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S. A. J. DIARY

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1944 — 1945

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20th edition

The Society for the Advancement
of Judaism

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WHAT IS THE S. A. J.

Date Jul 11-45 - Chicago

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 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.

Members of the S. A. J. have been instrumental in founding the Jewish Reconstructionist Foundation, Inc., established for the purpose of spreading the influence of the Reconstructionist philosophy and program.

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, 24, N. Y.

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. Its status is ambiguous, its self-respect weakened, its spiritual life threatened with disintegration.

In the Middle Ages, Jews were segregated, but they knew what to live for as Jews. They were self-determined in their community life, governed by their own law, fed on their own culture and sustained by their own religious faith. But ever since Jews have attained political equality and have shared the political, economic and cultural interests of their neighbors in enlightened countries they have found it harder to live as Jews. They still suffer from various forms of discrimination and prejudice which tempt them to deny their Jewish identity. 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 he should remain one; how be a Jew under these new conditions? And many have become utterly indifferent, if not antagonistic, to Judaism and its future.

This malady of doubt and discouragement, chronic for the last century or more, is now acute. Anti-Semitic attacks have caused a spirit of panic. Many Jews have sought false safety by flight from Judaism. Others accept the fact that they are Jews with sullen resignation and apathy to all Jewish interests. They are aroused to a momentary concern with Jewish life only when they feel the impact of Jew-hatred.

Even those who have faith in the possibilities of Jewish life are unhappy in their Judaism. Trying to make Jewish life worthwhile, they feel frustrated because they are so few and

so divided among themselves. They have no clear conception of what Judaism means and how it can be maintained and fostered. They cling to the Judaism of the past, and leave the Judaism of the future to chance and drift. To insure the future, one must not rely exclusively on the past but must reckon intelligently with the present. Jews must be given something to live for that can make their present life worthwhile.

Some efforts have been made to provide for the future of Judaism by reckoning with changed conditions. But such programs, while they have some merit, have proved inadequate.

There is one type of solution which seeks to put new life into the synagogue through a revival of religion. But its proponents do not see that the synagogue of today reaches only a limited number of Jews and fails to satisfy even their religious needs.

There is a nationalist solution which places its hopes in an autonomous national life for the Jewish people in Palestine. But it has no program of Jewish living in the diaspora.

We of the Reconstructionist movement, present the following platform as our contribution to the reconstruction of Jewish life. It contains both a statement of principles to guide efforts for reconstruction, and a program of action based on those principles.

THE PRINCIPLES OF RECONSTRUCTIONISM

1. *The Meaning of Judaism*

Judaism is the civilization of the Jewish people embracing 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. It should instill in the Jew that courage and hope which come with the awareness of God in nature and in history and also the desire to live in accordance with His law of justice and mercy. The conception of Judaism as a religious civilization does not, however, exclude from participation in

Jewish life Jews who are indifferent to Jewish religion.

The term "Jewish people" denotes the historic group which originated in ancient Palestine and which has maintained an uninterrupted existence to our own day. 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 personal life inherent in Judaism as a religious civilization.

The Jewish civilization can therefore function wherever there are Jews. Because of varying conditions, it assumes different forms in different countries. Only 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, the Jews should constitute a religious-cultural group.

Since Jews must live under diverse conditions, Judaism cannot now be based on uniformity of belief and practice secured through coercion. It must be based on unity of purpose,

achieved through voluntary consent. Such unity affords room for Jews to differ in the beliefs and forms through which they affirm and express their loyalty to Judaism.

II. *The Place of Palestine in Judaism*

The Jewish people has an historic connection with Palestine. This historic connection 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.

Participation in the Zionist movement thus is 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 destructive of group individuality is subversive of the American tradition of democracy.

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

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.

IV. *The Social Structure of American Jewish Life*

If Jewish civilization is to function in the American environment, it needs what it has always 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 enabling him to adjust himself to his environment. Only an organized community can maintain Judaism and develop its basic values.

To meet the conditions of American life and of Judaism, the Jewish community must be organized on a voluntary, democratic basis to include all Jews who wish to participate in the organized life of the Jewish people. Ultimate authority and responsibility for all collective Jewish action must be vested in the rank and file of Jewry.

It should be one of the purposes of Jewish community organization to bring American Jewry into active collaboration with Jewries throughout the world.

THE RECONSTRUCTIONIST PROGRAM

I. *The Organization of the Jewish Community*

All Jewish institutions and organizations, in any locality, which contribute to the perpetuation of any

phase of Jewish life should be federated in local community councils. Organizations serving the same function should be allied in some form of co-operative 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.

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.

This assembly should eventually be represented in a world-wide Jewish organization to direct Jewish activity calling for world-wide cooperation.

Until such national assembly can be established, the effort should be

made to eliminate competition and duplication in the work of national organizations. These 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, is integrated with their general outlook on the universe and which inspires them with faith in the possibilities of human life.

Not all Jews will conceive of God in the same terms, but here, too, uniformity cannot be expected.

Traditional forms of Jewish ritual observance should be maintained, if they are spiritually adequate or can be rendered adequate through reinterpretation. Those observances which cannot be interpreted 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 practices, consonant with the requirements of Jewish historic continuity and modern life should be developed.

The Synagogue is the Jewish institution most deeply rooted in Jewish tradition, having the necessary resources for advancing Jewish religion. It should activate the religious character of Jewish civilization and enlarge the scope of the Synagogue to include fellowship and Jewish culture.

The Synagogue should not confine itself to its own members. It should mobilize them in the service of all Jewish interests. It should encourage inter - congregational collaboration, and cooperation with non-congregational Jewish bodies to advance Jewish civilization and enhance its spiritual value for the individual and mankind.

III. *Education*

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

To this end, Jewish studies must be directed to a knowledge of the Jewish past and an understanding of the special problems that the Jew has to face in a changing world.

A Jewish educational program should examine the Jewish past and interpret it 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.

Jewish education includes all study designed to help Jews meet the issues of life in a spirit consistent with the highest ethical and religious ideals.

IV. Jewish Culture and Art

Every area of Jewish living, such as the home, the Synagogue, the Jewish Community Center and other institutions should be utilized as an opportunity to realize the esthetic possibilities in Judaism.

Books, records, ceremonial objects, pictures dealing with Jewish themes should be included among the appurtenances of a Jewish home. The architecture of the synagogue and other public buildings should reflect the aspirations of the Jewish people throughout its career. Such buildings should be designed to give symbolic and pictorial form to the purposes for which they 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.

Fellowships and scholarships should be given to creative artists and writers who show promise of contributing to the artistic life of the Jewish people.

V. *Judaism and Social Justice*

Judaism should impel Jews to practice its ethical ideals and spiritual values in all human relations. It should sanction efforts for 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 all social evils should be the concern of all Jewish bodies and agencies.

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 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 govern-

ment; regulation of all large scale industry for the general welfare.

Jews should seek the enlargement of facilities for free education for all and the accessibility of 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.

JEWISH RECONSTRUCTIONIST FOUNDATION

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 vitalize Jewish religious life.

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

Sponsors the Jewish Reconstructionist Fellowship for the purpose of advancing Judaism as an evolving religious civilization.

THE JEWISH RECONSTRUCTIONIST FELLOWSHIP

The Fellowship is designed to implement the following five-point program of Reconstructionism:

1) The upbuilding of Palestine as the hub of Jewish civilization.

2) The enrichment of Jewish cultural content.

3) Raising of the ethical standards of Jewish life.

4) The purification and intensification of Jewish religion.

5) The achievement of Jewish status and organic community.

The Fellowship should appeal to rabbis and laity alike, because it is intended to function through the Synagogue and to strengthen it. The Fellowship does not compete with nor supersede any existing rabbinic or

congregational organization. In fact, it should bring new life to those organizations. The basic approach is to mobilize men and women who possess missionary zeal for Judaism among Jews, and who would be willing to subscribe to a maximum Judaism compatible with the American environment.

In every congregation, there are undoubtedly a number of such men and women who could form a nucleus of a Chapter. Such a nucleus could build a Chapter of the Fellowship around itself.

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, edited 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 CIVIL-
IZATION, by Samuel Dinin.

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.

FESTIVAL SONGS, by Judith K.
Eisenstein.

MUSIC FOR JEWISH GROUPS, by
Judith K. Eisenstein.

GATEWAY TO JEWISH SONG, by
Judith K. Eisenstein.

WHAT IS TORAH, a cantata for
unison chorus and piano, by Ira and
Judith K. Eisenstein.

PAMPHLETS

1. THE MEANING OF RECON-
STRUCTIONISM, by Mordecai M.
Kaplan.

2. THE RECONSTRUCTIONIST
VIEWPOINT, by Mordecai M.
Kaplan.

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

4. TOWARD A GUIDE FOR JEW-
ISH RITUAL USACE.

5. ZIONISM (two articles)—
Zionism and the New Opposi-
tion, by Milton Steinberg.
Reconstructionism and Zionism
by Ira Eisenstein.

6. JEWISH SURVIVAL AND ITS
OPPONENTS, by Mordecai M.
Kaplan.

7. THE FREEDOM TO BE JEWS,
by Mordecai M. Kaplan.

THE RECONSTRUCTIONIST PLATFORM

Membership in the Foundation is
\$5.00 per year, which includes one
year's subscription to THE RE-
CONSTRUCTIONIST.

To obtain Reconstructionist literature,
or further information regarding
Reconstructionism, apply to

THE JEWISH RECONSTRUC-
TIONIST FOUNDATION, Inc.,
15 West Eighth-Sixth Street,
New York 24, N. Y.

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 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.

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, Kabbalat 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.
- (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.

- (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.
- (b) Advocate a minimum of a three-day-a-week Hebrew School.



JEWISH POPULATION OF LARGE CITIES IN THE UNITED STATES

City	Total Population, 1940	Jewish Population, 1937
Albany, Ga.	202,000	10,000
Albany, N. Y.	54,000	10,000
Baltimore, Md.	202,000	70,000
Birmingham, Ala.	70,000	10,000
Boston, Mass.	270,000	110,000
Bridgeport, Conn.	77,000	10,000
Buffalo, N. Y.	270,000	20,000
Butte, Mont.	41,000	10,000
Chicago, Ill.	2,000,000	200,000
Cincinnati, Ohio	400,000	20,000
Cleveland, Ohio	270,000	20,000
Cleveland Hgts., Ohio	24,000	10,000
Dallas, Texas	212,000	10,000
Denver, Colo.	100,000	10,000
Des Moines, Iowa	100,000	10,000
Detroit, Mich.	1,000,000	100,000
Evansville, Ind.	100,000	10,000
Harvard, Conn.	100,000	10,000
Houston, Texas	200,000	10,000
Indianapolis, Ind.	200,000	10,000
Irvington, N. Y.	200,000	10,000
Kansas City, Mo.	200,000	10,000
Los Angeles, Calif.	1,000,000	100,000
London, Ky.	200,000	10,000
Madison, Wis.	200,000	10,000

JEWISH POPULATION OF LARGE CITIES IN THE UNITED STATES—Continued

City	Total Population, 1940	Jewish Population, 1937
Memphis, Tenn.	100,418	13,850
Minneapolis, Minn.	100,418	22,000
Mississippi, Miss.	100,418	20,700
New Haven, Conn.	100,418	24,700
New York, N. Y.	7,878,770	2,025,000
Newark, N. J.	422,700	75,000
Oakland, Cal.	215,000	55,000
Pasadena, N. Y.	215,000	10,000
Paterson, N. J.	100,000	24,000
Philadelphia, Pa.	1,011,000	225,000
Pittsburgh, Pa.	277,000	50,000
Portland, Ore.	225,000	10,700
Portland, N. H.	225,000	20,000
Richmond, N. Y.	224,075	20,400
St. Louis, Mo.	215,140	55,000
St. Paul, Minn.	200,000	54,000
San Francisco, Calif.	234,500	40,000
Seattle, Wash.	200,000	14,000
Springfield, Mass.	140,500	10,000
Syracuse, N. Y.	200,000	14,000
Tulsa, Okla.	200,000	10,000
Washington, D. C.	200,000	10,000
Worcester, Mass.	200,000	10,000

ABRIDGED HEBREW CALENDAR FOR

5765

1944-45

Rosh Hashanah	Mon., Tues., Sept. 18, 19
Fast of Gedaliah	Wed., Sept. 20
Yom Kippur	Wed., Sept. 27
Sukkot—1st Day	Mon., Oct. 2
Hosha'nah Rabbah	Sun., Oct. 8
Shemini Aseret	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
Asarah BeTebet	Tues., Dec. 26

1945

Rosh Hodesh Shebat	Mon., Jan. 15
Hamishah Asar BeShebat	Mon., Jan. 29
*Rosh Hodesh Adar	Wed., Feb. 14
Fast of Esther	Mon., Feb. 26
Purim	Tues., Feb. 27
Rosh Hodesh Nisan	Thurs., Mar. 15
Passover	Thurs., Mar. 22—Thurs., Apr. 5
*Rosh Hodesh Iyar	Sat., Apr. 14
Lag Beomer	Tues., May 1
Rosh Hodesh Sivan	Sun., May 13
Shavuot	Fri., Sat., May 18, 19
*Rosh Hodesh Tamuz	Tues., June 12
Shibeah Asar BeTamuz	Thurs., June 28
Rosh Hodesh Ab	Wed., July 11
Tisbeah BeAb	Thurs., July 19
*Rosh Hodesh Elul	Fri., Aug. 10

*The previous day is also observed as Rosh Hodesh.

ABRIDGED HEBREW CALENDAR FOR

1786

1945-46

Rosh Hashanah	Sat., Sun., Sept. 8, 9
Fest of Gedaliah	Mon., Sept. 10
Yom Kippur	Mon., Sept. 17
Sukkot—1st Day	Sat., Sept. 22
Hosha'nah Rabbah	Fri., Sept. 28
Shemini Azeret	Sat., Sept. 29
Simhat Torah	Sun., Sept. 30
*Rosh Hodesh Heshvan	Mon., Oct. 8
Rosh Hodesh Kislev	Tues., Nov. 6
Hanukkah	Fri., Nov. 10—Fri., Dec. 7
Rosh Hodesh Tebet	Wed., Dec. 5
Azarah BeTebet	Fri., Dec. 14

1946

Rosh Hodesh Shebat	Thurs., Jan. 3
Hamishah Asar BeShebat	Thurs., Jan. 17
*Rosh Hodesh Adar I	Sat., Feb. 2
*Rosh Hodesh Adar II	Mon., Mar. 4
†Fast of Esther	Sat., Mar. 10
Purim	Sun., Mar. 17
Rosh Hodesh Nisan	Tues., Apr. 2
Passover	Tues., Apr. 10
*Rosh Hodesh Iyar	Thurs., May 2
Lag Bomer	Sun., May 10
Rosh Hodesh Sivan	Fri., May 31
Shabbat	Wed., June 5
*Rosh Hodesh Tammuz	Sun., June 20
Shibeah Asar BeTammuz	Tues., July 16
Rosh Hodesh Av	Mon., July 29
Tishah BeAv	Tues., Aug. 6
*Rosh Hodesh Elul	Wed., Aug. 28

*The previous day is also observed as Rosh Hodesh.

†Fast observed on previous Thursday.

1944 CALENDAR 1944

[illegible]

1945 CALENDAR 1945

	Su	Mo	Tu	We	Th	Fr	Sa		Su	Mo	Tu	We	Th	Fr	Sa	
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			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									
MAR	4	5	6	7	8	9	10			1	2	3	4	5	6	7
	11	12	13	14	15	16	17			8	9	10	11	12	13	14
	18	19	20	21	22	23	24			15	16	17	18	19	20	21
	25	26	27	28	29	30	31			22	23	24	25	26	27	28
										29						
	1	2	3	4	5	6	7				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		4	5						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									
JUN	3	4	5	6	7	8	9			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					

MEMORANDA

~~Deputy~~ W. J. B. Thompson - Father

July 13-1906

U.S. District Court.

Bkly. 47.

In U.S. since June 5-1902

Certificate of W. J. B. Thompson

NO. A-53580

1800 A. 30-1943.

Pan Am. Airways

135 E. 42

NY N.Y. 6-7100

SEPTEMBER
1944-1945

TISHRI
5705

18

Monday

1

ROSH HASHANAH

19

Tuesday

2

ROSH HASHANAH

20

Wednesday

3

FAST OF GEDALIAH

10 T.W.G.
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.

SEPTEMBER

TISHRI

21

Thursday

4

22

Friday

5

Light Candles 6:25*

23

Saturday

6

SHABBAT SHUBAH

Weekly Portion—"VAYELEK"

Deut. 31.1-29

Prophets—Hosea 2.2-19

—Micah 2.15-29

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

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 War Time is followed throughout the calendar.

SEPTEMBER

TISHRI

24

Sunday

7

10³⁰ Parents Meeting Chapel -

25

Monday

11. Katanah

3. H. G. - W. in

2. F. U. Ave.

4. Z. E. C.

26

Tuesday

8

Y. K. K. K. K.

27

Wednesday
YOM KIPUR

10

YOM KIPUR (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.

OCTOBER

TISHRI

1

Sunday

14

2

Monday
SUKKOT—1st Day

15

Smith
WHITE
OAK
PRESS



3

Tuesday
SUKKOT—2nd Day

16

932 Dent

United Way for Chicago

932 Dent Wednesday

17

8 Board C 2 (Sunday)

OCTOBER

TISHRI

5

Thursday

18

3 F. Fox 3251 E. Mountain
 12 J. Com. Council.

M. Day - 11 -
 11 - Dantel

6

Friday

19

Light Candles 6:10

12³⁰ - Standard
 4 - 8 hour
 6 - United We Stand - Chicago

7

Saturday

20

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

Sunday

21

HOSHA'NAH RABBAH

8. 1st Hanukkah
 W. H. Ozer - Publisher, Parlor
 W. H. Kover - 3081 Washington -
 10. 2nd Hanukkah

2

Monday

22

SHEMINI AZERET

Succoth -
 P.M. - editors

10

Tuesday

23

SIMCHAT TORAH

11

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.

12. 1st Hanukkah

OCTOBER

TISHRI

12

Thursday

13

COLUMBUS DAY

8- Pers. Inv.
~~9- Ex. Com.~~
 4- Ex. Com.

13

Friday
 Light Candles 5:37

119

10- 20 H. 6 Yr - St. Charles
 Miss Room

14

Saturday

17

Weekly Parson—"BURESHIT"
 Genesis 1.1—8
 Prophets—Isaiah 42.5—43.11

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

OCTOBER

TISHRI

13

Sunday

28

First Sunday Service

8. 10. 1941

14

Monday

29

30. 10. 1941

8. 11. 1941

17

Tuesday

30

ROSH HODESH HESHVAN

30. 11. 1941

Atlantic City

S. Program Comm. V. 1000 - 11:00

18

Wednesday

1

ROSH HODESH HESHVAN

9. 12. 1941, C. C. C. R.
Gibson

OCTOBER

HESHVAN

18

Thursday

2

8 Alana Bait

19

Friday

3

Light Candles 5:48

WILLIS
FISHER
COHEN

21

Saturday

4

Weekly Portion—"COHEN"
 Genesis 4:9—12:32
 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

HISIRAN

Monday

430 W. Me. Co. - Pelly Chapel


11

1999

1.68291 km / hr

445 Atlantic

670 Hahn -

9:45³⁴ A.M. P. J. ^{Journal} 

2

9 Inferior Cere. Bulbar.

20

Abstract

39

OCTOBER

HESHVAN

24

Thursday

9

27

Friday
Light Candles 5:38

10

B. v. - Lark - ~~H. v.~~

330 435 ~~Friday~~ - 20 ch

1245 H. v. ~~Monday~~

28

Saturday
Weekly Portion—"LEK LEKA"
Genesis 12.1—12.27
Prophets—Isaiah 48.27—41.14

11

Concluded 1/22.12/6/1

Memoranda

OCTOBER

HESHVAN

29

Sunday

12

6 Dinner - May Club
 8 Mrs. Clark

30

Monday

13

4 N.Y. E.C.
 N.A.R. Robinson -
 8. Council

31

Tuesday

14

~~10 Washington~~

NOVEMBER

1

Wednesday

15

NOVEMBER

HESHVAN

2

Thursday

14

BALFOUR DECLARATION DAY

8:00 Meeting - Mahler Hall

3

Friday

17

Light Candles 5:30

2 P. Pashover

4:30 Conference

4

Saturday

18

Weekly Portion—"WAYERA"

Genesis 18:1—12:24

Prophets—1 King 4:1—37

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

6

Sunday

19

7 W. Spitz - Zolper - Pardon

6

Monday

20

5³⁰ Harlow



7

Tuesday
ELECTION DAY

21

6³⁰ Saw Bros
Bureau Club - Election Party -
V.P.M. -

6

Wednesday

22

17 Adley
2 F.W. A
4 P. W. A
9 W. W. A

NOVEMBER

HESHVAN

9

Thursday

23

10-5 Sabbath

~~4:30 K. H. S. H. P.~~

8-Ex. Can

10

Friday

24

Light Candles 5:23

2:44-

4:30 Confession

11

Saturday

25

ARMISTICE DAY

Weekly Portion—"HAYE SARAH"

Genesis 22.1-25.18

Prophets—I Kings 1.1-31

Memoranda:

NOVEMBER

HESHVAN

12

Sunday

14

- A Just of Small Love -
 Woodward Fresh, Tunc, Chi.
 Detroit

13

Monday

27

- 2021 1st of Tishri
 8 Hadosah - 1st of Tishri

14

Tuesday

28

Joseph Frankel

8 Board Towels -

232 18 F. Frankel - 1st of Tishri
 Wednesday

29

4 - 5000 P. 1st of Tishri

8. W. 1st of Tishri - 1st of Tishri

1st of Tishri

10 T.W.A

NOVEMBER

HESHVAN

16

Thursday

10

ROSH HODESH KISLEV

2:30 P. Am. R. - Soveran
Hall -
42° / ny

8: M. ev. Th. ch.

KISLEV

17

Friday

1

ROSH HODESH KISLEV

Light Candles 5:17

11- F. W. at H. m. - B. m. ny
4:30 C. ev.

18

Saturday

2

Weekly Portion—"TOLEDOT"

Genesis 25.13-28.9

Prophets - ~~Isaiah 40.1-55.1~~

Malachi 1.1-2.7

u.P.A. - Chicago

~~Long T. ev. ch. - 4:30 ny~~

Memoranda

NOVEMBER

KISLEV

19

Sunday

3

20

Monday

4

10th Teacher's Holiday

WITHIN
THE
SCHOOL



21

Tuesday

5

4 NY GC,
8 - Plover -

22

Wednesday

6

- 1 - 3

NOVEMBER

KISLEY

23

Thursday

7

Mond. Pwd. - bring 54 books
8. Nat. Council Social Service
- 3 taken

24

Friday

8

Light Candles 5:14

320 W H R - 4 am - 6
~~430 Service~~
530 Service

25

Saturday

9

Weekly Portion—"WAYEZE"

Genesis 18:10-18:3

Prophets—Isaiah 11:7-12:12

Not taken from the Rail
8. P. L. L. - Crossed the

Memoranda.

NOVEMBER

KISLEV

10-14 ~~14~~ ¹⁵ ~~15~~ ¹⁶ Sunday

10

11- Finner Com

Ex. Board. Yarns - G.Y.C.
~~Ex. Board. Yarns - G.Y.C.~~

17

Monday

11

10 Pal. Com

Jeter Com.

Wash. - 12

20

Tuesday

12

Wash. (2)

G.C. 2.0.50.

21

Wednesday

13

Dental

Esco Way East
Blanchard St. Wafar Va

NOVEMBER

KISLEV

29

Thursday

14

12:30 ~~THANKSGIVING DAY~~
2:30 ~~Thanksgiving~~
Fish

DECEMBER

1

Friday

15

Light Candles 5:12

WHITS



2

Saturday

16

Weekly Portion—"VA'ISHLAH"

Genesis 22.4—23.43

Prophets—Ezekiel 12.3—14.10

Memoranda

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1510-2577

1

Abstract

IT

2. Pgh. Amer. S. Conf

1230

Methods

14

Rgh. Statti, unno

Tuesday

14

~~22~~

7. Helen Berg Backus

Wendell

6-~~Leach~~ 7-~~W. W.~~
8-~~Ch. 2, W. W.~~

DECEMBER

KISLEV

7

Thursday

21

12

8

Friday
Light Candles 3:12

22

9

Saturday
Weekly Par-son—"VAYESHEB"
Genesis 37:1—49:23
Prophets—Amos 2:6—3:8

23

~~12~~ ~~Chetivim~~ ~~Tough~~
Memoranda

DECEMBER

KISLEV

10

Sunday

24

12³⁰ T. Parker - Fanny -
~~12³⁰ T. Parker - Fanny -~~
 2³⁰ F. Parker - 0

11

Monday
HANUKKAH
 December 11-18

25

Work

12

Tuesday

26

work.

~~6-12-13~~

13

Wednesday

27

to F. Loh.

Temple Beth Shalom
 Providence, R.I.

DECEMBER

KISLEV

14

Thursday

25

15

Friday
Light Candles 5:15

26

10. *Devoted*

8 *Cute*

16

Saturday
ROSH HODESH TERET
Weekly Portion—"MIKEZ"
Genesis 41.1—44.17
Numbers 28.28—31 7.42—47
Prophets—~~Isaiah 44.1—44.24~~
Zechariah 2.14—4.7

27

9³⁰ — *Saw 10.*

HANUKKAH (Dedication Days) celebrates the rededication 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.

DECEMBER

TERET

17

Sunday
ROSH HODESH TERET

1

18

Monday

2

10 - Dantst

4⁴⁵ Galtan - Galtan Hotel

19

Tuesday

3

1 - 8¹¹ 2

g. Temple B'nai

8 EY. 20K. 14-4:

20

Wednesday

4

4. Fishan

8. ~~Flavon~~
~~St. Louis~~

DECEMBER

TEDET

21

Thursday

5

22

Friday
Light Candles 5:21

6

Horne - Sam

23

Saturday
Weekly Portion—"VAYIGASH"
Genesis 44:18—(7:27)
Prophets—Ezekiel 27:15—28

7

1. Serv' Vro - Children

7. Halle - Manual
Memoranda

DECEMBER

TEBET

24

Sunday

8

12. Alruu u' =

~~32. Alruu u' =~~

4 W. Cal. Strane - Hove =

25

Monday

9



26

Tuesday

10

ASARAH BESEBET

45. Harscan

27

Wednesday

11

DECEMBER

TEHET

31

Sunday

15

2³⁰ F. Wolf - Manschen.
 Hunt 3575 W. W. W. -

JANUARY, 1942

1

Monday

16

2

Tuesday

17

2 F. ^{Mrs} L. L. L. (C)
 4 - Harkness

3

Wednesday

18

415 E. L. L.
~~6 Harkness~~ (C)

JANUARY

TEHET

4

Thursday

19

W.Y.

have 8

5

Friday

20

Light Candles 3:21

6

Saturday

21

Weekly Portion—"SHEMOT"

Exodus 1:1—6:1

Prophets—Isaiah 17:4—28:13; 29:23—23

Memoranda

JANUARY

TIBET

1

Sunday

22

3 - Unga-Danta -

H. H. Sch. 450 list -

E. Ex. 22 2. Soc.

2

Monday

23



8. Father's Day - Holiday -

3

Tuesday

24

7. Cherry -

10³⁰ 10. 10. Wednesday

25

11. 11. 11.

730 S.O.P. - Auditorium
Hotel Chamber

JANUARY

TEBET

11

Thursday

14

*St. Francis
530 am 8*

12

Friday

15

Light Candles 5:42

WHITE



13

Saturday

16

Weekly Portion—"WARRA"

Exodus 6:2-7:31

Prophets—Ezekiel 28:1-29:21

1 - Sunday - H 52

Memorandum

JANUARY

TEBET

14

Sunday

29

12³⁰ Men Club Lu say -

~~5. out Post Ch. Buffalo~~

15

Monday

SHEBAT

1

ROSH HODESH SHEBAT

7³⁰ W. Waige Ruler Thop
2. Jachet
8. Temple Brand

16

Tuesday

2

A. Dancet 10 Kh

6. Fener T Redd.

17

Wednesday

3

Men's Club - On School W. and

JANUARY

SHEBAT

21

Sunday

7

Harvard Univ - Cambridge
11/20

22

Monday

8

8 AM Harvard -

5 - D. Day - 15 min
Providence

22

Tuesday

- Carr / Allen - 43²

1 - H. Olander - 1/2 hr

1 - S. J. / 1/2 hr

1 - S. J. / 1/2 hr

21

Wednesday

10

5 - S. J. / 1/2 hr
6 - S. J. / 1/2 hr

Alumni

8 Alumni -

JANUARY

SHEBAT

25

Thursday

11

S. F. H. G.

26

Friday
Light Candles 5:58

12



27

Saturday
Weekly Portion—"BESHALAH"
Exodus 12:17—7:14
Prophets—Isaiah 44—5:21

13

Memoranda

JANUARY

SUMMARY

23

2000

11

8- Bellman.

2²⁰ Junior High + 5 =
6 - Ruth W. Anderson -

6- Ruth W. ...

11

Wolfe, 1997]

19

HAMISH AND ASH BISHOP

1. ~~Dr. Paul Gerdner~~
8. ~~Dr. Gerdner~~ - ~~Dr. Gerdner~~
L. W. Gerdner

8. *Leucophaea* - *Leucophaea*

L. M. de Syl

34

Twitter

14

~~1130 E Scholten~~

8. Text: $\log = \log 10$

11 *Wednesday* 17

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

T. W. G. "Golden Corner"
Horse

Howe

FEBRUARY

SHEBAT

1

Thursday

18

7- Baruch

2

Friday

19

Light Candles 4:07

3 30 Fieber

3

Saturday

20

Weekly Portion—"TITRO"

Exodus 18.1-23.23

Prophets—Isaiah 4.1-7.6; 9.5-6

7¹⁵ Birg

HAMISHAH ASAR DESHERBAT (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

1

Sunday

21

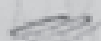
2. Goodman from St. Joe

4- W. Goodman Schunk -
- Parlor.

3

Monday

22



W. H. R. S.
Schunk



4

Tuesday

23

5- Schunk 7/7

5

Wednesday

24

FEBRUARY

SHEBAT

8

Thursday

25

9

Friday

26

Light Candles 6:14

30 F Mrs. Rose Schwartz
 12. H. Phillips Park
 home CE 0563-

10

Saturday

27

SHABBAT SHEBALIM

Weekly Portion—"MISHPATIM"

Exodus 21:1-24:18; 29:11-18

Prophets—II Kings 12:1-17

W. Lutz

SHABBAT SHEBALIM. 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

SHEBAT

11

Sunday

28

3 - Tea Scholtz
3 F. N. Kousner +

12

Monday

29

LINCOLN'S BIRTHDAY

130 Zambrowsky
Berkel Eda L.

13

Tuesday

30

ROSH HODESH ADAR

12 - Haifa -
8. 13000 to 14000
8. 13000 to 14000

14

Wednesday

ADAR

1

ROSH HODESH ADAR

7PM. Wednesday for lunch

FEBRUARY**ADAE****15****Thursday****2****16****Friday**
Light Candles 6:22**3****17****Saturday**
Weekly Portion—"TERUMAH"
Exodus 25.1-25.19
Prophets—1 Kings 4.24-4.33**4****Memoranda**

FEBRUARY

ADAR

15

Sunday

5

No work

17

Monday

6

Low for Car

20

Tuesday

7

21

Wednesday

8

6. Sat Sat.

22

Thursday

9

WASHINGTON'S BIRTHDAY

23

Friday

10

Light Candles 6:21



24

Saturday

11

SHABBAT ZAKOR

Weekly Portion—"TEZAVEN"

Exodus 27.20—29.10

Deuteronomy 25.17—19

Prophets—I Samuel 15.2—34

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

FEBRUARY

ADAR

24

Sunday

12

5³⁰ Father Says - Carter
 W. Carter Wayne - Roder
 - Chapel

24

Monday

13

FAST OF ESTHER

2 P. Mrs. Harkis Lay
 4⁴⁵ Sabbath - (Ed) Clark
 Cl Zion St.

27

Tuesday
PURIM

14

7
 Jew. Con. Council & Secretary

28

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.

1048

$\frac{30}{14}$ R Eggs - Chilled
V. Kary & Capt. Love

Saturday 18
SHABBAT PARAH
Weekly Portion—"VAY SHEEL"
—"PEKUDE"
Exodus 31.1-40.38
Numbers 17.1-21
Prophets—Ezekiel 36.1-38

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—Proceeding 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 XIX), was read.

MARCH

ADAR

4

Sunday

19

5

Monday

20

6 - Di'A. Ave
8. Laundry

11:30 S.H.
Savoy-Play

6

Tuesday

21

10. Roger

11. Sayama

1:30 Haver
12 M. O.
1. Office

5:45 W. (1) 6:30
5:45 W. (1) 5:45

7

Wednesday

22

12. Men's Club -

6 Tech. Institute.

MARCH

ADAR

8

Thursday

23

9

Friday

24

Light Candles 6:45

10

Saturday

25

SHABBAT HAHODESH
 Weekly Portion—"VATIKRA"
 Leviticus 1:1—5:26
 Exodus 12:1—26
 Prophets—Ezekiel 45:18—46:18

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

ADAR

11

Sunday

26

12

Monday

27

13

Tuesday

28

3 F. Austin - Sonny
 6. Board

14

Wednesday

29

2 F. David Klein -
 4 - TWA.

MARCH

NISAN

15

Thursday
ROSH HODESH NISAN

1

E. F. Is. Mantua.

7. Helmer

16

Friday
Light Candles 6:52

2



17

Saturday
Weekly Portion—ZAY
Leviticus 6.1—8.36
Prophets—Jeremiah 7.21—8.3; 9.12—13

3

Memoranda

MARCH

NISAN

18

Sunday

4

3 W. Spruce - Fish - 4 of 2.
 5 W. Kalia - 1 pair birds
 Dinner - Wash - Vary S -

19

Monday

5

20

Tuesday

6

21

Wednesday

7

- H. J. Tucker -
 Comd.

MARCH

NISAN

22

Thursday

8

5:30 Schvitz
Y. D. A. M. -

23

Friday

9

Light Candles 6:59

30

Fr. Eve

Light Candles



24

Saturday

10

SHABBAT HAGADOL.
Weekly Portion—"SIDEMINT"
Prophecy—Malachi 2:4-21
Leviticus 9:1-11:47

SHABBAT HAGADOL always precedes
Passover. It derives its name from the im-
portance 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

25

Sunday

11

26

Monday

12

4:15 alight

27

Tuesday

13

- M/carter -

28

Wednesday

6. Seven

MARCH

NISAN

29

Thursday

15

PASSOVER—1st Day

30

Friday

16

PASSOVER—2nd Day

Light Candles 7:00

31

Saturday

17

2 Blooming
 6 Vervain

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

1

Sunday

18

2

Monday

19

3

Tuesday

20

2 F Mrs. Tillie Resher
4. Arthur

4

Wednesday
PASSOVER—7th Day

21

10:30 Service
2. S. Henry Comm.
8. 7th. Comm.

APRIL

NISAN

5

Thursday

22

LAST DAY OF PASSOVER

6

Friday

23

Light Candles 7:14

2nd Day R

12 Men's Club Board

7

Saturday

24

Weekly Portion—"TAEZRIAH"
—"MEZORA"

Leviticus 12:1—20:33

Prophets—II Kings 1:3—20

3 - Bible Study Class

Memoranda

APRIL

NISAN

8

Sunday

25

5:15 P.M. Bus -

9

Monday

26

6 - Montreal -

10

Tuesday

27

6 - Toronto -

11

Wednesday

28

1 - - Trip to -
6. Mon. Cong.
8. Board Sam/H.

APRIL

NISAN

12

Thursday

29

4 - Com. Writ. - Bureau
Conf. Ex

13

Friday

30

ROSH HODESH IYAR
Light Candles 7:21

Conf. Ex

8 - Further

IYAR

14

Saturday

1

ROSH HODESH IYAR
Weekly Portion—"AHARE"

—"EIDOSHIM"

~~Leviticus~~ Leviticus 14.1-20.27

Numbers 28.1-15

Prophets—Isaiah 10.1-24

9 - Conf. Ex

- how to keep them
Memoranda

APRIL

IYAR

13

Sunday

2

- Doctor Jones -
 many Club Activities -
 Toledo Dist. Meth. Church
 St Paul's Church

14

Monday

3

2 Members
 8 Confessions -

17

Tuesday

4

~~11~~ Wohl - 15 Federation

8.5X. Q. 2.14. 50.

14 1st Harkness Wednesday 1st

415
 Mrs. Anna & Mary Ann
 - Parlor
 620 Maps.

APRIL

IVAR

17

Thursday

6

2:30 P. Light

4:30 C. 18

20

Friday 12:30
Light Candles 7:29

Jan 11
Fourth

Story 2:00 -

~~2:30 P. Light~~

6:30 P. Light overbook

21

Saturday

Weekly Portion—EMOR"

Leviticus 21:1—24:23

Prophets—Ezekiel 14:14—21

2:30 P. Light 2:00 -

8:30 P. Light Dove

Memoranda

APRIL

ITALY

22

Sunday

7

Friday -

~~8:15 am Club Court~~

23

Monday

10

~~12 - 2:15 am. Group.~~

4th Aladdin - Reader 1
WADG PARK

24

Tuesday

11

9³⁰ - C.C.A.R. - Proved
Subar

25

Wednesday

12

8. Cl. 2:15 am. Sun.

APRIL

IYAR

26

Thursday

13

6, New Haven =
Conf

27

Friday

14

Light Candles 7:36

28

Saturday

15

Weekly Version—"WNEAR"

—"BEHUKOTAI"

Leviticus 25:1-27:34

Prophets—Jeremiah 16:19-17:14

Conf

Memoranda

APRIL

TYAR

29

Sunday

16

E. Meier Carl Current

30

Monday

17

WHITE



MAY

1

Tuesday

18

LAG BUDMER

*John W. Hester
2931 S. Moreland
Crestview*

- Wednesday -

19

*230 F. Barlow -
4 Can. Ward -*

MAY

IYAR

3

Thursday

20

4³⁰
4⁴⁵ P

4

Friday
Light Candles 7:45

21

12 Shrim Lumb Park -
4⁴⁵ P Mrs. Adolph -

5

Saturday

22

Weekly Portion—"BEMIDBAR"
Numbers 1.1—2.9
Prophets—Hosea 2.1—2.2

9⁰⁰ P

~~S. W. Rothman~~
~~Adolph~~

Memoranda:

MAY

ITAK

6

Sunday

23

1 - Steel Camp - Work. Park
 Last Sunday Service.

7

Monday

24



8

Tuesday

25

2nd W.B.A.R. Staff
 S.W. Roth sold Adles
 Oakland

9

Wednesday

26

MAY

IYAR

10

Thursday

27

11

Friday

28

Light Candles 7:00

12

Saturday

29

Weekly Portion—"NASO"

Numbers 4.21—7.89

Prophets—I Samuel 10.10—42

Memoranda

2701 Webster

MAY

SIVAN

12

Sunday

1

ROSH HODESH SIVAN

1230 L. Oberman.
1030 H. Sch. Brodsky
3 F. Mont. Ungar 4 F. Mar
8 H. Sch. Jacob - L.N. Sch

11

Monday

2

10 Rabbi's Club / After
2 F. Mrs Fox Temp.
~~Wash. Club~~

12

Tuesday

3

230 Visberg
4 Final Volume
~~Wash. Club~~
8 Temp. Board.

16

Wednesday

4

MAY

SIVAN

17

Thursday

3

18

Friday
SHABUOT
 Light Candles 7:17

4


 WRITS


19

Saturday
SHABUOT

5

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

20

Sunday

8

21

Monday

9

22

Tuesday

10

12 - 1st Sch. Com. luncheon
 3 - Boone - Town - Station -
 8 - home -

23

Wednesday

11

11 - Valley Green -
 8 - CV 1st district *

MAY

SIVAN

27

Sunday

15

W. Bladon - Chertoff, Chertoff
 Dinner with Pass
 Annual Meeting -

28

Monday

16

to work.

WBHS



29

Tuesday

17

11- Temple -

3- Study with Kanti Study
 4- (G. Shulman - 11)
 6- Home

30

Wednesday
 DECORATION DAY

18

MAY

SIVAN

21

Thursday

19

230 Vorky -

8. Crossings - An Shi - Web
 June 11

Friday

20

Light Candles 4:37

Phon - Ho Phaly 5:10

3 F. G. 4:00
 2 7:00 4:00

2

Saturday

21

Weekly Portions—"SHEAR LEKA"

Numbers 12:1—15:41

Prophets—Joshua 2:1—24

Memoranda:

JUNE

SIVAN

1

Sunday

21

10¹ Hall Sunday
 6 - Alumn
 9. Dr. Harlow - Mr. Kow
 r 30 81 Washington 21

8. Choir - Henry -

2

Tuesday

22

12 T.W. &

18
 230
 500
 8 - Brooklyn 2:00 p.m.
 Wednesday 23

12th 1074 / 1139 1170
JUNE SIVAN

Thursday 26
9³⁰ Frisch.
3 Fr. Kohn (?)
4. El. Kaplan. 2. Stron
5. Wachob

Friday 27
Light Candles 8:10

6. Home

Saturday 28
Weekly Portion—"KORAH"
Numbers 16.1—18.32
Prophets—I Samuel 11.14—12.22

Memoranda

JUNE

SIVAN

10

Sunday

29

11

Monday

30

ROSH HODESH TAMMUZ

12

Tuesday

TAMMUZ

1

ROSH HODESE TAMMUZ

P.C. / He

13

Wednesday

2

Monday 10th

6 Mins of the

JUNE

TAMMUZ

14

Thursday

3

8:45 leave. Arr. 2:38 PM.

Station

-Can see Harbors

8. Doherty - Arr. in. Long. Westport
Doherty

15

Friday

4

Light Candles 8:14

12- Fun day. Free

16

Saturday

5

Weekly Portion—"HUKAT"

Numbers 19.1-22.1

Prophets-Judges (1.1-21)

Memoranda

JUNE

TAMMUZ

17

Sunday

6

~~7th. Oliver - Blount - Chapel~~

18

Monday

7

6. Deutsch

19

Tuesday

8

3. Gussow - Gussow - Gussow -
8. Board - Coffee

20

Wednesday

9

-Picnic - Man's Land -

JUNE

TAMMUZ

21

Thursday

10

6. 7. Hoshan

22

Friday

11

Light Candles 8:15

23

Saturday

12

Weekly Portion—"BALAK"

Numbers 22.2-25.9

Prophets—Micah 1.1-2.8

845 W. Ackerman -
Hoshan

Memoranda

9

JUNE

TAMMUZ

24

Sunday

13

4 W. B. Day Yellow Chops
 4 W. B. Day Yellow Chops
 2 1/2 48 Corns etc

25

Monday

14

C. C. A. R. Chile

H. P. Chiles

930 Am. Ex. Board

26

Tuesday

15

12 N. W.

27

Wednesday

16

1 F - 3" @
 3 1/2 for window

JUNE

TAMMUZ

26

Thursday

17

SHIBBEAH ANANI BETAMMUZ

11- Phry Gm -

27

Friday

18

Light Candles 8:11



28

Saturday

19

Weekly Portion—"BINHAS"

Numbers 23:10-24:1

Prophets—Jeremiah 1:1-2:1

SHIBBEAH ANANI 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

TAMMUT

1

Sunday

20

76 Orlean - Blooming - Chap
(21)

2

Monday

21

arrived Plymouth

3

Tuesday

22

4

Wednesday
INDEPENDENCE DAY

23

JULY

TAMMUZ

5

Thursday

24

430 ~~Exhibit~~ ~~Allen~~ ~~San~~ ~~Steen~~
2900 ~~San~~ ~~San~~ ~~San~~

6

Friday

25

Light Candles 8:12

WRHS
8-11-12
8-11-12



7

Saturday

26

Weekly Portion—"MATOT"
—"MASEI"

Numbers 30.2—36.13

Prophets—Jer-miah 1.4—28: 3.4

Memoranda

JULY

TAMMUZ

8

Sunday

27

9

Monday

28

10

Tuesday

29

11-05030 2-14/216
 430 P.Z.

11

Wednesday
 ROSE HODEN AB

AB
 1

JULY

A.B.

12

Thursday

2

13

— *Reveries* —
Am 2, on Eve. Day
Friday
Light Candles 8:11

3

14

Saturday
SHABBAT HAZON
Weekly Parshah—"TSCHARIM",
Deut. 1:1—322
Prophets—Isaiah 1:1—27

4

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

JULY

AD

15

Sunday

5

16

Monday

6

17

Tuesday

7

18

Wednesday

8

JULY

AB

19

Thursday

9

TISHBEAH BEAR

4. Metzger ✓

B. Newman.

20

Friday

10

Light Candles 8:01

10. Staff.

2. Ex. R.

4. B. D.

21

Saturday

11

SHABBAT NAHAMU

Weekly Portion—"VAETHANAN"

Deut. 1:1-7:11

Prophets—Isaiah 40:1-24

TISHBEAH BEAR (ninth day of AB) is the 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.).

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 Tishbeah Bear.

JULY

AD

12

Sunday

12

13

Monday

13

14

Tuesday

14

15

Wednesday

15

JULY

AB

26

Thursday

16

10 - Office -

2 - Landau -

27

Friday

17

Light Candles 7:56

Leave for Turkey

28

Saturday

18

Weekly Portion - "CHER"

Deut. 7:12-12:25

Prophets - Isaiah 48:14-51:3

7 Mr. Andrew Landon

Memoranda

JULY

All

29

Sunday

19

5-Li Sound

30

Monday

20

Call Rosebush - Savoy

4⁵⁰

31

Payday Tuesday

21

11³⁰ a 3- Brat - Informal~~4- Meeting~~ - 10 Savoy

8. Sec. - 3.00

AUGUST

1

Wednesday

22

1 Dr Wk Wagon

10. Emerg. Council

3- Meeting of Conf.

AUGUST

AB

2

Thursday

23

7:30 Evening In Hotel
- Synagogue Room

3

Friday

24

Light Candles 7:45

9 - Fast 93 - 9 - Meeting

10 - Sabbath

4

Saturday

25

Weekly Portion - "KEE"

Deut. 11:24 - 14:17

Prophets - Isaiah 54:11 - 54:5

5 - Altar
8 - Bar B'nei - 8:00 - 2:00

Memoranda

AUGUST

40

Keywords:

14

8^{32}_{20}Le Sand



Wiederholungsversuche

95

1. Joseph C. ...
8. 2. ...

Takeaways

24

1 - September - 1 day
3 - Feb. Hawk - 18 March
8 - March - 1 order ^{sq.}

3. Pol. Houe - 18 March

8. Marks - Jordan⁵⁹

W. J. G. S. 1999

11

Alonso - Friend

8. Reefing - Under House
Upper Water Place

Upper Water Plac

AUGUST

ELUL

12

Sunday

3

13

Monday

4

14

Tuesday

5

15

Wednesday

6

8 Meeting -

leave
430 West

AUGUST

KLUL

16

Thursday

7

~~400 months -~~

5 - Col. Jones

D. Sheets

17

Friday

8

Light Candles 7:31

~~500 months -~~

~~200 sheets~~

18

Saturday

9

Weekly Portion—"KI TEZE"

Deut. 31:16-25:29

Prophets—Lament 3:1-18

80 Annals A. Y.

Memoranda

AUGUST

ELUL

19

Sunday

10

Plymouth

20

Monday

11

WHITS



21

Tuesday

12

22

Wednesday

13

AUGUST

ELUL

23

Thursday

14

24

Friday
Light Candles 7:14

15



25

Saturday

16

Weekly Portion—"KI TABO"

Deut. 24:1-28:6

Prophets—Isaiah 40:1-55

Memoranda

AUGUST

KLUL

26

Sunday

17

Ag. 1st. T. 10

27

Monday

18

3. Ex. Cash.

8. 20. H.

28

Tuesday

11:30 L. 10:30

19

10. - Chap. - 10:30
 11. - W. 10:30
 12. - Ex. 10:30
 4-6 p.m. - 10:30

29

Wednesday

20

10. - 10:30
 11. - 10:30
 12. - 10:30
 5:15 - 10:30

AUGUST

ECCL.

30

Thursday

71

4. Sunday. 5. Holy
~~Sabbath~~
 1 to 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31.
 1 to 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31.
 1 to 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31.
 1 to 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31.

SEPTEMBER

Saturday

72

Weekly Portion—"NEZARIM"
"VAYELEK"

Deut. 19.9—21.10

Prophets—Isaiah 41.14—43.9

Memoranda.

Fruit
 Fanning the Court
 Lovell, Maine

SEPTEMBER

ELUL

1

Sunday

24

Registration

3-5 Ques

2

Monday
LABOR DAY

25

David Ben Zion
~~Crystal Hotel~~
~~Bing 491~~

Schuler 4-1800

Tuesday

26

1132 Avery
V.H. 5-1322

8³⁰
S. Carter. Mahaly
~~Tues~~ Wednesday
Oct 9 - C.C.A.R
Cincinnati

SEPTEMBER

ELUL

4

Thursday

25

9. H. received 300.000
land in war.

+ 800.000 the royalty

(also 2. No. with

Friday

EVE OF ROSH HASHANAH

Light Candles 6:57

You would at that stage?

11 North. 22 in South - King
beard - filament - how you
see a year before?

24 Jewish women - Indian
How do you like the country?

4. Bird - 7 leaves - What
did to say something?

17th Sep. 24

Alatir my - Host -

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Mattawi, Jack

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 Cornill, C. H.—Music in Old Testament.
 Efros, G.—Cantorial Anthology.

- Eisenstein, J. K.—Gateway to Jewish Song.
—Festival Songs.
- Eisenstein, Ira & J. K.—What is Torah? — a
cantata.
- Ewen, David—Hebrew Music.
- Goldfarb, S. E.—Jewish Songster (2 pts.).
- Grauman—Musical Service for the New Year
and Day of Atonement.
- Idelsohn, A. Z.—Jewish Music in Its Historical
Development.
—Thesaurus of Hebrew Oriental
Melodies.
- Jassinowsky, P.—Hebrew and Yiddish Vocal
Selections.
- Judeo-Spanish Folk Songs (ed. A. Hermal).
- Meyerowitz, H.—Oneg Shabbat.
- Palestine Dances—ed. Chochem and Roth.
- Rogers—Friday Evening Service.
- Rothenberg, S.—Songs Heard in Palestine.
- Saminsky, L.—Music of Chetto and Bible.
- Songs of My People—ed. H. Cooper-Smith.
- Sukoenig—Friday Evening Service.
- Weinberg, J.—The Pioneers (An Opera).
—Friday Evening Service.
- Zucca, M.—In Bible Lands.

Yiddish

- Katz (publ.)—Folk and Modern Jewish Songs.
- Kisseldorf—Lieder Sammlung.
- Shack-Cohen—Yiddish Folk Songs.

Hebrew

- Binder, A. W.—New Palestinian Folk Songs.
- Crichevsky, H.—Zella Hanina.
- Engel, J.—E'keren Zavit.
- Goldfarb, T.—Echoes of Palestine.
- Idelsohn, A. Z.—Sefer Ha-Shirim.
—Jewish Song-Book.
—Jewish Music.

- Nathanson, M.—Shisenu.
- Silman, J.—L'chu Nirannenuh.
- Service Songs
- Binder, A. W.—The Jewish Year.

Goldfarb, S. E.—Friday Evening Melodies.
 Goldfarb & Levinthal—Song and Praise for
 Sabbath Eve.
 Halpern, M.—Service Book for Children.
 Schoenberg, Jacob—Shire Ereta Yiarosel.

BOOKS FOR CHILDREN

Agullar, G.—Vale of Cedars.
 Anthology of Modern Poetry—ed. P. M. Raskin.
 Aunt Naomi—Jewish Fairy Tales and Legends.
 Alper, Michael—The Bible Retold.
 Bialik, H. N.—And It Came to Pass.
 Bidersee, A.—Post-Biblical Jewish History.
 Braverman, L.—Children of the Emek.
 Browne, L.—Stranger Than Fiction.
 Calisch, E. L.—Bible Tales for Young People (2
 vols.).
 —Jewish Fairy Book.
 —Fairy Tales from Grandfather's
 Big Book.
 Cohen, L.—Bible Tales for Very Young Children
 (2 vols.).
 Cosovitz, M.—Dorothy and David Explore
 Jewish Life.
 Cooper, G. W.—Thank and Thank.
 Edidin, B. E.—Rebuilding Eretz.
 —Jewish Holidays and Festivals.
 Eisenstein, Ira—What We Mean by Religion.
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 Fast, H. M. & B.—Picture Book History of the
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 Fox, E.—Bible Primer for May Tots.
 Friedlander, G.—Jewish Fairy Stories.
 Gaer, J.—Burning Bush.
 —Magic Flight.
 —Unconquered.
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 Heller, A. M.—Vocabulary of Jewish Life.
 Ish Kishor, S.—Heaven on Sea.

- Isaac, A. S.**—School Days in Home Town.
 —Step by Step.
 —Under Sabbath Lamp.
 —Stories from Rabbis of Talmud.
 —Young Champion.
Josephus, Young Folks'—ed. W. S. Walsh.
King, M.-Amnon—Lad of Palestine.
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Landman, I.—Stories of the Prophets.
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 —Jewish Holiday Stories.
 —Playmates in Egypt.
 —Wonder Tales of Bible Days.
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 —Bible Stories for Very Little

People.

- Great Jewish Women.
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Malino, J. & Robert Joyce—Bible Jingles Coloring Book.
Maser, S.—Yossele's Holiday.
Padover, S.—Let the Day Perish.
Pascheles, W.—Jewish Legends of Middle Ages.
Pendelton, L.—Lost Prince Amnon.
Pessin, D.—Giants on the Euphrat.
Petersham, M. & M.—Ark of Father Noah and Mother Noah.
Raisin, J. S.—Twice Told Talmud Tales.
Rubenstein, M.—Adventuring in Palestine.
Salaman, N.—Apples and Honey.
Sampter, J.—Around the Yom in Jewish Rhyme.
Solis-Cohen, E.—David, Giant Killer.
Steinberg, J.—Breakfast of Birds.
Wade, M. H.—Our Little Jewish Cousins.
Wellerstein, W. R.—What Danny Did.
 —Adventures of K'ton'ton.
Weis, J.—Great Men in Israel

- Zeligs, D. P.—*Child's Story of Jewish Life*.
 —*Child's History of the Hebrew People*.
 —*Jewish life in Modern Times*.
 —*Story of Modern Palestine*.

HEBREW DICTIONARIES

- Granowsky-Yellin—*HaMillon Ha-Ivri*,
 Kaufman-Silk-Efros—*English Hebrew Dic-
 tionary*.
 Laseer-Torczyner—*Deutsches Hebraisches
 Wörterbuch*.
 Wahlstein, A. S.—*English-Hebrew Dictionary*.
 —*Hebrew-English*.

PERIODICALS

English

- American Jewish Year Book*
Contemporary Jewish Record
Jewish Education
Jewish Frontier
Menorah Journal
National Jewish Monthly
New Palestine
Opinion
The Reconstructionist
The Shofar

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CHILDREN'S PERIODICALS

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WHAT IS THE S. A. J.

The Society for the Advancement of Judaism was founded in New York City in 1912 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 1912 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 to his successor, 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 1936, entitled "Creeping 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 1979, but in January, 1981, 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.

Members of the S. A. J. have been instrumental in founding the Jewish Reconstructionist Foundation, Inc., established for the purpose of spreading the influence of the Reconstructionist philosophy and program:

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, 24, N. Y.

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. Its status is ambiguous, its self-respect weakened, its spiritual life threatened with disintegration.

In the Middle Ages, Jews were segregated, but they knew what to live for as Jews. They were self-determined in their community life, governed by their own law, fed on their own culture and sustained by their own religious faith. But ever since Jews have attained political equality and have shared the political, economic and cultural interests of their neighbors in enlightened countries they have found it harder to live as Jews. They still suffer from various forms of discrimination and prejudice which tempt them to deny their Jewish identity. 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 he should remain one; how be a Jew under these new conditions? And many have become utterly indifferent, if not antagonistic, to Judaism and its future.

This malady of doubt and discouragement, chronic for the last century or more, is now acute. Anti-Semitic attacks have caused a spirit of panic. Many Jews have sought false safety by flight from Judaism. Others accept the fact that they are Jews with sullen resignation and apathy to all Jewish interests. They are aroused to a momentary concern with Jewish life only when they feel the impact of Jew-hatred.

Even those who have faith in the possibilities of Jewish life are unhappy in their Judaism. Trying to make Jewish life worthwhile, they feel frustrated because they are so few and

40 divided among themselves. They have no clear conception of what Judaism means and how it can be maintained and fostered. They cling to the Judaism of the past, and leave the Judaism of the future to chance and drift. To insure the future, one must not rely exclusively on the past but must reckon intelligently with the present. Jews must be given something to live for that can make their present life worthwhile.

Some efforts have been made to provide for the future of Judaism by reckoning with changed conditions. But such programs, while they have some merit, have proved inadequate.

There is one type of solution which seeks to put new life into the synagogue through a revival of religion. But its proponents do not see that the synagogue of today reaches only a limited number of Jews and fails to satisfy even their religious needs.

There is a nationalist solution which places its hopes on an autonomous national life for the Jewish people in Palestine. But it has no program of Jewish living in the diaspora.

We of the Reconstructionist movement, present the following platform as our contribution to the reconstruction of Jewish life. It contains both a statement of principles to guide efforts for reconstruction, and a program of action based on those principles.

THE PRINCIPLES OF RECONSTRUCTIONISM

I. *The Meaning of Judaism*

Judaism is the civilization of the Jewish people embracing 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. It should instill in the Jew that courage and hope which come with the awareness of God in nature and in history and also the desire to live in accordance with His law of justice and mercy. The conception of Judaism as a religious civilization does not, however, exclude from participation in

Jewish life Jews who are indifferent to Jewish religion.

The term "Jewish people" denotes the historic group which originated in ancient Palestine and which has maintained an uninterrupted existence to our own day. 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 personal life inherent in Judaism as a religious civilization.

The Jewish civilization can therefore function wherever there are Jews. Because of varying conditions, it assumes different forms in different countries. Only 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, the Jews should constitute a religious-cultural group.

Since Jews must live under diverse conditions, Judaism cannot now be based on uniformity of belief and practice secured through coercion. It must be based on unity of purpose.

achieved through voluntary consent. Such unity affords room for Jews to differ in the beliefs and forms through which they affirm and express their loyalty to Judaism.

II. *The Place of Palestine in Judaism*

The Jewish people has an historic connection with Palestine. This historic connection 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.

Participation in the Zionist movement thus is 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 destructive of group individuality is subversive of the American tradition of democracy.

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

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.

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

If Jewish civilization is to function in the American environment, it needs what it has always 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 enabling him to adjust himself to his environment. Only an organized community can maintain Judaism and develop its basic values.

To meet the conditions of American life and of Judaism, the Jewish community must be organized on a voluntary, democratic basis to include all Jews who wish to participate in the organized life of the Jewish people. Ultimate authority and responsibility for all collective Jewish action must be vested in the rank and file of Jewry.

It should be one of the purposes of Jewish community organization to bring American Jewry into active collaboration with Jewries throughout the world.

THE RECONSTRUCTIONIST PROGRAM

I. *The Organization of the Jewish Community*

All Jewish institutions and organizations, in any locality, which contribute to the perpetuation of any

phase of Jewish life should be federated in local community councils. Organizations serving the same function should be allied in some form of co-operative 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.

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.

This assembly should eventually be represented in a world-wide Jewish organization to direct Jewish activity calling for world-wide cooperation.

Until such national assembly can be established, the effort should be

made to eliminate competition and duplication in the work of national organizations. These 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, is integrated with their general outlook on the universe and which inspires them with faith in the possibilities of human life.

Not all Jews will conceive of God in the same terms, but here, too, uniformity cannot be expected.

Traditional forms of Jewish ritual observance should be maintained, if they are spiritually adequate or can be rendered adequate through reinterpretation. Those observances which cannot be interpreted 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 practices, consonant with the requirements of Jewish historic continuity and modern life should be developed.

The Synagogue is the Jewish institution most deeply rooted in Jewish tradition, having the necessary resources for advancing Jewish religion. It should activate the religious character of Jewish civilization and enlarge the scope of the Synagogue to include fellowship and Jewish culture.

The Synagogue should not confine itself to its own members. It should mobilize them in the service of all Jewish interests. It should encourage inter - congregational collaboration, and cooperation with non-congregational Jewish bodies to advance Jewish civilization and enhance its spiritual value for the individual and mankind.

III. Education

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

To this end, Jewish studies must be directed to a knowledge of the Jewish past and an understanding of the special problems that the Jew has to face in a changing world.

A Jewish educational program should examine the Jewish past and interpret it 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.

Jewish education includes all study designed to help Jews meet the issues of life in a spirit consistent with the highest ethical and religious ideals.

IV. Jewish Culture and Art

Every area of Jewish living, such as the home, the Synagogue, the Jewish Community Center and other institutions should be utilized as an opportunity to realize the esthetic possibilities in Judaism.

Books, records, ceremonial objects, pictures dealing with Jewish themes should be included among the appurtenances of a Jewish home. The architecture of the synagogue and other public buildings should reflect the aspirations of the Jewish people throughout its career. Such buildings should be designed to give symbolic and pictorial form to the purposes for which they 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.

Fellowships and scholarships should be given to creative artists and writers who show promise of contributing to the artistic life of the Jewish people.

V. Judaism and Social Justice

Judaism should impel Jews to practice its ethical ideals and spiritual values in all human relations. It should sanction efforts for 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 all social evils should be the concern of all Jewish bodies and agencies.

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 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 govern-

ment regulation of all large scale industry for the general welfare.

Jews should seek the enlargement of facilities for free education for all and the accessibility of 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.

JEWISH RECONSTRUCTIONIST FOUNDATION

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 vitalize Jewish religious life.

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

Sponsors the Jewish Reconstructionist Fellowship for the purpose of advancing Judaism as an evolving religious civilization.

THE JEWISH RECONSTRUCTIONIST FELLOWSHIP

The Fellowship is designed to implement the following five-point program of Reconstructionism:

1) The upbuilding of Palestine as the hub of Jewish civilization.

2) The enrichment of Jewish cultural content.

3) Raising of the ethical standards of Jewish life.

4) The purification and intensification of Jewish religion.

5) The achievement of Jewish status and organic community.

The Fellowship should appeal to rabbis and laity alike, because it is intended to function through the Synagogue and to strengthen it. The Fellowship does not compete with nor supersede any existing rabbinic or

congregational organization. In fact, it should bring new life to those organizations. The basic approach is to mobilize men and women who possess missionary zeal for Judaism among Jews, and who would be willing to subscribe to a maximum Judaism compatible with the American environment.

In every congregation, there are undoubtedly a number of such men and women who could form a nucleus of a Chapter. Such a nucleus could build a Chapter of the Fellowship around itself.

RECONSTRUCTIONIST LITERATURE

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

THE RECONSTRUCTIONIST NEWS, a news bulletin pertaining to the Fellowship and Reconstructionist Study groups.

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, edited 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 Dinin.

SABBATH PRAYER BOOK, edited by Mordecai M. Kaplan, Eugene Kohn, Ira Eisenstein and Milton Steinberg.

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

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

FESTIVAL SONGS, by Judith K.
Eisenstein.

MUSIC FOR JEWISH GROUPS, by
Judith K. Eisenstein.

GATEWAY TO JEWISH SONG, by
Judith K. Eisenstein.

WHAT IS TORAH, a cantata for
unison chorus and piano, by Ira and
Judith K. Eisenstein.

OUR BIALIK, a cantata for unison
chorus and piano, by Ira and Judith
K. Eisenstein.

PAMPHLETS

1. **THE MEANING OF RECON-
STRUCTIONISM** by Mordecai M.
Kaplan.

2. **THE RECONSTRUCTIONIST
VIEWPOINT**, by Mordecai M.
Kaplan.

3. TO BE OR NOT TO BE A JEW,
by Milton Steinberg.
4. TOWARD A GUIDE FOR JEW.
ISH RITUAL USAGE.
5. ZIONISM (two articles)—
Zionism and the New Opposi-
tion, by Milton Steinberg.
Reconstructionism and Zionism
by Ira Eisenstein.
6. JEWISH SURVIVAL AND ITS
OPPONENTS, by Mordecai M.
Kaplan.
7. THE FREEDOM TO BE JEWS,
By Mordecai M. Kaplan.
8. THE RECONSTRUCTIONIST
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Membership in the Foundation is \$5.00 per year, which includes one year's subscription to THE RECONSTRUCTIONIST.

To obtain Reconstructionist literature, or further information regarding Reconstructionism, apply to

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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 synagogues 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

- I. Intensification of Jewish home life.
 - (a) Observe the ceremonies — Sabbath, Festival, Tashrut 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.
- (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.

- (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.
- (b) Advocate a minimum of a three-day-a-week Hebrew School.



JEWISH POPULATION OF LARGE CITIES IN THE UNITED STATES

City	Total Population, 1940	Jewish Population, 1937
Atlanta, Ga.	303,388	12,000
Atlantic City, N. J.	14,004	12,800
Baltimore, Md.	800,100	75,000
Birmingham, N. J.	78,188	12,900
Boston, Mass.	770,810	118,000
Bridgeport, Conn.	137,131	13,751
Buffalo, N. Y.	375,901	31,800
Chattanooga, Tenn.	11,339	31,800
Chicago, Ill.	3,368,808	288,000
Cincinnati, Ohio	463,610	31,800
Cleveland, Ohio	878,338	90,000
Cleveland Heights, Ohio	34,903	10,130
Dallas, Texas	294,734	10,400
Denver, Colo.	333,413	18,400
Detroit, Mich.	1,033,453	90,000
Elizabeth, N. J.	309,913	11,700
Hartford, Conn.	360,267	33,300
Houston, Texas	334,514	13,500
Indianapolis, Ind.	368,973	10,800
Jersey City, N. J.	301,173	31,600
Kansas City, Mo.	399,778	33,300
Los Angeles, Calif.	1,304,377	82,000
Louisville, Ky.	319,077	13,800
Malden, Mass.	38,010	12,170

JEWISH POPULATION OF LARGE CITIES IN THE UNITED STATES—Continued

City	Total Population, 1940	Jewish Population, 1937
Memphis, Tenn.	393,943	13,300
Milwaukee, Wis.	387,473	33,500
Minneapolis, Minn.	493,370	30,700
New Haven, Conn.	160,000	24,700
New York, N. Y.	7,454,993	3,033,000
Newark, N. J.	429,760	73,000
Omaha, Nebraska	333,844	11,900
Pasadena, N. J.	61,394	10,900
Patterson, N. J.	139,638	24,000
Philadelphia, Pa.	1,031,334	393,000
Pittsburgh, Pa.	671,009	82,000
Portland, Ore.	393,394	10,700
Providence, R. I.	333,304	33,800
Rochester, N. Y.	334,973	33,400
St. Louis, Mo.	816,048	31,000
St. Paul, Minn.	387,730	14,000
San Francisco, Calif.	634,338	40,900
Seattle, Wash.	368,303	14,500
Springfield, Mass.	149,334	13,370
Syracuse, N. Y.	303,907	14,800
Toledo, Ohio	333,349	10,800
Washington, D. C.	663,091	18,300
Worcester, Mass.	193,094	13,800

ABRIDGED HEBREW CALENDAR FOR

1944

1945-46

Rosh Hashanah	Sat., Sun., Sept. 8, 9
Fast of Gedaliah	Mon., Sept. 10
Yom Kippur	Mon., Sept. 17
Sukkot—1st Day	Sat., Sept. 22
Hosha'nah Rabbah	Fri., Sept. 28
Shemini Azeret	Sat., Sept. 29
Simhat Torah	Sun., Sept. 30
*Rosh Hodesh Heshvan	Mon., Oct. 8
Rosh Hodesh Kislev	Tues., Nov. 6
Hanukkah	Fri., Nov. 30—Fri., Dec. 7
Rosh Hodesh Tebet	Wed., Dec. 6
Anarah BeTebet	Fri., Dec. 14

1946

Rosh Hodesh Shebat	Thurs., Jan. 3
Hamishah Asar BeShebat	Thurs., Jan. 17
*Rosh Hodesh Adar I	Sat., Feb. 2
*Rosh Hodesh Adar II	Mon., Mar. 4
†Fast of Esther	Sat., Mar. 16
Purim	Sun., Mar. 17
Rosh Hodesh Nisan	Tues., Apr. 2
Passover	Tues., Apr. 16
*Rosh Hodesh Iyar	Thurs., May 2
Lag Bomer	Sun., May 19
Rosh Hodesh Sivan	Fri., May 31
Shabuc	Wed., June 5
*Rosh Hodesh Tamuz	Sun., June 20
Shibeah Asar BeTamuz	Tues., July 16
Rosh Hodesh Ab	Mon., July 29
Tishbeh BeAb	Tues., Aug. 6
*Rosh Hodesh Elul	Wed., Aug. 28

*The previous day is also observed as Rosh Hodesh.

†Fast observed on previous Thursday.

ABRIDGED HEBREW CALENDAR FOR

1946

1946-47

Rosh Hashanah	Thurs., Fri., Sept. 26, 27
†Fast of Gedaliah	Sat., Sept. 28
Yom Kippur	Sat., Oct. 5
Sukkot—1st Day	Thurs., Oct. 10
Hosha'nah Rabbah	Wed., Oct. 16
Shemini Atzeret	Thurs., Oct. 17
Simhat Torah	Fri., Oct. 18
*Rosh Hodesh Heshvan	Sat., Oct. 26
Rosh Hodesh Kislev	Sun., Nov. 24
Hanukkah	Wed., Dec. 18—Wed., Dec. 23
*Rosh Hodesh Tebet	Tues., Dec. 24

1947

Asarah BeTebet	Thurs., Jan. 2
Rosh Hodesh Shebat	Wed., Jan. 22
Hamishah Asar BeShebat	Wed., Feb. 5
*Rosh Hodesh Adar	Fri., Feb. 21
Fast of Esther	Wed., Mar. 5
Purim	Thurs., Mar. 6
Rosh Hodesh Nisan	Sat., Mar. 22
Passover	Sat., Apr. 4
*Rosh Hodesh Iyar	Mon., Apr. 21
Lag Beomer	Thurs., May 8
Rosh Hodesh Sivan	Tues., May 20
Shavuot	Sun., May 25
*Rosh Hodesh Tammuz	Thurs., June 13
†Shibeah Asar BeTammuz	Sat., July 5
Rosh Hodesh Ab	Fri., July 18
†Tisbeh BeAb	Sat., July 26
*Rosh Hodesh Elul	Sun., Aug. 17

*The previous day is also observed as Rosh Hodesh.

†Fast observed on previous Thursday.

1945 CALENDAR 1945

JANUARY

S	M	T	W	T	F	S
--	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	--	--	--

FEBRUARY

S	M	T	W	T	F	S
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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	--	--	--

MARCH

S	M	T	W	T	F	S
--	--	--	--	1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
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25	26	27	28	29	30	31
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APRIL

S	M	T	W	T	F	S
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8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	--	--	--	--	--

MAY

S	M	T	W	T	F	S
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14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30	31	--	--	--

JUNE

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10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30
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JULY

S	M	T	W	T	F	S
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8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31	--	--	--	--

AUGUST

S	M	T	W	T	F	S
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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

SEPTEMBER

S	M	T	W	T	F	S
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9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30	--	--	--	--	--	--

OCTOBER

S	M	T	W	T	F	S
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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	--	--	--

NOVEMBER

S	M	T	W	T	F	S
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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	--

DECEMBER

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9	10	11	12	13	14	15
16	17	18	19	20	21	22
23	24	25	26	27	28	29
30	31	--	--	--	--	--

SEPTEMBER
1945-1946

TISHRI
5706

7 - Yom Kippur Tuesday

8

Saturday
ROSH HASHANAH

1

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.

SEPTEMBER

TISHRI

7

Sunday

2

ROSH HASHANAH

9 Leave for 6.7.

10

Monday

3

FAST OF GEDALIAH

11 Leave for 8 C.F.H. of Jordan
 $\frac{220}{4} = 55$ X. Leave

11

Tuesday

4

11 Leave for 8

8 20 A.

12

Wednesday

5

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

SEPTEMBER

TISHRI

13

Thursday

6

8. Treasures Meet.

14

Friday

7

Light Candles 5:54"

12¹⁵ S. fater. *S. fater*

15

Saturday

8

SHABBAT SHUBHAN

Weekly Portion—"MAAZINU"

Deut. 32.1-52

Prophets—Hosea 14.2-14

—Micah 7.18-20

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

"Eastern Standard Time for Latitude 40° North is followed throughout the calendar.

SEPTEMBER

TISHKI

14

Sunday

9

2 P. Pallasan

17

Monday

10

YOM KIPPUR
MEMORIAL SERVICES



18

Tuesday

11

11 P. Pallasan

8. Tamir B. Bar

3-5

19

Wednesday

12

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.

50 Note: 2000
Chorus - Bar

SEPTEMBER

TISHRI

20

Thursday

13

Ch. Gung. Court. September

21

Friday

14

Light Candles 5:47

22

Saturday
SUKKOT

15

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.

SEPTEMBER

TISHRI

23

Sunday
SUKKOT

16

10 Parents & Next Children

24

Monday

17

2 - Car 7 8

3 - Howard in Home

4 - Day Car

25

Tuesday

18

2 Howard -

5 - Bourday 1142 W. W. W. W.

26

Wednesday

19

10 - Wed 10 Supp

12 - H. J. J.

6. Jews. W. W. W.

SEPTEMBER

TISHRI

27

Thursday

28

Wash -

28

Friday

29

HOSHA'NAH RABBAH
Light Candles 5:34

29

Saturday

30

SHEMINI AZERET
MEMORIAL SERVICES

Wash -

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 Hashmiah (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.

SEPTEMBER

TISHR

30

2000

30

RINCAT TORRE

10th Chapter in Temple
2000

2. *Myrica* -

W. Isenhardt Zappala

OCTOBER

100

21

10 Monday 24

2004

2-6-18-3-11A

Every Corp

8-7-14-15-16-17-18-19-20-21-22-23-24-25-26-27-28-29-30-31-32-33-34-35-36-37-38-39-40-41-42-43-44-45-46-47-48-49-50-51-52-53-54-55-56-57-58-59-60-61-62-63-64-65-66-67-68-69-70-71-72-73-74-75-76-77-78-79-80-81-82-83-84-85-86-87-88-89-90-91-92-93-94-95-96-97-98-99-100-101-102-103-104-105-106-107-108-109-110-111-112-113-114-115-116-117-118-119-120-121-122-123-124-125-126-127-128-129-130-131-132-133-134-135-136-137-138-139-140-141-142-143-144-145-146-147-148-149-150-151-152-153-154-155-156-157-158-159-160-161-162-163-164-165-166-167-168-169-170-171-172-173-174-175-176-177-178-179-180-181-182-183-184-185-186-187-188-189-190-191-192-193-194-195-196-197-198-199-200-201-202-203-204-205-206-207-208-209-210-211-212-213-214-215-216-217-218-219-220-221-222-223-224-225-226-227-228-229-230-231-232-233-234-235-236-237-238-239-240-241-242-243-244-245-246-247-248-249-250-251-252-253-254-255-256-257-258-259-260-261-262-263-264-265-266-267-268-269-270-271-272-273-274-275-276-277-278-279-280-281-282-283-284-285-286-287-288-289-290-291-292-293-294-295-296-297-298-299-300-301-302-303-304-305-306-307-308-309-310-311-312-313-314-315-316-317-318-319-320-321-322-323-324-325-326-327-328-329-330-331-332-333-334-335-336-337-338-339-340-341-342-343-344-345-346-347-348-349-350-351-352-353-354-355-356-357-358-359-360-361-362-363-364-365-366-367-368-369-370-371-372-373-374-375-376-377-378-379-380-381-382-383-384-385-386-387-388-389-390-391-392-393-394-395-396-397-398-399-400-401-402-403-404-405-406-407-408-409-410-411-412-413-414-415-416-417-418-419-420-421-422-423-424-425-426-427-428-429-430-431-432-433-434-435-436-437-438-439-440-441-442-443-444-445-446-447-448-449-450-451-452-453-454-455-456-457-458-459-460-461-462-463-464-465-466-467-468-469-470-471-472-473-474-475-476-477-478-479-480-481-482-483-484-485-486-487-488-489-490-491-492-493-494-495-496-497-498-499-500-501-502-503-504-505-506-507-508-509-510-511-512-513-514-515-516-517-518-519-520-521-522-523-524-525-526-527-528-529-530-531-532-533-534-535-536-537-538-539-540-541-542-543-544-545-546-547-548-549-550-551-552-553-554-555-556-557-558-559-560-561-562-563-564-565-566-567-568-569-570-571-572-573-574-575-576-577-578-579-580-581-582-583-584-585-586-587-588-589-590-591-592-593-594-595-596-597-598-599-600-601-602-603-604-605-606-607-608-609-610-611-612-613-614-615-616-617-618-619-620-621-622-623-624-625-626-627-628-629-630-631-632-633-634-635-636-637-638-639-640-641-642-643-644-645-646-647-648-649-650-651-652-653-654-655-656-657-658-659-660-661-662-663-664-665-666-667-668-669-670-671-672-673-674-675-676-677-678-679-680-681-682-683-684-685-686-687-688-689-690-691-692-693-694-695-696-697-698-699-700-701-702-703-704-705-706-707-708-709-710-711-712-713-714-715-716-717-718-719-720-721-722-723-724-725-726-727-728-729-730-731-732-733-734-735-736-737-738-739-740-741-742-743-744-745-746-747-748-749-750-751-752-753-754-755-756-757-758-759-760-761-762-763-764-765-766-767-768-769-770-771-772-773-774-775-776-777-778-779-780-781-782-783-784-785-786-787-788-789-790-791-792-793-794-795-796-797-798-799-800-801-802-803-804-805-806-807-808-809-810-811-812-813-814-815-816-817-818-819-820-821-822-823-824-825-826-827-828-829-830-831-832-833-834-835-836-837-838-839-840-841-842-843-844-845-846-847-848-849-850-851-852-853-854-855-856-857-858-859-860-861-862-863-864-865-866-867-868-869-870-871-872-873-874-875-876-877-878-879-880-881-882-883-884-885-886-887-888-889-890-891-892-893-894-895-896-897-898-899-900-901-902-903-904-905-906-907-908-909-910-911-912-913-914-915-916-917-918-919-920-921-922-923-924-925-926-927-928-929-930-931-932-933-934-935-936-937-938-939-940-941-942-943-944-945-946-947-948-949-950-951-952-953-954-955-956-957-958-959-960-961-962-963-964-965-966-967-968-969-970-971-972-973-974-975-976-977-978-979-980-981-982-983-984-985-986-987-988-989-990-991-992-993-994-995-996-997-998-999-1000-1001-1002-1003-1004-1005-1006-1007-1008-1009-1010-1011-1012-1013-1014-1015-1016-1017-1018-1019-1020-1021-1022-1023-1024-1025-1026-1027-1028-1029-1030-1031-1032-1033-1034-1035-1036-1037-1038-1039-1040-1041-1042-1043-1044-1045-10

1

Twenty



~~Wash.~~

12/10/20 Wg.

Wednesday

30

4- Washington

6. Blonac

OCTOBER

TISHRI

7

Sunday

30

ROSH HODESH HESHVAN

High School - Quincy

2 P. Stone

Mrs. S. Rose

W. W. Lane - Chapin

545 Judge

HESHVAN

8

Monday

1

ROSH HODESH HESHVAN

8 Gibson - 10th St.

9

Tuesday

2

Gibson

CCAR - Cinc.

10

Wednesday

3

8 Gibson - 10th St.

T.M.A. - Cinc.

~~6 Gibson - 10th St.~~

11

Thursday

4

~~Sabbath~~

12 Temp Board

12

Friday

5

Light Candles 5:10
COLUMBUS DAY

13

Saturday

6

Weekly Portion—"NOAH"

Genesis 6:9-11:32

Prophets—Isaiah 54:1-55:3

9 - Ahimur Jones - Carter

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 1987

IDENTITY

14

Summary

18

Monday

10-5 d. 12. Gen. 78

3. Lift - ~~4. Lift~~

~~W. A. P. Co. Co. Co. Co.~~

10

Twitter

1145 Bunker - 1014-16-
HOC

$$G \otimes G \otimes G(2)$$

17

1997-1998

110

1022 Two

CSMP. Pyl. WPI Pinner

OCTOBER:

HESHVAN

18

Thursday

11

6. Levy - Ak Lave -

19

Friday

12

Light Candles 4:47



20

Saturday

13

Weekly Portion - LEK LEKA

Genesis 12:1-17:27

Prophets - Isaiah 40:27-41:16

8 - Tuft Yach - Feenay

Memoranda

OCTOBER

HESHVAN

21

Sunday

14

732 Kaufman

~~200 Meyer, Green, Galt~~~~6 - Mrs. Chafetz~~

8. Harris Chafetz

22

Monday

15

Com. 18 -

4. Newburger

11. Emy. Co.

6. S. A. Cohen - Galt

23

Tuesday

16

1132 Byrne

S. A. Co. of Brandon

3. Press Co. "Wagner"

8. Ch. Z. Co. Inc.

24

Wednesday

17

Volone, Mass. Butter.

District 2777

6 - First Baptist Ch.

OCTOBER

HESHVAN

23

Thursday

18

8³⁰ 3325 Am. High St.
Gates - Park St.

24

Friday

19

Light Candles 4:36



27

Saturday

20

Weekly Portion—"WAYERA"

Genesis 18,1—2,24

Prophets—1 King: 4,1—37

Memoranda

OCTOBER

MEHMAN

Sender

11

J. W. Sherr Koffert. ^{Pres}
State Teacher College.
Indiana, Pa.

15

Wang, Y. and J. Wang, 2004, 'The Effect of the Internet on the Demand for Financial Services', *Journal of Financial Services Research* 26: 115-128.

12 - Corn 78
4 - Corn 78
6 - FV 78
Peach - 78

34

Twitter

31

8.204

31

References

24

~~#2. Huc Jaywalking~~

NOVEMBER

HESHVAN

1

Thursday

25

~~1. Confession~~
4. Confession

2

Friday

26

BALFOUR DECLARATION DAY

Light Candles 1:27

7. Confession to God
8-11 - Veterans - Temp

3

Saturday

27

Weekly Portion—"HAYE SARAH"

Genesis 22:1-23:18

Prophets—1 Kings 1:1-21

5 Gold & Silver A. Molodtsov - 25th
= Academy

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

4

Sunday

28

2011 - Boston -

5

Monday,

29

4-Ex. Comm.

6

Tuesday

KISLEV

1

ROSH HODESH KISLEV
ELECTION DAY

7

Wednesday

2

12. Cont. Post. Harn. Bldg.

NOVEMBER

KISLEY

8

Thursday

3

8:30 *Prayer* *Held*
Worship

9

Friday

4

Light Candles 4:19

10

Saturday

5

Weekly Portion—"TOLEDO"

Genesis 25.19—(8.9)

Prophets—Malachi 1.1—2.7

G. M. H. H. H.
Memoranda.

NOVEMBER

KISLEV

11

Figure 1

6.3.44 P.M. Plan 2
Chicago Soc. Sec. Forum
12 Monday

11

1998

1

830 K.P. 1/2
12 = Prof. Johnson
4.6x.
S. Brown 3

14

Tuesday

11

Wednesday



2. T.W.Q. - 5 days
8. T.M.S. - Am. Affairs with
720 W. Phil. Lib. Chap. 1

NOVEMBER

KISLEV

15

Thursday

10

At Home at
Hotel St. Charles

16

Friday

11

Light Candles 4:14

8. West End Sec. N.Y.
100 Grant -

17

Saturday

12

Weekly Portion—"VAYEZE"

Genesis 22.16-32.3

Prophets—Hosea 11.7-12.12

At Home at

Memoranda

NOVEMBER

KISLEV

18

Sunday

13

830 - 1100 Bupta Soremba

19

Monday

14

20

Tuesday

15

6 W. Briesa - Dunker
Horse

21

Wednesday

16

NOVEMBER *Handwriting* KISLEY
22 Thursday 17

43rd Conf

23 Friday 18
Light Candles 4:07

24 Saturday 19
Weekly Portion—"VAYISHLAH"
Genesis 22.4-26.42
Prophets—Obadiah 1-16

Memoranda

*Summer hills
Ox on Hill Trencher
Ox on Hill, W.D.*

NOVEMBER

KISLEV

20

Sunday

20

~~10. Shabbat~~

21

Monday

21

11^{am} - 1^{pm} PR.

~~4^{pm} - 6^{pm} (Hod)~~

22

Tuesday

22

9. Kofar

~~7. Kofar~~

23

Wednesday

23

5. Rabbi Hertzog

~~9. Kofar~~

~~6. Kofar~~

1230
NOVEMBER

KIBLEY

29

Thursday

THANKSGIVING DAY

2 - *Smash*

4 - *Wendell*

5 - *Altman*

30

Friday

HANUKKAH

November 30 - December 7

Light Candles 4:04

4 - *Smash - Agay*

6 - *Foley*

8 - *Hayes*

DECEMBER

1

Saturday

24

Weekly Portion—"VAYESHEH"

Genesis 37:1—9:23

Numbers 29:17—19

Prophets—Zachariah 2:14—4:7

12

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302

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311

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313

314

315

DECEMBER

KISLEV

2

Sunday

27

10 - Ex. Car

2 - Ex. Car

2 - Testator

6 - A. 2. 500

5 - Boulevard

3

Monday

28

10 - Ex. Car - 3 PM

6 - Boulevard

2 - Ex. Car

8 - 1667 15116 - 116 6 Boulevard

Tuesday

29

10 - Ex. Car - 3 - Ex. Car

4 - Ex. Car

6 - Boulevard

8 - 127 - 111 - Boulevard

9 - Boulevard

TERET

Wednesday

1

ROSH HODESH TERET

10 - Ex. Car

Chicago - 2 - on Steady

9 - Ex. Car - 9 - Ex. Car

~~11. H. H. V. V. V.~~
~~DECEMBER~~

TEBET

~~7.5. Community~~
~~Thursday~~

Elyah.

9.5 Radio

7

Friday

3

Light Candles 4:00

~~2. P/O MTA 2.12.11~~

11.11.17
Hoto

8

Saturday

Weekly Foriten "SINEZ"

Genesis 4.1-4.17

Prophets - 1 Kings 2.1-4.1

10.1.10

1.1.11

1.1.12

1.1.13

1.1.14

1.1.15

4. Sen. 2.1.11

3.-

~~8.5.11~~

Memoranda

10-

← Incident - 1.1.12

DECEMBER 2001

TEST

[illegible]

10. EV. Sunday
11. Haffner (17111)
12. Haffner (17111)
13. Haffner (17111)
14. Haffner (17111)
15. Haffner (17111)
16. Haffner (17111)
17. Haffner (17111)
18. Haffner (17111)
19. Haffner (17111)
20. Haffner (17111)

110

2004-07-01

115
330. Eden Hotel. Ely
B. Revising. 6.1 hour

31

Trends

7

~~Dorothy~~ -
Add Com
12 Sherburne
~~Mrs. Joseph H. ...~~
~~Elisha S. ...~~
~~J. Zoude~~
~~Wm A~~
Pa. ...

DECEMBER

TEBET

12

Thursday

9

14

Friday

10

ASARAH BETEBET
Light Candles 4:04

130 *Sevater*

15

Saturday

11

Weekly Portion—"VAYIGASH"
Genesis 44.18—47.27
Prophets—Ezekiel 37.15—25

ASARAH BETEBET (Centh of Tebet)
commemorates the day when the Babylo-
nians began their effective siege of Jerusa-
lem in 586 B. C. 3.

DECEMBER

TEBET

16

Sunday

12

17. Teacher's Union

17

Monday

13

18. Teacher's Union

18

Tuesday

14

19

Wednesday

15

DECEMBER

TEBET

10

Thursday

16

2. F. Luterkin.

4³⁰ class

11

Friday

17

Light Candles 4:00

4/30 class.

12

Saturday

18

Weekly Portion—"WAYEH!"

Genesis 47.28—48.26

Prophets—1 Kings 2.1—12

Memoranda

DECEMBER

TIBET

23

Sunday

18

~~1- W. Kohn - Waldorf~~
 4- W. Kohn - Waldorf
 6- W. Kohn - Waldorf
 8- 1/2 p.m.
 N.Y.

24

Monday

20

12:30 p.m.
 3 p.m.
 6- Kohn
 8 Evening Concert

25

Tuesday

21

11- Kohn - Waldorf
 12 Kohn

8:20 p.m.

26

Wednesday

22

1 St. Regis - Rosenthal
 4. Green & Kohn Co.

DECEMBER

TERET

27

Thursday

23

545 U. Gardner, Asst. - Chapl.
8 C. 2. 5 c - 6 units

28

Friday

24

Light Candles 4:12

29

Saturday

25

Weekly Portion—"STEMOT"

Exodus 1:1-61

Prophets—Isaiah 17:4-28:13; 29:22-23

Memoranda

JANUARY

SHEBAT

3

Thursday

1

ROSH HODESH SHEBAT

4

Friday

2

Light Candles 4:15

4th Class

5

Saturday

3

Weekly Portion—"VAERA"

Exodus 4.2—9.12

Prophets—Ezekiel 28.15—29.21

Memoranda

JANUARY

SHEBAT

6

Sunday

4

7 W. Goldstein - Weagen
8. H. J. P. K. Lane

7

Monday

3

~~S. J. P. K. Lane~~

8

Tuesday

6

8 T. J. P. K. Lane

9

Wednesday

7

~~4. H. J. P. K. Lane~~

JANUARY

SHEBAT

10

Thursday

8

7 West-

11

Friday
Light Candles 4:22

9

12 Wen. Chab - H. R. R. R.

P. L. R. R.

12

Saturday
Weekly Portions—"BO"
Exodus 14.1—13.16
Prophets—Jeremiah 46.13—28

10

8 Ex. 20.14

Memoranda

JANUARY

SHEBAT

13

Sunday

11

2. Y. Y. 1030 Males
2. Adult. Com.

~~5 to 10 Males - 10:30 - 11:30~~
8. 20.A.

14

Monday

12

4-Em. Com.

8. Plenum

15

Tuesday

13

16

Wednesday

14

10. 17000 FWC

4. Mammal Com.

~~7. 10000 - 8. 10000~~ - 8. 10000

17

Thursday

13

HAMISHAH ASAR BESHEBAT

18

Friday

14

Light Candles 4:31

19

Saturday

17

Weekly Portion—"DESHALAH"

Exodus 13.17-17.16

Prophets—Judges 4.4-5.31

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

SHEBAT

20

Sunday

18

5:30 - up Brelorby - Manna
- dinner -

21

Monday

19

11. 7. 4. 2.

22

Tuesday

20

23

Wednesday

21

4 - Bressi/ha .
8. T. Un. C. D. 2. 6. 9. 10.

JANUARY

SHEBAT

24

Thursday

22

8th - Reth. School -

23

Friday
Light Candles 4:40

23

8 School

24

Saturday

24

Weekly Portion—"TITRO"

Exodus 18.1—20.23

Prophets—Isaiah 6.1—7.4; 9.5—6

6th Manuscript - 50th

Memoranda

JANUARY

SHERAT

27

Sunday

28

Vassar College

Poughkeepsie N.Y.

6- H. V. E. - Diakon

28

Monday

29

445 - Georgetown - Clark Hotel

29

Tuesday

30

11 W. March - Hollister -

2 F. Steiner - Barton

8. N.Y. - 75

30

Wednesday

31

ROOSEVELT'S BIRTHDAY

4 Ex Can 30 L. H. H.

~~Switzerland~~

JANUARY *Opfer*

SHEBAT

31

Thursday

29

Car, Sand, Wash

33 *Home Care.*

7. *Enter View - 9.11 -*

11.30 Home work

FEBRUARY

1

Friday

30

ROSH HODESH ADAR 1

Light Candles 4:48

12. Proclamation of Light
2.30 P. S. Service

2

Saturday

ADAR 1

1

ROSH HODESH ADAR 1

Weekly Portion—"MISHPATIM"

Exodus 21.1—24.18

Numbers 28.9—11

Prophets—Isaiah 40.1—24

Memoranda

FEBRUARY

ADAR 1

Figure 1

3

Y **ADAR I**
Meenapal Swathi
 Sunday 2

1 W. Granddewy-Tromm

10630

Jeffrey D. Hall

3. In view of the fact that

549 W. Wawona - 13 Jan. 1901

Wood Park

1

All correspondence to: R.D.B.1

9. Dec. 21 - Sun

84 W. G. Phil. Boer -

H. B. Allen

Keywords: *work, stress, coping, organizational commitment, organizational citizenship behavior*

828 Geo. G. Thompson
D. Soldiers -

Wednesday

FEBRUARY

ADAR 1

10

Sunday

9

10. Harvard -

~~6. The Oxford Building, Harv.~~
8. Schwab, N.Y.

11

Monday

10

7032. Photograph

33
1230 Nat'l. Acad. of Sci. - Gen. H. C. ...
630 ...

Tuesday

11

LINCOLN'S BIRTHDAY

8. Temple Board

13

Wednesday

12

FEBRUARY

ADAR 1

14

Thursday

13

15

Friday

14

Light Candies 5:05

10. Jee Con - Car Hoke

Wof

16

Saturday

15

Weekly Perion—"TEZAVRI"

Exodus 27.20—28.10

Prophets—Ezekiel 13.10—27

6 TMC - Scatter -
9.20 A Chindan

Memoranda

FEBRUARY

ADAR 1

³⁰ 17 Sunday ¹⁸
 26 J.C. - 6 W. Solovay
 6 W. Hassen - Haas Chappell
 - ~~_____~~

¹⁸ Monday ¹⁷
 10 - name Study -
 12 - Harpige (Lover 28)
 8 Address

¹⁹ Tuesday ¹⁸
 9 W. Corn. Gubert. 34-36

²⁰ Wednesday ¹⁹
 10 - ~~for A - Kane -~~

6. To the Sons Cove

21

See notes

11

3 - Parent.
64 - Khusia. Park.
8 W. Fried-Galen - Hollander
after Dr. Lue Monday 24
11 - Moller, P. Olin & Org
4 - A. G. Allen - E. H. Bailey
2719 S. 1st St. N. D.

Keywords:

§ 13.6.11.11 - ~~General~~ TDR

Land A On Wednesday

12. Mean Lib -
30. W. Bay, Rissupf
- Alcazar
6. W. Bay, Rissupf, 16. 16. 16.

FEBRUARY

ADAR I

28

Thursday

27

SEALING

Friday

28

Light Candles 5:21

Saturday

29

SHABBAT SHEKALIM

Weekly Portion—"VAYAKHEL,"

Exodus 31.1-35.29; 36.11-16

Prophets—II Kings 12.1-17

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

3

Sunday

30

ROSH HODESH ADAR II

Ami Vivas

4

Monday

ADAR II

1

ROSH HODESH ADAR II

12. C. C. G. R.

5

Tuesday

2

Banyan - Special

6

Wednesday

3

MARCH

ADAR II

7

Thursday

4

8

Friday
Light Candles 5:25

5

232 Study - Sante
332 Probe Debt - Garry
8. ~~Wet Edison~~ ~~Have~~

9

Saturday
Weekly Portion—"PIKUDE"
Exodus 28.21—40.28
Prophets—Kings 7.21—8.21

6

Memoranda

MARCH

MARCH (Epidemic Recurrence)

References

1

~~W.F.~~ Sunday 7
Homes - Park Lane

~~22 by 30 in. - Rose (2)~~

678-2146-210

Appendix

Case No.

~~_____~~

1035

Page

1 Lunch - 2 hours

13

Transfer

Ch. 10, 20, 40

6. Items:

Wednesday

140

1830 Blooming -

1 - Course Fee

MARCH

ADAR II

14

Thursday
FAST OF ESTHER

11

8. Wald Varsity - (Garden)
Edgar Weil - Home

15

Friday
Light Candles 5:36

12

16

Saturday
SHABBAT ZAKOR
Weekly Portion—"VAYIKRA"
Leviticus 1.1-5.26
Deuteronomy 32:17-19
Prophets—[Samuel 15.2-34

13

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.

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 announced that Haman was an Amalekite.

MARCH

ADAR II

17

Sunday
PURIM

14

1 - F. A. H. - Green -
8 - Cl. 21m SR.

18

Monday

15

~~10 - C. A. H.~~

~~2 - F. A. H.~~

~~4 - F. A. H.~~

10¹² C. A. H. ; Tuesday 16

12 L. A. H. - USA -

9. Every Cor. 530 H. A. H.

8 20 H. =

19

Wednesday

17

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.

11 - 920 H. A. H. -

MARCH

ADAR II

21

Thursday

18

13 MC Conductor

~~6. Reg. Conf. Ch. 2. Conf.~~

22

Friday

19

Light Candles 5:44

23rd W. F. M. 2nd - Parlor

32nd W. Rubin - Ephs - Parlor

23

Saturday

20

SHABBAT PARAH

Weekly Portion—"ZAV"

Leviticus 6:1—6:16

Numbers 19:1—22

Prophets—Ezekiel 34:16—28

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 Adamah (Numbers 19), was read.

MARCH

ADAR II

28

Thursday

29

W. 30, Kessler - Kravitz
- Paylor
4 W. Marcusson - Fink - Pater

29

Friday

30

Light Candles 5:51

12. Roth Over Good day

30

Saturday

31

SHABBAT HANUCDESH

Weekly Portion—"SHEMINI"

Leviticus 9.1-1.47

Exodus 12.1-29

Prophets—Ezekiel 45.16-46.18

SHABBAT HANUCDESH derives its name from the Haftarah of this day, Exodus xii. 1-29. 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 II

21

Sunday

28

12 - Youth Conv.

1 - Adm. Conv. - Convention -

6 - Buar. Conv. - U. J. Conventions

APRIL

1

Monday

29

~~12 - Youth Conv.~~

4 - P. Conv.

~~6 - Buar. Conv.~~

NISAN

1

2

Tuesday

ROSE HODESH NISAN

10 - Inf. Conv. - Perry
Hale

- Work. Conv.

3

Wednesday

2

8 - U. J. Sup. Conv.

APRIL

51845

1

Therapeutic

722 W. Bayarden - Oakwood

Index

Licht Candles 1:29

11. Study, Robt. White, p. 21

— **Author's address:** Department of Psychology, University of California, San Diego, 3542 La Jolla Village Drive, San Diego, CA 92093, USA. E-mail: shane@uclink.berkeley.edu

Weekly Portion—"TAZKIA"

Articles 12.1–12.39

Throughput = 12.85 Mbps, 4, 4.25, 5, 10

Background

APRIL

NIRAN

7

Sunday

8

44 Four Keys Pailor
(Hawth)

8

Monday

10 O & Wm. Jefferson

8 St. Louis
Q. Wm. Syc -

9

Tuesday

8

8 Temp. Board -

10

Wednesday

9

2 T. W. Ans. - Ann. Meeting

8 - Gen. Grant.

APRIL

NISAN

11

Thursday

10

~~432 G. ...~~

7. brass -

12

Friday

11

Light Candles 6:05

530 Sunday
6. Golden - Ed.

13

Saturday

12

SHABBAT HAGADOL

Weekly Portion—"MEZORA"

Leviticus 14:1—15:22

Prophets—Malachi 2:1—24

10. ...

SHABBAT HAGADOL always precedes
Passover. It derives its name from the im-
portance 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

11

Sunday

13

2. Spent An 20, A.

8. Alumn in Dancer.

12

Monday

14

2 F. A. rewrite -

6. Seder -

15

Tuesday
PASSOVER—1st Day

15

~~6. Seder -~~

17

Wednesday
PASSOVER—2nd Day

16

430 Mon. Com.
8. ~~Handwritten notes~~

APRIL

NISAN

16

Thursday

17

Call Arthur Szyk -

2. May, 4.9.

19

Friday

18

Light Candles 4:12

N.Y.

20

Saturday

19

8. Festival - Seder - Pesach

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 historical ideal of freedom is reaffirmed.

APRIL

NISAN

21

Sunday

20



10³⁰ Burial Beth - Service

22

Monday

21

PASSOVER—7th Day

~~8:00 AM - 10:00 AM - Beth - Service~~

7:00 AM - Dinner -

23

Tuesday

22

LAST DAY OF PASSOVER
MEMORIAL SERVICES

8:00 AM - Parents -

8:45 AM - Plane

Wednesday

23

4:30 PM - Yang - Hual - Park

8:00 PM - Tea at Vaux +

APRIL

NISAN

23

Thursday

24

2nd Ex. Survey
~~4th Gen. Board~~

25

Friday
Light Candles 6:19

26

Navy - h y

27

Saturday
Weekly Portion—"SHARE"
Leviticus 14.1—28.29
Prophets—Amos 9.7—15

28

Navy h y.

Memoranda

APRIL

NISAN

26

Sunday

27

4 W. Goldman - Levine - Chapel

28

Monday

28

13. 6x 6pm 20pm

3 28

8 - Public Meeting

29

Tuesday

29

MAY

1

Wednesday

30

ROSH HODESH IYAR

MAY

IYAR

2

Thursday
ROSH HODESH IYAR

1

3

Friday
Light Candles 6:26

2

4

Saturday
Weekly Portion—"KEDOSHIM"
Leviticus 19.2—20.27
Prophets—Ezekiel 22.1—18

3

Memoranda

MAY

IYAR

3

Sunday

4

732- W. Groves - Bass - Hollis

5

Monday

6

12 - W. A. V. - J. W. W. S.

7

Tuesday

8

10 - airport - on 10.47
 12 - Shale Co. - Station Hotel
 61 - Defra St. 4.2 A.
 - Boll. Cab. Rec. -

9

Wednesday

10

4 - G. S. - Con. T. S. -
 6 - W. F. - Cleveland

MAY

IYAR

9

Thursday

8

4. Jewish Agency Com 98
 5. Holy Land
 6. Holy Land

10

Friday

9

Light Candles 6:34

11 Frankfort —

11

Saturday

10

Weekly Portion—"EMOR"

Leviticus 21.1—24.23

Prophets—Ezekiel 44.15—31

Memoranda

MAY

IYAR

12

Sunday

11

8-Expenditure - Cash

13

Monday

12

8-Ex. Cash

14

Tuesday

13

8-Board

15

Wednesday

14

1030 T.V. Gov

Essential

MAY

IYAR

14

Thursday

15

6 T. M. C. F. - Mid-day Qel

17

Friday

16

Light Candles 6:41

2 F. Schaffner

18

Saturday

17

Weekly Portion—"BEHAR"

Leviticus 25.1—8.2

Prophets—Jeremiah 12.4—27

Memoranda

MAY

IVAR

21

Thursday

22

10. Wash.

8 Adm. Coun. Antagonism

24

Friday
Light Candles 6:45

14 & K.

1135 Pm. for Ave

23

Saturday

24

Weekly Portion—"HEIM/KOTAI"

Leviticus 16.2—17.24

Prophecy—Jeremiah 16.19—17.14

Memoranda

MAY

IYAR

24

Sunday

25

1032 - War Veterans
High Sch. Basketball

54 Fox-Kearney 1935 Corn
8 Annual Meeting

27

Monday

26

8. Choir -

11.18²⁸ leave of Abs. 2. 11

Tuesday

27

8 ~~leave~~ Cornfield

29

Wednesday

28

11 2.7 - Agency
~~8 11.18 11.18 11.18~~ 2. Envy

MAY

IYAR

20

Thursday
DECORATION DAY

19

21

Friday
ROSH HODESH SIVAN
Light Candles 4:56

SIVAN
1



JUNE
1

Saturday
Weekly Portion—"BEMIDBAR"
Numbers 1:1-4:29
Prophets—Hosea 2:1-22

2

Memoranda

JUNE

SIVAN

2

Sunday

3

Sharon

400 W. Phil - Last ~~Day~~
6 - Wal. PK.

3

Monday

4

4 - Meeting, 20/4 -
5 - 10:00 A

4

Tuesday

5

5

Wednesday
SHABUOT

6

9 AM

JUNE

SIVAN

6

Thursday
SHABUOT
MEMORIAL SERVICES

7

8. Cl. Zion Soc. B'nai -

7

Friday
Light Candles 6:57

8

8. Rappin Graduate

8

Saturday
Weekly Portion—"NASO"
Numbers 4:21-7:89
Prophets—Judges 1:1-25

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 (1 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

9

Sunday

10

10 - Rally. 4:30 Collect
 5' W. G. Gelfat - ^{Low} Gelfat
 3' W. Spivak - ^{Parlor} Gelfat

6:30 10 (stop in) Monday ¹¹
 8' Gelfat - ^{Low} Gelfat

8 - St. Louis.

~~Ward Sq. Garden~~

11

Tuesday

12

Picnic.

12

Wednesday

13

~~Ward Sq. Garden~~
 8' Ward Sq. Garden.

JUNE

SIVAN

13

Thursday

14

7 W. S. Shant - Kross Chapel
7.1 Sunday - Wade P.C.

14

Friday

15

Light Candles 8:38

12 - School Teacher -

15

Saturday

16

Weekly Portion—"BEHAALOTEKA"

Numbers 8.1—12.16

Prophets—Zechariah 2.14—4.7

8 W. S. Shant - Kross Chapel
Memoranda Park Lane

- 223295 d

JUNE

5174

14

Results

18

Integration

\$ W. W. Andrews Co.
Colum - Berks Co.

1000

17 Ref Nodal

15

Thursday

12

6. Fin. Sec.
G. Board Work.

~~S. W. Smith~~
Mrs. Arthur A. Ashford
19 Wednesday 20

1997

11 - The G. ³¹²¹ 4 - Halpin

Lundin T.G.

6. 30 v. 22 -

JUNE

SIVAN

23

Sunday

24

Day Ten, Area Vol 2 to
Biltmore Hotel - Lynch
11.3/28

24

Monday

930²¹ Ex - Car - Shaver²⁴
C C Car

8. Covenant Club -
24

Wednesday

27

6 - Muntz

JUNE

SIVAN

27

Thursday

28

6¹⁰ Talmud - Shema 4:10

28

Friday

29

Light Candles 7:03

9³⁰ Covenant Club at Day

5 - Street 64 E. Lake

8 - Temple Park

29

Saturday

30

ROSH HODESH TAMMUZ

Weekly Portion—"KORAH"

Numbers 16:1—18:21; 28:9—15

Prophets—Isaiah 66:1—24

10 - Mail - Mail

8 - Board of Church

Memoranda

JUNE

TAMMUZ

30

Sunday

1

ROSH HODESH TAMMUZ

9-Volt
930 Corp

Ex. Car. Train -

JULY

1

Monday

2

2

Tuesday

3

3

Wednesday

4

JULY

TAMMUZ

4

Thursday
INDEPENDENCE DAY

5

10 New Chumay Bitter -
Sylvia's Wedding

5

Friday
Light Candles 7:44

6



6

Saturday
Weekly Portion—"HUKAT"
Numbers 19:1-22:1
Prophets—Judges 11:1-33

7

Memoranda

JULY

TAMMUZ

7

Sunday

8

8

Monday

9

9

Tuesday

10

10

Wednesday

11

JULY

TAMMUS

11

Thursday

12

~~43° W. Red Sea. Soft~~

12

Friday

13

Light Candles 7:01



13

Saturday

14

Weekly Portion—"BALAK"

Numbers 22:2-35:9

Prophecy—Micah 2:6-4:8

Memoirs

JULY

TAMMUZ

14

Sunday

15

W. Asher City

15

Monday

16

10. Ben Suron

4. May. Gurne

2. 20 A Board

16

Tuesday

17

SHIRKAN ASAR BETAMMUZ

2 - Band 597 Madison

17

Wednesday

18

11 Dusk. On Car

2 - 204.
542 Shanon. H. Tet.

JULY

TAMMUZ

18 Thursday

19

~~8th day~~
2nd day

19

Friday
Light Candles 6:33

20

20

Saturday
Weekly Portion—"PESHAH"
Numbers 23.19—10.1
Prophets—Jeremiah 1.1—2.3

21

SHIBBEAH ASAR: BETAMMUZ (seven-teenth 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

21

Sunday

22

22

Monday

23

23

Tuesday

24

24

Wednesday

25

JULY

TAMMUZ

25

Thursday

26

26

Friday
Light Candles 6:51

27

4¹³/₇ When 2.15/2

27

Saturday
Weekly Portion—"MATOT"
—"MASEI"

28

Numbers 36.2-36.13
Prophets—Jeremiah 2.4-28; 2.4

3-64-1210-18th

Memoranda

JULY

TAMMUZ

28

Sunday

29

29

Monday
ROSH HODESH AB

AB
1

909 off 330 Viles
10-125 entry State.

30

Tuesday

2

4⁷⁵ W. J. G. C.

31

Wednesday

3

AUGUST

AD

1

Thursday

4

11- Exp. Com.
1255 Phone.

2

Friday
Light Candles 6:45

5



3

Saturday
SHABBAT HAZON
Deut. 1.1-372
Prophets—Isaiah 1.1-37

6

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

AUGUST

4

Sunday

AB

7

5

Monday

8

6

Tuesday

9

TISHEAH BEAR

7

Wednesday

10

Y. Gray. Local.
~~Open. Cooper~~

AUGUST

AB

Thursday

11

8
 8. Monday

9

Friday

12

Light Candles 4:27

10

Saturday

13

SHABBAT NAHAMU

Weekly Portion—"VAITHANAN"

Deut. 32:35-711

Prophets—Isaiah 40:1-24

TISHEAH BEAB (ninth day of AB) is the 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.).

SHABBAT NAHAMU derives its name from the Haftarah of that day, Isaiah 40, 1-26 which begins with the word Nahamu "Comfort ye", read on the Sabbath after Tisheah Beab.

① 1 Sunday 5
 Signs checks with 2 X's.
 One day he signed it with 3 X's.
 Why not? Can't I take a
 reasonable name? -

② Monday 6
 LABOR DAY
 Asks his Book Agent in N.Y. to
 procure Joan Farrow's "Looking
 After God" but Card has no word of
 confidence in God.

③ Tuesday 7
 Receives wife: "no sister
 after God in N.Y. Try Phil.
 Wainwright, conf. done in
 God all gone."

④ Wednesday 8
 Feels in manner
 ① Hops - Longman
 ② Wash - Polkman Foot
 ③ Lady Shapard.

SEPTEMBER

ELUL

5

Thursday

6YC

Wartenburg -
Monument 2-3689

6 W. Haas - Caulery

6

Friday
Light Candles 5:52

Am. Jew Conf

MU. 2-7197

7

Saturday

11

Weekly Portion—"K TEZE"

Deut. 31.10-32.10

Prophets—Isaiah 31.1-10

39
8-39 - Halperin Nancy
Chelms

Memoranda

Harvard Un

Feb 9 = 1947

SEPTEMBER

ELUL

⁸ Sunday ¹²
Chas. Connell at Pal.
70-5th St.

Algarzini 4-2720
Dr. Carl Hermann Voss.

⁹ Monday ¹³
Ann. Pal. Com.
416 42nd St. 64.

Murray Hill 2-4917
Howard Co. La. Sound. 11

- Working on
1706 G St

¹¹ Wednesday ¹⁵
Geo. Backer
Plaza 3-5800
Berkshire Hotel.

SEPTEMBER

KLUL

12

Thursday

16

Wesgroom - Esau 167
 And 7-0300

13

Friday

17

Light Candles 5:47

Ten Gey - Woburn
 Address 547
 E 210 Massachusetts St.

14

Saturday

18

Weekly Portion - "KE TABO"

Deut. 24.1-28.8

Prophets - Isaiah 48.1-52

X 2.0 A. H.Y.C.

~~Memoranda~~ 2-0020

Memoranda 2-3205

Wash - Mich. 4480

3-2782

SEPTEMBER

ELUL

13

Sunday

19

What is happening to our
marriage
Cass Timberland - French
Lovers

14

Monday

20

Oscar Cox

2925 N. Glebe Rd
Arlington Va

Chesapeake City Md
Expense \$6.00 - Adam 6 11/6

17

Tuesday

21

F.F. 1511-30th St. N.W.
Washington D.C.

Hubert 7807

Ray 6568

18

Wednesday

22

Edmund J. Kaldman

702 H Street N.W.
Washington D.C.

SEPTEMBER

ELUL

19

Thursday

23

Raymond
1230
S. W. R. H. - Baruch

20

Friday

24

Light Candles 5:32

Darby - Albany 4-1151

21

Saturday

25

Weekly Portion—"SIZABIM"
—"VAYELEK"

Deut. 29.9—1.30

Prophets—Isaiah 1.10—43.9

Memoranda

Ber. V. Cohen
1727 Mass. Ave. N.E.
Phon - Indicator 6100

G. W. Katz. Blaw Aug.
SEPTEMBER Sept. 22 ELUL
22 Sunday 24

Taft. 1688 - 31st N.W.
North 9017

Murray Hill N.Y. 2-230

23 Monday 24
Weizmann - Overseas
Mayfair 8888

Wangall Acad. 2-3410
Manor. 2-2133
24 Tuesday 25

Mur. Hill 2-8802
Hedley S. Wope

Port Washington 160
The 12th - Riegelman 4-7979
745 5-3433-
Eve of Rosh Hashanah 29

Baruch - Adrodes 5-1616

Borham Hotel

6 W. Hays - Sept. 29

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W. Krauer YE 858
2120 Lantana Rd.

H. Levy FA. 3950
2705 Hampshire

Bessie Klein YE. 5196
2930 6 Dordy Lane

A. A. W. Bard GL. 6137

F. Falkman YE. 8557
14128 Superior Av.

M. SILVER - Unit. 4-4514
227 Riverside Dr.

J. Mathew - 46-9th St.
Foot Hill, N.Y.

My Linder 27 Duman Av
Jury, City, N.Y.

Lillian Berman
Po 4134

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Daniel - Kirkland 7600
Lowell House, ~~1st~~ I, 13

Neuman E. 541-5th St.
Myrtle Hill 2-0694
Crescent 2-2561 (Hwy)

Am. Zion, Evangel. Council
My. Hill 2-1160
" " 2-7824
Wm. - Trappan 7-4050

Goldstein, Nathaniel
R. Wm. Hector 2-8435
My. Office - Courtland 7-5800
Washington Office 4480
1720 - 16th St. N.W.

Leo Saxe - District 0120
Home Wm. 0014

U.S. Senate - Nat. 3120

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Apt. 1012

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We favor the opening of Palestine to unrestricted Jewish immigration and colonization, and such a policy as to result in the establishment there of a free and democratic Jewish commonwealth.

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Israel Zeeman

12 David Yellin St.
Jerusalem

To Chaja-Zeeman Plushky

M. Eliaz

P.O.B. 433

Jerusalem

Brit Sh. Bokerzy

Hobart 1340

Cherry 2850
- October 1950

Palestine:

In order to give refuge to millions of distressed Jewish men, women and children driven from their homes by tyranny, we call for the opening of Palestine to their unrestricted immigration and land ownership, so that in accordance with the full intent and purpose of the Balfour Declaration of 1917 and the resolution of a Republican Congress in 1922, Palestine may be constituted as a free and democratic commonwealth. We condemn the failure of the president to insist that the mandatory of Palestine carry out the provision of the Balfour Declaration and of the mandate while he pretends to support them.

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WHAT IS THE S. A. J.

The Society for the Advancement of Judaism was founded in New York City in 1912 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 1912 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 to his successor, Dr. Ira Eisenstein an absolutely free pulpit, the members of the Society have enabled them to give expression to every phase of their philosophy. The results of their preaching and teaching in the institution have been crystallized in Kaplan's 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 "E. A. J. Review" suspended publication in 1919, but in January, 1925, 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.

Members of the E. A. J. have been instrumental in founding the Jewish Reconstructionist Foundation, Inc., established for the purpose of spreading the influence of the Reconstructionist philosophy and program.

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, 24, N. Y.

INTRODUCTION TO RECONSTRUCTIONISM

Foreword

It has never been so hard to be a Jew as it is in our time. We Jews are at the mercy of external forces which tend to reduce our people to mere human rubble. We suffer, also, from an internal malady which is rapidly paralyzing the nerve centers of Judaism. And yet, Jewish life, with its long tradition of ethical and spiritual striving, might well be capable of serving as the exemplar of a new era in the art of human cooperation.

We Jews, then, must try to discover why so many of us do not wish to be Jews, why some of us no longer find any spiritual inspiration in the Jewish religion. We must try to determine why many Jews seek to escape, why they are dissatisfied, unhappy, restless, ridden by doubts, by feelings of inferiority, by self-hatred.

We of the Jewish Reconstructionist movement are trying to face these problems boldly and frankly. Though we are fully aware of the stampede

from Jewish life on the part of large numbers, we believe that this flight can be stopped. We know that there are many Jews who desire to continue to share their common past, to assume mutual responsibility in the present, and to work together for the best kind of future for the entire Jewish people. If these Jews in whom the will to Jewish survival is still strong be mobilized and induced to rethink the problem of Judaism, if the energies of Judaism can be re-directed toward some worthwhile goal, then the Jewish people is bound to have a new lease on life. It is these tasks that Reconstructionism has set before itself. How these tasks are conceived and how they can be carried out can perhaps be made clear in the following series of questions and answers.

The Need for Reconstruction

Q. Why do we insist upon the need to reconstruct Jewish life?

A. We believe that Jewish survival can be secured only if Jews face the realities of Jewish life. We must realize that the old conditions of Jewish living no longer prevail. Jews must be

prepared to adjust Jewish living to conditions never before encountered in their long history.

Q. What are these new conditions under which Jews live?

A. Jews in the Western world were emancipated from ghetto life about one hundred and fifty years ago. The segregated and unified existence of their own *kehillah* (community) came to an end. Jews were catapulted into modern civilization. They had, therefore, little or no preparation for avoiding its pitfalls and enjoying its glories. They were granted civil and political rights, which, at least in theory, gave them equality with all other citizens. Naturally, they were expected to assume the same responsibilities as non-Jewish citizens. In fact, the majority desired avidly to do so. This acceptance of Western citizenship presented the Jew with a new problem in his life—how to continue his Jewish life in a dominantly non-Jewish civilization.

There is still another unprecedented condition which has revolutionized Jewish life. In the Western world the

impact of modern science and modern thought has weakened, and in many cases destroyed, the belief in the supernatural origin of religion. This trend affected the Jewish religion as well. Many Jews began to find it impossible to believe in the divine authority of Jewish law and in the literal interpretation of the miracles recorded in the Bible. Thus we may say that the incorporation of the Jews into Western nations together with the growing skeptical attitude toward revealed religion has shaken modern Jewish life to its foundations.

Q. How did the Jews live before the Emancipation?

A. In all their internal relations, the Jews were governed by the laws of the Torah, the religious law, which was supreme. The authority of the rabbis was unquestioned, their decisions final. The Jewish community was recognized by the state as a unified, autonomous entity, and most Jews had little or no contact with the outside world and with the currents of thought then permeating human life.

Q. How has the Emancipation affected Jewish life?

A. Jews constitute a small minority within the civilization of the countries where they live. Thus, it is exceedingly difficult for them to resist the attraction of the common culture. In former days, as we have seen, Jews lived the part of a nation in exile. But this is no longer possible, nor do Jews desire it. It is our duty, as loyal citizens, to contribute to the primary culture and to participate in the affairs of the nation to which we owe our devoted allegiance. We are no longer governed by Jewish law in secular matters. We do not have an exclusively Jewish education. We can count for Jewish survival only on those Jews who do not wish to lose nor to destroy the continuity of Jewish life, on those who wish to keep as much of our tradition and our own way of life as is compatible with modern democratic civilization.

Q. How have modern attitudes toward religion affected Jewish life?

A. Religion has always been the most conspicuous and significant as-

pect of Jewish life. It was the unifying force for all Jews. With the growing doubts concerning the miraculous origin of all religion, the Jewish religion has begun to suffer from serious defections. In addition, many Jews have decided that it is easier to achieve high position in the community if one professes the dominant religion. Thus, Jewish unity has been weakened and Jewish life, as it was lived in the past, has broken down.

Q. What has been the result of this breakdown in Jewish life?

A. There is much confusion, bewilderment and bitterness among Jewish organizations. Jews find it increasingly difficult to understand and work with one another. There are Jews who still insist on the supreme authority of the Torah in every phase of human life. There are others who go to the other extreme and deny the need for any religion. Between these views, we find Jews who emphasize one or another solution. Some believe that humanism, others that internationalism, secular-nationalism, or defense of Jewish civil rights will solve the Jewish problem. Each of a multiplicity of

organizations claims to hold the key to Jewish survival.

Some Proposed Solutions

Q. Have any efforts been made to bring order into modern Jewish life?

A. There have been several attempts such as Reform Judaism, Conservative Judaism, Neo-Orthodoxy, secular nationalism. The first three have assumed that the Jewish people exists mainly for the purpose of exemplifying Jewish religion. As a result they tend to treat Jewish life piecemeal instead of organically. They fail to see the interdependence of the structure of the Jewish people, its nationhood, its communal organization, its creative self-expression and its religion. The secular nationalists, on the other hand, have no interest in religion at all. They try to meet the issue in one of two ways. Some seek to meet it through the establishment of an independent modern Jewish nation in Palestine without giving any thought at all to Jewish life outside of Palestine. Others, especially those who advocate emphasizing Yiddish culture, treat the Jewish people as

consisting of a minority nationality group united by a secular culture based mainly on the Yiddish language.

Some good has been accomplished through these attempts. However, the leaders of these movements have not been able to build any substitute for the unity of the old Jewish community and the traditional Jewish religion. There is still no democratically constituted authority which can be considered the authentic voice of the Jewish people.

Q. How does Reconstructionism differ from these other proposed solutions?

A. Reconstructionism views Judaism as a dynamic religious civilization with all that that term implies. Like all other civilizations, Judaism has its roots in a land; for the Jews that land is Palestine. Judaism possesses a continuing history, a living language, a voluminous literature, a common religion, folkways, folk tradition, law and various arts. Therefore, Jews in America can be won to Judaism if they are shown how to live in two civilizations, the Jewish and the American, at one and the same time.

Q. Why is Judaism a "religious" civilization?

A. Judaism has always emphasized the role of religion in Jewish life. Religion is the effort of men to experience life as worth living. This is impossible if we think of life as governed merely by mechanical forces or pure chance. Life makes sense only if we think of it as governed by a spiritual Power that makes for beauty, truth and goodness as the fulfillment of our deepest wants. That is why we believe in God. Since Jewish civilization has always striven to bring the life of the Jewish people into conformity with the law of God as they understood it, Judaism is a religious civilization.

Q. Why is Judaism dynamic?

A. Judaism is dynamic because it adjusts itself creatively to changing conditions. In the past, it borrowed from other civilizations whatever would help it to make life better for the Jewish people and for the world. Jews tried to discover in every new experience what it had to teach them and they gave appropriate expression

to those new insights in their law, literature, ritual and social institutions. Thus, despite the ravages of time, Judaism has always been harmonious with the life of each generation, and has always helped Jews to live a worthwhile life and to make a worthy contribution to all human civilization.

The Reconstructionist Program

Reconstructionism offers a new approach to Jewish living in America. It is a movement indigenous to America and wholly compatible with American democratic civilization. Reconstructionism represents an earnest attempt to ensure Jewish survival, both physical and spiritual, by indicating how to live a maximum Jewish life within the setting of a modern democratic state. It is the only movement in Jewish life today which tries to solve the problem of living in two civilizations at the same time.

Q. Has Jewish life been reconstructed before our time?

A. Yes. Reconstruction is not a radical departure. Whenever Judaism had to adjust itself to unprecedented

conditions, it underwent changes which naturally were reflected in its ideas and institutions. Let us take one example. When the Kingdom of Judah lost its independence and the Temple was destroyed, the Jews of that time felt that Judaism was lost. The gods of Babylon, they believed, had won a decisive victory over their God. But the Prophets taught otherwise. Under the guidance of prophets like Jeremiah, Ezekiel and the so-called second Isaiah, the Jews were taught that Israel's God was in fact the God of the whole world. This was a great deviation from the tribal conception that God was the God of the Israelites alone. The Prophets also taught that God could be worshiped anywhere and that He would send a righteous king to redeem Israel, a Messiah, who would rule so justly and in accordance with God's laws that the nations would voluntarily subject themselves to Israel's law and adore Israel's God. These teachings led to the development of a new kind of state headed by a high priest and governed according to God's revealed law. Thus the Torah became the legal instrument of the second Jewish Commonwealth,

something which it had not been under the Davidic dynasty. One must study Jewish history to see other instances of the reconstruction of Judaism. The very fact that Judaism has always been able to meet new issues should give us courage and faith in reconstructing it to satisfy present needs.

Q. What must be the basis of reconstructing Jewish life in the present crisis?

A. In this new era we should continue to emphasize that men can and must obey the law of God, but the law should not be regarded as being confined to any one book or any set of books. It can be discovered in everything that makes for a happier and better world. Jewish life should be reconstructed along democratic lines. Unity should be based on voluntary cooperation for common interests and purposes rather than on an enforced conformity with traditional laws, customs and rites assumed to possess supernatural sanction. All matters which affect the Jewish people as a whole must be decided by the community as a whole by majority rule after previous free and unfettered

discussion. But all matters which do not require collective action by the community, such as the expression and practice of religion, must be treated in a way that permits full freedom of conscience without the application of any social pressure for conformity.

Q. What areas of Jewish life are the concern of the Reconstructionist movement?

A. Reconstructionism, because it views Judaism as a civilization, is interested in all aspects of Jewish life. Its specific program in America is to aid in the establishment of Palestine as the Jewish National Homeland; to strive for the reorganization of the American Jewish community on a representative democratic basis; to advocate the use of measures to re-vitalize the Jewish religion so that it will correspond to what modern Jews believe and so that it may express their living faith; to help in re-directing Jewish education to meet today's conditions; to encourage Jewish cultural creativity in literature and the arts, and to insist upon the participation of Jews in all activities and so-

cial movements which enhance the ideals of democracy and American civilization and which seek to extend freedom, justice, equality, peace and plenty to all men and all nations.

Palestine

Q. Why is the Reconstructionist program predicated upon the establishment of Palestine as the Jewish National Home?

A. Every American Jew shares and should share the common civilization of America. In addition, American Jews must maintain Jewish civilization. Since Jews are a minority of the population, they are at a natural disadvantage. The Hebrew language, Jewish law, Jewish education, Jewish religion must all function in addition to and not in substitution for American civilization. The difficulties of maintaining Jewish civilization simultaneously with the civilization we share with our non-Jewish neighbors make necessary the re-enforcement of Judaism from a center where Jewish civilization is dominant because Jews are in the majority. Palestine is historically the Jewish National Home-

land and must be the place where Judaism can develop as the primary civilization of the land. In Palestine, Jewish life will be self-determined and free from the necessity of adjusting itself to any other civilization. A Jewish Commonwealth should fulfill the highest aspirations of Jews everywhere and must be built upon firm foundations of social, political and economic justice. It must serve as an example of the best in the ethical tradition of Judaism and become not only the cultural center of Jewry but a moral force in all Jewish life.

Community

Q. Why is it necessary to organize the American Jewish Community?

A. Jewish community life in America, and in fact everywhere else except Palestine, has become fragmented. For most Jews in America, Jewish life means giving a contribution for some Jewish "cause," or going to synagogues twice or three times a year, or supporting an organization which is fighting anti-Semitism. For many Jews, there is no interest in Jewish life, nothing establishing

bonds of unity, nothing to make a Jew wish to remain a Jew, to make Jewishness a happy experience.

Q. What does the individual Jew seek from a Jewish life?

A. The individual Jew desires a sense of status. He wishes to belong to a group that cares about him. He wishes to achieve status and to have the Jewish people achieve it. He desires, also, a feeling of self respect and wants his people to be respected. He is eager to acquire a feeling of permanence, a realization that his life on earth has some lasting value. He wishes Jewish community life to be on so high a level that he will be proud to be identified with it. A democratically organized Jewish community, representing all Jews who wish to be identified as Jews, can give to the individual and to the Jewish people as a whole all of these things.

Q. How does the Reconstructionist movement envisage the reorganization of the Jewish community of America?

A. The Jewish community is really a branch of the Jewish people. It

should be representative of every element in the community and should bring out the very best there is in its individual members. Reconstructionism recommends that the organizations and associations of the community be organized into a federation or a Jewish community council. The representatives of these organizations, democratically elected, shall be the spokesmen and executive agents of the Jews in the community. All communal activities shall be directed under the aegis of the Jewish community.

Q. What are some of the functions of the Jewish community?

A. The community should supervise all fund-raising for local communal purposes, for the upbuilding of Palestine and for the relief of Jews in distress anywhere in the world. It should administer funds raised for common local purposes. It should direct all activities in which the Jewish community is interested, provide for the training of men and women for work in Jewish fields, such as social workers, educators, community center workers, rabbis, cantors. It should

turn its attention to all Jewish problems such as anti-Semitism, economic maladjustments, the overcoming of physical, mental and social handicaps. It should establish courts of arbitration to settle disputes between Jews without resort to civil courts, maintain Jewish employment agencies, set up bureaus of education, vocational guidance commissions, etc. It should maintain places of worship, assume responsibility for Jewish education, encourage Jewish literary and artistic effort, and insist upon a high standard of ethics among Jews. These are some of the duties of the Jewish community.

Q. What should be done about organizations which are national and international in scope?

A. Such organizations should also be organized on a federation basis. For example, Zionism, care of refugees, overseas relief are matters of international concern. Higher Jewish education, fighting anti-Semitism are national concerns. The agencies that deal with these matters should be working together and not at cross purposes nor wholly independently.

Such national organizations should be united into a body consisting of democratically elected representatives to which shall be added representatives of the local Jewish communities of America. This body should maintain continuous contact with corresponding Jewish organizations in other countries.

Q. What would be the effect of community organization?

A. Jewry, for the first time since the abolition of the autonomous Jewish community, would have a structural form enabling it to function as a civilization. It would give the individual Jew status as a member of a religio-cultural group. Authority and responsibility for all collective action would be vested in the rank and file of Jewry and delegated by it to a responsible leadership. Participation in Jewish life would be worth while to the individual Jew because he would be part of a collective effort to attain all that makes for human fulfillment.

Education

Q. What direction shall the reconstruction of Jewish education take?

A. Civilizations perpetuate themselves by transmitting their acquired culture and ideals to each generation in such ways that the individual desires to be identified with the group. This process is called education. Jewish education, to be effective today, must give to the next generation the knowledge of the past so that the individual may be equipped to live in the present and to meet the problems of the foreseeable future. However, though the Jewish past must be taught, cognizance must be taken of the conditions under which Jewish life is lived today. Education must provide for adjustment to changed conditions.

Q. What are some of the elements of Jewish education?

A. Education includes every aspect of Jewish culture such as the Hebrew language, religion, literature, contemporary Jewish problems, music, the arts. We must remember, however, that Jewish education begins in the

home. Impressions gained in the home and the influence of the home environment generally remain with the adult. The home, therefore, should be distinctively Jewish. Observances such as *Kashrut*, celebration of the Sabbath and festivals, home devotions should be practiced in a manner that would render them meaningful for life today. For example, Pesah, the festival of *freedom*, should be related to the fight for freedom everywhere in the world. Hanukkah, representing the fight for *religious freedom* should be allied with the fight for religious freedom everywhere in the world. In addition, every possible means should be utilized to give the Jewish home an atmosphere that is culturally and esthetically Jewish such as the use of Jewish books, music, magazines, pictures, furnishings, records.

Jewish education, of course, should not be confined to the home. Some regular portion of the time of every adult and every child should be devoted to attaining knowledge of matters of Jewish interest. To create the necessary educational facilities is the re-

sponsibility of the Jewish community. To use them, is the responsibility of every Jew.

Religion

Q. Reconstructionism advocates the reinterpretation of the Jewish religion. Why is this necessary?

A. Traditional religions are everywhere losing their hold on people. This is because they seem unrelated to the needs and problems of modern life. Moreover, they include many ideas which have been proved erroneous by modern thought. But it is true that people in ancient times underwent experiences similar to our own. Birth, marriage, death, the struggle for a livelihood, conflicts between liberty and despotism, between selfishness and unselfishness, are experiences which are the same in all ages. While men in the past thought and felt about these matters as profoundly as we do today, they lived in a different world and thought in different terms. That makes it difficult for us to understand the implications of their thinking. But if we mentally reconstruct their world and translate

what remains true in their thought into modern terms, we can make the tradition of the past help us to live in the present. We must view religion not as a supernaturally revealed creed or code of laws but as the affirmation of the worthwhileness of life, as the search for a sincere faith through which to activate the desire to make the most of one's life. That means that we must make Jewish religion relevant both to the personal life of the Jew and to Jewish living in two civilizations. The indifference to the Jewish religion on the part of many Jews is due to the fact that it is identified in their minds with some particular doctrine to which they cannot intellectually subscribe.

Q. How can we re-vitalize Jewish religion?

A. We must realize that religion is the soul of the Jewish civilization. It lives and grows as Jewish civilization lives and grows. Religion must be re-interpreted in every generation so that it fits the needs of that generation. As we have pointed out, this is not new. Jewish religion has always re-vitalized itself by changing its be-

liefs and practices, discarding some and taking on others. The object was always to render life in general and Jewish existence in particular inherently worth while.

Such elements of the Jewish tradition as no longer fit the democratic tradition, for example the inferior status of the woman, should be discarded. At the same time, we must develop types of observances, devotional literature, sancta, which shall give religious significance to our experiences unprovided for by tradition. Furthermore, if we wish to keep religion vital for our day, we must keep religious thought free and untrammelled. We must not try to enforce standardized ritual practices or regimented religious thinking. Naturally, as much as possible of tradition should not only be retained but rendered meaningful for today. But, if we remember that the true function of religion is to influence the worshiper to harmonize his life with God as the Power that makes for self-realization, we will indeed make religion a positive force in the life of the individual Jew.

The Arts

Q. What does Reconstructionism propose for the cultivation of the arts?

A. There have always been art forms in Jewish life, such as music, literature, the dance, drama. The graphic arts were not emphasized because until modern times all art was religious, and the representation of deity in art forms was considered idolatrous from the viewpoint of Jewish religion. However, all through Jewish civilization beautiful art objects were made, such as ornaments for the Torah, candelabra, Kiddush cups and the like. All Jewish artists should be encouraged and stimulated to express their creativity within the sphere of Jewish civilization. Jewish artists can find much inspiration for emotional expression if they are encouraged to develop an interest in Jewish life. We must help them through every means such as subsidies, scholarships, art exhibit, contests, etc.

American Civilization

Q. What has Reconstructionism to say concerning Jewish participation in social and civic movements in America?

A. The improvement of human relations has always been a major interest of Jewish civilization. The concepts of the Fatherhood of God and the Brotherhood of Man are based on the Jewish view that mankind is one and must learn to transcend the differences that exist among its races, peoples and religions. Judaism sees in the brotherhood of man a cooperative effort to make a better life for all men. Jews must strive for the establishment of a social order that provides for the maximum of human cooperation and the maximum of personal liberty. All Jewish institutions must sensitize Jews to those social evils that impede the realization of this vision. Any civilization which does not try to eradicate poverty, corruption, exploitation, discrimination, disease, violence and war is a barbarism. Jewish communities must cooperate with all elements of the general population in furthering all move-

ments which have as their purpose the extermination of these evils. Jews must do this, not only for the honor of the Jewish name, but as an exemplification of the age old Jewish traditional belief in the dignity and the inviolability of each human soul.

Conclusion

We, of the Jewish Reconstructionist Movement, have tried to give you a glimpse of what we mean by the Reconstructionist philosophy and program. We are aware that for every single question we have answered there are at least two new questions which come to your mind. We are convinced, however, that further study of Reconstructionism will prove that it is capable of infusing American Jewry with renewed vigor. We believe that by sharing our approach you will find satisfaction and happiness in Jewish living, and, at the same time, you will be discharging fully your re-

sponsibility of American citizenship in the difficult days that lie ahead.

We are convinced, too, that within the body of American Jewry there exist potentialities for greatness and creativity as yet untapped. And we have faith that American Jews *can* and *will* employ these potentialities to meet the unprecedented challenge of our times.

WRHS



JEWISH RECONSTRUCTIONIST FOUNDATION

The Jewish Reconstructionist Foundation is the administrative agency of the Reconstructionist Movement. At the present time the Foundation

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

Publishes books which help to vitalize Jewish religious life.

Publishes pamphlets expounding the Reconstructionist attitude toward the community, toward Palestine, toward Jewish education, religion and culture.

Publishes study aids for the Reconstructionist magazine and syllabi and other material for study.

Sponsors the Jewish Reconstructionist Fellowship for the purpose of advancing Judaism as a dynamic religious civilization.

The Jewish Reconstructionist Fellowship

The Fellowship is designed to implement the following six-point program of Reconstructionism:

1) The upbuilding of Palestine as the hub of Jewish civilization.

2) The enrichment of Jewish cultural content.

3) Raising of the ethical standards of Jewish life.

4) The purification and intensification of Jewish religion.

5) The achievement of Jewish status and organic community.

6) The performance of the duties and responsibilities of American democratic citizenship.

The Fellowship should appeal to rabbis and laity alike, because it is intended to function through the Synagogue and to strengthen it. The Fellowship does not compete with nor supersede any existing rabbinic or congregational organization. In fact, it has brought new life to those organizations. The basic approach is to mobilize men and women who possess missionary zeal for Judaism among Jews, and who would be willing to subscribe to a maximum Judaism compatible with the American environment.

In every congregation, there are

undoubtedly a number of such men and women who could form a nucleus of a Chapter. Such a nucleus could build a Chapter of the Fellowship around itself.

A Chapter need not necessarily be rooted in a congregation. Any group of Jews who are willing to subscribe to the Reconstructionist program and who will accept the requirements of membership may form a Chapter.

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.

Judaism In Transition, by Mordecai M. Kaplan.

The Meaning of God in Modern Jewish Religion, by Mordecai M. Kaplan.

Jewish Reconstructionist Papers, edited 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.

A Partisan Guide to the Jewish Problem, 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 D. L. Glick.

Sabbath Pages Book, edited by Mordecai M. Kaplan, Eugene Kohn, Ira Eisenstein, and Milton Steinberg.

Shir Hadasa, Supplementary Readings and Prayers for the High Holy-days, edited by Eugene Kohn.

The New Haggadah, edited by Mordecai M. Kaplan, Eugene Kohn and Ira Eisenstein.

Festival Songs, by Judith K. Eisenstein.

Music for Jewish Groups, by Judith K. Eisenstein.

Gateway to Jewish Song, by Judith K. Eisenstein.

What Is Torah?, a cantata for unison chorus and piano, by Ira and Judith K. Eisenstein.

Our Bialik, a cantata for unison chorus and piano by Ira and Judith K. Eisenstein.

Pamphlets

1. *The Meaning of Reconstructionism*, by Mordecai M. Kaplan.
2. *The Reconstructionist Viewpoint*, by Mordecai M. Kaplan.
3. *To Be or Not To Be a Jew*. By Milton Steinberg.
4. *Toward a Guide for Jewish Ritual Usage*.
5. *Zionism* (two articles)—
Zionism and the New Opposition,
by Milton Steinberg.
Reconstructionism and Zionism,
by Ira Eisenstein.

6. *Jewish Survival and Its Opponents*, by Mordecai M. Kaplan.
7. *The Freedom to be Jews*, by Mordecai M. Kaplan.
8. *The Reconstructionist Platform*.
9. *Introduction to Reconstructionism*, by Hannah L. Goldberg.
10. *What Is Jewish Religion?*, by Eugene Kohn.
11. *Interfaith Relations and How to Improve Them*, by Ira Eisenstein.
12. *The Reconstructionist Movement* (in Yiddish) by Mordecai M. Kaplan.

Syllabi For Study

The Philosophy and Program of Reconstructionism, a ten unit syllabus of study.

Jewish Life Today a syllabus prepared by Jack J. Cohen, designed for use with Milton Steinberg's book, *A Partisan Guide to the Jewish Problem*.

The Meaning of God in Modern Jewish Religion, a syllabus prepared by Jack J. Cohen designed for use with the book of the same title by Mordecai M. Kaplan.

(Other books and pamphlets now in preparation.)

Membership in the Foundation is \$5.00 per year, which includes one year's subscription to *The Reconstructionist*.

To obtain Reconstructionist literature, or further information regarding Reconstructionism, apply to

The Jewish Reconstructionist Foundation, Inc.

15 West Eighty-Sixth Street,

New York 24, N. Y.

Telephone: TRafalgar 4-4462

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 Jews 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.

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 experi-

care and to be made relevant to our present day needs.

9. We want to participate in the upbuilding of Erez 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

- 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.
- (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.

- (c) 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-folk 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.

- (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.
- (b) Advocate a minimum of a three-day-a-week Hebrew School.



JEWISH POPULATION OF LARGE CITIES IN THE UNITED STATES

City	Total Population, 1940	Jewish Population, 1937
Atlanta, Ga.	303,288	13,000
Atlantic City, N. J.	64,894	12,800
Baltimore, Md.	809,509	73,000
Bayonne, N. J.	79,798	12,000
Boston, Mass.	770,819	118,000
Bridgeport, Conn.	147,721	12,783
Buffalo, N. Y.	373,801	31,853
Chelsea, Mass.	41,559	21,200
Chicago, Ill.	3,364,000	393,000
Cincinnati, Ohio	455,419	21,800
Cleveland, Ohio	878,326	90,000
Cleveland Hgts., Ohio	34,793	10,123
Dallas, Texas	234,734	10,400
Denver, Colo.	332,112	18,400
Detroit, Mich.	1,635,152	140,000
Elizabeth, N. J.	100,712	11,700
Hartford, Conn.	169,387	23,200
Houston, Texas	384,114	13,500
Indianapolis, Ind.	386,772	10,850
Jersey City, N. J.	301,173	21,600
Kansas City, Mo.	399,178	25,250
Los Angeles, Calif.	1,304,377	82,000
Louisville, Ky.	319,077	13,800
Malden, Mass.	50,018	11,170

JEWISH POPULATION OF LARGE CITIES IN THE UNITED STATES—Continued

City	Total Population, 1940	Jewish Population, 1937
Memphis, Tenn.	392,942	10,550
Milwaukee, Wis.	587,472	20,600
Minneapolis, Minn.	493,370	20,700
New Haven, Conn.	160,605	24,700
New York, N. Y.	7,454,905	1,035,000
Newark, N. J.	429,780	73,000
Omaha, Nebraska	323,844	11,200
Pasadena, N. Cal.	61,894	10,900
Patterson, N. J.	129,836	24,000
Philadelphia, Pa.	1,091,334	293,000
Pittsburgh, Pa.	371,839	53,000
Portland, Ore.	300,394	10,700
Providence, R. I.	253,504	25,800
Rochester, N. Y.	324,973	23,400
St. Louis, Mo.	618,048	21,000
St. Paul, Minn.	287,730	14,000
San Francisco, Calif.	624,330	40,000
Seattle, Wash.	308,302	14,200
Springfield, Mass.	149,554	12,370
Syracuse, N. Y.	303,067	14,200
Tulsa, Okla.	282,349	10,500
Washington, D. C.	663,091	18,350
Worcester, Mass.	193,694	13,350

ABRIDGED HEBREW CALENDAR FOR

5767

1946-47

Rosh Hashanah	Thurs., Fri., Sept. 26, 27
†Fast of Gedaliah	Sat., Sept. 28
Yom Kippur	Sat., Oct. 5
Sukkot—1st Day	Thurs., Oct. 10
Hosha'nah Rabbah	Wed., Oct. 16
Shemini Atzeret	Thurs., Oct. 17
Simhat Torah	Fri., Oct. 18
*Rosh Hodesh Heshvan	Sat., Oct. 26
Rosh Hodesh Kislev	Sun., Nov. 24
Hanukkah	Wed., Dec. 18—Wed., Dec. 25
*Rosh Hodesh Tebet	Tues., Dec. 24

1947

Asarah BeTebet	Thurs., Jan. 2
Rosh Hodesh Shebat	Wed., Jan. 22
Hamishah Asar BeShebat	Wed., Feb. 5
*Rosh Hodesh Adar	Fri., Feb. 21
Fast of Esther	Wed., Mar. 5
Purim	Thurs., Mar. 6
Rosh Hodesh Nisan	Sat., Mar. 22
Passover	Sat., Apr. 5
*Rosh Hodesh Iyar	Mon., Apr. 21
Lag Bomer	Thurs., May 8
Rosh Hodesh Sivan	Tues., May 20
Shavuot	Sun., May 25
*Rosh Hodesh Tammuz	Thurs., June 19
†Shibeah Asar BeTammuz	Sat., July 5
Rosh Hodesh Ab	Fri., July 18
†Tiabeah BeAb	Sat., July 26
*Rosh Hodesh Elul	Sun., Aug. 17

*Previous day is also celebrated as Rosh Hodesh.

†Fast observed the following day.

ABRIDGED HEBREW CALENDAR FOR

5700

1947-48

Rosh Hashanah	Mon., Tues., Sept. 15-16
Fast of Gedaliah	Wed., Sept. 17
Yom Kippur	Wed., Sept. 24
Sukkot—1st Day	Mon., Sept. 29
Hosha'nah Rabiah	Sun., Oct. 5
Shemini Azeret	Mon., Oct. 6
Simhat Torah	Tues., Oct. 7
*Rosh Hodesh Heshvan	Wed., Oct. 15
*Rosh Hodesh Kislev	Fri., Nov. 14
Hanukkah	Mon., Dec. 8
*Rosh Hodesh Tebet	Sun., Dec. 14
Asarah BeTebet	Tues., Dec. 23

1948

Rosh Hodesh Shebat	Mon., Jan. 12
Hamishah Asar BeShebat	Mon., Jan. 26
*Rosh Hodesh Adar I	Wed., Feb. 11
*Rosh Hodesh Adar II	Fri., Mar. 12
Fast of Esther	Wed., Mar. 24
Purim	Thurs., Mar. 25
Rosh Hodesh Nisan	Sat., Apr. 10
Passover	Sat., Apr. 24
*Rosh Hodesh Iyar	Mon., May 10
Lag Beomer	Thurs., May 27
Rosh Hodesh Sivan	Tues., June 8
Shavuot	Sun., June 13
*Rosh Hodesh Tammuz	Thurs., July 8
†Shibrah Asar BeTammuz	Sat., July 24
Rosh Hodesh Ab	Fri., Aug. 6
†Tishrah BeAb	Sat., Aug. 14
Rosh Hodesh Elul	Sun., Sept. 6

*Fast observed the following day.

*Previous day is also celebrated as Rosh Hodesh.

1946 CALENDAR 1946

JANUARY

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DECEMBER

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SEPTEMBER
1946

TISHREI
5707

24

Thursday
ROSH HASHANAH

1

25

Friday
ROSH HASHANAH
Light Candles 5:25*

2

26

Saturday
SHABBAT SHUBAH
Weekly Portion—"HAAZINU"
Deut. 32.1-52
Prophets—Hosea 14.2-16
—Micah 7.12-20

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.

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

*Eastern Standard Time for New York City and vicinity is followed throughout the calendar.

29

Sunday

4

FAST OF GEDALIAH

10 - Parents (New Pupils)
 430 Jewish School
 S.W. H. Adin - D. Adin - W. Adin
 G.W. H. Adin - Thane - Chapel

30

Monday

5

- 1/2 -

4 - Fishman
 5 - 2000 P.S. - B. Adin
 6 - 2000 P.S. - B. Adin
 7 - 2000 P.S. - B. Adin
 8 - 2000 P.S. - B. Adin

OCTOBER

1

Tuesday

6

11 - Schwartz
 44 - 7 - G. Adin
 6 - Blumberg - Club

2

Wednesday

7

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

6 - Roth
 5 - 2000 P.S. - B. Adin

OCTOBER

TISHRI

3

Thursday

8

11. Stew

Spencer

4

Friday

9

Light Candles 5:15

5

Saturday

10

**YOM KIPPUR
MEMORIAL SERVICES**

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.

OCTOBER

TISHUWU

References

10. Opening H. 2d
11. 2nd Grade Paper Co. in Throft

1999

15

12- N.Y. Fairfield Bank
Huntington
11- Mrs. Talbot

Twitter

13

Wednesday

14

130 F. Hawthill/12
810 Smith - J. J. J.
Stevie

OCTOBER

TISHRI

10

Thursday
SUKKOT—1st Day

15

9 - Plenty 4 - Steven
to Roth

11

Friday
SUKKOT—2nd Day
Light Candles 5:00

16

~~to Roth~~

12

Saturday
COLUMBUS DAY

17

8. Asherona 25th
3558 SHANNOVA

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

13

Sunday

18

14

Monday

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OCTOBER

TISHRI

17

Thursday

22

**SHEMINI AZERET
MEMORIAL SERVICES**

18

Friday

23

**SIMHAT TORAH
Light Candles 4:52**

19

Saturday

24

Weekly Parashah—"MERESEHIT"
Genesis 1.1—4.5
Prophets—Isaiah 42.5—43.11

SHEMINI AZERET (Eighth Day of Assembly), designated in the Bible as a day of holy assembly, is celebrated after the seventh day of Sukkos, 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

20

Sunday

25

Sunday Service

7⁰⁰ W. Blo - in my study - Chapel
 8. A. Zion Soc - Rd. No. 100

21

Monday

26

8. Plenum -

22

Tuesday

27

6. C. C. C. A. Ex Bd -

23

Wednesday

28

C C A A -

24

Thursday

25

A. H. Cady -

26

Friday

27

ROSH HODESH HESHVAN

Light Candles 4:41

10. Ex. Cady.

20 A. Cady.

28

Saturday

HESHVAN

1

ROSH HODESH HESHVAN

Weekly Portion—"NOAH"

Genesis 6:1-11:32

Numbers 28:1-15

Prophets—Isaiah 66:1-24

2. 200000 -

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

27

Sunday

2

ZOA Convention

28

Monday

3

ZOA

4³⁰ clear the air

29

Tuesday

4

30

Wednesday

5

OCTOBER

HESHVAN

11

Thursday

6

NOVEMBER

1

Friday

7

Light Candles 4:24

8 30

2

Saturday

8

BALFOUR DECLARATION DAY

Weekly Portion—"LEK LEKA"

Genesis 12:1—17:27

Prophets—Isaiah 40:27—41:16

W. W. Winkler - Davis - Stoller
730 47

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

NOVEMBER

HESHVAN

3

Sunday

9

4 W. Dr. Reydman - Bird - Paula
 5 - Picnic - 2 pm
 8. Dinner - Beef. to Nodd.
 10

Monday

5 W. Both - Dinner - Paula
 6 - Dinner - 1 pm

5

Tuesday
 ELECTION DAY

11

Breakfast

6

Wednesday

12

NOVEMBER

HESHVAN

7

Thursday

10

8

Friday
Light Candles 4:25

14

9

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

15

Memorial Day

NOVEMBER

HESBYAN

10

Sunday

16

10 - Can. W. - D. W. - Assembly

7. W. - W. W. - Abraham - Chapel
8. H. S. - Reception

11

Monday

17

ARMISTICE DAY

12

Tuesday

18

9. D. W. -

8. B. W. -

13

Wednesday

19

12. G. W. - B. W. -

6³⁰ Comm. - Gospel 20.
8. Adm. Comm.

322 Bar, a

NOVEMBER

HESHVAN

14

Thursday

20

0³⁰ P.m. 15⁰⁰ V.m.

2. Yaluda - Del Vay
3³⁰ away. 15⁰⁰

8³⁰ 15⁰⁰ - 14 E. 60

15

Friday

21

Light Candles 4:18

WHITES



8. Bible

14

Saturday

22

Weekly Portion—"HAYE SARAH"

Genesis 22.1—25.18

Prophets—1 Kings 1.1—21

Memoranda.

NOVEMBER

HESHVAN

17

Sunday

23

100 W. Roth - Bayona
2840 Washington Blvd

8. Ahumbar

18

Monday

24

2F. Gross

19

Tuesday

25

1230 Luvitka -

20

Wednesday

26

1030 TWG

10 - Barik

6 T.M.A - Alkazar

NOVEMBER

HESHVAN

21

Thursday

27

10:20 A.

22/8 x 130 K. Hotel

7-13, 9. 148.60

8 ~~Hotel~~ -

22

Friday

28

Light Candles 4:14

9:30 ~~James~~ Byrne.

8-B.H.

23

Saturday

29

Weekly Portion—"TO-EDOT"

Genesis 22:19-21:9

Prophets—I Samuel 23:18-22

~~Congress~~

Memoranda

NOVEMBER

KISLEV

24

Sunday
ROSH HODESH KISLEV

1

25

Monday

2

200 = 1000
4⁴⁵ = 13705 Shkels.
Tuesday Hanukkah

26

Tuesday

3

5 See Sat. Wkly

27

Wednesday

4

1- Roy Hanukkah
T.M.C. - All Carrying

NOVEMBER

KISLEV

28

Thursday
THANKSGIVING DAY

5

29

Friday
Light Candles 4:10

6

30

Saturday
Weekly Portion—"VAYEKE"
Genesis 28.10—32.1
Prophets—Isaiah 11.7—12.12

7

Memoranda

DECEMBER

KISLEV

1

Sunday

8

4³⁰ ~~St. Matthew's Church. Sabbath~~
~~Prayer Meeting.~~

2

Monday

9



3

Tuesday

10

4

Wednesday

11

DECEMBER

KISLEV

5

Thursday

12

Confederation gas 2.

6

Friday
Light Candles 4:00

13

S. Adam

6³⁰ Lousin - Carl - 20 N

7

Saturday
Weekly Portion—"VAYISHLAH"
Genesis 32.4-38.43
Prophets—Obadiah 1-21

14

7 Conf. at on.
Memoranda

DECEMBER

KISLEV

9-2nd Conf.

Sunday

13

9 Kuran & Harwood &

9

Monday

14

11- W. S. C.

5. Opening of Congress.

10

Tuesday

17

11

Wednesday

18

DECEMBER

KISLEV

12

Thursday

19

2:30. Prayers

10:30 Sec. 2, m.

13

Friday

20

Light Candles 4:00

2nd Hotel - Tavern -
~~12:20~~

10:30 Sec. 2

14

Saturday

21

Weekly Portion—"VAYESHEB"

Genesis 37:1—48:23

Prophets—Amos 2:6—3:8

1-Prayers

6:12 a.m. 1, 3. Conf. Sec. 2.
2- 5/3/16.

Memoranda

DECEMBER

KISLEV

15

Sunday

21

9.15 - Presdun -
2 - Gen Zion -

9.20 A.

16

Monday

22

2.30 Gen Zion -

~~8.15 Presdun~~ - Chaim Foxing
8.15 Presdun - FS Jack

17

Tuesday

23

10 - Presdun.
Gen. Zion.
Ed. Green.

7.30 Presdun.
9.15 Presdun.

18

Wednesday

24

HANUKKAH

December 18 - December 25

2 - Bandan

7.30 Presdun
1.8 - Ed. Green -

18

Thursday

20

9:15 P.M. 20th
2.2.4-

4 P.M. 20th

19

Friday

21

Light Candles 4:11

9:30 20th
10- P.M. 20th

69 Orthodox 20th

21

Saturday

22

Weekly Portion—"MIKEE"

Genesis 41.1-4.17

Numbers 29.23-25

Prophets—Zachariah 1.14-4.7

330 Gen Gen 5. 1750

HANUKKAH (Dedication Days) celebrates the rededication of the Temple by the victorious Maccabees (137 B. C. E.) in their struggle against 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.

11405 Talk Show

8. P.M. 20th

DECEMBER

KISLEV

22

Sunday

29

7000

8.T.M.C. - Pop Count

23

Monday

30

ROSH HODESH TEBET

Ch. Zion Soc.

24

Tuesday

TEBET

1

ROSH HODESH TEBET

25

Wednesday

2

11 - Cohen Co -
after wait -

DECEMBER

TEBET

26

Thursday

3

- TRIP ?

27

Friday
Light Candles 4:15

4



28

Saturday
Weekly Portion—"VAYICASH"
Genesis 44:18—47:27
Prophets—Ezekiel 37:15—28

5

Memoranda

DECEMBER

TEBET

29

Sunday

6

Pam-Amb. Today

197, Alvin

to Alvin

30

Monday

7

Pam-Amb. Sunday

31

Tuesday

8

JANUARY

1947

1

Wednesday

9

JANUARY

TIBET

2

Thursday
ASARAE BETEHET

10

S.W. Laram - Nepal - Chongal.

3

Friday
Light Candles 4:24

11

Call to

2nd - happy

4

Saturday
Weekly Portion—"VAYEH!"
Genesis 47:28-50:26
Prophecy—1 Kings 2:1-12

12

ASARAE BETEHET (month of Tibet)
commemorates the day when the Babylonians began their effective siege of Jerusalem in 586 B. C. E.

JANUARY

TIBET

5

Sunday

13

6

Monday

14

10-74 Vedaof.
 1230 Byron (Hotel)
 8. h. y. 2.00.

7

Tuesday

15

~~1230 plane for Chong. P.R. 39.~~
 330. Ferry 1 degree -

8

Wednesday

16

932 Evans - Epauka Field
 8 W. Weisway - Folly
 6 ak wld.

JANUARY

TIBET

9

Thursday

17

6 W. Sands - St. John - Chapel

10

Friday
Light Candles 4:27

18

16th. Center of a Day for
Wood Grafting

11

Saturday
Weekly Portion—"SEMIOT"
Exodus 1.1—5.1

19

Prophets—Isaiah 27.6—28.13; 29.22—23

Memoranda

JANUARY

TIBET

12

Sunday

20

722 W Rishu Kefalway ^{Rat}
~~722 W Rishu Kefalway~~ ^{Wade-}
~~722 W Rishu Kefalway~~ ^{Wade-}
 13 Monday ^{Wade-}

12 - Luyab - Kham V
 8 Temple Road
 14 Tuesday 22

7. Man Club. Oshardo
 15 Wednesday 23
 10 TWC
 8. P. W. Watz -
 8. P. School PTA

JANUARY

TEBET

16

Thursday

24

Manner House

S. Ch. Z. Soc. & House

17

Friday

25

Light Candles 4:24

10:20 *Shabbat*

WHITE



18

Saturday

26

Weekly Portion—"MAERA"

Exodus 6.2—9.35

Prophets—Ezekiel 28.25—29.21

noon - City Club

Memoranda

JANUARY

TIBET

19

Sunday

27

~~8.000 - 4.7 - 1.000~~

20

Monday

28

10.000 663
Call Soc. 1/8. 52600

8.000 20A - 6.000 148

21

Tuesday

29

11 - 12.000
120.000

8.000 1000 Mrs. L. N. N.

22

Wednesday

SHEBAT

ROSE BODEN SHEBAT

1000 1/31
1000

625 1000 1000 1000
8.000 1000 1000 1000

JANUARY

SHEBAT

31

Thursday

2

3 - Parlor - 2104162

12 - Leave for Chicago

24

Friday

3

Light Candles 4:42

10 - H. S. - Parlor
Chicago
Hotel Stevens

25

Saturday

4

Weekly Portion—"BO"

Exodus 10.1—23.16

Prophets—Jeremiah 45.13—28

~~from the club~~

Memoranda

JANUARY

SHEBAT

30

Thursday

9

31

Friday
Light Candles 4:51

10

12 - Father's Day

FEBRUARY

1

Saturday

11

Weekly Portion—"HUSHALAH"

Exodus 15.17-17.16

Prophets-Judges 4.4-5.31

Memoranda

1

Sunday

12

2:30 P.M. D.
 5:00 P.M. D. -
 8:00 P.M. D. -
 4:00 P.M. D. -
 5:00 P.M. D. -

2

Monday

13

11:00 P.M. D. -
 4:00 P.M. D. -

4:00 P.M. D. -
 4:00 P.M. D. -

3

Tuesday

14

11:30 P.M. D. -
 4:00 P.M. D. -
 4:00 P.M. D. -

4

Wednesday

15

HAMISHAH ASAR BESHEBAT

HAMISHAH ASAR BESHEBAT (Seventeenth 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.

2:30 P.M. D. -
 1:00 P.M. D. -

FEBRUARY**SHERAT****6****Thursday****16****7****Friday**
Light Candles 5:00**17****8****Saturday**
Weekly Portion—"YITRO"
Exodus 18.1—20.23
Prophets—Isaiah 41.1—7.4; 54.5—6**18****Memoranda**

FEBRUARY

SHEBAT

9

Sunday

19

Harvard Univ.

B. R. Island -

10

Monday

20

3³⁰ Wash
Taft



11

Tuesday

21

~~Chas. D. Jones~~

5 W. Lake Road, Oakland, Ca.

12

Wednesday
LINCOLN'S BIRTHDAY

22

6³⁰ Victor Hyster O'Brien

13

Thursday

23

12. Vague Out-Post. Gate
 240 F. K. (K. K. K.)
 2. Good morning.

14

Friday

24

Light Candles 5:09

9 40 L. for Wash -
 345 - Adm.

15

Saturday

25

SHABBAT SHEKALIM

Weekly Portion—"MISHPATIM"

Exodus 21.1-24.18; 30.11-16

Prophets—II Kings 12.1-17

620 W. Allen St. - K. K. K.
 (K. K. K.)

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 twelfth month (Adar). As a reminder of this duty the passage from Exodus xxx. 11-16 was read on the Sabbath preceding.

FEBRUARY

SHEDAT

Sunday

26

5³⁰ W. Bertram
 2 W. Vachon Park - Oakland
 4 W. Dorey School - Oakland
 630 D. County Club - Lake Shore

17

Monday

27

18

Tuesday

28

19

Wednesday

29

10³⁰ TWG

D. T. C. C. Lake - for it. when

FEBRUARY

SHERAT

10

Thursday

20

ROSH HODESH ADAR

10. NACHMAN - 1775 6.45

21

Friday

ADAR

1

ROSH HODESH ADAR

Light Candles 3:17

23rd F S. Am

22

Saturday

2

WASHINGTON'S BIRTHDAY

Weekly Portion—"TERUMAH"

Exodus 25:1-27:19

Prophets—I Kings 2:16-6:11

12th W. V. P. - St. John

9 Alumni - St. John

Memoranda

FEBRUARY

ADAR

27

Thursday

7

28

Friday
Light Candles 5:125

8

17 Census, Holiness
6 Shema

MARCH

1

Saturday

9

SHABBAT ZAKOR
Weekly Portion—"TEZAVEH"
Exodus 27:16-29:16
Deuteronomy 25:17-19
Prophets—1 Samuel 15:2-24

SHABBAT ZAKOR derives its name from the special portion of 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.

WALTON

APPENDIX

1

Abstract

14

20H-Gd. Psh.
old days

3

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.

Monday
10³⁰ Agency.
2. Service
3³⁰ Duller vs Hall
5. Hark

Tuesday

11

Wednesday

13

FAST OF ESTHER

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

B-1 Mr. H. 3569
 2000

MARCH

ADAR

6

Thursday
PURIM

14

Y. Q. Zion Soc

7

Friday
Light Candles 5:32

15

3. Blooming

8

Saturday
Weekly Portion—"MI TISA"
Exodus 24.11-24.35
Prophets—Kings 18.1-29

16

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

9

Sunday

17

Father - Sons
1 - Purim Party -
9 - leave

10

Monday

18

Tuesday

19

9¹¹ 10¹² 11¹³ 12¹⁴
11 - Synagogue -
12 - leave

12

Wednesday

20

✓ T.W.G.

2
to Plan Add. Ex. 2000

MARCH

ADAR

13

Thursday

21

3 Arrive Tel. Aviv

14

Friday

22

Light Candles 5:41

10-EX

15

Saturday

23

SHABBAT PARAH

Weekly Portion—"PARAH"

—"PIRKE"

Exodus 22.1—40.18

Numbers 19.1—12

310 Prophets—Ezekiel 36.14—38

310 Prophets—Ezekiel 36.14—38

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.

6. Arr. Crown Pt. Hallah

MARCH

ADAR

16

Sunday

24

5- Smorale

17

Monday

25

~~1:30~~
~~8:30 W. Bay Street Hair~~

18

Tuesday

9. Fells

1:30 Short MC
 11:30 Meeting
 (Roth & Carson)

19

Wednesday

27

Barbers - ~~John~~
 6 to 7:30 AM the shop

MARCH

ADAR

20

Thursday

28

9. Shertok -

- Prof Zundak

EEGah -

21

Friday

29

Light Candles 5:15

1 - 9 parvot
1 - 12 parvot

2 - 3 parvot
6 - 12 parvot

22

Saturday

NISAN

SHABBAT HAHODESH
KOSH HODESH NISAN

Weekly Portion - "VA'YIKRA"

Kafle

Leviticus 1:1 - 24

Exodus 12:1 - 20

Prophets - Ezekiel 12:14 - 14:18

3 - 12 parvot

10 - 12 parvot
8 - 12 parvot

SHABBAT HAHODESH derives its name from the Haftara 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

21 ~~Ha~~ Haay a Sunday

2

~~9-11 Haay a - 11-12 Haay a~~
~~12-13 Haay a - 13-14 Haay a~~
~~14-15 Haay a - 15-16 Haay a~~
~~16-17 Haay a - 17-18 Haay a~~

24 Monday Ma tangin

3

1-2 Haay a - 2-3 Haay a
 4-5 Haay a - 5-6 Haay a
 6-7 Haay a - 7-8 Haay a
 8-9 Haay a - 9-10 Haay a
 10-11 Haay a - 11-12 Haay a

25 Tuesday

4

1-2 Haay a - 2-3 Haay a
 3-4 Haay a - 4-5 Haay a
 5-6 Haay a - 6-7 Haay a
 7-8 Haay a - 8-9 Haay a
 9-10 Haay a - 10-11 Haay a
 11-12 Haay a - 12-13 Haay a

26 Wednesday

5

1-2 Haay a - 2-3 Haay a
 3-4 Haay a - 4-5 Haay a
 5-6 Haay a - 6-7 Haay a
 7-8 Haay a - 8-9 Haay a
 9-10 Haay a - 10-11 Haay a
 11-12 Haay a - 12-13 Haay a

MARCH

NISAN

27

Thursday

6

~~Bob Fishman.~~
12³⁰ Leave for Cairo

28

Friday

7

Light Candles 5:55

Spent Day in Cairo
Leave

29

Saturday

8

SHABBAT HAGADOL
Weekly Portion—"ZAY"
Leviticus 4:1-8:36
Prophets—Malachi 3:4-5:4

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

30

Sunday

2

Dr. M. Epstein - Zuckerman - Tefel

31

Monday

10

L. Agnew

APRIL

1

Tuesday

11

2

Wednesday

12

APRIL

NISAN

3

Thursday

13

2 F. Sol. Faffan

4

Friday
Light Candles 6:03

14

6 - Seder

5

Saturday
PASSOVER—1st Day

15

10 - 32 Seder

6 Seder 1st day

PESAH (Passover) celebrates Israel's deliverance from Egyptian bondage. The festival lasts eight days, during which manna 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 historical ideal of freedom is reaffirmed.

APRIL

NISAN

6

Sunday

16

1014. ~~Sam~~ PASSOVER—2nd Day

230 P. Dr. Copen &
~~8:30~~ 8:30 R. R. C. C.

7

Monday

17

h: g.

8

Tuesday

18

230 bus

9

Wednesday

19

4. C. C. C.

8. C. C. C. 24/12. B. B. B.

APRIL

NISAN

10

Thursday

10

11

Friday

21

PASSOVER—7th Day
Light Candles 6:10

10. School

530 Service

12

Saturday

22

LAST DAY OF PASSOVER
MEMORIAL SERVICES

Memoranda

APRIL

NIBAN

13

Sunday

23

320 Frank. Horn

14

Monday

24

11. Ex. Agony

N.Y.

4. Fitzgerald - 2

~~3. [scribble]~~

11:30 Forward Tuesday 1 7:00

3. Corn [scribble] 12:15 [scribble]

~~4. [scribble]~~

16

Wednesday

26

~~Vancouver~~

Wally

4. [scribble]

APRIL

NISAN

17

Thursday

27

Vavah

- Ex. Conf. Class

J. F. Taylor, Mess.

B. T. M. C. Lane

18

Friday

28

Light Candles 6:17

L. J. Taylor

- Ex. Conf. Class -

19

Saturday

29

Weekly Portion—"SHEMINI"

Leviticus 9:1-11:47

Prophets—I Samuel 29:18-41

Memoranda

Memoranda C - 51

APRIL

NISAN

20

Sunday

20

12:30 W. 30th Street - 1st Ave
 5th Floor - Bath - Chapel
 7:30 W. 30th Street - Sanders - Chapel

21

Monday

IVAR

ROSH HODESH IVAR

3:30 / 5:15 / 4:00
 1st Ave
 1st Ave

22

Tuesday

11:30 - 10th Ave
 10th Ave - "Post"
 4th Floor - 1st Ave
 2nd Floor - 1st Ave

23

Wednesday

3

10:30 - 1st Ave
 1st Ave
 11th Ave
 5:00 - 4:50 - New York -

APRIL

ITAN

24

Thursday

4

8- Corfu Parents Meeting

25

Friday

5

Light Candles 6:24



26

Saturday

6

Weekly Portion—"AZRIA"
—"MEZORA"

Leviticus 12:1-15:33

Prophets—II Kings 7:3-20

3-9/10/68
3-9/10/68

Memoranda

APRIL

IVAR

23

Conclusions

11-6-67 Sunday

1-3-8. 7:00 A. P. *Pratt* *Gay* *r!*
 8. *Adm. Can.*
 26 Monday

Walden



10. Answer

Peter Smith
 So. West
 Adair - Ph. Co.



Torrey

12³⁰ Voss Camp Bishop
- Shoreline 6:40
6. V. S. - West -

30

Wiederholungsfragen

~~26~~ (G. Nom. Gen. Faller)
6 - h. y. Pol. Exh. A.

MAY

IYAR

1

Thursday

11

~~1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12.~~
~~6. 7. 8. 9. 10. 11. 12.~~
~~8. 9. 10. 11. 12.~~
 Friday
 Light Candles 6:32

12

W. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12.
 8. 9. 10. 11. 12.

3

Saturday

13

Weekly Portion—"UHARE"

—"REDOSHIM"

Leviticus 16.1—29.27

Prophets—Ezekiel 22.1—18

Memoranda

MAY

IYAR

4

Sunday

14

30
 2 W. Altshuler - Englewood -
 2831 Etah
 5 W. Condon - Spars - Chapel

5

Monday

15

12. Linger. Pres. Works
 May Place

8³⁰ W. 2 Jan - h. y. c

6

Tuesday

16

~~6-10-1954~~

7

Wednesday

17

~~1-5-1954~~

Edwards 5-3 4 34
 8 W. Nitz - Mill Lake County

MAY

IYAR

11

Sunday

21

~~Sister's Birthday~~

12

Monday

22

V.N.

8. Acting Gen. M.

13

Tuesday

23

V.N.

8 B.G. - Exercise

14

Wednesday

24

MAY

ITAR

13

Thursday

25

C. Men's Club. Speaker

14

Friday
Light Candles 6:46

26

17

Saturday
Weekly Pention—"BEHAR"
—"HUKOTAI"
Leviticus 25.1—27.34
Prophets—Jeremiah 1.19—17.14

27

Memoranda

MAY

IYAR

18

Sunday

28

- 50th TWC - Hsbay
 2 of 3, Zupnick - Hrbel clup
 6 - H. S. 1 - Feinweg -

19

Monday

29

4 - haw by 4.7.

4 - 6x Emagay -

20

Tuesday

SIVAN

1

ROSH HODESH SIVAN

21

Wednesday

2

2. T.W.A. 50th Anniversary

MAY

SIYAN

22

Thursday

3

23

Friday
Light Candles 6:53

4

No rehearsal.

24

Saturday
Weekly Portion—"MEMIDBAR"
Numbers 1.1-4.39
Prophets—Hosea 2.1-22

5

G. Reardon -

Memoranda

MAY

SIVAN

25

Sunday
SHABUOT

6

26

Monday
SHABUOT
MEMORIAL SERVICES

7

10 - 4.3

~~8.5~~

27

Tuesday

8

930

4. Agency

8.40 5.41-5.42

28

Wednesday

9.45

4. Finance (Govt - Police)
~~8.30 - 8.40~~
8.30 W. Horowitz - Gershon

MAY

SIVAN

29

Thursday

10

30

Friday
Light Candles 6:58
DECORATION DAY

11

WHITE



31

Saturday
Weekly Portion—"NASO"
Numbers 4.2—7.89
Prophet:—Judges 13.2—25

12

SHABUOT (the Feast of Weeks) is so called because it completes exactly seven weeks from the second day of Passover on which theomer (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

1

Sunday

13

10 High School -
 8 Temple Avenue -
~~4 W. 12th St. -~~
 5 W. 12th St. - Green 7th Ave
 3161 Hunterton -

2

Monday

14

10¹⁵ High School Wash
~~230 1st St. -~~

3

Tuesday

15

11 - ~~Green 7th Ave~~ Sena
 11 - ~~High School~~ Flushing
 4 - ~~Green 7th Ave~~ 1st St

4

Wednesday

16

11 - ~~Green 7th Ave~~ Sena
 3 - ~~Green 7th Ave~~
 6 - ~~Green 7th Ave~~ 1st St

JUNE

SIVAN

5

Thursday

17

4 W. Weeks - 77 Candles
13610 Shakes.

6

Friday

18

Light Candles 7:03

WIS



7

Saturday

19

Weekly Portion—"BEHAAALOTKA"

Numbers 8.1—12.16

Prophets—Zechariah 1.14—4.7

Memoranda

JUNE

SIVAN

12

Thursday

24

~~12:30 Warm~~

12:30 Friedman - Lohman

8:30 W. Wark - Oatman

13

Friday

25

Light Candles 7:00

11:30 Warm

3 F Wark - Oatman

14

Saturday

26

Weekly Portion—"SHELAH LEKA"

Numbers 13.1—25.41

Prophets—Joshua 2.1—24

17 W Lohman - Chapin
Doherty

Memoranda

~~8:30 Wark - Oatman~~

JUNE

TAMMUZ

22

Sunday

4

4 Evans Dinner

23

Monday

5

5^{PM} Leave for Montreal -

24

Tuesday

6

9³⁰ C.C.A. R - Exeter

8 - Opening Services

25

Wednesday

7

JUNE

TAMMUZ

26

Thursday

8

S. Carver

27

Friday

9

Light Candles 7:12

28

Saturday

10

Weekly Portion—"HUKAT"

Numbers 19.1--22.1

Prophets--Judges 11.1--31

Memoranda

JUNE

TAMMUZ

27

Sunday

11

- Eve. C. C. C. R. -

430 W. Riffa Garden, Orefl

28

Monday

12

11 - Corn (T.W.G.)
Jury building

JULY

1

Tuesday

13

2

Wednesday

14

JULY

TAMMUZ

3

Thursday

15

20 A

4

Friday

16

INDEPENDENCE DAY

Light Candles 7:11

2:30

Pravil

5

Saturday

17

Weekly Portion—"BALAK"

Numbers 22.2-25.9

Prophets—Micah 1.1-4.8

Memoranda

JULY

TAMMUZ

6

Sunday

18

SHIBBEAH ASAR BETAMMUZ

7

Monday

19



8

Tuesday

20

9

Wednesday

21

JULY

TAMMUZ

10

Thursday

22

11

Friday
Light Candles 7:00

23

12

Saturday
Weekly Portion—"PINHAS"
Numbers 22.10-20.1
Prophets—Jeremiah 1.1-2.1

24

5-6. W.T.I. - Let us in an
 extraordinary celebration

SHIBBEAN ASAR DETAMMUZ (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. Since the 17th falls on Sabbath, the fast is observed the following day.

JULY

TAMMUZ

13

Sunday

15

14

Monday

16

10 - 2 gms
4. Emerg. Fund.

15

Tuesday

17

16

Wednesday

18

JULY

TAMMUZ

17

Thursday

22

L. 11.35 (Amen) 12.15
-Phew wet-

Bellvue. Stanford

18

Friday

AB
1

ROSH HODESH AB
Light Candles 7:05

19

Saturday

2

Weekly Portion—"MATOT" "MASEI"
Numbers 30.2—34.12
Prophets—Jeremiah 2.4—28; 3.4

Memoranda

JULY

AD

20

Sunday

3

21

Monday

4

Life Agency

22

Tuesday

5

23

Wednesday

6

JULY

AB

24

Thursday

7

25

Friday
Light Candles 6:55

8



26

Saturday
SHABBAT HAZON
Weekly Portion—"LEHARIM"
Deut. 1.1—3.22
Prophets—Isaiah 1.1—27

9

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

JULY

AB

27

Sunday
TISHEAH BEAR

10

28

Monday

11



29

Tuesday

12

30

Wednesday

13

TISHEAH BEAR (ninth day of AB) is the 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.) Since the 9th falls on Sabbath, the fast is observed the following day.

232 Jack. V. de la...
5 ack. M. S. P. H. 2

JULY

Shabbat
Jewish People
AB

31

Thursday

14

4- Abe Shavel
'Latex' - Empire St.
Room 603

AUGUST

1

Friday

15

Light Candles 6:53

WHITE
TEMPLE
1975



2

Saturday

16

SHABBAT NAHAMU

Weekly Portion—"VAETHANAN"

Deut. 3:23-7:1

Prophets—Isaiah 43:1-28

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

3

Sunday

17

4

Monday

18

5

Tuesday

19

11- Agency Council
2. E. C. G. Council
7. Baruch - Scope

6

Wednesday

20

AUGUST

AD

7

Thursday

21

8

Friday
Light Candles 4:45

22

Washington

1. Chaplain

3. Sermon

9

Saturday
Weekly Portion—"JKEB"
Deut. 7.12-11.25
Prophets—Isaiah 49.14-51.2

23

Memoranda

AUGUST

AD

10

Sunday

24

11

Monday

25

12

Tuesday

26

13

Wednesday

27

AUGUST

AD

14

Thursday

28

15

Friday
Light Candles 6:30

29



16

Saturday
ROSE HODESH ELUL
Weekly Portion—"REE"
Deut. 11:24-11:17
Numbers 28:4-11
Prophets—Isaiah 66:1-24

30

Soul

Memoranda

AUGUST

ELUL

21

Sunday

8

10. Exc

22

Monday

9

10. Action

3rd Action | ~~Exc~~ | Speak

23

Tuesday

10

24

Wednesday

11

AUGUST

ELUL

28

Thursday

11

4 W. Candel Targum
- H. Park Bed -

29

Friday

12

Light Candles 6:15

30

Saturday

13

Weekly Portion—"K. TEZE"

Deut. 21:18-23:19

Prophets—Isaiah 54:1-10

Chazron - G. J. C.
8:20 8:45

Memoranda

AUGUST

ELUL

31

Sunday

15

10 - *Friday* *Yom*

SEPTEMBER

1

Monday
LABOR DAY

16

1 - *Shabbat* *Yom*

2

Tuesday

17

Leav.

3

Wednesday

18

SEPTEMBER

ELUL

4

Thursday

19

Saul Incer Way

5

Friday
Light Candles 6:04

20

6

Saturday
Weekly Portion—"MI TABO"
Deut 26.1-29.5
Prophets—Ishiah 40.1-22

21

Memoranda

SEPTEMBER

ELUL

7

Sunday

22

W. Sachsman - Farkas.

8

Monday

23

WHITS



9

Tuesday

24

10

Wednesday

25

11

Thursday

26

57216 26
Hskel 14
V.R. 5-6000

12

Friday
Light Candles 5:52

27

13

Saturday
Weekly Portion—"SIZAHIM"
—"AYELEK"
Deut. 29.9—31.30
Prophets—Isaiah 6.10—63.9

28

Senator Brewster

EX. 7546- (Wash.)

Daniel F. Frisch

300 Gutter PK West

SEPTEMBER

ELUL

14

Sunday

29

EVE OF ROSH HASHANAH

Ernest B. Barkish

Flushing 3-4858

Fanny E. Holtzman
36 W. 44.

Van der 6-4188

A. T. T. T.

Circle 6-5697

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Adam Green

W. H. 7-7594

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along with 4-2720
in Carl H. Voss.

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416. 42

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Nat. 3120

House Nat. 3120

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Hahar

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- Young Jewish
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 Hahar-Lanot

1947 CALENDAR 1947

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WHAT IS THE S. A. I.

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 to his successor, Dr. Ira Eisenstein, an absolutely free pulpit, the members of the Society have enabled them to give expression to every phase of their philosophy. The results of their preaching and teaching in the institution have been crystallized in Kaplan's published works, "Judaism As A Civilization," "Judaism In Transition," "The Meaning of God in Modern Jewish Religion," and "The Future of The American Jew." Dr. 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. I. 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, 1934, 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.

Members of the S. A. J. have been instrumental in founding the Jewish Reconstructionist Foundation, Inc., established for the purpose of spreading the influence of the Reconstructionist philosophy and program.

The Society conducts a Synagogue, an elementary Hebrew School, confirmation classes, youth groups 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, 24, N. Y.

INTRODUCTION TO RECONSTRUCTIONISM

Foreword

It has never been so hard to be a Jew as it is in our time. We Jews are at the mercy of external forces which tend to reduce our people to mere human rubble. We suffer, also, from an internal malady which is rapidly paralyzing the nerve centers of Judaism. And yet, Jewish life, with its long tradition of ethical and spiritual striving, might well be capable of serving as the exemplar of a new era in the art of human cooperation.

We Jews, then, must try to discover why so many of us do not wish to be Jews, why some of us no longer find any spiritual inspiration in the Jewish religion. We must try to determine why many Jews seek to escape, why they are dissatisfied, unhappy, restless, ridden by doubts, by feelings of inferiority, by self-hate.

We of the Jewish Reconstructionist movement are trying to face these problems boldly and frankly. Though we are fully aware of the stampede

from Jewish life on the part of large numbers, we believe that this flight can be stopped. We know that there are many Jews who desire to continue to share their common past, to assume mutual responsibility in the present, and to work together for the best kind of future for the entire Jewish people. If these Jews in whom the will to Jewish survival is still strong be mobilized and induced to rethink the problem of Judaism, if the energies of Judaism can be re-directed toward some worthwhile goal, then the Jewish people is bound to have a new lease on life. It is these tasks that Reconstructionism has set before itself. How these tasks are conceived and how they can be carried out can perhaps be made clear in the following series of questions and answers.

The Need for Reconstruction

Q. Why do we insist upon the need to reconstruct Jewish life?

A. We believe that Jewish survival can be secured only if Jews face the realities of Jewish life. We must realize that the old conditions of Jewish living no longer prevail. Jews must be

prepared to adjust Jewish living to conditions never before encountered in their long history.

Q. What are these new conditions under which Jews live?

A. Jews in the Western world were emancipated from ghetto life about one hundred and fifty years ago. The segregated and unified existence of their own *kehillah* (community) came to an end. Jews were catapulted into modern civilization. They had, therefore, little or no preparation for avoiding its pitfalls and enjoying its glories. They were granted civil and political rights, which, at least in theory, gave them equality with all other citizens. Naturally, they were expected to assume the same responsibilities as non-Jewish citizens. In fact, the majority desired avidly to do so. This acceptance of Western citizenship presented the Jew with a new problem in his life—how to continue his Jewish life in a dominantly non-Jewish civilization.

There is still another unprecedented condition which has revolutionized Jewish life. In the Western world the

impact of modern science and modern thought has weakened, and in many cases destroyed, the belief in the supernatural origin of religion. This trend affected the Jewish religion as well. Many Jews began to find it impossible to believe in the divine authority of Jewish law and in the literal interpretation of the miracles recorded in the Bible. Thus we may say that the incorporation of the Jews into Western nations together with the growing skeptical attitude toward revealed religion has shaken modern Jewish life to its foundations.

Q. How did the Jews live before the Emancipation?

A. In all their internal relations, the Jews were governed by the laws of the Torah, the religious law, which was supreme. The authority of the rabbis was unquestioned, their decisions final. The Jewish community was recognized by the state as a unified, autonomous entity, and most Jews had little or no contact with the outside world and with the currents of thought then permeating human life.

Q. How has the Emancipation affected Jewish life?

A. Jews constitute a small minority within the civilization of the countries where they live. Thus, it is exceedingly difficult for them to resist the attraction of the common culture. In former days, as we have seen, Jews lived the part of a nation in exile. But this is no longer possible, nor do Jews desire it. It is our duty, as loyal citizens, to contribute to the primary culture and to participate in the affairs of the nation to which we owe our devoted allegiance. We are no longer governed by Jewish law in secular matters. We do not have an exclusively Jewish education. We can count for Jewish survival only on those Jews who do not wish to lose nor to destroy the continuity of Jewish life, on those who wish to keep as much of our tradition and our own way of life as is compatible with modern democratic civilization.

Q. How have modern attitudes toward religion affected Jewish life?

A. Religion has always been the most conspicuous and significant as-

pect of Jewish life. It was the unifying force for all Jews. With the growing doubts concerning the miraculous origin of all religion, the Jewish religion has begun to suffer from serious defections. In addition, many Jews have decided that it is easier to achieve high position in the community if one professes the dominant religion. Thus, Jewish unity has been weakened and Jewish life, as it was lived in the past, has broken down.

Q. What has been the result of this breakdown in Jewish life?

A. There is much confusion, bewilderment and bitterness among Jewish organizations. Jews find it increasingly difficult to understand and work with one another. There are Jews who still insist on the supreme authority of the Torah in every phase of human life. There are others who go to the other extreme and deny the need for any religion. Between these views, we find Jews who emphasize one or another solution. Some believe that humanism, others that internationalism, secular-nationalism, or defense of Jewish civil rights will solve the Jewish problem. Each of a multiplicity of

organizations claims to hold the key to Jewish survival.

Some Proposed Solutions

Q. Have any efforts been made to bring order into modern Jewish life?

A. There have been several attempts such as Reform Judaism, Conservative Judaism, Neo-Orthodoxy, secular nationalism. The first three have assumed that the Jewish people exists mainly for the purpose of exemplifying Jewish religion. As a result they tend to treat Jewish life piecemeal instead of organically. They fail to see the interdependence of the structure of the Jewish people, its nationhood, its communal organization, its creative self-expression and its religion. The secular nationalists, on the other hand, have no interest in religion at all. They try to meet the issue in one of two ways. Some seek to meet it through the establishment of an independent modern Jewish nation in Palestine without giving any thought at all to Jewish life outside of Palestine. Others, especially those who advocate emphasizing Yiddish culture, treat the Jewish people as

consisting of a minority nationality group united by a secular culture based mainly on the Yiddish language.

Some good has been accomplished through these attempts. However, the leaders of these movements have not been able to build any substitute for the unity of the old Jewish community and the traditional Jewish religion. There is still no democratically constituted authority which can be considered the authentic voice of the Jewish people.

Q. How does Reconstructionism differ from these other proposed solutions?

A. Reconstructionism views Judaism as a dynamic religious civilization with all that that term implies. Like all other civilizations, Judaism has its roots in a land; for the Jews that land is Palestine. Judaism possesses a continuing history, a living language, a voluminous literature, a common religion, folkways, folk tradition, law and various arts. Therefore, Jews in America can be won to Judaism if they are shown how to live in two civilizations, the Jewish and the American, at one and the same time.

Q. Why is Judaism a "religious" civilization?

A. Judaism has always emphasized the role of religion in Jewish life. Religion is the effort of men to experience life as worth living. This is impossible if we think of life as governed merely by mechanical forces or pure chance. Life makes sense only if we think of it as governed by a spiritual Power that makes for beauty, truth and goodness as the fulfillment of our deepest wants. That is why we believe in God. Since Jewish civilization has always striven to bring the life of the Jewish people into conformity with the law of God as they understood it, Judaism is a religious civilization.

Q. Why is Judaism dynamic?

A. Judaism is dynamic because it adjusts itself creatively to changing conditions. In the past, it borrowed from other civilizations whatever would help it to make life better for the Jewish people and for the world. Jews tried to discover in every new experience what it had to teach them and they gave appropriate expression

to those new insights in their law, literature, ritual and social institutions. Thus, despite the ravages of time, Judaism has always been harmonious with the life of each generation, and has always helped Jews to live a worthwhile life and to make a worthy contribution to all human civilization.

The Reconstructionist Program

Reconstructionism offers a new approach to Jewish living in America. It is a movement indigenous to America and wholly compatible with American democratic civilization. Reconstructionism represents an earnest attempt to ensure Jewish survival, both physical and spiritual, by indicating how to live a maximum Jewish life within the setting of a modern democratic state. It is the only movement in Jewish life today which tries to solve the problem of living in two civilizations at the same time.

Q. Has Jewish life been reconstructed before our time?

A. Yes. Reconstruction is not a radical departure. Whenever Judaism had to adjust itself to unprecedented

conditions, it underwent changes which naturally were reflected in its ideas and institutions. Let us take one example. When the Kingdom of Judah lost its independence and the Temple was destroyed, the Jews of that time felt that Judaism was lost. The gods of Babylon, they believed, had won a decisive victory over their God. But the Prophets taught otherwise. Under the guidance of prophets like Jeremiah, Ezekiel and the so-called second Isaiah, the Jews were taught that Israel's God was in fact the God of the whole world. This was a great deviation from the tribal conception that God was the God of the Israelites alone. The Prophets also taught that God could be worshiped anywhere and that He would send a righteous king to redeem Israel, a Messiah, who would rule so justly and in accordance with God's laws that the nations would voluntarily subject themselves to Israel's law and adore Israel's God. These teachings led to the development of a new kind of state headed by a high priest and governed according to God's revealed law. Thus the Torah became the legal instrument of the second Jewish Commonwealth.

something which it had not been under the Davidic dynasty. One must study Jewish history to see other instances of the reconstruction of Judaism. The very fact that Judaism has always been able to meet new issues should give us courage and faith in reconstructing it to satisfy present needs.

Q. What must be the basis of reconstructing Jewish life in the present crisis?

A. In this new era we should continue to emphasize that men can and must obey the law of God, but the law should not be regarded as being confined to any one book or any set of books. It can be discovered in everything that makes for a happier and better world. Jewish life should be reconstructed along democratic lines. Unity should be based on voluntary cooperation for common interests and purposes rather than on an enforced conformity with traditional laws, customs and rites assumed to possess supernatural sanction. All matters which affect the Jewish people as a whole must be decided by the community as a whole by majority rule after previous free and unfettered

discussion. But all matters which do not require collective action by the community, such as the expression and practice of religion, must be treated in a way that permits full freedom of conscience without the application of any social pressure for conformity.

Q. What areas of Jewish life are the concern of the Reconstructionist movement?

A. Reconstructionism, because it views Judaism as a civilization, is interested in all aspects of Jewish life. Its specific program in America is to aid in the establishment of Palestine as the Jewish National Homeland; to strive for the reorganization of the American Jewish community on a representative democratic basis; to advocate the use of measures to revitalize the Jewish religion so that it will correspond to what modern Jews believe and so that it may express their living faith; to help in re-directing Jewish education to meet today's conditions; to encourage Jewish cultural creativity in literature and the arts, and to insist upon the participation of Jews in all activities and so-

cial movements which enhance the ideals of democracy and American civilization and which seek to extend freedom, justice, equality, peace and plenty to all men and all nations.

Palestine

Q. Why is the Reconstructionist program predicated upon the establishment of Palestine as the Jewish National Home?

A. Every American Jew shares and should share the common civilization of America. In addition, American Jews must maintain Jewish civilization. Since Jews are a minority of the population, they are at a natural disadvantage. The Hebrew language, Jewish law, Jewish education, Jewish religion must all function in addition to and not in substitution for American civilization. The difficulties of maintaining Jewish civilization simultaneously with the civilization we share with our non-Jewish neighbors make necessary the re-enforcement of Judaism from a center where Jewish civilization is dominant because Jews are in the majority. Palestine is historically the Jewish National Home-

land and must be the place where Judaism can develop as the primary civilization of the land. In Palestine, Jewish life will be self-determined and free from the necessity of adjusting itself to any other civilization. A Jewish Commonwealth should fulfill the highest aspirations of Jews everywhere and must be built upon firm foundations of social, political and economic justice. It must serve as an example of the best in the ethical tradition of Judaism and become not only the cultural center of Jewry but a moral force in all Jewish life.

Community

Q. Why is it necessary to organize the American Jewish Community?

A. Jewish community life in America, and in fact, everywhere else except Palestine, has become fragmented. For most Jews in America, Jewish life means giving a contribution for some Jewish "cause," or going to synagogues twice or three times a year, or supporting an organization which is fighting anti-Semitism. For many Jews there is no interest in Jewish life, nothing establishing

bonds of unity, nothing to make a Jew wish to remain a Jew, to make Jewishness a happy experience.

Q. What does the individual Jew seek from a Jewish life?

A. The individual Jew desires a sense of status. He wishes to belong to a group that cares about him. He wishes to achieve status and to have the Jewish people achieve it. He desires, also, a feeling of self respect and wants his people to be respected. He is eager to acquire a feeling of permanence, a realization that his life on earth has some lasting value. He wishes Jewish community life to be on so high a level that he will be proud to be identified with it. A democratically organized Jewish community, representing all Jews who wish to be identified as Jews, can give to the individual and to the Jewish people as a whole all of these things.

Q. How does the Reconstructionist movement envisage the reorganization of the Jewish community of America?

A. The Jewish community is really a branch of the Jewish people. It

should be representative of every element in the community and should bring out the very best there is in its individual members. Reconstructionism recommends that the organizations and associations of the community be organized into a federation or a Jewish community council. The representatives of these organizations, democratically elected, shall be the spokesmen and executive agents of the Jews in the community. All communal activities shall be directed under the aegis of the Jewish community.

Q. What are some of the functions of the Jewish community?

A. The community should supervise all fund-raising for local communal purposes, for the upbuilding of Palestine and for the relief of Jews in distress anywhere in the world. It should administer funds raised for common local purposes. It should direct all activities in which the Jewish community is interested, provide for the training of men and women for work in Jewish fields, such as social workers, educators, community center workers, rabbis, cantors. It should

turn its attention to all Jewish problems such as anti-Semitism, economic maladjustments, the overcoming of physical, mental and social handicaps. It should establish courts of arbitration to settle disputes between Jews without resort to civil courts, maintain Jewish employment agencies, set up bureaus of education, vocational guidance commissions, etc. It should maintain places of worship, assume responsibility for Jewish education, encourage Jewish literary and artistic effort, and insist upon a high standard of ethics among Jews. These are some of the duties of the Jewish community.

Q. What should be done about organizations which are national and international in scope?

A. Such organizations should also be organized on a federation basis. For example, Zionism, care of refugees, overseas relief are matters of international concern. Higher Jewish education, fighting anti-Semitism are national concerns. The agencies that deal with these matters should be working together and not at cross purposes nor wholly independently.

Such national organizations should be united into a body consisting of democratically elected representatives to which shall be added representatives of the local Jewish communities of America. This body should maintain continuous contact with corresponding Jewish organizations in other countries.

Q. What would be the effect of community organization?

A. Jewry, for the first time since the abolition of the autonomous Jewish community, would have a structural form enabling it to function as a civilization. It would give the individual Jew status as a member of a religio-cultural group. Authority and responsibility for all collective action would be vested in the rank and file of Jewry and delegated by it to a responsible leadership. Participation in Jewish life would be worth while to the individual Jew because he would be part of a collective effort to attain all that makes for human fulfillment.

Education

Q. What direction shall the reconstruction of Jewish education take?

A. Civilizations perpetuate themselves by transmitting their acquired culture and ideals to each generation in such ways that the individual desires to be identified with the group. This process is called education. Jewish education, to be effective today, must give to the next generation the knowledge of the past so that the individual may be equipped to live in the present and to meet the problems of the foreseeable future. However, though the Jewish past must be taught, cognizance must be taken of the conditions under which Jewish life is lived today. Education must provide for adjustment to changed conditions.

Q. What are some of the elements of Jewish education?

A. Education includes every aspect of Jewish culture such as the Hebrew language, religion, literature, contemporary Jewish problems, music, the arts. We must remember, however, that Jewish education begins in the

home. Impressions gained in the home and the influence of the home environment generally remain with the adult. The home, therefore, should be distinctively Jewish. Observances such as *Kashrut*, celebration of the Sabbath and festivals, home devotions should be practiced in a manner that would render them meaningful for life today. For example, Pesah, the festival of *freedom*, should be related to the fight for freedom everywhere in the world. Hanukkah, representing the fight for religious *freedom* should be allied with the fight for religious freedom everywhere in the world. In addition, every possible means should be utilized to give the Jewish home an atmosphere that is culturally and esthetically Jewish such as the use of Jewish books, music, magazines, pictures, furnishings, records.

Jewish education, of course, should not be confined to the home. Some regular portion of the time of every adult and every child should be devoted to attaining knowledge of matters of Jewish interest. To create the necessary educational facilities is the responsibility of the Jewish community.

To use them, is the responsibility of every Jew.

Religion

Q. Reconstructionism advocates the reinterpretation of the Jewish religion. Why is this necessary?

A. Traditional religions are everywhere losing their hold on people. This is because they seem unrelated to the needs and problems of modern life. Moreover, they include many ideas which have been proved erroneous by modern thought. But it is true that people in ancient times underwent experiences similar to our own. Birth, marriage, death, the struggle for a livelihood, conflicts between liberty and despotism, between selfishness and unselfishness, are experiences which are the same in all ages. While men in the past thought and felt about these matters as profoundly as we do today, they lived in a different world and thought in different terms. That makes it difficult for us to understand the implications of their thinking. But if we mentally reconstruct their world and translate what remains true in their thought into modern terms, we can make the

tradition of the past help us to live in the present. We must view religion not as a supernaturally revealed creed or code of laws but as the affirmation of the worthwhileness of life, as the search for a sincere faith through which to activate the desire to make the most of one's life. That means that we must make Jewish religion relevant both to the personal life of the Jew and to Jewish living in two civilizations. The indifference to the Jewish religion on the part of many Jews is due to the fact that it is identified in their minds with some particular doctrine to which they cannot intellectually subscribe.

Q. How can we re-vitalize Jewish religion?

A. We must realize that religion is the soul of the Jewish civilization. It lives and grows as Jewish civilization lives and grows. Religion must be re-interpreted in every generation so that it fits the needs of that generation. As we have pointed out, this is not new. Jewish religion has always re-vitalized itself by changing its beliefs and practices, discarding some and taking on others. The object was

always to render life in general and Jewish existence in particular inherently worth while.

Such elements of the Jewish tradition as no longer fit the democratic tradition, for example the inferior status of the woman, should be discarded. At the same time, we must develop types of observances, devotional literature, sancta, which shall give religious significance to our experiences unprovided for by tradition. Furthermore, if we wish to keep religion vital for our day, we must keep religious thought free and untrammelled. We must not try to enforce standardized ritual practices or regimented religious thinking. Naturally, as much as possible of tradition should not only be retained but rendered meaningful for today. But, if we remember that the true function of religion is to influence the worshiper to harmonize his life with God as the Power that makes for self-realization, we will indeed make religion a positive force in the life of the individual Jew.

The Arts

Q. What does Reconstructionism

propose for the cultivation of the arts?

A. There have always been art forms in Jewish life, such as music, literature, the dance, drama. The graphic arts were not emphasized because until modern times all art was religious, and the representation of deity in art forms was considered idolatrous from the viewpoint of Jewish religion. However, all through Jewish civilization beautiful art objects were made, such as ornaments for the Torah, candelabra, Kiddush cups and the like. All Jewish artists should be encouraged and stimulated to express their creativity within the sphere of Jewish civilization. Jewish artists can find much inspiration for emotional expression if they are encouraged to develop an interest in Jewish life. We must help them through every means such as subsidies, scholarships, art exhibit, contests, etc.

American Civilization

Q. What has Reconstructionism to say concerning Jewish participation

in social and civic movements in America?

A. The improvement of human relations has always been a major interest of Jewish civilization. The concepts of the Fatherhood of God and the Brotherhood of Man are based on the Jewish view that mankind is one and must learn to transcend the differences that exist among its races, peoples and religions. Judaism sees in the brotherhood of man a cooperative effort to make a better life for all men. Jews must strive for the establishment of a social order that provides for the maximum of human cooperation and the maximum of personal liberty. All Jewish institutions must sensitize Jews to those social evils that impede the realization of this vision. Any civilization which does not try to eradicate poverty, corruption, exploitation, discrimination, disease, violence and war is a barbarism. Jewish communities must cooperate with all elements of the general population in furthering all movements which have as their purpose the extermination of these evils. Jews must do this, not only for the honor of the Jewish name but as an exem-

plification of the age old Jewish traditional belief in the dignity and the inviolability of each human soul.

Conclusion

We, of the Jewish Reconstructionist Movement, have tried to give you a glimpse of what we mean by the Reconstructionist philosophy and program. We are aware that for every single question we have answered there are at least two new questions which come to your mind. We are convinced, however, that further study of Reconstructionism will prove that it is capable of infusing American Jewry with renewed vigor. We believe that by sharing our approach you will find satisfaction and happiness in Jewish living, and, at the same time, you will be discharging fully your responsibility of American citizenship in the difficult days that lie ahead.

We are convinced, too, that within the body of American Jewry there exist potentialities for greatness and creativity as yet untapped. And we have faith that American Jews can and will employ these potentialities to meet the unprecedented challenge of our times.

JEWISH RECONSTRUCTIONIST FOUNDATION

The Jewish Reconstructionist Foundation is the administrative agency of the Reconstructionist Movement. At the present time the Foundation

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

Publishes books, which help to vitalize Jewish religious life.

Publishes pamphlets expounding the Reconstructionist attitude toward the community, toward Palestine, toward Jewish education, religion ~~and~~ culture.

Publishes syllabi and other materials for study.

Sponsors the Jewish Reconstructionist Fellowship for the purpose of advancing Judaism as a dynamic religious civilization.

Sponsors the Reconstructionist Youth Institute which has the objective of preparing its members for intelligent participation in the life of the American Jewish community.

The Jewish Reconstructionist Fellowship

The Fellowship is designed to implement the following six-point program of Reconstructionism:

1) The upbuilding of Palestine as the hub of Jewish civilization.

2) The enrichment of Jewish cultural content.

3) Raising of the ethical standards of Jewish life.

4) The purification and intensification of Jewish religion.

5) The achievement of Jewish status and organic community.

6) The performance of the duties and responsibilities of American democratic citizenship.

The Fellowship should appeal to rabbis and laity alike, because it is intended to function through the Synagogue and to strengthen it. The Fellowship does not compete with nor supersede any existing rabbinic, or congregational organization. In fact, it has brought new life to those organizations. The basic approach is to mobilize men and women who possess missionary zeal for Judaism among Jews, and who would be willing to

subscribe to a maximum Judaism compatible with the American environment.

In every congregation there are undoubtedly a number of such men and women who could form a nucleus of a Chapter. Such a nucleus could build a Chapter of the Fellowship around itself.

A Chapter need not necessarily be rooted in a congregation. Any group of Jews who are willing to subscribe to the Reconstructionist program and who will accept the requirements of membership may form a Chapter.

The Jewish Reconstructionist Youth Institute

The Reconstructionist Youth Institute is open to Jewish young men and women in the age group of 20-30. Admission is by application only, and applicants are considered on the basis of educational qualifications, community affiliations, interest in Jewish life, and potentialities for leadership.

The Institute is set up in chapters in various parts of the country. A course of study in Judaism and contemporary Jewish problems is pre-

pared for Institute members. The chapters meet regularly for study, action, and consideration of Jewish problems. Action projects are set up. The members of the Institute issue a bulletin, *Tekiyah*, which has now become a part of the RECONSTRUCTIONIST magazine. The New York Chapter of the Institute is the central group which maintains contact with chapters throughout the United States.

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 \$3.00

The Meaning of God in Modern Jewish Religion, by Mordecai M. Kaplan \$3.00

The Future of the American Jew, by
Mordecai M. Kaplan \$6.00

Basic Judaism, by Milton Steinberg
\$2.75

Jewish Reconstructionist Papers, ed-
ited by M. M. Kaplan, a selection of
articles and editorials from *The Re-
constructionist* (Out of print)

The Future of Judaism in America,
by Eugene Kohn. \$1.25

The Making of the Modern Jew, by
Milton Steinberg. (Out of print)

*A Partisan Guide to the Jewish Prob-
lem*, by Milton Steinberg. \$3.00

Creative Judaism, by Ira Eisenstein,
a popular presentation of Judaism
as a Civilization. \$1.50

What We Mean by Religion, by Ira
Eisenstein, a popular presentation
of *The Meaning of God in Modern
Jewish Religion*. \$2.00

Judaism In A Changing Civilization,
by Samuel Dinin. \$1.25

Sabbath Prayer Book, edited by Mor-
decai M. Kaplan, Eugene Kohn,
Ira Eisenstein, and Milton Stein-
berg. \$2.00

Shir Hadash, Supplementary Read-
ings and Prayers for the High
Holydays, edited by Eugene Kohn.
\$1.00

The New Haggadah, edited by Mordecai M. Kaplan, Eugene Kohn and Ira Eisenstein. \$1.00

Festival Songs, by Judith K. Eisenstein. \$.50

Music For Jewish Groups, by Judith K. Eisenstein. \$1.25

Gateway to Jewish Song, by Judith K. Eisenstein. \$3.00

What Is Torah?, a cantata for unison chorus and piano, by Ira and Judith K. Eisenstein. \$1.25

Our Bialik, a cantata for unison chorus and piano, by Ira and Judith K. Eisenstein. \$1.50

Seven Gold Buttons, a legend with music, by Ira and Judith K. Eisenstein. \$1.50

Pamphlets

1. *The Meaning of Reconstructionism*, by Mordecai M. Kaplan
2. *The Reconstructionist Viewpoint*, by Mordecai M. Kaplan
3. *To Be or Not To Be a Jew*, by Milton Steinberg
4. *Toward a Guide for Jewish Ritual Usage* (Out of print)
5. *Zionism* (two articles) —
Zionism and the New Opposition,
by Milton Steinberg.

Reconstructionism and Zionism,
by Ira Eisenstein.

6. *Jewish Survival and Its Opponents*, by Mordecai M. Kaplan.
7. *The Freedom to be Jews*, by Mordecai M. Kaplan.
8. *The Reconstructionist Platform*.
9. *Introduction to Reconstructionism*,
by Hannah L. Goldberg.
10. *What Is Jewish Religion?*, by Eugene Kohn.
11. *Interfaith Relations and How to Improve Them*, by Ira Eisenstein
12. *The Reconstructionist Movement*
(in Yiddish) by Mordecai M. Kaplan.
13. *Zionism Explained*, a question and answer pamphlet containing over 160 questions and answers on the Zionist movement. \$.60 per copy; \$.50 per copy in orders of ten or more.
14. *The Educational Implications of Reconstructionism*, by Jack J. Cohen. \$.25
15. *The Common Sense of Religious Faith*, by Milton Steinberg.

Syllabi for Study

The Philosophy and Program of Reconstructionism, a ten unit syllabus of study. \$.25

Jewish Life Today, a syllabus prepared by Jack J. Cohen, designed for use with Milton Steinberg's book, *A Partisan Guide to the Jewish Problem*. \$.50

Jewish Religious Belief for Today, a syllabus prepared by Jack J. Cohen designed for use with "The Meaning of God in Modern Jewish Religion," by Mordecai M. Kaplan.

Syllabus for Prayer and the Prayer Book, by Jack J. Cohen. \$.25

(Other books and pamphlets now in preparation.)

Membership in the Foundation is \$5.00 per year, which includes one year's subscription to *The Reconstructionist*.

To obtain Reconstructionist literature, or further information regarding Reconstructionism, apply to
The Jewish Reconstructionist Foundation, Inc.

15 West Eighty-Sixth Street,
New York 24, N. Y.

Telephone: TRafalgar 4-4462

All prices subject to change without notice.



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 Jews so to be trusted that his you will be taken as you, 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 experi-

ence and to be made relevant to our present day needs.

9. We want to participate in the up-building 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 pupil 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, 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.
- (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.

- (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.
- (b) Advocate a minimum of a three-day-a-week Hebrew School.



JEWISH POPULATION OF LARGE CITIES IN THE UNITED STATES

City	Total Population, 1940	Jewish Population, 1937
Atlanta, Ga.	120,000	12,000
Atlanta City, N. C.	14,000	12,000
Baltimore, Md.	200,000	75,000
Birmingham, N. C.	75,000	12,000
Boston, Mass.	275,000	18,000
Bridgport, Conn.	100,000	10,700
Buffalo, N. Y.	275,000	21,000
Calumet, Ill.	21,000	21,000
Chicago, Ill.	2,000,000	200,000
Cincinnati, Ohio	450,000	21,000
Cleveland, Ohio	275,000	90,000
Cleveland Hgts., Ohio	85,000	10,100
Dallas, Texas	200,700	10,400
Denver, Colo.	100,000	10,400
Detroit, Mich.	1,000,000	90,000
Elizabeth, N. J.	100,000	11,700
Hartford, Conn.	100,000	20,000
Houston, Texas	100,000	10,500
Indianapolis, Ind.	200,000	10,000
Jersey City, N. J.	200,000	20,000
Kansas City, Mo.	200,000	20,000
Los Angeles, Calif.	2,000,000	20,000
Louisville, Ky.	200,000	10,000
Madison, Wis.	20,000	11,170

GENERAL POPULATION OF LARGE CITIES IN THE UNITED STATES—Continued

City	Total Population, 1940	Jewish Population, 1937
Memphis, Tenn.	100,000	15,000
Minneapolis, Minn.	100,000	20,000
Missoula, Mont.	100,000	20,000
New Haven, Conn.	100,000	24,000
New York, N. Y.	7,454,000	2,000,000
Norfolk, N. H.	100,000	75,000
Omaha, Neb.	100,000	11,000
Passaic, N. J.	100,000	10,000
Paterson, N. J.	100,000	24,000
Philadelphia, Pa.	1,000,000	200,000
Pittsburgh, Pa.	571,000	50,000
Portland, Ore.	100,000	10,000
Portland, Me.	100,000	20,000
Providence, R. I.	100,000	20,000
St. Louis, Mo.	1,100,000	11,000
St. Paul, Minn.	100,000	14,000
San Francisco, Calif.	100,000	10,000
Seattle, Wash.	100,000	14,000
Springfield, Mass.	100,000	10,000
Syracuse, N. Y.	100,000	10,000
Toledo, Ohio	100,000	10,000
Washington, D. C.	100,000	10,000
Worcester, Mass.	100,000	10,000

ABRIDGED HEBREW CALENDAR FOR

1908

1907-48

Rosh Hashanah	Mon., Tues., Sept. 15-16
Fast of Gedaliah	Wed., Sept. 17
Yom Kippur	Wed., Sept. 24
Sukkot—1st Day	Mon., Sept. 29
Hosha'nah Rabbah	Sun., Oct. 5
Shemini Atzeret	Mon., Oct. 6
Simhat Torah	Tues., Oct. 7
*Rosh Hodesh Heshvan	Wed., Oct. 13
*Rosh Hodesh Kislev	Fri., Nov. 14
Hanukkah	Mon., Dec. 8—Mon., Dec. 15
*Rosh Hodesh Tebet	Sun., Dec. 14
Asarah BeTebet	Tues., Dec. 23

1908

Rosh Hodesh Shebat	Mon., Jan. 12
Harnishah Aser BeShebat	Mon., Jan. 20
*Rosh Hodesh Adar I	Wed., Feb. 11
*Rosh Hodesh Adar II	Fri., Mar. 12
Fast of Esther	Wed., Mar. 24
Purim	Thurs., Mar. 25
Rosh Hodesh Nisan	Sat., Apr. 19
Passover	Sat., Apr. 24
*Rosh Hodesh Iyar	Mon., May 10
Lag Beomer	Thurs., May 27
Rosh Hodesh Sivan	Tues., June 3
Shavuot	Sun., June 13
*Rosh Hodesh Tamuz	Thurs., July 3
†Shilshah Aser BeTamuz	Sat., July 24
Rosh Hodesh Ab	Fri., Aug. 9
†Tishah BeAb	Sat., Aug. 14
Rosh Hodesh Elul	Sun., Sept. 5

†Fast observed the following day.

*Previous day is also celebrated as Rosh Hodesh.

ABRIDGED HEBREW CALENDAR FOR

1943

1943-44

Rosh Hashanah	Mon.,	Tues.,	Oct. 4-5
Fest of Gedaliah		Wed.,	Oct. 6
Yom Kippur		Wed.,	Oct. 13
Sukkot—1st Day		Mon.,	Oct. 19
Hosha'nah Rabbah		Sun.,	Oct. 24
Shemini Atzeret		Mon.,	Oct. 25
Simhat Torah		Tues.,	Oct. 26
*Rosh Hodesh Heshvan		Wed.,	Nov. 3
*Rosh Hodesh Kislev		Fri.,	Dec. 3
Hanukkah	Mon.,	Dec. 27—Mon.,	Jan. 3

1944

*Rosh Hodesh Tebet		Sun.,	Jan. 2
Ananah BeTebet		Tues.,	Jan. 11
Rosh Hodesh Shebat		Mon.,	Jan. 21
Hanichah Anar BeShebat		Mon.,	Feb. 14
*Rosh Hodesh Adar		Wed.,	Mar. 2
Fest of Esther		Mon.,	Mar. 14
Purim		Tues.,	Mar. 15
Rosh Hodesh Nisan		Thurs.,	Mar. 31
Passover—1st day		Thurs.,	Apr. 14
*Rosh Hodesh Iyar		Sat.,	Apr. 30
Lag Bomer		Tues.,	May 17
Rosh Hodesh Sivan		Sun.,	May 29
Shavuot	Fri.,	Sat.,	June 3-4
*Rosh Hodesh Tammuz		Tues.,	June 28
Shibeah Anar BeTammuz		Thurs.,	July 14
Rosh Hodesh Ab		Wed.,	July 27
Tishah BeAb		Thurs.,	Aug. 4
*Rosh Hodesh Elul		Fri.,	Aug. 24

*Previous day is also celebrated as Rosh Hodesh

MEMORANDA

Loch
E 12

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 Raphael, E. 205 7085 (M. 205)
 Harry L. G. ~~7085~~ 5196
 Tyler ~~2705~~ Hampshire 34
 Bessie Hunt. Y.E. 5196
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 Willard - G.R. 6137
 William Berman. D.D. Po. 4134
 S. Mallow - 46 7085, Fox 112
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 Unusual. 227 Riverside B.
 Univ. 4-4514
 Rosen, M.H. 7-7594
 1156 B. 112

SEPTEMBER

TISHRI

1947

5708

James D. MacDonald
Bronxville 2-3860
Jupiter 67

15

Monday

1

ROSH HASHANAH



16

Tuesday

2

ROSH HASHANAH

17

Wednesday

3

FAST OF GEDALIAH

11.5
46
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.

SEPTEMBER

TISHRI

18

Thursday

4

12 - Latay.
545 Alfaya

19

Friday
Light Candles 5:40'

5

WHITE



20

Saturday

6

SHABBAT SHURAH
Weekly Portion—"VA'YELEK"

Deut. 31.1—10

Prophets—Hosea 4.2—10

—Micah 1.18—20

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

SHABBAT SHURAH derives its name from the Haftarah of that day Hosea xiv. 1-10, which begins with the word Shubah—"Return". I. e., Repent.

*Eastern Standard Time for Latitude 49° North is followed throughout the cal-endar.

SEPTEMBER

TISHRI

21

Sunday

7

W-7³⁰

Yakov Yablonsky
VP Honor

22

Monday

8



23

Tuesday

9

24

Wednesday
YOM KIPUR
MEMORIAL SERVICES

10

SEPTEMBER

TISHRI

25

Thursday

11

6 Lutz - C. 2 Soc.

26

Friday
Light Candles 5:28

12



27

Saturday
Weekly Portion—"HAAZINU"
Deut. 32.1—3
Prophets—E Sam. 32.1—31

13

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.

SEPTEMBER

TISHRI

24

Sunday

14

10 - Parents' Meet. P. 8.
 11:30 - Exp. Symp. S. 8.
 11:30 - Groomer.

25

Monday

15

SUKKOT—1st Day

26

Tuesday

16

SUKKOT—2nd Day

1 - Bae. Hra

4 - Alfay. - Hallers

OCTOBER

1

Wednesday

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.

1 - 1st 5 - 5th

OCTOBER

TISHRI

1

Thursday

18

3 - U.N. - 8:20 a.m. -

4.5 a.m. - Arr. Hotel 225-4th

2

Friday
Light Candles 5:14

19

11 - V. Anniversary - Boston

3

Saturday

20

Memoranda

OCTOBER

TISHRI

2

Sunday

21

HOSHA'NAH RABBAH

3

Monday

22

SHEMINI AZERET



4

Tuesday

23

SIMCHAT TORAH

Bein HaMizbeim

11/2 Tabernacle

4/2 Rosh Hashana - One Day

6. Cheshvan - 29 E. 64

11/2 1st Wednesday Hoshana

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 varieties of Hoshana (O lave!) were sung to the waving of the palm branches.

8 to the waving of the palm branches.

OCTOBER

TISHRI

9

Thursday

23

De Chas - Shema

420 From Co

10

Friday

24

Light Candles 5:05



11

Saturday

25

Weekly Portion—"BEKESHIT"

Genesis 1.1—4.2

Prophets—Isaiah 42.—43.11

103 War

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.

SIMCHAT 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.

TISHR

22

COLUMBUS DAY

10³⁰ Opening Service
5³⁰ Lesson

7 Nov. 1966

130 - Pierre - Koo - Long.
330 Gary Gentry

Tuesday

30

BOH, BOJEN, HENYAN

10³⁰ Show @ John's car -
11³⁰ Show
5. Bad
4:30 Show
BESHVAN

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1

ROSE/RODNEY HESLEYAN

ROSE EODSE HESHVAN
W. Ashby - Snyder

OCTOBER

HESHVAN

16

Thursday

2

~~10:30 Amud Jom Hotel~~

10:30 Amud Jom Hotel

1130: Gd. + UVA

8 - JDL + 1116.70^b

17

Friday

3

Light Candles 4:54

WRITIS



18

Saturday

4

Weekly Portion—"NOAH"

Genesis 6:3—11:32

Prophets—Isaiah 54:1—55:1

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 Hadeish of the month following.

REFERENCES

7

5

~~1. Stacyan 2.30 6.00~~

OCTOBER

HESHVAN

23

Thursday

9

10-356

~~420 Conf~~

24

Friday
Light Candles 4:44

10

~~420 Conf~~

25

Saturday
Weekly Portion—"LEK LEKA"
Genesis 12.1-17.27
Prophets—Isaiah 40.27-41.16

11

~~J. H. H. H.~~

Hotel ~~unsubscribed~~

OCTOBER

HESHVAN

26

Sunday

12

27

Monday

13

= 8. org meeting h. f. c. =

28

Tuesday

14

4. Bath. A. S. Port. P. plan.
 8. Ch. Zion S. D. -

29

Wednesday

15

2 - Bath - G. A.

8 meeting - Lohman =

N.Y.C.

OCTOBER

HESHVAN

20

Thursday

16

232 Matayot - Gyan
5- Taz
44- Taz
7- Taz

21

Friday

17

Light Candles 4:35



NOVEMBER

1

Saturday

18

Weekly Portion—"VAYERA"

Genesis 18:1—22:24

Prophets—II Kings 4:1—37

Brookland

Memoranda

NOVEMBER

HESHVAN

2

Sunday

19

BALFOUR DECLARATION DAY

3

Monday

20

$6^{30} W + V_a$ *Favorite* *10:30* *Oakwood*

4

Tuesday

21

2. *Talk* *Haven*
4. *P.R. Adv. Com.* -

5

Wednesday

22

8. *Elec. Com.* -

NOVEMBER

HESHVAN

4

Thursday

23

7

Friday
Light Candles 4:27

24



8

Saturday
Weekly Portion—"HAYE SARAH"
Genesis 22:1—25:18
Prophets—1 Kings 1:1—31

25

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

26

W -
Va's hospital

10

Monday

27

~~to be completed~~

11

Tuesday
ARMISTICE DAY

28

4. Gen Board -
8. 15000 -

12

Wednesday

29

2 TW G

NOVEMBER

HESHVAN

13

Thursday

39

ROSH HODESH KISLEV

14

Friday

KISLEV

1

ROSH HODESH KISLEV

Light Candles 4:29

430 Conf.

15

Saturday

2

Weekly Portion—"TOLEDOT"

Genesis 25.19—28.9

Prophets—Malachi 1.1—2.7

1030 Mr. R. Garrison Twp.

Memoranda

NOVEMBER

KISLEV

2 F. ¹⁶ MRS. ~~Wright~~ ^{Sunday} ~~Wright~~ - 7:30
 15 N. ~~Wright~~ ^{Wright} - 9:00
 3 W. Saunders - Worth W. 17
 8. ~~Wright~~ - 9:00

17

Monday

1

- G. ~~Wright~~ - 1:35 ~~Wright~~ 1/2
 18

Tuesday

2

- Call E. ~~Wright~~ -

19

Wednesday

3

10:30 T.W.C.

NOVEMBER

KISLEV

20

Thursday

7

6. Men's Club - Sports Night

21

Friday

8

Light Candles 4:15

7. K. L. Club - Sports Night

22

Saturday

9

Weekly Portion—"VA. EZE"

Genesis 23.16-33.3

Prophets—Hanna 11.7-13.13

In my Eva

10. H. E. K. - 1240 Intero.

Memoranda

NOVEMBER

REVIEW

31

Summary

10

7214 P. Carter - hour for N.Y.



Methodology

11

445
Tucker - 232 - Frederick
25 Tuesday 12



Tuesday

34

Wednesday



NOVEMBER

KEYWORDS

10

Thursday

14

W. 12³⁰ THANKSGIVING DAY
W. 4¹⁰ Fair-Halliday - Z343 Adm
K-3 Farker - Jacobson
Chapel -

30

1994

14

Fig. 10. $\Delta C_{\text{m}}/\Delta C_{\text{m}}^{\text{max}}$ vs. $\Delta C_{\text{m}}^{\text{max}}$.

Background:

11

Weekly Portion—"VAYISHLAH"

Corollary 31.4—(4.13)

Procedures—(Continued) 1—21

8. What things are J. Conf.?

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NOVEMBER

KISLEV

14

Sunday

17

4 W. Green - *Poster*
 8³⁰ T. H. H. Party Guest

DECEMBER

1

Monday

14



Tuesday

18

11³⁰ Exec - 2. May a -
 3. Pres -
 8. U. Y. C. 1. In Gld

Wednesday

19

8. Dr. Sam. Katz (in 57)
 10. Exec

DECEMBER

KISLEV

1

Thursday

21

2

Friday

22

Light Candles 4:00

11:30 W. Allen - Barkin - Park

4 Chas

8, TWA. Shul

3

Saturday

23

Weekly Portion—"VALESHED"

Genesis 27.1—33.23

Prophets—Amos 2.4—3.8

~~25A~~ ~~47~~ C

Memoranda

DECEMBER

KISLEV

7

Sunday

24

10³⁰ Temple

12. Teachers - Meeting

8. Senior High - Assembly

8

Monday

25

HANUKKAH

December 8—December 13

10 - Home, Buffalo -

9

Tuesday

26

2³⁰ F. Skit Show,

8³⁰ W. Unger - Hourly - Office

16

Wednesday

27

27

8 2 4 5 6 7 8 9
 10 11 12 1 2 3 4 5 6 7 8 9 10 11 12
 1 2 3 4 5 6 7 8 9 10 11 12
 1 2 3 4 5 6 7 8 9 10 11 12

DECEMBER

KISLEV

11

Thursday

29

11. Maxwell 12-6-64
3. Every Council -
~~Light~~

12

Friday

29

Light Candles 4:00

3. Gale - P. 2nd
8. TWA. Study

13

Saturday

30

ROSH HODESH "KIBET"
Weekly Portion—"MIKKEZ"
Genesis 41.1-4.17

Numbers 28.9-15; 7.42-47
Prophets—Zachariah 2.14-4.7

7. Jew. W.

HANUKKAH (Dedication Days) celebrates the rededication 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.

DECEMBER

TEBET

14

Sunday

1

10³⁰

ROSH HODESH TEBET

Dednat. Sav. Winter

1¹⁵ Old Wood - Long

8. Mews Chel - Great

15

Monday

2

~~4¹⁵ Blotter. 1000. Further~~
~~Chel 1000. Further.~~

16

Tuesday

3

~~7¹⁵ 1000~~

17

Wednesday

N. Y.

1¹⁵ Hayman. Belmont. Plaza

4. K. A. Ren. 8 - New York

DECEMBER 1986

TRUST

14

References

9th Ex. Agency

~~7th Oct~~

14

Wider

Light Candles 4:11

S. Th. & Study group.

24

Abstract

Weekly Portion—"V. LYGASHI"

Accession: 44.18-17.37

Proprietary—Revised 17.13—20

6 W. Zuck - V. L. L. - 2nd ed.
a/a - 1st ed.

Vorname Nachname

DECEMBER

TEBET

20

Sunday

8

~~W-4 London: Cath - Chapel
Dinner - 1/2~~

21

Monday

~~London - Tailor~~

N.Y. Tailor.
Gristen -

22

Tuesday

10

ASSRAH BETEBET

23

Wednesday

11

W-5 Tutak - Rome - Chapel -

DECEMBER

TEBET

25

Thursday

12

11- ~~Warty~~ - ~~Howen~~
~~Obvo~~
 W-3 - ~~Edinburgh~~ 3270 ~~Warty~~
 K-5¹² ~~Ballin~~ - ~~Howen~~ ~~Warty~~
 NO dinner ~~Howen~~

26

Friday

13

Light Candles 4:15

10- BANC
 11- Class
 5³⁰ ~~Same~~ - ~~Warty~~

27

Saturday

14

Weekly Portion—"WAYHI"

Genesis 47:25-48:26

Prophets - Kings 2:1-12

10- ~~Warty~~
 4-7 ~~Howen~~

ARABIAN BETHEBT (Birth of Tabet)
 commemorates the day when the Babylonians began their effective siege of Jerusalem in 586 B. C. E.

DECEMBER

TEBET

Sunday

28

16

Traden

230 P. Meyer
S. W. Goldenberg - Santa Clara
B. W. - C. R. - Rosewater
K. P. - M. -

Monday

29

17

Isenstein - T. -

6 M. Y. - D. - 10 - Santa

Tuesday

30

17

11 - K. - L. -
4 - 10 - S. -
12 - S. -

Wednesday

31

18

JANUARY 1948

TEBET

1

Thursday

19

2

Friday
Light Candles 4:30

20



3

Saturday 21
Weekly Portion—"SHEMOT"
Exodus 1.1—6.

Prophets—Isaiah 57.6—58. 3; 59.22—23

Memoranda

JANUARY

TEST

Appendix

11

3 Mr. Keller - Robinson - Woods P.
N - 7⁵⁰ - Anster - Shaugen - Chapin

Ward, 1997)

33

Training

30

5 March Paris

Wednesday

25

11 - Thon

4. Phone U.S.A.

4- Phone U.S.A.
4- State with 10 lines

10³⁰ *Dinner*

JANUARY 17 1921 TIBET

12. *Have dinner - Hotel*
Thursday 24

11-0 JTA, *Mr. Nalbant*
3, *Press - 143 Av. Wagram*

9³⁰ *Mass Meeting*

9 Friday 27
Light Candles 4:26

10³⁰ *Adm. Com. Gen. 21 mts*
200. ~~Other details~~

1³⁰ *21 m. Adm. -*

~~10~~

10 Saturday 28

Weekly Portion—"VAERA"

Exodus 42-43

Prophets—Ezekiel 28.21-29.21

10. *Sm. Synagogue*

8³⁰ *Recall hour - 15 m.*

Memoranda

JANUARY

SHEBAT

13

Thursday

4

Arrived P.O. 4 PM

14

Friday

5

Light Candles 4:34



17

Saturday

6

Weekly Portion—"BO"

Exodus 10.1—12.11

Prophets—Jeremiah 46.13—28

61 250
4 Tea B.S.

2 - Breakfast - Hotel

Memoranda

JANUARY

SHEBAT

18

Sunday

7

Leave for Jan. 7 Am
17 Travel - Eden, -

19

Monday

8

4. Ex. Comm. Jan.

Tuesday

9

9. Ex. Com.

21

Wednesday

10

JANUARY

SHEBAT

22

Thursday

11

50 - 1662

5-7 K. L. L. -

23

Friday

12

Light Candles 4:42

432 K. L. L. -
7 - Home -

24

Saturday

13

Weekly Portion—"BESHALAH"

Exodus 13.17—17.16

Prophets—Judges 1.4—3.31

11 Home -
5 - G. L. L. -

Memoranda

JANUARY

SHEBAT

25

Sunday

14

10. *Expt.*

26

Monday

15

HAMISHAH ASAR BESHEBAT

10. *3-4*
12. *Monday*
4. *Calcy. Cassel - 420*
17. *Tuesday* *5³⁰ 14*
Raplan

3-4 *5*

28

Wednesday

17

JANUARY

SHEBAT

20

Thursday

18

11 - *Wednesday*

4. *Shacharit*

5. *Khumish*

20

Friday

10³⁰ 19

2:2

Light Candles 4:50

~~12~~ - *Shacharit*

12 - *Sabbath*

21

Saturday

20

Weekly Portion—"TITRO"

Exodus 18.1—20.23

Prophets—Isaiah 4.1—7.6; 9.1—6

7 - *Shacharit*

6. *Khumish*

8:20 3:15

2:15 2:45

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.

FEBRUARY

SHEBAT

Sunday

11 - Seig.

930

Shapell - Epworth
 8 AM - 6 PM 545 Bank

Monday

22

12 - back to school

8 P. arrive Paris

3

Tuesday

23

Paris

Wednesday

24

8 P. back to Paris.

FEBRUARY

SHEBAT

3

Thursday

23

SP. ann. 6 g.

4

Friday
Light Candles 4:39

24

2 Press.
5 Swope. 745-576 1601

7

Saturday

27

Weekly Portion—"MISHPATIM"

Exodus 21.1—24.18

Prophets—Jeremiah 24.8—27: 22.25—26

7-2 Kato

10. The Nutt

Memoranda

FEBRUARY

SHEBAT

Sunday

28

³⁸
10. E. Va.
1 - New

8. Emergency Council

Monday

11.30 - Taft. Way

Washington 1830

420 5 ~~Washington~~ 1830

1130 ~~Washington~~ 1830

6. The War - 1727

Decade 6-100
4 - The War - 22

Wednesday

ADAR 1

11

1

ROSH HODESH ADAR 1

ROSH HODESH ADAR 1 - In a Jewish
Leap Year a month is added.

1 - Martin
A. L. Interior 100

FEBRUARY

ADAR I

12

Thursday

2

LINCOLN'S BIRTHDAY

10:50 Ex. Co -
5 - Dining Hall - 5:00 Service
6 - Canada -

13

Friday

3

Light Candles 5:07

2:30 Dinner

14

Saturday

4

Weekly Portion - "TERUMAH"

Exodus 25.1-27.19

Prophets - E Kings 2.24-4.13

Memoranda

FEBRUARY

ADAR I

15

Sunday

5

Tank

6 - Wash

16

Monday

6

Wash

17

Tuesday

7

3. Volunteer

8. Ex. En

18

Wednesday

8

11. Envy

14. 200
6. 200
200 600

FEBRUARY

ADAR 1

10. *Abraham's Cup*

19

Thursday

11 - *Kollek - Cup*

8. *Agony -*

20

Friday

10

Light Candles 5:16

11. *Abraham -*

4. *Kollek - Cup used*

21

Saturday

11

Weekly Portion—"TEZAVEH"

Exodus 27.20—28.10

Prophets—Ezekiel 13.10—27

Memoranda

FEBRUARY Mother's Day ADAR 1

10³⁰ ³² ~~Myrrine~~ Sunday 12
WASHINGTON'S BIRTHDAY

11- W. H. C. C. -

7³⁰ ~~W. H. C. C. - Schussel. Man~~
~~Frank~~

10³⁰ ³³ ~~Exc.~~ Monday 13
G. H. C. C. - S. H. C. C. -

3- Exc.

~~W. H. C. C. - W. H. C. C.~~

10³⁰ ³⁴ ~~Exc.~~ Tuesday 14
10, Lake Success -

- ~~Exc.~~ -

10³⁰ ³⁵ ~~Exc.~~ Wednesday 15

6³⁰ ~~Exc.~~ First Franklin -

Feb. 12

FEBRUARY

ADAR I

~~10 - [unclear]~~

14 30

Thursday

16

10 - Ex.

~~10 - [unclear]~~ 4 - Dv [unclear]

5 - [unclear]

27 9 30. Exe - Friday
Light Candles 5:24

17

~~10 - [unclear]~~

~~1 30 [unclear] 12 - Chantant~~
~~2 30 [unclear]~~
3 - Lot 6 Success

28

Saturday

18

Weekly Portion—"KE TIBA"

Exodus 30.11-34.35

Prophets—1 Kings 18.1-39

~~10 - 1 - May~~

8 - [unclear]

Memoranda

FEBRUARY

ADAR 1

22

100

191

8-Nov-2004 -

WALTON

10

1000

330 E. Ave. Quincy, Ill.
8. Ave. Quincy, Ill.

g. Area

Tuesday

11

~~8-20 Geo. G. ...~~
8-21 Sulphur, Reservoir
8-22 Geo. G. ...
8-23 Tordella ...

Subv. Rec. 122

81-520 Court

8. Tordjane 11. Tordjane
3 Wednesday 22

7

Wendy M. Kaminer

65

8¹⁵ Nelson Cove. Exc -

30 Rosh Hashana
ADAR

MARCH

31 Eyr. Thursday

23

12:30 B'nai Mitzvah - Mitzvah

5:30 Evening Prayer

8:00 Shema - Mitzvah

8:00 Park Ex. (in 2:00)

5

Friday

24

Light Candles 5:32

10:00 Sea Council

2:00 B'nai Mitzvah 110 W. 55th

7:00 Rosh Hashana - ~~Shema~~ 2-1974

6

Saturday

25

SHABBAT SHEKALIM

Weekly Portion—"VAKHEL"

Exodus 35:1-38:20; 39:1-14

Prophets—18 Kings (2:1-17)

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 twelfth month (Adar). As a reminder of this duty the passage from Exodus xxx. 11-16 was read on the Sabbath preceding. In a leap year, this special Sabbath occurs before Rosh Hodesh Adar II.

MARCH

ADAR 1

7

Sunday

26

12. Jan. 12 - Agency
46 - Work done.

8

Monday

27

1 - Ground - 50 ft. per
3. Ground - 50 ft. per

9 - 59 + Mat. 20 ft. per
10 - 30 Mat. 20 ft. per
3 - 30 Ex. com.

Tuesday

28

10 - 12¹³ Rd. Thayer David.
Wednesday

29

MARCH

ADAR I

9³⁰ AM ~~Quarter~~ Thursday 30
ROSH HODESH ADAR II

23¹ - 2¹ PM ~~Quarter~~
11⁵ Exe Agency 4¹ PM ~~Quarter~~
8, Campaign WA 19. ~~Quarter~~
ADAR II

12

Friday

ROSH HODESH ADAR II

Light Candles 5:35

~~10 - 11 PM~~
~~1 - 2 PM~~
23¹ PM ~~Quarter~~
~~1 - 2 PM~~ ~~Quarter~~

165 W
← 46

13

Saturday

Weekly Portion—"PIKUDE"

Erebas 28.21—29.25

Prophets—T Kings 231—2.21

5 - 6 o'clock - Hotel
~~1 - 2 PM~~

Memoranda

MARCH

ADAR II

14

Sunday

3

17. Eliahu
201 7 Baruk
6- Aaron.

15

Monday

4

15. Baruk.
200 In. Canal -
832, Exp. Gay

16

Tuesday

5

15. David's Well
1- In. Canal
4- Phil. Brook
6- Phil. Exp.

17

Wednesday

6

8. Hajarra Ex.

MARCH

ADAR II

18

Thursday

11-*Gellman*

Webb

5-703.7 -

19

Friday

Light Candles 5:47

5

See Council

20

Saturday

5

SHABBAT ZAKOR

Weekly Portion—"VAYIKRA"

Leviticus 1:1—5:26

Deut. 15:17—19

Prophets—2 Samuel 15:2—24

SHABBAT ZAKOR derives its name from the special portion of 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 II

21

Sunday

10

10. Adar. Monday

6-8 W. off. - R.
8. Ex. -

22

Monday

11

3. Monday
10. Sunday

23

Tuesday

12

12. 12. 12. - Ex. - 62 23 -
4. Ex. -
8. Ex.

24

Wednesday

13

10. FAST OF ESTHER
See Enroll

MARCH

ADAR II

25

Thursday
PURIM

14

3. *Er. G. day* *Cor* —

pub —

26

Friday

13

Light Candles 5:34

11-³⁰ *Ushab* *Lev* — *W, Out*,

~~*Kat* *Lev* —~~

~~*B. Lev* —~~

2-*Off* *G. day* —

27

Saturday

12

Weekly Portion—"ZAV"

Leviticus 4:1—8:36

Prophets—Jeremiah 7:21—8:3; 9:23—23

Chard

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 II

28

Sunday

17

Cleveland

12 ~~For the day~~ ~~March~~ 2/13 Lady

29

Monday

18

~~8. 1000 - 2000~~

30

Tuesday

19

10 Set Curve

31

Wednesday

20

USA
LN
1000
COC
915
bury.
100. WARE
Way. B. G. P. L. B. C.
8 Bubluk - Peach - 214

Bygone Nat. 2006

APRIL

ADAR II

1

Thursday

21

~~9:30 Dinner Home~~

~~H. D. Lurie -~~

Theater

2

Friday

22

Light Candles 6:02

9:30 Dinner Home

3

Saturday

SHABBAT PARAH

Weekly Portion—"SHEMINI"

Leviticus 9:1—11:47

Numbers 19:1—22

Prophets—Ezekiel 3:14—28

9:30 Bar Cht

23

9:30 Tzitzit

3-Tulim

5:00 B'nai - Home

SHABBAT PARAH—Proceeding 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 ix), was read.

APRIL

ADAR II

4

Sunday

24

11 ²⁰ - ~~Ac~~ Gu Parche 14

5

Monday

25

- Hotel Warwick -
6 - Phil + Giff

6

Tuesday

26

10. Ques. Faly (Sol. Gu)
S. S. S.

~~11~~ 6 Lodge.

7

Wednesday

27

12 - Sullivan

APRIL

ADAR II

8

Thursday

28

10 - Frank Walker -
1600 B'way

7 - Shapiro Col. 5-7070

9

Friday

29

Light Candles 6:09

10 Gts. Shapiro (Katz)

10

Saturday

NISAN

1

SHABBAT HAHODESH
ROSH HODESH NISAN
Weekly Portion—"VAZRIA"
Leviticus 12.1—13.59
Numbers 28.9—15
Exodus 12.1—20
Prophets—Ezekiel 45.16—46.15

SHABBAT HAHODESH borrows its name from the Haftara 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

NISAN

11

Sunday

2

Cleveland

~~2:00 Conf. Westport 10:00~~
~~8:00 Brazilian~~

12

Monday

3



13

Tuesday

4

5-1 Cats
8:30 Am. S. Cong. - Westport

14

Wednesday

5

3 - Fred Venn -
6. Workshop - May leave

APRIL

NISAN

13

Thursday

6

16

Friday

7

Light Candles 6:16

11. Mordechai

17

Saturday

8

SHABBAT HAGADOL

Weekly Portion—"MEZORA"

Leviticus 14:1—15:33

Prophets—Malachi 2:1—24

12. Max Friedman

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 great day closes with an allusion to "the Great Day of the Lord."

APRIL

NISAN

18

Sunday

9

Done with Server

19

Monday

10



20

Tuesday

11

21

Wednesday

12

12 Anderson Gervand

APRIL

NISAN

22

Thursday

13

23

Friday
Light Candles 4:23

14

3. Tawaf - Seder
6 Seder

24

Saturday
PASSOVER—1st Day

15

PESAH (Passover) celebrates Israel's deliverance from Egyptian bondage. The festival lasts eight days, during which manna 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 historical ideal of freedom is reaffirmed.

APRIL

NISAN

29

Thursday

29

Chen

30

Friday

21

7th Day of PASSOVER
Light Candles 6:30

MAY

1

Saturday

22

LAST DAY OF PASSOVER
MEMORIAL SERVICES

Tapp

Memorandum

3rd MAY ^{NISAN} 23
Keller - David -
4th MAY

W. Klee. Weidenthal. Kopf
8 W. Braun Greenberg. Hollander

3

Monday

24

WITTS



4

Tuesday

25

3rd ROSE -

8 - Tupper Lee
1 2 3 Greenberg North
5 Front Hall
Wednesday 26

4 - Brown -

5 - Lebowitz

3rd ROSE -

MAY

NISAN

6

Thursday

27

11 - Pagan

8. Hallel. Can.

7

Friday

28

Light Candles 6:28



8

Saturday

29

Weekly Portion—"SHAR"'

Leviticus 18.1—28.36

Prophets—1 Samuel 18.18—42

Memoranda.

NY

5184

1

100

70

ROSH HODESH IYAR

14

Wonders

1748

1

HOSEI MODERN IYAE



Training

17. WGN 1600 Hz

g. S/zel Moch

8-17-2012 Wednesday

13

[illegible]

6. Conty. Expts -

5/24/94 (11/2/94) 11/2/94

9. W. S. K. - 2-14-70 - H. C.

MAY

ITAN

13

Thursday

1

12 - P.M. Conf

14

Friday
Light Candles 6:45

2

~~12 - P.M. Conf~~

~~6 - J. Agan~~

15

Saturday
Weekly Portion—"KEHOSHIM"
Leviticus 19.1—20.27
Prophets—Amos 8.7—15

3

9. Conf

Memoranda

MAY

IYAR

16

Sunday

7

3 Wgans - Gold Chapel -

N.Y. celebration

17

Monday

8

432 Exon

8 - Exon

18

Tuesday

9

(67) Harwa has - 50th birthday

19

Wednesday

10

12 - IWA - I of J

830

Press Club - 10:30

MAY

IYAR

20

Thursday

11

Masada - Seder

21

Friday

12

Light Candles 6:01



22

Saturday

13

Weekly Portion—"EMOR"

Leviticus 21:1—24:23

Prophets—Ezekiel 44:18—31

Memoranda

MAY

IYAR

23

Sunday

14

10³⁰ H. School -8³⁰ Party H. W. Cooper

24

Monday

15

1 - Rel. H. W. Cooper

25

Tuesday

16

11³⁰ Cooper

6 - Every One

26

Wednesday

17

2 - T. W. G.

MAY

IYAR

27

Thursday
LAG BEOMER

18

28

Friday
Light Candles 6:58

19



29

Saturday
Weekly Portion—"TEHAR"
Leviticus 23.1-26.2
Prophets—Jeremiah 32.4-27

20

3. David Brown

Memoranda

MAY

IYAR

30

Sunday

21

DECORATION DAY

~~H. S. Giddings 2~~10 Rally Sunday -
~~5 Secret Service House~~
- 909 House

31

Monday

22

47



8 Ex. Com.

JUNE

1

Tuesday

23

3 Tappan Wash.

6 Wainwright

8. Hattenbury

2

Wednesday

24

3. Johnson

1. E. H. H.

4. May

JUNE

IYAR

3

Thursday

25

8 Temple - Five Candles

4

Friday
Light Candles 7:05

26



5

Saturday
Weekly Portion—"REBUKOTAI"
Leviticus 16.3—17.34
Prophets—Jeremiah 17.17—17.14

27

Memoranda

JUNE

IYAR

6

Sunday

28

~~Daily Service~~

9 - Arrived Meeting

Monday

29

4 - H. J. Holbrook
8 - Ep. Conf.

Tuesday

ROSH HODESH SIVAN

SIVAN

1

4 - Evening Conf. at 4:00

7

Wednesday

2

JUNE

SIVAN

10

Thursday

3

~~245 Daily~~

~~430~~
~~6. Kery. part - Winter - Silver~~

11

Friday

4

Light Candles 7:07

~~430~~
~~Rehearsal~~

12

Saturday

5

Weekly Portion—"HESIDBAR"

Numbers 1.1—1.26

Prophets—Isaiah 21—22

9 Rehearsal.
230 Blood + Funeral—

Memoranda

JUNE

SIVAN

12

Sunday

6

SHABUOT

11

Monday

7

SHABUOT
MEMORIAL SERVICES

13

Tuesday

8

Picnic —

14

Wednesday

9

10 THU - 1st day —
432 B'nai Maimonides
6. B'nai Maimonides

JUNE

SIVAN

17

Thursday

18

~~10:30 A. T. J. for 15:00~~

1- McElwain - Study

8. Board. -

18

Friday

Light Candles 7:10 C. P. 1. 45

- Pile -

W. 18:45 -

19

Saturday

20

Weekly Portion—"SHABO"

Numbers 4:21-5:10

Prophets—Judges 15:1-25

Leaves 10/12. afternoon

SHABUOT (the Feast of Weeks) is so called because it completes exactly seven weeks from the second day of Passover on which theomer (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

20

Sunday

13

5- Frankl. Mallon -
17/20 S. Woodland
dinner.

9¹⁵ A. to y

Monday

14

3- Ex. J. Gang
8 17/20

22

Tuesday

15

C. C. to Frank Mallon
4¹⁵ Ex.
8. Rep. Phila.

23

Wednesday

16

4 Kansas City
C C A N.

JUNE

SIVAN

24

Thursday

17

3.-T.W.G.-Plan.

25

Friday
Light Candles 7:12

18

11 - Honey Cakes (Honey)
4 W. Cakes - 4 each
~~16950~~ 16950

26

Saturday

19

Weekly Portions—"BEH LALOTEKA"

Numbers 8.1—2.14

Prophets—Zechariah 2.14—4.7

1135A. P. 2.20 P.
830 W. Kichner Gayer
22nd 28th 1000000

JUNE

SIVAN

27

Sunday

29

~~g. schor. bryden - bar h.~~
 2 p/h 1172 - Alphonse & El
 Ritz Culbass

28

Monday

31

4. Eway, Curran

94²⁹ ~~1172~~ (Tuesday Term 845) 6
 (209)

30

Wednesday

32

U. Zucker - Stein, Chafetz
 T-1 (1st) T-10 to song

JULY

Node *Isar*

SIVAN

1

Thursday

24

207

2

Friday
Light Candles 7:12

25



3

Saturday
Weekly Portion—"SHEBAH LEKA"
Numbers 12.1—15.41
Prophets—Joshua 2.1—24

26

Memoranda

JULY

SIVAN

10.

EX

For Groun
 Sunday
 INDEPENDENCE DAY

27

2³⁰ Syn. address6³⁰ Syn. prayer - preside

1

Monday

28

2

Tuesday

29

3

Wednesday
 ROSH HODESI TAMMUZ

30

JULY

TAMMUZ

8

Thursday

1

ROSH HODESH TAMMUZ

F. Kolo -

~~3:30~~ Dinner - Temple -

9

Friday

2

Light Candles 7:10

5:30 Service -

10

Saturday

3

Weekly Portion—"KORAH"

Numbers 16.1-18.32

Prophets—1 Samuel 11.11-12.22

Memoranda

JULY

TAMMUE

11 R. S. S. Sunday

4

Bill Lundy marriage.

12

Monday

5

Ex. 47 C

13

Tuesday

6

3 - Wm. MacArthur -

14

Wednesday

7

W. S. S. Fuel Bunker. Carbon

JULY

TAMMUZ

13

Thursday

8

(6.5.70)

14

Friday
Light Candles 7:00

9

3 Debut



17

Saturday
Weekly Portion—"HUKAT"
Numbers 12.1—12.1
Prophets—Judges 11.1—11

10

Memoranda

JULY

TAMMUZ

18

Sunday

11

19

Monday

12

6. Test. June. Cleveland

20

Tuesday

13

21

Wednesday

14

300 F. Harry Goldwasser

JULY

TAMMUZ

22

Thursday

15

3. Agony -

23

Friday
Light Candles 7:02

16

2. Jubah

24

Saturday
Weekly Portion—"TALAK"
Numbers 22.2-23.9
Prophets—Micah 1.8-4.8

17

11 - Mrs. Meyer -

J. Marion Sears

Memorandum

JULY

TAMMUZ

23

Sunday

18

SHIBEH ASAR BETAMMUZ

7. W. England - Const. ^{Chap} (W. H. A.)

24

Monday

19

199 Schul Tammuz A.G.

27

Thursday

26

10 ~~B. H. A.~~

~~135 B. H. A.~~
2. F. H. A.

28

Wednesday

21

SHIBEH ASAR BETAMMUZ (seventh-day 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. Since the 17th falls on Sabbath, the fast is observed the following day.

8 - 4.7. E x R e

JULY

TAMMUZ

29

Thursday

22

¹⁰
230 Ex G/A

8 Allevia

30

Friday

23

Light Candles 6:55

2
432 Vant.

7 Fresh

31

Saturday

24

Weekly Portion—"MINHAS"

Numbers 25.10—26.1

Prophets—Jeremiah 1.1—2.3

Memoranda

AUGUST

Hotel Return

TAMMUZ

1

Sunday

25

5 W. Rose-Lief. Chapel

2

Monday

26

11 - Blew

~~1000~~
400 Van B. S. Hook~~2000~~
7 - Blew - Wane

3

Tuesday

27

4

Wednesday

28

AUGUST

TAMMUZ

5

Thursday

28

6

Friday

AB
1

ROSH HODESH AB
Light Candles 6:47



7

Saturday

2

Weekly Portion—"MATOT" "MASEI"

Numbers 30:2—31:12

Prophets—Jeremiah 21—28; 34

Memoranda

AUGUST

AB

8

Sunday

1

By 3:30 Rome - Chem - Paris
~~10:15~~ 10:15 G. J. Gen. Gen. - Deland - Paris
 • Paris - Deland

9

Monday

4



10

Tuesday

5

11

Wednesday

6

AUGUST

AB

12

Thursday

7

13

Friday
Light Candles 6:35

8

14

Saturday
SHABBAT HAZON
Weekly Portion—"DEBARIM"
Deut. 1:1-32
Prophets—Isaiah 41-47

9

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

AUGUST

9-Ty purt

AB

13

Thursday

14

10 ET - evening -

8 - Parker.

20

Friday

15

Light Candles 6:20

~~10 - Judge Rosen~~~~11 - Mr. Loring~~~~5 - Secret Affairs~~~~5 1/2 - Loring~~

21

Saturday

16

SHABBAT NAHAMU

Weekly Portion—"VAETHANAN"

Deut 32:3-5:11

Prophets—Isaiah 40:1-76

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 Beab.

AUGUST

A11

11

Sunday

17

~~12-10-1945 Chicago~~
 Akron Am.

12

Monday

18

14

Tuesday

19

~~12-10-1945~~ Chicago
 b. 2 over

15

Wednesday

20

11-1-1945 -

AUGUST

AB

24

Thursday

21

27

Friday
Light Candles 6:18

22



28

Saturday
Weekly Portion—"EKED"
Deut. 7:12-18:25
Prophets—Isaiah 48:14-51:3

23

S. Isidor - Bell - Beahm

Memoranda

AUGUST

AB

18

Sunday

24

W. Brown - Say - 4:30
5:55 - Chapel -

8:30 W. Rubin - Dobby.

Monday

25



31

Tuesday

26

SEPTEMBER

1

Wednesday

27

SEPTEMBER

AB

1

Thursday

28

2

Friday
Light Candles 6:07

29



4

Saturday
ROSH HODESH ELUL
Weekly Portion—"KEE"
Deut. 11:16-17:17
Numbers 28:9-15
Prophets—Isaiah 66:1-24

30

Memorandum

SEPTEMBER

ELUL

1

Sunday

1

ROSH HODESH ELUL

5. Adler, Jacob Ben - Chapel
VA - driver

2

Monday

2

LABOR DAY

⑤ / Sam Zacks Toronto
Adelaide 4012 or 010404
0954

Tuesday

Joseph C. Satterthwaite
Dir. of Affs, May Cent
+ Affs on Affs

3

Wednesday

3

Ray. Jones
Sat. Dave

SEPTEMBER

ELUL

Thursday

- ① Soviet - Jet - Plane
 ② " - Stalin - Stolen
 water
 ③ " - Democ. - Truman
 and Stalin

Friday
 Light Candles 5:05

- ④ Professional Journeys
 Taylor - Doan - Hunt &
 on Boat - Sharks

Saturday

Weekly Portion—"EROFETIM"

Deut. 16.18-21.9

Prophets—Isaiah 51.12-52.12

- ⑤ Isaac Vitz
 ⑥ Russian Wolf Hand
 English Sells -
 Memoranda
 - 12 to back over
 to a whole
 ⑦ May West - wings
 St. Peter -

SEPTEMBER

ELUL

12

Sunday

8

³⁰ Abraham - Fical Chapl
⁵⁰ Biskup - Cam. 14 - Chapl

13

Monday

9



14

Tuesday

10

Hy. Schaulson
 Du post 6000. Ex. 815

15

Wednesday

11

SEPTEMBER

KLUL

16

Thursday

11

- ~~Friday~~ -

17

Friday

12

Light Candles 5:44



18

Saturday

13

Weekly Portion—"KI TEZE"
Deut. 21.10—23.19
Prophets—Isaiah 54.1—10

Memorabilia

SEPTEMBER

ELUL

19

Sunday

15

Sy - Kinner
 & Kinsbridge 6-3537

20

Monday

16

Elizabeth Rice
 2384 Euclid Hts. Bldg.
 Sweetbrier 8319.

21

Tuesday

17

Materials for Palestine
 250 W. 57th St
 Sub 1905

22

Wednesday

18

Cit. 5-1893

Red K. Co.
 John Ruffin

SEPTEMBER

ELUL

23

Thursday

19

Oct. 8 -
Kviches - Tuff
Good Kadosh

24

Friday

20

Light Candles 5:22

Sail 5:00 am.
Disch 1717

Abraham Kridter

25

Saturday

Weekly Portion - "E" TABO North

Deut. 26.1 - 27.8

Prophets - Isaiah 60.1 - 62 2-0262

Land Holu 9-5657

MU. 9-4499 -

Memoranda

Rachel ~~Eliash~~ Eliash

40 Stenberg
444 Arthur PKW
4.7.25.

Work - Nath 1281
SEPTEMBER (Hore) = ELUL

²⁴ Tafit - Ancivrat - ^{Sunday} 22
Locust 8124

Fanny Holzman
Report 4-3613

²⁷ ^{Monday} 4-3533

Vardimay
Columba 200 O

²⁸ ^{Tuesday} ²⁴
~~Max - Ange - C. - C. - C.~~
~~o. (C. - C. - C.)~~

Harold Weinstein
25 Prospect Rm 717
M.H. 464200

²⁹ ^{Wednesday} ²⁴
Harry Steinberg
Holly wrol 2961 -
L. Aug 11

RH. 4-7979 (How)

~~S~~ ~~U~~ ~~P~~ ~~T~~ ~~E~~ ~~M~~ ~~B~~ ~~E~~ ~~R~~

~~THURSDAY~~ ~~5-3455~~

~~24~~

~~Thursday~~

~~24~~

Swope 745-5th Av.
Port Wash. 160.

Barnes. ERds. 5-1616.

~~O~~ ~~C~~ ~~T~~ ~~O~~ ~~B~~ ~~E~~ ~~R~~

597 Madison

~~FRIDAY~~

RH. 4-2142

~~Light Candles 1-20~~

Port Wash. 380

HOB. CAW. Georgetown 3 Car.
Dawey. Albany 4-1151

Hath. Goldstein. Courtl. 7-9800

~~25~~

~~Saturday~~

~~25~~

~~Weekly Portion "N'ZAHIM"~~

~~-Deal. 20.9-3020~~

~~Prophets - Lalah 01-19-03.9~~

private. Hcta 2-8135

V. S. Senat. Nat. 3120

" HOB. Memoranda

Oscar Cox. - Eyre. 6-900

ZOA M.H. 2-3205

Sulgrave: - R.H. - 4-3600

OCTOBER

7-6237

ELUL

2

Sunday

29

EVE OF ROSH HASHANAH

Trunk Line Hotel
Vol. 5-3800. In Sale
Plaza 3-5800

Newman, M.H. 2-2694

Dr. J. S. ...
Adm. 2-2561

521-7161

Emm. C. - M.H. 2-1160

Shepero M.H. 4-3000

Wash. Emag. C. - Exec. 1060 -

Sack - Dist. 0120

Woodley 0014 (Hog)

Jaw. Agency R.H. 4-4200.

-Wash. Adams 5411

2210 Mass St.

Louise. River 9-2834

299 Avenue
Harb. B. Swala Eldo. 5-3433

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	12	13	14	15	16	17	18		13	14	15	16	17	18	19
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	26	27	28	29	30	31			27	28	29	30	31		
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