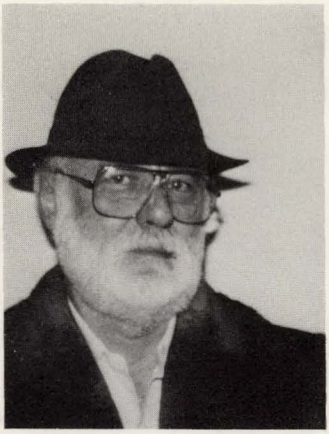
Once upon a time I was a rabbi among many other things

By Rabbi Solomon Lenchitz





DEDICATION

A soul—a "neshama" in Hebrew, is the essence of human creation. The "neshama" is the everlasting contribution that G-d Himself donates to us to designate His presence within us.

I personally remarked many a time to my friend Menachem Mendl (shlita) that "you do not know the blessing bestowed upon you by Hashem." This gift you have, so in turn contributes to humanity.

I therefore consider it a "Koved," and honor, to have merited to be a "friend" of this humanitarian. It is my pleasure to dedicate this book to Menachem Mendl Warrenbrand.

With respect,
(Rabbi) Solomon Lenchitz

Carnegie Hall

The success of any human being, be he what he may be, would be to have the opportunity to be presented in Carnegie Hall. Although I consider it somewhat a materialistic gain, I gathered greater pleasure when I was able to lead my flock wherever they were found. Herein is a depiction and a full presentation of yours truly in Carnegie Hall in January of the year 1956.


Carnegie Hall

CARNEGIE HALL . . . Season 1955-56

Saturday Evening, January 7th at 8:30 o'clock

IMPRESARIO SIOMA GLASER

Presents

SOLOMON LENCHITZ

The Jewish Ripley

In a Program of His Original Works

PROGRAM

I.

Solomon Lenchitz ..... Lecture: The "M Bomb"

II.

Solomon Lenchitz..... Colored Slides of Hebraic Oddities, with Comment

III.

"Love's Lost Lullabys"

Music and Lyrics by Solomon Lenchitz

Doryce Brown, Soprano — MGM Recording Artist

Accompanied by William B. Cooper

Danced by Angela Tobias and Richard Leone

INTERMISSION

PROGRAM CONTINUED

IV.

"Jephtah the Gileadite"

Adapted from the Book of Judges, Chap. II by Solomon Lenchitz

Director ..... Sioma Glaser
Narrator ..... Joe Buckley
Choreographer ..... Kenneth Laurence
Music ..... Amital Neeman

CAST:

Jeptha ..... Curt Lowens
Giladia ..... Audrey King
Salu ..... Val Palmer
Ancient Seer ..... Albert Mitchell
Phinehas ..... Lester Lichter

Girls: *Timna* ..... Iris Lioy; *Tirza* ..... Pat Aultman; *Deborah*, Veronica Bellach

Hamutal ..... Angela Tobias
and supporting players

V.

Solomon Lenchitz ..... Recitation: Poem, "Dedicated to all Paraplegics"

VI.

Added Attractions: Harry Hershfield, humorist

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115 W. 57th St. — JU 2-2950
Booking Direction: BROADWAY CONCERT & ARTISTS BUREAU
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You are cordially invited to be Mr. Glaser's personal guest at the reception for Solomon Lenchitz, being held after the concert at the International Artist's Club, 115 W. 57th St., N. Y. C.

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HARRY HERSHFIELD humorist

"Solomon Lenchitz's audiences find themselves laughing, happier, and richer. He conveys a lifetime in a flash. He possesses the power to dominate The Talmud and The New and Old Testaments. His sharp clear lines filled with fire and enthusiasm leave you spellbound with an unforgetable experience.

As a Talmud student and Israeli graduate, I recommend that Solomon Lenchitz's "Pictorial Oddities from Hebraic Literature" should be a treasure in everyone's home.

We may never see his equal. He belongs on television and to the people.

SIOMA GLASER
Critic
Phoenix Features Newspaper Syndicate

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SATURDAY EVENING, JANUARY 7th – 8:30

TICKETS: Parquet .....$6.00 $5.00 First Tier Box .....$6.00 Second Tier Box $5.00
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OR AT THE BOX OFFICE DURING WEEK OF CONCERT

Solomon Lenchitz

The Jewish Ripley

Some years ago Solomon Lenchitz's young son, then age seven, asked his father a question, "Is there a Jewish Ripley?". Today Solomon Lenchitz himself wears this well deserved title.

A New York Post Office supervisor for 26 years. Mr. Lenchitz has gained extensive recognition as an educator, lecturer and writer in the field of Hebraic literature and folklore. His most recent publication, "Pictorial Oddities from Hebraic Literature", is an illustrated collection of numerous anecdotes and oddities from the massive structure of Talmudic literature. This and his other writings are a direct outgrowth of extensive study. A direct descendant of the great comentator known as the "K'le Yakar" and author of the composition, "Ten Royal Martyrs" in the liturgy of The Day of Atonement, Solomon Lenchitz seems possessed of a natural zeal for the Talmudic learning. A native New Yorker, he attended City College and The Jewish Theological Seminary. In addition, he found time to study with private tutors, men well learned in Talmud and Midrash.

He finds added inspiration in family life. His wife, Yetta, is the daughter of a prominent rabbi and a descendant of the "Baal Shem Tov", founder of the Hassidic Movement. His four children have inherited his love of learning. His oldest son pursues advanced studies in The Talmud and Midrash at the Misifta Rabbi Chaim Berlin and is preparing himself to advance the future of Judaism in America. Another son excells in his work at The Yeshiva Rabbi David Leibowitz. His daughter, Rochelle, is a graduated student at Beth Jacob Seminary, and the youngest is a second grade pupil at a Yishivah in Crown Heights.

Solomon Lenchitz, a well built, distinguished man with iron grey hair, is an active member in The Civil Service Welfare League and The Jewish Postal Workers Welfare League.. Thanks to him, Postal Employees of all religions may absent themselves from their duties to observe the Sabbath or other Holy Days. He was the first postal worker to fight for and secure this privilege. It was Mr. Lenchitz whom the **The Jewish Forum** chose as a representative to work with Arthur E. Summerfield, Postmaster of The United States in appointing a committee of Jews and Christians among post office empioyees for the purpose of clearing The United States Mail of material conducive to bigotry and racial hatred.

Through his many years of study and service, he has fully attained status as a man, a Jew, and an American. For his noble activities and his zealous attachment to all which hold sacred and dear, Mr. Lenchitz merits the plaudits and respect of all.

"Solomon Lenchitz's Work testifies a scholarly research and love for Torah. It should be introduced to Cheders, Talmud Torahs, Christian Sunday Schools, and Bible classes. Much can be learned from him."

PIERRE VAN PASSEN

"It is of avid interest—your rationalizing of our glorious past should be a part of our studies. It opens many avenues of speculation but develops a more concrete understanding."

HARRY HERSHFIELD
Humorist

I am most enthusiastic about Solomon Lenchitz's approach. It will serve to impart a deeper appreciation of Hebrew Folklore.

SAM LEVENSON
Humorist

Solomon Lenchitz's work has served to familiarize many, especially the youth of today, with striking episodes in the annals of Jewish history.

DR. JOSHUA BLOCH
Chief of Jewish Division
New York Public Library

I found Solomon Lenchitz's story about the water clock very interesting.

ALBERT EINSTEIN

I am very much impressed with the timelessness of the topics and the erudition displayed.

HERBERT S. GOLDSTEIN, D.D.
Rabbi
West Side Institutional Synagogue

The power of a picture as a stimulant to education was recognized in ancient times. This has been excellently utilized by Solomon Lenchitz in introducing us to some of the treasures in the storehouse of Jewish learning.

ISAAC ROSENGARTEN
Editor
The Jewish Forum

Solomon Lenchitz's research in Hebraic Literature is his Hebrew weapon of peace.

VARIETY

Solomon Lenchitz brings out oddities from the past in fascinating Hebrew Literature. For instance, "Garlic was once touted as a cure for jealousy."

PAUL DENES
Broadway Tell-Tales

Sol Lenchitz dug into the Talmud and found evidence that Esther won a beauty contest at the age of forty to become a queen.

DAILY NEWS

SOLOMON LENCHITZ

In a Program of His Original Works

(Under the direction of Sioma Glaser)

PROGRAM

I. Solomon Lenchitz ..... Lecture: The "M Bomb"

II. Solomon Lenchitz ..... Colored Slides of Hebraic Oddities, With Comment

Drama:

III. "Jephtah the Gileadite"
Adapted from the Book of Judges Chap. II by Solomon Lenchitz
Director: ..... Sioma Glaser
Narrator: ..... Joe Buckley

Cast of 18 plus guest stars

Songs

IV. "Love's Lost Lullabys
Music and Lyrics by Solomon Lenchitz
Doryce Brown Soprano — MGM Recording Artist
Accompanied by William B. Cooper

V. Solomon Lenchitz ..... Recitation: Poem, "Dedicated to all Paraplegics"

PROCEEDS OF CONCERT GO TO FOLLOWING ORGANIZATIONS

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2. Yeshivah Rabbi David Leibowitz
3. Edward M. Morgan Foundation of U. S. Post Office
4. Community Chest of New York Post Office

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Public Relations: LEON GLASER Concert Management: JO CORRI



SOLOMON LENCHITZ

Every now and then, a personality of intrinsic worth arises from among us with truths that bear the mark of REVELATION and challenge the imagination.

Such a man is SOLOMON LENCHITZ, lecturer-composer-author-syndicated columnist who, for more than 3 decades, has delved deep into the pages of historical history, bringing to light startling revelations about the ways of the human mind and such sciences as psychiatry, medicine, astronomy, geology, ethnology, biology, atomic fission, etc.

Through his selfless search and research in truth for truth, he has been able to bridge or uncover numerous of these secrets involved in the mysterious link of G-d to man, the path of which, has led him to enlightenment, inner peace and freedom as well as physical and mental health.

Popularly known as the BIBLICAL RIPLEY, Mr. Lenchitz has been extensively lauded by the late Albert Einstein, Dr. Joshua Bloch (chief of the Jewish Division of the New York Public Library), George Jessel, Sam Levenson, Harry Hershfield, Professor Kilpatrick (Dean Emeritus of Columbia University), Pierre Van Paassen, Dr. Waxman (Discover of Streptomycin), Dr. Shick (Discoverer of the Shick Test), Professor Clyde Miller of the University of Chicago, to mention but a few.



Rabbi Lenchitz at Carnegie Hall

M 46 $1.50 BALCONY

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GG 2 $2.50 Dress Circle

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C 3 $6.00 PARQUET

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SOLOMON LENCHITZ

From Talmud to Carnegie



SONGS
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ANECDOTES

GUEST STARS

The Jewish Ripley

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HARRY HERSHFIELD

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As a Talmud student and Israeli graduate, I recommend that Solomon Lenchitz's 'Pictorial Oddities in Hebraic Literature' should be a treasure in everyone's home.

We may never see his equal. He belongs on television and to the people"

Sioma Glaser
Phoenix Features Newspaper Syndicate

ACCLAIMED BY

Pierre Van Passen — Herbert S. Goldstein
Sam Levenson — Isaac Rosengarten
Dr Joshua Bloch — Paul Denes
Daily News — Variety
Albert Einstein

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My Contributions to the Jewish Forum

As I stated, my years of workings with the late Dr. Rosengarten of Blessed Memory; many times I contributed to the said magazine and also substituted for Dr. Rosengarten editorial wise. Wherein my contributions were other than editorial, I designated it so. Let me add that no greater Anglo-Jewish periodical had been issued than the Jewish Forum. It was a medicine for the American Jew.

"Pictorial Oddities in Hebrew Literature"

(An Interview with the Author)

By ISAAC ROSENGARTEN

AN EDITOR is always glad to meet one whose mind and body are both on the *qui vive,* an author who does things of significance. I was particularly pleased to meet Solomon Lenchitz, an educator, a civil service employee (for twenty-one years with the Post Office in New York City), and active member in the Civil Service Welfare League and in the Jewish Postal Workers Welfare League, father of four children, who also finds time to compile works of lasting value.

You see before you a man of medium height, bursting with energy, eager to leave his mark in the world. I asked him, "Mr. Lenchitz, what inspired you to compile your latest book?"

"My interest was aroused," he promptly answered, "by a question asked of me by my son at the age of seven—a boy now sixteen, whose ambition, come what may, is to be among the builders of Israel. His question was, 'Is there a Jewish Ripley?' Knowing what he was longing for, I conceived the idea of the 'Pictorial Oddities in Hebrew Literature."

"How did you come to acquire a knowledge of the sources of such work?" I then asked.

Somewhat hesitatingly, Mr. Lenchitz traced his impulse to learning to the influence on his parents of the great commentator, the "K'le Yakar," author of the composition "Ten Royal Martyrs" in the liturgy of the Day of Atonement, and of other well known works—an ancestor of his. And, after his children began to grow up, there was added the inspiration of his wife's family—her father, a rabbi, descendant from the founder of the Hassidic movement, the "Baal Shem Tov." "My own studies," he added, "were pursued at a Yeshivah in New York, as well as with private tutors, fortunately, men well learned in Talmud and Midrash."

"Pictorial Oddities in Hebrew Literature" has pictures on every page. The legends beneath them are culled chiefly from the Midrash. Illustrations are attractive enough to arouse the interest in reading the legends beneath them. Their educational value appeals to such men as Harry Hershfield, an artist in his own right, who wrote, "I have read and re-read your 'Pictorial Oddities.' It is of avid interest—your rationalizing of much mooted questions of our glorious past. It should be part of our studies, for it opens many avenues of speculation and yet develops a more concrete understanding. Congratulations for your efforts and results."

Rabbi Herbert S. Goldstein says of the book, "It gives me great pleasure to recommend Sol Lenchitz' 'Oddities.' I am very much impressed with the timeliness of the topics and the erudition displayed."

Sam Levenson, the humorist, says, "As a former school teacher, I am most enthusiastic about the form and content of the 'Oddities.' The book will serve to impart a deeper appreciation for Hebrew folk lore."

Dr. Joshua Bloch says, " 'The Oddities' by Solomon Lenchitz serves well to familiarize many a reader, especially the youthful ones, with striking episodes in the annals of Jewish history. Many of these episodes have for centuries served as a source of inspiration for the strengthening of Jewish consciousness and, in the form in which Mr. Lenchitz presents them, they will accomplish that end most admirably."

In my *Preface* to the book, my opinion may be gathered from the following: "From the magical skill of ancient times to Harry Houdini, a Rabbi's son, of recent days, from Rabbi Gamliel in the Talmud who could measure distances with a 'hollow tube' to the telescope of today, from King Solomon's 'eagle' which daily carried him through the air, to the modern aeroplane, the gap is only a matter of time. The skill, the strength, the remarkable devotion to sacred study of ancient heroes and sages, and their marvelous accuracy in what today is scientific knowledge, such as the number of the different kinds of fish in the world—all offer enchanting anecdotes such as give one a taste for learning more of the wonders in the storehouse of ancient Jewish life.

"As the author suggests in one of the 'Oddities,' the democratic principle of public-school education in America is nothing new. The spirit inherent in Judaism brought a public-school system into existence in Judea more than 2000 years ago. Events today keep moving so rapidly that they seem to absorb every moment of the thinking of the youth. Yet, a real understanding of life, a true perspective is impossible without an adequate picture of the past; for, the past is the key to the present and the future.

"If the 'Oddities' presented in this book do nothing more than introduce one to a single phase of Hebrew literature and whet one's appetite to pursue the study of such phase more intensively, it will be ample compensation to the Author for his labors.

"We commend this work by Solomon Lenchitz to young and old alike."

The Captive Child

(A Story)

By M. Z. FIERBERG

(*Translation from Hebrew by* SOLOMON LENCHITZ

LONG, long ago, a modest Hebrew, Joseph by name, lived in a village in Poland, owned by a "poritz" (landowner). This landowner liked Joseph very much. Regularly calling him to his home, he requested him to sing parts from King Solomon's "Song of Songs" and other Sabbath melodies.

Usually, after a little drinking, the poritz felt merry and light-hearted and ordered the good Hebrew to dance the jigs performed during the festival of "Simhat Torah," 'Rejoicing o fthe Law.' Notwithstanding this forced pranking, the poritz was very easy-going in collecting taxes from his subordinates. As time went by, Joseph lived in peace in his modest, yet comfortable home. His spouse Hannah was also very kind, hospitable and God-fearing. She served at the bar of their inn while Joseph busied himself in the study of the Torah. The Gentiles of the community all recognized "Yoshke" (so he was called) as a God-fearing man, and respected him greatly.

Once, a poor man passing through the village stopped at Joseph's inn seeking lodging. Naturally, Joseph, being the man he was, treated him as though he were one of his paid guests and served him accordingly. Early in the morning, the poor man arose and, after saying his prayers prepared to leave. "You cannot leave," said Hannah to the poor man, "until you have eaten." After begging him, the guest decided to remain for breakfast.

Completing the meal, he turned to them and said: "I notice you are God-fearing people. What is your desire and what are you lacking? I wish to bless you so that your needs may be fulfilled.

"We lack nothing, thank God," answered Joseph. "The great Provider does not forget us; but I should like to ask a special favor of the Holy One, Blessed be His Name, that he grant us a wise heir (son) who will devote himself to the study of the holy Torah."

"In that case," said the poor guest, "know that in a year from today, your wife will have a son possessed of a good soul; but Satan, with his 'evil eye,' will place a spell upon him and thus a combat will follow. Now, keep close watch on the child and guard him from base things, and so avoid mishaps."

Opening the door, the poor man disappeared.

Of course, no one knew that this holy man was a certain Reb Lev by name, a student of the great Baal Shem Tov, founder of Hasidism. A year later, Joseph and Hannah were the proud parents of a son, whose face was bright as the sun and whose eyes sparkled like the stars.

Upon hearing of this, the poritz summoned Joseph and said, "Hear me, Yoshke; this son born to you will be a "despised Jew" when he grows up. Give him to me and I shall rear him as my son. If you refuse, I shall demand my due taxes from you and, should you be unable to pay. I shall get rid of both you and your wife. Do you hear me, Yoshke?

This poritz was an expert at black magic. Poor Joseph, what could he do- He decided to visit the Baal Shem Tov, the great worker of miracles, to ask him for a charm to protect his child from witchcraft.

When he reached the home of the great Rabbi, he noticed the poor man sitting at the Baal Shem's table. Joseph greeted him but the pious and divine man pretended not to know him. At this point, the Baal Shem said, "Reb Lev, why do you act so? Let the whole world know that you have great power in heaven and on earth. Accompany this good Hebrew and help him. Take with you eight more Jews to form a 'minyan' for the ritual of circumcision, and guard this child. Remember, I warned you!"

* * *

AT NIGHTFALL, the quorum gathered in Hannah's room and commenced the study of Torah. The final words of the Baal Shem Tov were, "If any one should knock at the door, do not answer and say not a word."

Suddenly, a loud noise and a forceful bang were heard—"Open the door in the name of the poritz! The poritz will punish you, you despised Jews; do not be stubborn."

Dead silence reigned; no one said a word . . . An hour later, again another knock. "Open up, Yoshke. Do you not recognize me? It is I, the poritz. Yoshke, open up. If you do not open, I shall flog you tomorrow with wet whips. Yoshke, tomorrow I shall throw you out of the premises. Yoshke, do you hear me?"

No one stirred. Again, another hour passed; voices of a great many were heard from afar. As they approached the door, a banging was heard. "We want some drinks. Open up, Yoshke, quickly. What is the matter, Yoshke, why don't you open the door? Give us liquor; we want to drink, Yoshke. You'd better do as we say, or we shall tear your place down." One could sense their pressing against the door with great force. They were ripping the blinds and throwing stones at the windows. The noise became louder and louder. . . Yet nobody moved from within.

Another hour went by. The sound of beautiful music echoed from afar. It was melodious and entrancing. It tugged at the very feet of its listeners, almost forcing them to run out to face the musicians. Closer and closer came the music. The minyan used all their might and power to remain within, maintain their seats and continue the study of Torah. Yet, at their very heart-strings, the music tugged and tugged; and the magnetism of the beautiful melodies forced their eyes into a slumber; their very minds became fatigued. Then, nearer and nearer came the music. Suddenly, a merry tune burst forth, setting the bodies of the listeners into rhythmic motion. How magnetic it was! How they desired to burst forth and meet the music makers. This, of course, was forbidden. Reb Lev, watching over them, pronounced incantations against the evil spirits. Suddenly, the music ceased. A knock was heard: "Open in the name of Israel Baal Shem Tov!"

"Here," shouted one of the minyan.

Reb Lev's face paled; he felt faint. The spell was broken. At the same moment, a black dog dashed at Hannah's bed, seized the child and disappeared.

"Alas! Satan has triumphed!" cried Reb Lev, and in pain lost consciousness.

The following morning, Joseph appeared before the palace of the poritz and begged to see the landowner. "Fifty lashes with wet whips for you," was the order of the poritz. The next day, Joseph died from the painful beatings and his wife was driven out of the village.

* * *

EPHRAIM (so the child was named by his father) grew up in the poritz's household. Handsome and wise was he. Of course, the poritz was very fond of him and taught him the "seven arts." Ephraim made great progress.

Before his thirteenth birthday, Ephraim had a dream. In his vision, he beheld an old man, his face showing anguish and pain. It was the face of a sick Jew. "I am your father," said the suffering one. "The wretched and cruel poritz kidnapped you as a baby from your mother's arms and killed me. You are a Hebrew, my son; you must prove yourself a worthy one, proud of your heritage. Soon, you will be thirteen years. You must worship the God of Israel and study His Torah. Come with me—follow me, my son.

The boy grew faint and awoke with a cry. The next morning, the poritz confronted Ephraim and said, "Why did you scream last night, my son?"

"Oh, I had a terrible dream, father!" said the boy, crying.

"Oh, dreams are only illusions," said the poritz.

"Oh, father, it was dreadful! I am afraid to tell you. In my dream, a poor and wounded Jew appeared, telling me he was my father and that I am a Jew. Is it true, father? The boys on your land say the same thing under their breath. Is it true, father?"

"They lie. Your dream is a false dream," cried the poritz, trembling.

The following day, the boy again, with tears in his eyes, confronted the poritz. "Oh father, father; again this poor and tortured Jew appeared, crying out to me, 'you are a Jew, my son, come with me, follow me. . .' Oh father, father, father!"

When he awoke on the morning of the third day, he found himself lying naked on a city street near the synagogue. The same night, the Rabbi of the city had a dream. An old man stood over him, his face shining, and appearing like an angel. His voice was as melodious as the tone of a violin. "Rabbi, tomorrow the sexton will find a naked boy near the synagogue. That boy is my son. At one time the poritz killed me, drove my wife from the house and stole our child. Tomorrow he will be thirteen. Woe is me; he does not even know the Hebrew alphabet. Please, Rabbi, be a father to him. Educate him and teach him the Torah of God. This son of mine has a great soul. But Satan confronts him always. Keep careful watch and see that Satan does not steal my son's soul.

That same day, the Rabbi adopted the boy Ephraim.

* * *

ON THE very first day, Ephraim learned the alphabet. On each successive day, he mastered the vowels, the prayer book, Humash, Mishnah, and Gemarah. The Rabbi and his wife loved the boy and reared him as their own, instructing him in the Divine law.

One morning, the Rabbi said to Ephraim: "My son, you were created to be a gaon, a great leader in Israel. You have outgrown my ability to teach you more. Here, my son, is a letter of introduction to the Yeshivah at Amsterdam. Always bear in mind your departed father and remember us also and, above all, do not forget the Almighty. Be on guard against Satan. I give you this charm and my cane. Whensoever you desire to retire, draw a circle around yourself with my staff. Remember, do not leave the designated spot until daylight. Guard the charm in your hand. I warn you, be strong and courageous.

They embraced each other dearly and Ephraim departed. After traveling by foot a considerable distance, exhausted, he said his prayers, drew the circle and, holding his charm in his hand, went to sleep with his bag for a pillow.

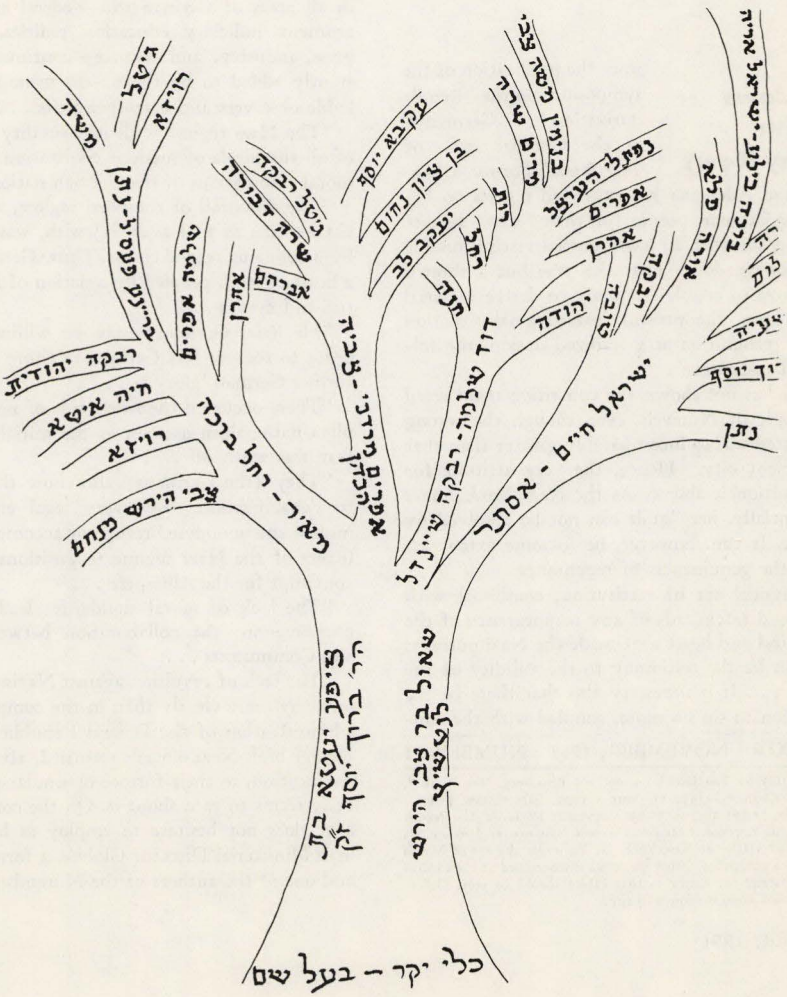
As soon as he closed his eyes, he was awakened by a pack of wolves racing toward him; but they could

not enter the circle. A wild boar, too, sought to devour him; but to no avail. They all left frustrated. Again the melodious music sounded; for the poritz was a virtuoso and taught Ephraim, too, the art of playing until such temptation became a longing. Trembling, he dropped his charm and unconsciously left the circle. Swiftly, he was carried away into the air through fields and forests, until he reached the house of the poritz.

Two powers were at hand: one kept forcing him in, the other kept pulling him back. "My son, I am Joseph, your father. You are my son. Hearken not to Satan's playing. Go to Amsterdam and become a great Rabbi and leader. Stay with the living God." Taking the charm in his hand, he was carried to Amsterdam on the wings of the wind.

The head of the Yeshivah received him with delight. Ephraim studied the Torah and became the great Rabbi he was destined to be—a light and a blessing to Israel.

This is the story of my great-grandfather 11 generations removed, the Klay Yokor O.B.M.



The Jewish
FORUM

By SOLOMON LENCHITZ

Should Jews Deal with Germany Now?

Since the publication of the symposium on the "Remilitarization of Germany" in the October issue of *The Jewish Forum,* Chancellor Konrad Adenauer has expressed regrets on behalf of the German people for their "sins" against the Jew and the wish to make partial restitution for material damage done. That this was but a shrewd political move to enable Germany to derive material advantage from the present international situation and regain recognition as a civilized nation, the following will indicate:

Germany has not shown the contrition manifested by the people of Nineveh, even though the wrong she committed was so incomparably greater than that by the ancient city. Hence, the very attitude for such recognition is absent. As the *New York Times* put it editorially, her "guilt can not be absolved by one gesture. It can, however, be to some extent assuaged by the genuineness of repentance.

"The physical act of restitution, combined with the most rigid safeguards of any reappearance of the states of mind and heart that made the Nazi outrages possible, can be the testimony to the validity of the repentance . . . It is necessary also that there be the determination to sin no more, coupled with the continuing effort to right, so far as possible, the wrongs that have been done. German restitution will be valueless unless it is the outward manifestation of an inward state of being. The amends, at best, will be far short of the damage done."

Were there a spark of sincerity in her repentance for the sins of the German nation as a whole against the Jews, then we might expect a sincere application of such attitude. As was pointed out, however, by Dr. Nehemiah Robinson, Director of the Institute of Jewish Affairs of the World Jewish Congress, in an article entitled "Germany's Balance Sheet" in the *Congress Weekly* of September 24, 1951, "The years since V-E day have recorded the failure of the '4 D's' of the original American occupation aims for Nazi Germany—Denazification, Demilitarization, Decartelization, and Democratization . . . A mountain of evidence testifying to the resurgence of neo-Fascism in all areas of German life—federal and local government, judiciary, education, politics, business, the press, industry, and finance—continues to be constantly added to by the on-the-scene reports of reliable observers and correspondents . . .

"The Nazi regime with its brutality and mockery of all the ideals of modern civilization destroyed the moral foundations of the German nation . . .

"The downfall of the Nazi regime, which was anti-Christian as well as anti-Jewish, was not followed by a religious reawakening. Thus, Germany today is a heathen land, peopled by a nation of nihilists, skeptics and cynics . . .

"He (the German) may be willing to fight in order to recover lost German territory or restore the former German 'glory.' . . .

"There occurred the rising tide of neo-Nazism and ultra-nationalism as soon as the initial shock of defeat was worn off . . .

"They (the Germans) also show their opposition to denazification by every legal end extra-legal means; the unopposed return of accomplices and profiteers of the Nazi regime to positions of all kinds; contempt for the Allies, etc . . .

"The lack of moral standards leads to another phenomenon: the collaboration between the Nazis and Communists . . .

"The lack of revulsion against Nazism is evidenced nowhere more clearly than in the composition of the administration of the Federal Republic. Most of the former high Nazi officials returned, after a mock denazification, to their former or similar positions. Nobody seems to care about it. On the contrary, Adenauer does not hesitate to employ as his right hand man Ministerial Director Globke, a former high Nazi and one of the authors of the Nuremberg racial laws.

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Editorial

(*Continued from Page* 201)

As Minister for Foreign Affairs, Adenauer did not hesitate to appoint an alarming number of former officials of the Nazi Foreign Office to high posts in this newly created ministry.

"Even worse is the situation in the sensitive field of education. A tremendous number of persons, who under Hitler 'educated' the German youth to become Nazis, now hold teaching jobs all over West Germany . . . As the 'American Legion Magazine' reported sime time ago, many of them openly proclaim their adherence to the Nazi 'ideology' and teachings and are looking for 'Der Tag' when they can expel the Americans as they did the Jews."

As Mr. Jacob Blaustein, President of the American Jewish Committee, also points out in a release of October 13, 1951, "The fact that the Socialist Reich Party, closest approach to the Nazi party that exists in Western Germany today, made significant gains in the Bremen state elections only five days ago, is further cause for doubt as to the German people's will to implement what their Government leaders pledged."

The prevailing attitude of Germany today may be judged from a single example: The courts in Imbshaussen (in the French zone) granted the Jewish community a decision for the return of Jewish tombstones by the Mayor of the city from the home he had just built, and their replacement in the Jewish cemetery whence he had looted them.

We feel that there is too much at present that is foul in Germany for Jewry to enter into negotiations with her, until the correct attitude is shown throughout the land.

Her sincerity can truly be judged by God alone, Who forgives an honest repentant because all human beings are His children. But how can downtrodden Jewry forgive or forget, when to this very day victims keep succumbing to the wounds inflicted for a period of years, and particularly when the contrition and the material restitution are manifestly not commensurate with the magnitute of the wrong done?

Chancellor Adenauer's declaration may be considered only as an initial step in the right direction. But because it is totally inadequate, Jewry has to wait until a more drastic effort be made by Germany both in her daily conduct and in the manner the German people generally, and not just a few Government leaders, reveal a truly humble and contrite heart.

A Worthy Scion of a Great Rabbi

(Appreciation of *Comptroller Lazarus Joseph*)

By SOLOMON LENCHITZ

THERE are many in New York who still remember the days when Rabbi Jacob Joseph came to these shores and was regarded as the Chief Rabbi of the city. He was revered as no other Rabbi and his coming was to usher in a period of order and harmony in the life of "orthodox" Jewry. The opposition he encountered on the part of a few well known Rabbis of the day weighed down his spirit until it brought disappointment not only to him but also to the community at large, and it is believed that his demise was thereby hastened.

Rabbi Jacob Joseph's name, however, remained illustrious in the annals of New York Jewry, and the Jewish Day School, the Rabbi Jacob Joseph Yeshivah, named in his honor, has kept growing until now it has not only a complete High School course, but also a department for the preparation of Rabbis. The first class of Rabbis graduated therefrom recently held its commencement exercises.

The lustre of the Chief Rabbi's name naturally was shed on his family. While the sons of Moses, Samuel and other Biblical Prophets were not deemed worthy of their fathers and did not inherit their leadership, Rabbi Jacob Joseph's grandson, Comptroller Lazarus Joseph, seems to have acquired renown that does not dim the light of his Grandfather, of blessed memory. His record all the years of his civic service consistently has maintained a high standard, his voting record as Comptroller of New York City on the Board of Estimate is universally highly regarded, and he is known to be ever on guard to keep down the expense account of the City's administration to the minimum feasible. Yet he alone could not prevent the City's getting into financial difficulties—from spending more money while getting less revenue.

Now that Council President Rudolph Halley is looked upon as a likely candidate for the Mayoralty on an opposing ticket, consideration is being given by his party to an equally formidable rival for the office. The most talked of candidate seems to be Comptroller Lazarus Joseph, even though he himself does not seek the office. But in view of the City's great need for economy and the great emphasis the Comptroller has placed on caution in the City's spending, it is natural for eyes to be turned in his direction.

It is believed, also, that Comptroller Joseph would draw a greater number of votes than his rival from Christians since his impartial treatment in making appointments has always been regarded with respect. Though evenly divided between Jewish and Christian appointees, they were invariably based on one's qualifications. He is particularly fortunate in having as Assistant Comptroller an outstanding and upright Catholic as liberal minded as they come and straightforward—the Honorable Richard Maher. When Jewish employees wish to be absent on Jewish holidays, or Christian on theirs, his policy was always fair. Whether Jewish employees ask for relief on Jewish holidays or Christian on theirs, some even asking to be excused (with pay) even on Holy Thursday as well as Good Friday, they are all met with kindly consideration. Besides, he is highly regarded by the Cardinal for his religiosity, since he is known regularly to attend synagogue—the Hope of Israel in the Bronx—on the Sabbath, and otherwise to conduct himself as a loyal Jew. Even though he is a heavy smoker, he never dreams of smoking on the Sabbath. Moreover, three nights a week he is out working on behalf of the U.J.A. and has been New York City chairman of Bonds for Israel, even joining Vice President Barkley on a tour to Florida in behalf of the bonds. He is also making a trip to Israel whither he has been invited to offer guidance to the top financial officers, and on his way is stopping off at Helsinki to attend the Olympic games.

If Comptroller Lazarus Joseph would entertain the aspiration of becoming Mayor of New York City, the people of this great Metropolis would look upon him as the "Meor" (pronounced Mayor), one who comes from a great source of light, the great "meir" (Enlightener), Rabbi Jacob Joseph of blessed memory.

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To the Editor:

We acknowledge with thanks receipt of Nos. 3 and 4 (Vol. 35) of your esteemed journal:

THE JEWISH FORUM,

which you kindly forwarded to us in response to our letter No. 741/5581 of the 13th May 1952, and we thank you very much indeed for this important presentation.

Needless to say that we shall appreciate your sending us the following numbers of this publication, and we thank you in advance for putting this library on your mailing list.

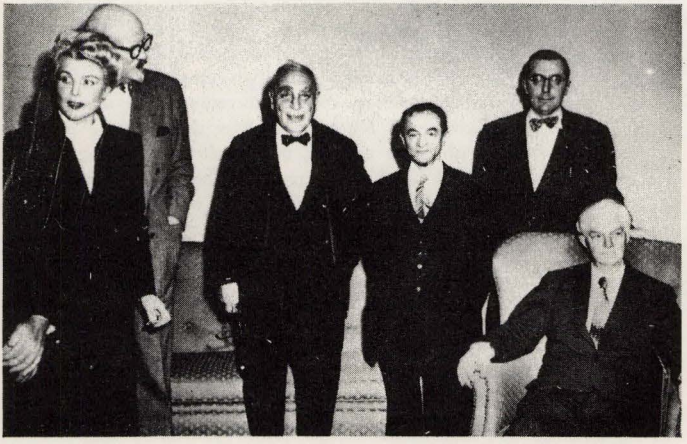
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The JEWISH

36th Year of Publication

FORUM

DEVOTED TO SAFEGUARDING DEMOCRACY BY THE UNITED AID OF JEW AND NON-JEW



(Left to right): Dr. Genia Sakin, (Plastic Surgeon); *Dr. Frank Kingdon; Dr. Bela Schick; Isaac Rosengarten*, (Editor, *The Jewish Forum*); Solomon Lenchitz, (Author, "Pictorial Oddities in Hebraic Literature"); *Prof. William H. Kilpatrick.*

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November, 1953 — { Heshvan / Kislev — 5714

Hebraic Oddities and the Irish

By SOLOMON LENCHITZ



Solomon Lenchitz

I

AS an employe in the Post Office department, it is no more than fair that I sometimes apply my knowledge of Hebraic oddities to something related to Uncle Sam's postal business. Hitherto, when delving into research of Hebraic literature, I depicted oddities of scientific, religious and similar interest. In my present study, I shall attempt to list an historical oddity that may be considered important, not only by the Jewish people, but also by other denominations.

It is well known that, during the Middle Ages, the various countries were without systematized and regular post offices. If one desired to send a message or a letter, a special carrier had to be engaged; or an international trader or traveler would accommodate by delivering the message. The post office motto of "Neither snow, nor rain, nor heat, nor gloom of night stays these couriers from the swift completion of their appointed rounds," was inconceivable during the above-mentioned period. The Jews, however, were the only people who employed co-religionists of theirs to convey correspondence to various places. In a few communities there existed official Jewish letter carriers, both male and female, under control of the government. The reason Jews were employed was that the addresses were written in Hebrew, which very few Gentiles could decipher.

II

Let us at present consider the etymology of Irish

(*Please turn to page* 13)

Hebraic Oddities

(*Continued from page* 10)

names. Many of them bear a strange resemblance to words derived from the Hebrew. We find, for example, that, in early times, a clan of agriculturists bore the name of Dugan. A mere tyro in the study of Hebrew knows that the Hebrew word for corn is *dagan*, similarly pronounced.

Let us therefore list some Irish names with a view to similar resemblances:

Mulligan may have been derived from the two Hebrew words, *mulle*, "full," and *gan*, "garden"; meaning, " a full garden."

Hogan resembles the word, *hagan*, meaning "*the* garden."

Donovan: compare, *dan*, "judge"; *avon*, "sin"—or "judge of sin."

Donohue: cf., *dan*, "judge"; *yah*, "God"—or "God is Judge."

Sullivan: cf., *sal*, "basket," *avon*, "sin"—or "a basket of sin."

Ryan: cf., *raayon*, "thought."

Kelly: cf., *k*, prefix meaning "as"; *eli*, "my God."

Kelly: cf., *k*, prefix meaning "as"; *eli*, "my God."

Donelly: cf., *dan*, "judge"; *eli*, "my *God*"—or "my God is Judge."

Twomey: cf., *tamme*, "unclean."

Murphy: cf., *mar*, "bitter"; *phi*, "my mouth"—or "sharp tongue."

Finnegan: cf., *p'ne*, "face of"; *gan*, "garden." (The letters P. and F are interchangeable in Hebrew.)

ERIN, COME BACK; ALL WILL BE FORGIVEN.

Solomon Lenchitz, author of "Pictorial Oddities in Hebraic Literature," and a Foreman in the N. Y. C. General Post Office, is Director of the Subscription Department of *The Jewish Forum*.

Hear O' Israel

By SOLOMON LENCHITZ

"... And he went and sat him down in the broad place of the city; for there was no man that took him into his house to lodge."

A connoisseur of the Bible, or even one with just a passing acquaintance, will say that this is a quotation from Judges 19, in connection with the story of the inhospitable Benjaminites and their mistreatment of the wandering Levite, and that the city referred to is Jerusalem.

The broad decks of the S.S. Jerusalem, pride of modern Israeli accomplishment, joy of every Jewish heart, at a dock in New York City, also have a story to tell.

Was there anything remarkable about the decks of the Jerusalem and the adjoining wharfs? No, nothing. Just that it was Pentecost, Shabuoth, the Feast of Weeks. And all about these decks and wharfs were lolling or listlessly wandering, apathetic, gloomy, bored mariners, singly and in small groups. No, they were not rowdy, cursing obscene seafaring men. They were taken as a whole, a group of cultured, refined young men of idealistic bend, pained at being thus compelled to spend the anniversary of the giving of the Holy Torah, hurt because there was no one to gather them into some religious homes.

And this in a place which marks the greatest concentration of the seed of Abraham, regarding whom the prophet said: "Look unto the rock whence ye were hewn, . . . Look unto Abraham your father . . ." (Isaiah 51.1-2) Look but to Abraham, not sitting idly in the doors of his tent to greet a chance passer-by, but getting about the highways actively seeking out the wayfarer, eagerly searching for the weary stranger, to lodge him, to give him food, to serve him!

The tent of Abraham—hospitality. The lesson of Abraham even savage Ishmael has learned to venerate. Descendants of Abraham, hang your heads in shame! But yesterday there was noise in the streets, cheers for the newly born state of Israel. Today, this sorry spectacle, amidst silence and gloom and loneliness! New York City, counting millions of Jews—and "there was no man!"

Organizations are busy arranging parties, good will interreligious exchanges, banquets—what not! And everything is done with finesse. For all its concern with perpetuating recreational pastimes for Jewish youth, this beehive of activity (inclusive of the drones) charged with protecting the integrity of Jewish life and safeguarding its values, could not prevent this horrible desecration of the chief Jewish virtue—triply horrible because of the identity of those affected. Yes, there is finesse and perfection, which certainly strains the gnat—but also manages to swallow the camel.

The Sage of Sattmur, Hassidism and Israel Politics

By SOLOMON LENCHITZ

IT IS no secret to the cognoscenti that, besides His Eminence, the Rabbi of Lubavitch, the venerable Rabbi of Sattmur is the most dynamic Hassidic force in American Jewry today.

In addition to the tremendous following Sattmur has, from the region of Williamsburg in Brooklyn to the Coast, and even including Canada, the influence of the Sage of Sattmur extends as far as the State of Israel where, we hear, Socialist politicians have been viewing him with misgivings for some time. When, for example, he was invited two years ago to become the official pontiff *in absentia* for the extreme Orthodox community of Jerusalem—that is, the "Vaad Hahareidim"—Orthodox Jewry the world over realized that Rabbi Joel Teitelbaum, "the Sattmurer," as he is generally known, represents much more than an extremist esoteric Hassidic brotherhood. And rumor had it then that the choice was made in Jerusalem for reasons other than Talmudic scholarship and Hassidic piety alone.



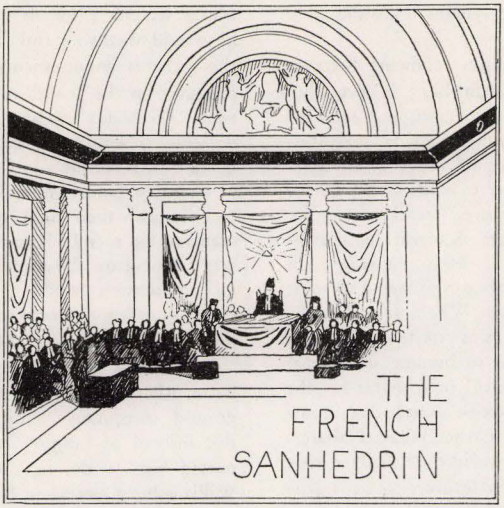
No one, of course, questions the fitness or worthiness of the Rabbi of Sattmur for the post of Hareidic chief spokesman. Talmudic scholars everywhere have always acknowledged the supremacy of the Sattmurer's erudition and viewed with awe his proverbial devotion to an uncompromising Hassidism. Even 'way back in his native city of Sattmur, he was known throughout the Hassidic Jewries of Austria and Hungary as a leading votary of the Judaism indigenous to those classically Hassidic areas. The Hassidism for which those Jewries have always been famous was practiced in its purest form by Sattmur. But what is more significant is the fact that the then young Hassidic Rabbi of Sattmur was regarded as the foremost Hungarian Talmudic authority—even by the *anti*-Hassidic Jewish communities of Central Europe.

I have it on reliable authority that when, after the war, news reached New York of the pending arrival of the Rabbi of Sattmur, there was fear and trepidation in rabbinic circles here. Many veteran Orthodox rabbis knew that the outspoken, uncompromising "Sattmurer" would soon mince no words in denouncing Orthodox rabbis for trimming their beards, Orthodox synagogues for the absence of the center lectern ("bimah"), and what is even worse, he would waste no time in proceeding to challenge the dubious endorsements of the various "kosher" products on the Jewish market. To be sure, the old-time "Orthodox" rabbis responsible for those endorsements would not be prepared to let their barbered beards sprout all of a sudden, after many years of beardless tenure. But they were even less prepared to relinquish their tight grip on the kosher endorsement traffic merely because a famous Hassidic rabbi was arriving on the scene. Regardless of the rabbinical reputation which preceded the much-feared Rabbi of Sattmur, many rabbis were prepared to fight him with no holds barred.

The Rabbi of Sattmur, "unworldly" as he may be in other respects, was not unaware of the underground conspiracy being perpetrated against him. But instead of lunging into the fray, as many expected him to do, he quietly settled down in the Williamsburg section in Brooklyn—and concentrated on building up a congregation faithful to the age-old Hassidic traditions of Hungary and Austria. And, for the first time in this country, the Hassidic "shtreimle," the satin *kaftan* and the outer *tzitzith*-garment became a familiar sight in the Jewish streets of New York, and *untrimmed* beards and earlocks became the order of the day for Hassidic followers everywhere. As adjuncts to his congregation, he set up a streamlined ritualarium ("mikvah") for devout Jewesses, and kosher abattoirs for the dispensation of meat and fowl slaughtered by his own certified "shohetim." At this point, the Manhattan and Williamsburg communities of Sattmur now boast several kosher dairy farms of their own, several "kosher" bakeries, and other produce shops dispensing kosher staples to the meticulous Hassidic housewife.

You may or may not agree with the potent version of the Judaism practiced by the Sattmurer and his cohorts. But if you subscribe to the Jungian theory that, like poetry, art and music, religion after all is an emotional experience, you may conclude that the highly charged religiosity of Sattmur, and its "revivalist" spectacles, surely represent as legitimate an attitude as our own less emotional variety. And, above all, you certainly cannot refrain from respecting the profound sincerity and selfless dedication of the Sattmurer's followers to an unpopular cause.

JEWISH ODDITIES



THE French Sanhedrin was convened in 1807 by Napoleon I. Its purpose was to give legal sanction to the principles expressed by the Assembly of Notables, in answer to twelve questions submitted to it by the government concerning the status of the Jew in France.

The decisions of the Sanhedrin, drawn up in nine articles, indicated that: 1. Polygamy is forbidden to the Israelites; 2. that divorce by the Jewish law is valid only after previous decision of the civil authorities; 3. that the religious act of marriage must be preceded by a civil contract; 4. that marriages between Israelites and Christians are binding; 5. that every Israelite is religiously bound to consider his non-Jewish fellow-citizens as brothers, and to aid, protect, and love them as though they were co-religionists; 6. that the Jews consider the land of their birth or adoption as their fatherland, and shall love and defend it when called upon; 7. that Judaism does not forbid any kind of handicraft or occupation; 8. that it is commendable for Israelites to engage in agriculture, manual labor, and the arts; 9. and that it is forbidden to exact usury from Jew or Christian.

These resolutions formed the basis of all subsequent laws and regulations of the French government in regard to the religious affairs of Jews, although Napoleon, in spite of the declarations issued a decree on March 17th, 1808, restricting the Jews' legal rights.

Judge S. Samuel Di'Falco

(An Appreciation)

By SOLOMON LENCHITZ

דרכו יושר פריו לעד כולו אמת

'His way is righteousness, his fruit everlasting, he is entirely truth.' In hoary Hebrew tradition, *notrikon,* we take the initial letters of the above Hebrew statement, and what do we have? *di falko Di'Falco.* Never was a *notrikon* more apt. Never was a person's character described more tersely and more accurately. Judge S. Samuel Di'Falco, man of principle, of undented integrity, is a person of clear vision and perlucid understanding of the vital issues which confront our modern supercomplex society, indefatigable fighter for the extirpation of the ills of society, working to rehabilitate it upon bases which should be both sound and lasting.

In the legislature, on the bench and in all avenues of social endeavor, Judge Di'Falco has always been in the forefront, leader and champion in efforts to promote the commonweal in the struggle against the housing shortage and its concomitant evils, against poverty in general, and for the public health.

In one thing, however, he has made his mark in the manner which leaves him without peer. Against the cancer of our time, discrimination of group against group, creed against creed, color against color, he has been a foe inveterate, never relaxing, never stopping to draw breath for his part in the promotion of intergroup amity. Organized groups, any number of them, have showered honors upon him; honored spokesmen from all directions have paid him tribute.

In the interview he granted me in his chambers, Justice Di'Falco displayed singular elation at having been chosen co-chairman of the interfaith committee for a monument to interfaith in the



Supreme Court Justice S. Samuel Di'Falco, and Solomon Lenchitz of The Jewish Forum

Holy Land. To him to whom plaudits were a commonplace, could anything match this crowning of life's supreme task and ideal with an enduring sacred dedication on the soil of divine inspiration?

It is needless to say that Judge S. Samuel Di'Falco cannot be other than the pride of his own people of the Italian-Americans, not only in "seeking good for his people," but also in the reflection of glory and in "speaking of peace" to all peoples round about. Nor does Judge Di'Falco need an introduction to Jewish circles. In his work for the support and promotion of Jewish philanthropic and religious organizations, he has long ago made himself never to be forgotten. But marvelous as have been his works in this direction, they dwindle before the mighty role he has played in the establishment and safeguarding of the Jewish state, in the pages of whose history he has earned an indelibly inscribed place. Among his favorite organizations are the Beth Jacob School of Manhattan, sharing honors there with Postmaster Robert H. Schaffer, and the Eternal Light Program, which presented an award to him for his services.

Knowing Carmine DeSapio as I do, I can see why he could not do other than have Judge Di'Falco nominated for Surrogate on the Democratic ticket. And in view of the little I have already told about Judge S. Samuel Di'Falco, it would be ridiculous for me to comment or advise on how to treat this man in the future.

An Inspiration in Jerusalem

By SOLOMON LENCHITZ

TWO Brooklyn lads recently met in the Holy Land. They shared their enthusiasm not on baseball but on what they saw and experienced in traveling the length and breadth of Israel and so the love of David and Jonathan developed between them. One of the Brooklyn boys was Mendy Farber, to whom may be applied the designation *K'li Yakar* (Precious Vessel). His companion was Chaim Lenchitz, whose right to be similarly designated is further enhanced because of his direct descent from Sh'lomo Ephraim Lenchitz, author of *"K'li Yakar,"* a classic composed several centuries ago.

For those summoned of the spirit, there is much in the Holy Land that can lead to elevation of soul and make for transports of ecstasy: Mount of Olives, site of the Sanctuary, vista of the Jordan, and the mysteriously silent mountains of Moab beyond; Safed, city of the Kabbalists, modern Israel, a modern miracle in line with memories of ancient miracles; the wonder of the spoken Hebrew tongue and *kibbutz galuyoth,* the in-gathering of the exiles—the most divergent and farthest apart—all Jews! How could our travelers fail to be stirred at every turn! For these young men the words of the poet of the Russian Jewish enlightenment, speaking of the land of Israel, were truly confirmed: "Every stone, a book; every rock, a tablet.'

And yet there was that which surpassed all other impressions, indelibly registering deep, deep into the innermost part of their souls. These they have brought back to impart to others. And what activated them most was only a small yeshivah, but the abiding place of the *Sh'khinah.* It was—the Yeshivath N'thib Meir of the B'ne Akiba in Jerusalem, a yeshivah permeated by the two-fold ideal of Torah and Labor. The sacred environment compensated for the humble material circumstances, as testified to by the students' enthusiastic devotion to both study and vocational training, and by the father, who did indeed adopt these children for life here and in the hereafter, R. Arieh, dean of the Yeshivah, whose every word the students drink with unquenchable thirst; and by the compassionate mother, the saintly Rachel, consort of R. Arieh, who cherishingly and tenderly concerns herself with the welfare of each of the lads—these are the parents of the Yeshivah. The founder and first head of the Yeshivah was Rabbi Moshe Goldberg, who selected Israel as the country of his pioneering efforts along these lines, while Reb Aryeh teaches the highest class.

Although this yeshivah is unique in that it caters to the *sabra* (native born child), its facilities are still primitive. The spirit of the students, nevertheless, is in harmony with the pioneering atmosphere of the country as a whole and practically all pupils are members of B'ne Akiba.

The dedicated services of the week end with the call of the Sabbath announcer. A Sabbath rhapsody in Jerusalem, in words indescribable, marks the close of the Sabbath, and the students return from their journey "in the heavens above" under the guidance of the Master.

Refreshed and rededicated to the sacred task in behalf of this institution, Mendy and Chaim appeal to every Jew in America who values this ideal combination in education, and issue this call for support.

For further information write to YESHIVAH APPEAL, c/o THE JEWISH FORUM, or MENDY FARBER, 123 Remsen Avenue, Brooklyn 12, N. Y.

The Jewish
FORUM

By SOLOMON LENCHITZ

Danger in Calendar Reform Today

The danger threatening the Jews of the world through calendar reform by the action of India in having the plan of the World Calendar Association placed on the agenda of the Economic and Social Council last July, is greater than ever. This body unanimously called on the Secretary-General of the United Nations to poll all Governments on this matter and have his report ready early in 1955.

In an article in *The Churchman* of October 1st, explaining why the Jew cannot possibly accept the calendar reform proposed which would cause the Sabbath to fall on days other than the Biblical seventh day, Editor Rosengarten of The Jewish Forum wrote:

"Parents would be fined or imprisoned for not sending their children to school when the Sabbath falls on other than its traditional day, or legislation would have to be passed in all 48 States separately to protect them from penalties, and nevertheless the children would lose one day's instruction every week.

"Secondly, since the five-day labor week is established in the various industries, unions would compel resting on days according to the new calendar and Jews, Seventh Day Adventists and other denominations attaching religious sentiment to the traditional Sabbath would have only four days a week or less to earn their livelihood. Thus religious casualties would result in an era when the materialistic communists are arrayed against the religious forces that aim for spiritual living.

"Thirdly, in those years in which the Sabbath would fall on a Tuesday in a November election, Jewish observers of the traditional Sabbath would practically be disfranchised, since they could not go to the polls to vote. Just that year the absence of their votes might contribute to the election of a totalitarian like McCarthy to the Presidency, and then what would happen to freedom in America? What effect on the rest of the world?"

Since the press generally, either because it is not familiar with the opposition of traditionally observant people or has been persuaded by the unilateral presentation of the World Calendar Association plan, fails to present the point of view of the opposition and at times distorts the position of the Jews, Seventh Day Adventists and other Christian denominations, and since preparations are being made to present to the United States Congress for action, it is important for those whom the matter affects to discuss the question with the local congressman and be ready when the call is issued by the League for Safeguarding the Fixity of the Sabbath, to write of their opposition to the blank day device to the State Department.

Further information may be obtained from *The Jewish Forum,* Isaac Rosengarten, Editor, Secretary, League for Safeguarding the Fixity of the Sabbath, 305 Broadway, New York 7, N. Y.

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The Kabbalistic Prayer—*KEGAVNAH*

(*A Translation*)

By SOLOMON LENCHITZ

(*The following prayer is inserted in the Prayer Books of Hassidim and recited by them even though it is probable that none of them understand the exact meaning of what they are saying. Yet, we feel that an idea of its contents ought to be formed by all those interested in the development of the prayers. This is an excerpt from the Kaballah recited immediately preceding the words that imply the beginning of the adoption of the duties of Sabbath observance. We offer this, notwithstanding our opinion that it is too difficult a passage to be generally comprehended, since we ourselves fail to understand much of it. Yet, it is assumed, that it stimulates some people to exert mental effort in higher spheres of thought. And though the translator himself admits equal lack of understanding of much of the text, with all its lack of clearness, it may form the basis for greater clarification in the future.* —*Editor.*)

Just as they become a unity Above through the *ehad* (symbol of the essential unity), in like manner it becomes a unity below through the mystery of the *ehad,* constituting with those Above a unit opposed to a unit. The Holy One, praised be He, the (essential) unity, does not sit down Above on His Throne of Glory until it becomes transformed through the mystery of *ehad,* like unto Him to be one against one and thus do we establish the mystery of "the Lord is One, and His Name is one." The mystery of the Sabbath is its becoming a unity through the mystery of the *ehad,* so that the mystery of the *ehad* rests on it. Why (a special) prayer for the Sabbath eve? For the Holy Throne of Glory becomes a unity through the mystery of the *ehad* and becomes readied for the Supreme Holy King to rest thereon. And when Sabbath comes? It becomes a unity, and is separated from the other side and all (stern) judgments forsake it and it remains in union with the sacred light and becomes adorned with many crowns in company with the Holy King, and all rancorous powers and lords of (stern) judgment, all of these flee, and there is no other rule in all the worlds, and the Face shines forth with the light of Above and adorns the Holy people below and all these become adorned with new souls. One then begins the prayer pronouncing a blessing with joy and with lighted countenance and saying: "Praise ye the Eternal Who is praised."

Edward G. Robinson

Menashe b'Reb Yeshaiyah Moshe

(An Appreciation)

By SOLOMON LENCHITZ

IN THE WORLD of creativity, there are varying ranks of excellence to which only the elect of the elect are called—and with this, there is a height to which few indeed can attain. Its rank survives the generation and survives for generations. To this the the term "classic" is given.

Edward G. Robinson belongs to the classics. Nothing less than this designation can fix his status in the art of stage and cinema—ever dominant over the years in the fields encompassing these media, his genius ever dominating with uniqueness the art expressed through these media.

Whence this power? Can one profitably seek a source from which, consciously and subconsciously, this superb artist, linguist, man of culture, and former *yeshiva bahur* drew? Is it not to wonder that, amidst the intoxicating illusions of a world of tinsel and glamour, the stream of idealism continued and the love for one's own never abated? Irresistibly I thought of the words of Bialik:

> "If thou wouldst know the fountain
> Whence drew thy brethren slain,
> If thou wouldst know the mother compassionate,
> The ancient mother, loving, loyal,
> O brother afflicted! If thou knowest not all these,
> Betake thee to the *beth hamidrash,* ancient and hoary."

As I entered back-stage of "Anta Theatre," a birthday party was being given for Edward G. Robinson. "*Ken yirbu,* may your years be many," I called out to him who was being honored. At the sound of the Hebrew words, of this *heimish* well-wishing, Mr. Robinson responded with nostalgia and affection. In the course of the warm and amiable conversation which followed, Mr. Robinson informed me that, were he to be called up to the reading of the law, he would respond to the name of *Menashe b'Reb Yeshaiyah Moshe.*

As I mused shortly after upon this, I was suddenly thunder-stricken at the symbolism of the sequence in this Hebraic name. At one point in Scripture, *Menashe* occurs with a suspended letter *nun,* impressing the eye with the reading *Moshe,* "Moses." And, say the Rabbis, the reference is to Moses, hidden in that particular verse for reason.

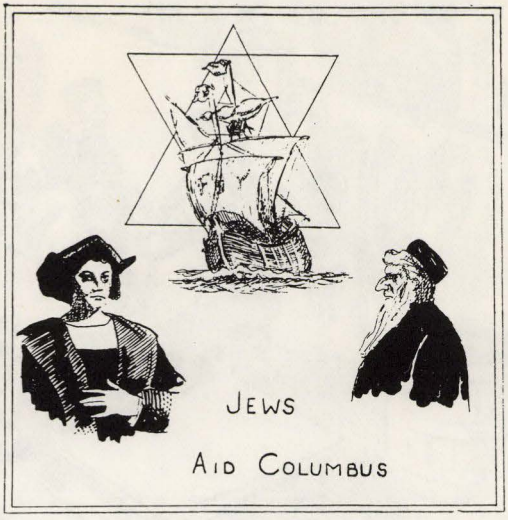


Solomon Lenchitz

Now there was none greater than Moses, the Man of God, the infinite voice of the Jewish contribution to the ages. And there was no prophet more eloquent than *Yeshaiyah, Isaiah,* who, with sublime artistry unexcelled, portrayed the dream of the ages, the dream of universal love and peace and justice. Could, then, this great Jewish artist, by some incredible coincidence, have been named in allusion to the future, in intimation of a great truth—that the infinite aspects of God manifest themselves, though hidden, through the sublimity of art, and that Israel, His servant and His vicar, though unrevealed and hidden, continues forever bound to his stem and root!

Needless and superfluous and axiomatic to say that the next Louis D. Brandeis medal of "The Jewish Forum" should be made to one—Edward G. Robinson.

JEWISH ODDITIES



PROFESSOR HERBERT B. ADAMS, the noted historian, is credited with the quotation that "Not jewels, but Jews were the financial basis of the first expedition of Columbus." Investigation of the historical record bears this contention out, and shows that Jews played an important part in the discovery of the New World. The money for Columbus' first voyage to "India" was financed by two Jews, Luis de Santangel and Gabriel Sanchez.

It was to the latter that were addressed the first letters written by Columbus recording his successes and describing his discoveries.

Several Jews sailed on the first expedition, prominent among them being the ship's surgeon, Maestro Bernal, and the company's interpreter, Luis de Torres. The interpreter was the first person to set foot on the soil of the New World.

The contention advanced by many scholars that Christopher Columbus was of Jewish origin has not been substantiated.

On the day following the final exodus of the Jews from Spain, August 3, 1492, Columbus, with the significant aid of the Jews, set sail on his epoch-marking voyage which was to discover a new land for the driven and persecuted peoples of the world.



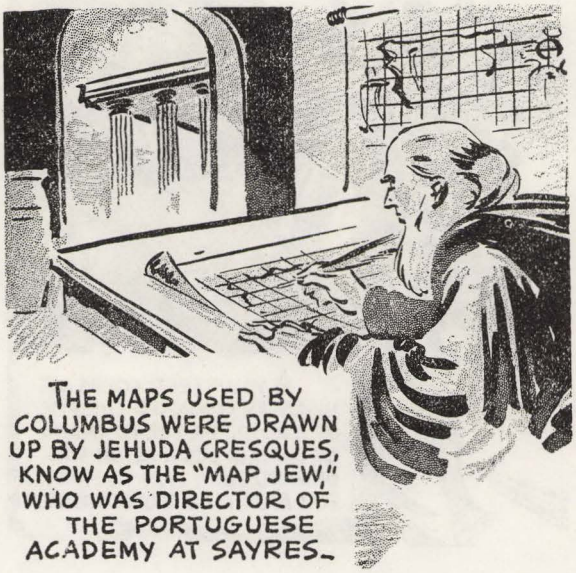
JOHN JACOB ASTOR acquired his first experience in the fur trade working for Hayman Levy, a colonial merchant of New York. Upon Levy's books may be found entries of moneys paid to Astor for beating furs, at the rate of one dollar a day.

Another employee of the same Hayman Levy was Nicholas Low, ancestor of President Seth Low of Columbia College. Nicholas Low served as Levy's clerk for several years, and then laid the foundation of his great fortune in a hogshead of rum purchased from his former employer, who besides rendered him substantial assistance.

Hayman Levy traded early with the Indians, and a historian of that day claims that, because of his fair treatment, he was "actually worshipped by the red man." In 1768 he failed in business, but his creditors were paid off in full, plus interest, and he continued to carry on his fur business. The great fire in 1776 destroyed all his property, but with characteristic perseverance he remained in business and made a new start.

When the British occupied New York in 1776 Levy moved to Philadelphia, and while living there helped to establish the Congregation Mikveh Israel. He was also active in community affairs until his death in 1790.

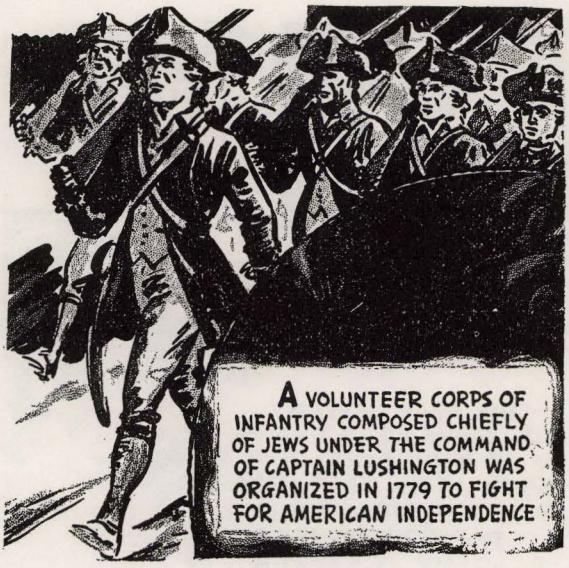
JEWISH ODDITIES



JEHUDA Cresques flourished at Majorca and Barcelona at the end of the fourteenth century. He was so well known for his abilities in map-making, as well as for his knowledge of the then-known world, that his work was sought after by the most powerful figures of his day. The maps used by Columbus were drawn by him. Prince Juan of Aragon sent to Charles VI of France in 1381, when the latter was a lad of thirteen years, a "mappa mundi" made by Cresques. It has been suggested that this is the well-known Catalan map now in the Louvre, which marks an epoch in the history of map-making, as the recent discoveries of Marco Polo were added to the usual information contained in the "portulani" or sea-charts of the Mediterranean mariners.

In 1390 Cresques obtained no less a sum than 60 louvres and 8 sous for a map made by him for Don Juan, King of Aragon. In the Spanish persecution of 1391, Cresques was forcibly converted and was known as Jaffuda Cresques; he appears to have remained in Majorca for a considerable time and to have become known to people there as "lo Juen buscoler," the Map Jew, or as "el Judio do la brujela," the Compass Jew. In 1419, King Henry the Navigator, established a naval observatory at Sayres and summoned to him Mestre Jaime of Majorca, who was probably identical with Cresques.

JEWISH ODDITIES



IN 1779 a corps of volunteer infantry was raised in Charleston, South Carolina, composed chiefly of Jews, under the command of Captain Lushington. This corps afterwards fought with great distinction and bravery under General Moultrie at the Battle of Beaufort.

Cyrus Adler recently called attention to another incident of the same historical period. His information was based on an unpublished letter of Jared Sparks, which reads, in part, as follows:

"At the outbreak of the Revolutionary War a Mr. Gomez of New York proposed to a member of the Continental Congress that he form a company of soldiers for service. The member of Congress remonstrated with Mr. Gomez on the score of age, he then being sixty-eight, to which Mr. Gomez replied that he 'could stop a bullet as well as a younger man.'"

Another Jew, Philip Minis, advanced seven thousand dollars toward paying the troops of Virginia and North Carolina in the State of Georgia.

The services of the Jews at this critical time, when the total Jewish population was not quite three thousand, were referred to by Col. J. W. D. Worthington in 1824 in a speech before the Maryland Legislature in these words, "There were many valuable Jewish members, officers principally, in the Revolution, from the South chiefly, and these were ever at their posts and always foremost in hazardous enterprises."

The Jewish
FORUM

By SOLOMON LENCHITZ

Future of the Jewish Education Committee of New York

The new president of "the largest and most respected Jewish educational agency in the world," the Jewish Education Committee of New York, Nathan A. Levine, succeeding the well known worker for Jewish education, Samuel Schneierson, is devoted to more and better Jewish education for a maximum number of children and of adults. He directs special attention to a four-fold program; Hebrew High School Education, School Accreditation, Teacher Education and Welfare, and Utilizing the Summer Period. He is rightly concerned also with Hebrew study beyond Bar Mitzvah, and with education for suburban communities and the development of local responsibility for Jewish education in its various aspects.

We have nothing but praise for Mr. Levine's spirit as well as program for Jewish education. And because of the widening of scope proposed, we should like to suggest a further extension into a field of education which may strengthen every phase of the program. Just as the basis of the best secular education is the art of self-education, so it is also for religious education. It begins with the ability to read and acquire the thought on the printed page clearly enough to impart it to others. It expresses itself best when a relatively complete topic is presented in a symposium together with others in a limited amount of time, especially when arranged by the "American System of Group Discussion," which we explained in a previous edition of *The Jewish Forum.*

Our experience has shown that, by this method, a desire can be developed that will impel the student to make a maximum voluntary effort to seek Jewish education—a spirit that helps achieve a maximum amount of learning in a minimum amount of time.

Especially now, when the summer vacation is being utilized in an atmosphere that calls for voluntary effort in a pleasure and health seeking environment, is this method most useful, particularly since there are already, as Mr. Levine points out, over thirty *yeshivah* summer out-of-town day camps. Instead of permitting the summer program to add up to a "total loss to Jewish schools," and even a "liability," it may be utilized not only for the benefit of Jewish education among the youth, but also as any inspiration to the leaders in education and in the development of better instructors for Judaism. Leadership is not confined to the voluntarily formed group or to the class room teacher. Once this pleasurable element is introduced into education, the problem of attracting new blood both among lay and professional leaders may reach earlier solution. And, as we have indicated in our article entitled "Lovely Ladies and Stern College," in the June issue of The Jewish Forum, it may be utilized to great advantage in *yeshivah* education as well, where the love of learning begets more of the competitive spirit. "Kin'ath sopherim tarbeh hakhmah," cultural competition increases wisdom.

We believe that the program of service to which Mr. Levine has dedicated himself, is one conducive to leading the Jewish Education Committee to its greatest achievements.

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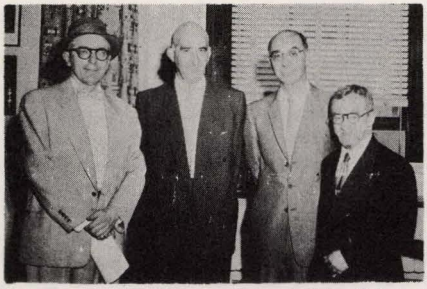
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Attorney General Now—Next?

(Interview with the Hon. Louis J. Lefkowitz)

By SOLOMON LENCHITZ

(Reprinted from *The Jewish Forum*, New York City, July 1958 issue)



Solomon Lenchitz, Attorney General Haim Cohen of Israel, Attorney General Louis J. Lefkowitz of New York State, Dr. Isaac Rosengarten

THE FACT that the Attorney General occupies the seat formerly graced by Sen. Jacob K. Javitz indicates the caliber of man that looks after the violations of law in the Empire State.

In answer to the question, "What has been your preparation for the office of Attorney General?" the Honorable Louis J. Lefkowitz tersely replied, "It has been in all three departments of government—legislative, judicial, and executive; e.g., as Assemblyman, as Justice of the Municipal and City Courts and in the Attorney General's office.

And in answer to the question, "During your service as Attorney General, what has been your outstanding achievement?" Without hesitation, he answered, "My work in checking evils in the securities market and among the loan shark and consumer frauds."

What has been your Jewish education?

To this question which I put to him, I received the reply, very brief, but very distinct, a *muat hamahazik et ha-m'ruba*—'little that included much:' "*I was a heder ingel.*" Thus frankly spoke the fountain-head of Jewish purity which ever freshened his way and the light that illuminated his life's journey to the summit of human ambition and the esteem of men. Modest and congenial in manner, unyielding in rectitude; deep in wisdom, unsurpassed in knowledge and application of his office, he manifests unostentatious loyalty to his God and to his people.

"I regret, however," the Attorney General added, "as I said to the United Lubavitcher Yeshivah, that I had not the opportunity to study the Talmud. But American Jewry has ample reason to be proud of the accomplishments of its great network of Yeshivoth, for they have helped raise a new generation of Jews imbued with the lofty traditions of Judaism; first, because it made it obligatory for parents both to study on their own and to provide adequate education for their children; and secondly, because they regarded it of prime importance to honor the learned and scholarly.

"Jews were the first people on earth to provide for universal compulsory education more than 2,000 years ago. In addition, they always regarded Jewish education as a life-long discipline. And now, in our blessed America, our fellow Jews are once again restoring learning to the top prestige it once held in Jewish life; and once again they regard religious education as a necessity both for youth and adults, for the girls as well as for the boys. And this love of learning manifests itself in the leadership of their youth in capturing the State scholarships—a leadership that aims to be helpful to their fellow men of all upward-looking people—be they rich or poor, healthy or sick, in harmony with the lofty teaching of the Torah, the "talmid hakham," 'diligent student,' is again the highest aspiration of the Jew."

What of the thorn in the side of society, the problem of the day—juvenile delinquency? "Religious education," he commented, "of course, is what is basic —both for Jew and non-Jew. He further added that among yeshivah products the pestilential phenomenon is in all practicality conspicuously absent. As it is, L. J. L. recommends most urgently that the big stick be given back to the "cops," so as to be available—not to be used unless cause exists. He is even mindful of the words of Proverbs: "Thou wilt chastise him with the rod; albeit, thou shalt save his soul from sheol."

"In talking to the parents and children of the West Side Institutional Synagogue Center, I said, 'Young people can, at times, reach other young people emotionally and intellectually, perhaps far better than can an adult. The friendship, companionship and helping hand of a group of his own age might well accomplish remarkable results in terms

of stability for a disturbed young person. The synagogues, churches, parent-teachers groups, social agencies, as well as law-enforcement agencies are performing outstanding sympathetic service in combatting delinquency.

'But more than can be imagined is achieved by the participation of children themselves who practice brotherhood with their friends and companions, particularly with those who feel thesmelves insecure, lonely or suffering from lack of parental sympathy as well as from the failure to be accepted by other children.' "

Mr. Lefkowitz laments the unhappy fate of the recent Sabbath-observer's bill. But he urges caution and stresses the need to educate the public to an appreciation of how vital this matter of the Sabbath is for the Jewish people. Hardly need it be added that he will continue as the untiring champion of the cause.

Concerning his visit to Israel—he succinctly epitomized the ultimate argument, the true Rock against which all the forces of a deviate modernism and latter-day heresies cannot prevail; having seen for himself the miraculous accomplishment in the Land of the Fathers in a short space of time, he could only feel the unique pride of belonging to the seed of Abraham.

The simplicity and sincerity of this unassuming man is written all over his being, unassuming in himself, quiet in his family life—with his wife, Helen and his two children, Joan Feinbloom, living in Rochester, and Stephen, a junior at Yale University. They all the more provide a background bringing out in boldest relief his truly unparalleled stature as legalist, humanitarian and noble son of the Jewish people.

His recent TV appearance makes me feel irresistibly compelled to urge—why only A. G.—and why not the Governorship?

The Hon. L. J. L. coming July, will be 54—may he have length of days. Most fitting for him, and most well-becoming is the allusion in the blessing of Jacob our Father: *Dan yadin amo k'ahad shiv'te Yisrael,* 'Dan shall judge his people, as one of the tribes of Israel (Gen. 49:16).' Dan, literally, jurist and lawyer, is equivalent to 54, gematriacally speaking. Who is this great judge of his people? None other than the *ahad*—rabbinically rendered *m'yuhad* (the select, the distinct) of the tribes of Israel—namely, Levi—our A.G.—Louis.

Last but not least was the unexpected treat I enjoyed of meeting with our Editor together with the Attorney General of New York State at the latter's office in company with the Attorney General of Israel, the Honorable Haim Cohen. To the latter, in answer to the question, "How do the Attorney General's problems in Israel differ from those here?" we were surprised to learn that they were very much the same.

The Fifth Avenue Synagogue—a New Orthodox Look

By SOLOMON LENCHITZ
Author, "Pictorial Oddities from Hebraic Literature"

RASHI, the greatest of Biblical commentators, cites a parable in Genesis, sidrah Vayeshev: "When a precious stone falls into the sand, a person sifts the sand in searching for it until he finds it;" so it was in seeking for the most precious among human beings—our father Abraham.

The following experience moved me irresistibly to pronounce the blessing *She'hehiyanu* as a *ba'al halakhah* (authority on religious law) might feel like doing. And I would most audibly have pronounced this benediction, for here before me on 62nd Street at 5th Avenue, focus of fashion and elegance in New York, appeared the newly erected and dedicated Fifth Avenue Synagogue. This institution, orthodox as orthodox can be and modern as modern can be, and of excellence indisputable, impelled the neighboring synagogues of this very modern 5th Avenue section, their leaders, lay and spiritual, enthusiastically to pay tribute and praise to the president and his congregation, and particularly to the great scholar, their guide, Rabbi Immanuel Jakobovits.

This experience brought me to think of the passage, "One who has not seen the Temple in its glory, has indeed never seen glory."

This regeneration of what has been associated with the orthodox synagogue in dilapidated sections of a community, was made possible only by men of vision and spirit such as are rare in our age of cynical materialism. It was achieved by the president and officers, the supporting laity of the synagogue. As the president himself, Mr. Hermann Merkin, so ably stated in the synagogue's Dedication Brochure:

"We welcome all worshippers, even agnostics wanting to have another look toward God. Here people will find us following the traditional Jewish law. It is for them to judge whether that law is, as has been said, out of step with the times, or rather—as we believe—the key to modern Jewish living. Our leader, we know, will inspire all who hear him. It is for us to show that the inspiration lasts, and that traditional Judaism is not an extreme for the few, but the returning norm."

These men and women, loyal to God, Israel and Torah are simultaneously among the most distinguished members of the general community as well as leaders in finance and industry, the professions and the arts.

To help preserve "the beauty of Japhet in the tents of Shem," to direct the lines of its blossoming and growth, to formulate the message of the new synagogue for the community, to envision its future religious pattern, one can almost say is the task of its minister, Rabbi Immanuel Jakobovits, who personifies the harmonious blending of Torah and *hokhmah,* sacred and worldly learning and dignity. One must seek far and wide to find his like. Rabbi Jabobovits gave up his position of eminence as Chief Rabbi of Ireland to become Rabbi of this Fifth Avenue Synagogue, because he "realized that here there were untold opportunities for rich spiritual exploitation, and I felt that I must



Rabbi Immanuel Jakobovits at study.

the regeneration of the youth and for presenting to them the true beauty of orthodoxy. He had the impression that there was today in American Jewry a serious search, a constant groping for a deeper spiritual anchorage to replace the void and shallowness of the past, and he felt there would be a stirring response to imaginative and constructive orthodox leadership. American Jews were only now gradually becoming aware of the tremendous responsibilities and opportunities they have as the largest Jewish community in the world and indeed in Jewish history, but their vast latent energies would have to be redirected from purely social outlets to predominantly religious creativeness if their pivotal place in world-Jewry is to be vindicated. Educated in England, married to a French woman, former Chief Rabbi of Ireland, Honorary Vice President of the Mizrachi Federation of Great Britain and Ireland (since 1950), Editor of Irish Jewish Year Book (1950), he is author of "Problems of Jewish Family Life" (1952) and other writings.

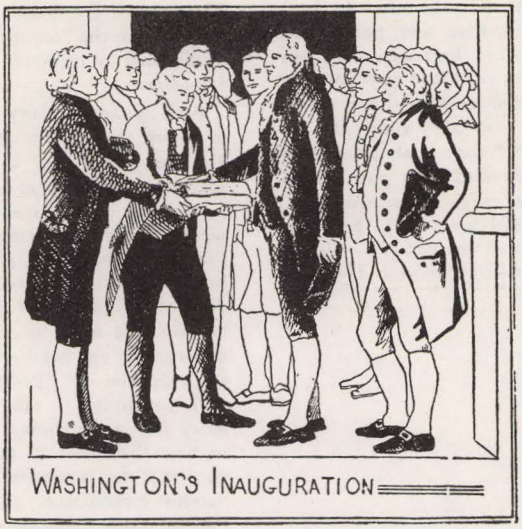
In a recent T. V. appearance, Mr. Henry Hihsch, Chairman of the Board, so beautifully expressed to the audience the "nahath" he and his family derived on Shabbat as members of this new Fifth Avenue Synagogue.

Both synagogue laity and Rabbi Jakobovits are in accord that they must strive to make traditional Judaism fashionable, to restore orthodoxy to its ancient prestige, to set up its standards as "musts" in order to be accepted among the best, the most virtuous, the most emulated. And on this basis, this landmark, ever inspiring, stands in dignity and beauty as a superb architectural symbol on Fifth Avenue. "And let the graciousness of Providence, our God, be upon us; establish Thou also upon us the work of our hands; yea, the work of our hands establish thou it." (Psalms 90:17)

In conclusion, I take it upon myself to invite every Jew in the United States, especially our youth, to visit this house of prayer and study. Let them witness it for themselves. Perhaps then Jews of the various communities will learn to follow in the path of these noble men and help to establish the standards of Jewish life most appropriate for those who regard themselves as orthodox Jews, to accomplish which both rabbi and laymen are so well prepared.

The Jewish Forum

JEWISH ODDITIES



ALTHOUGH the role of Jewish financiers in the American Revolution has been publicized it is not generally known that the Jewish clergy itself played a significant role in the fight for the independence of the Thirteen Colonies.

The best known of the latter group was the Reverend Gershom Mendez Seixas who, because of his untiring activity, came to be known as "The Patriot Jewish Minister of the American Revolution."

Rev. Seixas was one of the fourteen clergymen who participated in the inauguration of George Washington. It is in that capacity that he is pictured in the accompanying illustration.

The "Patriot Jewish Minister" preached many sermons in support of the rebellion to both Jewish and Christian congregations.

In New York City a memorial tablet has been erected commemorating his deeds, at the Shearith Israel Synagogue. In his later years he was also active as a trustee of Columbia College.

The Reverend Seixas was, perhaps, the first American example of the service which the clergy can and does perform in time of national emergency.

The M-Bomb

By SOLOMON LENCHITZ
Author, "Pictorial Oddities from Hebraic Literature"

BOTH to hold the reader's attention and, at the same time, more readily to convey my thought in terminology making for better understanding, this discourse is constrained to utilize allegory and allusion. In writing this thesis, I shall therefore frequently resort to Midrashic literature and to Rashi's interpretations.

My thesis is basically a simple one; and yet I fear there may be those who might think me impudent, sacrilegious or even vulgar. However, I urge all my readers to bear with me, for I shall not lead them astray. I am mindful of the words of Rabbi Abthalyon, as recorded in Chapter 1 of the *Ethics of the Fathers, I,* 2, who said, "Ye sages, be heedful of your words, lest ye incur the penalty of exile and be exiled to a place of evil waters, and the disciples who come after you may drink thereof and die, and the Heavenly Name be profaned." Permit me the reassurance that I have been very careful in preparing my thesis. The facts may be gleaned and scrutinized by all sceptics, and nothing is further from my intention than to profane the Heavenly Name. On the contrary, I seek to glorify it.

In an interview, the late Professor Albert Einstein said, though not in the same words, that, in the event of a Third World War, the combatants will, much in the fashion of quarreling monkeys (or as pre-historic cavemen) hurl sticks and stones at each other. This bold statement left an indelible impression on my mind, and started me thinking of Darwin's *Theory of Evolution.* I recalled his comments on the struggle for existence and the survival of the fittest, and I began to ponder anew his theory of the origin of man. "All life began from a single cell," he held. "Man was a direct descendant of the monkey." This concept frequently infuriated me and always sounded repulsive. Aside from my deeply religious convictions and unbounding faith in Creation as expounded in Genesis, I was greatly offended at the very thought that mankind emerged from the monkey. Yet, after much careful scrutiny into the deep maze of literature that comprises the Midrash, I find that, not only is there some justification for the beliefs advocated by the great Victorian scientist, but also that there is nothing original in his theory of evolution of the universe and of man.

In contemporary times, we have all been startled by the discovery and development of two astounding weapons, the A bomb and the H bomb. Careful scrutiny of Pentateuch commentary, however, reveals that, long before these findings, there existed another bomb, one just as noteworthy and equally deadly. The bomb to which I refer may be called the "monkey" or M bomb. Various Midrashic sources tell us that Adam, the first man, resembled a monkey and even possessed a tail. By coincidence, the three initial letters representing the bombs, the H, the A and the M, spell out the word "ham." As my readers know, this food is prohibited to Jewish people, and has for many centuries stood as a symbol for all non-kosher food. In order to achieve a lasting peace and reach the true level of civilization for which mankind yearns, when war will be no more and man will live with his fellow man in a spirit of true brotherhood, we must do away with ham, and thereby kosherize the world and make it sanitary and safe.

IN Genesis (1, 26) we read: "God said, 'Let us make man in Our Image and after Our Likeness.' " Mankind is described as in a special sense created by God Himself. At first God was not pleased with the man he had created. To enhance, however, the dignity of His last work and to mark the fact that man differs in kind from the animals, Scripture represents God as deliberately devoting excess care over the making of the human species. Rashi, in a brief commentary on this verse, states "in Our likeness and after Our Image," signifies that God wanted the human species "to know and to understand," in contrast to all other living things. Maimonides, in his "Guide to the Perplexed," holds that the Biblical expression means that "Man was made in the *Spiritual* Image of God, for we have already been instructed as to the physical appearance of the other animals; nevertheless, a careful search of the opening chapters of Genesis reveals that for many years Adam lived an animal existence, much as did the other living beings who roamed the earth at that time. Following the creation of Eve, Adam declared: "This is bone of my bones and flesh of my flesh" (Genesis 2, 23), and the Talmudic interpretation is that Adam, until the creation of Eve, had lived and cohabited with such animals. Not until Eve was born, however, could he exclaim: "This is bone of my bones, etc.," for only then was he fully satisfied in his choice of a mate. His union with Eve was the commencement of his truly human existence.

But Eve, too, was destined to sin. She soon fell down to the same abysmal level of degradation as did her husband. Following the episode in the Garden of Eden, when Eve ate of the forbidden fruit and offered some to her husband, we read of God coming to her and asking her what she had done. The key word in her response: "The serpent beguiled me and I did

eat," according to Rashi, is not to be interpreted "beguiled" but "I did marry the serpent"—thus pointing to the lowest degradation for any person. Consequently, Adam became enraged at Eve and abandoned her, once again to resume his savage existence among beasts, and immediately afterward, another Eve had to be created by God.*

The text in Genesis (IV, 25) tells us: "Adam knew his wife (newly created mate) again and she bore a son called Seth, for God had appointed another seed instead of Abel." Those familiar with the text know that this sentence follows directly after the passage relating to the tragedy that befell Lamekh, who had accidentally killed Cain and Tubal-Cain, as described in the Midrash *Tanhumah*. His wives Adah and Zillah, incensed at this outrage, though unpremeditated, abandoned him. Alone and forsaken, Lamekh appealed to Adam for counsel. This prompted Adam to seek out the two estranged wives and to reprimand them for having abandoned their husband. They, in turn, admonished him for his own rash conduct in separating himself from Eve.

The Rabbis explain the proximity of the above two passages by means of Gen. 5,3, where it says, "And Adam lived 130 years and begot a son in his own likeness, after his image, and named him Seth;" i.e., following his banishment, Adam lived an animal existence for one hundred thirty years. After his meeting with Adah and Zillah, wives of Lamekh, he relents and returns to Eve (his newly created mate). Only then, pursuant to his reunion with his own kind, could Seth be born. Seth, in turn, begat Enosh, and "Then men began to call upon the name of the Eternal." Only then did men begin to pray to God, a practice forgotten among the descendants of Cain.

And now to return to the above mentioned statement regarding Adam's physical appearance. In the Bible there is no direct reference to the statement that Adam possessed a tail. The Midrash, however, in commenting upon the verse: "And man became a living soul" (Gen.2,7) states, in the name of Rabbi Judah, "From this sentence it may be inferred that Adam possessed a tail like any animal. However, the Almighty soon took compassion on Adam and, considering that man had been created in His Image, removed this appendage, this animal vestige. The "Matnos Kehunah," a latter-day scholar, in commenting on this Midrash, therefore states, the inclusion of the words "A living soul" must be taken to mean that Adam was equipped with a tail like the lower animals.

Not being content merely to look like a monkey, Adam also lived like a monkey and indulged in pastimes found agreeable to all animals. Much as we today play with A bombs and H bombs, Adam in his day played with his M bombs, and whither Adam's toys led him, thither will our toys lead us.

Another significant lesson may be derived from Genesis (2,3). "And God blessed the seventh day and hallowed it, because on it He rested from all His work which God created for development." In commenting on the word "la'asoth," 'to make,' Rashi says that the infinitive is used to show that man would have a hand in the ultimate construction of the world. The work of creation continues, and the world is still in the process of creation as long as the conflict between good and evil remains undecided. Ethically, the world is still unfinished, and it is man's glorious privilege to help finish it. By his life he can hasten the triumph of the forces of good in the world.

By the same token, he can hasten the destruction of the world. Today, as never before, we must realize that not with any weapons can we achieve peace. Nor by abandoning our Godly characteristics and sacred ideals can we live securely and happily. We must "kosherize" the world. We must make every sincere effort in striving to comprehend those Godly doctrines which alone can ensure our living as brothers in a world of peace and plenty.

Our lethal toys must be forsaken—our H bombs, our A bombs, and our M bombs. One nation contends that she holds the secret to world security and peace and another thinks only she possesses the true secrets of survival. They both err. Only Almighty God, with His infinite goodness and wisdom, holds the right key to our salvation. The future of the universe lies in our hands. Civilization stands at the brink of extinction today. Each of us, in his own small way, can help secure the survival of the universe and perpetuate the march of civilization until our ultimate objective is achieved—a world of peace —one in which we all may live as brothers, under the Fatherhood of God.

Man was given free will by the Supreme Creator. The choice is ours. Shall we live as monkeys and perish, or as humans and endure? As a freak friend of mine put it:—"We shall not be able to stay much longer where we belong, let alone to land on the moon or even send up a satellite, if we ape the ape or let the ape take our place."

The Jewish Forum

* A notation on a passage in Gen. 3:13, made some time ago by a very dear friend of mine, interpreting "hishiani," 'his beguilement led to my marriage,' as implying "nissuin, " 'marriage,' seems to be original with him, as met with in his commentary on *Shabbat* 146a and *Sotah* 9b. While the Talmud has it that an act *was* committed, thereby contaminating the human race, but that Israel was purged from this hereditary stigma on acceptance of the Commandments at Sinai, the *Midrash* speaks only of the serpent's wanting to commit an act. Furthermore, comments my friend, "I would suggest that, even according to the opinion in the Talmud, we need not identify *hishiani* with *nissuin*, as Rashi does, but simply that the purpose of beguiling her was to effect close physical contact."

A Trip to Europe (a la Cantor)—for $50

(An Interview) **By SOLOMON LENCHITZ**

"OF A TRUTH," mused I, listening to the Barry Gray Show over WMCA the other night, "it must be *mashiah's zeiten*," 'the time of the Messiah.' For there, via the electromagnetic and sound waves centering about the voice-piece of my antique, well-worn and weather-beaten radio-TV, came the clear, clean-cut, pleasant voiced questioning of Barry Gray and the equally straight-forward, crystal-clear and unambiguous responses of Hyman B. Cantor—and it all amounted to the fulfillment of Scripture. Surely in those beatific times when "He hath turned the sea into dry land" (Psalms 66:6).

Veritably, this is precisely what has been done by Hyman B. Cantor, the son of a poor immigrant cantor from Minsk, the East Side boy, now a great hotel magnate and superindustrialist of vigorous and commanding personality. News and media of communication have recently flamed with excitement over a report of a "wild phantasy" nursed and cultured through years and which is now about to become a reality. The public is already well familiar with the story of Mr. Cantor's two superliners, the first of which, the "Peace and Goodwill," should be ready in 1962.

The barrier of the ocean has been swept away. Far lands and distant climes are being brought close to the poor man's meagre means. A four-day's sojourn in a floating city, amidst the greatest and most advanced comforts of modern urban life, will reunite dear ones and those long absent, on both sides of the Atlantic—and all for a nominal $50. Small wonder that all over England, "God bless Mr. Cantor" has become a popular phrase. And in the winter, the superliners will become convention cities.

For Mr. Cantor noted this great void in the life of the struggling masses. "I want to fill that vacuum," he said. Mrs. Cantor fully shares this sentiment.

Hyman B. Cantor's strong conviction that a man leaves a lasting monument to himself—not through self-aggrandizement, not through amassing "silver, and gold and precious stones and diamonds," but through effecting works of maximum benefit where most needed, through "Torah and good deeds"—indicates a deep basic Jewishness and reflects a strong Jewish personality. This, indeed, is the case. From his father, cantor in Temple Emanu-El of Boro Park for many years, and organizer and long-time President of the Cantors' Association, he particularly inherited a love of music—Mr. Cantor is an accomplished cello player—and his markedly Jewish character. He is a heavy contributor to the UJA, the Hebrew Convalescent Home of Brooklyn, and to many, many other charities. He is a member of the board of Temple Isaiah, Kew Gardens, Queens. As Mr. Cantor believes that *Mens sana in corpore sano*, a healthy mind must go together with a healthy body, he regularly takes four-hour walks from his office in his Dixie Hotel to his home in Kew Gardens. This also is characteristically Jewish: *v'nishmartem m'od l'nafshothekhem*, be careful in guarding your life.

But above all, it is to be borne in mind that Mr. Cantor is *par excellence* a follower of Abraham our Father and, like the patriarch who established an *eshel* opening a "hostel" in Beer Shebhah, Mr . Cantor, little is the wonder, is primarily the owner of a chain of hotels. The *mitzvah* of *hakhnasath o'rhim*, 'sheltering wayfarers,' evidently is most precious to Mr. Cantor. Our father Abraham kept his tent open to the four points of the compass so that no weary wayfarer should miss his place to rest and be refreshed.

Hyman B. Cantor, not content with his dry land hotels, must needs expand his borders on all sides so that not even the ocean shall block the underprivileged of the earth. *Auf yiddish* he is called *Hayim*—but for naught is he so called—*hayim kul'khem*, he wishes all to live!

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speak of our modern Hebrew literature, again we can not help thinking of the glorious contribution he made to it. And when we think of Eretz Israel and the Yishuv there, why, Bialik's name again is bound up with its growth and development and with its very soil.

The Jewish people had and has many other poets, some of whom are even greater than Bialik. For Bialik himself admitted in full earnestness and sincerity that Tchernichovski was by far a greater poet than he was, but none of the other poets captivates us as does Bialik. And the reason is a simple one—his songs are the echoes of our soul, the Jewish soul, the soul of the Jewish people.

Bialik's poems do not belong merely to our people's past. They also belong to its present and its future, as Bialik himself will remain alive in the minds of the Jewish people forever.

MRS. ROSE KOTCH

A HAPPY NEW YEAR

TO RELATIVES AND FRIENDS

New Year Greetings . . .

HAZAN MOSHE NUSSBACHER

304 E. 78th STREET

New York 21, N. Y.



Harry Herschefield, well known philosopher humorist (*left*), in whose studio this picture was taken, and *Isaac Rosengarten,* Editor of The Jewish Forum (who wrote the Preface), receiving the first copy of "Pictorial Oddities in Hebraic Literature" from the hands of the author, *Sol Lenchitz,* (the "Jewish Ripley") (*right*).

The Library Table

"Pictorial Oddities from Hebraic Literature"

by *Solomon Lenchitz* (*Exposition Press,* N. Y.)

Young and old will treasure "Pictorial Oddities from Hebraic Literature" by Solomon Lenchitz as a valuable keepsake and ready reference for use in many types of current discussion. Modern inventions such as the telescope, aeroplane and the alarm clock; scientific discoveries, such as that the earth is round, antiseptics and ether in surgery, the number of stars in the sky and fish in the oceans; and the establishment of a public school system are traced back for their origin to ancient times. A variety of oddities in the lives of ancient heroes and in the social life of the people as well as remarkable acrobatics and juggling add spice to the whetted appetite of the reader as he or she turns the pages of the book. A library is incomplete without it. *I. R.*

Of this latest book by Sol Lenchitz, *Pierre van Paassen* writes:

Dear Mr. Lenchitz:

Your book "Pictorial Oddities," is a first-class delight and testifies to the depth of your scholarly research and your love of Torah. The book should make a big hit in cheders and Talmud Torahs. Nor would it be amiss at all to introduce it in Christian Sunday Schools and Bible classes. Much may be learned from it. All of the facts you cite are astonishing. I could not repress one exclamation of surprise after the other as I turned the pages. You have deserved well of the Book of Books in making the material in "Pictorial Oddities" available to the English reading public.

Congratulations, thanks and Shalom!

(Signed) *Pierre van Paassen*

The Jewish
FORUM
ISAAC ROSENGARTEN, *Editor*

By SOLOMON LENCHITZ

The Conspiracy of the Press

When Hitler's armies invaded Russia, people generally were not aware of his policy to destroy all Jews everywhere, as is pointed out in Dr. Solomon M. Schwarz's "The Jew in the Soviet Union" (Syracuse University Press), just published. The reason was, he points out, the anti-Semitic policy of the Soviet Government in keeping such information from the Russian press. Nazi atrocities against the Jews were publicized as atrocities against Soviet citizens. Thus, the Jews were disarmed against the Nazi war of extermination, with most dire results, as is generally known.

Similarly, in Illinois, the press, as if by conspiracy, as intimated by the Chicago Jewish Sentinel, failed to inform the public "how the Cicero Riot was converted into an anti-Semitic demonstration" which, just like the previous one in Chicago, although it began with antagonism, by a "maddened mob of about six or eight thousand flame-throwing, rock-hurling people," toward the entry of Negroes into a certain residential section, ended up with attacks against Jews. The lack of ethics in such a "complete news blackout" is an indictment against a corrupt press.

Brought up, as Christians have been for so many centuries, on antagonism against the Jews, without which, it would appear, the emotional basis for the integration of a Christian community would have been missing, they find the Jew a ready scapegoat for anything they do not regard as pleasant. Thus, should a national emergency arise, Jews everywhere would betimes have to seek ways and means of defending themselves against possible attacks. Even if only a comparatively small number of citizens should want to take advantage of the opportunity to derive material benefit from such latent antagonism, they will not find it too difficult to do so because Christians, generally, do not seek to clear themselves of their almost inborn hatred, by taking active steps to organize themselves for a fight against the injustices of the rabble-rousers and the unthinking mob. They thus become party to the guilt, even of murder, if unhindered.

Hence, Jews, even in America, "the land of freedom and equality," must always think of their safety, however well entrenched economically many of them may regard themselves. Refugees from Germany have time and again called to our attention the similarity of anti-Semitic conditions in America to those in Germany shortly before Hitler seized the reins of government. By failing to acquaint themselves with such conditions, Jews endanger their future existence here. And by suppressing information so vital to the welfare of Jews, the press of America manifests a hatred of the Jew fraught with the direst of consequences for all Americans, let alone the Jew.

America has been appearing as an avowed protagonist of the freedom of the press. The press has maintained such "freedom" with tongue in cheek. How hypocritical!

The Jewish
FORUM

By SOLOMON LENCHITZ

The Disease of Racialism in Congress

Like leprosy, the disease of racialism broke out in Congress in 1924, as manifested by the Quota Law then adopted. The source of infection, no doubt, was Germany, whither it traveled back with a thousandfold increased virulence until it caused the destruction, even though indirectly, of six million Jews, not to speak of the many millions more of other peoples.

One would think that members of the Upper House of the national legislature would, by now, have been cured of the disease; but no—there is Senator Pat McCarran of Nevada, who inherited the Chairmanship of the Judiciary Committee, and who made a special trip to Europe, bringing back from Munich, of all places that infect American G.I.'s with Nazi false accusations and hatred, a report that Jewish D.P.'s used bribery and fraud to gain admittance to America and that "one-third to one-half" of D.P. applicants are being admitted to the U.S. on the basis of fraudulent documents. That the source of his information, at least with reference to the fraudulent documents, was branded by the D.P. Commission, which employed the informant, as anti-Semitic, and his information about D.P.'s as "untruths, half-truths and simple lies," do not seem to swerve him from his course of striving in every manner to make it impossible for Jewish D.P.'s in reasonable number to enter this country. Nor was he swayed by President Truman's charge that the D.P. immigration law of 1948 was unfair and discriminatory against Jews and Catholics.

Granting that the Hon. Pat McCarran is right in his claim that many of the D.P.'s resorted to untruth in order to enter this country, we wonder who was injured or put in jeopardy thereby? And assuming, for the sake of argument, that Senator McCarran could picture himself objectively in the place of a D.P., a survivor of all his near and dear ones of the Hitler slaughter, left penniless after having been robbed of all his possessions and belongings, a steady nightmare haunting him and the physical surroundings reminding him of the concentration camp in which he had been physically and mentally inhumanly tortured within an inch of his life, would he, to extricate himself from such a hellish dungeon, consider such untruth a fraud, a scheme to cheat, or would he regard it merely as a justifiable white lie? One need not be a lawyer to know that the term "fraud" signifies injury to the one who had placed reliance thereon. Surely such an untruth could hardly be called a fraud, for if it were such, where is the injury and who is the person injured?

Is the Senator aware of the significance of the recommendation he silently suggests, as was so well expressed by the young son of Marie Antoinette, "If they have no bread, let them eat cake"? It is easy for one who is satiated, complacent and in safe surroundings, to be unaware of the miserable plight of some of the D.P.'s. As a patriot, why overlook the benefits this country would derive from practically all the D.P.'s, who would gladly form a protective steel armor and be so grateful as to sacrifice their lives, should it be necessary to prevent the penetration of un-American activities. In a New York Times survey reported by Harold Faber on January 18, 1950, it is stated that "The Americanization of the latest immigrants to this country—122,067 of Europe's displaced persons—is proceeding so fast that they are different from the older residents only in their stumbling English."

The Honorable Senator ought to read carefully the book, "The Embers Still Burn" by Ira Hirschmann (Simon and Schuster, 1948), in which, among other sizzling statements, the author says, "It is the Christian world whose conscience must bear the scars of this cemetery to time's end." This he stated after visiting the DP camps, where hundreds of thousands had been housed in squalor, slowly dying from undernourishment and lack of medicine and unhygienic conditions. Haughty and indifferent State Department officials, weary and overworked UNRRA field workers proved of little help. And he bursts out with righteous indignation: "Not 'DP's' but 'BP's'—*'Betrayed Persons'*" they should be called!

He should also read an article in The Jewish Forum (September, 1946) written by a former DP now in America, "Life Behind Barbed Wire" by Wolf Gliks-

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man, in which appear such passages as: "Very often we stumbled across bleeding bodies, men who had been beaten unconscious because they did not get up in time for the call. . . . Like a herd of sheep we were driven by the ruthless S.S. men. Our bodies were exhausted, our limbs stiff with pain. . . . Our exhausted bodies screamed with pain while we were building an airfield for the 'Luftwaffe'. . . . Often in the night I was awakened by the shrieks of one of my comrades in the grip of a nightmare or by the desperate sobs of a boy thinking of his beloved ones who were suffering even more than we ourselves."

Nor is Senator McCarran the only carrier of the germ. Representative Ed Gossett of Texas, after a three-day tour of inspection, recently called New York City a haven "for those who seek illegal entry into this country," and estimated that 200,000 aliens were living illegally in the district of New York. Senator James O. Eastland of Mississippi, too, said he knew of hundreds of thousands of foreigners that gain illegal entry into the U.S.

Should not Americans of great national influence, and especially opponents of Jewish immigration, be very careful in avoiding Hitleristic infections that cause one to slander the Jewish people, possibly unaware of the psychological reaction whereby the greater the untruth, the more certain that some of it would stick. They seem to prefer the D.P. immigrants of whom the Provincial Minister of the Interior, Fritz Ulrich, said that, with the exception of the Jews, "most of the so-called D.P.'s cooperated with the Nazis."

A disease of this kind spreads its germs to other countries as well. Latin-American countries such as Brazil, Chile and Venezuela, and even Canada and Australia, apparently have been encouraged to emulate the U.S. These, as reported to the Conference on Migration under the auspices of the United Nations and the International Labor Office, are also practicing discrimination against Jewish immigration.

In a message to USNA, President Truman stated that the plight of many thousands still homeless in Europe is a matter of "grave concern to all freedom loving men and women." We wonder whether there are enough "freedom-loving men" in the Senate to see to it that the more liberal D.P. bill now proposed be given due consideration in order that, as Vice President Barkley assures us, it be "overwhelmingly" adopted so as to "remove the restrictions and discriminations that are part of the present law."

New York and Hebrew

Israel's foreign minister, Moshe Sharett, and her permanent Representative at the U.N., the Hon. Aubrey S. Eban, both stressed the value of Hebrew not only as a tie between Israel and the Jews of other countries, but also as a uniting factor, particularly among Jews in the vast stretches of American territory. This they did on the occasion of the annual dinner held by the Histadruth Ivrith of America in December.

The rebirth of Israel has had a sobering effect also on the non-Jewish world which, we are glad to note, particularly from the statements by the Hon. Maximilian Moss, President of the New York City Board of Education, in the interview with him elsewhere in this issue, is giving more attention than ever to the study of Hebrew, through which language, we trust, it will learn the better to appreciate the great ethical and democratizing ideals of the Jews.

We are particularly encouraged by what Mr. Moss says about the new attitude on the part of some fifty Jewish as well as of some Christian principals in the Public School System, not only with reference to the study of Hebrew, but also with reference to the Jewish problem itself. In view even of some current opposition to the study of Hebrew indicated by a few Jewish principals in the school system, it would mean much for a more strongly organized effort on the part of parents to arouse in other parents a livelier interest in the revival of Hebrew study both as a means of introducing their children to the beauties of Biblical and post-Biblical literature, and of helping in the great revival of Hebrew as a language of communication between Israel and the rest of the Jewish world.

The home devoid of Hebrew is drab indeed—especially when it is supposed to be a good Jewish home. When the American Jewish community reaches the stage, as many hope it will, of the golden eras attained in past ages in Babylonia, Spain and Poland, those ignorant of a proper amount of Hebrew learning will exceedingly regret their inability to keep pace with their Hebraic comrades. And we agree with Mr. Sharett in his statement: "I do not know of an effort on the part of Jews anywhere which is so rewarding as the learning of that one language of the Jewish people."

On the occasion of the above-mentioned celebration, the New York City Board of Education was presented with a scroll for its being the first Public School System in the country to introduce the study of Hebrew. Mr. Moss, its President, is to be congratulated on the great interest he has personally taken, through this greatest of public educational institutions, in the spread of Hebrew study.

Pride in Judaism—an Appreciation of George Jessel

By SOLOMON LENCHITZ



George Jessel and Solomon Lenchitz
(By our Staff Photographer, Russell Spotswood)

"I have sojourned with Laban . . ." (Genesis 32:5.)

AN ancient Jewish exegete commented on this particularly striking, yet profoundly true, scriptural passage. He pointed out that, if the letters of the Hebrew word *garti* ("I have sojourned") were transposed, the reading would be *taryag*, numerically, (613, in accepted usage), intimating that, though Jacob had sojourned with Laban, nevertheless he kept the 613 commandments of the Torah.

This exegesis irresistibly came to mind as I parted from George Jessel following my interview with him. There is nothing more conducive to assimilationism than the laxity of Laban's environment—its ease, its luxuries, its temptations—its utter absence of any Jewish sentiment. Persecution toughens, but the fluid seductions of things wanton corrode.

This, then, was the glory of Jacob, that he heeded not the call of the Siren, but remained steadfast in his loyalty to the Torah. This trait I perceive in George Jessel—a flaming Jewishness that burns through the chaff of worldly glory, that was not extinguished, nor dimmed in the sea of material reward which he has continuously enjoyed in bountiful measure. His elevated consciousness of an eternal heritage has ever surmounted the passing worship of the multitudes.

This proud Jewishness of George Jessel expressed itself in word and deed, in *midrash* and in *ma'ase*, over the years, up to this day. Witness the deeply Jewish coloring of his "Jazz Singer." Before a non-Jewish audience, he never fails to stress his Jewish identity and underscores it additionally by the frequent injection into his remarks of intimate Jewish expressions. How pleasantly startling it was to hear him quote from Jeremiah in perfect Sephardic Hebrew at the dinner recently tendered in his honor by the top celebrities of the entertainment world: *ad mathai, Adonai,* ("Until when? O Lord!").

George Jessel fulfils the command in all his ways —even in dress and ornamentation. His cuff-links are miniature *m'zuzoth*. The ring he wears bears an engraved *Zion* in Hebrew letters. And I should not wonder that a *talith katan* is part of his apparel. Needless to say, his *bath mitzvah* is being reared as a loyal daughter of Israel.

A year ago, when George Jessel made an extended trip to Israel, he produced a picture and was decorated by former Premier Ben Gurion. As he returned from Israel, he was firmly convinced of the reality of miracles—so amazed was he at what his eyes had seen. When asked when Israel would reach its goal, George Jessel responded, "When all miracles have come to pass." He confided to me that the big ambition of his life is to be American ambassador to the Jewish state.

From the above, one can readily gather that this great artist of the entertainment world finds creative renewal in a deep sense of religion, to which he attaches prime importance. He believes in "people who walk humbly before God, not before mankind." It is of those who deny religion that one must beware.

Nor has his humanitarianism gone unrecognized. Roosevelt College graced him with a Doctor of Humanities degree. Bishop J. Francis McIntyre of California presented him with a special scroll when Rome

selected him as the Jew to be honored. B'nai B'rith once chose him as California Man of the Year.

Naturally, what we have mentioned is not an exhaustive list, but we are confident that it clearly attests to the fact that even one well-versed in Jewish studies has much to learn of the inner essence of our people from this great son of Israel.

It should now come almost as a matter of course to discover that George Jessel is a scion of a distinguished Portuguese-Jewish family, which counted among its members the Jessel famed in British history, who was Lord High Chief Justice of England and who was a brother of George's great-grandfather. Destiny thus seems to have submitted to its own law that the illustrious Sephardic branch of Jewry, which includes a Maimonides, a Columbus, a Spinoza—luminaries whose earth-embracing splendor has never set—shall in its eternal productivity also give rise to one of its worthiest sons—George Jessel.

APRIL, 1954

Wear It Well!

(Translation from the Hebrew by *Solomon Lenchitz*)

By DAVID FRISHMAN

I SHOULD like to tell you a story about the son of a tailor.

This tailor was very poor and the boy was very little. The boy's face was always pale. Only his eyes were burning.

It was the evening of the first Passover Seder. For the past three nights the tailor could not get to bed. He had to complete work on so many new garments. These were intended for the richest man of the city: —for his son, his sons-in-law and all their little boys. On the afternoon of Seder night, he was still working. It was only towards evening that he tied up the finished clothes in a sheet and delivered them to their owners.

The rich man and his prolific family put on the new clothes and came to the synagogue in style. The tailor, on the other hand, could not change clothes. He could only hurriedly wash his face and he too came to the synagogue. His little son had no new clothes to put on. His face washed, he accompanied his father.

In the House of God there was light. The soul rejoiced and the heart was at peace. But the overworked tailor stood there exhausted, half-asleep, listening to the voice of the cantor. At odd moments he was distracted by the rustle of new silk clothes around him, or the swish of the cloth of brand new undergarments. Ephraim, his son, stood right next to him. He also heard the rustle and the swish of new garments—and his face grew more pale. Only his eyes burned brightly.

When the tailor sat down to the Seder table in his narrow attic, peace came to him. Was it not a holiday? The room was cleared of all cloth remnants. The Seder plate and the raisin wine were prepared on the table. The barrel filled with borsht stood in the corner. And his "queen" sat at the right of her "king."

His son began to ask the traditional questions and his pale face reddened; his burning eyes were blurred. The boy was not accustomed to the letters of the Hagadah—the Passover prayerbook.

The father answered in the traditional manner. He told about the Hebrew slaves in Egypt and about the rabbis who elaborated upon the Passover story until it was time to recite the "Hear, O Israel" prayer in the morning. Ephraim listened, but understood not a word.

Suddenly he interrupted his father and asked another question. It was entirely new—not a question from the prayerbook.

"Father! Why did nobody say 'Wear it well' to me? All the other boys in the synagogue said, 'Wear it well' to each other. I was the only one they left out. . ."

His face became very pale, but his eyes burned brightly.

The tailor began to stammer out an answer. At first he did not know exactly what to say. He could not find an answer in the prayerbook. But after a moment he replied:

"Son, it is not customary to say 'Wear it well' to anybody who does not have a new garment."

"But why don't I have a new garment? Never, in all my life, did I hear anybody say 'Wear it well' to me."

Ephraim never had a new garment in his life.

He lifted up his eyes from the prayerbook. They were no longer eyes, but flaming torches. And as he lifted up his own, he saw that the eyes of Hannah, his mother, were brimming with tears.

"Next year, God willing, when Passover comes again, you will have a new garment," said his mother.

His mother kissed his forehead. And the boy sat dreamy-eyed, waiting for an explanation.

II

BUT WHEN Passover came again the next year, Ephraim was still without a new garment. His mother could only give him kisses freely—but not a new garment.

The same thing happened the next year, and the years following. Strange, but there are people on the face of the earth who never have new clothes.

Ephraim would ask a perennial question: "Why? Why don't I have a new garment?" More difficult was the query: "Why do others have new clothes?" Ephraim did not feel envy in his heart—only pain.

When he entered Hebrew School and came in contact with other boys, he noticed that they wore clothes which were fairly new. But he did not envy them; he only felt a pain in his heart.

On the city street he saw new clothes . . . and the pain in his heart deepened. Even the pangs of hunger never oppressed him as much as his fixed idea. His entire conscious mind was concentrated on one thought, one intense longing: to hear the words, "Wear it well."

Only once he knew happiness—during the night in his sleep. But he cried when he woke up and his mother asked what happened to him. He told her that his boy friends came to him. Each fingered his

new garment and one by one they said to him: "Wear it well! Wear it well!" He felt his soul brimming with great joy . . . But it was only a mirage. He really had no new garment.

His mother said: "The child must have seen the garment in his dream!"

And so Ephraim became a daydreamer. However, he never saw himself wearing a new garment in his night dreams any more. And his soul still panted for the sound of the magic words: "Wear it well."

III

THE BOY grew up. He reached the age of ten . . . twelve . . . He became a tailor's apprentice. Nevertheless, he could not achieve a new garment.

The tailor used to beat him and the apprentices would tease him by pinching the bare portions of his flesh revealed by his torn rags. But none of these things hurt him. It was only when he took a needle and thread in his hand and he had a new garment under his fingers that his heart felt pain. The garment used to pierce his flesh—not the needle. Then his face grew very pale; his eyes glittered; and in all his years there was the ceaseless din of the words: "Wear it well." The sound of these words constantly stirred in his ears and in his soul. And his longing increased.

Whenever the tailor sent him to deliver the new clothes to rich people, his eyes took in their luxury and the wealth of their possessions. When he returned to his narrow, dismal quarters, he realized his own hardship and the poverty of his surroundings. Then he remembered only one thing: they had new clothes and he had none.

What sin did he have to expiate in that he could have no new garment? What did others do to make themselves worthy of new clothes? And his longing was intensified.

He reached the age of sixteen . . . eighteen . . . Still he was never greeted with the words, "Wear it well."

His face was unusually pale. A hacking cough issued from his mouth and he sometimes vomited blood. But his eyes burned like coals. The soul within him was aflame with longing and his conscious mind was one insurmountable desire for the words, "Wear it well."

Why was he the only one so poverty stricken? Why did other men have so many new clothes and he did not have any at all? The new garment became an obsession.

He did nothing but talk about the new garment he was going to have.

He got sick and found himself lying on a hospital bed. The cough grew more violent and the blood would often well up in his throat. And he would lie back, day-dreaming. His eyes would visualize a new garment and his ears would hear those wonderful words from afar: "Wear it well."

During the early stage of his illness, the doctor would come to visit him during lunch time. At the last stages of his illness, the doctor stopped coming altogether. Ephraim implied that it meant he would soon be able to leave his bed and begin a new life with the new garment. But strangely, his strength ebbed, his throat was parched, his tongue felt dry, and his eyes were burning.

Toward the end, he half closed his eyes and he saw a wonderful vision. Angels were descending upon him—little angels, big angels, thousands, myriads of angels. The room was full of them. The angels were ascending and descending and fanning their wings in the air. Out of the nowhere they came to him—carrying new garments in their hands—all white! His ears heard a thrilling, endless song: "Wear it well! Wear it well! Wear it well!"

All at once a black angel appeared . . .

* * *

That day he was buried in his new, white garments. But his ears never really heard: "Wear it well."

The Jewish
FORUM

By SOLOMON LENCHITZ

Practical Idealism

Since we have had considerable experience with different methods of education, we feel it proper even for our literary magazine to commend to all business men who have the cause of Jewish education so much at heart as has Stephen Klein of Barton's Bonbonniere, the method he uses at the period of Jewish festivals in bringing home to our youth their message in the form of *living* Judaism. Educating a child to Judaism by living it is in line with the method spread to the most advanced educators throughout the world today by one who is recognized in all countries, including Israel, as a pioneer in the most modern methods of education—Professor William H. Kilpatrick of Teachers College, Columbia University, as may be seen from his article elsewhere in this issue entitled, "Current Attacks on Modern-Type Education."

We were so impressed by the practical and thorough manner of presenting a festival gift so as to bring home its significance to every intelligent child, that we cannot but desire to pass it along to our readers for emulation, particularly by all practical idealists in the business world.

To every child visiting any of its many stores during the week beginning November 27th, Barton's will present as a gift a button and a neatly arranged pledge card. The button contains a picture of Judah Maccabee, with the inscription "I am a Maccabee." The pledge card induces an attitude toward Judaism that only a Judah Maccabee could inspire. In the form of an acrostic, beginning with the word "Manners," the child is to pledge, "I shall be polite, respectful and obedient to my parents, my teachers and all whom I meet; *A*ction—I shall take positive action for every good thing and not make empty promises; *C*ourage—I shall try to be brave, etc.; *C*onfidence—I have faith and confidence that the Almighty will be with me in my time of need; *A*llegiance—I shall always be loyal to our country, America, the land of freedom for all; *B*elief—I believe with perfect faith in God, in the Torah and in all the mitzvoth; *E*agerness—I shall always be ready and eager to do the right thing myself and not leave it to others; *E*ffort—Whatever I do that is right I shall do with all my effort and not half-heartedly."

In addition, the card contains an interestingly written concise history of the Maccabean rebellion against the tyrant of Syria—whence the courageous men and women of Israel drew their inspiration during the war of defense against the attacks by the seven Arab nations. Added to this is the significance of Hanukah.

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Announcement

***The Jewish Forum* is happy to announce that *Soloman Lenchitz*, author of "Pictorial Oddities in Hebraic Literature," has been promoted to the position of Director of the Subscription Department. He will also regularly contribute his column on the same subject, for which he is so well known throughout the country.**

Unbelievable Happenings During My Rabbinical Career

If the reader cares to read about tragedy, humor, or various happenings in life, I believe they will find great interest in perusing my occurrences in these United States.

JEWISH ODDITIES



THE only Jewish graduate of Columbia prior to the Revolutionary War was Isaac Abrahams. He was awarded his degree of Bachelor of Arts at the commencement exercises of the Class of 1774.

At graduation Abrahams delivered an oration in Latin which was entitled "On Concord." Columbia was, of course, at that time still designated as King's College.

Although graduating classes from all colleges of this time were small, in some cases numbering as few as two or three, several institutions of higher learning graduated Jews. At Harvard Judah Monis was an instructor of Hebrew for about forty years. He received the honorary degree of Master of Arts as early as 1720 and became an instructor there in 1722.

Among Yale's earliest graduates were several of the Isaacs family, all of Norwalk, Conn., who though not Jews themselves were constantly referred to as of Jewish origin. The most prominent Jewish graduates of Yale were the Pinto Brothers of New Haven, Abraham, Solomon and William. Solomon and William Pinto were both graduated in the class of 1777.

JEWISH ODDITIES



IN the great wealth of Polish folk-stories there is one tale which is of interest to Jews everywhere.

According to the laws of Poland the successor to a childless king was to be chosen on a certain day by the noble electors of the land. In the year 1587 such a situation arose, but on the legally appointed day, August 18th, the electors were unable to reach a decision.

As a compromise choice they unanimously elected a Jew, Saul Wahl (Choice) to the throne. He ruled for one night and one day, after which time the body of electors came to a final decision, and the new king ascended the throne.

Although his reign was short, and he understood that he would hold position only for a day, according to the rights of the King of Poland he added that night several decrees to the statute books of the land, which were of great benefit to the Jews in extending that group's civil rights.

His youth was spent in study at the Yeshivah of Brest-Litowsk. His rise to prominence and popularity among the Polish nobility was due to the friendliness of Prince Radziwill.

1. An impetus to delve in the Torah without sin-- Only then can he be assured that his doings (works) will be successful -- But the opposite goes" for the"sinner".

2. Let not a human being "show off" in his criticism," over the ways of G-d"--Yet if a person should have cause for merriment, he should do so in fear(respect for G-d) so 'forbid his sins shall not cause the opposite.

3. If 'forbid a punishment should come upon a person let him not question this punishment-- For perhaps according to his sins he should have received a more severe punishment, but that the Almighty has pity upon him.

4. This is a warning to a being-- Not to publicly shame his friend-- And not to carry tales or talk evil and not to listen to such things -- Not to be jealous and feel desireous if he sees the sinner benefitting from the "goodies"of this world, but to be happy in his lot and accept as is-- (for not everything he sees or thinks has to be good).

5. A prayer for every individual-- The accomplishments of a sinner is naught and will be a loss-- But the 'Tzadick' will elate o'er his good deeds.

6. A prayer with awe to every individual who in time of sickness (G-d forbid) G-d will cure him both physically and spiritually-- Any sick person who will say this particular chapter with meaning and awe, and with a broken heart, then let him be assured that G-d will accept his prayer for good.

7. Do not elate over the matter if G-d punishes your (so called) enemy.

"AN INCIDENT IN THE OLDEST CITY OF THE U.S."

Among my many trials and tribulations as Rabbi, I was beckoned to an old city in Florida, to consider being a spiritual leader therein. I was very generously received by the inhabitants who were interested in obtaining me as their Rabbi. They set me up in a very comfortable motel and told me to look about and familiarize myself with the surroundings. On the morrow after our morning prayers, I walked about leisurely and I was very much impressed with the surroundings. Passing b y a Real Estate firm that had its office set in a store, I noticed two "gentlemen" standing at the doorway and beckoning me to come over.

"We hear you are to be the new Rabbi, is it not so?" They said, I don't know why but something was phoney in their manner of approach and I felt very uncomfortable for the moment. I answered very slowly and said "if I find favor in their eyes, I might be considered as one." Then with a diabolical laughter and sneerand retorted we heard that the last Rabbi ran away with the charity box. I immediately sensed here I have two students of the then well known Rockwell. Realizing my situation I very quietly answered them yes, I know, but why did the Minister of the church involve himself with the Rabbi. Immediately the sneer and laughter was gone, and one of them remarked wht Minister? At the very moment they realized that they laid an egg. Walking away from them I heard one remark, I told you to lay off. About an hour and a half later, I returned to my motel and found the assistant district Attorney who was the said President of the Synagogue, waiting for me.

Rabbi, what happened? Where were you? Later I was told that these culprits fearing a setback decided to call the said assistant district attorney and explained to him their stupid actions. I answered my friend that I was walking around the town and everything was fine. After I quieted him and begged him not to take any action. You certainly know how to handle youself. I found out later that this alone did not satisfy the Minister wherein those concerned beings attended church.

He came to offer me his personal apologies and begged me to be his guest about town. There was a wonderful wax museum in the said town , the likes of which I had not seen in the front showcases a depiction of Columbus kneeling and accepting the jewels from the Queen. What do you think of this scene?, asked my host? It is beautiful but untruthful for I can tell you the name of the Hebrew that gave Columbus the money and the amount, for the queen as we say in the vernacular did not have a pot to cook her pods. A very interesting answer on the radio did I make when in the Rome town. A headline came forth during the 1966 conflict with Israel and the Arabs. I begged permission to get on the local station to relate this headline with the following comments.

"THE TALLIS" (PRAYER SHAWL)

It is customary among many of the congregations to have the congregants wear a prayer shawl during services. Referring to especially the married ones. One time during such services one of my congregants dashed into the synagogue and hurriedly grabbed a prayer book without realizing that he did not don his prayer shawl. Shortly one of the congregants came over to me and said Rabbi, Mr. So-and-So has not got his prayer shawl on. I told him to go back to his place and we will discuss it after the services. Immediately after the services it was noticed by most of the congregation and they approached me and said Rabbi what is the reason? I told them quietly perhaps he had a run in with his wife and considered himself temporarily not married.

"MY INITIATION AS A RABBI (OUT OF TOWN)"

Prior to the High Holidays an "emergency" had arisen, wherein a small community, it was necessary to engage a Rabbi for the occasion. A dear friend of mine recommended me as a candidate to be interviewed. It was a very rainy day that particular appointed time, and I was forced to walk quite a distance to the home of one of the congregants wherein the committee met. It was quite a home with mirrors surrounding the walls of the room. As I entered with great respect, the committee all arose to greet me. Wearing glasses and added to the discomfort of not having perfect vision, the raindrops kept rolling down on my spectacles and partially blocked my vision. Greeting individually with a Sholom Aleichem and a handshake, I extended my hand thinking it was the last person and saying Sholom Aleichem, I heard a boisterous laughter among the gentlemen and one laughingly remarked, Rabbi this is your reflection in the mirror whom you are trying to greet. Embarrassed was not the word. I felt very uncomfortable, but jokingly one of the men shouted that is the type of Rabbi we need, he doesn't see so well.

"MY KID KNOWS MORE THAN I DO"

Naturally, the duties of a Rabbi is not only to be a spiritual leader, and visit the hospitals or houses for various reasons, or nearby colleges to participate with the Hillel, but he also must give his time and energy to the education of the younger brood.

One tine during a session of Bible Class, I had the occasion to invite the parents to witness our studies. AFter the class, one of the parents jokingly, but seriously remarked "you know, Rabbi, my kid knows more than I do". (Which I reasoned with myself it did not require much for that). I asked him whether he intended to have his child continue further in the secular field and perhaps reach a profession such as a lawyer, doctor, etc. I said to him, if your boy would finish as a medical doctor he will know more medicine than you, and he will know more than you do. What would you do then? Fear not, I continued, the blessingsthat were given to us, by our Sages was the hope that the children should ascertain in Torah more than the parents.

"THE TOUGH RABBI"

I was sitting in my study when the bell rang, and then entered a middle-aged man and wife, and a young girl whom I recognized from the neighborhood college. Without having to be a detective, looking upon the faces of the parents, I realized that something terrible was happening. And it did not require much guessing as to what. As the young "lady" and her parents entered my study, I beckoned them to sit down. Immediately the mother burst forth with tears. Rabbi, please help me. My husband and I just cannot take it any more. My daughter insists to intermarry. We are begging her not to. We are a wonderful Jewish family, and all our lives we have tried, but it seems in this line we have failed. Young lady, I said, I do not have to point out to you your parents' circumstances. Rabbi, she interrupted, I do not care what you say, I am going to marry this fellow. I said those are tears of blood they are shedding. Rabbi, is that all you have to say? I realized whom I had to contend with here.

Now Act two, Scene one:

This very same girl, within the year came to me with puffed eyes and said Rabbi, my mother does not want to attend to the circumcision of my son. Can you help me? As soft as I am, at times so tough could I be. I am omitting the conversation, but practically threw her out. I know the comments will be "a Rabbi must be lenient, soft, understanding and all the rest of the baloney that goes in such cases", but I was proud of my toughness. We benefit now from such intermarrying occasions.

"THE RABBI FROM TEXAS"

I was a young student and during the depression years, was forced to work (in New York) to help me along with my educational undertakings. I had occasion to walk in one of the New York mid-town streets on 8th Avenue towards evening, walking nonchantly with ay oung boy who was about eight or nine years old, I saw from a distance a man who practically looked like Elijah the Prophet. I ran towards him for at that time, the streets were not too safe, especially in the evening and in that neighborhood to have a man of this calibre walk in such fashion. I hurried towards him and asked him what he is doing here. He told me he was from Texas and has to be in the Neurological Institute with his young son for an examination on the morrow. I enlightened him as to the circumstances that it was not very wise for him to take such a stroll.

After a two minute conversation, he realized that I was a theological student and was more than happy to continue on such basis. Now, we have to remember again that this was during the depression days when and if a man earned $25 and $30 a week, he was considered from the upper echelon. He said to me, we are in need of a young Rabbi who can speak English well in Texas. I offer you $100 a week, a house when you are married and a car. Needless to tellyou it was a terrific offer. Not losing myself, I asked him when and if I get married, where and how will I rear my children in the fashion that I would like them to be educated. He blushed a little and said to me I am sorry, I have been mistaken. You see, at that time, there were no Yeshivahs in Texas. We departed after I strolled with him to a safe area. For this may I add the Almighty rewarded me with my Blessed family.

"THE RITUALARIUM" (THE MIKVA)

I was riding in my car in an out of town location wherein I was Rabbi and one of my congregants seeing me, hailed me, Rabbi, Rabbi I must see you. I naturally stopped the car and he ran towards me and said Rabbi, give me Mazel Tove. I immediately extended my hand and said Mazel Tov. And what is the occasion, I asked? My daughter just became engaged he said. I turned a little pale and he recognized my physiognomy was downfallen. Rabbi, do not worry, he is a Jewish fellow. Because according to the census I personally kept the ratio of intermarriage at that time out of town was a good 86%. When he told me it was a Jewish boy she met in college, my color returned and I asked him when is the marriage going to take place. He told me in about six months. So who is going to perform the ceremony, I asked? What do you mean, Rabbi? You are. But my friend, you know the epitaph I have, THE TOUGH RABBI. Rabbi he answered, you are the boss. Whatever you say goes. I told him okay, but I would love to see your daughter and her intended one in my office as soon as possible. He said to me, Rabbi, whatever you say. When three or four months passed, I said to him as yet the youngsters did not come to see me. He said Rabbi I am going to make immediate contact and so it was. The following week they both appeared in my study. Realizing that I was confronted with modern college students, I had to speak their language and explain to her in detail not only the religious aspect of the Ritualarium but also the scientific point of view as given by many doctors who have grasped the significance. The next day, I received a phone call from the young lady saing Rabbi, your discourse was very enlightening but I am sorry, I cannot do what you ask of me. I said to her, okay, if you cannot, you cannot and then added

oh, by the way, I cannot be your Rabbi to perform the ceremony. Why not, Rabbi, she questioned? Why can you not do what I ask you I retorted in question? A week before the cremony, the father rushed into my home and said Rabbi what are you doing to me? Icannot get someone to perform the ceremony. They asked me what is the matter with your Rabbi. Did you answer them? Come on, Rabbi, this is serious. Then I blew my top. I said get out. Did you not tell me that I am the boss whatever I say goes? The day of the ceremony I did go over to him with a Mazel Tov no matter what, he is still one of my Jewish brethren. A young man approached me and with a silver toned voice asked , are you the Rabbi here? I answered I am the spiritual leader in this town. Would you care to be a witness to the marriage contract? I looked at him and said get ahold of another one of your category as a witness. Why is anything the matter, he asked? Nothing that will bother you or affect your authority as a so-called Rabbi, I answered. And added you must be from the factory Rabbis. I do not intend to identify the Seminary he graduated from. A few months later I arranged a conclave for the students of that particular state and again this young "Rabbi" met me and said, Rabbi, may I ask you why you did not care to perform the ceremony? I answered him, nothing for you to worry about. A very minor matter. She refused to attend the Ritualarium but do not worry your so-called Smicha will not be taken from you. This is being a Rabbi out of town.

"RABBI" - AMONG THE SIX MILLION JEWS SLAUGHTERED BY THE CULTURED GERMANY MAY THEIR NAME BE OBLITERATED, WERE THERE NOT ONE HUNDRED SAINTLY ONES WHO DESERVED NOT TO BE SLAUGHTERED?

It was customary in most of the congregation wherein I was spiritual leader that during the time between Mincha and Maariv we studied a little the Code of Jewish L-aw or sometimes Torah with Rashi. Once during such study , the question arose as we have signified ab ve as the topic. Naturally no human being can understand fully or substantiate G-D'S ways, but my experiences taught me that some answer must be given to at least temporarily alleviate this anguish, which lies upon our hearts. I commenced thusly. Gentlemen, while we sit here and study, a ball is thrown through the window and breaks the glass, the lad who accomplished this fete is identified and the question arises who pays for the damage. Of course your answer will be the guardian of the child, but why so? He had not broken the window, but the answer is very simple, the guardian is "the responsible person". True, many things we do in many lands, because we are in the diaspora, we forget and act like children, and the saintly ones the guardians of our Torah have to be the responsible parties to pay for our sins and our damages. Of course this analogy by many might be considered not logical, but the truth of the matter is few bear responsibility for many at all times.

"THERE IS AN EVERLASTING LIGHT BURNING IN EVERY JEWISH HEART"

The Almighty blessed me with a friend who was quite ignorant of the Torah and Jewish Laws, but after I relate the following story, you readers will well understand why I labelled the topic of my story as so. I had the occasion to walk with a young man who was atthe time Armory Champ in his class in the pugilistic field. His great love and interest was the time when he could get me, (when I was not so taken up) and begged me to relate to him stories of Jewish interest, even such that were of the Hassidic type. He would allow his lunch to go by so long as I would care to relate to him such tales.

We were walking on 8th Avenue, along the 30's wherein that time most of the stores sold only hard drinks and naturally, many of the passersbys showed that they already have made Kiddush. While walking and talking, a young man about six foot one brushed b y me, for he seemed not to be in any drunken state, but rather high strung and boisterous. As he brushed by me, I, although I knew I was not to blame, excused myself and said, pardon me, I am sorry. He immediately retorted with the old epithet J-B. Before I knew what happened, my young friend grabbed me by the arm and twisted me about. I thought then I was riding on a loop de loop and at the same time, gave him a wallop, I thought the earth trembled. He looked up at my friend and said, I did not say anything to you. Yes you did he answered angrily. Get up and I will finish you. Immediately a crowd gathered and recognizing the Armory Champ, pulled him away for it was "unethical" to have a professional partake in fisticuffs on the streets. Later, I walked with my friend and he said to me, Rabbi, I must relate to you a story which I think is apropo. Rabbi, one time I fought in the ring a ten rounder. For nine rounds my adversary was pummeling me so that I prayed for the end of the tenth round. In the tenth round, we clinched and during the clinch, he said to me, "now you J-B I have you". Rabbi, I did not know where from my strength came, but I gave him a zetz. They found him in the third row seats. My manager and seconds ran over and said to me, what happened? After I related to them, they laughed and said in the future, they will whisper to me, J-B, J-B, to infuriate me.

My friends, I want you to judge from this story if I labelled this tale correctly.

"A SEDER AT COLLEGE"

I've always maintained if a person, Heaven forbid, wished anyone harm he should never curse or use derogatory remarks on the said person. All he needs to say is "I wish you to be a Rabbi out of town". He then has him well covered. Passover approached us in Oswego New York, and it was necessary to prepare a Seder for the young men and women at the University. I must here remind the dear readers, that in my opinion the Lubavitcher Rebbe, for long life, can be counted upon for aid, in enlightening the young Jewish element who strayed directly or indirectly from the Jewish life. I called upon the Rebbe, and he answered my S.O.S. immediately. A Seder place was set for all participants, including the faculty of Jewish heritage. Prior to the commencement of the Seder, I announced the following: "Anyone at anytime during the Seder, who does not understand the meaning of any part of the service or any part of the Haggada, should please interrupt me, that I may explain to full satisfaction of the perplexities involved". No sooner had we begun reading from the Haggada with, " Slaves we were to Pharaoh in Egypt", when a member from the faculty raised his hand and said: "Rabbi, every year we repeat religiously these historical events, what else is there to understand concerning this matter?" I smiled and thanked him for interrupting me and said the following: "Anyone having knowledge of ancient History knows very well, that at that time the central of civilization held its roots in Egypt, whether it was scienc e, art, music, etc. The world had its eyes upon Egypt. In our age we witnessed another so-called center of civilization that was considered the most cultured of civilizations-Germany. How cultured could a nation be, when it possessed such dastardly characteristics as did Germany. So we emphasized yearly how cultured Egypt could have been, if she still recognized slavery. So we repeat yearly, "slaves were we in "Cultured Egypt". A second time when the second part of the Seder was commenced, we opened the door and proclaimed, "POur forth thy wrath upon the nations who know you not. A senior student also raised his hand and questioned: "Rabbi, wherein lies the fairness of this passage?" I answered , "young man you will note in history practically in every generation we find in Holland, France, Spain, England, Russia, etc., I enumerated the various nations and at the various times they expelled the Jews from their country. "Rabbi, he said, there are no other nations left to enumerate. Then I answered, "May I proceed"? A laughter came forth from the young participants.

"GETTING SMICHA FROM OUT OF TOWN CONGREGATION"

More than once have I said that it is never necessary to cuss a human being. All a person had to do at least in my time if he insisted and wished him G-D forbid any harm; just say to him "May you become a Rabbi out of town". At one time I was being interviewed for the position as Rabbi in a state I do not wish to mention. It is well understood that most of our Jewish brethren "out of town" are Zionistically inclined which is a blessing in a way, if Zionism were understood. Upon completion of my test sermon to them, one arose and said Rabbi, what do you think of Ben Gurion? I answered immediately that I thought he was a terrific leader but every time he opened his mouth on religion garbage came out. Because a man is a Dr. Einstein in one field it does not give him the permission to operate on an appendix case. The second question came forth, Rabbi what do you think of the land of Israel? I answered, I and my children and my grandchildren should be prepared to offer their blood on its behalf, but if you are referring to the land of Israel wherein sex movies are built or swimming pools are constructed wherein old and revered graves are devastated, etc., While I'm talking to you those places should burn to a crisp. I have in mind very well that the Holy land of Israel at no time should be devaluated, but if I WANT there ~~are~~ sex houses and the like there are greater and better ones in any land in this universe you will mention. In Israel Torah is our guide, our constitution, our lifeline.

P.S. I received the position.

"EDWARD G. ROBINSON ALIAS MENASHE BEN YESHAYAH MOSHE"

When I was Associate Editor to the late Dr. Rosengarten of Blessed Memory of the Jewish Forum, I had occasion to present the Louis DeBrandeis Medals to such people as Mrs. Roosevent, Senator Wagner, Dr. Albert Einstein, Pierre Van Paasen, Helen Hayes, Edward G. Robinson, etc. This was a yearly affair as I explained under the sponsorhip of the Jewish Forum. The time came for the presentation to former Mayor Wagner and Edward G. Robinson. I remember we were a little behind in our timing so I beckoned to Edward G. Robinson to please hurry for he was then marvelling at the beauty of the medal, which I understood after explanation was very artistically made. As the world knows, Edward G. Robinson was a great lover of art and possessed millions of dollars worth of paintings, etc. When I beckoned him to hurry he said to me, Rabbi, you know the Rabbinical field, but this is a piece of art which I did not realize. He then pointed out to me the various markings on the picture and explained what it meant. I apologize and then comprehended that there is more to art than the mere gazing at it. I must relate here that when Edward G. Robinson got his first heart attack while making a picture in Africa,he sent me a letter to make a MISHEBEARACH for him. Other correspondence and visits I had more personal contact with him and the letters printed in this book will attest to the closeness we enjoyed.

"HOW TO LOSE A RABBINICAL JOB OUT OF TOWN"

I was approached by the head of a philosophy class, a professor whom I do not care to mention, but the letters I have recorded in this book will attest to the authenticity of many of my reports given in this book.

Rabbi, I would love to bring a few classes of mine, about 100 students and request of you if possible, to enlighten all these non-Jewish students on the Jewish religion. Naturally, I gladly offered them to come but explained to them that it would be very difficult to elaborate with full knowledge in one hour what they requested of me. I naturally thought the most appropriate manner to handle this was to expostulate on the THIRTEEN PRINCIPLES OF MAIMONIDES, THE I BELIEVE. After the lecture, a young Senior lady rose and said to me, Rabbi, forgive my forwardness, but after listening to your talk , how is it possible for M-r. So and So one of the officers of your Synagogue to have his place of business opened on the Sabbath. I retorted quickly Mr. So and So is a hypocrite of the first order. As the Talmud relates to us the walls have ears.

About two or three days later, Mr. So and So came to my home and very quietly said to me I would like to speak to you Rabbi. Of course, I well knew his desire to have a little chat. After a few minutes of conversation I said to him let us suppose you are the Rabbi and I am one of the Congregants. People would like to know why a man needs two cars, three TV sets and so on and so on in order to survive this rat race, wherein the rats are winning. What would be your answer, my dear congregant?

One month later I was forced to say the old Hebraic addage, change of place will change your luck.

"DEAR RABBI I WANT HER TO BECOME JEWISH"

A young man and lady from an out of town college wherein I at that time was the Rabbi of the community, came to me and mind you, this is college calibre. Rabbi, he said, this lady wants to become Jewish. I want to marry her. I said to the young lady is that true? Yes, she answered. I immediately had them b th sit down and said to them do you want an Al Capp wedding or a $25 wedding? They stared at me as if I lost my marbles. Then I continued sit quietly and immediately made motions with my hands as if I were to hypnotize her and said to her, okay, you are Jewish.

They both looked at me and I said to them your thoughts about me how are the thoughts that I have about you when you first opened your mouth and I continued as the judge would, May G-D have mercy on your souls.

Isn't that a funny Rabbi?

"OUR BRETHREN NOT WITHIN THE JEWISH ATMOSPHERE"

The Almighty ordained that during the time of the Feast of Tabernacles, we should abide in a Succah, for a time. It is quite obvious that we understand from the Torah point of view why so. But let us apply it philosophically to our daily life. It is very easy for a Jew to live in sections like Boro Park, Williamsburgh, East Flatbush, etc., and practice his Religion. Let him for a while go out of his "doled Amos", and do so.

The Almighty says to us comparatively speaking how comfortab le do you feel sitting in a Succah with the wind sometimes blowing, the cold air bringing discomfort or little bees and flies are guests during the meal. The proof is how long and steadfast can we remain, when we are at a disadvantage not living in the domain. So the domain living Jews would ask, why live there? The answer is that at all times we are under the sphere of G-D and our mazel runs accordingly so. Many a times these out of towners would tearfully proclaim, Rabbi perhaps we are lost but save our children. It's not all times the shtumel or spuddik or white starlings or block that make the Jew. It's the "Lev Shel Adom", the heart of the human-being that enters into the realm of G-Dliness.

Sam Levenson

I hope that Sam Levenson would remember this incident , when I was in his home in Brooklyn. At that time he resided at 1380 Union St.. After he purchased my bookPictorial Oddities of Hebraic Literature, he must have distributed them as presents instead of money. Not that he was a cheap skate, but it added to his humorous tactics. Before I relate further concerning Sam Levenson , I was privately contacted many a time by his deceased brother-in-law Harry ~~Levine~~ Levine obm., who eventually died of cancer. At that time I think Mr. Levine was Sam's business manager. I'm not sure. Nu, said Sam maybe you have a good Joke? SureI said, but as soon as you attempt to translate it into English, you have to say a Kadish after it. Try me said Sam. O.K..here goes I said. Once upon a time a lady sent her husband out to buy a couple of graves. Being an obedient husband he did so. On his way he met his friend Shmukke . Where are you going ? Shmulek asked. I"M going tobuy some graves, he answered . Don't be foolish Shmulek retorted nowadays it's cremation. When the husband returned home, the wife asked him . Did you go buy the graves? He told her what Shmulek said . Listen she said, Shmulek can "veren far brent , by mir vest do liggen in drerd. Translate that I said. Sam answered , it does lose it's taste. That's one joke even Milton Berl cannot steal. While being in a humorous state, I related to Sam Levenson that my good friend Harry Hershfield obm. , the King of humorists, when invited by me once when I was Rabbiin a community outside of New York , once remarked to me that I'm a good Jew at heart; Harry retorted, and what if you have a week heart? I didn"t have to speak further.

The Nitre Yeshivah-Billy Rose

I was standing at the corner of a New York City Street; Suddenly, I heard a voice in a very mournfull tone by Dr. Joshua Block obm.. who at that time was the head of the Jewish division of the Public Library of 47th.St.N.Y. City."Hello Rabbi", how are you? I answered O.K.,but why in such sad tone? He actually started to cry."They are going to close the Nitre Yeshivah in Mt. Cisco, we mustn"t let them , we must do something to prevent this dastardly act" Please come with me, I am on my way to see the great Billy Rose. Why me? I answered. Please comeI want you. At that time I was the associated Editor to Dr. Isaac Rosemgartenobm.,of the Jewish Forum. I was also very well indirectly connected with many politicalfigured..Let me fill you in on further data, concerning this event. Colonel Harold Regalman was then the acting Postmaster in New York City and also a contender for the Mayoralty position of New York." Some of our best Jewish friends", not of Jewish religion, did not want in the Mt.Cisco region a Yeshivah.. Rabbi Wiesmantelobm. was then head of theYeshivah. The Yeshivah Proper could not answer the payments of the mortgage, and so those fine feathered friends decided to foreclose. It was a great amount, an impossibility for the sage of blessed memory and his followers to answer same. They decided to have Colonel Regalman as an emisary to soften these good people and get them out of the Mt.. Cisco Area. Rideing with my friend Dr.Jhoshua Block in the cab, he advised me of the situation tearfully..

We reached Billy Rose"s office and when we entered his room, Dr. J. Block broke down, he introduced me to Billy Rose but could not speak further. I then began being the "shtarka", told him the story. He immediately ran with the three of us sped from his office in record time. When we arrived at the bank, Billy Rose rushed in and frantically looking for an executive. One of them approached and asked, May I help you? Who are you barked Billy in anger? Suddenly another officialrrecognized Mr. Rose, and called out his name, Mr. Rose, may I help you? Yes, he answered I want to see the official of the bank. He led us into the office, and there stood Dr. J. Block and myself in fright.. Billy Rose cool as a cucumber addressed the official , So! you want to close the Yeshivah? As long as I live you will do nothing of the sort. I was raised on the East side of New York City. I know what poverty is and when I was blessed with abundance, every time I bought my mother a fur coat, she would pawn it and give the money to the poorYeshivahs.And you people want to close the Nitre. What is the amount ? he called out. I don't recall the amount exactly, but it was considerably a nice thousands of dollars. He made out a check and tossed it on the desk. You won't close any yeshivahs while I'm living, he said.then we left. When we arrived back at the New York office, Billy turned to me and said, Get me Mr. Regalman. I nearly went into a faint. Colonel Regalman knew me very well, and he understood if I were to call him

it must be for publicity.. Don't be afraid Billy Rose said to me and please do as I say. Who was to argue with the prime public relations man of the century. I understood when I called Colonel Regalman hemust have felt ,"in indifferance", like Haman being invited by Queen Esther for the party supposedly in his honor. When Colonel Regalman entered, I felt like this is the end. Billy Rose immediately turned to him and said . Do you know Rabbi Lenchitz? If you do not look at him correctly or cause any inconvenienceto him, I will consider it a personal challenge. So you want,to close up the yeshivah? You are the emissary, you want to be mayor of New York City. I'll give you publicity also. Dr. Joshua Block immediately interceded, and said to Billy Rose " Er is doch a yid." The ceremony ended. Turning to me after he made the payment. he said . I do not want any Iota of this to be publicized

The Shabbos Knife

This event happened in the oldest City of the United States. I was asked to fullfill the Rabbinical vacany there, and naturally I met some very interesting personalities. One gentleman a veteranof world war II,came to me and asked if I could "honor"him with a visit to his home.. He said he wanted to show me something of great interest, and if I were to comply with his request, his mind would be aleviated greatly ..He sat me down in a very comfortable chair..He reminded me of the ancient mariner who stopped the passerby to unfold that which was bothering greatly..He went into his den and brought out to me a mother of pearl knife.(a Sabbath Knife).. inscribed there on "shabbos kodesh",to be used in honor of the Sabbath. He began to relate to me tearfully , the following story. Rabbi ! We had taken in quite many German prisoners and theywere kept naturally in an enclosed area..Suddenly I hear a boistrous laughter, one of the prisoners in a rough german voice explained to the others that he had to kill an aged Jew and took this knife from him. I understood German very well and became enraged. I drew my gun and ran amuck into the yard. Two of my friends realizing my intent pounced on me and refrained me from entering my bullets into these dastardly beasts. Rabbi, he said, I want you to have this knife, for being in my home causes me arousement of anger and sorrow. I now have the knife..

Senator Herbert Lehman

It was a yearly occurrence for the Jewish Forum that was edited by the late Dr. Isaac Rosengarten of blessed memory, to award the Louis D. Brandeis medal to the outstanding Jew and Gentile and honor them thusly; Let me relate to you, the year we presented this medal to Senator H. Lehman and Mrs. Eleanor Roosevelt respectively. At that time we were invited into the Senator's Park Avenue apartment, wherein many dignitaries from all walks of life desired to be present. I, being the "sextant", for Dr. I. Rosengarten obm. had to prepare all arrangements for the occasion. Senator Lehman obm. noticing my hustle and bustle and frantic moves to prepare as programed, called me aside with Dr. Rosengarten present, and said the following, I noticed you running around here and there , is there anything I can do to help? Believe me, this was like opening the door for me, to get a whack at something I desired very much to say. Dr. Rosengarten knowing me better than I knew myself joined in and said no, He can handle all necessities. Senator Lehman looked upon me and noticed that I did want to say something , said , come on what do you have to say? Oh yes; before I forget , simultaniously we celebrated together Senator Lehman's 75th birthday .. Dr. Rosengarten froze! he became pale white for he knew how cocky I was. I hastely answered the Senator thusly; " May I let my hair down"? Upon these words the Senator answered, by all means, and Dr. Rosengarten went into a 50% faint.. We must remember that in this particurlarly year the State of Israel was not yet a member of the United Nuts; So I spoke Mr. Senator; I noticed you at one time sitting in Sunken Plaza when all the flags of the nations of the world were flying , but the flag of your people was not there. Did it not affect you in any way? He put his hand around my shoulder and said, you are right, and it did affect me. This is my 75th birthday, and theologically speaking the Almighty granted me this for five years over; I give you my word that henceforth , whatever the Almighty grants me and adds to my life , I shall dedicate mostly to our people. Senator I said will you take a picture with me holding to my book Pictorial Oddities of Hebraic Literature? He gladly consented, and Dr. Rosengarten was reencarnated..

Kidnap?

It necessitated many a time to examine the scrolls whether they were fit for :reading:. Usually this examination took place months before the High Holidays. This particular incident occuried when I was Rabbi in Englishtown, N..J..many years ago.I detected many flaws in one particular scroll and decided one very hot day in the latter part of July, not to neglet and to correct the flaws. I wrapped the Sefer Torah with me in one of my Talesim and set it in a corner of my car, and proceeded on my journey to the old East Side neighborhood whereinmany scribers were able to correct same. As I neared the Holland Tunnel and since it was a hot day, I took a bottle of coke from the ice bucket which I prepared. Upon paying my toll I pulled away slowly and at the same time drinking my coke.. I had not ridden more than two minutes, when I heard a siren screeching with a motor cycle cop howling to me pull over. I adhered to his command and stopped the car. Let me now explain that the enwrapped Sefer Torah looked like a small child covered up, and the officer thinking that I was partaking of alcohic beverage thought he was nabbing a kidnapper. When I explained to him what it was and what I drank, he blushed greatly with embarrassment and apologized for his mistake. He also added "Rabbi", I too am Jewish and allow me to escort you to your destination. At that moment I felt like a dignitary of the city..

"THE TOUGH RABBI"

I was sitting in my study when the bell rang and then entered a middle-aged man and wife and a young girl whom I recognized from the neighborhood college. Without having to be a detective, looking upon the faces of the parents, I realized that something terrible was happening. And it did not require much guessing as to what. As the young "lady" and her parents entered my study, I beckoned them to sit down. Immediately the mother burst forth with tears. Rabbi, please help me. My husband and I just cannot take it any more. My daughter insists to intermarry. We are begging her not to. We are a wonderful Jewish family and all our lives we have tried but it seems in this line we have failed. Young lady, I said, I do not have to point out to you your parents' circumstances. Rabbi, she interrupted, I do not care what you say, I am going to marry this fellow. I said those are tears of blood they are shedding. Rabbi, is that all you have to say? I realized whom I had to contend with here.

Now Act two, Scene one:

This very same girl, within the year came to me with puffed eyes and said Rabbi, my mother does not want to attend to the circumcision of my son. Can you help me? As soft as I am, at times so tough could I be. I am omitting the conversation, but practically threw her out. I know the comments will be "a Rabbi must be lenient, soft, understanding and all the rest of the baloney that goes in such cases", but I was proud of my toughness. We benefit now from such intermarrying occasions.

"WHAT IS MONOTONOUS"

At one time, I was approached by a very good friend of mine, a man of the highest calibre in all fields of life. Rabbi he said, everytime day in and day out we repeat an act in accordance with our laws, and you perhaps more than the ordinary man. I notice you sit and delve into our learnings. Doesn't it become, or don't you feel a little monotonous on these repetitious acts? My friend, I said, I happen to know that you are man of wonderful character and devoted to your wife and family to the utmost. When you leave your home in the morning, do you always bid your wife farewell with some loving action or saying? Of course I do, he answered. Don't you get tired? Or is it not monotonous? You see my friend, a thing you love never gets monotonous or tiresome. In fact just the opposite, we aspire to it more willingly and with more love. I get what you mean, Rabbi he answered.

"MY GRANDMOTHER'S PHILOSOPHY"

Everyone at times remembers some cute remarks made by any of our parents or grandparents, and by-passes it until some event in life arises and we find how beautifully applicable the said remark is said at the time. My grandmother of blessed memory, many a times did so. But two outstanding remarks was inculcated in my mind, which I shall never forget. In Europe she told me that my great grandfather, whom I have the honor to be named after, was a Dayan in his neighborhood. One time two Jewish people came to him with boisterous outbursts. Not going into detail concerning the matter, one accused the other saying he called me Tevye the Goy. In an instant the Dayan remarked, why call him Tevya Goy, say Tevya Jew. It seems a simple decision that he made, but if we delve into it, one would find the deep philosophical imprint it makes in a simple manner. At another time one heaped terrific insults upon his friend and cussed him with the greatest amount of ire he could "spit" forth. The Dayan immediately intervened. Why do you cuss and curse him? He is a human being and as such he goes through life, he is at times plenty cussed and cursed. Ponder dear readers at these simple philosophical remarks.

"RELIGION, WHAT DOES IT MEAN?"

I was a student at City College, when in my latter years, I realized, I had room in my program for extra subjects. I was offered a course known as "Religious Education", by Professor Henderson, wherein various religions were discussed. My father of blessed memory, feared that I take this subject, for I might be led astray. I explained to him that although I was not a "Redak", it was beneficial for one to discuss this particular subject. It is good to know the matter from all points of view. I explained to him, that many a Christian or other Religionists are well versed in our Psalms of David and have practically "adapted" it. It was wise to be familiar with this subject to be able to discuss the same and be knowledgeable.

At the first session, the Professor said:"Let us have a 'pro' and 'con' discussion on "What is a religious person?" Naturally, most of the class consisted of Seminary students representing various sects of religion, and believe it or not, I was the only Hebrew among them. The Professor, after listening to most of the 'representatives', called out in this fashion: "What does our Hebrew friend say?" I arose from my seat and addressed the Professor so: "I do not think that there is such a thing as a 'religious person'. The class looked at me with real astonishment. The Professor asked: "Do you care to expostulate?" "Why not", I answered with the following explanation: "We recognize a Mohammed when he bows down to Allah in prayer. We recognize a Christian, when he attends his church on Palm Sunday or Ash Wednesday,etc., and in indifference, we recognize a Hebrew when he dons his philacteries or his fringes (tzitzis). We have never seen a Christian bow down to "Allah" in the manner of the Mohammed, nor a Hebrew go to church, (Lahavdil) on Palm Sunday or Ash Wednesday, etc, nor a Mohammed don philacteries or fringes. We recognize each and every person in the sect to which he or she belongs, by the services he or she performs. What else should they do? But, because, in our days, so few adhere to the tenets of their faith, that when they perform their acts, we say, "He or she is a religious Mohammed, or a religious Christian, or a religious Hebrew. That label is incorrect. He is supposed to do exactly what his religion calls for. We give no credit to any Aermican who abides by the Constitution of the United States and call him a good American. He is supposed to do so, without heaping any honors upon him. Therefore, there is no such thing as a "religious person".

"ROCKWELL'S VISIT TO OSWEGO STATE UNIVERSITY"

It was during the presidency of Dr. Turner of Oswego State University, when the dastardly Nazi Rockwell, sought permission to speak. Many of the students challenged my protest in my refusing him to appear. Encircled by a group of students, one said, Rabbi, we would like to hear his point of view. It was useless to retort by telling them of my experiences with such kind. So I said and turned to one senior, who had a three year old son by his hand. "Would you let your son cross by himself?" As naive as your son is, so are you young men and women. And I continued. If you would ask this Nazi one question and if he answers it, the deal is made. Let him speak. The pact was agreed upon. Dr. Turner was approached and he too agreed to this armistice. "The question was", The Rabbi wants to know why were you ostracized by your father? I refuse to answer he said. Rockwell did not speak at Oswego State University.

"DR. ALBERT EINSTEIN"

I was asked by a Princeton faculty member - a frined of mine to send Dr. A. Einstein my book "Pictorial Oddities from Hebraic Literature". I did so. To my surprise, I received a personal letter from the Doctor Albert Einstein, wherein he showed his appreciation of same. Dr. Rosengarten Z.L. then asked me to follow up, and try to get an interview with him for the Jewish Forum. I received a yes to my request and met with the great scientist. Prior to the interview he asked me if I knew what Pi meant? Oh yes, I must explain he also detected by my conversation, that I was interested in gemetrics. I now realized why he asked this question. I answered yes. 3.1416 infinity. He then said - "Do you know why I am asking?" I said yes - You want to know if there is an equal gemetric corresponding to G-D'S name. Yes I said Sha-ai equals to 314 - You see, he smiled - our interview was delayed for another time for the Jewish Forum. But three months later he passed away.

"WESTWOOD PEGLER"

As the associate editor to the one time periodical "The Jewish Forum", I was sent by the revered Dr. I. Rosengarten Z.L. editor of the paper, To interview the staunch, Anti-Semite, Westwood Pegler. When I entered his room, -- I being forward and impatient and knowing his attitude toward the Jewish people, asked, "Beside some of my best friends are Jews, "what else is new "? He immediately retorted, You have had your interview.

"EVERY DAY IS BLESSED"

We had occasion for all clergymen to gather for a very important meeting. All denominations were represented there. We clergymen were waiting to be taken by car to our destination. It was raining something awfully, when one of the clergymen remarked: "What a rotten day". "Be careful of what you say", I told him, "three houses down from where we are waiting is the home of one of your congregants, and he happens to be a manufacturer of raincoats and umbrellas". Boisterous laughter followed from all of the clergymen.

"THE GREAT LANDSMAN"

Out of town, the "European" congregant, although some of them, know not more than how to read Hebrew; comparatively with their younger sons, they are sages. I had experiences with many of "those sages". At one time I had to put one of them in his place, but in an orderly manner. We were reading the portion of the week of the 'parsha' "Porah". "Reb Mendel", I said, "today you get "Mafta". "Why Rabbi", he asked? "Don't you know?", I answered. "Today is "Parsha" "Porah". *Porah being a heifer*, I once gave one of those men a blessing: "May G-D grant you the *dew from Heaven*. In Hebrew, the geometrica of this blessing, equals to wisdom*.

"THE CANCEROUS STUDENT"

It is well known that a Rabbi, especially one out-of-town, is responsible for very many duties. I was supervising a Hillel faction in one of the colleges, when one of the students asked to see me personally, which I surmised was of great importance to this particular young man. Our Session was about to be completed, so I asked the other young men and young women to please excuse us and let us have privacy. I must relate in short that this young man was an "A" student, about twenty-one years of age and also very handsome. "Rabbi", he said, "we are three months away from Graduation, and according to the physicians whom I have been examined by, I have been told that I have only six more months to live". He continued, "Rabbi, I usually do not tell everyone this, but to those whom I have told this statement from my physicians, I noticed that the expression on their faces was very sorrowful". He continued: "You, Rabbi, did not even flinch or move an eyelid." "Young man", I answered, "there is an old Jewish saying: 'Never ask the doctor, but ask the patient'. I related to him that I had experienced the Hitchkins disease, a heart attack, and an eye which had hemmoraged, so I advised him as follows: "In a relay, the runner who picks up the baton, never stops to look back but keeps on running. I want you to correspond with me every six months and tell me of your condition. "Rabbi", he answered, "I don't think you heard me well" . "My dear boy", I said, "you didn't hear me well; your doctor is also under the jurisdiction of the Rafe Cholim'". I received three letters from the said young man, and due to the fact that I had left this congregaton, the correspondence from this said person, was interrupted.

"FRINGES VERSES DIAMONDS"

Usually, before the High Holidays, I am called upon, by the congregants to visit the cemetery grounds so that I may utter the "Kale Malah Rachamim," for the near and dear ones who departed. At such time after the ceremonies I was approached by a lady congregant who thanked me on behalf of the Sisterhood for the services, and said the following: "Rabbi, you have endeared yourself greatly to all of us, but must you have your fringes so conspicuous?" I quickly applied the Sages adage: "Know the answer, for I knew I could not expostulate in detail, the laws concerning same. The lady's hand was decorated with three diamond rings on two of her fingers. "My dear lady", I said, "must you flaunt these gems, can you not turn the sparklers down; must it be viewed?" She quickly understood my answer and apologized, with great awe! I added quickly: "I flaunt MY gems and you flaunt yours".

"WHAT'S DOING IN THE OTHER WORLD"

At one time, when I was RAbbi in an upstate congregation, the following event occurred: It was during a Bar Mitzvah celebration, "Kiddush Time", when the men were drinking and the women talking. A very happy congregant approached me. He, being a medical doctor, suddenly called out, holding in one hand a glass of 'shnops', and in the other, a piece of cake, "Rabbi, I never heard anyone come back from the other world to tell us what is going on over there".

My hab it in answering anyone, is to speak in the manner which he or she understands best, to whatever question they ask of me. The elated guest, being a medical doctor, I asked of him: "Doctor, when you apply a stethescope to a patient, you determine, according to your knowledge of the heart beats, the ailment he has. Is that true, Doctor?" He answered me in the affirmative manner. "So, how come, Doctor, I said, I cannot hear these beats to determine likewise?" "Well, Rabbi", he quickly answered; "you must study for sometime in a Medical school, for you to be able to ascertain thusly". Aha, so I see, dear doctor, likewise, if you were to sit and study in a Yeshivah or in a Talmudical Academy, you, too, would be able to determine what's going on in the other world."

"WHY? THE SKULL CAP"

A Protestant Clergyman approached me at one time, and asked me if I would attend an affair wherein there would be a question and answer session. I accepted. As Rabbi of the community, I was told the affective mutual enhancement this attendance made. To my surprise among many questions asked, the good Reverend himself arose and asked me, "Rabbi, why a Yarmulke"? (A skull cap). O.K. I said, here it is. Various people in various nations, show their respect in different ways either to deity or K.Y. to people in general. For example some would remove their shoes before entering a house, Some would remove their hats, etc. Each and every one showing reverence, the essential part of a human being is his brain, which differentiates him from the other beings of the world. So when he tips his hat or bows his head, he offers with honor the best he possesses to show his appreciation or acknowledgement. A person who in the middle of the night would hear his bell ring, would never answer the door late at night, if he or she were not decently dressed. Our brain before the Almighty is nothingness -, nudeness. Therefore we cover our nakedness, we cover our head, so that we acknowledge reverence. Rabbi, he answered, G-D kissed your lips, for 35 years as a clergyman I have been enlightened in this matter.

"MECHITZA -- SEPARATION"

As a Rabbi, I can truthfully say that the greatest influence that separates Orthodoxy, from the other Jewish contentions is the Mechitza, or separation between men and women, especially while in prayer. It is also very true, a few of the Orthodox congregations explain carefuly, or with patience, this is very important necessity. I was called upon one time by a congregation who sought true enlightenment on why the mechitza. I asked all the women congregants to please order a special meeting, so that I may expostulate clearly, without arousing any ill feeling. The women gladly agreed to such a meeting. I commenced in the following manner; Dear Ladies, I do not think it would be fair on my part to quote the religious edicts concerning a mechitza. But, I will show you how scientifically the necessity of such separation. We all understand in this day and age the scientific law that two things cannot occupy the same thing at the same place. Now any man while praying claims at no time is he attracted by the fairer sex, is either a downright prevaricator, or he should go to Denmark for an operation. When you ladies go to a flower market and tend to buy a bunch of Roses, Violets, Lillies or what have you, the flowers are open for inspection. But, if you desire orchids, they are encased, and they are not for full inspection. We think of our women, especially our Jewish women as our Orchids Q.E.D., The Mechitza was set up.

"OUR BRETHREN NOT WITHIN THE JEWISH ATMOSPHERE"

The Almighty ordained that during the time of the Feast of Tabernacles we should abide in a Succah, for a time. It is quite obvious that we understand from the Torah point of view why so. But let us apply it philosophically to our daily life. It is very easy for a Jew to live in sections like Boro Park, Williamsburgh, East Flatbush, etc., and practice his Religion. Let him for a while go out of his "doled Amos", and do so.

The Almighty says to us comparatively speaking how comfortab le do you feel sitting in a Succah with the wind sometimes blowing, the cold air bringing discomfort or little bees and flies are guests during the meal. The proof is how long and steadfast can we remain, when we are at a disadvantage not living in the domain. So the domain living Jews would ask why live there. The answer is that at all times we are under the sphere of G-D and our mazel runs accordingly so. Many a times these out of towners would tearfully proclaim, Rabbi perhaps we are lost but save our children. It's not all times the shtumel or spuddik or white starlings or block that make the Jew. It's the "Lev Shel Adom", the heart of the human being that enters into the realm of G-Dliness.

"DEAR RABBI I WANT HER TO BECOME JEWISH"

A young man and lady from an out of town college, where the Rabbi of the community, came to me, and mind you, this is college calibre. Rabbi, he said, this lady wants to become Jewish. I want to marry her. I said to the young lady, is that true? Yes, she answered. I immediately had them b oth sit down, and said to them, do you want an Al Capp wedding, or a $25 wedding? They stared at me as if I lost my marbles. Then I continued to sit quietly, and immediately made motions with my hands, as if I were to hypnotize her, and said to her, okay, you are Jewish.

They both looked at me, and I said to them, your thoughts about me how are the thoughts that I have about you, when you first opened your mouth, and I continued as the judge would, May G-D have mercy on your souls.

Isn't that a funny Rabbi?

"HIS HIGHNESS THE SENIOR"

A beautiful sponsored program by the students of an upstate college, naturally invited the clergymen of all denominations to attend. Each clergyman was given an opportunity to speak. Naturally they all spoke with accent on spiritual living. The Master of Ceremonies, a Senior student, called upon the young ladies and gentlmen to ask any questions they so desired. A hand was raised by one of the male students, with the following outburst: "I am a senior, and I am of Jewish origin, and I cannot understand why you clergymen hold yourselves as our 'guiding light'. You can well imagine my embarrasment and feeling at that time, since I am a Rabbi. I must explain, that each and every clergyman had a secular education with degrees from BS even to PHD. A Unitarian Minister called out to me saying: "Rabbi, do you want to answer him-?" I arose, faced the clergyman and said: "Would you gentlemen please rise and bow; there is a Senior in our midst"! There was a roar of laughter from the other students, but I was forced to knock him down a notch, and continued, saying: "Young man, you claim you are Jewish. Do you attend a Synagogue?" "No", he stannchly answered. "Do you eat Kosher foods"? "No, he said. "Do you take your blood pressure in the morning?" "What do you mean", he answered. Then the Presbeterian Minister arose and said to hin: "The Rabbi wants to know if you put on 'Tvilin' in the morning". More laughter burst forth. "Remain standing", I said to the young martyr. I pointed to another student and asked him also to rise. I questioned him: "Do you go to the Synagogue?" "No", he answered. "Now tell me, young man", I asked of the martyr, "what is the difference between both of you?" I have an aunt who cannot speak English and owns a dog whom she commands, only in Yiddish and feeds him only Kosher foods. Now, tell me, who is more Jewish, you or th e dog?" I knew at the time that I perhaps was hitting below the belt, but this was the only language he seemed to understand. The proof was, that the following day, he tearfully came to my office and apologized for his stupid behavior.

"THERE IS AN EVERLASTING LIGHT BURNING IN EVERY JEWISH HEART"

The Almighty blessed me with a friend who was quite ignorant of the Torah, and Jewish Laws, but after I relate the following story, you readers will well understand why I labelled the topic of my story as so. I had the occasion to walk with a young man who was atthe time, Armory Champ in his class in the pugilistic field. His great love and interest, was the time when he could get me, when I was not so taken up and begged me to relate to him stories of Jewish interest, even such that were of the Hassidic type. He would allow his lunch to go by so long as I would care to relate to him such tales.

We were walking on 8th Avenue, along the 30's ~~wherein~~ while at that time most of the stores sold only hard drinks, and naturally, many of the passersbys showed that they already have made Kiddush. While walking and talking, a young man about six foot one brushed b y me, for he, seemed not to be in any drunken state, but rather high strung and boisterous. As he brushed by me, I, although I knew I was not to blame, excused myself and said, pardon me, I am sorry. He immediately retorted, with the old epithet J-B. Before I knew what happened, my young friend grabbed me by the arm and twisted me about. I thought then, I was riding on a loop de loop, and at the same time, gave him a wallop, I thought the earth trembled. He looked up at my friend and said, I did not say anything to you. Yes you did, he answered angrily. Get up and I will finish you. Immediately a crowd gathered, and recognizing the Armory Champ, pulled him away, for it was "unethical" to have a professional partake in fisticuffs on the streets. Later, I walked with my friend, and he said to me, Rabbi, I must relate to you, a story which I think is apropo. Rabbi, one time I fought in the ring a ten rounder. For nine rounds, my Adversary was pummeling me so that I prayed for the end of the tenth round. In the tenth round, we clinched and during the clinch, he said to me, "now you J-B, I have you". Rabbi, I did not know where from my strength came, but I gave him a zetz. They found him in the third row seats. My manager, and seconds ran over and said to me, what happened? After I related to them, they laughed and said, in the future, they will whisper to me, J-B, J-B, to infuriate me.

My friends, I want you to judge from this story, if I labelled this tale correctly.

Poetry

Many human beings have thoughts in their mind and express them in various ways — a musician in his way, an artist in his way, a sculptor in his way, a writer in his way, etc., etc. From my poetry you will observe that I am not a gifted poet, but you will notice whensoever and wheresoever I had a thought I express it in poetry form. I apologize to my readers for my amateurish doings, yet I feel that something will be realized from this attempt.

You want to be happy and gay
Think of Him in every way
Speak to Him the wires are clear
Be insulated for His talk is sincere..

There are times you are troubled and down
He will appear in absence of your frown
A little more trust in Him alone
Will no doubt help you to atone.

Let's start all over again
And try once more happiness to obtain
Oh what a beautiful world
G-ds creations around it curled.

Hate yourself firstly
Before you do others
By acting so.
you will learn to love your brothers.

Creator do not make my children cry
I am talking about when I say By By
Tis so simple to take my soul
But wait until I have reached my goal
The longer I have the better my chance
Meritorious acts will help to enhance
My return to you in a pure state
Will help return yours truly____fate..

Your sweetness oh G-d is not synthetic
If you don't sense it it's pathetic
Try to think of your stance in life
If you do there is an alleviation in strife.

You can kid me but not Him
Try it, it works with a hymn
Be merry at all times be glad
And follow this wonderful fad.

Life

The life span is very short
Whether you are rich or poor
You must set up a fort
To protect yourself and insure
As much as you are able
For 'tis a very tough world
Provide for your family and table
And see that your not soiled .

We are here for a time
Some short, some long
And when we hear the chime
We must brace and be strong

Like a dream I was told is life
Some have it good some in strife
But when we awake we go
No one can continue the show..

HEREDITARY INCULCATION

Like putty I am in "His Hand"
He created me to be a man
I was reared by my parent's command
To inform me of the Torahic plan
I reared my children too
They ne'er battled the upbringing
On the contrary, they did do
In accordance with Torah and singing..

LIFES GOAL

I have reached the age past seventy
Some consider it good and plenty
Comparatively speaking it is so
Yet we desire to grow and grow
The cup runneth oversays the Psalmist
Blessings are certainly in our midst
Let me offer my thanks to the Name
For I shall live for simplicity and not fame.

JUDGEMENT DAY

This we do know
We all must go
Prepare for Judgement Day
Be careful do not stray
We have no fear
While we are here
Don't flex your muscles friend
Their you might not blend
So use your head
Forbidden places do not tread
Be wise and shape up
Be silent and use your Kup.

IN DEBT TO MAN

The great tradegy in life
Is to be in debt to man
Of course life without strife
Is certainly not human
This too can be met
If we trust in the above
So please do not fret
And show a little love.

ALL OVER DISTRUCTION

My hometown in Harlem, what a devastation
I moved to East New York, what a ruination
Look at Flatbush, Boro Park, Little by little lost fruitation
Son"s of Israel, go home to our land, there is Liberation.

PETE++ANN

A Vet from world war two
Is Alive, but with one shoe-

For the story's sake, Call him Pete-
His wife Ann, is his Heart and feet.

"Guts", We could only say the word-
Talk to Pete, He answers , Don't be absurd.
I still have Ann and the kids,
G-d is good to me and grants my bids.

" Man is a funny animal, I say
War is over, back to play,
How about Pete and his family?
Must we forget in our revelry?

" What can I do?", The saying goes
I'll tell you what --Partake in his woes;
Visit the "Petes", every now and then
Bring some cheerfulness to his den.

" Let us pray together , as friends do
And thank G-d for that one shoe,
To remain and dangle- Freely
" And please G-d , No War Three".

G OOD HEALTH TO YOU

Wine elates a man's heart
For so our sages reveal
Therefore from the very start
Let's participate and feel
The warmth it tends to instill
In our very bones and soul
Like swallowing a good pill
To help reach our very goal.

BELIEF IN HASHEM

Belief in Hashem is the name of the game
It has brought fame, To our sages of name..
The essence of Tshuvah
Is to have Emunah
Immediate and sooner
'Tis the goal of a frumer.

HAPPINES

Of course it's paganistic
On my part to say
That I made G-d to laugh in a way
From my sorrows I brought forth such expression
Listen, and come to join this session
No one dares to say
I know the ways of Deity
To differentiate between dreaming and reality.
But when a "ajoke" happens to make me laugh
I then think I am a member of His staff.
For sorrow to man brings no sollution, t o Him
For He loves all who live with vigor and vom..

YOUR THOUGHTS

Your thoughts create funny depictions
They tend to work pro and con
But to strengthen your own convictions
Be positive and you have wom
Every day is a new beginning
Forget the past it has faded
If you want to start winning
What happened already abated.

AFRAID TO DO A MITZVA

I was afraid to do a mitzva
For I must be lacking
The Almighty sets up this Selicha
So I have a stronger backing.

GOOD HEALTH TO YOU

Wine elates a man's heart
For our Sages reveal
Therefore from the very start
Let's participate and feel
The warmth it tends to instill
In our bones and soul
Like swallowing a good pill
To help reach our very goal..

THE GATE

A Gate on every store
Who can ask for more
Protection to the highest degree
Providing you pay a fee
I remember there wasn"t any gate
At any rate such is fate..

MY MOTHER

Mother, My mother most modest mate
One only one overworked overstrained
Tending toiling thrivine thus, to
Help heal her hearty heirs,
Enduring each eaglets enterprize
Receiving rightfully ritual rewards..

DON'T "KID" YOURSELF

When you appeal to Him be true
For He knows the thoughts in you
You are not dealing with an ordinary being
He created you--Know what you are "seeing".

Laws as Guides

Each Nation has its Laws
And so are we guided by them
Amendments are added to avoid flaws
But these laws remain their stem.
So the Torah is our constitution
Let us not forget this Lore
If our Government betrayed another pollution
We have added to us a Sore.

The Fallen Tree

I was once a Tree
Sprouting happily
My Stump-Atragedy
Why did they chop me down?
Upon their face a frown
They claimed I was in their way
But I was made to stay.
G-d will judge them -See
When they account for their spree
I will be made to live again
But they will not again reign.

THE FALLEN LEAF

The leaf did fall from the Tree
Sad---Not happily
Broke away from it's family
Per force -- but readily

GRIEF

At times we all feel grief
Depressed as a fallen leaf
Yet we must continue in life
And fight even in strife.

THE CROOKED TREE

Oh,crooked tree
What happened to thee
You were planted so well
What happened, Do tell?
I was greatly neglected
With worms infected
You people ignored me
Now do you see?

THE BIRTH OF MAN

Iwas born with body and soul
Of course under G-d"s control
To enhance the significent birth
I must prove my existence on earth.

A TERRIFIC FIND

I discovered a terrific find
In my daily hospital visits
That politeness is in the mind
With laughter and some Kibbitz
Everyone is so nice to one another
Like a different world created
Acting like sister and brother
Suitable and nicely mated.
Why can we not act without
The same way we do within
Why act like a lout
Be humane and without sin.

TIME

"Hashem",Cause my sorrow to abate
But not too late
Things I do not know
Please Please do show
Time is limited for me
As a human I can only see
That which is allowed, to be
Hashem let me free..

IF A MISHAP SHOULD BEFALL ME

I bless the Creator for any mishap should befall me
Perhaps it could have been worse
It is considered as if I repaid my fee
And offset this peculiar curse
When a meritorious act comes my way
I know 'tis the Almighty's intervention
For I must have been lacking, so to say
And balances my books to my attention.

HATZALAH

At any hour you may hear them start
The Hatzalah speeding to the house
Most likely someone's failing heart
In the neighborhood this happening did arouse
Saving a life is a noble deed
Who can reward such a great action
They uphold this noble creed
Hatzalah can never cause an infraction.

ABOVE AN ANGEL

A person is above an angel
Proof--his existence on this world
For a seraph has limit's they ~~tell~~,
While a human can readily get soiled

MY BEARD

I grew a beard to enhance my face
Truly it's brought me great joy
To tell the truth in my case
It differenciates me from a "goy".

WATCH YOUR STEP

As I get bolder and bolder
The creator taps my shoulder
Take it easy, watch your step
Don't get too adept

This tapping is a hint to me
Saying-not so bold and free
You might overstep your line

And then I will have to fine

You for things you did not correct.
And then I will have to elect
You, to a different stance

Be careful if you want to advance.

MY BEAUTIFUL WIFE

As I sit and gaze at her

Her mind is (probably) thinking of fur
I know it must be either Sable or Mink
So I say to myself Sol--Think
Match her beautiful eyes

And just begin to get wise

Not every one can be lucky as you
And have someone good and true

So be a man and get her that wish
And get her that Fur, or typewriter, or ring

And watch her, how she begins to sing
She says that I am gut fardrate

So dash out of that gate

And see what you can buy for her
Just settle for a good electric Typewriter.

A SENIOR CITIZEN ~~COMING~~ going TO WORK

I still am hearty and hale
Surely ~~a~~ don a veil
Not to show my weakness within
But my head at times does spin
I climb the steps to catch the train
Oy I ask what do I gain?
My hard breathing sometimes dispairs
I left my strength downstairs
Take it easy old man I say
Take it easy, go about your way
There are times when you must recognize
You are not young so please act ~~wize.~~ wise.

Sabbath Rest

A car to me needs fuel
Without it, it cannot continue
So Sabbath to me is my Jewel
It's part of my bones and sinew
At the end of the week for our ration
We seek the Sabbath for light
For this we reach our station
To have hope and to do ~~th~~ what's right..

Torah

Whatever you say whatever you do
Has no value unless it's Torah true
Men of note are honored and toasted
You are no one unless Torah boasted
List the heads of all walks of life
Soon they are forgotten in worldly strife
But G-d's Torah is always here
Under the decalogue we are all one peer.

choice

We go ~~th~~ thru life
Many a time in strife
Tis our choice
To listen to His voice

His messages of sorts are sent
To aid in ~~this~~ our event
But we must learn
For his laws to yearn..

MY WILL (DESIRE)

Whatever we learned in life
Whether good or in strife
We must ~~these=le~~ bequest these lessons
To our dear ones in sessions
When the time comes to depart
As G-d MAPS THE Chart
We must then fully understand
Thus we learn to lend a hand
There are no pockets in the shrouds
And with appearance of the clouds
We must remember that is all
And so you will stand or fall..

MOTHER

Mother My Mother Most ModestMate
One Only One Overworked Overstrained
Tending Toiling Thriving Thus To
Help Heal Her Hearty Heirs
Ending Each Eaglets Enterprise
Receiving Rightfully Ritual Rewards..

Friend Faithful Friend Fearless Father
Alert Awake Always AidingAnother
Therefore Toil Thrive Think To
Honor Him Humerize His Highness
Endure Eternally Etherbred Enlighten Everything
Reighn Real Ruler Reign Rightiously

Rabbi Solomon Lenchitz.

THE DECALOGUE AS HAS PROGNASTICATED BY OUR SEERS

He spoke and they listened
Even the inanimate- glistened
The world stood aghast
With an utterance so vast
Yet we tend to forget
These edicts so set
And we frown with our staunchness
And so shall we remain Nothingness..
And it shall happen within the latter years
We shall overcome our fears
With supplications, pleas and tears
Until rightious salvation and forgiveness appears..

A DIASPORIC JEW

I am puzzled at the diasporic Jew
At his thoughts and his diasporic view
When clamoring to return to Spain
The Torquamater and inquisition were in vain
Your ancesters are turning in their graves
To witness your diasporic craze
A resettlement in your "good old Spain"
Of course they died in vain
Is this your diasporic training?
They spit at you- You say it's raining
What happened to your Maccabeen guts
Diasporic Jew you are nuts..

A HUMAN

A human can roar as a Lion
Be as shy as a fox
Laugh as an hyena
Still eat bagels and lox
At times fierce as a tiger
Modest as a Cat
Dumb as a mule
And act as a rat
As the animal kingdom exists
So man can resist
From eating kinds of junk
Not to smell as a skunk

Extention of Life

I am too busy with prayer
I have no time to die
But if "going down" to my layer
'Tis this casting "die"
I beg permission for a stay
And borrow from my debits
My hope and guiding ray
Is my remaining credits..

BIKUR CHOLIM

In the beginning Hashem chose Sarah our Matriach
To be the mate to Avraham our Patriach
Thus the seeds were planted in Hashem"s grace
To start and continue our Hebrew race.

Mitzvos were assigned in our Holy Torah
And was taught by Moses the G-dly Morah
Each mitzvah had its own merit and reward
So each of us can all act in accord.

One of the greatest we have which I did pick
Is the Bikur Cholim to visit the sick
In our Amidah we have a special prayer for this
It must be adhered to and not to miss.

Let us all pray and thank Hashem for health
For this is the greatest, this is our wealth
May Hashem grant us all a chance
To participate in this with song and dance.

AN ORTHODOX RABBI IN AN INTERVIEW FOR A POSITION

Bye Bye Rabbi
'Twas nice knowing you
So with a sigh
I say Adieu Adieu

My interview was short
For the position I inquired
So with a snort
I was definately fired
All because I was ~~defin~~ refused to change
To a conservative or reform
In the long range, Too late I was born.

TRUST

You are G-d's creature
No matter what race, color, or creed
And if they prick any feature
You are surely pained and bleed..

One thing you must remember
Have pride in what you do
And if one tries to discember
To your G-d wholly remain true.

Solomon Lenchitz.

Politics

In politics you need intervention
Someone who attends the convention
In seeking Him, you need no such thing
Get on His phone and do ring.
Your thoughts are directed to Him
If you pray with heartfelt vim
No one need plead your cause
He alond judges without pause.
All ye sects of different division
Come back to Israel's decision
Accept G-d as Moses taught
For all your operations are naught..

Single Knowledge

Remember at all times your life is in G-d's hand
For somethis is difficult to understand
But when He does give you a reprimand
Acknowledge and readily lift up your hand.

Job's Patience

Where were you ere you were born
G-d's question to Job when he was forlorn
Your patience I recognize and understand
Therefore your reward is already at hand.

Take A Look

Do you know what time it is?
You have only to one hundred and twenty
So don't get into a fizz
When you are satiated with materialic plenty.

Sabbath

When the Sabbath comes my troubles are gone
My extra Soul then comes to be reborn
Like a thirsty person who quenches his thurst
A little water will refrain him to burst.

Father

Friend Faithful Friend Fearless Father
Alert Awake Always Aiding Another
Therefore Toil Think Thrue To
Honor Him Humerize His Highness
Endure Eternally Ethelbred Enlighten Everything
Reign Real Ruler Reign Rightiously..

Father Always Teaches His Everlasting Fearlessness..

David

I have a son, a cute little thing
His name is David like the great King
He is the youngest of my brood, that little kid
A clever little tyke is my David
His sister and brother love him so
They kiss him and hug him from head to toe
Sometimes they fight like all kids do
But to David they are friendly honest and true.

Congregation Bulletins

Prior to the time I was business manager and partial editor to the Jewish Press. I was associate editor to the Jewish Forum, which was edited by the late Dr. Isaac Rosengarten — Blessed Memory.

In the year of Janury 1960, I began the Jewish Press in the Brooklyn office, the Coney Island section. I was requested to begin my rabbinical functions by various congregations throughout the United States. I believed that my literary experiences would help me with my theological undertakings. I therefore thougt it wise to edit community bulletins where I performed my rabbinical functions. Herein I present the said bulletins I have printed in behalf of my congregations.

TORAH IS LIGHT . . . . . B. H.

Congregation Adath Israel

OSWEGO, NEW YORK

"And the children of Israel were fruitful and increased abundantly and multiplied and waxed exceedingly mighty, etc." (Exodus 1-7)

VOL. 1 — NO. 1

Candle lighting every Friday Evening 20 minutes before sunset. TISHRI 5725
Sabbath ends 72 minutes after candle lighting the following day. SEPTEMBER, 1964

Happy and Prosperous New Year

SHALOM!

Thank G-d our first issue is here. We have undertaken the task of strengthening the religious sentiment and to encourage our Jewish community to further the religious struggle for the Jewish Torah and Faith, no matter where and when the battle is waged. Our readers will judge for themselves to what extent we are justified for such undertaking. One of the outstanding obstacles confronting the various attempts which have been made to establish Jewish life upon those standards, which have been given us in our Holy Torah, **is the lack of a greater understanding, unification, and sympathy among groups unwittingly.** Here and there we find little communities, each entirely apart from the other, striving to solve their problems in their own particular way. If we are really to understand our mission in life, we must understand each other, so that we may help one another, and keep alive our noble heritage — The Torah.

FROM THE RABBI'S STUDY . . .

GRANT US LIFE

"Remember us unto life, O King,
Who delightest in life."

Thousands of Jews will crowd the synagogues during the two days of Rosh Hoshanah, and with sorrowful hearts pray to G-d that He may remember them and spare their lives.

At this time of year, a sea of Jewish tears break loose and floods the "gates of tears" in heaven.

But during the past few years since our disappointment with the world's peace, with the increasing intensity of radicalism, our tears will flood the world more quickly and deeply than ever before.

Grant us life! That will be our prayer to G-d. Grant us a little more that strength so that we may be able to withstand all our sufferings! Grant us life, because Jewish life is needed. The faithful Jew will pray unto the Creator of the universe more than heretofore and cry out: "Grant Us Life."

But can we be satisfied merely with beseeching the King of Life that He grant us grace?

(Continued — Please Turn To Page Three)

IMPORTANT DATES & MEMOS

Congregation Adath Israel, Oswego, N. Y.

Aug.
28 Light Sabbath Candles ..... 7:15 P.M.
29 Selichoth Night—Services ..... 1:00 A.M.

SEPTEMBER SCHEDULE

Sept.
4 Light Sabbath Candles ..... 7:06 P.M.
6 Eve of Rosh Hoshanah (Light Candles) ..... 7:03 P.M.
7 Rosh Hoshanah Meet (Tashlich) 4:00 P.M. (at Rabbi's house) Light Candles ..... 8:04 P.M.
8 2nd day of Rosh Hoshanah Yom Tov ends ..... 8:08 P.M.
9 Fast of Gedaliah
11 Light Sabbath Candles ..... 6:54 P.M.
12 Sabbath of Repentance
15 Erev Yom Kipur (Kol Nidre) Light Candles ..... 6:47 P.M.
SERVICES WILL COMMENCE AT 6:57 P.M.
NO LATER. Please be on time. VERY IMPORTANT.
16 Yom Kippur (Day of Atonement Memorial Services.)
SHOFAR WILL NOT BE BLOWN BEFORE ..... 7:48 P.M.
18 Light Sabbath Candles ..... 6:42 P.M.
20 Erev Sukkot—Light Candles .... 6:39 P.M.
21 1st Day Sukkot — Eve. Light Candles ..... 7:40 P.M.
22 2nd Day Sukkot — Ends ..... 7:42 P.M.
23 1st Day Hol Hamoed Sukkot
24 2nd Day Hol Hamoed Sukkot
25 3rd Day Hol Hamoed Sukkot Light Sabbath Candles ..... 6:31 P.M.
26 4th Day Hol Hamoed Sukkot Ends ..... 7:32 P.M.
Registration for Hebrew School Classes are Sept. 1-3 — Classes start on Oct. 6. Please G-d.
27 Hoshanah Rabah—Eve Candles 6:28 P.M.
28 Shemini Atereth—Eve. Candles 7:28 P.M.
28 Hakofos — Merriment with Torah — Dancing and song to no end—All must join
29 Simchas Torah

CONGREGATION ADATH ISRAEL

Published by Adath Israel of Oswego, N. Y.

Bernard Shapiro (Dov Ber) ..... President
Homer Gordon (Chaim) ..... Vice-President
Robert Fox (Meir) ..... Secretary-Treasurer

Women's Division

Arlene Shapiro (Bracha Mirl) ..... President
Joan Shapiro (Yocheved) ..... Vice-President
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Dolores Shapiro (Devorah) ..... Treasurer
Frances Kogan ..... Hadassah

We are only human — we beg all our friends to write to our paper for their personalgrams or requests.

CHILDREN'S CORNER . . .

MEANING OF ROSH HOSHANAH

Rosh Hoshanah is the Jewish New Year. On next Monday and Tuesday we shall all solemnly commemorate this holy-day by attending the synagogue and praying to G-d that he spare our lives and give us health and happiness for the coming year. Even those of our brethren who never enter a place of worship throughout the entire year will come to the synagogue, because at this time of the year every Jewish soul is to appear in the presence of our Almighty Father and judgment is to be passed on all of us. We must all answer for the sins that we have committed whether we knew about them or not, and to ask G-d that he forgive us. No matter how many laws a Jew has broken or how many misdeeds he has committed, if he will pray to G-d for forgiveness and pledge himself to lead a pure and true Jewish life, then all his sins will be taken away. This opportunity of being cleansed of all evil is given to every Jew, young or old, rich or poor, all of us are the same in the eyes of G-d if we but ask Him forgiveness.

"As I look back upon the things I have done during the past year, what sins have I committed?" Every one of us must ask ourselves this question. How often it was that we sinned, although we knew that we were doing so, and yet somehow or other there was something that forced us to go in the evil path? How often did we disobey the Word of G-d and transgress His Laws? Try to recall the various times during the past year when you had to decide for yourself whether to do the good thing or the evil, and when you were trying to decide—don't you remember a voice telling you, "go ahead and sin, it will do no harm?" That was the evil spirit which affects every one of us, and is always trying to lead us into the evil path. For instance, dont' you remember a certain Shabbos afternoon when you saw some of your friends going to the movies and they asked you to come along with them? You knew that it was wrong to do so, because that is breaking the law of Sabbath, and yet that evil spirit was telling you, "go to the fovies, go to the movies." Do you remember how hard it was to decide, although you knew all the time what was the right thing to do, and yet you finally permitted the evil spirit to get the best of you, and then you went to the movies and sinned? Then again cant you recall how often you disobeyed father and 'mother? You knew that it was wrong to do so, and yet that evil spirit won over you, and you not only sinned against your parents but against G-d as well?

I suppose we have all experienced these things some time or other. At the time that we sinned we felt happy and gay, and yet later when we looked back upon what we had done, we felt sorry ... ed never to do this evil again. R... n you have said to yourself, "I shall never play ball on Shabbos again, or disobey father and mother," and yet a few days or weeks later you broke your promise and sinned again?"

My dear friends, let me tell you why this happens. It is becasue some of us are not true and firm Jews, willing to bring sacrifices for our faith. There are many children who are good Jews just as long as they do not have to deprive themselves of any pleasures but just as soon as they are forced to give up some of these things which give them joy, they sin against G-d and break His Laws. Many of us are willing to be good Jews or Jewesses just as long as we are allowed full freedom in doing anything we desire, but when we are called upon to undergo even the slightest bit of hardship, then we forget about our Torah and our G-d. Of course, it is difficult to be a good Jew, I never told you that it was an easy thing. But don't you think it is worthwhile to bring sacrifices to G-d, who protects you and guides you throughout your entire life? Just think how little G-d asks of you, in comparison with the wonderful things He does for you? All He asks you to do is to observe His Laws, obey your parents, be honest, kind, and trustworthy; and for this He bestows upon you health, happiness, and life itself. Thus you can see how very little G-d wants you to do for Him, though He gives you so much.

What if you do stop looking at TV on Shabbos, it will not harm you, and I am quite sure that you can spend your time much more profitably. Just think how much better it would be to read some nice Jewish story, or visit your friends, or take a walk. There are ever so many ways of observing the Sabbath in the proper way, and yet not suffer through it. And even if there are some Jewish laws which do cause you a little bit of trouble, remember that thousands of our ancestors gave up their lives for G-d and His Torah. Therefore, should we not willingly give up a little of our comfort and joys?

WEAR IT WELL!

(A STORY)

CHAPTER I

(Translation from the Hebrew by Rabbi Solomon Lenchitz)

I should like to tell you a story about the son of a tailor.

This tailor was very poor and the boy was very little. The boy's face was always pale. Only his eyes were burning.

It was the evening of the first Passover Seder. For the past three nights the tailor could not get to bed. He had to complete work on so many new garments. These were intended for the richest man in the city:—for his son, his sons-in-law and all their little boys. On the afternoon of the Seder night, he was still working. It was only towards evening that he tied up the finished clothes in a sheet and delivered them to their owners.

The rich man and his prolific family put on the new clothes and same to the synagogue in style. The tailor, on the other hand, could not change his clothes. He could only hurriedly wash his face and he too came to the synagogue. His little son had no new clothes to put on. His face washed, he accompanied his father.

In the House of God there was light. The soul rejoiced and the heart was at peace. But the overworked tailor stood there exhausted, half-asleep listening to the voice of the cantor. At odd moments he was distracted by the rustle of new silk cloths around him, or the swish of the cloth of brand new undergarments. Ephraim ,his son, stood right next to him. He also heard the rustle and the swish

(Continued — Please Turn To Page Three)

WEAR IT WELL —

(Continued From Page Two)

new garments and his face grew more pale. Only his eyes burned brightly.

When the tailor sat down to the Seder tables in his narrow attic, peace came to him. Was it not a holiday? The room was cleared of all cloth remnants. The Seder plate and the raisin wine were prepared on the table. The barrel filled with borsht stood in the corner. And his "queen' 'sat at the right of her "king."

His son began to ask traditional questions and his pale face reddened; his burning eyes were blurred. The boy was not accustomed to the letters of the Hagadah — the Passover prayerbook.

The father answered in the traditional manner. He told about the Hebrew slaves in Egypt and about the rabbis who elaborated upon the Passover story until it was time to recite the "Hear O Israel" prayer in the morning. Ephriam listened, but understood not a word.

Suddenly he interrupted his father and asked another question. It was entirely new — not a question from the prayerbook.

"Father! Why did nobody say 'Wear it well' to me? All the other boys in the synagogue said 'Wear it well' to each other. I was the only one they left out . . ."

His face became very pale, but his eyes burned brightly.

The tailor began to stammer out an answer. At first he did not know exactly what to say. He could not find an answer in the prayerbook. But after a moment he replied:

"Son, it is not customary to say 'Wear it well' to anybody who does not have a new garment."

"But why dont' I have a new garment? Never, in all my life, did I hear anybody say 'Wear it well' to me."

Ephraim never had a new garment in his life.

He lifted up his eyes from the prayerbook. They were no longer eyes, but flaming torches. And he lifted up his own, he saw the eyes of Hannah, his mother, were brimming with tears.

"Next year, G-d willing, when Passover comes again, you will have a new garment, said his moth-'er.

His mother kissed his forehead. And the boy sat dreamy-eyed, waiting for an explanation.

(To Be Continued)

GEMS OF ISRAEL

Rabbi Eliyahu Chim, the rabbi of Lodz, was vacationing in the German city of Marinbad . . . While being there, people would consult him asking his opinion on various subjects, those related to Judaism, and also general matters.

In the course of just such a conversation, one of those present praised Wallson, who was a baptized Jew, eventhough he left the fold of Judaism, loved the Jewish people greatly.

Rabbi Eliyahu listened and kept quiet. However, the audience present requested a stand as to what he thought of Wallson .

The Rabbi answered by telling a story:

A Jew from Latvia once came to White Russia in a small town. In the entire town there wasnt' a single Jew. The Jew being a pious Jew, didn't have a suitable place to dine. He decided that since he can slaughter and had a suitable knife (chalef) for that purpose in his possession, he will slaughter a chicken. He bought a chicken, slaughtered it properly, koshered it in accordance with the Jewish dietary laws, and cooked it himself. When the chicken was ready to be eaten, he first realized that the pit in which the chicken was cooked was "treif" (unkosher).

"Alas!" sighed the Jew "what good deed did all my acts accomplish, if the pot is treif!"

GRANT US LIFE —

(Continued From Page One)

Should we not remember our duties to Him before we ask for grace?

The day of remembrance does not simply mean that on Rosh Hashonah we shall be remembered in heaven, but also that we must remind ourselves of heaven and all that we owe to Him.

And sad to say, we must recall the many duties which we owe to Him and which we refuse to fulfill during the entire year.

Let us remind ourselves of the printed word which has been stripped of its holiness, and instead of preaching the heavenly works and supreme morality, is now being utilized to pervert the Jewish mind and to spread apekorsuth* and kefirah.*

Let us remind ourselves of the great majority of Jewish children in this country receiving no Jewish education, and yet we Jewish parents pay no attention to it.

Let us remind ourselves of the strongest and most fundamental Jewish strongholds, modesty, self-respect and T'haroth** that are just hanging on by a thread and are fast disappearing; that Kashruth has lost its hold upon thousands of our brethren and numberless Jews are being raised with trafe food, chop suey and the like which contaminate the blood. Let us remind ourselves that the holy Shabbos is being shamelessly desecrated, and thousands of other laws are flagrantly being cast aside.

Let us remind ourselves of all this, and determine to do away with it.

Let us remind ourselves that in our own hands are the lives of thousands of Jewish souls, whom we can save from death; we can preserve generations of Jews by devoting ourselves to this task.

The "King Who delightest in life," asks of us that we should save ourselves before we supplicate Him to preserve our lives. He has given us a Torah of Life, and if we keep it holy then He will help us to remain with Him forever. But if we ourselves thrust aside His life-giving Torah, how can we pray unto Him, "Remember us unto life?"

G-d does not desire our death, but He further asks that we should not desire it. He asks of us to repent and thus remain alive.

The "Grant Us Life" lies in our hands; the "Grant Us Life" has a two-fold meaning, first that we must ourselves think of life, and then we can pray to be remembered for life in heaven.

Therefore, may the coming year bring to us all the second remembrance; may all Israel remember its duties to G-d, and mav we all be remembered in Heaven for long life!

The "Sons and Daughters of Adath Israel, Oswego, N. Y." extends its heartiest wishes to all Israel, and to all people of the world we offer up the prayer to G-d.

*—Heresy and denial

**—Purity

Greetings From The Newly Elected President

I wish to take this opportunity to thank all the sisters and brothers for the faith they have shown toward electing me to the highest office one can hold in the Jewish Congregation and Community.

I sincerely hope that I will, with G-ds help, be able to fulfill by duties in such a manner as to be a credit to the Jewish Community.

We must remember that famous saying, "How good and how pleasant it is for breathren to dwell togetner in unity." Psalm 133.

—B. SHAPIRO

LET'S LAUGH A LITTLE

Harry Hershfield tells the wonderful story about three men of the cloth, a Rabbi, a Priest, and a Minister who had just finished a philosophical discussion on the virtues of Man. As they left their meeting place they happened upon a group of boys who were in the midst of a game of dice.

Upon seeing the clergy group approach, the boys broke up the game and ran leaving the dice behind. The Minister picked up the dice and began to examine them — just at that moment a police officer passed, seeing the Minister holding the dice he promptly arrested the three men for gambling.

In court, the judge asked the Minister, "Were you gambling?" The Minister said, "No," explaining that they had just happened on the scene when the cop arrested them.

The Priest was asked the same question and answered, "No," confirming the Ministers' statement. Then the judge turned to the Rabbi and asked, "Were you gambling, sir?" The Rabbi looked up with all innocence and replied, "With whom?"

A couple had been married these many years and as a gift the husband decided to give his wife the most exotic gift he could think of.

He had heard of a man who owned a parrot that spoke seven different languages including Yiddish and Hebrew.

He negotiated with the man secretly and finally paid more than a thousand dollars for the bird.

"What a surprise for my wife," he thought as he had one of his office employees deliver the bird.

That night he came into the house beaming. "Well, how did you like the bird I sent over?" he questioned with great expectancy.

His wife smiled mildly and commented, "Oh, it was elegant — its in the 'oven and will be ready in ten minutes."

The husband turned purple. "In the oven!" he gasped. "My darling that bird spoke seven languages."

His wife looked at him very sheepishly and asked, "Now, then, why didn't it say something?"

FREEDOM OF THE WILL

Free will is granted to every man. If he desires to incline towards the good way and be righteous, he has the power to do so; and if he desires to incline toward the unrighteous way and be a wicked man, he has also the power to do so. Give no room in your minds to that which is asserted by heathen fools, and also by many of the ignorant among the Israelites themselves, namely, that the Holy One blessed be He, decrees that a man from his birth should be either a righteous man or a wicked man.

Since the power of doing good or evil is in our own hands, and since all the wicked deeds which we have committed with our full consciousness (is so too), it befits us to turn in penitence and to forsake our evil deeds; the power of doing so being still in our hands. Now this matter is a very important principle; nay, it is the pillar of the Law and of the commandments. Moses Maimonides.

ATTENTION!

Please forward all communications concerning this publication to ADATH ISRAEL, 163 East Third Street, Oswego, N. Y.

NEW YEAR'S GREETINGS FROM OUR CONGREGATION AND FRIENDS

Broder Window Cleaning, 93 W. Third St.
Dr. and Mrs. David Brein & Family, Syracuse, N.Y.
Mr. and Mrs. Eli Baum & Family
Mr. and Mrs. Norbert Ellerin & Family
Mr. and Mrs. David Cravetz & Family—Ontario Star Cleaners, 312 Seneca St., Fulton—592-4110
Mrs. B. Feltscher & Daughter Yonah
Mr. and Mrs. Robert Fox
Mr. and Mrs. Charles Goldstein & Family
Mr. Ralph Gordon
Mr. and Mrs. Homer (Chaim) Gordon & Family
B. & V. Bakery—Syracuse's Newest Bakery, 1951 E. Fayette St., Syracuse, N. Y.
Mr. and Mrs. Harry Lasky & Family
Mrs. Sam Rosenberg and Adele
Mr. and Mrs. Joseph Schmeidl
Mr. and Mrs. Arthur Shapiro & Family
Mr. and Mrs .Bernard Shapiro & Family
Mr. and Mrs. Harry Shapiro
Dr. and Mrs. Benjamin Seidenberg & Family
Mr. and Mrs. Sam Gordon
Mr. and Mrs. Al Harwitt
Mrs. Max Gover
Mrs. Howard Hall
Mr. and Mrs. Max Karch & Family
Mrs. Sam Karch
Mr. and Mrs. Clarence Kogan & Family
Dr. and Mrs. Milton W. Kogan & Family
Mr. and Mrs. Leon Shapiro & Family
Mr. and Mrs. Leonard Shapiro & Daughters
Mrs. I. H. Shapiro
Mrs. Max Shapiro
Mr. and Mrs. Sidney Shapiro & Family
Mrs. Bessie Taubin
Mr. and Mrs. Maurice Shapiro
Dr. and Mrs. J. Weinreb & Famliy
Mr. and Mrs. Alec Flett & Son

THE BETTER HALF SPEAKS

A year of accomplishment is now behind us and a year of hard work is to come. Let us look forward to a peaceful era where Judaism will flourish and our synagogue will grow.

As President of our Sisterhood, I take this opportunity to thank our members for their terrific cooperation and also to welcome Rabbi and Mrs. Soloman Lenchitz to a long and pleasant stay.

On behalf of my family I extend my very best wishes for a happy, healthy and peaceful New Year to all.

ARLINE SHAPIRO

P. S. — On September 10, 1964 a Sisterhood meeting will be at Mrs. Leonard Shapiro's home. Please come and meet the Rabbi and Rebitzen.

On behalf of my wife and myself we wish to extend blessings to all our congregants, neighbors and friends and to the students of Hillel whom we as yet had not the pleasure of meeting and to the faculty of the college and students.

RABBI AND MRS LENCHITZ

Personalgrams

Mazel Too

Mr. and Mrs. Harry B. Lasky, marriage of son Edward — Joy Moss of Detroit, Mich.
Mr. and Mrs. Max Karch, engagement of daughter Susan

Congratulations!

To ourselves for this first publication.

Refuah Schlemah

Mrs. Anna Shapiro
Mrs. Reba Shapiro

TORAH IS LIGHT . . . . . B. H.

Congregation Adath Israel

OSWEGO, NEW YORK

"And the children of Israel were fruitful and increased abundantly and multiplied and waxed exceedingly mighty, etc." (Exodus 1-7)

VOL. 1 — NO. 2 | Candle lighting every Friday Evening 20 minutes before sunset. Sabbath ends 45 minutes after sunset. | TISHRI 5725 OCTOBER 1964

Our Talmud Torah In Full Swing

FROM RABBI'S STUDY

At the present time there is a strong tendency among some of our people to return to the statement made by Protagoros—the old Greek philosopher—"Man is the measure of all things." In other words, Protagoras meant that we must judge all values in life according to our own inidvidual standards — because man is the highest form of existence in the universe. These words have taken on renewed strength, with the coming of modern discoveries and inventions by which man has shown, that many things which had never entered the minds of our ancestors, have become realities through our own efforts. This feeling of supreme confidence in humanity has been carried over to the sphere of morals, and man has also sought to establish them on a purely scientific basis. But the effort is futile. True enough, we all admit that the discovery of the atomic power has been a great benefactor to man, (we hope), but we do not find it necessary to appeal to any standard of values in doing this. In other words, we need no standard in saying that the modern inventions have greatly benefitted man. All we know is that they have increased the means through which life can express itself, and this is all that is to be desired in placing our judgment upon them.

However, will every man admit that observing Shabbos or eating kosher food is to be placed among those duties, which all should be obliged to follow? This might be carried out to a fuller extent, and thus be demonstrated that to rely upon every individual being to work out his or her own private code of duties, would result in a stage of existence which perhaps would in time degenerate even lower than that of the animals.

It is thus apparent that we must evaluate our duties as human beings, in relation to a fixed standard which has stood the test for a long period of time. We as Jews, have not far to go in finding this standard. Our Holy Torah, which has for several thousand years victoriously resisted all the at-

(Please Turn To Page Four)

OUR TORAH BUDS

The most precious possessions we have are our offsprings. Nothing will deter us from giving our gems the finest Jewish chinuch (education) according to the orthodox traditional way. All must share in helping. No one dare to withdraw oneself from this important task.

Shimon Mordecai	Baum	Dovid	Goldstein
Zeleg	Baum	Tzviah Mare	Shapiro
Chana	Cravetz	Rivkah	Shapiro
Frumah Chana	Gordon	Elkana Zvi	Shapiro
Perl Shandel	Gordon	Dovid	Shapiro
Bayle Miriam	Gordon	Chaye	Shapiro
Pinchus Shepsl	Gordon	Yisroel-Tzvi	Shapiro
Peninah Elke	Gordon	Chaye Rechama	Shapiro
Tzviah	Gordon	Avivah Leah	Shapiro
Avraham	Gordon	Mindl	Shapiro
Divri-Eleyuhu	Shapiro	Chana Rachel	Shapiro

IMPORTANT DATES AND MEMOS

OCTOBER SCHEDULE

Congregation Adath Israel, Oswego, N. Y.

Oct. 2	Light Sabbath Candles	6:19 P.M.
3	Sabbath Ends	7:24 P.M.
6	Rosh Chadesh Cheshvon	
7	2nd Day Rosh Chodesh Cheshvon	
9	Light Sabbath Candles	6:08 P.M.
10	Sabbath Ends	7:13 P.M.
12	Columbus Day	
16	Light Sabbath Candles	5:57 P.M.
17	Sabbath Ends	7:00 P.M.
23	Light Sabbath Candles	5:47 P.M.
24	Sabbath Ends	6:50 P.M.
30	Light Sabbath Candles	4:38 P.M.
31	Sabbath Ends	5:40 P.M.

TALMUD TORAH SCHEDULE

	Sunday	Tuesday	Wednesday	Thursday	Saturday
Grade 1 Grade 2	9:30-11 a.m.	3:45-4:45 p.m.	4-5 p.m.		
Grade 3	9:30-11 a.m.	2:45-3:45 p.m.	4-6 p.m.		10-11:15 a.m. Junior Congregation
Grade 4 Grade 5	11 a.m.-12:30 p.m.	2:45-3:45 p.m.		4-6 p.m.	10-11:15 a.m. Junior Congregation
Teenagers (NCSY Member)	11-11:45 p.m.	Special Classes To Each Individual	Special Classes To Each Individual	Special Classes To Each Individual	10-11:15 a.m. Junior Congregation

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We are only human — we beg all our friends to write to our paper for their personalgrams or requests.

Sacrifices

The other day while talking to a friend of ours regarding the significance of the traditions and customs of Judaism, he said: "They are all very fine things, but look at all the sacrifices a Jew must bring in order to observe them." Though we did not trouble ourselves to question the speaker as to what he intimated by the word "sacrifices," we take it for granted that he meant nothing more than the thousands of others who have made this statement before him. It is simply a matter of personal comfort or convenience. How often do we hear our Jewish men and women complaining that traditional Judaism demands too much of us, that it is unreasonable, unjust to ask that we observe the same customs and rituals which our ancestors have kept? Though many who have long ago removed themselves from Israel's tent admit that a Jewish life guided by traditions of the past is ,indeed, beautiful, yet add that it is out of touch with the modern world, and hence we should not and cannot expect our Jewish brethren of the twentieth century to live up to them.

The faithful Jews for whom the traditions and customs have become part of their lives have no tales of woe — they have no complaints to offer.

And so it has always been the same, the Jews who adhere to tradition have never complained that they are bringing sacrifices in doing so, while the very ones who do not keep them frown upon our ancestral practices because of what they consider the burdens imposed upon the individual in trying to observe them. Do you ever hear a truly Orthodox Jew question the creative power of G-d? He also reveals Man's true greatness. The stars and the planets, having once started on their eternal rounds, go on blindly ceaselessly, driven by nature's law of cause and effect. Man, however, by an act of faith, can put a limit to his labour, so that it will not degenerate into purposeless drudgery. By keeping Sabbath the Jew becomes, as our sages say: "domeh l'yotzero" — "like G-d himself." He is, like G-d, works master, not its slave.

Man is truly great, however, only if he willingly cooperates in G-d's plan for the world, making use of his freedom to serve G-d and his fellow-men. Then he becomes, as the Rabbis put it, "a partner in the work of creation." Yet man's very freedom can lead to his downfall. His great powers over the world of nature, which enable him to control and master it, harness its energies, mould and adapt it to his will — these very powers make it fatally easy for man to think of himself in the guise of creator, responsible to no-one higher than himself. **We of the twentieth century have seen what happens to the world and to mankind when such ideas prevail.**

But here Sabbath comes to the rescue. As we shall see later in greater detail, we have here perhaps the most fundamental aspect of Sabbath observance.

It is possible to recognize the basic truth of G-d's creation of the world. But what does this mean to the average man and woman? Very little indeed. But here, as always, the Torah is not satisfied with mere theory. The Torah is interested in deeds — the practical outcome. Put like this the doctrine comes to life: 'Living in God's world as His creatures, we must use all our human powers in His service.' Only thus can we justify our existence. and at the same time ensure our own welfare and that of the human race.

The unique provisions of the Sabbath law serve to keep this very practical consideration in the forefront of our minds. We are stopped on this one day from exercising our characteristic human powers of mending this condition, complaining that he suffers because of his adherence to traditions and customs? The faithful Jew realizes that the "minhagim" are part of his religion the same as the laws of the Torah, and were he to give up the former the latter would likewise become lost. The customs which have come into existence throughout the ages were introduced for no other reason than to strengthen and fortify the divine laws, and thus instead of being extraneous to and apart from the laws, are in reality part of them. Every generation of Jews has endeavored to point out to the coming generation a means of making them more Jewish, more different than the other peoples of the world, and what else could they leave as a heritage than some new custom which they themselves had developed, which they themselves had found worthy of becoming part of their lives? It is these very traditions and customs which join together the Jews of the past with those of the present and the future — which make Israel a "peculiar people."

Let us for a moment return to the question of whether a Jew really must bring sacrifices in order to be an observant of our traditional faith. It strikes us that the use of this word is purely relative. For the Jew who is aware of the fact that the customs and traditions constitute the fundamental elements of the Jewish life, the very Jewish religion, the observance of them is regarded as duties incumbent upon those who feel that the true Judaism — Torah — must be preserved. The bare laws without the traditional practices to support them would leave us a cold uninspiring Judaism. It is these customs which have been handed down from generation to generation that beautify the Jewish life, which make it more wholesome, more harmonious.

Looking at the problem from the viewpoint of the faithless Jews, it is quite apparent that they should consider the observance of the traditional customs as being sacrifices. Naturally if they feel that the laws of the Torah are burdensome ,it follows that the ancestral practices are even more so, and hence are to be discontinued. These people fail to realize that the very laws and practices which they claim should be done away with, go to make up this thing we call Judaism. Sad, indeed, would be the condition of Israel if it hearkened to the pleas of those who are constantly trying to reform and gradually whittle away all that constitutes true Judaism. Verily there would be no such thing as a Jewish religion or a Jewish people. But thanks to the faithful Jews, those who are steadfast in their beliefs, who feel that the traditions and customs must be preserved, the Jewish nation remains alive.

Cleanliness is next to G-dliness — Carefulness leads to cleanliness; cleanliness to purity; purity to humility; humility to saintliness; saintliness to fear of sin; fear of sin to holiness, and holiness to immortality. — Talmud.

THE BETTER HALF SPEAKS

The first meeting of the fall season of Sisterhood was held at the home of Mrs. Leonard Shapiro on Thursday evening, September 10th. A large group was in attendance to greet Rabbi and Mrs. Lenchitz. Reports were given by several committee members. Tasty refreshments were served by our hostess. Sadie Fox, gift shop chairman, urges anyone needing a gift to contact her.

Junior Congregation services will be held every Saturday morning at 10:15 a. m. Joan Shapiro, Education chairman, advises all parents to have their children at the Shul on time. Next meeting of Sisterhood will be held at the clubrooms on Tuesday, October 13th.

Mazel Toz To: Arleen (Bracha Mirl) Gordon & Joan (Yocheved) Shapiro on the occasion of the birth of nephews. Also to Mrs. Anna Shapiro on becoming a great-grand aunt.

Our heartiest congratulations to Joan (Yocheved) Shapiro on returning to Oswego State. Lots of luck to her. Our best wishes to all our students who have returned to school or taken new jobs.

Our annual fall rummage sale will be held (G-d willing) on Thursday and Friday, October 1 and 2nd at former Woolworths' Store. We'll set up Wednesday afternoon, Sept. 30th at 2:00 p. m. Chairmen are Lenore and Arleen Gordon. Anyone having any free time contact either of the girls.

Keep Tuesday, Nov. 10 in mind for our annual Donor Dinner. This year it will be in the form of a progressive affair. Cocktails at Mary Shapiro, main course, Joan Shapiro; and dessert and meeting at Fran Kogan's. Overall chairman, Leonore Gordon.

Welcome Rhea Flett and Mildred Kavanaugh to our Sisterhood.

REMINDER:

Anyone who has not already paid his $1.00 for the "New Years Greeting" in the newsletter will kindly send the money to the paper c/o Rabbi Lenchitz, 163 East Third Street.

Don't forget to register for the adult classes. (especially important to the parents of our "buds.")

ARLENE (BRACHA MIRL) SHAPIRO
President

GEMS OF ISRAEL

Rabbi Levi Yitzchok of Berdichev was once traveling across the country to raise money for the redemption of captured souls. After being on the road for quite some time, he realized that he hadn't been successful for he hadn't raised much money.

Rabbi Levi thought that it wasn't worth the effort to disrupt his studies and his meditations and not accomplish anything. It would have been better to have stayed at home.

At the town where Rabbi Levi was detained, the police apprehended a Jew who was caught in the act of stealing. He was flayed and beaten and then taken to prison.

When Rabbi Levi became aware of what had happened, he immediately hastened to the head of the local police and tried to persuade him to free the arrested Jewish thief.

Rabbi Levi said to the thief, "See my son, what miseries you brought upon yourself. From now on you shouldn't do it again.

"So what," said the thief, "If I didn't succeed this time, I'll succeed the following time."

"If this is the case," Rabbi Levi thought to himself, "then I shall likewise not become discouraged. And if I didn't succeed this time in raising much money, I will surely succeed the next."

—o—

Before the time that Alexander III was the czar in Russia, there was a minister, Ingantien, an anti-Semite. He issued formidable proclamations against the Jews. There was talk in Petersburg that the Jews, with Baron Ginzberg at the head, were raising funds to bribe this minister, thereby lessening the yoke.

In the course of time, the minister met with Baron Ginzberg. "I have heard," he said to the Baron with a smile, "that you are raising money to bribe me. How much were you supposed to offer me?"

"Your majesty," replied the Baron, "how much the Jews are worth to me, I am not in a position to pay you, however, how much the Jews are worth to you, I am always prepared to pay."

CHILDREN'S CORNER . . .

WEAR IT WELL!

(A STORY)

CHAPTER II

Continued From Last Bulletin

(Translation from the Hebrew by Solomon Lenchitz)

But when Passover came again the next year, Ephraim was still without a new garment. His mother could only give him kisses freely — but not a new garment.

The same thing happened the next year, and the years following. Strange, but there are people on the face of the earth who never have new clothes.

Ephraim would ask a perennial question: "Why? Why don't I have a new garment?" More difficult was the query: "Why do others have new clothes?" Ephraim did not feel envy in his heart— only pain.

When he entered Hebrew School and came in contact with other boys, he noticed that they wore clothes which were fairly new. But he did not envy them; he only felt a pain in his heart.

On the city streets he saw new clothes . . . and the pain in his heart deepened. Even the pangs of hunger never oppressed him as much as his fixed idea. His entire conscious mind was concentrated on one thought, an intense longing: to hear the words, "Wear it well."

Only once he knew happiness — during the night in his sleep. But he cried when he woke up and his mother asked what happened to him. He told her that his boy friends came to him. Each fingered his new garment and one by one they said to him: "Wear it well! Wear it well!" He felt his soul brimming with great joy . . . But it was only a mirage. He really had no new garment.

His mother said: "The child must have seen the garment in his dream!"

And so Ephraim became a daydreamer. However, he never saw himself wearing a new garment in his night dreams any more. And his soul still panted for the sound of the magic words: "Wear it well."

(Continued Next Issue — Please G-d)

Happy First Anniversary To The Oswego Chapter of NCSY

It's hard to believe but a whole year has passed since our group was founded under the leadership of Rabbi David Boros. We've accomplished a lot since our beginnings — candy sale, pictures, participation in conclaves, conventions, seminars and a new, promising Junior NCSY group. And it has **certainly** been worthwhile. Many new and rewarding friendships plus the opportunity of leadership, training and Torah study have been developed, because of our affiliation. Although two fine members, Larry Krantz and Larry Siegfried, have left Oswego, we have not lost our initial spirit.

We, the members of the Oswego Chapter of the NCSY — Feivel Cravetz, Yonah Feltscher, Asher Zeleg Goldstein, and Mindel Shapiro — would like this opportunity to thank Rabbi Lenchitz, and the members and friends of the Synagogue for all their help and encouragement. With your continued support we will try to make our second year even more successful than our first!

LET'S LAUGH A LITTLE

For eight days and nights Mr. Rose had been unable to sleep. All kinds of medicine had had no effect whatever and in desperation the Rose family summoned a renowned hypnotist. He fastened a beady eye on Mr. Rose and chanted, "You are asleep, Mr. Rose. The shadows are closing about you. Soft music is filling your senses. You are asleep! You are asleep, Mr. Rose!"

The anxious family looked at the ailing man—and sure enough he was asleep. "You're a miracle worker," the grateful son told the hypnotist — and paid him a substantial bonus. The hypnotist departed in triumph. As the outside door closed, Mr. Rose opened one eye. "Say," he demanded, "is that meshugenah gone yet?"

—o—

During a recent hot spell in New York, a panhandler collapsed on the street. Immediately a crowd gathered and began offering suggestions.

"Give the poor man a drink of whiskey," a little old lady said.

"Give him some air," said several men.

"Give him a drink of whiskey," said the old lady.

"Get him to a hospital," someone suggested.

"Give him a drink of whiskey," said the old lady.

The babble continued until all at once the victim sat up.

"Will you all shut up and listen to the little old lady!" he hollered.

From Rabbi's Study

(Continued From Page One)

tacks which have been directed against it, still remains as the greatest standard which man has yet found. Why need we seek further? Have not other people sought to establish their own conceived code of morals, and did they not disappear? Surely, if the Torah has kept the Jew alive for these many years, we cannot hope to find a substitute for it. What G-d has given us, we can never improve upon. If we say the strength of Judaism has been somewhat weakened, it is not due to the Torah, but to our ownselves. The only way to test this, is by adhering to the Torah, living the life of faithful Jews, and then we can realize that this divine standard will forever exist as the strength and life of humanity.

Notes

We beg forgiveness re: our New Year Greetings in not listing correctly Mr. and Mrs. Howard Hall and Family.

HATS OFF — but Yarmelkah's on to our beloved President (Dov Ber Shapiro) for his wonderful Haftorah chanting on Shabbos — Nitzavim, To Avraham Shapiro for his Kabbalas Shabbos on Parsha Va Yelech and Haftorah Chant — Boy; the Rabbi is "fattening up" — A special blessing should be made for our Sisterhood. I have seen Sisterhoods in many congregations, this Oswegonian is Ashes Chail-Plus. Our Succoh we built spoke for itself. G-d bless all participants — also our "buds," for helping in decorating.

We Salute You Dr. Turner

With profound appreciation we salute the thoughtfulness of the esteemed Dr. Turner, President of Oswego State College. His realization of the importance attached to our holy days, prompted him to issue official orders to excuse all students of Jewish Faith. This is why we say G-d bless America.

Correspondence

Sept. 3, 1964

Dear Sol,

Mazal tov.

I rejoice at the good news.

May you receive as much benefit as you will give.

The congregation is lucky to have one so learned, so sweet and so devoted.

To you and yours, a happy and a healthy New Year.

Be sure to keep me on list for that marvelous bulletin. My compliments!

Cordially,
RABBI SAMUEL M. SILVER
Rabbi Stamford, Conn.

Rabbi Solomon Lenchitz:
Dear Friend:

I have just learned of the plan to establish a Yeshiva in or near Lakewood, N. J. This is good news. Why is it good news? I believe that in its long and tragic but also glorious history, the Jewish people has never faced so uncertain and dismal a future as is the case at present. Not only is there no guarantee that persecution will not start up again somewhere or other in this sick world of ours. But the Jewish people are themselves sick. Where was Jewish dignity the other day when a rumor was thrown out — that the Church would somehow or other modify its teachings concerning the crime of deicide allegedly committed by the Jewish people in its entirety. **Certain members of the American rabbinate almost fell over themselves in expressing joy and gratitude and adulation for so great a benefit.**

But did the Church, besides mouthing a snatch of lip service to so-called interfaith movements, actually give a sign of contribution for the monstrous crimes committed against the Jewish people with the Church, either inspiring the evil-doers or standing by silently, while millions of Jews were foully murdered? We know from the Ethics of the Fathers that if there is no contrition there can be no expiation, if the Gentile world does not get a clean heart within itself, the Word of G-d goes away empty and the Schechina (Divine Presence) withdraws further and further into exile.

What is the remedy? What are the first steps to be taken for healing the wounds of G-d's people?

The first requisite is to restore Jewish learning, to build Yeshivot, to give the youth a taste of those treasures of the spirit which are to be found in Jewish and Hebrew literature. First of all the Jews must get back their self-respect. This can only happen if Jewish men realize what riches of wisdom and beauty and holiness and peace of soul are accessible to the Jewish mind if it will throw the windows of the Torah wide open. Today comes again the prophecy of Ezechiel: O ye dry bones, hear the word of the Lord!

With Zion's greeting,

Yours truly,
PIERRE VAN PAASSEN

My Dear Rabbi Lenchitz:

The letter from Pierre van Paassen, distinguished writer and veteran fighter for Justice of the Jew and to Zion, commending the great educational achievement of the Yeshiva work, impressed me very much. It deserves to be reproduced in the Jewish Press across the country.

His persistent interest in the cause of Judaism and Traditional Jewish education, does him great credit; while his steadfast friendship for the Jew and all that assures the spiritual strengthening and progress of Jewry ranks him among the esteemed spokesmen of humanity.

Wishing you every success,

Yours truly,
RABBI MOSES J. FELDMAN

TORAH IS LIGHT . . . . . B. H.

Congregation Adath Israel

OSWEGO, NEW YORK

"And the children of Israel were fruitful and increased abundantly and multiplied and waxed exceedingly mighty, etc." (Exodus 1-7)

VOL. 1 — NO. 3

Candle lighting every Friday Evening 20 minutes before sunset.
Sabbath ends 45 minutes after sunset.

CHESHVON 5725
NOVEMBER 1964

Welcome — HILLEL — Oswego State College

Congregation Adath Israel Of Oswego Salutes You

Special Hillel Bulletin

Dedicated To Hillel Students Everywhere

(Message delivered by Rabbi Solomon Lenchitz on Eve of Yom Kippur over Television Station WHEN, Channel 5, Syracuse, N. Y.)

As is well known, Orthodox Judaism in this country has had to wage a long and complex battle against several organized forces from within American Jewry. It tussled with them, not so much directly as by devising ways and means to strengthen its position against their insidious tactics and outright antagonism. It has brought into being hundreds of Day Schools which have produced a dor deuh, an American-born generation that is endowed with positive worth and importance for creative Judaism as well as for cultured Americanism. The "cute" suggestion of King Solomon (Proverbs 7, 4); Say unto Wisdom: "You are my sister," and call Understanding your close friend. Applying this figure of speech, we may say that secular education has become a fond sister ot Jewish scholarship, while the essential importance of Biblical knowledge and Rabbinic learning has received wider and wider recognition and their cultivation given more and more impetus. Moreover, observant Judaism has shown a resurgence of virility and effectiveness and prestige, notably as regards Shabbos, Family Purity, and Kashrus.

This achievement has induced the very forces that worked for the discomfiture of Orthodoxy, to shake off their complacency, modify their comparative negatism, shed some of their illusions, and raise the levels of Jewish education in their midst. With it, has come a better appreciation of the insights and motivations of Tradition and of the disciplinary values of uniformity. In their own way, they have made attempts to arouse a stronger commitment to Jewish values among their followers, even though their ideology lacks sound foundation and consistency and permits laxity in many decisive directions. Had this twofold development continued as a sort of contest between the various ideologies from within, progress by rivalry would have resulted on all fronts, bringing a new enhancement and a new vigor to Jewish life and learning on a broad scale.

But, Judaism generally and Orthodoxy in particular found themselves confronted by a huge stumbling-block on the one hand and a formidable counterforce on the other, emanating from outside the spheres of Jewish life. First, the breakdown of ideological stability and normal attachment that resulted from free association with all the activities and interests of the great non-Jewish surround-

(Please Turn To Page Four)

Youth — Definitely An Adult Problem

It is only through "Chinuch" (Jewish Education) that our youth must prepare themselves to be adults, capable of meeting the great responsibilities and problems of our time. What is life if we cannot justify our existence by doing everything in our power to help with this Chinuch. The Jewish Youth ,the young men and women must acquire a thorough knowledge of the very principles of Yiddishkeit, its history, significance and traditions as deeper understanding leads to security and **faith.** The Maccabbees were not merely soldiers, they were fighting for something as precious as life itself. We must realize that truth, brotherhood, compassion, tolerance and courage are not fancies but weapons more powerful than any form of violence. None of the responsibilities facing us today are more important than that toward our religion which offers us support, strength, comfort, a rich and beautiful heritage.

Let us not allow our youth to slip by ill-spent or mis-directed, but let us resolve to use every privilege, every advantage and opportunity to the fullest extent.

We have already commenced to further this most important project. Please encourage your sons and daughters to join us now. We shall gladly welcome them. Last but not least, help us with our undertakings. It is most important for our YOUTH.

Bernard (Dov Ber) Shapiro,
President Congregation Adath Israel

IMPORTANT DATES AND MEMOS

NOVEMBER SCHEDULE

Sabbath Services Friday Evenings: 7:00 P. M.
Saturday Morning 7:30 A. M.

Nov.
2 Balfour Day
3 Election Day
5 Rosh Chodesh Kislev (First Day)
6 Light Sabbath Candles—2nd Day Rosh Chodesh ..... 4:29 P.M.
7 Sabbath Ends ..... 5:28 P.M.
10 Donor Dinner (Ladies Aux. Adath Israel)
11 Veterans Day
13 Light Sabbath Candles ..... 4:22 P.M.
14 Sabbath Ends ..... 5:21 P.M.
20 Light Sabbath Candles ..... 4.17 P.M.
26 Thanksgiving Day
27 Light Sabbath Candles ..... 4:13 P.M.
28 Sabbath Ends ..... 5:13 P.M.
29 Chanukah Eve — First Chanuka Candle

CONGREGATION ADATH ISRAEL

Published by Adath Israel of Oswego, N. Y.

Bernard Shapiro (Dov Ber) ..... President
Homer Gordon (Chaim) ..... Vice-President
Robert Fox (Meir) ..... Secretary-Treasurer

Women's Division

Arlene Shapiro (Bracha Mirl) ..... President
Joan Shapiro (Yocheved) ..... Vice-President
Minnie Goldstein ..... Recording Secretary
Sylvia Karch ..... Corresponding Secretary
Lenora Gordon ..... Corresponding Secretary
Dolores Shapiro (Devorah) ..... Treasurer
Frances Kogan ..... Hadassah

We are only human — we beg all our friends to write to our paper for their personalgrams or requests.

Hillel — Oswego — Adath Israel

The B'nai Brith Hillel Foundation is an international network of over 250 college and university clubs for Jewish youth. Hillel's aims and objectives are symbolized by its very name which links the movement with the gentle sage of the First Century (B.C.E.), who was one of the greatest teachers and scholars of Jewish lore. His passionate love of Jewish learning marks him as the ideal symbol of the Jewish spirit of all ages.

Our goals at Hillel are many. We try to combine our religious faith with an understanding and appreciation. We try to prepare ourselves, for the assumptions of our roles is the adult Jewish community. Our Rabbi offers personal counseling services and seeks to assist students in all areas of personal needs or perplexities. In addition we serve as the Jewish educational institution within our college. Our foundation, which was founded in 1948, serves as the link between the Jewish student and his heritage.

As far as our program is concerned, in the past we have enjoyed many cultural discussions on questions most college youth are asking and several socials with our other neighboring colleges. We also had Jewish and Israeli "Film Nites," and last year we presented the movie "The Diary of Anne Frank" to the student body. One of our favorites is the Bagels and Lox parties (with proper blessings). In addition we all enjoy our Chanukah parties and model seders.

Since our conception at Oswego, we have enjoyed our relationship with your synagogue. All students who attended the last High Holy days services, could not help but return to their academic lives without some degree of inspiration. We therefore thank you for your hospitality.

This year should prove to be one of our most interesting and successful. Rabbi Lenchitz has put us all in a mood of "let's get something accomplished." The Rabbi is on campus for counseling during the week and offers Hebrew lessons on Sundays. Whether it be personal problems or Hillel business we have found that the Rabbi is the person to see.

Our advisor, Dr. Sanford Sternlicht, has helped us plan a well rounded program and with his guidance our meetings should be quite enlightening and enjoyable.

Steve (Simcha) Seligman

Our Own "Asher Seleg" Goldstein

Goldstein Excels On Debate Squad

Marietta's team of sophomore Charles Shafer of Cincinnati, and Steve Goldstein of Oswego, N. Y., had a 3-1 record and the team of sophomore Christine Arigoni of Canton and Blair Friederich of Marietta, won two and lost two.

The latter four students will next compete at a debate tournament at the University of Chicago in early November.

OUR ADVISOR

Dr. Sanford Sternlicht

Dr. Sanford Sternlicht was born in New York City in 1931. After he graduated from Taft High School, he went on to receive his Bachelor of Science degree from Oswego in 1953 and his Master's degree from Colgate in 1955. For the next four years he was in the Officer's Corps of the Sixth Fleet of the United States Navy. While stationed in Norfolk, Va., he taught Sunday school. Also during this time he wrote a book entitled **Uriah Phillips Levy, The Blue Star Comnodore.** Published by the Block Publishing Company in 1961, it is the story of an American Jewish Naval officer who became the highest ranking naval officer at the outbreak of the Civil War.

Upon his release from the Navy in 1959, he returned to Oswego as part of the faculty. It was in 1960 that he became the faculty advisor to Hillel, and since that time he has been indispensable to us. In order to further his education even more, Dr. Sternlicht went on to receive his Doctorate in English Literature from Syracuse University in 1962. In addition to all this, he is also a recognized poet. His book, **The Gull's Way,** is evidence of this.

He is the father of two sons: David—6 and Daniel—2.

To make his life even more exciting, Dr. Sternlicht and his wife took a trip to Israel for three weeks this summer. During their visit, they made a pilgrimage to Mt. Sinai. Their trip was, of course, very rewarding; Hillel plans to hear all the details of it very soon.

In short, Hillel is proud to have him aboard!

By (Shprintzer) Cohen

NCSY News

The newly elected officers for the year 5725 (1964-65) of the Oswego Chapter of the NCSY are: President—'Feivel' Cravetz and Secretary-Treasurer—'Yonah' Feltscher. Our advisor is Rabbi Lenchitz.

Sunday, October 18, 1964 the chapter will attend (G-d wiling) an inter-city conclave sponsored by the Utica Jewish Youth at the House of Jacob Synogogue.

Yonah Feltscher

Junior NCSY News

The Oswego Chapter of the Junior NCSY officers are: President—Rivka (Rhonda) Shapiro; Vice Presidents—Chana (Amy) Cravetz and Chaya Gitel (Cindy) Goldstein; Treasurer—Dovid (David) Goldstein and Aviva Leah (Linda) Shapiro; Chaplain—Yisroel Tzvi (Hy) Shapiro; Program Chairmen—Tzvia Hindle (Helen) Gordon and Chaya Rachama (Karen) Shapiro; Advisors—Rabbi Lenchitz, Yonah (Toni) Feltscher and Feivel (Paul) Cravetz.

Meetings will be held (G-d winning) on Sundays from eleven to twelve o'clock when necessary. Members will be notified.

President—Rivka Shapiro

GEMS OF ISRAEL

A businessman was approaching the last days of his life. He decided to test the ingenuity of his three sons in order to find the most capable one to whom he will entrust his business. He asked each son to fill up a room with anything he could find available. The one who would best fill up the room, would inherit the business establishment.

One son set out to work, the first day, digging up the adjoining ground and filling the room with earth. The next day, another son brought in papers of all sorts, and succeeded thereby in filling the room to a greater degree, but not the entire room. Finally, on the third day, the youngest son, marched into the room with a few large candelabras and kindled lights throughout the room. He succeeded, for the room was filled with light. Of course, he was made heir to the business.

From the Rabbi's Study

TORAH AND SCIENCE

The crowning feats of the missile ,aeronautics, and space achievements, prove that man is more and more bringing nature under his control. (And G-d blessed them; and G-d said unto them "Be fruitful and multiply and replenish the earth and subdue it." Genesis 1-28).

Let us visualize ourselves for a moment soaring miles and miles in the air, at a rate we ordinarily could not manage. How insignificant we feel penetrating the higher atmosphere. We gaze about momentarily and are astounded by the awe-inspiring sight which meets our eyes. Everything seems so grand and wondrous, and we can hardly realize that we are human beings, subjects of mother earth. We almost sense that we are in another world. Our life means so little up here, **when at any moment a little trouble** in any part of **our brain** production, and all is over G-d forbid.

Truly we can say, that man rises above the common level of mankind to a finer and better understanding of existence, when he can appreciate the meaning G-d and His great power. Again we must repeat how futile all our efforts, if one upset occurred.

In same manner can we, who always remain on "terra furma", (firm ground) become more aware of G-d's power, if we soar above the common level. We must always feel that above all this pettiness and selfihsness, there is a great power which rules the world and guides man in his actions. How can we ever recognize the greatness of G-d if we are ever looking at the simple material things of life, and never think of the great force behind it all? We might well say that these great feats are certainly remarkable scientific accomplishments.

But if these men ever felt G-d's presence (soaring through the air) they must have done so, or will feel so, **alighting from their machines upon the completion** of any journey undertaken.

In reality the more that science discovers about the universe, the greater is it astonished with its greatness and complexity, and is made to feel more and more the presence of some great power. For the man or woman who feel that they find no necessity for the belief in the existence of G-d and His powers, a trip to the moon, or any outer space junction would shortly bring them to their senses. I propose it as a cure for all mechanistic materialists and atheists. It is in searching G-d that we find Him.

Vanity of Human Pleasure

"A fox eyed a quantity of luscious fruit in a very fine garden. His mouth watered longingly, but there was no way for him to enter. At last he espied an opening through which, he thought, he might possibly get in, but soon found the hole too small to admit his body. "True," he said, 'the hole is small, but if I fast three days my body will become sufficiently reduced to admit me.' He did so, and to his joy he now feasted to his hearts' content upon the grapes and all the other good things in the orchard. But, lo! when he desired to escape before the master of the garden came upon him, he saw, to his great consternation, that the opening had again become too small for him. Poor animal! he had a second time to fast three days, and having made good his escape, he cast a farewell glance upon the scene of his late revels, saying: 'O garden, charming art thou and exquisite are thy fruits! But of what avail hast thou been unto me! What have I now for all my labor and cunning?"

"It is even so with man. Naked he comes into the world, naked he must leave it. Of all his toil therein, he carries nothing away with him save the fruits of his good deeds." — From the Talmud.

Youth Section

Youth Wants To Know About

FRIDAY EVENING PRAYER

The synagogue service of Friday at sunset time is called Kabbolas Shabbos, the welcoming of the Sabath. A selection of psalms is followed by the chanting of a Hebrew poem that has come down to us from the 16th century, known as L'cho Dodi, the central motif of which is the welcome to the Sabbath as a bride. The regular Maariv (evening) service follows, with a slight change in the final paragraph and the recitation of a special Sabbath Shmoneth Esreh. Kiddush is then chanted, although it does not free the men from reciting that prayer when they return home. The wine must be tasted by either a child or the reader. The accepted greeting throughout the Sabbath day, heard at the end of the Friday Maariv, is either "Gut Shabbos" or "Shabbath Shalom."

FRIDAY NIGHT AT HOME

There is a beautiful custom for the father to gather his children about him immediately after coming home from the synagogue on Friday evening and bless them with the benediction that Jacob pronounced over his two grandchildren, Menasseh and Ephraim. Then come the welcome cheerful notes of "Shalom Aleichem." Family loyalty is again indicated by the husband reading from the last chapter in the Book of Proverbs the praises of the good wife. He recites the Kiddush over the cup of wine and all partake of it. In the absence of wine, the Kiddush is recited over the two challoth (loaves) that are covered by an attractive cloth. All through the Sabbath day we try to have two white loaves, known as lechem mishneth, at the beginning of each meal, to remind us of the double portion of food granted by Heaven to our ancestors in the wilderness every Friday to care for their needs on both the sixth and seventh days of the week.

The Friday evening meal is an occasion of great cheer and happiness. In liting the things that are forbidden on the Sabbath day, we include sadness and mourning. Jewish tradition insists that the day of rest must not be marred by any thoughts and considerations that might induce grief. Hence the Friday evening meal is not only one of the outstanding culinary achievements of the Jewish mother, but is also marked by the singing of joyous melodies called zemiroth. In these songs young and old join in paying tribute to the glories of the Sabbath, and to the greatness and the wisdom of Him who gave it to us. Similarly, the Grace after Meals (benschen) which is recited after every meal is generally given with greater enthusiasm and warmer response on Friday night.

THE FRIDAY NIGHT FORUM

American Jewry has created several institutions to meet its own peculiar spiritual needs, and the Friday night gathering in the synagogue, known as the Oneg Shabbat or Friday Night Forum, stands high among these. One basic precaution should be the prerequisite unalterable; the organization of such an activity must not encourage a violation of the Sabbath in act or spirit. By that it is to be understood that the Forum is **not to be undertaken if its success depends upon riding on the Sabbath, serving cakes of doubtful kashruth at the social hour, or putting into the pulpit people whose personal habits contradict its religious message.** Avoiding these undesirable possibilities — mentioned here because they have not always been avoided by some congregations — the Forum plays a useful role in the spiritualization of the Sabbath in our land. How?

The Forum marks the Sabbath as a proper occasion for intellectual and cultural pursuits along Jewish lines. It may be the only opportunity for some of the congregation to learn about the living issues in the current Jewish scene; it may upon

(Please Turn To Page Five)

Hillel Issue

(Continued From Page One)

ing majority **in a self-effacing and self-erasing spirit.** Then, the deviational influences that sprang from the misapplication of certain psychologic and scientific teachings as imbibed and magnified by our student youth. Without training in the fundamentals of Jewish thought and practice, or without the willingness to abide by them, said youth surrendered to ideas and slogans and shibboleth which caused them to look upon Judaism as something that merely intruded upon their ways of thinking and as something they will never be able to adopt, let alone be bound by. Feeling themselves strangers, they became defectors, many of them even losing their sense of Jewish identity or rejecting Jewish identification. They lived under the spell of a non-Jewish culture, until they saw necessity of paying any heed to their real heritage. The net result of both these negative and disowning attitudes must be assimilation; assimilation marked by a careless or confused attitude towards religion as such. Intermarriage becomes an easy way out, with the offspring of intermarriage presenting a kind of hybrid that shies away from its origin, whilst finding it difficult to relate itself to its surroundings without mental shuffling and a sense of abashment. The disclosure of one's partial Jewish ancestry singles one out as a biological freak from whom society better remain aloof unless the semi-demi-Jewishness be covered by some sign or other of Christian identification. This evil has caused alarm among all Jewish groups and denominations including those of the secular persuasion. For, it points to sheer treachery and defiance and demoralization. As for conversions or proselytes, it is true that the genuine cases constitute a disarming challenge to the Jewish backsider and escapist. Yet, in most cases it is questionable whether conversion — the slipshod or hypocritical way it's carried out — is followed up honestly and persistently, and whether they do not breed a type that makes of pretense an art of self-delusion a habit, well-disguised in religious habiliments and trappings. It is a condition that reflects too much duplicity on the part of all involved.

If not for the miracle and the magic of Israel the past sixteen years, the situation under discussion would have been worse. In addition to the rescue of the refugees from murderous persecution, the importance of Israel lies in the marvelous renewal of independent Jewish nationhood in which there is no trace of super-imposed inferiority, its wondrous economic build-up, its educational network and flourishing publication houses, its restoration of the Sabbath to an untrammeled position of dignity and spiritual uplift, its consolidation of Jewish Law in all its branches, its enrichment of the Hebrew vocabulary, and in its providing Orthodoxy with free scope for expansion. But, Israel, too, in spite of the religious connotation of this name, is beset with organized secularism waiting for every opportunity to reduce the historic cultural heritage of the Jew to a minor role. Whether the medium be English or Russian or Hebrew, secularism presents a danger to the continuance of Judaism. The fact that the Sabbath is by far a greater reality there than it is here, is due to the Orthodox and to State-enacted law.

We in America, then, **look to student groups such as Hillel,** to contribute a noticeable share to Jewish solidarity, to Jewish vitality, and to Jewish vitality, and to Jewish idealism. Disloyalty, under whatever guise, must be recognized for what it is. It dare not be countenanced merely by virtue of academic attainments. These groups must emphasize the Sabbath as the axis of Jewish life. They must show an active and activating sense of Jewish loyalty and commitment. We expect you to maintain balance and integrity in the scheme of study and in the task of evaluation; to lend power and direction to every constructive endeavor in American-Jewish life.

Correspondence

STATE UNIVERSITY COLLEGE
OSWEGO, NEW YORK
October 8, 1964

Rabbi Lenchitz
Congregation Adath Israel
East Third Street
Oswego, New York

Dear Rabbi Lenchitz:

On behalf of my class and myself I wish to express our sincere appreciation for the informative and interesting lecture which you gave to the class last night at the Synagogue. You not only presented factual information about which they had no knowledge, but also cleared up many points concerning Judaism about which the students had limited or inaccurate information, and did all this in an informal and friendly manner that left them with happy and pleasant memories of Judaism, the Oswego Synagogue, and its Congregation.

Please express also our appreciation to the officers and members of the Congregation for their courtesy in extending to us the privilege of visiting the Synagogue and its worship sanctuary.

Sincerely yours,
Dr. W. Seward Salisbury, Chairman
Department of Social Science

RABBI BENJAMIN FRIEDMAN, D.D., S.T.D.
910 Madison Street
Syracuse 10, N. Y.
October 2, 1964

Rabbi Solomon Lenchitz
Congregation Adath Israel
Oswego, New York

Dear Colleague:

I want you to know how much I enjoyed reading the publication to me. It certainly was done very well.

It will be good to get together when you are in this area.

With best wishes,
Sincerely,

BF:st Benjamin Friedman

NATIONAL CONFERENCE OF SYNAGOGUE YOUTH
of the Union of Orthodox Jewish Congregations of America
September 30, 1964

Rabbi Solomon Lenchitz
Congregation Adath Israel
Oswego, New York

Dear Rabbi Lenchitz:

I was delighted to learn that you have assumed the rabbinical post at Adath Israel in Oswego. I am confident that you will bring a new spirit to the young people and that your NCSY chapter will grow and prosper.

I have a copy of your first bulletin and am writing to tell you how fine an impression it made. Compared to the bulletins of most congregations, this was a refreshing and invigorating breeze. It has content, it is interesting and it conveys the message of our Tradition.

I look forward of seeing future issues.

With warm personal regards and sincere best wishes for your continued success, I remain

Yours truly,

PS /ss Rabbi Pinchas Stolper

Visit our Synagogue Center and see the beautiful Israeli religious items displayed in the show cases. You will no doubt want to purchase these attractive pieces. Ask for Mrs. Fox. Prices are reasonable.

CHILDREN'S CORNER . . .

WEAR IT WELL!

(A STORY)

(Continued from last Bulletin)

CHAPTER III

The boy grew up. He reached the age of ten . . . twelve . . . He became a tailor's apprentice. Nevertheless, he could not achieve a new garment.

The tailor used to beat him and the apprentices would tease him by pinching the bare portions of his flesh revealed by his torn rags. But none of these things hurt him. It was only when he took a needle and thread in his hand and he had a new garment under his fingers that his heart felt pain. The garment used to pierce his flesh — not the needle. Then his face grew very pale; his eyes glittered; and in all his years there was a ceaseless din of the words: "Wear it well." The sound of these words constantly stirred in his ears and in his soul. And his longing increased.

Whenever the tailor sent him to deliver the new clothes to rich people, his eyes took in their luxury and the wealth of their possession .When he returned to his narrow, dismal quarters, he realized his own hardship and the poverty of his surroundings. Then he remembered only one thing: they had new clothes and he had none.

What sin did he have to expiate in that he could have no new garment? What did others do to make themsleves worthy of new clothes? And his longing was intensified.

He reached the age of sixteen . . . eighteen . . . Still he was never greeted with the words, "Wear it well."

His face was unusually pale. A hacking cough issued from his mouth and he sometimes vomited blood. But his eyes burned like coals. The soul within him was aflame with longing and his conscious mind was one insurmountable desire for the words, "Wear it well."

Why was he the only one so poverty stricken? Why did other men have so many new clothes and he did not have any at all? The new garment became an obsession.

He did nothing but talk about the new garment he was going to have.

He got sick and found himself lying on a hospital bed. The cough grew more violent and the blood would often well up in his throat. And he would lie back, day dreaming. His eyes would visualize a new garment and his ears would hear those wonderful words from afar: "Wear it well."

During the early stage of his illness, the doctor would come to visit him during lunch time. At the last stages of his illness, the doctor stopped coming altogether. Ephraim implied that it meant he would soon be able to leave his bed and begin a new life with the new garment. But strangely, his strength ebbed, his throat was parched, his tongue felt dry, and his eyes were burning.

Toward the end, he half closed his eyes and he saw a wonderful vision. Angels were descending upon him — little angels, big angels, thousands, myriads of angels. The room was full of them. The angels were ascending and descending and fanning their wings in the air. Out of the nowhere they came to him — carrying new garments in their hands — all white! His ears heard a thrilling, endless song: "Wear it well! Wear it well! Wear it well!

All at once a black angel appeared . . .

That day he was buried in his new, white garments. But his ears never really heard: "Wear it well."

THE END

(A new story will begin please G-d next issue)

LET'S LAUGH A LITTLE

DOUBT

At a festive barmitzvah luncheon held recently in the hall of one of our suburban shuls, the Minister addressed the celebrant. "You have," he said, "attained full membership of the Jewish community. You can now take your place in a minyan of ten Jews."

An elderly bearded relative seated at the top table shook his head sadly and murmured. "And from where shall be get the other nine?"

FAITH

The saintly rabbi in an old Lithuanian village was awakened by two young men who were looking under his bed with a lighted candle.

"What are you looking for, chevraleit?" he asked.

"Money!"

"Give me your candle. I will also look."

PRIDE

In an Israel school, the visiting inspector asked a pupil about the background of his family.

"What is your father?"

The Sabra lad was silent. After some persuasion, he gave the information that his father was employed by the local municipality as a sewerage worker.

"Why did you not say so at once?"

"Because I didn't want to be accused of boasting."

UNTIMELY

The ship was wrecked and the life-boat had spilled its passengers into the raging seas. Goldenfarber and Bewandowsky were pushing out their arms and legs in an endeavour to conquer the waves.

Said the former, "Can you float alone?"

The other replied, "Here am I struggling for my life, and he talks finance to me!"

THE BETTER HALF SPEAKS

On behalf of our entire Congregation, I wish to extend a sisterly hand to the Co-eds of the Hillel members in Oswego State College. We are here to help you. Please be free to visit our synagogue and center, now that you have a real Jewish environment here with us — Our Rabbi will be more than glad to aid you in every way possible.

Our Donor Dinner — will take place (please G-d) Nov. 10th. **This must be the finest.** Cocktails at 6:30 p. m. at Mary (Marya) Shapiro's. The women who cannot possibly attend please come to the meeting at Frances Kogan's at 9 p. m. Thank you.

President—Bracha Mirl Shapiro

YOUTH SECTION — (Continued From Page 3)
another occasion give an insight into accent Jewish books of merit; it is always effective as a medium for explaining the fundamentals or our moral, ethical and religious teachings. Not infrequently it affords the simplest method for giving people a summary of the contents in the Scriptural portion of the week, or a modern application of the lofty expressions in the Haftorah drawn from the prophets. In capable hands the Forum over a series of years familiarizes the congregation with passage from the Talmud that they might never have heard of in any other way. While it is true the Saturday sermon functions similarly, no rabbi can claim to exhaust all the homiletical material of a given portion in a single address; and the Forum in certain communities reaches a wider audience than the Sabbath morning attendance. The arrangements of a connected series of lectures is, moreover, better suited to the Forum than to the accepted Sabbath "Drashah." Finally, the pleasant melodies of the Zemiroth can be taught at this hour, and a youth on his hike the next Sunday will find himself humming a Sabbath tune as naturally as his school song.

Let us build the case this way: for large numbers of American Jews, the synagogue Forum of Friday night can be made their major Sabbath experience. Whenever its introduction is feasible, it is urgent.

The Primacy of Torah Study

(The following is a translation of the major portion of a statement by Reb Ahron Koter, z'tl', which he made public at the outset of his effort to build a new structure for Beth Medrash Govoha, Lakewood, New Jersey. Rabbi Ahron Kotler, z'tl'. was the greatest recognized authority on Hebrew lore who lived in our time).

I wish to clarify briefly, the goals and aspirations of our house of study as well as Jewry's lifeneed for the maintenance of institutions for Torah study on the highest level, with singular devotion to Torah.

1. Jewry Depends on Torah

Torah is the actual life-breath of the Jewish people, and alone is the goal of Jewry's existence, its purpose, and its destiny. Plainly then, Jewry's existence depends on its attachment to the Torah and its study.

It is common knowledge that with the weakening of Torah-study in many countries, the buttresses of Jewry at large weakened; for little by little, the spring that had given life to the fulfillment of Torah and to the observance of G-d's commandments began to dry up, the ties to the source of life were loosened until they arrived at intermarriage and assimilation, G-d forbid (It should be noted that some individuals or groups who do not observe the Torah still preserve some tie to the Jewish nation. This is due only to the fact that there is still Torah among Jews, that there are those who toil in Torah, and this provides lifeblood even to the limbs far from the heart. Sometimes the heritage of personality refinement and purity of deed prevails, due to the attachment to Torah by prevoius generations.) All this is manifest: verified by the history of the Jewish people throughout the generations.

Just as all the happenings of our history were foretold by our sacred Torah and were explained to us by the Sages, this subject too is elucidated in countless sections of the Torah and in the writings of our Sages, z'y'. One of these is in **Toras Kohanim on Vayikra 26:3:**

If you will observe my edicts: to toil in Torah . . . On the other hand (verse 14), **If you will not listen to me:** to toil in Torah, seven levels of degeneration are listed, down to denial of G-d. This stems from a lack of toil in Torah. (See **Rashi** on the above chapter.)

2. Scholars Assure Tradition

The maintenance of Torah in Jewry depends on the existence of genuine Torah scholars. They hand it from generation to generation, and assure its authenticity and uncounterfeited form. In the absence of Torah sages, people begin to interpret the Torah on their own, falsifying its spirit as well as its essence — at first unwittnigly, afterwards intentionally. Laxity in study of Torah and the lack of a proper approach to its understanding, lead to uprooting the fundamentals of the Torah and of the faith.

3. Students Assure Scholars

In the absence of true scholars, Jewry lacks the great teachers of Torah who are the links in the chain of tradition reaching from generation to generation, and it also lacks educators to instruct the next generation in the spirit of Torah — in all its purity and perfection.

This applies to all levels of Torah-education: Without fundamental **lomdus** coupled with the spirit of Torah, it is impossible to implant Torah in the hearts of future generations. Furthermore, toil and perseverance in Torah are together the condition for and the guarantee of wholeness of faith and full appreciation of responsibility to G-d. This will be further clarified.

4. Perseverance Produces Scholars

The only way to produce Torah-leaders and genuine Torah scholars is through full devotion to Torah, focusing on Torah all the powers of one's wlil and talent. This is apparent, for we saw with our own eyes how in the last generation this alone was the way all the Jewish leaders progressed and developed. Even the early sages — people likened to angels, whose understanding was beyond our ken — needed constant effort of a magnitude greater than one might deem necessary. So too, countless citations from the Talmud attest to the great perseverance and toil in Torah of those Sages — to the exclusion of all that is mundane.

Our sacred Torah is "longer than the measure of the earth and broader than the seas" not onlv in general but also in every division and subdivision. It is known that the aspects of Torah illuminate and complement one another, that they are "poor here and richer elsewhere." And our Sages z'l' said, "when does it illuminate? When it is complete." And, "Who is a **talmid chacham?** One who is asked any halacha, and will state it."

Furthermore, perseverance and toil are two basic means for acquisition and possession of Torah. Without them it cannot take root in the individual's soul, cannot change his being and become a part of his essence — for this is the form and the being of the true **talmid chacham.**

5. Perseverance Yields Faith

This is also true for the spirit of Torah and for faith in its fundamentals. Immersion in Torah illuminates the mind with clarity of faith in the Written and Oral Torah, and with faith in our sages — the Sages of the Talmud and the early sages. A window is thus opened for us to regard world events in the light of the sacred Torah.

Many evil winds and currents struggle in our times, to diminish and to destroy the foundations of the faith. Primarily: materialism of outlook and uncontrolled materialistic drive. Some are linked, in error, to the development of human knowledge. Mostly they present a perverted perspective of the events concerning Jewry in the present era.

Only in the light of Torah do one's eyes open up to perceive matters in their true light. More: One sees how it was revealed to us beforehand, all that would happen to Jewry throughout the generations, and that everything took place with wondrous precision, exactly in the sequence the Torah predicted and our Sagas z'l' elucidated. (See **Rambam** at the end of **Ha'azinu, D'vorim** 32:40). All doubt and vacillation shatters on the anvil of lucid perception of the Torah and the words of our Sages. And all the questions and paradoxes become potent proofs of the truth of the G-d-given origin of the Torah.

6. Building Torah Our Duty

In this generation, after the holocaust in Europe in which the Torah centers were destroyed and the world thus laid waste, the lofty task of building up the destroyed and replanting the wasteland has been placed upon the Jewries of America and **Eretz Yisroel:** to establish fortresses of Torah and fear of G-d, and to create an atmosphere of devotion to Torah and to faith in its sanctity and eternity, without participation in any peripheral or external activities. For only in such an atmosphere is it possible to raise a generation of **talmidai chachamin** whole in Torah and in spirit.

TORAH IS LIGHT . . . . . B. H.

Congregation Adath Israel

OSWEGO, NEW YORK

"And the children of Israel were fruitful and increased abundantly and multiplied and waxed exceedingly mighty, etc." (Exodus 1-7)

VOL. 1 — NO. 4

Candle lighting every Friday Evening 20 minutes before sunset. Kislev-Teveth 5725
Sabbath ends 45 minutes after sunset. DECEMBER 1964

GALA CHANUKA CELEBRATION

From the Rabbi's Study

WHAT IS CHANUKA?

The significant facts on which the festival of Chanuka was instituted, are the following:

A tyrant oppressed the Jewish people in Palestine and brutally tried to destroy them and the Jewish soul within them by stamping his heathenism, his secular outlook on life, upon Jewish hearts. Thereupon the brave hearts of Israel arose and, with their small armies, smote the thundering hosts of the despot.

Re-entering the defiled sanctuary, they destroyed all the idols, the vice and the mire of the heathens, purified themselves and the Temple and rededicated it to the service of the Eternal.

The Talmud tells us that, after the Jews had defeated the Greek army and re-entered the Holy Temple, a cruse of pure oil was found, enough to last but one day's burning. By miracle, however, it lasted eight days an doutshone everyone's expectations.

It is this which makes Chanuka the symbol of the Jew, and its light the symbol of his immortality. Other nations, when they were victorious, grew ungrateful; after the first thanksgiving service unto G-d, unlike the Maccabees, they reverted again to idol worship,**to the lusts of the body,** and forgot the guidance of G-d as expounded in His Torah.

The Jewish victors, however, stressed the need for purity of mind as well as body, and the superiority of the G-dly spirit over physical power. This was the spirit, too, of the modern Maccabees who likewise overcame vastly superior numbers in their fight for Israel's independence.

When the Jewish nation finally was driven into exile, they took with them the concept of the little cruse of oil with the seal of purity and holiness upon it. "It is for one day only," the enemies sneered. "After this day is over, the Jewish nation will not longer be in existence." How could they imagine that the "Ner Tamid," the "Perpetual Flame," symbolizing true and steadfast Jewishness burning in the heart of however few, is mightier than the fires which burn with momentary glow, and that the confusing tempests at their worst cannot overcome the courage of true Jews fighting for G-d?

Greek art and culture have left their indelible impress upon the world. We do not desire in any manner to minimize the contribution which the Greeks have made to mankind. Indeed the Gentile world today owes all its achievements in science and philosophy to the impetus given by the Greeks. Nevertheless, we Jews feel that we have the same enemies to fight as did the Maccabees for the cult of Hellenism and its materialistic spirit and lust for power is still with us.

I recall the remarks of the editor of an English-Jewish periodical who staunchly defended his stand, when criticized for encouraging participation in Hallowe'en and X-mas celebrations on the assumption that he was thus bettering the relations with Christian neighbors. His policy was regarded as foolish and insincere in the eyes of Jews and Christians alike. We still find among our "I'm a good Jew at heart" brethren the diaspora nurtured trait of "me too," and the "golden-calf" worshipping Jew. As Harry Hershfield a "specialist on cardiac cases" would call them, they are "cardiac Jews" a la atomic age.

To these Jews, Chanuka recalls the fate of those who proved too weak to resist the temptations and the blandishments of Hellenism, and have gone down to oblivion. It proclaims that, notwithstanding Greek culture, art, philosophy, and scientific discoveries, the Torah stands supreme, it alone enables us to attain the highest goal of humanity.

To us, the Torah has ever been our ideal in life. Its moral teachings have made the Jews at all times ethically superior to those about them. Its

(Please Turn To Page Four)

ACTION — ACTION — ACTION

Plans are being made by the Womens' group of Adath Israel of Oswego, our beloved Talmud Torah buds, and the **Hillel Students of SUCO,** for celebrating this coming Chanuka in a Maccabean way. We are especially emphasizing The Talmud Torah celebration. A play will be given at our congregation with all grades participating. We shall be pleasantly surprised when we watch our little ones in action under the guidance of the Rebitzen. It goes without saying, lotkes, etc., will be served. **Chanuka 5725** will long be remembered here in Oswego.

IMPORTANT DATES AND MEMOS

DECEMBER SCHEDULE

Sabbath Services Friday Evenings: 7:00 P. M.
Saturday Morning 7:30 A. M.

DECEMBER

1—2nd Day of Chanuka	
2—3rd Day of Chanuka	
3—4th Day of Chanuka	
4—Light Sabbath Candles (5th Day of Chanuka	4:11 P.M.
5—Sabbath Ends	5:11 P.M.
5—1st Day Rosh Chodesh; 6th Day of Chanuka	
6—7th Day of Chanuka; 2nd Day Rosh Chodesh	
7—8th Day of Chanuka	
11—Light Sabbath Candle Rosh Chodesh Tevet	4:10 P.M.
12—Sabbath Ends	5:13 P.M.
15—Fast of Teveth	
18—Light Sabbath Candles	4:13 P.M.
19—Sabbath Ends	5:13 P.M.
25—Light Sabbath Candle	4:16 P.M.
26—Sabbath Ends	5:16 P.M.

What Every Jewish College Student Should Know

The Two Credos of Human History

In the hoary past of antiquity the first Jewish patriach began teaching mankind the belief in G-d. It was this son of a heathen father, who first gave to the world the most lofty conception of the Divine Power. And throughout the ages of human history Abraham's descendants, the Jews, have continued preaching the same truth. Whatever else our critics may deny us, they cannot repudiate our claim to this honor. Monotheism is the contribution of the Jew.

To no other doctrine has the Jew adhered so tenaciously as the belief in One G-d. There have been times when we became recreant in our duties to G-d, but the thought of G-d Himself never departed from the Jewish heart. In joy or sorrow, the Jew, more than any other people, has always felt the presence of the Supreme Being. And it is for this reason that the Jewish people have been called by many writers of G-d conscious people. The G-d consciousness of the Jew is perhaps his most striking characteristic.

If the student of history were to search for one thing that is responsible more than any other, for the persistence of the Jew in the face of his harrowing experience throughout the ages, he would find that it is this very faith in the one G-d. Wherever the Jew has lived he has preached this same message to the other peoples. The Jew has said to his neighbors: "If you would live, then you must believe in the One G-d." And true enough, those who did not hearken to the words of Israel have gone down to destruction. Witness, for example, Greece and Rome. And though several thousand years have elapsed when Abraham first began teaching the belief in One G-d, the modern philosopher, it seems, has only very recently discovered the truth of this teaching. In a book entitled "Nature and Human Nature," Professor Hartley Burr Alexander, the author, in a chapter on Religion and Progress, concludes as follows: "The two great Credos of human history, common to all expressions of the religious instinct — belief in G-d and belief in immorality — are, I affirm, bound to prevail on earth. All the teachings of history and biology, every principle of evolution, enforce this view. Races that deny these must disappear from the earth, in favor of the better-adapted members of their kind." This is nothing new to us Jews. We have been preaching these two doctrines even before biology came into existence. We did not need human experience to teach us these truths. G-d had revealed them to us.

If it has taken man so many centuries to understand the value of only the primary teachings of the Jewish Faith, we should not be surprised if it will take several more centuries before mankind will discover the worth of the entire system of Judaism. It is therefore not strange that we do not understand the full significance of all our Jewish laws. In time all men will learn that whatever is contained in Judaism is true and has a definite value.

CONGREGATION ADATH ISRAEL

Published by Adath Israel of Oswego, N. Y.

Bernard Shapiro (Dov Ber) ..... President
Homer Gordon (Chaim) ..... Vice-President
Robert Fox (Meir) ..... Secretary-Treasurer

Women's Division

Arlene Shapiro (Bracha Mirl) ..... President
Joan Shapiro (Yocheved) ..... Vice-President
Minnie Goldstein ..... Recording Secretary
Sylvia Karch ..... Corresponding Secretary
Lenora Gordon ..... Corresponding Secretary
Dolores Shapiro (Devorah) ..... Treasurer
Frances Kogan ..... Hadassah

We are only human — we beg all our friends to write to our paper for their personalgrams or requests.

N. C. S. Y. NEWS

All members of the Oswego Chapter of the N. C. S. Y. participated in the Utica Conclave on Oct. 18. Bowling was enjoyed by all and Paul (Feivel) Cravetz led our chapter and possibly the whole group with a 144 high game. We were proud to have had Rabbi Lenchitz lead a discussion in the afternoon. He was the hit of the day!

Sunday evening, Nov. 1, our group attended the Syracuse Tikvath Israel Chapter meeting. The Oswego Chapter is now affiliated with them and other joint meetings are planned.

The Har Sinai Regional Board meeting was held in Utica at the House of Jacob Synagogue on Nov. 8. A delegation from Oswego went to this important meeting and a report of our chapter was given.

A special message of thanks is extended to Rabbi and Mrs. Lenchitz, Mr. and Mrs. Leonard Shapiro, and Mr. and Mrs. David Cravetz for providing transportation to these affairs.

The chapter in co-operation with the Junior N. C. S. Y. Chapter is planning to hold a candy sale before Chanuka, similar to the one held last year. We hope all the members of our community will support us again by buying all their holiday chocolate when our representative comes around. These quarter pound bars of chocolate make wonderful Chanuka gifts for children. For advance ordering, please call Toni (Yonah) Fletcher, FI 3-8626 or Paul (Feivel) Cravetz in Fulton, 592-2624.

'Yonah' Feltscher, Sec.-Treas.

Junior NCSY News

The second meeting of the Junior Chapter of the NCSY was held on Sunday, Nov. 15. The attendance was very good. The group agreed to help the Senior NCSY Chapter sell the chocolate bars for our Chanuka sale. It was also decided to have an afternoon of bowling (G-d willing) on Dec. 6 at the Pinarama.

THE BETTER HALF SPEAKS

A wonderful opportunity has been afforded to us, and as the president of the Women's Division I pray we do not fail to take advantage of it. The Rabbi has commenced with Cultural and Hebrew classes for beginners and advanced students every Wednesday evening at our congregation quarters. It's an opportunity of a lifetime to learn our sacred language and absorb knowledge of our beautiful and cultural heritage. Register now.

Mazel Tov: To our beloved president Dov Ber Shapiro, upon the Grand Opening of his new store. May G-d grant him continued success. He certainly is enjoying Spiritual success with his "gerutinah" children.

Condolences: To Mrs. Yetta Shapiro upon the departure of her sister of blessed memory .May she and the family know of no more sorrows.

Yahr Tzeit: (Memorials during Month of December).

Dec. 1—(Kislev 26) Moshe Ben Shimon Karch (Maurice)

Dec. 4—(Kislev 29) Eliyuhoo Ben Binyumin Miller (Eli)

Dec. 8—(Teveth 3) Henyah Bas Shneur Zalman (Jenny Mary) Rosenberg

Dec. 31—(Teveth 26) Yisroel Ben Eliyuhoo Shapiro (Israel)

Refud Shlemah: Mrs. Harry Shapiro; Mrs. Schmiedl.

Happy Chanuka To All 'Bracha Mirl' Shapiro
President

CORRESPONDENCE

CERTIFICATE OF APPRECIATION

State University College
Oswego, N. Y.
Orientation
Presented To
RABBI SOLOMON LENCHITZ
In Recognition of the Service Rendered
to the
New Student Orientation Program
at the
State University College, Oswego, New York

R. W. ROCK,
Dean of Students

Sept. 1964

RABBI NORMAN H. NASS

October 26, 1964

Rabbi Solomon Lenchitz
Congregation Adath Israel
Oswego, N. Y.

Dear Rabbi Lenchitz:

I was delighted to receive your bulletins, and must apologize for not offering my congratulations to you sooner.

My wife and I take special delight in receiving your bulletins, not only for the news of old friends and their families, but for its traditional and interesting content also. We received your last issue on Shabbos, and I felt that its message was in perfect harmony with the Sabbath spirit.

May the Almighty bless you and yours with good health and spirits and crown your endeavors with success.

Sincerely yours,
NORMAN H. NASS,
Rabbi Norman H. Nass

RABBI MENACHEM M. SCHNEERSON
Lubavitch, 770 Eastern Parkway, Brooklyn 13, N. Y.
(Free Translation)

5725 — 24-Mar Cheshvon BH
Brooklyn

Rabbi Saul Lenchitz:

Peace and Blessings

After a long delay it was pleasant to have received your letter with the enclosed bulletin of the congregation.

May it be the will that from now and hereafter only good tydings shall be seen and revealed in general and specific matters.

We find ourselves at the beginning of the new month of Kislev and may we be blessed with new miracles and redemption.

With respect and blessings,
RABBI MENACHEM M. SCHNEERSON

B. H.

October 20, 1964

Dear Rabbi,

On behalf of myself and my chapter, I wish to thank you for attending our one day affair. Also, for leading a discussion group, and for transportation for the Oswego Chapter to our inter-city conclave. It was a pleasure meeting you and your wife.

It is most gratifying to know that you are so interested in our youth.

Again, our many thanks.

N. C. S. Yours,
ANNE COPELAND, President U.J.Y.

CHILDREN'S CORNER . . .

THE CAPTIVE CHILD

M. L. FIERBERG

Translated by Solomon Lenchitz

Long, long ago, a modest Hebrew, Joseph by name, lived in a village in Poland, owned by a "poritz" (landowner). This landowner liked Joseph very much. Regularly calling him to his home, he requested him to sing parts from King Solomon's "Song of Songs" and other Sabbath melodies.

Usually, after a little drinking, the poritz felt merry and light-hearted and ordered the good Hebrew to dance jigs performed during the festival of "Simhat Torah," 'Rejoicing of the Law.' Notwithstanding this forced pranking, the poritz was very easy-going in collecting taxes from his subordinates. As time went by, Joseph lived in peace in his modest, yet comfortable home. His spouse Hannah was also very kind, hospitable and G-d fearing. She served at the bar of their inn while Joseph busied himself in the study of the Torah. The Gentiles of the community all recognized "Yoshke" (so he was called) as a G-d fearing man, and respected him greatly.

Once, a poor man passing through the village stopped at Joseph's inn seeking lodging. Naturally, Joseph, being the man he was treated him as though he was one of his paid guests and served him accordingly. Early in the morning the poor man arose and, after saying his prayers prepared to leave. "You cannot leave," said Hannah to the poor man, "until you have eaten." After begging him, the guest decided to remain for breakfast.

Completing the meal, he turned to them and said: "I notice you are G-d fearing people. What is your desire and what are you lacking? I wish to bless you so that your needs may be fulfilled.

"We lack nothing, thank G-d," answered Joseph. "The great Porvider does not forget us; but I should like to ask a special favor of the Holy One, Blessed be His Name, that he grant us a wise heir (son) who will devote himself to the study of the Torah."

"In that case," said the poor guest, "know that in a year from today, your wife will have a son possessed of a good soul; but Satan, with his 'evil eye,' will place a spell upon him and thus a combat will follow. Now, keep close watch on the child and guard him from base things and so avoid mishaps."

Opening the door, the poor man disappeared.

Of course, no one knew that this holy man was a certain Reb Lev by name, a student of the great Ball Shem Tov, founder of Hasidism. A year later, Joseph and Hannah were the proud parents of a son, whose face was bright as the sun and whose eyes sparked like the stars.

Upon hearing of this, the poritz summoned Joseph and said, "Hear me, Yoshke this son born to you will be a "despised Jew" when he grows up. Give him to me and I shall rear him as my son. If you refuse, I shall demand my due taxes from you and, should you be unable to pay, I shall get rid of both you and your wife. Do you hear me, Yoshke?

—To be continued—Please G-d Next Issue—

SPECIAL REMINDER

Pledges made to the orphan home in Israel, should please be forwarded to Mr. Leonard Shapiro. Very urgent and important to keep your New Year's Pledges. Mr. Leonard Shapiro, 40 East Mohawk Street.

WHAT IS CHANUKA?

(Continued From Page One)

deep, its inexhaustible wisdom has produced our great scholars and sages. Its blessing are profound and endless thought at best we can hope to receive but a small portion of them. To achieve some of these, we must study it and follow its teachings.

Who are the modern Jewish Hellenists? They are those who are willing to surrender the noble heritage of tradition for some ephemeral fashion. They are those who have failed to rise above their environment and have permitted themselves to become enslaved by the destructive tendencies of the day. The Jew who has not remained faithful to the Torah is truly the modern Jewish Hellenist.

To these Jews, Chanuka recalls the fate of those who proved too weak to resist the temptations, the blandishments of Hellenism and have gone down to oblivion. It proclaims that, above all Greek culture and art, above all systems of philosophy, above all scientific discoveries, the Torah stands supreme. It alone enables us to attain the highest goals of humanity.

Some Chanuka Laws To Remember

1. Every night of the eight nights of Chanuka, at nightfall, the Chanuka Lights must be kindled.

2. On the first night of Chanuka (24th to 25th of Kislev) one light is kindled, on the following night—two, third night—three, and so on, so that on the 8th night of Chanuka 8 lights are kindled. Exclusive of the Shamesh (servicing candle).

3. On the third night, before kindling the lights of Chanuka, three blessings are said: See prayer book.

4. On the following nights only the first two blessings are said.

5. The lights are kindled left to right, so that the additional light of each night is kindled first.

6. After the lights are kindled we say: Hanaros Haluloo.

7. The Chanuka lights must burn for at least half an hour each night.

8. Before kindling the lights, make sure that there is enough oil (or if candles are used—that they are big enough) to **last half an hour.**

9. No use should be made of the light shed by the Chanuka candles, such as reading or working by their light.

10. On Friday eve, the Chanuka lights are kindled before the Sabbath lights. Additional oil (or larger candles) should be provided for the Chanuka lights to make sure they will last half an hour after nightfall.

11. On Shabbos-night Chanuka lights are kindled after Habdalah.

12. Also in the Synagogue the Chanuka lights must be kindled but they do not absolve one (not even the one who kindled them in the synagogue) from kindling the Chanuka lights at home.

13. In the Synagogue the Chanuka lights are kindled between Minchah and Maariv; on Shabbos night—before Habdalah.

14. During all of Chanuka Al Hanisim is added in Shmone Esray and Grace after meals; and complete Hallel is recited after Shmone Esray in the Morning prayer.

15. A portion of the Torah is read in the Synagogue, during the daily morning prayers.

RELAX AND READ

Rabbi Moshe Yitzchok, the maggid of Kelem, once visited Dubelu, a small summer resort, where he noticed that among the visitors to the city were some townsfolk from the City of Riga.

He became aware that these visitors from Riga were very lax in bringing along their taleisim. He went up on the pulpit and said "My worthy friends, I am going to tell you a story.

Not long ago, I went to visit a friend of mine from the town of Riga. When I knocked, his wife informed me that he wasn't in. Where is he? I went on to inquire. He left for Dubelu I was told.

Suddenly, I heard a peculiar cry from the adjacent room. When I entered there, I found no one in the room, except that I noticed a tallis was hanging on the wall, and the cry was emanating from there.

"Talis, talis! I asked, 'why are you crying?' 'Why shouldn't I cry? My owner left for Dubelu taking along all his wealth and left me behind.'

'Don't cry' comforted the talis. 'There will come a time when your owner will be embarking on a journey leaving behind all his riches and only you will accompany him."*

* (explanation — when a person dies it is customary to wrap his remains in his talis.) (Prayer Shawl).

HAPPY CHANUKA

A representative of an organization once received a check for a large sum of money for his institution. He noticed, however, that the check wasnt' signed. He assumed that the party who sent the check had probably forgotten.

He called up the benevolent donor informing him about his failure to sign the check. "Oh, no," the donor replied, "it wasn't a mistake. I did it intentionally. I wanted the gift to be given anonymously with no name."

HAPPY CHANUKA

The Chofetz Chaim once visited the home of one of the rich men of his town. The man was an elderly person, and he had called upon the Chofetz Chaim to help him write a will.

When the Chofetz Chaim arrived he told him that he wanted to change his will so that his oldest son will inherit the landed estates, his middle son the business and the youngest son the ready cash.

The Chofetz Chaim then said to the elderly man that he had divided his wealth very appropriately but questioned him on what he had written over for his own namesake. ("Did you leave over any money to charity?") He asked.

HAPPY CHANUKA

A very brilliant ordained rabbi in the old country was once reprimanded by his wife for his refusal to accept a pulpit. He told her to wait until Sukkos time when he would answer her.

When Sukkos came around, he had his wife purchase the most expensive esrog available, which she did. As was the custom, the people from the town came to the rabbi's house for the benedictions on the esrog, using his esrog.

After a few days, the esrog lost its original yellowish color and turned brown. "You see what happens to an object when subjected to public use?" he said to his wife. "You can, therefore, well imagine what will become of me after being subjected to withstand the demands of the public."

Our Library Needs Books

A drive is on now for books in Hebrew Literature suitable for our youth.

If you have any won't you please inform our spiritual leader about it. He will be more than pleased to make arrangements to place these books in our library.

Thank you.

TORAH IS LIGHT . . . . . B. H.

Congregation Adath Israel

OSWEGO, NEW YORK

"And the children of Israel were fruitful and increased abundantly and multiplied and waxed exceedingly mighty, etc." (Exodus 1-7)

VOL 1 — NO. 5

Candle lighting every Friday Evening 20 minutes before sunset.
Sabbath ends 45 minutes after sunset.

Teveth Shvat 5725
JANUARY 1965

Congregation Adath Israel of Oswego Observes Edict "Study of Torah Excels Them All"

From the Rabbi's Study

YAHRZEIT

When a Jewish person has suffered the grevious misfortune of losing one of his parents he sets aside the anniversary of his loss — the "Yahrzeit," as it is called, for a time of holy remembrance and the saying of the Kaddish.

What is Kaddish? It is one of the most beautiful prayers ever penned, the most divine language of the soul ever written down. It is the final victory of our faith over the despair that had seized us when the blow came . . . It is an expression of sincere resignation into the will of G-d, of implicit faith in the justice of His ways, "Yissgadal veyisskadash" vibrate in holy awe when he hears "Shmay Rabbah."

But the Kaddish is more than that. It is more than a momentary emotion. It is a holy promise . . .

It was in the reign of Ferdinand and Isabella, at the end of the fifteenth century, that the Jews of Spain who for centuries had lived in peace and prosperity, were put before the choice of either accepting the Christian religion or leaving the country of their birth . . . The time had come for them to pass the test of their lives . . . and they passed it. With bleeding hearts they left sunny Spain. They left their property behind, they left their friends, but not their souls; they were cruelly beaten in their bodies, but their mind was strong. They were proud to be Jews, they were ready to become exiles for the sake of the Torah, for the sake of the Jewish laws . . .

And whenever we say or hear the words of the Kaddish, the figures of these heroes rise up before our eyes, saying: We left our country, we sacrificed everything for you. Are you a worthy descendant of your ancestors? Are you proud to be a son of Israel and are you gladly fulfilling the mitzvah the commandments of Judaism handed down to you, are you fulfilling them with all your heart, all your soul, all your might? Are you? Or are you an unworthy son of our nation, are you protesting against our Jewish laws because sometimes they appear difficult of fulfillment, because sometimes it requires an effort to live up to them? Remember nothing that is worth while can be attained without exertion, without sacrifice of some kind . . .

Is it not a thousand times easier to live in this glorious country, to live a Jewish life in this country than it was to live in Spain under the constant fear of being killed on account of your religion . . Should it not be our proud duty to remember these heroes and all others in almost every country under the globe to imitate them in our small way to do gladly with a joyful heart what Judaism requires us to do? They died for Kiddush Hashem, should we not try to dedicate our life to G-d?

For example, on the day of Tisha b' Ab, over

(Please Turn To Page Four)

Aside from the fact that our Talmud Torah has a full course in Hebrew studies, they are also sponsoring cultural and Hebrew classes for women, and co-sponsoring full Hebrew courses for Hillel at SUCO, plus Religious counseling. Programming for all holy days so that a real "oneg" (pleasure) is derived has been instituted. Classes for men are planned plus full cooperation for NCSY and Senior groups. The edict is "Talmud Torah Keneged Koolum."

IMPORTANT DATES AND MEMOS

JANUARY SCHEDULE

Sabbath Service Friday Evening 7:00 P. M.
Saturday Morning 7:30 A. M.

Jan.

1	Light Sabbath Candles	4:21 P.M.
2	Sabbath Ends	5:22 P.M.
4	Rosh Chodesh-Shvat	
8	Light Sabbath Candles	4:27 P.M.
9	Sabbath Ends	5:28 P.M.
15	Light Sabbath Candles	4:34 P.M.
16	Sabbath Ends (Sabbath Shirah)	5:36 P.M.
18	Jewish Arbor Day	
22	Light Sabbath Candles	4:42 P.M.
23	Sabbath Ends	5:43 P.M.
29	Light Sabbath Candles	4:50 P.M.
30	Sabbath Ends	5:53 P.M.

FROM A HILLEL STUDENT ATTENDING OSWEGO STATE COLLEGE BH

December 10, 1964

Dear Rabbi Lenchitz,

I would like to take this opportunity to express my appreciation to you and the Congregation Adath Israel for making it possible for me to observe the Sabbath. It is because of your concern for the Jewish students attending the College and the co-operation given to you by the College that made this possible. It is for this reason that I am proud to say, "Thank G-d I live in America where we practice religious freeodm and don't just say we have it." As long as there are people like you and those of Congregation Adath Israel, America will always be "the land of the free."

Once again I thank you for giving the Sabbath back to me.

Respectfully yours,
Stewart Steinberg, Freshman
Oswego State College

CONGREGATION ADATH ISRAEL

Published by Adath Israel of Oswego, N. Y.

Bernard Shapiro (Dov Ber) ..... President
Homer Gordon (Chaim) ..... Vice-President
Robert Fox (Meir) ..... Secretary-Treasurer

Women's Division

Arlene Shapiro (Bracha Mirl) ..... President
Joan Shapiro (Yocheved) ..... Vice-President
Minnie Goldstein ..... Recording Secretary
Sylvia Karch ..... Corresponding Secretary
Lenora Gordon ..... Corresponding Secretary
Dolores Shapiro (Devorah) ..... Treasurer
Frances Kogan ..... Hadassah

We are only human — we beg all our friends to write to our paper for their personalgrams or requests.

HILLEL

(At State University College at Oswego)

Hillel opened its 1964-65 season with a membership drive which turned out about 75 members. These members included many Freshmen and returning upperclassmen .

Our first meeting was a rather informal one, giving the members a chance to meet our new rabbi, Rabbi Lenchitz, and a chance to mingle and nosh bagels and lox.

Dr. Sanford Sternlicht, and his wife, highlighted our next meeting by giving a talk and showing movies of their recent trip to Israel. As an extra added attraction, Mrs. Sternlicht helped some of the members prepare Falafel, a native Israeli dish.

Through the helping hand of Rabbi Lenchitz, Hillel scheduled for its next program, Cantor Sherwin Goffin, folk singer and guitarist. Hillel was very happy to see members of the congregation attending this meeting. At this point, we would like to re-extend our open invitation to all members of Congregation Adath Israel to attend any Hillel function they wish.

On December sixth, Hillel had its annual Hanukah party. Rabbi Lenchitz spoke on Hanukah and Bagels and Lox were served (with proper blessings).

Future meetings, now in the planning stages, include films, guest speakers, and other programs of interest for the Jewish community. All are welcome, so please come.

Avraham (Alan) Schwartz, President
Shprintza (Sandra) Conn, Program Chr.

STATE UNIVERSITY COLLEGE
OSWEGO, NEW YORK
December 8, 1964

Rabbi Solomon Lenchitz
Congregation Adath Israel
163 East Third Street
Oswego, New York

Dear Rabbi Lenchitz:

In recent months I have become increasingly aware of the growing number of students who are seeking help for a "moral dillemma" of one nature or another. The internal value system which they have developed over 17 or 18 years is coming into conflict with the explicit ,and often implicit, values of their peers and society in general. At the same time, and more disconcerting, there has been an apparent increase in the number of young people who seemingly lack any value on which to build their lives. While these may be the perennial problems of adolescence, it has been the increasing frequency of occurrence which made them disturbing.

Initial spade work reveals that students, faculty, citizens in the community, and other members of the Division of Student Personnel shared my concern and were conscious of these and similar problems of an ethical or moral nature both on and off the campus. Here then was a vital and live concern of many people. With their encouragement, a small conference has been planned to further explore the issues. An announcement of this conference is enclosed.

The nature of such an exploratory conference, time, availability of physical facilities and finances limits the number of people who might participate. In your position as a community leader, we would be delighted if you would attend and participate in the conference. **I recognize, however, that the date is in conflict with your sabbath observance.** Would you be kind enough to appoint a member of your congregation who may attend? It would seem to me that Dr. Sanford Sternlicht would be a wise choice, however, such a decision rests in your hands. A conference registration form is enclosed. Please see that this form is returned prior to December 19. On receipt of the conference registration, participants will be mailed a few short journal articles that they are requested to read prior to the conference.

In addition to local business, indusrtial, religious, and government leaders, a cross section of student and faculty representatives will be in attendance. Total attendance will not exceed seventy participants.

It is anticipated that the proceedings of the conference will be reproduced and distributed to those who may be interested.

Please do not hesitate to call on me if there are any questions.

RWR:lm
Encs.

ROBERT W. ROCK,
Dean of Students

CORRESPONDENCE

BEST WISHES FOR A JOYOUS HANUKKAH

Dear Rabbi,

This cards is just a small token of my thanks to you. Although I am only a Freshman, I have had more help from you than I deserve. I again thank you. My regards to your kind wife and your congregation.

Sincerely and Respecfully,
Dave Wellisch

TEMPLE ADATH YESHURUN
601 South Crouse Avenue
Syracuse 10, N. Y.

December 3, 1964

Dear Rabbi Lenchitz:

I have been reading with pleasure your thoughtful articles in your Bulletin, and have found something stimulating and instructive in every one of them. You have given a religious tone to this publication and it can have only a salutary and affirmative effect upon your readers.

May I add that I found your "Pictorial Oddities" most appealing, both to the eye and the mind. Out of the wealth of our great literature you have distilled some of the deeper, and less well-known, vignettes, and presented them in such an attractive manner.

My best wishes to you for continued success in all your endeavors.

Cordially yours,
IRWIN I. HYMAN, Rabbi

B'NAI B'RITH HILLEL FOUNDATIONS
December 7, 1964

Rabbi Solomon Lenchitz
Congregation Adath Israel
163 East Third Street
Oswego, New York

Dear Rabbi Lenchitz:

This is to confirm our telephone conversation of last week. **Having received from Rabbi Milton Elefant a favorable recommendation on the basis of his interview with you, your appointment as Religious Advisor to the Hillel Counselorship at SUNY College at Oswego is hereby confirmed.**

Sincerely yours,
RABBI OSCAR GRONER,
Assistant National Director

THE BETTER HALF SPEAKS

CHANUKA CELEBRATION MEETING

By "Rebitzen" Lenchitz

Shalom Dear members shalom
Sit down and make yourselves at home.
Although Chaunka ended yesterday
We still can celebrate this lovely holiday.
The story of Chaunka is beautiful and old,
Israel's men and women were brave, true and bold.
Who indeed can count, the exact amount
Of our people's glories, from those wonderful stories
The Maccabees were brave, Our land they did save.
Israel, Israel lives again, For the greatness nad
courage of her men.
So lift up your voices, As all Israel rejoices,
Chaunka is a wonderful holiday, for every Jew to
enjoy,
Be it Mom, Dad, or every girl and boy.
The songs are the same, In every language we say
Whether in English or in Hebrew, we sing a happy
holiday.
With dancing and singing, Maybe refreshments too,
A joyful holiday, we will bring to you.
So forget about your chores, awhile,
And think about our cause, as I'll
Tell you from where will come our salvation,
When in desperation,
We know not where to turn,
For yiddishkeit, our hearts do yearn,
We know it's hard to be a Jew,
When the Torah world is taken from you.
Send your children to Cong. Adath Israel,
Please, Please listen to my appeal
As I speak with desperation,
For Torah learning is our salvation.
As the Maccabees in days of yore,
Fought to keep our nation pure.
So let our sisterhood, in this present day,
Keep our children from going astray.
Torah must be kindled in our land
It's up to you to lend a hand.
There are lots of worthy members
Who will help when in the mood
When everything is convenient,
They can do a lot of good,
They're a factor in the meeting, and are necessary
too,
But the ones ewho never fail us, are the necessary
few.
They fill the many offices, and are always on the
spot,
No matter the weather, tho it may be very hot,
Or it may snow, or rain, but they are tried and true,
With a minimum of funds, and limited tools too,
What would hapen to our projects, when there is
so much to do,
They might easily be failures, were it not for those
faithful few.
So let's not pretend around girls, let's get to work
For this worthy cause, our duties let's not shirk.
Let's not have to hide in shame,
For Torah is a needy claim.
Let's lift up our heads and vow with dedication
As we sing our Chaunka songs and enjoy this cele-
bration,
While we rejoice in our elation, For Torah is our
salvation.

YAHIZEIT MONTH OF SHVAT

Rose B. Kamp (4) January 7th
Harry L. Soslow (3) January 6th
Celia Lasky (24) January 27th
Hinda Shapiro (24) January 27th

REFUAH SHLEMAH

Mary Shapiro — "Tanta" Basha

MAZEL TOV

On Friday, December 11, Mr. and Mrs. Harry Lasky left for Detroit to attend Edward's graduation from Michigan State University in East Lansing, Michigan.

CHILDREN'S CORNER . . .

(Continued from last month)

by M. Z. FIERBERG

Translated by Solomon Lenchitz

This poritz was an expert at black magic. Poor Joseph, what could he do. He decided to visit the Baal Shem, the great worker of miracles, to ask him for a charm to protect his child from witchcraft.

When he reached the home of the great Rabbi, he noticed the poor man sitting at the Baal Shem's table. Joseph greeted him but the pious and divine man pretended not to know him. At this point, the Baal Shem said, "Reb Lev why do you act so? Let the whole world know that you have great power in heaven and on earth. Accompany this good Hebrew and help him. Take with you eight more Jews to form a 'minyan' for the ritual of circumcision, and guard this child. Remember, I warned you!"

At nightfall, the quorum gathered in Hannah's room and commenced the study of Torah. The final words of the Baal Shem Tov were, "If any one should knock at the door, do not answer and say not a word."

Suddenly, a loud noise and a forceful bang were heard — "Open the door in the name of the poritz! The poritz will punish you, you despised Jews; do not be stubborn."

Dead silence reigned, no one said a word . . . An hour later, another knock, "Open up, Yoshke. Do you not recognize me? It is I, the poritz, Yoshke, open up. If you do not open, I shall flog you tomorrow with wet whips. Yoshke, tomorrow I shall throw you out of the premises. Yoshke, do you hear me?"

No one stirred. Again, another hour passed; voices of a great many were heard from afar. As they approached the door, a banging was heard. "We want some drinks. Open, Yashke, quickly. What is the matter, Yoshke, why don't you open the door? Give us liquor; we want to drink, Yoshke. You'd better do as we say, or we shall tear your place apart. One could sense their pressing against the door with great force. They were ripping the blinds and throwing stones at the windows. The noise became louder and louder . . . Yet nobody moved from within.

Another hour went by. The sound of beautiful music echoed from afar. It was melodious and entrancing. It tugged at the very feet of its listeners, almost forcing them to run out to face the musicians. Closer and closer came the music. The minyan used all their might and power to remain wihtin, maintain their seats and continue the study of Torah. Yet, at their very heart-strings, the music tugged and tugged; and the magnetism of the beautiful melodies forced their eyes into a slumber; their very minds became fatigued. Then, nearer and nearer came the music. Suddenly, a merry tune burst forth, setting the bodies of the listeners into rhythmic motion. How magnetic it was. How they desired to burst forth and meet the music makers. This, of course, was forbidden. Reb Lev, watching over them, pronounced incantations against the evil spirits. Suddenly the music ceased. A knock was heard: "Open in the name of Baal Shem Tov!"

"Here," shouted one of the minyan.

Reb. Lev's face paled; he felt faint. The spell was broken. At the same moment, a black dog dashed at Hannah's bed, seized the child and disappeared.

"Alas! Satan has triumphed!" cried Reb Lev, and in pain lost consciousness.

A GEM

If we remember that the Almighty Father in Heaven is a Giver of all luxuries and privileges, and that we owe any power that we may possess to Him and not to our own efforts, and if we keep in mind that before the throne of glory and justice all men from the poorest to the wealthiest are equal—then we cannot be proud or haughty either in heart or in mind.

RELAX AND READ

Rabbi Hirsh, rabbi of Berbri, was once asked, "Tell us Rabbi why today's enlightened members are such atheists and out-spoken freethinkers?" "Years ago, there were also enlightened Jews, who also studied philosophy, ethics, and yet they remained loyal to their religion."

"I'll tell you," the rabbi replied. "The enlightened Jews of old when they studied philosophy, would preoccupy himself with his subject matter whole heartedly until he mastered all the concepts. When he studied the Guide for the Perplexed, he would know what questions Maimonides raised and he would also study the answer. The belief, therefore, strengthened itself in him."

Today's enlightened souls are pre-occupied with their own activities. They only have time for the question, only glancing at the work before retiring. They are sound asleep when they reach the answer.

The famed Chassidic Rabbi, Rabbi Naftale Rafshiter, was once taking pride in himself and in his noble and sagocious ancestry.

After a short speech, which Rabbi Naftale delivered wherein he made mention, among other things, of the long line of rabbis from which he was descended.

One of his followers, a real rich man in the town, arose to speak. "Rabbi," he said, "I believe that I am a greater Yachson (a person with an honored and distinguished ancestry) than you are."

Rabbi Naftale was surprised. "You see Rabbi," the rich man continued, "I am the only one in my entire family who puts on tephillin and prays every morning.' '

Rabbi Naftali Rafshites would say:

I never wanted to accept a pulpit because a rabbi has to appease his congregation. I then decided I will become a shoemaker. I saw a shoemaker also has to appease his customers. I then decided to become a tailor, there again I met up with the same ordeal. "If taht is the case," I thought to myself, they why should becoming a rabbi be any worse, so I entered the rabbinate.

YAHRZEIT

(Continued From Page One)

two thousand years ago, the temple of Jerusalem was destroyed by the Romans and the voice of Jerusalem, the spiritual center of our people, razed to the ground, silenced . . . This day is a day of holy remembrance, a national Yahrzeit. On this day all true sons of the Jewish people refrain from eating, and they recite the "Kinoth." the woeful songs of Judah's history. Each of these songs, of these Kinoth, was written with the heart's blood of our people . . . They give a wonderful picture of endurance and of faith in G-d . . . In them the voice of the prophet Jeremiah, full of power and tragic beauty, mixes with the Kinoth of the Jews of Germany who were killed, because they were Jews . . . In them the voice of the famous Jehudah Halevi, the greatest Jewish poet since Bible times, appeals to us to remember the voice of Jerusalem, the voice that brought love into this world, the voice that proclaimed the equality of man, the voice that never was completely silenced, though its tone is subdued and can only be heard by those that are eager to hear it.

It is then the voice of our motherland Eretz Israel turns to us in hope and love . . .

When we fast on that day, when for a few hours we leave aside our usual occupations and concentrate our thoughts on the present position of Judaism, we shall surely not forget that the main purpose of fasting is to bring about a change, a beneficial change in our attitude towards Jewish life . . . We all, every one of us, on the holy occasion, should resolve: If there was a lack of zeal in the past, lack of enthusiasm in fulfilling our duties toward our ancient faith, let there be a change in the future. Let us remember that to be sons of the chosen people does not mean to possess more privileges but more duties . . .

Remember that it is your duty to be true Americans, to give your best to this country of freedom and justice. You cannot be true Americans, if you are not true Jews. It is your duty to add another link in the chain of Jewish tradition to preserve the continuity of Jewish life.

Let us listen in deep reverence to the voice of the past to the eternal song of our people, to Yisgadal veisskadash Shmay Rabbah . . .

Youth Section

Youth Wants To Know About THE JEWISH CALENDAR

SERIES I

I

We live with a sense of time, an awareness of the passing of hours, days, weeks, months and years. Clocks mark the minutes and hours, and the printed calendar notes the days, the weeks and the months. Time has been calculated and measured by man, and for each unit of it there is a name, a label, or a number. We mark the passing hours, the days that go by, and the years that become history. Each unit of time in which we live has its name: three o'clock or four o'clock; Sunday or Tuesday; April or June; and the day and the year have their numbers.

In the usual calendar, followed by most of Western civilization, the year is solar; it is, basically, the period to time in which the earth revolves once around the sun. This solar year is divided into twelve months of thirty or thirty-one days; all told it has 365 days. (Since the solar year is really 365 and one-quarter days, each ordinary calendar year is less than a solar year by a quarter day; every four calendar years one day has been lost; to make up for this, an extra day si added to every fourth year, and we thus have a leap year).

The Jewish calendar, however, is entirely different, Jews, originaly, did not measure the earth's travel around the sun, but the moon's circling around the earth. Such a period became a Jewish month, containing sometimes twenty-nine, sometimes thirty days. Twelve such months make up a Jewish year — a lunar year of about 354 days. (Fittingly enough, one Hebrew word for month also means moon; another Hebrew word for month comes from the word meaning new, since a new moon always marked the beginning of another month.)

The solar year has 365 days; the lunar year, 354 — eleven days less. Suppose that one year the first of Nissan occurs on the twelfth of April. The next time 1 Nisasn occurs will be 354 days later, while the next April 12 will be 365 days later. In other words, the following year, 1 Nissan will occur eleven days before April 12; that is, on April 1. Similarly, the year after that, the first of Nissan will be eleven days earlier still, on the solar calendar. Thus, after a good many years, the first of Nissan, which at first was in the spring, would be a day in January — in mid-winter.

This, however, must not be. According to the Bible, the festival of Passover must begin on the eve of the fifteenth of Nissan, and it must be in the spring. The Bible specifically calls Nissan "the month of Spring." (Deuteronmy 16:1). To make sure that this month will always occur at this time every second or third year a lunar month is added — Adar II — just before Nissan; so that a Jewish leap year has thirteen lunar months. Thus the Jewish lunar year roughly keeps pace with the solar year over the decades and centuries.

To Be Continued Please G-d Next Issue

TORAH IS LIGHT . . . . . B. H.

Congregation Adath Israel

OSWEGO, NEW YORK

"And the children of Israel were fruitful and increased abundantly and multiplied and waxed exceedingly mighty, etc." (Exodus 1-7)

VOL. 1 — NO. 6 | Candle lighting every Friday Evening 20 minutes before sunset. Sabbath ends 45 minutes after sunset. | Shvat-Adart 5725 FEBRUARY 1965

Hillel of Oswego College Clamoring for Closer Travel to Congregation

From the Rabbi's Study

THE PARAMOUNT PROBLEM

The numerous efforts being made in this country to bring about a better understanding among the various elements are evidence of the existence of a most serious problem. The seriousness of this problem looms up greater and greater when we begin to realize what the inevitable results will be if it is not solved. Never before in the history of the world has there been so much hate and bigotry as was shown in Germany.

The years following the wars have witnessed the rise of a great wave of anti-Semitism. And this is only one of the manifestations of the grave problem.

It would be mere repetition to expatiate on this problem, and to give some of the causes responsible for it.

Whether we consider this problem from the religious point of view or from the sociological makes little difference in so far as the ultimate effects are concerned. After all what difference does it make if a certain group opposes another because of religious reasons or because the former regards the latter as being socially inferior to it? The opposition is there just the same.

That this lack of mutual understanding among the many elements in this country is responsible for the existing antipathies is quite obvious. It is generally agreed among those who have given this problem any study that it will be solved only through education. Not through mass meetings or parades of protest, but through intellectual enlightenment will prejudices and bigotries disappear. Men must learn that American democracy means liberty and justice for all, and not for any particular group. Peace and harmony will prevail in this land only when the principles for which America stands are held sacred by all individuals.

As Jews, this problem concerns us the same as the rest. Surely we are hoping to see the day when such monstrosities as the klan and the like will be no more. Both as Jews and Americans it is our duty to support any effort that endeavors to foster a better feeling among the various elements.

Though the attempts to bring about a better understanding between Jew and Gentile are creditable in themselves, yet we can't help but feeling that before doing this, there is something else which takes precedence and is even more vital.

That is, we must first create a better understanding between Jew and Jew. How can we expect the Gentile to understand us when we don't understand our ownselves? We need not go outside our own ranks to heal the wounds of discord and strife. We have enough to teach our own brethren what it means to be a Jew before we teach it to our Gentile neighbors.

Thus far many attempts have been directed towards bringing the Jew in greater harmony with the Gentile. Why not try to bring Jews in greater harmony with themselves? We maintain that no effectual attempt of this kind has yet been made.

All attempts will likewise fail, unless relegion is made the basis of agreement. There is nothing else but the Torah which can unite Jews. True enough, it might be said that there is too great a diversity of religious opinions, but that is just the cause for the disharmony. We know that it will take a long time before all Jews will be in mutual accord with each other. But a start ought to be made. It is the problem of bringing about a better understanding between Jew and Jew that should be our primary concern. Upon its solution depends the future of American Jewry.

Message From President of Hillel At SUCO

January 13, 1965

Dear Rabbi Lenchitz:

As president of Hillel at the State University College at Oswego I would like to emphasize the need of the Jewish students of our college for a closer relationsihp with the members of the Congregation Adath Israel. Both the students and the congregation have worked hard this year to close the gap between us which has resulted from the actual physical distance between the synagogue and the school. We appreciate the attendance of the members of the congregation to our meetings and again extend to them an open invitation to future meetings.

In the future we must continue the progress of this year and go even farther to bring about a closer relationship. The difficulty remains, however, in the great distance between the college and the synagogue. This handicap must be alleviated to permit the students and townspeople to form the closest possible relationship. This relationship will enhance the entire Jewish community religiously, educationally and socially.

Sincerely yours,
Eleyuhoo Mordecai (Alan) Schwartz,
President — Hillel at SUCO

IMPORTANT DATES AND MEMOS

FEBRUARY SCHEDULE
Sabbath Services Friday Evenings: 7:00 P. M.
Saturday Morning 7:30 A. M.

FEBRUARY
2—First Day Rosh Chodesh
3—2nd Day Rosh Chodesh
5—Light Sabbath Candles ..... 4:59 p.m.
6—Sabbath Ends ..... 6:02 p.m.
12—Light Sabbath Candles ..... 5.08 p.m.
13—Sabbath Ends ..... 6:11 p.m.
16—Purim Katan
19—Light Sabbath Candles ..... 5:16 p.m.
20—Sabbath Ends ..... 6:20 p.m.
22—Washington's Birthday
26—Light Sabbath Candles ..... 5:24 p.m.
27—Sabbath Ends ..... 6:28 p.m.

QUESTION AND ANSWER
"Hakay Es Sheenuv"

(For Hillel Students Everywhere)

Many of us are at times called upon to explain certain acts we do periodically which appear strange or unnecessary. Not all questioners, however, adopt the same tone or attitude or are motivated alike. Some show tact, restraint, simple curiosity, and accept the answer given, whatever trust they may or may not have in it. Others breathe meddlesomeness and impudence, and seldom hesitate to insinuate their own, prefabricated answer. One manner of questioning may please and even flatter us, insofar as we are expected to have a good reason, and we do our best to make our position clear as much as the amenities dictate or privacy permits. Another manner will either embarrass or offend us, and we react accordingly. Particularly so, in the area of religious ritual and ceremonial, and with regard to conformity to some specific inhibition or suppression that involves principles of morality or religious doctrine and prescription. There are those who but seek information and enlightenment, and those who come to sneer and scoff.

Now, the Torah places a primary duty on parents to teach their children the various observances and disciplines it sets forth. Obviously, the purpose is to link the generations together for preserving, promoting, and enhancing Israel's outstanding spiritual heritage. The Torah itself supplies the reasons for most of its Commandments. Yet, the Passover celebration and the events it commemorates, are made the subject of especial concern. Not only are we bidden to re-enact symbolically the unique and dramatic Exodus from year to year, but stress is laid that questions of the youth relative to the Festival be correctly met.

Three times *(Ex. 12:26;13:14;Deut.6:20) it provides for such questioning, while additional direction is given (Ex. 13:8) where no such questioning is mentioned (See Mechilta d'Reb Shimon ben Yochai 13:8,8). The Rabbis opine that, the varied expressions used in the queries point to three different categories of quizzing youngsters plus one that is too 'retarded' or too indifferent to formulate the appropriate question, and they guide us in the way we are to make reply to the wise, the hostile, the simpleton, and the ignoramus (Jer. Pes. 10,4; Mech. Bo, end).

And here is our point of resistance. The answer which may well impel the modern person to pause and wonder whether it does not constitute a pedagogical blunder, is the one suggested as a summary retort to the antagonist. Interpreting, as they do, the wording of his challenge as a resolve to exclude himself from the Community and at the same time to taunt and to interfere with the loyal, the Rabbis condemn it as treason to what is essential for the preservation of the Faith and the continued life of the Jew as Jew. Applying — in a slightly varying sense — a metaphor that was the vogue back in the days of the Prophets (Jer. 31:29,30; Ezek 18;2), they sardonically counsel: "Set his teeth on edge

(Please Turn To Page Four)

CONGREGATION ADATH ISRAEL

Published by Adath Israel of Oswego, N. Y.

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We are only human — we beg all our friends to write to our paper for their personalgrams or requests.

MINNESOTA RABBIS URGE PARENTS TO BE FIRM AGAINST INTERFAITH DATING

MINNEAPOLIS (JTA) — The Minnesota Rabbinical Association today urged parents "to take a firm stand" against all interfaith dating and urged Jewish youth to date "only within the Jewish fold" as part of a program to reduce the "rising rate of interfaith marriage among Jews."

The association, comprised of Orthodox, Conservative and Reform rabbis, stressed in the statement the growing social contacts between Jews and non-Jews in the American society and noted that Judaism had always opposed interfaith marriage "as a threat to the survival of the Jewish faith."

The statement said a high percentage of children of interfaith marriages were lost to Judaism and that there was a greater frequency of broken homes among intermarried couples than among those of common religious backgrounds. The statement then cited three areas where action was needed to cope with the problem: the Jewish home, Jewish education and "a realistic approach to courtship."

The rabbis said that in homes where children "experience sincere religious commitment, consistent ritual practice and family participation in many activities of the Jewish community, the likelihood of interfaith marriage is reduced." The rabbis requested all Jewish parents "to reinforce their own commitment to Judaism in order that they may be active participants in the education of their children."

U. OF ILLINOIS TO OFFER KOSHER FOOD TO JEWISH STUDENTS

URBANA, Ill. (JTA) — Pursuant to a suggestion first made by a visiting British scientist here, the 3,000 Jewish students of the University of Illinois campus will be offered kosher food here for the first time in the university's history.

The lack of a kosher eating place here was pointed out recently by Prof. Joseph Wolf, of London, a Jewish scientist, who publicly expressed regret at the lack of such facilities. It was announced this week that the Chicago Rabbinical Council has appointed a special committee to help provide kosher eating facilities here. Rabbi Moshe Litoff, of Chicago, and Rabbi Hirsch Cohen, director of the B'nai B'rith Hillel Foundation, have completed the plans for the kosher eating place, which, they say, will be ready for service by next February. The Chicago Rabbinical Council will advance the funds to endow the kosher kitchen.

N. C. S. Y. NEWS

In November, three members of the Oswego Chapter of the N.C.S.Y. attended the Har Sinai Regional Shabbaton in Schenectady, N. Y. One of the highlights of the week-end was an original dramatic reading given by Gitta Borenstein, an officer of the Schenectady Chapter. We sincerely thank Mrs. Charles (Chaim) Goldstein for driving us to Syracuse. We were transported to and from Schenectady by a regional chartered bus.

The chocolate sale recently held in co-operation with the Junior N.C.S.Y. was a complete success. We thank everyone including the Rabbi and Rebetzin, the Congregation, the Hillel and our friends for their generous help.

Our chapter attended another regular meeting of the Tikvath Israel Chapter in Syracuse on December 13, 1964. More such meetings are planned, with G-d's help.

On Sunday, December 6, our chapter and the Junior N.C.S.Y. group enjoyed bowling at the Pinarama. Mr. Sam (Shabsai) Gordon also participated and the Rabbi cheered us to victory!

Yonah (Toni) Fletscher,
Secretary-Treasurer

THE BETTER HALF SPEAKS

Again I appeal to all our women folk to take advantage of the wonderful opportunity afforded us, by registering in our Hebrew and Cultural Classes.

Refuah Shlemah: Devorah Leah (Dolores) Shapiro. Mrs. Yetta Shapiro — Mrs. Mary Shapiro. Notices will be send to all members re: our regular and board meetings (Please G-d).

Brocha Mirel (Arlene) Shapiro

Yahrzeits

Anna (Chanah Bas Shimone) Karch *Feb. 4, *March 6 — 2 ADAR; Ethel (Etyl bas Aryeh Leb) Shapiro *Feb. 10, *March 12—8 ADAR; Anna Ethel Gordon (Etyl Bas Nason) *Feb. 11, *March 13—9 ADAR; Fannie Shapiro (Frumah Razyl Bas Ezekael) *Feb. 13—11 ADAR I; Rachel (Rachel Bas Yisroel) Gover *Feb. 16,*March 18—14 ADAR; Ben (Ephraim Dov Ben Yoseph) Miller *Feb. 17, *March 19—15 ADAR; Samuel (Schmuel Ben Zev Vulph) Weiner *Feb. 21, March 23—19 ADAR; Bessie (Bayle Bas Aryeh Leb Brein *March 2—28 ADAR I; Joseph (Yochanan Ben Baruch) Lasky *March 13—9 ADAR II; Tarbe Faber (Tobah Bas Abraham David) *March 21—17 ADAR II.

Note — The reason why some are designated with 2 dates for Yahrzeit is because if one's departed died in the month of Adar in a **plain year** they should keep 2 Yahrzeits on a "Leap Year" (which is this year) one on the date of death in Adar I and the other on the same date of Adar II. But if the death took place in Adar of a Leap-Year the Yahrzeit should be kept in the month of Adar that the death took place. All above dates have been carefully checked. Please call me if there are any further questions—Rabbi.

*Commences eve of each date designated.

CHILDREN'S CORNER . . .

THE CAPTIVE CHILD

by M. Z. FIERBERG

Translated by Solomon Lenchitz

(Continued from last month)

The following morning, Joseph appeared before the place of the poritz and begged to see the landowner. "Fifty lashes with wet whips for you," was the order of the poritz. The next day, Joseph died from the painful beatings and his wife was driven out of the village.

Ephraim (so the child was named by his father) grew up in the poritzs' household. Handsome and wise was he. Of course, the poritz was very fond of him and taught him the "seven arts." Ephraim made great progress.

Before his thirteenth birthday, Ephraim had a dream. In his vision, he beheld an old man, his face showing anguish and pain. It was the face of a sick Jew. "I am your father, said the suffering one. "The wretched and cruel poritz kidnapped you as a baby from your mother's arms and killed me. You are a Hebrew, my son; you must prove yourself a worthy one, proud of your heritage. Soon, you will be thirteen years. You must worship the G-d of Israel and study His Torah. Come with me —follow me, my son.

The boy grew faint and awoke with a cry. The next morning, the poritz confronted Ephraim and said, "Why did you scream last night, my son?"

"Oh, I had a terrible dream, father;" said the boy, crying.

"Oh, dreams are only illusions," said the poritz.

"Oh, father, it was dreadful! I am afraid to tell you. In my dream, a poor and wounded Jew appeared, telling me he was my father and that I am a Jew. Is it true, father? The boys on your land say the same thing under their breath. Is it true, father?"

They lie. Your dream is a false dream," cried the poritz, trembling.

The following day, the boy again with tears in his eyes, confronted the poritz. "Oh father, father; again this poor and tortured Jew appeared, crying out to me, 'you are a Jew, my son, come with me, follow me . . .' Oh father, father, father!"

When he awoke on the morning of the third day, he found himself lying naked on a city street near the synagogue. The same night, the Rabbi of the city had a dream. An old man stood over him, his face shining, and appearing like an angel. His voice was as melodious as the tone of a violin. "Rabbi, tomorrow the sexton will find a naked boy near the synagogue. That boy is my son. At one time the poritz killed me, drove my wife from the house and stole our child. Tomorrow he will be thirteen. Woe is me; he does not even know the Hebrawe alphabet. Please, Rabbi, be a father to him. Educate him and teach him the Torah of G-d. This son of mine has a great soul. But Satan confronts him always. Keep careful watch and see that Satan does not steal my son's soul.

That same day, the Rabbi adopted the boy Ephraim.

On the very first day, Ephraim learned the alphabet. On each successive day, he mastered the vowels, the prayer book, Humash, Mishnah, and Gemarah. The Rabbi and his wife loved the boy and reared him on their own, instructing him in the Divine law.

One morning, the Rabbi said to Ephraim: "My son, you were created to be a gaon, a great leader in Israel. You have outgrown my ability to teach you more. Here, my son, is a letter of introduction to the Yeshivah at Amsterdam. Alawys bear in mind your departed father and remember us also and, above all, do not forget the Almighty. Be on guard against Satan.

I give you this charm and my cane. Whensoever you desire to retire, draw a circle around yourself with my staff. Remember, do not leave the designated spot until daylight. Guard the charm in your hand. I warn you, be strong and courageous.

They embraced each other dearly and Ephraim departed. After traveling by foot a considerable distance, exhausted, he said his prayers, drew the circle and, holding his charm in his hand, went to sleep with his bag for a pillow.

As soon as he closed his eyes, he was awakened by a pack of wolves racing toward him; but they could not enter the circle. A wild boar, too, sought to devour him; but to no avail. They all left frustrated. Again the melodious music sounded; for the poritz was a virtuoso and taught Ephraim, too, the art of playing until such temptation became a longing. Trembling, he dropped his charm and unconsciously left the circle. Swiftly, he was carried away into the air through fields and forests, until he reached the house of the poritz.

Two powers were at hand; one kept forcing him in, the other kept pulling him back. "My son, I am Joseph, your father. You are my son. Hearken not to Satan's playing. Go to Amsterdam and become a great Rabbi and leader. Stay with the living G-d."

Taking the charm in his hand, he was carried to Amsterdam on the wings of the wind.

The head of the Yeshivah received him with delight. Ephraim studied the Torah and became the great Rabbi he was destined to be — a light and a blessing to Israel. The End.

(Next Bulletin G-d Willing, A New Story)

We mourn our loss **Jules (Yehudah) Nacht** of SUCO. May his parents and his loved ones know of no more sorrow.

Youth Section

Youth Wants To Know About THE JEWISH CALENDAR

II

(Continued From Last Bulletin)

But why should the Jews turn to the moon for their measurement of time? Why not the sun, as almost all the great powers of the Western world have done? To this the Midrash gives a beautiful answer: "It is proper that the great should count by the great, and the small by the small. Esau (Jacob's brother, symbol of the great powers and nations which rule) counts time by the sun, which is large, and Jacob (symbol of the Jews) counts time by the moon, which is small.

Said Rabbi Nachman: This is a good sign. Esau (i.e., every great power) counts time by the sun, which is large: Just as the sun rules by day but not by night, so does Esau have a share in the present world, but will have none in time to come. Jacob counts time by the moon, which is small: Just as the moon functions by day and by night, so does Jacob have a share in the world of the present, and so will he have a share in time to come. Rabbi Nachman further said: As long as the light of the great one (the sun) shines, the light of the small one (the moon) is not noticeable, but when the light of the great one sets, the light of the small one is noticed. Similarly, as long as the light of Esau (the mighty powers) prevails, the light of Jacob (the Jewish people) cannot be noticed; but when the light of Esau sets, the light of Jacob will become known, as it is written Arise, shine . . . For, behold, darkness shall cover the earth, and deep darkness the peoples; but upon thee the Lord will arise, and His glory shall be seen upon thee . . . (Isiah 60:1-2; Rabbah, Genesis, ch. 6. 3).

It is symbolic, then, that the Jews chose to observe the moon, to measure its course around the earth and use that period for a month. The Jew chose the moon out of a deep, primordial sense of kinship, out of a prophetic feeling of one-ness with the silver orb. By day the sun seems the great master of our heaven, the large burning eye which sends its rays shining in every direction. The moon is very much present in the sky, but who can see its pale reflected light amidst the sun's splendor? It is only after the sun sets, after the great disk of burning gold sinks silent below the western horizon and its rays fade to darkness in the sky — it is only then that the moon appears, to shine with its reflection of silver — a light that seems tinged with magic and wonder, and which inspires poetry.

In this the Jews see a symbol of their role and destiny. History gives the Jewish people a minor part. In the world political scene the Jewsih people seems quite unimportant, almost totally unnoticed. And yet — the Jew is imbued with a firm sense of destiny, a deeply rooted conviction that his time will come. As the setting of the sun once symbolized death to ancient civilizations, so do we foresee the mighty ruling powers of today dimming in importance or dying out, as ancient empires have done. The time will come when the minority, the Jewish people, will become important for its great ethical heritage, for its legacy of spirit and Word, even as moonlight inspires when the sun is gone.

(To Be Continued — Please G-d)

GEMS OF ISRAEL

A cart driver's wife was once preparing for Shabbos, when suddenly she discovered a needle in the entrails of the chicken she was about to cook. She put on her shawl and went to the Rabbi to ask about whether or not she could use the chicken. Her husband met her in the doorway and inquired where she was going at so late an hour. When she told him her problem, he asked for the needle. The cart-driver examined the needle with great care and said "The needle seems to be clean and in perfect condition. There is not a speck of rust on it. You don't have to go to the rabbi, the chicken is kosher." The woman, proud of her husband's knowledge of the law, related this incident to her neighbors until it reached the ears of the Rabbi. One day the cartdriver saw the rabbi dressed in his Sabbath garb examining the horses in his yard. He was opening the mouths of the beasts, looking at their teeth, examining them from every angle and passing judgment on them. The horse was fair, the other was worthless The cartdriver approached him and said to the bespecaled rabbi, "Rabbi, I am surprised! Since when did you become an expert on horses? I thought that the knowledge of the Torah was your field." To which the rabbi replied, "I became an expert on horses since you have become an authority on Jewish law. If you stick to your trade, I will stick to my profession."

Question and Answer

(Continued From Page Two)

and tell him: Why do **you** worry and fret? What we call to mind today, was done for us! Indeed, had you been in Egypt then, you would have remained there in darkness and in bondage!"

That is to say: Take the bite out from his contemptuous criticism and counter his hostility with boldness. Uncover his sheer animus, unmask his treachery, or his warped reasoning, and smother his senseless conclusions; remembering that his aim it not to debate but to bite, not argumentation but subversion or, at best, to justify his freedom from positive participation, let alone commitment. He has forfeited his claim to be an honest enquirer or an objective student or even a friend. Admittedly, then, we do not indulge in politeness and weasel-words with the Rasha who speaks for the destructive elements in our midst, whatever be his disguise or pretense or alibi. A "soft answer" seldom, if ever, turns the wrath of an adversary (See Prov. 15:1) or pacifies ill — will or abates opinionatedness. Let no-one's sensitivities or sensibilities be hurt at straight, rational, righteous talk such as the above.

Extending this theme to the Rasha on the outside, we say: Let him foam, and cease from belaboring, libelling, and molesting us. Freedom is inscribed on his banner, but Oppression is his metier, his actual occupation and "labor of love." He can't even tolerate the eating of Matzoh by his Jewish subjects! Fie on a Revolution that continues to hold millions of innocents by the throat after forty-seven years, suppresses their language and culture, their religion and individuality, denies them the right to emigrate, and is ever ready to appropriate what others have built and created and then claim originality.

It's a Revolution for the sake of perpetuating Tyranny and world domination. Oh, when will they who live under its claws ever breathe and rejoice as **free** human beings? The pioneer Revolution those ancient Israelites brought about was challenged by many a despot and a benighted nation ever since: and now this Revolution has arisen in tenacious and Satanic rivalry. But, there are today many civilized nations who fully and firmly espouse Israel's Revolution. You will never conquer us and you won't join us; so, stand aside, — or fall!

*NOTE: One of these relates to the Redemption of the first-born, but is actually tied up with the Exodus.

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TORAH IS LIGHT . . . . . B. H.

Congregation Adath Israel

OSWEGO, NEW YORK

"And the children of Israel were fruitful and increased abundantly and multiplied and waxed exceedingly mighty, etc." (Exodus 1-7)

VOL I — NO. 7

Candle lighting every Friday Evening 20 minutes before sunset.
Sabbath ends 45 minutes after sunset.

Adar I-Adar II
MARCH 1965

Purim Celebration Will Be Observed

Professional Entertainment For Both Our Senior And Junior Members Plus Hillel From SUCO

From Yeshevah University "tops in talent" like Yeshivah "Bachur" "Chuck" Sheer will be entertaining our Senior, Junior and Hillel members this coming Purim (G-d willing) Sat. Eve. 3-13, Sun. A.M. 3-14 and Sun. P. M. 3-14, respectively. Hamantashin plus will be our menu and "Chuck" with his accordion will play Israeli, Yeshivah and Jewish melodies. A Purim no one will forget.

From the Rabbi's Study

PURIM THOUGHTS 5725

I recall during my years with the Jewish Forum as associate to the late Dr. Rosengarten, of blessed memory, a beautiful Purim thought that was submitted. I ne'er could forget for it had left a most everlasting impression. It read something as follows:

"Thou shalt blot out the remembrance of Amalek from under the heaven." (*Deut.* 25.19)

After perusing the Megillah, the reader may be tempted to turn to a book by Trevor Roper entitled "The Last Days of Hitler" (Macmillan). The author is a British Intelligence officer who has made an inquiry to establish the facts of the end of this baleful chapter in contemporary history. The book is of interest to us because it is written with a view to preventing a potential political myth from arising. We today realize too well the writer's misgivings. For the reader there is little comfort in the reflection that another evildoer has met the gallows.

While we do not intend to elaborate on this book, we may briefly consider the political testament which hitler had drawn up as a last futile gesture before he extinguished his life. This odd document preserves his last words for posterity. It concludes as follows: "I commit the leadership of the nation to merciless resistance to the poisoner of all peoples, International Jewry." The fact is little known that he cursed Jewry with his dying breath.

This master demon has often been compared with the villainous haman. Yet the case of haman is essentially the story of a plot which failed without leaving a noticeable trace in Persian affairs. It is only through the memories of the Jews that his name has not been lost in obscurity.

hitler, however, almost wrecked the whole civilized world and hit the world Jewish community with dreadful cruelty by dwarfing anything ever attempted in the way of mass extinction. The agonies he brought on mankind are still alive and the sharpest anxieties of the present day are caused by the development of a divided world he left behind.

A people that has always struggled against formidable odds and that has suffered adversity of every conceivable variety, naturally takes delight for once in enjoying the fruits of victory. In the festival of Purim, the Jews found an emotional outlet for their pent up feelings, and they have celebrated it ever since as a day of "light and gladness, joy and honor."

We are amazed at our ability to outlive our persecutors. This miracle gives us the opportunity to embelish Purim with all the mirth and buffoonery which so completely characterizes the observance of this festival. But not all of it is hilarity. The recital of the Megillah is preceded by the reading of Parshath Zakhor, also a custom closely associated with Purim, which we are in danger now of forgetting but which it is important that we remember.

The elated spirit of the Megillah seems strangely contrasted with the somber mood of "Zakhor." Yet there is nothing paradoxical about it. Jews have always understood the art of blending emotional experiences with serious reflection.

Samson Raphael Hirsch, Bible commentator of the last century, in explanation of this scriptural reading, remarked:

"It is not Amalek but his glorification that is fatal to the ultimate salvation of man. As long as the annals of mankind honor the heroes of the sword, and as long as the murderers of civilization are not buried into oblivion, each new generation will be looking with wonder at those perpetrators of violence . . . The greatness of Amalek is destructiveness; the mission of Israel is creativeness . . ." (Hirsh: **Commentary to Parshath Zakhor.**)

His interpretation, thoughth published 95 years ago, is fitting comment on present day affairs.

IMPORTANT DATES AND MEMOS

MARCH SCHEDULE
Sabbath Services Friday Evenings: 7:00 P. M.
Saturday Morning 7:30 A. M.

March		
4	First Day Rosh Chodesh (Adar II)	
5	2nd Day Rosh Chodesh	
	Light Sabbath Candles	5:33 P.M.
6	Sabbath Ends	6:37 P.M.
11	Yahrzeit Moshe Rabenu	
12	Liight Sabbath Candles	5:41 P.M.
13	Sabbath Ends	6:44 P.M.
17	Fast of Esther (Purim Eve) Services	5:45 P.M.
18	Purim	Megillah
19	Shushan Purim	
19	Light Sabbath Candles	5:49 P.M.
20	Sabbath Ends	6:52 P.M.
26	Light Sabbath Candles	5:56 P.M.
27	Sabbath Ends	6:59 P.M.

LAWS OF PURIM

Purim (the feast of lots) is observed either on the 14th or 15th day of Adar, in commemoration of the miraculous escape of the Jews from certain destruction when they were in Persia. As the Book of Esther relates the story, Haman, the wicked Prime Minister, planned to destroy all the Jews, but his plans were frustrated and the Jews were saved.

The Jews of that day living in the provincial open cities (those which had no walls) revenged themselves upon their enemies on the 13th day of Adar and hence celebrated Purim on the 14th. While those living in Shushan, the capital, which was surrounded by the wall, engaged in conflict with many of their foes even on the 14th day, and so they celebrated Purim on the has been in vogue. The status of a city dates from the time of Joshua. Any city which was not walled when Joshua lived, celebrated Purim on the 14th, and those having walls on the 15th. In Europe and America Purim is observed on the 14th because during the time of Joshua there were no walled cities in these places and besides no Jews lived there.

In Israel there are some cities where Purim is observed on the 15th day for it is definitely known that these cities were enclosed by walls.

The day preceding Purim is a fast-day ("Taanith"). But those who are weak or ill, especially women, need not fast. Every Jew, young and old, is obliged to hear the reading of the Megillah. We are also commanded to send two gifts to one friend and also two gifts to two poor people. It is forbidden to begin any new project unless it be in the performance of a Mitzvah. The general work of the week and the household are permitted. On Purim it is a Mitzvah to make merry and partake of good food.

After the "taanith" we must go to the synagogue and attend Minchah services and then give a certain sum to charity. At the Maariv services we say the "Al Haanisim." The Megillah is then read when several stars appear in the sky. Before the reading of the Megillah a special prayer is said and at the conclusion of the reading another prayer is said.

Then we say "Alenu."

On the following day we read in the Torah from the Sedra **"Beshalach"** from **"Vayovo Amalek"** to the end. The reading of the Megillah is now repeated

The "Hallel" is not said on Purim because any miracle that occurred outside of Palestine after the destruction of the Temple is not honored with this prayer. The "Al Hanissim" is included in the grace even though it is after Purim.

CONGREGATION ADATH ISRAEL

Published by Adath Israel of Oswego, N. Y.

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We are only human — we beg all our friends to write to our paper for their personalgrams or requests.

Correspondence

ST. JOSEPH'S RECTORY
178 West Second Street
Oswego, New York

February 16, 1965

Rabbi Solomon Lenchitz
Congregation Adath Israel
Oswego, New York
Dear Rabbi Lenchitz,

Your lecture this morning to my class of 100 high school seniors, both Catholic and non-Catholic, was indeed very instructive and edifying. The students were very impressed, both by your manner and by your material.

I have been attempting in these religion classes to elevate their moral standards, to improve their outlook on life, and to give them a correct and healthy outlook on sex and marriage. Your remarks, coming from a Jewish Rabbi, not only broadened their outlook and gave them a deeper understanding and appreciation for the Jewish religion, but it also served to emphasize everything I have been attempting to teach them.

With kind personal regards to you and to Mrs. Lenchitz, and assuring you of my personal gratitude and admiration, I am

Respectfully yours,
REV. F. J. FURFARO

FACULTY STUDENT ASSN., INC.
State University, College of Education
Oswego, New York
COLLEGE FOOD SERVICE

February 3, 1965

Rabbi Solomon Lenchitz
Congregation Adath Israel
Oswego, New York
Dear Rabbi Lenchitz:

Concerning your recent request for a special dining space for your students during the Passover, we would be pleased to screen off a section at the east end of Lakeside Dining Hall for your purposes.

If we can be of any further assistance to you during this period or at any other time, please don't hesitate to call on us.

ROBERT E. PALMER
REP/ml Director of Food Service

GEMS OF ISRAEL

A Great Rabbi once visited a large town. When he came into the town synagogue, he noticed how the congregation kissed the Torah with their hands. However, when a poor person came to them for a donation, they merely made pledges but never gave the poor person anything.

The rabbi said that he would rather have the people kiss the Torah with their mouths and give charity with their hands instead of giving charity with their mouths and kissing the Torah with their hands.

—o—

A young man once came to Rabbi Eliezer from Kelm for ordination. The rabbi began to test the man's achievements.

"Very satisfactory" he said to himself. Then he suddenly asked a question. "What if someone should cut his finger on Saturday and it was bleeding profusely." "One moment," the young man said, "I will have to consult the Schulchan Oruch (Code of Jewish Law)."

"No," said Rabbi Eliezer "you are unfit to qualify for ordination. Before you would get a chance to consult the Schulchan Oruch, the man might bleed to death.

The young man did not get the ordination.

—o—

The famed Chasidic Rabbi, Rabbi Mendel from Kosk, made the following incisive comment on the beautiful rabbinic description of G-d's eager anticipation of man's return to Him. He said "G-d asks of man but to open his heart to the extent of a needle point, however, small as that may be, it must be needle sharp, piercing through and through."

CHILDREN'S CORNER . . .

A PURIM STORY

Come, my dear children and let me tell you a story of Purim, which ooccurred just 60 years ago.

The little Jewish community of Rosno, Poland, had been living peacefully and happily for many years. Although the great war had brought with it great suffering and misery to the neighboring towns, nevertheless through some good fortune, Rosno had thus far escaped all danger .It was just about a week before the festival of Purim was to be celebrated, and the people were making preparations to observe it in the usual manner.

To us, Purim comes once a year ,and all we do to commemorate this great event in our history—a time when the life of all our people was at stake—is to go to the synagogue and listen to the reading of the Megillah of Esther—and then all is forgotten. Purim to our forefathers certainly meant a great deal more. Thus not only was the Megillah read, but certain other customs were observed such as "Haman-kloppers" and also masquerading, etc. You can therefore see, dear children, that the Purim which was observed by our ancestors was quite a different festival than we know it today. I only introduced these few lines in order to show you how great changes have been brought about in our lives today. Now to get back to our story.

The town of Rosno contained only one synagogue, as the number of Jews living there was very small. But when Purim came, it was entirely filled, as who would ever miss the reading of the Megillah? Let me now take you to the home of Jacob Weinstein, who lived in a little cottage near the synagogue, with his wife and two children, the eldest of whom was Esther, being fourteen years of age. Both of them were the pride of not only their parents, but of the entire community, as they were truly ideal types. One evening as the little family was about to retire for the night, a great ringing was suddenly heard. What could it mean? This bell was to be used as a warning in times of great danger, and had not been sounded for many years, so that you can imagine how frightened they were when it was heard at such a late hour. Soon all the people were assembled, and then it was learned that a certain wicked leader of bandits had issued a statement saying that on the night of Purim, he was to enter Rosno, and do that which Haman had failed to accomplish hundreds of years ago—namely to kill out all our people. What was to be done? How were the people to protect themselves? Finally it was decided that to fight against the enemy would be useless, as they were of a greater number, but nevertheless everybody was to come to the synagogue that night, for if this was to be their end, they certainly could not miss the reading of the Megillah.

You may think that it was quite strange, when I tell you that these people gave the matter no further attention, but continued with their preparations the same as usual, but the knowledge that they would perish while engaged in preserving the sacred tradition, was sufficient to relieve them of all fear and sorrow. Throughout the entire history of our people, you can always find descriptions of their fearlessness, nay even their great happiness to die for the sake of their faith, and this is the sort of spirit that has kept alive our people.

Finally the day of Purim came. Upon arising in the morning, Jacob Weinstein went to awake his daughter as was his usual custom, but after knocking upon the door several times and receiving no reply, he opened it. To his great dismay ,he saw that the bed clothes were untouched, thus showing that Esther had not slept there during the night. Of course he immediately informed all the neighbors but nobody had seen her. What a terrible fate! Just to think, that this was to be his last day on earth, and added to this, his daughter had disappeared.

When evening came, everybody went to the synagogue. Slowly the "Chazen" began the reading

(Please Turn To Page Four)

THE BETTER HALF SPEAKS

Mr. and Mrs. Max Karch celebrated their 25th wedding anniversary. biz 120 on February 25. They had the pleasure of the company of their three daughters, Judy, who is an analyst in Washington, D. C., Susan, a senior at Pennsylvania University, and Gloria, a junior at the Northfield School, Mass.

Yahrzeits — Month of March

Bessie (Beyle Bas Arye Leb) Brein—March 2—28 Adar 1; Anna (Chanah-bas Shimone) Karch—March 6—2 Adar 2; Ethel (Etyl Bas Arye Leb) Shapiro—March 12—8 Adar 2; Anna-ethel (Etyle Bas Nason) Gordon—March 13—9 Adar 2; Rachel (Rochel Bas Yisroel) Gover—March 18—14 Adar 2; Ben (Efrayim Dov Ben Joseph) Miller—March 19—15 Adar 2; Joseph (Yochanan Ben Baruch) Lasky—March 13—9 Adar 2; Samuel (Shmuel Ben Zev Vulf) Weiner—March 23—19 Adar 2; Taibe (Toviah Bas Avraham Dovid) Faber—March 21—7 Adar 2.

Purim meeting March 9 (G-d willing) at home of Joan (Yocheved) Shapiro. A 50c Purim grab bag will be "gechapt." For further details see our front page bulletin for our Purim entertainments.

Mazel Tov to Mr. and Mrs. Leon Shapiro, grandparents of a new baby girl born to their children from Buffalo.

OUR PURIM FESTIVAL

By Rebitzen Lenchitz

Shalom my friends, we are here today
To celebrate a joyous holiday,
The story of Purim as we all know
Tells about a wicked man Haman, who
In the land of Persia, long ago
Would have murdered the Jews,
But for their "stiffnecked" resistance
Not to bow to this "rasha", Haman's insistence.
Mordecai had Queen Esther spoil his plot,
By asking King Ahasuerus to overrule such rot.
Were it not for their belief, in G-d's Torah, I'm told,
Mordecai and Queen Esther, would not have been so bold.
And now my dear friends, here's a good lesson to learn
Where there's a haman, hitler, or nasser
For faith in G-d, to Torah we turn.
Hark! now we hear that from Germany
Ecientists to Egypt are sent,
Their building Atomic bombs and missiles,
From United States money lent.
To bomb the country Israel, is Nasser's wish I hear,
But if Israel were strong, this "rasha" Nasser would disappear.
Let's write to our President,
And appeal to him, we say,
But if **only** writing would help
We would do so everyday.
Better turn to G-d, and to him pray,
For having true faith in G-d, is our Torah way.
Now dear friends, for this Purim holiday
Let's be merry and sing, be happy and gay,
And for a "nash' 'to wet your appetite,
We'll have a hamantash and,—to your delight.

Lincoln National Bank & Trust Co.

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Telephone 343-9650

Youth Section

Youth Wants To Know About THE JEWISH CALENDAR

Chapter III

That the Jews measure their days and months by the moon is not the only striking fact about the Colendar of the Jew. Equally striking is the fact that throughout history this calendar system has not been changed.

History has not been kind to the Jewish people. In exile for centuries, often driven from land to land, often persecuted, attacked and massacred, the Jews have had to live in many different countries, amid many peoples and many cultures. But wherever there was a Jewish community, there you could find, bound up together, the Jewish calendar and the Jewish life-style.

It was the Jewish calendar which set the tempo of Jewish life. The fifteenth of Nissan was Passover. Weeks and months before, the date would loom portentously before the eyes of the Jew, and the great and difficult preparations for Passover would already begin. It was always the Jewish calendar which brought the beautiful and gracious festivals of Shavuoth and Sukoth, the solemn days of thought, reflection and prayer from Rosh Hashanah to Yom Kippur, and the loud merrymaking of Purim.

As one writer has recently expressed it so movingly, the Jew, harried and wandering, has not built a lasting structure of material in space; instead, he has built architecture in time. Out of the different times of the Jewish year, each with its mood and meaning, the Jew builds his life into a meaningful, satisfying structure. And the Jewish calendar, never changed since our beginnings, has ever been the bluepring for the Jewish year. Our people's calendar has always been the bulwark of Jewish life and culture. The Jew has never needed other things to make his life righ and meaningful. The traditional calendar has ayways brought for the Jew his times of joy and celebration, of sadness and ecstasy. Whatever the Jew lost in his harsh life in exile, he kept pure and undefiled his sense of sanctified time, marked on his unchanging calendar.

In the life of every man there are important dates. Not only are these the times which his people celebrate together, the Festivals ,but also the personal dates, the happy times of birth, bar-mitzvah and marriage, and the sorrowful occasions of death. Traditionally these dates are recorded on the Jewish calendar.

In the family records it has ever been the Jewish date of birth of a newcomer which has been recorded. And the important occasion of bar-mitzvah, when the Jewish boy takes upon himself the responsibilities of a Jew, and joins his grown-ups as an equal — the bar mitzvah takes place, traditionally, on the boy's thirteenth birthday according to the Jewish calendar.

So also the date entered on a marriage contract, when a man and woman are joined together to found a Jewish home in their community—this important date written on their contract as the day they have been made man and wife — is the Jewish one.

And the day of burial when a loved member of a family is bidden farewell for the last time and is returned to his Maker for eternal rest, this day is also recorded by its Jewish date. It is the Jewish date which is inscribed on the tombstone for a memorial, and it is this date which is observed in the years afterward as the yahrzeit — the anniversary of the sorrowful event.

Thus has the Jewish calendar played an integral part in the life of the Jew. His colorful Holidays and his important personal events — both have ever been recorded on the unchanging Jewish calendar. For this reason we take pride in publishing this 50-year calendar of corresponding Jewish and non-Jewish dates. Here you can easily find when a Jewish date will occur in years to come. Be it a Festival day or yahrzeit, bar-mitzvah or fast-day—you can trace the date quickly in this booklet.

We hope it adds much to your life as a Jew.— The End. A new subject will be discussed Please G-d next Bulletin.

Junior NCSY News

What? A festive Purim Carnival! Where? Congregation Adath Israel in main classroom. When? March 14 (G-d willing) right after Purim program. Who? Junior Chapter of NCSY. Why? For fun. So come to the Purim Carnival.

Rafuah Shlemah (speedy recovery to Chaya Gittel Goldstein; Mindel Shapiro.

Our Hillel member, Mordechai Makler, may G-d grant you a speedy recovery.

"Yonah" Feltcher

A PURIM STORY

(Continued From Page Three)

of the Megillah, and the people faithfully followed him. Every moment brought them nearer and nearer to their end, for the bandits were likely to enter at any moment. As the Megillah was just about to be finished the little door suddenly flew open and in came Esther—running. Without a word she strode to the platform where the Magillah was being read, and requested the "Chazan" to finish, as with her entrance into the synagogue the reading had ceased. When the Megillah was finished, everybody was waiting anxiously to hear what she had to say. She then told the following story.

"When I first learned a week ago that we were to be killed this evening, I immediately began planning how to save my people. Finally I struck upon an idea. Last night when my parents had retired, I arose and quietly left my house knowing that our only hope was to appeal to the captain of the bandit forces. I made great haste to reach the place where he was staying, which is about ten miles outside of our town. Upon reaching his headquarters, I was seized by the guards who had noticed me and I then told them that I possessed very important information for the captain, which had to be given immediately. Knowing that my life would surely be taken if he discovered that I was a Jewess, I prepared for the worst. When I was taken before the captain, I became rather fearful for a moment, but then my confidence returned to me. I began by telling him who I was, and how I had come to plead the cause of my people—and struck with such boldness he bade me continue further.

"I then told him the story of Purim—how the wicked tyrant Haman—hundreds of years ago, tried to do away with all the Jews and in the end was himself executed. 'Now, Captain, do you see what became of Haman,' said I, 'and such has always been the fate of the enemies who have attempted to harm us—do you wish to come to the same end? You know that we Jews are protected by God and whoever has arisen against us, has always been punished by our 'Protector.'

"When I was finished the captain was speechless. Then in a trembling voice he commanded his soldiers—'Take her away from me—I don't ever wish to lay my eyes upon her—let her go free, for we may all be killed ourselves.' Great indeed, was my joy as I returned unto you, and now let us offer a prayer to our Almighty Father for saving our lives."

This story, my dear young friends, is now finished. What has it shown you? First of all, you have seen how the experiences of our people repeat themselves in our own day, and why it is that they have remained so strong. Always remember, by trusting in God, even in the face of death, is our only salvation. We cannot all have the opportunity which Esther had, but we can all become heroes nevertheless. By obeying your parents, being faithful to your friends, and finally by observing all the Jewish laws which God commands us, we can all become heroes of Israel.

TORAH IS LIGHT . . . . . B. H.

Congregation Adath Israel

OSWEGO, NEW YORK

"And the children of Israel were fruitful and increased abundantly and multiplied and waxed exceedingly mighty, etc." (Exodus 1-7)

VOL. 1 — NO. 8

Candle lighting every Friday Evening 20 minutes before sunset. Adar II-Nissan 5725
Sabbath ends 45 minutes after sunset. APRIL 1965

Our Congregation Will Set One Seder Plate For Every 10,000 That Went Forth From Egypt 3277 Years Ago

From the Rabbi's Study

PESSACH (PASSOVER) AND THE DIVINE PLAN

Man's most precious gift is symbolized by the Feast of Passover — Freedom — History is replete with the efforts of mankind to secure this most sacred human possession at all times, and in all places. Men have struggled to obtain the right to live a life of **Freedom. Very life itself** has been sacrificed to win liberty. We must not confuse the symbol Pessach with the true meaning. To describe this profound historical epoch in Jewish history as being merely the liberation of our ancestors is to view Pessach superficially. We must realize the true significance of Pessach is to approach to an understanding of the **Divine Plan.** We must therefore take into account not only **Exodus** itself, but to keep our eyes on the entire historical background. Why did G-d bring the Sons of Israel into Egypt, if only to take them out again in due course of time. On purely historical grounds we are not justified in saying that they were being punished for sins committed. G-d had not yet revealed Himself to them. They had no Torah. But he did not take them into Egypt **to test their faith in Him.** Goluth has no other meaning but test of faith. G-d promised Abraham the land of Israel. And to **preach the divine** message to the world. But they had to prove their fitness, and thus G-d put them to test. Our sages (BBTM) tell us that they merited their Salvation.

They had not changed their language
They had not changed their names
They had not slandered one another
They passed the test G-d put to them.

This same interpretation can be applied to our own Goluth (Diaspora). It is now over 2,000 Yrs. that we are being tested; And we who are alive today bear witness to the fact that ISRAEL has not failed to pass the test, for G-d forbid if we did fail, there would be no Jewish people today. Our faith remains knowing G-d's ultimate end, we have no cause to be disheartened. This is the meaning of Pessach. That is the Divine Plan working in human existence. This is the Purpose of G-d.

Yahrzeits

N-Karch (Nachum Moshe Ben Ephraim — 8 — April 10; Eli Shapiro (Eliyohoo Ben Moshe — 11 — April 12; Steven Paul Shapiro (Nachum Beryl Ben Yerachmiel — 15 — April 17; Sidney Carmen — 15 — April 17.

Max Gover (Yechiel Michael Benmeir — 16 — April 17; Ida Sekovitz (Chaya Bas Avraham Elyuhoo — 19 — April 21; Rose Shapiro (Ryshe Yocheved Bas Yitzchok — 23 — April 25. All memorials begin at eve before as dated.

"Kol Dichfin Yasayveyachol" — Hillel and many of our congregants will celebrate Pessach together, here in our own synagogue building. The coming year we pray to be in Jerusalem.

IMPORTANT DATES AND MEMOS

APRIL SCHEDULE

Sabbath Services Friday Evenings: 7:00 P. M.
Saturday Morning 7:30 A. M.

April
2 Light Sabbath Candles ..... 6:30 P.M.
3 Rosh Chodesh Nissan—Sabbath Ends 7:07 P.M.
9 Light Sabbath Candles ..... 6:11 P.M.
10 Sabbath Ends (Shabbos Hagodol) ..... 7:14 P.M.
15 Bedikas-Chometz
16 Light Sabbath Candles (First Seder) 6:18 P.M.
17 2nd Seder Light Candles ..... 7:25 P.M.
18 First Day of Omer
23 7th Day Pessach—Light Candles ..... 6:25 P.M.
24 Yizkor-Pessach End ..... 7:32 P.M.
30 Light Sabbath Candles ..... 7:33 P.M.

LAWS OF PASSOVER

1. WHAT IS CHOMETZ?

Chometz is leavened material referring to wheat, hops, rye, barley, oats and their products. As such it may be contained in a large variety of food: Anything containing grain, flour, alcohol. Thus, not only bread, cake, etc., but also candy, sodas and many other foods may contain chometz.

2. HOW IS CHOMETZ FORBIDDEN ON PESACH

In 3 ways: a) to eat or drink. b) to use. c) to possess.

a) **Eating:** Care must be taken that food purchased for Pessach contains no chometz. One must buy only such food which has a reliable rabbinic endorsement. Not only recognizable chometz but also mixtures and traces of chometz are forbidden. All dishes, silverware and kitchenware which have been used for chometz, may not be used on Pessach.

b) **Uses:** Use of Chometz other than eating is also forbidden on Pessach. No business may be transacted with chometz during Pessach, neither may it be sold or given to a non-Jew on Pessach, nor fed to animals. (About pets eating chometz, ask your rabbi).

Soap, toothpaste, perfume, cosmetics, may contain chometz. Only such products which have a reliable rabbinic endorsment may be used.

Medicine, drugs, vitamin pills, etc. often contain chometz. In all cases when these are needed, ask your rabbi. Often, medicine prescribed by a doctor can be easily made up without chometz content.

c) Possession: Chometz may not be in Jewish possession during Pessach. It must therefore be removed before the deadline. This can be done by either using it up, or destroying it, or selling it to a non-Jew.

(Please Turn To Page 2)

CORRESPONDENCE

SUCO 4 March '65

Dear Rabbi Lenchitz,

As you know, SUCO is growing with great speed. I believe that the growth of Hillel here will parallel the growth of the campus and that some day in the not too distant future we will have (G-d willing) if not the largest, than the most active chapter of Hillel in the state.

Castles-in-the-air do not require strong foundations, skyscrapers do. If we are to build ourselves into a strong and enduring organization, we must start now. The benefits which a Jewish student can derive from Hillel are manifold. These benefits would already be priceless if they consisted only of your good counsel. They do not stop there, however; they go much further.

Hillel provides an opportunity for companionship through its social activities. Hillel provides opportunities for cultural and religious discussion — it helps the proverbial "lost" college student to "find" himself. Hillel, through its movies and lectures, provides opportunities for the student to keep informed on current events which initially affect him. Through its holiday celebrations, Hillel provides stimulus for nostalgic memories of home— of happy family gathered together for Purim or Pessach, or whatever. Mostly, Hillel is a means toward Torah — toward inspiring services, held now at the Congregation, to be held (G-d willing) someday soon right here near campus.

All these opportunities exist right now, right here in Oswego. The Jewish student who seeks will find that in the Rabbi and in the members off the Congregation he has strong and willing friends. How can any of this be other than good? What are we waiting for? Let us come and join in and build— build a Hillel for Oswego and a life for ourselves.

Sincerely yours, (Aaron) Thomas A. Berson

Dear Rabbi Lenchitz,

I would like to take this opportunity to thank you for bringing the Sabbath into my college life. With the present school policy of Saturday classes, we, the Jewish students at Oswego, although wanting to observe the Sabbath, found it impossible. Now, with a person such as yourself taking an active interest in us, Sabbath observance is possible. Once again, thank you.

Jeff Fox, State University College Oswego

Dear Rabbi Lenchitz,

One of our Father Abraham's great virtues was the hospitality he offered strangers. A couple of weeks ago as a stranger in Oswego, I received the warmest hospitality at your home. It was heartening to find in this remote community a warm Jewish atmosphere.

I was very happy to hear of your plans to build a new Orthodox Shul and Community Center for the town and the college. If I can be of any assistance in the development of this project, please call me for whatever I might be able to do. Also, please accept this small donation for your new shul.

Send my best regards to the Rebitzen.

Respectfully yours, Sholom Berkowitz

March 12, 1965

Rabbi Solomon Lenchitz, Congregation Adath Israel
East Third Street, Oswego, N. Y.

Dear Rabbi Lenchitz:

May I express the appreciation of my class and myself for the informing, interesting, and constructive interpretation of Judaism which you gave to my students. There were approximately one hundred students there including both the undergraduates and the extension class.

In my discussion with them yesterday I was very pleased at their reaction to your interesting talk. I am sure their understanding of Judaism is much more complete because of your informative lecture.

Please extend our thanks and appreciation to the officers and members of your congregation.

Sincerely yours,
W. Seward Salisbury
Department of Social Science

LAWS OF PASSOVER (Cont. From Page 1)

SELLING OF CHOMETZ: Only if done correctly is this valid. The non-Jew becomes the rightful owner, after Pessach the chometz may be brought back. Since there are many complicated details, sale of chometz should be done through a qualified person. For your convenience, contact your rabbi.

In cases of emergency, when chometz must be used on Pessach (sick person, baby) ask your rabbi.

3. PREPARING THE HOUSE FOR PESSACH

a) Rooms: The entire apartment, all rooms, closets, drawers, pockets of clothing, etc., must be thoroughly cleaned.

b) Kitchen: Chometz dishes must be thoroughly cleaned and put away in such a manner that they are not accidentally used on Pessach (locked or taped away). Chometz dishes are not sold to non-Jew.

Tables, shelves, cabinets, sink, refrigerator, walls, floor, etc. must be thoroughly washed with hot water. Wherever Pessach dishes or food will come into direct contact, oil cloth or heavy paper must be used for lining.

Oven burners, gratings, top of stove must be "glowed" also baking compartment if used during Pessach. Preferrably, sheet metal or aluminum foil should be used wherever Pessach pots come into direct contact with stove or oven.

4. SEARCH FOR CHOMETZ

On the evening before Pessach the entire apartment must be inspected for chometz, looking into all rooms, closets, also pockets of garments, etc. After the search, "Kol Chamiro" is said in which we declare all unfound chometz to be of no value. This must be understood and may therefore be said in any language.

Any chometz found, also chometz still to be used, must be kept in a safe and secure place.

5. EREV PESSACH

No Matzo may be eaten on Erev Pessach but food prepared with Matzo is permitted.

Male first-born must fast on that day unless they attend a "E'udas Mitzvo" rejoicing at a Mitzvo. (Such a "S'udas Mitzvo" a Siyum), will take place at the conclusion of the morning services in the Synagogue. (See your Rabbi).

6. CHOMETZ AFTER PESSACH

Chometz which had been in the possession of a Jew during Pessach is prohibited even after Pessach. One must take care therefore — not to buy chometz after Pessach from Jewish stores which did not observe Pessach, until their old supply of merchandise is exhausted.

P. S. FOR KASHURING UTENSILS SEE YOUR RABBI.

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Published by Adath Israel of Oswego, N. Y.

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We are only human — we beg all our friends to write to our paper for their personalgrams or requests.

THE STORY OF PASSOVER

The long series of events which led to the Passover began with G-d's disclosure to Abraham that his children would be "strangers in a land that is not theirs and will be afflicted and oppressed, yet will later go forth with great wealth." The story reaches its climax in the drama of Joseph, and the descent of the family of Jacob to Egypt.

Their children are forced into cruel slavery . . . the toil is great; the hardships almost beyond human endurance . . . Israel calls upon his G-d . . . G-d remembers His covenant with Israel's fathers . . . He sees a young Hebrew, Moses, who has a passion for justice and freedom . . . Speaking from a burning bush G-d summons him to leadership.

Moses is delegated to go to Pharaoh in the name of the G-d of the Hebrews and demand their release . . . Pharaoh is adamant. He does not recognize this G-d . . . The Almighty then makes Himself known to the Egyptian tyrant and his people by a series of plagues, one more damaging than the other . . . The tenth plague breaks down Pharaoh's resistance; he is ready to acknowledge G-d and His demand for Israel's redemption.

Israel is told to prepare for the momentous day . . . He is bidden to sacrifice the paschal lamb as a symbol of his readiness to follow Moses into G-d given freedom . . . G-d passes over the houses of these faithful Jews as He smites the first-born of Egypt . . . The signal is given and a mighty host of six hundred thousand men, with their wives and children and material possessions leave, forever, the land where for two hundred and ten years they and their fathers had suffered humiliating servitude.

Pharoah is reluctant to let this mass of slaves escape his rule. He gives chase with horse and chariot . . . On the eve of the seventh day after their departure, the Israelites see before them, a turbulent sea; behind them, a furious host of Egyptians.

The Lord, mighty in battle fights for His people. He parts the water of the sea, giving Israel a path to safety while the hosts of Pharaoh meet a watery doom . . . Israel rejoices in the salvation of the Lord and breaks forth in a song of praise. "This is my G-d and I will declare His praise, my father's G-d and I will exalt Him."

It is to these happenings that we are transported by the tender and beautiful ceremonies of Passover. They help us relive the momentous events which gave birth to our nation. Truly, as the Haggadah says, "Each one must regard himself as if he himself had gone forth from Egypt." For only he who observes the laws written in the Torah and expounded by our sages for the celebration of Pesach, can recapture the historic significance of the Exodus for Israel, and its moral lesson for all men today.

The Month of Nisan

Although Pesach begins on the fifteenth day of the month of Nisan, our sages tell us that "Thirty days before the Passover one must begin to inquire into the laws of the festival." On the Sabbath preceding or concurrent with Rosh Chodesh Nisan, the first day of the month, we add to the regular weekly portion of the Torah the **Parashat HaChodesh** (Exodus 12:1-20), which contains the detailed laws of the Passover festival. The Sabbath preceding the festival is known as **Shabbat HaGadol,** the Great Sabbath, when the Gadol of the community, the rabbi, delivers a special lecture dealing with the ritual and significance of Pesach. Many authorities state that Shabbat HaGadol marks the great miracle which occurred on the tenth of Nisan in Egypt, when the Jews prepared for the Exodus, unmolested by the Egyptians.

Maot Chittin

The Jew does not begin to prepare for his celebration of Pesach until he is sure that his fellow Jew is equally able to celebrate. Immediately after Purim, the leaders of the community are charged with the task of collecting funds for the benefit of the less fortunate, to whom the preparation for Passover is an economic strain. These funds are traditionally known as **Maot Chittin,** money for wheat, since the principal purchase made for Passover was that of wheat for Matzot.

Passover

There are two key words in the regulations for Pesach — chametz and matzah. The Torah informs us that the departure from Egyptian slavery came about so hastily that our ancestors had no time to prepare their bread in the usual manner, but were compelled to bake it before it became leavened. Thus, as they set out on their march to freedom, they ate matzah, unleavened bread. Therefore we are commanded neither to eat nor to have in our possession any form of leavened bread — chametz — for the eight days of Passover. Foods about which there is even a suspicion of chametz may not be eaten, for the minutest amount of chametz renders an entire product unsuited for Passover use.

Chol Hamoed

In Eretz Israel, the first and seventh days of Pesach are sanctified by refraining from all work, except that required for the preparation of meals. In the Diaspora, the first and second, and the seventh and eighth days are observed as holy days. The intervening days are known as **Chol HaMoed,** the weekdays of the festival, when necessary labor is permitted. Each day, a special Torah reading dealing with some aspect of Passover, is included in the synagogue service. On the first two days after the morning prayer, we recite the complete Hallel. During the rest of the week, however, we omit parts of the Hallel. Our rejoicing is not complete, say our sages, since the Egyptians who are also creatures of G-d were drowned in the Red Sea.

On the Intermediate Sabbath, before the reading of the Torah, we read **Shir HaShirim,** the Song of Songs. This beautiful idyll is interpreted as an allegory of the love of G-d for Israel, which received its highest expression when G-d redeemed Israel from slavery and took us to be His chosen people.

Sephirat Haomer

Beginning with the second night of Passover, and continuing for forty-nine nights, we count the Omer, in accord with the Biblical injunction: "From the morrow of Pesach, from the day of your bringing the Omer, you shall count seven full weeks."

CHILDREN'S CORNER . . .

THE WEAVER OF BAGHDAD

A Pesach Story

There lived once in Baghdad a pions, G-d fearing man named Isaac. Although he was a very expert Talith weaver, he could scarcely earn a living for himself and his family, for he had ten children who went hungry all day and wore nothing but rags.

Yet, in spite of his poverty, Yitzchak was always gay and cheerful. He never spoke evil of any man, and no man had ever found occasion to speak evil of him. And his piety would have been above reproach, were it not for his habit of remarking: "The good G-d can do all things, with two exceptions. He cannot weave such a beautiful talith as I can, and he cannot change me from a poor man into a rich man. Poor I am, poor I shall remain." And though his wife often upbraided him for saying these words, Yitchak only laughed, and did not worry himself over them.

At last came time for the Pesach festival. For a week preceeding the holiday all was prepared for the Yomtov in Isaac's home. That is, all was prepared as well as possible, for Isaac could not afford a very elaborate celebration, and then, well contented, Isaac went to the Synagogue. As he prayed there, he noticed that a strange man was standing near him. His beard was white and long, and he wore a trailing hairy mantle and a broad turban. At the end of the service, Yitzchak asked him if he had already secured lodging in Baghdad during the holy days. The old man replied in the negative, on which Yitzchak grasped his hand, and said: "Then come with me, you are heartily welcome to stay at my home. We are poor, to be sure, but all the same, the Seder wine will not be lacking.

(Continued — Please Turn To Page 4)

CHILDREN'S CORNER (Cont. From Page 3)

Gratefully the stranger accepted, and they proceeded at once to Yitzchak's home. There the guest was cordially received by the talith-maker's wife and children, and the Seder took its usual course. Yitzchak bore himself like a king; yet, as he brooded over the difference between this night and the wretched days that must follow, he found occasion to say those ungodly words about what the Lord can do and cannot do. Hearing them, the guest turned to him with a look of surprise, but said nothing.

When the second half of the Seder was at an end, the old man began to explain the Haggadah. He gave a great many new interpretations of the stories in the Haggadah, which delighted Yitzchak very much. For Yitzchak himself loved to interpret his Torah, and spent much time arguing with his friends over the meaning of this or that passage. As for his wife and children, they became exceedingly sleepy, because they were scarcely used to drinking the strong wine which Yitzchak had provided for the Seder, and so they excused themselves and went to bed, leaving the two men to continue their arguments.

As the debate waxed more heated, Isaac became warmer and warmer, until the sweat stood out on his forehead. When the stranger saw this, he said: "Come Isaac. Let us take a breath of fresh air outside near the water, before we go to bed." And so they adjourned to the little stream that ran past the mill, and there they strolled back and forth in the balmy air. Suddenly the stranger seized Isaac, threw his mantle over him and lifted him high into the air. The sudden ascent made Isaac's head dizzy, and all his senses seemed to be leaving him. But just when all things seemed to be growing dark before him, he heard the old man's voice: "Isaac, look below you." Fearfully he cast his eyes downward, and then — surely no mortal had ever seen the sight that met his gaze! Stretched out below him, far, far, below him — was a talith so beautiful and so splendid that Isaac had never dreamed of another like it.

What was the magic material of which this talith woven? It was the dark woods of this earth, stretching away league upon league, and flooded with silver moonlight. And the silk band across the tops was the strip of the Tigris River, in which the stars were mirrored life shafts of, lightening, or sparkling diamonds. And gnarled olive trees and slended date trees furnished the fringes.

Along its edges, the talith was embroidered with fields and gardens, and gardens and fields, alternating in a wonderful pattern. Poor Isaac was beside himself with joy, and he had almost forgotten the old man at his side, until he heard his reproachful words: "You fool! See what a lordly talith the good G-d can weave! Can you, Isaac, weave a more wonderful talith, though you sit at your room for a thousand years? Even as G-d can weave a better talith than you can, so could he make you a rich man, did it seem good to him in his wisdom to do this." With these words, they returned once more to the earth, and Isaac found himself alone before the door of his house. Dazed and faint, he went to bed.

As soon as he arose the next morning, Isaac asked his wife: "Where is our guest of last night"? His wife wonderingly answered, "What guest are you talking of Isaac? I know of no guest at our house. We are poor. How should anoyne care to stop at our humble table on the Sedar nighth"? When the children likewise affirmed that their fathem came home alone last night from the synagogue and that they had passed the Seder night alone, Isaac ceased to question them, and believed that he must have had a dream, a wonderful dream of the prophet Eliyahu.

Now came a time of great rejoicing in Baghdad. The daughter of Caliph was betrothed to marry the Prince of Sarmarkand, and all the royal household and all the merchants of Baghdad were preparing for a royal wedding.

According to an old tradition, the princess was to wear a veil which was an heirloom even from the time of the prophets, and which was reserved for the royal brides, to be worn on the day of their marriage. In solemn procession, the viziers went to the mosque, where the sacred veil was guarded in a sacred casket, well secured with lock and key. Amid prayers and thanksgiving, the seals were broken, and the sacred casket was opened. But when the lid was removed, it was found that the casket had become, after many years of neglect, a nest of mice! The holy veil had been gnawed to pieces. There was only one little rag of it left, and this the vizier held up for his comrades to see. "Alas!" everyone said, "How can the royal princess be wedded without the sacred veil? How can anyone weave another veil that would be magic enough to confer a life of good fortune on the weaver"?

Hastily the viziers came together to decide what was best to do in this crisis, and after considerable discussion they decided that all the expert weavers of Baghdad should be called together to see if any one among them might be able to weave a veil exactly like the old one, out of the little rag that was left. For then, according to an old tradition, good fortune would again attend the royal princess, so long as a little piece of the ancient veil were woven into the new one.

Sent among all the expert weavers of Baghdad, no one was found who could weave a new veil from the rag of the old one. The Caliph was almost in despair, when the captain of his bodyguard desired to have an audience with him. "Oh, mighty monarch," spoke the Captain. "There is a Jewish weaver called Isaac, who is reputed to be the most skillful weaver in Baghdad. Who knows? Perhaps he is the one who is destined to weave the magic veil."

Gladly did the Caliph summon Isaac to the palace. He showed him the remnant of the magic veil. When Isaac saw it, he fell back in surprise, for the embroidery of the magic veil — that part of it which the mice had not gnawed away — bore the exact resemblance to the embroidery of the wonderful talith which he had seen on the distant seder night. Surely G-d would help him weave this wonderful veil. And so, without hesitation, Isaac spoke to the Caliph: "Mighty monarch, your wish shall be granted. Give me only the materials that I ask for, and a room in which to work. Then shall the princes smarry the Price of Sarmarkand, in the magic veil, and good fortune shall attend her all

(Please Turn To Page 6)

QUIZ

1. Why is the Sabbath before Pesach called "Shabbos Hagodol"?
2. What is permissable to eat the day before Pesach?
3. What is Matzah Shemurah?
4. What is the reason for the custom of some Jews to bake their Matzah in the afternoon of the day before Pesach?
5. Who was the first, as mentioned in Chumash, who baked Matzah?
6. Where is the Pesach-Plate mentioned in Talmud?
7. Who asks the Four Questions if there is no boy present at the Seder?
8. When the Temple was in existence there was yet a Fifth question in "Mah-Nishtanah." What was it?
9. Before what meal are the hands washed twice instead of the customary once?
10. What is the meaning of sitting "reclining" at the Sedar?
11. How many cups of wine are there at the Seder?
12. Where is the custom of pouring off some wine from the cup for each of the "ten plagues" mentioned authoritatively?
13. When do we say Hallel at night?
14. Why is the Afikomen eaten just before grace after the meal, when one is already full up?
15. Who compiled the Haggadah?
16. When was the first Haggadah printed?

(Please Turn To Page 5)

THE BETTER HALF SPEAKS

On behalf of our Sisterhood I wish to extend a happy and Kosher Passover to all. May G-d grant your wishes to be fulfilled with goodness and fruitfulness. Refuah Shlemah to Yocheved (Joan) Shapiro. "Reb" Heshel Shapiro. Mazel Tov to Mrs. Rosenberg on birth of a grandchild. Mr. and Mrs. Max Gover Bar-Mitzvah of grandson. Mr. and Mrs. A. Felt birth of a "madele." Please read carefully the laws of Pessach.

Arlene (Bracha Myrl) Shapiro, Pres.

PESACH THE TORAH WAY
By Rebitzen Lenchitz

We try for our children — to redeem
The learning of Torah with esteem
Rebuild their faith, restore their pride,
And with a Pesach Seder we provide.
We teach them all the things to do
Read the "Hagadah", the "Ma Nishtana", too.
If we but give young hearts the will,
To learn Torah and young minds the skill
Our hearts will swell with pride
To know that Pesach we did provide
And in our children their faith rebuild
For Torah learning we instilled
The Sisterhood of Adath Israel share
In maintaining our children's training and care
We do our best to teach our youth,
That in Torah learning we find the truth.
For when this Pesach holiday
Our homes are cleaned the Torah way,
We try to uphold the laws too
And share with pride in being a Jew.
A Kosher home if we maintain
Our Jewish heritage we inflame
In our children and parents too,
Now a happy holiday to all of you.

GEMS FROM THE TALMUD

When Rabban Johanan Ben Zakkai fell ill, his disciples went in to visit him. When he saw them he began to weep. His disciples said to him, Lamp of Israel, pillar of the right hand (referring to the Temple), mighty hammer! Wherefore weepest thou? He replied: If I were being taken today before a human King who is here today and tomorrow in the grave, whose anger if he is angry with me does not last forever, who if he imprisons me does not imprison me forever and who if he puts me to death does not put me to everlasting death and whom I can persuade with words and bribe with money, even so I would weep. Now that I am being taken before the Supreme King of Kings, the Holy One, blessed be He, who lives and endures for ever and ever, whose anger, if He is angry with me, is an everlasting anger, who if He imprisons me for ever, who if He puts me to death puts me to death forever, and whom I cannot persuade with words or bribe with money — nay more, when there are 2 ways before me, one leading to Paradise and the other to Gehinnom, and I do not know by which I shall be taken, shall I not weep? They said to him: Master, bless us. He said to them: May it be (G-d's) wil that the fear of heaven shall be upon you like the fear of flesh and blood. His disciples said to him: Is that all? (Should not the fear of G-d be more than that?) He said to them: If only (you can attain this) you can see (how important this is), for when a man wants to commit a transgression, he says, I hope no man wil see me. (And therefore if the fear of G-d is no more than this, it will keep him from many sins). At the moment of his departure he said to them: Remove the vessels so that they shall not become unclean and prepare a throne for Hezekiah the King of Judah who is coming (to accompany me into the next world. Perhaps because he like Hezekial had acted mightily for the spread of Torah).

INSURANCE
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QUIZ ANSWERS

(Continued From Page 4)

17. What Passover is recorded in the Bible as having been celebrated with especial splendor?

18. Who were the "dry bones" mentioned in the Haphtorah of Sabbath Chol-Hamoed Pesach?

19. The above mentioned Haphtorah is read from the Book of Ezekiel. To which tribe did he belong?

20. How old was Moses when he came to Pharaoh as the Divine Messenger?

QUIZ ANSWERS

1. On the Sabbath before the children of Israel left Egypt, the first-born Egyptians learned of the imminent "Plague of First-Born." So, to save themselves, they demanded of Pharaoh that he set the children of Israel free. When this was refused, they rose in rebellion, willing tens of thousands of Pharaoh's men. This Sabbath was, therefore, called the "Great" Sabbath, for it marked the beginning of the end of bondage.

2. Till about nine in the morning Chametz is still permissible. Thereafter no Chametz must be eaten. Matzah should not be eaten all that day from dawn until the Seder.

3. Shemurah means guarded. The wheat gram set aside for this Matzah is carefully guarded as from harvesting time, while ordinary Matzah is baked from wheat flour carefully guarded only after milling.

4. To commemorate the offering of the Paschal Lamb which took place in the afternoon of the day before Pesach.

5. Lot, Abraham's nephew (Gen. 19, 3).

6. In the Mishnah, Pesachim 10:3.

7. If there is a girl, she asks the Four Questions. If there are no children the wife asks them. If there is no wife, the man himself asks the Four Questions.

8. "On all other nights we may eat roast, cooked, or broiled meat, but this night only roast?" (The Paschal Lamb had to be eaten only roast).

9. Before the meal of the Seder.

10. It is the symbol of freedom. Therefore, a pupil sitting in the presence of his teacher must not recline out of deference to his teacher, because he is not supposed to feel "free" in the presence of his master.

11. There are five cups altogether; four we must drink, but the fifth is the "Cup of Elijah the Prophet."

12. Shulchan-aruch, Orach Chaim, end of Chapter 473.

13. On the first two nights of Passover.

14. The Afikomen is eaten in remembrance of the Paschal sacrifice, which was supposed to be eaten in a similar way.

15. A great and essential part of the Haggadah is already mentioned in the Mechilta, on the weekly portion of Bo, in Shemos. It is known that at the time of the redaction of the Mishmah (about 1700 years ago) the Haggadah already had a fairly fixed form.

16. The first Haggadah was printed as part of the Sidur (daily prayer book) in the year 5245 (1485) by Soncino (name of the printers).

17. In the days of King Hezekiah (Chron. 11,30), and Joshiahu (Chron. 11,35).

18. 200,000 men of the Tribe of Ephraim miscalculated the time of liberation from Egypt and went forth thirty years prematurely. They were set upon by the people of Gath (of the Land of the Philistines), and slain. (Targum Jonathan on Beshalach). These were the "dry bones."

19. The Prophet Ezekiel was a priest and consequently he belonged to the Tribe of Levi.

20. Eighty years.

What Does It Mean To Be A Jew?

Judaism is **more** than a religion. It's more than a philosophy of **life.** It is life **itself.** Every thought and every deed are governed by sound, sane regulations which are Divine in origin. But that does not imply that these rules must be followed blindly. On the contrary, study is desired and required — and the more knowledge attained, the greater the reward.

Judaism means more than attending the Synagogue and praying, more than lip-service. It means living an ethical and righteous life every hour and minute of every day. This applies to one's home life as well as to business, social, and communal activities. To be a good Jew means to be a perfect citizen of these glorious United States of America — every day in every way!

Actually, there are 613 primary commandments (known as the "Tar'yag Mitzvoth" — "Tar'yag" is the numerical abbreviation for 613). These are all contained in the Pentateuch — the Five Books of Moses known as the Written Torah. We will merely mention some of the fundamental ones . . .

THE HOME: A "Mezuzah" should be affixed to the right-hand door-post of every room in the house (except the bathroom). The "Mezuzah" is a small receptacle containing a sheet of parchment on which are inscribed the words of "Sh'ma Yisroel" (Hear, O Israel) and the accompanying paragraphs which form one of Israel's foremost prayers. It is a symbol of Judaism that designates a truly Jewish home, and a reminder to the occupants to live a truly Jewish life.

Every Jewish home should have two sets of dishes, utensils, and silverware — for meat and dairy meals. It is forbidden to eat dairy (milchig) foods with meat (fleischig) foods, or vice versa, nor may they be prepared or cooked together. An additional two sets are required for the week of Passover, as year-round (chometzdige) articles are not permitted during that Holiday.

Only "Kosher" foods may be eaten. "Kosher" means not only "fit" or "proper," but also "in accordince with the Jewish Dietary Laws." Keeping a Kosher home is a fundamental pillar of Judaism. The Bible designates the kind of animals which are Kosher — those which have cloven hoofs and chew their cud. It also enumerates the kind of fowl which are not Kosher, and specifies that fish which have both fins and scales are permissible. Manufactured food products which contain any ingredient derived from a non-Kosher animal or from animals slaughtered not in accord with the Jewish ritual, are naturally **not** Kosher. If the ingredients are permissible, however, and is the dietary rules are not violated during the process of manufacture — the product is **inherently** Kosher. Vegetables, fruits, cereasl and similar foods and manufactured products are **inherently** Kosher. Some products, however, may be of "doubtful" Kashruth. In such cases, Rabbinical approval is required.

As far as meat is concerned (and fowl, too, of course) — the animal must be slaughtered according to the Jewish ritual. In addition, it must be **made** Kosher by the following procedure:

The meat must be washed thoroughly with cold water. It must then be soaked (entirely submerged) for half an hour. The water should not be ice-cold— but lukewarm, to prevent blood coagulation. After soaking, the water must drip off. The meat must then be sprinkled with salt on all sides. The salt should be of medium texture — neither too fine nor too coarse. After salting, the meat should be placed on an inclined board so that blood may flow off, for a full hour. When the hour has passed, the meat must be "rinsed" three times to remove all the salt and accumulated blood. The vessel in which the meat is soaked may not be used for any other purposes. Bones require the same soaking and salting process as meat, as do eggs found inside poultry. Liver, however, must be treated entirely different. It must be broiled **over** a flame (after it has been thoroughly washed) and sprinkled with salt while broiling. It must then be washed three times, after which it may be cooked, fried, or boiled is desired.

"Kashruth" must be observed not only in the home, but elsewhere as well. Only Kosher foods may be eaten at any time at any place.

The home should also contain other symbols or tokens of Jewishness such as a "Menorah" (candelabrum) for the Sabbath candles; a "Challah Cover" for the twisted loaves of Sabbath bread; a "B'sahmim Box" for the fragrant spices used in the Habdalah service at the termination of the Sabbath; Kosher Wine for the Sabbath and Holiday "Kiddush" (Prayer of Sanctification) and "Habdalah" Ceremony; "Ethrog Box" for the "Ethrog" (Citron) used in the Succoth (Feast of Tabernacles) ceremony, Chanukah Menorah for the "Chanukah" (Holyday of Dedication) lights; a Jewish library, consisting of at least a Siddur (Prayer Book), "Machzorim" (Prayer Books for the various Holidays), "Chumash" (Five Books of Moses), "Code of Jewish Law" and other books pertaining to the religion and life. These should be not for display— but for constant study and use.

(To Be Continued, G-d Willing, Next Issue)

THE WEAVER OF BAGHDAD

(Continued From Page 4)

her life." "Room and materials you shall have," said the Caliph. "And the services of the Caliph's household to boot. But you shall be detained in my palace until the veil is completed and not depart from it until the weaving is over. And if the veil shall be as you say, a thousand pieces of gold shall be your reward. But if you have bragged and cheated me, your punishment shall be most severe."

All week Isaac worked industrously, and always he thought of the wonderful talith he saw on the Seder night. "For is not G-d a Weaver also." Isaac said to nimself. "And cannot He weave a more beautiful talith than any weaver in Baghdad? Then surely He will help me to weave the magic veil for the princess."

But when Friday afternoon came, Isaac laid his silks aside, stopped his weaving stool, and had them call the head of the palace. "I want to spend Friday evening and the Sabbath with my family," He said, "and I would do that even today. Besides, it would not help any if I were to stay here over our Sabbath because I will not weave one thread on the day of rest." The matter was brought before the Caliph, who stroked his beard and said: "Let the Jew pass his Sabbath as he will. But send him two trong guards to watch him every moment, even while he sleeps."

And that is how it happened. Isaac returned home with his bodyguard, who, faithful to their trust, passed the Sabbath evening with him. To sweeten their duty, Isaac's wife served them with dainties which she knew to prepare right well, and the Caliph's soldiers were not shp in eating them. Truly now that the Caliph sent her a gold piece every day, Isaac's wife proved an excellent cook.

At night, of course, Isaac had to sleep watched over by his two guards. The next morning he went to the Synagogue always attended by the soldiers, and there it was noised abroad what an important commission Isaac had received from the Caliph. Great was the excitement when he entered the Synagogue, and he was called to read the Torah as a very important man. Indeed, he looked very imposing, and he went to the pulpit, a soldier on each side. They waited for him until the reading was over, and then gravely conducted him back to the place. In the evening Isaac went home with his bodyguard, and after the Havdalah, he returned again to the palace.

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TORAH IS LIGHT . . . . . B. H.

Congregation Adath Israel

OSWEGO, NEW YORK

"And the children of Israel were fruitful and increased abundantly and multiplied and waxed exceedingly mighty, etc." (Exodus 1-7)

VOL. 1 — NO. 9 | Candle lighting every Friday Evening 20 minutes before sunset. Sabbath ends 45 minutes after sunset. | NISSAN-IYAR 5725 MAY 1965

Dr. Leonard Boonin Considered Next Counselor of Hillel at SUCO

Dr. Sanford Sternlicht, Hillel advisor for the past several years, will be leaving Oswego in June for a sabbatical absence. Hopefully, Dr. Sternlicht's place will be filled by Dr. Leonard Boonin of the Philosophy Department. When asked about his impending appointment, Dr. Boonin said, "I am pleased with the thought that I will be Hillel advisor in the fall. I look forward to a richly rewarding experience in working with the organization and its members."

As a boy, Dr. Boonin received his Jewish education in the East Bronx under family auspices. He attended City College, N.Y.U., The New School, Columbia, and Oxford. Dr. Boonin, who came to Oswego last September, lives here with his wife, Harriet, and his son, David Isaac I. His specialty at the college is the philosophy of law. We are all looking forward to Dr. Boonin's induction as Hillel counselor in the very near future and extend to him the warmest of welcomes.

From the Rabbi's Study

PRAYER

It is generally known that one of the most prevalent sins which many of us commit innocently, is the saying of prayer without "Kavanah," (prayer with feeling). Especially in this modern age when everybody is so engrossed in his work, be it in business or the professions, it really does become quite difficult to put away all of our thoughts of work, and become entirely absorbed in meditating upon G-d in Heaven, in contemplating the higher things in life. What is the value of prayer if it becomes merely a movement of the lips, a sort of mechanical process, without the entire self becoming immersed in the prayer? Especially among those of our people who have been raised in this country does this become more difficult, as they cannot feel the Jewish spirit in the same manner as do those who have come from Russia, Poland, and Hungary, etc. (in previous years). We may have found occasion to smile at times at what we considered quaint movements in praying of some of our brethren who have lived across the sea for the greater part of their lives. But if we could only feel G-d and the Torah as they felt it, we might readily change our opinions about them. When they prayed they almost felt G-d appearing before them and hearkening to their prayers, hence can we truly be surprised that they displayed their feelings in such a peculiar manner? It has been the good fortune of the writer to attend morning services at certain synagogues in the city, where the reader might serve as a very good example for others to follow, who feel that it is impossible for them to pray with true Kavanah. From the first prayer to the very last, the reader becomes a changed man, and one upon hearing him pray for the first time would really think that he was listening to a *"Chassid," who just stepped off the boat.

Therefore, for real Kavanah, we need not seek further. It is possible to pray in the same manner as did our fathers in Europe if we only exercise our will-power.

Upon beginning to pray, we must forget all our worries and troubles, and feel that we are conversing with G-d. Not only do our prayers then really have true value, but we arise from them stronger and better Jews, to fight the battles in life.

*Ultra Orthodox follower (very proud).

I must add an English translation from a portion of major works of my illustrious ancestor the renowned "gaon" and saint Rabbi Shlomo Ephraim Lenchitz* of blessed memory, who lived until the early part of the 17th century. Note how perfectly true his comments fit even to our own times. Re! "chazonim" (cantors). "I also protest against the cantors who chant the prayers with excessive elaboration, knowing full well that while so engaged they cannot concentrate on the thought of the prayers. In fact, many of them think of nothing else but the good impression they are bent on making and the plaudits of the crowds they are anxious to win. Needless to say that the prayers chanted by the choresters are altogether senseless and savourless to the Lord."

*(Kley Yukor)

"Every prayer said without intention should not be considered a prayer." (Maimonides)

"The worshippers should concentrate upon the meaning of the words that his lips utter." (Shulchan Aruch)

IMPORTANT DATES AND MEMOS

MAY SCHEDULE

Sabbath Services Friday Evenings: 7:00 P. M.
Saturday Morning 7:30 A. M.

May		
1	Sabbath Ends	8:40 P.M.
2	First Day Rosh Chodesh	
3	2nd Day Rosh Chodesh	
6	Israel Independence Day	
7	Light Sabbath Candles	7:40 P.M.
8	Sabbath Ends	8:47 P.M.
14	Light Sabbath Candles	7:47 P.M.
15	Sabbath Ends	8:54 P.M.
20	Lag B'omer	
21	Light Sabbath Candles	7:53 P.M.
22	Sabbath Ends	9:00 P.M.
28	Light Sabbath Candles	7:59 P.M.
29	Sabbath Ends	9:06 P.M.

Yahrzeits

Abraham (Avraham Ben Abba) Shore (16) iyar—May 18;Ida (Frayde Bas Yaacov) Lavoter (18) iyar—May 20; all Memorials begin at eve before as dated.

Hillelites of SUCO — Don't forget on May 16 at 7:30 p. m. our next cultural program.

Freedom As Defined By The Torah

By Rabbi Moses J. Feldman (Los Angeles, Calif)

(My guest writer is Rabbi Moses Feldman, a Rabbi's Rabbi. He lives in Los Angeles, California, and his writings are universally read. Although this article should have appeared in the Passover issue, I consider it of the utmost importance to be read and studied. Come and listen!—Rabbi Lenchitz)

Comes Passover and we wax lyric and expatiate on Freedom with fervor. Somewhat after the manner that one tries to evaluate Leisure in the enclave of the individual, it is well to do some probing of Freedom as practiced in our relations with one another. What do we do with it? How do we use it? What does it essentially mean to us and bring us? Why do we invest all our efforts into attaining it in full measure? Aren't we ever concerned lest we have too much of it and it confuse and lead us astray? Can we put it to better and worthier purpose than we do? Can we as proudly and fearlessly point to the way it has enabled us to achieve what we wanted, as we are privately gratified with our success? . . .

Are we sure we are not thinking of what is called Freedom but is intrinsically a mockery, a corruption, a degeneration thereof, such as irresponsibility, unaccountability, unscrupulousness, warped theorizing, hard-hearted indifference, which we claim to be a right that exempts us from a sense of guilt or twinge of conscience? Are we given to any one of these, viz. untruth, spitefulness, insolence, defiance, foul or abusive or slanderous speech, selfishness, envy, deceitfulness, hypocrisy, ingratitude? If so, we are not free by Torah standards, since we are in bondage to our mischievous inclinations and provocative impulses. Freedom is then a misnomer, a mask, a pretender, a negative force, a confounding influence, a cause of personal imbalance and social malaise and unrest.

Desirable freedom is the free will, the capacity, and the opportunity to exercise the virtues. Else, free as we are from shackles imposed by others, we fashion our own iron collars and live in servitude to what is base in us, though we blindly or cynically call it Freedom. We dominate, thwart, deprive, and withhold from others by any means within the laws of men, remaining enslaved in character and in spirit, freely violating Divine Law which alone can lift our lives from the glamorized jungle and elevate us onto a level of spirituality.

Hence, the path of modern progress is crisscrossed with callousness, chicanery, opportunism, immorality, irreligion, and even treachery between the closest relatives, — all in the name of Freedom. It is no more Freedom than license is liberty and idleness is leisure. The Freedom commemorated by Passover gave birth to Sinai, the epitome of ethical law and moral order and spiritual awareness; and that is what we are bidden and beholden to exemplify!

The Greatest True Story Ever Told

Let's look at the divinely timed self-emancipation of a People from centuries of grinding bondage and its escape across a receding sea, soon followed by its unanimous acceptance, amid conditions of unearthly awesomeness, of a code that combined Religion and ethics and morals, its battling along in a wilderness forty years and producing a generation that waged war for its predestined homeland and planted it in a national life that in time evolved into the most enduring and vibrant civilization, one that has bred and molded more than a hundred generations and equipped them with a multifarious literature, a complete jurisprudence, and a broad spectrum of philosophy, cultivated and maintained in prolonged exile, in the face of unremitting obloquy and diabolic decimation, said People finally fighting its way back homewards and re-establishing its independence in wisdom and in dignity, to the admiration of the free world and the dismay of Governments of oppression.

We have here what is beyond contradiction, in sum and substance, THE GREATEST TRUE STORY EVER TOLD. It must be so recognized, wherever deeply imbedded bias, contracted thinking, a blurred or warped view, wounded pride or sheer ignorance are not allowed to hold sway over factuality. It is a beacon-light that towers above all; so that, friends of the outstanding historic and creative entity — Israel — and of the Jew, are also friends and co-builders of Justice, Truth, and Humanity which alone are able to concretize the "Passover of the Future" wistfully envisioned by the Rabbis of long ago. Likewise, so as to maintain a correct perspective of human experience, let it be widely remembered that, the greatest Passion in history across the ages including ours, has been that of the People of Israel.

CONGREGATION ADATH ISRAEL

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We are only human — we beg all our friends to write to our paper for their personalgrams or requests.

N. C. S. Y. NEWS

The annual Upper N. Y. — Har Sinai — Regional Convention will be held in Syracuse, N. Y., on April 30-May 2, 1965. Three members from the Oswego Chapter will actively participate in this affair. They are Paul (Feivel) Cravetz, Toni (Yonah) Feltscher, and Dick (Asher) Goldstein. The two chapters in Syracuse, Tikvath Israel and Etz Chaim, are the hosts this year at Temple Beth El and Young Israel of Syracuse. Over 100 delegates are expected from the region plus staff from New York City and Yeshiva University. Election of regional officers will take place on Sunday morning.

The program combines educational, religious, soical and recreational elements, and features stimulating panels and discussions on current issues, guest personalities, workshops in leadership skills, song and dance and NCSY business.

The Oswego Chapter of the NCSY has chosen a name for itself. It is now The "Haprahchim" Chapter of the NCSY. "Haprahchim" is the Hebrew word for "blossoms."

Yonah Feltscher, Sec.-Treas.

GEMS FROM THE TALMUD

Our Rabbis taught: Once the wicked (Roman) Government issued a decree forbidding the Jews to study and practice the Torah. Poppus ben Judah came and found Rabbi Akiba publicly bringing gatherings together and occupying himself with the Torah. He said to him, "Akiba, are you not afraid of the Government?" Akiba replied, "I will explain to you with a parable. A fox was once walking alongside of a river and he saw fishes going in swarms from one place to another. The fox said to them, 'From what are you fleeing?' They replied, 'from the nets cast for us by men.' He said to them, 'Would you like to come upon to the dry land so that you and I can live together in the way that my ancestors lived with your ancestors.' They replied, 'Art thou the one that they call the cleverest of animals? Thou art not clever but foolish. If we are afraid in the element in which we live, how much more in the element in which we would die!"

So it is with us, if such is our condition when we sit and study the Torah ,of which it is written, "FOR THAT IS THY LIFE AND THE LENGTH OF THY DAYS" (Deut. 30.20). If we go and neglect it how much worse off we shall be! It is related that soon afterwards, Rabbi Akiba was ar-

(Continued — Please Turn To Page 4)

Correspondence

Dear Rabbi Lenchitz, April 18,1965

It's difficult to thank you and Mrs. Lenchitz adequately for the lovely seders we attended. Not only did we enjoy them, but it made us feel so good that the students were able to have seders. I know the work and planning it must have involved. It was a wonderful thing for you to do.

Sincerely,
Harriet Boonin

Dear Rabbi, 18 April 65

May I take this opportunity to tell you how very much all the students, Mrs. Sternlicht, David and I enjoyed the wonderful seders you conducted. Your spirit, enthusiasm, and ability has inspired us all. Best of all, you are a dedicated man of G-d with a heart larger than the City of Oswego.

I shall miss working with you in the future, but I am sure that you will find my very able replacement, Dr. Boonin, a superior and better prepared counselor and fellow worker. I wish him the best of luck in his role as Oswego Hillel Counselor, and I envy him the opportunity to work with you next year for the welfare of our many students.

Yours sincerely,
Sandy Sternlicht

Rees T. Williams
Congregational Church, E. Fouth at Oneida Sts.
Oswego, New York

Dear Rabbi Lenchitz, April 22, 1965

Please accept my appreciation of your message at the meeting Tuesday evening.

It was a privilege to have you with us and all of us are deeply grateful to you.

May God's richest blessings come to you and your family.

Sincerely,
Rees T. Williams

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CHILDREN'S CORNER . . .

MIDRASH TALE

Our story comes from Midrash Rabba. Alexander the Great, wandering around the world seeking fresh kingdoms to conquer, came to a little stream one day and as he was very tired he seated himself on the bank and took a long draught from the fresh sparkling water.

"How delicious is this water," he thought; "surely the river must flow from some rich and happy country. I will follow it until I find its source."

For many days he walked beside the rippling water, until he found that he had come to the Gates of Paradise. The doors were closed.

Loudly he knocked and demanded to be admitted. A voice from within answered, "Thou cans't not enter here, this gate is the Lord's."

In great surprise, Alexander answered, "But I am the Lord, the Lord of the earth. I am Alexander the Great, conqueror of many lands. The earth is mine; open the door to me."

The voice answered quietly "Here we know no conquerors, only those who conquer their passions; the righteous alone can enter this abode."

The angry king threatened, begged and coaxed but the door remained firmly closed. At last he persuaded the doorkeeper to give him at least a token to show the world that he had been where no other human being had ever set foot before. "Modman," the voice said, "here is something for thee to show, may it cure thy soul; from it learn wisdom. Begone!"

The door opened slightly and a gift was flung out. Eagerly Alexander stooped to examine his prize, but to his great disappointment found it was nothing but a tiny bone from a human skull.

Later he showed it to one of his wise men, who said, "Great Emperor, do not despise this tiny fragment for it possesses marvelous qualities. It will far outweigh both silver and gold."

The king ordered scales to be brought and told the man to weigh the bone. To his astonishment, the more gold he heaped into the one scale, the bone sank lower and lower.

"What can we do to make it rise," inquired the king. "Just cover it with a little earth," replied the wise man, "and it will balance. For the bone is part of the human eye: the more it has the more it needs. Neither gold nor silver can satisfy it, but a little earth over it, when it is laid in the grave, ends all ambition."

LAG B'OMER

This is another Special Day in the Jewish Calendar. It means: The Thirty-Third Oay in the Period of Omer, and it occurs on the 18th of Iyar. It is a break between Passover and Shabuoth—a period of forty-nine days, during which festivals are prohibited by tradition. On Lag B'Omer, happy occasions may be observed. There are many reasons for this Special Day. It is known as the "Scholars' Festival" because on that day a plague which raged among the disciples of Rabbi Akiba ceased at last. Also, tradition has it that on that day Manna first descended from heaven in the wilderness.

STATE OF ISRAEL

The historic rebirth of the State of Israel on Friday, the fifth day of Iyar, 5708—May 14, 1948—will go down in world history as one of the great miracles of our age. Next in line of the miraculous is what has transpired and what has been achieved in the newly-born state during the short time of its existence. This year it is May 6.

IMPORTANT ANNOUNCEMENT

Please don't forget to attend our "Pirke Avoth" classes every Friday evening. Contact the Rabbi for further information.

YOUTH SECTION

There was a time when the Torah was the life of every Jew. It gave him sustenance and solace during the long night of exile. But now, more than ever we realize that only the light of the Torah can keep us alive, now and in the future. It is our religion, our learning and ideals alone that will preserve us in this country as well as in others, in these trying times.

But the burning questions before us it, what means shall we resort to in order to reinforce our strongholds and preserve our heritage amid so many difficulties and obstructions? We all know that in our social and economic relations, it is duty and love which guide us aright and insure our success. Similarly, if we look through our past history we find that it was faith and loyalty, steadfastness and conviction that were our pilots on this troublesome sea of life. These principles which were the guiding stars of our ancestors should also be utilized in the present, so as to enable us to survive in the future. We must all be aware then, that only by perserverance and resolution, by cherishing our ideals and by translating them into practice will we be able to insure our existence and to prove our raison d'etre.

And the only way to go about our work is to rear our growing youth in the spirit of our ancient teachings and tradition, adapting our methods to modern conditions and environment. How to solve these problems and how to bring about success, I shall attempt to suggest in the following lines.

First of all we must constantly bear the present circumstances in mind. For instance, the limited time at the disposal of Jewish education; the advantages and disadvantages to be found in the educational institutions of the Gentile world.

Again, we must not overlook the fact that the Jewish child as well as the youth is quite weary when through with the study hours of the public schools. It is for these reasons that we must be careful, and meet the needs and requirements of the Jewish education of our children. One cannot emphasize it too strongly, but as the prophet of old says — "I will speak, rise early and speak again," so that I may be able to reach many more of my people who have not yet been reached; so that I may be able to impress them with the importance of these ideas and ideals. Sufficient time must be alloted for play, study and prayer.

Besides one must not fail to note the intrinsic value, pedagogically speaking, of carefully combining all the features above cited, in order to insure better attention. Variety is necessary in order to remove the tedium of certain subjects on account of their being strange to the American Jewish child; for a time, at any rate, until it reaches maturity.

Other factors to be taken into consideration are, the necessity of employing well-trained teachers, up-to-date text books and providing well finished buildings. These necessities which one cannot urge too strongly, are absolutely necessary to render Jewish education more attractive, desirable, economical and serviceable in the end.

Above all will it be necessary to create a proper Jewish atmosphere in the Hebrew School in order to fill the gap so much felt in many Jewish homes because of the great change of present conditions, particularly in this country.

It is obvious, of course, that our teachers' institutes must endeavor similarly to inspire the teachers whom they train with loyalty, sense of love and duty of their mission, so that they shall impart this spirit to their pupils in turn. Moreover, better compensation paid to the Jewish teacher for his services will naturally attract and keep Jewish teachers in the field of education. Both the parents and every Jewish community in this country must assiduously work to attain this end.

The Jewish teacher, again, must do his share to win the Jewish child to his instruction, to the observance and the practice of our teachings. Besides his tactful department in the school room, his methods of imparting knowledge to his pupils, of making himself clearly understood to them, and of employing proper methods of presenting his lessons, he may also discretely adopt a plan of periodically distributing gifts to them in order to encourage regular attendance, good conduct and diligence.

Parents' meetings have also proved a great step toward progress in the Hebrew school in various cities of the United States.

MAZEL TOV — Mr. and Mrs. T. Magram, birth of a boy. So may it increase.

Bubby Yetter Shapiro — Mrs. Mary Shapiro
Refiah Shlemah — Yaschel Shapiro

CONTINUED FROM LAST BULLETIN

What Does It Mean To Be A Jew?
YOUTH WANTS TO KNOW

Prayers are recited three times a day. This includes "Birchas Hamazon" (grace after meals). They consist of "Schacharis (Morning Prayer), "Minchah" (Afternoon Prayer), and "Maariv" (Evening Prayer). They may be said at home, but it is preferable to say them with the congregation in the Schul (Synagogue), as one should be identified with his people and pray in unison. At the same time, the Torah is read every Monday, Thursday, and Saturday in the Synagogue and it is mandatory to listen thereto. The Torah is also read on the High Holy Days, the Three Festivals (Pesach, Shavuoth, and Succoth), on Rosh Chodosh (New Moon), Chanukah (Holiday of Dedication), Purim (Feast of Lots), and on days of fasting. The Torah may be read only when there is a "Minyan" (ten male adults) present.

For the morning prayers, every male Jew of religious age (thirteen or over) first dons the "TAALITH," reciting a special benediction. The "Taalith" is a prayer-shawl of wool or silk, containing wide and narrow black stripes. At each corner of this prayer-shawl there is a fringe consisting of eight woolen strands and five knots, tied in a traditional manner. These are called "Tzitzith." The Cantor or Reader (Chazzan) wears the Taalith at all prayers on Sabbath and Holidays, but only for the morning and afternoon prayers on weekdays, while the individual worshipper weras the Taalith for morning prayers only. Every male Jew wears a "Taalith Katan" (small prayer-shawl) — colloquially caled "Arbah Kanfoth" — at all times except during sleep, under the regular garments.

On weekdays, after putting on the "Taalith," "TEPHILLIN" are donned. These "Phylacteries" consist of two small black boxes, one of which is placed on the upper part of the left arm, on the bicep, near the heart; the other is placed on the upper forehead. They contain four quotations from The Bible, referring to: (a) The unity and omnipotence of G-d. (b) The miracles wrought in Egypt. (c) G-d's power and dominion over the universe. (d) The reward and punishment anticipated for obeying or transgressing The Lord's commandments. To these boxes are affixed long, narrow, leather thongs, which are arranged in a traditional manner. Every male Jew, upon attaining the age of thirteen years, puts on these Tephillin daily (except on the Sabbath and Holidays). The Tephillin help fulfill the Biblican commandments to place the words of God as a sign upon our arms and as phylacteries between our eyes. They serve to remind us to keep The Lord's commandments, and to obey G-d devoutedly.

To Be Continued (Please G-d, Next Issue)

GEMS FROM THE TALMUD

(Continued From Page Two)

rested and thrown into prison and Pappus ben Judah was also arrested and imprisoned next to him. Akiba said to him, "Poppus, who brought you here?" The reply, "Happy are you, Rabbi Akiba, that you have been seized for busying yourself with this Torah. Alas for Poppus, who has been seized for busying himself with idle things."

TORAH IS LIGHT . . . . . B. H.

Congregation Adath Israel

OSWEGO, NEW YORK

"And the children of Israel were fruitful and increased abundantly and multiplied and waxed exceedingly mighty, etc." (Exodus 1-7)

VOL. II - NO. 1 Candle lighting every Friday Evening 20 minutes before sunset. Sabbath ends 45 minutes after sunset. ELUL 5725 SEPT 1965 TISHRI 5726

OUR PRAYER - A YEAR OF PEACE

FOR ALL HUMANITY -L'SHONAH TOVAH

FROM the Rabbi's Study
TEXT OF NEW YEAR'S TV. MESSAGE
Delivered on WHEN-

The year 5726 in accordance with the Jewish calendar will be a most trying one for the Jews as for the rest of the world. As ever the year that will try men's souls. Destruction faces mankind if the Almighty's image is lost. If the nations at cold war today will follow G-d's dictates as expressed in the Torah given laws for contructive living, imparted in the desert of Sinai, they will continue to exist. Otherwise, the Bible says "Avod Tovedun" - you will surely perish. Those that preach love thy neighbor and love G-d, but practice mass murder, and provide arms to the enemies of G-d's creations without providing for permanent peace between them, certainly do not practice loving their neighbors and cannot possibly be followers of G-d, or His teachings. For they are the Creator's enemies and must expect G-d's wrath upon their heads regardless as to how they juggle with the interpretation of His words. Our advice to the people of today's world is to begin following at least Isaiah's teachings and adhere to the interpretation given from the most ancient times, by the great Jewish savants of the Talmud and Midrash and stop twisting their meanings out of context and stop contorting them so as to justify acts of injustice and cruelty. Only then will the world be saved from the insanity that preceeds total destruction. We have much to pray for during the High Holidays besides a healthy body for all. Also, a healthy mind and a good cheer that makes for the best efforts in the service of G-d and man. The period of the High Holy Days highlights one of Judaism's most enduring contributions to the ethics of civilization - the concept that man is a spiritual being. During these sacred days of Repentance and Return, as we and our fellow Jews of the world over flock to the synogogue to take stock of our Spiritual resources, we are reminded that material existence alone is meaningless unless it is infused with moral and ethical purpose. This profound teaching has special meaning for an age that has become increasingly concerned with materialism and has tended to regard technological achievement as the sole yardstick for measuring progress. The continued develoepement of the Jewish community and indeed the very well-being of our nation are inextricably linked to our ability to inculcate in our youth and abiding consciousness of the trans-

(Please continue on page 2)

We hope our prayers this coming year 5726 - will be accepted as earnest and sincere. We shall together with the students of Hillel from Suco offer our devout supplications for a PEACEFUL year throughout the entire world. May G-d grant us our wish.

IMPORTANT DATES AND MEMOS
Sept. Schedule

3 - Light Shabbos Candles-------- 7:08 P. M.
4 - Shabbos Ends (Shoftim)------- 8:21 P. M.
10- Light Shabbos candles ------- 6:56 P. M.
11- Shabbos Ends (K'satzay) ----- 8:08 P. M.
17- Light Shabbos Candles ------- 6:44 P. M.
18- Shabbos Ends (K'suvoh) ------ 7:57 P. M.
18-19 (12:30 A.M.) -Selichos
(Very important) ------------12:30 A. M.
24- Light Shabbos Candles ------- 6:33 P. M.
25- Shabbos Ends (Nitzavim) ----- 7:46 P. M.
26- Rosh Hashonnah Eve - Light
Candles ---------- 6:29 P. M.
Services commence ---------- 7:00 P. M.
27- lrs day Rosh Hashonah services8:30 A. M.
27- Evening Services commence
Tashlich-Mincha ------------- 7:00 P. M.
Light Candles --------------- 7:30 P. M.
Ma'riv Services ------------- 8:00 P. M..
28- 2nd Day - Rosh Hashonah
Services ----- 8:30 A. M.
Ma'Riv Services
29- Fast of Gedaliah
Sabbath Services -Friday Evenings 7:00PM
Saturday Morning ---------- 7:30AM

YAHRTZEITS Elul)Sept. 5725 1965
Tishri) 5726

Yisroel Mordecai Ben Shapsai Eleazer
(Max Israel Gordon) 4- Elul- Sept. 1
Tzvi Hirsh Ben Z'ave Vulf
(Charry Taubin) 8- Elul- Sept. 5
Rivkah Latel Bas Eleyuhoo
(Rebecca Stern) 9- Elul- Sept. 6
Z'ave Vulf Ben Tzvi Hirsh
(Bernard Feltscher 10- Elul- Sept. 7
Aryeh Lev Ben Dov Berl
(Louis Lave Tor 29- Elul- Sept.26
Chaim Dov Ben Abba 1- Tishri-Sept. 27
Yerachmiel Ben Abba 2- Tishri-Sept. 28
Abba Ben Avraham Moshe 10- Tishri-Oct. 6
Feitl Ben Baruch Mordechai 12-Toshri- Oct. 8
(Paul Cravetz)
Yehudah Ben Nachum Moshe 16-Tishri- Oct.12
(Julius Karch)

Rabbi Lenchitz will give his New Years Message on Sunday, Sept. 26 - at 11 A.M. W S G O

From Rabbi's Study [Continued from page 1]

cending values of our heritage. Allow me to quote part of a letter sent to me by the world renowned Pierre Van Paassen, the great unitarian minister:

"The first requisite is to restore Jewish learning, to build Yeshivot, to give the youth a taste of those treasures of the spirit which are to be found in Jewish and Hebrew literature. First of all the Jews must get back their self-respect. This can only happen if Jewish men realize what riches of wisdom and beauty and holiness and peace of soul are accessible to the Jewish mind if it will throw the windows of the Torah wide open. Today comes again the prophecy of Ezechiel: O ye dry bones, hear the word of the L-rd! May I wish all humanity a good, happy and prosperous New Year.

NEW YEAR'S GREETINGS FROM OUR CONGREGATION AND FRIENDS

Mr. M. Broder & Son, 93 W. Third St.
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Mr. and Mrs. Eli Baum & Family
Mr. and Mrs. Norbert Ellerin & Family
Mr. and Mrs. David Cravetz & Family -- Ontario
Star Cleaners, 312 Seneca St., Fulton -- 592-4110
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Mr. and Mrs. Robert Fox
Mr. and Mrs. Charles Goldstein & Family
Mr. Ralph Gordon
Mr. and Mrs. Homer (Chaim) Gordon & Family
Mr. and Mrs. Harry Lasky & Family
Mrs. Sam Rosenberg and Adele
Mr. and Mrs. Joseph Schmeidl
Mr. and Mrs. Arthur Shapiro & Family
Mr. and Mrs. Bernard Shapiro & Family
Mr. and Mrs. Harry Shapiro
Dr. and Mrs. Benjamin Seidenberg & Family
Mr. and Mrs. Sam Gordon
Mr. and Mrs. Al Harwitt
Mrs. Max Gover
Dr. and Mrs. Howard Hall
Mr. and Mrs. Max Karch & Family
Mrs. Sam Karch
Mr. and Mrs. Clarence Kogan & Family
Dr. and Mrs. Milton W. Kogan & Family
Mr. and Mrs. Leon Shapiro & Family
Mr. and Mrs. Leonard Shapiro & Daughters
Mrs. I. H. Shapiro
Mrs. Max Shapiro
Mr. and Mrs. Sidney Shapiro & Family
Mrs. Bessie Taubin
Mr. and Mrs. Maurice Shapiro
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Mr. and Mrs. J. B. Rosenberg, East River, R. I.
Mayor and Mrs. Ralph Shapiro
Oswego (Haprachim) Chapter of N.C.S.Y.
Oswego Chapter of Junior N.C.S.Y.

We have taken the privilege of inserting your New Year's wish. If you care to contribute towards our bulletin for this insertion, we will greatly appreciate your kind gesture.

CHILDREN'S CORNER

Monthly this column will feature a question and answer manual and guide for our Junior Israelites aside from regular stories of interest.

THE COFFIN OF JOSEPH

("And Moses took the bones of Joseph with him." Exodus XIII, 19)

When Joseph was dying, he asked that all his brothers and their families be summoned to hear his last words. Joseph spoke to them lovingly, and forgave them for what they had done to him so many years before. Then he said to them:

"I know that when I die, the Egyptians will embalm my body, and will endeavor to keep me in the tombs of their kings forever. Promise me that when you finally leave Egypt, you will carry my body away with you, and bury it in Palestine, the Holy Land which The Lord will give to your descendants. If you do this final favor for me, The Lord will watch over you and fulfill the promises He made to Abraham, Isaac, and Jacob."

When Joseph was one hundred and ten years old, he died. The Egyptians embalmed his body, and placed it in a coffin made of ivory, encrusted with gold, silver, and precious gems. They knew what Joseph's brothers had promised, and they therefore took this coffin and sank it in the middle of the Nile, hundreds of feet beneath the bottom of the river. The magicians placed two gold watchdogs on top of the tomb, and whenever anyone approached, the dogs would bark fiercely, so that the guards would hear--and drive the intruders away.

After the many years of Egyptian slavery, the Children of Israel, under the leadership of Moses, finally left the land of their bondage. Troubled by the effect of the ten plagues, and fearful that if the Israelites remained, punishment even more terrible would be visited upon the land, the Egyptians tried to get the Children of Israel to hurry away. They gave the Israelites all their jewels and other precious things. The Children of Israel were so busy collecting these valuables that they thought of nothing else. Only Moses remembered that his father had told him that before leaving Egypt, the Children of Israel should take Joseph's body with them. Moses did not know where the body was hidden. He sought out Serach, daughter of Asher, who was the only one left from Joseph's generation.

Serach was very pleased at Moses's visit.

"Because you have not busied yourself with gathering gold and silver, but because you have thought of Joseph and of the promise of his brothers, I will tell you where his body is. You are the only one worthy of taking it with you. Go to the Nile. When you arrive there, pronounce the Name of The Lord, and remind Him of Joseph's good deeds. He will surely help you."

Moses quickly ran to the Nile. He did as Serach had instructed him. Suddenly he heard the barking of fierce dogs, and he remembered the stories about the golden animals the magicians had placed there.

(Please continue on page 4)

CORRESPONDENCE

Dear Rabbi and Mrs. Lenchitz,

The Oswego Chapter of the N.C.S.Y. and the Oswego Chapter of the Junior N.C.S.Y. would like to sincerely thank you for all your help and co-operation in making our picnic such a great success.

We hope that with your continuing support and encouragement, we will be able to expand our activities to benefit everyone.

N.
C.
S.

Yours,
(Mindl) Marleen Shapiro
Assist. Sec.

STATE UNIVERSITY COLLEGE
OSWEGO, NEW YORK

President's New Year's Greeting to Jewish students

I should like to take this opportunity to say "shalom" to all Jewish students of State University College at Oswego and to wish you all a happy new year.

May the coming year bring to each of you the fruits of academic success and God's riches for your well-being.

May you continue to be a source of pride to your parents as they endeavor to help you through this all-important phase of your life, your higher education.

Gut Yuntiv.

James E. Perdue
President
State University College
Oswego, New York

CONGRATULATIONS

To our President Bernie (Dov Ber) Shapiro on his appointment as trustee to the Oswego County Savings Bank.

CONGREGATION ADATH ISRAEL

Published by Adath Israel of Oswego, N. Y.
Bernard Shapiro (Dov Ber)----------President
Homer Gordon (Chaim)----------Vice-President
Robert Fox (Meir)----------Secretary
Sam (Shepsyl) Gordon----------Treasurer

Women's Division

Minnie Goldstein----------President
Joan Shapiro (Yocheved)-------Vice-President
Mrs. Lasky----------Recording Secretary
Lenora Gordon-------Corresponding Secretary
Dolores Shapiro (Devorah)----------Treasurer
Frances Kogan----------Hadassah
Rebitzen Lenchitz--------- Program-Chairlady
Arlene Shapiro (Bracha Mirl)
Rebitzen Lenchitz Membership Comm.

We are only human -- we beg all our friends to write to our paper for their personalgrams or requests.

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OUR TORAH

(A series of articles will be written monthly under this caption that definitely affects our very lives in this day and age) Please read carefully.

INTERMARRIAGE & CONVERSION

The will of G-d is the Light of the Torah whereby He has caused Israel, His people, to become meritorious. It is the perpetual lamp that He has commanded them to light in the temple of Judaism, that it may serve them as testimony that the Divine Presence rests in the midst of Israel whom He has chosen to enlighten the world with the light of the Torah, so that all the inhabitants of the universe may see the ways of the Torah that leads its votaries to eternal happiness; But the light that attracts is also the light that searches the most hidden recesses of the heart of the man of alien blood who comes to bask in its splendor. Rigid indeed is the investigation that seeks to penetrate the true purpose of him who comes to join the people of G-d, a most searching examination is made to discover an ulterior motive,-- Is it, perchance, for the love of lucre that he embraces Israel's faith? or perchance, because a daughter of Israel has taken his eye? and as the man so the woman who would embrace the faith of Israel, her motives also are searchingly inquired into, perchance a youth of Israel has captivated her fancy? but if their motives are found to be pure, they are warned not too lightly to assume such a great burden--the heavy yoke of the Torah, they are informed of the difficulty involved in the fulfillment of its commandments, all this, with a view of causing them to abandon their project of becoming converted to Judaism. However, if it has become manifest that he is moved by the spirit of G-d, that the true recognition of his Creator at last dawned upon his intellect, that the light of the Torah did shine upon him and guided by its rays, he approached the people of Israel to become one of them. It is then that we receive him in our midst with love; It is then that we enter him into the covenant of Abraham our father, by the rites of circumcision and the ceremonial of immersion, in accordance with the Law which was handed down to the Sages of Israel. It is then that he is as one of the children of Abraham, Isaac and Jacob, thenceforth, he can no more lay down the burden that he has assumed, he can no more shake off the yoke of the Torah and the obligations of Judaism. If it is thus with the convert, how much more binding is the faith upon the born Israelite even upon him whose mother alone is of Jewish descent, verily, he can never change his faith! for his responsibility as a Jew will never cease (even though he should renounce Judaism) and for all his deeds,for his heinous sins as for his trivial transgressions will he, in the future, give an account and reckoning, for "lo! an Israelite although he hath sinned is yet an Israelite". How severely reprehensible, therefore, is the misguided action of those who accept as proselytes to Judaism such as are renegades to their own faith for the attainment of their sensual desire,-- those who would

(please continue on page 4)

(continued from page 2)
The Coffin of Joseph

"Be quiet, you senseless blocks of metal," he commanded. "When all the live dogs of Egypt are silent, fearful of the might of The Lord who has slain all the Egyptian firstborn, do you dare to raise your voices to prevent my doing this final duty?"

The voices of the golden dogs were stilled. Moses again called out the Name of God, and suddenly the waters of the Nile were troubled. A terrific storm arose. Then out of the waters sprang the coffin of Joseph, brilliantly shining with the reflected light of the precious jewels that covered it.

The coffin floated on top of the Nile, and was borne swiftly to Moses. Moses opened the glittering casket. Inside he found another, smaller coffin, made of plain cedar boards. He lifted this out of its receptacle, and started off to join his brethren. He left the box of precious metals and gems in the river. He was not interested in gold or silver. He considered the successful accomplishment of his duty sufficient reward for his labors.

* * * * * * * * * * *

(continued from page 3)
Intermarriage & Conversion

cloy their lust in a mixed marriage, of whose union evil offsprings are begotten, those who are as undesirable for Israel as a scab is for the skin, for there is none more despicable, none more loathsome than they who (presumably) embrace the faith of others, but really make it serve for the play of their passions, they, as well as those who enter them in the faith are morally corrupt and by their actions they incur the contempt of all men of conscience and principle.

* * * * * * * * * * *

LET'S LAUGH A LITTLE

Once it happened that the school teacher of Chelem was given a post in a neighboring town. Arriving there, he discovered he had forgotten to pack his slippers, so he wrote to his wife a letter reading as follows:

"Be sure to send me your slippers with this messenger. I have put down 'your slippers,' because if I wrote 'my slippers' you would read my slippers, and would send me your slippers. And what would I do with your slippers? Therefore, I say plainly 'your slippers' so that you would read your slippers and send me my slippers."

* * *

Foremost among the philosophers of Chelem was a certain Lemach ben Lekish. No question was too deep for him. Take the following as mere illustrations:

"Why," he was asked, "does a dog wag his tail?"

"Because," Lemach answered without hesitation, "the dog is stronger than the tail. Were it the other way, the tail would wag the dog."

Again he was asked why the hair on a man's head turns gray sooner than his beard.

(see next column)

MANUAL and GUIDE
For the
JEWISH BOY and GIRL

What is the Jewish Religion?

The Jewish religion is a philosophy of life. It embraces not only rules for spiritual and physical guidance--regulations for observing the dictates of G-d as expressed in The Bible--but also statutes and commandments which enable the individual to be a perfect citizen in every sense of the word. The Jewish religion is composed of principles of ethical and righteous living which are just as applicable today as they were when originally handed down to us.

* * * * * * * * * * *

Let's Laugh a Little (continued)

"It's because," Lemach replied, "the hair on his head is twenty years older than his beard."

"And why," he further asked, "are the waters of the seas salty?"

"Don't you know?" he said. "It's because so many thousands of herring live in them."

* * * * * * * * * * * * *

GEMS OF ISRAEL

Two Jews, one poor and the other rich, sat waiting to consult a famous Zaddik. The rich man was ushered in first, and his audience lasted fully an hour. But the poor man, when he was finally ushered in, was given merely a few moments.

He tried to protest, crying, "Rebbe, is this not unfair?"

"Foolish man!" the other chided him. "When you entered I could see at a glance that you were poor; but that other one--I had to listen to him for an hour to discover that he was even poorer than you!"

* * *

A Zaddik who was renowned for his ability to get donations from the rich was once asked whether it was not beneath his dignity to stoop to those creatures even for the sake of the charity fund.

"My son," he replied, "it is all in the order of nature. See, there is no creature more excellent than man, and few more lowly than the cow. Yet does not man have to stoop before the cow in order to milk her?"

* * *

In a time of famine a Zaddik took it upon himself to raise money enough to feed all the starving people in the community. In the course of his rounds he approached a certain rich man who was notoriously boorish and ill-tempered. Instead of receiving alms, however, all the Zaddik got from him was a slap in his face. The holy man was dazed for a moment; but then, wiping the blood from his cheek, he said gently: "That, my son, was evidently meant for me. Now what will you give for my poor?"

* * *

ATTENTION PLEASE

Week of 9/26 - 10/2 - Inclusive
ROSH HASHONAH SHABBOS SHUVAH
AND YOM KIPUR **

Mon. - 9-26	Tues. - 9-27	Wed. - 9-28	Fri. - 10-1	Sat. 10-2
6:45 p. m. Mincha	8:30 a. m. Shacharis	8:30 a. m. Shacharis	6:35 p. m. Mincha	7:30 a. m. Shacharis
	* TASHLICH 4 p. m.			
7:30 p. m. M'ariv	6:45 p. m. Mincha	6:45 p. m. Mincha	7:00 p. m. M'ariv	6:30 p. m. Mincha
HAPPY NEW YEAR	7:30 p. m. M'ariv	7:40 p. m. M'ariv	ONEG SHABBAS Honored guests invited weekly at Rabbi's home	7:45 p. m. M'ariv

Yom Kipur Services Tuesday and Wednesday, October 5 & 6 Respectively.

** EVERY ONE MUST BE IN THE SYNAGOGUE no later than 6:00 p. m. sharp Tuesday - October 5 for Kol Nidrei.

Wednesday, October 6 services start at 8 a. m.
PLEASE DO NOT COME LATE.

This is an Orthodox Synagogue and services are conducted according to tradition.

* See Rabbi

Registration Sept. 12 - TALMUD TORAH SCHEDULE - Classes start Sept. 14

	Sunday	Tuesday	Wednesday	Thursday	Saturday
Grade 1) Grade 2)	9:30-11 a. m.	3:45-4:45 p. m.	4-5 p. m.		10-11:15 a. m. Junior Congregation
Grade 3) General Assembly	9:30-11 a. m.	2:45-3:45 p. m.	4-6 p. m.		10-11:15 a. m. Junior Congregation
Grade 4) High School)	11 a. m. - 12:30 p. m.	2:45-3:45 p. m.		4-6 p. m.	10-11:15 a. m. Junior Congregation
Teenagers (NCSY member)	11-11:45 p. m.	Women's Adult Class - 2:00-3:30 p. m.	Special Classes To Each Individual	Special Classes To Each Individual	10-11:15 a. m. Junior Congregation

PERSONALGRAMS

Refuah Shlemah

Mr. and Mrs. Harry (Heshel) Shapiro
Mrs. Yetta Shapiro
Mrs. Max Gover

Mrs. Julius Karch of Miami visited our beloved Lasky Mishpacha.

Our Condolences

Mrs. Homer (Chaim) Gordon - Departure of her father - May your family know of no other sorrow.

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Tentative Sisterhood schedule follows:

Sept. 14 - 8:15 P.M. Membership tea

Sept. 9 - Our semi-annual rummage sale
Chairman- Arlene Shapiro

Oct. 7 - Paid up Membership meeting

Oct. 21 - Bake Sale - Co-Chairmen
Joan Shapiro and Rhea Flett

Nov. 9 - Annual Donor's dinner

Dec. 11 - Chanukah Party for adults

Co-Chairmen:
Delores Shapiro and Arlene Shapiro

PRESIDENT'S MESSAGE

L'Shonah Tovah

I am grateful for this opportunity of serving as your president and hopefully anticipate a year of even greater co-operation as we work together to achieve the goals of our Sisterhood.

I thank G-D for all He has enabled us to accomplish and pray He will bless us, our families and Klal Yisroel with good health as we continue to serve our Sisterhood, Synagogue and Community.'

Mrs. M. Goldstein
President

Mazel Tov to Dr. and Mrs. Howard Hall on engagement of daughter Beverly.

Bake Sale held by Sisterhood was an outstanding success.

N.C.S.Y. Picnic well attended - well done.

NEWS OF INTEREST

MOSCOW REPORTED INCREASINGLY SENSITIVE TO FOREIGN CRITICISM OF JEWS

"The Status of Jewish life in the Soviet Union these days is neither clear cut nor capable of generalization," the New York Times reports in a cable from Moscow analyzing the Jewish situation there.

"Jewish organizations overseas can cite individual examples to back up their charges of 'persecution' and 'cultural genocide,'the cable says. "The Soviet Government can--and does--cite other instances to argue that these complaints are unjustified. The most significant development for Soviet Jewry in recent months has been just this: An increasing sensitivity on the part of the Soviet authorities to foreign criticism and consequent eagerness to reply."

The Moscow correspondent emphasizes that "the Soviet Union is clearly on the defensive about its 2 1/2 million Jews and observers are willing to give foreign pressures much of the credit. Whether this sensitivity will result in a more liberal treatment of the Jewish population, over a long term remains to be seen."

N.C.S.Y.NEWS

On August 28, 1965, the Oswego Chapter will begin its third year in N.C.S.Y. The officers for the upcoming year are Paul (Feivel) Cravetz - President and Religious Chairman; Richard (Asher) Goldstein - Vice President and Junior N.C.S.Y. Chairman; Toni (Yona)Feltscher-Secretary Treasurer; Marleen (Mindl) Shapiro-Assistant Secretary and Literary Chairman.

This chapter and the Oswego Chapter of the Junior N.C.S.Y. held a very successful Regional Picnic on August 15, 1965 at Fort Ontario. The program included a softball game, tennis, a study group led by Rabbi Lenchitz, a tour of the fort, supper and a general get-together. Participants attended from Binghamton, Buffalo, Rochester, Syracuse, Watertown. A special guest, Jerry Cheplowitz, President of the Har Sinai Region, attended and gave a welcoming speech.

The two chapters would like to thank Mayor Ralph Shapiro, Rabbi and Mrs. Lenchitz, Mr. and Mrs. David Cravetz, Mr. and Mrs. Arthur (Avraham) Shapiro, Mr. and Mrs. Bernard (Dov Ber) Shapiro, Mrs. Dolores (Devorah) Shapiro, Mrs. Sam (Shepsyl) Gordon, Mrs. Charles (Chaim) Goldstein, Mr. Homer(Chaim) Gordon for all their aid and assistance.

This coming year (with G-d's help) the chapters will expand their activities and programs. The continued support of all parents friends and the community will be needed to help make this year a very fruitful and prosperous one.

Paul (Feivel) Cravetz,President
Toni (Yona) Feltscher, Sec.-Treas.

Rabbi Lenchitz will appear on ~~Friday~~, THUR September 24 25 W H E N TV and will deliver his NEW YEAR and YOM KIPUR message.

See local papers for time.

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TORAH IS LIGHT . . . . . B. H.

Congregation Adath Israel

OSWEGO, NEW YORK

"And the children of Israel were fruitful and increased abundantly and multiplied and waxed exceedingly mighty, etc." (Exodus 1-7)

VOL. II - NO. 2 | Candle lighting every Friday Evening 20 minutes before sunset. Sabbath ends 45 minutes after sunset. | TISHRI 5726 OCTOBER 1965 CHESHVON 5726

CONGREGATION AGAIN GREETS HILLEL FROM SUCO. MOST INTERESTING PROGRAMS PLANNED BY BOTH FOR THE COMING YEAR. A LARGE BEAUTIFUL SUKAH HAS BEEN ERECTED TO ACCOMMODATE ALL.

FROM the Rabbi's Study
PRE, AND POST HOLY DAY
RABINNICAL COMMENTS

In the Yiddish-speaking world of yesteryear, there was a seasonal quip that ran as follows: "A Jewish summer consists of seven weeks of counting (the austere days of the Omer), three weeks of mourning (for the destruction of Israel's national shrine), and four weeks of blowing (in preparation for the Shofar blasts of Rosh Hashanah)." I see in this arithmetical epigram much more or something other than the satire intended. It brings to focus an aspect of Jewish traditional life, the significance of which deserves, nay needs, stressing today. What with Judaism, like much else ideological, undergoing new strains and stresses and a terrific testing, and what with the general inanity and self-indulgence, waywardness and weariness of spirit brought on by the excessive tempo and tension of modern life with its materialistic and wolfish standards, it is well to take a backward glance if only for the sake of a breathing spell, an illuminating glimpse, and an instructive hint.

The said summer schedule points up the fact that, not only did Judaism know of or countenance for itself no summer vacuum alias vacation, but it also devised for its adherents observances and inhibitions aimed at strengthening their sense of historic continuity, refining their principles of conduct, and feeding the well-spring of their religious emotions. Calling for special mention here is the set study of Jewish ethics and moral lessons assigned for the summer Sabbaths. Indeed, Pragmatic Judaism through the centuries masterfully implemented the ideal counsel of Amos: "Prepare to meet they God, O Israel!";1 showing how to do so steadfastly and squarely instead of spasmodically and one-sidedly. It, likewise, taught how to be ready at all times to face one's fellowman and one's self without evasion, equivocation or reservation, particularly on Yom Kippur.

In short, this successive counting, mourning and blowing helped to induce a state of alertness and balance in matters spiritual, as against the periodic lethargy or languor or lackadaisical drifting that puts its superabundant trust in the hypodermic treatment administered on the High Holydays.

---

1 4,12.

* * *

Once again Congregation Adath Israel greets warmly our younger element from SUCO. Musical, cultural and religious programs are planned for all to enjoy.

* * *

IMPORTANT DATES AND MEMOS
Oct. Schedule

1 -	Light Shabbos Candles	6:30 PM
2 -	Shabbos Ends (Shabbos Shuvah) Vayelech	7:33 PM
5 -	Erev Yom Kippur-Kol Nidre-Light candles	5:45 PM
	EVERYONE IN SYNAGOGUE NO LATER THAN	6:00 PM
6 -	Yom Kippur-Yizkor-Memorial services	
8 -	Light Shabbos Candles	6:19 PM
9 -	Shabbos Ends (Haazinu)	7:22 PM
10 -	Erev Sukkos - Light Candles	6:16 PM
	EVERYONE invited to make Kiddush in our beautiful Sukkuh. Please participate.	
	Services start at	6:30 PM
11 -	Services - Morning	7:30 AM
	Evening	6:30 PM
12 -	Services - Morning	7:30 AM
	Evening	7:00 PM
13 -	First Day Chol Hamo'ed Sukkos	
14 -	2nd Day " " "	
15 -	3rd Day " " "	
	Shabbos Candles	6:08 PM
16 -	Shabbos Ends (4th day) Chol Hamo'ed	7:11 PM
17 -	Hoshanah Rabbah Erev Shemini Atzeres - light candles	6:05 PM
18 -	Shemini Atzeres - Yizkor - Services	7:30 AM
	Evening-Simchas Torah-Merry-Merry-Merry	All Nite
	Services will start at	6:30 PM
19 -	Services Morning	7:30 AM
22 -	Light Shabbos Candles	6:01 PM
23 -	Shabbos Ends (Bereshis)	7:04 PM
26 -	First Day Rosh Chodesh Cheshvon	
27 -	2nd " " " "	
29 -	Light Shabbos Candles	5:48 PM
30 -	Shabbos End (Noach)	6:51 PM

YAHRTZEITS Tishri) 5726
Oct. 1965
Cheshvon) 5726

Abba Ben Avraham Moshe 10- Tishri-Oct. 6
Feitl Ben Baruch Mordechai 10- Toshri Oct.6
(Paul Cravetz)
Yehudah Ben Nachum Moshe 16- Tishri -Oct.12
(Julius Karch)
Yitzchok Yaakov Ben Yehooduh-8-Cheshvon
(Jacob Shapiro) Nov. 3

(please continue on page 2)

YAHRTZEITS (continued)

Yisroel Mendel Ben (Manuel Carmen) 8-Cheshvon Nov. 3
Shimone Ben Nison (Samuel Karch) 16-Cheshvon Nov. 11
Eleyuhoo Chanach Ben Shabsai Eleazer (Eli Gordon) 18-Cheshvon Nov. 13
Shepsyl Eleazer Ben Mordechai (Samuel Gordon) 24-Cheshvon Nov. 19

All Memorials commence at eve before as dated

* * * * * *

CONGREGATION ADATH ISRAEL

Published by Adath Israel of Oswego, N. Y.

Bernard Shapiro (Dov Ber)----------President
Homer Gordon (Chaim)----------Vice-President
Robert Fox (Meir)----------Secretary
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Frances Kogan----------Hadassah
Rebitzen Lenchitz----------Program-Chairlady
Arlene Shapiro (Bracha Mirl)
Rebitzen Lenchitz----------Membership Comm.

We are only human -- we beg all our friends to write to our paper for their personalgrams or requests.

CORRESPONDENCE

Congregation Adath Israel Thursday
Oswego, N. Y.

Dear Rabbi:

Enclosed please find a donation for your synagogue.

We did enjoy reading your paper.

Wishing you and your dear ones a Happy and Healthy New Year.

Sincerely,
Joseph J. Kozhim

9/15/65

Dear Rabbi:

Enclosed you will find my check to help defray expense of holiday bulletin and schedule which my family and I enjoyed immensely. It was very well done and the messages therein very clear--

If you should need more for this greeting kindly advise.

Meanwhile a very happy New Year to you and your entire family.

Sincerely,
Charlie Goldstein

Sept. 19, 1965

Dear Rabbi and Mrs. Lenchitz,

I just wanted you to know how much I appreciated your hospitality and to thank you for a most delicious Sabbath supper. Thank you again.

Sincerely,
Miriam Roper

CORRESPONDENCE (continued)

Lonis Hall
Oswego, New York

Dear Rabbi and Mrs. Lenchitz:

I wanted you to know how honored I felt when you asked me to share the Sabbath with you in your home.

I felt a sincere sense of belonging and a closeness to home.

My pen write "Thank You" but my heart hopes you realize I mean so much more.

Respectfully,
(Shlomo) Stephen J. Herman

CHILDREN'S CORNER

Monthly this column will feature a question and answer manual and guide for our Junior Israelites aside from regular stories of interest.

THE MAGICAL SHAMIR

("Thou shalt not make it of hewn stone, for if thou usest any tool upon it, thou has defiled it." *Exodus XX,25)*

When King Solomon started to build the Temple in Jerusalem, he did not know how the work could be accomplished. The Lord had told him that no implement of iron could be used. Solomon did not know how he could cut the hard cedar wood and the immense blocks of stone necessary for the construction of this edifice.

He called the wise counsellors that surrounded him, and said:

"The Lord has ordered me to build a Temple--a House of Prayer for all the world. Yet how can I fulfill this duty, when I am not permitted to use any tool of iron?"

"At the end of the sixth day of creation," the sages told him, "just before the beginning of the first Sabbath, The Lord created ten marvelous things. One of these was the Shamir--a stone that has the power of splitting anything else under the sun."

"How can I get this Shamir?" Solomon inquired. "I know not where it is."

"That is up to you," the wise men answered. "The Lord has given you divine wisdom, and powers beyond those ever granted to mortal man."

Solomon thought and thought, but could find no solution to his problem. Finally, he summoned all the spirits of the air--the evil ones as well as the good ones. They came flying to Solomon from all parts of the world, wondering what he wanted of them.

"Tell me," Solomon commanded, "where I can find the Shamir. Tell me quickly, or I will cause you all to be destroyed in the twinkling of an eye."

The spirits and demons trembled. They feared the might of Solomon. But they did not know where the Shamir could be found. Many of them had never even heard of this remarkable substance.

Finally one of them, who had come from a distant country, said:

"There is only one being who knows where the Shamir may be found, O King.

(Please continue on page 3)

Children's Corner (continued)

And that is Asmodeus, king of the devils."

"Begone," Solomon ordered the demons. "Tell Asmodeus that I want to see him at once."

The spirits flew away to their respective habitations. Those who lived in the land of Asmodeus told their king of Solomon's command.

"Who is Solomon that I should run to him?" Asmodeus mocked. "I will never go to him. I am stronger than he is."

When Solomon learned of this, he became very angry. He called to one of his officers, Benayahu, son of Yehodoyu. He told this stalwart warrior how to capture Asmodeus, and Benayahu set out on his journey.

For many days the brave soldier travelled over hill and dale, over rivers and oceans. Finally he reached the land of Asmodeus. He carried out Solomon's instructions, and by getting Asmodeus drunk with strong wine, he bound him hand and foot, and placed Solomon's seal on the bonds. This seal bore the Name of God--against which any demon was powerless.

When Asmodeus awoke from his drunken sleep, he realized that he was in Solomon's power. He could not escape, because he could not break the chains which had God's Name on them. Benayahu brought Asmodeus to Jerusalem, and dragged him before the throne of Solomon.

"I command you to tell me where the Shamir is hidden," Solomon declared to the king of the demons. "If you refuse, I shall not be lenient with you, but shall cast your body into the depths of the deepest sea, and you will never be released."

Asmodeus was terrified. He knew that Solomon and his wisdom were too much for him, demon though he was. He therefore bowed down before Solomon, and said:

"The Shamir is not in my possession. It has been entrusted to the care of the Prince of the Sea. He, in turn, has given it to the wood-grouse for safekeeping. The wood-grouse hides it in the wildest mountain places, where no mortal may approach!"

When Solomon heard this, he sent one of his trusted servants to find the wood-grouse and get the Shamir from it. The servant travelled far and wide, but could find no trace of this bird. One day, he came across a nest, and upon close examination, saw that it contained three young wood-grouse, unable to fly. The mother-bird was not around. The servant knew that if the motherbird saw him, she would fly away, and he would be unable to discover the secret of the Shamir.

He therefore took a sheet of glass which Solomon had given him, and placed it over the nest. Then he hid in some bushes growing nearby.

Soon the mother-bird came to the nest. She tried to enter, but the glass prevented her from doing this. She pecked and pecked at the glass, but it was so hard that her bill could make no hole in it. Then she flew away, and returned in a few minutes with a small stone in her beak. She dropped this on the glass--and the glass split into two. She picked up the marvelous stone, and was about to fly away with it, when the servant jumped out of his hiding place, shouting loudly. The wood-grouse was terrified at the sudden appearance of this human being in this secluded spot. She gasped--and the stone fell out of her bill. The servant, who realized that this stone was the precious Shamir because it had split the glass so easily, quickly ran up and retrieved it before the wood-grouse knew what he was doing. The bird tried to get the Shamir away from the man, but did not succeed.

The servant returned to Solomon, and gave him the Shamir. And it was with the aid of this marvelous stone, which The Lord had formed between the sixth and seventh days of creation for this very purpose, that Solomon was enabled to cut huge stones and tremendous beams for the building of the House of God.

* * * * * *

MANUAL and GUIDE FOR THE JEWISH BOY AND GIRL

What is the basis of the Jewish Religion?

Moses Maimonides (more familiarly known as "Rambam" from the Hebrew initials of his name) expressed the fundamental pillars of Judaism in Thirteen Articles of Faith. In the final analysis, these express implicit faith and belief in (1) The unity, omnipotence, and ever-existing qualities of the Creator of the entire universe, like Whom there is no other, and to Whom alone we must pray. (2) The absolute truth of the words of Moses and the words of the other Prophets, as contained in their entirety in the Old Testament, which in itself is unchangeable. (3) Reward for goodness and punishment for transgression. (4) The coming of the Messiah and the Resurrection.

* * * * * *

THE BETTER HALF SPEAKS

The paid up membership meeting will be in the Synagogue on October 7. Let's make a special effort to get our dues to Treasurer, Delores by that time.

Don't forget to bake your favorite and finest treat for our bake sale on Oct. 21.

A second fall rummage sale will be held at the Synagogue on Nov. 4 and 5. Please H E L P!

Mrs. Goldstein, President

* * * * * *

REFUAH SHLEMAH

A full and speedy recovery to Leon Shapiro.

MAZEL TOVI

Congrats to Charlie Goldstein on the opening of his new sportswear shop.

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OUR TORAH

SABBATH IN THE MODERN WORLD

The Economics of Sabbath Observance

A century and a half ago the so-called emancipation of the Jews began. Until then Sabbath observance had been almost universal among Jews. When they stepped out of the Ghetto to take part in the economic life outside, they gained wealth--some of them--, and, for a short while, political freedom. But they lost the Sabbath, and with it the soul of our people. For the ethical values that have become engrained in the Jewish character are largely due to the Hallowing influence of the Sabbath.

A similar situation arose fifty year ago, with the mass emigration from the great centres of Jewish population in Eastern Europe to England and America. Now those centres themselves are unfortunately no more and the Jewish masses at the present day have become almost completely estranged from the Sabbath. Observance in many cases is limited to the meaningless lighting of candles in a darkened room.

The majority of these Jews feel the loss involved in giving up the Jewish Sabbath, but their plea is, "We cannot help ourselves; present-day economic conditions force us to work on Sabbath".

Standing Firm

But do they? There are thousands upon thousands of Jews at the present time who keep the Sabbath in spite of all economic difficulties. How do they manage it?

The truth is that present-day conditions are by no means exceptional in this respect. It has never been easy to keep the Sabbath.

Was it easy for the farmer in ancient times, dependent on his own labour and that of his household, when a day lost in the urgency of ploughing and harvest-time might mean the difference between sufficiency and starvation?

And was it easier for the medieval Jew, living in intolerable conditions and in complete insecurity, to call a halt for twenty-four hours to his efforts to earn the meagre pittance that was his livelihood?

Yet these Jews stood firm. The difference between their times and ours lies not in the external difficulties but in the will to fight where Sabbath is concerned--the determination to hold on to the Jewish Sabbath as to a life-line. Contact with a non-Jewish scale of values has robbed the Jews of their sense of Sabbath's supreme importance.

Will to Conquer

After all, what decent man, whatever difficulties he had in earning a living, would accept a job as a paid spy to betray his country to the enemy? Only contempt would meet a man who pleaded that, economic conditions being what they were, he was forced to do this in order to earn a living. If only our Jewish people realized that the same applies to the Sabbath, which is the secret of our nation's existence, they would never agree to sacrifice the Sabbath for the sake of bread and butter, or as in more often the case, for the sake of increased comfort in life. A Jew would say,"Sabbath is the supreme value in life. It must not be touched: I must conquer or die"; and he would conquer.

For if the Jew is convinced that by breaking the Sabbath he is destroying what is most precious in himself and breaking the link that binds him to G-d and the Jewish nation, and if he stands firm in this conviction, however great his difficulties may be, than in the end G-d will help him. The old promise of the Torah still holds good: "See that the Lord has given you the Sabbath; therefore he gives you on the sixth day the bread of two days." The present writers have seen so many examples of the fulfilment of this promise among Sabbath-observant Jews that they can only pity those who call this argument naive. No Jew has ever died of hunger on account of the Sabbath. But many Jews and even whole Jewish communities have disappeared from the stage of their people's history through breaking the Sabbath.

In the last resort Sabbath is the great measuring rod of "bittachon", (belief) the touchstone of our belief that a higher force rules and guides our lives.

He who knows that his livelihood depends not on men, nor on "nature", nor on "economic forces", but on G-d Himself, knows also that no real gain can come from work done in defiance of G-d on the Sabbath. How often can one see the imagined gains from such soul-destroying work cancelled out by unexpected losses in other fields! And on the other hand, the person who stands firm and refuses to betray the Sabbath for the prospects of apparent monetary gain, will often find that the loss was after all only illusory.

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SHEMINI ATZERETH and SIMCHATH TORAH

Our sages tell us a fine parable in connection with the festival of Shemini Atzereth (the Eighth Day of Assembly): a king once arranged a great feast and invited the dear princes and princesses to his palace. Having spent seven happy days together, the guests prepared to take leave. But the King said to them: Pray, stay one more day with me, it's hard for me to part with you."

In some congregations it is customary to have "Hakofoth" on the night of Shemini Atzereth. All the meals of Shemini Atzereth have to be eaten in the Succah, though without the blessing "to dwell in the Succah."

The reading of the Torah during the morning service of Shemini Atzereth is the portion of "Asser T;asser," dealing with the commandment to give tithes.

Succoth is the Festival of Ingathering (Chag Ha-osif), when the harvest was gathered in from the fields. It was then the time to take off "tithe" in accordance with the commandment of the Torah, and to give it to the Levites and the poor.

(Please continue on page 6)

RABBI MENACHEM M. SCHNEERSON
Lubavitch
770 Eastern Parkway
Brooklyn 13, N. Y.

By the Grace of G-d
In the Days of Selichoth
5725 Brooklyn, N. Y.

To the Sons and Daughters of
Our People Israel, Everywhere
G-d bless you all!

Greeting and Blessing:

We are at the threshold of a Shemittah Year (the seventh and sanctified "Sabbatical" year in the cycle of years) - the year 5726; may it be a good one for all of us, amidst our people Israel.

One of the central teachings of Shemittah is conveyed in the order of the verses and words by which the Torah defines the institution of Shemittah, namely: "When you will come into the land...the earth shall rest a Sabbath unto G-d. Six years shalt thou plant thy field," etc. (Lev. 25:2-3).

The order in the text seems to be reversed, for the six work years precede the Sabbatical rest year, and not vice versa. Hence, the text should have first mentioned the six years of planting, and then decree the resting.

However, order in Torah is also Torah ("instruction"). The arrangement in the text mentioned above, relating to Shemittah, is significant and instructive in that it teaches the proper approach to life. It is expressed as follows:

When one "comes into a land" and desires to establish his way of life, which involves "working the soil," it is necessary to bear in mind that the first and foremost, as an idea and as a goal, is "Sabbath unto G-d;" not the "earthly" and material, but the spiritual and sacred. This approach will ensure one against being submerged by the material and mundane aspects of life. Moreover, bearing constantly in mind the above idea and goal, will transform the six drab working years; they will lose much of their drabness and become more refined and meaningful. Furthermore, the change and elevation of the six years will raise to a higher plane also the seventh year: from a "Shabbos unto G-d" to a "Shabbos Shabboson" unto G-d (v.4), with a dedication and solemnity of a higher order.

* * *

Similarly, in the daily life there are those aspects which have to do with material preoccupation (to earn a livelihood, etc.) and "common" necessities, such as eating and drinking, etc. - all those aspects wherein there is "no preeminence in man over animal." But there is also the area of "earthly rest" - of breaking away from the mundane leading into "Sabbath unto G-d" - turning to holiness and G-dliness, through setting aside times for prayer, Torah study, and the fulfillment of Mitzvoth.

Here, too, the teaching of Shemittah is that it is necessary to begin the day with the idea and approach that, although it may be necessary later in the day to engage in "mundane" activities, the essence and purpose of these things are - to attain a "Sabbath unto G-d." In this way, even the mundane aspects will attain refinement and real content, while the aspects of holiness and G-dliness will be intensified and elevated to a higher order. This is the way to attain a complete and harmonious life.

* * *

Standing on the threshold of the Shemittah Year, we pray that the Almighty help each and everyone, man and woman, to begin the year with the above-mentioned approach: That not the material, but the spiritual is the essence and goal in life; that "the earthly," the material has a raison d'etre only if it is permeated with the idea of "the earth shall rest a Sabbath unto G-d" - which is when the material serves and fulfills the higher aspirations of holiness and G-dliness. It is only then that all the days in the year, and all the activities of each day, will reflect "the preeminence of man over animal," and give evidence that man was created in the Divine "image and likeness," living accordingly; while those moments and periods which are characterized as "Shabbos" will in turn rise to the sublime heights of "Shabbos Shabboson."

Then will surely also be fulfilled the Divine blessing that goes with Shemittah - "And I will command My blessing upon you" (v.21) - in a supernatural way.

Rosh Hashanah is The Day to make the firm and lasting resolution to implement the above approach. It is the day when the first man was created in the Divine image and likeness; the day when he gained mastery over all of nature and elevated all creation to the recognition of the Sovereignty of the Creator with the call, "Come, let us worship, and bow down, and

(Please continue on page 6)

kneel before G-d our Maker" (Ps. 95:6).

The day when we pray for the realization of G-d's Kingdom on earth, "Reign, in Thy Glory, upon all the world...and let everyone who has a breath in his nostrils declare, 'G-d, the G-d of Israel, is King, and His Kingdom rules everything!'"

With the blessing of
Kesivo Vachasimo Toivo
For a Happy and pleasant year
Blessed with the joy of children
life and ample sustenance

/signed/ Menachem Schneerson

* * *

Shemini Atzereth and Simchath Torah
(Continued from page 4)

The "Musaf" service is marked by the special prayer for rain (Geshem).

At last comes the most joyous day of all --the day of Simchath Torah--rejoicing with the Torah.

After the evening prayer the "Hakofoth" are performed by the reciting of the prayer "Attah horeisa" and the taking out of all the scrolls of the Torah from the ark, which are then carried around the Bimah in seven circuits (Hakofoth). Every one is accorded the honor of carrying the Torah. In between the Hakofoth singing and dancing with the Torah is the order of the day. The little boys and girls also join in the celebration and rejoicing, and accompany the procession around the Bimah carrying their Simchath-Torah banners, some with a burning candle at the top. Some of these banners are very elaborate, with miniature arks that open and close, and illustrated with pictures of Moses and Aaron and David, all rejoicing with the Torah.

The "Hakofoth" are repeated again during the morning service, with the same degree of rejoicing. After the Hakofoth three scrolls are taken from the ark for reading. In the first, the last portion of the Torah--"Vezos Haberachah"--is read and re-read many times until every one has been called up to the Torah. Then boys under Bar-Mitzvah age are called up jointly with a distinguished member of the shul ("Im kol hanearim" -- with all the boys).

For the concluding portion a distinguished member is called up, and he is called "Chassan Torah" (Groom of the Torah). Another distinguished member is called up for the first portion of Bereshith which is read in the second scroll of the Torah. He is called "Chassan Bereshith." Finally the Maftir is called up and the portion is read in the third scroll of the Torah, the Haftorah itself being taken from the first chapter of Joshua, Moses' successor.

Thus, the reading of the Torah continues on--portion by portion throughout the year, throughout the ages, in everlasting cycles. The Torah is concluded on Simchath Torah, but it is also immediately re-started from the beginning. This indicates that there is no end to the Torah and that it must be read and studied constantly, over and over again. For the Torah, like G-d Himself who gave it to us, is eternal and boundless. By observing it, our people Israel forms the third link in the eternal union between G-d, the Torah and Israel.

* * * * * * *

N.C.S.Y. News

The Oswego Chapter of the N.C.S.Y. and the Oswego Chapter of the Junior N.C.S.Y. will be starting their activities within the next few weeks. A full combined program will be planned. (G-d willing).

The two groups have been invited to a Regional Bowling Conclave in Utica on October 24th. A three day convention of Jewish youth is being planned in Watertown on November 5-7 at Congregation Degel Israel.

Both chapters congratulate Paul (Feivel) Cravetz President for passing his road test and obtaining his driver's license. Hopefully, this fact will eliminate some of the N.C.S.Y. transportation problems.

Toni (Yona) Feltscher
Sec.--Treasurer.

TORAH IS LIGHT . . . . . B. H.

Congregation Adath Israel

OSWEGO, NEW YORK

"And the children of Israel were fruitful and increased abundantly and multiplied and waxed exceedingly mighty, etc." (Exodus 1-7)

VOL. II - NO. 3

Candle lighting every Friday Evening 20 minutes before sunset
Sabbath ends 45 minutes after sunset.

CHESHVON 5726
NOV. 1965
KISLEV 5726

LUBAVITCH YOUTH GROUP will honor our congregation and Hillel for an oneg Shabbos and week-end "Farbrenging".

Congregation Adath Israel of Oswego and Hillel of SUCO will be honored with the appearance of the Youth Group from the Lubavitcher representatives. Prof. Block of London, Ont. is expected to join the group to enhance this great occasion.

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FROM The Rabbi's Study

(I shall try - with G-d's help - for the next coming issues to have great writers for my column. I have the honor and pleasure to introduce for my initial guest, Rabbi Moses J. Feldman of Los Angeles, California, whom I consider the Rabbi's Rabbi

SOME TIMELY THOUGHTS
BY Rabbi Moses J. Feldman

The Mishnaic admonition that obedience to divine laws shall not be motivated by thought of reward, certainly reflects idealism and a high spirit of wholesome dedication. It may also imply condemnation of doing the right and serving the truth only for a bribe, without which one would sooner betray or flout it. However, I think it is of greater and more immediate importance to stress the opposite aspect of the principle involved or purpose intended, namely: Do not refrain from evil from fear of punishment or embarrassment, but because you hate it, and despise it, and recoil from it as such, and are allergic to it (Isaiah 7,15), --under whatever guise it may come to allure you, captivate you, and trap you. So long as you do not outlaw in your mind deception or injustice, you will make little effort to suppress some mischievous urge generated from within you or impelled from outside. You may tend to become a provocative or corrosive influence in society, despite all pretenses to the contrary and even though you adhere to religious ritual. Of course, without such adherence your self-restraint would be weaker than it is. Disguises and subterfuges will not lessen the severity of the wrongs you are responsible for or refuse to prevent. Nor can callous passivity that actuates wrong or allows it free rein, be expiated by any creditable deeds. The effects of an Averah outlast, as a rule, those of a Mitzvah, and are far more baneful than those of the latter are beneficent. Indeed, harm may never be undone, whereas good usually stops short.

Hence, until you break the power of your cynicism or wilfulness or cowardice or animosity, it becomes more and more difficult to discipline yourself in the ways of honesty and righteousness and candor, though an award be a-beckoning. "They are adept at doing evil, but do not know how to do good", Jeremiah testifies (4,22). When punishment is visited upon your clandestine tactics, recognize it as such, accept it in good grace, and endeavor to make amends. But, it

(Please continue on page 2)

IMPORTANT DATES AND MEMOS
Nov. Schedule

2 - Election Day
5 - Light Shabbos Candles------ 4:39 P.M.
6 - Shabbos Ends (Lech)-------- 5:42 P.M.
8 - Light Shabbos candles------ 4:31 P.M.
9 - Shabbos Ends (Vayarah)----- 5:34 P.M.
11 - Veteran's Day
19 - Light Shabbos Candles------ 4:25 P.M.
20 - Shabbos Ends (Chaye Sara)-- 5:28 P.M.
25 - Thanksgiving
25 - Rosh Chodesh----------Kislev
26 - Light Shabbos Candles ------4:21 P.M.
27 - Shabbos Ends (Toldos)-------5:24 P.M.

YAHRTZEITS Cheshvon) 5726
Nov. 1965
Kislev) 5726

Yitzchok Yaakov Ben Yehoodah
Jacob (Jake) Shapiro 8 Cheshvon-Nov. 3
Yisroel Mendel Ben
Manuel Carmen 8 Cheshvon-Nov. 3
Shimone Ben Nison
Samuel Karch 16 Cheshvon-Nov. 11
Eleyuhoo Chanuch Ben Shbsai Eleazer
Eli Gordon 18 Cheshvon-Nov. 13
Shepsyl Eleazer Ben Mordechai
Samuel Gordon 24 Cheshvon-Nov. 19
All Memorials conducted eve before as dated

Regular Sabbath Services
(Services Fri. Eve at 7:00 P.M.-Sat. 7:30 A.M.)

CONGREGATION ADATH ISRAEL

Published by-Adath Israel of Oswego, N. Y.
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Rebitzen Lenchitz Membership Comm.

We are only human--we beg all our friends to write to our paper for their personalgrams or requests.

FROM The Rabbi's Study (Continued)

will ill become you, much more than the consistently virtuous and dutiful, to look for a reward for some occasional good deed. Neither is the penitent rewarded for his penitence, but must prove himself by his conduct. I speak here of conventional and camouflaged evil, which ineluctably exacts retribution in ways unforeseeable and often stunning. Certainly, if you engage or participate in evil because you fear or expect no punishment, you partake of the spirit of the fatalistic, self-destroying desperado.

II

In his invocation for divine guidance to steer our lives with due circumspection and righteous motivation, the Psalmist includes a plea for some positive gratification that shall eventually compensate for the years of misfortune experienced. He felt the need of keeping close check on the passage of Time and on our passage in Time, in order to invest our existence with significance and honor in harmony with the divine design. In some such frame of mind, we greet the arrival of a Jewish New Year, eager for spiritual accounting and frank appraisal of our conduct. The conscience and the emotions let themselves be directed by the comprehensive dialogue and soulful meditations that bespangle our superb liturgy.

And we wonder: Has our intelligence been steadily focused on matters of permanent worth, or have we frittered away our energies and our years in rivalries of greed and hate, on vanities and puerilities, and not without having trampled upon humanitarian sensibilities? Making every allowance for natural backslidings and frustrations, have we been building a Past we can look back upon with sensible pride or that can provide us with vindication against all misrepresentation and antagonism, or have we piled up misdeeds and derelictions, omissions and evasions that remain to plague and pester us?

Has each year shown an advance or a retreat in our ethical sensitivity which is a basic factor in the establishment of righteousness and peace? Has our religiousness continued to grow with us, or has it become inert or blurred? Are we more or are we less willing than formerly to listen to censure? Are we too defiant and conceited to feel remorse, and would we at all submit to its regenerative processes? Do the symbolic solemnities and profuse confessions shock us out of our hypocrisies and counterfeiting? If so, for how long?

Seemingly we seek spiritual retrenchment. But, this cannot come about until we remove the subconscious load or incrustation of our guilt and abandon our habitual aberrations and manipulations. Wholeness of personality is essential to moral progress; but we are afflicted with double personalities, the mischievous one holding sway over the other. The completest Fast is but a treatment, not a remedy. To manage "well over the Fast" is a brave ordeal and health-

(Please continue in next column)

ful exercise. But, do we pray, somewhat like the Psalmist mentioned above, that sufficient time be granted us to offset the evil we have done and caused to be done? How much, then, will be sufficient?....

Rabbi Moses J. Feldman

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THE BETTER HALF SPEAKS

A very successful bake sale was held Oct. 2. Chairmen-Rhea Flett and Joan Shapiro.

A rummage sale will be held at the Synagogue on Nov. 4 and 5. Chairman - Mrs. Lasky. Please bring rummage on Nov. 3. Everyone's help will be appreciated.

Sisterhood Annual Donor Dinner will be in the form of a progressive dinner on Nov. 8 - Chairman Joan Shapiro.

Cocktails at the home of Lenore Gordon
Main course at the home of Joan Shapiro
Dessert and social hour at the home of
Frances Kogan

This is the social event of the year!! Come and enjoy!! Make your reservation with the committee. Anyone not able to make the entire affair is urged to come to the Kogan home for the social at 8:45. Make a special effort--this is in place of the Nov. meeting. Everyone invited.

Dec. 11, the Sisterhood will have an adult Chanukah Party at the Synagogue. Chairmen-Arlene and Delores Shapiro. Reserve the date! Come and have a good time.

WHY I WANT A MECHITZA

(A PARTITION OR SEPARATION OF MEN AND WOMEN)

Why do I want a Mechitza? (separation)
The reason is this I tell you
I don't want to desecrate my Synagogue
I want to remain a true Torah Jew.
When I pray and ask for forgiveness
I pray with my heart and soul,
And if the Synagogue has a Mechitza
(separation)
In my closeness to G-d as a whole
I can feel no falseness about me,
This is why I say to you
In the holiness of the Synagogue
I can feel my atonement is true.
You say you like to pray together
But how can you repent and atone,
When there is distraction around you,
G-d sees through this falseness alone.
You're afraid to lose a member you say
Because your congregation is small,
But what's fear of man when you pray
Compared to G-d's eyes upon us all.
When you pray with a Mechitza
It takes only such a little thing
To feel the holiness of the Synagogue
And the closeness to G-d which you bring,
So when you pray and ask Him to forgive you

(Please continue on page 3)

about to "assume" the sacred obligations of Judaism which are incumbent upon him from this day--now that he has arrived at the age of thirteen years and one day, the "proud and happy parents" having invited all of their kith and kin--their friends and well wishers are all assembled at the Synagogue and are listening in rapture, to the well prepared sentiments that the Confirmant is expressing in the unctuous language most suitable for such a "felicitous" occasion, now he is dramatically swearing allegiance to the Torah and vowing to fulfill its commandments from this day on, from this day--the day of his initiation into the covenant of allegiance, and now he renders thanks unto his parents for raising him "in the ways of the Torah and of Judaism", what a soul-inspiring sight it is to behold him as he thus stands with hands upraised to heaven and swears by the Eternal that he will accept the yoke imposed upon him by the Torah and the Kingdom of heaven. Ah! If this were but true! how edifying, how glorious this sight would have been! what a dignified and instructive spectacle it would have been, if there were any sincerity in the fine phrases that he had uttered expressing his determination to assume all the obligations of an Israelite "to guard and to perform", but what a sickening feeling of disgust does it awaken within us, how our hearts do ache when we consider that all this is naught but spectacular clap-trap in which the lad is the leading actor who by the connivance of his parents and friends is really bidding farewell to Judaism, for all present are fully conscious of the lad's utter indifference to the Jewish faith, they well know that the well-learned lesson that he had mechanically repeated in the midst of assembled Israel in the holy House of God is to him nothing more than a senseless repetition of meaningless phrases--they well know that this is not a ceremony of Confirmation of Judaism, but rather the inauguration of his liberation from Judaism, for as his knowledge of Israel's laws is of the most superficial sort, so is his judgment of the obligations of the Torah and of its commandments, and as he lacks the foundation of truth he makes the glory of the Torah to become a shame and turns its bliss into a curse; these are the seed of the evil doers, the children of the corrupt!

How different are the ways of the Judaism that is pure and true! It is the duty of the father to train his son and teach him the laws of Israel, to initiate him also in the knowledge of the Torah and to cause him to comprehend its interpretation. It is also incumbent upon every Israelite and particularly upon parents and teachers to teach the lad the laws of phylacteries and of the obligations involved by their fulfillment and of their signification in order that upon the day of his joy he may enter into the commandments with sincerity of purpose and wholeness of heart, that he may truly fulfill his obligations to the Lord in a way that will reflect glory upon himself and his parents who have nutured him at the breast of the Torah and Judaism, and that they become children who are faithful unto the Lord, unto His Torah, unto His people and unto His land.

CORRESPONDENCE

Office of the Vice President
Washington
October 14, 1965

Dear Rabbi Lenchitz:

I was most gratified at your cooperative response to the President's Youth Opportunity--Stay-in-School Campaign.

Your experience as a counselor has undoubtedly given you genuine insights into the causes of school dropouts and ways in which we can prevent them. Certainly, every effort should be made to offer special assistance to students who are having scholastic difficulties.

Best wishes.

Sincerely,
Hubert H. Humphrey

York, England

Dear Rabbi,

I have found a place at last interested in looking for your list and they shall have it tomorrow. We are settled in a lovely English cottage on a stream filled with ducks and geese. All of us are well and very happy. The only real drawback has been the continual rain. This ancient city is simply wonderful. Best to Mrs. Lenchitz, and to all in Hillel.

My address is - "Willowmere" - 15, Millfield Lane, York, England

Sanford Sternlicht

CONGRATULATIONS

Congratulations to the husband of our Women's Society, Mr. Goldstein, for his recent appointment in the executive capacity as president of the Retail Merchants Association.

YIDDISH HUMOR

The programs in Russia at the turn of this century caused widespread migration, and a certain Rabbi found himself roaming all over Europe, looking for a new post. Finally he crossed to New York, and there, after months of correspondence, he was informed of an opening in Argentina. When a friend tried to dissuade him from going, saying Argentina was too far away, the wanderer sighed: "Too far away? From where?"

A man who had just married off his daughter came running to the Rabbi to plead for a divorce.

"What is wrong with the groom?" asked the Rabbi.

"He can't play cards."

"What?" cried the Rabbi. "Would to G-d that not a one of our young men could play cards."

"True," said the unhappy father. "But this one does."

* * * * * * *

THE BETTER HALF SPEAKS (Continued)

Please fear not but be of good cheer,
For I pray this wish to come true,
And to All a Healthy, Happy and Prosperous
New Year.

By Rebitzen Lenchitz

* * * * *

GEMS OF ISRAEL

(My father-in-law (of blessed memory) was the last of the Sainted Kobriner Dynasty.)

SAYINGS OF THE KOBRINER RABBI.

A villager lamented to the Kobriner (departed 1857) that his evil desires constantly overcame him and caused him to fall into transgression.

"Do you ride a horse?" the Rabbi inquired.

"Yes," answered the villager.

"What do you do if you happen to fall off?"

"I mount again," said the villager.

"Well, imagine the Evil Impulse to be the horse," remarked the Rabbi. "If you fall, mount again. Eventually you will master it."

Said the Kobriner: "When a man suffers tribulation, he should not say: 'This is evil,' for the Lord sends no evil. He should rather say: 'I am undergoing a bitter experience.' It is like a bitter medicine which a physician prescribes in order to cure the patient."

The Kobriner commented upon Psalm 10:10: "He croucheth, he boweth down, and the helpless fall into his mighty claws." In explanation he told the following fable:

"An old mouse sent out her son to search for food, but warned him to be careful of the enemy. The young mouse met a rooster and hastened back to his mother in great terror. He described the enemy as a haughty being with an upstanding red comb. 'He is no enemy of ours,' said the old mouse, and sent her son out again.

"This time he met a turkey, and was still more frightened. 'O Mother,' he said, panting, 'I saw a great puffed-up being with a deadly look, ready to kill.'

"'Neither is he our enemy,' replied the mother. 'Our enemy keeps his head down like an exceedingly humble person; he is smooth and softspoken, friendly in appearance, and acts as if he were a very kind creature. If you meet him beware!'"

* * * * *

N.C.S.Y. News

Conventions:

The Watertown Convention which was scheduled to be held Nov. 5 - 7 has been postponed until Nov. 27-28.

The N.C.S.Y. Regional Fall Shabbaton will be held in Albany on Nov. 12-14 (G-d willing). This is the big event of the fall season in N.C.S.Y.

Toni (Yona) Feltscher

OUR TORAH

(A series of articles will be written monthly under this caption that definitely affects our very lives in this day and age) Please read carefully.

THE CONFIRMANT

Let us consider what have been the ways of true Judaism from generation to generation; Note the manner in which the Jewish lad was trained from his earliest infancy. When he reached his fifth or sixth year his father or teacher taught him the holy scriptures, when he reached the age of ten he was taught the Mishna (the Rabbinical treatise on the laws of the Torah) with the Talmudical interpretation thereof and commentary thereon, and when he was within two months of his thirteenth year, his father instructed him how to fulfill the obligations of Judaism that would soon devolve upon him, now that he was about to reach man's estate, how well he was versed in the laws concerning phylacteries! what an adept he became in the study of the Talmud!- How great indeed was the joy of his father and mother upon that auspicious occasion, the day when he arrived at the age of thirteen years and one day, for it was upon that day that he was put to the test by the wise men of the city and stood it nobly! as he demonstrated his Talmudical erudition as well as his through knowledge of the Holy Scriptures and of all those laws the knowledge of which is essential to every Israelite; Thenceforward he was to become a member of the Jewish community, to step in the ranks as one who knows his obligations and the services that he must render for his people and for his Torah.

Let us consider the ways of the worthies in this country and see by contrast how hypocritical and inconsistent are their so called practices of Judaism; Nurturing their young at the breast of Civilization, they instill in their mental consciousness the wisdom of the world, a knowledge that embraces everything knowable, the language and history of all the people of the earth--all, in fact, that can be compassed by the human intellect--all--save one branch of knowledge which remains to them as a book that is hermetically sealed--this is the knowledge of Judaism! the knowledge of their own wisdom, of their own chirography of their own tongue--the Hebrew language--and of their own history--the History of Israel!

Ignorant of the tenets of Judaism, it is but little wonder that they become oblivious of their faith--indifferent to their people, forgetful of their country and unappreciative of their glorious descent, and in the natural evolution of these, oft guiltless, victims of parental negligence, they become estranged from their own parents, and learn to despise those who gave them birth, the name of Israel which they bear in spite of themselves is to them but a reproach and an abomination! What a farce is that which is being presented in the Synagogue--that Sanctuary of Judaism--on the day when the confirmant (of the class we are describing) is

(Please continue on page 4)

TORAH IS LIGHT . . . . . B. H.

Congregation Adath Israel

OSWEGO, NEW YORK

"And the children of Israel were fruitful and increased abundantly and multiplied and waxed exceedingly mighty, etc." (Exodus 1-7)

VOL. II - NO. 4

Candle lighting every Friday Evening 20 minutes before sunset.
Sabbath ends 45 minutes after sunset.

KISLEV 5726
DECEMBER 1965
TEVETH 5726

CHANUKAH A YOM TOV A "SHAYNE" CALLING ALL MACCABEES FROM ADATH ISRAEL OF OSWEGO FOR CELEBRATION

FROM the Rabbi's Study

My Guest Writer is Rabbi Menachem M. Schneerson - the Lubavitcher Rabbi - Brooklyn, N. Y.

Excerpt from a letter by the Lubavitcher Rebbe, Rabbi Menachem M. Schneerson - written in response to an inquiry by the head of a group of Jewish spiritual leaders - on the subject of "interfaith dialogue".

By the Grace of G-d

... In reply to your question as to what should be the Jewish attitude towards the matter of "religious dialogue" which has been advocated in certain Jewish and non-Jewish circles.

It surprises me that you should have any doubt in this matter. For, anyone with some knowledge of Jewish history knows with what reluctance Jews viewed religious debates with non-Jews. There were many good reasons for this attitude, in addition to the basic reason that Jews do not consider it their mission to convert gentiles to their faith, nor do they wish to expose themselves to the missionary zeal of other faiths.

Each and every generation has its own characteristics which have a bearing on contemporary problems. One of the peculiarities of our own day and age a circumstance which makes such "dialogue" even more reprehensible - is the confusion and perplexity which are so widespread now, especially among the younger generation. Symptomatic of this confusion is the lowering, or even toppling, of the once well-defined boundaries in various areas of the daily life. This process, which began with the lowering, or abolishing altogether, of the Mechitzah in the synagogue, has extended itself also to the abolishing of boundaries in the areas of ethics, morality, and even common decency. In some quarters it has even led to a perversion of values, reminiscent of the lament of the prophet: "Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter!" (Isaiah 5:20).

One can hardly blame the young generation for their confusion and perplexity, considering the upheavals, revolutions and wars which have plagued our times, and the bankruptcies of the various systems and

(Please continue on page 2)

Chanukah 5726 will be celebrated by our Congregents, Talmud Torah, and Hillel (G-d willing) with a prepared program to honor the holy days of lights.

* * * * *

IMPORTANT DATES AND MEMOS

December Schedule

3 - Light Shabbos Candles---------4:21 P. M.
4 - Shabbos Ends (Vayatza)--------5:24 P. M.
10 - Light Shabbos candles---------4:21 P. M.
11 - Shabbos Ends (Vayishlach)-----5:24 P. M.
17 - Light Shabbos Candles---------4:22 P. M.
18 - Shabbos Ends (Vayashev)-------5:25 P. M.
18 - Light First Chanukah Candle---5:30 P. M.
24 - Light Shabbos Candles---------4:26 P. M.
25 - Shabbos Ends (Mikatze)--------5:29 P. M.
26 - 8th Day of Chanukah
31 - Light Sabbath Candles---------4:30 P. M.

YAHRTZEITS - - Kislev 5726
December 1965
Teveth 5726

Chanah Bas Dovid Nisan
(Anna Cravetz) 7-Kislev-Dec. 1
Maurice Karch 7-Kislev-Dec. 1
(Moshe Ben Shimone) (26 Kislev ?)
Pinchus Zeleg Ben Shabsai
(Phillip Gordon) 22-Kislev-Dec. 16
Perl Bas Eleyuhoo
(Pauline Steinberg) 24-Kislev-Dec. 18
Eleyuhoo Ben Binyumin
(Eli Miller) 29-Kislev-Dec. 23
Henye Bas Shneer Zalman
(Jennie Mary Rosenberg) 3-Teveth-Dec. 26
Zalman Ben Chaimleb
(Rosenberg) 7-Teveth-Dec. 30

CONGREGATION ADATH ISRAEL

Published by Adath Israel of Oswego, N. Y.
Bernard Shapiro (Dov Ber)----------President
Homer Gordon (Chaim)----------Vice-President
Robert Fox (Meir)----------Secretary
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Frances Kogan----------Hadassah
Rebitzen Lenchitz----------Program-Chairlady
Arlene Shapiro (Bracha Mirl)
Rebitzen Lenchitz----------Membership Comm.

FROM the Rabbi's Study *(Continued from page 1)*

ideologies to which the young generation has pinned its hopes for a better world. Moreover, many of those who should have been the teachers and guides of the younger generation, have compounded the confusion and misdirection, for various reasons which need not be elaborated here.

One of the consequences of the said state of affairs is also the misconception prevailing in some quarters regarding the so-called "interfaith" movement. The "brotherhood of mankind" is a positive concept only so long as it is confined to such areas as commerce, philanthropy, and various civil and economic aspects of the society, wherein peoples of various faiths and minority groups must live together in harmony, mutual respect and dignity. Unfortunately, the concept of "brotherhood" has been misconstrued to require members of one faith to explain their religious beliefs and practices to members of another faith, and in return to receive instruction in the religion of others. Far from clarifying matters, these inter-faith activities have, at best, added to the confusion, and, at worst, have been used with missionary zeal by those religions which are committed to proselytizing members of other faiths.

The alarmingly growing rate of intermarriage has a variety of underlying causes. But there can be no doubt that one of the factors is the interfaith movement, or "dialogue" (which is a euphemism for the same), wherein clergymen of one faith are invited to preach from the pulpit of another. It is easy to see what effect this has on the minds of the young, as well as of their parents, whose commitments to their own faith are in any case near the vanishing point.

This in itself offers a complete justification for the prohibition which the Torah imposes upon the study of other faiths - if, indeed, external justification were necessary. Only in exceptional cases does the Torah permit the study of other religions, and that also only to specially qualified persons. Bitter experience has made it abundantly clear how harmful any such interfaith dialogue is. Thus, even those Jews to whom the Torah is not yet, unfortunately, their Pillar of Light to illuminate their life, but who still wish to preserve their Jewish identity and, especially, the Jewish identity of their children - even they should clearly see the dangers of intermarriage and complete assimilation, G-d forbid, lurking behind these so-called "dialogues," and should reject them in no uncertain terms.

While we must not give up a single Jewish soul which happens to be in danger of straying from the path of Torah and Mitsvoth, and certainly in danger of intermarriage, or assimilation, G-d forbid, and we must spare no effort in trying to save that Jew or Jewess, even if it involves a lengthy "dialogue" with him or her, we must just as resolutely reject any such dialogue with a non-Jew, for the reasons mentioned, and also

(Please continue in next column)

(Continued from previous column)

because we have no interest in his conversion to our faith.

To be sure, we have obligations to our society at large. We must contribute our share to the common weal, help to maintain and raise the standards of morality and ethics, and to encourage the non-Jew to observe the "Seven Precepts of the Children of Noah" in all their ramifications. But to accomplish these objectives, there is no need for us whatever to have any religious dialogues with non-Jews, nor any interfaith activities in the form of religious discussions, interchange of pulpits, and the like.

* * * * *

SOME CHANUKAH LAWS TO REMEMBER

1. Every night of the eight nights of Chanukah, at nightfall, the Chanukah Lights must be kindled.
2. On the first night of Chanukah (24th to 25th of Kislev) one light is kindled, on the following night--two, third night--three, and so on, so that on the 8th night of Chanukah 8 lights are kindled. Exclusive of the Shamesh. (Servicing Candle)
3. On the first night, before kindling the lights of Chanukah, three blessings are said: See prayer book.
4. On the following nights only the first two blessings are said.
5. The lights are kindled left to right, so that the additional light of each night is kindled first.
6. After the lights are kindled we say: Hanaros Haluloo.
7. The Chanukah lights must burn for at least half an hour each night.
8. Before kindling the lights, make sure that there is enough oil (or if candles are used--that they are big enough) to last half an hour.
9. No use should be made of the light shed by the Chanukah candles, such as reading or working by their light.
10. On Friday eve, the Chanukah lights are kindled before the Sabbath lights. Additional oil (or larger candles) should be provided for the Chanukah lights to make sure they will last half an hour after nightfall.
11. On Shabbos-night Chanukah lights are kindled after Habdalah,
12. Also in the Synagogue the Chanukah lights must be kindled but they do not absolve one (not even the one who kindled them in the synagogue) from kindling the Chanukah lights at home.
13. In the Synagogue the Chanukah lights are kindled between Minchah and Maariv; on Shabbos night--before Habdalah.
14. During all of Chanukah Al Hanisim is added in Shmone Esray and Grace after meals; and complete Hallel is recited after Shmone Esray in the Morning prayer.
15. A portion of the Torah is read in the Synagogue, during the daily morning prayers.

THE BETTER HALF SPEAKS

The postponed donor's affair will be held, G-d willing, on Nov. 30 at 8:15 P. M. at the home of Mrs. Milton Kogan. A dessert meeting with slides of the Kogan's trip to Israel. Come to this enjoyable meeting. Please bring your pledge! 1965-1966 dues should be in. Anyone who has overlooked this important matter - PLEASE bring or send your dues to Treasurer, Delores.

The Sisterhood extends congratulations to our Hon. Mayor, Ralph Shapiro on his election as our Mayor for a 4th term. His re-election is a testimonial to his accomplishments in this high office.

A hearty Mazel Tov to Mayor and Mrs. Shapiro on the birth of their first grandson, who joins two sisters.

Mazel Tov to Dr. and Mrs. Howard Hall and family on the marriage of daughter Beverly.

Good Luck in their new home to Mr. and Mrs. Aleck Flett.

To Steven J. Goldstein (Zelig Jacob), the best wishes of the congregation as he serves our country in the Army.

The members of the Sisterhood extend deepest sympathy to Harry Shapiro and family on the loss of their beloved wife and mother. (Chanah Nachamah) Anna Shapiro was a charter member and past president. She always supported our Sisterhood in every endeavor.

Also to the Harry Shapiro family, we extend sympathy on the passing of sister-in law and Aunt Mrs. Rose Gurson.

A speedy recovery goes to Bernie Wittenberg, brother-in-law of the Gordons.

Mrs. Goldstein, President

* * * * *

N.C.S.Y. NEWS

The Oswego Chapter of the N.C.S.Y. has recently held three meetings in conjunction with the Junior N.C.S. Yers. Plans for an Oneg Shabbat to be held December 4, 1965 (G-d willing) are underway. The Chairman and co-chairman are Richard (Asher) Goldstein and Karen (Chaya Ruchama) Shapiro.

On November 21, the Junior Chapter elected new officers. They are Hy (Yisroel) Shapiro, president; David (Dovid) Goldstein, vice president; and Rhonda (Rifkah) Shapiro, secretary-treasurer.

Six Oswego teenagers attended a conclave sponsored by the Degel Israel Youth Group in Watertown, New York - on Saturday evening and Sunday morning, November 27-28. Jewish teenagers from all over upper New York State gathered together for the program. The Oswego group would like to thank Mr. and Mrs. C. Goldstein and Rabbi S. Lenchitz for providing transportation.

Toni (Yonah) Feltscher
Paul (Feivel) Cravetz
Richard (Asher) Goldstein
Marleen (Mindl) Shapiro

THINGS WE MUST KNOW

THE WATCHTOWER

The question has often been asked: "Do we need Kashruth supervision? If one is trustworthy, then no supervision is necessary; Therefore, those who wish to observe Kashruth will find reliable places where to buy their meat and poultry, and those who do not wish to observe Kashruth do not require Kashruth supervision."

The answer will be found in the following parable, based on the Biblical injunction to "guard" our souls from defilement.

In olden days, in the small towns, they had guards who patrolled the streets at night, and from time to time a whistle from the watchtower would announce the time (in the way "bells" are sounded on ships). A newcomer from a big city, where this system was not known, on hearing the whistles, enquired as to their meaning. When told of the reason, he asked wonderingly, "But what is the sense of it? The people who are awake can surely consult their watches. And those who are asleep, surely do not require the whistles?" Whereupon he was told, "Not so, my friend. To those who are awake, the whistle brings a message of reassurance that there are patrols who, like them, are awake, too, guarding their lives and property. To those who are asleep, the sound of the whistle says, "You have slept long enough. It's time to get up and do your duty."

Kashruth supervision is like that watchtower. To those whose Jewish hearts are awake, it brings encouragement in that they are not alone, and that their interests are carefully watched and safeguarded. To those whose Jewish hearts are temporarily dormant and they have, as a result of it, unfortunately neglected Kashruth in the past, the Vaad Hakashruth is a reminder that it is high time to wake up.

The Vaad Hakashruth is the Watchtower of the Jewish home. It is a vital necessity.

[Based, in part, on Horeb, by Rabbi Samson R. Hirsch, HAKERIAH VEHAKEDUSHAH (April, 1941), etc.]

* * * * *

A few simple rules about Kashruth:

Buy meat and poultry only from such meat markets as are properly supervised and certified as "kosher" by an appropriate sign of the Vaad Hakashruth.

Meat and poultry must be soaked in water for half an hour, then salted thoroughly and left for one hour, then rinsed in clean water three times.

(Where possible, it is advisable to have the meat kashered by the butcher before delivery.)

Liver cannot be kashered like meat; it must be broiled on fire.

(Please continue on page 4)

Cont'd from page three

A few simple rules about Kashruth:

Keep meat and dairy dishes separate. Wash and clean them separately.

Shell fish, shrimps, crabs, lobsters and all fish which have no scales and fins are forbidden. Only fishes which have scales and fins are permitted.

* * * * *

CHANUKAH

Shalom my friends, once again I'm stating
Chanukah we'll soon be celebrating
Chanukah in all its glory
Is a beautiful heroic story
About the Maccabees in days of yore
Who fought to keep our nation pure.
This Jewish historical holiday celebration
Came about when in desperation
A cruel Greek King's infuriation
Took away our freedom and salvation
For Torah learning we did yearn
And not knowing where to turn
The Maccabees with a courage so brave
Fought the Greeks and our Torah did save.
Then cleansing the Temple while in their toil
They found a small jug of pure oil.
They lit the menorah for only a day they thought
When it burned eight days, a miracle was wrought.
They then called it Chanukah, meaning dedication
And proclaimed it a yearly holiday celebration.
We instill the love of Torah and our heritage in every girl and boy
For this Chanukah holiday is for every Jew to enjoy
By dancing and the songs we sing
With refreshments of steaming latkes, and toys we bring,
We rejoice in our elation
For Torah learning is our salvation.
To all my friends I appeal
Become a member of Adath Israel
And when your children learn in our Talmud Torah
You will give a prayer of thankfulness
Whenever you light your menorah.

by Rebitzen Lenchitz

oooooooooo

OUR TORAH

THE JEWISH HOME

The Jewish home has always been a citadel of morality, love, and happiness. In the Jewish home the child acquired purity of heart and mind, and grew up physically and mentally fit. No Father's Day, nor Mother's Day was necessary to remind the Jewish parent and child, or husband and wife, of their mutual affection and responsibility. Divorce, juvenile delinquency, crime, and murder were plagues which did not affect the Jewish home.

Unfortunately, the wonderful record of the past has not remained clean altogether. No longer is the Jewish home immune from the dreadful calamities of delinquency and crime, so foreign and repulsive to the Jewish spirit of morality and ethics, to the very nature of the Jewish heart and soul.

(Please continue in next column)

Wherein lies the root of the evil? What has brought about such a radical change of character in those Jewish individuals who have brought disgrace upon themselves and upon their people?

One of the main causes is the fact that many a Jewish home has been defiled by unclean food! Many a Jewish home, most unfortunately, has ignored the Divine warning: "Ye shall not make yourselves detestable (by eating forbidden food)" -- Leviticus 11:43.

This may seem, at first glance, an oversimplified diagnosis. But let us go into the matter a little further.

Food is not only the basis of physical health but also of mental health. It has been said with truth that "Man is what he eats."

Just as contaminated food may communicate physical disease which was carried by the animal, so does unclean meat transfer to the body the animal instincts which reside in the flesh and blood of the animal.

We Jews have been destined to carry the torch of G-d's light upon this earth which He has revealed in the Torah. For this Divine purpose we have been equipped with special safeguards to preserve the nobility of our character and preserve the purity of our Divine soul. Among these safeguards, the dietary laws are fundamental.

Our living organism is composed of a physical body and a Divine soul. The union of the two is effected through the life-spirit which dwells in the blood. ("For blood is the life-spirit" -- Deut. 12:23). Since food is digested and turns into blood, the importance of our diet to our physical and spiritual health is obvious. Food is the factor determining the strength of the union between the body and the soul, and, to a large extent, which of them is to have the upper hand. The right food produces the right kind of blood, strengthening the spiritual influence of the soul. The wrong kind of food weakens this influence, and enables the lower instincts to gain the upper hand. In such circumstances the soul is relegated to an insignificant position in the person's life. The person so affected "loses" his soul and degenerates to the level of an animal; but because he retains his brains, he becomes far more dangerous than a beast, a monster in human form. This may happen to a whole community or people, as, unfortunately, we know too well.

PEACE OF MIND

One hears a great deal nowadays about the quest for "peace of mind." This was never a Jewish problem, for what it really means is the "victory of mind over matter," that is, a way of life in which the lower animal instincts and drives are effectively held in check and, moreover, are sublimated by the dictates of the Divine soul. The Jewish Dietary Laws, together with the other Jewish religious precepts, are designed to help us attain this ideal goal in life, where there is real peace of mind and real happiness.

If our body is to be the instrument of our soul, as it is destined to be, it must be fed on those foods which the Creator has prescribed.

(Please continue on page five)

OUR TORAH (Continued from page four)

for it, and must abstain from all foods that contaminate it.

In the world of vegetation, everything has been made permissible for our consumption, for vegetables contain no adverse substances.

In the animal world, however, there are animals which have savage instincts, cruel or otherwise bad habits. Such are all carnivorous (meat eating) animals and birds of prey. Their flesh has been forbidden to us, so that we should not acquire those savage animal instincts inherent in their flesh and blood. Only certain species of animals which have both Kashruth characteristics, i. e., a) chewing the cud, and b) cloven hoofs, (domestic kine, sheep, goats) and certain species of domestic fowl, are permitted as food for us. These are herbivorous (vegetarians) and are closest to the vegetable world; they are tame, non-aggressive, and possess no cruel habits. Their flesh is kosher (after preparation in compliance with the laws of Kashruth).

What we have said about the Jewish Dietary Laws represents some views of Jewish and non-Jewish philosophers and scientists, based on facts and statistics. The ultimate reason of the validity of the Dietary Laws is the fact that G-d, in His Infinite Wisdom, has ordained them for our benefit.

Jewish mothers of old required no proof. Their simple faith in the Divine origin of the laws of Kashruth was the rock foundation of their home. The Jewish child was brought up in an atmosphere of purity and holiness which found expression in the purity of thought, speech and action in every-day life.

A CHALLENGE TO SCIENCE

If proof of the Divine origin of the Dietary Laws is required by the modern sceptical man or woman, here it is:

Defining the marks by which to recognize the animals which the Dietary Laws permit as food, the Torah states that only those animals which have cloven hoofs and also chew the cud are to be eaten. Animals having neither of these two characteristics, or only one of them, may not be eaten; they are trefah. And here is the interesting point: the Torah enumerates four animals which have only one of the two "kashruth marks": the camel, the hare, and the rock-badger, all three of which chew their cud but have no cloven hoofs; and the pig, which has cloven hoofs, but does not chew the cud.

This statement that there are only four animals in the whole world having one, and only one, of the two kashruth marks is the strongest proof (if proof be necessary) that the Dietary Laws of the Torah come from the Creator Himself. Otherwise, how could Moses have known that in the whole world there would not be found a fifth species of animal of a similar unique character? Thousands of years have elapsed since that time, while continents and islands have been discovered, including America, Australia, New Zealand, etc., etc. In all of these new worlds many thousands of hitherto unknown species of beasts and animals have been discovered. Some of them have both kashruth characteristics, some of them have neither. Yet not a single additional animal has been found with only one of the kashruth marks, which would have belied the ancient law! Who but the Creator Himself could have known that there were only, and never would be more than, four species of that kind, four and no more? If the Dietary Laws were a human invention, why should the Torah have stipulated the number of the exceptions to be four, and risk being at some future time branded as false, when it could easily have avoided mentioning a number?

Science has no explanation to offer as to the reason why in the whole animal world only four species were created with only one of the kashruth marks. It seems that the Creator desired to have the kosher law identified, easily determined, and accepted.

Space does not permit here to go into detail about other aspects of the Jewish Dietary Laws, viz., the slaughtering (Shechitah), which is the most humane and painless, draining of the blood through Shechitah, reinforced by soaking and salting the meat, the post-mortem examination (Bedikah) of the animals killed, the special training of the Shochtim, etc. But it is an established fact that the Jewish Dietary Laws are the best health laws compared with any Pure Food Laws instituted by any modern government.

The observance of Kashruth is vital to the physical and spiritual existence of our people, the individual as well as the community.

No serious-minded Jew will take chances where his very health and happiness are concerned.

It is written: "The soul of man is the candle of God" (Prov. 20:27). The soul is the candle for the Divine light which illuminates our existence. In order to receive this light the soul must be pure; it must not be defiled by unclean food which G-d had forbidden us to eat. For unclean food, that is food which is not kosher, contaminates our whole system, makes it coarse, opaque, so to speak, to the Divine light, and generates unwholesome thoughts and base instinctual drives This is the meaning of the Hebrew terms "clean' and "unclean" food.

The Jewish Dietary Laws have always been among those precepts and religious practices which are most rigidly and faithfully adhered to by Jews everywhere and at all times. Jews have sacrificed their very lives, and died the death of martyrs, rather than be forced to eat unclean food.

Even those Jews who, for one reason or another, are temporarily estranged from many a precept and religious practice, are more careful about the Dietary Laws, realizing that transgression of this law is not committed outside their immediate person, but is absorbed and assimilated within their system, poisoning their hearts and minds, slowly, perhaps, but surely.

The Jewish Dietary Laws, observed since they were given with the Torah at Mount Sinai some 3500 years ago, have through the ages refined the Jewish body and made it immune from many a communicable disease; and at the

(Please continue on page six)

OUR TORAH (Continued from page five)

same time they have ennobled the Jewish soul, and made it immune from many a mental disease and the diseases of the soul.

Herein lies the secret of Israel's survival through ages of persecution.

* * *

CORRESPONDENCE

November 24, 1965

Rabbi Alevsky
Tzeirei Agudas Chabad
Lubavitch Youth Organization
Brooklyn 13, New York

Dear Rabbi Alevsky:

Your name and address has been given to me by Rabbi Solomon Lenchitz of the Congregation Adath Israel in the City of Oswego. Rabbi Lenchitz and myself have been for sometime concerned over the difficulties our Jewish student population has in meeting its spiritual and religious obligations. We have worked together cooperatively and will continue to do so.

One of the things most needed to carry out our efforts is a kosher kitchen. We would be most pleased if you could offer us the needed assistance and advice for such a project. Please address any correspondence to Rabbi Lenchitz.

Thank you for any assistance.

Yours truly,

Robert W. Rock
Dean of Students

RWR:eg
cc: Rabbi Lenchitz

DON ISAAC ABRAVANEL

Rabbi Jacob Smith
Far Rockaway

DON ISAAC ABRAVANEL -- sometimes called "Abarbanel" -- was born in Lisbon, Portugal, in the year 1437 (5198 after creation), and lived 71 years. The Abravanels claimed descent from the Davidic dynasty, and all of their ancestors had been prominent Jewish leaders. Thus, Don Isaac inherited from his ancestors a financial aptitude, an inclination to leadership, and strong moral and intellectual interests. His grandfather, Don Samuel Abravanel, was forced to convert to Christianity. He considered himself secretly a Jew and looked for an opportunity to leave the country. But such an escape was no easy matter: he was a mayor and constantly surrounded by officials. It was over six years before he left with his family for Portugal, and "returned" to open Judaism. Perhaps it was due to this blot on the bright annals of the family that caused Don Isaac to deal more extensively with the Marrano problem than any other author in the Middle Ages. His writings show a harshness and bitter chastisement as well as compassion for the Marranos.

(Please continue in next column)

Don Judah, Don Isaac's father, was the head of the Jewish community of Portugal and, therefore, Isaac was accustomed from childhood to visit the palaces of kings (see Introd. to comm. on Joshua). Isaac was versed in Latin, Portuguese and Castilian. However, he excelled in Hebrew. Early in his life he manifested a command of Hebrew which not only surprises in its vivacity and beauty, but also indicates a thorough knowledge of all the phases of Hebrew literature. He also had a knowledge of medicine and astrology.

Abravanel was married in early manhood and fathered his first son, Judah, and two daughters.

His abiding interest in Maimonides (Rambam) kept Abravanel's attachment to philosophy active to the very end of his life. His main interest, however, lay in the prophets; the perfection of their teachings, the depth and grandeur of their wisdom, became his great ambition to interpret. He planned a commentary on the Pentateuch from early manhood; but, because he took over the business responsibilities of his aging father, the plan had to be abandoned. In 1472 (5233), when Don Isaac was 35 years old, he already occupied a position of leadership among the Jews of Portugal and acted as their political representative at Court. It was in this very year that he voiced his desire for leisure to complete his commentary on Deuteronomy (Devarim).

Abravanel was immensely wealthy and derived nachas from his family, which now included three sons, all of whom were distinguished for their brilliance. These were the happiest years in Abravanel's life, and in time to come he was to remember them with longing. But his happiness was short-lived. On August 18, 1482, Alfonso V, the protector of the Jews and Abravanel's great friend, died unexpectedly at the age of 49; this marked the end of a happy era for Portuguese Jewry.

About six weeks later, we find Abravanel writing a bitter, pessimistic letter to his friend, Yehiel of Pisa, on the occasion of the death of Yehiel's wife: "The nations amongst whom we live do not stop taking council and devising means for assailing and harming us. Weep not for the dying among Israel! Weep for those who are cast from one misfortune to another, for whom G-d has blocked all avenues of relief. I wish we were all dead and no more given to scorn and humiliation." (Sefer haAzamim)

It was only a half-year later that Abravanel was forced to flee Portugal for his life, hiding in Castile, near the Portugese border. Abravanel wrote a letter to the king of Portugal in which he pleaded his innocence of any plot against the ruler. Although the letter had no effect as far as retreiving his property was concerned, the king permitted Abravanel's family -- his wife and three sons --to leave the country.

[To be continued, G-d willing, next issue]

* * * * *

TORAH IS LIGHT . . . . . B. H.

Congregation Adath Israel

OSWEGO, NEW YORK

"And the children of Israel were fruitful and increased abundantly and multiplied and waxed exceedingly mighty, etc." (Exodus 1-7)

VOL. II - NO. 5 | Candle lighting every Friday Evening 20 minutes before sunset. Sabbath ends 45 minutes after sunset. | TEVES 5726 JANUARY 1966 SHEVAT 5726

MAZEL-TOV - To our President and Mrs. "Bernie" (Dov-Ber) Shapiro upon the Bar Mitzvah of their "Gerutiner" son Yisroel Tzvi -

The Grandparents have certainly merited "Nachas" for this blessed occasion. Friends, relatives and many important guests will partake in this our happy Simcha.

FROM the Rabbi's Study

THE REVIVAL OF A DYNAMIC FAITH

For generations, the creation of an organization of what we know at present as the "United Nation", has been the dream of philosophers and lay ethical thinkers. That it was not born as a utopian dream but as the result of two world catastrophes, stamps this organization as a necessity for man's future existence and augurs well for its further service.

However, alas, it also indicates that man of the Twentieth Century is spiritually not ripe enough to have achieved the birth of a United Nations through his attainment of a high spiritual standard.

Through its political maneuvering and cajoling and infinite patience in long-winded harangues, the United Nations can put on its credit side many accomplishments that prevented larger or smaller wars and international injustices, while it made for world betterment in positive help to underdeveloped nations.

But from such an august assembly man had hoped for and dreamt of more positive ethical achievements, had not expected that the nations of the world would tolerate the suppression by its constituent members of the finest religious ethical manifestations that mankind has reached through its millennia of development, had not forseen that its members would openly threaten war and annihilation to other members of this glorious assembly, had not expected threats of destruction and speeches of vituperation and selfish greed to be aired before the entire world without shame or censure.

Justice can be side-stepped by the veto of one of the larger powers or defeated by the association of small groups of powers siding with those they believe might further their national interests or, what is worse, their national prejudices. Such actions depress the spiritual morale of the world, which stands in need of an ethical catharsis to further strengthen it.

Even though the world of facts in the political jungle through which the United Nations seeks to wind its path, is still filled with passions and animosities and distrust and fear, so that the voices of pure justice and of saving religious thought seem to be banished from its midst, there is no reason why these voices should be banished

(Please continue on page two)

IMPORTANT DATES AND MEMOS

* January Schedule

1 - Shabbos Ends (Vayigash)-------5:32 P. M.
7 - Light Shabbos candles---------4:36 P. M.
8 - Shabbos Ends (Vayechi)--------5:39 P. M.
14 - Light Shabbos Candles---------4:43 P. M.
15 - Shabbos Ends (Shemos)---------5:46 P. M.
21 - Light Shabbos Candles---------4:51 P. M.
22 - Shabbos Ends (Va'era)---------5:53 P. M.
22 - Rosh Chodesh Shevat
28 - Light Sabbath Candles---------5:00 P. M.
29 - Shabbos Ends------------------6:03 P. M.

* January 2 - Fast of TEVES - Siege of Jerusalem in 586 BCE (2552 years ago)

YAHRTZEITS - - Teveth 5726
January 1966
Shevat 5726

Yisroel Ben Eliyuhoo Israel H. Shapiro	26-Teves-Jan. 18
Razel Bas, Dov Beryl Rose B. Kam'p	4-Shevat-Jan. 25
Aaron Ben Elyer Hacohane	3-Shevat-Jan. 24

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Arlene Shapiro (Bracha Mirl)
Rebitzen Lenchitz----------Membership Comm.

IMPORTANT NEWS

MAZEL-TOV - Rabbi and Mrs. Wexler upon Bar-Mitzvah of their son.

(Please continue on page two)

FROM the Rabbi's Study (Continued from page 1)

in the affairs of man by a conspiracy of silence.

The formation of a united nations tribunal of religious leaders is here advocated, composed of the best ethically ordained or lay religious leaders of all denominations and of all creeds and affiliations, such body to form the conscience, the ethical judge of the acts of mankind as mirrored in the transactions of the United Nations. Its representatives may at first be denied the power materially to influence the immediate march of world events; but, since brute force, even according to Khrushchev, must disappear, and only ideas and good will must prevail, who has a greater right in this world to stand in judgment and in leadership than the men and women who taught the primitive human beast to know G-d and to love his fellow creature?

In various articles presented, the necessity and urgency of the revival of a dynamic faith in the ethics of our religious thinkers, and the necessity of raising them from the pool of oblivion into which the rulers of the Communist empire and the world of pacifiers and doubters and their own lack of watchfulness have plunged them.

The voice of G-d should not be stilled by the trembling rulers of the earth. Let the best teachers of all time stand in judgment over the acts of the leaders of nations.

The religious leaders who fail to seize the opportunity to assert the voice of their G-d, condemn themselves to a merited oblivion.

* * *

Important News (Continued from page one)

Refuah Shlemah to the father of Mrs. Max Karch.

Orthodox Services Held in Capitol

For the first time in American history, orthodox Jewish prayer services were held within the precincts of the United States Congress during both days of Rosh Hashanah.

Orthodox Jewish Scientists Tackle Education Problems at Convention

Jewish education was the theme of the national convention this month of the Association of Orthodox Jewish Scientists held in South Fallsburg, New York, with delegates from all parts of the country attending.

Two Mass. Hospitals Start Kosher Service

Efforts to secure kosher meals for patients in various non-Jewish hospitals resulted last month in arrangements with two large hospitals in Lawrence, Mass. to provide kosher service. The two institutions, Lawrence General Hospital, and Bon Secours Hospital, a Catholic hospital operated by the Sisters of Bon Secours, now offer frozen kosher dinners to patients who request it.

* * * * *

FROM OUR HILLEL AT SUCO
by Stephen J. Herman
(Shlomo)

I am happy that Rabbi Lenchitz has given me this opportunity to share with you, some of the wonderful experiences I have had since I've arrived at Oswego College.

As a freshman, I came to Oswego bewildered and perhaps a little afraid of College life. I had little conception of what was going to be asked of me academically and I seriously wondered what was going to be asked of me religiously.

I'll never forget our first Hillel meeting. Rabbi Lenchitz spoke vigorously on the topic of identification. "We must identify," he said, and in the few months that have transpired since he's said that, I've realized that he is right.

But what did he mean by identification? I don't think he meant for us to sew a Star of David onto our clothes for all to see that we are Jews. Rather, I think he meant that we must identify ourselves to our religion. We must not be satisfied in just calling ourselves Jews, when our birthright requires so much more.

I must admit that I never really knew how beautiful the Jewish birthright really is, that is until I went to some of the Rabbi's open discussions on Tuesdays. We speak of practically anything that has to do with Jews. It isn't until you've spoken to someone like Rabbi Lenchitz, that you realize how much you are neglecting Judaism. I'm sincere in saying that I was overwhelmed by that which I didn't know. There is so much beauty and such a great feeling of satisfaction that Judaism gives to man, if he would only reach out and ask for it.

Working in connection with the Rabbi's enlightening Tuesday discussions, Hillel sometimes sponsors speakers such as the distinguished Dr. Block of London, Ontario, and the representatives of Lubavitch. The members of the Lubavitch movement, that spoke at one of our cultural meetings, told frankly about the problem of the "wandering Jew," and in this sense the wandering Jew is he who is straying from his religion. With much faith in their fellow Jews, the Lubavitch followers asked from their hearts, that every person listening to them learn more about their religion. In learning more about Judaism, the Lubavitch felt, one will be drawn to following and practicing the Jewish doctrine. To state it quite poetically, they felt that once you've put on the garments of Judaism; have seen how beautiful you look in them and have felt their embrace upon your body, you will never want to take them off.

I know that I was inspired by their faith in Judaism. Knowing how to read Hebrew, is not enough for me anymore. I've enrolled in Rabbi Lenchitz's Sunday classes to learn to understand the Bible's language. Others never knew how to read Hebrew, have also joined the class and the Rabbi has promised them that in two months they will be able to follow the prayers on Sabbath.

So far, I have stayed away from talking about our Sabbath services. I wanted to leave the best for last. Through Hillel's cultural speakers, Rabbi's Tuesday discussions, and

(Please continue on page three)

From our Hillel at SUCO

(Continued from page two)

Sunday's Hebrew lessons, I have, and I know many others have too, grown to know a little more fully what the Sabbath means. The Sabbath, to me, is beautified by prayer and dedication, it's beautified by peace and a closeness to G-d and most of all it's beautified now because I can identify to it a little more closely then I could have before.

Stephen J. Herman
(Shlomo)

A beautiful postscript to this is what happened to me on December 11 of this year. The boys on my floor in our dormitory took up a collection for X-mas decorations. Seeing how sincere I am in my beliefs and how I identify to my religion, they went out on their own and bought Chanukah candles in respect for me and my beliefs. To me, this was a beautiful gesture of respect from those who hold their religion so deeply, to us, who hold our religion so deeply

* * * * *

CORRESPONDENCE

December 3, 1965

Dear Rabbi Lenchitz:

Our talk yesterday was one from which I received a great deal of inspiration. Your plan to provide a situation in which Jewish students can be served kosher food is a noble one.

May I take this opportunity to wish you well in your endeavor. May I also assure you that if I can aid you in other ways to see that your plan succeeds, do not hesitate to let me know.

Very truly yours,
James E. Perdue, President
State University College
Oswego, New York

Kislev 6, 5726
November 30, 1965

Dr. Robert W. Rock, Dean
State University College
Oswego, New York

Dear Dr. Rock:

Thank you for your letter of November 24th requesting advice and assistance in establishing a kosher kitchen for the Jewish students at the State University College in Oswego. We were happy to learn of your active interest in the religious and spiritual welfare of your students.

Our organization is deeply concerned with the problems confronting Jewish youth in general, and with the spiritual needs of the Jewish student in particular. We are, therefore, especially grateful for your participation in furthering these aims.

(Please continue in next column)

Correspondence continued -

We were notified of the growing interest to open a kosher kitchen for the Jewish students at your State University College by our delegation that visited your school on the weekend of Nov. 12-13. Prior to receipt of your letter, we received word from Rabbi Lenchitz that the project was being considered. Please be assured that we will do everything in our power to assist you in this matter.

We have referred your inquiry to Prof. Harold Nierenberg, Chairman of our College and University Council. No doubt you will be hearing from him within a week. His address is given below.

We are eagerly looking forward to hearing from you as to the developments of this vital endeavor. Should you require any information in the interrum, please feel free to be in touch with us or to contact Dean Nierenberg directly.

Very sincerely yours,
Rabbi L. Alevsky,
Executive Secretary

Prof. Harold Nierenberg, Dean
Long Island University
School of Basic Studies
Brooklyn 1, N. Y.

December 2, 1965

Dear Rabbi Lenchitz,

May I thank you from the depths of my heart for letting me bring my young people to the Temple Sunday evening, and for your gracious hospitality? The young people and I enjoyed all that you had to say, and the way in which you said it: direct, honest, with appropriate humor, and deep conviction. You moved us. And furthermore, we learned much, even in so short a time. Again, our thanks.

If I may comment a bit, sir. You said at the beginning of your talk that you were going to be honest, and that you were going to tell the truth, at the risk of the truth hurting. You told us the truth, and we appreciated you much more for having done so. I have listened to rabbis before who have tried to soften their message in order not to 'hurt' Christians. I am glad you did not, because we were interested in knowing what you believed as a Jew, and what makes a Jew what he is. I think the message you gave was enlightening, and showed erudition and thoroughgoing education. If you were careful to notice, no one was bored, and no one showed signs of not understanding you. I looked at the youngsters from time to time and saw them giving close, rapt attention, listening to every word, and really 'taking it in.'

You seem also to have that particular quality that makes people like you and want to get to know you. The comments after the meeting were significant in this respect. 'Gosh, he's quite a guy.' said one of my boys. Another said, 'Boy! He isn't anything like what I thought a Rabbi would be!', meaning you were

(Please continue on page four)

Correspondence - continued from page three

more than she expected, and better than she hoped for. Funny, how deepseated the misconceptions some of us have of the Jews. I think I could say quite fairly that they all came away with a diffent feeling, and if I am not mistaken, it will help them to be better and more understanding friends with the Jewish youngsters they meet at school, and later in their jobs.

The book, Pictorial Oddities, is a delightful study for me, and I appreciate your gift to me of the same. I was particularly interested in Acrobatics (p. 29) since I used to be a fairly good gymnast, and still do some.

Well, hearty thanks, sir, and God bless you,

Sincerely,
Fred Mills

The Rev. Frederick R. Mills, Rector
Christ Church - 120 West Fifth Street
Oswego, New York

Kislev 16, 5726
December 10, 1965

Dear Rabbi Lenchitz:

Thank you very much for your detailed account of the visit of our delegation to your community on the weekend of Nov. 12. We were very pleased to learn of the success of the "Encounter". Our delegation, too, provided us with a favorable report and on their behalf we thank you for the warm reception which they received.

We are certain that you will be interested to know that we are in receipt of a good many letters from your students thanking us and requesting that the delegation make a return visit to Oswego. We certainly hope that you will succeed in nuturing the seeds that were planted so that they will continue to grow and bear good fruit. (The fact that several students requested information on "Tfillin" is certainly a step in the right direction.)

The good news regarding plans for a kosher kitchen was most welcome, and the ensuing letter from Dr. Rock showed the positive aspects that have added incentive to this project. As we pointed out in our telephone conversation, it is imperative that this program get underway immediately and without further delay. We were delighted to learn of the results of your visit to the President of the College in connection with a feasible plan for this kitchen. Please give us a detailed report of his reaction and let us know what further steps have been taken since then. We are in receipt of the copy of his letter to you regarding the above, for which we thank you. We are also in receipt of the petition of the students about this kitchen, and are looking forward to receiving the other part of it.

We would also like to take this opportunity to suggest that you use your influence to bring many students down to our "Encounter With Chabad" weekend. You have no doubt already received information regarding this and

(Please continue in next column)

from past experience we know that your students will benefit greatly from being with us.

It is also our pleasure to inform you that your request to give over regards to the Rebbe Shlita was fulfilled at the last Farbrengen by Rabbi Baumgarten.

We're anticipating receipt of your bulletins from Hillel.

Wishing you much success in your endeavors, we look forward to hearing from you shortly.

Sincerely yours,
Rabbi L Alevsky,
Executive Secretary

TZEIREI AGUDAS CHABAD
Lubavitch Youth Organization

DON ISAAC ABRAVANEL
(Continued from December issue)

Now his honor lay besmirched and his fortune was gone. Wherever there is punishment, - Abravanel wrote - there must be some crime: it was his heated pursuit after temporal values, his neglect of the better side of his being, which had brought upon him Divine wrath. (Introd. to Joshua) Abravanel was seized by an intense creative urge; he worked at a terrific pace: The commentary on Joshua was written in half a month (10-26 Marcheshvan, 5244); on Judges (Shoftim) in less than a month (1-21 Kislev); on Samuel I and Samuel II, he wrote his commentary in 100 days! Three hundred thousand words within 4-1/2 months; and the quality of the work is no less surprising than its quantity. It was the first and perhaps the only time that the main "political" part of the Torah was interpreted by a statesman.

Then he was granted an audience with the King and Queen of Spain, Ferdinand and Isabell (nikrasi el hatsar hamelek - Introd. to commentary on Melakim). He entered the royal service in the field of tax-farming, and due to his great knowledge, his activity brought him great personal wealth. Perhaps, together with the rest of Spanish Jewry, he did not read the signs of the times. Although the Inquisition against Jewish converts to Christianity (they were derisively called, Marranos) together with anti-Jewish literature - remarkably similar to the German anti-Semitic literature of thirty years ago - had been going on for over thirty years, the Jews failed to fore see any sign of danger (just as the Jews of Germany failed to forsee Hitler's rise to power). Man is naturally reluctant to draw conclusions which imply uprooting oneself from a comfortable spot. Of the ten years preceding the expulsion from Spain Abravanel writes (Introd. to Devarim): "veyishkon yisrael betach bekal artzos sfard" - the Jews of Spain lived in safety.

Abravanel came to be considered the unofficial head of Spanish Jewry and its chief representative at Court. He had to "steal time from the day, or snatch it from the night" in order to write his introduction to the third part of the "Guide to the Perplexed" (Moreh Nevukim) - perhaps the only work he composed in Spain.

(To be continued, G-d willing, next issue)

TORAH IS LIGHT . . . . . B. H.

Congregation Adath Israel

OSWEGO, NEW YORK

"And the children of Israel were fruitful and increased abundantly and multiplied and waxed exceedingly mighty, etc." (Exodus 1-7)

VOL. II - NO. 6

Candle lighting every Friday Evening 20 minutes before sunset.
Sabbath ends 45 minutes after sunset.

SHEVAT 5726
FEBRUARY 1966
ADAR 5726

MAZEL-TOV - To Mr. Charles (Chaim) Goldstein and his wife, Mrs. Goldstein, President of our Sisterhood, upon the BAR-MITZVAH of their (most earnest) son Dovid Yehudah. Friends, relatives and many important guests will partake in this our happy Simcha, at our Synagogue - February 26 - Parsha Terumah.

FROM the Rabbi's Study

I am honored to have as my guest writer, this month, Dr. James E. Perdue, President of State University College at Oswego

One of the concerns on the minds of most people these days is the large areas of human understanding about which the young and the old generation are unable to communicate meaningfully. This lack of communication leads to tensions and misunderstandings between parents and children, faculty and students, young adults and old adults. This kind of tension leaves many individuals with the feeling that they are living on the edge of explosiveness. I believe these problems are caused, at least in part, by the fact that many of us old and young alike have lost or have never learned about the pillars which support our great heritage.

Authority, responsibility, freedom all are much in the news these days. We discuss these matters glibly and somewhat intensely, yet there is seldom a reference to Leviticus, Locke, Hulme, Mills, Burke or from any of the great sources upon which western civilization has based its understanding and creation of freedom and authority.

Each generation must learn to define divine freedom for itself, but surely they need not relive mistakes which have already been made. Have we failed to teach them to stand on the shoulders of the great thinkers who have preceded them?

No society has ever perfected the idea of freedom. It is always in need of reform. The present generation ask only to participate in this great dialogue of all time. They cry for freedom but they also cry for meaningful assistance. Indeed, sometimes, their sullen silence calls more loudly for assistance than their noisy demonstrations. The present generation wallows (and we let them) in the many semantic confusions which confound our world: a freedom which means slavery, individualism which results in conformity, moral courage which projects physical cowardice and responsibility which ends in license.

Many of our young today rail against any kind of authority, but in their criticism there is a note of plaintive supplication to

(Please continue on page 2)

IMPORTANT DATES AND MEMOS
February Schedule

4 - Light Shabbos Candles---------5:07 P. M.
5 - Shabbos Ends (Beshalach)(Shirah) 6:17 P. M.
5 - Jewish Arbor Day
11 - Light Shabbos Candles---------5:17 P. M.
12 - Shabbos Ends (Yisro)----------6:27 P. M.
18 - Light Shabbos Candles---------5:25 P. M.
19 - Shabbos Ends (Mishpatim)------6:25 P. M.
20 - 21 Rosh Chodesh Adar
25 - Light Shabbos Candles---------5:33 P. M.
26 - Shabbos Ends (Terumah)--------6:33 P. M.

February 22 - Washington's Birthday
February 27 - Memorial of Moses our Rabbi of (Blessed Memory)

YAHRTZEITS - - Shevat 5726
February 1966
Adar 5726

Tziviah Bas Avraham (Celia Lasky) 24-Shevat-Feb. 14
Hinda Raza Bas Shamuah (Hinda Shapiro) 24-Shevat-Feb. 14
Chana Bas Shimone (Anna Karch) 2 - Adar-Feb. 22
Etyl Bas Arye Leb (Ethel Shapiro) 8 - Adar-Feb. 28

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FROM the Rabbi's Study (Continued from page 1)

mothers and fathers who fail to be parents, to professors who fail to profess, to ministers who no longer minister and to teachers who no longer instruct. Have we forgotten that the home, the church, the school, the university are all human institutions?-- Institutions in which old and young alike must participate if they are to function successfully.-- Institutions in which freedom is earned as well as learned.

College students have been particularly articulate and especially forceful in their complaints. Today's undergraduate insists that he is more important than the "black box" of the research laboratory and he is right. The human individual is far more complex and more challenging, as well as more subject, to profit than any piece of hardware in any laboratory. Every human individual deserves at least an equal place in our scale of priorities with the products of technological advance.

The words, relevance and alienation, have become popular symbols in youthful communication. There are times when each of us fails to remember that the basis for relevance is the understanding of how different things relate to one another. Alienation in its simplest form means that an individual cannot relate to his god (regardless of how he views the meaning of this word), he cannot relate to his fellow man, in fact he cannot relate to himself.

Thus it would seem to me that if we are to attack these problems in any successful way we must once again heed the admonition to love one another. We need to rediscover the meaning of love and we must learn how to practice it. In the practice of love we will find relevance and relatedness. In loving and being loved the individual will come to understand himself and to respect himself. Such understanding and respect leads to meaningful communication with others and perhaps eventually the deepest of all understanding and love, the relationship between man and his God.

J. E. Perdue

* * * * *

Tu- B'Shvat.
(The New Year of the Trees)

Well Chanukah has just passed and before you know it we will soon be celebrating our Purim Holiday, but there is another holiday which comes in between these two holidays called Tu- B'Shvat, or Chamisha Asar B'Shvat which means the 15th day of the month of Shvat. Although this is a minor holiday still we celebrate it, especially in Israel. In Biblical days Israel was an agricultural country. On the 15th day of Shvat the sap began to run in the trees - and this was an occasion for rejoicing. It is comparable in some degree to our Arbor day - being dedicated to the trees, orchards and fields. It is customary to taste as many new fruits as possible on this day particularly in Israel in order to make the Shechyonu Prayer. We also call this holiday the new year of the Trees.

CORRESPONDENCE

Dear Rabbi Lenchitz:

Well, Hillel did it again. We sponsored a most interesting and educational evening. Dr. Boonin, our faculty advisor, spoke on the concept of God. His exposition of Aristotle, Philo, and other philosophers was very enlightening. We all would like to thank Dr. Boonin for sharing his views with us.

I think that Hillel is really starting to move in the right direction. I'm anxiously looking forward to having our planning committee set up more lectures and discussions relating to the Jewish philosophies, laws and beliefs. I find them most helpful in broadening my religious education and I know that the bulk of the Jewish community on campus, feels the same way.

Respectfully,
Stephen J. Herman
(Shlomo)

YESHIVA UNIVERSITY

Dear Rabbi Lenchitz,

I am writing to you in reference to the forthcoming Shabbaton sponsored by the Youth Bureau, Community Service Division, Yeshiva University, as an educational service to the Upper New York State and Har Sinai Region of N. C. S. Y.

The event will take place at Congregation Sons of Abraham, 18 Federal Street, Albany, New York, January 28 to January 30, 1966. May I invite you to give a session on the Parshat Hashevua on Shabbos afternoon.

I look forward to seeing you again. The last time we met was at a Shabbaton in New Jersey.

Sincerely yours,

Rabbi Norman Tokayer
Youth Bureau
Shabbaton Coordinator

N. C. S. Y. NEWS

Five members of the Oswego Chapter of the N. C. S. Y. attended the Albany Regional Shabbaton on January 28-30. The delegates included Adrean (Chaya) Brein, Amy (Chana) Cravetz, Paul (Feivel) Cravetz, Toni (Yona) Feltscher and Richard (Asher) Goldstein. Rabbi and Rebitzen Lenchitz attended as advisors to the group. The Rabbi lead a discussion group on Shabbos afternoon concerning the Parsha of the week.

The entire convention was held at Congregation Sons of Abraham in the capital city under the supervision of the N. C. S. Y. and the Yeshiva University Youth Bureau Community Service Division.

The Oswego Chapters of the Senior and Junior N. C. S. Y. would like to congratulate the president of the Junior Chapter, Hy (Yisroel) Shapiro, on his Bar Mitzvah, January 15 in Congregation Adath Israel.

THE BETTER HALF SPEAKS

The Sisterhood will sponsor a Sunday night get-to-gether on February 13 at 7:45 P. M. in our "club" rooms. All members and guests are invited. Rev. Frederick Mills will be our speaker, on Brotherhood. Kindly make reservations for yourself and guests with chairman, Arlene Shapiro. The lecture will be prompt. Please extend the courtesy of being on time to our guest.

Mr. & Mrs. Charles Goldstein cordially invite all members of our congregation and all children of the religious school, to the service and Kiddush following, on the occasion of the Bar Mitzvah of their son, David, on Feb. 26, 1966 at 9:00 A. M.

Get well wishes to Robert Fox.

Speedy recovery to Lottie Hall.

Safe journey to Mr. and Mrs. Max Karch.

Get Well to Joel Shapiro.

CHAMISHA ASAR B'SHVAT

Chamisha Asar B'Shvat

Is a minor holiday I like a lot

It's called the new year of the trees

Which in Israel are planted, and everyone sees

The beautiful trees that grow

It is good to know

During this harvest season

That with good reason

In Israel the weather is always fair

When it's winter here, 'tis spring out there.

So let's enjoy this happy holiday

By eating all the fruit on display

And plant more trees on that lovely spot

So that we could enjoy Chamisha Asar B'Shvat.

by - Rebitzen Lenchitz

* * * * * * * * *

WE ARE THANKFUL - WE ARE PROUD

We are thankful to G-d for allowing us here in Oswego, U. S. A., one of the "outposts" of our diaspora to be able to uphold our traditional Torah learnings with pride. We are proud of our Yisroel Tzvi Shapiro (Ner Yichyeh) (the son of our President "Dov" and Mrs. Yocheved Shapiro) to be able to listen to and merit such a youngster on His Bar-Mitzvah Parshas Shmos- He davened, he layned (the entire Sedrah) he spoke "dvar Torah", and he became one of our "Achaynoo bnay Yisroel", in every sense of the word. "Am Yisroel Chai".

(Please continue in next column)

May the strength of all who participated in this "Seudas Mitzvah" be enriched. His uncles, grandfather, relatives and friends. Amen.

DON ISAAC ABRAVANEL

(Continued from January issue)

Suddenly, disaster struck the Jews of Spain! King Ferdinand, prodded by Queen Isabella, issued the Edict of Expulsion. Three times Abravanel and his colleagues pleaded with the king on behalf of their people, and even offered him a huge sum of money -- all to no avail. Abravanel decided to speak to the queen -- not as her financial agent, nor even as a diplomat. He spoke as a descendant of the House of David and as a representative of an unconquered -- and unconquerable -- people. He pointed out to her the eternity of the Jewish people, and that those who tried to harm them only invited upon themselves Divine punishment.

"Do you believe," answered Isabella to the Jewish representatives, "that this comes upon you from us? The Lord hath put this thing into the heart of the king." When his audience with the queen ended, Abravanel knew that the verdict against the Jews of Spain was sealed.

Ferdinand and Isabella, reluctant to lose Don Isaac's services to the Crown, made strenuous efforts to obtain the conversion of Abravanel, along with that of Senior and Melamed, the three leading Jews at Court and the chief forces in the financial administration. Senior and Melamed yielded and were baptized.

On the ninth of Av, 300,000 Jews were expelled from Spain. At Valencia, Don Isaac and his family boarded a vessel bound for Italy. It was the second time that he was uprooted from his home, his fortune disappearing like a column of smoke.

II. NAPLES

Three weeks later, nine ships carrying Jewish exiles from Spain arrived in Genoa. They were not permitted entry into the city. A Genoese historian who saw some of them, as their boat passed through the harbor, writes that "one might have taken them for spectres, so emaciated were they, so cadaverous and with eyes so sunken that they differed in nothing from the dead, except in the power of motion, which they scarcely retained." (A description reminiscent of the Jews who survived the German concentration camps of World War II.)

Finally, after every other Italian city into which they sought entry refused to give asylum to "these wretched animals," Ferrante, king of Naples, granted their request to land. A month later, a larger number of vessels carrying exiles -- the Abravanels

(Please continue on page 4)

Don Isaac Abravanel (Continued from page 3)

among them -- also arrived in Naples in the year 5253. The welcome they received in Naples from the king obliterated some of the sorrow they had experienced. Ferrante offered Abravanel a position in his service, and by the end of two years he became his most trusted courtier. Again Abravanel grew wealthy. His services in the Court seem not to have been as exhausting as in Portugal and Spain, for Abravanel found it possible to resume his writing: he completed his commentary on both books of Melachim, which include his feelings about the Spanish exile and its cruelties. Also a thesis entitled "Eternal Justice," in which he sought to indicate the ways in which G-d demonstrates His justice in this world; to answer the questions which were leading his brethren to despair and skepticism, which threatened to breed cynicism and apostasy.

In Naples, Abravanel found new happiness -- begashmius u'verukneus -- but, as if to prove the ephemeral nature of material happiness, his third home was also not destined to stand for long. The king of Naples died in 1494, and the French invaded Italy. His heir, Alfonso, fled for his life, and Abravanel -- remaining loyal -- accompanied him. Abravanel was now again in exile, this time in Corfu, Sicily. He was saddened to hear about the pogrom which destroyed the Jewish section of Naples, and arranged to have his family move from there. He was also distressed to see the spiritual deterioration of the Spanish Jews in Corfu (which he expressed in his writing entitled "Inheritance"), totally engrossed in material values and completely abandoning all interest in spiritual and intellectual pursuits.

When Abravanel was 58 years of age, he moved to the town of Monopoli, a seaport on the Adriatic, a shelter against the war between the French and Venetians. There he wrote his "Passover Sacrifice," which deals with the redemption of the Jews, and immediately began his commentary on Pirkay Avos, "Inheritance of the Fathers," which was composed at the request of his youngest son, Samuel, who was still studying in Saloniki; he completed this on the 11th of Tamuz, 5256 (1496). In it, he writes to his son: "If you forget the law of G-d, let my right hand forget its cunning!" He then wrote three works dealing with the coming of Meshiach: "Wells of Salvation," "The Salvation of His Anointed," and "The Announcer of Salvation." In them he expounded upon all the biblical and post biblical passages in which he found allusions to the miracle of redemption.

* * * * * * *

MEGILLATH ESTHER
A Perspective For Life

I

Strange and different is Megillath Esther from all other Books of the Tanach. It is remarkable that in all the one-hundred-and-sixty-seven verses of its content, the name G-d is not mentioned once. Through all

(Please continue in next column)

the wondrous story and the miraculous developments, there is no reference to the Master of the Universe, no direct mention of Divine Intervention.

The oddity of Megillath Esther is that everything seems to evolve in the natural, normal order of apparent "chance" and would-be "accident," so unlike the other Books of Tanach where so much emphasis is put on Divine Providence and Guidance. In the face of this, one is tempted to question the inclusion of the Megillah in the canonized Scriptures.

Yet it is just this, which is one of the purposes and aims of the Megillah: to make man wonder, question, and search. It is just this, the apparent natural-ness, the seemingly matter-of-fact occurrence of events, which the Megillah seeks to impress. For already in wondering about the unique character of the Megillah, man expresses his inclination to set apart and to differentiate between natural and super-natural, between a so-called normal, regular, chain of events, and one which is irregular, guided, changed or directed by some unnatural, external intervention. We are wont to agree to an inclusion in the Bible of an account of Creation, of the happenings of the Exodus, of the episode at Sinai, prophecies and their realization. We tend to regard the Bible as a record or code of matters divine, beyond the mundane, distinct from the everyday life, the passions and drives of subjects which are confined to limitations of space and time. World, worldliness -- this is something else again. Heaven and earth are two separate entities, two different domains, which are to be kept apart.

II

It is this fallacy of natural, human thinking and reasoning, to which the Megillah draws attention and which it seeks to correct. Dichotomies, distinctions between upper and lower, between natural and super-natural, between heaven and earth, are but in man's mind, in man's eyes, in man's senses. For what greater miracle, what is more super-natural than "nature" itself! Just those things which are to us "every-day," normal and regular, really should arouse and draw our amazement and wonder, more than anything else. But for the human weakness -- that constant or excessive exposure makes us immune or insensitive, we would be astounded at every step we take in life. It takes but little imagination and hardly much effort to see the "Finger of G-d" moving the mechanism of life and the world, to perceive "G-d -- vested in nature," Divinity inherent-- indeed latent and disguised, but still all-and ever-present.

There is no mention of G-d's Name, of obvious Divine intervention in the story of Megillath Esther. That is how Megillath Esther differs from the other Scriptures.

(To be continued, G-d willing, in the March issue.)

TORAH IS LIGHT . . . . . B. H.

Congregation Adath Israel

OSWEGO, NEW YORK

"And the children of Israel were fruitful and increased abundantly and multiplied and waxed exceedingly mighty, etc." (Exodus 1-7)

VOL. II - NO. 7 | Candle lighting every Friday Evening 20 minutes before sunset. Sabbath ends 45 minutes after sunset. | ADAR 5726 MARCH 1966 NISAN 5726

PURIM 5726 PURIM

Once again our entire congregation with the Hillel from SUCO will celebrate our Purim Festival with true style.

"ADLOYADAH" *

FROM the Rabbi's Study

PURIM

A story with a happy ending is the story of Purim as found in the Biblical book of Esther. The great miraculous drama portrayed in the "Megillah" has been retold for the last 2322 years by Jews throughout the world, and it is still being told with ever new fascination by both young and old.

The story of Purim in itself is now familiar enough. What does however, bear special emphasis is the lesson we ought to derive therefrom. Indeed Purim is the day especially devoted to joy, frivolity and much festivity. There is thus the danger that the ultimate purpose and hidden meaning of the day be entirely overlooked.

The reading of the "Megillah" ought to leave us with at least the following few thoughts:-

. . . In all generations the salvation of Israel comes from one source alone -- the Holy One, Blessed be He. This salvation is forthcoming only when Israel merits it by virtue of faith in G-d and by appropriate deeds.

. . . Every generation of Jews has battled its Haman; but the Eternal people with Divine guidance and protection outlives and will forever outlive its oppressors.

. . . No Jew can possibly exist apart from the congregation of Israel. From the events in the days of Mordecai as well as from those in our own day we have conclusive proof that throughout the Diaspora and in Israel, wherever Jewry may be found, it is inextricably bound together in one common bond. The plight and fortune of every Jew, be he a next door neighbor or at the other end of the globe, is the deep concern of every other Jew throughout the world.

. . . Finally we can learn a great lesson from the action of Esther at the time of crisis. When the very survival of her fellow-Jews was gravely imperiled by the decree of annihilation which King Ahaseuros had allowed Haman to make against them, Esther made but one demand of her brethren; she called for "assembling all of the Jews." This was no call for a mass meeting, but rather a call for fasting and prayer to the Almighty.

(Please continue on page 2)

* Exactly 2,322 years ago, the first Purim was celebrated. Now, we, here in Oswego, will perpetuate this everlasting celebration. Hillel from SUCO and our own blessed congregation and "buds" will fulfill ADLOYADAH *

It means that on this day we may DRINK and rejoice until we know not the difference between "Blessed Mordecai" and "Cursed Haman".

* * * * * * * * *

IMPORTANT DATES AND MEMOS
March Schedule

3 - Fast of Esther
4 - Light Sabbath Candles---------5:42 P. M.
5 - Sabbath Ends (Tetzaveh) (Zachor) 6:45 P. M.
5 - Megilah is read 7:00 P. M.
6 - Purim
7 - Shushan Purim
11 - Light Sabbath Candles---------5:50 P. M.
12 - Sabbath Ends (Seesuh) (Parah)-6:53 P. M.
18 - Light Sabbath Candles---------5:58 P. M.
19 - Sabbath Ends (Vayakale - Pekooda) (Hachodesh) 7:00 P. M.
22 - Rosh Chodesh Nisan
25 - Light Sabbath Candles---------6:05 P. M.
26 - Sabbath Ends (Vayikrah)-------7:08 P. M.

YAHRTZEITS - - Adar 5726
March 1966
Nisan 5726

Anna Ethel Gordon 9-Adar-March 1
(Etel Bas Nason)
Joseph Lasky 9-Adar-March 1
(Yochanan Ben Baruch)
Fannie Shapiro 11-Adar-March 3
(Frumah Razel Bas Yechezkel)
Rachel Gover 14-Adar-March 6
(Rachel Bas Yisroel)
Ben Miller 15-Adar-March 7
(Efraim Dov Ben Yosef)
Taibe Faber 17-Adar-March 9
(Tobia Bas Avraham Dovid)
Samuel Weiner 19-Adar-March 11
(Shmuel Ben Zeave Volf)
Bessie Brein 28-Adar-March 20
(Baly Bas Aryeh Leb)
N. Karch 8-Nisan-March 29
(Nachum Moshe Ben Efraim)

* * * * * * * * *

IM the Rabbi's Study (Continued from page 1)

History shows no such great crisis for all of mankind as that which exists today. The magnitude of this crisis is staggering in its proportions. At a time when civilization itself is at stake we certainly ought to turn to a power greater than ours, that of the Almighty.

Let us return to our Torah and our traditions.

Let us not forsake those laws and customs that are our lifeline, our raison-d'etre.

As in the story of Esther let us all pray for the story with a happy ending.

* * * * * * * * *

LAWS OF PURIM

Purim (the feast of lots) is observed either on the 14th or 15th day of Adar, in commemoration of the miraculous escape of the Jews from certain destruction when they were in Persia. As the Book of Esther relates the story, Haman, the wicked Prime Minister, planned to destroy all the Jews, but his plans were frustrated and the Jews were saved.

The Jews of that day living in the provincial open cities (those which had no walls) revenged themselves upon their enemies on the 13th day of Adar and hence celebrated Purim on the 14th. While those living in Shushan, the capital which was surrounded by the wall, engaged in conflict with many of their foes even on the 14th day, and so they celebrated Purim on the has been in vogue. The status of a city dates from the time of Joshua. Any city which was not walled when Joshua lived, celebrated Purim on the 14th, and those having walls on the 15th. In Europe and America Purim is observed on the 14th because during the time of Joshua there were no walled cities in these places and besides no Jews lived there.

In Israel there are some cities where Purim is observed on the 15th day for it is definitely known that these cities were enclosed by walls.

The day preceding Purim is a fast-day ("Taanith"). But those who are weak or ill, especially women, need not fast. Every Jew, young and old, is obliged to hear the reading of the Megillah. We are also commanded to send two gifts to one friend and also two gifts to two poor people. It is forbidden to begin any new project unless it be in the performance of a Mitzvah. The general work of the week and the household are permitted. On Purim it is a Mitzvah to make merry and partake of good food.

After the "taanith" we must go to the synagogue and attend Minchah services and then give a certain sum to charity. At the Maariv services we say the "Al Haanisim." The Megillah is then read when several stars appear in the sky. Before the reading of the Megillah a special prayer is said and at the conclusion of the reading another prayer is said.

Then we say "Alenu."

(Please continue in next column)

CONGREGATION ADATH ISRAEL

Published by Adath Israel of Oswego, N. Y.

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Homer Gordon (Chaim)----------Vice-President
Robert Fox (Meir)----------Secretary
Sam (Shepsyl) Gordon----------Treasurer

Women's Division

Minnie Goldstein----------President
Joan Shapiro (Yocheved)--------Vice-President
Mrs. Lasky----------Recording Secretary
Lenora Gordon---------Corresponding Secretary
Dolores Shapiro (Devorah)----------Treasurer
Frances Kogan----------Hadassah
Rebitzen Lenchitz----------Program-Chairlady
Arlene Shapiro (Bracha Mirl)
Membership Comm.

Laws of Purim (Continued from previous column)

On the following day we read in the Torah from the Sedra "Beshalach" from "Vayovo Amalek" to the end. The reading of the Megillah is now repeated.

The "Hallel" is not said on Purim because any miracle that occurred outside of Palestine after the destruction of the Temple is not honored with this prayer. The "Al Hanissim" is included in the grace even though it is after Purim.

THE BETTER HALF SPEAKS

A regular meeting of the Sisterhood will be held at the home of Dolores Shapiro on March 1. A Purim program will be presented.

The Congregation extends deepest sympathy to Mr. and Mrs. Max Karch and their family on the loss of their beloved father - Morris Gordon.

Sincere sympathy to the family of Bessie Gover, Past-president of our Sisterhood. Her loss will be mourned by all in the community.

Safe journey to Mayor and Mrs. Ralph Shapiro, Mr. and Mrs. Bernard Shapiro and Mr. and Mrs. Harry Lasky.

Congratulations to Hy Shapiro on the Scholarship to Israel.

As So May It Increase

Once again we offer our thanks to G-d for blessing us with another Bar-Mitzvah capable of fulfilling his deeds as a true Israelite. G-d bless you Mr. and Mrs. (Chaim) Goldstein for your wonderful gift to Israel (Yehudah Dovid) "Nare Yichyeh".

Reminder

All congregants who desire to join our Sedurim Pessaeh, please see the Rabbi.

Rabbi Solomon Lenchitz
163 East Third Street
Oswego, New York

Dear Rabbi Lenchitz:

Enclosed is a copy of a letter I recently received from Mr. Nierenberg. I sincerely hope that through our joint efforts we can make some progress towards our goal before too many more months pass.

Yours truly,

Robert W. Rock
Dean of Students

COLLEGE AND UNIVERSITY COUNCIL
LUBAVITCH YOUTH ORGANIZATION
770 EASTERN PARKWAY · BROOKLYN, N. Y. 11213

RECEIVED
FEB 2 1 1966
State University
College of Education
At Oswego

Dean Robert W. Rock
State University College
Oswego, New York

17th February 1966

Dear Dean Rock:

I am sorry for the delay in getting this letter to you, however, winter recess, the end of one semester, final examinations, the start of another semester all fantastically complicated by a two week transit strike, finds me reeling. I do hope you understand.

To come to the point, Rabbi L. Alevsky has referred your recent letter to me and suggested I write you on the matter of a kosher kitchen on campus. Essentially, the problem deals with providing kosher meals prepared in accordance with Jewish dietary laws for observant students.

Ideally, the basic steps to be taken are as follows:

1. Provide a convenient location for a kitchen and dining hall where observant students and faculty may obtain meals prepared in accordance with dietary laws.

2. In addition to a reliable cook, a supervisor must be available who has a full knowledge of Jewish dietary laws, and can be relied upon to assume responsibility for upholding these standards.

3. The most important meal is the dinner meal, since this generally involves meat. Most observant students can accommodate themselves in accordance with dietary laws in terms of breakfast and lunch, however, the dinner meal presents a problem.

4. In most cases, as can be expected, the most important element is financing, since the initial capital investment is necessary to equip even a small kitchen. It should be noted, however, that after a while, a kosher kitchen on campus tends to become self-sufficient, in that income from meals covers the cost of day-to-day operations.

The College and University Council

Dr. G. Adler, *University of Western Ontario*
Dr. I. Block, *University of Western Ontario*
Prof. M. Fox, *Ohio State University*
Dr. V. W. Green, *University of Minnesota*
Dr. M. L. King, *American University*
Prof. M. Schechter, *New York University*
Dr. S. Stern, *State University, Buffalo, N. Y.*
Prof. A. Tietlebaum, *McGill University*
Dean H. Nierenberg, Chairman, *Long Island University*

I am given to understand that Rabbi S. Lenchitz can cope with almost all of the aforementioned points, including some modest financing. As a matter of fact, I believe I can assist him by trying to interest a Foundation in donating a food freezer for this project. There is, however, one major hurdle which he cannot cope with and with which perhaps you can assist -- that it the problem of location.

Whereas, funds can possibly be made available for equipment, the finances required to enter into purchase or rental agreements is, of course, prohibitive. Any way in which you may be of assistance in this matter, by using your good offices to obtain a suitable location on or near the campus, would be of incalculable value. If it could be arranged, the best alternative would be for Oswego College to provide a small room for this worthy project. Anything will do, since, essentially, an over-sized kitchen capable of holding some tables and chairs is all that is required. Naturally, I am assuming that some space is currently available and, of course, it is understood that the College would reclaim this space at such a time that it became needed.

I hope this information has been of assistance to you and that Oswego College can find the means of accommodating students who wish to maintain their tradition and heritage by continuing to observe the tenants of their faith. I am sure we agree that in rendering this assistance, any institution is building a stronger citizen.

If I can be of any additional assistance to you in this or any other matter, please do not hesitate to call upon me.

Sincerely yours,

HN:pb

Harold Nierenberg
Council Chairman

REJUVENATION OF YIDDISH KEIT
BY HILLEL OF SUCO

1. Mezuzah's on the door posts of the Dorms.
2. Phylacteries (Tfilin) being bought and donned.
3. Increase in our Minyan Friday nights.
4. Kosher snak in our conference room on Tuesdays.
5. Preparation for our Purim and Passover festivities.
6. Earnest preparation for a permanent Kosher Kitchen in near future G-d willing.
7. Increase in attendance of our Hebrew classes every Sunday.

LET'S LAUGH A LITTLE

Two roommates in a compassionately run nuthouse were comparing ailments. "I'd be all right," mourned one, "if I didn't have a hole in my head." "You're lucky," disputed the other. "I have two holes in my head." "Ba-a-h," grunted Number One. "You and your holier-than-thou attitude!"

A prominent Chicago psychiatrist told a patient, "Ridiculous that you should still be frightened of thunder at your age. Thunder is a mere natural phenomenon. Now the next time it storms, and you hear a couple of claps of thunder, just you do like I do--put your head under a pillow and stuff your ears until the thunder goes away."

(Please continue in next column)

Joe Brooks delivered a check from his insurance company to the widow of a deceased client. She was apparently inconsolable, and had been weeping three days without stopping. A glance at the amount of the check--it was for fifty thousand dollars--stilled her tears. "You may not believe it," she told Brooks soulfully, "but I'd give twenty thousand of this to have him back."

MEGILLATH ESTHER
(Continued from March Issue)

But Megillath Esther also differs from our every-day life inasmuch as that in the course of the one-hundred-and-sixty-seven verses we find a complete outline of cause and effect, of one event following logically and consistently upon the other. We see the whole story evolve, not just a part or fragment thereof. And because we have there the whole story before us, we see a distinct plot. We see a plan, a design.

(To be continued, G-d willing, in the April issue.)

TORAH IS LIGHT ..... B. H.

Congregation Adath Israel

OSWEGO, NEW YORK

"And the children of Israel were fruitful and increased abundantly and multiplied and waxed exceedingly mighty, etc." (Exodus 1-7)

VOL. II - NO. 8

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Sabbath ends 45 minutes after sunset.

NISAN 5726
APRIL 1966
IYAR 5726

CONGREGATION ADATH ISRAEL OF OSWEGO AND HILLEL OF SUCO TO CELEBRATE THE 3278TH SEDER FOR PASSOVER - LUBAVITCHER YOUTH GROUP GIVES MAJOR ASSISTANCE IN OUR UNDERTAKING.

We urge all to think of our brethren in Russia.
WE ARE OUR BROTHERS' KEEPER.

FROM the Rabbi's Study

My guest writer, this month, is Rabbi Moses J. Feldman of Los Angeles, California

PASSOVER AND FREEDOM TODAY
(Passover Message as delivered WHEN-TV)

The most repulsive pretense of an iron-clad dictatorship posing as a Democracy, again exposed itself in the recent trial of two Russian writers who used banter with which to portray existing conditions in their own country. Ah, it felt humiliated, particularly as they clandestinely secured a publication medium outside its borders. Of course, instead of manfully making some fitting reply to their well-based appraisals, it prosecuted them behind a screen of virtual privacy and presto sent them off to prison. So acted the greatest authority on twentieth-century democracy, declaring in effect as follows through its authoritarian tribunal:-

'In these days of prolific dialogues, don't you dare open your mouth in rebuttal, or you'll dialogue with the knout, if not worse. Hush! your crime is a twofold one. First, your impudent mockery. Is this what you call "artistry"? But, this is passe in our Elysian realms. Literature, like all other things here, must be meticulously tailored to our specifications, or your labors will be rewarded with leg-irons.

Secondly, you stand condemned for smuggling your vain outpourings to our enemies and subjecting us to ridicule. We specialize in building an airtight society; and if you are to engage in propaganda, it must adhere to the line we design. Hence your open minds shall be cribbed, cabined, and confined with the greatest rigor under heavy guard. We thereby add another chapter to the exhilarating saga of Communist glory and proceed to clinch the stranglehold on our beloved people.

You think you are brave? We are much braver. You pit your pens against our sword? What idiocy! You cannot challenge us with your inane sophisms and get away with it. The types we tolerate in our midst, are the righteous conformist, the laughable simpleton, and the blissful ignoramus.'

(Please continue on page 2)

IMPORTANT DATES AND MEMOS
April Schedule

1 - Light Shabbos Candles--------6:09 P. M.
2 - Shabbos Ends (Tzav) (Shabboth Hagodol) 7:12 P. M.
3 - Search for leaven (Evening)
4 - Chomitz to be eaten only to 9 A. M.
First Seder Nite: Light candles 6:13 P. M.
5 - Second Seder Nite (A.M. prayer for dew) (Tal) Light candles--7:03 P. M.
6 - Second day Pesach (counting of omer)
7 - First day chol Hamoed
8 - Light Shabbos Candles (2nd day chol Hamoed)----------6:17 P. M.
9 - Shabbos Ends (Sabbath Song of Songs) 3rd day chol Hamoed-----7:20 P. M.
10 - 4th day chol Hamoed. Light Candles 6:19 P. M.
11 - 7th day Pesach (Light Candles) 7:09 P. M.
12 - Last day of Pesach YIZKOR services
15 - Light Shabbos Candles--------6:25 P. M.
16 - Shabbos Ends (Shemini) Blessing the month of IYAR----------7:28 P. M.
20 - First Day ROSH CHODESH IYAR
21 - 2nd " " " "
22 - Light Shabbos Candles--------6:31 P. M.
23 - Shabbos Ends (Tazriah-Metzorah) 7:34 P. M.
25 - Israel Independence Day
29 - Light Shabbos Candles--------6:39 P. M.
30 - Shabbos Ends (Acharay-Kedoshim) 7:42 P. M.

IMPORTANT - MIMYON SERVICES

April 4----------6:30 P. M.
April 5----------7:30 A. M. also 7:00 P. M.
April 6----------7:30 A. M. also 7:00 P. M.
April 10----------6:30 P. M.
April 11----------7:30 A. M. also 7:00 P. M.
April 12 Yizkor ----------7:30 A. M.

YAHRTZEITS - - NISAN 5726
APRIL 1966
IYAR 5726

(Eliyuhoo Ben Moshe) 11 Nisan-April 1
Eli Shapiro
(Nachum Beryl Ben Yerachmeale)
Steven Paul Shapiro 15 Nisan-April 5
Sidney Carmen 15 Nisan-April 5
(Yecheal Michael Ben Meier)
Max Gover 16 Nisan-April 6

(Please continue on page 2)

Yahrtzeits (Continued from page 1)

(Chaya bas Avraham Eliyuhoo) 19 Nisan-April 9
Ida Sekovitz
(Rashe Yocheved bas Yitchok) 23 Nisan-April 13
Rose Shapiro

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FROM the Rabbi's Study (Continued from page 1)

Jews retort: Yes, these three categories are specified in our Passover Haggadah. And would that writers in Russia enjoyed the same fearlessness to criticize, challenge, and reject the dogmatism of the Soviet regime which marks another in the same group, that is "the wicked". Forthright and explicit in his revolt, he meets with nothing more than a rebuttal, a reproach, and a dismissal. Why your fearfulness?

II

Another Passover is with us, and the strangling of Jewish religious and cultural life under the Soviet hegemony continues to worsen. Jews from without have pleaded and cajoled, stormed and demonstrated, but have been repulsed. Neither has non-Jewish pressure, including that of Communist standard-bearers in various countries, availed to lift the iron hand of fanatic and wanton anti-Judaism or lay the Czaristic ghost clinging to the psychic horizons of Russian officialdom.

Distressing is the fact that, Governments today lack the fearlessness of a William Howard Taft geared to his staunch devotion to justice. Thus, the cause of religious freedom that was uppermost in the minds of the American Pilgrims, is no longer considered important enough to warrant challenging a dictatorship that holds its people by the throat. Denial of spiritual freedom doesn't impel the free peoples to demand some form of punitive or deterrent action, when all protests fail.

Such timidity or neutrality cannot but rebound on their attitude towards Religion and the rights of man. Such laissez-faire weakens the fibre of the liberal and the religionist alike, so that it inhibits the free exercise of their conscience. It breeds a fatalistic apathy and cynicism that jeopardize the preservation of moral and ethical values and lessen the adherence to the principle of freedom of the mind everywhere. Accustoming ourselves to the example of repression, we steadily barter our convictions for ease and appeasement, and relax in other spheres of duty as well. It induces a schizophrenic approach to issues which spells cowardly indifference where we are not involved personally, till we end up in fraternizing with evil and tyranny.

(Please continue in next column)

If the crushing of Jewish cultural life be beyond the purview of the U. N., though the latter did sit in judgement on the Apartheid problem, why do not leaders in all countries where such strangulation is not practiced, unite and clamor for the breaking of those chains on human thought and ethnic cohesiveness? Do not many of them denounce the oppressive regimes in other respects? Why is there no concerted challenge issued by Governments, the Press, and the Churches against the interdiction of religious freedom? Persistent evil must be resisted with counter persistence. Else, our standing aside may amount to tacit approval or be despised as craven fear and unforgiveable treachery.

III

And now, a situation has arisen on the variegated American scene causing shocked resentment and deep shame, and is one that prompts some rather needling questions we never dreamt would have to be asked. Which is worse? To tolerate Communistic propaganda advocating subversion, or to allow vociferous agitation bent on duplicating Hitleristic fiendishness here? Those open traitors to Americanism who brandish the swastika and bloodthirstily gurgle the Horst Wessel, have for several years been engaged in organizing a country-wide movement that must lead to "incitements to riot" with the "intent to kill". And it is not idly or with any emotional rhetoric that we ask: Can Americans really feel alarmed at neo-Nazism in Germany, while making no effort to suppress it in America which is thus polluted by it?

May Nazism be presented to College students by rabid Nazi hounds? Is it part of American education and in keeping with the academic ensign "Humanitas" or the like, to study how to prepare this country for gas-chambers? Rather, won't students, who have come forward in every type of streamlined and assertive protest-assembly, sound an alarm against any kind of Nazi manifestation with its postulation of outrageous assault? Isn't the social and national atmosphere infested with enough racistic poisons? Or, are we waiting for the antisemitic juggernaut to harness them all towards wreaking social havoc and much beyond? Why such lackadaisicalness on the part of leaders of higher education, whose public responsibility it is to look ahead and over a wide compass? In particular, will the President, who has outrightly blasted the Ku Klux, do the same with this ongoing putsch in behalf of neo-Nazism in this land?

* * * * * * *

CORRESPONDENCE

Dear Rabbi Lenchitz:

It is for my love of peace, that I join the army of God, declaring my allegiance to Him by donning phylacteries. It is my "Will to believe," as the American Philosopher-Pragmatist William James put it. I believe in Him and pledge my mind and body to upholding His word. I only pray that He is not disgusted in my previous neglect of religion.

I had never abandoned Him but, like so many, had fallen into a pit of stagnation. I was content with the little I knew of Him and didn't realize that I was drowning.

How can I thank you, Rabbi Lenchitz, for throwing me that life-saver you call, "Religion." How can I tell you what it has meant to me to have been given the chance to climb out of that pit and live once again on the mountain top. The air gets sweeter the more I climb; the sky is clearer; and the closer I feel to Him.

I have for some time employed the Muse to sing my praise of peace and beauty. Perhaps now I can sing with a voice more beautiful, with a voice of one who is being enlightened by His word.

Respectfully,
Stephen J. Herman
(Shlomo)

Dear Friend:

Words fail me. I can't just tell you how much I appreciated your telegram. It was such a surprise and it certainly made my day so much happier. Please remember my wife and me in your prayers. I feel so undeserving. Again many thanks.

John W. Hageny
3/21/66 *Chief of Police*

Dear Rabbi Lenchitz:

Concerning your recent telephone request for a special dining space for your students during the Passover, we would be pleased to screen off a section at the east end of Lakeside Dining Hall for your purposes.

If we can be of any further assistance to you during this period or at any other time, please don't hesitate to call on us.

Sincerely,
Robert E. Palmer
Director of Food Service

Dear Rabbi Lenchitz,

I, and other college students are grateful for the extra time and bother you are incurring on our part.

In appreciation, I remain:
Sincerely,
Francine Israelton

Dear Rabbi Lenchitz,

I know the Seder will be a success.
Thank you.

Sincerely,

Madelcine Atkin

Correspondence - continued

Rabbi -

I can't wait to eat some Kosher food!!!

"Shlomo"

Dear Rabbi: *Mar. 14, 1966*

My husband and I want to thank you for the wonderful interest you have taken in our son Robert.

A Happy and Sweet Passover to you and yours.

Sincerely,
Esther Jacobs

* * * * * * *

PASSOVER QUESTIONS and ANSWERS

1- Q. What is the Passover holiday called in Hebrew?
A. Pesach.
2- Q. In what month does Passover fall?
A. The Hebrew month of Nissan.
3- Q. What is meant by Zman Cherusaynu?
A. Time of our Freedom.

1- Q. Why do we eat matzot?
A. Because the Jews, leaving Egypt in haste had to bake their bread before it leavened.
2- Q. How many days are there in Passover?
A. Eight days (seven in Israel)
3- Q. What does the word Seder mean?
A. Seder means "order"

1- Q. How many plagues came upon the Egyptians?
A. Ten
2- Q. What does "Chol Hamoed" mean?
A. The intermediate days of the holiday.
3- Q. What is meant by "Chag Hamatzot"?
A. Festival of eating matzot.

1- Q. What was the final plague brought upon Egypt?
A. The slaying of the first born.
2- Q. Why was the name Passover given to this holiday?
A. Because the Angel of Death "passed over" the homes of the Hebrews.
3- Q. What does the egg represent at the Seder?
A. The special festival-offering brought in the days of the Temple.

1- Q. Ask one of the Four Questions in Hebrew.
A. (See the "Mah Nishtana" in the Haggadah.)
2- Q. What does "charoses" represent?
A. The brick and mortar with which the Jews worked in Egypt.
3- Q. Why do we drink four cups of wine at the Seder?
A. Because of the four phrases in the Bible promising deliverance.

Sample Jackpot Question

Q. What do the characters and story of "Chad Gadya" symbolize?
A. The history of Israel and other nations through the ages.

* * * * * * * * *

PASSOVER SEDER

HOW TO SET A PASSOVER SEDER TABLE

Since Passover is the holiday when we celebrate our liberation from slavery in Egypt, we treat ourselves like royalty during the festival. Our homes are spotless after the ambitious spring cleaning; our clothes are the most beautiful we own; the food and wines are the best we can buy. The table, therefore, being the center of the Seder festivities, reflects the spirit of the joyous occasion. It is covered with a lovely rich cloth. The china, silverware and glassware sparkle and gleam. Fragrant flowers and leaves form a colorful centerpiece.

With this gracious background, we are now ready to complete the picture with the traditional Seder Symbols. At the head of the table where a place has been set for the father of the family, room should be made for the following essentials:

I. Three matzos, each wrapped separately, are placed on top of each other on a plate. A portion of the middle matzo will later be put away to be used as the afikoman. Matzo covers of exquisite materials are used in many homes. They have pockets for the three pieces of matzo and are usually ornately decorated. A dish of salt should be nearby, ready for sprinkling on the matzo before eating, after the blessing is made.

II. There are five symbolic foods which should also be placed near the head of the family.

A. (1) Lamb shankbone (Zeroa), roasted, the symbol of the Paschal lamb which in ancient times was sacrificed in the Temple.

(2) Roasted egg -- which is a token of grief for the destruction of the Temple.

(3) Bitter herbs (Moror), which can be any variety, but usually is horseradish. It is used to remind us of the bitterness of slavery.

(4) Charosis, a mixture of chopped apples, nuts, cinnamon or ginger and sweet wine, which symbolizes the mortar made to hold together the bricks that the Jews produced while in Egyptian slavery. It may be made by chopping a peeled and cored small apple with three walnuts or almonds. Add either one-half teaspoon of ginger or one-half teaspoon of cinnamon and moisten with two tablespoons of concord grape or Malaga wine.

(5) Karpas, which may be some celery, parsley or potatoes. This custom is to stimulate the curiosity of the children.

A. A dish of salt water should be placed on the table, since the Karpas is dipped in this brine before eating. The salt water symbolizes the tears of the Jews in Egypt.

B. Many artistic and colorful Seder plates, marked with spaces for the symbolic foods, are cherished as family heirlooms. However, if one is not available, a large dinner plate or platter may be used instead.

III. Candlesticks with candles are placed on the table, ready for lighting and blessing by the mother of the family.

(Please continue in next column)

IV. A Haggadah is put at each place setting.

V. A wine cup or glass should be placed on the table for each person and a saucer used under it to hold the "maches," the drops of wine which represent the plagues.

VI. The Cup of Elijah is usually the most beautiful wine goblet in the home. Much larger than the ones used by the family, it is often made of precious metals and in some homes, set with jewels. The Prophets promised that Elijah would announce the coming of the Messiah and bring peace and freedom. Should he come on Passover night, the welcoming wine cup is made ready.

VII. Eating eggs and salt water is traditional, just before the Seder meal. In some homes, whole hard cooked eggs are passed with a bowl of salt water. A small sauce dish is provided for each person to help himself. In other homes, at each place a whole egg is put into a dish containing a small amount of salt water. Still others combine salt water and sliced hard cooked eggs.

VIII. You will of course also place on the table a plate of matzos and a bottle of wine. If the gathering is to be large, it is wise to have two or more wine bottles and plates of matzos. In this case, many people also find it best to place salt at frequent intervals.

IX. After your tempting, delicious and fragrant meal is served, the dessert dishes should be removed and the table cleared of relish plates and other traces of the meal. Wine must be left, however, since there are two more cups to be filled. Matzo also remains until the end of the Seder.

* * * * * * *

THE BETTER HALF SPEAKS

Sisterhood will hold a regular meeting on April 19 in the clubrooms.

A Public Card Party will be held on May 17 - at the Fortnightly Club.

Chairman - Arlene Shapiro
Ticket Co-chairmen - Rhea Flett and Francis Kogan
Refreshments - Helene Shapiro and Mrs. N. Genauer
Table prizes - Margaret Lasky and Dolores Shapiro
Door prizes - Lillian Blechman and Iris Shalit
Paper Goods - Lenore Gordon
Publicity - Harriet Boonin

To be a success, every member must sell every ticket she possibly can.

The Sisterhood extends deepest sympathy to the Parents, Grandparents and relatives of Steven Bruce Lasser.

* * * * *

IMPORTANT NOTICE

The Rabbi will deliver his Passover Message on April 3, at 11:05 over WSGO.

HAPPY PASSOVER TO ALL

* * * * * * * * *

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Words and music by Solomon Lenchitz

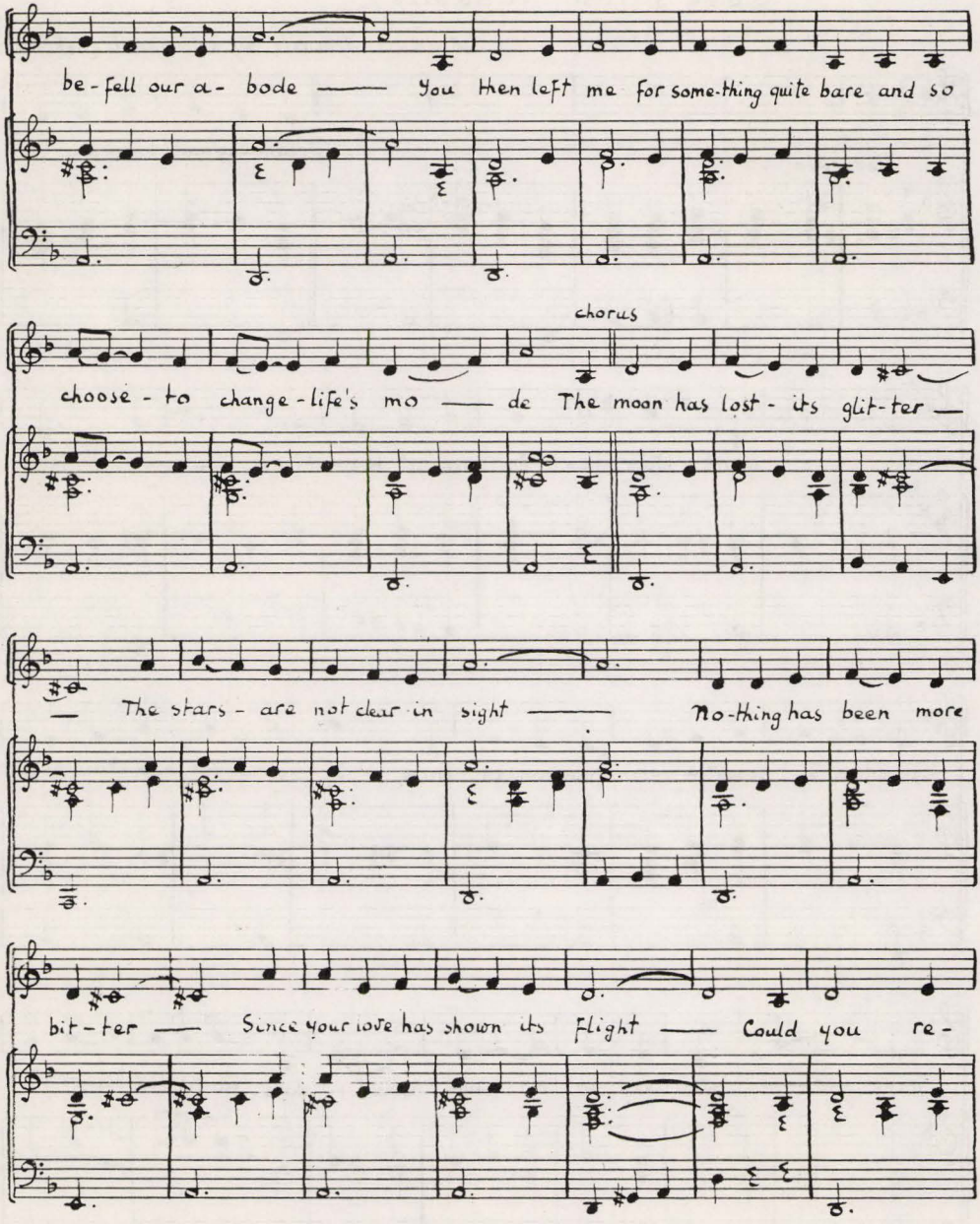
Moderato

dream-ing and schem-ing in

my youth was fun for me at the- time — But

then when I sought a com- pan-ion in truth I found you had to be

mine — we lived as no - one would - dare un-til that black - day


be-fell our a- bode —— You then left me for some-thing quite bare and so
chorus
choose - to change - life's mo —— de The moon has lost - its glit-ter —
— The stars - are not clear in sight —— No-thing has been more
bit-ter —— Since your love has shown its flight —— Could you re-

Song by Oswego Rabbi in Choir Concert at SUCO

Songs that reflect the strong faith of the Judao-Christian tradition, popular favorites, spirituals and long - standing choral masterpieces will be among the repertoire of State University College at Oswego's 100-voice Symphonic Choir at its annual Spring Concert May 12 and 13.

The public in invited to the two identical admission free programs at 8 p. m. Thursday and Friday in Sheldon Hall Auditorium. No tickets are needed for admission, but from the popularity of past Symphonic Choir concerts, it is suggested that area residents come early for good seats. The Symphonic' Choir's candlelight concert in December was sung to two "standing room only" houses.

Dr. Maurice O. Boyd, chairman of the Music Department of the College at Oswego, will direct the choir and accompany the Swing Sixteen, eight men and eight women singers who perform popular show music in a portion of the program separating the two larger sections of the Symphonic Choir.

A song by a local clergyman composer, Rabbi Solomon Lenchitz of Congregational Congregation Adath Israel, will be among the works offered by the Symphonic Choir in the first portion of the program.

The song, "Love's Lost Lullabies," has both modern and ancient connotations. While the words may sound to the casual observer like those of a modern love ballad, the composer explained that it is a modern interpretation of the Jewish people's scattering throughout the civilized world after their Babylonian captivity in the Sixth Century, B. C., as told by the prophet Joel and in the Talmud.

The moon symbolism in the lyric reflects the idea that the moon, as it appears every month in several phases, is symbolic of the Jewish people whose history has assumed a variety of phases, reappearing and waxing strong after being eclipsed. The music, although not the lyrics, reflects a plea to God to return the scattered peoples as in the days of old.

Rabbi Lenchitz is an author as well as a composer. He is the author of "Pictorial Oddities from Hebraic Literature," which received favorable comments from such notables as Albert Einstein and Pierre Van Paassen. The volume earned him the distinction of "The Jewish Ripley" or "The Biblical Ripley." The rabbi is also a former syndicated columnist and a gifted lecturer.



SYMPHONIC CHOIR SELECTION — Dr. Maurice O. Boyd, right, director of the 100-voice Symphonic Choir of State University College at Oswego, looks over the score of "Love's Lost Lullabies" with its composer, Rabbi Solomon Lenchitz of Congregation Adath Israel. The Symphonic Choir will present the selection at its annual Spring Concerts program at 8 p. m. Thursday and Friday, May 12 and 13. The public is invited to both admission free concerts.

PROGRAM

Accompanists — Marjorie Schultz; Bertie Ottley

I

Oswego Alma Mater - - - - - - - - - Traditional

Cry Out and Shout - - - - - - - - - - Nystedt

Music, Glorious Is Thy Sound - - - - - - - - - Cain

Ave Maria - - - - - - - - - - - - - Arcadelt

Joshua Fit de Battle ob Jericho - - - - - - - - Arr. Gaul

Baritone: Thomas Peashey

Love's Lost Lullabies - - - - - - Rabbi Solomon Lenchitz

Lacrymosa from the "Requiem" - - - - - - - - Mozart

The Exodus Song from the film "Exodus" - - - - - - Gold

Eternal Father, Strong to Save - - - - - - - - - Dykes

The Symphonic Choir wishes to dedicate this selection to President James E. Perdue who is being inaugurated as the seventh president of the State University College at Oswego.

II

SWING SIXTEEN

Little Old Lady - - - - - - - - - - - Carmichael

Feed the Birds from "Mary Poppins" - - - - Sherman & Sherman

Selections from "The Sound of Music" - - - Rodgers and Hammerstein

The Sound of Music
Climb Ev'ry Mountain
Edelweiss
Do-Re-Mi

There Is Nothin' Like a Dame from "South Pacific"

Rodgers and Hammerstein

INTERMISSION

Re- Loves Lost Lullabies

Ruth Solomon Lenchitz

An interpretation of the Jews in Diaspora

into modern song & lyric

From prophet Joel - 4 - 15

"Sun & moon are obscured, and stars withdraw their brightness"

also in Talmud (Sanhedrin 42a

The moon appearing every month in several phases, is symbolic of the Jewish people whose history has assumed a variety of phases like the moon, they reappear after being eclipsed - a plea to G-d to return the diasporic people as in the days of old

Ruth Solomon Lenchitz

Letters From Personalities

Many important letters and documents have been sent to individuals without note. I was encouraged by many friends in writing this book not to omit these most important letters that I received during my endeavors.

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December 7, 1964

Rabbi Solomon Lenchitz
Congregation Adath Israel
163 East Third Street
Oswego, New York

Dear Rabbi Lenchitz:

This is to confirm our telephone conversation of last week. Having received from Rabbi Milton Elefant a favorable recommendation on the basis of his interview with you, your appointment as Religious Advisor to the Hillel Counselorship at SUNY College at Oswego is hereby confirmed.

In keeping with the reorientation of Hillel service in the Syracuse region which I described to you over the phone, you will be working under the supervision and guidance of Rabbi Elefant and he will remit your honorarium to you. To facilitate payment, the honorarium will be sent to you under Rabbi Elefant's administration in two equal installments, in December and in June. The total amount for the school year is $600.

Since you are in Syracuse at least once a week, I am sure that you will have no difficulty in contacting Rabbi Elefant frequently on the nature and development of the program. It was good talking with you.

With best wishes, I remain

Sincerely yours,

Oscar Groner

Rabbi Oscar Groner
Assistant National Director

OG:gs
cc: Rabbi Milton Elefant

בע"ה

בית מדרש גבוה באמריקה

לייקוואוד, נ. רוש.

Beth Medrash Govoha of America

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RABBI AARON KOTLER
DEAN

April 9,1962

To Whom it May Concern:

This is to certify that Rabbi S. Lenchitz is authorized to represent the Beth Medrash Govoha of America of Lakewood,N.J..

Sincerely,

Beth Medrash Govoha of America

Rabbi El. Finkel
Executive Secretary

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United States Senate

COMMITTEE ON FINANCE

December 19, 1963

Rabbi Solomon Lenchitz
21 - 7th Street
Lakewood, New Jersey

Dear Rabbi Lenchitz:

Thank you very much for your letter of recent date and the copy of your book, Pictorial Oddities.

I very much appreciate your kind remarks about my Beth Jacob speech, and I look forward to reading your book with a great deal of interest.

Sincerely,

Abraham Ribicoff

HERBERT H. LEHMAN
155 EAST 76TH STREET
NEW YORK 21, N. Y.

SUITE 1-A
YUKON 8-3883

Whiteface, New York
July 11, 1961

Mr. Solomon Lenchitz
Congregation Sons of Israel
Englishtown, New Jersey

My dear Mr. Lenchitz:

I am in receipt of your letter of July 6th, asking me to make an appointment to see you to discuss a matter of personal interest to you.

I am afraid that this is impossible for the time being as I am in the mountains for an extended stay. I do not expect to be back in New York for some time, save possibly on hurried visits, and as soon as I have transacted my business I will return to Lake Placid. Under the circumstances I would suggest that you write to me regarding the matter which you wish to discuss with me. I can assure you that I will be glad to give careful consideration to any matter of public interest which you may desire to lay before me.

I am returning to you herewith the photograph which you were good enough to send to me, which I understand was taken some years ago at my home. I think you may wish to have it for your files.

With best wishes, I remain

Yours very sincerely,

enclosure

January 2, 1958.

Honorable Albert Goldman,
200 East 66th Street,
New York 21, N. Y.

Honorable Sir:

Relative to the pathetic case I spoke to you about, I wish to give you the following data:

Rabbi E. Rabinowitz in Beth El Hospital, Brooklyn. Superintendent of hospital, Mr. Morrell Goldberg.

Patient lying in Ward 3-A, Room 347.

Hoping you can, with God's help, transfer him to a more suitable and private location. Said party is extremely poor, about 30 years of age. Has two little children, ages 6 months and 2 years respectively.

Without flattering, I am calling upon you to intercede, since God has made you a messenger to help such cases. I am

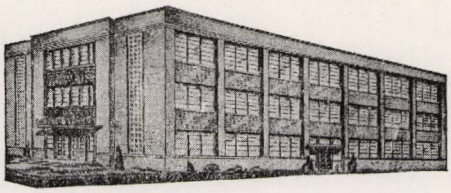
Yours very sincerely

Solomon Lenchits

Solomon Lenchits
1105 Winthrop Street,
Brooklyn, N. Y.

מרכז ישיבת מיר

MIRRER YESHIVA CENTRAL INSTITUTE



GEN. ADMINISTRATIVE OFFICE: 1791-5 OCEAN PARKWAY • BROOKLYN 23, N. Y.
PHONE: NI 5-0536-7

ה"

January 7, 1960

RABBI A. KALMANOWITZ
President & Dean

•

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TO WHOM IT MAY CONCERN:

This will introduce Mr. Solomon Lenchitz, a devoted friend and director of Mirrer Yeshiva Central Institute, who has volunteered his time and efforts and has been duly authorized to solicit funds for the Yeshiva.

We would greatly appreciate every courtesy extended to him in this endeavor so vitally important to the support of our sacred Institute, dedicated to the rescue and rehabilitation of young students whom it has rescued from all parts of the world, and recently from Egypt, Syria and Morocco, who are in desperate need of food, clothing and general maintenance.

Thanking you for your kindness and generosity and with best wishes and blessings, we remain,

Sincerely yours,

MIRRER YESHIVA CENTRAL INSTITUTE

Rabbi Abraham Kalmanowitz,
President and Dean

RAK:epb

Congregation Sons of Israel

ENGLISHTOWN, N. J.

March 8, 1961

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To whom it may concern:

This is to certify, that SOLOMON LENCHITZ is duly recognized as our Spiritual Leader of the Congregation Sons of Israel in Englishtown, New Jersey.

Signed: Raphael Zackowitz

RAPHAEL ZACKOWITZ,
President

בע"ה

ישיבה הגדולה שער השמים בירושלים

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193 HENRY ST., NEW YORK 2, N. Y.
Phone GRamercy 3-4482



הגרח"ל אויערבאך
זכותו יגן עלינו

Dear Friend:

The YESHIVAH SHAAR HASHAMAIM has the great pleasure to honor a good and loyal friend **SOL LENCHITZ.** Our way of appreciation is a **MELAVEH MALKAH** to be held on **Saturday Evening, March 26th, 1960, 8:30 P.M.,** at **Cong. Beth Sholem Tomchei Horav,** 445 Alabama Ave., between Livonia Ave. & Dumont Ave., Brooklyn, N. Y.

Please reserve your place, and by doing so you will not only pay tribute to him but also merit a Mitzvah for the cause of our Yeshivah. G-d bless you.

With great thanks,

AMERICAN COMMITTEE

FIFTH AVENUE SYNAGOGUE

DR. IMMANUEL JAKOBOVITS
Rabbi
Telephone: TEmpleton 8-3113

January 14, 1960

RABBI'S STUDY
5 East 62nd Street
New York 21, N. Y.

Mr. Lenchitz
Editor Jewish Press
2427 Surf Avenue
Brooklyn 24, N. Y.

Dear Mr. Lenchitz:

Enclosed please find the article as promised. I would suggest that you use a different heading, perhaps you might like to adopt the subject I have put down on the attached slip, together with a footnote to indicate that it is a book-review.

I do not think the last ~~two~~ three paragraphs on page 3 headed "About the Author" should be included, unless you feature them as a boxed item seperately from the article proper.

Since the article will not appear under my name, you are of course free to make any changes as you see fit.

With renewed good wishes for the success of your important enterprise and kindest regards,

Yours sincerely,

I. Jakobovits

Dr. Immanuel Jakobovits
Rabbi

IJ:es
Encl.

ב"ה

Institute for Girls
BETH RIVKAH
400 STONE AVENUE
Brooklyn 12, N. Y.
EV 5-2501
Kindergarten to High School



בית רבקה סקול
פאר מיידלאך
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ADMINISTRATIVE CODE

CHAPTER 24 PARAGRAPH 603-11,0

SOLICITATION LAW- PERMIT

TO WHOM IT MAY CONCERN:

This is to certify that **Solomon Lenchitz** is authorized to collect funds for our school. The funds will be turned over to our institution for the purpose of giving free education, hot lunches and summer vacations for needy under-privileged and orphaned children.

Our Hebrew Parochial School is a religious corporation in accordance with the laws of New York State. No permit is therefore necessary for this solicitation.

This credential is good until **June 30, 1959**

This credential is not valid from Friday after Sundown until Saturday after nightfall.

Thanking you in advance for your kindness, we remain

SINCERELY YOURS
INSTITUTE FOR GIRLS BETH RIVKAH CORP

I. Goldin

RABBI I. GOLDIN
executive director

IG:Z

Mel Ducat

PERSONAL REPRESENTATIVE ● SPECIALTY WRITER

218 WEST 47th STREET NEW YORK 36, N. Y.

JUDSON 6-4358

April 6, 1959

A G R E E M E N T
between
Sol Lenchitz, Public Relations Representative
and
Wally Jackson, Director, Jackson School of Dance
and
Agent, Mel Ducat

Sol Lenchitz agrees to arrange an appearance for Wally Jackson on the Arthur Murray TV Show called ARTHUR MURRAY PARTY on Channel 4 at 10 p.m. Mondays.

Appearance must be made within 90 days of date of this arrangement, otherwise, it is null and void.

In consideration of this service, Wally Jackson agrees to pay Sol Lenchitz $300 after Mr. Jackson signs his agreement with the Arthur Murray show, payment to be made right after signing arrangment by Mr. Jackson and the Show.

Wally Jackson

Sol Lenchitz

Sol Lenchitz
1105 Winthrop St.
Brooklyn, N.Y.
PResident 2 2266

WILLIAM H. KILPATRICK
106 MORNINGSIDE DRIVE
NEW YORK 27, N. Y.

July 12, 1958

Rabbi Ch. D. Altusky
Yeshiva Preparatory High School
92-35 69th Avenue
Forest Hills 75, N.Y.

Dear Rabbi Altusky:

Please pardon my delay in answering your letter; this is my first dictation since it came.

I am very glad to accept your invitation to serve as sponsor on the occasion honoring Mr. Solomon Lenchitz. I remember with pleasure my previous connections with Mr. Lenchitz, and I am glad to take part in thus honoring him.

Very truly yours,

William H. Kilpatrick

Unofficial

Supreme Court Appellate Division
Second Judicial Department
BROOKLYN 1, N. Y.

PHILIP M. KLEINFELD
ASSOCIATE JUSTICE

June 26, 1958

Rabbi Ch. D. Altusky
Associate Dean, Yeshiva Preparatory
High School
92-15 69th Avenue
Forest Hills, N.Y.

Dear Rabbi:

This will acknowledge receipt of your letter of June 24th.

If the purpose of adding my name as a sponsor is merely to do honor to Mr. Lenchitz, I have no objection to the use of my name. However, if the dinner is for the purpose of raising funds, I will have to refuse the request. This, for the reason that the Canon of Judicial Ethics forbids a Judge from lending his mame for the purpose of raising funds, no matter how worthy the cause may be.

I know you will understand.

Respectfully yours,

Philip M. Kleinfeld

FRANCIS E. DORN
12TH DIST., NEW YORK

ROOM 419, HOUSE OFFICE BLDG.

HOME OFFICE:
ROOM 702-4, FEDERAL BLDG.
271 WASHINGTON ST.
BROOKLYN, N. Y.

COMMITTEE ON
MERCHANT MARINE AND FISHERIES

Congress of the United States
House of Representatives
Washington, D. C.

July 2, 1956

Rabbi Chaim Dov Altusky
Associate Dean
Yeshiva Preparatory High School
92-15 69th Avenue
Forest Hill, New York

Dear Rabbi:

Thank you for your letter of June 24. I shall be very pleased to have my name used as a sponsor of the testimonial dinner to be held on October 11 in honor of Solomon Lenchitz.

I appreciate your having asked me.

Respectfully,

FED/aabd

LOUIS J. LEFKOWITZ
ATTORNEY GENERAL
STATE OF NEW YORK

80 CENTRE STREET
NEW YORK 13, NEW YORK

June 25, 1958

Dear Rabbi Altusky:

Thank you for your letter of June 24. I shall be pleased to have my name listed as a sponsor for the testimonial dinner being tendered to Mr. Solomon Lenchitz on October 11, 1958.

It is difficult at this early date to know just what my schedule will be on October 11, as I shall be in the midst of a campaign at that time. I will, however, make every effort to attend the dinner if I am in New York City.

With kind regards,

Sincerely yours,

LOUIS J. LEFKOWITZ
Attorney General

Rabbi Chaim Dov Altusky
Associate Dean
Yeshiva Preparatory High School
92-15 69th Avenue
Forest Hills 75, N. Y.

SAM LEVENSON

1380 Union Street
Bklyn 13, N. Y.

July 10, 1958

Sol Lenchitz, Esq.
Yeshiva Preparatory H.S.
Forest Hills, N. Y.

Dear Sol,

I shall be happy to have you include me amongst the sponsors for the dinner tendered you October 11th, next. May I add my congratulations to you and continue to wish you the best.

Unfortunately, I am scheduled for a night club engagement in Los Angeles during the period of your dinner; else I would have been most happy to join you.

With all good wishes.

Sincerely,

Sam Levenson

Sam Levenson

ROBERT H. SCHAFFER
405 PARK AVENUE
NEW YORK 22
MURRAY HILL 8-9420

PUBLIC RELATIONS
MANAGEMENT SURVEYS

June 26, 1958

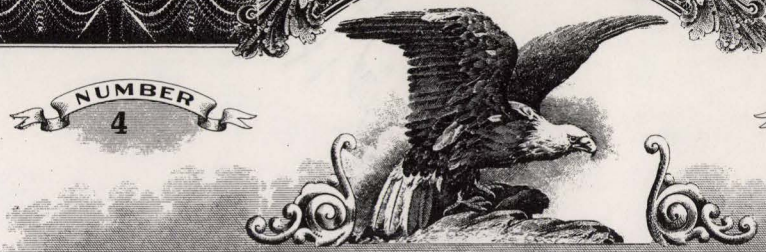
Dear Rabbi Altusky:

I have your letter of June 24th, and will be happy to serve as one of the sponsors for the dinner to Mr. Solomon Lenchitz in October.

Sincerely,

RHS:ef

Rabbi Chaim Dov Altusky
Yeshiva Preparatory High School
92-15 69th Avenue
Forest Hills 75, New York



NUMBER 4

SHARES 11

INCORPORATED UNDER THE LAWS OF THE STATE OF NEW YORK

Solomon Lenchitz Enterprises, Inc.

CAPITAL STOCK $15,000 — PAR VALUE $50.

This Certifies that Solomon Lenchitz

is the owner of eleven (11) Shares

of the Capital Stock of **Solomon Lenchitz Enterprises, Inc.** Fully Paid and Non-Assessable

transferable only on the books of this Corporation by the holder hereof in person or by Attorney upon surrender of this Certificate properly endorsed.

In Witness Whereof, the said Corporation has caused this Certificate to be signed by its duly authorized officers and its Corporate Seal to be hereunto affixed this 2nd day of August A.D. 1955

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lish Representative (Since 1937)

THE DUKE OF WINDSOR
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CYRIL CLEMENS
President

BRISTOL WILLIAMS
Chairman, Board of Directors

LEE MERIWETHER
Secretary General

Feb. 17, 1951

Dear Mr. Lenchitz:

We are pleased to inform you that you have been nominated to the Honorary Membership. Upon your acceptance, the award will be made and the Certificate of Honorary Membership issued by the Board of Directors, in your name. There are no dues or assessments.

With kind personal regards and all good wishes, I am

Cordially yours,

DAME CHIANG KAI-SHEK
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ANDRE MAUROIS
French Representative

THOMAS MANN
German Representative

MRS. SIGRID UNDSET
Representative for Norway

ES. DOUGLAS HYDE
Irish Representative

SENORA CONCHA ESPINA
Spanish Representative

COMPTON MACKENZIE
Scottish Representative

FIELD MARSHAL VISCOUNT WAVELL
Representative for India

E. G. R.-

February 4, 1957

Dr. Isaac Rosengarten, Editor
The Jewish Forum
305 Broadway
New York 7, N. Y.

Dear Dr. Rosengarten:

I was extremely pleased by Mr. Lenchitz's most generous article about me in The Jewish Forum. My gratitude is enhanced by the knowledge that your publication is such a respected source of information and service to the community. It is indeed flattering to be spoken of so highly in a publication of such merit.

May I also thank you and Mr. Lenchitz for considering me for your Brandeis award.

Cordially yours,

Edward G. Robinson

EDWARD G. ROBINSON

EGR/c

WILLIAM H. KILPATRICK
106 MORNINGSIDE DRIVE
NEW YORK 27, N. Y.

January 10, 1955

Mr. Solomon Lenchitz
Box 777, G. P. O.
New York 1, N. Y.

Dear Mr. Lenchitz:

I am glad to give you authorization to use my name for confirmation of your literary works.

I am not quite sure what this authorization means, but I feel quite sure that you will use it properly.

Very truly yours,

William H. Kilpatrick

VETERANS ADMINISTRATION
HOSPITAL
Brooklyn 9, New York

January 12, 1956

YOUR FILE REFERENCE:

IN REPLY REFER TO: 5215-6

Mr. Solomon Lenchitz
Box 777 - G.P.O.
New York 1, N. Y.

Dear Mr. Lenchitz:

We wish to convey a message of thanks to you for your generous donation of tickets to Carnegie Hall to hear your program on Hebraic lore from the Talmud.

The importance of such pleasant and time-filling activities to the well-being of our hospitalized veterans cannot be emphasized too greatly. We can assure you that all who attended derived benefit.

Both the patients and the staff sincerely appreciate your thoughtfulness and generosity.

Sincerely yours,

ALBERT L. ADDEO
Chief, Special Service

An inquiry by or concerning an ex-service man or woman should, if possible, give veteran's name and file number, wheth C, XC, K, N, or V. If such file number is unknown, service or serial number should be given.

VETERANS ADMINISTRATION
Hospital
Brooklyn 9, New York

December 27, 1955

YOUR FILE REFERENCE:

IN REPLY REFER TO: 5215-6

Mr. Sol Lenchitz
G.P.O.Box 777
New York 1, New York

Dear Mr. Lenchitz:

On behalf of the patients I hasten to thank you for your kind offer to provide complimentary tickets for your concert at Carnegie Hall on Saturday, January 7th.

It is estimated that approximately 15 tickets could be used by the patients who will be on leave during that weekend.

Your interest in the welfare of our hospitalized veterans is appreciated and particularly welcome at this time of the year.

Sincerely yours,

ALEXANDER W. KRUGER, M.D.
Manager

An inquiry by or concerning an ex-service man or woman should, if possible, give veteran's name and file number, whether C, XC, K, N, or V. If such file number is unknown, service or serial number should be given.

Supreme Court of the State of New York
Justices' Chambers
Brooklyn, N.Y.

PHILIP M. KLEINFELD
JUSTICE

February 15, 1952.

Unofficial

Mr. Solomon Lenchitz
Box 777, G. P. O.
New York, 1, N. Y.

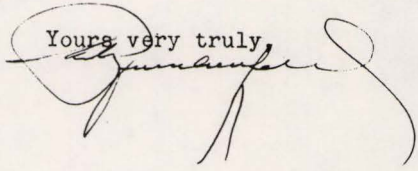
Dear Mr. Lenchitz,

I want to thank you and our mutual friend, Samuel Kramer, for the thought which prompted you in presenting me with an autographed copy of your book.

A cursory examination of the contents convinces me that Ishall find the book of much interest.

Thanking you, I am

Yours very truly,



CHAMBERS OF JONAH J. GOLDSTEIN
JUDGE OF THE COURT OF GENERAL SESSIONS
100 CENTRE STREET
NEW YORK, 13, N. Y.

October 8, 1951.

Mr. Solomon Lenchitz,
235 Remsen Avenue,
Brooklyn 12, New York.

My dear Lenchitz:

Thanks ever so much for sending me your book which is both interesting and instructive.

With every good wish for a healthy, happy and prosperous New Year, I am

Very sincerely yours,

JONAH J. GOLDSTEIN

JJG:RG



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O. ASHER REICHEL, *Ass't Rabbi*

BENJAMIN GLAZER, Chairman
Souvenir Album Committee

SAMUEL K. BEIER, Chairman
Reception Committee

HERMAN H. COHEN, Chairman
Entertainment Committee

April 6, 1951

R.H.Macy, Co., Inc.
151 W. 34th Street
New York, N.Y.

Gentlemen:

I have no objections using my statement concerning Mr. Solomon Lenchitz's Book (oddities).

Cordially yours,

Herbert S. Goldstein

HERBERT S. GOLDSTEIN
Rabbi

HSG:RS

Reception in Honor of Edward Jacobs, Tuesday, June 19, 1951 at 9:00 P.M. in Our Building
Presentation of 1951 Souvenir Album

COLUMBIA BROADCASTING SYSTEM, INC.
485 MADISON AVENUE, NEW YORK 22, N.Y.
PLAZA 5-2000

April 10, 1951

To Whom It May Concern:

You have my permission to use my endorsement of Solomon Lenchitz's book for publicity purposes.

Sam Levenson

Sam Levenson

SL/rl

HARRY HERSHFIELD

New York City:
Aug. 16-51

To Whom It May Concern:-

Mr. Solomon Lenchitz is at liberty to use for publicity any statement I have put in writing regarding his book called Pictorial Oddities from Hebraic Literature.

Harry Hershfield

Harry Hershfield

CHANIN BUILDING
122 EAST 42ND STREET, NEW YORK

יידישער וועלט-קאנגרעס **WORLD JEWISH CONGRESS** הקונגרס היהודי העולמי

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SOFIA
Rue Batcho Kiro 23

STOCKHOLM
Grev Magnigatan 11

TEL AVIV
103 Allenby Road

VIENNA I
Seitenstettengasse 4

WARSAW
Ulica Sienna 60

New York, February 27, 1951

Mr. S. Lenchitz
GPO Box 777
New York 1, N.Y.

Dear Mr. Lenchitz:

On behalf of a Hebrew newspaper in Israel, I should like to order 50 Oddities of your book "picture oddities from Hebrew literature".

Kindly send me your book from which I shall choose the oddities whereupon I will remit to you $50 for fifty mats.

Sincerely yours,

Federbush.

Dr. Rabbi S. Federbush

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102 Tenant de la Tour

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Grev Magnigatan 11

SYDNEY, N. S. W.
243 Elizabeth Street

TEL AVIV
103 Allenby Road

VIENNA I
Seitenstettengasse 4

WARSAW
Ulica Sienna 60

New York, March 2, 1951 ,כ"ה

Mr. Lenghitz
GPO Box 1777
New York 1, N.Y.

Dear Mr. Lenshitz:

I perused your book "Picture Oddities from Hebrew Literature" and found it most interesting. I hope you will be able to continue this work until it is completed.

I chbose 19 pictures which are suitable for the Israel newspaper. I had intended to take 50 mats because I thought that I would be able to choose them from a larger number of pictures. However, out of the 53 mats you sent me, I was only able to select 19. I hope to take more from your second book.

Please let me know whether you agree to selling only 19 mats. I will then send you a check and return the remaining mats.

I made some remarks on the text to your pictures and I would gladly discuss them with you on some occasion.

With best regards,

Sincerely yours,

S. Federbush

Rabbi Dr. S. Federbush

P.S. I selected the following numbers: 11, 12, 18, 20, 22, 29, 30, 31, 33, 34, 35, 41, 44, 45, 50, 56, 58, 63, 64.

CHARLES A. KOONS & COMPANY
EXPORTS
620 FIFTH AVENUE
ROCKEFELLER CENTER
NEW YORK 20, N. Y.

TELEPHONE
CIRCLE 7-8170

CABLE ADDRESS
"CHASKOONS"

August 27, 1947

Mr. Solomon Lenchitz
235 Remsen Avenue
Brooklyn 12, New York

My dear Mr. Lenchitz:

Thank you for your letter of August 26, calling our attention to the fact that we did not describe Moses Maimonides as a "Hebrew" Spanish philosopher.

That problem presented itself when preparing the advertisement and we went for advice to a group of our Jewish friends. (Included were a physician, a Ph. D in Chemistry and an attorney--and their wives). The consensus of their opinion was against inclusion of the word Jewish (or Hebrew). The advertisement was written about the time that David Lilienthal was being debated as the head of the Atomic Energy Commission. They pointed out that, without doubt, a certain part of the resistance to Lilienthal was based on racial prejudice. Yet he (Lilienthal) had never, by word nor hint, intimated that he was Jewish, nor permitted any reference to it to appear. "And why should he?" asked one of my friends. "He is an American and therefore stands or falls on his merits as an executive and a scientist. There would be no more reason for him to be described as Jewish, than to refer to the fact that he was a Methodist, a Catholic or a Mohammedan."

The same, they held, was true of references to Maimonides. He had been a Hebrew and a great leader of world thought. But so had a lot of other Hebrews. While

it was true that Maimonides had been born in the Middle East, he was a Spaniard at the time he wrote the Eight Degrees. Reference to his religion would again intimate that Hebrews held themselves apart. One would be resented if one said "Jewish-American", they said. A man was an American, if born here, or if he had assumed citizenship, and his religion had nothing to do with it.

The point was a delicate one and we tried to steer a careful course. Fundamentally our thought was to appeal to the generosity of all people by reciting the words of a great and kindly thinker. To our mind such people are timeless and raceless.

I would be eager to have your further point of view. Thank you for your interest.

Sincerely yours,

Charles A. Koons

CAK:mm

521 West 189 Street
New York 40, N.Y.
November 4, 1954

Dear Mr. Lenchitz,

I should like to thank you very kindly for the interest you have shown in my request to work for the Post Office during the forthcoming rush. As I explained to you, I am finishing my work with Bnei Akiva and would like to use the year-end opportunity to earn a little more money which I need prior to leaving on Aliyah in February.

Please understand that I am not particular about the kind of work that I'll be hired for, since I am interested in working the longest number of hours in that capacity in which I can earn most. I can be a clerk, stenographer, truck-driver--and any of these jobs would suit me fine. If night work is financially more advantageous, I would probably settle for that too.

Incidentally, I spoke to Dr. Joseph Burg, Israeli Minister of Posts and Communication, and he asked me to arrange an appointment for you after his return to New York on November 12th. I'll do so at that time and work out a mutually satisfactory time.

Thanks again for your kindness. Best regards to the entire family.

Sincerely yours

E.G.R.

November 15, 1968

Rabbi Solomon Lenchitz
1145 45th Street
Brooklyn, N.Y. 11219

My dear Rabbi Lenchitz,

Indeed, I do remember you and your name is strongly engraved on my mind. I remember our happy experiences in New York City.

As for your friend who is the possessor of fine old masters, the pictures I have collected have been confined to the French Impressionists and Post-Impressionists. Also, for the present, I have ceased collecting. It would seem to me, since your friend is in New York City, he would have easy access to galleries, museums and collectors, who could help him in disposing of them.

Your "misha berach" evidently worked for my heart is beating as ever and doing a full day's work. As for your good wishes, may I say to you "gahmathen."

Sincerely,

Edward G. Robinson

Menashe B'reb Yeshaya Moshe
or as others know me,
Edward G. Robinson

ST. JOSEPH'S RECTORY
178 WEST SECOND STREET
OSWEGO, NEW YORK

February 16, 1965

Rabbi Solomon Lenchitz
Congregation Adath Israel
Oswego, New York

Dear Rabbi Lenchitz,

Your lecture this morning to my class of 100 high school seniors, both Catholic and non-catholic, was indeed very instructive and edifying. The students were very impressed, both by your manner and by your material.

I have been attempting in these religion classes to elevate their moral standards, to improve their outlook on life, and to give them a correct and healthy outlook on sex and marriage. Your remarks, coming from a Jewish Rabbi, not only broadened their outlook and gave them a deeper understanding and appreciation for the Jewish religion, but it also served to emphasize everything I have been attempting to teach them.

With kind personal regards to you and to Mrs. Lenchitz, and assuring you of my personal gratitude and admiration, I am,

Respectfully yours,

Fr. Furfaro

REV. F. J. FURFARO

October 21, 1977

Senator Robert Dole
Room 4213
Dirksen Building
Senate Office
Washington, D.C. 20510

Honorable Sir:

Most likely my last letter of January 10, 1977 sent to you has long been forgotten. I have recently noticed that you are again trying to fan the flames to enlighten the people to bring back the Republican dynasty.

In my last letter I identified myself as the American Dreyfuss, and your executive assistant at the time, A. B. Hermann, promised to forward said letter to you. Whatever happened happened, but I can prognosticate that you are going to carry the banner for the coming elections in our United States. As I explained to you, I was a very good friend of Arthur Summerfield, and I enclose brochures to confirm my friendliness to the Party.

If I am given the opportunity to speak to you personally, and I mean personally, I think there should be a mutual satisfaction obtained.

With respect,

Cordially yours,

1562 - 51st Street
Brooklyn, New York 11219
(212) 851-6554

BOB DOLE
KANSAS

STANDING COMMITTEES:
AGRICULTURE, NUTRITION, AND FORESTRY
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United States Senate
WASHINGTON, D.C. 20510

October 27, 1977

Rabbi Solomon Lenchitz
1562 - 51st Street
Brooklyn, New York 11219

Dear Rabbi Lenchitz:

Many thanks for your letter of October 21. As you indicated, your letter of January 10, 1972, has unfortunately been retired to our inactive files and we no longer have access to it.

However, I appreciate very much knowing of your interest and particularly your comments regarding my political future. Am pleased also to know of your long association with Arthur Summerfield and the Republican Party, but regret you failed to enclose the brochures which you mentioned.

In any event, am not certain when we might be in the Brooklyn area or have the opportunity to visit personally, but if you are in the area, please give us a call and perhaps we may have an opportunity to visit at that time. In the event I am not available personally, will very much appreciate your discussing this with Mrs. Jo-Anne Coe, who has been my office manager for ten years and whom I have designated to coordinate our political activities.

Thank you again for your interest, and best wishes.

Sincerely yours,

Bob Dole

BOB DOLE
U. S. Senate

BD:jc

Maxwell M. Rabb
61 Broadway
New York City

December 19, 1974

Dear Rabbi Lenchitz:

That was a beautiful telegram that you sent me regarding my election as President of Congregation Emanu-El and I want you to know how pleased I am with this thoughtful word of approval. What you have to say means a great deal to me. Thank you very much.

With warm regard,

Sincerely,

Maxwell M. Rabb

Rabbi Solomon Lenchitz
1562 51st Street
Brooklyn, New York 11219

WMCA Dial-log Radio 57

STRAUS COMMUNICATIONS, INC. 888 SEVENTH AVENUE AT 57 STREET NEW YORK, NEW YORK 10019 212-586-5700

R. PETER STRAUS, President

June 2, 1975

Rabbi Solomon Lenchitz
1562 51 Street
Brooklyn, New York 11219

Dear Rabbi Lenchitz,

Thank you for your thoughts concerning the commercial message sponsored by the Calvary Baptist Church and the "American Board of Missions to the Jews."

You may have already noticed a change in the final line of the commercial, which identifies the sponsorship. Instead of the phrase, "Mission to the Jews," the organization's other legal name has been substituted -- Beth Sar Shalom, Hebrew-Christian Fellowship. The change was made at our request by the Mutual Network (where the commercial originates). The new wording, we feel, fully informs WMCA listeners of the organization sponsoring the message, while at the same time eliminating the only offensive, proslytizing phrase in the commercial.

We hope you will agree that this solution serves all. Again, we thank you for your concern, and hope as a loyal WMCA listener you will continue to communicate your thoughts about WMCA to us.

Yours sincerely,

R. Peter Straus

RPS/abo

HARVARD UNIVERSITY

OFFICE OF THE PRESIDENT

MASSACHUSETTS HALL
CAMBRIDGE, MASSACHUSETTS 02138

March 12, 1976

Dear Rabbi Lenchitz:

On behalf of President Bok I write to thank you very much for sharing copies of your books with us. We are happy to forward them to the bibliographer of the University Library's Judaica Collection.

Sincerely,

Elizabeth H. Keul

Elizabeth H. Keul
Administrative Assistant
to the President

Rabbi Solomon Lenchitz
1562 51st Street
Brooklyn, New York 11219

MARKETING SURVEY AND RESEARCH CORP.

RESEARCH PARK · P.O. BOX 2050 · PRINCETON, N.J. 08540 · (609) 924-3800

2 November 1972

To Whom It May Concern:

The following is a brief summary of the evaluation of the tests given you on May 5, 1969.

The exceptionally strong ego drive your tests indicate is characteristic of most top salesmen in this country.

You have reasonably good ability to direct men and can assert yourself quite well.

You are willing and able to make quick decisions on your own when necessary. You risk making an occasional error, but your sense of responsibility will by and large permit you to make good judgments.

You have good ability to handle administrative detail and can work in a careful and responsible manner.

You answered the tests straightforwardly, showing an understanding of yourself as a person. You are a man not afraid to admit you have some faults, so you don't feel it necessary to claim all virtues as your own.

We also want to mention that you greatly enjoy talking with people. You much prefer activities involving people rather than "things". You have zeal and a great deal of energy for any task you undertake.

Sincerely,

Herbert M. Greenberg

Herbert M. Greenberg, Ph.D.
President

HMG/fap

Re - Rossi Solomon Lenchitz

SURROGATE'S COURT OF THE COUNTY OF NEW YORK
SURROGATE'S CHAMBERS
NEW YORK, N. Y. 10007

S. SAMUEL DI FALCO
SURROGATE

personal and Unofficial

November 12th, 1970

Rabbi S. Lenchitz,
Cong. Kley Yukor,
5523 15th Avenue,
Brooklyn, New York

Dear Rabbi Lenchitz,

I was especially pleased to hear from you, after such a long time. Needless to say, your congratulations and best wishes on my re-election added to my enjoyment.

I want to take this opportunity to thank you very much for the beautiful Article you wrote in my behalf. I would very much appreciate receiving the "original magazine and/or paper" in which it first appeared in October of 1956, if it is still available.

The copy of the enclosed letter to Miss Ammendola is self-explanatory.

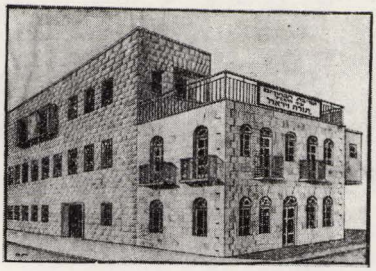
With best regards, I am

Sincerely yours,

S. SAMUEL DI FALCO

SSDiF/fran
encs.

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and Talmud Torah
YESHIVATH BACHURIM
AND KITCHEN
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JERUSALEM (E. ISRAEL)
Meah Shearim, P. O. B. **5072**
Phone **29955**



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בעיה"ק ירושלם תובב"א
ת.ד. 5072 • טלפון 29955

Jerusalem, December, 1970 ב"ה, ירושלים,

TO WHOM IT MAY CONCERN:

This is to certify that Rabbi Solomon Lenchitz of Brooklyn, New York is the authorized representative of the Torah Verirah Yeshivah and Talmud Torah of Jerusalem, Israel.

Rabbi Lenchitz is a long-time, devoted friend of ours who is very aware of the important work we are accomplishing in the field of Jewish education.

Our educational program branches out into many phases. We have a Rabbinical preparatory program, a high school and elementary school where hundreds of students are receiving an excellent Jewish training.

We also have a large and spacious dining hall where our students are given daily nutritious meals.

Our budget, as you can well understand, must cover the expenses involved in maintaining such a vast program. All the help, cooperation, and encouragement you can give Rabbi Lenchitz would help us further our programs and would be greatly appreciated by us.

Thank you for your courtesy and consideration, and may you be blessed with the strength and means to always help the needy.

Very sincerely yours,

Rabbi A. Katzenelenbogen

AK:hs

JWB Commission on Jewish Chaplaincy

Involved With the Quality of Jewish Life...Worldwide

15 EAST 26th STREET · NEW YORK, N.Y. 10010 · (212) 532-4949

March 8, 1979

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Rabbi Solomon Lenchitz
1145 - 49th Street
Brooklyn NY 11219

Dear Rabbi Lenchitz:

Please excuse the delay in acknowledging your recent mailing to us of 60 copies of your booklet "56 Pictorial Oddities."

We have included these books in our Kol Bo mailing which is distributed to all our full time chaplains throughout the Unites States. I am sure they will appreciate receiving them and find the books useful in their work.

This is truly a charming publication and we wish to thank you again for your thoughtfulness.

Sincerely,

Lottie Kreissman

(Mrs.) Lottie Kreissman
Sect'y to Rabbi Gilbert Kollin

NATIONAL INSTITUTE FOR RESEARCH IN KABBALAH

130 WILLIAM ST., NEW YORK, N.Y.

AGREEMENT

THE NATIONAL INSTITUTE HEREBY AGREES TO EMPLOY RABBI SOLOMON LENCHITZ BEGINNING JULY 1, 1969 FOR A 12 WEEK PERIOD AT $200.00 PER WEEK. ANY AMOUNT RAISED BY RABBI SOLOMON LENCHITZ WILL BE REDUCED BY THE WEEKLY REMUNERATION AND THE BALANCE TO BE DIVIDED AS FOLLOWS: 51% OF THE NET AMOUNT TO BE RETAINED BY THE INSTITUTE AND 49% BY RABBI LENCHITZ.

Witnessed
on the 31st day of June, 1969

Elizabeth C. Fleming

ELIZABETH C. FLEMING
COMMISSIONER OF DEEDS
CITY OF NEW YORK 2-241
Certificate Filed in Kings County
Commission Expires November 30, 1970

D. Tzvi P. Gurkinger, Sec.

Telephone 562-3052

GOULD'S
Redwood Shop MEN'S SHOP

54-60 Main Street
Hudson, Massachusetts

Oct. 18, 1966

Rabbi Solomon Lenchitz
1145 - 45th Street
Brooklyn, New York 19

My dear Rabbi:

Thank you for your inquiry concerning our notice in the Jewish Morning Journal. We are herewith returning the resume of your qualifications, for which we thank you.

From the review of your past history and references it appears that our Community, in Clinton, Mass., is much too small for a man of your qualifications.

Thank you for your interest.

Sincerely yours,

I. George Gould, Sec'y.
Cong. Shaarei Zedeck,
Clinton, Mass.

IGG/GM

STATE UNIVERSITY COLLEGE
DEVELOPMENT ASSOCIATION, Inc.
OSWEGO, NEW YORK

COLLEGE FOOD SERVICE

March 15, 1966

Rabbi Solomon Lenchitz
Congregation Adath Israel
Oswego, New York

Dear Rabbi Lenchitz:

Concerning your recent telephone request for a special dining space for your students during the Passover, we would be pleased to screen off a section at the east end of Lakeside Dining Hall for your purposes.

If we can be of any further assistance to you during this period or at any other time, please don't hesitate to call on us.

Sincerely,

Robert E. Palmer
Director of Food Service

REP/ml

CROWLEY'S Netherland corp. 215 TULLY STREET P. O. BOX 1280 SYRACUSE, N. Y. 13201

PHONE: 478-6641

May 5, 1966

Rabbi Solomon Lenchitz
Congregation Adath Israel
163 East 3rd St.
Oswego, New York

Dear Rabbi Lenchitz:

Mr. James Trolier and Mr. Don Weller of the Acme Markets and myself of Crowley's Netherland Dairy of Syracuse want to extend our appreciation for the courtesy shown us on our recent visit to your home.

We want to thank you for being a faithful customer of the Acme Markets, their products and the Crowley's Netherland products over the past years. We hope you will continue patronizing us in the future.

Enclosed you will find a donation, to be used in any way you feel will be most helpful in your congregation.

My best regards to Mrs. Lenchitz and the children, and again it was enjoyable meeting you and discussing world matters with you.

Looking forward to seeing you in the near future.

Sincerely,

CROWLEY'S NETHERLAND CORP.

Charles C. Saime
Sales Manager

CCS:le
Att.

PS Attached please find a letter of authorization for passover products from Rabbi Konovitch from the New York office.

cc: J. Trolier
D. Weller

On Wednesday Evening, May 5, 1965 a group of three clergymen: Father Hall (Catholic), Rev. Mills (Episcopalian) and Rabbi Lenschitz met with a class "Psychology in World Crisis" to discuss the part which religion might play in dealing with this problem.

Rabbi Lenschitz was particularly effective in the presentation of a viewpoint with which most of those present were not familiar. His presentation was direct, clear-cut and forceful and added greatly to the understanding of the Hebrew viewpoint.

G.H. Estabrooks, Ph.D.

ב״ה

COLLEGE AND UNIVERSITY COUNCIL
LUBAVITCH YOUTH ORGANIZATION
770 EASTERN PARKWAY · BROOKLYN, N. Y. 11213

Iyar 15, 5726
May 5, 1966

Rabbi Solomon Lenchits
Cong. Adath Israel
163 East Third Street
Oswego, New York

Dear Rabbi Lenchits:

This is to acknowledge receipt of your recent letter in which you report of this year's Passover undertaking. We were pleased to learn that we were instrumental in providing Kosher Passover meals for the Jewish students at Oswego State University during the entire Passover festival.

We have succeeded to acquire coverage for your statement from "Machne Israel, Inc." of 770 Eastern Parkway, Brooklyn, New York. Accordingly, please find enclosed a check for $350.00, as our participation in your Passover expenses. It is endeed encouraging to take part in such activities which enhance the observance of our tradition among those who may not otherwise have had the opportunity to do so.

We would be interested to learn more of the religious situation and needs of the Jewish students at your campus. Do feel free to contact our office for any matter at any time.

Looking forward to hearing from you and with best wishes,

Sincerely yours,

Rabbi L. Alevsky,
Executive Secretary

LA/cb
enc. ck

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Central Office לשכה המרכזית
770 EASTERN PARKWAY • BROOKLYN 13, N. Y.

Nissan 9, 5726
March 30, 1966

Rabbi Solomon Lenchitz
Cong. Adath Israel
163 East Third Street
Oswego, New York

Dear Rabbi Lenchitz:

As per our telephone conversation, please find enclosed a check for eighty dollars (80.00) to help defray your Passover expenses for the Jewish students of Oswego State University.

Upon receipt of your bill, we shall, please G-d, remitt the rest of our commitment.

Our best wishes for a kosher and freilichin Pesach.

Very truly yours,

L. Alevsky

Rabbi L. Alevsky
Executive Secretary

STATE UNIVERSITY COLLEGE

OSWEGO, NEW YORK

May 14, 1965

Dr. George Estabrooks
Sylvan Glen Apts.
Unit G. Apt 3
Oswego, New York

Rabbi Solomon Benschitz
163 E. 3rd St.
Oswego, New York

Dear Rabbi Lenchitz:

On behalf of my class "Psychology in World Crisis" I wish to thank you for the very excellent presentation given on Wednesday Eve., May 5, 1965.

This old problem centering around the world crisis as it now exists is both critical and crucial. Any help we can receive is greatfully acknowledged.

Cordially yours,

G. H. Estabrooks.

George Estabrooks, Ph.D.

Mrs. Leonard G. Boonin

April 18, 1965

Dear Rabbi Lenchitz,

It's difficult to thank you and Mrs. Lenchitz adequately for the lovely orders we attended. Not only did we enjoy them, but it made us feel so good that the students were able to have orders. I know the work and planning it must have involved. It was a wonderful thing for you to do.

Rabbi Chaim Dov Altusky
577 GRAND STREET
NEW YORK 2, N. Y.

ו/ח ב' כ' סיון תשכ"ו

Dear Mel's,

Thanks again for your help
You're still tops

Sincerely,
Chaim Dov Altusky

P. S. I would be grateful, if this article could be entered in the Erev Shavuos edition, as we discussed on the phone.

B'NAI B'RITH

OFFICE OF THE PRESIDENT

DR. WILLIAM A. WEXLER
P.O. Box 735
Savannah, Ga.

June 28th, 1965

Rabbi Solomon Lenchitz
163 East Third St.
Oswego, New York

Dear Rabbi Lenchitz:

I would like to express my appreciation to you, to the Congregation Adath Israel and to Hillel for the good wishes contained in your letter. My wife and I were deeply touched by the many heartwarming congratulatory messages we received from our friends upon my election as International President of B'nai B'rith.

The Presidency of B'nai B'rith is considered one of the highest honors in Jewish life; it also bears tremendous responsibilities upon the one so honored. I am confident, however, that with the assistance and cooperation of our membership around the world, we shall continue to fulfill our role and strengthen our programs for the betterment of all.

I am looking forward to working with you in Hillel, and extend my warmest personal regards,

Cordially yours,

Wm. A. Wexler

Dr. William A. Wexler

WAW:DO

18 Apr 65

Dear Rabbi,

May I take this opportunity to tell you how very much all the students, Mrs. Sternlicht, David, and I enjoyed the woderful seders you conducted. Your spirit, enthusiasm, and ability has inspired us all. Best of all, you are a dedicated man of God witha heart larger than the City of Oswego.

I shall miss working with you in the future, but I am sure that you will find my very able peplacement, Dr. Boonin, a superior and better prepared counselor and fellow worker. I wish him the best of luck in his role as Oswego Hillel Counselor, and I envy him the opportunity to work with you next year for the welfare of our many students.

Yours sincerely,

Sandy Sternlicht

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tment of Nursing Services
hy Schnitt, R.N., Director

Department of Nursin
and Program Pl
Peggy R. Durham, R.

September 19, 1968

Rabbi Solomon Lenchitz
1145 45th Street
Brooklyn, N.Y. 11219

Dear Rabbi Lenchitz:

Although we receive many comments about our Hospital from former patients, I cannot recall any which read as sincerely as your recent letter. Consequently, I felt it time well spent to write and thank you.

I am so pleased that your memories of what could have been an unpleasant experience, are so pleasant and your letter will most certainly be shared with the staff on the unit as well as with our Administrator.

I hope you are feeling much better and continue to enjoy the best of health in the coming New Year - and for many years thereafter.

Sincerely,

Dorothy Schnitt

SOLOMON LENCHITZ TESTIMONIAL DINNER

October 15th 1958 • Riverside Plaza Hotel, 253 West 73rd St., N. Y. C.

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Associate Dean

Dear Friend:

As you glance at the list of sponsors appearing on this letterhead, you will undoubtedly be impressed by the unanimity of the homage thus rendered our Sol by leaders in the arts, professions, government and commerce. It goes without saying that you, as a friend, will wish to further underwrite this enthusiastic recognition of his merit and to demonstrate your affection for him. This can be done by allying yourself with him in promoting a cause that is very dear to his heart . . . the welfare of the Yeshiva Preparatory High School.

No doubt you will attend the testimonial dinner that will be tendered to him on October 15th,.an invitation for which is enclosed.

As an additional tribute to Sol Lenchitz, there will be a beautiful testimonial journal published. The opportunity to permanently show your recognition of our mutual friend is thereby presented to you. It is hoped you will take advantage of this. Please don't delay in sending in your ad.

Let us not fail Sol, who is looking forward to greeting you on this night of his well-deserved testimonial.

Sincerely yours,

Rabbi Chaim Dov Altusky
Associate Dean

Dear Rabbi Altusky,

. . . I shall be happy to be present at the Testimonial Dinner to be tendered by the Yeshiva School on October 15th to my friend Sol Lenchitz. I thank you for asking me, and beg to remain

Faithfully yours,
George Jessel

Tendered by The Yeshiva Preparatory High School • 92-15 69th Avenue, Forest Hills 75, N. Y

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To Whom It May Concern: Re: Solomon Lenchitz (RABBI)

The following is a brief summary of the evaluation of the tests given you on May 5, 1969.

The exceptionally strong ego drive your tests indicate is characteristic of most top salesmen in this country.

You have reasonably good ability to direct men and can assert yourself quite well.

You are willing and able to make quick decisions on your own when necessary. You risk making an occasional error, but your sense of responsibility will by and large permit you to make good judgments.

You have good ability to handle administrative detail and can work in a careful and responsible manner.

You answered the tests straightforwardly, showing an understanding of yourself as a person. You are a man not afraid to admit you have some faults, so you don't feel it necessary to claim all virtues as your own.

We also want to mention that you greatly enjoy talking with people. You much prefer activities involving people rather than "things". You have zeal and a great deal of energy for any task you undertake.

Sincerely,

Herbert M. Greenberg, Ph. D.
President

HMG/fap

Oswego, New York

Dear Rabbi Lenchitz:

I am writing this to you with sorry heart after hearing that you will not be here in Oswego next year when I come back to school.

How can I tell you what you have given me in these few past months. How can I let you know how much closer I identify to Judaism now. I doubt if I will find anyone to replace you in my heart. I've grown to love you as I love my father and whereas my father gives me all his love you have given me an insight into Judaism that he could never have given me.

My family is not extra-religious in any sense of the word but we have [illegible] with G-d. My mother lights Sabbath candles every Friday night and I have been taught to respect and love my religion--but no one has taught me that I must study my religion and adhere to its tenants, as you have. I am not a good Jew by any means but it is now that I realize it and it is now that I have learned that I must do something about it. You have given me this and much more.

When I started to lay Tsullum, I started something quite magnificent. I started the long, hard struggle to becoming a good Jew. Some day I will make you very proud. I'll come to see you some day and I'll be able to say, "You see, Rabbi Lenchitz, I'm a Jew who adheres to his religion--and you have shown me the way." I'll say, "Remember those days in Oswego, Rabbi, when I was ignorant to what had to be done, what is expected of all good Jews? Well I'll say, I've studied my religion and although I'll never know or understand it all, I at least adhere to it." Someday, Rabbi, someday you will be proud of what you have started

in me. You'll be proud that I have not turned out to be just an ordinary person -- but rather, that I have turned out to be a Jew who loves his religion and adheres to it.

You have planted the seed in me and I hope that with G-d's help I'll be able to flower it into something worth while -- something beautiful. Thank you, Rabbi Lenchitz, thank you more than words can ever express for what you have given me. I know you will never be sorry.

There are very few people like you that I have come in contact with. If only the world were full of Rabbi ~~Lenchitz~~ Lenchitzes. But I guess that I can thank G-d that I've been able to know you for a few months anyway. I hope that you will be happy where ever your travels take you next. I know that G-d is with you. I somehow feel that I've solved something from you in these few months -- and that is your love of Judaism an G-d. I hold it deep within my heart, where I will always hold the memory of you and these few months of your guidance forever. I will always remain,

Respectfully Yours.

Stephen J Herman

יהודי

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TO OUR JEWISH BRETHREN IN AMERICA !

May I call upon our noble Jewish men and women everywhere to extend a warm welcome and full cooperation to our distinguished National Field Director, Rabbi Solomon Lenchitz, a noted scholar and community leader.

Rabbi Lenchitz has dedicated himself in behalf of our vital and sacred cause, Bobov In Israel, a unique and impressive self-sustaining Torah Town, situated near Tel Aviv.

This impressive community venture now includes a large, growing center of Torah and education; hundreds of modern, spacious apartments for refugee immigrants; a network of vocational buildings to promote the economy of the residents; a magnificent senior citizen retirement center ; and other vital community projects for all ages.

We are now engaged in a $5,000,000 Development and Expansion Campaign to help realize the vast building program of this most inspiring community.

I am sure I can count on your wholehearted support in helping Rabbi Lenchitz succeed in his devoted efforts in our behalf.

May the Almighty reward you and yours with His blessing of good health and happiness for your generous response to this most worthy cause.

With The Grace of G-d,

Rabbi Solomon Halberstam

Rabbi Solomon Halberstam

Oswego, New York

Dear Rabbi and Rebitzen:

Allow me also to wish you both a happy and prosperous new year.

Thank G-d, my summer was one of good health and much happiness. I hope the same can be said for your summer. I was, however, totally disappointed when I returned to school to find that you had left. I knew that you were leaving but after that talk we had in Hewitt Union I thought that there might have been some thread of hope that you would stay -- but everything turns out for the best and you are probably quite happy.

Rosh Hashana services just weren't the same without you.

Hillel seems to be starting out O.K. Dave Stickles is president, as you know, and he appears to be quite interested in, if nothing else, holding us together.

I refused to have any classes on Saturday this semester. I think I told you this last time I saw you. You really can not imagen the effect you have had on my way of thinking and acting.

At our next Hillel meeting I will relay the regards you send to all and make known that you will soon be available for lectures and religious advice.

I just want you to know how wonderful I feel knowing that you are

truly sincere when you say "contact me if any problems arise." I too feel that none will arise if I just continue to take my "blood pressure" with respect.

I only hope that G-d wills that I would see you again very soon.

Respectfully

»NG

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September 20, 1968

Dear Rabbi Lewchitz,

Your "Oddities" are exiting, enlightening and brilliant.

Where did you have time to collect all of this jewelry and legendary ?

I think your work should enrich every book-shelf in the land.

Sincerely yours,

Barry Farber

DR. BÉLA SCHICK
1045 PARK AVENUE
NEW YORK 28, N. Y.
RH 4-3304

Jan 15th 58

Dear Rabbi Alroy

You may use my name as sponsor for the Dinner honoring Mr Lerchey although I will most likely not be able to be present

Wishing you a successful meeting

Sincerely

Bela Schick

ד"ה

Dear Mr. Sol Lenchitz,

Sept. 30, 1954

Words can't express my thoughts for thanking you for your efforts in getting me excused from Saturday work in the post office. I'm also indebted to your brother in-law Mr. Glickstein. He pleaded my case before you. It's good to know there still are people in this world who will go to the aid of his fellow man when he is in distress.

Wishing you and your family a Healthy, Happy and Prosperous New Year.

Sincerely yours,

Joseph Schwartz

HERBERT H. LEHMAN
41 EAST 57TH STREET
NEW YORK 22, N. Y.

SUITE 2704
ELDORADO 5-1182

July 9, 1958

Rabbi Ch. D. Altusky
Associate Dean
Yeshiva Preparatory High School
92-15 69th Avenue
Forest Hills 75, N. Y.

My dear Rabbi Altusky:

Your letter of June 24th addressed to Senator Lehman is hereby acknowledged.

On June 20th Senator Lehman left for an extended trip to Europe. He will not be back until the Fall. Thus there will be no way of presenting to him, in a timely manner, the question you raise concerning his serving as a sponsor for the dinner in behalf of Mr. Solomon Lenchitz.

I am sorry that this is so since I know his interest in the field of education in all its manifestations. I well recall the article Mr. Lenchitz wrote about Senator Lehman in the Jewish Forum.

As for your postscript in regard to the Senator's promise to send you comments on your book "Pictorial Oddities", I am sure that the Senator intended to do this, as he promised, but in the last days before his departure he was entirely taken up with an injury which befell Mrs. Lehman as a result of a fall. I am sure you will be pleased to know that the last word I had from the Senator somewhere in Europe indicated that Mrs. Lehman has largely recovered from the effects of her accident.

Sincerely,

Julius C. C. Edelstein

Julius C. C. Edelstein
Executive Assistant

JOHN R. CREWS
16 COURT STREET
SUITE 1808-9
BROOKLYN 2, NEW YORK

CHAIRMAN
KINGS COUNTY REPUBLICAN COUNTY COMMITTEE
KINGS COUNTY REPUBLICAN EXECUTIVE COMMITTEE

MEMBER
EXECUTIVE COMMITTEE, REPUBLICAN STATE COMMITTEE

June 25, 1958

Rabbi Chaim Dov Altusky
Yeshiva Preparatory High School
92-15 69th Ave
Forest Hills 75, N.Y.

Dear Rabbi:

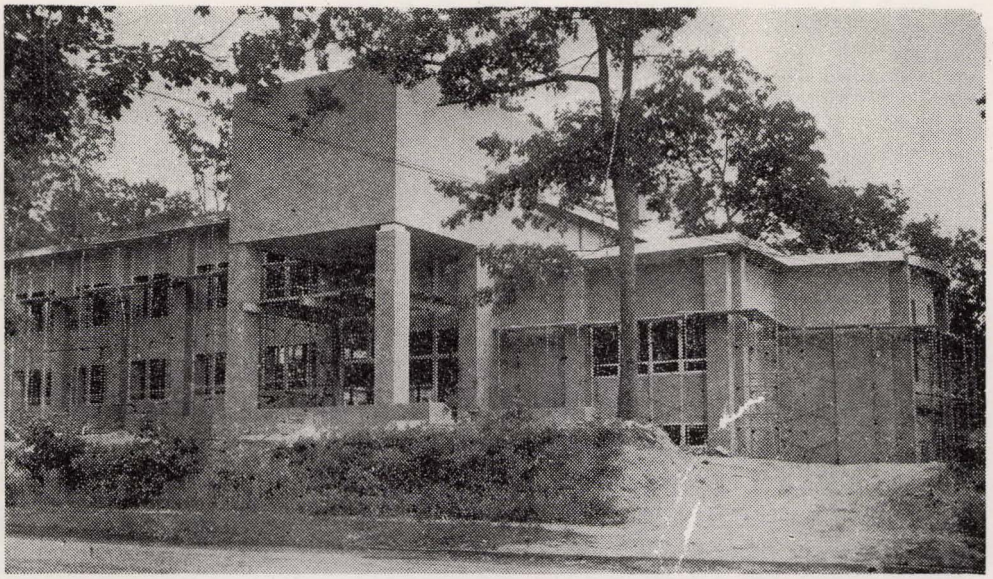
I shall be pleased to have my name added to the list of sponsors for the occasion of the dinner, to be tendered to Solomon Lenchitz, Saturday evening, October 11, 1958.

I sincerely trust that the affair will be an outstanding one, as he richly deserves recognition for his very fine work.

Very truly yours,

John R. Crews

JRC:JH



UNDER WAY—This is a picture of the uncompleted building of the Lakewood Beth Medrash Govoha Yeshiva, part of a big expansion program now under way at the Hebrew school of learning.

Jewish College Seeks Funds for Expansion

ENGLISHTOWN—Solomon Lenchitz, spiritual leader of the Congregation of Sons of Israel, has been chosen special representative to the Beth Medrash Govoha Yeshiva of Lakewood, by Hagoan Rabbi Aaron Kotler.

The Lakewood Yeshiva is the only Jewish College here in New Jersey. Started in 1943 by Rabbi Kotler, it opened with 15 students. Today there are more than 200 students utilizing the facilities of three buildings, housing, study halls, etc.

Facilities Inadequate

The present facilities are inadequate for the current enrollment, but many more are turned away for lack of space and adequate financial support. Because of this situation, Rabbi Kotler, asked Rabbi Lenchitz to tour the country, speaking to any organization interested in aiding the Yeshiva. Rabbi Lenchitz is well known for his book "Pictorial Oddities found in Literature," dealing with both scientific and religious oddities found in Hebraic literature. For many years he was a contributing editor to the "Jewish Forum," among other papers. At present, he represents the "Jewiish Press" in New Jersey.

Rabbi Lenchitz stated his services are free.

"I will speak on the Yeshiva or any topic of interest to the various organizations. My greatest desire is to help the Yeshiva in their building campaign. There is a need for $550,000 to erect an entirely new build on the grounds to house a bath medrash, libraries, study hall, " he said.

In addition, pla ave been drawn for expansion to the school's dormitory, dining room and kitchen facilities. In this way, students will be able to enjoy at least a minimal standard of comforts while devoting themselves to their high spiritual goal, he added.

"What a lot of people do not understand," he added, "is that a scholar at a Yeshiva is one who, in his preparatory years as well as in later life, is dedicated and devoted to nothing else but the study and observance of the Torah."

Day and night, body and soul, he is immersed in the depth of Holy Writ, constantly seeking perfect understanding of the Divine Will as revealed in the Torah and the teaching of our sages.

One Main Interest

"In pursuit of this understanding, the scholar has only one main interest, to which everything else is secondardy interest. His thoughts, his actions, his very existence are for the concentrated study of the Torah.

"At Beth Medrash Govoha, time—so to speak—stands still. Each student is permitted to reach the highest stage of his development. In most cases, the student is entirely supported by the school. The stipends are minimal, the living is not easy, the sacrifices are great. Moreover, and perhaps even more remarkable, the married men are supported in their dedication to the Torah by their wives.

At present, the building program is almost at a standstill. But Rabbi Lenchitz said he will do anything "to aid these deserving people."

"It is wonderful to be able t lp young people in this day and age, who are willing to sacr e their own comforts to be of service to others."

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ts and Crafts Groups

October 19, 1950

Mr. Solomon Lenchitz
235 Remsen Avenue
Brooklyn 12, N.Y.

My dear Mr. Lenchitz:

It give me great pleasure to recommend Sol Lenchitz' oddities. I am very much impressed with the timeliness of the topics and the erudition displayed.

When your book is published, I should like to subscribe for one.

Cordially yours,

Herbert S. Goldstein

HERBERT S. GOLDSTEIN
Rabbi

HSG:RS

SAMUEL LEVENSON

Humorist

1719 PRESIDENT STREET
BROOKLYN 13, N. Y.

PResident 2-8800

Oct 26, 1950

Dear Mr. Teicholz:

Please quote me:

"As a former school teacher I am most enthusiastic about the form and content of the "Oddities". The book will serve to impart a deeper appreciation for Hebrew folk lore"

Sam Levenson

The New York Public Library
Astor, Lenox and Tilden Foundations

Fifth Avenue & 42nd Street
New York 18, N. Y.

New York, October 18, 1946

Mr. Solomon Lenchitz
235 Remsen Avenue
Brooklyn 12, N. Y.

My dear Mr. Lenchitz:

It was only the other evening that I treated myself to the pleasure of reading your "Oddities from Hebraic Literature". It is a splendid attempt at making available interesting information to a class of readers who would normally not obtain it otherwise.

I wish it were possible for you to continue the venture on a large scale. Perhaps some magazine would be willing to admit it into its columns as a permanent feature through which you might test the public interest in it. Your publication deserves a wide market.

Very truly yours,

Joshua Bloch
Chief, Jewish Division

DS

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WHY DO SO MANY FAIL? (Vital Statistics)

Sunday, Tisha B'Av

Dear Reb Shaul,

Hashem should bless you and your dear wife ..for the great chesed you are doing for us ..with our Chaim...

Your help and warm friendship are a blessing to us in our attempt to have Cahim live in safety and with a tachlis in life...

We just don't know how to thank and bless you for your goodness of heart and devoted interest ..like a true brother.

Please help us again...

We are sending you $30... $5 ..for the debt Chaim owes you... and $25..for YOU to hold and give him after a mutual talk with him...since he is draining us dry...for money ..money.. without an end...

He gets $160 a month...from Social Service ...
~~$60~~... $70 for the room... leaves him $90 a month... for food..carfare ... laundry ..etc. etc.

We are ready to add $20... $25 EACH week..through you... to help him along ..BUT NOT ~~XXXXXXX~~ $60...$70..etc. without an end .. We just don't have it...

So please work out a budget with him .. and you ..help us by taking care of the money .. through our checks ...
One phone call and we'll send more at any time. through you ...
G-d bless you for your help and friendship ..



Cordially,

M. J. Roth

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GEORGE JESSEL PRODUCTIONS

June 18, 1969

Rabbi Sol Lenchitz
5523, 15th Ave.
Brooklyn, N.Y. 11219

Dear Sol:

I want to thank you very much for the Meshebarach. I am certainly happy to know that you think of me in time of illness.

God bless you. Love and regards.

Sincerely,

George Jessel

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בס"ד

Heshvan 3, 5722
October 13, 1961

Rabbi Solomon Lenchitz
Congregation Sons Of Israel
Englishtown, New Jersey

Dear Rabbi Lenchitz:

I have read through a good number of your bulletins, all of which have your personal stamp on them. It is most rare and unusual to find a synagogue bulletin devoted primarily to education, children and youth. I am sure that this is a reflection of the activities of the synagogue as well as of the personal interests of its Rabbi. I hope that I will have the opportunity of being in your area so that we can discuss our NCSY program. Should you be in New York at any time, I would appreciate the opportunity of meeting with you.

Under separate cover, I am sending you some of our recent publications.

Might I obtain your permission to reprint items appearing in your synagogue bulletin from time to time?

With kindest best wishes, I am,

Sincerely yours,

Rabbi Pinchas Stolper

RPS:rg

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980 JAMES STREET, SYRACUSE 3, NEW YORK

September 9, 1964

Rabbi Solomon Lenchitz
163 East Third Street
Oswego, New York

Dear Rabbi:

Thank you for your phone call. It was good to talk with you.

This will confirm our telephone arrangement for you to be here at our studios for videotaping at 1:00 PM tomorrow, Thursday, September 10th.

I'll look forward to seeing you then.

Cordially,

Gordon Alderman

Gordon Alderman
Program and Production
Manager

GA:ms

STATE UNIVERSITY COLLEGE
OSWEGO, NEW YORK

OFFICE OF THE PRESIDENT

December 3, 1965

Rabbi Solomon Lenchitz
Congregation Adath Israel
163 East Third Street
Oswego, New York

Dear Rabbi Lenchitz:

Our talk yesterday was one from which I received a great deal of inspiration. Your plan to provide a situation in which Jewish students can be served kosher food is a noble one.

May I take this opportunity to wish you well in your endeavor. May I also assure you that if I can aid you in other ways to see that your plan succeeds, do not hesitate to let me know.

Very truly yours,

JEP:MB

James E. Perdue
President

November 15, 1968

Rabbi Solomon Lenchitz
1145 45th Street
Brooklyn, N.Y. 11219

My dear Rabbi Lenchitz,

Indeed, I do remember you and your name is strongly engraved on my mind. I remember our happy experiences in New York City.

As for your friend who is the possessor of fine old masters, the pictures I have collected have been confined to the French Impressionists and Post-Impressionists. Also, for the present, I have ceased collecting. It would seem to me, since your friend is in New York City, he would have easy access to galleries, museums and collectors, who could help him in disposing of them.

Your "misha berach" evidently worked for my heart is beating as ever and doing a full day's work. As for your good wishes, may I say to you "gahmathen."

Sincerely,

Edward G. Robinson

Menashe B'reb Yeshaya
or as others know me
Edward G. Robinson

EGR:ep

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ב"ה

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Central Office לשכה המרכזית
770 EASTERN PARKWAY • BROOKLYN 13, N. Y.

Nissan 29, 5726
April 19, 1966

Rabbi Solomon Lenchits
Congregation Adath Israel
163 East Third Street
Oswego, New York

Dear Rabbi Lenchits:

In reply to your inquiry concerning the minimum price of a pair of tefilin, please be informed that they cost $18.00 per pair.

However, in recognition of your efforts with the Jewish college students in Oswego State University, our Executive Committee has agreed to take part in sharing the cost of the tefilin. We will pay the amount of $4.00 for each pair of tefilin purchased by you for the needs of your local community. This means that you will pay only $14.00 per pair.

We indeed look forward to hear from you concerning this matter.

With every good wish,

Sincerely yours,

L Alevsky

Rabbi L. Alevsky,
Executive Secretary

LA/cb

P.S. The information you sent us regarding the Passover undertaking is not sufficient. Would you kindly send us a detailed account as to the exact results of this endeavor, including: How many students participated, When and where the meals were served, the bill of expenses - itemized expenditures concerning us, and the total, etc. We would appreciate this as soon as possible.

BEFORE SENDING THIS LETTER OUT, WE RECEIVED YOUR COST LETTER WITH THE DETAILS. HOWEVER, WE NEVER RECEIVED A BROCHURE OR DATA WHICH YOU MENTION IN YOUR LETTER. PLEASE SEND IT TO US.

LAW OFFICES
BERNARD H. WEISER
FREEHOLD, NEW JERSEY

P. O. Box 292
10 WEST MAIN STREET

AREA CODE 201
TELEPHONE 462-1020

May 10, 1963

Rabbi Solomon Lenchitz
4 Park Avenue
Englishtown, New Jersey

My dear Rabbi:

In appreciation of the many courtesies you have shown my late beloved father, and also hoping that it may in some small measure aid you in republishing your book "Pictorial Oddities from Hebraic Literature", I am herewith enclosing my check in the amount of $50.00.

Rabbi -- it is with reluctance that I impose upon you for the following: I have every intention of saying Kadish, but I know there will be many times when it will be completely impossible. It would appear to me that if I were to ask anyone to say Kadish for my father in my behalf, it would be you.

I do not know what the usual financial arrangements are in situations of this kind, though I am sure that they are made and that there must be a standard of some kind. Please do not be bashful, but let me know at your earliest convenience what this is.

With warmest regards and wishing you the best of everything,
I am

Sincerely,

BERNARD H. WEISER

BHW:jel
1044 B
Enc.

58 Shepherd Avenue
Brooklyn 8, New York
Feb. 17th, 1958

Dear friend Sol,

On April 26th, 1958, I shall complete 13 years of service on the vending stand in the General Post Office, in New York City. As you are aware, this stand as well as many others like it, is under the auspices of the NEW YORK STATE COMMISSION FOR THE BLIND, 270 Broadway, N. Y. 7, N. Y. The Director of this agency is Miss M. Anne McGuire. I have persistently and constantly sought improvement and upgrading in my status right up to the present writing, but I regret that I have failed to improve my position except in a very slight way moneywise. I would like to be promoted as soon as possible to a more remunerative situation, but in expressing my wishes to the office I have been promised and promised and promised, with nothing concrete showing up for me to date. In truth, for 13 years I have been kept on ice, as it were, with not too much hope of breaking out of my category, although I am certain a lot could have been done if certain persons saw fit to galvanize themselves into action. I am immediately seeking a setup wherein I can develop and attain the highest income level in the shortest possible time. This may appear too sketchy for you at the moment; however, when I see you in the next week or so, I can elaborate and answer your questions to the best of my knowledge and ability.

I wish to thank you at this time for any and all assistance you may render me. I am, always,

Very sincerely yours

Gilbert J. McMahon

ST. JOSEPH'S RECTORY
178 WEST SECOND STREET
OSWEGO, NEW YORK

February 16, 1965

Rabbi Solomon Lenchitz
Congregation Adath Israel
Oswego, New York

Dear Rabbi Lenchitz,

Your lecture this morning to my class of 100 high school seniors, both Catholic and non-catholic, was indeed very instructive and edifying. The students were very impressed, both by your manner and by your material.

I have been attempting in these religion classes to elevate their moral standards, to improve their outlook on life, and to give them a correct and healthy outlook on sex and marriage. Your remarks, coming from a Jewish Rabbi, not only broadened their outlook and gave them a deeper understanding and appreciation for the Jewish religion, but it also served to emphasize everything I have been attempting to teach them.

With kind personal regards to you and to Mrs. Lenchitz, and assuring you of my personal gratitude and admiration, I am,

Respectfully yours,

Fr. Furfaro

REV. F. J. FURFARO

ראש"ה יסוד לבניה ת"ל

Rabbi Solomon Lenchitz
New York City
My Dear Friend !שלום

Iwas indeed happy to hear from you. I wish you every success in your new post, — where you can adequately serve the cause of those who קדושו אקדוש ס"ת ונקי קדושו אקדוש, as seen in many a Synagogue adorned with spectacular בתי כנסיות. But you are well capable of drawing them nearer to קדושת תורה without their suffering a shock. So, more power to you.

Since Mr. שלמה has built up so impressive a business mechanism which is of multiple use & he's reaching out as far as L.A., I think he ought to have an attractive Ad in the Brai Brith Messenger here; although it wouldn't pay him to come down here for כשרות alone.

If you recently sent me a copy of your Oddities, I misplaced it. Actually, I have one from many years ago, also your 'computerized' Tehillim.

Ever see my articles — twice a year — in the Press? I hope today's has my latest ראש"ה.

Wishing you every שנת כתיבה וחתימה טובה

Rabbi M. J. Feldman

The College of the City of New York
EVENING SESSION OF THE CITY COLLEGE
CONVENT AVENUE AND 139TH STREET

January 26, 1942

To Whom It May Concern:

This is to certify that Mr. Solomon Linchitz of [illegible] Remson Avenue, Brooklyn, New York, was a student in the Evening [illegible]ession of The City College from September, 1926 to June, 1929. His conduct while in college was in every way satisfactory.

Very truly yours,

Celeutha E. Aaronson

Celeutha E. Aaronson
Assistant

Established 1910

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February 11 1964

Rabbi Solomon Lenchitz
21 7th Street
Passaic N. J.

Dear Rabbi Friend:

Please accept our humble thanks for
your graciousness in helping us celebrate
our 54th Anniversary by honoring us with
your presence and addressing our guests
ably. We are very grateful for friends
like you, Rabbi.

With kindest regards, we are

LADIES' CHARITABLE & FREE AID ASS'N.
348 HOPKINSON AVENUE
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S. Maimon Sec'y

gle 1-1992, 7704

בס"ד

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Iyar 12, 5740
April 28, 1980

Rabbi Solomon Lenchitz
1145 - 49th St.
Brooklyn, N. Y. 11219

Dear Rabbi Lenchitz:

On behalf of all the Officers, Directors and Members of the BIKUR CHOLIM-GUARDIANS OF THE SICK, INC., and Members of the LADIES AUXILIARY, we wish to express our great pleasure in having you as the Guest Speaker at our Annual Spring Luncheon, which was held on April 22, 1980.

Having a speaker of your caliber was of great benefit to this event. Being a recognized personality in the community certainly helped to bring more guests to our affair. This increases the potential for the receipt of donations, without which our organization cannot continue its very important work.

Your speech and warm-hearted words were so inspiring that it moved all those present at the Luncheon. Please accept our heartfelt thanks. We hope that we may call upon you again in the future.

In the Z'Chus of the Great Mitzva of your inspiring and eloquent words, may you and yours be blessed with Arichas Yomim, Nachas and Kol-Tuv.

Sincerely yours,

JOSEPH BODNER
Executive Director

EUGENE FIXLER
President

Sima Greenbaum

Libby Hollander Sonia Lebowitz Lillian Tanzer
Ladies Auxiliary Presidium

JB/eg

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December 1, 1981

Dear Rabbi Lenchitz:

This is to acknowledge with many thanks your kindness in sending me three of your books.

I am eagerly looking forward to reading the books, and I am sure that I will learn a great deal from them.

With many thanks again and with all good wishes,

Sincerely yours,

Menahem Schmelzer

Rabbi Solomon Lenchitz
1145 - 49th Street
Brooklyn, New York 11219

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NI 8-5460

Sept. 27, 1978

Rabbi Solomon Lenchitz
1562 51st St
Brooklyn, N.Y. 11219

Dear Sir:

In the name of the Marvin Levitt Memorial for Cancer Research I wish to thank you for your Donation of Books donated to us in honor of Dr. A. Lyon.

With understanding people like you, Research can continue and perhaps some day find a cure.

Thank you again.

Sincerely yours

Mrs. Jean Greenbaum, Pres.

THE MARVIN LEVITT MEMORIAL FOR CANCER RESEARCH.

Photos

Throughout my rabbinical literary and social life, I met great personalities that I believe my dear readers could identify them as they note the following photos. Such personalities as Professor Einstein, Edward G. Robinson, Helen Hayes, George Jessel, Professor Waxman, Pierre van Passon, harry Hershfeld, Dr. Purdue of Oswego State University, etc., etc.



Former Senator Herbert H. Lehman and Solomon Lenchitz

The author of "Pictorial Oddities from Hebraic Literature," Rabbi Solomon Lenchitz, an experienced lecturer, whose book achieved world-wide acclaim, is available to visit your community to offer an inspirational program which will gladden and stir the hearts of both young and old with a greater love for Hebrew literature. At this time, when Jewish ideals must play a vital role in the conduct of nations, such a lecture will have meaning and enlightenment for everyone in the community.

The fact that the late Professor Albert Einstein found something in the book of special interest to him even from a scientific viewpoint and that Pierre Van Paassen regards this book as "a first class delight" testifying to the "depth of your scholarly research and your love of Torah," and similar reactions from other men of note, will suggest the great service you can render your community through a lecture by Rabbi Lenchitz.

Write to: Rabbi Solomon Lenchitz, 184 Brooklyn Ave., B'klyn 13, N. Y., or phone him at: SL. 6-3160 for further information.

COLORFUL PROJECTOR ILLUSTRATIONS ACCOMPANY LECTURE

Rabbi Solomon Lenchitz carried syndicated columns in 54 English-Jewish periodicals in the United States, South Africa, India, and Israel.

Some of the more prominent persons who have commended Rabbi Lenchitz' work:

Dr. Albert Einstein
Prof. Clyde R. Miller
Dr. Joshua Bloch
Prof. Wm. H. Kilpatrick
Pierre Van Paassen
George Jessel
Harry Hershfield
Sam Levenson
Rabbi Dr. Herbert S. Goldstein
Helen Hayes
Dr. Selma Waksman



Last May 9, the Israeli Youth Group of Englishtown was honored with the presence of the eminent Prof. Selman A. Waksman of Rutgers University. He stressed the importance how one should feel being born from the seed of Abraham, Isaac and Jacob. We must not forget our learned counsellor, Mr. Samuel Sagotsky. His inspiring speech was certainly a credit to all.



Presentation of the L.D. Brandeis Medal Ed. G. Robinson, Dr. Rosengarten, Rabbi Lenchitz



Sen. Lehman and Rabbi Lenchitz

A PROGRAM UNDER THE AUSPICES OF THE JEWISH FORUM



Harry Hershfield, well known philosopher humorist (left), in whose studio this picture was taken, and *Isaac Rosengarten,* Editor of The Jewish Forum (who wrote the Preface), receiving the first copy of "Pictorial Oddities from Hebraic Literature" from the hands of the author, *Sol Lenchitz,* (the "Jewish Ripley") (right).



Sam Levenson, noted TV artist, receiving Lenchitz's book, "Pictorial Oddities in Hebraic Literature."

Gentlemen:

The author of "Pictorial Oddities from Hebraic Literature," Mr. Solomon Lenchitz, an experienced lecturer, whose book has just appeared, is prepared to visit your community, if proper arrangements could be made, to deliver a lecture in which he will whet the appetite of both old and young to take a greater interest in Hebrew literature. At this time, when Jewish ideals must play a greater part in the life of nations, we thought you might welcome a lecture such as he can give.

The fact that Prof. Albert Einstein found something in the book of special interest to him even from a scientific viewpoint and that Pierre van Paassen regards the book as "a first-class delight" testifying to the "depth of your scholarly research and your love of Torah," and similar reactions from other men of note, will suggest the great service you can render your community through a lecture by Mr. Lenchitz.

Please advise us as to what you are prepared to pay for his lecture, including his expenses, so that we may be able to advise you whether we can arrange to accommodate your needs.

Sincerely yours,
ISAAC ROSENGARTEN, Editor

PIERRE VAN PAASSEN

Dear Mr. Lenchitz:

Your book "Pictorial Oddities," is a first class delight and testifies to the depth of your scholarly research and your love of Torah. The book should make a big hit in cheders and Talmud Torahs. Nor would it be amiss at all to introduce it in Christian Sunday Schools and Bible classes. Much may be learned from it. All of the facts you cite are astonishing. I could not repress one exclamation of surprise after the other as I turned the pages. You have deserved well of the Book of Books in making the material in "Pictorial Oddities" available to the English reading public.

Congratulations, thanks and Shalom!

(Signed) PIERRE VAN PAASSEN

A. EINSTEIN
112 Mercer Street
Princeton, N. J.

Feb. 12, 1951

Mr. Solomon Lenchitz,
235 Remsen Avenue,
Brooklyn 12, N. Y.

Dear Mr. Lenchitz:

Thank you very much for sending me your little book "Pictorial Oddities from Hebraic Literature." I found the story about the water clock quite interesting.

Sincerely yours,
(signed) A. Einstein,
ALBERT EINSTEIN.



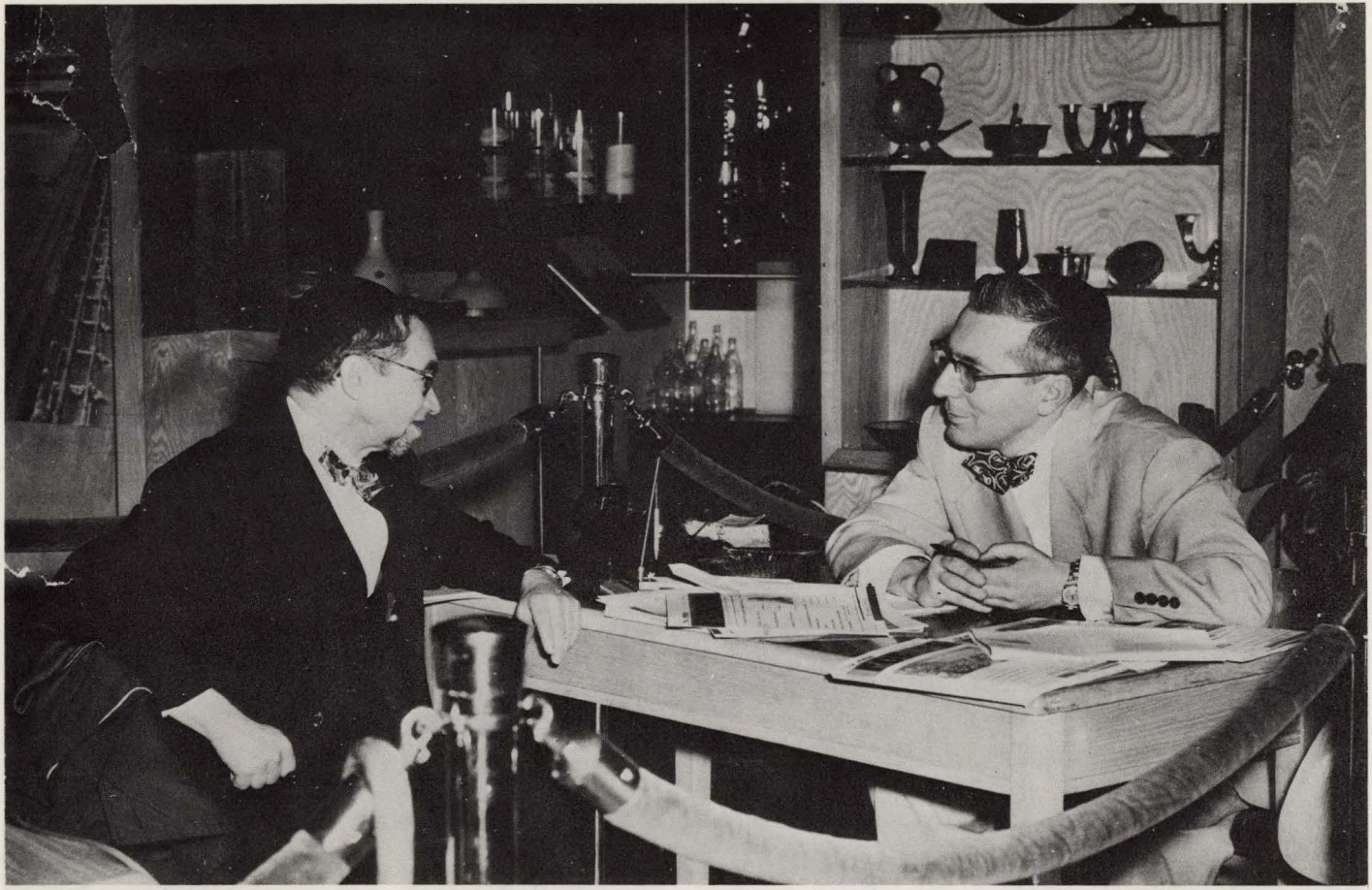
Autographing My Books at Israeli Conference



Atty. Gen. Lefkowitz, Rabbi Lenchitz



Preparing Passover at Oswego Univ. Dr. Purdue



Dr. Rosengarten, Rabbi Lenchitz



Rabbi Lenchitz Selling Israel Bonds





Dr. Selman Waxman at Rabbi Lenchit'z Cong.



Rabbi Lenchitz Selling Israel Bonds



Dr. Rosengarten, Rabbi Lenchitz



Helen Hayes, Rabbi Lenchitz, Dr. Rosengarten, Harry Hirshfeld, Prof. Kilpatrick



Postmaster Quigley, Rabbi Lenchitz



Rabbi Lenchitz and Ed. G. Robinson
מנשה בן ישעי׳ משה



Rabbi Lenchitz, Postmaster Schaefer

A CATHOLIC'S PLEA

Ever since the disgraceful episode 2 years ago when, after 29yrs. of loyal and efficient service, Sol Lenchitz was dismissed from the P.O., I have been constrained to cry out, "For shame! For shame!". But now I know that "my redeemer liveth". The invitation made in last week's issue of the "Jewish Press" has provided me with an outlet.

I was a Catholic CO-worker of Sol's for many many years in the P.O., and I believe I am justified in declaring catagorically that Sol was dismissed for no more and no less than being a Jew. What baffles me is this: There are so many Jews high in political life who exploited Sol without stint when it was to their advantage; and then when he had difficulties, shut the door in his face. I understand that a devotional study of the Jewish people admonishes to " be wary of those in authority who are good-fellows for a man but for their own need, seem solicitous friends when it is to their advantage but do not stand by a man in t ime of his strait".

In the P.O. Sol did for Jew and non-Jew, faithfully tirelessly, and devotedly. I understand he has served in a Public-Relations manner the so-called Rt.Hon.Louis J. Lefkowitz. Ed.G. Robinson, Former Post Master Schaeffer, Col.H.Riegelman, Harry Hershfield, Irving Lehman, and others also such Catholic notables as Surrogate Di Falco and Carmine De Sapio. Colored organizations affiliated with the P.O., the St. George As Association, a Protestant organization, are examples of groups that have greatly benefited from his efforts. He succeeded in establishing conditions which enaured Sabbath -observing Jew and Gentile alike integrity of conscience. And how many can lay claim to the following: His showmanship acclaimed in Carnegie Hall; Appearances on T.V. and

more stellar accomplishments. I have never lost sight of Sol, and I note his characterist ic advance to success in his rise to the post of Busines Manager of your paper.

I do not profess to be a highest order Catholic, but one need not be an adherent of his own or any other faith to understand the meaning of ~~just~~ justice- and I grasp in astonishment that it can also happen here. I have always known Sol as a man who approached the battle with blood and thunder. Why does he take it lying down? Dear Editor and Pullisher- I think it is your moral obligation and that of the paper to appeal to your Jewish reader to take up the fight for this Amerinan "Dreyfus". We in the Post Office have been taught that silence is very healthful for all concerned . Eve. Even Post Master General Summerfield has remained silent. Why? I'm In my 30 years of experience in the P.O.I have yet to encounter a supervisor who could match the ability and knowledge of Mr. Lenchitz. "Sol" was never given a trial nor a chance. The Jewish Postal Welfare League had a commitment inthis case, why doesn't it show its stamina and why do they not champion its own? And if the "Jewish Press"also will pass up in silence then I give up. A faithful friend toSol and to all Jews. Call upon me as you desire, anonymous Catholic.

"ה"

Rabbi Solomon Lenchitz has gained extensive recognition as an educator, lecturer and writer in the field of Hebraic Literature. He was syndicated in 54 periodicals throughout the United States, Canada, England, India, South Africa and Iarael. His publication of PICTORIAL ODDITIES FROM HEBRAIC LITERATURE has been recognized by such outstanding personalities as Dr. Alber Einstein, Pierre Van Paasen, Sam Levenson, Dr.Joshua Block, Rabbi Dr.Herbert Goldstein, Dr. Rosengarten, Senator Lehman, Edward G. Robinson, etc. etc.

Rabbi Lenchitz finds inspiration in family life, his wife Yetta is the daughter of a prominent Grand Rabbi, BBHM, the Kobriner Rabbi, a descendant of the BAAL SHEM TOV, Rabbi Lenchitz too is an offspring from the KLEY YAKOR, a 17th. century Sage. His four children have inherited the parents love of learning. His eldest son, Yisroel Chaim, a graduate electronic technician, is a Rosh Yishivah in a Brooklyn Talmudic Academy and married to an Aishes Chail, Esther(nee Knoll). his eldest daughter Rochel, is married to a Talmud Chochim,Rabbi Meir Hartstein, beloved pupil of the world-reknowned Aaron Kotler ZTL. his youngest son Dovid is in the Kollel in Lakewood Yeshivah, and is married toanother Ashes Chail, Rivka (nee Lichter). His youngest daughter Tzviah, is also married to a gifted Talmudic scholar, Rabbi Ephraim Mordecai Greenberg and is now employed in the Yeshiva Aish HaTorah, Jerusalem Israel. And let us not forget his thirty three grandchildren and 3 great-grandichildren. כ"ה לכל

Many well-known rabbis such as the Lubavitcher Rebbe Shlita, Rabbi Moshe Feinstein, Shlita, the Squarer Rebbe ZTL and Rabbi Yosef Eliahu Henkin ZTL. speak very well of Rabbi Solomon Lenchitz. The latter attested to his mastery of Rabbinical Lore, Among other things, he has appeared in Carnegie Hall, on TV and Radio, the Jewish Press has seen fit torecognize his capabilities as business manager and former Associate Editor. Prior to that, he was the Associate-Editor of the well-known forty-four year old monthly publication The Jewish Forum under the able guidance of the late Dr. Rosengarten of blessed memory. Artists such as Edward G. Robinson, George Jessel, Helen Hays, etc. have recognized his talents and have personally benifitted greatly from him. Let us not forget his composing of the song "LOVES LOST LULLABIES". whom the talented Dr. Maurice O.Boyde, director of the Symphonic Choir of the Oswego State College and who presented same at the spring concert there. Dr. Perdue, President of Oswego State University, Barry Farber of WOR, Joe Franklin of WOR, have confirmed to Rabbi Lenchitz's works. His love for Israel and peace of mankind can be attested to by his writings during his Journalistic career. Lest we forget he recently authored two outstandong books,THE BOOK OF PSALMS AND THE TORAH with tables for Gemetric interpretatior in English and in Hebrew and endorsed by the Chief Rabbis..

Some of his posts as Rabbi or Executive Director as follows:
Oswego, New York
Lakewood, New Jersey
Englishtown, New Jersey
St. Augustine, Florida
Forest Hills Yeshiva in Queens
and many Brooklyn Talmud Torahs.

An Apostle, author of prayers and piyutim in various ancient books written in the name of great Jewish scholars, the following is related:

That Simon Kifa(Kaipha) or Cephas(Aramaic) =Latin Petrus(Rock) as he is well known in the Christian world as Peter or Petress was one of the apostles of yeshu, but he, "Peter" remained a true Hebrew. He actually helped in instituting Christian belief that it should remain different from the original Jewish, not because he believed in the new belief, but only to erect a separation between Jewishness and Christiandom. He did it with the understanding that the true Jews which separate themselves from the influx of Christianity because in that particular era, at the time when Christianity was beginning to be instituted, was a strong mix-up (without understanding) among the Jews in general, for the first Jewish-Christians did not differ much from the true Jews : and it did lead astray many simple-mindedpeople:those that were ignorant of what was happening--that they should adhere to the following ,(to the new sect known as Christians: 'Notzrim') so that Simon Kifa who wanted to protect this mixture, he also informed the new Christians not to do any harm to the Jews and not to insult Jews." For those who harm a Jew is as if they would pierce out the Iris of G-d's eyes."

It is thought on this particular Simon Kifa that he later separated himself in a tomb or cave, and there he was under the influence of the true Hebrew Torah (Torah's Moshe) in purity and in holiness . and there he authored many prayers and piyutim. These prayers he sent to the wise men of Israel who sat in yeshivas and houses of learning that they should utter them in their synogogues.

Some of these prayers came to Rabbi Nassan of Babylonian, and he accepted them with honor , and he distributed them throughout Hebrew congregations. In the book "Sefer Chasidim", Simon was even called a saint. Also in the Machzor Vitri, is brought in the name of our Rabbi Tam, that Simon also the Author of the Prayor "Etain Tehila", He was given laudation on the said prayers that what we utter in the afternoon (Musaf Prayers) prayers of Yom Kippur. It is thought that he also authored the important holy prayer "Nishmas Kol Chai" which we Jews say every Sabbath and holiday.

1

To the bank, to the bank
How low we sank
To accomplish materialistic deeds
To free some important misdeeds.

2

Mashiach is here
Let him in
Do not fear
Do not sin.
By this I mean
An evil tongue
So be keen
On words unsung.

3

Our father Abraham gave you monotheism
The decalogue contributed by Moses,
So why all the hatred to Judaism,
Who gave you a bed of roses?

4

Serenety and pacification
Is Torah implication
Like good wine to a venerable
It is inspiring and stable.
Waste not your time
In foolish adorations
Listen to the Torah chime
This is your lifes rations.

5

What are you going to do Hashem
When you take me to your Minyan
My offsprings will cry and claim
I am one in a million,
It's O.K..I understand your way
There is a time for all
But one thing I must say
I am walking very tall
Whether 'tis early or late
For this calling for me
But I did do a checkmate
So into Gan-Eden with glee..

6

"Life is short"
As Job did say
Patience and perseverance
Was His insistence
Ne'ere did He doubt
Or ever sway
His trust and faith
Was his persistance.

7

Betochone

Belief- confidence- faith- hope-trust.
These characteristics in a human are a must
Steadfast, courage, in the Name above hold
Else no matter whom- you are bound to fold.
With words alone you cannot withstand
Pray to Him, and a strong Hand
To all who call upon in distress,
Be His messanger and show what you possess..

8

Concentration

I sit and ponder
Sometimes wonder
What's yonder?
The workings of our Founder..

9

Patience

The fruits of a Tree
Are like offsprings of your family
Rear them thru their ages
They will grow to be sages.

10

Sickness

Sickness at times is part of life
Bear with it even in strife
'Tis difficult I know at times
Accept as worldly chimes..

11

Queen Sabbath

Regal among the days of the week
The choice picked by G-d Himself
Yes you are the day we seek
Like a choice book on the shelf.

12

Fear

Fear is respect
In any dialect
Rwspect for Him
Express with a hymn/

13

Hebraic Weapons of Peace

Let's enumerate our weapons of peace
The Sabbath, Phylacteries, the Fringes.
Torah, Kashruth, may it never cease
The ritualaxiums on which our commands hing/.
Our Sages and our meritorious deeds
Are taught to our future generation
They are our implanted seeds
That prevent us from worldly vexation.

14

I went to see my doctor and lawyer
The Great Rabbi Shimon Ben Yochoyer (O.B.M.)
At the "Jever" he tapped my shoulder
Saying "Emunah and bolder".
Such spiritual medicine and such advice
As we say " a word to the wise",
Visit such graves now and then,
Forget about the worldly yen..

15

Isreal Is Real

Isreal is real-'Tis not in my oddities
Some would consider us among the antiquities
The aspect must be considered as a Connisseur
For the land is Spiritual and Pure.
In criticism we are all experts herein
With folly exertation we start our waggings and spin
For a moment let us consider our foolish saying
What will help is a little praying.
So Israel is real don't you feel
"Tis not like and ordinary shpeel
Le's gather together like a flower in a bud
And say "Shma Yisroel --Hashem Echod.

S.Lenchitz..

Cancer----Shmancer

I have a cancer, so what?
G-d is my cure, that's a lot
The secret counsel of G-d is fear of Him
The powerful attribute is vigor and vim
Do not only loosely wag your tongue
And issue words that are unsung
Be honest with yourself, and say what you mean
And eventually it will intervene with His scheme
My G-d you are my life and love
I know I am below, but You are above..

Ruth Solomon

(a sequel to cancer-schmancer)

He may have cancer, but cancer doesn't have him
for in the ocean of the fear of G-d and Talmud Torah does he mightily swim.
This is no novelty; he has known odds before.
With the Aleph-Bes (Emuna and Bitachon) he has, does, and will always more than even the score.

In face of great challenges where ordinary men turn into mice,
He is a beacon of courage, wisdom and piety, to whom people of all nations turn for guidance and advice.
In a world of darkness and worse, he radiates light
of Torah and T'filla-- Jewish strength and Jewish might.

Years of combat on the battleground called life,
Hours on a table under a surgeon's knife,
Weeks at a hospital to recover his strength
In weakness as in health, for his fellow man's needs he goes to every length

The road to 120 is not easy and often rough.
As a matter of fact, the first 75 have been quite tough.
But now is the time for he who sowed in tears to reap with joy
And for the next 45 celebrate brisses and kiddushes for many more uhr-ay-niklech both girl and boy.

Even a leader from his followers must sometimes take a command:
Your refua shlema is our and klal Yisroel's demand!
For He who has blessed you will continue to bless you with plenty of nachas, gezunt, and mazal TO 120!

WRITTEN BY
one of your chassidim
20 MarCheshvan 5744

ספרים פון הרב שאול לענשיץ געווינען גרויסע פאָפולאריטעט

די ספרים פון הרב שאול לענשיץ ווערען עס איז שוין בײַ עטלעכע בעלעגהייטן געשריבן געווארן. האָבן שטארק געוואונען אין זייער פאָפולאריטעט און נעמען שטארק אויס בײַ אידן תלמידי חכמים וואָס ווילן זיך באקענען מיט די פילע הונדערטער "גימטריאות" אויף פסוקים און ווערטער פון תורה און תהלים, א געביט אויף וועלכן הרב לענשיץ איז א גרויסער מומחה.

כדי נאָכצוקומען דעם גרויסן פארלאנג האָט הרב לענשיץ פארעפנטלעכט זיין "גימטריאות על התורה ותהלים" צוזאמען מיט זיין ספר "משונות ותמונות מן התלמוד". אויף העברעאיש און ענגליש און איז צו באקומען פאר בלויז 15 דאָלאר.

הרב לענשיץ, אן אָפשטאמיקער בן אחר בן פון בעל "כלי יקר" און אן איידעם פון קאָברינער רב'ין זצ"ל, איז אויסער א מחבר אויך אן אויסערגעווײנלעך מערקווירדיקער איד וואָס איז דורכגעדרונגען מיט טיפער אמונה און בטחון. א לײַדנדער אויף קענסער האָט ער זיך וויַיט ניט מייאש געוועזן. נאָר זיך פארטיפט נאָך טיפער אין לערנען תורה און טאָן מצוות און ער איז באקאנט געוואָרן מיט א דאָקטער ווען א שליח פון הימל פאר מענטשן וואָס נויטיקן זיך אין א רפואה. דער נאָמען פון דעם דאָקטער איז דר. הראלד מארקוס. מיט אָפיסעס אין מאנהעטן. און הרב לענשיץ האָט אין אים געפונען ניט נאָר א גרויסן דאָקטער, נאָר אויך א גרויסן מענטשן-פריינד.

די וואָס ווילן זיך פארשאפן די ספרים פון הרב לענשיץ, ווי אויך צו דערקונדיגן זיך מער וועגן דר. מארקוס, קענען זיך פארשטענדיקן מיט הרב לענשיץ אויפן טעלע-פאָן-נומער: 851-6554 (212).

675-2550



הרב שאול הלוי לענשיץ
בעת קבלת פני הנשיאות

The books by Rabbi Saul Lenchitz that was authored and written by him, had a tremendous influence and popularity among Jewish authorities and Sages. These said Sages are interested in the knowledge of geometrics Re: The Torah and Psalms. We must not forget his Hebrew Oddities in English and Hebrew Culled from the Torah and Talmud, and other Authoritive writings. Rabbi Lenchitz is considered an authority on these works, which he combined into one volume. Professor Albert Einstein was one of the confirmers of his Oddities.

Rabbi Lenchitz is a scion of the great Kley Yukor eleven generations removed, and a son-in-law of the Kobriner Rabbi B.J. Sack O.B.M. He also authored many literary works that was syndicated in 54 American Jewish Periodicals.

Although afflicted with Cancer, the good Rabbi's confidence and belief in the Almighty neverlets himselfdown.. He also contributed his recovery to the great Dr. H.. Marcus, whom the Rabbi considers as a messenger from G-d. Dr. H. Marcus is found at 161 Avenue of the Americas, N.Y.City. Telephone No.-675-2550.

JEWISH ODDITIES

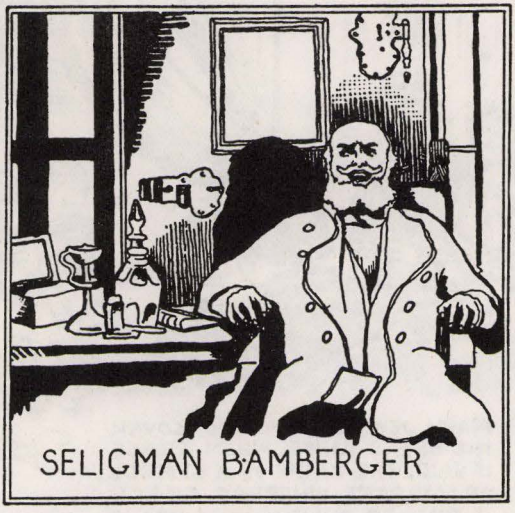


"SHOLOM!"—Peace—is the ancient and modern salutation of the Jew. Peace is the last and best of the priestly benedictions. Peace is contained in the concluding prayer of every service in the synagogue. Peace, say the Rabbis, is one of the supporting pillars of the world. Peace is loved and pursued by the Jew.

As the breadknife is covered during the recital of grace to hide the symbol of warfare, so when the temple was built, it was forbidden to use any iron tool in its erection which might be considered an emblem of war and strife.

Morris Joseph, in "Judaism as Creed and Life" in treating the subject of peace, says:

"The Jew who is true to himself will labour with especial energy in the cause of peace; he will strive to bring about that change of temper in men, that juster attitude towards the question of War and Peace, which alone will permanently put an end to international strife. Never can he consistently belong to a war party. His religion, his history, his mission, all pledge him to a policy of peace, as a citizen as well as an individual. What Judaism says on this subject we have seen, but the teachings of Israel's life-story confirm the doctrine. For what is that story but the record of insult and oppression borne with marvelous patience and meekness? The peaceful temper which the Jew has manifested under persecution he cannot consistently refuse to evince under happier conditions."



IT is a rare thing to find a merchant who does not want any customers. Such a man was Seligman Bamberger (1807-1878), who was a champion of Orthodox Jewry in Germany at a time when Reformed Judaism was gaining a foothold among the Jews of Central Europe.

Bamberger became a Rabbi when he was twenty years old. He did not plan to make a living as a Rabbi, however, and he opened a general store in his native town.

He was an enthusiastic scholar. The story is told that one day he chased a customer out of the store, saying, "Is there no other shop here that you must come and bother me while I am studying?"

Finally, in 1840, his inclination for learning made him turn to the work for which he was best fitted. He became a Rabbi at Wurzburg, Germany. In that city he opened a Yeshivah, which became famed for its scholarship and sincerity of purpose. Bamberger's Yeshivah is generally considered to have been the last important one in Germany.

Bamberger's energies were bent on the one task of preserving and spreading Orthodox Judaism. He was no fanatic, however; and his disputes with his opponents never became personal.

JEWISH ODDITIES

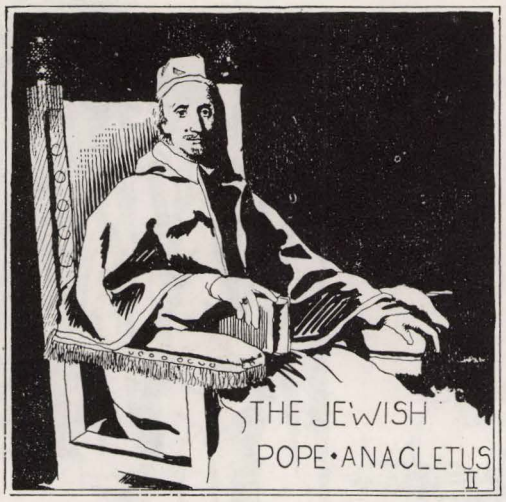


IN the Middle Ages governments did not have regular post-office systems. A letter or a message was a rare occasion. When the necessity for transmission of a message occurred, it was normally carried by a special messenger, or by a traveler or trader who, in the course of his journey from one locale to another destination, would do the letter-writer the favor of delivering his missive.

The ideal behind the U. S. Post Office's motto of "Neither rain, nor wind, nor the gloom of night shall keep these messengers from their appointed rounds" was foreign to that era.

The only people to have regular mail-carriers were Jews, who employed their fellow-religionists to carry letters to other towns or countries. In some communities there were official Jewish letter-carriers under state control. Both men and women served as letter-carriers. Jews were employed because the addresses were written in Hebrew, which, of course, gentiles were unable to read.

JEWISH ODDITIES



ALTHOUGH the very combination of words may appear to be a paradox, history definitely records the existence of a "Jewish Pope."

Anacletus II, who was elected Pope in 1130, was of Jewish origin. Anacletus, or Pietro Pierleoni, was elected to his high position by the faction in Rome who opposed the appointment of Innocent II. He retained his post for eight years, until his death, although he did not enjoy the support of the majority of Roman Catholics.

Pierleoni's father and grandfather had accepted the Catholic religion, and the boy was reared in a Catholic environment. His capacity for learning was such, however, that he rose to a high level in the church.

His facial appearance was decidedly semitic. His enemies and political opponents made capital of this fact, and publicized his Jewish origin throughout Catholic-dominated lands. They spread rumors and invented lies concerning his supposed plotting to help the Jews plunder the Church.

After many centuries numerous legends have grown up and become associated with the story of the "Jewish Pope."

JEWISH ODDITIES



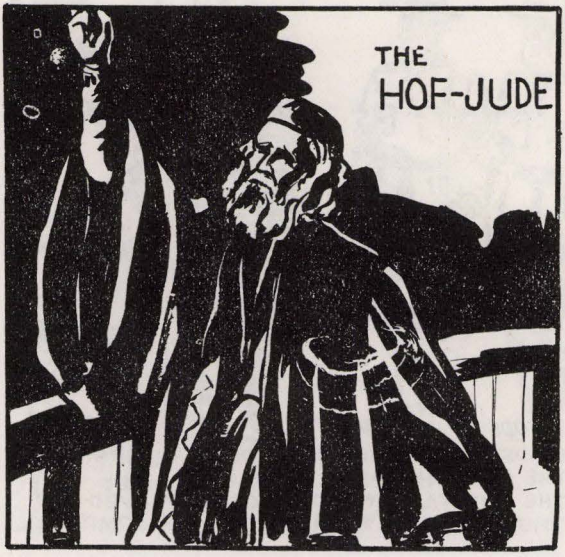
THEODORE ROOSEVELT, LEADER OF THE FAMOUS "ROUGH RIDERS" IN THE SPANISH-AMERICAN WAR, PRAISED THE OUTSTANDING COURAGE DISPLAYED BY THE SEVEN JEWISH MEN IN HIS COMPANY.

THE courage and the determination, tne perseverance and pluck in the face of great odds, which characterized Theodore Roosevelt and made of him a symbol of the America we love, was attributed by him after the Spanish-American War to the members of his regiment. The "Rough Riders" was one of the most courageous military aggregations ever to exercise its energy and initiative in the service of the United States.

In commenting on the intrepid action of his men Theodore Roosevelt made special mention of the Jewish members of his regiment. These numbered seven, all of whom distinguished themselves by courageous action. One of this number was made a lieutenant by his leader.

In a letter written to Jacob Schiff on the occasion of the 250th anniversary of the settling of the Jews in America, Theodore Roosevelt wrote: "I am glad to be able to say . . . that while the Jews of the United States . . . have remained loyal to their faith and their race traditions, they have become indissolubly incorporated in the great army of American citizenship, prepared to make all sacrifice for the country, either in war or peace, and striving for the perpetuation of good government and for the maintenance of the principles embodied in our constitution."

JEWISH ODDITIES



THE present unfortunate position of the Jewish people in both the German and Austrian states makes an investigation of the former role of the Jews in those nations particularly timely.

In the courts of the German and Austrian princes during the seventeenth and eighteenth centuries the Hof-Jude, or Court Jew, played a significant political and financial role. Usually he was a wealthy business man who was the favorite of a king, prince, or other ruling nobleman. The Hof-Jude acted as the agent of his ruler and patron in all business matters. He often also served as the official secretary of the treasury of the state.

The Hof-Jude enjoyed certain special privileges as a reward for the services which he rendered. He was exempt from the special taxes which were levied on the Jews. He was not restricted in his residence to the usual ghetto of that period, but was allowed to live wherever he wished. He was also allowed to buy and sell freely.

Many Hof-Juden gained a great deal of power and were consequently instrumental in helping their fellow Jews by pleading for them in times of persecution and trouble, and by working to gain extensions of civil rights in times of tranquility.

JEWISH ODDITIES



AT the period of the destruction of the Second Temple, the Jewish people was divided into three major groups. The large majority of the people were Pharisees. The remainder belonged to either the sect of the Sadducees or Essenes. The latter, and probably the smallest, sect have left no great impression on modern Judaism. However, their ways of living made an indelible mark on Christianity.

The Essenes are known as the Jewish monks. They lived ascetic lives, depriving themselves of ordinary comforts and needs. Dwelling in separate communities, they refrained from the use of money in buying or selling. All property, food and clothing was mutually owned by the entire group. Their homes were in caves and huts, crude and uncomfortable.

They observed rigidly many rules for bodily cleanliness and therefore were called Essenes (bathers or baptists). To cover any refuse that might be found on the road, they carried about little shovels. They strongly opposed matrimony. The Essenes practiced their faith with an over-abundance of piety. They passed their days in preaching and praying, keeping themselves clean from sins and evil desires. Despising everything related to this world, they concentrated all thought and action to prepare for entrance into the world to come.

JEWISH ODDITIES



THE life of A. M. Barman, a Polish Jew who migrated to the Belgian Congo, is as thrilling a story as any that the most fantastic fiction can offer.

After twenty years of laborious work Barman had amassed a tremendous fortune, and had become the controlling interest in vast mining and industrial enterprises.

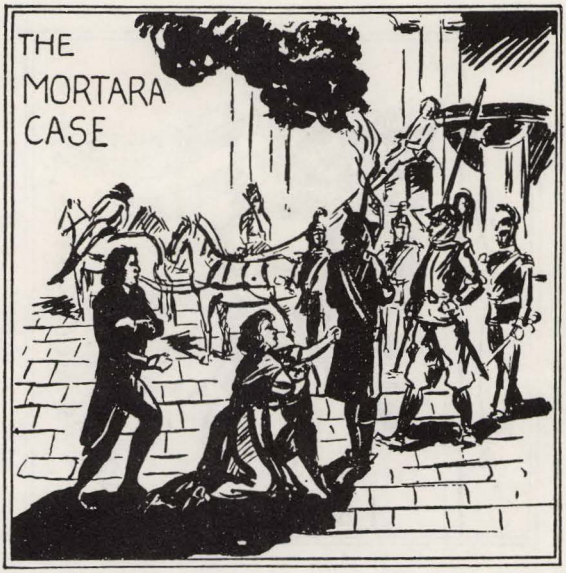
Because of his dominant position in the African industrial world he was nick-named the "Uncrowned King of the Congo."

Taking his great fortune with him, Barman relocated in Belgium. There he became a leader in Jewish philanthropic circles. He was an ardent Zionist and he contributed generously of his energy and his material wealth towards the cause that he espoused.

He met his end suddenly, unexpectedly, and dramatically, when he was shot to death by a fanatic.

It is an interesting sidelight on the eminence that Barman attained, to know that today, in the entire Belgian Congo, there are only one-hundred and seventy-seven Jews.

JEWISH ODDITIES



JUST eighty years ago in the city of Bologna, Italy, an incident occurred which brought a Jewish family to the foreground of the news in every city on the continent.

The case of the forcible abduction of Edgar Mortara, the six-year old child of an Italian Jewish family, created a sensation which, in its vilification of Pope Pius IX, is said to have been a contributory factor in the downfall of the Papal States.

Anna Morisi, a servant at one time in the employ of the Mortara family, confessed to a priest that about four years before the abduction, when the child Edgar was very ill, she had secretly baptised him in order to save his soul if he should die.

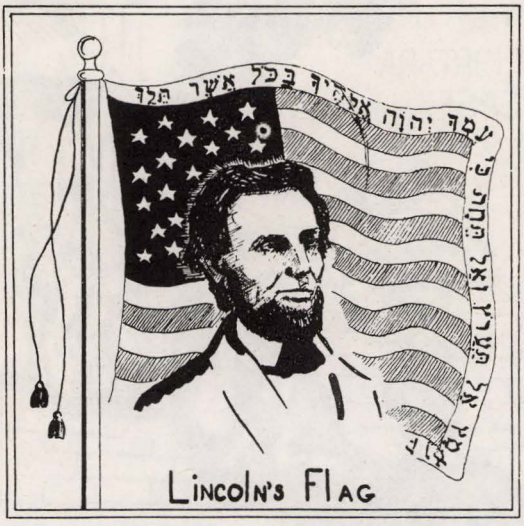
The priest, to whom she confessed, reported the matter to Rome, and papal orders were issued that the child must be taken forcibly from his parents and educated as a Christian.

A force of papal soldiers commanded by a Swiss officer went to the house of the Mortara family June 23rd, 1858, at ten o'clock at night, and showed an order for the arrest of Edgar Mortara. The parents were certain that the order was a mistake, and explained that Edgar was but a child of six years.

The orders were nonetheless complied with and, despite the intervention of Francis Joseph of Austria and Napoleon III of France, the child was never returned.

Edgar grew up in a monastery, took holy orders, and was a papal missionary in various German cities. At one time, he also preached before the Italian Catholic congregations of New York City.

JEWISH ODDITIES

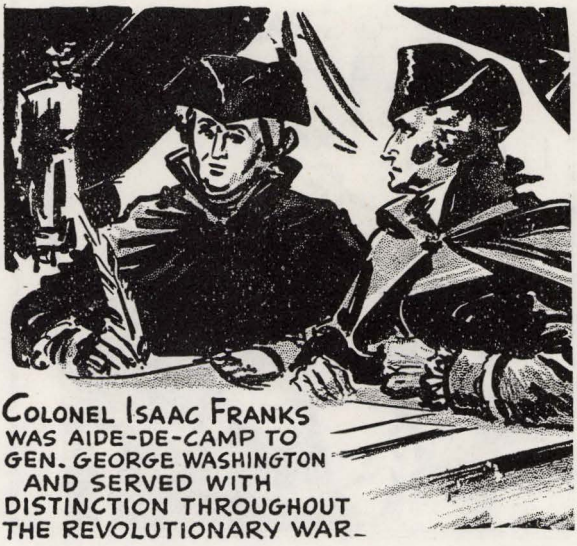


ABRAHAM Lincoln left Springfield, Illinois, on February 11th, 1861, as president-elect of the United States. His destination was Washington where he was to take up the duties of his high office.

His fellow citizens and neighbors gathered at the railway station to wish him Godspeed, and affected by this token of their regard, Lincoln took the opportunity to deliver a short address to them in which he requested that they would all pray that he might receive Divine assistance in the responsibilities which he was about to encounter.

Before leaving Springfield he received from Abraham Kohn, City Clerk of Chicago, a beautiful silk flag of the Union, bearing an inscription in Hebrew on its folds. The verses were the fourth and the ninth of the first chapter of Joshua, in which Joshua was commanded to reign over a whole land. The first verse of this selection reads: "Have I not commanded thee? Be strong and of good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest."

JEWISH ODDITIES



AT THE outbreak of the Revolutionary War, when he was only seventeen, Isaac Franks enlisted in Colonel Lesher's regiment, New York Volunteers, and served with it in the battle of Long Island. On September 15th of the same year he was taken prisoner, but effected his escape after three months of detention. His record for the remainder of the war was an active and honorable one. He rose to the position of Colonel and served as Aide-de-Camp to Washington. In 1793, during the prevalence of yellow fever in Philadelphia, it was at Frank's home that President Washington resided.

Another member of the family, David Franks, was Aide-de-camp to Benedict Arnold. When Arnold's behavior fell under suspicion, David Franks became the subject of a rigid investigation by a committee of hard-headed Continental officers. His loyalty was proven to their satisfaction and he was exonerated of any charges.

Both men were brave soldiers in battle. They were cousins of Rebecca Franks, who was noted for her literary and social talents, as one of the first ladies of Philadelphia. They were also cousins of the wife of Haym Salomon, another Jew, who is credited with being, next to Robert Morris, the most important factor in the financing of the Revolution.

JEWISH ODDITIES



THE recent outbreak of anti-Semitism in Italy has focussed the attention of the entire world on the activities of the Jew in that country. Many indeed are the achievements accomplished by the Jew and we may be proud of the outstanding leaders that were produced.

Prominent among these is the "Grand Old Man" of Italian Jewry, the title given to Luigi Luzatti, the great Italian statesman and political economist.

Luzatti was born at Venice, March 11th, 1841 and died at the age of eighty-six in Rome in 1927.

During the course of his life he taught law in three universities, served more than thirty years as a member of Parliament, was Minister of the Treasury, and held the post of Minister of Agriculture. The crowning achievement of his political life was reached in 1909, when he became Prime Minister. He held this position until 1911.

Luzatti was an acknowledged authority on all questions connected with tariff and commercial treaties. He was an ardent advocate of economic development and reform and rendered invaluable service to his country along these lines. In recognition of his efforts in behalf of labor, he was one of the first to receive an award in the "Order of Labor" when it was organized in 1901 by King Victor Emanuel III. He introduced the first cooperative store in Italy.



3 HUNDRED YEARS BEFORE COLUMBUS DISCOVERED AMERICA, MOSES DE LEON, AUTHOR OF THE ZOHAR, EXPRESSED HIS BELIEF THAT THE WORLD WAS ROUND.

MOSES (Ben-Shem-Tov) De Leon was born at Leon, Spain, about the year 1250 and lived until 1305. He was an extraordinarily learned man, and interested himself in that mystical field of learning which is usually labeled "cabalistic."

He is best known for a midrash to the Pentateuch, the authorship of which he ascribed to Simeon ben Yohai. This scholarly and mystical work was, in fact, of his own invention and his own writing. It is more commonly known as the "Zohar."

The affinity between excursions into the field of metaphysics, and curiosity concerning the physical world in which men live, is more vividly exemplified than in the work of Moses de Leon. Interested mainly in the soul of man, and its existence after death, his scientific, and pseudo-scientific investigations led him to the conclusion that the world was round. He expressed the opinion, and produced the theoretical proof, that a new and large continent must exist on the "other side" of the Atlantic Ocean.

Moses de Leon is also credited with propounding the principle that the revolution of the earth about its axis causes changes of day and night.

JEWISH ODDITIES



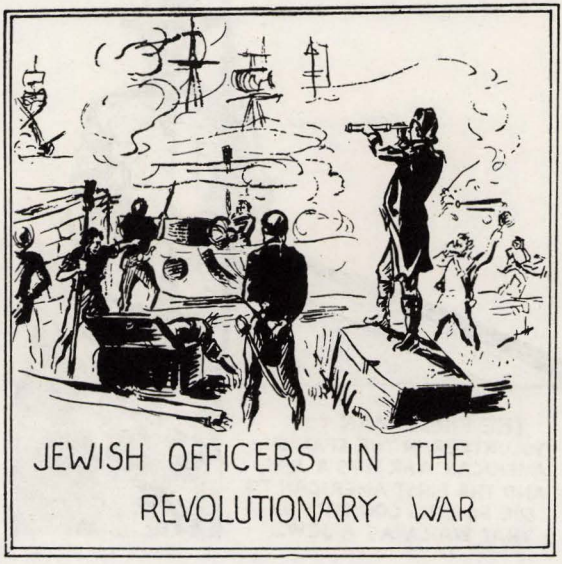
SINCE the first presidential administration fifty-four Jews have served in the Congress of the United States. The first of this number to sit in the House of Representatives was Israel Jacobs who served from the State of Pennsylvania from 1791 to 1793. Hon. Isaac Siegel, President of the Institutional Synagogue, was the 22nd Jew to be elected to Congress.

Mrs. Julius Kahn of San Francisco has the distinction of being the only Jewess ever to have held office in the U. S. House of Representatives.

Although almost half the number of Jewish congressmen have represented New York State districts, the remaining Representatives have come from such widely scattered states as Wisconsin, Louisiana, Colorado, Illinois, California, Michigan, Massachusetts, Alabama, West Virginia and Florida.

Of the fifty-three Jews mentioned five served as United States Senators. The best known of these was Judah Philip Benjamin, Senator from Louisiana from 1853 to 1861. In the latter year he resigned to become Secretary of the State of the Confederacy.

JEWISH ODDITIES



AT the time of the Revolutionary War only about three thousand Jews lived in the thirteen American colonies. There is no complete record of Jews who served in the armies and navies of the Revolution, but some forty names have been preserved.

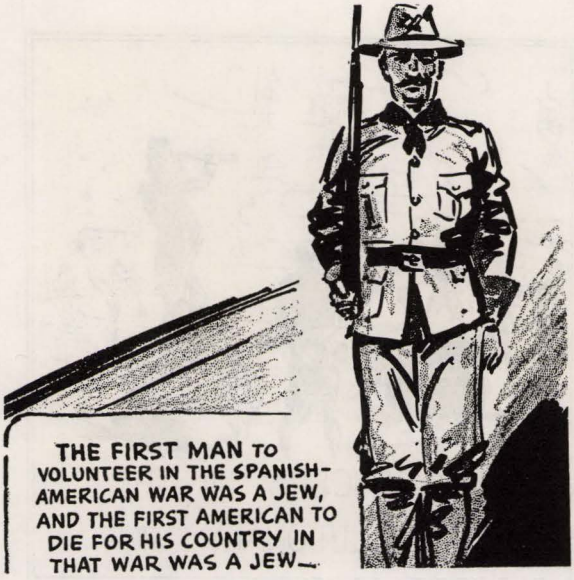
Among them are a number of officers, including David Franks, a member of a prominent family in Philadelphia; Solomon Bush, Jacob de Leon, Benjamin Nones, and Jacob de la Motta.

The first step which led eventually to the War of the Revolution was the signing of the Non-Importation resolutions of 1765 by merchants of the Colonies. Among these signers were nine Jews.

The company of the Charleston, S. C., regiment of militia included twenty-six Jews.

Esther Hays was a Jewish heroine of the Revolution. Her husband, David Hays, was in the Patriot Army; she was left with her children in her home in Bedford, N. Y. In July, 1779, Tories entered her home while she was lying ill, and demanded of her information concerning the patriot plans which she was supposed to possess. When she refused, her home was fired; she and her children were saved by a faithful negro servant.

JEWISH ODDITIES



THE records of the War Department show that there were over 4,000 Jews in the American armies during the war with Spain. More than 4,000 furloughs were granted by the War Department to such soldiers as desired to celebrate Rosh Hashonah and Yom Kippur at home.

"When war was declared," says Captain A. W. Murray, who has been at the department looking up statistics on this subject, "the Jewish Press throughout the country reminded their people of the wanton persecution of the Hebrews by Spain, covering many years . . . The young Hebrew men did not require urging. Their love for America alone was enough and they flocked to the standard of liberty, the Stars and Stripes."

The first man to fall in the attack on Manila was Sergeant Maurice Justh, of the first California Volunteers which regiment numbered 100 Jews.

The Astor Battery numbered ten Jews among their ninety-nine men. Fifteen Jews went down to death in "The Maine," destroyed in the harbor of Havana.

There was not an engagement during the war with Spain in which Hebrews did not take part, and many Jewish names appear on the list of killed and wounded.

Lieutenant-Commander Marix, of the navy, a Jew, was Judge Advocate of the Maine Disaster Board of Inquiry.

JEWISH ODDITIES



LEVI Ben Gershon was born in 1288 and died circa 1344. He was also known as Leon de Bagnols and, in Latin, as Magister Leo Hebraeus. He began the study of philosophy at a very early age, and was not quite thirty years old when he began to write the "Milhamot Adonai," the philosophical work which brought him great renown. He earned a livelihood probably by the practice of medicine.

He was a prolific writer and his works include many volumes, among them being a commentary on the bible and a treatise on astronomy. The latter volume consists of 136 chapters, wherein Levi gives a description of an instrument which he had invented for precise astronomical observation and which he calls "megalleh ammukkot." There are also astronomical tables and the results of many years of astronomical observations.

The chapters dealing with the new instrument were translated into Latin by order of Pope Clement VI (1342). Later the whole work was translated into Latin.

Although a distinguished Talmudist, Levi ben Gershon never held a rabbinical office. His commentary on the Bible displays his command of the Arabic tongue in addition to Hebrew and Latin. He makes frequent comparison between the Hebrew and Arabic words in his commentary, while he speaks of Latin as the language of the Christians.

JEWISH ODDITIES



THE part of America first inhabited by large groups of Jews was Brazil. Brazil was discovered by a Spaniard in 1499, and independently discovered by Pedro Alvarez De Cabral, a Portuguese, in 1500. Among those to accompany De Cabral was a Jewish mariner, Gaspar.

Portugal sent annually two shiploads of Jews, and also deported persons who had been condemned by the Inquisition.

As early as 1548, (and according to some 1541) Portuguese Jews, it is asserted, transplanted the sugar-cane from Madeira to Brazil. Whether this assumption is correct or not, by the first half of the seventeenth century nearly all the large sugar plantations belonged to Jews.

The greater number of these Jews were Maranos who quickly returned to Jewish custom and ritual once their religious freedom had been assured to them.

So extensive was the emigration of Jews from Portugal to the Portuguese colonies that in 1557 on June 30th of that year an edict was issued forbidding Maranos to leave Portugal.

The first Jews in North America arrived at New Amsterdam in 1655. They comprised a group of twenty-three who came from either Brazil or Cuba.


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