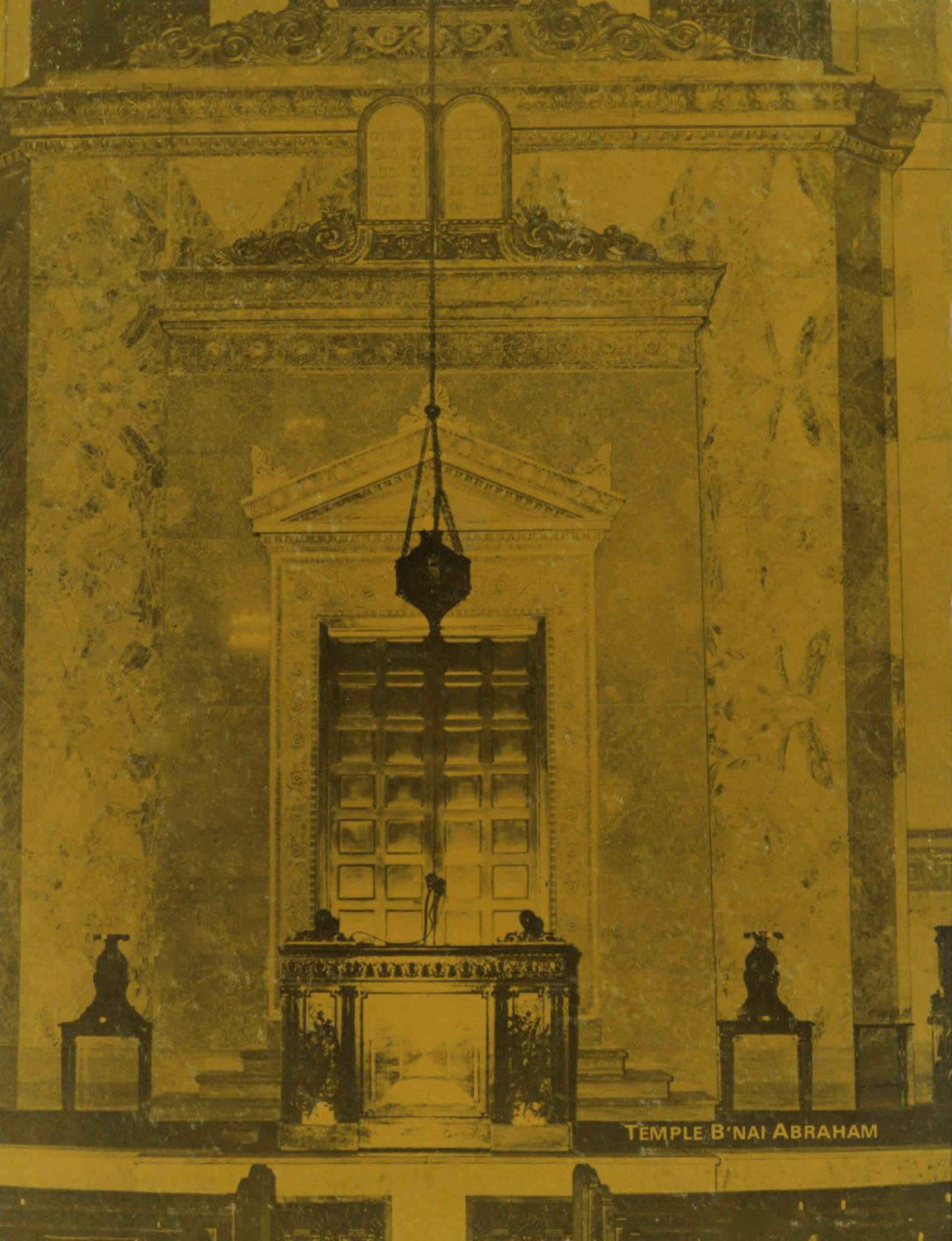


TEMPLE B'NAI ABRAHAM





YESTERDAY
TODAY
TOMORROW

The Story of Temple B'nai Abraham of Essex County
Since 1853

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Temple B'nai Abraham acknowledges the dedicated service of the following individuals which made the dinner dance and this publication possible:

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MR. IRA G. T. WEISMANN, Co-Chairman

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MRS. BERNARD ROSENMAN
MR. & MRS. WILLIAM SATSKY
MRS. MEYER SCHER
MRS. I. SAMUEL SODOWICK

The Temple B'nai Abraham Creed



WE BELIEVE

We believe in the Jewish people, a people ancient
in its history and young in its aspirations.

We believe in Judaism, in a way of life, a faith in God.
Judaism is neither literature nor a romantic nostalgic dream,
nor a museum. It is a living reality, here and now.
It has created customs, many of them still so meaningful
as to deserve to be kept alive. It has created a piety
which can and must be translated into terms of our daily life.

We believe in religion lived and not only preached.
We believe that there can be neither sound interpretation
of Jewish values nor proper understanding of Judaism
without education of the young and old.

We hate hypocrisy and love honest search for the kind of Judaism
that will make our people and our baisc values survive and live again.
We are neither ashamed of customs so old that their origin
is lost in the grey past of our great-grandfathers, nor are we
afraid to change the unacceptable and to add the new.

That is why we call Temple B'nai Abraham of Essex County
a traditional progressive congregation.





THE story of B'nai Abraham is in many ways the story of American Jewry. From humble beginnings of East European peddlers, most of whom knew neither the language nor the culture of their new country, it grew into a large congregation, integrated and acculturated, very much part of the general community, and quite naturally by birth and choice, part of the country. The grandchildren and great-grandchildren of the peddlers of 1853 are now well established economically, culturally and politically. They are very much American Jews, proud of country and heritage, involved in the fears and hopes of the U.S.A. of the twentieth century.

There is something which distinguishes B'nai Abraham from many other Congregations: the complete freedom of the pulpit, the clear identification with the Jewish people in the world, with Israel and its centrality in the scheme of Jewish creative survival. Unlike other Congregations, it is free in its interpretation of faith and custom. It has—in the last thirty years—pioneered in many aspects of Jewish religious life. It has found its honored place in American Jewry.

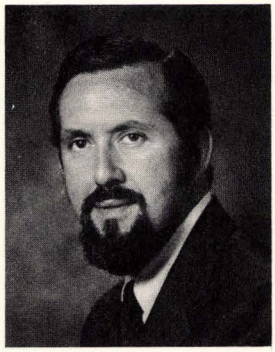
When—in 1924—the building stood on Clinton Hill Section (a new neighborhood for Newark Jewry) they had access to a bank account of $50,000. Yet they had the courage, the temerity and—above all—the vision to erect a building at a cost of more than $1,000,000.

The history and the record of B'nai Abraham provide our guidelines now at a moment of great decision. Without courage and vision a great Congregation will disappear, an ignoble ending of a noble chronicle of American Jewish dedication.

With a spirit of enthusiasm and devotion to B'nai Abraham's great record—there is a future for us and our children that is limitless in scope and that can provide new ideas, new imagination and new creativity for American Jewry.

The thirty years of my service and leadership gives me the right and makes my duty to hope and work for a great tomorrow for all of us.

Dr. Joachim Prinz



IT is appropriate that this Volume of Tribute to Temple B'nai Abraham be entitled "Yesterday, Today and Tomorrow". For this title reflects not only the thinking of our Congregation, but of our entire People as well.

We are commanded to look back, to remember our humble origins, our difficult beginnings and to thus see our place in the contemporary world. This sense of history and man's view of himself has a reason . . . to enable us to look to the future with a sense of purpose, with a sense of mission, if you will.

We remember that we were slaves in Egypt so that we will not enslave others and that we may truly savour the taste of freedom. We dwell in booths, not only to better appreciate the luxury of a permanent dwelling, but to remind ourselves of our responsibility to improve the conditions of living for all men.

And so we look back on the history of our Congregation that we may look forward. We build not only for ourselves but for our children and grandchildren, that they also may have the benefits of a dynamic, creative and liberal Judaism. We build with the hopes that this Congregation will transmit to all future generations of our children and all God's children that sense of dignity and hope for a brighter tomorrow that is found within the Jewish tradition. The sense of mission, the dedication of purpose which we possess as a Congregation and as a People, instills within us an optimism that cannot be surpassed.

Therefore, by our deeds, with God's help, we will move forward from strength to strength, building not only a new sanctuary for our Congregation, but a house of the Lord for all men.

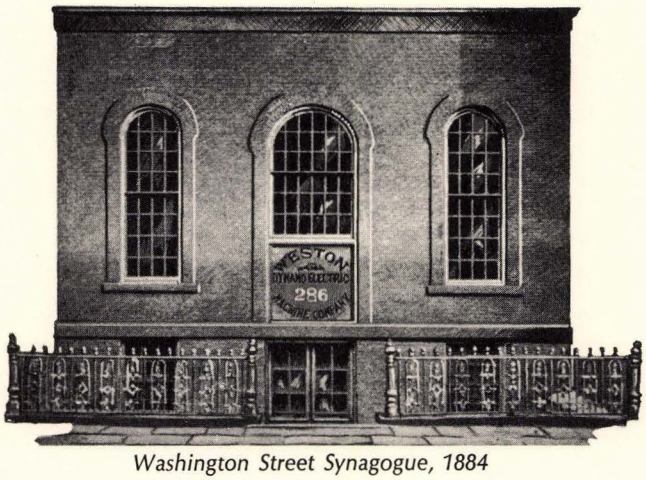
Rabbi Barry Friedman

The B'nai Abraham Story

In the study of American Jewish history, three distinct periods may be observed: the coming of the Spanish and Portuguese Jews in the seventeenth and eighteenth centuries, the German immigration of the '40's, and the Russian-Polish invasion of the '80's.

As far as *Newark, New Jersey* is concerned, we need not consider the first period, for the Jewish community of Newark dates back only to 1844, when the first permanent Jewish settler, *Louis Trier,* arrived here. It did not take long before the advantages of Newark, as a haven of refuge for the victims of the persecutions of the advocates of reaction in Europe, became known, and a gradual, but steadily increasing, influx of Jews began.

Most of the early arrivals hailed from Alsace-Lorraine and western Germany. They comprised a varied group—mostly laborers, farmers, tradesmen and students—but all were one in their eagerness to secure for themselves religious and political freedom and relief from compulsory military service, and for their children the manifold opportunities offered by the New World. In 1848 they organized *Congregation B'nai Jeshurun,* the first Jewish congregation in New Jersey.



Washington Street Synagogue, 1884

During the early years of its existence, the congregation worshipped in rented rooms, but about 1853 there developed strong sentiment for a synagogue building of their own. The combined efforts of the members, mostly humble merchants and poor peddlers, resulted in donations totalling about fifteen hundred dollars.

It took all of this (at that time enormous) sum to purchase a lot on Washington Street and to defray incidental expenses. The estimate for building the synagogue—fifty-five hundred dollars—shocked and stunned the elders of the congregation. How could such a vast sum be raised? Opponents of the building program argued that the time was not advantageous for the building of a synagogue for they feared that another congregation, in process of organization, would lure some B'nai Jeshurun members to its fold.

For several years there had been a flow of Polish-Jewish immigrants to the rapidly growing city of Newark on the banks of the Passaic River. Like the German forerunners, most of them began with peddling and later developed small business houses; some opened second-hand clothing establishments on Canal and Mulberry Streets.

These poor immigrants were a pitiful group. The German peddlers, although ignorant of the English language, could at least make themselves understood by their fellow-countrymen and sell their goods; these Polish Jews, however, knowing only Yiddish, seemed doomed to starvation and poverty. Added to their woes was a difficulty of a minor sort—they felt ill at ease in the other synagogue, with its German liturgy, so different from theirs. Pitying the forlorn Poles, *Abraham Newman,* one of the founders of Congregation B'nai Jeshurun and grandfather of former Prosecutor Jacob L. Newman, invited them to conduct religious services at his home on Bank Street in Newark.

Here they held services for some time until the condition of their treasury was such as to permit them to hire a hall. Meanwhile, long before a synagogue building had even been thought of, a group of these Jews had purchased a plot of ground on South Orange Avenue as a burial place.



High Street Synagogue, 1897

At about this time they were joined by *Isaac C. Cohen,* one of the original trustees of Congregation B'nai Jeshurun, who had returned to Newark after a stay in New York. It is Abraham Newman who again came to the assistance of the infant congregation and presented it with its first Sefer Torah. Profoundly touched by Mr. Newman's unselfish generosity, they decided to repay him in a suitable manner.

On October 14, 1855, they assembled at their quarters, 107 Market Street, and decided to incorporate. We can see in our mind's eye the group of men, women and children who had come together to celebrate such an important event in their communal and spiritual life.

We can almost hear the hum of voices—the men, advancing the claims of their respective candidates for the Board of Trustees, who are to be responsible for the newly born organization; the children, not knowing the serious import of the assembly, eager for a good time and, at the same time, endeavoring to look innocent in the sight of their mothers who are busy discussing their domestic and culinary affairs.

At last the successful trustees are elected and they promise to do all in their power to make their charge a success.

As a perpetual memorial to their ancient Patriarch and their patron, both pioneers in Israel, they decide to adopt the corporate name *"Congregation B'nai Abraham" (Sons of Abraham),* and on October 20, 1855, they filed the following Certificate of Incorporation:

CERTIFICATE OF INCORPORATION OF THE TRUSTEES OF THE CONGREGATION OF THE SONS OF ABRAHAM (B'NAI ABRAHAM)

"To the Clerk of the Court of Common Pleas of the County of Essex, Whereas the religious Society and congregation usually meeting for public worship at the building known as No. 107 Market street in the City of Newark, in the County of Essex and State of New Jersey aforesaid, did assemble at said place on the 14th day of October A.D. 1855, 10 days notice of the time and purposes of assembling having been given by an advertisement set up in open view at such place of meeting, and when so assembled did by the unanimous vote of such of the members of the Society and Congregation as were present, and the subscribers of the said society and Congregation to the trustees of the same, and before entering upon the duty of our office did severally and subscribe before a Justice of the Peace of the county of aforesaid in which we reside, the oath to support the Constitution of the United States of America, the oath of allegiance prescribed by law and an oath for the faithful execution of the trust reposed in us according to the best of our ability and understanding, according to the form of the Statute in such case made and provided. Now therefore, we the said trustees do hereby certify that we have taken upon ourselves the name of 'Trustees of the Congregation of the Sons of Abraham (B'nai Abraham) of the City of Newark, New Jersey", and that we have a corporate seal, a representation of which is hereunto annexed, and do hereby request this, our Certificate of Incorporation, to be recorded by you according to law.

"Witness our hands and the seal of said Society and Congregation at Newark in the County of Essex and State of New Jersey aforesaid, the 19th day of October in the year of our Lord one thousand eight hundred and fifty-five.

LESSER MARKS (L.S.)
ISAAC S. COHEN (L.S.)
ISAAC SOLOMONS (L.S.)
ABRAHAM WINTERS (L.S.)

"Received in the office of the Clerk of Essex County October 20, 1855."

With the arrival here of Rev. *Edward Rubin* in the summer of 1861 as minister of Congregation B'nai Abraham, a new spirit was infused into the affairs of the synagogue, and negotiations were begun for the acquisition of the building formerly occupied by the First Baptist Church, corner of Halsey and Academy Streets, Newark, New Jersey. After the necessary alterations, in the words of a contemporary, it "will be the largest synagogue in the state." On October 18, 1861 the new synagogue was formally dedicated. The Newark Daily Advertiser of October 19, 1861 published the impressions of its reporter who was sent to "cover" the ceremony:

"The edifice in Academy Street, formerly occupied by the First Baptist congregation, and recently fitted up as a Jewish synagogue, was dedicated yesterday afternoon with usual ceremonies. The building was handsomely decorated with flowers and a large number of persons was present, including the Mayor and other city officials. At the proper time a procession, headed by the trustees bearing the Torah (five books of Moses on parchment), approached the synagogue from the street singing in German. On reaching the door it was thrown open for their reception, displaying on either side the entrance within the synagogue two rows of young ladies dressed in pure white and decorated with red, white and blue ribbons, and burning red, white and blue candles, indicative of the patriotism of the congregation. The procession marched up the main aisle and around the pulpit, taking a position in front of it, still singing a German hymn, in which the young ladies in white joined. At the conclusion of the singing an intervening curtain was suddenly drawn aside, displaying the 'holy of holies', in which was contained the Ten Commandments illustrated. Other ceremonies followed and after singing again, and prayer by Rev. Edward Rubin (the pastor), in which he asked for blessing, especially upon the President and his Cabinet, our Mayor, City Council, etc., a discourse was preached by him and the exercises were concluded by the usual



Friday evening prayer meeting.

This morning the usual services were held. The congregation is principally composed of Polish Jews who have heretofore worshipped in Monument Hall, 107 Market Street. Mr. Rubin, the pastor, is recently from Easton, and took charge of the congregation a few weeks ago."

Subsequently the Congregation worshipped in various halls on Market Street, and in 1870 they built a synagogue at 55 Bank Street. While on a lecturing tour in the East, *Rabbi Isidor Kalisch,* father of the late New Jersey Supreme Cour Justice Samuel Kalisch, received a call from Congregation B'nai Abraham, which he accepted. Rabbi Kalisch 1861-1896) belonged to that group of men which was instrumental in laying the foundations of Reform Judaism in America. He came to the United States at a critical period in Jewish life, an age of transition. Leaders in Jewry were few at that time, and still fewer were the rabbis. Religious affairs in American Jewry were in a chaotic state. To the development of American Judaism he brought an intense knowledge of Jewish tradition, and a rare appreciation of the office and dignity of the rabbi and of the place of the scholar in Jewish life. The Minhag America, the prayer book of the early American Reform congregations, was made possible mainly through his efforts. Encountering opposition to his liberal views, he left Newark in August, 1872, for Nashville, Tennessee. Returning to Newark in 1875 he devoted himself mainly to the lecture field and literary work. He conducted the religious services of his former congregation on holidays and other occasions, and instructed the children of the members in the principles of Judaism, without compensation.

In 1872 Congregation B'nai Abraham accepted into its membership the Society of B'nai Rachamin (Sons of Mercy), a benevolent association whose object was mutual assistance in cases of sickness and death. The society numbered about fifty members.

After losing this synagogue on a foreclosure, they moved to a hall at 177 Market Street, on the northwest corner of Halsey and Market Streets. The hall was divided into small rooms which housed a Hebrew School. For the High Holy Days they rented Library Hall on the site of the old Bamberger Store building.

Under the leadership of Moritz Berla, father of Mrs. Philip Lindeman and president of the congregation for twenty-five years, Congregation B'nai Abraham moved to 226 Washington Street, near Market Street, Newark in the year 1884. The following is a description of the dedication as the Newark Daily Journal reported it on August 11, 1884:

"The new synagogue of the Sons of Abraham at No. 226 Washington Street was dedicated yesterday afternoon with impressive ceremonies. The building is 25 by 75 feet and two stories in height; it is intended merely to answer temporary needs, as the congregation proposes to erect a larger and finer structure as soon as they are able. The room on the first floor, which is well lighted and ventilated, will be used for the weekly services. The pulpit is in the east end and behind it is the receptacle in which the books of Moses are kept. These are written on parchment and handsomely engraved. The room above will be used as a Sabbath School room and a place during the week where children will be taught Hebrew and German.

"The lower room was well filled when the services were begun at 3 o'clock yesterday afternoon. A prelude was played on the organ, after which *Rev. A. Loeb,* the minister, and President Moritz Berla entered and the opening service was sung. Miss Bella Heyman brought in the keys of the building on a cushion, accompanied by the Misses Leah Cohn, Flora Hannoch, Ida Goldsticker, Leah Immergluck, and presented them to President Berla, at the same time making an appropriate address in German. 'About six years ago,' said Mr. Berla in reply, 'the congregation seemed to be asleep. A few active spirits aroused the congregational interest and the project of erecting a synagogue greatly strengthened, until we stand today dedicating our house of worship. In addition to accomplishing all this, the building committee has collected enough funds to nicely fix up the cemetery. The entire work has been liberally supported and the synagogue today is in good financial condition. It will prove a source of much joy and happiness to all honest Jews.' After this the procession of the scroll bearers entered. The following were dressed in white and acted as a guard of honor, each carrying a candle and a small bouquet: Misses Annie Berla, Hannah Neuhut, Tillie Block, Sophie Norton, Jennie Riche, Rachel Simon, Nattie Kerpel, Mary Gibian and Annie Kridel. The procession proceeded to the east end of the room where it was headed by Rev. Mr. Loeb, who led the march around the room, singing the services, responses being made by the choir. A sermon in English was afterwards preached by *Rev. (Rabbi) Frederick de Sola Mendes* of New York. He took for his text 'Fear God and love thy neighbor as thyself.' The speaker declared that the text was an old Jewish commandment which had been formulated into civic laws and adopted by other churches. He declared that there should be more real worship and declared that the Jewish families set a good example to the rest of the world by their family devotions. After this a solo was sung by Mrs. Mashki and a duet by Rev. Mr. Loeb and daughter."

This building Congregation B'nai Abraham had leased for a term of five years with the privilege of renewal for several years, and also the privilege of purchasing the property for $7,000. Soon, however, certain legal complications developed and many of the members began to manifest an interest in and a desire for a new synagogue. Among the active members in the new building campaign were Louis Benatar, William S. Rich, Julius Stahl, Samuel Nadel and Harry Bloom. At a meeting of the building committee, held in the home of William S. Rich, it was suggested by the members present that, as the congrega-



(Left) In 1939, the late Dr. Stephen S. Wise inducted Dr. Joachim Prinz as Rabbi of the Congregation. Rabbi Silberfeld and Cantor Abraham Shapiro conducted the service.



Benjamin Gittlin Chapel



T. B. A. Memorial Park Administrative Offices, Rt. 22



Present Suburban House in South Orange



(Left) A Chanukah play is presented each year by the children of the Hebrew School prior to the Candlelight Service.

tion was about to spread, it would be proper for the women to help in the work. To this meeting the Lady Judith Montefiore Society, later called the Women's Auxiliary, owes its origin. The ladies undertook to furnish and equip the new building. On February 22, 1897 the laying of the cornerstone of the new home of the Congregation at High Street and 13th Avenue, Newark, was held, with William S. "Daddy" Rich officiating; the Temple seating nine hundred, was ready for occupancy by the High Holy Days, of that year.

Up to that time the services had been conducted along strictly Orthodox lines according to the generally accepted prayer book. With the advent of *Rabbi Julius Silberfeld* in 1902, a prayer book edited by him was accepted. This prayer book kept the Orthodox ritual, but added both English and Hebrew translations. On some occasions certain prayers were only in English. During almost half the life of the congregation, Rabbi Silberfeld had been its spiritual leader.

As the congregation grew larger and more prosperous, the time came when it was necessary to turn away hundreds of applicants for membership. Then, under the leadership of Philip J. Schotland, the president at that time, was launched the idea of a greater synagogue and of a social center, a Temple large enough to accommodate all, a center for young men and women to assemble for enlightenment and recreation in wholesome modern surroundings. At the annual meeting of the congregation held on November 22, 1920, it was decided to purchase a site in the Clinton Hill section of Newark. The members of the campaign committee were William S. Rich, chairman; Samuel Nadel, Adolph Rosenberg, Louis Gross, A. Sigmund Kanengieser, Henry Gross, Hyman Abrahams, Charles Emmerglick, Alexander Harris, Herman Steiner, Bernard Miller, Jacob H. Newman, Bernard Wigder, Leopold Rich, Samuel Gray, Samuel Litwin, Alexander Lowe, Herman Dornbusch and Sigmund Fischgrund. The building committee consisted of Louis V. Aronson, chairman; Abraham Wosnitzer, Samuel Krieger, Charles Lefkowitz, George Furst, Samuel S. Silber, Louis Gross, Henry Gross, Albert Hollander, Herman Steinhardt and Arpad Wellish.

On November 11, 1923 the cornerstone of the new building was laid, with "Daddy" Rich officiating in the presence of fifteen hundred persons. Among the guest speakers at this auspicious occasion were former Mayor Frederick D. Breidenbach and former Commissioner Charles P. Gillen.

On September 21, 1924 the new temple of Congregation B'nai Abraham at Clinton and Shanley Avenues, Newark, N. J., was formally dedicated in the presence of twenty-five hundred people. After the singing of "Mah Tovu" by the late Cantor Joseph Rosenblatt, Rabbi Julius Silberfeld led the congregation and the Torah bearers, Jacob H. Newman, David Lesnick, Adolph Rosenberg, Alexander Lowe, Hyman Abrahams, Herman Steinhardt



and Sigmund Fischgrund. The scrolls were placed in the Ark, while Rev. Hirsch Strauss, the assistant cantor, rendered the dedication psalm in Hebrew. Doraine Rich, granddaughter of the late "Daddy" Rich, bore the golden key of the temple, a gift of Morris Sturm, on a white satin pillow, and presented it to the builder of the sanctuary, Louis E. Goldfarb, who, in turn, transferred it to the architect, Nathan Myers. After a brief address the latter presented the key to the late Louis V. Aronson, chairman of the building committee, who handed it over to Philip J. Schotland, the President of the Congregation. Rabbi Silberfeld, in a masterful dedicatory sermon, quoting the inscription which he had selected as a motto for the temple, declared that "Judaism has nothing to conceal, has never been antagonistic to the researches of science." Mrs. Julius Silberfeld, as president of the Lady Judith Montefiore Society (the Sisterhood) urged the women to "carry on, that the labors of those who have built so well may not have been in vain." Among the guest speakers were former Mayor Frederick C. Breidenbach, former Mayor Nathan Barnert of Paterson, Rabbi Charles I. Hoffman of Congregation Oheb Shalom and Rabbi Solomon Foster of Congregation of B'nai Jeshurun. At the banquet, presided over by Michael Hollander, which followed the dedication exercises, speakers and well wishers included former Commissioner Charles P. Gillen, Rabbi Solomon Foster, Rabbi Sidney E. Goldfarb, rabbi at that time of the Newark branch of the Free Synagogue of New York City; former Essex County Prosecutor Jacob L. Newman, grandson of the founder of Congregation B'nai Abraham, and Rabbi Israel Herbert Levinthal of the Brooklyn Jewish Center, New York.

CONGREGATIONAL AFFILIATES

The Women's Auxiliary, formerly the Lady Judith Montefiore Society, had been very active in congregational affairs since about 1895. Its special charge was the supervision of the Religious School. Its membership totalled five hundred.

The Men's Club, organized in 1913 and consisting mainly of members of the congregation, became an important factor in the success of the Temple. It held monthly meetings to which prominent speakers were invited, and it assisted the Temple in various ways, both socially and financially.

The Temple Society, formerly the Younger Set, had been a very active group, considering the fact that it had been in existence for only a few years and had a hundred names on its membership roster.

The Religious School provided the children with a sound Jewish education. It had a staff of four trained and experienced teachers.

Many outside organizations availed themselves of the facilities of the Social Center. Among these groups were various charitable organizations, clubs, Boy and Girl Scout troops, Forest Rangers and swimming and gymnasium groups.

In the fall of 1939 Rabbi Silberfeld retired from his active duties as rabbi of B'nai Abraham and Dr. Joachim Prinz, formerly rabbi of the city of Berlin, Germany, was elected rabbi of the Congregation. The officiating cantor of the Congregation was Mr. Abraham Shapiro; assisting cantor, music director, Max Helfman; principal of the Religious School, Charles Ehrenkrantz; athletic director, Charles J. Schneider; educational director, David E. Weingast. The Congregation was headed by its president, Michael A. Stavitsky, assisted by the Board of Trustees.

The reading of the names of Officers and Trustees will evoke fond memories. Only eight of those listed are still among us.

Philip J. Schotland, President Emeritus; Albert Hollander, Honorary President; Michael A. Stavitsky, President; Leopold Rich, George Furst, Samuel Klein and Samuel W. Rice, Vice-Presidents; I. K. Schwartz, Recording Secretary; Louis Gross, Honorary Treasurer; David C. Willner, Treasurer; Samuel I. Bendet, Sigmund Dornbusch, Hon. Meyer C. Ellenstein, Louis A. Fast, Michael Hollander, David M. Litwin, Joseph Feldheim, Toby Furst, Paul Handler, Alexander Harris, Bernard Miller, Max Mermelstein, Joseph Reinfeld, Robert Beller, James Berkowitz, David E. Bernstein, Max Danzis, Harry L. Denburg, Samuel S. Ferster, Meyer Krasner, Samuel Krieger, Nathan Kuperman, Louis Kuskin, Mordecai L. Lipis, Alexander Lowe, Nathan T. Schreiber, Louis Schwartz, Lewis Weisman, William Wolfson, Meyer E. Ruback, Samuel Roessler, Louis Holtz, Aaron Levinstone, Philip Klein, Louis Rosen.

The Newark Evening News on September 9, 1939 reported about Dr. Prinz' installation by the late Rabbi Stephen S. Wise as follows:

"Dr. Prinz was introduced by Rabbi Stephen S. Wise of New York City who described him as 'one of the most gifted and brilliant young men whom I know in the rabbinate.' Dr. Wise predicted Dr. Prinz will become one of the 'greatest leaders' of American Jewry and the synagogue will develop into one of the most outstanding in the country.

Dr. Wise said the 'stupidity' of Germany in driving out religious leaders like Dr. Prinz rebounded to this country's benefit.

Dr. Prinz was called to America by Dr. Wise two years ago. After eulogizing Dr. Wise he described himself as a liberal in interpreting Jewish customs and traditions and pledged himself to work unceasingly to promote the interests of the synagogue. Expressing his joy at being in the United States, Dr. Prinz prayed that this country would never be involved in war. He said anti-Semitism should be the concern not only of Jews but of Christianity and those professing democratic principles.

'Where anti-Semitism flourishes, democracy dies,' Dr. Prinz warned.

Dr. Prinz also prayed that relief will be provided soon for refugee Jews in Europe, and that Palestine will become the homeland of the Jews."

In his first sermon before the Congregation delivered on the eve of Rosh Hashanah in 1939, he dealt with the war and its consequences for the Jewish people:

"The Jewish people have always passionately praised peace and fought for peace, and it is the great philosophy of eternal peace that has its foundation in the religious thoughts of the prophets of Israel. With other peace loving peoples we are yearning for the days when peaceful citizens will be laboring peacefully for the welfare of mankind.

The war on the verge of which we live and which will in all probability plunge the entire world into blood and flames is of a different character. The issues at stake are not only that of democracy and dictatorship but of two philosophies underlying these two forms of government: the philosophy of materialism and the belief in justice and equality. The Jewish people were the first to be attacked by the aggressor nation. It was significant to us because we know of the close relationship between anti-Semitism and national chauvinism.

It is the great tragedy of our time that the other nations did not understand and recognize he danger of the new German regime. On account of the fact that it was only the Jews who were persecuted, they took it for granted that we exaggerated the facts. Had they known the facts, they would have easily noticed the strength, power and cruelty behind the persecution.

Had Chamberlain, a representative of the oldest school of democracy, understood the implication of this new spirit, he would have acted differently.

This war will undoubtedly be long and cruel enough to destroy not only the European civilization and vast stretches of land, but it will wipe out millions of Jews.

For the battlefields of today are inhabited by 3,500,000 Jews. This is not our war because we are going to benefit from it, but because we believe that were the principles of ruthlessness and persecution to be victorious in the coming war, it will mean the destruction of culture, civilization, Christianity, Judaism and any form of religion."

The sermon which was widely reported was the first prediction of the destruction of European Jewry. Very few people in the country believed that this prediction would come true. It was the beginning of Dr. Prinz' ministry which he conceived as an attempt to build a Congregation involved in the affairs of the community, the country and the world. The pulpit was to become a forum from which he would deal not merely with matters of theological and traditional importance, but where he would express his Jewish concern for the problems that confront the entire world. Soon after his election to the rabbinate of B'nai Abraham, he himself was to play his role in national and international Jewish affairs, both as president of the American Jewish Congress and as one of the leaders in the World Jewish Congress.

The year of 1939 therefore marks the beginning of a new chapter in the history of Temple B'nai Abraham. The Congregation was still suffering from the aftermath of the Depression. The new synagogue had been built at a cost of $1,250,000 at a time when the Congregation had but meager resources. It was with the help of the lay leadership of the Congregation of which many were leaders in the commercial world of the community that a large mortgage was obtained. It was to plague the Congregation for many years to come. Not many years after the dedication of the new building on Clinton Hill, the Depression wiped out the fortunes of many members, and the Congregation found itself in a financial situation which almost bordered on bankruptcy. For many years salaries were not paid on time. Utility services were often threatened to be discontinued. The number of people who left the Congregation was greater than that which remained. Attendance at services had dwindled down. The spiritual leadership had been in the hands of Rabbi Julius Silberfeld who was one of the most popular rabbis in the community. The lay leaders, all of them utterly devoted and dedicated people, worked every day in order to salvage the Congregation. It was against this background that in 1939 the Congregation elected to the presidency of the Temple a man who had been the architect of the community organization, a former social worker and later one of the leading realtors of the community, the late Michael A. Stavitsky.

Michael A. Stavitsky had radically new ideas for the building of the Congregation. He felt that only a daringly new program could save the Congregation from doom. He was a man unafraid of deficits. He understood that the core of Jewish Congregational life had to be the education of the children and adults and the meaningful interpretation of Jewish tradition. He remained the president for a whole decade, and it was during this time that the Congregation not only rose to unheard of heights, but its financial situation changed. The membership soon more than doubled in number. During this decade the last remnants of the problems of the Depression disappeared and gave way to a new affluency stimulated by the war and post-war prosperity. It was during these years that the mortgage, once amounting to almost a million dollars, was repaid in full. It was one of Mr. Stavitsky's proudest moments and one in which the whole Congregation participated when Rabbi Silberfeld held the mortgage papers to the flame. During all these years the Congregation refused to accept offers by the banks to settle the amount owed them. Michael A. Stavitsky steadfastly refused to do so. There was to be no settlement. There was to be nothing but payment in full for every penny the Congregation owed. It was in this spirit that his presidency was conducted.

Together with the new rabbi, *Dr. Prinz,* a new type of Congregation was built. In 1940 the B'nai Abraham Institute of Jewish Learning was founded. Within a short span of time it grew into the largest and most important adult institute in the country. The night of learning was Tuesday, and the slogan "Tuesday is Institute night" stimulated a very large attendance at a variety of courses. At the end of the sessions a public lecture took place. The students who had attended the courses were there joined by people from the community. B'nai Abraham had thus within a short time become the leading Congregation in Essex County. The Friday night Services attracted very large numbers of people.

In addition to the Institute of Jewish Learning, the Jewish education of the children was begun to be taken very seriously. While previously the Hebrew School consisted of a large Sunday School with sessions on two weekdays, Dr. Prinz changed the School into a three-day-a-week School eliminating the Sunday morning sessions. A new staff of teachers was engaged. Principals, educated and trained in American schools, replaced the old traditional approach to Jewish education. New textbooks were introduced and a new spirit began to pervade every department of the Congregation including the Women's Auxiliary, now called the Sisterhood, and the rejuvenated Men's Club.

Particular attention was given to the Music Department. In 1938 Cantor Abraham Shapiro came to the Congregation. With his assumption of his cantorial duties, a new chapter in the musical history of the Congregation began. He was a man of extraordinary talent. In his younger days he had been admired by the great Enrico Caruso, and indeed his voice resembled that of the great singer. But in addition to the unusually rich and well schooled voice with which he was endowed, he was deeply rooted in Jewish tradition. He was born in Vilna, Lithuania but had received Italian voice training. He was regarded as one of the leading cantors in America, and when Colum-

bia Records issued recordings of the ten greatest cantors of our time Abraham Shapiro was among them. While his great voice and extraordinary talent as a cantor and singer gave him his richly deserved place in the cantorate, he became a much beloved member of the B'nai Abraham family and at his death the whole Congregation mourned the loss of a friend as well as a devoted servant of the Congregation.

B'nai Abraham now became the center of creative modern Jewish music in America. This was chiefly due to the fact that the late Mr. Max Helfman was elected Music Director of the Congregation. It was during these years when he, stimulated by Abraham Shapiro and Dr. Joachim Prinz, wrote the liturgic music for B'nai Abraham which now forms the most important, most readily accepted bulk of liturgic music in the American Jewish community. Max Helfman, who died in the prime of his life after having moved to Hollywood, California, was a man of remarkable creative ability. For many years the triumvirate of cantor, rabbi and creative musician made it possible for B'nai Abraham to pioneer in the field of Jewish music which was both traditional and modern, and which influenced many young American Jewish composers to write for the synagogue.

After many years of fruitful and dedicated service Cantor Abraham Shapiro retired. He was succeeded by Cantor Nathaniel Sprinzen who had served a congregation in Brooklyn, New York, but who was also active in the operatic field, singing many important roles at the New York City Center and in other opera companies. He was endowed with a beautiful tenor voice, and for many years conducted the services in the great B'nai Abraham tradition to the enjoyment of all. He brought to his work an unusual musicality and a fine feeling for traditional music. He retired in 1967 and was succeeded by the present cantor, Murray Simon.

During the last thirty years during which Dr. Prinz has been the spiritual leader, the lay leadership was handed to men of the caliber of Samuel Klein, Leo Brody, Louis S. Rosen, Norman Feldman and A. Sam Gittlin. Each of them made his own contribution to the Congregation.

In 1955, an important step taken under the presidency of Leo Brody was the acquisition of the Suburban House at 321 N. Wyoming Avenue in South Orange, N. J. This was made necessary by virtue of the fact that many of the members of the Congregation had moved to the suburbs and that facilities had to be found, primarily for the education of the children, but also for adult courses which attracted many people to the Suburban House.

Because of the growth of the Congregation it was necessary to provide the rabbi with assistants who usually stayed with the Congregation for a period of two years before moving on to their own pulpits. Among these were Rabbis: Ruben Siegel, Joseph Bloom, Myron M. Fenster, Haskell Bernat, Meyer Deshell, Andre Unger, Jonathan J. Prinz, Shlomo Levine and Barry Friedman.

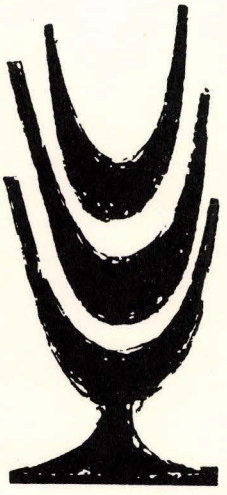
Rabbi Friedman is in a sense a product of our Temple. He came to us as a young Rabbinical student and directed our Youth Program. After serving Fairmount Temple in Cleveland, Ohio he has returned "Home" to assume a full Rabbinic schedule at Temple B'nai Abraham.

Some of them attracted the young adults and the youth in particular. A Youth program under the leadership of Youth directors was created bringing many youth groups into its fold, thus enabling the Temple to bridge the gap between Bar Mitzvah and the senior year in high school. It was found desirable to maintain a relationship between the young people in college and the Congregation and a college program was the consequence of this kind of thinking. For as long as the young people attend college, the tie with the Congregation remains close, and during school vacations throughout the year meetings with the rabbis and the Men's Club help to maintain this relationship.

During the last years when the urban problems of the American cities began to occupy the attention of civic and religious groups of city and Federal government, B'nai Abraham began to develop a program through which it wanted to serve not merely the Jewish community, but the entire community. It was at that time that the B'nai Abraham Community Forum was created. While in former years both lecture series and courses were limited to Jewish subjects, it now appeared necessary to gear the lecture program to general concerns of the American community. Many men of intellectual importance, holding positions of leadership in America, came to B'nai Abraham and found a ready audience of Jews and Christians, blacks and whites. Great political debates of importance took place under the auspices of this Forum, and the contribution which B'nai Abraham made during those years to the community of Essex County was of considerable value to all involved.

B'nai Abraham now stands at the crossroads. The city of Newark, once inhabited by almost 100,000 Jews, now comprises a Jewish community of less than 10,000. Almost 90% of the members of the Congregation have moved to the suburbs. It is therefore only natural that the leadership of the Congregation decided to plan for a new building in another community. This is not an easy step to take. For a Congregation that has existed in the city of Newark since 1855, that has become part of the community's civic, cultural and commercial life, that has moved from many places to its present location, the move involves both psychological and financial problems. For those who have grown up in B'nai Abraham and to whom its splendid and majestic Temple architecture had become a familiar and profound sight, it is a melancholy and sentimental journey from a known place to a building not yet erected. This book of memories and memorials should serve as a reminder of the great days on Clinton

Hill, the many services on Friday nights, the many Kol Nidre services, the great music and the voices from the pulpit, the school days of the children, the solemnity of the Bar Mitzvah services, the rejoicing on the day of Temple weddings, and the profound mourning when a casket of one of our leaders was placed in front of the pulpit. There are too many imponderables which cannot be photographed or otherwise pictured, but which remain in the hearts and minds of the readers—nevertheless, they are part of this booklet. Some families have been with B'nai Abraham for many generations. It is hoped that the continuity which was begun in the private simple home of Abraham Newman in 1855 will be maintained and preserved, and that the spirit which prevailed for so many decades will not only be kept alive but be even greater and more effective. For a Jewish Congregation in America trying to revitalize and cultivate that which was lost in the days of the Holocaust, the program is clear: It is one of service to the great and enduring values of our people, the reinterpretation of Jewish tradition in terms of the needs of the twentieth century, the creative impulses that must be transmitted to the young generation. In a world which has come to doubt many of the basic tenets once considered inviolate, strong and conscientious moral leadership is of the essence. If the young people are to find their way back to the Jewish people and to Judaism, every attempt must be made to present to them a system of Jewish values which is meaningful and relevant to their lives. If we fail in this, Judaism will have failed. If we succeed, there is reason for us to hope that our people and our faith will be carried into the future.





THIS is my first opportunity to address myself to the entire membership as your newly elected President.

In honoring our distinguished past Presidents, we pay tribute to the dedication of our Sisterhood, Men's Club, Parent-Teacher Association, and the many members who served as Officers and Trustees throughout those years.

I pledge myself and all my Officers to the implementation of our sacred goals.

Sol Parent, M.D.
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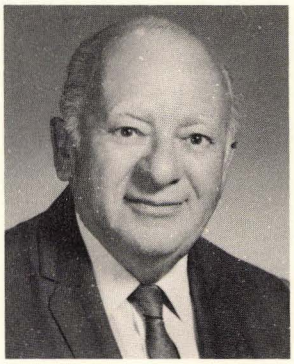
A. Sam Gittlin
1965—1969



Leo Brody
1954—1959
1963—1965



Norman Feldman
1959—1962



Louis S. Rosen
1953—1954



Samuel Klein
1949—1953

* Michael A. Stavitsky
1939—1949

*Albert Hollander
1926—1939

*Philip J. Schotland
1913—1926

*William S. "Daddy" Rich
1896—1897

*Deceased



Dr. Prinz with five living past presidents, May ,1969

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TEMPLE B'NAI ABRAHAM **BULLETIN**

November, 1943 — 5704

1853 — 1943

90th Anniversary

TEMPLE B'NAI ABRAHAM

will be celebrated from

Friday, November 19th to Thursday, November 25th

Friday Evening, November 19th, 8:00 P. M.
Religious and Civic Services in the Temple

Saturday Morning, November 20th, 9:00 A. M.
Religious Services by Children of Religious School

Saturday Evening, November 20th, 8:00 P. M.
Youth League Celebration in Gertrude Aronson Hall

Sunday Morning, November 21st, 10:30 A. M.
Annual Meeting of the Congregation in Carrie Rich Room

Evening, November 21st, 7:00 P. M.
...ner, Gertrude Aronson Hall

...P. M.

...l Hall

TEMPLE B'NAI ABRAHAM **BULLETIN**

NEWARK, N. J. — JANUARY, 1942

B'NAI ABRAHAM INSTITUTE OF JEWISH LEARNING

The MAJOR SERIES based on the general theme, "Creative Judaism," will be offered in the Gertrude Aronson Hall on ten consecutive Tuesday evenings at 9:00 P.M. starting January 20, 1942 and will feature

DR. ISRAEL KNOX *on literature*

DR. JOACHIM PRINZ *on art and architecture*

IRVING DAVIDSON, "The Jewish Ripley" *on Jewish humor*

THE GREAT JEWISH FILMS—"*Green Fields*" and "*Dagania*"

ANITA BLOCK, brilliant critic, *on the theatre*

PRAYER IN MELODY, *with Cantor Shapiro, choir and chorus*

BENJAMIN ZEMACH *and his renowned Dance Group in folk, Palestinian and Chassidic dances*

A CAVALCADE OF JEWISH MUSIC—*a gala program under the direction of Max Helfman*

. . . *PLUS* . . .

the following attractive STUDY COURSES to be offered in the Temple classrooms every Tuesday from 7:45 to 8:45 P.M.

Course No. 201—THE ROMANCE OF JEWISH MUSIC—*Max Helfman*

THE PULPIT IN JANUARY

January 2

Dr. Prinz will discuss Jerome Frank's article in the Saturday Evening Post:

"RED-WHITE AND BLUE HERRING"

January 9

Morale and Religion

January 16

"One Foot in Heaven"

Dr. Prinz will base his sermon upon the motion picture recently shown

January 23

Palestine Conference in Cleveland

Dr. Prinz is a delegate to this important Conference and will discuss its significance and its resolutions

January 30

The last sermon of every month will from now on be devoted to a discussion of the historical background of our prayers and customs under the title:

"The Jewish Heritage"

★

The Boys in the Army

The Rabbi is deeply interested in getting in touch with all those boys in the Army who are children of members of our Congregation. Will you please cooperate with him by mailing the name and address of your boy to him.

Sabbath Morning Services at 9:30 o'clock

EMPLE B'NAI
ABRAHAM BULLETIN
5703
NOVEMBER, 1942

Are YOU taking part in the illuminating discussions of the
B'NAI ABRAHAM INSTITUTE OF
on the general th
PROBLEMS OF

Tues., Nov. 3—DR. SALO W. BAR
Subject: POWER POLIT

Tues., Nov. 10—DR. PAUL TIL

DR. JOACHIM PRI
Subject: CAN THE JE

Tues., Nov. 17—D

DR. BENJAMIN AKZI
Subject: THE FATE OF

Tues., Nov. 24—DR. CO

ABRAHAM G. DUKE
Subject: SOVIET RU

Other famous speaker
Chairman of the Dom
renowned Zionist le
sity, RABBI MILTON

All lectures are

TEMPLE B'NAI
ABRAHAM BULLETIN
5703
SEPTEMBER, 1943

SERVICES ON ROSH HASHANAH AND YOM KIPPUR

ROSH HASHANAH

Wednesday, September 29th, 6:30 P. M.

Thursday, September 30th, 8:30 A. M., 6:30 P. M.

Friday, October 1st, 8:30 A. M.

Dr. Joachim Prinz

will preach on the first and second day of Rosh Hashanah

You are most urgently requested to be at the Temple as early as you possibly can. The morning prayers (Shacharis) will be concluded at 9:30 sharp. The rabbi is asking you to kindly cooperate by being at the services not later than 9:30. It is in the interest of the dignity of our service that you heed this appeal.

YOM KIPPUR

Friday, October 8th, Kol Nidre, 7:00 P. M.

Saturday, October 9th, 9:00 A. M.

Dr. Prinz will preach in the

the beginning of the Memorial
ay.

NEWPORT NEWS

Y post. Rabbi Silberfeld has
ıe appeal made by General
rabbis to conduct services for
oly Days and has volunteered
in this patriotic cause.

New Year's Greetings

On this first Rosh Hashana after Pearl Harbor, I am extending my wishes for the New Year to every member of our Congregation. My heart goes out to those parents whose sons and the wives whose husbands have joined the armed forces of this great country. May they bear the days of anxiety in courage and dignity. May they always feel humble and proud, thinking of the millions of young men who have joined the vanguard of liberty and human decency—and may their prayers for their son's health and for mankind's peace be fulfilled. Praying for them, they are praying for all of us.

My sincere wishes and prayers are for the Congregation as one of the bastions of the ways of life, for the preservation of which humanity is locked in a gigantic battle. I wish from the bottom of my heart that every member of our Congregation may become mindful of the importance of religious life. This coming year will bring us many new problems in almost every field of our daily life. It will confront the Congregation with many new tasks. At this hour, on the threshold of a New Year, I am making a most serious appeal to every member, not only to be mindful of their duties toward our congregation, but to actively participate in all our activities.

This is your house of worship! Come and pray with us every week.

This is your house of learning! Come and learn with us every week.

Every year we pray that this New Year may be "the birthday of a new world."

Let us all strive to fulfill the ancient prayer—May God grant us peace, justice and liberty.

DR. JOACHIM PRINZ.

The Architects' Expression of Design Concepts

The proposed design of the Temple, illustrated by the floor plans and perspective rendering in this volume, is quietly dignified. It envisions an atmosphere of serenity without isolation. Looking out upon the beautiful site which will be left as natural as possible, one is invited to reach out beyond himself and assume an attitude toward life which rises above his daily struggles.

The Temple will be visibly more than a place to worship; it will express the traditions of Judaism within itself, the desire to study, to meet in good followship with all men and—to worship. It will achieve, through sensitive use of simple materials, the dignity that is essential to spiritual thought and expression.

The building is divided into three primary elements. The first contains the Sanctuary and related spaces, the second has the Social Hall with food service facilities and the third houses the classrooms, offices and related areas.

The main entrance is reached from a circular drive slightly offset from the traffic flow to parking areas so that cars stopping to discharge passengers at the entrance will not restrict movement of other cars going directly to parking spaces.

A generous lobby is flanked by slanted walls which invite entry. Directly ahead is a multi-purpose lounge which separates the Sanctuary on the right from the Social Hall on the left. This lounge can be made part of the Sanctuary or Social Hall by use of movable walls. During High Holy Days, or whenever such need exists, the Social Hall and Lounge can be opened to the Sanctuary to provide seating for 1,650 persons.

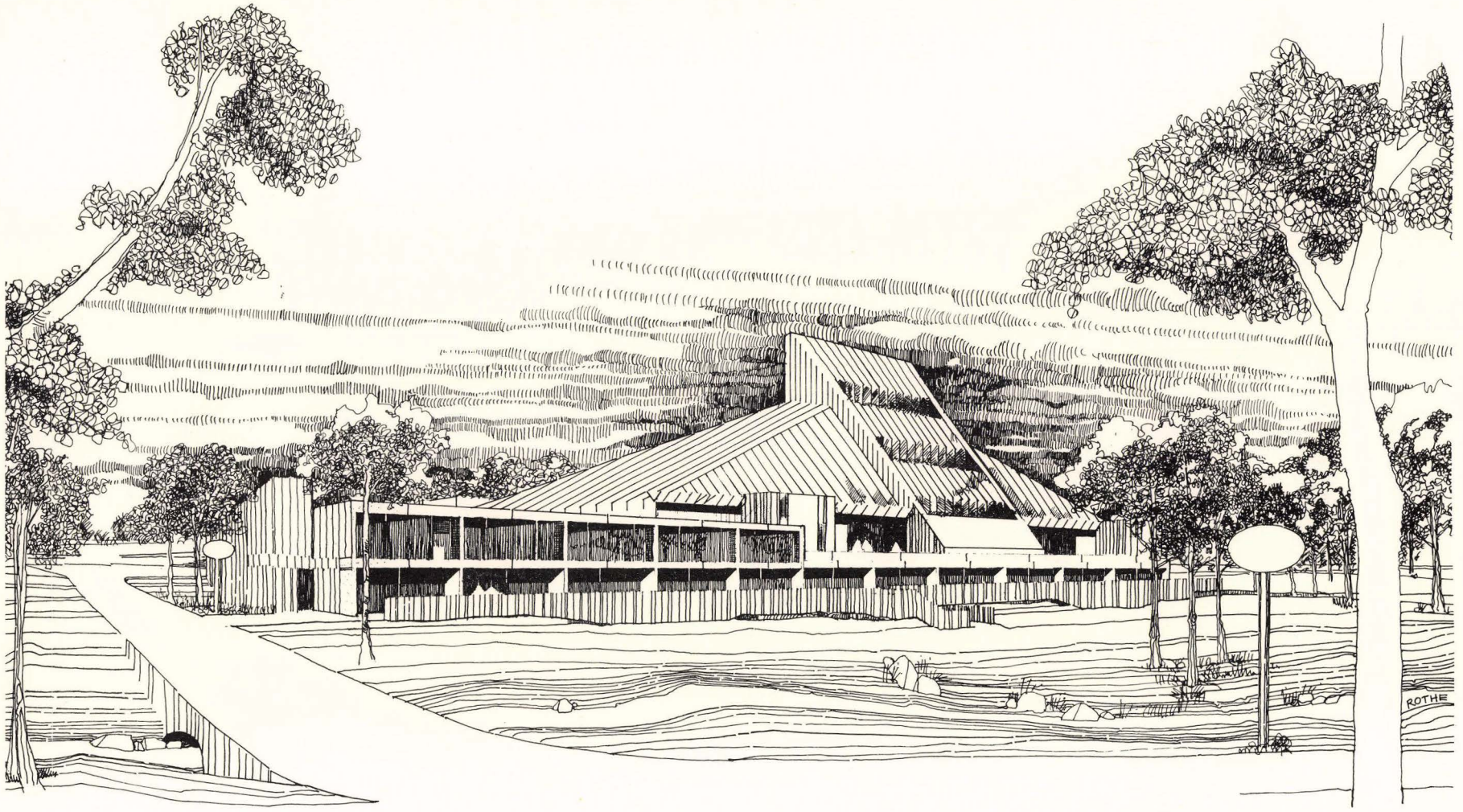
The Sanctuary has permanent seating for 800 of which 550 are on the main floor and 350 are in a three section balcony. This arrangement makes it possible to give all the people in the Sanctuary excellent visual and acoustical association with the ritual. The furthest seats are in the center balcony 27 rows from the Bimah—80% of all Sanctuary seats are within 20 rows of the Bimah.

Space has been provided for the addition of a chapel on the west side of the Sanctuary if the Congregation should decide that it is needed in the future.

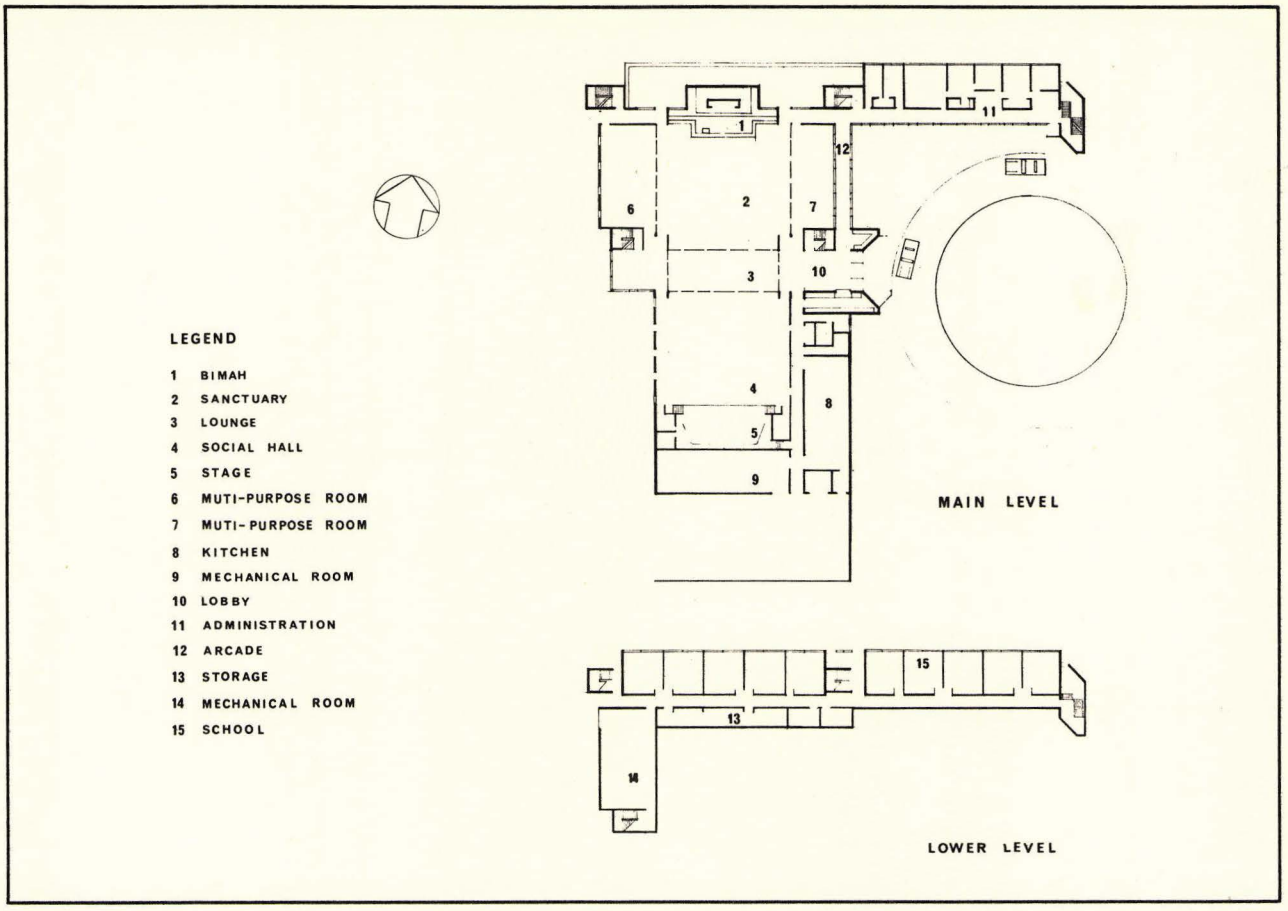
The Classrooms and Offices are in a two-story wing at the lower end of the building. At this point, the slope of the site permits one floor below the Sanctuary to be above grade. All classrooms are on this lower level where they will enjoy a view of the ravine that runs roughly parallel to Northfield Road. Set well back from the road, the classrooms will not be disturbed by passing traffic. Outdoor play and study areas will be provided among the many beautiful trees nearby.

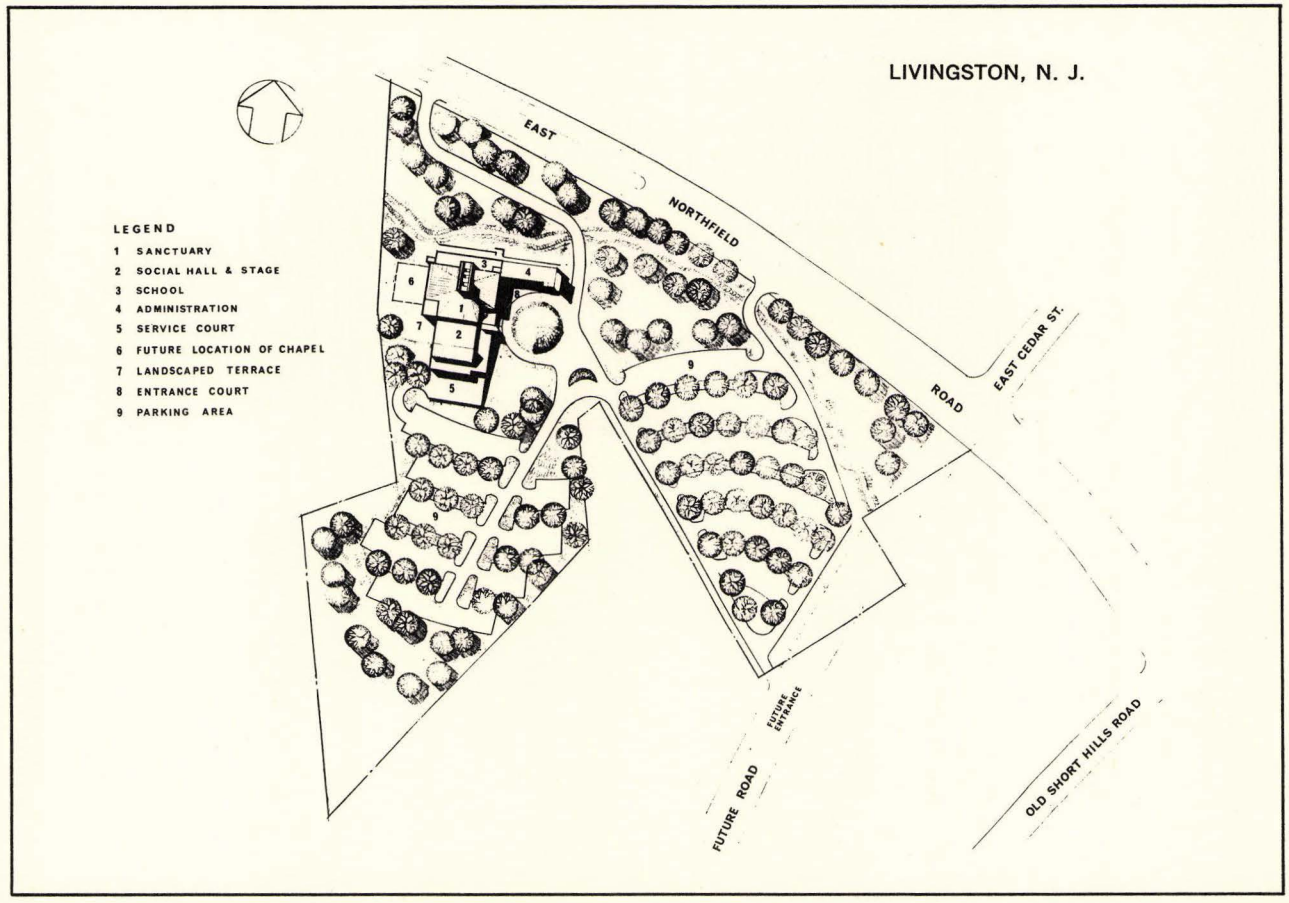
The offices are above the classroom level and conveniently located for direct entrance by the public from the circular driveway and for access to the Sanctuary Bimah. The offices also enjoy the ravine view although from a higher level. Approaching and departing vehicular traffic can be observed from this vantage point.

Service driveways are provided at the rear for delivery to the kitchen and boiler room. Trucks parked for transfer of load will be out of view of the main entrances and driveways.



FIRST PROJECTED ARCHITECTURAL RENDERING


LEGEND
1 BIMAH
2 SANCTUARY
3 LOUNGE
4 SOCIAL HALL
5 STAGE
6 MUTI-PURPOSE ROOM
7 MUTI-PURPOSE ROOM
8 KITCHEN
9 MECHANICAL ROOM
10 LOBBY
11 ADMINISTRATION
12 ARCADE
13 STORAGE
14 MECHANICAL ROOM
15 SCHOOL
MAIN LEVEL
LOWER LEVEL


LIVINGSTON, N. J.
LEGEND
1 SANCTUARY
2 SOCIAL HALL & STAGE
3 SCHOOL
4 ADMINISTRATION
5 SERVICE COURT
6 FUTURE LOCATION OF CHAPEL
7 LANDSCAPED TERRACE
8 ENTRANCE COURT
9 PARKING AREA
EAST
NORTHFIELD
ROAD
EAST CEDAR ST.
FUTURE ROAD
FUTURE ENTRANCE
OLD SHORT HILLS ROAD

A Tribute to Temple B'nai Abraham

for all the greatness of the past

and that which is yet to come



TEMPLE B'NAI ABRAHAM MEN'S CLUB

BERT SCHWARTZ, PRESIDENT

A Tribute to our Congregation,

its Officers and Members

in joyous anticipation

of that which is yet to come.



from

SISTERHOOD of TEMPLE B'NAI ABRAHAM of ESSEX COUNTY

"In Tribute to Temple B'nai Abraham
for its Service to the
Jewish Community of Newark
and the Surrounding Suburban Area"



MANN KRAFT CORPORATION

F. L. BERNSTEIN
Vice President

"In Tribute to Temple B'nai Abraham

for its outstanding contributions

to the City of Newark and Essex County"

J. J. DISTRIBUTING COMPANY

JEROME L. SILVERMAN

JEROME J. BLUMBERG

S. MARSH & SONS

NEWARK MILLBURN

S. Marsh & Sons is grateful for this opportunity to express their gratitude and admiration for Temple B'nai Abraham, its leaders and its members, and for its dynamic leadership and meaningful contributions to the total community of Essex County over the past 116 years.

THE MARSH FAMILY

"A Tribute to Temple B'nai Abraham"



PHILIP B. APTER

HOWARD M. APTER

"A Tribute to Temple B'nai Abraham of Essex County"

REALTY EQUITIES CORPORATION OF NEW YORK

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"In recognition of past contributions

of Temple B'nai Abraham

and anticipation of the greatness to come."



FEDERAL WINE & LIQUOR CO.

"A Tribute to

Temple B'nai Abraham of Essex County"



from

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New York, N. Y.

RHODES BOYSWEAR

CHARLES KRUVANT

"A Tribute to Temple B'nai Abraham"

from

Mr. and Mrs. LEOPOLD COHEN

"A Tribute to the Temple and its Past Presidents"

from

MR. AND MRS. ABRAM BARKAN

DR. AND MRS. DAVID MEISEL

MR. AND MRS. JEROME MILLER

DR. AND MRS. SOL PARENT

MR. AND MRS. MEYER H. SCHER

"A Tribute to Temple B'nai Abraham"

RUTH SATSKY JEWELRY

SOUTH ORANGE, NEW JERSEY

"A Tribute to Temple B'nai Abraham"

from

HARRIS & SLOAN BROKERAGE COMPANY, INC.

NEW YORK, NEW YORK

FIRST NATIONAL STATE BANK OF NEW JERSEY
NEWARK NEW JERSEY

Dear Dr. Prinz:

We at First National State Bank are very pleased to extend our best wishes to the Congregation of Temple B'nai Abraham on the occasion of its 116th anniversary of service. During that same long period—and stretching back another 41 years—this Bank has, also, sought to serve the community. Therefore, we have watched with admiration as Temple B'nai Abraham has worked in ever widening areas of social concern as the passing years have brought new challenges.

The opportunities for service will be even more demanding in the next 116 years. We are confident that the leadership your Congregation has shown will continue to exert itself and to produce the kind of spirit which will mean growth and happiness to the citizens of New Jersey.

Sincerely,

ROBERT R. FERGUSON, JR.
President

We Salute

Temple B'nai Abraham
for its Past, Present and
Future accomplishments

THE FACHER & KANENGISER FAMILIES

We join with the Tribute
being paid by the community
to Temple B'nai Abraham

CARTERET SAVINGS AND LOAN ASSOCIATION

☆

BERKELEY SAVINGS AND LOAN ASSOCIATION

☆

MOHAWK SAVINGS AND LOAN ASSOCIATION

FIDELTY UNION TRUST COMPANY

NEWARK NEW JERSEY

Dear Dr. Prinz:

In something close to a century of association, leaders of Temple B'nai Abraham and Fidelty Union people have found many occasions for a friendly handshake and expressions of mutual confidence. Several generations of first-hand experience have taught us, along with a host of others in Newark, to respect the personal integrity, intelligence and moral values we have found to be characteristic of the Temple and its people.

These are the qualities of a great tradition—one that, we hope, will continue to grow and flourish over the years. To the fine history of achievement which has been built up during one hundred and sixteen years in Newark, may Temple B'nai Abraham, its leaders, and its congregation add many chapters of future success.

With all best wishes,

WINSLOW T. RICHMOND,
Second Vice President
Manager, Citizens'—Clinton Branch

NATIONAL NEWARK & ESSEX BANK

NEWARK NEW JERSEY

Dear Dr. Prinz:

As New Jersey's oldest financial institution, National Newark & Essex Bank offers its sincere good wishes to the Congregation of B'nai Abraham on the Temple's 116th Anniversary. From modest beginnings in 1853, Temple B'nai Abraham has become a leading member of the Essex County religious community with a reputation for deep-rooted involvement in community affairs.

Over the years, we of National Newark & Essex have applauded the Temple's commitment to community service as evidenced, for example, in the series of annual forums on educational and cultural subjects where all were welcomed regardless of creed or race.

The years of change which lie ahead will offer great opportunities for further service on the part of all who contribute to the development of Essex County and its people. Because our own institution will also be striving to meet these challenges, we of National Newark & Essex look forward to continuing our valued and fruitful friendship with Temple B'nai Abraham.

Sincerely yours,

GUSTAVE E. WIEDENMAYER
President

Congratulations!

BENJAMIN S. BERKOWITZ

CASE PAPER COMPANY

FOREST PAPER COMPANY, INC.

INTER-CITY COLOR LITHOGRAPHING CORPORATION

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We Salute a Great Congregation

Temple B'nai Abraham

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ALLIED DIE CUTTING & FINISHING COMPANY

ARROW PAPER COMPANY, INC.

BALDWIN PAPER COMPANY, INC.

BEAUMONT GRAPHIC ARTS, INC.

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LINDENMEYR PAPER CORPORATION

LITHOGRAPHERS FINISHING COMPANY, INC.

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PATERSON CORD AND PAPER COMPANY

A Tribute to

Temple B'nai Abraham

Grey & Davis Inc.

A Tribute to

Temple B'nai Abraham

from

GOLD SEAL VINEYARDS, INC.

A Tribute to

Temple B'nai Abraham

from

JAMES FELT AND COMPANY, INC.

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Temple B'nai Abraham

JOHN TRUBIN AND CHARLES R. BERGOFFEN

A Tribute to the Past

Presidents of

Temple B'nai Abraham

from

MR. AND MRS. BERNARD S. WALLENSTEIN

A Tribute to

Temple B'nai Abraham

from

THE MORTON KREITCHMAN FAMILY

A Tribute to

Temple B'nai Abraham

MR. AND MRS. LOUIS J. HERR

AND THE FAMILY OF

DOROTHY GREENBERG

We are delighted to participate

in honoring

Temple B'nai Abraham

SAMFRED BELT LINE CORP.

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"To the leadership of

TEMPLE B'NAI ABRAHAM,

enabling the congregation

to better serve

the community at large."

THE FAMILIES OF
JOSEPH H. REINFELD
and LOUIS HOLTZ

In recognition

of the continued awareness and responsibility and service

to the community as a whole

by the membership of Temple B'nai Abraham

ALUMINUM PRODUCTS MANUFACTURING CO.
Linden, New Jersey

ACORN PRODUCTS COMPANY
Detroit, Michigan

HOWARD INDUSTRY INC.
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TERNES STEEL COMPANY
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R. SEGAL, *President*

A Tribute to Temple B'nai Abraham

from

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DON ROTH
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We join in the Tribute to Temple B'nai Abraham

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A FRIEND



