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Appointment books, 1940-1944.

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S. A. J. DIARY

5701

1940 — 1941



16th edition

The Society for the Advancement
of Judaism

13-15 West 86th Street New York, N. Y.



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Society for the Advancement
of Judaism.*

THE SOCIETY FOR THE ADVANCEMENT OF JUDAISM

OUR PLATFORM

"Dedicated to the interpretation and advancement of Israel's Torah, to the restoration of Israel's Ancient Land, and to the establishment of universal Freedom, Justice and Peace."

In being dedicated to the advancement of Judaism as a modern religious civilization, we subscribe to the following thirteen wants.*

1. We want Judaism to help us overcome temptation, doubt and discouragement.
2. We want Judaism to imbue us with a sense of responsibility for the righteous use of the blessings wherewith God endows us.
3. We want the Jew so-to be trusted that his yea will be taken as yea, and his nay as nay.
4. We want to learn how to utilize our leisure to best advantage physically, intellectually and spiritually.
5. We want the Jewish home to live up to its traditional standards of virtue and piety.

* In view of the changed conditions in Jewish life, the criterion of loyalty to Judaism can no longer be the acceptance of a creed, but the experience of the need to have one's life enriched by the Jewish heritage.

6. We want the Jewish upbringing of our children to further their moral and spiritual growth and to enable them to accept with joy their heritage as Jews.

7. We want the synagogue to enable us to worship God in sincerity and in truth.

8. We want our religious traditions to be interpreted in terms of understandable experience and to be made relevant to our present day needs.

9. We want to participate in the upbuilding of Eretz Yisrael as a means to the renaissance of the Jewish spirit.

10. We want Judaism to find rich, manifold and ever new expression in philosophy, in letters, and in the arts.

11. We want all forms of Jewish organization to make for spiritual purpose and ethical endeavor.

12. We want the unity of Israel throughout the world to be fostered through mutual help in time of need, and through cooperation in the furtherance of Judaism at all times.

13. We want Judaism to function as a potent influence for justice, freedom and peace in the life of men and nations.

WHAT IS THE S. A. J.

The Society for the Advancement of Judaism was founded in New York City in 1922 by Dr. Mordecai M. Kaplan. The Society was established in the belief that the future of Judaism depended on something more than an acceptable ideology. The significance of creating a Jewish atmosphere, social contact and interaction, was emphasized. In addition, however, it was Dr. Kaplan's purpose to teach a new conception of Judaism which had its roots in tradition, but which was adjusted to the best thought of the present day.

Since 1922 The Society for the Advancement of Judaism has primarily sponsored the efforts of Dr. Kaplan in his attempt to disseminate his philosophy. By granting to him (and subsequently also to his Associate, Rabbi Ira Eisenstein) an absolutely free pulpit, the members of the Society have enabled him to give expression in every phase of his philosophy. The results of his preaching and teaching in the institution have been crystallized in his published works, "Judaism As A Civilization," "Judaism In Transition," and "The Meaning of God in Modern Jewish Religion." Rabbi Eisenstein published a volume in 1936, entitled "Creative Judaism" which presents in popular form the salient ideas of "Judaism As A Civilization." He also published "What We Mean By Religion," which is a simplified presentation of "The Meaning of God In Modern Jewish Religion."

The Society furthermore has sponsored the publication of the "S. A. J. Review," a weekly magazine devoted to the dissemination of Dr. Kaplan's views. The "S. A. J. Review"

suspended publication in 1929, but in January, 1935, the Society made possible the establishment of "The Reconstructionist," a bi-weekly devoted to the application of the philosophy of "Judaism As A Civilization" to the events of the current scene. In this second effort to spread the philosophy of The Society for the Advancement of Judaism, Dr. Kaplan was joined by a group of rabbis, educators and social workers.

The Society conducts a Synagogue, an elementary Hebrew School, and adult education courses for its local membership. Through these various channels experiments are constantly being performed with a view to incorporating the basic postulates of Reconstructionism.

If you are interested in membership, or in a special non-resident membership, write to Rabbi Fra Eisenstein, 15 West Eighty-Sixth Street, New York.

WHAT MEMBERS OF THE S. A. J. ARE EXPECTED TO DO:

To provide their children with an intensive Jewish training, which should continue far into the years of adolescence.

To affiliate with communal organizations which are essential to the continuance of Jewish life in the Diaspora, such as federations, congregations and educational associations.

To take an active part in the restoration of Palestine by giving it both material and moral support.

To foster the cultivation and growth of the Hebrew language and literature.

To encourage in the Jewish school and pulpit the revaluation of Israel's part in terms of the present-day world outlook.

To devote some time each week to individual study and group discussion of the ethical aspect of all problems touching Human life.

To translate their ethical ideals into actual conduct in their home life, in their dealings with their neighbors, in their work and in their play.

SPECIFIC SUGGESTIONS FOR INDIVIDUALS AND GROUPS

I. Intensification of Jewish home life.

- (a) Observe the ceremonies — Sabbath, Festival, Kashruth and Prayer—in as impressive and beautiful a manner as possible.

- (b) Indicate a positive interest in the child's progress in Hebrew School. Arrange for a children's story hour on Sabbaths and holidays, and provide for the discussion of events of Jewish interest.
- (c) Encourage the use of Jewish songs at home on Sabbath and festival gatherings.
- (d) Arrange for regular purchasing of books in English pertaining to Jewish life; e.g., subscribe to the Jewish Publication Society. Consult bibliography.
- (e) Subscribe to some good Jewish magazine.
- (f) Build up a Jewish library for your child at home. Consult bibliography.
- (g) Introduce into the home original art works or reproductions dealing with Jewish themes. Utilize the industrial and art products of Palestine.

II. Organization of study and discussion units engaging in some of the following activities:

- (a) Study of Hebrew language and literature.
- (b) Study of Jewish History from the modern point of view.
- (c) Study of contemporary Jewish problems and events, e.g., modern thought in Jewish life, the problem of religion, the Jew in economics and culture.

- (d) Consideration of present day ethical problems.
- (e) Discussion of the outstanding Jewish book of the month.

III. Cultivation of the aesthetic phase of Jewish life.

- (a) Introduce congregational singing in religious services and publishing of phonograph records.
- (b) Organize a creative young-folks group to express itself Jewishly through creation of art objects and designs of a Jewish character.
- (c) Arrange for an exhibition of art objects dealing with Jewish themes.
- (d) Arrange for annual exhibition of art objects and industrial products of Palestine.
- (e) Organize a dramatic unit to produce plays in either English, Hebrew or Yiddish.
- (f) Organize Jewish musical units and arrangements of concerts of Jewish music.
- (g) Conduct a public forum which will concern itself with topics of Jewish interest.
- (h) Stimulate the production of new Jewish music or Jewish art by offering some munificent award.

IV. Participation in Jewish communal life here and abroad, and working for the upbuilding of Palestine.

- (a) Engage in specific communal projects.
- (b) Develop an interest in American Jewish social life, and in the problems of Jewish life in the Diaspora and in Palestine.
- (c) The group may become a member of the local Zionist organization or engage in Zionist activity without official relationship.

V. Promotion of Jewish elementary education.

- (a) Organize a group to stimulate Jewish education. (Information can be furnished by the Jewish Education Committee, N. Y.)
- (b) Have mothers join the Jewish Home Institute. (Information can be furnished by the Bureau of Jewish Education, N. Y.)
- (c) Advocate a minimum of a three-day-a-week Hebrew School.

THE JEWISH RECONSTRUCTIONIST MOVEMENT

WHY RECONSTRUCTIONISM?

Reconstructionism is a movement that has come into being because of the spiritual crisis in American-Jewish life.

That crisis is reflected in the present attitude of most Jews toward Judaism.

Judaism has lost all meaning for a vast number of American Jews. They do not look to it for inspiration or guidance. They discount it as a factor for human welfare. They suffer all the torments of the social disabilities to which Jews are subject without any of the moral compensations which their ancestors derived from Jewish life.

Many well-meaning Jews openly advocate the adoption of measures that would hasten the absorption of the Jewish minority by the rest of the population.

Large numbers of our people live in a state of permanent apathy toward all matters of Jewish interest, and are aroused to momentary self-awareness as Jews when they are made to feel the impact of anti-Semitism.

Even those who try hard to find Jewish life worth while are doomed to frustration, because they are so few and scattered. Those who build synagogues, establish philanthropies, arrange for religious instruction, engage in social activities, and belong to fraternal orders, do so without any deeply impelling motive to conserve and enrich Jewish life.

WHAT HAS CAUSED THIS PRESENT CRISIS? It has been caused by the cataclysmic changes which have rendered the ancient

framework of Jewish life untenable and many of the traditional conceptions of Judaism either irrelevant or inoperative. The Jewish emancipation has pulverized Jewish community life. The modern world outlook challenges the authoritative character of ancient beliefs and practices.

HAVE ANY ATTEMPTS BEEN MADE TO MEET THE PRESENT CRISIS?

Some attempts have been made to cope with the inner problems of Jewish life in a way that would make for the survival of a worthwhile Judaism and for the social and spiritual adjustment of the Jew as an individual.

These attempts have some merit, but they have succeeded at best in finding only partial answers to the problem.

There is one type of solution, which seeks to put new life into the synagogue. The proponents of this type maintain that we need a revival of religion. This is true as far as it goes.

But what this group fails to see is that the synagogue as at present constituted reaches only a limited number of Jews. Moreover, there are many Jews who find no satisfaction in the existing synagogue programs. They can neither make peace with the dogmas of Orthodoxy, nor do they find themselves at home in what they regard as the un-Jewish atmosphere of reform.

Those who hope to give new life to Judaism through religion alone do not take cognizance of the fact that in our day it is impossible that all Jews should think alike. Jewish unity, which is the crying need of our generation, cannot possibly be achieved through the synagogue alone.

There is a second type of solution, which is based on the modern nationalist interpretation of Judaism. This solution calls for the mass reconcentration of all Jewry in Palestine.

This nationalist approach has no message for the hundreds of thousands of Jews who have made America their permanent home and who wish to identify themselves with its civilization and its ideals.

NEEDED: A NEW PHILOSOPHY OF JEWISH LIFE

What Jews need is a philosophy of Jewish life which will make possible unity through action, which will see Jewish life as a whole, and which will make clear to every Jew the character and status of the Jewish people. They should know what they are, whether race, religion, nation or folk.

If Judaism is to function, if it is to be intellectually and spiritually satisfying, it must be so reconstructed as to reckon with the totality of the social, economic and intellectual forces that spell the modern world.

JUDAISM AS A RELIGIOUS CIVILIZATION

The first step is to reorganize our entire mental outlook with regard to Judaism itself.

This means that Jews must rethink the whole question of what Judaism is.

No term hitherto used to describe Judaism is adequate, since each of them expresses but one aspect of Jewish life. Neither religion, nor nationalism, nor culture, is sufficiently inclusive.

Judaism is a religious civilization.

The term civilization implies the totality of social and spiritual manifestations of Jewish life, both in the past and in the present, and the achievements of the Jewish people, not only in the realm of culture but also in the individual and social forms of living.

Judaism, thus regarded, includes specifically the social framework of national unity, a continuing history, a living language and literature, folkways, mores, law, religion, and art.

Judaism is a religious civilization because it is incomplete, unless it is oriented to the belief in God. All who share in Jewish life should strive through it to achieve that belief in God which can raise the ethical ideals of its men and women.

A civilization which means to provide its people with a way of life can remain secular or treat religion as unessential to its vitality.

If Jews are to struggle for the survival of their Jewish civilization, they must conceive of some high purpose which shall give that civilization its proper place in the destiny of mankind. This is the function of religion.

PALESTINE

The rebuilding of Palestine as a Jewish national home is indispensable to the life of Judaism in the diaspora.

It is impossible for the Jewish people to achieve status and recognition in the eyes of the nations, unless it possesses some area on the earth's surface which it can call its own!

The Jewish people cannot be creative of cultural values, unless somewhere in the world Jewish civilization is of primary importance.

Jews should not surrender their historic claim to Palestine as the rightful habitation for the Jewish people who seek to make it their home.

There is no more creative basis for common action among Jews all over the world than Palestine.

THE AMERICAN SCENE

The endeavor to enable Jewish civilization to strike root in the soil of Palestine and to make that land the cultural center for Israel's intellectual and spiritual rebirth, does not imply that only in Palestine is Jewish life possible.

It is not true that Americanism negates Judaism.

The Americanism which would destroy group individuality is subversive of the best in the American tradition.

As Jews we should give first place in our lives to the American civilization which we share with our fellow Americans.

All forms of social segregation should be deprecated as detrimental to human welfare. But it is entirely compatible with the spirit of American institutions and with their highest ideals to foster our Jewish tradition.

In living Judaism as a civilization, our Americanism and our Judaism would be enhanced through their interaction and mutual influence.

The following is the R-constructionist program for achieving this ideal:

1. COMMUNITY ORGANIZATION

The present anarchy in Jewish organization-

al life must be ended. Jewish communal organization should be created to bring order out of the social and spiritual chaos in American Jewish life.

The Jewish community must include all Jews who wish to identify themselves with the Jewish people, regardless of what their personal philosophy may be.

The Jewish community should:

Maintain a complete Jewish register and vital statistics.

Establish bureaus for gathering information concerning all matters pertaining to Jewish life.

Help Jews to meet economic difficulties due to discrimination.

Poster Jewish education and cultural activities.

Coordinate efforts in behalf of social welfare.

Advance the cause of the rebuilding of Palestine.

These are some of the functions which the Jewish community should perform.

2. RELIGION

For those who are not satisfied with the prevailing versions of religious practice and belief, there is need for reinterpreting our religious tradition.

There is need for a clear conception of God which will conform to the best of scientific thought, and reflect the highest ethical aspirations.

There is need for an understanding of the meanings that can be derived from the observance of the various holidays and special occasions, meanings which bear upon the lives of Jews living today.

There is need for new forms of worship, and new content in prayers, so that the service of the synagogue may act as a powerful influence for courage, fortitude, and wisdom.

There is need for a clearly defined regimen of Jewish religious habits and practices, by which the modern Jew can live, which shall be consonant with the requirements of American life, with the pace of modern existence and which shall be developed not in the spirit of legalism but in the spirit of joyous participation in soul-satisfying experiences.

3. THE TORAH IDEAL

The study of Torah, in the past, was a characteristic expression of Jewish piety. By studying Torah, the Jew came to know the heritage that had come down from the past, and he learned the means whereby he could live the good life. Every Jew strove to live up to the Torah ideal.

Today, there is need for a modern equivalent of the Torah ideal. It would include not only a knowledge of the Jewish past, the achievements, ideals, personalities, and vicissitudes of the Jewish people, but also a concern with the special problems that the Jew has to face in a changing world.

Jewish study today must maintain the continuity of Jewish life and interpret the significance of Jewish history. It must be extensive, in that it must familiarize the Jew with contemporary Jewish life as it is lived by

Jews in all parts of the world. Jewish study must be continuous, from childhood and youth, through adulthood.

Like the Torah ideal of old, Jewish study today must be approached in the spirit of consecration, as a pious duty, and as a spiritually elevating task.

It must reinterpret the Jewish tradition to make it relevant to modern living in the American environment.

It must make possible intelligent collaboration in the upbuilding of the national home in Palestine.

It must give Jews an understanding of the symbols that are indispensable to their self-identification with the Jewish people.

It must give them an adequate knowledge of the Hebrew language, literature.

Self-knowledge must be sacred in that it must be the symbol of the Jewish will to live, and the determination to make of Judaism a source of enhancement to character and personality.

Realizing the Torah ideal must become the primary function of the Jewish community.

4. JEWISH CULTURE AND ART

Art has been defined as the expression of emotions. Jewish art is therefore the inevitable outgrowth of a renewed love for Jewish life.

The lack of characteristic Jewish art in our day is testimony to Jewish apathy.

Once Judaism comes to have a greater worth in the eyes of Jews, it is bound to give rise to self-expression in literature, ritual,

music, drama, the dance, architecture, painting, sculpture, and the other arts.

If Jewish life were made more beautiful and interesting, a sense of the possibilities inherent in Judaism for esthetic satisfaction would be aroused.

We should seek to cultivate an appreciation of the Jewish art that exists, to develop the artistic talents of Jews for Jewish self-expression, and to enable Jewish professional artists to devote themselves to Jewish art.

Jewish art and culture would not only render Judaism a source of happiness to the Jew; it would interpret Judaism to the non-Jewish world. Art is a universal language that creates understanding among diverse peoples.

5. THE SOCIAL SCENE

The working portion of our lives is spent as Americans, sharing the political and economic fortunes with our fellow Americans.

The notion that our Jewish civilization has nothing to contribute to the improvement of the social conditions of our day should be deprecated.

Our Jewish ethical ideals should be applied to the concrete problems of freedom, justice and peace.

These problems are essentially moral problems, and a creative interpretation of our Jewish tradition can yield us guidance in choosing the proper direction for America and for mankind.

The criteria of a good social order are respect for human personality and extensive collaboration among men for the common good.

In view of the present concentration of wealth in the hands of a few, a more equitable distribution of economic goods and economic power is imperative. The principle of democracy should be extended to industry and the responsibility and control of economic processes should be spread as widely as possible.

Government is an agency for the protection of human rights and for the organization of human cooperation for common ends. As such, its powers should be limited to those that have been delegated to it by the people and defined by constitutional law.

The ultimate destiny of mankind is the establishment of a world-wide, all-embracing community—the Kingdom of God. The growing interdependence of nations, in consequence of which every modern war tends to become a world-war, shows the urgent need for implementing our religious aspiration for a co-operative international order. We should urge action looking to the eventual delegation by all nations of some of their sovereignty to an international body charged with maintaining justice and peace among nations.

These are the aims of Reconstructionism, stated perforce in a brief and far from comprehensive manner. It is a program that cuts across party lines and obliterates many of the boundaries that separate Jew from Jew.

Without doing violence to the distinctive philosophies of religious and other groupings in Jewish life, this program seeks to establish unity in diversity.

In the realm of community, culture and art, and the general scene, a maximum of co-

operation can and should be achieved.

In the rehabilitation of Palestine and in the Torah ideal, Reconstructionism presents a greater area of agreement than of disagreement among Jews of varying background and outlook.

Those who identify themselves with Reconstructionism can therefore constitute themselves a haven within the body of Jewish life to make for unity of action wherever possible.

There are undoubtedly, however, many Jews who are either not identified with the existing groups or are dissatisfied with them. To these Reconstructionism offers the opportunity of establishing Reconstructionist societies that shall embody the purposes of this program.

The Jewish Reconstructionist Foundation, in order to implement the program described above, plans to continue the publication of the magazine, *The Reconstructionist*, a bi-weekly devoted to the publication of editorials, articles, book reviews, and other features which analyze the nature of the Jewish problem and advocate the program of Reconstructionism.

The Foundation plans to publish literature which will help to implement the program in the field of religion. Two such works have already been prepared, the *SHIR HADASH*, a volume of supplementary prayers and readings for the High Holy Days, and the *REVISED HAGGADAH*, a new version of the traditional Seder Service.

In the other categories of Jewish life, literature is needed,—plans for the reorganization of the Jewish community, pamphlets that will make for a popular understanding of the Re-

constructionist attitude toward the community, toward Palestine, toward education, toward religion and culture. The Foundation plans to endow creative artists who will write plays, poems, compose music, and in other ways contribute to the cultural content of Jewish life.

The Foundation plans to organize Reconstructionist societies, so that those who are interested may meet and plan Reconstructionist work in their communities, and spread the views of the Reconstructionist group.

The Jewish Reconstructionist Foundation was organized officially in February, 1940, in New York City. The spiritual leadership of the movement is in the hands of Rabbi Mordecai M. Kaplan and a group of his disciples, the members of the Editorial Board of *The Reconstructionist*, the Contributing Board, and others. The body responsible for the development of the Foundation are represented in a Board of Directors.

Membership in the Foundation is open to any Jew or Jewess, eighteen years or older.

Further information regarding the movement is obtainable by writing to

THE JEWISH RECONSTRUCTIONIST FOUNDATION

15 West Eighty-Sixth Street, New York.

**IF YOU WANT TO KNOW MORE ABOUT RECONSTRUCTIONISM
SUBSCRIBE TO THE RECONSTRUCTIONIST MAGAZINE**

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ABRIDGED HEBREW CALENDAR FOR 5791 1940-41

1940

Rosh Ha-Shanah	Thurs., Fri., Oct. 3, 4
†Fast of Gedaliah	Sat., Oct. 5
Yom Kippur	Sat., Oct. 12
Sukkot—1st Day	Thurs., Oct. 17
Hosha'nah Rabbah	Wed., Oct. 23
Shemini Azaret	Thurs., Oct. 24
Simhat Torah	Fri., Oct. 25
*Rosh Hodesh Heshvan	Sat., Nov. 2
Rosh Hodesh Kislev	Sun., Dec. 1
Hanukkah	Wed., Dec. 25—Wed., Jan. 1
*Rosh Hodesh Tebet	Tues., Dec. 31

1941

Asarah B'tebet	Thurs., Jan. 9
Rosh Hodesh Shebat	Wed., Jan. 29
Hamisha Asar B'shebat	Wed., Feb. 12
*Rosh Hodesh Adar	Fri., Feb. 22
Fast of Esther	Wed., Mar. 12
Parim	Thurs., Mar. 13
Rosh Hodesh Nisan	Sat., Mar. 29
Passover	Sat., Apr. 12—Sat., Apr. 19
*Rosh Hodesh Iyar	Mon., Apr. 22
Lag B'omer	Thurs., May 15
Rosh Hodesh Sivan	Tues., May 27
Shavuot	Sun., Mon., June 1, 2
*Rosh Hodesh Tamuz	Thurs., June 26
†Shibea Asar B'tamuz	Sat., July 12
Rosh Hodesh Ab	Fri., July 25
††Tisha B'ab	Sat., Aug. 2
Rosh Hodesh Elul	Sun., Aug. 24

*The day preceding is also observed as Rosh Hodesh.

††Fast observed on following Sunday.

ABRIDGED HEBREW CALENDAR FOR

5782

1941-42

1941

Rosh Hashanah	Mon., Tues., Sept. 22, 23
Fest of Gedaliah	Wed., Sept. 24
Yom Kippur	Wed., Oct. 1
Sukkot—1st Day	Mon., Oct. 6
Hosha'nah Rabbah	Sun., Oct. 12
Shemini Azeret	Mon., Oct. 13
Simhat Torah	Tues., Oct. 14
*Rosh Hodesh Heshvan	Wed., Oct. 22
*Rosh Hodesh Kislev	Fri., Nov. 21
Hanukkah	Mon., Dec. 15—Mon., Dec. 22
*Rosh Hodesh Tebet	Sun., Dec. 21
Asarah Betevet	Tues., Dec. 23

1942

Rosh Hodesh Shebat	Mon., Jan. 19
Hamisha Asar Beshvat	Mon., Feb. 2
*Rosh Hodesh Adar I	Wed., Feb. 18
Fest of Esther	Mon., Mar. 2
Purim	Tues., Mar. 3
Rosh Hodesh Nisan	Thurs., Mar. 19
Passover	Thurs., Apr. 2—Thurs., Apr. 9
*Rosh Hodesh Iyar	Sat., Apr. 18
Lag Bomer	Tues., May 5
Rosh Hodesh Sivan	Sun., May 17
Shavuot	Fri., Sat., May 21, 22
*Rosh Hodesh Tammuz	Tues., June 16
Shilsha Asar B'tammuz	Thurs., July 2
Rosh Hodesh Ab	Wed., July 15
Tishea Beab	Thurs., July 23
*Rosh Hodesh Elul	Fri., Aug. 14

*The day preceding is also observed as Rosh Hodesh.

JEWISH POPULATION OF LARGE CITIES IN UNITED STATES

Baltimore, Md. _____	68,000
Boston, Mass. _____	85,000
Buffalo, N. Y. _____	20,000
Chester, Mass. _____	20,500
Chicago, Ill. _____	302,164
Cincinnati, Ohio _____	20,500
Cleveland, Ohio _____	85,000
Denver, Colo. _____	17,000
Detroit, Mich. _____	71,268
Hartford, Conn. _____	27,000
Jersey City, N. J. _____	20,000
Kansas City, Mo. _____	22,000
Los Angeles, Cal. _____	65,000
Milwaukee, Wis. _____	25,000
Minneapolis, Minn. _____	22,000
New Haven, Conn. _____	25,000
New York, N. Y. _____	1,765,000
Newark, N. J. _____	65,000
Paterson, N. J. _____	22,500
Philadelphia, Pa. _____	247,000
Pittsburgh, Pa. _____	45,000
Providence, R. I. _____	21,000
Rochester, N. Y. _____	23,000
St. Louis, Mo. _____	50,000
San Francisco, Cal. _____	38,000
Syracuse, N. Y. _____	12,000
Washington, D. C. _____	14,000

OCTOBER

TISHRI

3

Thursday
ROSH HASHANAH

1

4

Friday
ROSH HASHANAH
Light Candles 5:29*

2

5

Saturday
SHABBAT SHUBAH
Weekly Portion—"HAAZINU"
Deut. 32. 1—12

3

Prophets—Hosea 11:2—14; Micah 7:18—20

ROSH HASHANAH marks the beginning of the Jewish New Year, and lasts two days. It is also the beginning of the Ten Days of Penitence, which end with Yom Kippur. Sincere prayer and meditation during these days help us to experience the reality of God and to dedicate ourselves anew to the establishment of His Kingdom on earth—the reign of freedom, justice and peace.

SHABBAT SHUBAH derives its name from the Haftarah of that day, Hosea xiv. 2-10, which begins with the word Shubah—"Return," i.e., Repent.

*Eastern Standard time is followed throughout the calendar.

OCTOBER

TISHRI

6

Sunday
FAST OF GEDALIAH

4

Day of the - Biltmore

7

Monday

5

8. 7. 4. 5. 6. 4. 2.

8

Tuesday

6

9

Wednesday

7

THE FAST OF GEDALIAH commemorates the climax of the disasters that befell the first Jewish commonwealth in 586 B. C. E. Since the Fast falls on the Sabbath this year, it is observed the day following.

OCTOBER

TISHRI

10

Thursday

8

8. Synagogue

11

Friday

9

Light Candles 5:10



12

Saturday

10

YOM KIPPUR
COLUMBUS DAY

YOM KIPPUR (Day of Atonement) is a day of fasting and prayer, when we strive to reawaken the latent spiritual power in our souls so that it may become an effective and directing force in our daily conduct.

OCTOBER

TISHRI

13

Sunday

11

14

Monday

12

5 Study of the Law
 8. U.2. Sol. from Gen.

15

Tuesday

13

12 - Feb.

9. L. Garaman 57th Anniv.

16

Wednesday

14

10³⁰ FLVA

↳ Hadassah - Cleveland

8 Oakwood - 2 W 17.

OCTOBER

TISHRI

17

Thursday
SUKKOT—1st Day

15

10³⁰ Service
12, Justice

18

Friday
SUKKOT—2nd Day
Light Candles 4:57

16



19

Saturday

17

SUKKOT (Feast of Thanksgiving) is the Jewish festival of thanksgiving on the occasion of the final ingathering of the harvest. The Sukkah symbolizes the wanderings of our ancestors in the wilderness of Sinai.

OCTOBER

TISHRI

20

Sunday

18

12 W. Workshop
 8:45 Temple Cleanup
 W-9:30 Hall - Banquet - Parlor
 W-9:30 Show - Games - Chapel

21

Monday

19

1:00 VPA
 3:00 A
 H. J. C.



22

Tuesday

20

12. Cultural Council Meeting

23

Wednesday

21

6 San Jose
 HOSHA'NAH RABBAH

HOSHA'NAH RABBAH, the seventh day of Sukkot, was the climax of the festival in Temple times, when seven processions were made around the altar, and many verses of Hosha'nah (O save!) were sung to the waving of the palm branches.

OCTOBER

TISHRI

24

Thursday
SHEMINI AZERET

23

10³⁰ Service

25

Friday
SIMHAT TORAH
Light Candles 4:48

22

Y.W.C. Meeting

12 N.Y. State Library Studies

Port Wayne Hotel

26

Saturday
Weekly Portion—"P'ERESHIT"
Genesis 1.1—6.5
Prophets—Isaiah 42.1—43.11

24

440

SHEMINI AZERET (Eighth Day of Assembly) designated in the Bible as a day of holy assembly, is celebrated after the seventh day of Sukkot as the concluding festival of the season.

SIMHAT TORAH (Rejoicing in the Torah), is the second day of Shemini Azeret. Then the reading of the Pentateuch is completed and begun anew for the coming year.

OCTOBER

TISHRI

27

Sunday

25

10³⁰ Synagogue
Cleveland Zionist Society

28

Monday

26

4:45 Alathom's - Reader -

1920 - 21.7

9:30 Gravamen -

10³⁰ 29 Enting Road.

Tuesday

27

6⁴⁵ Public Affairs Conf. - Cleve.

L. 2:30 P. Jan L. 5:45 - 6:20

30

Wednesday

28

Mich. Union

8:15 Univ. of Michigan - Ann Arbor
Rackham Lecture Hall

OCTOBER

TISHRI

31

Thursday

29

3. Evening *Levi* = 5.
 8. 3 BQ — 4 7 = 3
 4 Corp

NOVEMBER

1

Friday

29

ROSH HODESH HESHVAN

Light Candles 4:28

10³⁰ TWG
 4 Corp 12. Corp —

2

Saturday

HESHVAN

1

BALFOUR DECLARATION DAY

ROSH HODESH HESHVAN

Weekly Portion—"NOAH"

Genesis 4.2—11.32

Numbers 18.2—15

Prophets—Isaiah 48.1—24

ROSH HODESH is the term for the beginning of a new month. As the Jewish year is based on the lunar calendar, the beginning of a new month coincides with the appearance of the new moon. When a month has thirty days, the last day is considered the first of the two days which constitute Rosh Hodesh of the month following.

The BALFOUR DECLARATION issued on November 2, 1917, is the first recognition by a modern nation of the Jewish claim to Palestine as a national homeland.

NOVEMBER

HEBIVAN



Synonyms

2

6³⁰ Orthodox Old Home

1

3-4-2017

Tuesday
ELECTION DAY

1

References

NOVEMBER

HESHVAN

7

Thursday

6

Memoranda.

559. (Gr. Cabell 1 to 12)
1025

Friday

7

Light Candles 4:30

925 G. W. - 4 - 10, 55 1/2
Auditory - 11:15 - 11:45
State Education - 11:45 - 12:15

9

Saturday

8

Weekly Portion—"LEK LEKA"

Genesis 12:1—17:27

Prophets—Isaiah 40:1—41:16

Memoranda

NOVEMBER

HESHVAN

10

Sunday

9

11

Monday
ARMISTICE DAY

10

12

Tuesday

11

8 Bored
13

1 Hadshoa - 50th
Wednesday 13

3- U-D/A
J. Y.

8. Kew Haycock

NOVEMBER

HESHVAN

14

Thursday

13

13

Friday
Light Candles 4:23

14

15

Saturday
Weekly Portion—"WAYERA"
Genesis 18.1—22.24
Prophets—II Kings 4.1—37

15

City Club - Chas.

Memoranda

NOVEMBER

HESHVAN

17

Sunday

16

1:30 p. Arrived.
2:45 Com. Fund - Women's Hall
2 m.

18

Monday

17



19

Tuesday

18

8. Cf. Lm M. Bra

20

Wednesday

19

11:35 A. Bus - 1615 Museum.
Congregation of Synagogue - Synagogue
Chicago, Ill.
"World Council & Jewish Community"

NOVEMBER

HESHVAN

21

Thursday

20

W. S^{3d} - Mass. - *Parson*
K-9 - *Leuchter - Shaft - Chapel*

22

Friday
Light Candles 4:17

21

WHHS



6 Home

23

Saturday

22

Weekly Portion—"HAYE SARAH"

Genesis 22:1—23:18

Prophets—1 Kings 1:1—31

9 Temple - 5 p.m.

Memoranda:

NOVEMBER

HESHVAN

21

Sunday

22

3. F. Roth - Mountain.

6 Salado - wfa

22

Monday

23

Chicago 9:20 a.m.

24

Tuesday

25

United Jewish Appeal
Denver, Colo.

27

Wednesday

28

Wautah - Fryer -

NOVEMBER

HESHVAN

26

Thursday
THANKSGIVING DAY

27

28

Friday
Light Candles 4:14

29

230
marriage of Valuer

30

Saturday
Weekly Portion—"T-LEDOT"
Genesis 25.13—28.5
Prophets—1 Samuel 23.13—42

13

Memoranda

DECEMBER

KISLEV

1

Sunday

1

ROSH HODESH KISLEV

First Presbyterian Church
Buffalo, N. Y.
Outlook for Am.
G. State - Monday

2

Monday

2

8. Teachers

3

Tuesday

3

2. 7. 1/2 pers.

4

Wednesday

4

5. 40-600

Y. M. C. A. - Elyria, Ohio
Outlook for Am.

DECEMBER

KISLEV

5

Thursday

5

2 - Wm Thompson

8 leaves for 6.7.

7 - Schickel

6

Friday

6

Light Candles 4:13

9.45 a.c. - UJA

23.4.7.0

Cambell

7

Saturday

7

Weekly Portion - "AYEZE"

Genesis 23.10-32.1

Prophets - Hosea 1.7-12.12

5.1.4

Memoranda

DECEMBER

KISLEY

8

Sunday

8

3⁰⁰ P.T. Meeting

6³⁰

Church Covenant
Sp. P. v. v.

Monday

9

12⁰⁰ Syn

8 C. 2. 5. H. H. H.

10

Tuesday

10

18 Syn -
Board - 6 P. H. W. Finance

11

Wednesday

11

DECEMBER

KISLEV

11

Thursday

12

Reading Hotel

South Assoc. of Colleges and
Secondary Schools

Rec'd. Memphis, Tenn.
to be a white

13

Friday

13

Light Candles 4:13

WHITS



14

Saturday

14

Weekly Portion—"VAYISHLAH"

Genesis 32.4—34.43

Prophets—Hosea 12.13—14.10

Memoranda

DECEMBER

KISLEV

13

Sunday

14

4:30 Church of the Air (Radio)
 Cleveland

8-9 Kinsman J. Antea -

14

Monday

15

12:15 Comm. - Park C.
 4:45 Antea - T. H. Foster

2253 Deane Dr.

17

Tuesday

17

8:00 AM Com. - VPA

18

Wednesday

18

2915 Fairfax Rd.
 8:15 PM Y. M. C.

DECEMBER

KISLEV

17

Thursday

17

20

Friday
Light Candles 4:16

20

21

Saturday

21

Weekly Prayer—"VAYESHEB"

Genesis 27.1—40.23

Prophecy—Amos 2.6—3.8

7:30 P.M. Haac-Harshuy.

Memoranda

DECEMBER

KISLEV

22

Sunday

22

5 W. Spilka - Belle Chapel
6 - TW A. - Men Club

23

Monday

23

2nd P. Jacobs - 26th Ave. / Rd

24

Tuesday

24

25

Wednesday
HANUKKAH

25

December 25 - January 1

3³⁰ W. Triester - Lewman - Chapel
~~1³⁰ W. Triester - Lewman - Chapel~~

24

Thursday

24

5- home
 Chanukah. ~~Summer Home~~

25

Friday

25

Light Candles 4:31

WRHS



26

Saturday

26

Weekly Portion—"MIKKEZ"

Genesis 41.1—4.17

Numbers 7.30—35

Prophets—Zachariah 2.14—4.7

HANUKKAH (Dedication Days) celebrates the re-dedication of the Temple by the victorious Maccabees (97 B. C. E.) in their struggle against the Syrian King Antiochus who, with the aid of Jewish apostates, had attempted to suppress the religion of the Jews. Every evening lights are kindled in commemoration of that event.

DECEMBER

KISLEV

29

Sunday

29

330 P. Mrs. Beathard

17. - Sp. Day. Gerson

Chapman

- 6 W. H. G. - Cleveland

7. C. L. M. Soc. -

30

Monday

30

ROSH HODESH TEBET

123 P. Mrs. Gerson

4. W. H. G. -

8- Evening W. H. G.

31

Tuesday

TEBET

1

ROSH HODESH TEBET

12- W. H. G. E. E.

JANUARY, 1901

1

Wednesday

2

5 W. H. G. - W. H. G. -
Station Hotel

JANUARY

TEBET

2

Thursday

3

3

Friday
Light Candles 4:25

4



4

Saturday

5

Weekly Portion—"VAFIGASH"

Genesis 44:18—45:27

Prophets—Ezekiel 3:11—18

8.70
10.50
OEA, Columbia, D.

Memoranda

JANUARY

TEBET

1

Sunday

6

6

Monday

7

12. Stutter

8. Working Com Temp

7

Tuesday

8

1 - Chicago

8

Wednesday

9

12. N. Y. University - May 24

8. Adv. Com

JANUARY

TEBET

9

Thursday
ASARAH BETERET

10

12. 7th Day - Tzav - 1st Day

7. Stone

Hoffman
Alcayan

10

Friday

Light Candles 4:21

Gerson . 2:45 hr. 1st Day

3F. Gerson

7. Hender

11

Saturday

12

Weekly Portion—"WAYEHI"

Genesis 47:28—49:26

Prophecy—Kings 2:1—12

10. Service

ASARAH BETERET (Ninth of Tebet)
commemorates the day when the Babylonians began their effective siege of Jerusalem in 586 B. C. E.

JANUARY

TIBET

12

Sunday

13

6. Home

13

Monday

14

6. Lima - Hotel Argonave.

14

Tuesday

15

~~Don't know, Louisville -~~
 Louisville -
 Kentucky Hotel -

15

Wednesday

16

10³⁰ T.W.G.

1. Stew - Informal

JANUARY

TEBET

16

Thursday

17

17

Friday
Light Candles 4:42

18

WHITE



18

Saturday

19

Weekly Portion—"SHEMOT"

Exodus 1.1—8.1

Prophets—Isaiah 27.6—28.13; 29.22—23

Lafayette's Birthday.

Memoranda.

JANUARY

TEDET

19

Sunday

20

4. Hays - Can. Bd.
 8. Alumn.

20

Monday

21

12 - S. Day 2nd Bd. - 605.42
 30 - 1st Bd. - 507.2

12. H. J. C. - Harcourt's -

21

Tuesday

22

12 - 3rd Bd. - 414.2

4. D. W. H.

8. C. E. H. Board.

22

Wednesday

23

11 - Sayre - Study

12 - 6th Bd. - 100.42

3 - N. O. H. C.

JANUARY

TEBET

23

Thursday

24

24

Friday
Light Candles 4:45

25

6 Pre dsh dsh

25

Saturday

26

Weekly Portion—"TAERA"

Exodus 4.2—5.35

Prophets—Ezekiel 2.25—29.31

11- Conf. 2.0 A

3. Over Shabat—
8. Opening

Memoranda

JANUARY

TEBET

26

Sunday

27

Washington U.P.A. City

27

Monday

28

28

Tuesday

29

8. Men's club.

29

Wednesday

SHEBAT

1

ROSH HODESH SHEBAT

Very Obedient
3085 Wm. B. Ben

JANUARY

SHERAT

20

Thursday

2

L-305. NYL

21

Friday
Light Candles 4:28

3

At Home

FEBRUARY

1

Saturday
Weekly Portion—"BO"
Exodus 19.1—22.16
Prophets—Jeremiah 46.13—28

4

At Home

Memorandum

FEBRUARY

SHEBAT

2

Sunday

3

Alaska

4 W. H. Thompson - Schmittman - Ogle
 5 H. S. Forum. Special.

3

Monday

4

11 - Stacey - A. Cohen

12. Test. David L. Garrison - 30 min
 13. 10 min.

4

Tuesday

5

Charles - Grand School - Theology
 - 10 min. - 10 min. - 10 min.

5

Wednesday

6

12. Dr. Joseph
 3 F. Gruener -

FEBRUARY

SHEBAT

6

Thursday

9

Daily,
3. Study

7

Friday
Light Candles 5:47

10



8

Saturday

11

Weekly Portion—"BESHALAH"

Exodus 13—17.16

Prophets—Judges 1.4—2.31

Memoranda

FEBRUARY

SHEBAT

9

Sunday

12

1. Father's Day

10

Monday

13

11 F. Mrs. G. G. Cohen -



11

Tuesday

14

1215 - Lovers' Day

8 Bond (Wentz)

12

Wednesday

15

HAMISHA ASAR HESHEBAT
LINCOLN'S BIRTHDAY

2. ...

FEBRUARY

SHEBAT

13

Thursday

16

8. Zions Temple

14

Friday

17

Light Candles 5:11

2³⁰ F Mrs S. Bradley.

15

Saturday

18

Weekly Portion—"YITRO"

Exodus 18.1—20.13

Prophets—Isaiah 4.1—7.4; 9.5—6

HAMISHA ASAR BESEEBAT (fifteenth of Shebat) is the Jewish Arbor Day, also called the New Year of the trees. Each year in Palestine school children use the day for planting thousands of trees. In the Diaspora, it is used as an occasion for stressing the significance of the upbuilding of Palestine.

FEBRUARY

SHERAT

14

Sunday

15

230 F. Loeb.

6. Orphanage

17

Monday

18

12 - Camp
4 - Study - Table -
8 -

18

Tuesday

21

7 - Lundy - Taxes -

19

Wednesday

22

2 F. Richardson

7. Bewick

FEBRUARY

SHEBAT

20

Thursday

23

6³⁰ W. Wachs -

- Bakur

21

Friday
Light Candles 5:22

24

12³⁰ Oyl - Dr. May O - Crosby
 3 F. Gartner Engel Dentsch

22

Saturday

25

SHABBAT SHEMALIM
 Weekly Portion—"MISHPATIM"
 Exodus 21.1-24.18: 29.11-16
 Prophets—II Kings 12.1-17
 WASHINGTON'S BIRTHDAY

9. Ahmari

SHABBAT SHEMALIM. During Temple times the call for the payment of the poll tax of half a shekel by every adult Jew was announced on the first day of the eleventh month (adar). As a reminder of this duty the passage from Exodus xxx. 11-16, was read on the Sabbath preceding.

FEBRUARY

SHELAT

23

Sunday

24

14 - Sleeping Car
 6 - 8 hours
 JNF

24

Monday

27

1030 Wm. Plauson
 230 Wommi 212 Astor
 400 5 8 3000 12

N.Y.C. 1000 1000 1000

12 - Hotel Sheraton - 1000

25

Tuesday

28

12 Call 2nd 1000 1000
 1540 Bus

4 - VPA 6000 1000

26

Wednesday

29

12000 Fed.

4 Jan. 1000 1000

FEBRUARY

SHEBAT

27

Thursday

26

ROSH HODESH ADAR

11- Recorby. Can. Hdy
8- Temple Mt. Lgso

28

Friday

ADAR

1

ROSH HODESH ADAR

Light Candles 5:31

WHITE
SHEBAT
2020



MARCH

1

Saturday

2

Weekly Portion—"TERUMAH"

Exodus 25:1—27:19

Prophets—1 Kings 1:26—4:13

Memoranda

MARCH

ADAR

2

Sunday

3

L. 4. 45. 1230 F. Best Weather

745 Chicago Evening Club
Chicago, Ill.
Orchestra Hall

3

Monday

4

12. Campfire - S. B. 414

4

Tuesday

5

2. Blowing

6. War Wagers

5

Wednesday

6

11. N.Y.

MARCH

ADAR

6

Thursday

7

6. Hareus

7

Friday

8

Light Candles 5:28

7. Lesser 301 - Hareus

8

Saturday

9

SHABBAT ZAKOR

Weekly Portion—"TEZAVEH"

Exodus 27.26—30.16

Deut. 25.17—29

Prophets—1 Samuel 15.2—34

SHABBAT ZAKOR derives its name from the special portion from the Torah. Deut. xxv, 17-19, read that day, which begins with the word Zakor—"Remember Amalek." It was assumed that Haman was an Amalekite.

MARCH

ADAR

9

Sunday

10

P. m. Abbat.
8. Q. 2. m. Soc. Party -

10

Monday

11

Leave for Aunt

Houston

11

Tuesday

12

Houston.

12

Wednesday
FAST OF ESTHER

13

2 T W A.

Phoenix -

MARCH

ADAR

13

Thursday
PURIM

14

Los Angeles

14

Friday
Light Candles 5:45

15

L. Angeles. Spok

15

Saturday
Weekly Portion—"KI TISA"
Exodus 18.11-24.35
Prophets—1 Kings 18.1-39

16

San Jose - Reg. Conf
- Spok

FAST OF ESTHER commemorates the day when the Jews of Persia fasted and prayed that they be spared the massacre planned by Haman.

PURIM commemorates the day when, through the intervention of Mordecai and Queen Esther, the Jews of Persia narrowly escaped being victims of Haman's plot to exterminate them.

MARCH

ADAR

16

Sunday

17

17

Monday

18

18

Tuesday

19

19

Wednesday

20

MARCH

ADAR

20

Thursday

21

21

Friday
Light Candles 5:32

22

22

Saturday
SHABBAT PARAH
Weekly Portion—"VA/AKHEL"
"PEKUDE"
Exodus 25.1—27.30
Numbers 19.1—32
Prophets—Ezekiel 24.16—32

23

SHABBAT PARAH. Preceding the Passover, proper steps to become ritually clean had to be taken as preparation for the eating of the Paschal lamb. Hence the law concerning the ashes of the red heifer, Parah Adamah (Numbers six), was read.

MARCH

ADAR

23

Sunday

24

24

Monday

25

4:45 *Adoration*



25

Tuesday

26

26

Wednesday

27

Daniel's Birthday

MARCH

ADAR

27

Thursday

28

3. Budget.
432 Dms

28

Friday
Light Candles 5:59

29

432 Dms

29

Saturday

NISAN

1

ROSH HODESH NISAN

SHABBAT HAHODESH

Weekly Portion—"VAYIKRA"

Leviticus 1.1—5.26

Exodus 12.1—20

Ezekiel 45.16—46.16

SHABBAT HAHODESH derives its name from the Haftarah of that day, Exodus xii. 1-20. This is the "portion about the month," referring to the special consecration of the month of Nisan which is the most eventful in the history of Israel.

MARCH

NISAN

30

Sunday

3

2. Home Budget -

4³⁰ W. Hatzel -
8. Alushini -

Chapel

31

Monday

3

12. 3 G.P.



APRIL

1

Tuesday

Lundon - W. Hatzel.

3 - Budget

8¹⁵ L.W.F. - Vay uan.

2

Wednesday

3

Columbus -

APRIL

NISAN

3

Thursday

6

4 Chas

4

Friday

7

Light Candles 6:05

11.5 Study - Friday night
4-13 Study of

5

Saturday

8

SHABBAT HAGADOL

Weekly Portion—"ZAV"

Leviticus 6:1—6:16

Prophets—Malachi 3:1—24

SHABBAT HAGADOL always precedes
Passover. It derives its name from the
importance of the approaching festival and
from the further fact that the Haftarah
for the day closes with an allusion to "the
Great Day of the Lord."

APRIL

NISAN

945⁶ H. Schott -

Sunday

9

4 W. Voss - S. L. L. Chapel
(Gervin)

7

Monday

10

33rd Lema. 1st - 1st

8. Oakwood - Conference

8

Tuesday

11

12 - Men. Chab. Wray Co

~~8. Oakwood - Conference~~

8 Oakwood - Conference

9

Wednesday

12

23rd T W Co

8. C. L. L. for Board

APRIL

NISAN

10

Thursday

13

11

Friday
Light Candles 6:14

14

- Seder

12

Saturday
PASSOVER—1st Day

15

10 Seder

PESAH (Passover) celebrates Israel's deliverance from Egyptian bondage. The festival lasts eight days, during which matzot are eaten in place of leavened bread. On the first and second nights of the festival, the traditional Seder is held in the home, at which the historic ideal of freedom is reaffirmed.

APRIL

NISAN

11

Sunday
PASSOVER—2nd Day

16

14

Monday

17



15

Tuesday

18

8 / 30 and

16

Wednesday

19

1032 T.W.G.,

E. program

APRIL

NISAN

17

Thursday

20

2³⁰ ^{4¹⁵} - 3⁴⁵ - 4¹⁰
University School
4³⁰ Cars

18

Friday

21

PASSOVER—7th Day
Light Candles 8:31

10¹⁰ Service

5³⁰ Service

19

Saturday

22

LAST DAY PASSOVER

Memoranda

APRIL

NISAN

20

Sunday

23

5. Koller Chel Thom

21

Monday

24

8 W. Sadell - 11.23. - Chelom

22

Tuesday

25

12.30 W. Sadell - 11.23. - Chelom

8. H. Sadell - 11.23. - Chelom

2. Junior H. Sadell - 11.23. - Chelom

23

Wednesday

26

Hartford Conn

APRIL

NISAN

24

Thursday

27

1. Haggai. Pake Shvarent (15th)
2. Ad. K. Com.
3. B. O. O. =

25

Friday

28

Light Candles 6:29

San R. G. O. O. O.

26

Saturday

29

Weekly Portion—"SHEMINI"

Leviticus 9:1—11:47

Prophets—II Samuel 6:1—7:3

Memoranda

APRIL

NINA

11

Results

50

NOSH HODOSH IYAR

H- Last 6 Early College -
7 Fryer - Harvard -



1999

IT&M

10

ROSHI RODESH IYAR

1945 Continues

W. H. S.

Three

Wiederholungsfrage

2 Working Div. Shaker.
8 Comb. Pumps

MAY

IYAR

1

Thursday

4

⁴⁵
6. *Chen Luth*

2

Friday
Light Candles 6:36

3



3

Saturday
Weekly Portion—"TAHRIAH"
"MEZORAH"
Leviticus 12.1—13.33
Prophets—II Kings 1.3—2.8

6

Memoranda

MAY

IYAR

94th H School
10th Camp

Sunday

7

6. Columbus

5

Monday

8

St. Louis

6

Tuesday

9

12 - No. Camp -
430 NOV. Con.

7

Wednesday

10

12. Arrived 1st, Friday
6. Opening Camp

WNT

TRAN

Thursday

11

12th Aug. Ch. Hro Co

B. Wm. —

Abstract

13

Licht Condition 0:43

12- W. Molybdenum

8 - L. H. H. - LPA

88-2. 1944-1945

10

Summary

11

Weekly Portion—"A LARK"

—K. SPENCER HILL

Levittown 16.1–20.17

Prophecy—Amos 7:1-17

W

MAY

IYAR

11

Sunday

14

1 - Mrs. Auerbach

6. Detroit (Alman)

12

Monday

15

17. Campy - Sally M. M.

8. House - Lillian

13

Tuesday

16

8. Board

14

Wednesday

17

17. Campy

MAY

ITAR

13

Thursday
LAG BEOMER

14

12-Review-

8.14/semi-Annual Board

14

Friday
Light Candles 8:30

15

Darby-Halle-

17. 4 W. Gold Tower - Grossman
-House-

17

Saturday
Weekly Portion—"EMOR"
Leviticus 21.1-24.23
Prophets—Ezekiel 40.1-41

18

7.15 Airport

Memoranda

MAY

IYAR

18

Sunday

21

8. Cl. Zion. Soc -

19

Monday

22

8¹⁵ Uilurankor - Temple
B. in John

20

Tuesday

23

6 - Men's Club - Speech

21

Wednesday

24

6 - Cantor

MAY

IYAR

22

Thursday

25

23

Friday
Light Candles 6:57

26

24

Saturday
Weekly Postion—"BEHAR"
"BEHUKOTAI"

27

Leviticus 25.1—7.34

Prophets—Jeremiah 1:17—17:14

Memoranda

MAY

IYAR

25

Sunday

26

H.S. Ch. Malwater

S. - Annual Meeting =

26

Monday

27

12th in S. ... to ... the ...

27

Tuesday

SIVAN

1

ROSH HODESH SIVAN

Balburn

28

Wednesday

2

12 T. W. A.

MAY

SIVAN

29

Thursday

2

6. H. Idh. light

30

Friday

DECORATION DAY

Light Candles 7:00

3008 5⁴
1472 1472

3 W. Fane - Rayen

4 W. K. - Rayen

31

Saturday

3

Weekly Portion—"HAMIDBAR"

Numbers 1.1—1.20

Prophets—Hosea 1.1—1.12

Memoranda.

JUNE

SIVAN

1

Sunday
SHABUOT

6

Conference
2. Airport.

2

Monday
SHABUOT

7



3

Tuesday

8

L. Washington 5 PM 6-7.05
B. M. L. Cor.

4

Wednesday

9

JUNE

SIVAN

5

Thursday

10

6

Friday
Light Candles 7:07

11

7

Saturday
Weekly Portion—"NASO"
Numbers 4.31-7.89
Prophets—Judges 1.1-2.2

12

SHABUOT (the Feast of Weeks), is so called because it completes exactly seven weeks from the second day of Passover on which the omer (a measure) of the new barley was brought to the Temple. This holiday celebrates the early wheat harvest in Palestine. It also commemorates the covenant which was established at Sinai between God and Israel.

JUNE

SIVAN

8

Sunday

13

9 - Rally Sunday -
 3 W. Cohen - Kaufman - Geph

9

Monday

14



10

Tuesday

15

2 F. Stein - 16-14-E 117.
 8. Board

11

Wednesday

16

70 - 13 - 3 W. P.
 6 - 11 - 3
 8. Montg. se

JUNE

SIVAN

12

Thursday

17

Patience

13

Friday
Light Candles 7:10

18

*6. Dr. Cullen - also. Carl
Davis - [unclear] [unclear]*

14

Saturday

19

Weekly Portion—"BEHMALOTEKA"

Numbers 8.1--1.16

Prophets—Zachariah 1.14--4.7

Memoranda

JUNE

SIVAN

15

Sunday

10

230 Envo -

16

Monday

11

3. Wall - 7 vnd.

8. Ex - 4 vnd. (2.4 n.

17

Tuesday

12

12 - Ingleth
Piche
6. Laid -

18

Wednesday

13

J. W. Bond. USA

JUNE

22nd week

SIVAN

19

Thursday

24

11 - Mr. Roke - Study
1132 Study - Mr. Roke

- May 22nd

20

Friday

25

Light Candles 7:14

1-5 Had Study
6-10 Study

21

Saturday

26

Weekly Portion—"SHELAH LEKA"

Numbers 13:1-24:1

Prophets—Joshua 1:1-24

232 Bathed - 6:15
8:15

Memoranda

JUNE

SIYAN

22

Sunday

27

1 B. H. H. - Chafetz

3 W. K. H. - Guter - Pader

4 W. K. H. - Chafetz

5 W. K. H. - Guter - Chafetz

7 W. K. H. - Guter - Pader

23

Monday

28

Atlanta City

24

Tuesday

29

C. C. A. R.

25

Wednesday

30

ROSH HODESH TAMMUZ

C. C. A. R.

JUNE

TAMMUZ

26

Thursday
ROSH HODESH TAMMUZ

1

27

Friday
Light Candles 7:15

2

28

Saturday
Weekly Portion—"KORAH"
Numbers 16:1-17:32
Prophets—I Samuel 18:14-19:22

3

Memoranda

JUNE

TAMMUZ

29

Sunday

4

2. M. G. W. D. Day
 Capt. & Co. Hotel 51st + 8th C

30

Monday

5

4 U.S.A. h. y

JULY

1

Tuesday

6

8. Brand -

10 - 5 Study - Wednesday 7
 8th lunch
 4 - 6 - 10 - 12

JULY

TAMMUZ

3

Thursday

6

4

Friday

9

INDEPENDENCE DAY

Light Candles 7:14



5

Saturday

10

Weekly Portion—"BUKAT"

Numbers 19.1—12.1

Prophets—Judges 21.1—23

Memoranda.

JULY

TAMMUZ

13

Sunday

18

SHIBEA ASAR BETAMMUZ

14

Monday

19



15

Tuesday

20

Monday

Wed. leave

16

Wednesday

21

JULY

TAMMUZ

20

Sunday

25

21

Monday

26



22

Tuesday

27

2:30 F. Midat Hachochim -

7:30 L. Shema Sh. - Oshana (!)

23

Wednesday

28

JULY

TAMMUZ

24

Thursday

29

10. 23 *Friday* 10:30 *Maile* AB 1
 ROSH HODESH AB
 Light Candles 7:01
 8.40 *Ar*
 Bal. A. Car 487
 A. Car 11.25 to 3.50 to 6.05
 - Service -

25 *Saturday* 2
 Weekly Portion — "MATOT" "MASEE"
 Numbers 28.2—34.12
 Prophets—Jeremiah 2.4—28; 3.4

8 W. Waller - Zepher - Pader

Memoranda

AUGUST

AB

10

Sunday

17

(M. I. Bernstein -
 - day, 6. Wagner
 - Robt. Roskopf)

11

Monday

18

6³⁰ W. Gursing - S. Bell - O. Bell
 (win)

Tuesday

19

11³⁰ Study - Hel - Ben
 11. Temp. Unstable -

20

Wednesday

20

12³⁰ Bing - W. de Park.
 3. Dentist.

AUGUST

AB

14

Thursday

21

12¹⁵ Camp - Town.

7¹⁵ Korach.

15

Friday

22

Light Candles 6:40

4 Water - Town.

5³⁰ Service.

16

Saturday

23

Weekly Portion—"EKEB"

Deut. 7.12-11.25

Prophets—Isaiah 49.14-51.3

10³⁰ Darts.

Memoranda

AUGUST

AR

17

Sunday

24

3³⁰ Wise

18

Monday

25

WHITS
OCC
SCHOOL



19

Tuesday

26

20

Wednesday

27

3-2 Farewell
4-5 Pub Workers' Co.

1

51

Threats to validity

f. *Muris* Quab. Broida-1643 Cu

33

Notes

Light Candles 6:31

12-22-2012

2. F. D. Rosebury
3. F. D. Rosebury
F. D. Rosebury.

References



WILLIAM BODEN KLUJ

Weekday Portion—RICE

Thurs. 11.24—11.27

2000-2001 2001-2002 2002-2003

French—English 4.1—24

References

AUGUST

ELUL

24

Sunday

1

ROSE HODESH ELUL

11:30 Home - John Goldsmith
- Gutter Van -

25

Monday

2

10 - Stay - Home
11:30 (Home) - Gutter Van

26

Tuesday

3

2:30 F. Mrs. Gold (C)
12: W. Dillito - Foreman Web Park
G. Home -

27

Wednesday

4

12. Board - Midday -

AUGUST

ELUL

28

Thursday

5

12 - May Co. - Schiller -

29

Friday

6

Light Candles 6:14

145 F. Mrs. Julia Engle
3 - Det. 5:13 09:15 - Det. 5:15

30

Saturday

7

Weekly Portion - "SHOFETIM"

Deut. 16:18-22:9

Prophets - Isaiah 51:1-52:12

8 W. Jr., Fairland - Allen - Park

Memoranda

SEPTEMBER

ELUL

4

Thursday

12

11. Tachanot

5

Friday

13

Light Candles 6:00

12. Corn. 7:15. Mid-day.

8 - House of Messel

9. 4 2:5 - Saturday 14

Weekly Portion—"KI TEZE"

Deut. 21.10—25.19

Prophets—Isaiah 44.1—10

1. Call us up well

7. Gilmuth
Alone in Darks

Memoranda

SEPTEMBER

ELUL

7

Sunday

15

9. Bt. School

Truckhaft 50th Ann
reception

8

Monday

16

8. Lectures

9

Tuesday

17

11. Dances for

8. ~~Pract~~ =

10

Wednesday

18

10 T. W. G.

SEPTEMBER

ELUL

11

Thursday

19

12

Friday
Light Candles 5:57

20

13

Saturday
Weekly Portion—"EL TABO"
Deut. 24.1—27.6
Prophets—Isaiah 40.1—22

21

Memoranda

SEPTEMBER

ELUL

14

Sunday

22

3 W. Pw. app. - R. Channing Chapp
 5 W. App. - Mink - Paul
 W. R. app. - 6. School

15

Monday

23

10. Zion Exe. - Paula -

2. W. app. - Mink - Paul
 2. 5. 1. Sunday School

16

Tuesday

24

8. Watg. Com. -

17

Wednesday

25

10. 30. T. W. 5 // 11 - Study - Jh
 8. 15. Jh. W. C. - Carle

SEPTEMBER

ELUL

18

Thursday

24

11. Fardman

6. W. Evans - Pastor
Dinner

19

Friday
Light Candles 5:42

27

12th Hotel ~~Cassidy~~ Ben Sayde

11th - Silver Harbor 12th

20

Saturday

28

Weekly Portion—"PIZABIM"
"WAYELEK"

Deut. 29.9—30.39

Prophets—Isaiah 55.4—56.5

7³⁰ W. Hunt - May. Chapel

Memoranda

SEPTEMBER

ELUL

21

Sunday

29

EVE OF ROSH HASHANAH

11 - F. Mr. Harry H. Rose -
2 - P. Mrs. Fernal -

WHITE



~~Oct
Oct 7. Uncle's Club -
Dec. 25 W. Schiffer -
Lawrence - Chapl.~~

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~~Power~~

1 - Feeding Europe -

2 - The Machine of Man

3 - The Power of the People +

~~After Election - Not only~~

- The Jews of France

~~After the battle of what~~

~~The European Day of Peace~~
~~and Indian~~

"Brotherhood" - West -

- Meaning of Words "

- Tolstoy +

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American Hebrew	National Jewish Monthly
Contemporary Jewish Record	New Palestine
Jewish Education	Opinion
Jewish Frontier	The Reconstructionist
The Shofar	

Hebrew

Hitharon

Hadar

Children's Periodicals

Young Israel

World Over

Young Judaea

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All or Nothing
Pop in the water

La Jolla Hospital
Near Alhambra, Ca.

= "The Keep, The Keepers"
G. J. Cronin

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S. A. J. DIARY

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1941 — 1942



17th edition

The Society for the Advancement
of Judaism

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Society for the Advancement
of Judaism*

THE SOCIETY FOR THE ADVANCEMENT OF JUDAISM

OUR PLATFORM

"Dedicated to the interpretation and advancement of Israel's Torah, to the restoration of Israel's Ancient Land, and to the establishment of universal Freedom, Justice and Peace."

In being dedicated to the advancement of Judaism as a modern religious civilization, we subscribe to the following thirteen wants:*

1. We want Judaism to help us overcome temptation, doubt and discouragement.

2. We want Judaism to imbue us with a sense of responsibility for the righteous use of the blessings wherewith God endows us.

3. We want the Jew ~~us~~ to be trusted that his yea will be taken as yea, and his nay as nay.

4. We want to learn how to utilize our leisure to best advantage physically, intellectually and spiritually.

5. We want the Jewish home to live up to its traditional standards of virtue and piety.

* In view of the changed conditions in Jewish life, the criterion of loyalty to Judaism can no longer be the acceptance of a creed, but the experience of the need to have one's life enriched by the Jewish heritage.

6. We want the Jewish upbringing of our children to further their moral and spiritual growth and to enable them to accept with joy their heritage as Jews.

7. We want the synagogue to enable us to worship God in sincerity and in truth.

8. We want our religious traditions to be interpreted in terms of understandable experience and to be made relevant to our present day needs.

9. We want to participate in the upbuilding of Ezer Yisrael as a means to the renaissance of the Jewish spirit.

10. We want Judaism to find rich, manifold and ever new expression in philosophy, in letters, and in the arts.

11. We want all forms of Jewish organization to make for spiritual purpose and ethical endeavor.

12. We want the unity of Israel throughout the world to be fostered through mutual help in time of need, and through cooperation in the furtherance of Judaism at all times.

13. We want Judaism to function as a potent influence for justice, freedom and peace in the life of men and nations.

WHAT IS THE S. A. J.

The Society for the Advancement of Judaism was founded in New York City in 1922 by Dr. Mordecai M. Kaplan. The Society was established in the belief that the future of Judaism depended on something more than an acceptable ideology. The significance of creating a Jewish atmosphere, social contact and interaction, was emphasized. In addition, however, it was Dr. Kaplan's purpose to teach a new conception of Judaism which had its roots in tradition, but which was adjusted to the best thought of the present day.

Since 1922 The Society for the Advancement of Judaism has primarily sponsored the efforts of Dr. Kaplan in his attempt to disseminate his philosophy. By granting to him (and subsequently also to his Associate, Dr. Ira Eisenstein) an absolutely free pulpit, the members of the Society have enabled him to give expression to every phase of his philosophy. The results of his preaching and teaching in the institution have been crystallized in his published works, "Judaism As A Civilization," "Judaism In Transition," and "The Meaning of God in Modern Jewish Religion." Dr. Eisenstein published a volume in 1938, entitled "Creative Judaism," which presents in popular form the salient ideas of "Judaism As A Civilization." He also published "What We Mean By Religion," which is a simplified presentation of "The Meaning of God in Modern Jewish Religion."

The Society furthermore has sponsored the publication of the "S. A. J. Review," a weekly magazine devoted to the dissemination of Dr. Kaplan's views. The "S. A. J. Review"

suspended publication in 1939, but in January, 1938, the Society made possible the establishment of "The Reconstructionist," a bi-weekly devoted to the application of the philosophy of "Judaism As A Civilization" to the events of the current scene. In this second effort to spread the philosophy of The Society for the Advancement of Judaism, Dr. Kaplan was joined by a group of rabbis, educators and social workers.

The Society conducts a Synagogue, an elementary Hebrew School, confirmation classes and adult education courses for its local membership. Through these various channels experiments are constantly being performed with a view to incorporating the basic postulates of Reconstructionism.

If you are interested in membership, or in a special non-resident membership, write to Dr. Isa Eisenstein, 15 West Eighty-Sixth Street, New York.

WHAT MEMBERS OF THE S. A. J. ARE EXPECTED TO DO:

To provide their children with an intensive Jewish training, which should continue far into the years of adolescence.

To affiliate with communal organizations which are essential to the continuance of Jewish life in the Diaspora, such as federations, congregations and educational associations.

To take an active part in the restoration of Palestine by giving it both material and moral support.

To foster the cultivation and growth of the Hebrew language and literature.

To encourage in the Jewish school and pulpit the revaluation of Israel's past in terms of the present-day world outlook.

To devote some time each week to individual study and group discussion of the ethical aspect of all problems touching human life.

To translate their ethical ideals into actual conduct in their home life in their dealings with their neighbors, in their work and in their play.

SPECIFIC SUGGESTIONS FOR INDIVIDUALS AND GROUPS

I. Intensification of Jewish home life.

- (a) Observe the ceremonies — Sabbath, Festival, Kashrut and Prayer—in as impressive and beautiful a manner as possible.

- (b) Indicate a positive interest in the child's progress in Hebrew School. Arrange for a children's story hour on Sabbath and holidays, and provide for the discussion of events of Jewish interest.
- (c) Encourage the use of Jewish songs at home on Sabbath and festival gatherings.
- (d) Arrange for regular purchasing of books in English pertaining to Jewish life; e.g., subscribe to the Jewish Publication Society. Consult bibliography.
- (e) Subscribe to some good Jewish magazine.
- (f) Build up a Jewish library for your child at home. Consult bibliography.
- (g) Introduce into the home original art works or reproductions dealing with Jewish themes. Utilize the industrial and art products of Palestine.

II. Organization of study and discussion units engaging in some of the following activities:

- (a) Study of Hebrew language and literature.
- (b) Study of Jewish History from the modern point of view.
- (c) Study of contemporary Jewish problems and events, e.g., modern thought in Jewish life, the problem of religion, the Jew in economics and culture.

- (d) Consideration of present day ethical problems.
- (e) Discussion of the outstanding Jewish book of the month.

III. Cultivation of the aesthetic phase of Jewish life.

- (a) Introduce congregational singing in religious services and publishing of phonograph records.
- (b) Organize a creative young-folks group to express itself Jewishly through creation of art objects and designs of a Jewish character.
- (c) Arrange for an exhibition of art objects dealing with Jewish themes.
- (d) Arrange for annual exhibition of art objects and industrial products of Palestine.
- (e) Organize a dramatic unit to produce plays in either English, Hebrew or Yiddish.
- (f) Organize Jewish choral units and arrangements of concerts of Jewish music.
- (g) Conduct a public forum which will concern itself with topics of Jewish interest.
- (h) Stimulate the production of new Jewish music or Jewish art by offering some munificent award.

IV. Participation in Jewish communal life here and abroad, and working for the upbuilding of Palestine.

- (a) Engage in specific communal projects.
- (b) Develop an interest in American Jewish social life, and in the problems of Jewish life in the Diaspora and in Palestine.
- (c) The group may become a member of the local Zionist organization or engage in Zionist activity without official relationship.

V. Promotion of Jewish elementary education.

- (a) Organize a group to stimulate Jewish education. (Information can be obtained from Iwan, 70 Fifth Ave., New York.
- (b) Advocate a minimum of a three-day-a-week Hebrew School.

THE JEWISH RECONSTRUCTIONIST MOVEMENT

WHY RECONSTRUCTIONISM?

Reconstructionism is a movement that has come into being because of the spiritual crisis in American-Jewish life.

That crisis is reflected in the present attitude of most Jews toward Judaism.

Judaism has lost all meaning for a vast number of American Jews. They do not look to it for inspiration or guidance. They discount it as a factor for human welfare. They suffer all the torments of the social disabilities to which Jews are subject without any of the moral compensations which their ancestors derived from Jewish life.

Many well-meaning Jews openly advocate the adoption of measures that would hasten the absorption of the Jewish minority by the rest of the population.

Large numbers of our people live in a state of permanent apathy toward all matters of Jewish interest, and are aroused to momentary self-awareness as Jews only when they are made to feel the impact of anti-Semitism.

Even those who try hard to find Jewish life worth while are doomed to frustration, because they are so few and scattered. Those who build synagogues, establish philanthropies, arrange

for religious instruction, engage in social activities, and belong to fraternal orders, do so without any deeply impelling motive to conserve and enrich Jewish life.

What has caused this present crisis? It has been caused by the cataclysmic changes which have rendered the ancient framework of Jewish life untenable and many of the traditional conceptions of Judaism either irrelevant or inoperative. The Jewish emancipation has pulverized Jewish community life. The modern outlook challenges the authoritative character of ancient beliefs and practices.

HAVE ANY ATTEMPTS BEEN MADE TO MEET THE PRESENT CRISIS?

Some attempts have been made to cope with the inner problems of Jewish life in a way that would make for the survival of a worthwhile Judaism and for the social and spiritual adjustment of the Jew as an individual.

These attempts have some merit, but they have succeeded at best in finding only partial answers to the problems.

There is one type of solution, which seeks to put new life into the synagogue. The proponents of this type maintain that we need a revival of religion. This is true as far as it goes.

But what this group fails to see is that the synagogue as at present constituted reaches only a limited number of Jews. Moreover, there are many Jews who find no satisfaction in the existing synagogue programs. They can neither make peace with the dogmas of Orthodoxy, nor find themselves at home in what they regard as the un-Jewish atmosphere of Reformism.

Those who hope to give new life to Judaism through religion alone do not take cognizance of the fact that in our day it is impossible that all Jews should think alike. Jewish unity, which is the crying need for our generation, cannot possibly be achieved through the synagogue alone.

There is a second type of solution, which is based on the modern nationalist interpretation of Judaism. This solution envisages Palestine as the only place where Jewry can have a future.

The nationalist approach has no message for the hundreds of thousands of Jews who have made America their permanent home and who wish to identify themselves with its civilization and its ideals.

NEED: A NEW PHILOSOPHY OF JEWISH LIFE

What Jews need is a philosophy of Jewish life which will make possible unity through action, which will see Jewish life as a whole, and which will make clear to every Jew the character and status of the Jewish people. They should know what they are, whether race, religion, nation or folk.

If Judaism is to function, if it is to be intellectually and spiritually satisfying, it must be so reconstructed as to reckon with the totality of the social, economic and intellectual forces that spell the modern world.

JUDAISM AS A RELIGIOUS CIVILIZATION

The first step is to reorganize our entire mental outlook with regard to Judaism itself.

This means that Jews must rethink the whole question of what Judaism is.

No term hitherto used to describe Judaism is adequate, since each of them expresses but one aspect of Jewish life. Neither religion, nor nationalism, nor culture, is sufficiently inclusive.

Judaism is a religious civilization.

The term civilization implies the totality of social and spiritual manifestations of Jewish life, both in the past and in the present, and the achievements of the Jewish people, not only in the realm of culture but also in the individual and social forms of living.

Judaism, thus regarded, includes specifically the social framework of national unity, a continuing history, a living language and literature, religion, law, mores, folkways, and art.

Judaism is a religious civilization, because the belief in God is what gives it life, meaning and direction. All who share in Judaism should strive through it to achieve that belief in God which can raise the ethical ideals of its men and women.

A civilization which means to provide its people with a way of life cannot remain secular or treat religion as unessential to its vitality.

If Jews are to struggle for the survival of their Jewish civilization, they must conceive of some high purpose which shall give that civilization its proper place in the destiny of mankind. This is the function of religion.

PALESTINE

The rebuilding of Palestine as a Jewish national home is indispensable to the life of Judaism in the diaspora.

It is impossible for the Jewish people to achieve status and recognition in the eyes of the nations, unless it possesses some area on the earth's surface which it can call its own.

The Jewish people cannot be creative of cultural values, unless somewhere in the world Jewish civilization is of primary importance.

Jews should not surrender their historic claim to Palestine as the rightful habitation for the Jewish people who seek to make it their home.

The upbuilding of Palestine offers the only creative basis for common action among Jews all over the world.

THE AMERICAN SCENE

The endeavor to make Palestine the home of the Jewish civilization and the cultural center for Israel's intellectual and spiritual rebirth does not imply that only in Palestine is Jewish life possible.

Neither is it true that self-identification with American life precludes wholehearted loyalty to Judaism.

The Americanism that would destroy group individuality is subversive of what is fundamental to the American tradition.

As American Jews we should give first place in our lives to the American civilization which we share with our fellow Americans.

All forms of social segregation should be deprecated as detrimental to human welfare. But it is entirely in keeping with the spirit of American institutions and with their highest ideals to foster our Jewish tradition.

In living Judaism as a civilization, both our Americanism and our Judaism would be enhanced through their interaction and mutual influence.

THE RECONSTRUCTIONIST PROGRAM

1. COMMUNITY ORGANIZATION

The present anarchy in Jewish organizational life must be ended. Jewish communal organization should be created to bring order out of the social and spiritual chaos in American Jewish life.

The Jewish community must include all Jews who wish to identify themselves with the Jewish people, regardless of what their personal philosophy may be.

The Jewish community should:

- Maintain a complete Jewish register and vital statistics;

- Establish bureaus for gathering information concerning all matters pertaining to Jewish life;

- Help Jews to meet economic difficulties due to discrimination;

- Foster Jewish education and cultural activities;

- Coordinate efforts on behalf of social welfare;

- Advance the cause of the rebuilding of Palestine.

These are some of the functions which the Jewish community should perform.

2. RELIGION

For those who are not satisfied with the traditional versions of religious practice and belief there is need for reinterpreting our religious values.

There is need for a clear conception of God which will conform to the best of scientific thought, and reflect the highest ethical aspirations.

There is need for an understanding of the meanings that can be derived from the observance of the various holidays and special occasions, meanings which bear upon the lives of Jews living today.

There is need for new forms of worship, and new content in prayers, so that the service of the synagogue may act as a powerful influence for courage, wisdom and love in dealing with the problems of life.

There is need for a clearly defined regimen of Jewish religious habits and practices which shall be consonant with the requirements of American life and with the pace of modern existence, and which shall be developed not in the spirit of legalism but in the spirit of joyous participation in soul-satisfying experiences.

1. THE TORAH IDEAL

The study of Torah, in the past, was a characteristic expression of Jewish piety. By studying Torah, the Jew made his own the spiritual heritage that had come down from the past, and he learned the means whereby he could live the good life. That constitutes the Torah ideal.

Today, there is need for a modern equivalent of the Torah ideal. Torah should include not only a knowledge of the Jewish past, the achievements, ideals, personalities, and vicissitudes of the Jewish people, but also a concern with the special problems that the Jew has to face in a changing world.

Jewish study today should maintain the continuity of Jewish life and interpret the significance of Jewish history.

Like the Torah ideal of old, Jewish study today should be approached in the spirit of consecration, as a pious duty, and as a spiritually elevating task.

It should reinterpret the Jewish tradition to make it relevant to modern living in the American environment.

It should make possible intelligent collaboration in the upbuilding of the national home in Palestine.

It should give Jews an understanding of the symbols that are indispensable to their self-identification with the Jewish people.

It should give them an adequate knowledge of the Hebrew language and literature.

It should foster in them the determination to make of Judaism a source of enhancement to character and personality.

The advancement of the Torah ideal should become the primary function of the Jewish community.

4. JEWISH CULTURE AND ART

The lack of characteristic Jewish art in our day is testimony to Jewish apathy.

Once Judaism comes to have a greater worth in the eyes of Jews, it is bound to give rise to self-expression in literature, ritual, music, drama, the dance, architecture, painting, sculpture, and the other arts.

If Jewish life were made more beautiful and interesting, a sense of the possibilities inherent in Judaism for esthetic satisfaction would be aroused.

We should seek to cultivate an appreciation of the Jewish art that exists, to devote the artistic talents of Jews for Jewish self-expression, and to enable Jewish professional artists to devote themselves to Jewish art.

Jewish art and culture would not only render Judaism a source of happiness to the Jew; it would interpret Judaism to the non-Jewish world. Art is a universal language that creates understanding among diverse peoples.

5. THE SOCIAL SCENE

The working portion of our lives is spent as Americans, sharing the political and economic fortunes with our fellow Americans.

The notion that our Jewish civilization has nothing to contribute to the improvement of the social conditions of our day should be deprecated.

Our Jewish ethical ideals should be applied to the concrete problems of freedom, justice and peace.

These problems are essentially moral problems, and a creative interpretation of our Jewish tradition can yield us guidance in choosing the proper direction for Americans and for mankind.

The criteria of a good social order are respect for human personality and collaboration among men for the common good.

In view of the present concentration of wealth in the hands of a few, a more equitable distribution of economic goods and economic power is imperative. The principle of democracy should be extended to industry, and the responsibility and control of economic processes should be spread as widely as possible.

The ultimate destiny of mankind is the establishment of a world-wide, all-embracing community—the Kingdom of God. The growing interdependence of nations, in consequence of which every modern war tends to become a world-war, shows the urgent need for implementing our religious aspiration for a co-operative international order. We should urge action looking to the eventual delegation by all nations of some of their sovereignty to an international body charged with maintaining justice and peace among nations.

This is the program of Reconstructionism. It is a program that cuts across party lines and obliterates many of the boundaries that separate Jew from Jew.

Without doing violence to the distinctive philosophies of religious and other groupings in Jewish life, this program seeks to establish unity in diversity.

In the realm of community, culture and art, and the general scene, a maximum of cooperation can and should be achieved.

In the rehabilitation of Palestine and in the Torah ideal, Reconstructionism presents a greater area of agreement than of disagreement among Jews of varying background and outlook.

Those who identify themselves with Reconstructionism can therefore constitute themselves a haven within the body of Jewish life to make for unity of action wherever possible.

To those who are not identified with any of the existing groups, Reconstructionism offers the opportunity of establishing Reconstructionist societies that might dedicate themselves to the furtherance of the aims formulated in this program.

The Jewish Reconstructionist Foundation, in order to implement the program described above, plans to continue the publication of the magazine, *The Reconstructionist*, a bi-weekly devoted to the publication of editorials, articles, book reviews, and other features which pertain to Jewish life and its advancement.

The Foundation plans to publish literature which will help to implement the program in the field of religion. Two such works have already been prepared, the *Shir Hodesh*, a volume of supplementary prayers and readings for the High Holy Days, and the *New Haggadah*, a modern version of the traditional Seder Service.

The Foundation plans to issue tracts that will popularize the Reconstructionist attitude toward the community, toward Palestine, toward education, toward religion and culture.

The Foundation plans to endow creative artists who will write plays, poems, compose

music, and in other ways contribute to the cultural content of Jewish life.

The Foundation plans to organize Reconstructionist societies so that those who are interested may meet and engage in Reconstructionist work in their communities, and win adherents for the Reconstructionist movement.

The Jewish Reconstructionist Foundation was organized officially in February, 1940, in New York City. The movement is interpreted by Rabbi Mordecai M. Kaplan and a group of his disciples, the members of the Editorial Board of *The Reconstructionist*, and the Contributing Board. The body responsible for the maintenance of the Foundation are represented by a Board of Directors.

Membership in the Foundation is open to any Jew or Jewess, eighteen years or older.

Further information regarding the movement is obtainable by writing to

THE JEWISH RECONSTRUCTIONIST FOUNDATION

15 West Eighth-Sixth Street New York, N. Y.

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ABRIDGED HEBREW CALENDAR FOR
5702 1941-42

1941

Rosh Hashanah	Mon., Tues., Sept. 23, 24
Fast of Gedaliah	Wed., Sept. 24
Yom Kippur	Wed., Oct. 1
Sukkot—1st Day	Mon., Oct. 6
Hosha'nah Rabbah	Sun., Oct. 12
Shemini Atzeret	Mon., Oct. 13
Simhat Torah	Tues., Oct. 14
*Rosh Hodesh Heshvan	Wed., Oct. 22
*Rosh Hodesh Kislev	Fri., Nov. 21
Hanukkah	Mon., Dec. 15—Mon., Dec. 22
*Rosh Hodesh Tebet	Sun., Dec. 21
Asarah Betevet	Tues., Dec. 30

1942

Rosh Hodesh Shevat	Mon., Jan. 19
Hamisha Asar Beshvat	Mon., Feb. 2
*Rosh Hodesh Adar	Wed., Feb. 18
Fast of Esther	Mon., Mar. 2
Purim	Tues., Mar. 3
Rosh Hodesh Nisan	Thurs., Mar. 12
Passover	Thurs., Apr. 2—Thurs., Apr. 9
*Rosh Hodesh Iyar	Sat., Apr. 18
Lag Beomer	Tues., May 5
Rosh Hodesh Sivan	Sun., May 17
Shavuot	Fri., Sat., May 22, 23
*Rosh Hodesh Tamuz	Tues., June 14
Shibea Asar B'tammuz	Thurs., July 2
Rosh Hodesh Ab	Wed., July 14
Tish'a Beab	Thurs., July 23
*Rosh Hodesh Elul	Fri., Aug. 14

*The day preceding is also observed as Rosh Hodesh.

ABRIDGED HEBREW CALENDAR FOR

5763

1942-43

1942

Rosh Hashanah.....	Sat., Sun., Sept. 12, 13
Fest of Gedaliah	Mon., Sept. 14
Yom Kippur	Mon., Sept. 21
Sukkot—1st Day	Sat., Sept. 26
Hoshanah Rabba	Fri., Oct. 2
Simchat Torah	Sat., Oct. 3
Simhat Torah	Sun., Oct. 4
*Rosh Hodesh Heshvan	Mon., Oct. 12
Rosh Hodesh Kislev.....	Tues., Nov. 10
Hanukkah.....	Fri., Dec. 4—Fri., Dec. 11
Rosh Hodesh Tebet	Wed., Dec. 9
Asarah Betevet	Fri., Dec. 18

1943

Rosh Hodesh Shevat	Thurs., Jan. 7
Hanukkah Asaf Erechshah	Thurs., Jan. 21
*Rosh Hodesh Adar I.....	Sat., Feb. 6
*Rosh Hodesh Adar II.....	Mon., Mar. 8
*Fest of Esther.....	Sat., Mar. 20
Parim	Sun., Mar. 21
Rosh Hodesh Nisan	Tues., Apr. 6
Passover.....	Tues., Apr. 20—Tues., Apr. 27
*Rosh Hodesh Iyar.....	Thurs., May 6
Lag Bomer	Sun., May 23
Rosh Hodesh Sivan	Fri., June 4
Shavuot.....	Wed., Thur., June 9, 10
*Rosh Hodesh Tamuz.....	Sun., July 4
Shiva Asaf Betanah	Tues., July 20
Rosh Hodesh Ab	Mon., Aug. 2
Tisha B'ab	Tues., Aug. 10
*Rosh Hodesh Elul	Wed., Sept. 1

*The day preceding is also observed as Rosh Hodesh.

†Fast observed on previous Thursday.

JEVISH POPULATION OF LARGE CITIES IN UNITED STATES ---

Baltimore, Md.	73,000
Boston, Mass.	118,000
Buffalo, N. Y.	18,000
Chelsea, Mass.	21,360
Chicago, Ill.	343,000
Cincinnati, Ohio	21,800
Cleveland, Ohio	90,000
Denver, Colo.	18,400
Detroit, Mich.	82,000
Hartford, Conn.	23,360
Jersey City, N. J.	21,400
Kansas City, Mo.	25,250
Los Angeles, Cal.	82,000
Milwaukee, Wis.	29,500
Minneapolis, Minn.	16,000
New Haven, Conn.	24,700
New York, N. Y.	2,035,000
Newark, N. J.	73,000
Paterson, N. J.	24,000
Philadelphia, Pa.	193,000
Pittsburgh, Pa.	54,000
Providence, R. I.	23,800
Rochester, N. Y.	23,400
St. Louis, Mo.	51,000
San Francisco, Cal.	40,000
Syracuse, N. Y.	14,300
Washington, D. C.	18,350

MEMORANDA



22

Monday
ROSH HASHANAH

1

23

Tuesday
ROSH HASHANAH

2

10. Jew Center

12.45 Men's Club - May Co.

24

Wednesday
FAST OF GEDALIAH

3

ROSH HASHANAH marks the beginning of the Jewish New Year, and lasts two days. It is also the beginning of the Ten Days of Penitence which end with Yom Kippur. Sincere prayer and meditation during these days help us to experience the reality of God and to dedicate ourselves anew to the establishment of His Kingdom on earth—the reign of freedom, justice and peace.

12

upon - Mrs. Samuel R. ...

23

Thursday

10- Dr. G. A. Hays, Chairman
 11- Coter Hotel - N.Y.C.
 12- Comm. on Pal
 1- V.P.A.

24

Friday

5

Light Candles 5:53

2 P. V. L. H. S.

25

Saturday

6

SHABBAT SHU'AH

Weekly Portion—"VAYELEK"

Deut. 31:1-40

Prophets—Hosea 2:2-10

—Micah 3:18-20

6. Furth
 6. Council of Fed. States

THE FAST OF GEDALIAH commemorates the climax of the disasters that befall the first Jewish commonwealth in 586 D. C. E.

SHABBAT SHU'AH derives its name from the Haftarah of that day, Hosea xiv, 2-10, which begins with the word Shu'ah—"Return," i.e., Repent.

"Eastern Standard time is followed throughout the calendar.

SEPTEMBER

TISHKI

18

Sunday

7

10¹⁵ Temple Mt. Grange Children

Council 34 ed.

19

Monday

8

20

Tuesday

9

10. Temple Mt. Grange

745 Koe Wire

OCTOBER

1

Wednesday
TOM KIFFUR

10

OCTOBER

TISHRI

2

Thursday

11

3

Friday
Light Candles 5:20

12

4

Saturday
Weekly Portion—"HAAZINU"
Deut. 32.1—33
Prophets—II Samuel 22.1—51

13

YOM KIPPUR (Day of Atonement) is a day of fasting and prayer, when we strive to reawaken the latent spiritual power in our souls so that it may become an effective and directing force in our daily conduct.

OCTOBER

TISHRI

3

Sunday

14

10 - H. Sch. & College Bldg.

3 - K - Kramer - Subert - Chapel

4

Monday

15

SUKKOT—1st Day

10³⁰ Service

7

Tuesday

16

SUKKOT—2nd Day

12 = Sunday - J. Salvendy
8 p.m. - Temple Chant

6. Wab Park

8

Wednesday

17

2. T.W.G.

8 p.m. Governor's Computer
Columbus, Ohio

OCTOBER

TISHRI

9

Thursday

18

Shukran

10

Friday

19

Light Candles 5:10

Shukran

Barnet

Toby Hunt 25

11

Saturday

20

Hans. Newton

SUKKOT (Feast of Thanksgiving) is the Jewish festival of Thanksgiving on the occasion of the final ingathering of the harvest. The Sukkah symbolizes the wanderings of our ancestors in the wilderness of Sinai.

OCTOBER

TISHRI

12

Sunday

21

HOSHA'NAH RABBAH

10. School

13

Monday

22

SHEMINI AZERET
COLUMBUS DAY

10.30 Service



14

Tuesday

23

SIMCHAT TORAH

1.7. Board

15

Wednesday

24

HOSHA'NAH RABBAH, the seventh day of Sukkot, was the climax of the festival in Temple times, when seven processions were made around the altar, and many verses of Hosha'nah (O Save!) were sung to the waving of the palm branches.

SHEMINI AZERET (Eighth Day of Assembly) designated in the Bible as a day of holy assembly, is celebrated after the seventh day of Sukkot as the concluding festival of the season.

1. 10.30 Service - 10.30 P.M. - 10.30 P.M.

OCTOBER

TISHRI

16

Thursday

25

10. *Donor's name*4.7. *Allo + ment + ...*11. *W. Estelle - Hotel Capital*

17

Friday

26

Light Candles 4:57

4.7. *Allo + ment + ...*7. *Flower - ...*

18

Saturday

27

Weekly Portion—"BIRKESIT"

Genesis 1.1-8.9

Prophets—Isaiah 42.1-43.11

SIMHAT TORAH (Rejoicing in the Torah), is the second day of Shemini Atzeret. Then the reading of the Pentateuch is completed and begun anew for the coming year.

OCTOBER

TISHRI

19

Sunday

28

— First Service —

4:45 - 1st Service - Chofal
 7:25 - 2nd Service - Chofal
 8:00 - 3rd Service - Chofal
 8:00 - 4th Service - Chofal

20

Monday

29

21

Tuesday

30

ROSH HODESH HESHVAN

8:15 1st Service - Chofal
 8:45 2nd Service - Chofal
 9:15 3rd Service - Chofal
 9:45 4th Service - Chofal

22

Wednesday

HESHVAN

1

ROSH HODESH HESHVAN

8:00 1st Service - Chofal
 8:30 2nd Service - Chofal
 9:00 3rd Service - Chofal
 9:30 4th Service - Chofal

23

Thursday

2

10. Internal Rev. Room ~~647~~
~~645~~

4 - Conf.

7 - Misc. -

24

Friday

3

Light Candles 4:48

2³⁰
4 region Young Tchrs.
4. ^{ce} Board of Educat.
4. Conf.

25

Saturday

4

Weekly Portion—"BOAH"

Genesis 8.3-11.32

Prophets—Isaiah 54.1-55.5

ROSH HODESH is the term for the beginning of a new month. As the Jewish year is based on the lunar calendar, the beginning of a new month coincides with the appearance of the new moon. When a month has thirty days, the last day is considered the first of the two days which constitute Rosh Hodesh of the month following.

OCTOBER

HESHVAN

26

Sunday

5

8-11 - Gordon - Witzman
Child Hall

27

Monday

6

10¹⁵ - Can 513 - State "A"
4:45 - Wathams - State Tavern
3 P. Helen Gosh

28

Tuesday

7

Raymond Clappe -
3 VPA

29

Wednesday

8

1 - Fred - Commotion
8 Night -

OCTOBER

BESHVAN

30

Thursday

9

Mr. Phillips - H. Luke
4 Class

31

Friday

10

Light Candles 4:30

2. F. Coleman Spatz -
4 Class

NOVEMBER

1

Saturday

11

Weekly Portion—"LEK LENA"

Genesis 12.1—27.27

Prophets—Isaiah 40.27—41.14

Memorandum

NOVEMBER

HESHVAN

1 Sunday 13
BALFOUR DECLARATION DAY

222 Brandon Boulevard
W. F. Terry, not far
8. for Arthur Balf. Declaration
1 Monday 13

2. Mrs. E. S. S. -
3. F. H. S. -
7. H. S. -

4 Tuesday 14
ELECTION DAY

5 Wednesday 15

115 Fedn.
4. Halper - Declaration
6. Mrs. Q. S. S. Jay Allen
6. Park Lane

NOVEMBER

HESHVAN

6

Thursday

16

10:35 Crabby Food - Antler

5:5 Hobbs. Rather
7: Dinner home -

7

Friday

17

Light Candles 4:30

17: Frisco bus to May 6.
4:00

8

Saturday

18

Weekly Portion—"VAYERA"

Genesis 18:1-20:21

Prophets—1 Kings 4:1-37

2-11 - Bloomfield -
Oshkosh, Jr.

THE BALFOUR DECLARATION issued on November 2, 1917, is the first recognition by a modern nation of the Jewish claim to Palestine as a national homeland.

NOVEMBER

HESHVAN

9

Sunday

15

4:30 - Schiffer - Lamine - Chapel
6 - " Dinner - Wake Pals.

10

Monday

20

= Fables =

8 Board @ 2 pm - Sun.

11

Tuesday

21

ARMISTICE DAY

11³⁰ O'Brien (2014)

7. Rubin

12

Wednesday

22 -

10 T. W. A. 3³⁰ Ass Q.
4 2 Search - Wednesday
8. Barrow - Temp

NOVEMBER

HESHVAN

13

Thursday

13

12. Board - Monday
245 to Salmon
6. Haifa

14

Friday
Light Candles 4:32

24

15

Saturday

25

Weekly Portion—"HATE SARAH"

Genesis 23.1-25.18

Prophets-I Kings 1.1-31

930 Ohio Conf. College Students
- 5000+ at Temple -

Council of Fed.

Memoranda

NOVEMBER

HESHVAN

16

Sunday

24

229 Ran - 5:30.

Ground & Fed. Ground

17

Monday

27

11. Photographs -

8:00 2:10 Ice -

18

Tuesday

28

10. Kent State U.

7. Freshbrook -

19

Wednesday

29

H. Mrs. Rosemary

5th Floor

NOVEMBER

HESHVAN

20

Thursday

30

ROSH HODESH KISLEV
THANKSGIVING DAY

1. Mass - Dinner

21

Friday

KISLEV

1

ROSH HODESH KISLEV
Light Candles 4:17

22

Saturday

2

Weekly Portion—"TOLEDOT"
Genesis 25:19-28:9
Prophets—Malachi 1:1-2:7

11. Service + Sermon

Memoranda

NOTES

Review

31

Abstract

1

945 High School

34

Wang, Y. and J. Wang, 2005, 'The Effect of the Exchange Rate on the Trade Balance in China', *Journal of International Trade and Development* 16(1), 1-14.

120 1200 After - Bird 3/
4:45 ~~Albatross~~ Host
Red. Hgts -

~~87 Oxford Ave New York~~

11

Twitter

~~H. Camp~~
C. Norman - 5 July
6 June

30

Verbindend

¹⁵ L. Lunch Cater
for 1 hour.

NOVEMBER

KISLEV

27

Thursday

7

1. Cong. 15-
2 F. Mrs. Evans thirty people
8 Teachers.

28

Friday

8

Light Candles 4:14

12 - St. L. C. L.
2 F. Wilton ~~Evans~~ - ~~20~~
(5 am 10 am)
1926 Woodward Rd

29

Saturday

9

Weekly Psalm—"WAYEZE"

Genesis 28.10-32.3

Prophets—Ezekiel 18.7-12.12

- Children

Memoranda

NOVEMBER

KISLEV

30

Sunday

10

2nd leak - plane.

S. 211 F. - NY
C. Allen - Boston

DECEMBER

1

Monday

7. Blum
1052
~~B. Blum~~
Rosen

6. Thayer

2

Tuesday

11

10 - Kel School

Wednesday

12

12. Hodgson on Holiday
4. Art Museum

DECEMBER

KISLEV

4

Thursday

14

³⁰
T. Oppenheim - Tuxedo

5

Friday

15

Light Candles 4:11

⁴⁵
11 ⁵ Starker - Karsner House

6

Saturday

16

Weekly Portion—"VA'ISHLEAH"

Genesis 22.4—24.43

Prophets—Isaiah 12.1—14.18

⁴⁰
7 ¹⁰ - K - Highway - Warner
Chapel

Memoranda.

DECEMBER

KISLEV

7

Sunday

17

12³⁰ Reel
Univ. of Chicago
4³⁰ 5. Hotel Squire - Wacc.
Fas + H.A.

8

Monday

18

Livingston & run
6-5 7 Shvitz

9

Tuesday

19

12³⁰ Stank Club
Joint Sisterhoods
Chicago

10

Wednesday

20

1-F. H.A.s. Cornelia Wolf
1¹⁵ Fed

DECEMBER

KISLEV

11

Thursday

21

12. Bored - Taff.

6. Oakwood -

12

Friday

22

Light Candles 4:11

13

Saturday

23

Weekly Portion—"VAYESHEB"

Genesis 37.1—49.23

Prophets—Amos 2.6—3.8

Memoranda

DECEMBER

KISLEV

14

Sunday

24

4-11 Schuyler - Brunswick Park
830 Hadesah - Clev.

15

Monday
HANUKKAH
December 15 - 22

25

12 - Haganah - W. d. day
~~2 Haganah~~
6. Haganah

16

Tuesday

26

6. Bing - Oakwood

17

Wednesday

27

1030 T. W. G.

8. Q. 2. 0. 5. 8.

DECEMBER

KISLEV

18

Thursday

28

10- Commemorates 147.

47

19

Friday

29

Light Candles 4:15

~~4. 10. 1947~~

20

Saturday

30

ROSH HODESH TEBET
 Weekly Portion—"SIKKEZ"
 Genesis 41.1—41.17
 Numbers 21.9—15; 21.42—47
 Prophets—Zekariah 2.14—4.7

HANUKKAH (Dedication Days) celebrates the re-dedication of the Temple by the victorious Maccabees (c. 147 B. C. E.) in their struggle against the Syrian King Antiochus who, with the aid of Jewish apostates, had attempted to suppress the religion of the Jews. Every evening lights are kindled in commemoration of that event.

DECEMBER

TERET

11

Sunday

1

ROSH HODESH TEDET

Shabbat Service
12:30 - Lunch
5:30 - NT Meeting - TWA-Mem

12

Monday

2

Shabbat Service
8:45 - Conf. Com. VHA.
8:00 - Conf. Com. VHA.

13

Tuesday

3

~~Wedding~~
6 - Shabbat

14

Wednesday

4

DECEMBER

TEBET

25

Thursday

3

2 W. Austria-Klein-Roll Beden
- Fardon - (Hans only)

26

Friday

4

Light Candles 4:21

10 32 . Class -

4 32 . Class

27

Saturday

7

Weekly Portion—"VATIGASH"

Genesis 44.18—47.27

Prophets—Ezekiel 37.15—28

Memoranda

DECEMBER

TIBET

28

Sunday

8

1 - Glennie. Room -
 3⁴⁵ W. Fieldhouse - Green wall - Chapel
 12:30 W. Zissman - Amuhl -
 Parlor

8 - Liffson -

Monday

9

7. Alpen 112 Payer

29

Tuesday

10

ASARAH TIBET

2³⁰ Shirley Simon.

8¹⁵ J. Lee C. Tarsa on Payer.

31

Wednesday

11

12⁴⁵ City Clock
 2 F. Morgan

8. Newman. Theater.

JANUARY, 1912

TEBET

1

Thursday

12

4. W. Schaefer-Bassett in Chap
~~7. Schaefer-Bassett in Chap~~
~~8. Schaefer-Bassett in Chap~~
1 - Cora Wolf -

2

Friday

13

Light: Candles 4:25

3 - Harris, Cora

3

Saturday

14

Weekly Portion—"VAYEH!"

Genesis 17:23-30:26

Prophets—1 Kings 21-12

12. City Club Chap 9
6:30 P.M. Sabbath School Lesson 10 (1)

ASARAH BETEBET (tenth of Tebet)
commemorates the day when the Babylo-
nians began their effective siege of Jera-
salem in 586 B. C. E.

JANUARY

TIBET

4

Sunday

15

5 W. G. Bellay - ROTC - Parlor

5

Monday

16

6

Tuesday

17

8 W. G. Bellay - 9801 6th St

7

Wednesday

18

Call Mrs W. Bellay

JANUARY

TIBET

8

Thursday

19

L. 8:10 (Dawn. Reached, 11.3.4. Camp)
L. 12:10

Chill. 1000.

8 V. y The South = several
T. 20.10 200

9

Friday

20

Light Candles 4:31

10

Saturday

21

Weekly Portion—"EREMOT"

Exodus 1.1—4.1

Prophets—Isaiah 27.4—28.13; 29.22—23

Memoranda

JANUARY

TIBET

11

Sunday

22

3. Paint-Tachin

6-W. Cole Tachin - Prof

12

Monday

23

~~Ch. H. Tachin~~ ①

4. I to F.

6. Mission. 6. 1/2

13

Tuesday

24

1. Board Ch.

~~4. 1/2~~

8. C } Soc. 1/2

14

Wednesday

25

2 TWA - 1/2

JANUARY

TEBET

15

Thursday

26

~~132 Fed.~~

2:5 Stokes. - New York

16

Friday

27

Light Candles 4:42

8. Horis. Rafter

17

Saturday

28

Weekly Portion—"VAERA"

Exodus 6:2—1:25

Prophets—Ezekiel 23:25—29:31

5. U.P.A.
27 Co.

Memoranda

JANUARY

TEBET

Sunday

29

~~12.15~~
~~1:30-4:45 Broadcast -~~
~~V.P.A.~~

SHERAT

19

Monday

1

ROSH HODESH SHERAT

~~12.15~~

4 p.m. - studying ~~books~~ study

20

Tuesday

2

10 F. Rosh
N.Y. -

21

Wednesday

3

~~10 F. Rosh~~ N.Y.

JANUARY

SHEBAT

25

Sunday

7

3 F. Koch - 11425 Ashbury
 430 - Home. Simon.

26

Monday

8

~~12 - Study~~
 430 Althaus - Skat & Ten

27

Tuesday

9

11 - Study -
 12 - Hor. App. - Mid-day -
 4 - Study - Lunch

28

Wednesday

10

11 - Dentist -
 230 P. Mrs. S. Group -
 4 - Dentist
 J. W. Fed. - Oakwood.

JANUARY

SUMMARY



Threads

11

10-~~2000~~

1901 - June

1994

19

Light Candles 1:28

Dr. Denton

11-2a

Salmon

Schmidt

31

Abstract

13

Weekly Portion—"REVELATION"

Exodus 12:17-19

Presidents: Johnson 4-1-6-21

122 ~~Prophets~~ ~~Hand~~

2015

Council, Wash. Fed. Chgo.
Memoranda

References

FEBRUARY

SHEBAT

1

Sunday

14

Sh. for Ananya

Canoe

2

Monday

15

HAMISHA ASAR DESHEBAT

VPA - Draft 16. P.D. Sun.

Canoe

3

Tuesday

16

9:30 Draft.

4

Wednesday

17

9:30 Draft.

12:30 Cook - Crooked Lake

7 - Jussara Agent -
- Center

FEBRUARY

SHEBAT

5

Thursday

18

8:45 *Alperton* - Chapel

6

Friday

19

Light Candles 5:07

1 *Study* -
1 *Study* -

7

Saturday

20

Weekly Portion—"VITRO"

Exodus 18.1-20.23

Prophets—Isaiah 6.1-7.4; 9.1-6

Alperton - Formal - Stat.

HAMINSHA ANAR BEHICHEBAT (fifteenth of Shebat) is the Jewish Arbor Day, also called the New Year of the trees. Each year in Palestine school children use the day for planting thousands of trees. In the Diaspora it is used as an occasion for stressing the significance of the upbuilding of Palestine.

FEBRUARY

SHEBAT

8

Sunday

21

9

Monday

22

11³⁰ White Horse Cup
 3.5 Seven - 6
 6. Seven -

10

Tuesday

23

12. Board.
~~4. Exp. Bill. for August~~
 8. Cl 2nd Sec.

11

Wednesday

24

10⁰⁰ Exp. Wagon
 1¹⁵ Docket
 6³⁰ Left for - Meals League.
 7¹⁵ for Co.

12

Thursday

13

LINCOLN'S BIRTHDAY

2³⁰ F. Mrs. Bertha Klein -

13

Friday

14

Light Candles 5:14

12³⁰ Wedding - Garry & Mary
 1³⁰ ~~Decorating~~

14

Saturday

17

SHABBAT SHEMALIM

Weekly Portion—"MISHPATIM"

Exodus 21.1-24.18; 10.11-16

Prophets—II Kings 12.1-17

8 W. Tack. Coppers -

SHABBAT SHEMALIM. During Temple times the call for the payment of the poll tax of half a shekel by every adult Jew was announced on the first day of the eleventh month (Adar). As a reminder of this duty the passage from Exodus XIX. 11-16, was read on the Sabbath preceding.

FEBRUARY

SHERAT

15

Sunday

18

(Father - Isaac - Hatan
Mother - Sarah)

Memor 2637 ~~closed~~

16

Monday

19

Charney
12 W. S. S. Club

17

Tuesday

20

ROSH HODESH ADAR

18

Wednesday

ADAR

1

ROSH HODESH ADAR

10⁸⁰ - T.W.G.

FEBRUARY

ADAR

19

Thursday

2

11³⁰ W.L. - 1001 Harrow

20

Friday

3

Light Candles 3:23

11. Kell. L. W. L. 2.

23² F. 2. 2. 2.

21

Saturday

4

Weekly Portion—"TERUMAH"

Exodus 15:1—27:19

Prophets—1 Kings 5:26—6:12

Memoranda

FEBRUARY

ADAR

22

Sunday

5

12¹⁵ W. Letter

23

Monday

6

WASHINGTON'S BIRTHDAY

4:45 Althaus

24

Tuesday

7

10. S. Fr. Am. Soc. School
Adm'n.

Wm. Brown - NRS

25

Wednesday

8

FEBRUARY

ADAR

26

Thursday

9

27

Friday
Light Candles 5:31

10

28

Saturday

11

SHABBAT ZAKOR
Weekly Portion—"TELLAVEN"
Exodus 27:20-30:10
Deut. 32:17-19
Prophets—I Samuel 3:2-34

*Plenty St. Temple
Cincinnati, Ohio*

SHABBAT ZAKOR derives its name from the special portion from the Torah, Deut. xxx, 17-19, read that day, which begins with the word Zakor—"Remember Amalek." It was assumed that Haman was an Amalekite.

E. X. V. Wright

MARCH

ADAR

1

Sunday

12

2

Monday

13

FAST OF ESTHER

2 Blooming

8 CP 2nd La

3

Tuesday
PUHM

14

4

Wednesday

15

FAST OF ESTHER commemorates the day when the Jews of Persia fasted and prayed that they be spared the massacre planned by Haman.

1 Month

MARCH

ADAR

4 ³⁰ ₅ V H A - Stone -

Thursday

16

11. Press Conf

12. Knoxville & Knoxville -
Hennan - 749 West End
- 12 W.

6

Friday

17

Light Candles 5:30

6:30 am

7

Saturday

18

SHABBAT PARAH

Weekly Portion—"K' TISA"

Exodus 29.11-29.35

Numbers 15.1-22

Prophets—Ezekiel 25.16-25

PURIM commemorates the day when, through the intervention of Mordecai and Queen Esther, the Jews of Persia narrowly escaped being victims of Haman's plot to exterminate them.

SHABBAT PARAH. Preceding the Passover, proper steps to become ritually clean had to be taken as preparation for the eating of the Paschal Lamb. Hence the law concerning the ashes of the red heifer, Parah Adumah (Numbers ix), was read.

MARCH

ADAR

8

Sunday

19

Harvard U. - a.m.
5. Arlington St. Church - Boston
7.30 Wesley Foundation - Cambridge

9

Monday

20

P. Harvard

6. High Table Grange

10

Tuesday

21

Y. Harvard

11

Wednesday

22

2 - T. U. A.

MARCH

ADAR

12

Thursday

23

Ondine Harbor, Cal.
 Future, California

13

Friday
 Light Candles 5:43

24

Josephine - Rose

14

Saturday
SHABBAT HAHODESH
 Weekly Portion—"VAYAKHEL"
 —"PESUDE"
 Exodus 31:2—40:38; 42:1—49
 Prophets—Ezekiel 43:16—46:15

25

SHABBAT HAHODESH derives its name from the Haftarah of that day, Exodus xli, 1-20. This is the "portion about the month," referring to the special consecration of the month of Nisan which is the most eventful in the history of Israel.

MARCH

ADAR

15

Sunday

26

30 W. Klausner, Jay - Hil - Jay

16

Monday

27

17

Tuesday

28

Library. On

(Back)

18

Wednesday

29

MARCH

NISAN

19

Thursday
ROSH HODESH NISAN

1

20

Friday
Light Candles 5:53

2

21

Saturday
Weekly Portion—"VAYIKRA"
Leviticus 1.1—5.26
Prophets—Isaiah 48.21—44.22

3

³⁸HW - Vugr - Ab-sun - Oakum

Memoranda

MARCH

NISAN

22

Sunday

4

(M.H.)
3 W. Sloss - On foot
- 24 5/8 The printer
W. Jentel

23

Monday

5

4:45 Althaus

24

Tuesday

6

25

Wednesday

7

N.Y. University

MARCH

NISAN

26

Thursday

8

27

Friday

9

Light Candles 5:55

28

Saturday

10

SHABBAT HAGADOL
 Weekly Portion—"ZAV"
 Leviticus 6.1—8.36
 Prophets—Malachi 3.4—24

SHABBAT HAGADOL always precedes Passover. It derives its name from the importance of the approaching festival and from the further fact that the Haftarah for the day closes with an allusion to "the Great Day of the Lord."

MARCH

NISAN

29

Sunday

11

G. H. Y. C.

30

Monday

12

G. H. Y. C. Convention - Carter

31

Tuesday

13

APRIL

1

Wednesday

14

~~2 - H. H. Y. C. Convention - Carter~~

APRIL

NISAN

2

Thursday
PASSOVER—1st Day

15

3

Friday
PASSOVER—2nd Day
Light Candles 6:08

16

4

Saturday

17

PESAH (Passover) celebrates Israel's deliverance from Egyptian bondage. The festival lasts eight days, during which matzot are eaten in place of leavened bread. On the first and second nights of the festival, the traditional Seder is held in the home, at which the historic ideal of freedom is reaffirmed.

APRIL

NISAN

5

Sunday

18

3-F Dr. Wolfenbarger
~~6-3rd Sedan~~

6

Monday

19

7

Tuesday

20

7³⁰ 1 hour - Palmdale

8

Wednesday
 PASSOVER—5th Day

21

10³⁰ Saw Kow

APRIL

NISAN

9

Thursday

22

LAST DAY OF PASSOVER

2 F. Mrs. Sarah Gluck -
4 last session, Conf. Pass

10

Friday

23

Light Candles 6:14

12 - Com. - Annual Meeting State

11

Saturday

24

Weekly Portion - "SERMINI"

Leviticus 9:1-1:47

Prophets - II Samuel 6:1-7:1

Memoranda

APRIL

NISAN

12

Sunday

25

7³⁰ Drafts - Cragg
 13 Monday 26

8 Corps. Parents -

2¹⁴ M. - Weir - Krumm
 11 - Weir - Krumm

4³⁰ UPA

N.Y. T. Every Con.

15

Wednesday

28

10³⁰ TW G

Redraft - UPA

APRIL

NISAN

14

Thursday

29

12 Bureau, Englewood - last day
Conf. Test

8 C. Z. M. S. S.

17

Friday

30

ROSH HODESH IYAR

Light Candles 6:11

11 W. F. Edwards - Pollock
3058 S. Woodland Blvd - Breakfast

18

Saturday

IYAR

1

ROSH HODESH IYAR

Weekly Portion—"TAZRIAH"

"MEZORAH"

Leviticus 12:1—15:33

Numbers 28:9—15

Prophets—Isaiah 66:1—24

Memoranda

APRIL

IYAE

18

Sunday

3

L. 237 Plane A 339
Tgh. V. S. I. Schenck

20

Monday

3

21

Tuesday

4

345 Green

22

Wednesday

5

10. Adm. Com.

APRIL

ITAE

23

Thursday

6

432
12th Coof. Ass. Bureau
12-13 mg
6 - Men's Club -

24

Friday

7

Light Candles 6:29

115 Dentist

25

Saturday

8

Weekly Portion—"HARE"

"BEDOSIM"

Leviticus 16.1—16.37

Prophets—Amos 1.7—1.15

9
8:30 Parts Wycliffe
France F. H. H. - W. H. H.

Memoranda

APRIL

IYAR

26

Sunday

9

4³⁰ W. Hill Gypa bus - Oupel

6. - Mayette - 2⁴⁵ Steve

27

Monday

10

3⁰ 11 - Boben - V. H. H.

6 12 - Cap. H. H.

1689 8.15 - 1st

28

Tuesday

11

6 Newark - 4¹⁵ W. H. H.

11³⁰ 2⁰ 12 - W. H. H. - 1¹⁵ Red

12 - UJA Ex. Com. - B. H. H.

3 - Free Com. - 20 A

6 Bronx UJA, Com. - 10 A - 10¹⁵

APRIL

IVAR

10

Thursday

13

2 F. Kungler

4. C. B. Board.

MAY

1

Friday

14

Light Candles 6:30

11-Deutist.

P. B. Moss - 10:00 A.M. Com

2

Saturday

15

Weekly Portion—"EMOR"

Leviticus 21:1—24:23

Prophets—Ezekiel 24:11—21

Memoranda

MAY

IYAR

7

Thursday

20

11:30 Dentist.

2 F. East Hill

8

Friday

21

Light Candles 6:43

11. 30 F. S. Gary Room -

12. Chuparais

3- Pot Roast

~~7- 10:00~~

9

Saturday

22

Weekly Portion—"BEHAR"

"B HUKOTAI"

Leviticus 25.1-25.34

Prophets—Jeremiah 16.17-17.14

7:30 Drive - TV Radio

Memoranda

MAY

IYAR

10

Sunday

23

12³⁰ - Harris10³⁰ - High School Grad.6³⁰ - Alumni - S. H. Co.
- N.Y. Conf. -

11

Monday

24

12 - Nathan Shans

8 - - N.Y. Conf. -

12

Tuesday

25

12 - Amusement Dist. h. 7.

6 - Lucas -

13

Wednesday

26

12 - Brand

MAY

IYAR

14

Thursday

27

1/2 Study Ch. - Call for book on
 3/4 B. G. & same L
 8 Q. 2. 500.

15

Friday

28

Light Candles 6:50

4 Study
 8. 300. 1. 1905 1. 1905

16

Saturday

29

Weekly Portion—"RAMIDBAR"

Numbers 1.1—4.30

Prophets—1 Samuel 20.18—42

9. 1000

Morning

Memoranda

MAY

SIVAN

17

Sunday
ROSH HODESH SIVAN

1

Saw War Veterans
3-6 High Sch. Pupils
6 Cr. W. F. - ~~Spice~~

18

Monday

2

~~4:30~~ Hannah - 4:15
- Mr. Snow

19

Tuesday

3

2 T. W. G.

20

Wednesday

4

2 F. Mrs. Goldberg
4 F. Vol. Kahan -

MAY

SIVAN

11

Thursday

5

12

Friday
SHABUOT

6

Light Candles 6:57

Confirmation

13

Saturday
SHABUOT

7

SHABUOT (the Feast of Weeks), is so called because it completes exactly seven weeks from the second day of Passover on which the omer (a measure) of the new barley was brought to the Temple. This holiday celebrates the early wheat harvest in Palestine. It also commemorates the covenant which was established at Sinai between God and Israel.

MAY

SIVAN

24

Sunday

8

25

Monday

9

26

Tuesday

10

ROSH HODESH SIVAN

10. M. K. F. Cohen 11:30 saw
L. K. Rich - 4:15

3. 27 Wof Wednesday 11
4:20 Airport

8- Cong Meeting

MAT

SIVAN

12

Thursday

11

11. W. Messian Handwritten.
 12. W. Messian
 13. W. Messian
 14. W. Messian

10

Friday

10

10³⁰ Light Candles 7:00
 11. VHS

12. - Finance for M. Day
 5³⁰ Services

10

Saturday

14

Weekly Portion—"EABO"
 Numbers 4.21-7.88
 Prophets—Judges 12.1-21
 DECORATION DAY

11-13 Baptists -

Memoranda

JUNE

SIVAN

7

Sunday

22

Rally Sunday
3 - Freedom

8

Monday

23

8 - Weitz

9

Tuesday

24

3 F. Dancy
5 Eve. P.O.A. } Pers. Hoyer
10. M. H. G. Hoyer
4 E. 608

10

Wednesday

25

~~10. M. H. G. Hoyer~~

12. V.P.A.

6.

M. H. G. Hoyer

3 - Emergency

JUNE

BYRON

10

Thursday

34

12. Brand-Tempel.

13

Friday
Light Candles 7:10

57

123 *Enallagma* *littorale* - Wood-bay
4 *Sarothamnus* *flavus* - Leaves

18

1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 2679, 2680, 26

20

Weekly Portion—"SHELAH LEKA"
Numbers 13.1—15.41
Prophets—Joshua 1.1—24

W. Davis, L. Harrison, W. J. White
3055 East River (J. W. White)
Memoranda

JUNE

SIVAN

14

Sunday

29

34 Paper with 16608 Aldersgate -
 4 - Kohn - 1059 Thornhill Dr
 6. Kigelbaum -

15

Monday

30

ROSH HODESH TAMMUZ

16

Tuesday

TAMMUZ

1

ROSH HODESH TAMMUZ

Picnic

17

Wednesday

2

J. W. Evans. Kohn - Oak
 12. Kohn - Oak

JUNE

TAMMUZ

18

Thursday

3

S. C. Z. S. - J. Wan Luvud

19

Friday
Light Candles 7:14

4

12 TU G
530 Services

20

Saturday
Weekly Portion—"BORAH"
Number: 10.1—18.32
Prophets—1 Samuel 24.14—12.22

5

Memoranda

JUNE

TAMMUZ

21

Sunday

6

23° F. Edberg.

1132 ²² Mrs. C. Edberg.

Monday

7

2 Mrs. C. Edberg.
3. Rose
8-10 L. G.

23

Tuesday

8

1240 J. A. - B. C. Edberg - (10/1)

24

Wednesday

9

3- Office Cn.
5- Com. Cn.

JUNE

TAMMUZ

18

Sunday

13

Harford
4-6 Lupton Reef Fair

29

Monday

14

1030 Wagon Ride

815 y Corn Ground - 11905 Super

Tuesday

15

JULY

1

Wednesday

16

8: W. Schering Bl - Tia mond - Chap

JULY

TAMMUZ

2

Thursday

17

SHIBEA ASAR BETAMMUZ

220 F. Mrs. P. B. B.

3

Friday

18

Light Candles 7:14

12¹⁵ days - Holiness
3 - Woe to the

4

Saturday

19

Weekly Psalm—"FINIAS"

Numbers 23:16-24:1

Prophets—Jeremiah 1:1-2:3

INDEPENDENCE DAY

12 Clubs -

SHIBEA ASAR BETAMMUZ (seventeenth of Tammuz) is a fast day which commemorates the day when the Babylonian army made the first breach in the wall of Jerusalem during the siege in the year 586 B. C. E.

JULY

TAMMUZ

5

Sunday

20

1130 F. Mrs. Lieberman
 3 W. Blumky - Haines Ave
 8. Hove.

6

Monday

21

8. Hove. Car - P. Lor.

7

Tuesday

22

12 - Mortgage - Midday -
 4. Ward's Ofc. - No Bond Ref.
 Love & Phil.

8

Wednesday

23

1 - E. W. & Co. -
 N.Y. Gang -

JULY

TAMMUZ

9

Thursday

24

4-y.

10

Friday

25

Light Candles 7:15

11

Saturday

26

Weekly Portion—"MATOT"

Numbers 30:2-34:13

Prophets—Jeremiah 24-28: 34

12 Boy Scouts for Rev. Chapman

6 30 W. Metzger (Va.)

Memoranda

JULY 1945

TAMMUZ

12

Sunday

17

12⁰⁰ Alameda Point Hills Park
 W. Rosenbarn - Service - ~~Car~~
 6 Dinner
 8 - Car Park Theater - Hotel Car
 Only the One that is for

13

Monday

18

12 - ~~Monday~~ - Monday

6. Home

14

Tuesday

19

12 - Monday 10¹⁵ Midday

15

Wednesday
 ROSH HODESH AB

AB
 1

12¹⁵ Midday
~~of Shabbat~~
 8 Call Adm. 15 Fri. Home

JULY

AB

26

Thursday

2

11- Office

Mal. 1:1-2

6- On the road -

27

Friday

3

Light Candles 7:11

2 F Louise Kohn-Rupel
1568 Grand

28

Saturday

4

SHABBAT HAZON

Weekly Portion—"DEBARIM"

Deut. 1:1-3:22

Prophets—Isaiah 1:1-27

SHABBAT HAZON derives its name from the Haftarah of that day, Isaiah 1:1-27, which begins with the word Hazon—"Vision."

JULY

AB

19

Sunday

5

9.15. Priorities in Pass night.
 Gray Parker

20

Monday

6

21

Tuesday

7

22

Wednesday

8

TISHEA BEAB (ninth-day of A. B.) is a fast day which marks the destruction of the first Temple in Jerusalem by the Babylonians (588 B. C. E.), and also of the second Temple by the Romans (70 C. E.)

643-13129

JULY

AD

23

Thursday
TISHEA BEAB

9

12/ *Wash. Post - N.Y. Co.*
Sentinel Reception
~~8.30~~
8.30 Camp Meeting.

24

Friday
Light Candles 7:01

10

12/ *N.Y. - J.S.C.*
1. UJA - B. B. B.
6. New York

25

Saturday
SHABBAT NAHAMU
Weekly Portion—"VAETHEANAN"
Deut. 32:1-51:1
Prophets—Isaiah 10:1-26

11

SHABBAT NAHAMU derives its name from the Haftarah of that day, Isaiah xl. 1-26 which begins with the word Nahamu "Comfort ye," read on the Sabbath after Tisheh Beab.

JULY

AB

26

Sunday

12

3
 G. W. Stillman - Sec'd Rom. Conf.

27

Monday

13

28

Tuesday

14

U. F. Felt

29

Wednesday

15

11 a.m. - Can. Pac. Pk
 720 Pk. Pk. Pk.
 420 Pk. Pk. Pk.
 230 Pk. Pk.

JULY

46

30

Thursday

16

11 Stay - Mary's

6 W. Thompson, L. Salmon
L. S. Proctor - W. R. P.

31

Friday

17

Light Cannon 6:30

9:30 ~~W. Thompson~~ - July
10:30 ~~W. Thompson~~ - July

7 News

AUGUST

1

Saturday

18

Weekly Portion—"BIBLE"

Deut. 1:12-11:25

Prophets—Isaiah 49:14-51:3

7. Flors.

Memoranda

AUGUST

AD

2

Sunday

19

7³⁰ W. Roseworth Park Lane - Sunday
12⁴⁰ Leave

3

Monday

20

4

Tuesday

21

5

Wednesday

22

Arrive -

AUGUST

AB

6

Thursday

23

7

Friday

24

Light Candles 6:45

8

Saturday

25

Weekly Portion—"REB"

Deut. 11.24--18.17

Prophets--Isaiah 54.11--55.5

Memoranda

AUGUST

ELUL

16

Sunday

3

arrived L. 6. 8:30 P.M.

17

Monday

4

18

Tuesday

5

10. Santa Anita.

19

Wednesday

6

P.M. - Hunter, Ten P.M.
6.45 - Magistrate.

AUGUST

ELUL

20

Thursday

7

11-Dawson -
12-Warner H.H.

21

Friday
Light Candles 6:31

8

leave

22

Saturday
Weekly Portion—"K. TEZE"
Deut. 11.18-21.19
Prophets—Isaiah 24.1-10

9

leave

Memoranda

AUGUST

ELUL

11

Sunday

10

12

24

Monday

11

- Home -

25

Tuesday

12

12. Membership

26

Wednesday

13

6. Mortgage -

AUGUST

ELUL

27

Thursday

14

12. Parshat Wachep.

6- Moshe -

Lutz - Klivans

28

Friday 10901
Light Candles 6:14.

29

Saturday

15

Weekly Portion—"KI TABO"

Deut. 29.1—31.8

Prophets—Isaiah 60.1—62

Memoranda

AUGUST

KLUL

30

Sunday

17

11. F. Judd Klee (Lebanon)

31

Monday

18

11. Bidally - Lebanon

SEPTEMBER

1

Tuesday

19

11 H. Y. - 122 E. 42 St.

2

Wednesday

20

3. F. W. J. - Jaskabik
 5. W. Betty Re. Ch. Betty
 8. Pres Galvin Ch. Ch.

SEPTEMBER

ELUL

3

Thursday

21

8. Teacher's Meeting

4

Friday

22

Light Candles 6:00

5

Saturday

23

Weekly Portion—"VIZABIM"
"AYELEK"

Prophets—Isaiah 13.6—54.8

Deut. 29.9—(1.30)

Memoranda

SEPTEMBER

ELUL

6

Sunday

14

10. Repent

7

Monday
LABOR DAY

15

8

Tuesday

16

12. Fishers - Holiday
13. Repent -

9

Wednesday

17

12. Bread - Holiday
7. Repent
Dr. Wolfenstein

SEPTEMBER

ELUL

10

Thursday

28

11

Friday

29

EVE OF ROSH HASHANAH

Light Candles 5:57

10:30 *Shema, Kaddish*

Thurs. Sep. 12 - 12:45
W.P. *Wed.*

SPECIAL DATA

Louis Bloch -

WHITS



10-11-1941 (10-11-1941)
- 10-11-1941

Envy. SPECIAL DATE *MD-A-22-1160*

UPA 41E42/Mumy R 2-3320

U.A. 342 wood / Veneer # 6-2080

Miss Robin - YE 5196

Harris - 20. 6171

Lisbon - 161 Neptune Ave
W.D.

U.S. Co. - 7350 Ave. B D

J. H. at Law - 48 - Pth Ev.

Yr 8559

11.11.1 20.11.2

W. H. R. H. 613 7.
M. H. R. P. 1011 -

MEMORANDA



MEMORANDA

Too little, Too Late!
The Better Truth

WHITE



Beatty Fed Coat

MEMORANDA

No. 5 A. 3019

7-3708

Eastern Energy E 33278



MEMORANDA

After the War What
(Oct. 1941 - Sep. '41)

Memoranda

1940

1941

Total

JDC. 6.050.000

UPA. 2.900.000

MRS. 3.500.000

UPA. 32 2/5%

MEMORANDA

1940. Cash Total ^{12,516,000} ~~12,254,500~~
 N.Y.C. ^{3,856,500} ~~3,856,500~~
 (includes the M.R.F.M.U.)

Country ^{3,906,890} ~~3,397,890~~

31% or 26%.

For 1939. I was 33%.

Total 15,119,000

N.Y.C. 5,377,000 = 35% 570

Allocated Cash 1941

JDC. 1,275,000

UPA. 800,000

NRS. 725,000 (50,000)

2,800,000

Original

JDC. 4,275,000

UPA. 2,525,000

NRS. 2,000,000

Total.

JDC. 5,500,000

UPA. 3,325,000

28%

50%

37%

10 JDC

SUGGESTED BOOKS FOR JEWISH

+168.750 READING (Jan 9-)

JEWISH HISTORY

General 3.750 B.H.

Baron, S.—Social and Religious History of the Jews (3 vols.).

Dubnow, S.—Jewish History.

—Outlines of Jewish History (3 vols.).

Grants, H.—History of the Jews (4 vols.).

Greenstone, J. H.—Messiah Idea in Jewish History.

Hoexter, J. & Jung, M.—Sources of Jewish History and Literature.

Kasteln, J.—History and Destiny of the Jewish People.

Levinger, E. & L.—Story of the Jew.

Levinger, L.—Antisemitism.

Lowenthal, M.—World Passed By.

—Jews of Germany.

Marr & Margolis—History of the Jewish People.

Mayers, J. M.—Story of the Jewish People.

Parkes, J. W.—The Jew and His Neighbor.

Robinson and Oesterley—History of Israel.

Roth, C.—Bird's Eye View of Jewish History.

—Jewish Contribution to Civilization.

Sachar, A. L.—History of the Jews.

Steinberg, M.—Making of Modern Jew.

Valentin, A.—Antisemitism.

Biblical Period.

Alford, B. H.—Old Testament Literature and History.

Bailey & Kent—History of Hebrew Commonwealth.

Bewer—Literature of the Old Testament.

Golub, J. B.—Israel in Canaan.

(18) 2, 725 + 40.

(22 70 in 1930) 3 3/4 in 1939)

- Heschander, J.—Priests and Prophets.
 Meek, S.—Hebrew Origins.
 Noyes, C.—Genius of Israel.
 Oesterley & Robinson—Hebrew Religion.
 Radin, M.—Life of the People in Bible Times
 Greco-Roman Period
 Rentwich, N.—Hellenism.
 Bokser, B. Z.—Pharisaic Judaism in Transition.
 Drasin, N.—History of Jewish Education
 Finkelstein, L.—The Pharisees.
 Golub, J. S.—In the Days of the Second Temple.
 Herford, R. T.—Pharisees.
 Josephus, Life and Works. (ed. Thackeray).
 Klausner, J.—Jesus of Nazareth.
 Radin, M.—Jews Among Greeks and Romans.
 Zeitlin, S.—History of Second Jewish Commonwealth.
- Diaspora Period**
- Abrahams, I.—Jewish Life in Middle Ages.
 Dubnow, S. M.—History of Jews in Russia and Poland.
 Essays on Maimonides—ed. Salo Baron
 Finkelstein, L.—Jewish Self-Government in Middle Ages.
 Magnus, Laurie—Jews in Christian Era.
 Marcus, J. R.—The Jew in Medieval World.
 Parkes, J.—Jews of Medieval Community.
 —Conflict in Church and Synagogue.
 Philipson, D.—Old European Jewries.
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 Zuns, L.—Suffering of Jews in Middle Ages.
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 Janowsky, O.—Jews and Minority Rights.
 Janowsky, O. & Fagen, M.—International Aspects of German Racial Policies.
 Raisin, M.—History of Jews in Modern Times.

Ruppin, A.—Jews in Modern World.

Sachar, A. L.—Sufferance Is the Badge.

Jews in America

American Jewish Year Book.

Berkson, I. B.—Theories of Americanization.

Chipkin, I. S.—Jewish Education in the last 25 years.

Goldstein, I.—Century of Judaism in America.

Hourwich, I. A.—Immigration and Labor.

Karpi, M. J.—Jewish Community Organization in America.

Kohler, M. J.—Immigration and Aliens in the United States.

Lasker, B.—Jewish Experiences in America.

Lehman, A.—Jewish Pioneers in America.

Levinger, L. J.—History of the Jews in United States.

Masserman & Baker—The Jews Come to America.

Nathan, M.—Attitude of Jewish Students Toward Religion.

Wiernick, P.—History of Jews in America.

Wirth, L.—The Ghetto.

BIBLE

Text

Holy Scriptures—Jewish Publication Society Transl.

Margolis, M.—History of Bible Translations. Moffat Translation.

New American Translation.

Commentaries and Criticism

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Cambridge Bible.

Feldman, A. J.—Companion to the Bible.

Fordick, H. E.—Guide to Understanding the Bible.

Gray, E. M.—Old Testament.

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—Micah.

Montefiore, C. C.—Bible for Home Reading

Moulton, H. G.—Modern Readers Bible.

Silberman, A. M.—Pentateuch with Rashi in English.

Wallis, L.—God and the Social Process.

Background

Frazer, J. G.—Folk Lore in the Old Testament.

JEWISH PHILOSOPHY

Albo, J.—Ikkarim (5 vols. in English).

Cohen, A.—Teachings of Maimonides.

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Moore, G. F.—Judaism (2 vols.).

Phillipson, D.—Reform Movement in Judaism

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—Titans of Hebrew Verse.
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- Ma'aseh Book—Trans. M. Gaster.
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Monthly

New Palestine

Opinion

The Reconstructionist

The Shofer

Hebrew

Davar

Ha-Dor

Legala

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1942 — 1943



48th edition

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THE SOCIETY FOR THE ADVANCEMENT OF JUDAISM

OUR PLATFORM

"Dedicated to the interpretation and advancement of Israel's Torah, to the restoration of Israel's Ancient Land, and to the establishment of universal Freedom, Justice and Peace."

In being dedicated to the advancement of Judaism as a modern religious civilization, we subscribe to the following thirteen wants:*

1. We want Judaism to help us overcome temptation, doubt and discouragement.
2. We want Judaism to imbue us with a sense of responsibility for the righteous use of the blessings wherewith God endows us.
3. We want the Jew so to be trusted that his yea will be taken as yea, and his nay as nay.
4. We want to learn how to utilize our leisure to best advantage physically, intellectually and spiritually.
5. We want the Jewish home to live up to its traditional standards of virtue and piety.

* In view of the changed conditions in Jewish life, the criterion of loyalty to Judaism can no longer be the acceptance of a creed, but the experience of the need to have one's life enriched by the Jewish heritage.

6. We want the Jewish upbringing of our children to further their moral and spiritual growth and to enable them to accept with joy their heritage as Jews.

7. We want the synagogue to enable us to worship God in sincerity and in truth.

8. We want our religious traditions to be interpreted in terms of understandable experience and to be made relevant to our present day needs.

9. We want to participate in the upbuilding of Eretz Yisrael as a means to the renaissance of the Jewish spirit.

10. We want Judaism to find rich, manifold and ever new expression in philosophy, in letters, and in the arts.

11. We want all forms of Jewish organization to make for spiritual purpose and ethical endeavor.

12. We want the unity of Israel throughout the world to be fostered through mutual help in time of need, and through cooperation in the furtherance of Judaism at all times.

13. We want Judaism to function as a potent influence for justice, freedom and peace in the life of men and nations.

WHAT IS THE S. A. J.

The Society for the Advancement of Judaism was founded in New York City in 1922 by Dr. Mordecai M. Kaplan. The Society was established in the belief that the future of Judaism depended on something more than an acceptable ideology. The significance of creating a Jewish atmosphere, social contact and interaction, was emphasized. In addition, however, it was Dr. Kaplan's purpose to teach a new conception of Judaism which had its roots in tradition, but which was adjusted to the best thought of the present day.

Since 1922 The Society for the Advancement of Judaism has primarily sponsored the efforts of Dr. Kaplan in his attempt to disseminate his philosophy. By granting to him (and subsequently also to his Associate, Dr. Ira Eisenstein) an absolutely free pulpit, the members of the Society have enabled him to give expression to every phase of his philosophy. The results of his preaching and teaching in the institution have been crystallized in his published works, "Judaism As A Civilization," "Judaism In Transition," and "The Meaning of God in Modern Jewish Religion." Dr. Eisenstein published a volume in 1934, entitled "Creative Judaism," which presents in popular form the salient ideas of "Judaism As A Civilization." He also published "What We Mean By Religion," which is a simplified presentation of "The Meaning of God in Modern Jewish Religion."

The Society furthermore has sponsored the publication of the "S. A. J. Review," a weekly magazine devoted to the dissemination of Dr. Kaplan's views. The "S. A. J. Review"

suspended publication in 1929, but in January, 1935, the Society made possible the establishment of "The Reconstructionist," a bi-weekly devoted to the application of the philosophy of "Judaism As A Civilization" to the events of the current scene. In this second effort to spread the philosophy of The Society for the Advancement of Judaism, Dr. Kaplan was joined by a group of rabbis, educators and social workers.

The Society conducts a Synagogue, an elementary Hebrew School, confirmation classes and adult education courses for its local membership. Through these various channels experiments are constantly being performed with a view to incorporating the basic postulates of Reconstructionism.

If you are interested in membership, or in a special non-resident membership, write to Dr. Ira Eisenstein, 15 West Eighty-Sixth Street, New York.

WHAT MEMBERS OF THE S. A. J. ARE EXPECTED TO DO:

To provide their children with an intensive Jewish training, which should continue far into the years of adolescence.

To affiliate with communal organizations which are essential to the continuance of Jewish life in the Diaspora, such as federations, congregations and educational associations.

To take an active part in the restoration of Palestine by giving it both material and moral support.

To foster the cultivation and growth of the Hebrew language and literature.

To encourage in the Jewish school and pulpit the revaluation of Israel's past in terms of the present-day world outlook.

To devote some time each week to individual study and group discussion of the ethical aspect of all problems touching human life.

To translate their ethical ideals into actual conduct in their home life in their dealings with their neighbors, in their work and in their play.

SPECIFIC SUGGESTIONS FOR INDIVIDUALS AND GROUPS

I. Intensification of Jewish home life.

- (a) Observe the ceremonies — Sabbath, Festival, Kashrut and Prayer—in as impressive and beautiful a manner as possible.

- (b) Indicate a positive interest in the child's progress in Hebrew School. Arrange for a children's story hour on Sabbaths and holidays, and provide for the discussion of events of Jewish interest.
- (c) Encourage the use of Jewish songs at home on Sabbath and festival gatherings.
- (d) Arrange for regular purchasing of books in English pertaining to Jewish life: e.g., subscribe to the Jewish Publication Society. Consult bibliography.
- (e) Subscribe to some good Jewish magazine.
- (f) Build up a Jewish library for your child at home. Consult bibliography.
- (g) Introduce into the home original art works or reproductions dealing with Jewish themes. Utilize the industrial and art products of Palestine.

II. Organization of study and discussion units engaging in some of the following activities:

- (a) Study of Hebrew language and literature.
- (b) Study of Jewish History from the modern point of view.
- (c) Study of contemporary Jewish problems and events, e.g., modern thought in Jewish life, the problem of religion, the Jew in economics and culture.

- (d) Consideration of present day ethical problems.
- (e) Discussion of the outstanding Jewish book of the month.

III. Cultivation of the aesthetic phase of Jewish life.

- (a) Introduce congregational singing in religious services and publishing of phonograph records.
- (b) Organize a creative young-folks group to express itself Jewishly through creation of art objects and designs of a Jewish character.
- (c) Arrange for an exhibition of art objects dealing with Jewish themes.
- (d) Arrange for annual exhibition of art objects and industrial products of Palestine.
- (e) Organize a dramatic unit to produce plays in either English, Hebrew or Yiddish.
- (f) Organize Jewish choral units and arrangement of concerts of Jewish music.
- (g) Conduct a public forum which will concern itself with topics of Jewish interest.
- (h) Stimulate the production of new Jewish music or Jewish art by offering some munificent award.

IV. Participation in Jewish communal life here and abroad, and working for the up-building of Palestine.

- (a) Engage in specific communal projects.
- (b) Develop an interest in American Jewish social life, and in the problems of Jewish life in the Diaspora and in Palestine.
- (c) The group may become a member of the local Zionist organization or engage in Zionist activity without official relationship.

V. Promotion of Jewish elementary education.

- (a) Organize a group to stimulate Jewish education. (Information can be obtained from IYRLAH, 70 Fifth Ave., New York.
- (b) Advocate a minimum of a three-day-a-week Hebrew School.

THE RECONSTRUCTIONIST PLATFORM

PREAMBLE

The Jewish people is passing through a crisis of unprecedented violence. Its survival is bound up with the survival of democracy. But thus far, even among the democratic nations, its status has been so undefined and ambiguous as to be destructive of self-respect, and its spiritual life has been so threatened with disintegration as to be rendered moribund.

In the Middle Ages, Jews were segregated, but they knew what to live for as Jews. They were self-determined in their community life; they were governed by their own law, they were brought up on their own culture and they were sustained by their own religious faith. But ever since Jews have been permitted to enter the body politic of the Western democracies and to share the political, economic and cultural interests of their neighbors, they have found it harder to live as Jews. On the one hand, they still suffer from various forms of discrimination and prejudice, which put a premium on the denial of their Jewish identity, and, on the other, they lack the compensatory satisfactions which their forebears derived from Jewish life. Culturally, if they wish to remain Jews, they must live in two worlds. Their confidence in the validity of their religious tradition has been shaken by the impact of modern thought. Hence the modern Jew hardly knows what it means to be a Jew. He asks himself why, in the face of obvious disadvantages, he should remain one. Or, if not that question, he queries: How be a Jew; how live a Jewish life under these new conditions? And many, having long asked these questions in vain, have

given up hope of ever finding an answer. They have become utterly indifferent, if not antagonistic, to Judaism and its future.

This malady of doubt and discouragement has been chronic for the last century or more, but in our day it has become acute. With the anti-Semitic effort to annihilate the Jewish people, a spirit of panic has taken possession of Jews. Many of them have sought safety from the danger to which Jews are exposed by flight from Judaism, through concealing their Jewish origin or repudiating Jewish loyalty. Others accept the fact that they are Jews, but accept it with sullen resignation and are apathetic to all Jewish interests. They are aroused from their apathy to a momentary concern with Jewish life only when they are made to feel the impact of Jew-hatred.

Even those who have faith in the possibilities of Jewish life are unhappy in their Judaism. They try hard to make Jewish life worthwhile, but they feel frustrated in this purpose, because they are so few in number and so divided among themselves in their understanding of Judaism. Having no clear conception of what Judaism means and how it can be maintained and fostered, they cling to fragmentary vestiges of the Judaism of the past, and leave the Judaism of the future to chance and drift. But to rely exclusively on attachment to the past is folly. To insure the future, one must reckon intelligently with the present situation. Jews must be given something to live for that can make their present life worthwhile. To combat the forces of destruction and disintegration Jews must mobilize all the available forces of reconstruction and reintegration.

Indeed, some efforts have been made to provide for the future of Judaism by reckoning with changed conditions. But the programs

that have so far been advanced have proved inadequate. This does not mean that those efforts have been valueless. All of them have some merit, but they have succeeded at best in finding only partial answers to the problem.

There is one type of solution which seeks to put new life into the synagogue. The proponents of this type maintain that we need a revival of religion. This is certainly true. But what they fail to see is that the synagogue, as at present constituted, reaches only a limited number of Jews and fails to satisfy the religious needs even of those whom it reaches.

There is a second type of solution, which is based on the modern nationalist interpretation of Judaism. This solution places all its hopes on achieving an autonomous national life for the Jewish people in Palestine. But it has no program of Jewish living for those Jews who elect to remain in the diaspora and who identify themselves permanently with American life, or with the life of whatever other nation affords them an opportunity for living freely as Jews.

We of the Reconstructionist movement, deeply disturbed by the destruction that has been wrought in Jewish life, but retaining our faith in God and in the possibility of the rebirth of the Jewish people and of Judaism, present the following platform as our contribution to the reconstruction of Jewish life. Our platform contains both a statement of the principles which we believe should guide our efforts at reconstruction, and a program of action based on those principles. We commend it to the earnest consideration of all who cherish the welfare of the Jewish people and strive for the advancement of Judaism.

THE PRINCIPLES OF RECONSTRUCTION

I. *The Meaning of Judaism*

Judaism is a religious civilization, the civilization of the Jewish people. As a civilization, Judaism embraces all the social, cultural and spiritual activities of Jewish life. It consists of nationhood, religion, historical continuity, language and literature, law, mores, folkways and art.

Judaism is a religious civilization. Faith in God has always permeated, and should continue to permeate, every phase of Jewish life. Jewish religion should instill in the Jew that courage and hope which come with the awareness of God in nature and in history. It should awaken in the Jew a yearning to serve God by living in accordance with His law of justice and mercy.

The conception of Judaism as a religious civilization should not be interpreted as excluding from participation in Jewish life Jews who are indifferent to Jewish religion. Though they thereby fail to grasp the full significance of Judaism, their contribution to Jewish life should not be rejected.

The term "Jewish people" denotes the historic group which originated in ancient Palestine and which has maintained an uninterrupted existence to our own day. The Jewish people exhibits the characteristics of a national group: a sense of kinship, common memories, common interests and a common will to continue its collective life and preserve its distinctive civilization. Jewish nationhood has never been dependent solely on statehood. It has expressed itself mainly as loyalty to the ideals, purposes and standards of communal and per-

sional life inherent in Judaism as a religious civilization.

The Jewish civilization can therefore function wherever there are Jews: its assumes different forms in different countries according to the size of the Jewish population, the character of the general population and other environmental circumstances. Only in the Jewish national home, in Palestine, under conditions of autonomy, can the Jewish civilization have full freedom of development. In multi-national states, Judaism should function as the civilization of a minority nationality. In America, and other countries of similar political structure, the Jews should constitute a religious-cultural group.

Due to the diverse political, cultural and social conditions under which Jews must henceforth live, Judaism cannot be based, as in the past, on uniformity of belief and practice secured through coercion. It must be based on unity of purpose, achieved through voluntary consent—the purpose to perpetuate the life of the Jewish people and to enable its civilization to flourish. Such unity affords room for Jews to differ in the beliefs by which they sustain their loyalty, and in the specific forms through which they affirm and express that loyalty.

To insure the integrity of Jewish civilization under conditions of voluntarism, it will be necessary to establish democratic forms of community life, to apply social sanctions, to foster a common consciousness through education in Judaism and through the effective use of common symbols, and to encourage Jews to collaborate in common enterprises.

II. The Place of Palestine in Judaism

The Jewish people has a historic connection with Palestine, which entitles it to establish there a national Jewish commonwealth. In Pal-

entire Jewish civilization took shape, and Palestine owes to the Jewish people its historical and geographical identity. This historic connection of the Jewish people with Palestine is acknowledged in the Balfour Declaration and in the San Remo Treaty.

It is impossible for the Jewish people to achieve status and recognition in the eyes of the nations unless Palestine becomes, in fact as well as in right, the Jewish national home.

The Jewish civilization cannot continue to be creative unless it is centered in Palestine, where it can function with all the advantages of majority status. Only through the upbuilding of Palestine as a Jewish national home can Jewish life in the diaspora be made to flourish once again. The upbuilding of Palestine offers the best opportunity for common creative action among Jews all over the world. The very participation in such action helps to preserve Jewish civilization wherever Jews live.

In view of these considerations, participation in the Zionist movement becomes a necessary expression of Jewish loyalty.

III. The Place of Judaism in American Democracy.

Creative Jewish life in America is both possible and desirable.

Any theory or program for America that would destroy group individuality is subversive of the American tradition of democracy.

Loyalty on the part of the Jews to their religious civilization is unimpeachably consistent with Americanism.

Likewise wholehearted self-identification with the life of America is entirely consistent with Judaism.

As American Jews, therefore, we participate both in the American civilization, which we share with our fellow-Americans, and in the Jewish civilization, which we share with Jews throughout the world.

In living Judaism as a religious civilization in America, both our Americanism and our Judaism are enhanced through their interaction and mutual influence.

IV. *The Social Structure of American-Jewish Life.*

If Jewish civilization is to function in the American environment, it needs what it has always and everywhere had in the past, a definite social structure.

Only an organized Jewish community can confer on the individual Jew the sense of status and self-respect and can enable him to adjust himself wholesomely to his environment. Only an organized community can maintain Judaism and develop its cultural, ethical and religious values.

To meet the conditions of American life and of Judaism, the Jewish community has to be organized on a voluntary, democratic basis, and has to include all Jews who wish to participate in the organized life of the Jewish people. In keeping with the spirit of democracy, it is necessary to evolve forms of communal life that would vest in the rank and file of Jewry the ultimate authority and responsibility for all collective Jewish action.

It should be one of the purposes of Jewish community organization to bring American Jewry into active collaboration with other

Jewries and particularly with the Jewish community of Palestine.

THE RECONSTRUCTIONIST PROGRAM

I. *The Social Structure of American-Jewish Life.*

All Jewish institutions and organizations, in any locality, which contribute to the perpetuation of Jewish life should be federated in local community councils. Such councils should therefore include all the local Jewish religious, cultural and welfare institutions. Organizations serving the same function should be allied in some form of cooperative association. These functional associations, through their representatives, should then constitute the Jewish Community Council.

The Council should be organized on a constitutional basis. The constituent bodies should surrender as much of their autonomy as is necessary for the common good, and retain the right to pursue those special interests which do not conflict with the interests of the community as a whole. Among the functions of the local Jewish community should be the following:

- a) To maintain a complete register of the Jewish population and a record of vital statistics.
- b) To gather and disseminate information concerning all matters pertaining to Jewish life.
- c) To protect the civic rights of Jews and to guide the public relations of the Jewish community.
- d) To help Jews overcome economic difficulties due to discrimination.
- e) To maintain and support a comprehensive system of Jewish education and to foster Jewish cultural and recreational activities.

- f) To effect the participation of American Jewry in the upbuilding of Palestine.
- g) To organize and conduct local philanthropies in a Jewish spirit.
- h) To conduct efforts on behalf of national and international Jewish philanthropies.
- i) To provide for the maintenance of the high ethical standards characteristic of Jewish tradition and for the application of those standards to changing social conditions.

All local Jewish communities and all nation-wide Jewish organizations should be federated in a representative American Jewish assembly to determine the united action of Jewry on problems requiring nation-wide participation.

Such an assembly should eventually be represented on a world-wide Jewish organization to direct and conduct all Jewish activities calling for world-wide cooperation.

Until such time as a truly representative national assembly of local communities can be established, the effort should be made to unify the work of national organizations operating in the same field by eliminating duplication of services and competition for funds, power and prestige, and by making these national organizations representative of Jewish interests and responsive to Jewish public opinion. These functional organizations should then be represented on a national council to deal with such problems as transcend the sphere of their respective interests.

II. Religion

All Jews should seek a conception of God which is free from superstition, and which is integrated with their general outlook on the

universe. Such a conception should inspire them with faith in the possibilities of human life and with the power to retain, in all vicissitudes of fortune, an unimpaired confidence in life's worth. The quest for an adequate conception of God should be expected to yield varied results; not all Jews will conceive of God in the same terms.

Traditional forms of Jewish ritual observance should be maintained, if they are spiritually adequate or can be rendered adequate through reinterpretation. Those observances which do not lend themselves to reinterpretation should be modified.

New forms of worship giving expression to newly felt needs should be introduced into the services of the synagogue and the home.

A clearly defined regimen of Jewish religious habits and practices should be developed. It should be consonant with the requirements both of Jewish historic continuity and of modern life.

The Synagogue, as an institution, functions through the medium of the congregation. The Synagogue should activate the religious character of the Jewish civilization. Of all Jewish institutions, the Synagogue is the one which is most deeply rooted in Jewish tradition and which has the necessary resources for advancing Jewish religion. The Synagogue, moreover, should enlarge its scope to include fellowship and Jewish culture among its interests.

The Synagogue should not confine itself, however, to the Jewish interests of its own members. It should also assume responsibility for mobilizing its membership in the service of all Jewish interests. It should encourage inter-congregational collaboration and cooperation with non-congregational Jewish institutions and

organizations for the common end of advancing Jewish civilization and enhancing its spiritual value for the individual and mankind.

III. Education

To make Jewish life worthwhile, Jews should avail themselves fully of the spiritual resources of their rich cultural heritage and transmit them to their children.

But, in order that Jewish studies shall serve their purpose, they must be directed not only to a knowledge of the Jewish past, but also to an understanding of the special problems that the Jew has to face in a changing world.

A Jewish educational program should provide for scientific research into the Jewish past. It should help Jews to interpret their tradition in terms relevant to contemporary life. It should prepare American Jews for intelligent participation in the upbuilding of the Jewish National Home in Palestine, and in the development of Jewish communal life in the diaspora. It should encourage the study and use of the Hebrew language as a means of maintaining the continuity of Jewish life and the integrity of the Jewish people.

All study which is designed to help Jews meet the issues of life in a spirit consistent with the highest ethical and religious ideals comes properly within the sphere of Jewish education. Such study is a religious duty of the individual, and its promotion an essential responsibility of the Jewish community.

IV. Jewish Culture and Art

Jewish life should be made more beautiful and interesting through systematic endeavor to realize the possibilities inherent in Judaism for esthetic satisfaction.

Every area of Jewish living, such as the home, the Synagogue, the Jewish Community Center and other institutions should be utilized as an opportunity for creating a milieu that is esthetically Jewish.

All ceremonial objects, such as the menorah, the candlesticks, the Seder plate and numerous similar objects in the home, should be rendered as beautiful as artistic love can make them.

Books, records, pictures, dealing with Jewish themes should be included among the appurtenances of a Jewish home; and, as far as possible, something of the Jewish spirit should be discernible in the interior decoration. The architecture of the Synagogue and other public buildings should reflect the aspirations of the Jewish people throughout its career. The plan, the facade and the interior should be designed with a view to giving symbolic and pictorial form to the purposes for which those buildings are intended.

Religious ritual should be enriched with fine music and dramatic pageantry.

Exhibitions of art produced by Palestinian or diaspora Jewish artists, and festivals of music and the dance should be arranged.

Encouragement should be given, by means of fellowships and scholarships, to creative artists and writers who show promise of contributing to the artistic life of the Jewish people.

V. Judaism and Social Justice

As a religious civilization, Judaism should impel Jews to seek the embodiment of ethical ideals and spiritual values in all human relations. It should sanction efforts in behalf of a social order based upon the coordination of individual liberty with the well-being of the community.

Problems of social and economic justice and projects directed toward the abolition of exploitation, poverty, war and other social evils should be the concern of the synagogue and of other Jewish bodies and agencies that influence public opinion.

Jews should align themselves with all strivings for a more equitable distribution of economic goods and services. They should protest against the exploitation or oppression of any human being. They should insist that every man, woman and child is entitled to the full life and to every possible opportunity for self-expression. They should combat all forms of political and economic discrimination that are practised on grounds of race, religion or national origin.

Jews should further the extension of democracy to the economic field and the participation in economic responsibility and power of all who do the world's work. They should favor the socialization of natural resources and public utilities and their administration in the interest of all the people. They should support the regulation by government of all large scale industry with a view to the general welfare.

Jews should seek the enlargement of facilities for free education for all and the creation of additional means of making available the cultural treasures of mankind to millions who now have no access to them.

Jews should espouse the cause of peace. But when the nation with which they are identified is involved in a war of defense against aggression, it is their duty to place their lives and possessions at the disposal of their country. Conscientious objection to participation in war on the part of Jewish pacifists who base their objection on adherence to Judaism should not

affect their good standing in the Jewish community.

Jews should envisage the Kingdom of God as a world-wide all-embracing community, and should encourage all action looking to the establishment of a world commonwealth of nations.

In order to implement the above platform, the Jewish Reconstructionist Foundation has been organized. At the present time the Foundation

Publishes *The Reconstructionist*—a bi-weekly magazine, published from October to June (20 issues).

Publishes literature which helps to visualize Jewish religious life.

Issues a weekly syndicate to the Anglo-Jewish Press, expounding the "Reconstructionist Viewpoint".

Issues pamphlets promoting the Reconstructionist attitude toward the community, toward Palestine, toward education, religion and culture.

Sponsors events of esthetic and cultural Jewish content.

Organizes Reconstructionist societies and study groups to extend and promote membership in the Reconstructionist movement.

RECONSTRUCTIONIST LITERATURE

THE RECONSTRUCTIONIST, a bi-weekly magazine devoted to the exposition of the Reconstructionist philosophy as applied to current problems and events.

BOOKS

JUDAISM AS A CIVILIZATION, by Mordecai M. Kaplan, the basic text of the Reconstructionist philosophy. (Out of print.)

JUDAISM IN TRANSITION, by Mordecai M. Kaplan.

THE MEANING OF GOD IN MODERN JEWISH RELIGION, by Mordecai M. Kaplan.

JEWISH RECONSTRUCTIONIST PAPERS, ed. by M. M. Kaplan, a selection of articles and editorials from **THE RECONSTRUCTIONIST**.

THE FUTURE OF JUDAISM IN AMERICA, by Eugene Kohn.

THE MAKING OF THE MODERN JEW, by Milton Steinberg.

CREATIVE JUDAISM, by Ira Eisenstein, a popular presentation of **JUDAISM AS A CIVILIZATION**.

WHAT WE MEAN BY RELIGION, by Ira Eisenstein, a popular presentation of **THE MEANING OF GOD IN MODERN JEWISH RELIGION**.

JUDAISM IN A CHANGING CIVILIZATION, by Samuel Dinko.

SHIR HADASH, Supplementary Readings and Prayers for the High Holidays, edited by Eugene Kohn.

THE NEW HAGGADAH, edited by Mordecai M. Kaplan, Eugene Kohn and Ira Eisenstein.

PAMPHLETS

THE RECONSTRUCTIONIST VIEWPOINT.
by Mordecai M. Kaplan.

TO BE OR NOT TO BE A JEW, by Milton
Steinberg.

**TOWARD A GUIDE FOR JEWISH RITUAL
USAGE.**

Membership is \$3.00 per year, which includes
one year's subscription to

THE RECONSTRUCTIONIST.

To obtain Reconstructionist literature, or fur-
ther information regarding the Jewish
Reconstructionist Movement
apply to

**THE JEWISH RECONSTRUCTIONIST
FOUNDATION**

15 West Eighty-Sixth Street, New York
Telephone: SCHuyler 4-7000

ABRIDGED HEBREW CALENDAR FOR

5703

1942-43

1942

Rosh Hashanah	Sat., Sun., Sept. 12, 13
Fest of Gedaliah	Mon., Sept. 14
Yom Kippur	Mon., Sept. 21
Sukkot—1st Day	Sat., Sept. 26
Hosha'nah Rabbah	Fri., Oct. 2
Shemini Atzeret	Sat., Oct. 3
Simhat Torah	Sun., Oct. 4
*Rosh Hodesh Heshvan	Mon., Oct. 12
Rosh Hodesh Kislev	Tues., Nov. 10
Hanukkah	Fri., Dec. 4—Fri., Dec. 11
Rosh Hodesh Tebet	Wed., Dec. 9
Asarah Betsvet	Fri., Dec. 18

1943

Rosh Hodesh Shebat	Thurs., Jan. 7
Hamisha Asar Beshvat	Thurs., Jan. 21
*Rosh Hodesh Adar I	Sat., Feb. 6
*Rosh Hodesh Adar II	Mon., Mar. 8
†Fast of Esther	Sat., Mar. 20
Purim	Sun., Mar. 21
Rosh Hodesh Nisan	Tues., Apr. 6
Passover	Tues., Apr. 13—Tues., Apr. 27
*Rosh Hodesh Iyar	Thurs., May 6
Lag Bomer	Sun., May 23
Rosh Hodesh Sivan	Fri., June 4
Shavuot	Wed., Thurs., June 9, 10
*Rosh Hodesh Tamuz	Sun., July 4
Shiva Asar B'tammuz	Tues., July 20
Rosh Hodesh Ab	Mon., Aug. 2
Tisha B'ab	Tues., Aug. 10
*Rosh Hodesh Elul	Wed., Sept. 1

*The day preceding is also observed as Rosh Hodesh.

†Fast observed on previous Thursday.

ABRIDGED HEBREW CALENDAR FOR

5704

1943-44

1943

Rosh Hashanah	Thurs., Sept. 30.	Oct. 1
†Fast of Gedaliah	Sat., Oct. 2	
Yom Kippur	Sat., Oct. 9	
Sukkot—1st Day	Thurs., Oct. 14	
Hosha'nah Rabbah	Wed., Oct. 20	
Shemini Atzeret	Thurs., Oct. 21	
Simhat Torah	Fri., Oct. 22	
Rosh Hodesh Heshvan	Sat., Oct. 30	
Rosh Hodesh Kislev	Sun., Nov. 28	
Hanukkah	Wed., Dec. 22—Wed., Dec. 29	
*Rosh Hodesh Tebet	Tues., Dec. 28	

1944

Anarah Beteht	Thurs., Jan. 6	
Rosh Hodesh Shebat	Wed., Jan. 26	
Hamisha Asar Beshvat	Wed., Feb. 9	
*Rosh Hodesh Adar	Fri., Feb. 25	
Fast of Esther	Wed., Mar. 9	
Purim	Thurs., Mar. 10	
Rosh Hodesh Nisan	Sat., Mar. 25	
Passover	Sat., Apr. 8—Sat., Apr. 15	
*Rosh Hodesh Iyar	Mon., Apr. 24	
Lag Bomer	Thurs., May 11	
Rosh Hodesh Sivan	Tues., May 23	
Shavuot	Sun., Mon., May 28, 29	
*Rosh Hodesh Tammuz	Thurs., June 22	
†Shibea Asar Betammuz	Sat., July 8	
Rosh Hodesh Ab	Fri., July 21	
†Tishba Beab	Sat., July 29	
*Rosh Hodesh Elul	Sun., Aug. 20	

*The day preceding is also observed as Rosh Hodesh.

†Fast observed on following Sunday.

JEWISH POPULATION OF LARGE CITIES IN UNITED STATES

Baltimore, Md. _____	73,000
Boston, Mass. _____	118,000
Buffalo, N. Y. _____	21,800
Chelsea, Mass. _____	71,200
Chicago, Ill. _____	363,000
Cincinnati, Ohio _____	21,800
Cleveland, Ohio _____	90,000
Denver, Colo. _____	18,400
Detroit, Mich. _____	90,000
Hartford, Conn. _____	23,300
Jersey City, N. J. _____	21,600
Kansas City, Mo. _____	25,250
Los Angeles, Cal. _____	82,000
Milwaukee, Wis. _____	20,600
Minneapolis, Minn. _____	20,700
New Haven, Conn. _____	24,700
New York, N. Y. _____	2,635,000
Newark, N. J. _____	78,000
Paterson, N. J. _____	24,000
Philadelphia, Pa. _____	293,000
Pittsburgh, Pa. _____	52,000
Providence, R. I. _____	23,800
Rochester, N. Y. _____	23,400
St. Louis, Mo. _____	51,000
San Francisco, Cal. _____	40,900
Syracuse, N. Y. _____	14,500
Washington, D. C. _____	18,350

SEPTEMBER

TISHRI

13

Sunday
ROSH HASHANAH

3

9 - Dr. Wertz Reap

14

Monday
FAST OF GEDALIAH

3

H. F. Friedman

6 - Mrs.

15

Tuesday

185 Fort St. H. A. G.
Can. Tur.

L. F. K. Ropfer.

16

Wednesday

3

THE FAST OF GEDALIAH commemorates the climax of the disasters that befell the first Jewish commonwealth in 586 B. C. E.

10 T. W. A.

SEPTEMBER

TISHRI

17

Thursday

4

45

12⁴⁵ War. Sunset - 9¹⁵. E.H.I. **B**

3²⁵. P.M. N.Y.

18

Friday

7

Light Candles 3:33*

19

Saturday

8

SHABBAT SHUBAH

Weekly Portion—"HAAZINU"

Deut. 32.1-52

Prophets—Hosea 14.2-10

—Micah 7.18-20

Arise ye now

SHABBAT SHUBAH derives its name from the Haftarah of that day, Hosea xiv. 2-10, which begins with the word Shubah—"Return" i.e., Repent.

*Eastern Standard time is followed throughout the calendar.

SEPTEMBER

TISHRI

20

Sunday

9

1st Tishri

21

Monday
YOM KIPPUR

10

22

Tuesday

11

23

Wednesday

12

11-23 *Remember* *41 E.P. 2-*
YOM KIPPUR (Day of Atonement) is a day of fasting and prayer, when we strive to reawaken the latent spiritual power in our souls so that it may become an effective and directing force in our daily conduct.

333 N.Y. ... U.P.A.
N. 10 H.

24

Thursday

13

25

Friday

14

Light Candles 5:33

26

Saturday

15

SUKKOT—1st Day

SUKKOT (Feast of Thanksgiving) is the Jewish festival of thanksgiving on the occasion of the final ingathering of the harvest. The Sukkah symbolizes the wanderings of our ancestors in the wilderness of Sinai.

OCTOBER

TISHRI

1

Thursday

10

1:30 Study - 1 hour Wines

9:30 Blooming

2

Friday

11

HOSHA'NAH RABBAH

Light Candles 5:20

2:30 F. Wodde

5:30 Services

3

Saturday

12

SHEMINI AZERET

10:30 Services

G. Barnett

SHEMINI AZERET (Eighth Day of Assembly), designated in the Bible as a day of holy assembly, is celebrated after the seventh day of Sukkot is the concluding festival of the season.

OCTOBER

TISHRI

4

Sunday

23

SIMHAT TORAH

10 - High School.

8 - mens club - Cook Brown

5³⁰ - Dr. W. Park Lane -

5

Monday

24

6

Tuesday

25

12¹⁵ - Conf. of Elders - Center.4³⁰ - High School

8 - High School

7

Wednesday

26

8 - China Town -

OCTOBER

TISHRI

8

Thursday

27

2 - Prayers -
432 Prayers Con. - Temple

9

Friday
Light Candles 5:19

28

Council Wed. Fed. -
5 - Service -
7 - Shavuos

10

Saturday
Weekly Portion—"BERESHIT"
Genesis 1.1—6.8
Prophets—1 Samuel 20.18—42

29

7 - Shavuos -

SIMCHAT TORAH (Rejoicing in the Torah) is the second day of Shemini Atzeret. Then the reading of the Pentateuch is completed and begun anew for the coming year.

OCTOBER

TISHRI

11

Sunday

10

ROSH HODESH HESHVAN

10:30 Service
2. K. Goolhat
3. W. W. Spall School - Chap
8 Cards

HESHVAN

12

Monday

1

ROSH HODESH HESHVAN
COLUMBUS DAY

8 C. Z. a. In - Board

13

Tuesday

2

11 - Hospital - Donor
12:15 P. a. a. In - Ward
8:45 Board - Savings
8:45 W. a. a. In - Temple

14

Wednesday

3

12 Board

7:30 W. W. a. In - Board - Board

OCTOBER

HESHVAN

15

Thursday

4

2 F. Sol. Spine

~~Zentler~~6-8³⁰

16

Friday

5

10 - VSA

Light Candles 4:57

1 - Zentler - (Danzon)

20 A

Leave 11:30 AM

17

Saturday

6

Weekly Portion—"NOAH"

Genesis 4.2—1.12

Prophets—Isaiah 54.1—55.5

20 A

ROSH HODESH is the term for the beginning of a new month. As the Jewish year is based on the lunar calendar, the beginning of a new month coincides with the appearance of the new moon. When a month has thirty days, the last day is considered the first of the two days which constitute Rosh Hodesh of the month following.

OCTOBER

HESIVAN

18

Sunday

7

432 WT 179 - 4M.

8. Alumnus

Cool. Mairal Monday 8. Choir 8

4.00 Thru 6. P.m. After 6.00

Lunch 12.00 - 1.00

St. Charles & District.

19

Tuesday

8

230 Van der

Ed. Mairal - 18 to 19

21

Wednesday

10

10. TW A.

OCTOBER

HESHVAN

22

Thursday

11

23

Friday

12

Light Candles 4:48

24

Saturday

13

Weekly Portion—"LEK LEKA"

Genesis 12.1—17.27

Prophets—Isaiah 40.27—41.14

Memoranda

OCTOBER

DISCUSSION

Sunday

M

[illegible]

34

Wang, Y. and J. Wang, 2005, 'The Effect of the Exchange Rate on the Trade Balance in China', *Journal of International Trade and Development* 16(1), 1-14.

18

12. Huntz - R. R. Hunter
500 7. Sp. Ch. -
Weather - Clear
Hudson G. -

29

Tuesday

10

 ~~$\frac{1}{2} \rho (V^2 - v^2) = \rho \int_A^x \frac{dV}{dt} dx = \rho \int_A^x V \frac{dV}{dx} dx = \rho \left(\frac{1}{2} V^2 - \frac{1}{2} v^2 \right)$~~

Wednesday

11

3 F. Harris
12 F. Fisher
8. Clv 2. 500

OCTOBER

HESHVAN

29

Thursday

18

2nd ~~Shabbat~~ (3)
~~at the~~

43rd Conf

6³⁰ ~~Shabbat~~ - 2nd ~~Shabbat~~

30

Friday

- 9th ~~Shabbat~~

6:10:10 Light Candles 4:38

What the whole was, in the Bible
to total was 4 total pages

Wardlaw - E. O. Parker - 6th

College - 7th Ed. House -

31

Saturday

19

Weekly Postion—"AYERA"

Genesis 18:1—2:24

Prophets—II King 4:1—37

E. W. Klein - 7th - 18th
(Parker - 18th)
Memorand
Lent - 15 - 18th

NOVEMBER

HESHVAN

1

Sunday

21

²⁰
7 W. Colon - Tashir - Cart

2

Monday

BALFOUR DECLARATION DAY ²²

7:45 A.M. - Mercury

12 - Detroit - Wash. Dist.

5:30 P.M. Mercury -

3

Tuesday

ELECTION DAY ²³

23

1 W. Endow - Cong. B. 6
Merry Club - Carl Buss

6:15 - Dinner N. C. 2

4

Wednesday

L: 9:55 A.M. Aufu Hots ²⁴

8:50 P.M. - Pool 3:00 -
Convention

NOVEMBER

HESHVAN

8

Sunday

28

8. W. Abraham, Bickart.
- Chofel -

9

Monday

29

Leave.

10

Tuesday

KISLEV

1

KOSH HODESH KISLEV

~~Brig~~ Corp. Ch. returns
Fort Bragg -

11

Wednesday

2

ARMISTICE DAY

T. W. A. F. 1918

12

Thursday

3

AT. Arthur C. Hyman
 11th Battalion F.A.R.C.
 - Kip Baum - 50th

13

Friday

4

Light Candles 4:23

~~14 - End of the Year.~~

14

Saturday

5

Weekly Portion—"TOLEDOT"

Genesis 25.10—28.9

Prophets—Malachi 1.1—2.7

Memoranda

NOVEMBER

KISLEV

15

Sunday

6

8 Albums - 2 Books

16

Monday

7

17

Tuesday

8

238 P. S. C. Book.
3039 Scarborough Rd.

18

Wednesday

9

~~1000 Books - 1000~~

1000 Books - 1000
1 y. Endless

NOVEMBER

KISLEV

19

Thursday

10

4. Class

20

Friday
Light Candles 4:17

11

12. M/ing Club,
4. Class

21

Saturday
Weekly Portion—"VAYEZE"
Genesis 28.10-32.3
Prophets—Hosai 8.7-12.12

12

Memoranda

NOVEMBER

KISLEV

21

Sunday

13

Sander. Atman
Call Sweet Pollard
SW. Marcus. Trathner. Pado.

22

Monday

14

10⁴⁵ Nat. Song. - Fed. Phil.
4⁴⁵ 425. Rosewater
4⁴⁰ 2799 Seaborn
Farris

23

Tuesday

15

12 - Emp. Pado. - Mid day
2³⁰ J. C. Epstein

24

Wednesday

16

10 - G. Mc Se -
12 - C. L. Se. - Mid day
- The G. J. Pado

NOVEMBER

KISLEV

26

Thursday
THANKSGIVING DAY

17

W. Goldman - R. Parker - Parker

27

Friday
Light Candles 4:14

18

32
9 - Dept. of Soc. Serv. Bldg. 1000
E. C. W. Use Bldg. 1000
25th - For. Tech. Bldg. in
Am. Bldg. - 1st Floor

28

Saturday
Weekly Portion—"VAYISHLAH"
Genesis 32.4—36.43
Prophets—Hosea 12.13—14.10

19

Memoranda

NOVEMBER

GALLERY

Sunday

30

First Presbyterian
Buffalo, N.Y.
W.C. Wm. B. Prosser of the
30 Monday 31

DISCUSSION

Tuesday

33

230 F. Stella Kozlov -
16104 Oskara de

6. Garry Diaper -
Wednesday

Admission in Board

DECEMBER

KISLEV

1

Thursday

24

6 - Chanuk Dinner

4

Friday

25

HANUKKAH

December 4 - 11

Light Candles 4:12

2 - Snow Cone
3 - Cypri. Candy
6 - Feder

5

Saturday

26

Weekly Portion—"VAYESHEB"

Genesis 37:1—4:22

Numbers 7:14—23

Prophets—Zekariah 2:14—4:7

HANUKKAH (Dedication Days) celebrates the re-dedication of the Temple by the victorious Maccabees (167 B. C. E.) in their struggle against the Syrian King Antiochus who, with the aid of Jewish apostates, had attempted to suppress the religion of the Jews. Every evening lights are kindled in commemoration of that event.

2000

37

8 - ~~Club - Foster~~
5 - ~~W. Priests - St. Rose~~
6 - ~~Manor - Mrs. Chapin~~
11 - ~~Camp - Brown~~

DECEMBER

TEBET

10

Thursday

2

6 PM Famine Celling Room 908
Effect (Way on Rel. & Church -
Church 7 - G. - C. G.

11

Friday

3

Light Candles 4:12

Pollan

12

Saturday

4

Weekly Portion—"MIKEZ"

Genesis 41.1—44.17

Prophets—I Kings 3.15—4.1

Memoranda

DECEMBER

TEDET

13

Sunday

5

14

Monday

6

to the

WHS



15

Tuesday

7

11 - Week. ~ 15/20
o-f. to be at. - Astor.

16

Wednesday

8

DECEMBER

TEDET

17

Thursday

9

7th of Asarah - Day - Before

18

Friday

10

ASARAH BETERET

Light Candles 4:15

1 - F. Cholan H. Lubitzky

19

Saturday

11

Weekly Portion—"VAYIGASH"

Genesis 44:18—47:27

Prophets—Ezekiel 24:15—24

ASARAH BETERET (tenth of Tebet)
commemorates the day when the Babylo-
nians began their effective siege of Jeru-
salem in 587 B. C. E.

DECEMBER

TIBET

20

Sunday

12

2863 E. overland
 2:30 F. Jang River
 3-Conf. to Conf. Party
 8-Berger

21

Monday

13

Harmon Schenck got on
 Altamont

22

Tuesday

14

12, C. on a 4th floor

23

Wednesday

15

Cover - 100

DECEMBER

TERET

24

Thursday

16

10 ⁸⁰
11 ¹²
Confer. (Hua)
(Fido).

25

Friday

17

Light Candles 4:31

mark for -

26

Saturday

18

Weekly Portion—"VAYEH!"

Genesis 47.28—49.26

Prophets—1 Kings 2.1—12

Detroit JNE

Memoranda.

DECEMBER

TEBET

31

Thursday

23

10 - Gyl
11 - 10 - Gyl

Fryen

JANUARY, 1943

1

Friday

24

Light Candles 4:25

46. Bt. House -
5 - Service.

2

Saturday

25

Weekly Portion—"SHEMOT"

Exodus 1.1-6.1

Prophets—Isaiah 27.6—(8.13; 29.22-23)

~~25~~ WEDding Anniversary -

Memoranda

JANUARY

TEBET

3

Sunday

24

330 R. J. Lohan

4

Monday

25

330 Huan - Bao
7-Sands -

5

Tuesday

26

Cheng - ...

6

Wednesday

27

11- Baida
12- Main Port. May
6. Lux

JANUARY

SHEBAT

7

Thursday

1

ROSH HODESH SHEBAT

10.T.W.A.

8. Thebes.

8

Friday

2

Light Candles 4:31

6. Home. G. 10. 11.

9

Saturday

3

Weekly Portion—"VAERA"

Exodus 8.2-8.35

Prophets—Ezekiel 18.23-19.21

3. Water (Dew).
M.V. 5170

Memoranda

JANUARY

SHEBAT

10

Sunday

4

3:30 SU Abn -

3:45 Garden Meeting

6. Kinsman Center

11

Monday

5

10:30 What time the day

- 6:00 Garden - 8:00 M. at

8:00 L. M. - Albright

12

Tuesday

6

(6:50) Wise

13

Wednesday

7

TASA 2:00 PM.

JANUARY

SHERAT

14

Thursday

8

- ~~12 - Book~~
3 - F. M. Gussella Son's Hagar
4 - Rais -

15

Friday

9

Light Candles 4:42

- 9 - Commem Board
12 - Father Son - ~~Stallen~~ Stallen

16

Saturday

10

Weekly Portion—"DO"

Exodus 10.1—12.16

Prophets—Jeremiah 44.13—18

- 8 - Commem Fd. Op. Vay
1 - ~~Fd. Op. Vay~~ Memoranda

JANUARY

SHEBAT

17

Sunday

11

232 F.

6. Home Trip
8. Comm.

18

Monday

12

8. UJA. Statler

6. Koral

19

Tuesday

13

6. DUK - Lake Park
8. Mens Club - Major Evers
9. New Wise St.

20

Wednesday

14

10. T.W.G.

230 F. Rosa Hunsbawer
6. 10x

JANUARY

SHEBAT

21

Thursday

15

HAMISHAH ASAR BESHEBAT

6:30 - Boy Scouts - Statue
(10 m.)

22

Friday

16

Light Candles 4:45



23

Saturday

17

Weekly Portion—"RESHALAH"

Exodus 12:17-17:16

Prophets—Judges 4-5:31

9 - Children Luncheon
Service
12 - R's Birthday Party.
A - Weizmann

HAMISHAH ASAR BESHEBAT (fifteenth of Shebat) is the Jewish Arbor Day, also called the New Year of the trees. Each year in Palestine school children use the day for planting thousands of trees. In the Diaspora it is used as an occasion for stressing the significance of the upbuilding of Palestine.

JANUARY

SHERAT

24

Sunday

18

25th

25

Monday

19

4⁴⁵
 4⁴⁵ *Woolwiches & Rinder*
 John B. Hayler - Tudor
 24 Tuesday 20

27

Wednesday

21

JANUARY

SHEKAT

18

Thursday

22

7- Board - 7 u wa

19

Friday

23

Light Candles 4:58

20

Saturday

24

Weekly Portion—'YITRO"

Exodus 18.1—20.13

Prophets—Isaiah 6.1—7.6; 9.5—6

~~W. Claus Hartwig - Art. 19~~

W. A. Schen - Aaron

2831 G. J. H. L.

Memoranda

JANUARY

SHEBAT

31

Sunday

25

5.45 1st ~~hour~~ supper

High School

U of Wisconsin to
Loraine Hotel

FEBRUARY

1

Monday

26



2

Tuesday

27

3

Wednesday

28

FEBRUARY

SHEBAT

4

Thursday

29

5

Friday

30

30 Cheshvan 1947
ROSH HODESH ADAR I
Light Candles 5:07

6

Saturday

ADAR I

1

ROSH HODESH ADAR I
Weekly Portion—"MESHUPATIM"
Exodus 21.1—24.18
Numbers 28.9—15
Prophets—Isaiah 66.1—24

Memoranda

FEBRUARY

ADAR 1

7

Sunday

2

6³⁰ I W Fed.

-Alumni -

8

Monday

3

8 C. Z. S. B. B. B.

9

Tuesday

4

-Standard Club-

11 AM Police House

Pick up

Chicago - Union

Unitel

10

Wednesday

5

9⁰⁰ Plane to Y. with Air. 2:30

4. U.P.A. 6-Weizmann

11-Abolitionist - 34 St. John

FEBRUARY

ADAR I

11

Thursday

6

1-9 ~~May~~ June

5-5 ~~May~~

7- ~~Robert~~ Wald - Walden
Towers

12

Friday

LINCOLN'S BIRTHDAY

Light Candles 5:14

12-USA - Amer. Dis

13

Saturday

8

Weekly Portion—"TERUMAH"

Exodus 25.1-27.19

Prophets—I Kings 22.6-4.13

Memoranda

FEBRUARY

ADAR 1

14

Sunday

9

3³⁰ P. J. Fryer -4. Dr. Carver Diamond -
Father - Mrs -

15

Monday

10

16

Tuesday

11

1 Pomer. - Lucie

17

Wednesday

12

2. - Studio - 2:19 Pomer. - Lucie
4. Gen. Brad. - Mayfield

FEBRUARY

ADAR 1

12

Thursday

13

5-7. Stater - NAVY.

8-502 Sc. - Ponds.

13

Friday

14

10 - Light Candles 5:22

10-5111 Prop.

12. Daws - 5:22

4. Gwp. Lake for Vester.

14

Saturday

15

Weekly Portion - "LEAVEN"

Exodus 17.10-19.10

Prophets - Ezekiel - 3.10-27

Memoranda

FEBRUARY

ADAR 1

21

Sunday

14

Harvard Univ.
Boston, Mass.

~~4. Vassar College~~

25 ~~Boston St.~~ Monday 17
WASHINGTON'S BIRTHDAY

Go to Adams Club
with you for breakfast the next

22

Tuesday

15

24

Wednesday

19

B. D. Dora

2³⁰ F A. G. in S. H. V

5³⁰ - Hamlet and Temple

FEBRUARY

ADAR I

25

Thursday

26

11. Greeting - Herzl - J. Carle
12. J.W.F. Schwartz - Carle
- Meni Club

26

Friday

27

Light Candles 5:31

4 Carle

27

Saturday

28

Weekly Portion—"KI TISA"

Exodus 20.11-24.25

Prophets—1 King 18.1-29

Memoranda

FEBRUARY

ADAR ■

Sunday

39

18. Terry sold young birds
4- W. Betsy Boulder - Robert
Terry - Charles
MARCH 1 Monday 24

4- W. Betsy Goulden - (Rt. 111)
Seymour - (Rt. 111)
MARCH 1 Monday 24

Soil from - Cawthorne
100 ft. 100 ft. 100 ft.

MARCH

1

Methods

24

420 Finance Com.

Tuesday

10

12. Hally Lawyers -
3 F. Mrs. Pearson.
Wednesday

3 F. Wm. Mason

1

Wiederholungen

11

8. Home have wise-

MARCH

ADAR I

4

Thursday

27

2 F. Roll Dorfman

5

Friday

28

Light Candles 5:38

4²⁰ Croft
5³⁰ Sartin

6

Saturday

29

SHABBAT SHEKALIM
Weekly Portion—"WAYAKHEL"
Exodus 35:1-38:21; 39:11-16
Prophets-II Kings 12:1-17

7. Lutz-50-

SHABBAT SHEKALIM. During Temple times the call for the payment of the poll tax of half a shekel by every adult Jew was announced on the first day of the eleventh month (Adar). As a reminder of this duty the passage from Exodus xxx. 11-16, was read on the Sabbath preceding.

MARCH

ADAR I

7

Sunday

30

ROSH HODESH ADAR II

10. Welcome Hyl Schuls -
2 F. P. H. H. 3359 H. H. H.
5. W. D. Marad - Ben. H. H. H.

ADAR II

8

Monday

1

ROSH HODESH ADAR II

✓ P. L. F. H. H. H. H. H.

9

Tuesday

2

~~2. H. H. H. H. H.~~
2 F. H. H. H. H.

10. H. H. H. H. H.

Wednesday

3

12. H. H. H. H. H. H. H.
2. T. W. A. H. H. H. H. H.
430 H. H. H. H.

MARCH

ADAR II

11

Thursday

4

12. Baul.

12

Friday
Light Candles 5:45

5

WHITIS



13

Saturday
Weekly Portion—"PEKUDE"
Exodus 35.21—40.38
Prophets—I Kings 7.51—8.21

6

Memoranda

MAKING

ADAR II

10

2000

5

7 April - 1032 ~~6~~ Roubt

11- ^{Monday} ~~Portugal~~ Bilhan
over 123

Over 130

4. UPA

8. Newton - $\lim_{n \rightarrow \infty} \frac{1}{n} = 0$

14

Twitter

Mr. SDC

USA

50 Lwie.

10³⁰ - Hottel's gas

17

Wednesday

11

FAST OF ESTHER commemorates the day when the Jews of Persia fasted and prayed that they be spared the massacre planned by Haman. Since the 13th day of Adar falls this year on a Sabbath, the fast is observed on the previous Thursday.

MARCH

ADAR II

18

Thursday

11

PAST OF ESTHER

12¹² F. Marchant
F. 2³⁰ M. Marchant

19

Friday

12

Light Candles 1:52

20

Saturday

13

SHABBAT ZAKOR

Weekly Portion—"VAYIKRA"

Leviticus 1.1—5.26

Deuteronomy 23.17—19

Prophets—1 Samuel 13.1—24

G. Service - Sermon

SHABBAT ZAKOR derives its name from the special portion from the Torah, Deut. xiv, 17-20, read that day, which begins with the word Zakor—"Remember Amalek." It was assumed that Haman was an Amalekite.

MARCH

ADAR II

21

Sunday
PURIM

14

2³⁰ P. Yaffa L. Herta. Ch. Temple
2343 Withers -
8 Q. 2.50

22

Monday

15

4⁴⁵ Alabans, 403 Park

23

Tuesday

16

4 W. Herty Chapel.

24

Wednesday

17

~~12 Herty Chapel~~

PURIM commemorates the day when, through the intervention of Mordecai and Queen Esther, the Jews of Persia narrowly escaped being victims of Haman's plot to exterminate them.

6. Herty

MARCH

ADAR II

23

Thursday

18

2. Chica - H.C. Co. 100 yrs
to Isaac Schuch - Palenke

24

Friday

19

Light Candles 5:59

12. Mark Com

23. Hertz

27

Saturday

20

SHABBAT PARAH

Weekly Portion—"ZAV"

Leviticus 4:1-4:14

Numbers 19:1-22

Prophets—Ezekiel 24:14-24

SHABBAT PARAH. Preceding the Pass-over, proper steps to become ritually clean had to be taken as preparation for the eating of the Paschal lamb. Hence the law concerning the ashes of the red heifer, Parah Adumah (Numbers 19), was read.

MARCH

ADAR II

20

Sunday

21

3²⁴ W. K. Levi - Podar
4 Conf. - pre. Conf.

22

Monday

23



24

Tuesday

25

12³⁰ Army Navy - Monday
Leave by 6

26

Wednesday

27

Leave for 6-7.

APRIL

ADAR 11

1

Thermostat

24

11. Dr. Gleason

2. \bar{E}_Y (m) U m 1 m

4- P₂H₄ + H₂O → 2H₂ + P₂O₃

6-9-70k

Index

30

Light Candles 4:00

11- U J A.

7/23/94

10. Unitary Equations:

- 1840s New York -

3

References



SUMMARY AND DISCUSSION

Weekly Feature—"MEMENTO"

 $\chi^2/\text{d.o.f.} = 1.47$

Exodus 13:1-58

Prophets—Isaiah 40:18—46:19

SHABBAT HABODESH derives its name from the Haftarah of that day, Exodus xii. 1-20. This is the "portion about the month," referring to the special consecration of the month of Nisan which is the most eventful in the history of Israel.

APRIL

ADAR II

4

Sunday

28

Union Conv

5

Monday

29

Temple School Sisters
Chicago, Ill.

8. Syracuse -

NISAN

Tuesday

1

ROSH HODES I NISAN

7

Wednesday

2

130 F. Ice Thaw

APRIL

NISAN

8

Thursday

3

2 F. Betty Waterford

9

Friday
Light Candles 6:14

4

WHITE



10

Saturday
Weekly Portion—"AZRIA"
Leviticus 12.1—13.59
Prophets—II Kings 1.42—2.19

5

Memoranda

APRIL

NISAN

1 ~~10~~ 11 ~~12~~ Kohn Sunday 6
 2 P. H. Friedman
 3 W. J. Hart. Paper.
 5. H. H. Sch. O.

12 Monday 7
 Chicago Tribune

13 Tuesday 8
 12 Board
 8 - Conf. Parents -
 14 Wednesday 9

* Press
 4-6 21 a. day.
 N.Y.

APRIL

NISAN

13

Thursday

10

U. Y. H. Ashbury

14

Friday

11

Light Candles 4:21

17

Saturday

12

SHABBAT HAGADOL

Weekly Portion—"MEZORAH"

Leviticus 14:1—15:33

Prophets—Malachi 2:4—24

P. B. Smith

SHABBAT HAGADOL always precedes Passover. It derives its name from the importance of the approaching festival and from the further fact that the Haftarah for the day closes with an allusion to "The Great Day of the Lord."

APRIL

NISAN

18

Sunday

13

23° F. Corn Golden

19

Monday

14

2 #. Harvested

6. Seder

20

Tuesday

15

PASSOVER—1st Day

10. Seder

21

Wednesday

16

PASSOVER—2nd Day

10¹/₂° F. W.G.

APRIL

NISAN

22

Thursday

17

~~12th Annual Meeting - Lentz~~
 2 P. Schinner

23

Friday
Light Candles 6:27

18

~~12th Annual Meeting Lentz~~
 Conf. Don E. ...

24

Saturday

19

PESAH (Passover) celebrates Israel's deliverance from Egyptian bondage. The festival lasts eight days, during which matzot are eaten in place of leavened bread. On the first and second nights of the festival, the traditional Seder is held in the home, at which the historic ideal of freedom is reaffirmed.

APRIL

NISAN

15

Sunday

10

2 P. Monday

16

Monday

11

PASSOVER—7th Day

4th Touching State Tax

17

Tuesday

12

LAST DAY OF PASSOVER

18. North. Com. Wednesday
 League of ^{Felton} ~~Ch. 2~~ ~~State Ex. Dept~~

18

Wednesday

13

- Compton Hotel -
 8. Atlantic City

APRIL

NISAN

29

Thursday

24

Five of Exar

3 Thursday Haring (the
Examination of the

28

Friday

23

Light Candles 6:36

Phil

MAY

1

Saturday

26

Weekly Portion—"AHARE"

Leviticus 16.1-18.30

Prophets: Ezekiel 12.1-13

Phil

Memoranda

MAY

NISAN

2

Sunday

27

Plan

3

Monday

28

4

Tuesday

29

6 Temple Men's Club

5

Wednesday
ROSH HODESH ITAR

30

6 J.W. Ford Quicks
- 5 people

MAY

IYAR

6

Thursday
ROSH HODESH IYAR

1

12 - Wash. Co.

P. Ch. Zica. Jux

7

Friday
Light Candles 6:43

2

Z. W. Heller - Davidson

8

Saturday
Weekly Portion—"REDOSHIM"
Leviticus 19.1-20.27
Prophets—Amos 9.7-15

3

Memoranda

MAY

IYAR

9

Sunday

4

10

Monday

5

2. M. G. L. Fisher
 3. V. P. H. - [unclear]
 6th N.Y. - Dist. [unclear] Div.

11

Tuesday

6

12³⁰ Amusement Div.
 6³⁰ N.Y. Ray on Div.
 Liston

12

Wednesday

7

8 Proctor & Martin

MAY

IYAR

13

Thursday

8

12. BYST.

14

Friday
Light Candles 6:50

9

12. G. C. P. S.

15

Saturday
Weekly Portion—"EMOR"
Leviticus 21.1-24.23
Prophets—Ezekiel 41.15-31

10

~~72. V. K. S. P. S.~~

Memoranda

MAY

1918

16

Sunday

11

5 W. Kridman - Parlor -
6. Camp -

17

Monday

12

18

Tuesday

13

19

Wednesday

14

10. 210. Jan -

12¹⁵. Red Cross.

MAY

ITAB

20

Thursday

15

12. R. C. - Carter,

21

Friday
Light Candles 4:57

16

~~Washington~~

~~Camp Clinton~~

22

Saturday
Weekly Portion—"BEHAR"
Leviticus 25.8-26.2
Prophets—Jeremiah 32.4-37

17

~~240~~ 65 Sept. - P. L. 425

~~T. C. Carter~~

Memoranda

WNY

TAE



Thursday

2. F. Mrs. Pollard



Index

Light Candles 7:04

~~A. H. Coffey, Sec. Waterbury Co.~~

~~12 Jan, Sec Work~~

33

Discussion

34

Weekly Portion—"HUKOTAI"

Leviticus 26.3-27.34

Prophecy—Jeremiah 16, 19—17, 14

1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 2679, 2680, 26

MAY

JUNE

20

Sunday

25

Rally Sunday

6 P.M.

31

Monday
DECORATION DAY

26

JUNE

1

Tuesday

27

8. Cinema. 9.0 P.M.

2

Wednesday

28

JUNE

IYAR

3

Thursday

29

4- Rosh Hashana

4

Friday

SIVAN

1

ROSH HODESH SIVAN

Light Candles 7:07

10³⁰. Baiter.
Howard U.

7⁵⁵. Leave -

5

Saturday

2

Weekly Fasten—"SEMIDBAK"

Numbers 1.1—1.30

Prophets—Hosea 1.1—22

Memoran-in

JUNE

EIVAN

10

Appendix

9:50 AM Bk. 1
4-8-1948 - 1948-1949

1

Abstract

10. Exec. Adv. J. Cap. B. L. L. L.

Tuesday

Chas. Fitzmaurice

We are now ready to prove the following theorem.

JUNE

SIVAN

10

Thursday
SHABUOT

7

12 Fivana
4³⁰ Han Uthman - Gold

11

Friday
Light Candles 7:10

8

12 Bond
3 F. Mendis
3334 Clayton Rd

12

Saturday
Weekly Portion—"NASO"
Numbers 4.2.—7.27
Prophets—Judges 13.2.—25

9

SHABUOT (the Feast of Weeks) is so called because it completes exactly seven weeks from the second day of Passover on which the omer (a measure) of the new barley was brought to the Temple. This holiday celebrates the early wheat harvest in Palestine. It also commemorates the covenant which was established at Sinai between God and Israel.

JUNE

SIVAN

12

Sunday

10

12³⁰ Dr. Rabin, Day, Golding
Klein -

14

Monday

11

Dr. Bernstein - Costa Hotel
9.10.10 - MUSIC

15

Tuesday

12

PICNIC.

16

Wednesday

13

12 TWG

JUNE

SIVAN

17

Thursday

14

12³⁰ Arriving Navy Com

18

Friday

15

Light Candles 7:14

-Lay-

17. Not from State

19

Saturday

16

Weekly Portion—"BEHAAALOTEKA"

Numbers 8.—12.16

Prophets—Zachariah 2.14—4.7

11³⁰ Home. Rev. Kellogg

Memoranda

JUNE

SIVAN

20

Sunday

17

4³⁰ Run. Along
~~border~~
 5³⁰ W. State - lobby - lounge

21

Monday

18

4 - 2, 11 Evening

6 - Eisen Draft

22

Tuesday

19

C.C.A. N.Y. City

8 New Yorker

23

Wednesday

20

12 V J A B. Stone
 5 - Newman.

JUNE

SIVAN

24

Thursday

21

10. M. H. H. H.

5. 4014 - Jordan

25

Friday

22

10. Resol. 1015
12. UPA

26

Saturday

23

Weekly Portion—"SEELAH LENA"

Numbers 12.2-15.41

Prophet—Joshua 2.1-24

6. W. R. X.

8-9 Newman -

T. H. V. C. Allen - New York

1129

Memoranda

JUNE

SIVAN

27

Sunday

24

28

Monday

25

10¹² hours. Delaf

29

Tuesday

26

11 - Rally Conv.

12. Hourly

~~Hours Conv.~~

30

Wednesday

27

7³⁰ House Conv.

APPENDIX

34

16. Prod. Stacks - 6.75

230 F. B. Kuhn

14

ROSH HODESH TAMMUT
Weekly Portion—"HODAH"
Numbers 16, 2—18, 32 = 28, 9—15
Prophets—Isaiah 64:1—24

Keywords

JULY

TAMMUZ

4

Sunday

1

ROSH HODESH TAMMUZ

7³⁰

Cain Park - B. L.

2

Monday

2

INDEPENDENCE DAY

4

Tuesday

1

12 - F.A. Co. - Mr. May

2 - Program Co. - Mr. May

7

Wednesday

4

11. Mrs. Coyle

H. W. Harold - Mr. May

JULY

TAMMUZ

8

Thursday

5

4 H. Newman -
in P. Pagan Com.
Wife

9

Friday

6

Light Candles 7:15

43 Study - Reading

10

Saturday

7

Weekly Portion—"EUKAT"

Numbers 19.1-22.1

Prophets—Judges 2.1-33

Memoranda

JULY

TAMMUZ

11

Sunday

8

- Leave for N.Y.
12 Monday

12 - VA Re entry N.Y.
Hotel Pennsylvania

13

Tuesday

10

2³⁰ P.M. Ref. School Com - Paris

14

Wednesday

11

Exec. A.J. Gay. Waldorf
2 P.M. St. Louis - Waldorf
8 - 4 M.

JULY

TAMMUZ

13

Thursday

12

16

Friday
Light Candles 7:11

13

17

Saturday
Weekly Portion—"BALAK"
Numbers 22:1-25:9
Prophets—Micah 5:4-6:8

14

Memoranda

JULY

TAMMUZ

16

Sunday

15

(D.J.) - H. K. H. H.
~~W.~~ W. Morse - Schachtel
 L. W. Hollendren - Cohen - G. H.
 17 Monday 16

20

Tuesday

17

SHIBEH ASAR BETAMMUZ

10. C. W. H. T. W. H.
 1 F. B. H. M. H. H.

21

Wednesday 1. F. H. H.

6. H. H. H.

SHIBEH ASAR BETAMMUZ (seventeenth of Tammuz) is a fast day which commemorates the day when the Babylonian army made the first breach in the wall of Jerusalem during the siege in the year 586 B. C. E.

JULY

TAMMUZ

25

Sunday

22

Dark Mat.

6 w. Sam. Rose - Sordwick - Paper
 T.W. ~~1848~~ 9 w. W. Rose. Paper
 1848 in Rev. - Paper

26

Monday

23

2. Wed - Larry
 6. Fourth - Dan

12⁵ Council Tuesday 24
 4³⁰ w. Steinberg
 2³⁰ Ref. Sch. Com - Russ. Delet

8. Russian Delet at
 11²⁰ F. G. K. Delet
 Wednesday 25

11. Study - Lane
 2. F. W. W. 4³⁰ Russ
 7. Meetg - W. alone - 9³⁰

JULY

TAMMUZ

23

Thursday

24

W. J. W. W.
H. J. W.
Harry

24

Friday

25

Light Candles 6:54

2 F. Ch. Untersman
745 E. 103 St. 0808

26

Saturday

27

Weekly Portion—"MATOT"
—"MASEI"

Numbers 30.2—35.12

Prophets—Jeremiah 2.—24; 34

Memoranda

AUGUST

AB

6

Sunday

7

7

Monday

8

10

Tuesday
TISHEAH BEAH

9

11

Wednesday

10

TISHEAH EEAH (ninth day of Ab) is a fast day which marks the destruction of the first Temple in Jerusalem by the Babylonians (586 B. C. E.), and also of the second Temple by the Romans (70 C. E.).

5 - Reg. Gen - 521 - 5

AUGUST

AB

12

Thursday

11

930 Ex. - Am. J. Conf. - W. H. H. H.

12

Friday
Light Candles 6:10

12

14

Saturday

13

SHABBAT NAHAMU
Weekly Portion—"MAETHANAN"
Deut. 32:1-7:11
Prophets—Isaiah 40:1-26

SHABBAT NAHAMU derives its name from the Haftarah of that day, Isaiah xl, 1-26 which begins with the word Nahamu "Comfort ye," read on the Sabbath after Tishah B'Av.

AUGUST

AB

22

Sunday

21

23

Monday

22

L. noon - Boston 7.20 P.M.



24

Tuesday

23

11¹² Lt. Sgt. Bratton R. Wolcott

25

Wednesday

24

2³⁰ / 1st base
B. R. Bratton

AUGUST

AB

24

Thursday

25

~~Handwritten text~~

1. N. Goldman

215 Office - Wise

8 - Early. Lm.

26

Friday

26

1. ~~Handwritten text~~ /
~~Handwritten text~~ 1 P.M.

Ann J. Corp

26

Saturday

27

Weekly Portion - "REE"

Deut. 11.24 - 25.17

Prophets - Isaiah 54.11 - 55.5

7-1414 - ~~Handwritten text~~
 820 A - ~~Handwritten text~~

Memoranda

AUGUST

AB

28

Sunday

28

~~9 Ex. Comm.~~

2. Confusion -

ad. 2

29

Monday

29

8:30 ~~7:30~~ ~~Ex. Comm. 853~~
12. ~~Ex. Comm. 853~~
12. ~~Ex. Comm. 853~~

10 P. Speed

31

Tuesday

30

ROSH HODESH ELUL

10 - Pol. Com.

2 - Rym 853 - Pasha
520 Com -

SEPTEMBER

ELUL

4

Wednesday

1

ROSH HODESH ELUL

~~10~~ Wickie

9 - Ex. Comm

2 - Lazarus - Vofe

SEPTEMBER

ELUL

2

Thursday

2

592 Rums

1-29E. VPA
3-~~Baruch~~
close } Conf.

3

Friday

3

Light Candles 4:00

10 VJA - Adoration

4

Saturday

4

Weekly Portion—"SHOFETIM"

Deut. 14.18-21.9

Prophets—Isaiah 21.12-22.12

1030 Shofar

12-Mandylion - 8:00

Memoranda

2-1-10

211

SEPTEMBER

ELUL

1

Sunday

2

12 Boston

3

Monday
LABOR DAY

4

6 New York

5

Tuesday

6

7

Wednesday

8

SEPTEMBER

ELUL

8

Thursday

9

8 Trachas Meeting

10

Friday

10

Light Candles 5:27

10 - Blowing -

11

Saturday

11

Weekly Portion—"KI TEZE"

Deut. 31.10-25.19

Prophets—Isaiah 54.1-10

8:20 A

Memoranda

SEPTEMBER

ELUL

12

Sunday

12

Open School 20A

13

Monday

13

20A

14

Tuesday

14

Teacher Meeting
8:45 - 10:15
8:45 - 10:15

15

Wednesday

15

10:30 TWG

12:13 Board Meeting

4:15 - 5:30 - Lunch

SEPTEMBER

ELUL

16

Thursday

16

2. F. Gusha Ferial - Shmitt

9 - Eusebius -

17

Friday

17

Light Candles 5:55

1030 Country. Ferial: J. Gush



18

Saturday

18

Weekly Portion—"KI TABO"

30

Deut. 24.1-29.8

Prophets: Isaiah 40:1-22

10 - Workshop -

24th - 16th Nov

Doan's for Home

Memoranda

SEPTEMBER

ELUL

23

Thursday

23

14. V. Shema - May 6

8. V. Shema - T. Shema

24

Friday

24

Light Candles 5:55

25

Saturday

25

Weekly Portion—"NEADIM"
—"V. SYELER"

Deut. 29.9—31.9

Prophets—Isaiah 61.9—62.9

7 - Sol. H. H. H.

Memoranda

SEPTEMBER

ELUL

26

Sunday
First Day—SELIHOT

26

11-Parents Meeting.

27

Monday

27

4⁴⁵ Abba's - Philip, David
Farmer's Cafe

28

Tuesday

28

B. W. Herbert Grandfather - Hersel
Farmer's

29

Wednesday

29

EVE OF ROSH HASHANAH

19810 Shaker Blvd.

SKyline - 3740

ADDRESSES

VPA. 41E 42/Murray, ASD 2-3320

USA. 342 Marina/Vandal. 6-2050

Lery. Pa. 3950 W.

Kyle Klein. YE. 5196

Harris. Longan 6171

Farkman. YE. 8559

Willard. 2E. 6137

Maffaw. 46-9th Av. N.Y.C.

W. Silver. 736 Riverside Dr.

Licor. 161 Mather Ave.

Zion. Baumg. Mnt. 2-1160

Moxton. Flushing. 77594

Mahler Hall - Ga. 9642

Eug. Newman - 749 West End Ave

Plat. Bernstein - 20-17 Regency
Forest Hills N.Y.

ADDRESSES

~~East Day E 33278~~

~~Friday - Evening. Core~~

~~MU 2-8160~~

~~Hill. Home Rental~~

~~Fed. Court 9-2.834~~

~~No SA. 3019~~

~~7-3208~~

~~E. Murray~~

~~521~~

~~Fifth Ave.~~

~~Hill~~

~~N.Y. City~~

~~MU 2-0694~~

~~Murray Hill~~

~~Oct. 26-43. C.C.C.R.~~

~~No. Oct. 4- 23~~

PRESENT DAY PALESTINE

Situation and Area. Palestine is at the eastern end of the Mediterranean basin, where its position at the meeting point of the continents of Europe, Asia and Africa makes it a potential highway of commerce, and a possible link, culturally and politically, between the Occident and the Orient.

Climate. The climate in general is subtropical, with wide variations, the hill country being temperate and the Jordan valley being tropical. The dry summer with its heavy dews is characterized by the hot mid-day and the cool evening. Winter, the rainy season of the year, extends from November to March.

Population. The Jewish population at the beginning of 1945 was estimated on the basis of the distribution of ration cards at 284,000, or 32% of the settled population of the country. This figure represents the largest percentage of Jewish population in any country in the world. Approximately $\frac{1}{5}$ of the Jewish population is concentrated in Tel Aviv, $\frac{1}{5}$ in Jerusalem and Haifa, and $\frac{1}{4}$ in the 267 agricultural settlements.

Immigration. Despite the difficulties in transportation during the war, immigration of Jewish refugees into Palestine continues. Since 1939, a total of 46,315 Jewish refugees arrived in Palestine and were integrated into the life of the Jewish National Home by the Jewish Agency for Palestine, American support for which is received through the United Palestine Appeal.

United Palestine Appeal. The United Palestine Appeal is the central instrument of American Jewry for the upbuilding and defense of the Jewish National Home in Palestine. Its funds are divided equally between the Jewish Nation-

al Fund (Keren Kayemeth), which acquires land in Palestine held in perpetuity in the name of the Jewish people, and the Palestine Foundation Fund (Keren Hayesod) which is the fiscal instrument of the Jewish Agency for Palestine and provides the funds for agricultural settlement, immigration and training, education and culture, industrial and farm development, etc. etc.

Agricultural Settlement. During the year 1940-1941 the Jewish National Fund acquired an area of 45,479 dunams, at a cost of \$2,612,222. At the end of 1941 the Jewish National Fund owned 40.9% of the Jewish land holdings in Palestine and all but a small reserve was let on a hereditary lease to Jewish settlements.

Since 1929, 28 new settlements have been founded on Jewish National Fund land. Funds for buildings and equipment were provided by the Palestine Foundation Fund (Keren Hayesod). Most of these new settlements specialize in cultivation of vegetables, cereals, and the production of dairy products to feed the large number of troops of the United Nations garrisoned in Palestine, as well as the civilian population.

The afforestation program of the Jewish National Fund, which has covered many of the bare hills of Palestine with green forests, has continued with the planting of 155,648 trees in 1940-1941, making a total of 2,102,742 trees planted by the Jewish National Fund on 12,372 dunams of land in 32 forest areas in Palestine.

Industry and Labor. Since the world war, and particularly since Hitler came to power in 1933, Palestine industry has undergone far-reaching changes. There is now a considerable number of well-equipped modern industrial enterprises managed by many famous European industrial and technical experts. The phenomenal rise of

the annual output of Jewish industrial concerns over the last twenty years is reflected in the following figures. (In Palestine pounds).

1922 — £P500,000

1937 — 10,000,000

1940 — 14,000,000

1941 — 18,000,000

The marked increase during the last two years can be attributed mainly to the large orders placed by the military authorities. In 1940 Jewish industrial concerns produced military goods to the value of £P1,000,000, while military production in 1942 is estimated at £P8,000,000.

Since 1930 the consumption of electric output has increased from 6,200,000 kwh. to 111,700,000 kwh. in 1941.

Since 1938 the year before the outbreak of the war the electric consumption increased by 42%. 8% of this amount is supplied by the Jerusalem Electric Corporation, and 92% by the Palestine Electric Corporation (Rutenberg). The following statistics of the Palestine Electric Corporation show the increase in consumption of electric energy by categories (in millions of kwh.)

	1938	1941
Industrial needs	20.2	32.8
Irrigation needs	23.5	33.3
Household needs	24.5	34.9

Industry therefore increased its consumption of electric energy by 63% from the year before the war.

300 new factories and small workshops were founded in Palestine in 1941, with an investment of more than £P1,000,000. Some 2,000

workers are employed in these new industrial undertakings, 60% of which are working for the war effort. Most of the machines and technical equipment used in the new factories were made in Palestine. Technical advice, loans for the fullest development of industry and research for the utilization of all of Palestine's resources and raw materials are carried on by the Jewish Agency for Palestine with funds provided by the United Palestine Appeal.

The cooperative movement plays an important role in the Jewish economy of Palestine. Its contribution is outstanding in the fields of agriculture, marketing, transport, construction, finance and social insurance. The stabilizing effect of the cooperatives has been manifest in the greatly expanded agricultural and industrial development in Palestine's effort to meet the war needs. While a lack of shipping and the closing of European markets have had serious repercussions on the exportation of orange crops, sharp increases in other types of agriculture is fast making Palestine the food center of the Near East.

In spite of the influx of professional and middle class refugees, the laboring groups in Palestine have continued to grow. The number of workers in Palestine has gone beyond 125,000. If one were to add the dependents of these working members, the figure would be raised by more than 100,000, to total, approximately, 225,000 souls. By far, the greatest number (74%) of the workers are members of the General Federation of Jewish Labor, commonly known as Histadrut. A number of institutions established by Histadrut, have long been serving the entire country of Palestine. Histadrut maintains a contracting and housing corporation, a marketing cooperative, the

Workers Bank, loan and savings societies, a medical insurance plan, an aviation school and an organization for the development of marine activities.

In the last three years, Histadrut has played a vital role in the war effort of Palestine. It has not only stepped up its agricultural and industrial activities, but it has released thousands of its members for active participation with the armed forces. Histadrut has encouraged its members to volunteer for military duty. More than 80% of the Jews serving in the military forces, are members of Histadrut. All possible assurance has been given to these members that employment will be secured for them and that their families will continue to receive the benefits of the institutions of Histadrut, during the period of their service. All the facilities of Histadrut have been placed on a war basis for the use of the military and civilian defense authorities.

Education. The number of pupils receiving education in the Jewish school system of the Vaad Leumi (Jewish National Council) Educational Department was 58,692 in 1940-1941, as against 54,954 in 1939-1940. About 20,000 attended other public or private Jewish Schools. The budget of the Jewish community school system during 1940-1941 amounted to £P450,000; slightly more than 88% of the total expenditure was contributed by the Jewish community in Palestine in the form of tuition fees, local grants-in-aid, and taxes. The government subvention amounted to 11% of the budget, while the Jewish Agency contributed 6%, and Pica 3%.

PALESTINIAN SOLDIERS IN THE WAR

With the incorporation of all Palestine police in the British Army, there are now 47,000 Jew-

ish men and women in the combatant services fighting gloriously in the Western Desert against Rommel's vicious attacks, or standing guard on the frontiers of the Jewish National Home.

The gallant sons of the Yishuv are divided into these units: the front-line soldiers; the Jewish Settlement Police, which acts as a combination Home Guard and Frontier Police; other special Jewish units, guarding railways, camps, arsenals, factories, and other strategic centers. The all-Jewish city of Tel Aviv has organized its own Home Guard of 5,000 men and women, plus 650 auxiliary police. All men of the Home Guard are over thirty, since those under that age have been mobilized by the Jewish Agency for the regular Army.

Another 17,000 are in the H.G.A., which are the Hebrew initials for Defense against Gas and Air attacks. These include auxiliary firemen, air raid wardens, anti-gas squads, first-aid nurses, and other emergency services.

The H.G.A. was organized by the Jewish Agency for Palestine, and the work is supervised by 200 leaders who have been trained by the Jewish Agency and are under the direction of the Agency's H.G.A. Director, a member of the Political Department. The H.G.A. has more than proved its worth in the several air attacks which Palestinian cities have already suffered.

Several hundred more Palestinians are serving in the Royal Navy, and 300 other Jewish seamen are with the Palestine merchant marine, keeping the essential sea lanes open.

All recruiting for the Jewish front-line units, which include both men and women, and for

the Jewish police and Home Guard is done by the Jewish Agency for Palestine. In cooperation with local authorities the Jewish Agency, with U.F.A. funds, has set up soldiers' clubs in all principal towns. Daily trips are provided for the members of the many foreign units serving in Palestine to the Jewish farms and factories where the future leaders of the postwar world see the tremendous achievements of the Jewish National Home.

The Jewish National Home today is truly the granary and arsenal of the fighting forces in the Middle East.



SUGGESTED BOOKS FOR JEWISH READING

JEWISH HISTORY

General

- Baron, S.—Social and Religious History of the Jews (3 vols.).
- Dubnow, S.—Jewish History
—Outlines of Jewish History (3 vols.).
- Graetz, H.—History of the Jews (6 vols.).
- Greenstone, J. H.—Messiah Idea in Jewish History.
- Hoscher, J. & Jung, M.—Sources of Jewish History and Literature.
- Kastels, J.—History and Destiny of the Jews.
- Lewinger, E. & L.—Story of the Jew.
- Lewinger, L.—Antisemitism.
- Lowenthal, M.—World Passed By.
—Jews of Germany.
- Marx & Margolis—History of the Jewish People.
- Mayers, J. M.—Story of the Jewish People.
- Parkes, J. W.—The Jew and His Neighbor.
- Robinson and Osterley—History of Israel.
- Roth, C.—Bird's Eye View of Jewish History.
—Jewish Contribution to Civilization.
- Sachar, A. L.—History of the Jews.
- Steinberg, M.—Making of Modern Jew.
- Valentin, A.—Antisemitism.

Biblical Period

- Alford, B. H.—Old Testament Literature and History.
- Bailey & Kent—History of Hebrew Commonwealth.
- Brewer—Literature of the Old Testament.
- Gold, J. S.—Israel in Canaan.
- Hoschander, J.—Priests and Prophets.
- Meek, S.—Hebrew Origins.

Noyes, C.—Genius of Israel.

Oesterley & Robinson—Hebrew Religion.

Radin, M.—Life of the People in Bible Times.

Greece-Roman Period

Bentwich, N.—Hellenism.

Bekker, B. Z.—Pharisaic Judaism in Transition.

Draais, N.—History of Jewish Education.

Finkelstein, L.—The Pharisees.

Gohub, J. S.—In the Days of the Second Temple.

Herford, R. T.—Pharisees.

Josephus, Life and Works. (ed. Thackeray).

Klausner, J.—Jesus of Nazareth.

Radin, M.—Jews Among Greeks and Romans.

Zeitlin, S.—History of Second Jewish Commonwealth.

Diaspora Period

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Dubnow, S. M.—History of Jews in Russia and Poland.

Essays on Maimonides—ed. Salo Baron.

Finkelstein, L.—Jewish Self-Government in Middle Ages.

Magnus, Laurie—Jews in Christian Era.

Marcus, J. R.—The Jew in Medieval World.

Parkes, J.—Jews of Medieval Community.

—Conflict in Church and Synagogue.

Philipsen, D.—Old European Jewries.

Shohet, D. M.—Jewish Courts in Middle Ages.

Zinn, L.—Suffering of Jews in Middle Ages.

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Essays on Antisemitism—ed. K. S. Pinson.

Graeber, I. & Britt, S. H.—Jews in a Gentile World.

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- Raisin, M.—History of Jews in Modern Times.
- Ruppin, A.—Jews in Modern World.
- Sachar, A. L.—Sufferance Is the Badge. Jews in America.
- American Jewish Year Book.
- Berkson, L. B.—Theories of Americanization.
- Chipkin, I. S.—Jewish Education in the last 25 Years.
- Goldstein, L.—Century of Judaism in America.
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- Karpi, M. J.—Jewish Community Organizations in America.
- Kohler, M. J.—Immigration and Aliens in the United States.
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- Lebezon, A.—Jewish Pioneers in America.
- Leviner, L. J.—History of the Jews in United States.
- Masserman & Baker—The Jews Come to America.
- Nathan, M.—Attitude of Jewish Students Toward Religion.
- Wlernick, P.—History of Jews in America.
- Wirth, L.—The Ghetto.

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- Holy Scriptures—Jewish Publication Society Translation.
- Margolis, M.—History of Bible Translations.
- Moffat Translation.
- New American Translation.
- Commentaries and Criticisms.
- Rottenweiser, M.—The Psalms.
- Cambridge Bible.

Feldman, A. J.—Companion to the Bible.
 Fosdick, H. E.—Guide to Understanding the Bible.
 Gray, E. M.—Old Testament.
 Hertz, J. H.—Pentateuch and Haftorahs.
 International Critical Commentary.
 Margolia, M.—Holy Scriptures in the Making
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 Montefiore, C. O.—Bible for Home Reading.
 Moulton, R. G.—Modern Readers Bible.
 Silberman, A. M.—Pentateuch with Rashi in English.
 Wallis, L.—God and the Social Process.

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Cahan, I. L.—Yiddish Folksongs.

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Coopersmith, H.—Favorite Songs of the Jewish People.

Cornill, C. H.—Music in Old Testament.

Efros, G.—Cantorial Anthology.

Eisenstein, J. K.—Gateway to Jewish Song.

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Goldfarb, S. E.—Jewish Songster (2 pts.).

Grauman—Musical Service for the New Year and Day of Atonement.

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Rogers—Friday Evening Service.

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Weinberg, J.—The Pioneers (An Opera).

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Zucca, M.—In Bible Lands.

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Shack-Cohen—Yiddish Folk Songs.

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Binder, A. W.—New Palestinian Folk Songs.

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Engel, J.—B'keren Zavit.

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Nathanson, M.—Shirena.

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Binder, A. W.—The Jewish Year.

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Auto 935 BP

E Newman

749 West End Av.
Academy 2-2561

Ruth Irving Miller

701 Bolton Rd.

Fa. Richmond, L.O.

S S Wise

40 W. 68th

Morris Rothman

35 West End Av.

Esplanade 4-45

Count Tel.

Edgewood 4-3700

Colin Kelley - Hope Lewis

1) He has been with us too long

2). At South - "Dear Friends -
Fellow Citizens - glad to see so
many of you here" (conclude)

3/3/78 - Fainted - "Heard what
I was saying"

4. 23rd Feb - "You see how

N. Graham. ^{and you boys}

N.Y. Riverside 8-1447,

Wash - Michigan 4480

(Herm) Decatur 1250

Dorchester House

2480-16th St.

K. Basic F692422AJ
~~F635442AE~~

~~C. Suppr. F735232102~~

~~F212415R2~~

Father - July 13, 1906

Act. Court, U.S. @ N.Y.C.

East. Clergy E36277.

Hil. Burg. Sec.

Aug 1st. 10 P.M. - Prof. Dan.

C. Suppr. F495142 AL2

Sand. Caplan

330 W 42 St

S. L. Cohen

11 W. 42 St.

Tues. - May 9 - N.Y.C.

THE SOCIETY FOR THE ADVANCEMENT OF JUDAISM

DR. MORDECAI M. KAPLAN, *Leader*

DR. IRA EISENSTEIN,
Associate Leader

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Bernard Semel
Abraham T. Thomson

David W. Ungerberg

Mrs. Samuel J. Jacobson, *Chairman*
Women's Division

PALESTINE PLANK PRAISED BY SILVER

Rabbi Says It Paves Way for Congressional Action

The Democratic party endorsement of a plank on Palestine calling for unrestricted immigration and land rights there by Jews was hailed here last night by Dr. A. H. Silver, rabbi of the Temple and chairman of the executive committee of the American Zionist Emergency Council.

He said this action paved the way for approval of a congressional resolution on these points. The resolution would be directed at Britain, which has shut off immigration.

The Republican convention approved a similar plank.

Rabbi Silver's statement:

"The whole-hearted endorsement by the Democratic party at its convention in Chicago of the rights of the Jewish people to unrestricted immigration and land acquisition in Palestine—rights which have been denied by the current White Paper policy of the mandatory—and the recognition of the historic aspirations of our people to build in Palestine a free and democratic Jewish commonwealth is an act of greatest political significance and statesmanship.

Welcomed by Jews

"It will be warmly welcomed by all sections of the American people, which have always manifested profound sympathy for the efforts of the Jewish people to rebuild their national life in their ancient home. It will be especially welcomed by the Jews of America, who will be greatly heartened by this magnificent expression of friendship and helpfulness at a time of deep crisis and tragedy for Israel.

"The Democratic party, under the leadership of Franklin D. Roosevelt, now reaffirms its loyal support of the Zionist movement, which, more than a quarter of a century ago, was so eloquently championed by another great Democratic president, Woodrow Wilson.

"The action of the Democratic party, following the similar notable action of the Republican party at its convention in Chicago last month, now puts both major parties squarely behind the ideal of a Jewish Palestine. It is now the declared purpose not of one political party or another, but of the entire American people, which has come to regard this constructive solution of the basic Jewish problem in the world today as one of the important objectives of a just world peace which is to follow this war."

Dr. Silver said his warm praise of President Roosevelt in no way indicated he would support him.

"This is nonpartisan," Rabbi Silver said.

He supported Wendell Willkie in the last election.

Richman Rd.
Route 175 to L. Shore ^{my} Blvd.

33701 Lake Shore Blvd.

23 101 Kate Sh
HL
Chl
only
Mrs Claudier.

16 Edna Goldsmith.

$$\begin{array}{r} 198 \\ 821 \\ \hline 821 \\ 198 \\ \hline 1089 \end{array}$$

1941-42-43

Berne - 3850 -

Ph. Frank - 3150 -

S. P. Hall - 3200 -

B. Bruckner - 1755 -

AHS \$10,200

again chairman of the program assisted by Mrs. George Emde. Money raised at the midwinter event goes to the club's music scholarship fund, which is dispersed by the club's music scholarship board.

Mrs. Wallace J. Snow, chairman of the board, says that funds have been providing musical education for talented Lakewood children for the past 20 years.

Funds for Hospital

When the Crile Hospital Planting Committee meets for its second session Friday noon at Hotel Cleveland, two more women's clubs will be represented on the general committee promoting fund raising for landscaping at the hospital. Mrs. Louis B. Seltzer, war service chairman of the Federation of Women's Club of Greater Cleveland will represent that group, and Mrs. Lawrence J. Greasel will be the delegate for the Cleveland Panhellenic Council.

Picnic Day

Picnic baskets will be packed Wednesday morning by members of Heights Women's Club for luncheon at Forest Hills Park. Mrs. Jack Bream has planned an afternoon of games and contests, with the help of Mrs. Perry D. Astry, Mrs. C. W. Beck, Mrs. F. L. Baker, Mrs. Frank O. Feeney, Mrs. Fred C. Palm and Mrs. Charles A. Rheasume.

Our War One and Two Years Ago Today

July 21, 1941

American and Canadian armored columns move into Enna and find Heine doesn't live there Enna more; pound on from this mountain fortress—heart of Sicily's road and rail systems—in pursuit of Axis forces withdrawing for a last stand at the escape port of Messina; British warships pound port of Catania while Eighth Army drives its defenders back into suburbs; Allied airmen strafing retreating enemy troops and attacking Sardinia island and airports in southern Italy; Vatican radio broadcasts letter of Pope Pius XII deploring bombing of Rome and calling upon Catholics to pray for early peace.

July 21, 1942

Navy discloses sinking of three Jap destroyers by United States submarines off Kiska, where shipping is attacked by United States bombers. Germans lose principal bridgehead across Don at Voronezh; Rostov, aflame, assaulted by Nazis from three sides. Plane-warship attack cripples Nazi defense of Matruh.

R. M. B.

WEIGH SCHOOL TRANSFER

State Officials to Rule Next Week on Warrensville Heights

Officials of the Ohio Department of Education next week will announce their final decision on a request of a section of Warrensville Heights, added to the Cleveland school district 12 years ago when Miles Heights was annexed to the city, to be transferred to the Cuyahoga County school district.

About 85 pupils, now attending Beehive elementary and several city high schools, are involved in the transfer.

School officials of the city, county, state and Warrensville Heights

"bound within the Sonnet's
scanty plot of ground"

"the weight of too much
bliss" - Wadsworth -

"Muses First Met at their Graves" ^{Wadsworth} ~~Wadsworth~~

C.N.

1941 760

1942 760

1943 950

\$2470

WILHS



Pa. Van
3 fields

Ch. Moore
1943

S. A. J. DIARY

5704

תש"ד

1943 — 1944



19th edition

The Society for the Advancement
of Judaism

13-15 West 86th Street New York, N. Y.



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Society for the Advancement
of Judaism*

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In case of illness or accident, notify

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Phone _____

WHAT IS THE S. A. J.

The Society for the Advancement of Judaism was founded in New York City in 1922 by Dr. Mordecai M. Kaplan. The Society was established in the belief that the future of Judaism depended on something more than an acceptable ideology. The significance of creating a Jewish atmosphere, social contact and interaction, was emphasized. In addition, however, it was Dr. Kaplan's purpose to teach a new conception of Judaism which had its roots in tradition, but which was adjusted to the best thought of the present day.

Since 1922 The Society for the Advancement of Judaism has primarily sponsored the efforts of Dr. Kaplan in his attempt to disseminate his philosophy. By granting to him (and subsequently also to his Associate, Dr. Ira Eisenstein) an absolutely free pulpit, the members of the Society have enabled him to give expression to every phase of his philosophy. The results of his preaching and teaching in the institution have been crystallized in his published works, "Judaism As A Civilization," "Judaism In Transition," and "The Meaning of God in Modern Jewish Religion." Dr. Eisenstein published a volume in 1938, entitled "Creative Judaism," which presents in popular form the salient ideas of "Judaism As A Civilization." He also published "What We Mean By Religion," which is a simplified presentation of "The Meaning of God in Modern Jewish Religion."

The Society furthermore has sponsored the publication of the "S. A. J. Review," a weekly magazine devoted to the dissemination of Dr. Kaplan's views. The "S. A. J. Review"

suspended publication in 1929, but in January, 1935, the Society made possible the establishment of "The Reconstructionist," a bi-weekly devoted to the application of the philosophy of "Judaism As A Civilization" to the events of the current scene. In this second effort to spread the philosophy of The Society for the Advancement of Judaism, Dr. Koplan was joined by a group of rabbis, educators and social workers.

The Society conducts a Synagogue, an elementary Hebrew School, confirmation classes and adult education courses for its local membership. Through these various channels experiments are constantly being performed with a view to incorporating the basic postulates of Reconstructionism.

If you are interested in membership, or in a special non-resident membership, write to Dr. Ira Eisenstein, 15 West Eighty-Sixth Street, New York.

THE RECONSTRUCTIONIST PLATFORM

PREAMBLE

The Jewish people is passing through a crisis of unprecedented violence. Its survival is bound up with the survival of democracy. But thus far, even among the democratic nations, its status has been so undefined and ambiguous as to be destructive of self-respect, and its spiritual life has been so threatened with disintegration as to be rendered moribund.

In the Middle Ages, Jews were segregated, but they knew what to live for as Jews. They were self-determined in their community life: they were governed by their own law, they were brought up on their own culture and they were sustained by their own religious faith. But ever since Jews have been permitted to enter the body politic of the Western democracies and to share the political, economic and cultural interests of their neighbors, they have found it harder to live as Jews. On the one hand, they still suffer from various forms of discrimination and prejudice which put a premium on the denial of their Jewish identity, and, on the other, they lack the compensatory satisfactions which their forefathers derived from Jewish life. Culturally, if they wish to remain Jews, they must live in two worlds. Their confidence in the validity of their religious tradition has been shaken by the impact of modern thought. Hence the modern Jew hardly knows what it means to be a Jew. He asks himself why, in the face of obvious disadvantages, he should remain one. Or, if not that question, he queries: How be a Jew; how live a Jewish life under these new conditions? And many, having long asked these questions in vain, have

given up hope of ever finding an answer. They have become utterly indifferent, if not antagonistic, to Judaism and its future.

This malady of doubt and discouragement has been chronic for the last century or more, but in our day it has become acute. With the anti-Semitic effort to annihilate the Jewish people, a spirit of panic has taken possession of Jews. Many of them have sought safety from the danger to which Jews are exposed by flight from Judaism, through concealing their Jewish origin or repudiating Jewish loyalty. Others accept the fact that they are Jews, but accept it with sullen resignation and are apathetic to all Jewish interests. They are aroused from their apathy to a momentary concern with Jewish life only when they are made to feel the impact of Jew-hatred.

Even those who have faith in the possibilities of Jewish life are unhappy in their Judaism. They try hard to make Jewish life worthwhile, but they feel frustrated in this purpose, because they are so few in number and so divided among themselves in their understanding of Judaism. Having no clear conception of what Judaism means and how it can be maintained and fostered, they cling to fragmentary vestiges of the Judaism of the past, and leave the Judaism of the future to chance and drift. But to rely exclusively on attachment to the past is folly. To insure the future, one must reckon intelligently with the present situation. Jews must be given something to live for that can make their present life worthwhile. To combat the forces of destruction and disintegration Jews must mobilize all the available forces of reconstruction and reintegration.

Indeed, some efforts have been made to provide for the future of Judaism by reckoning with changed conditions. But the programs

that have so far been advanced have proved inadequate. This does not mean that those efforts have been valueless. All of them have some merit, but they have succeeded at best in finding only partial answers to the problem.

There is one type of solution which seeks to put new life into the synagogue. The proponents of this type maintain that we need a revival of religion. This is certainly true. But what they fail to see is that the synagogue, as at present constituted, reaches only a limited number of Jews and fails to satisfy the religious needs even of those whom it reaches.

There is a second type of solution, which is based on the modern nationalist interpretation of Judaism. This solution places all its hopes on achieving an autonomous national life for the Jewish people in Palestine. But it has no program of Jewish living for those Jews who elect to remain in the diaspora and who identify themselves permanently with American life, or with the life of whatever other nation affords them an opportunity for living freely as Jews.

We of the Reconstructionist movement, deeply disturbed by the destruction that has been wrought in Jewish life, but retaining our faith in God and in the possibility of the rebirth of the Jewish people and of Judaism, present the following platform as our contribution to the reconstruction of Jewish life. Our platform contains both a statement of the principles which we believe should guide our efforts at reconstruction, and a program of action based on those principles. We commend it to the earnest consideration of all who cherish the welfare of the Jewish people and strive for the advancement of Judaism.

THE PRINCIPLES OF RECONSTRUCTIONISM

I. *The Meaning of Judaism*

Judaism is a religious civilization, the civilization of the Jewish people. As a civilization, Judaism embraces all the social, cultural and spiritual activities of Jewish life. It consists of nationhood, religion, historical continuity, language and literature, law, mores, folkways and art.

Judaism is a religious civilization. Faith in God has always permeated, and should continue to permeate, every phase of Jewish life. Jewish religion should instill in the Jew that courage and hope which come with the awareness of God in nature and in history. It should awaken in the Jew a yearning to serve God by living in accordance with His law of justice and mercy.

The conception of Judaism as a religious civilization should not be interpreted as excluding from participation in Jewish life Jews who are indifferent to Jewish religion. Though they thereby fail to grasp the full significance of Judaism, their contribution to Jewish life should not be rejected.

The term "Jewish people" denotes the historic group which originated in ancient Palestine and which has maintained an uninterrupted existence to our own day. The Jewish people exhibits the characteristics of a national group: a sense of kinship, common memories, common interests and a common will to continue its collective life and preserve its distinctive civilization. Jewish nationhood has never been dependent solely on statehood. It has expressed itself mainly as loyalty to the ideals, purposes and standards of communal and per-

unal life inherent in Judaism as a religious civilization.

The Jewish civilization can therefore function wherever there are Jews: it assumes different forms in different countries according to the size of the Jewish population, the character of the general population and other environmental circumstances. Only in the Jewish national home, in Palestine, under conditions of autonomy, can the Jewish civilization have full freedom of development. In multi-national states, Judaism should function as the civilization of a minority nationality. In America, and other countries of similar political structure, the Jews should constitute a religious-cultural group.

Due to the diverse political, cultural and social conditions under which Jews must henceforth live, Judaism cannot be based, as in the past, on uniformity of belief and practice secured through coercion. It must be based on unity of purpose, achieved through voluntary consent—the purpose to perpetuate the life of the Jewish people and to enable its civilization to flourish. Such unity affords room for Jews to differ in the beliefs by which they sustain their loyalty, and in the specific forms through which they affirm and express that loyalty.

To insure the integrity of Jewish civilization under conditions of voluntarism, it will be necessary to establish democratic forms of community life, to apply social sanctions, to foster a common consciousness through education in Judaism and through the effective use of common symbols, and to encourage Jews to collaborate in common enterprises.

II. *The Place of Palestine in Judaism*

The Jewish people has a historic connection with Palestine, which entitles it to establish there a national Jewish commonwealth. In Pal-

entire Jewish civilization took shape, and Palestine owes to the Jewish people its historical and geographical identity. This historic connection of the Jewish people with Palestine is acknowledged in the Balfour Declaration and in the San Remo Treaty.

It is impossible for the Jewish people to achieve status and recognition in the eyes of the nations unless Palestine becomes, in fact as well as in right, the Jewish national home.

The Jewish civilization cannot continue to be creative unless it is centered in Palestine, where it can function with all the advantages of majority status. Only through the upbuilding of Palestine as a Jewish national home can Jewish life in the diaspora be made to flourish once again. The upbuilding of Palestine offers the best opportunity for common creative action among Jews all over the world. The very participation in such action helps to preserve Jewish civilization wherever Jews live.

In view of these considerations, participation in the Zionist movement becomes a necessary expression of Jewish loyalty.

III. The Place of Judaism in American Democracy.

Creative Jewish life in America is both possible and desirable.

Any theory or program for America that would destroy group individuality is subversive of the American tradition of democracy.

Loyalty on the part of the Jews to their religious civilization is unimpeachably consistent with Americanism.

Likewise wholehearted self-identification with the life of America is entirely consistent with Judaism.

As American Jews, therefore, we participate both in the American civilization, which we share with our fellow-Americans, and in the Jewish civilization, which we share with Jews throughout the world.

In living Judaism as a religious civilization in America, both our Americanism and our Judaism are enhanced through their interaction and mutual influence.

IV. *The Social Structure of American-Jewish Life.*

If Jewish civilization is to function in the American environment, it needs what it has always and everywhere had in the past, a definite social structure.

Only an organized Jewish community can confer on the individual Jew the sense of status and self-respect and can enable him to adjust himself wholesomely to his environment. Only an organized community can maintain Judaism and develop its cultural, ethical and religious values.

To meet the conditions of American life and of Judaism, the Jewish community has to be organized on a voluntary, democratic basis, and has to include all Jews who wish to participate in the organized life of the Jewish people. In keeping with the spirit of democracy, it is necessary to evolve forms of communal life that would vest in the rank and file of Jewry the ultimate authority and responsibility for all collective Jewish action.

It should be one of the purposes of Jewish community organization to bring American Jewry into active collaboration with other

Jewries and particularly with the Jewish community of Palestine.

THE RECONSTRUCTIONIST PROGRAM

I. *The Social Structure of American-Jewish Life.*

All Jewish institutions and organizations, in any locality, which contribute to the perpetuation of Jewish life should be federated in local community councils. Such councils should therefore include all the local Jewish religious, cultural and welfare institutions. Organizations serving the same function should be allied in some form of cooperative association. These functional associations, through their representatives, should then constitute the Jewish Community Council.

The Council should be organized on a constitutional basis. The constituent bodies should surrender as much of their autonomy as is necessary for the common good, and retain the right to pursue those special interests which do not conflict with the interests of the community as a whole. Among the functions of the local Jewish community should be the following:

- a) To maintain a complete register of the Jewish population and a record of vital statistics.
- b) To gather and disseminate information concerning all matters pertaining to Jewish life.
- c) To protect the civil rights of Jews and to guide the public relations of the Jewish community.
- d) To help Jews overcome economic difficulties due to discrimination.
- e) To maintain and support a comprehensive system of Jewish education and to foster Jewish cultural and recreational activities.

- f) To effect the participation of American Jewry in the upbuilding of Palestine.
- g) To organize and conduct local philanthropies in a Jewish spirit.
- h) To conduct efforts on behalf of national and international Jewish philanthropies.
- i) To provide for the maintenance of the high ethical standards characteristic of Jewish tradition and for the application of these standards to changing social conditions.

All local Jewish communities and all nation-wide Jewish organizations should be federated in a representative American Jewish assembly to determine the united action of Jewry on problems requiring nation-wide participation.

Such an assembly should eventually be represented on a world-wide Jewish organization to direct and conduct all Jewish activities calling for world-wide cooperation.

Until such time as a truly representative national assembly of local communities can be established, the effort should be made to unify the work of national organizations operating in the same field by eliminating duplication of services and competition for funds, power and prestige, and by making these national organizations representative of Jewish interests and responsive to Jewish public opinion. These functional organizations should then be represented on a national council to deal with such problems as transcend the sphere of their respective interests.

II. Religion

All Jews should seek a conception of God which is free from superstition, and which is integrated with their general outlook on the

universe. Such a conception should inspire them with faith in the possibilities of human life and with the power to retain, in all vicissitudes of fortune, an unimpaired confidence in life's worth. The quest for an adequate conception of God should be expected to yield varied results; not all Jews will conceive of God in the same terms.

Traditional forms of Jewish ritual observance should be maintained, if they are spiritually adequate or can be rendered adequate through reinterpretation. Those observances which do not lend themselves to reinterpretation should be modified.

New forms of worship giving expression to newly felt needs should be introduced into the services of the synagogue and the home.

A clearly defined regimen of Jewish religious habits and practices should be developed. It should be consonant with the requirements both of Jewish historic continuity and of modern life.

The Synagogue, as an institution, functions through the medium of the congregation. The Synagogue should activate the religious character of the Jewish civilization. Of all Jewish institutions, the Synagogue is the one which is most deeply rooted in Jewish tradition and which has the necessary resources for advancing Jewish religion. The Synagogue, moreover, should enlarge its scope to include fellowship and Jewish culture among its interests.

The Synagogue should not confine itself, however, to the Jewish interests of its own members. It should also assume responsibility for mobilizing its membership in the service of all Jewish interests. It should encourage inter-congregational collaboration and cooperation with non-congregational Jewish institutions and

organizations for the common end of advancing Jewish civilization and enhancing its spiritual value for the individual and mankind.

III. Education

To make Jewish life worthwhile, Jews should avail themselves fully of the spiritual resources of their rich cultural heritage and transmit them to their children.

But, in order that Jewish studies shall serve their purpose, they must be directed not only to a knowledge of the Jewish past, but also to an understanding of the special problems that the Jew has to face in a changing world.

A Jewish educational program should provide for scientific research into the Jewish past. It should help Jews to interpret their tradition in terms relevant to contemporary life. It should prepare American Jews for intelligent participation in the upbuilding of the Jewish National Home in Palestine, and in the development of Jewish communal life in the diaspora. It should encourage the study and use of the Hebrew language as a means of maintaining the continuity of Jewish life and the integrity of the Jewish people.

All study which is designed to help Jews meet the issues of life in a spirit consistent with the highest ethical and religious ideals comes properly within the sphere of Jewish education. Such study is a religious duty of the individual, and its promotion an essential responsibility of the Jewish community.

IV. Jewish Culture and Art

Jewish life should be made more beautiful and interesting through systematic endeavor to realize the possibilities inherent in Judaism for esthetic satisfaction.

Every area of Jewish living, such as the home, the Synagogue, the Jewish Community Center and other institutions should be utilized as an opportunity for creating a milieu that is esthetically Jewish.

All ceremonial objects, such as the menorah, the candlesticks, the Seder plate and numerous similar objects in the home, should be rendered as beautiful as artistic love can make them.

Books, records, pictures, dealing with Jewish themes should be included among the appurtenances of a Jewish home; and, as far as possible, something of the Jewish spirit should be discernible in the interior decoration. The architecture of the Synagogue and other public buildings should reflect the aspirations of the Jewish people throughout its career. The plan, the facade and the interior should be designed with a view to giving symbolic and pictorial form to the purposes for which these buildings are intended.

Religious ritual should be enriched with fine music and dramatic pageantry.

Exhibitions of art produced by Palestinian or diaspora Jewish artists, and festivals of music and the dance should be arranged.

Encouragement should be given, by means of fellowships and scholarships, to creative artists and writers who show promise of contributing to the artistic life of the Jewish people.

V. Judaism and Social Justice

As a religious civilization, Judaism should impel Jews to seek the embodiment of ethical ideals and spiritual values in all human relations. It should sanction efforts in behalf of a social order based upon the coordination of individual liberty with the well-being of the community.

Problems of social and economic justice and projects directed toward the abolition of exploitation, poverty, war and other social evils should be the concern of the synagogue and of other Jewish bodies and agencies that influence public opinion.

Jews should align themselves with all strivings for a more equitable distribution of economic goods and services. They should protest against the exploitation or oppression of any human being. They should insist that every man, woman and child is entitled to the full life and to every possible opportunity for self-expression. They should combat all forms of political and economic discrimination that are practiced on grounds of race, religion or national origin.

Jews should further the extension of democracy to the economic field and the participation in economic responsibility and power of all who do the world's work. They should favor the socialization of natural resources and public utilities and their administration in the interest of all the people. They should support the regulation by governments of all large scale industry with a view to the general welfare.

Jews should seek the enlargement of facilities for free education for all and the creation of additional means of making available the cultural treasures of mankind to millions who now have no access to them.

Jews should espouse the cause of peace. But when the nation with which they are identified is involved in a war of defense against aggression, it is their duty to place their lives and possessions at the disposal of their country. Conscientious objection to participation in war on the part of Jewish pacifists who base their objection on adherence to Judaism should not

affect their good standing in the Jewish community.

Jews should envisage the Kingdom of God as a world-wide all-embracing community, and should encourage all action looking to the establishment of a world commonwealth of nations.

In order to implement the above platform, the Jewish Reconstructionist Foundation has been organized. At the present time the Foundation

Publishes *The Reconstructionist*—a bi-weekly magazine, published from October to June (26 issues).

Publishes literature which helps to vitalize Jewish religious life.

Issues pamphlets expounding the Reconstructionist attitude toward the community, toward Palestine, toward education, religion and culture.

Sponsors events of artistic and cultural Jewish content.

Organizes Reconstructionist societies and study groups to extend and promote membership in the Reconstructionist movement.

RECONSTRUCTIONIST LITERATURE

THE RECONSTRUCTIONIST, a bi-weekly magazine devoted to the exposition of the Reconstructionist philosophy as applied to current problems and events.

BOOKS

- JUDAISM AS A CIVILIZATION**, by Mordecai M. Kaplan, the basic text of the Reconstructionist philosophy. (Out of print.)
- JUDAISM IN TRANSITION**, by Mordecai M. Kaplan.
- THE MEANING OF GOD IN MODERN JEWISH RELIGION**, by Mordecai M. Kaplan.
- JEWISH RECONSTRUCTIONIST PAPERS**, ed. by M. M. Kaplan, a selection of articles and editorials from **THE RECONSTRUCTIONIST**.
- THE FUTURE OF JUDAISM IN AMERICA**, by Eugene Kohn.
- THE MAKING OF THE MODERN JEW**, by Milton Steinberg.
- CREATIVE JUDAISM**, by Ira Eisenstein, a popular presentation of **JUDAISM AS A CIVILIZATION**.
- WHAT WE MEAN BY RELIGION**, by Ira Eisenstein, a popular presentation of **THE MEANING OF GOD IN MODERN JEWISH RELIGION**.
- JUDAISM IN A CHANGING CIVILIZATION**, by Samuel Dorn.
- SHIR HADASHI**, Supplementary Readings and Prayers for the High Holidays, edited by Eugene Kohn.
- THE NEW HAGGADAH**, edited by Mordecai M. Kaplan, Eugene Kohn and Ira Eisenstein.
- FESTIVAL SONGS**, by Judith K. Eisenstein.

PAMPHLETS

THE RECONSTRUCTIONIST VIEWPOINT.
by Mordecai M. Kaplan.

TO BE OR NOT TO BE A JEW. by Milton
Steinberg.

TOWARD A GUIDE FOR JEWISH RITUAL
USAGE.

THE RECONSTRUCTIONIST PLATFORM

THE MEANING OF RECONSTRUCTION-
ISM. by Mordecai M. Kaplan.

ZIONISM, containing two articles:

ZIONISM AND THE NEW OPPOSITION,
by Milton Steinberg.

RECONSTRUCTIONISM & ZIONISM, by
Ira Eisenstein.

Membership is \$2.00 per year, which includes
one year's subscription to

THE RECONSTRUCTIONIST.

To obtain *Reconstructionist Literature*, or fur-
ther information regarding the Jewish
Reconstructionist Movement
apply to

THE JEWISH RECONSTRUCTIONIST FOUNDATION

15 West Eighty-sixth Street, New York
Telephone: Schuyler 4-7000

CRITERIA OF JEWISH LOYALTY

In view of the changed conditions in Jewish life, the criterion of loyalty to Judaism can no longer be the acceptance of a creed, but the experience of the need to have one's life enriched by the Jewish heritage.

In being dedicated to the advancement of Judaism as a modern religious civilization, we subscribe to the following thirteen wants.

1. We want Judaism to help us to overcome temptation, doubt and discouragement.

2. We want Judaism to imbue us with a sense of responsibility for the righteous use of the blessings wherewith God endows us.

3. We want the Jew so to be trusted that his yes will be taken as yes, and his nay as nay.

4. We want to learn how to utilize our leisure to best advantage physically, intellectually and spiritually.

5. We want the Jewish home to live up to its traditional standards of virtue and piety.

6. We want the Jewish upbringing of our children to further their moral and spiritual growth and to enable them to accept with joy their heritage as Jews.

7. We want the synagogue to enable us to worship God in sincerity and in truth.

8. We want our religious traditions to be interpreted in terms of understandable experience and to be made relevant to our present day needs.

9. We want to participate in the upbuilding of Eretz Yisrael as a means to the renaissance of the Jewish spirit.

10. We want Judaism to find rich, manifold and ever new expression in philosophy, in letters, and in the arts.

11. We want all forms of Jewish organization to make for spiritual purpose and ethical endeavor.

12. We want the unity of Israel throughout the world to be fostered through mutual help in time of need, and through cooperation in the furtherance of Judaism at all times.

13. We want Judaism to function as a potent influence for justice, freedom and peace in the life of men and nations.

RECONSTRUCTIONISM IN ACTION

WHAT RECONSTRUCTIONISTS ARE EXPECTED TO DO:

To provide their children with an intensive Jewish training, which should continue far into the years of adolescence.

To affiliate with communal organizations which are essential to the continuance of Jewish life in the Diaspora, such as federations, congregations and educational associations.

To take an active part in the restoration of Palestine by giving it both material and moral support.

To foster the cultivation and growth of the Hebrew language and literature.

To encourage in the Jewish school and pulpit the revaluation of Israel's past in terms of the present-day world outlook.

To devote some time each week to individual study and group discussion of the ethical aspect of all problems touching human life.

To translate their ethical ideals into actual conduct in their home life, in their dealings with their neighbors, in their work and in their play.

SPECIFIC SUGGESTIONS FOR INDIVIDUALS AND GROUPS

1. Intensification of Jewish home life.
 - (a) Observe the ceremonies — Sabbath, Festival, Kaddish and Prayer—in an impressive and beautiful a manner as possible.

- (b) Indicate a positive interest in the child's progress in Hebrew School. Arrange for a children's story hour on Sabbath and holidays, and provide for the discussion of events of Jewish interest.
- (c) Encourage the use of Jewish songs at home on Sabbath and festival gatherings.
- (d) Arrange for regular purchasing of books in English pertaining to Jewish life; e.g., subscribe to the Jewish Publication Society.
- (e) Subscribe to some good Jewish magazine.
- (f) Build up a Jewish library for your child at home.
- (g) Introduce into the home original art works or reproductions dealing with Jewish themes. Utilize the industrial and art products of Palestine.

II. Organization of study and discussion units engaging in some of the following activities:

- (a) Study of Hebrew language and literature.
- (b) Study of Jewish History from the modern point of view.
- (c) Study of contemporary Jewish problems and events e.g., modern thought in Jewish life, the problem of religion, the Jew in economics and culture.
- (d) Consideration of present day ethical problems.
- (e) Discussion of the outstanding Jewish book of the month.

III. Cultivation of the aesthetic phase of Jewish life.

- (a) Introduce congregational singing in religious services and publishing of phonograph records.
- (b) Organize a creative young-folks group to express itself Jewishly through creation of art objects and designs of a Jewish character.
- (c) Arrange for an exhibition of art objects dealing with Jewish themes.
- (d) Arrange for annual exhibition of art objects and industrial products of Palestine.
- (e) Organize a dramatic unit to produce plays in either English, Hebrew or Yiddish.
- (f) Organize Jewish choral units and arrangement of concerts of Jewish music.
- (g) Conduct a public forum which will concern itself with topics of Jewish interest.
- (h) Stimulate the production of new Jewish music or Jewish art by offering some munificent award.

IV. Participation in Jewish communal life here and abroad, and working for the upbuilding of Palestine.

- (a) Engage in specific communal projects.
- (b) Develop an interest in American Jewish social life, and in the problems of Jewish life in the Diaspora and in Palestine.

- (e) The group may become a member of the local Zionist organization or engage in Zionist activity without official relationship.

V. Promotion of Jewish elementary education.

- (a) Organize a group to stimulate Jewish education.
- (b) Advocate a minimum of a three-day-a-week Hebrew School.



ABRIDGED HEBREW CALENDAR FOR

3704

1943-44

1943

Rosh Hashanah	Thurs., Fri., Sept. 30, Oct. 1
[Fast of Gedaliah	Sun., Oct. 3
Yom Kippur	Sat., Oct. 9
Sukkot—1st Day	Thurs., Oct. 14
Hosha'nah Rabboh	Wed., Oct. 20
Shemini Atzeret	Thurs., Oct. 21
*Rosh Hodesh Heshvan	Sat., Oct. 30
Rosh Hodesh Kisle	Sun., Nov. 28
Hanukkah	Wed., Dec. 22—Wed., Dec. 29
*Rosh Hodesh Tebet	Tues., Dec. 28

1944

Asarah BeTebet	Thurs., Jan. 6
Rosh Hodesh Shebat	Wed., Jan. 26
Hamishah Asar BeShebat	Wed., Feb. 9
*Rosh Hodesh Adar	Fri., Feb. 25
Fast of Esther	Wed., Mar. 8
Purim	Thurs., Mar. 9
Rosh Hodesh Nisan	Sat., Mar. 25
Passover	Sat., Apr. 8—Sat., Apr. 15
*Rosh Hodesh Iyar	Mon., Apr. 24
Lag Bomer	Thurs., May 11
Rosh Hodesh Sivan	Tues., May 23
Shavuot	Sun., Mon., May 28, 29
*Rosh Hodesh Tammuz	Thurs., June 22
[Shibeah Asar BeTammuz	Sun., July 9
Rosh Hodesh Ab	Fri., July 21
†Tishah BeAb	Sun., July 30
*Rosh Hodesh Elul	Sun., Aug. 20

*The previous day is also observed as Rosh Hodesh.

[Because of the Sabbath, the fast is postponed one day.

ABRIDGED HEBREW CALENDAR FOR

5705

1944-45

1944

Rosh Hashanah	Mon., Tues., Sept. 18, 19
Fest of Gedaliah	Wed., Sept. 20
Yom Kippur	Wed., Sept. 27
Sukkot—1st Day	Mon., Oct. 2
Hosha'nah Rabbah	Sun., Oct. 8
Shemini Azeret	Mon., Oct. 9
Simhat Torah	Tues., Oct. 10
*Rosh Hodesh Heshvan	Wed., Oct. 18
*Rosh Hodesh Kislev	Fri., Nov. 17
Hanukkah	Mon., Dec. 11—Mon., Dec. 18
*Rosh Hodesh Tebet	Sun., Dec. 17
Azarah BeTebet	Tues., Dec. 26

1945

Rosh Hodesh Shebat	Mon., Jan. 15
Hamichah Azar BeShebat	Mon., Jan. 29
*Rosh Hodesh Adar	Wed., Feb. 14
Fest of Esther	Mon., Feb. 26
Purim	Tues., Feb. 27
Rosh Hodesh Nisan	Thurs., Mar. 15
Passover	Thurs., Mar. 29—Thurs., Apr. 5
*Rosh Hodesh Iyar	Sat., Apr. 14
Lag Bomer	Tues., May 1
Rosh Hodesh Sivan	Sun., May 13
Shavuot	Fri., Sat., May 18, 19
*Rosh Hodesh Tamuz	Tues., June 12
Shibeah Azar BeTamuz	Thurs., June 28
Rosh Hodesh Ab	Wed., July 11
Tisheah BeAb	Thurs., July 19
*Rosh Hodesh Elul	Fri., Aug. 10

*The previous day is also observed as Rosh Hodesh.

†Because of the Sabbath, the fast is postponed one day.

1943 CALENDAR 1943

	S	M	T	W	T	F	S
JAN						1	1
	2	3	4	5	6	7	8
	9	10	11	12	13	14	15
	16	17	18	19	20	21	22
	23	24	25	26	27	28	29
	30						
FEB		1	2	3	4	5	6
	7	8	9	10	11	12	13
	14	15	16	17	18	19	20
	21	22	23	24	25	26	27
	28						
MAR		1	2	3	4	5	6
	7	8	9	10	11	12	13
	14	15	16	17	18	19	20
	21	22	23	24	25	26	27
	28	29	30	31			
APR					1	1	1
	2	3	4	5	6	7	8
	9	10	11	12	13	14	15
	16	17	18	19	20	21	22
	23	24	25	26	27	28	29
	30						
MAY							1
	2	3	4	5	6	7	8
	9	10	11	12	13	14	15
	16	17	18	19	20	21	22
	23	24	25	26	27	28	29
	30	31					
JUN			1	2	3	4	5
	6	7	8	9	10	11	12
	13	14	15	16	17	18	19
	20	21	22	23	24	25	26
	27	28	29	30			

	S	M	T	W	T	F	S
JUL						1	1
	2	3	4	5	6	7	8
	9	10	11	12	13	14	15
	16	17	18	19	20	21	22
	23	24	25	26	27	28	29
	30	31					
AUG		1	2	3	4	5	6
	7	8	9	10	11	12	13
	14	15	16	17	18	19	20
	21	22	23	24	25	26	27
	28	29	30	31			
SEP				1	2	3	4
	5	6	7	8	9	10	11
	12	13	14	15	16	17	18
	19	20	21	22	23	24	25
	26	27	28	29	30		
OCT						1	2
	3	4	5	6	7	8	9
	10	11	12	13	14	15	16
	17	18	19	20	21	22	23
	24	25	26	27	28	29	30
	31						
NOV		1	2	3	4	5	6
	7	8	9	10	11	12	13
	14	15	16	17	18	19	20
	21	22	23	24	25	26	27
	28	29	30				
DEC				1	2	3	4
	5	6	7	8	9	10	11
	12	13	14	15	16	17	18
	19	20	21	22	23	24	25
	26	27	28	29	30	31	

1944 CALENDAR 1944

JAN	1	2	3	4	5	6
	1	2	3	4	5	6
	7	8	9	10	11	12
	13	14	15	16	17	18
	19	20	21	22	23	24
	25	26	27	28	29	30
	31					

FEB	1	2	3	4	5	6
	1	2	3	4	5	6
	7	8	9	10	11	12
	13	14	15	16	17	18
	19	20	21	22	23	24
	25	26	27	28	29	

MAR	1	2	3	4	5	6
	1	2	3	4	5	6
	7	8	9	10	11	12
	13	14	15	16	17	18
	19	20	21	22	23	24
	25	26	27	28	29	30
	31					

APR	1	2	3	4	5	6
	1	2	3	4	5	6
	7	8	9	10	11	12
	13	14	15	16	17	18
	19	20	21	22	23	24
	25	26	27	28	29	30
	31					

MAY	1	2	3	4	5	6
	1	2	3	4	5	6
	7	8	9	10	11	12
	13	14	15	16	17	18
	19	20	21	22	23	24
	25	26	27	28	29	30
	31					

JUN	1	2	3	4	5	6
	1	2	3	4	5	6
	7	8	9	10	11	12
	13	14	15	16	17	18
	19	20	21	22	23	24
	25	26	27	28	29	30
	31					

JUL	1	2	3	4	5	6
	1	2	3	4	5	6
	7	8	9	10	11	12
	13	14	15	16	17	18
	19	20	21	22	23	24
	25	26	27	28	29	30
	31					

AUG	1	2	3	4	5	6
	1	2	3	4	5	6
	7	8	9	10	11	12
	13	14	15	16	17	18
	19	20	21	22	23	24
	25	26	27	28	29	30
	31					

SEP	1	2	3	4	5	6
	1	2	3	4	5	6
	7	8	9	10	11	12
	13	14	15	16	17	18
	19	20	21	22	23	24
	25	26	27	28	29	30
	31					

OCT	1	2	3	4	5	6
	1	2	3	4	5	6
	7	8	9	10	11	12
	13	14	15	16	17	18
	19	20	21	22	23	24
	25	26	27	28	29	30
	31					

NOV	1	2	3	4	5	6
	1	2	3	4	5	6
	7	8	9	10	11	12
	13	14	15	16	17	18
	19	20	21	22	23	24
	25	26	27	28	29	30
	31					

DEC	1	2	3	4	5	6
	1	2	3	4	5	6
	7	8	9	10	11	12
	13	14	15	16	17	18
	19	20	21	22	23	24
	25	26	27	28	29	30
	31					

1945 CALENDAR 1945

	S	M	T	W	T	F	S			S	M	T	W	T	F	S	
JAN		1	2	3	4	5	6			JUL	1	2	3	4	5	6	7
	7	8	9	10	11	12	13				8	9	10	11	12	13	14
	14	15	16	17	18	19	20				15	16	17	18	19	20	21
	21	22	23	24	25	26	27				22	23	24	25	26	27	28
	28	29	30	31							29	30	31				
					1	2	3						1	2	3	4	
FEB	4	5	6	7	8	9	10			AUG	5	6	7	8	9	10	11
	11	12	13	14	15	16	17				12	13	14	15	16	17	18
	18	19	20	21	22	23	24				19	20	21	22	23	24	25
	25	26	27	28							26	27	28	29	30	31	
					1	2	3										1
MAR	4	5	6	7	8	9	10			SEP	2	3	4	5	6	7	8
	11	12	13	14	15	16	17				9	10	11	12	13	14	15
	18	19	20	21	22	23	24				16	17	18	19	20	21	22
	25	26	27	28	29	30	31				23	24	25	26	27	28	29
											30						
	1	2	3	4	5	6	7			OCT		1	2	3	4	5	6
APR	8	9	10	11	12	13	14				7	8	9	10	11	12	13
	15	16	17	18	19	20	21				14	15	16	17	18	19	20
	22	23	24	25	26	27	28				21	22	23	24	25	26	27
	29	30									28	29	30	31			
		1	2	3	4	5				NOV				1	2	3	
MAY	6	7	8	9	10	11	12				4	5	6	7	8	9	10
	13	14	15	16	17	18	19				11	12	13	14	15	16	17
	20	21	22	23	24	25	26				18	19	20	21	22	23	24
	27	28	29	30	31						25	26	27	28	29	30	
					1	2											1
JUN	3	4	5	6	7	8	9			DEC	2	3	4	5	6	7	8
	10	11	12	13	14	15	16				9	10	11	12	13	14	15
	17	18	19	20	21	22	23				16	17	18	19	20	21	22
	24	25	26	27	28	29	30				23	24	25	26	27	28	29
											30	31					

SEPTEMBER

TISHRI

5784

34

Thursday

1

ROSH HASHANAH

OCTOBER

1

Friday

2

ROSH HASHANAH

Light Candles *6:20

2

Saturday

3

SHABBAT SHURAH

Weekly Portion—"HAAZINU"

Deut. 32.1—53

Prophets—Hosea 14.2—19

—Micah 7.18—20

ROSH HASHANAH marks the beginning of the Jewish New Year, and lasts two days. It is also the beginning of the Ten Days of Penitence, which end with Yom Kippur. Sincere prayer and meditation during these days help us to experience the reality of God and to dedicate ourselves anew to the establishment of His Kingdom on earth—the reign of freedom, justice and peace.

SHABBAT SHURAH derives its name from the Haftarah of that day Hosea xiv, 2-10, which begins with the word Shubah—"Return," i.e., Repent.

*Eastern War Time is followed throughout the calendar.

OCTOBER

TISHRI

3

Sunday

4

FAST OF GEDALIAH

Am. un. ch. - 6 men

4

Monday

5

67. Ablofman

5

Tuesday

6

*67
4. Gurewicz*

6

Wednesday

7

THE FAST OF GEDALIAH commemorates the climax of the disasters that befall the first Jewish commonwealth in 586 B. C. E. The fast is usually observed on the 3rd day of Tishri, but since that is a Sabbath, the fast is observed the following day.

OCTOBER

TISHRI

7

Thursday

8

8

Friday
Light Candles 6:10

9



9

Saturday
YOM KIPPUR

10

YOM KIPPUR (Day of Atonement) is a day of fasting and prayer when we strive to reawaken the latent spiritual power in our soul so that it may become an effective and directing force in our daily conduct.

NOTES

TISHIWI

Monday

11

11²⁰ A.S. 6

11

1999



11 - Washington Park -
11:00 - City of Washington
12-11 Case Study -
3 - Press. 4:20 Noon - Boston -

13

100



12 Tuesday 13
 8:30 Dr. [unclear]
 11. Frankforty - Supreme C
 12:30 2. 10:00 [unclear] [unclear]
 1. [unclear] [unclear] [unclear]
 3. [unclear] [unclear] [unclear]
 5. Peter Bayser - Dordrecht 10:00

11

1999, 2000, 2001, 2002, 2003, 2004, 2005, 2006, 2007, 2008, 2009, 2010, 2011, 2012, 2013, 2014, 2015, 2016, 2017, 2018, 2019, 2020, 2021, 2022, 2023, 2024, 2025, 2026, 2027, 2028, 2029, 2030, 2031, 2032, 2033, 2034, 2035, 2036, 2037, 2038, 2039, 2040, 2041, 2042, 2043, 2044, 2045, 2046, 2047, 2048, 2049, 2050, 2051, 2052, 2053, 2054, 2055, 2056, 2057, 2058, 2059, 2060, 2061, 2062, 2063, 2064, 2065, 2066, 2067, 2068, 2069, 2070, 2071, 2072, 2073, 2074, 2075, 2076, 2077, 2078, 2079, 2080, 2081, 2082, 2083, 2084, 2085, 2086, 2087, 2088, 2089, 2090, 2091, 2092, 2093, 2094, 2095, 2096, 2097, 2098, 2099, 2100, 2101, 2102, 2103, 2104, 2105, 2106, 2107, 2108, 2109, 2110, 2111, 2112, 2113, 2114, 2115, 2116, 2117, 2118, 2119, 2120, 2121, 2122, 2123, 2124, 2125, 2126, 2127, 2128, 2129, 2130, 2131, 2132, 2133, 2134, 2135, 2136, 2137, 2138, 2139, 2140, 2141, 2142, 2143, 2144, 2145, 2146, 2147, 2148, 2149, 2150, 2151, 2152, 2153, 2154, 2155, 2156, 2157, 2158, 2159, 2160, 2161, 2162, 2163, 2164, 2165, 2166, 2167, 2168, 2169, 2170, 2171, 2172, 2173, 2174, 2175, 2176, 2177, 2178, 2179, 2180, 2181, 2182, 2183, 2184, 2185, 2186, 2187, 2188, 2189, 2190, 2191, 2192, 2193, 2194, 2195, 2196, 2197, 2198, 2199, 2200, 2201, 2202, 2203, 2204, 2205, 2206, 2207, 2208, 2209, 2210, 2211, 2212, 2213, 2214, 2215, 2216, 2217, 2218, 2219, 2220, 2221, 2222, 2223, 2224, 2225, 2226, 2227, 2228, 2229, 2230, 2231, 2232, 2233, 2234, 2235, 2236, 2237, 2238, 2239, 2240, 2241, 2242, 2243, 2244, 2245, 2246, 2247, 2248, 2249, 2250, 2251, 2252, 2253, 2254, 2255, 2256, 2257, 2258, 2259, 2260, 2261, 2262, 2263, 2264, 2265, 2266, 2267, 2268, 2269, 2270, 2271, 2272, 2273, 2274, 2275, 2276, 2277, 2278, 2279, 2280, 2281, 2282, 2283, 2284, 2285, 2286, 2287, 2288, 2289, 2290, 2291, 2292, 2293, 2294, 2295, 2296, 2297, 2298, 2299, 2300, 2301, 2302, 2303, 2304, 2305, 2306, 2307, 2308, 2309, 2310, 2311, 2312, 2313, 2314, 2315, 2316, 2317, 2318, 2319, 2320, 2321, 2322, 2323, 2324, 2325, 2326, 2327, 2328, 2329, 2330, 2331, 2332, 2333, 2334, 2335, 2336, 2337, 2338, 2339, 2340, 2341, 2342, 2343, 2344, 2345, 2346, 2347, 2348, 2349, 2350, 2351, 2352, 2353, 2354, 2355, 2356, 2357, 2358, 2359, 2360, 2361, 2362, 2363, 2364, 2365, 2366, 2367, 2368, 2369, 2370, 2371, 2372, 2373, 2374, 2375, 2376, 2377, 2378, 2379, 2380, 2381, 2382, 2383, 2384, 2385, 2386, 2387, 2388, 2389, 2390, 2391, 2392, 2393, 2394, 2395, 2396, 2397, 2398, 2399, 2400, 2401, 2402, 2403, 2404, 2405, 2406, 2407, 2408, 2409, 2410, 2411, 2412, 2413, 2414, 2415, 2416, 2417, 2418, 2419, 2420, 2421, 2422, 2423, 2424, 2425, 2426, 2427, 2428, 2429, 2430, 2431, 2432, 2433, 2434, 2435, 2436, 2437, 2438, 2439, 2440, 2441, 2442, 2443, 2444, 2445, 2446, 2447, 2448, 2449, 2450, 2451, 2452, 2453, 2454, 2455, 2456, 2457, 2458, 2459, 2460, 2461, 2462, 2463, 2464, 2465, 2466, 2467, 2468, 2469, 2470, 2471, 2472, 2473, 2474, 2475, 2476, 2477, 2478, 2479, 2480, 2481, 2482, 2483, 2484, 2485, 2486, 2487, 2488, 2489, 2490, 2491, 2492, 2493, 2494, 2495, 2496, 2497, 2498, 2499, 2500, 2501, 2502, 2503, 2504, 2505, 2506, 2507, 2508, 2509, 2510, 2511, 2512, 2513, 2514, 2515, 2516, 2517, 2518, 2519, 2520, 2521, 2522, 2523, 2524, 2525, 2526, 2527, 2528, 2529, 2530, 2531, 2532, 2533, 2534, 2535, 2536, 2537, 2538, 2539, 2540, 2541, 2542, 2543, 2544, 2545, 2546, 2547, 2548, 2549, 2550, 2551, 2552, 2553, 2554, 2555, 2556, 2557, 2558, 2559, 2560, 2561, 2562, 2563, 2564, 2565, 2566, 2567, 2568, 2569, 2570, 2571, 2572, 2573, 2574, 2575, 2576, 2577, 2578, 2579, 2580, 2581, 2582, 2583, 2584, 2585, 2586, 2587, 2588, 2589, 2590, 2591, 2592, 2593, 2594, 2595, 2596, 2597, 2598, 2599, 2600, 2601, 2602, 2603, 2604, 2605, 2606, 2607, 2608, 2609, 2610, 2611, 2612, 2613, 2614, 2615, 2616, 2617, 2618, 2619, 2620, 2621, 2622, 2623, 2624, 2625, 2626, 2627, 2628, 2629, 2630, 2631, 2632, 2633, 2634, 2635, 2636, 2637, 2638, 2639, 2640, 2641, 2642, 2643, 2644, 2645, 2646, 2647, 2648, 2649, 2650, 2651, 2652, 2653, 2654, 2655, 2656, 2657, 2658, 2659, 2660, 2661, 2662, 2663, 2664, 2665, 2666, 2667, 2668, 2669, 2670, 2671, 2672, 2673, 2674, 2675, 2676, 2677, 2678, 2679, 2680, 26

11

V.T.W.A.

OCTOBER

TISHRI

14

Thursday
SUKKOT—1st Day

15

15

Friday
SUKKOT—2nd Day
Light Candles 5:57

16

12. B. A. Staker

16

Saturday

17

8.304

SUKKOT (Feast of Thanksgiving) is the Jewish festival of thanksgiving on the occasion of the final ingathering of the harvest. The Sukkah symbolizes the wanderings of our ancestors in the wilderness of Sinai.

OCTOBER

TISHRI

17

Sunday

18

10 - Baltimore - Room 119
N.Y. Interior

18 9-10, Monday

19

10, Wash

11. Washington - ~~12-13~~ ^{Grand St.}
4. Ex. Com. ^{Station}
8. Early, Com.

10 - 19

Tuesday

20

13. Wash - Station
Wash - Station

12 - Constitution Avenue -
Grass - Hotel Strohman

20

Wednesday

21

HOSHA'NAH RABBAH

HOSHA'NAH RABBAH, the seventh day of Sukkot, was the climax of the festival in Temple times, when seven processions were made around the altar, and many verses of Hosha'nah (O save!) were sung to the waving of the palm branches.

4 - Early -

OCTOBER

TISHRI

21

Thursday
SHEMINI AZERET

22

22

Friday
SIMHAT TORAH
Light Candles 5:45

23

10-30 *Opportunity*

23

Saturday
Weekly Portion—"BERESHIT"
Genesis 1:1-6:8
Prophets—Isaiah 42:1-49:11

24

SHEMINI AZERET (Eighth Day of Assembly), designated in the Bible as a day of holy assembly, is celebrated after the seventh day of Sukkot as the concluding festival of the season.

SIMHAT TORAH (Rejoicing in the Torah) is the second day of Shemini Azeret. Then the reading of the Pentateuch is completed and begun anew for the coming year.

OCTOBER

TISHRI

21

Sunday

22

10 - 2nd grad. - Explor 5:12

12:00 W. A. Chest 5:15 AM - 6 m.

8 Temple Children - Play

23

Monday

24

10:30 R. A. Chest - Contingent

4:45 Alathans

8. E. C. Chest - 2 S.

25

Tuesday

26

10 C. C. H. R. - Exec.

27

Wednesday

28

4. Group Conf

~~6. Jacob Thelbourn - West~~

OCTOBER

TISHRI

18

Thursday

29

1-Silverberg -

112j. - Hadasah - Waldorf

19

Friday

30

ROSH HODESH HESHVAN
Light Candles 5:38Wash
3 - Stettin -

HESHVAN

20

Saturday

1

ROSH HODESH HESHVAN
Weekly Portion—"NOAH"
Genesis 6:9-11:32
Numbers 23:9-15
Prophets—Isaiah 45:1-24W - 6:00 P.M. Keller - Ganger
Buchmont Club

ROSH HODESH is the term for the beginning of a new month. As the Jewish year is based on the lunar calendar, the beginning of a new month coincides with the appearance of the new moon. When a month has thirty days, the last day is considered the first of the two days which constitute Rosh Hodesh of the month following.

OCTOBER

HESHVAN

31

Sunday

1

1st Sunday Service

NOVEMBER

1

Monday

2

4th Day of

3

Tuesday

4

ELECTION DAY

HALFOUR DECLARATION DAY

Mr. Hershkovitz K. - 1st

3

Wednesday

5

NOVEMBER

HESHVAN

4

Thursday

4

10 - Mo. State Leaders Conf.
- State -

5

Friday

7

Light Candles 5:30

430 Conf

6

Saturday

8

Weekly Portion—"LEK LEKA"

Genesis 12:1—22:37

Prophets—Isaiah 40:1—41:16

THE BALFOUR DECLARATION issued on November 2, 1917, is the first recognition by a modern nation of the Jewish claim to Palestine as a national homeland.

NOVEMBER

PLUCKLYAS

Key words: *Chlamydia trachomatis*; *Neisseria meningitidis*; *Neisseria gonorrhoeae*; *Haemophilus influenzae*; *Streptococcus pneumoniae*

Prüfung

Wang, Y. and Wang, Y. 2002. *Journal of Environmental Science*, 22(12): 1431-1435.

10

11. Morganthau

Page 10

12. Hal/12

**Twitter**

12 Beard

10

Wiederholungsfragen

10

12. Friday
T.W. A. 6:430 Study 5
~~8:30 Comm. Comm. 4:45 Study~~

NOVEMBER

HESHVAN

11

Thursday
ARMISTICE DAY

12

12. Leivig - w/d AK
6. Home

12

Friday
Light Candles 5:23

14

4:30 Conf
6. Wash

13

Saturday
Weekly Portion—"VAYERA"
Genesis 18:1—22:24
Prophets—II Kings 4:1—37

15

10. Children -

Memoranda

NOVEMBER

HESHVAN

14

Sunday

16

3. W. Shuman 2566 - Temper
4. Jan. Unisel.

15

Monday

17

12. Luedlly 11 - N. Shams -
W. 30 - 6 P. d.
4. G. W. Tel. Wotkins
G-5200
St. Emu, Cu 12. Luedlly

16

Tuesday

18

11. Krayman - Krayman
12. Wotkins
3-8 20 F

Night Storm

17

Wednesday

19

10. F. Wotkins 1130
1130 J. D. G. 1130 Va
2. Krayman 1130
4. Krayman 1130

NOVEMBER

HESHVAN

18

Thursday

20

8:30 F. G. L. H.
10:20 L. G. L. H.
10:45 H. G. L. H. -
7. R. G. L. H.

19

Friday

21

Light Candles 5:17

11. Wash. M. M. M.

4:30 G. L. H.

20

Saturday

22

Weekly Portion—"HAYE SARAH"

Genesis 22.1—22.18

Prophets—Kings 1.1—11

1:30 Roseau -

Memoranda

NOVEMBER

HESHVAN

21

Sunday

23

Insomnia

22

Monday

24

5 - in early 7.

~~4 - 1000~~
~~4 - 1000~~

23

Tuesday

25

10, 11, 12 - Interview Can.

1 - Thackeray Post Bldg. West

24

Wednesday

26

NOVEMBER

HESHVAN

25

Thursday
THANKSGIVING DAY

27

~~For 2006 Temple K.B.
11.29 Gloria Hays - Epiphany
- Fr. Hadassah -~~

26

Friday
Light Candles 5:14

28

27

Saturday
Weekly Portion—"TOLEDOT"
Genesis 22.13—23.9
Prophets—I Samuel 10.16—12

29

11.30 Ohio Wesleyan. Deborah

Memoranda

NOVEMBER

KISLEV

28

Sunday

1

ROSH HODESH KISLEV

8 Chew Ai - Speed -

29

Monday

2

12 - function -

4 Ex 4 7

Whirltma 10. Ripsity -
260 West End St. ^{Sunday}

Wash.

³⁰
8 Group. Towh 1629
Columbia Rd.

DECEMBER

1

Wednesday

4

Pol. Conv -

~~4. Ex. Conv.~~
4. Ex. Conv.

DECEMBER

KISLEV

2

Thursday

5

6 *Warravich*

3

Friday

6

Light Candles 5:13

4

Saturday

7

Weekly Portion—"WAYEZE"

Genesis 28.10—32.3

Prophets—Isaiah 12.7—12.12

Memoranda

DECEMBER

KISLEV

3

Sunday

8

1401 Subs. Receipts

6

Monday

9

1045 W. R. U. - Rose Hall

12 Lunch ^{day} Lecture

7

Tuesday

10

12 - Union Am. Cong -
 130 West of Grand St
 8. Board L. L. C.

Wednesday

11

130 Fund. Trust
 12 - Pol. Com. H. H. P.
 8. P. T. Meeting

DECEMBER

KISLEV

9

Thursday

13

10. Great. Gora

10

Friday

13

Light Candles 5:13

7. ~~Friday~~

11

Saturday

14

Weekly Portion—"AYISHLAN"

Genesis 22.4—24.43

Prophets—Hosea 12.13—14.19

4. Weyzoo

Memoranda

DECEMBER

KISLEV

12

Sunday

13

14

Monday

15

16

Tuesday

17

10 APC

4.6 PA V. 4 2 12 CA MA
7. Papers 2 12 50P =

18

Wednesday

11 - Hillman 15 UH 1 m/
Interim Cn. 4.7, C.
4. Hillman - 15 UH 1 m/
4 5 1 fl

DECEMBER

KISLEV

14

Thursday

19

17

Friday
Light Candles 3:15

20

2 F. Mrs. Schuch
3¹⁵ F. Schuch

18

Saturday
Weekly Fastion—"WAYESHEB"
Genesis 37.1—46.23
Prophets—Amos 2.6—3.8

21

Memoranda

DECEMBER

KISLEV

19

Sunday

22

8 JOINT Chan - Dr. LIV -

20

Monday

23

445 Glatman - Wells. Exold
+ Mrs. R.

21

Tuesday

24

2 Temp. Flag

22

Wednesday
HANUKKAH
December 22-29

25

2 Chan 2 W.M. Soc

DECEMBER

KISLEV

23

Thursday

24

10³⁰ Clear

6. Home.

24

Friday

27

Light Candles 5:21

10³⁰ Clear5³⁰ Snow

25

Saturday

28

Weekly Portion—"MIKEZ"

Genesis 41.1—4.17

Numbers 7.39—25

Prophets—Zakariah 1.14—4.7

HANUKKAH (Dedication Days) celebrates the re-dedication of the Temple by the victorious Maccabees (1-7 B. C. E.) in their struggle against the Syrian King Antiochus who, with the aid of Jewish apostates, had attempted to suppress the religion of the Jews. Every evening lights are kindled in commemoration of that event.

DISCUSSION

DISCUSSION



Summary



22° F. Min. Max. Falc

~~9-Office~~

57

References

38

ROSH HODOSH TIKET

~~8/10/20~~



Tweeters

TEST

1

RÜSH HODESH TEBET

$\frac{1}{4}$ 2685 - E. L. C. H. A.
 4 $\frac{1}{2}$ W. - H. L. L. - G. L. L. (H. L. L.)

4 $\frac{90}{100}$ - Hefen - Geler (Haupt)



© 2000 Blackwell Science Ltd



1130 Sea Down

4 Here -

DECEMBER

TERET

30

Thursday

3

3 W, Fishman & Ben Rosen
Paula. Shana

31

Friday

4

Light Candles 5:25

11 - Col. Horner -

Feder Roftin
Fryer.

JANUARY, 1944

1

Saturday

5

Weekly Portion - "VATIGASH"

Genesis 44:18-45:27

Prophets - Ezekiel 33:18-28

W. BAR
H. BAR

9 C.B.S. - Rayla
645 - [unclear]

Memoranda

JANUARY

TEBET

2

Sunday

8

230 F. Scherhage.

4 W. 160y. G. J. J. J. J.

3396 Bradford -

5 W. Goldstein - Palt. 9 - Palt. 9

3

20 Monday

4

Ky.

11 K. J. J. J. J.

7 - Com. 2 Nov.

7 - Com. 2 Nov.

Pae Com. - 7 Conf.

8 E. C.

Tuesday

14. 2. Goldstein

1030 T. J. J. J. J.

1030 T. J. J. J. J.

115 Gold 8 Newman

3

Wednesday

9

3 F. F. J. J. J.

830 Hep. J.

JANUARY

TEBET

6

Thursday

ASARAH DETEBET

10

F. Shaul

4 Wk

W. L. Fisher

W. L. Fisher

W. L. Fisher

W. L. Fisher

7

Friday

11

Light Candles 5:31

8

Saturday

12

Weekly Portion—"YAYEH"

Genesis 47:28—50:26

Prophets—I Kings 2:1—12

ASARAH DETEBET (enth of Tebet)
commemorates the day when the Baby-
lonians began their effective siege of
Jerusalem in 586 B. C. E.

JANUARY

TEST



1999

30

17. Lead Sulfate

10 Cornell Univ. - Ithaca

V. 4. ~~Four~~

10

Monday

14

W. L. Rowlett

7- Norman Miller

11

Trends:

19

33rd March - Mid. N. A.

$$74 \overline{) 333}$$

10.4.40⁽³⁴⁷⁾ - Wednesday 2nd May
- S. Basden

6. **Findings**

2nd Page

1-4 page Fiction story for
the 2-3 page story

11³⁰ 1 full r. Gray

JANUARY

TEBET

10. 13 *Staff* Thursday 17 *Budget & Plan*
 2 *Irma Lindgren - Sunday School*
 4 *Emily Carter*
 8. 11 11

14

Friday
 Light Candles 5:42

18

12. Board

15

Saturday

19

Weekly Portion—"SHEMOT"

Exodus 1.1—6.1

Prophets—Isaiah 17.4—25.11; 29.22—23

Memoranda

JANUARY

TEBET

20

Thursday

24

²⁰
I. W. Masel - Simon Huns

21

Friday
Light Candles 5:45

25

22

Saturday
Weekly Portion—"VAHRA"
Exodus 6.2—9.35
Prophets—Ezekiel 28.25—29.21

26

Memoranda

JANUARY

TEBET

22

Sunday

27

12. Tender -

~~For Washington~~

10.5.30 -

24

Monday

28

11.30 Front

~~Challenger~~

12. Tender

25

Tuesday

30

10. 6.4. In Kitchen Car

~~Challenger~~ 12. Tender

for Philadelphia - Begg. W.

L. 11.15 AM

26

Wednesday

SHERAT

ROSH HODESH SHERAT

6. Loom / Unfinished

JANUARY

SHEDAT

27

Thursday

2

2 F. De Nya Matzavon.

28

Friday
Light Candles 5:58

3

WHIS



29

Saturday
Weekly Portion—"BO"
Exodus 18.1—18.16
Prophets—Jeremiah 48.12—28

4

Memoranda

JANUARY

SHERAT

30

Sunday

5

Mr. Hartman -
"Fa. It. in Living"

31

Monday

6

10 - Staff
12 - Ld. Corp
4 - Evening Council

FEBRUARY

11 - Wm. J. Hartman
1130 - 2nd Street

Tuesday

7

Appointing the Wm. J. Hartman
Appointing the Wm. J. Hartman

8. Columbus - Pastor

2

Wednesday

8

Pres.
To fill in

FEBRUARY

SHEBAT

3

Thursday

9

11 30 Turkish Embassy
Muir Ferguson
1606-28-1st

4

Friday

10

Light Candles 6:07

5

Saturday

11

Weekly Portion—"BESHALAH"

Exodus 12.17-17.16

Prophets—Judges 4.4-5.31

S. W. Jackson - Jaffe,
How - S. W. Jackson

Memoranda

Dang. - Algier - 6000 - 13.11
W. R. D. C.

FEBRUARY

SHEHAT

6

Sunday

12

Harvard
Chicago, Ill.

7

Monday

13

12th

8

Tuesday

14

9

Wednesday

15

HAMISHAM ASAR BESHABAT

8.3.2 Su. Board

FEBRUARY

SHEBAT

10

Thursday

16

12. Libby

11

Friday

17

Light Candles 6:14

12. Board - state - 2-4

12

Saturday

18

LINCOLN'S BIRTHDAY

Weekly Portion—"YITRO"

Exodus 18:1—24:18

Prophets—Isaiah 41:1—7:6; 2:5—6

HAMISHAH ASAR DESHEBAT (sixteenth of Shebat) is the Jewish Arbor Day, also called the New Year of the Trees. Each year in Palestine school children use the day for planting thousands of trees. In the Diaspora it is used as an occasion for stressing the significance of the upbuilding of Palestine.

FEBRUARY

SHERAT

13

Sunday

19

14

Monday

20

Work.

15

Tuesday

21

-H.Y.- 3- (L.H. Hart)
125 al. - 2100
8- 2100
8- 2100

16

Wednesday

22

2- 2100
3- 2100
5- 2100

FEBRUARY

SHEBAT

17

Thursday

4:30 H. K. Day

10:30 Pub. Rpt. Service

3:30 Tel. Rpt.
- Rpt. Coker, Wash
- Willard -

18

Friday

21

Light Candles 6:22

10 - all Frank Walker

7 - [unclear]

19

Saturday

22

SHABBAT SHEKALIM

Weekly Portion—"MISHPATIM"

Exodus 21.1-24.18; 34.11-16

Prophets—1 Kings 12.1-17

[unclear]

SHABBAT SHEKALIM. During Temple times the call for the payment of the poll tax of half a shekel by every adult Jew was announced on the first day of the eleventh month (Adar). As a reminder of this duty the passage from Exodus xxx, 11-16 was read on the Sabbath preceding.

FEBRUARY

SHERAT

20

Sunday

24

4:30 pm. Sec - Kip's only
 - 10303 - 10303 - 10303 -

21

Monday

25

4 - 2 km. out
 6 - 7.2 km. in

22

Tuesday

26

WASHINGTON'S BIRTHDAY

7 9

23

Wednesday

27

FEBRUARY

SHEBAT

24

Thursday

30

ROSH HODESH ADAR

~~Gen. Pol. Com. Washington
Halter.~~

25

Friday

ADAR

1

ROSH HODESH ADAR

Light Candles 6:31

930 ~~Walter Scott
Tutcher - Carter~~

26

Saturday

2

Weekly Portion—"TERUMAH"

Exodus 25.1-27.17

Prophets—I Kings 5.26-6.13

7 W. Yugen - Oakwood
(Va.)

Memoranda

FEBRUARY

ADAR

27

Sunday

3

230 Lda Knoch
3 F. M. asclepi -

28

Monday

4

12 Wark 330
~~40 Lda~~ F. Knoch
6 Wark -

29

Tuesday

5

~~10 Lda~~
5 after 10 -

MARCH

1

Wednesday

6

Chicago -
2 Frank W. Allen -

MARCH

ADAR

2

Thursday

7

3

Friday
Light Candles 6:28

8

Shabbat

4

Saturday
SHABBAT ZAKOR
Weekly Portion—"TEZAYEH"
Exodus 17:28-38:16
Deuteronomy 12:17-19
Prophets—1 Samuel 13:2-34

9

SHABBAT ZAKOR derives its name from the special portion from the Torah, Deut. xxv. 17-19 read that day, which begins with the word Zakor—"Remember Amalek." It was assumed that Haman was an Amalekite.

MARCH

ADAR

5

Sunday

10

12 Father Sabs + Abels
to Blomberg

6

Monday

11

932 Blomberg
to

445 Albi Shian - Kabin
2719 South Western

7

Tuesday

12

2. Funeral Pabara

632 Fryer

8

Wednesday

13

FAST OF ESTHER

12 - Funeral for + Blomberg
2 + Wada + Washington
all 2000 Sec -

MARCH

ADAR

9

Thursday
PURIM

14

12³⁰ Washington -

6 - Am. Pol. Conf. - Bay

10

Friday
Light Candles 6:45

15

9:30 Toff.

11

Saturday

16

Weekly Portion—"EI TIBA"
Exodus 10:11—14:13
Prophets—Kings 18:1—39

7. Hayer. Dinner Informal

FAST OF ESTHER commemorates the day when the Jews of Persia fasted and prayed that they be spared the massacre planned by Haman.

PURIM commemorates the day when, through the intervention of Mordecai and Queen Esther, the Jews of Persia narrowly escaped being victims of Haman's plot to exterminate them.

MARCH

ADAM

12

Sunday

17

Sanctus Brewster

~~8:15 AM. 10:30 AM. 1:30 PM. 3:30 PM. 5:30 PM. 7:30 PM. 9:30 PM.~~
~~8:15 AM. 10:30 AM. 1:30 PM. 3:30 PM. 5:30 PM. 7:30 PM. 9:30 PM.~~

8-10 Every Evening
 Tuesday

14

Tuesday

19

4:30 Breakfast - 7:30

15

Wednesday

20

12 - Breakfast - Temple -
 2:45 F. Mrs. Saunders

MARCH

ADAR

16

Thursday

21

17

Friday

22

Light Candles 4:52

18

Saturday

23

SHABBAT PARAH

Weekly Portion—"VATAKHEL"
—"PEUDE"

Exodus 25.1—40.38

Numbers 19.1—22

Prophets—Isaiah 58.18—38

7W *Feiler* *Hebner*
Salmon *Mon. a*

SHABBAT PARAH—Preceding the Pass-over, proper steps to become ritually clean had to be taken as preparation for the eating of the Paschal lamb. Hence the law concerning the ashes of the red heifer, Parah Adumah (Numbers xix), was read.

MARCH

ADAR

19

Sunday

24

~~7.5~~ ~~10~~ ~~10~~ ~~10~~

Monday

25

N.Y. 12 - A.G. Co.

~~3~~ 2. Enc. Co.

7. 10. 10. - Waldaf -

21

Tuesday

26

7. 9. 10. - Interim

8. ~~10. 10. 10.~~ Mad. S. Co.

22

Wednesday

27

MARCH

ADAR

23

Thursday

24

24

Friday
Light Candles 6:58

25

25

Saturday

NISAN

1

SHABBAT HANUCDAH

ROSH HODESH NISAN

Weekly Portion—"VAYIKRA"

Leviticus 1.1—1.34

Numbers 28.1—15

Exodus 12.1—19

Prophets—Isaiah 45.1—46.13

420 Way Home
SHABBAT HANUCDAH derives its name from the Haftarah of that day, Exodus xii. 1-20. This is the "portion about the month," referring to the special consecration of the month of Nisan which is the most eventful in the history of Israel.

MARCH

NISAN

4 F. 24 Esther New Year 2

→ 25th Wed Esther Festival
 5th Montreal
 Daniels Sp. Day

Shemini

24

Monday

3

1944 A. 2712

4th Arad 1300

4th Ex

8th Full Moon

28

Tuesday

4

8 2011 Ex 41:42

29

Wednesday

5

MARCH

NISAN

30

Thursday

6

12. Pd. Con. Holiday

31

Friday

7

Light Candles 7:00

WILLIS



APRIL

1

Saturday

8

SHABBAT HAGADOL

Weekly Portion—"ZAV"

Leviticus 6.2—8.36

Prophet—Malachi 3.4—24

SHABBAT HAGADOL, always precedes Passover. It derives its name from the importance of the approaching festival and from the further fact that the Haftarah for the day comes with an allusion to "The Great Day of the Lord."

APRIL

NISAN

2

Sunday

9

3

Monday

10

1 - Lark - Core in Lark
- ~~Handwritten~~

4

Tuesday

11

Handwritten

5

Wednesday

12

APRIL

NISAN

6

Thursday

13

12 - Union Luncheon -

7

Friday
Light Candles 7:14

14

6 Seder -

8

Saturday
PASSOVER—1st Day

15

PESAH (Passover) celebrates Israel's deliverance from Egyptian bondage. The festival lasts eight days, during which ~~matzo~~ are eaten in place of leavened bread. On the first and second nights of the festival, the traditional Seder is held in the home, at which the historic ideal of freedom is reaffirmed.

APRIL

NISAN

9

Sunday
PASSOVER—2nd Day

16

6-14 - 3rd Day

10

Monday

17

4-Y

11

Tuesday

18

8. Q. 2100. 50E

14 5 Sunday

Wednesday

19

8. Sunday 1st

4. Cem. 1st

APRIL

NISAN

13

Thursday

20

Parish - Bank

Shady - 10:00

5:30 W. Evans - 10:00

14

Friday

21

PASSOVER—7th Day

Light Candles 7:21

10:30 Service

4:15 Shady - 10:00

5:30 Service

15

Saturday

22

LAST DAY OF PASSOVER

Memoranda

APRIL

NISAN

16

Sunday

23

3 F. Wore Black

17

Monday

24

7.4 10³⁰ Stop/
 1. S. K. K. -
 4. Exp. -
 3 F. Wore -

18

Tuesday

25

7.4

19

Wednesday

26

4. Board -
 1. T. the Temple -
 1. On Eve, 9 M. W. S. -

APRIL

NISAN

10

Thursday

17

4 - Chans

11

Friday

18

Light Candles 7:20

11 - S. R. Day, Holy
2 - T. W. A.
4 - Chans.

12

Saturday

19

Weekly Portion—"SEEMINI"
Leviticus 9.1—11.47
Prophets—1 Samuel 29.18—42

~~W. A. S.~~

Memoranda

APRIL

KIRAN

21

Keywords: *Self-esteem, self-esteem threat, self-esteem threat sensitivity, self-esteem threat sensitivity scale, self-esteem threat sensitivity scale-2*

10

WORTH HONORING IT ALL

Work

C. W. Jeff.

244

Wednesday

NAME _____

KOSHI HODESH IYAN

ROSH HODESH IYAR
4th Day of 2nd Month
Cheshvan - 1940

Check -

8. Corbis Perpetua

Sto A.M. - ^{Supply} ~~an~~ ^{at} - 5 K₂P₂O₇

~~930 Senator Capt. R. B. Wagon~~

~~200 North Bolson - 2014~~

Wiederholungen

3

930 East

12.15.2014

4 - fresh Koles. 20 A 3 - Green St.

APRIL

IYAR

27

Thursday

4

12 - Church Mat. Con
 2:30 F. W. H.
 4 Conf. Class / 4 St. Mary's
 6 Home / 8 Church

28

Friday

5

Light Candles 7:34

12 Home Con
 4 Class

29

Saturday

6

Weekly Portion—"TAZRIAH" "MEZORA"

Leviticus 12:1-15:33

Prophets-II Kings 7:3-20

W. B. B. B.

Memoranda

APRIL

YEAR

10

Sunday

7

4. Wash Park Van House -
8. Miami Club Concert.

MAY

1

Monday

8

3. Exp. Bus.
8. Council

10. P.D. ^{Tuesday} Platform

(4) 9:00 AM

12. ^{Wednesday} Goodwater Nat. L.
80 Center St. 7-9800

11. Fortas - plan ^{State} floor
6140 New York Hall
6. Fisk - 1986.

MAY

IVAR

4

Thursday

11

10 - Vandenberg 139 Senate
3 - Connally - For At. Sec.

5

Friday
Light Candles 7:43

12

6

Saturday
Weekly Portion—"SHARE"
—"CEDOSHIM"
Leviticus 16.1-20.27
Prophets—Amos 9.7-13

13

~~J. O. S. S.~~

Memoranda

1 to R. New York

MAY

1948

11

Thursday
LAG BEOMER

18

4. Conf. Class
7. Kanner Home

12

Friday
Light Candles 7:30

19

13

Saturday
Weekly Portion—"EMOR"
Leviticus 21.1—24.23
Prophets—Ezekiel 31.15—31

20

6. Wob. Pol - Mid Home
Memoranda

MAY

1948

14

Sunday

21

Frail
6 - Admin in Park Ten
- Va -

15

Monday

22

24
12 - Vol. Co.
5 - Every Town
80 - Just Guy

16

Tuesday

23

1/2 Klam
6 - Rose
4. J. P. A.

8 2/4 Ex

17

Wednesday

24

- 9 tabs + Book 2 (see) Green
8 Nat. Conf. Jan 1948 - 60

MAY

IVAR

18

Thursday

25

6. New Club. Speak

19

Friday

26

Light Candles 7:57

8. Jewish Center

20

Saturday

27

Weekly Pession—"BEHAR"

—"BEHUKOTAI"

Leviticus 25.1—7.34

Prophets—Jeremiah 1.13—17.14

12³⁰—2. Kof - in

Memoranda.

MAY

IYAR

21

Sunday

28

10 High School.

—

8 Annual Meeting

22

Monday

29

J. W. A. Sivan

23

Tuesday

SIVAN

1

ROSH HODESH SIVAN

330 Work station

24

Wednesday

2

Work —

330 Isaac Sivan

MAY

SIVAN

25

Thursday

3

W. A.

26

Friday
Light Candles 8:00

4

27

Saturday
Weekly Portion—"HEMIDBAR"
Numbers 1:1-1:24
Prophets—Hosea 2:1-22

5

Memoranda

MAY

SIVAN

18

Sunday
SHABUOT

6

19

Monday
SHABUOT

7

Shabat Kippur
Haf.

20

Tuesday
DECCRATION DAY

8

6. Evans

21

Wednesday

9

8²⁰ Love

JUNE

SIVAN

Thursday

10

10. Yefet 6.7

1. ~~10~~ Dava 5

230

1830 Lave

2

Friday

Light Candles 8:07

11

530

Sabbath

3

Saturday

12

Weekly Portion—"NASO"

Numbers 4.31-7.89

Prophets—Judges 12.1-25

SHABUOT (the Feast of Weeks) is so called because it completes exactly seven weeks from the second day of Passover on which the omer (a measure) of the new barley was brought to the Temple. This holiday celebrates the early wheat harvest in Palestine. It also commemorates the covenant which was established at Sinai between God and Israel.

JUNE

SIVAN

8

Thursday

17

$\frac{1}{2}$ $\frac{30}{F}$ - Gumbas -
2 F. Loas - 5 gr
4 Schumer.

9

Friday
Light Candles 8:10

18

6. Home

10

Saturday

19

Weekly Portion—"BEHAAALOTEKA"

Numbers 8.1—12.16

Prophets—Zekariah 2.14—4.7

Memoranda

JUNE

SIVAN

11

Sunday

10

4-6. Chaud & Co. agent.

12

Monday

11

930 W. Dunbar - Fine - Chapel

13

Tuesday

22

- Picnic -

3 F. Mrs. Iglover -

10³⁰ 14

Wednesday

23

Poland - Surge

12 T. W. G. - John Taver

8³⁰

L. A. Passer

Severance Hall

JUNE

SIVAN

15

Thursday

24

~~NY Ave Post Card~~

6 Home -

16

Friday
Light Candles 8:14

25

12. Book -

6. Dr. Gordon

17

Saturday

26

Weekly Portion—"SHEBAH LEKA"

Numbers 12:1—14:1

Prophets—Joshua 2:1—24

Memoranda

2 F. Sun. Festival

JUNE

SIVAN

18

Sunday

17

11. Dr. Faruz Church

6:15 - Mary Brown -

W. Cohen - Pres. H. H. Chapell

19

Monday

18

2:30 - Nelson

4 - Ex. Am.

8 - Council

20

Tuesday

19

11. Frisch -

12:45 - VSA Moving Picture

21

Wednesday

20

ROSH HODESH TAMMUZ

7:15 - Beach -
- Dr. Cohen - Pres. H. H. Chapell
- Dr. Cohen - Pres. H. H. Chapell

JUNE

TAMMUZ

22

Thursday

1

ROSH HODESH TAMMUZ

4 - Si unu S. Placida -

AM - Ch. C. C. - 1st Time
9:30 Ex. Bond - Gibson

23

Friday

2

Light Candles 8:15

Paul - Afternoon.

6:15 Am. Bus. - Gibson.

Gibson - 8:15 Am. 5:15 Pm.

24

Saturday

3

Weekly Portion - "KORAH"

Numbers 16:1-18:32

Prophets - I Samuel 11:14-12:22

B. H. & C. Ahorn

Memoranda

JUNE

TAMMUZ

13

Sunday

4

Amir

14

Monday

5

Rept. Committee
L's + ...

15th Prayb - Ref. Car

~~12³⁰ PM. ... - ...~~
~~2 PM. ... - Hotel~~
~~... - ...~~

16

Wednesday

7

Verona

90th Birthday

Mrs. H. G. Hanson

12507 Lower Rd

JUNE

TAMMUZ

29

Thursday

8

30

Friday
Light Candles 8:14

9

JULY

1

Saturday
Weekly Portion—"BUKAT"
Numbers 12.1-22.1
Prophets-Judges 1.1-33

10

Memoranda

JULY

TAMMUZ

2

Sunday

11

3 W. Rogat - Jopld Shop
4 W. Shon - Kailan
W. Shon - 50th W. Shon
3328 Birthday
Monday
12

4

Tuesday
INDEPENDENCE DAY

13

Friday

5

Wednesday

14

11 - Dairy Store

1017

TAMMUZ

Therapist

11

3/5 W. Fertil - 1/2 in. 1/2 in.
Fair
6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 83

1

Pinkney

14

Light Candles #17

V. S. Need Travy Guts.
San Francisco.

References

17

Weekly Portion—"BALAK"
Numbers 21.2-25.9
Prophets—Micah 5.6-6.8

Wiederholungsfragen

JULY

TAMMUZ

9

Sunday

18

SHIRKAN ASAR BETAMMUZ

2 F. Mrs. Rose Ford

10

Monday

19

6-5 Ex. Car
12- P. L. Car

11

Tuesday

20

12

Wednesday

21

JULY

TAMMUZ

13

Thursday

22

3- Rel. Sch. Comm.

14

Friday

23

Light Candles 8:11

1 Live in camp
 3rd Camp Stay adds

15

Saturday

24

Weekly Portion—"PINHAS"

Numbers 25.10-30.1

Prophets—Jeremiah 1.1-2.3

SHIBEHAN ASAL BETAMMUZ (seventeenth of Tammuz) is a fast day which commemorates the day when the Babylonian army made the first breach in the wall of Jerusalem during the siege in the year 586 B. C. E. Because the 17th falls on a Sabbath, the fast is observed the following day.

JULY

TAMMUZ

16

Sunday

25

Very Busy

17

Monday

26



18

Tuesday

27

9 Luntz -

Dinner - Carthage

19

Wednesday

28

11 W. Burdell - Becker

6 - Rochester CT?

JULY

TAMMUZ

20

Thursday

19

~~1. M. L. L. L.~~
945. L. L. L.

21

Friday

AB

1

ROSH HODESH AB
Light Candles 7:01

4. M. L. L. L.

22

Saturday

2

Weekly Portion—"MATOT" "MASEE"

Numbers 29.2—34.13

Prophets—Jeremiah 2.4—28; 3.4

8. W. R. H. H.

Memoranda

JULY

AB

17

Thursday

7

18

Friday
Light Candles 7:56

8

19

Saturday
SHABAT HAZON
Weekly Portion—"DEBARIM"
Deut. 1:1-10:1
Prophets—Isaiah 1:1-27

9

SHABAT HAZON derives its name from the Haftarah of that day: Isaiah I, 1-27, which begins with the word Hazon—"Vision".

AUGUST

AD

6

Sunday

17

7

Monday

18

8

Tuesday

19

12³⁰ Program Con. - Proctor

9

Wednesday

20

AUGUST

AD

10

Thursday

21

11

Friday
Light Candles 7:40

22

12

Saturday
Weekly Portion—"EKED"
Deut. 7:12—18:22
Prophets—Isaiah 42:14—51:3

23

Memoranda.

AUGUST

AB

13

Sunday

24

14

Monday

25

4 Ex. Cms.

15

Tuesday

26

-Statistics to see P.D.

16

Wednesday

27

AUGUST

AD

17

Thursday

28

18

Friday
Light Candles 7:31

29



19

Saturday
ROSH HODSEH ELUL
Weekly Portion—"REK"
Deut. 11:24—25:17
Numbers 28:2—15
Prophets—Isaiah 46:1—24

30

7/15 Korach
Memoranda

AUGUST

ELUL

20

Sunday
ROSH HODESH ELUL

1

7.10. Alan & Ann - Sylvia Klein Chapel -

21

Monday

2

S. W. & B. & C.

22

Tuesday

3

10. Lovers

23

Wednesday

12. Membership Fund. - 5/10
6. Mrs. Syde. 60th Wrd Plc

AUGUST

ELUL

24

Thursday

5

25

Friday
Light Candles 7:14

6

3 F. F. v. 14

26

Saturday
Weekly Portion—"SEOFETIM"
Deut. 16:18—21:9
Prophets—Isaiah 51:12—52:12

7

215. H. v. 14

Memoranda

AUGUST

ELUL

27

Sunday

8

11 ~~12~~ Pophail4³⁰ W. Brady - ^{Tea} Wash + Chapel

28

Monday

9

29

Tuesday

10

2 F. - Mrs. K. St. H.
4. Dentist
8. Men. Ch. Wash

30

Wednesday

11

AUGUST

ELUL

31

Thursday

12

1822 Dec

W.C. Gleason Study
6. Club

SEPTEMBER

1

Friday

13

Light Candles 7:00

W.C. Gleason Study

Am. J. Conf

6. Home

2

Saturday

14

Weekly Postion—"RI TEZE"

Deut. 21:18-23:19

Prophets—Isaiah 54:1-10

Am. J. Conf

Memoranda

SEPTEMBER

ELUL

3

Sunday

15

Ry. Straker.

4 W. Seale. Hollings. Galt
~~5~~ W. Feldman. Shapiro. Engel

6

Monday
 LABOR DAY

16

8

Tuesday

17

232. D. Gordon

9

Wednesday

18

12. Usher. Staller

SEPTEMBER

ELUL

7

Thursday

19

8. Terebinth

8

Friday
Light Candles 4:57

20

10. Zichron

9

Saturday
Weekly Portion—"KI TABO"
Deut. 16.1-27.8
Prophets—Isaiah 60.1-22

21

Memoranda

SEPTEMBER

ELUL

10

Sunday

22

9. Registration

~~10 - Alumnae~~

11

Monday

23

12. Pol. Con.

12

Tuesday

24

5:20 p.m. Bt. 2094 35th
Inter. in Com. B. & T. H. a

8:20 p.m. Ex. 41 E. 42 "

13

Wednesday

25

10 - Union Trust. Hall B. on
510 11

8. Kutzman - Memo 11

SEPTEMBER

ELUL

14

Thursday

26

12 - Bush -

4. W. Gerson - Oph. - Pasha
 3174 Chewy - Bush
 8. K. Gerson - Merson

15

Friday

27

Light Candles 6:55

WASH
 1940
 1941



16

Saturday

28

Weekly Portion—"VIZADIM"
 —"VAYELEK"

Deut. 29.9—31.56

Prophets—Isaiah 41.10—43.9

6. Oakwood.

Memoranda

SEPTIMIER

000000

17

100

39

EYE OF HIGH HAYHANAH

Example. $\{H \text{ auf } \mathbb{R}^2 \mid H + 620\}$

WEL. G. A. 20-11A
20A. 1110-1115

Working for
Mich. 4480

George S. Rowntree
Wardman Park

U.S. Naval Goldstone
Honor - Dec 1900

47 spec. Cottland 7-9800

Private Wire Ketcher 2-8935

ADDRESSES

UPA - 41 E 42 - Murray Hill 2-3520

UJA. 342 Madison. Vantage 6-2080

Levy - ^{EA} ~~YE~~ 3950 ~~W~~
2705 Hampshire

Bessie Kline - YE. 5196
2930 E. Dorthy Drive

Harris - Longacre 6171
2901 Hampton Rd.

Falkman YE. 8559
14128 Superior Rd.

Willard - 22 6137

Montor - Flushing 77594

Mable Hall EA. 9642

E. Newman - 749 West
E. W.

ADDRESSES

E. Neuman - Academy 2-2561
521 Fifth Ave. M. H. 2-0694-

Rothberg - 305 West End
Esplanade Hotel

Court Teleph. 4-8429
Edgecombe 4-3700

Trappan 7-4250
S.S. Wise - 40 W. 68th St.
Home Ex. 2-3485 (3406)
Gibson - 161 Neptune Ave. *57*

Zion - Building. Murray Hill
✓ 342 Madison 2-1160

Matlow - 46-9th Ave.
N.Y.C.

Wise, Sumner Horn
- Lake Placid 537-

ADDRESSES

Arthur Louie

Office - M.H.R. 2-8160

Home - Riverdale 9-2834

^{299 Lincoln Dr.}
S.R. Cohen 11 W. 42

Harvey S. Adman

N.Y.C. - Riverdale 9-1447

Washington - Mich. 4480

Home - Decatur 1250

Dorchester House
2480 - 16th St.

Joel Gross - South Ozone 30307

Brieger - Washington.

District 7131

Perry Van Patten

16 Prescott St. E.

^{Brooklyn}
Brooklyn 2-1036

ADDRESSES

F.F. (Horn) Holbert 7807.

1511-30th St. N.W.

- Emporium -

A. J. Cowf.

521- F. F. H.

Mrs. M. H. 2-7197

G. J. Garcho

J. S. Recreation.

Adm. Secy.

Maxwell Silver

227 Riverside Dr.

Nathan Straus

630 E 6th St.

Watkins 9-5200

Honey, Darius, Inc.

Atlanta, Ga.

Not. Home ADDRESSES

Rheinhardt 4-4103

S.S. Wize - Rose -

1400 Lenox -
Miami Beach Fl

Z.O.A.

Oct. 16-17-18

ADDRESSES

Wm Kramer.
2120 Lambertson
Y.e. 8386

Maidanek.

ADDRESSES

Daniel Silver
Kirkland 7600

Janitor
Lower Hrs: H. 14

Mel Harris

2647 Westwood Dr
T.Bas 6 Chs

or 93 Sam Davis
1510 Elm St.

ADDRESSES

Leo Wolman.
Furman - Eyelid. - Wal
Isador Rubin -
Morgenthau -

Auschwitz }
Birkenau - }
Cyanide gas.
Ovenatories

50 furnaces at Birkenau
man - 800 @ a time

Mar. 12 - 1943 crematorium
opened - witnessed by
Nazi chiefs - 1000
800 from 9 AM to 7:30 PM

ADDRESSES

M. Lowenthal:
389 Bleethy St
W. 47 C.
W. 47 C. 9-4192.

Mat. Waldman -

Leo R. Sack

Residence: Woolley 0014

District: 0120 (Office)

Denny, J. H.
Brooklyn 5487

1) Mother "Shapers"
ADDRESSES

1) He has been with us Too Long

2) A. Smith - "Dear Friend" Filled
a telegram - "Glad to see you coming
& you home."

3) 3178 - Painter - Heard what
was saying.

4) 1221 - "You are dead and
don't you forget it."

5) Grace - came up of
wrong side

6. Paul B. Gray after 5 years

St. W. Son with	Feb. 7
we expect with	
Mr. Robert. Can	Feb. 17
Sen. Worrell -	Feb. 23

Senate - Mat. 3120

AN INTERPRETIVE VERSION OF
WEEKDAY MORNING PRAYERS

בְּרוּךְ אַתָּה ה' אֱלֹהֵינוּ מֶלֶךְ הַעוֹלָם
יוֹצֵר אוֹר וְבוֹרֵא חֹשֶׁךְ עוֹשֶׂה שָׁלוֹם וְבוֹרֵא
אֶת הַלֵּל:

Blessed be Thou, O Lord our God, Sovereign of the universe, who in love Illuminest the earth and them that dwell upon it. With the dawn, nature's familiar shapes and colors emerge from the darknesses, with which the night had obscured them, to delight us afresh with their variety and beauty. And with our awakening from slumber, our senses and our spirits respond anew to the splendor of Thy creation. Reborn with the day, we hail Thee, O God, who renewest every day the work of creation. Blessed be Thou, O Lord, for the light of day.

And blessed be Thou, O Lord, for the light of understanding wherewith man has read the meaning of nature and discovered the laws by which he can live. Yet the more he delves into the mysteries of creation, the more he marvels at the order, the power, the wonder and the beauty of Thy universe. Yea, the heavens declare thy glory, O God, and the earth telleth Thy handiwork. This world which Thou created and re-created continually contains all that man needs for the achievement of his happiness and puts at his service power beyond measure. Would that he might use his power aright and in conformity with Thy law. For all things in Heaven and on earth

are thy servants. Yea, all the powers of nature are Thy ministers. All of them offer help to man when He builds Thy kingdom of righteousness. Therefore, together with man, they hallow Thee and glorify Thy sovereignty over all the earth. Like the winged seraphim of the prophets' vision they proclaim: "Holy! holy! holy! is the Lord of Hosts, the whole earth is full of His glory."

קדוש קדוש קדוש יי צבאות מלא

כל הארץ כבודו:

O God, Thou hast created man in Thine image and hast made him to share in Thy work of creation. Thou hast put into the hands of each generation of men responsibility for shaping the future of mankind. Grant, O God, that our gratitude for all the beauty, order and power that reveal Thee in nature may express itself in serving Thee. May nothing that I do this day mar the holiness of life by causing any fellow creature to lose the joy of living. May all my acts conform with Thy law, and may they bring blessing to myself and to all whose lives touch mine. Give me of Thy light that I may walk in Thy way. Blessed be Thou, O God, Creator of the luminaries.

ברוך אתה ה' יוצר השמש והירח:

With abounding love hast thou loved us, O Lord our God. Paternal love, filial love, brotherly love are all but varying accents of the divine love by which we live and by which

we are bound together with the whole of mankind through Thy law of love, "Thou shalt love thy neighbor as thyself." Yet hast Thou made known Thy love to each of us most clearly in the joy with which we greet those persons, scenes and customs that are most familiar to us. Thou hast divided mankind into families, nations, races, communities, not that men should stand apart from one another, but that they may learn to glory in the variety of spiritual gifts which Thou hast apportioned among the peoples of the earth.

We who are Jews glory in the fact that our ancestors were among the first to know Thee and Thy love and to proclaim Thee as the Father of all men. Assured of Thy divine love, our forefathers were able to withstand the malice of men who knew Thee not in their hearts, the oppression of tyrants drunk with the lust for power and of bigots blinded by idolatrous superstition. Never did they lose faith that Thy love would prevail, nor did they deem unavailing their devotion to Thee, though it led to the scaffold and the stake.

Grant, O God, that I may never be unworthy of my Jewish heritage, nor unmindful of the love which Thou hast manifested to my people, in teaching them Thy law and consecrating them to Thy service. May I never abandon my people and never despair of the triumph of its cause. And may I never forget the covenant which binds my people to Thee. Blessed be Thou, O Lord, who hast chosen Thy people Israel in love.

קרוך אתה ה' בבוחר בעמו ישראל
באהבה:

שמע ישראל יהוה אלהי יהוה אחד:

Hear, O Israel, the Lord our God, the Lord
is One.

ואהבת את יהוה אלהיך בכל לבבך
ובכל נפשך ובכל מאריך: והיו הדברים
האלה אשר אנכי מצוך היום על לבבך:
ושונתם לבניך ודברם בם בשבתך
בביתך ובלקחך בדרך ובשכבך
ובקמך: וקשרתם לאות על ירך והיו
לטטפת בין עיניך: ובהבתם על מקוות
ביתך ובשעריך:

"And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be upon thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be for frontlets between thine eyes. And thou shalt write them upon the door posts of thy house, and upon thy gates."

To love God means to make His purposes our own, to give wholehearted obedience to that law of righteousness to which the best in us testifies. Love must express itself through the dutiful acceptance and discharge of all our responsibilities, through obedience to divine law, as we read in the Torah: "If ye will indeed hearken unto My commandments, that I command you this day, loving the Lord your God, and serving Him with all your heart and with all your soul."

The fringed garment which the Jew wears in prayer is the symbol of this consecration to the obedient service of God, as we read in the Torah: "And the Lord spake unto Moses, saying, Speak unto the children of Israel, and bid them that they make them a fringe upon the corners of their garments throughout their generations, and that they put upon the fringe of each corner a cord of blue: and it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray: that ye may remember and do all my commandments, and be holy unto your God. I am the Lord your God, who

brought you out of the land of Egypt, to be your God: I am the Lord your God."

This affirmation of Thy sovereignty, O God, which we have acclaimed is true and abiding. All the generations of Israel have put their trust in Thee, and Thou hast not failed.

True it is that Thou art indeed the Lord our God and the God of our fathers, our King and our fathers' King, our Maker, the Rock of our salvation; our everlasting Deliverer and Rescuer, such is Thy name.

Happy is the man who hearkeneth unto Thy commandments, and layeth up Thy Law in his heart. True it is that Thou art indeed the first and Thou art the last, and beside Thee we have no King, Redeemer or Savior. From Egypt Thou didst redeem us, O Lord our God, and from the house of bondage Thou didst deliver us; Thou hast ever enabled us to triumph over persecution and oppression. For it is Thy will that men be free to serve Thee and be not subject to the arbitrary rule of any mortal. Therefore, whenever a human tyrant usurps Thine authority, and lords it over his fellowmen to their hurt, the hardening of his heart proves his own undoing, and his overweening arrogance writes his own doom. Therefore we will not lose courage nor be dismayed when unrighteous powers rise up to destroy us. Remembering Thy deliverance of our fathers from the punning Egyptians, we shall proclaim their words, "Who is like Thee among the Powers, O Lord? Who is like Thee, glorious in holiness, revered in psalms, working wonders?" Like our ancestors of old, we see evidence of Thy sovereignty in the fate that in the end overtakes the tyrant. The Lord shall reign forever and ever.

O Thou upon whom Israel relyeth, arise to the help of Israel and of all who acknowledge Thy

law of righteousness, Our Redeemer, the Lord of Hosts is Thy name, the Holy One of Israel. Blessed be Thou, O Lord, who hast redeemed Israel.

ברוך אתה ה' נאל ישראֵל:

Blessed be Thou, O Lord our God and God of our fathers, who rememberest the pious deeds of the patriarchs and in love wilt bring redemption to their children's children. Blessed be thou, O Lord, the Shield of Abraham.

ברוך אתה ה' מן אברהם:

Thou art mighty forever, O Lord; Thou sustainest the living with lovingkindness, supportest the falling, healest the sick, loosest the bound, and keepest faith with them that sleep in the dust. Thou executest justice for the oppressed and Thou healest the brokenhearted and bindest up their wounds. Blessed be Thou, O Lord, who in mercy rememberest Thy creatures unto life.

ברוך אתה ה' חזק יצוריו לתמים

ברחמים:

Thou art holy and Thy name is holy, and holy brings praise Thee daily. Blessed be Thou, O Lord, the holy God.

ברוך אתה ה' האל הקדוש:

Thou favordest man with knowledge and teachest mortals understanding. O cause us to return to Thy law and bring us near to Thy service. Forgive us and pardon our transgressions. Redeem us speedily for Thy Name's sake. Bring perfect healing to all our wounds, for Thou, O our King, art a faithful and merciful giver of health. Bless the soil with fruitfulness and satisfy us out of Thy bounty. O mayest Thou return in mercy to Jerusalem Thy city and build it in our own day, an abiding structure, for we wait upon Thy salvation all the day. Hearken unto our voice, O Lord our God, and turn us not empty from Thy presence, for Thou hearkenest unto prayer. Blessed be Thou, O Lord, who hearkenest unto prayer.

Accept, O Lord our God, the worship of Thy people Israel and their prayer, and may our eyes behold Thy return to Zion in mercy. Blessed be Thou, O Lord, who wilt restore Thy divine presence to Zion.

ברוך אתה ה' המפורס שבינתו לציון:

We acknowledge that Thou art the Lord our God and the God of our fathers for ever and ever. Thou art the Rock of our lives, the Shield of our salvation through every generation. We will give thanks unto Thee and declare Thy praise for our lives which are committed unto Thy hand, and for our souls which are in Thy charge, and for Thy miracles, which are daily with us, and for Thy wonders and Thy benefits, which are wrought at all times, evening, morn and noon. O Thou who art all good, whose mercies fail not: Thou, merciful Being whose lovingkindness never cease, we have ever hoped in Thee. And every-

thing that liveth shall give thanks unto Thee
for ever, and shall praise Thy name in truth.
O God, our salvation and our help. Blessed
be Thou, O Lord, whose name is All-good, and
unto whom it is becoming to give thanks.

בְּרוּךְ אַתָּה ה' הַטוֹב שְׂמֵךְ וְלֵךְ נָא

לְהוֹדוֹת:

Grant peace, welfare, blessing, grace, loving-kindness and mercy unto us and unto the people among whom we dwell, and unto all the nations of the earth. Bless us, O our father, even all of us together with the light of Thy countenance; for in the light of Thy countenance Thou hast given us, O Lord our God, the Law of life, lovingkindness and righteousness, blessing, mercy, life and peace. Blessed be Thou, O Lord, who bledest Thy children with peace.

בְּרוּךְ אַתָּה ה' בְּסִבְרֶךָ אֶת עַמּוֹ

בְּשָׁלוֹם:

AN INTERPRETIVE VERSION OF GRACE AFTER MEALS

We thank Thee, O God, for the miracle of sustenance. Beyond our grasp are the changes, whereby the food we eat is transmuted into the flesh and blood of our bodies, renewing our energies and enabling us to live, to feel, to think, to work, to love, and to worship. We

are grateful that the earth is stored with all that man needs for his maintenance, and that only the good-will and co-operative labor of men, in accordance with Thy divine Law, are required to supply each human being with the food that he needs. Only by reason of the folly and sins of mankind some hunger while others have more than they need. Endow Thy children then with the sympathy and compassion, the wisdom and understanding to apportion to every man his share, according to his need, of the bounty Thou wouldst have all enjoy. Blessed be Thou, O Lord, who providest abundance for all.

ברוך אתה ה' הֵן אֵת הַכֹּל:

We thank Thee, O our God, for the blessings wherewith Thou hast blessed Thy people Israel: for Thy Law and Thy covenant and all those experiences in which we behold the manifestation of Thy Being. Grant that the return of our people to the land of our fathers may help to usher in the Messianic era of justice, freedom and peace for men and nations. May Jerusalem be reestablished as the city of righteousness, the perfection of beauty, the joy of all the earth. We thank Thee, O Lord, Builder of Jerusalem, for maintaining the life of Israel, the nation through which we have come to know Thee and to serve Thee. Blessed be Thou, O Lord for the land and for the food.

ברוך אתה ה' עַל הַאֲרֶז וְעַל הַקֶּמֶחַ:

JEWISH POPULATION OF LARGE CITIES IN THE UNITED STATES

City	Total Population, 1940	Jewish Population, 1937
Atlanta, Ga.	100,000	12,000
Atlantic City, N. J.	100,000	12,000
Baltimore, Md.	100,000	12,000
Birmingham, Ala.	100,000	12,000
Boston, Mass.	100,000	12,000
Birmingham, Ala.	100,000	12,000
Boston, Mass.	100,000	12,000
Buffalo, N. Y.	100,000	12,000
Chelsea, Mass.	100,000	12,000
Chicago, Ill.	100,000	12,000
Cincinnati, Ohio	100,000	12,000
Cleveland, Ohio	100,000	12,000
Cleveland Hgts., Ohio	100,000	12,000
Dallas, Texas	100,000	12,000
Davenport, Iowa	100,000	12,000
Dayton, Ohio	100,000	12,000
Elmhurst, N. Y.	100,000	12,000
Evansville, Ind.	100,000	12,000
Hartford, Conn.	100,000	12,000
Houston, Texas	100,000	12,000
Indianapolis, Ind.	100,000	12,000
Jersey City, N. J.	100,000	12,000
Kansas City, Mo.	100,000	12,000
Los Angeles, Calif.	100,000	12,000
Louisville, Ky.	100,000	12,000
Madison, Wis.	100,000	12,000

are grateful that the earth is stored with all that man needs for his maintenance, and that only the good-will and co-operative labor of men, in accordance with Thy divine Law, are required to supply each human being with the food that he needs. Only by reason of the follies and sins of mankind some hunger while others have more than they need. Endow Thy children then with the sympathy and compassion, the wisdom and understanding to apportion to every man his share, according to his need, of the bounty Thou wouldst have all enjoy. Blessed be Thou, O Lord, who providest abundance for all.

ברוך אתה ה' קֹנֵן אֶת הַכֹּל:

We thank Thee, O our God, for the blessings wherewith Thou hast blessed Thy people Israel: for Thy Law and Thy covenant and all those experiences in which we behold the manifestation of Thy Being. Grant that the return of our people to the land of our fathers may help to usher in the Messianic era of justice, freedom and peace for men and nations. May Jerusalem be re-established as the city of righteousness, the perfection of beauty, the joy of all the earth. We thank Thee, O Lord, Builder of Jerusalem, for maintaining the life of Israel, the nation through which we have come to know Thee and to serve Thee. Blessed be Thou, O Lord, for the land and for the food.

ברוך אתה ה' שֶׁל הָאָרֶץ וְשֶׁל הַמִּקּוֹן:

JEWISH POPULATION OF LARGE CITIES IN THE UNITED STATES

City	Total Population, 1930	Jewish Population, 1937
Atlanta, Ga.	100,000	10,000
Atlantic City, N. J.	100,000	10,000
Baltimore, Md.	100,000	10,000
Birmingham, Ala.	100,000	10,000
Boston, Mass.	770,000	100,000
Brighton, Conn.	147,000	10,000
Buffalo, N. Y.	570,000	50,000
Butte, Mont.	40,000	10,000
Chicago, Ill.	3,000,000	300,000
Cincinnati, Ohio	400,000	50,000
Cleveland, Ohio	570,000	100,000
Cleveland Hgts., Ohio	80,000	10,000
Dallas, Texas	100,000	10,000
Denver, Colo.	100,000	10,000
Detroit, Mich.	1,000,000	100,000
Elmhurst, N. Y.	100,000	10,000
Evansville, Ind.	100,000	10,000
Flint, Mich.	100,000	10,000
Indianapolis, Ind.	100,000	10,000
Jersey City, N. J.	100,000	10,000
Kansas City, Mo.	100,000	10,000
Los Angeles, Calif.	1,000,000	100,000
Louisville, Ky.	100,000	10,000
Madison, Wis.	100,000	10,000

JEWISH POPULATION OF LARGE CITIES IN THE UNITED STATES—Continued

City	Total Population, 1940	Jewish Population, 1937
Memphis, Tenn.	202,942	12,887
Minneapolis, Minn.	201,472	20,000
Minneapolis, Minn.	201,372	20,700
New Haven, Conn.	201,825	24,700
New York, N. Y.	2,224,505	2,035,000
Newark, N. J.	200,760	78,000
Oakland, California	200,646	11,500
Pasadena, N. Y.	61,006	10,900
Paterson, N. J.	199,656	24,000
Philadelphia, Pa.	1,051,326	203,000
Pittsburgh, Pa.	271,000	53,000
Portland, Ore.	215,000	12,700
Providence, R. I.	200,644	28,000
Richmond, N. Y.	204,975	22,400
St. Louis, Mo.	212,040	21,000
St. Paul, Minn.	207,700	14,000
San Francisco, Calif.	204,500	40,000
Seattle, Wash.	202,000	14,500
Springfield, Mass.	202,554	12,270
Syracuse, N. Y.	202,007	14,500
Toleno, Ohio	202,540	10,500
Washington, D. C.	202,001	10,000
Worcester, Mass.	202,004	12,500

East Day. E36277.

Auto Leave DX

Herman Stukman

~~Auto 7-7300~~

39 13 way

Off. B. B. 4-0515

How Hamped 4-620

Juvenile Delinquency

Breakdown -

7 Dandy Vintner

Unsolved Prob. (Sunny)

~~Overgrown in forest~~
~~forest~~

~~John G. Givens & the Post-Gen-
eral~~

(3) ~~Soldiers' Lake Suburban~~
~~+ Kensington Gardens~~
→ Reading and Prefecture

~~Fewer~~ ~~not~~ ~~old~~
Address 7847

N.Y.C.

Manly Hall 4-4800

8125.

Peak City

Thomas Knollrock

2130 Sunny Rd

YE. 6425

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Ernest + Frank
Sister for Mrs. R. P. O.

Nov. 1948-154 { Standard - Cal
Texas -
Sulphur

1948

Tax 7550.

Ch. 5065.

Fell 1800.

Gas.

Purchase.
Sewer.

17550.00

James P. Selva
God's property

Ernest + Frank
Sewer - 1939