ווערען מיט ליבשאפט און יראת הכבוד אונזער אומפאָר-
געטליכער פריערדיגער רב אדמו"ר הגאון הצדיק ר' יונתן שטייף זצ"ל, וועלכער האט
פיל בייגעטראָגען צו דעם אויפשטייגן פון דער קהלה. זיין פשטות, עניוּת און למדנות
האט פיל געווירקט איינצופלאַנצען יראת שמים מיט תורה ודרכ ארץ. אויף האַבען



„וזאת ליהודה ויאמר“

כעת שכל בני קהלתינו יתאספו להודות לה' על חסדו אשר גמלנו כי הצילנו מכף אויב ונטע אותנו בארץ הזאת נטע נעמן ונאמן שזכו בני קהלתנו שיחי' ליסד קהלה חרדית על יסודות המורשת לנו מרבותינו תלמידי רבינו שבגולה בעל החת"ס זי"ע, אפרוס כפי לפני כל קהל ישראל לברך אותם בברכה המשולשת כ"ה תברכו את בני ישראל, ואיתא במדרש פ' לך - מהיכן זכה ישראל לברכת כהנים ר' יהודה ור' נחמי' ורבנן, ר' יודא אמר מאברהם כה יהי' זרעך כה תברכו ר' נחמי' אמר מיצחק ואני והנער ולכה עד כה, כה תברכו - ורבנן אמרו מיעקב כה תאמר לבית יעקב וכנגדו כה תברכו, - קשה אמרו מהיכן זכה ולא זכו בלשון רבים ב) במאי קאמיפלגי דחד אמר מאברהם וחד אמר מיצחק וחד אמר מיעקב ג) ר' נחמי' אמר מיצחק והביא פסוק שאמר אברהם - אמנם רבותינו המה ראו כן תמהו שג' ברכות של ברכת כהנים הם כנגד בני חיי ומזוני, יברך בממון הוא מזוני, יאר ה' פניו אליך ויחנך אמרו ז"ל ויחנך בנים כמד"א הילדים אשר חנן אלקים את עבדיך וכנגד חיי אמר וישם לך שלום כידוע שהמות עושה פירוד בין היסודות ואם יש שלום בין ארבעה היסודות שהאדם מורכב מהם אזי הוא חי בבריאות, ע"כ שאל מהיכן זכה ישראל דהיינו כל אחד ואחד לברכת כהנים הלא אמרו חז"ל בני חיי ומזוני לאו בזכותא תליא אלא במזלא שאפילו תאמר אין מזל לישראל זהו לכלל ישראל אבל היחיד מהיכן זכה דהברכות נאמרו בלשון יחיד, ותיך ר' יודא מאברהם שאמר לי ה' הבט נא השמימה כה יהי' זרעך ואנכי במדרש דרוס מזלא שהכניע המזל לפניו ואמר לו כה יהי' זרעך זכו לבני, ר' נחמי' אמר מיצחק שהוראת המזל הי' שישחט ונהליכה להר המור' והעקידה נתבטל הוראת המזל וזה נרמז במה שאמר א"א ואני והנער ולכה עד כה ונשתחוה ונשובה אליכם דאיך אפשר שישוּבו שניהם אם הולך לשוחטו אלא שבהליכה בו יתקיים הוראת המזל וישוּב, ורבנן אמרו מיעקב שעל ידי התורה מכניעים המזל כה תאמר לבית יעקב וכמו שאמר דרך כוכב מה שישאל דורך על המזל הנקרא כוכב זה בא לו מיעקב, - ועתה כאשר הגעתם עד כה שזכיתם למלאות חמשה ועשרים שנה מעת התיסדות הקהלה ועבודתכם עבודת הקודש נתברך בגפן פורי' פרי צדיק עץ חיים בנים ובני בנים הנאמנים למסורת האבות הכל בדרך ישראל סבא שיטת רבותינו תלמידי החת"ס, ומוסדות הקהלה עומדים לשם ולתהלה ולתפארת על משמרתם משמרת הקודש הן בהרבעת התורה והיראה והן בגמילת חסדים, ועתה אילנות נאות כגון אלקים במה אברך אתכם, תוכו להמשיך את עוז התורה בשלשלת של זהב אשר התחלתם עם ברכה המשולשת בני חיי ומזוני רוויחא איש איש כברכתו יברך ה' אותו, יהי ה' אלקינו עמנו להטות שכם אחד להרים קרן התורה והיראה בלי שום שינוי רק בדרך רבותינו ויתקדש שם שמים על ידינו עד נזכה לראות מורה לצדקה בקרב הימים.

הבעת"ח בירח האיתנים תשכ"ח

עזריאל יהודא לעבאוויטש

אב"ד ור"מ דקהל עדת יראים

ברוקלין, ניו.

קהל עדת
ירמיה

THE "WIENER" KEHILA
IN VIENNA AND IN NEW YORK

25 YEARS
adas yereim
ANNIVERSARY
JOURNAL