Thirty-eighth Annual THIRD "SEDER" Celebration, Sunday Evening,
March 29, 1964, 7:00 o'clock, at Temple Emanu El
Velvet
by Martin. Naturally

MARTIN FABRICS

(DIVISION OF J. B. MARTIN CO., INC.)

111 W. 40TH STREET, NEW YORK 18, N. Y.
Rabbi Lasker Sermon in Memory of John F. Kennedy

EXTENSION OF REMARKS OF HON. HERMAN TOLL OF PENNSYLVANIA

IN THE HOUSE OF REPRESENTATIVES

Monday, December 2, 1963

Mr. TOLL. Mr. Speaker, Rabbi Meir Lasker of Temple Judea Congregation, which is in my district in Philadelphia, delivered an unusual sermon in memory of John Fitzgerald Kennedy on Friday evening, November 22, the day that our late President was shot.

The sermon is so outstanding that I have included it for the Members to read:

**SERMON DELIVERED FRIDAY EVENING, NOVEMBER 22, 1963, IN MEMORY OF JOHN FITZGERALD KENNEDY**

Friends, I know that all of us were stunned beyond words at the tragic events of today. The startling echo of the phrases coming over the radios "the President has been shot," "the President of the United States is dead," still rings in my ears, and I am certain in your ears as well, and it has left all of us shaken and bewildered. Is there any real American in our midst whose soul is not now numbed, whose heart is not now mired in the valley of the shadow of death?

A fearful emptiness fills our being as our seared spirits cry out "Why?"

Here was a young man, gifted, educated to the concept of democracy. Whether we concurred with all of his ideas and ideals—or whether we failed to go along with them in part or in entirety—is of little consequence at the moment. All of us recognized, and I am certain all of us sympathized with the tremendous task he faced, the heavy burdens he carried, and the innumerable crises that John F. Kennedy was confronted with.

He had a dream—this youthful President of ours, a wondrous magnificent dream—to bring America a little bit closer to the realization of the ideals set by the Founding Fathers of this country "that all men were created equal." He had a dream—that all men, regardless of tint of skin or race, or nationality or creed—might walk with dignity under the protection of the flag of our country. He had a dream—that all would be equal before the law both in the North and the South, in the East and the Western sections of our land. For this he lived, for this he fought, and because of this he was assassinated. And as I contemplate this tragedy, I can only say: "You, John F. Kennedy, the President of the United States, you unremittingly fulfilled the words of our sage Rabbi Tarfon: "It is not incumbent upon you to complete the tasks—but when in you did—and others will pick up the bloody banner that fell from your hands so suddenly—and carry it to victory.

"For the dreamer dies—but never the dream. Though death shall call the whirlwind to his aid. Enlist men's passions, and trick their hearts with hate. Still shall the vision live."

Friends, I am certain that all of us tonight are engulfed with memories, emotions, thoughts. For this moment is not a sorrowful moment for Mrs. Kennedy alone—who lost her husband, nor for the Kennedy family who lost a son and a brother—but it is a moment of grief and soul searching for 180 million Americans. For in our hearts, we know, that we cannot throw the entire guilt upon the head of the young assassin, nor upon even upon the shoulders of the white council groups—who undoubtedly influenced, by their corrupt standards, this irrational act.

For in truth we are all somewhat responsible, all of us should proclaim: "Hstonu"—we too have sinned in this—that we have sat by silently for days and weeks and years—permitting such conditions to develop—that lawlessness was bound to raise its ugly head.

If the death of our President is to have any meaning—and his life blood that was shed—be not in vain—it should sound the alarm for us with new urgency. It should awaken us into the realization that we must act—and act now—not tomorrow—not next month and not next year, but now, that the lawlessness that has engulfed our Nation, the false concepts of first and second class citizens: superior and inferior citizen—may for all time be destroyed and vanish from the shores of our land.

Yes, I believe that John F. Kennedy had a dream. He was raised to the noble position of Presidency of the United States not merely because of the honor it entailed—but because he felt with and for the peoples of this land: the poor, the aged, the down-trodden. And because he sympathized with their hunger and their needs—he strived to initiate legislation that would aid them. Slum clearance, aid to students, and medicare. Having seen the crises that engulfed other nations, where the common man was neglected—he strived to stave off this in the country he loved. For this he was abused, for this he was hated, for this too, he died.

Time after time he called upon the American people to awaken from their lethargy; to meet the challenging needs of our time—but we, as a people failed to rise to the challenge—we lagged behind, our Congress and Senate lagged behind—but I suspect that this bloody orgy—which struck today—may awaken us—that we must act now.

Here was a man, a real man—father of children—who shared with many parents the terrible fear, the haunting dread—that the nuclear arms race, unless quietly arrested—would doom us all.

And because of his position as President of the United States, he saw clearly what horrors might strike our civilization at any moment and blow our world out of existence. He strived to bring about a little light in the gloomy darkness—through a nuclear test ban. He hoped, as we all prayed—that we and our children and our children's children might live out our lives in peace—with none to make us afraid.

And now—he who sought peace for us—lies dead—dead by the bullet of an assassin. Shall we now fail him?

I should like to close with words paraphrased from the poet. Words that the spirit of John F. Kennedy—a martyr of our Nation may ask us:

"What will you do with the world that I died for to make new? With the strength and the beauty of life—and its Valor—What will you do? Will you lead out of bondage the captives—Or fetter mankind?"

(Rabbi Meir Lasker)
ECONOMY BUDGET

The Histadrut Executive has approved an "economy budget" of IL 102,500,000 for fiscal 1963-64, submitted by Treasurer Yeho-sa. While larger than the actual expenditure of IL 34,201,000 in 1962, the new budget is smaller than it would have been had the Executive not adopted a decision to keep the staff at the present level and cut down costs.

The budget is based largely on an income of IL 102,500,000 in membership dues, of which IL 63,847,250 will go to Kupat Holim, the medical service.

TOGETHER AGAIN

After four years of separate existence, two of Solel Boneh's major sectors—the Construction Division and the Overseas and Harbors Division—will merge again under a single management. The Building Workers Union had demanded this unification, and after a depth study, Hevrat Ovdim, the supreme economic authority of Histadrut, decided in its favor. The separate divisions had encountered difficulty in getting top skilled personnel and investment capital; the separation also induced lack of harmony in such major operations as the Ashdot harbor project. The Construction Division employs 24,000 workers while the Overseas Company employs 4,500 persons in Israel and 22,000 on its projects in 15 Afro-Asian countries.

I AM A JEW

By Harry S. Beck

We were driven from our land, scattered into the four corners of the world.

Our enemies persecuted us, deprived us of our possessions and exiled us into strange lands, but We never lost our hope for a brighter future.

We always carried with us the Book of Books—the "Torah," and planted its seeds there, and as We were exiled again, We left on our trail Enlightenment, Justice and Truth.

It is a great honor and privilege To be able to say: "I AM A JEW."

(Fortunate for us that we have at the present time the State of Israel)
THE PROVIDENCE PASSOVER JOURNAL

THE ODDS FOR JEWISH SURVIVAL

By Rabbi Eli A. Bohnen

Recently I had occasion to look over some of the birth records of children of members of Temple Emanu-El. These are the names of the boys whose "Bris" I attended and of girls who were named at our services. I made a little analysis of these names, taking eighty boys and eighty girls born during the past seven or eight years. Of the boys, only sixteen had names which could be called Jewish names. Only sixteen out of eighty. To my amazement I found that seventeen boys had names taken from the New Testament. Of the girls, twenty had Jewish names and sixty had names which were not Jewish.

When I use the term Jewish I mean names like Judith, Deborah, Susan and David, Jonathan, Michael and Jeremy. I did not expect to find names like Sarah, Rebecca, Moses or Abraham. If my sampling is any indication of what is happening today we could say that only twenty-five per cent of American Jewish children have names that have any Jewish association at all.

What made me reflect on this thought was a passage in the Midrash which says that the Israelites in Egypt were able to maintain their identity and their will to survive as a group because they did not change their names or their language. A Jewish child bore a Jewish name and Hebrew was the first language of the people.

It occurred to me as I read the Midrash that the ancient rabbi who wrote it was probably reflecting on what was happening in his own day. This rabbi lived at a time when the civilization of Rome or of Greece was the prevailing one. He saw Jewish parents naming their children Phoebus and Antigonus and Julius and Alexander or Helen, Julia and Margaret. He must have wondered how the Jews would be able to maintain their identity if this trend continued. So he projected his people back to the days of Egypt and told them that the Israelites were able to go free from bondage because they did not change their names.

A rabbi in those days would certainly have had reason to be worried. The Temple which had served as a symbol to unite the Jews was destroyed. There was no longer a Jewish State. The Jews had been driven into exile and lived in many lands. The road ahead seemed to lead to total assimilation so that the remaining Jews would disappear just as the so-called lost ten tribes had disappeared after they were driven into exile and scattered abroad.

Because the rabbis of those days were concerned with the danger that the Jewish people and its religion might cease to be, they did what they could to prevent such a fate from coming to their people. As we have seen, they encouraged Jews to give their children Jewish names and not Greek or Roman names. They tried to keep the Hebrew language alive. They enacted various types of legislation to be binding upon the Jews no matter where they might live to discourage the kind of social life between Jews and gentiles which might lead to intermarriage. Thus they said the Jews could drink only Kosher wine and not wine made by gentiles. This meant that observing Jews could not participate in the ancient counterpart of the modern cocktail party with gentiles. They were forbidden to eat food cooked by gentiles even if the ingredients were permissible. They said that Jews could not eat bread baked in a gentile home even though the ingredients might be acceptable. All of these things were enacted so that Jews and gentiles would not be able to invite one another to their homes for dinner and thus make it easy for Jews and gentiles to marry one another.

In later times many European Jews could be recognized by their dress and by the way their hair was cut. I remember being told by the rabbi who taught me, when I was a boy, that in his little European community the first Jew who wore a short jacket and a tie and collar, as we do today, was regarded as an eplkoros, as an apostate, as a renegade from his faith.

Now it is one thing to talk about the past. One can be interested or bored, depending on how interested one is in history. But what about the present and the future of the Jews and Judaism? Are we concerned with the problem of assimilation? Are we doing anything to make certain that the Jewish people and its religion will not disappear? We cannot say that we are naming our children in a distinctive way. Even the biblical names we do choose are not regarded as Jewish as Abraham, Isaac and Jacob might be. We are not observing the dietary laws in such a manner that it sets us apart as a group that is interested in maintaining a certain way of life in order to continue to exist in the future. Saturday is not a day on which the average Jew can be differentiated from his Christian neighbour. Is there anything we are doing?

Certainly on the instinctive and emotional level Jews in this country are doing a great deal to ensure their survival. Parental opposition to intermarriage is undoubtedly one of the strongest factors, perhaps the strongest factor, in preventing the disappearance of Jews and of Judaism. I put this in the area of the emotional and instinctive instead of the deliberate and purposive because in so many instances the parents who fight intermarriage and move heaven and earth to prevent their children from intermarrying are not themselves particularly committed to a Jewish way of life. There is very little about their day which differentiates them from the Christians next door.

It is always amazing to see parents who have no Judaism in their home, who do not light candles, who do not observe Kashrut, who hardly ever set foot in a synagogue act as if the world were coming to an end if their children want to marry a gentile. This is an emotional or instinctive approach and I repeat, it is one of the strongest of the forces for survival among Jews today.

Another factor for survival is the tendency of Jews to want to live near one another. There is a fact that Jews, even those who do not care about being near a Kosher butcher shop or a Hebrew School tend to look for housing where there are other Jews.

On this same level we have Jewish centers and Jewish golf clubs. The program of these organizations is not usually oriented towards Jewish survival but this is the ultimate result. Jews who play golf or baseball or basketball together, unconsciously do something for the future of the Jewish people. Similarly, when Jews establish Jewish hospitals and other institutions they create tangible buildings which are symbols of the Jewish desire to continue as a group.

So much for the unconscious or emotional level. What about the purposive and deliberate? Is the American Jewish community doing anything to ensure the survival of Judaism? I have spoken more than once of the feeling I have which is akin to reverence when I see the hundreds of Jewish parents who inconvenience themselves in order that their children might receive a Jewish education. No other religion in the world does what the Jews do in this area.

(Continued on Page 6)
THE MIRACLE OF BREAD

By DR. WILLIAM G. BRADE, RABBI

The piece of bread which a man puts into his mouth is as awesome as the exodus from Egypt. Even as the exodus from Egypt was attended by trials, signs and wonders, so is man's daily bread.

You can see the proof of this for yourself, said R. Joshua ben Levi. It is something I inferred from the Psalm with the continuing refrain in praise of God's loving-kindness (Ps. 136), a Psalm which gives equal weight to the verses To Him who divided the Red Sea in sunder (ibid. 13), And brought out Israel from among them (ibid. 11), and Who giveth bread to all flesh (ibid. 25). In thus aligning the bread a man puts into his mouth with the dividing of the Red Sea and the exodus from Egypt, the Psalmist implies that the bread a man puts into his mouth is as awesome as either of these events.

Nor that his bread should fail. But I am the Lord thy God, that divided the sea (Isa. 51:14-15). Why does Isaiah put the exodus from Egypt right next to the bread a man puts into his mouth? Because as many miracles as the Holy One. blessed be He, performed to redeem Israel out of Egypt. He performs with regard to the bread which a man puts into his mouth. And, as awesome as the ingestion is the evacuation: When that which is to be emptied is quick to loose... I am the Lord thy God.

R. Samuel bar Nahman taught: Would you know with what grandeur is invested the daily bread which a man puts into his mouth? To maintain a man in his daily bread demands more power than to give redemption. And the proof? You find that when Joseph brought his sons to his father to be blessed, Jacob spoke of his redemption as coming from an angel: The angel who hath redeemed me from all evil (Gen. 48:16): but when he spoke of his daily bread, what did he say? He said: The God who fed me all my life long unto this day (ibid. 48:15). It was the power of God to give a man his daily bread that Isaiah had in mind when he said so aptly: That he should not die and go down into the pit, neither shall his bread fail. I am the Lord.

From the Pesikta Rabbati 33.5 to be published by Yale University Press in the Yale Judaica Series

THE EVENTS AT THE BIRTH OF ISAAC

In another comment the verse is read And the Lord remembered (Gen. 21:1). R. Judah the son of R. Simon, citing R. Hanin in the name of R. Samuel the son of R. Isaac, said: All barren women everywhere in the world were remembered together with Sarah and were with child at the same time she was: and when she gave birth to a child, all of them gave birth to children at the same time she did. It was for this reason that Sarah said: God hath given me occasion for laughter; every one that heareth will laugh in joy with me (Gen. 21:6). It is a question, however, whether a person's laughter—Reuben's say—is necessarily an occasion for someone like Simeon—busy in the field with his cutting tool—to laugh with him unless the same good thing has befallen both men. Even so, in saying that all who heard Sarah laugh laughed with her, Scripture means that barren women everywhere in the world were remembered at the same time she was: And the Lord remembered with Sarah.

And not only this remembrance, but much more besides. When Sarah bore her child, every blind man in the world was given sight; every cripple was made straight; every mute was given speech; and every madman was healed of his madness. What happened may be compared with what a king did for a friend. When an occasion of gladness befell his friend, the king wished to show to what extent his friend was esteemed by him. So he declared a general amnesty and had all prisoners released from confinement. But how can you justify such a broad inference from a text which merely says that Abraham made a great feast (Gen. 21:8)? By inference from analogy. The verse Abraham made a great feast is paralleled elsewhere in Scripture by the verse Then the king—Ahasuerus, that is—made a great feast (Esther 2:18). And as the king immediately after the great feast, made a release to the provinces (ibid.)—that is, released those who were confined in prison—so after Abraham's great feast, it may be inferred that everywhere in the world the divine King released those who were confined in prisons of madness, blindness, or muteness.

R. Hanina said: There happened something even greater and more remarkable than this release. On the very day on which Isaac was born, the Holy One, blessed be He, intensified the light of the sun's disk forty-eight times over what it usually is, and said: Because the world as it now is belongs not only to you but to others. I hid the original light of creation. But when the world-to-be, which will be altogether yours, comes, I shall restore the light to you: Moreover the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of the seven days of creation (Isa. 30:26). And it will shine only for you: But unto you that fear My name shall the sun of righteousness arise with healing in its wings (Mal. 3:20).

Pesikta Rabbati 42.4
THE PROVIDENCE PASSOVER JOURNAL

THE HUG IVRI IN PROVIDENCE BEGINS ITS SECOND DECADE

By DR. HARRY ELKIN

This March marks the conclusion of ten years of activity of the Hug Ivri, Hebrew Speaking Group, in Providence. This Hebrew cultural circle held its first meeting in March of 1954 and has been meeting monthly ever since in the homes of members. The group has been sponsored by the Bureau of Jewish Education in the belief that in a community the size of Providence there must be a place where Hebrew, as a living, spoken language is assured deserving attention. If, as we maintain, Hebrew provides the living, unbroken link with Judaism, the Bible and modern Israel, then surely that link must be a viable one in our midst. We cannot be content that for others, elsewhere, Hebrew lives; we must nurture it here in our community as the vibrant, beautiful ancient-modern language that it is.

In this spirit some twenty to thirty men and women have gathered monthly to listen to local, as well as guest speakers, discuss a variety of topics ranging over the entire gamut of Jewish life and letters. Contemporary Israel and its problems, American Judaism and Jewry, Jewish writers and thinkers, Jewish History, Jewish education, and Biblical studies are among the topics that received the attention of the group over the past decade. The complete informality and simplicity of each meeting allows for free and unfettered discussion after each lecture. Even those less equipped linguistically feel at ease in presenting their views. Thus the group affords local people the opportunity to fill roles as lecturers as well as discussants. This in itself is a most valuable experience for many, who in the normal course of events, would rarely have the opportunity to hear modern Hebrew spoken in a group or to function as discussants or speakers in Hebrew.

In addition, during a decade of activity, the members have had the privilege and pleasure of meeting and hearing distinguished writers and thinkers both from Israel and America. Such outstanding personalities included the noted Israeli poet Abraham Broides, Professor Shirman of the Hebrew University and Ehyd Ben Yehudah.

There is no question then that those who have participated in the Hug Ivri meetings over the past ten years have found the experience rewarding. Undoubtedly, the Hug Ivri fills a void in their Jewish cultural life. What does disturb some members is the fact that a considerable number of people who would enjoy an evening of discussion in Hebrew and have much to contribute, are distant from the entire project. Men and women who have deep feelings for Israel, Hebrew culture and Judaism in all its expressions, somehow cannot manage even an occasional hour during the year for living Hebrew. We are not discussing here the need for numbers—this is unimportant. Ten people constitute a minyan; certainly ten are enough for a Hug Ivri meeting—and we always get twice that many. What we are concerned about is individual responsibility for nourishing and sustaining a vital part of our intensive Jewish cultural life. It is easy enough to assemble ten people for a lecture or a meeting; but the number of people who can make Hebrew a living reality in our midst are extremely limited. Those who can, have a special contribution to make—Noblesse oblige! There is hardly a Jewish community the size of Providence that does not have a Hug Ivri; be it New Haven, Rochester, Buffalo, Cincinnati, etc.; not to mention the larger cities. The name of Providence is in their ranks; many of us would like to keep it there.

HARRY ELKIN

The Providence Passover Journal

Issued in the Interest of the HISTADRUT—JEWISH FEDERATION OF LABOR OF ISRAEL

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Greetings

It is a source of deep satisfaction as president of the Farband Labor Zionist Order, I have been able to contribute a small part to the year of 1963-1964, where with so few Chaverim did we accomplish so many things. I am proud that the name of Farband L. Z. O., after the 50th Jubilee Convention left us with such great accomplishments for the Chaverim, for the community at large, for the United States, and for the State of Israel.

Now as Farband L. Z. O. enters the second half century of its existence, we have rather a considerable job for our future to dedicate ourselves to serve our Chaverim, to help and serve the community and we resolve to do our part in every endeavor to help the State of Israel by buying Bonds, General Jewish Committee, Jewish National Fund and last but not least, the Histadrut which is so dear to our Labor Zionist Movement. With these few concluding words, I send my sincere greetings to the Histadrut for Israel, Shalom . . .

HARRY FINKELSTEIN, Chairman
Farband Labor Zionist Order Br. #41

Greetings

As President of the R. I. Council of Pioneer Women I join with Mrs. Maurice Schwartz, president of Club I, Mrs. Kenneth Resnick president of Dvora Dayan, and Miss Dot Berry, president of Business and Professional club, to extend greetings to you on the occasion of the annual Third Seder, and wish to express our deep satisfaction in having played an essential part in the building and growth of the State of Israel.

Let us together reaffirm our bond with Israel and dedicate ourselves anew to our common tasks.

MRS. HARRY (MOLLIE) SKLUT

A Letter To A Friend

1. I have read the article in the Jewish Herald by Beryl Segal about the speech delivered by Mr. Louis Lomax in Philadelphia and repeated here in Providence. Particularly I was interested to read the paragraph in which Mr. Lomax says "The Negro does not love you. The Negro does not respect you". It recognized these words coming from a man who is not responsible for what he has said.

2. I wonder where in the world were these high type members of the ADL and others who are always ready to support the Negroes. Several weeks ago the New York Times reported a meeting which was attended by almost 5,000 people and the speaker was one of the Black Muslems and as usual, it was Anti-Semitic. It is possible that the Jewish leaders who are ready to do everything possible, and we all agree to, continue to help the Negro get what he deserves?

3. Why were they quiet in not answering his threats that there will be blood shed in 1964? In as much as the Negroes are just in their demands, but it is a poor way to make friends.

4. You are interested to know my opinion about the two Orthodox Hebrew Schools in one location, only separated by two blocks from one another. Isn't it about time that they merge? After all, education does not belong to certain groups and especially education of similar programs as the two Orthodox Synagogues are. Yes, it is about time to merge.

B. ALTER

THE ODDS FOR JEWISH SURVIVAL

(Continued from Page 1)

We take some of our practices for granted. It is sometimes good to see them through gentle eyes. When a Christian sees a Bar Mitzvah ceremony he is usually overwhelmed by it if he is a thinking person. I have had the experience many times of being told by Christians that they know the secret of Jewish survival. They see a young boy standing on the pulpit on a Shabbas morning actually becoming a link in this long chain of Jewish tradition. They see the whole family and the friends of the family involved. They see the parents glowing with happiness. Why? What good fortune has befallen them? Why do they rejoice and want everyone to rejoice with them? It is simply because their son is part of this ancient tradition. Perhaps it isn't true that it is all deliberate and conscious. Perhaps it has elements of the instinctive and emotional in it. But the fact remains that it is a tremendous force for the future. No wonder that Reform Judaism which had abandoned Bar Mitzvah was forced to restore it.

Obviously there are some who care more than others. Those who care most understand that Jewish survival cannot be thought of only in terms of the physical fact of existence. Survival that has no meaning, no raison d'être, cannot be a goal for ever. That is why some Jews are concerned with Jewish education. For education serves a dual purpose. It is a means to Jewish survival but also provides a reason for survival. The educated Jew knows that the Jewish people, in order to keep this tradition alive, must make sacrifices, if necessary. He knows why the Torah said of this tradition: "These words which I command you this day shall be on your heart. You shall teach them diligently unto thy children . . ." And the Torah also says of these words of the tradition: "... It is your life and the length of your days," or as we would say it today, "With this tradition your life as a Jew will have meaning and with it you will have a future, too."
FORWARD from FIFTY!

Louis Segal, Farband’s General Secretary, visits with Ben Gurion

Mayor Robert F. Wagner presents Farband proclamation to its leadership at City Hall
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JOIN THE ENGLISH-SPEAKING BRANCH AND HELP US CONTINUE THE GOOD WORK FOR LABOR ZIONISM

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DE 1-6660 GA 1-6378

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836 Eddy Street, Providence, R. I.
Tel. 781-9701

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8:15 P.M.
AT
HOPE HIGH SCHOOL
AUDITORIUM
HOPE STREET
PROVIDENCE

FOR TICKETS:
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UN. 1-2674
FARREND COMMITTEE:
PL. 1-0054
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WI. 1-6477
GA. 1-3590
HO. 1-3998
WI. 1-0704
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ST. 1-2960

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Hubbard 2-1850
SLATERSVILLE, R. I. — POplar 7-0600
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MEMORIALS

In Memory of
His Wife BUNIE
by NATHAN WALDMAN

In Memory of
PETER BANKS
and
BELOVED SON HYMAN
by PETER BANKS

In Memory of
ROSE (Lightman) DIAMOND
by Parents — MR. and MRS. LIGHTMAN CHILDREN and GRANDCHILDREN

In Memory of
BROTHER HYMAN LIGHTMAN
and
COUSIN PHILIP POLISHOOK
from MR. and MRS. S. LIGHTMAN and MRS. H. WAXMAN
<table>
<thead>
<tr>
<th>In Memory of Loving PARENTS</th>
<th>In Memory of BROTHER</th>
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<tbody>
<tr>
<td>MAX and HINDA BERMAN</td>
<td>IRVING KORMAN</td>
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<tr>
<td>by MR. and MRS. ARTHUR KORMAN</td>
<td>by MR. and MRS. ARTHUR KORMAN</td>
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| In Memory of                             | In Memory of                             |
| MARATHA RAKATANSKY                       | HENRY BURT                               |
| by the FAMILY                            | by MAYNARD BURT and Family               |

| In Memory of                             | In Memory of                             |
| THEIR PARENTS                            | ROSE BERREN                              |
| by ELSIE and HARRY FINKELSTEIN           | by Her Husband, MAURICE BERREN           |

| In Memory of                             | In Memory of                             |
| MIRKA and JONAH ORODENKER                | PHILIP PRIEST and SOFIE PRIEST           |
| by Their CHILDREN and GRANDCHILD         | by MR. and MRS. CHARLES LAPIN            |

| In Memory of                             | In Memory of                             |
| ROSE BERNSTEIN                           | HARRY SIEGAL                             |
| by HER FAMILY                            | by WIFE and SONS                          |

| In Memory of                             | In Memory of                             |
| PARENTS                                   | BELOVED MOTHER                           |
| DAVID and GUSSIE ODESSA                   | MANIA SHPRECHER                          |
| by MR. and MRS. BENTON ODESSA             | by GLORIA LAKE                           |

| In Memory of                             | In Memory of                             |
| PHILLIP FUSAR                             | NATHAN IZEMAN                            |
| Lovingly Remembered Always               | by His WIFE and SON                      |

| In Memory of                             | In Memory of                             |
| JACOB HORVITZ and RUTH KRASNOW           | BELOVED FATHER                           |
| by the FAMILY                            | LOUIS FELDMAN                             |

| In Memory of                             | In Memory of                             |
| MR. JACOB ULOFF                          | BELOVED MOTHER                           |
| by MRS. JACOB ULOFF                      | MANIA SHPRECHER                          |

| In Memory of                             | In Memory of                             |
| MAX ZENDLOVITZ                           | FELDMAN FAMILY                           |
| by His Wife, SARAH ZENDLOVITZ,           | by FELDMAN FAMILY                        |
| SON, DAUGHTER-IN-LAW and GRANDCHILDREN   |                                         |

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**In Memoriam**

Havera Clara (Fisher) Schleifer. Passed away December 12, 1963—26 Kislev. We deeply mourn passing of Havera Schleifer. She was Past-President, Honorary Vice-President, Honorary Chairman of Building Fund, and active on Souvenir Journal and all other projects.

(MRS. HARRY) MARY SKLUT, President R. I. Council Pioneer Women.
(MRS. MAURICE) FRANCES SCHWARTZ, President Club 1.
(MRS. ALTER) SARA BOYMAN, Chairman Moetzet HaPoelot.
(MRS. HENRY) EVA HELFAND, Secretary.
ذهب הרוח
(Indent 2)
נוסף עליונות

אם אל淝ר
נושק ו˵عן
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יakov reuveni azriel

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dודמללי אלוה חליפות המ الإسرائيلي

II

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בכשנהו של רביacija
יוסף דוב חלדיאל"א
שָלִיט
נצפתה החיפה
של חלדיאל חכם משלה
מר. ז-optionו שלינועלת
שלימא
 PSGS (נַעֲשָׂנָה)

אלהים את השכינה תבשלה, עד שהסבתו פסלי העץ. מניחת החומרים, מתחילת והשלמה, עד שהסבתו פסלי העץ. מניחת החומרים, מתחילת והשלמה, עד שהסבתו פסלי העץ. מניחת החומרים, מ-

"ה건설 המלך".