

The Synagogue Review

SOUTH HACKNEY AND DALSTON

Edited by J. S. STEPHAM.

Vol. 2.]

December, 1930.

[No. 5

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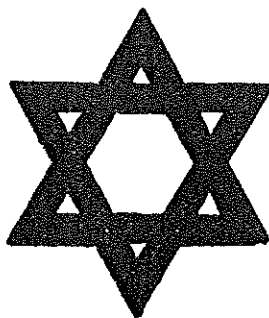
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South Hackney Synagogue Notes.

By RABBI L. RABINOWITZ, M.A.

The Annual Prize Distribution will take place on Sunday, February 1st, 1931. Dr. Eichholz, C.B.E., the son-in-law of the late Chief Rabbi Dr. Adler, and President of the Union of Hebrew and Religious Classes, has kindly consented to preside, and Mrs. Eichholz to distribute the prizes. Invitations will be sent as a matter of course, but it is hoped that the previous information will cause members of the Synagogue to keep the date open. A most enjoyable programme, as on previous years, is being arranged.

The Editor of the SYNAGOGUE REVIEW is continually asking for literary contributions from members of the Synagogue. So far there has not been much response, and it seems that the members, as a whole, do not take sufficient advantage of the benefits offered by this beautifully printed and well-produced REVIEW. In this issue, however, will be found two contributions, one by Doris Abrahams (being her third contribution), and an article on Palestine by a young man who forwarded it to me from Jerusalem, informing me that he used to be a regular attendant at the Synagogue. I should like to see, and I am sure the Editor would, the whole issue filled with matter contributed by the members.

The Social and Literary Society attached to the Synagogue has been in a rather difficult position recently owing to the large expenditure to which it was committed, but through the generous and spontaneous offer of two members of the Board of Management, Messrs. M. Galinsky and M. Pozner, who offered to donate five guineas each, the position

has been somewhat eased, and the Society can concentrate on extending its activities without worrying unduly about the finances.

The Haleumim, the Young Zionist Society attached to the Synagogue, is also flourishing and progressing slowly, but none the less surely. Its membership at present equals, if it does not surpass, that of the Literary Society, which is a very great creditable achievement, considering the fact that it is only in its second year of activity. A large amount of practical work for Zionism is done by the energetic band of workers who compose the Society, and it has already obtained a reputation in young Zionist circles. Since both the above Societies meet on different evenings of the week I would urge all young men and women residing in Hackney to join them and assist them in their work. The Literary Society meets on Wednesday evening and the Zionist on Thursday, both at the classrooms of the Synagogue.

On Wednesday, December 10th, a presentation, subscribed by members of the Board of Management, was made to Mr. Theodore Elman, the son of Mr. and Mrs. L. Elman, to mark the occasion of his marriage to Miss Rhoda Kelly. The gift consisted of a handsome canteen of cutlery suitably inscribed. Mr. Theodore Elman is a solicitor who is well-known for his social activities in Hackney. He has acted for some time now as Poor Man's Lawyer at the Central Hackney Liberal Association, and has thus carried on the good work of his parents. Whether or not he will be able to continue in this capacity, he certainly has no intention of diminishing the amount of communal work which he does, but definitely to devote more time to it.

The high standard of the papers read at the Study Circle for young men conducted at my

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private residence on Friday evenings at 7.30, continues to be maintained. On Friday, November 28th, Mr. H. Cohen read a paper on "The Future of Anglo-Jewry." This was followed by papers by Mr. Janus Cohen, B.A., on the "Optimism of the Jew," Mr. Lazarus on "The Jew as a Citizen," and Mr. Yanishevsky on "Zionism as a Solution of the Jewish Problem." The discussions which ensue are extremely keen and interesting.

Chanukah.

By DORIS ABRAHAMS.

Kislev, the ninth month of the year, is the first winter month in the Holy Land. The mountains are covered with snow, and the trees are left bare. On the twenty-fifth of this month, we celebrate the festival of Chanukah which lasts eight days. The story of Chanukah is rather a long, but interesting one.

At the time of the second Temple, Antiochus Epiphanes, King of Syria, most bitterly oppressed the Jews of Palestine, as he hated them because of his hatred for their religion. He defiled the Temple by offering on its altar the flesh of the swine, and by placing in it statues of Grecian gods. This was not all he did, to anger the Jews. He prohibited the observance of the Sabbath, burnt all the books of the Law, and punished very harshly, all those who even attempted to retain the name of Jew. The Jewish faith and nationality seemed to be perishing.

Fortunately deliverance was at hand. At Modin, a village in Judah, there lived Mattathias, an aged man of priestly family with his five brave sons, the boldest of all being Judas, surnamed Maccabeus. Now, it happened, that some Syrian officers visited Modin, erected an altar to one of their many gods, and ordered Mattathias to sacrifice to it. In a burst of anger the aged man slew the King's messenger, and raised the signal of revolt. An army was immediately formed, but before the battle actually began, Mattathias died, and appointed Judas his successor.

For three years the strife lasted between Judas and his army, and the Syrian hosts. Eventually the Jews completely defeated them, and Judas drove his enemies out of Palestine. On his arrival at Jerusalem, he caused the Temple to be purified, and on the twenty-fifth of Kislev he consecrated anew the House of God. They were prepared to light the perpetual lamp when they discovered that there was only sufficient oil for one day.

By a miracle of God, this oil lasted for eight days, at the end of which time, more oil was prepared.

In memory of the dedication of the Temple and of the miracle with the oil, we celebrate Chanukah. On the first night of Chanukah, one candle is lit, and one more is lit each night, until the eighth day. Blessings are said, in addition to two other prayers, and a special hymn which is chanted.

Life in Eretz-Israel.

By J. GLINERT.

There are many reasons why I left England to live in Eretz-Israel, but I am very glad that I have firmly established myself here. One hears much about "Chalutzim." Who are these persons? In the first place any person who is an active Zionist, that means to say, works either in money or mind, or any person content to live in the Land of our Ancestors is a "chalutz," a Pioneer. In the second place a "Chalutz" is generally referred to as a Palestinian Jewish labourer. But here we see an educated labourer, knowing at least three or four languages, and well versed in literature and general knowledge.

(Continued overleaf).

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"The old order changeth, yielding place to new, and God fulfils himself in many ways lest one good custom should corrupt the world."

That is a typical reference to the life of the Chalutz. I must be frank, and I hope that all fair-minded readers will bear with me for a little time. Apart from the Mizrachists, the average Chalutz is not religious. True, often he sings many verses of the "Tillim" while at work, many pieces of Jewish liturgy; true, he often knows the Torah and Talmud, but he is free of religion. Now we raise the point of religion once more, but I would ask pardon from all Orthodox as the Chalutz has not yet established himself, and while "Ivrit" is his only tongue, and while he fights for a "Beit Leumi," Judaism will never wither, and our festivals and Shabbatim will be observed.

Coming soon after the terrible times of August, 1929, I spent, after a week in Tel Aviv, my time in Hadera. That colony, a little way from Caesaria, was, when first founded forty years ago, a malarial grave. I have seen more than twenty graves, side by side, of young married couples, who died of yellow fever in one terrible year. But the work of building their Homeland did not stop.

"Greater love has no man than that he lay down his life for friends." Men died, men came, and by the beginning of 1929 the marshes had practically been drained, and from where once stood such a fever spot emerged a fine healthy colony, surrounded by smiling orange groves and eucalyptus forests.

Kadimah! Building still goes on, not only here but in every colony or town. Not far away lies the London Achuzah founded colony, Kerkur. Here the difficulty was no water, but Jewish brains with Jewish mind working together built many wells, and there flourishes one of the prettiest colonies in Palestine. Here live a few London Jewish families, who would laugh at the person who would suggest to them the idea of returning to London. For there, if there are not so many cinemas, balls and theatres, lie health, pleasant weather and a happy, free-from-worry life. (To be Continued).

NOTICE.

The Editor cordially invites contributions from his readers on matters of general or local interest; such contributions should, however, be brief and to the point. All communications should be addressed direct to the Editor, *The Synagogue Review*, 66, Stoke Newington Road, N.16.

Moses Chayim Luzzatto.

Translated from the Hebrew by
BERNHARD HEYMANN.

II.

The Quality of Caution.


The quality of caution consists in man's being circumspect in his actions and in his whole course of conduct, that is to say, he should watch vigilantly and diligently all his works and ways, to see whether they be good or evil, so that he may not leave his soul to the danger of destruction, by heedlessly following the dictates of habit,—as a blind man walketh in darkness. Surely the mere intellect of man enjoins this caution upon him, for since he is endowed with knowledge and understanding to deliver himself and rescue his soul from perdition, how can it be imagined that, thus gifted, he should be willing to shut his eyes to the necessity of this deliverance; certainly nothing could equal such folly, such recklessness. The man who does so, is indeed below the cattle and the beasts of the field, whose very instinct prompts them to self-preservation, and to avoid and flee from everything that appears hurtful to them. He who passes through life without scrutinizing his actions to discover whether they be good or evil, who lives on and on, inconsiderately, in as constant and imminent a peril as a blind man who walks on the brink of a precipice, and whose destruction is almost inevitable; for whether the want of caution be occasioned by natural, or voluntary blindness, that is to say, by force of habit and mental obduracy, the result will be the same.

The prophet Jeremiah who mourned deeply over the wickedness of the men of his generation, bewailed, in particular, the plague of mental blindness with which they were

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stricken, in that they paid no regard to, but withheld their eyes from their doings, continuing, as they did, their ways without setting their hearts to see what they ought to do and what to avoid. And he says of them: "No man repented him of his wickedness, saying: What have I done? Every one turned again to his course, as the horse rusheth into the battle." Thus they impetuously pursued the path of their accustomed desires without taking time to reflect on the tendency of their works and ways, and so fell into evil without seeing it. Yet does this very heedlessness, in truth, spring from the crafty designs of man's evil inclination, urging him so to pre-occupy and engross his mind with the business or pleasures of life, that no time is left him for meditation, or reflection as to what path he is actually treading. For it belongs to the nature of this evil prompting to know, as it were, that if man once gives heed to his acts, he will soon pause in his career, and, becoming conscious and repentant, regret and penitence will gradually so prevail on him, that he will forsake his sin altogether. Such was the counsel and intention of Pharaoh with respect to the children of Israel when he said: "Let there more work be laid upon the men, so that they may labour therein and not regard vain things." He purposed to leave them no time at all for reflection or deliberation, but endeavoured, by means of incessant and cruel labour, to withdraw their thoughts from all higher concerns.

And of the same nature is the counsel of the evil inclination against every one of the children of man, for it is a cunning warrior and well versed in subtlety, so that nothing can deliver man from it, but true wisdom and steady watchfulness, to which the Prophet exhorts, saying: "Direct your heart unto your ways," and which King Solomon in his wisdom holds up as a precept: "Give not sleep to thine eyes, nor slumber to thine eyelids. Deliver thyself as a roe from the power (of the hunter), and as a bird from the power of the ensnarer." The Psalmist also, repeatedly dwells upon the necessity of caution, and announces God's help to those who exercise it. Thus, we find it written: "And to him that ordereth his course aright, will I show the salvation of God."

With reference to this passage our sages have likewise recorded the following maxim in the Talmud: "Everyone who ordereth aright his paths in life will experience the salvation of God."

And although it is certain that, however vigilant and circumspect a man may be, he has not the strength to rid himself entirely of this exceedingly powerful and wicked assailant, yet, if he but exercise due care and caution, God will surely help him in his laudable efforts to overcome this tendency to evil, and will deliver him from it: "The wicked watcheth the righteous, and seeketh to slay him; but the Eternal will not leave him in his power, and will not condemn him when he is judged."

But, if he *will* not be prudent, and *will* not strive for his own welfare, he must not expect Heavenly aid, for if he will not take pity on himself, who will? Our wise men say on this subject: "It is of no avail to waste commiseration upon one who will not exercise his reason, but wilfully persists in evil." For, they say further, "if I will not strive for my own deliverance, who can do so for me?"

Menial Work.

O strip a carcase in the street,
And take your pay for labour sweet,
And say not, "I am Priest or King,
And 'neath my honour's such a thing!"
(Baba Bathra 110a).

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Stories from the Talmud.

BY THE LATE EMANUEL DEUTSCH.

The law given on Mount Sinai, the masters said, though emphatically addressed to one people, belongs to all humanity. It was not given in any king's land, not in any city or inhabited spot, lest the other nations might say, "We know nothing of it." It was given on God's own highway, in the desert—not in the darkness and stillness of night, but in plain day, amid thunder and lightning. And why was it given on Sinai? Because it is the lowliest and meekest of the mountains—to show that God's spirit rests only upon them that are meek and lowly in their hearts. The Talmud taught that religion was not a thing of creed or dogma, or faith merely, but of active goodness. Scripture said, "Ye shall walk in the words of the Lord." "But the Lord is a consuming fire, how can men walk in His way?" "By being," they answered, "as He is—merciful, loving, long-suffering. Mark how on the first page of the Pentateuch, God clothed the naked—Adam; and, on the last, He buried the dead—Moses. He heals the sick, frees the captives, does good to His enemies, and He is merciful both to the living and to the dead." In close connection with this stood the relationship of men to their neighbours—chiefly to those beyond the pale of creed or nationality.

The Talmud distinctly and strongly sets its face against proselytism, pronouncing it to be even dangerous to the commonwealth. There was no occasion, it said, for conversion to Judaism, as long as a man fulfilled the seven fundamental laws. Every man who did so was regarded as a believer to all intents and purposes. It even went so far as to call every righteous man an Israelite. Distinct injunctions were laid down with regard to proselytes. They were to be discouraged and warned off, and told that the miseries, privations and persecutions which they wished to take upon themselves were unnecessary, inasmuch as all men were God's children, and might inherit the hereafter; but if they persisted they were to be received, and were to be ever afterward treated tenderly. They illustrated this by a beautiful parable of a deer coming from the forest among a flock of sheep, and being driven off at night, and the gate shut against it, but being after many trials at length received and treated with more tenderness than the sheep.

Next stood reverence both for age and youth. They pointed out that not merely the tables of the law which Moses brought

down the second time from Sinai, but also those which he broke in his rage, were carefully placed in God's tabernacle, though useless. Reverence old age. But all their most transcendental love was lavished on children. All the verses of Scripture that spoke of flowers and gardens were applied to children and schools. "Do not touch mine anointed ones, and do my prophets no harm." "Mine anointed ones" were school-children, and "my prophets" their teachers.

The highest and most exalted title which they bestowed in their poetical flights upon God himself was that of "Teacher of Man." There was drought, and the most pious men prayed and wept for rain, but none came. An insignificant looking person at length prayed to Him who caused the wind to blow and the rain to fall, and instantly the heavens covered themselves with clouds and the rain fell. "Who are you," they cried, "whose prayers alone have prevailed?" And he answered, "I am a teacher of little children." When God intended to give the law to the people He asked them whom they would offer as their guarantee that they would keep it holy, and they said, "Abraham." God said, "Abraham has sinned; Isaac, Jacob, Moses himself—they have all sinned. I cannot accept them." Then they said, "May our children be our witnesses and our guarantees." And God accepted them, even as it is written, "From the mouths of the wee babes has He founded His empire." Indeed, the relationship of man to God they could not express more pregnantly than by the most familiar words which occur from one end of the Talmud to the other, "Our Father in heaven."

Another simile was that of bride and bridegroom. There was once a man who betrothed himself to a beautiful maiden and then went away, and the maiden waited and waited and he came not. Friends and rivals mocked her and said, "He will never come." She went

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into her room and took out the letters in which he had promised to be ever faithful. Weeping she read them and was comforted. In time he returned, and inquiring how she had kept her faith so long, she showed him his letters. Israel in misery, in captivity, was mocked by the nations for her hopes of redemption; but Israel went into her schools and synagogues and took out the letters and was comforted. God would in time redeem her and say, "How could you alone among all the mocking nations be faithful?" Then Israel would point to the law and answer, "Had I not Your promise here?"

Next to women, angels were the most frequent bearers of some of the sublimest and most ideal notions of the Talmud. "Underneath the wings of the Seraphim," said the Talmud, "are stretched the arms of divine mercy, ever ready to receive sinners." Every word that emanated from God was transformed into an angel, and every good deed of man became a guardian angel to him. On Friday night, when the Jew left the synagogue, a good angel and a bad angel accompanied him. If, on entering the house, he found the table spread, the lamp lighted, and his wife and children in festive garment, ready to bless the holy day of rest, the good angel said, "May the next Sabbath and the following ones be like unto this; peace unto this dwelling—peace!" and the bad angel, against his will, was compelled to say, "Amen." If, on the contrary, everything was in confusion, the bad angel rejoiced, and said, "May all your Sabbaths and week-days be like this"; while the good angel wept and said, "Amen."

According to the Talmud, when God was about to create man, a great clamouring arose among the heavenly host. Some said: "Create, O God, a being who shall praise Thee on earth, even as we sing Thy glory in heaven!" Others said, "O God! create no more; man will destroy the glorious harmony which Thou hast set on earth, as in heaven." Of a sudden God turned to the contesting host in heaven, and deep silence fell upon them all. Then before the throne of glory there appeared bending the knee the Angel of Mercy, and he prayed: "O Father, create man. He will be Thine own noble image on earth. I will fill his heart with heavenly pity and sympathy towards all creatures; they will praise Thee through him." And there appeared the Angel of Peace and wept: "O God, man will disturb Thine own peace. Blood will flow; he will invent war, confusion, horror. Thy place will be no longer in the midst of all Thy earthly works." The

Angel of Justice cried: "You will judge him, God! He shall be subject to my law, and peace shall again find a dwelling-place on earth." The Angel of Truth said: "Father of Truth, cease; with man you create the lie." Out of the deep silence then was heard the divine word: "You shall go with him; you, mine own seal, Truth; but you shall also remain a denizen of heaven: between heaven and earth you shall float, an everlasting link between both."

. . . To woman the Talmud ascribed all the blessings of the household. From her emanated everything noble, wise, and true. It had not words enough to impress men with the absolute necessity of getting married. Not only was he said to be bereaved of peace, joy, comfort, and faith without a wife, but he was not even called a man. "Who is best taught?" it asked; and the answer is: "He who has learned first from his mother."

These few remarks prove, as it were, but a drop in the vast ocean of Talmud—that strange, wild, weird ocean, with its leviathans, and its wrecks of golden argosies, and with its forlorn bells that send up their dreamy sounds ever and anon, while the fisherman bends upon his oar, and starts and listens, and perchance the tears may come into his eyes.

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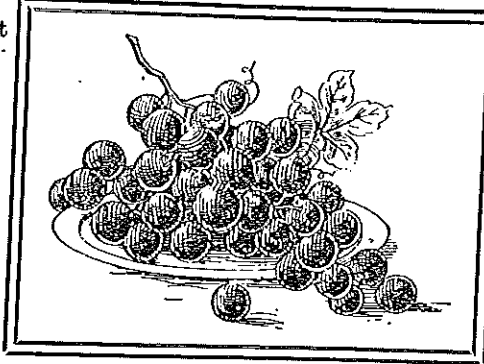
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The Swallow.

BY JUDAH STEINBERG.

Translated from the Hebrew by Emily Solis-Cohen, Jr.

In Jerusalem, once upon a time, there lived a swallow. Morn after morn, nestling in the foliage of the myrtle, she sang, oh so sweetly! Little children gathered around to listen to her song. The swallow told them wonder tales of the lands of wonder. She sang of the comely Shulamite who dwells in the hill land; of the hinds of the field, that slake their thirst in the river Pishon; of the Tree of Life and of the Tree of Knowledge in the Garden of Eden, on whose boughs perch golden birds with faces of children. Boys gave joyous ears to all these stories. They filled their hands with seed for the swallow. The swallow fed and was satisfied, and blessed God and the children.

Even had the children not given seed to the swallow, she never would have refrained from twittering and from story-telling, for she loved children dearly. The birds of the wood questioned the swallow: "Why openest thou thy beak all day to no purpose?"

"To no purpose!" exclaimed the swallow. "Lovely little children listen for my voice, and ye say 'to no purpose'!"

Now it happened, when Solomon was building the Temple in Jerusalem, that this swallow neither stayed nor rested, but from morn till eve carried in her beak water and clay and crumbs of earth to aid the workmen of the sanctuary. Then the woodbirds mocked her, saying: "In vain dost thou toil and labour all thy days! That building will not be called by thy name!" Whereupon the swallow made reply: "Not for the glory of my name and not to win praise do I toil, but for the service and the work's sake and for the building."

The birds taunted and jeered at her: "In a stone building, three hundred cubits in length, what matter a few beakfuls, more or less, of clay?"

"Good work," answered the swallow, "be it ever so slight, is better than none at all!"

Day by day the Temple walls rose higher. Day by day the work of the swallow grew. As every row of hewn stones was laid the swallow refilled her beak. A row of stone—a beakful of clay!

When the time came to dedicate the Temple, the building of the swallow was completed; a building graceful and comely, even though small and slender as its maker.

The angels of God descended to view the work of Solomon. In their eyes did the building of the swallow find favour above all else. They even said: "Were it not small and slender and placed behind the waterspout, it would be altogether fitting for the high priest."

But because it was small and slender, and placed behind the waterspout, the swallow was permitted to stay in her nest herself, and she dwelt therein unmolested. When the Levites ascended to chant the hymn of the morning, the swallow twittered an accompaniment; and when the high priest blessed the people, the swallow sang "Amen!"

The children visited the little priestess on her nest, and brought her a morning offering—handfuls of seeds the size of stars.

The swallow twittered to them tales of marvels—of Lebanon, and of the land of Havilah, and of the city Luz where there are children of a hundred years.

The swallow lived a long life, and saw the grandchildren of the myrtle, in whose foliage she had nestled. She, too, reared children and children's children, who kept ever the way of the fathers, for swallows love little children with a pure and steadfast love.

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When Nebuchadnezzar set fire to the Temple, the swallows flew a little distance away. They gathered water in their beaks to quench the fire. The wood-birds renewed their jeers: "Verily, wanting in sense are the swallows! The fire of God rages from floor to ceiling. With beakfuls of water they think to put it out!"

Again did the swallows reply: "Good work, be it ever so slight, is better than none at all. If only one coal is extinguished, our work is not in vain."

In their efforts to conquer the flames the swallows stayed not, nor took rest, but toiled, even as their grandmother had toiled at the building of the Sanctuary. Nor was their labour unrewarded. They saved the western wall of the Temple, and lo, it is still standing upon Mount Moriah.

And oh, the love that children have for swallows! Woe to the boy who ever thought to destroy a swallow's nest!

Yearly upon Tish'a be-Ab, the anniversary of the destruction of the Temple, the swallows flock about the western wall, in the hope that the builders will have come, and that they may help in the work for the Temple.

Slow are the builders in coming.

Gems from the Calmud.

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(Sanhedrin 29a).

Labour is a Blessing.

When Adam heard the sentence passed by God,
That curst would be the ground on which he trod,
And Thorns would spring with Thistles from the sod,
He straight began to weep, and with a sigh
"O universal Sovereign!" he did cry,
"Are we to eat our food—mine Ass and I—
Out of one crib?" But when God further said,—
"By your brow's sweat you're doomed to eat
your bread!"—
At once was Adam cheered and comforted.
(Pesachim 118a).

Teaching a Trade.

For his son a trade who doth not find
Is but teaching him to rob mankind.
(Kiddushin 30b).

Education and Manual Labour.

To sacred Study 'tis most meet and right
Some worldly Occupation to unite:
The labour, which the twain demand, is well
Designed all thoughts of sinning to dispel.
All learning and all culture of the mind
When not with healthy manual work
combined,
Will sooner, or will later, prove all vain,
And Sin will quickly follow in their train.
(Aboth II. 2).

Agriculture.

The day will come when every hand
Will turn from trade to till the land.
(Yebamoth 63a).

Position.

Position gives not man respect and grace,—
But rather Man sheds lustre on his place.
(Taanith 21b).

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JEWISH CALENDAR.

	1930		5691
Sept. 23		NEW YEAR, 1st Day Tishri	1
„ 24		„ „ 2nd Day „	2
„ 25		Fast of Gedaliah „	3
Oct. 2		DAY OF ATONEMENT „	10
„ 7		TABERNALES, 1st Day „	15
„ 8		„ 2nd Day „	16
„ 13		Hosha'ana Rabba „	21
„ 14		SHEMINI ETSERET „	22
„ 15		SIMORAT TORAH „	23
„ 23		Rosh Hodesh* Heshvan	1
Nov. 21		Rosh Hodesh Kislev	1
Dec. 15		CHANUKAH, 1st Day „	25
„ 21		Rosh Hodesh* Tebet	1
„ 30		Fast of Tebet „	10

	1931		
Jan. 19		Rosh Hodesh Shebat	1
Feb. 18		Rosh Hodesh* Adar	1
Mar. 2		Fast of Esther „	13
„ 3		PURIM „	14
„ 19		Rosh Hodesh Nisan	1
April 2		PASSOVER, 1st Day „	15
„ 3		„ 2nd Day „	16
„ 8		„ 7th Day „	21
„ 9		„ 8th Day „	22
„ 18		Rosh Hodesh* Iyar	1
May 5		33rd Day of Omer „	18
„ 17		Rosh Hodesh Sivan	1
„ 22		PENTECOST, 1st Day „	6
„ 23		„ 2nd Day „	7
June 16		Rosh Hodesh* Tammuz	1
July 2		Fast of Tammuz „	17
„ 15		Rosh Hodesh Ab	1
„ 23		Fast of Ab „	9
Aug. 14		Rosh Hodesh* Ellul	1

	5692		
Sept. 12		NEW YEAR, 1st Day Tishri	1

* An Asterisk denotes that the previous day is also observed as Rosh Hodesh.

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