



NEWSLETTER OF THE WORLDWIDE CONGREGATION CHARLAP/YAHYA

Vol. 17, No. 2

Kislev 5767; Dec., 2006

A PIONEER OF THE YISHUV: FISHEL HACHOHEN LAPIN

This article about Rabbi Israel Moshe Fishel Lapin (3189,Pl.7) was obtained through the good offices of Avrum Lapin (14483,Pl.303). It was translated from the Hebrew and published by Rabbi Lapin's grandson Theodore (we do not know who Theodore's parents were). We are attempting to contact Theodore's granddaughter who lives in Australia. The forward to the article was written by Neuman Rosenthal. It is not clear who authored the full text, which has been edited herein.

FORWARD

These are inspiring times. The Chalutzim sacrifice and endure that Israel shall again dwell in safety and dignity in the land of its fathers. They keep the centuries-old oath. For Zion's sake they will not hold their peace and for Jerusalem's sake they will not rest. Yet, despite the danger and the threat, the instability and the discomfort, these pioneers find their new home already surging with life and promise; they return to it amid international recognition and the exultation of Jewish communities everywhere, proclaiming the practicability and the desirability of Jewish national independence in a Jewish National Homeland.

A century ago none of these things seemed remotely possible. The land was barren, a desolation. The plan was ill defined, a fantasy. The Jewish communities were fearful, convinced that these things were neither practicable nor desirable. Only the very few had faith and courage. They continued to look back, and in that vision of a greatness that once was, they saw their people's future. As at so many other great moments in human history, those who are privileged to be the witnesses of the realization of a dream tend to forget, if they ever knew, the effort and the heartbreak of those who dreamed but who did not live to see their dreams come true.

We look at great cities, at spectacular industrial projects and, knowing of no period other than that in which we now live, we assume that it were always thus. Overnight, so we imagine, a wilderness disappeared and, in its place came comfort and security and limitless opportunity. We see only results, effects without the cause. Missing are the blood, the sweat and the tears, the suffering, the frustration and the tragic disillusionment that lie at the back of all this achievement and success. And yet, without an understanding of the love, the devotion and the self-denial that countless men and women, in all ages, readily offered on the altar of Jewish survival, there can be no adequate appreciation of the value of the treasure which we of today have inherited from the Jewish past.

This small volume tells of a romantic figure, Rabbi Israel Fishel HaCohen Lapin, who, nearly a century ago [1862] came
(continued next page)

FISHEL LAPIN (cont.)

to Palestine and established himself in Jerusalem. A learned scholar, an intimate of the great rabbis of his time, he was also a wealthy man and with this wealth he helped lay the foundations of the Yishuv [settlement]. His sons later became well-known figures in Palestine life and his grandchildren are to be found in Jewish communal activities in many countries. A grandson, Mr. Theodore Lapin, a prominent Melbourne Jewish philanthropist is responsible for the publication of this small book.

Rabbi Lapin was one of "the Lord rembrancers" who would give "Him no rest" until "He make Jerusalem a praise in the earth." (Isaiah).

HIS LIFE AND WORK

Rabbi Fishel HaCohen Lapin maintained close and friendly relations with the greatest rabbinic scholars of his age who esteemed him and greatly respected him. These included the famous Rabbi Israel Salanter, scholar of blessed memory, who wrote in one of his letters (at the beginning of 1879):

"To my dear friend, the worthy Fishel. May he long live. Your letter has reached me. I was glad to hear that you accepted joyfully the trials and tribulations associated with your settling in Eretz Yisrael. May G-d extend to you long life and His blessing upon your enterprises. We have received a report of your settling in Eretz Yisrael and regard it as something priceless, something which cannot be measured in any material terms."

Israel Moshe Fishel was born in Grodno in 1810 and was well-known in his native town and surroundings for his charitable deeds. A man of pious nature and good-hearted, outstanding in many brilliant qualities, his life was in keeping with his standards and intentions.

His wife was Sarah Fraidel (3180), daughter of Rabbi Abraham Gershon Charlap (3167), who was a brother of the famous Rabbi Eliezer Charlap (3169), Gaon of Mezeritch. She was an outstanding woman of great character who stood by his side and assisted in his charitable work. She devoted her life like a Sister of Mercy and dedicated herself to numerous philanthropic works - visiting the sick, attending to poor brides, providing soup kitchens for the poor, never refusing

B'RAYSHIT: THE NEWSLETTER OF CONGREGATION CHARLAP/YAHYA is published 3 to 4 times per year. We encourage submittal of news items, essays, poems, and historical articles. Correspondence should be directed to:

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help for the needy . . . a woman of great piety and dignity.

Rabbi Lapin's daughter, Chaya Leah (3321) married Rabbi Dov Jaffe (3327) whose father was the great scholar Rabbi Mordecai Gimpel Jaffe, one of the founders of the Yishuv who died in Petach Tikvah. Rabbi Lapin's daughter and her husband had a family and their children distinguished themselves in the social and cultural life of Israel. One of them was Betzalel Jaffe (3379) who was prominent in Tel Aviv and a major participant in the economic and cultural life of Eretz Yisrael. His brother Leib Jaffe (3382) was a famous poet, active Zionist and Director of Keren Hayesod in Palestine.

Rabbi Fishel Lapin amassed a great fortune in his capacity of purveyor for the railway which was built in Grodno. Whilst he was still in Russia he was keenly interested in Palestine and made many substantial donations. He came to Jerusalem in 1863 accompanied by his father Aryeh Leib Lapin (11984,Pl.300) and the entire family. His father died in Jerusalem in 1868 and was buried on the Mount of Olives. Three of Rabbi Fishel's sons, who were still of school age, came with him as well. These were Eliezer (3320), who became a scholar and businessman and who died in Jerusalem; Betzalel (3323) who became a rabbi and was well-known in the public life of Palestine; and Abraham (3322) who later died in Bialystok. Rabbi Lapin engaged the best religious scholars to educate his sons privately. He, himself, taught them modern Hebrew and Arabic.

Two of his other sons, Shlomo (3318) and Jacob (3319) were left in Russia. Shlomo became a rabbi and was a distinguished member of the Jewish community. Jacob became one of the directors of Baron Hirsch's Jewish colonial enterprise in Argentina.

It is noteworthy that Rabbi Fishel Lapin, unlike his contemporary settlers in Jerusalem, did not require any financial assistance. On the contrary, he brought with him a fortune which amounted to 80,000 rubles plus a collection of valuable precious stones. He was known as Fishel HaNagid and was famed as such amongst the population of Jerusalem.

On his arrival in Eretz Yisrael, Rabbi Fishel dedicated himself to the reconstruction of the Yishuv. He was able to be a lavish supporter of many worthwhile causes and made large donations to the community and to individuals. He fed the poor and helped needy tradesmen. He is especially remembered for his support of the Talmud Torah and Yeshiva Etz Chaim in the Churva of Rabbi Yehuda HaHasid. To his very last day he was a leader of the Yeshiva which was built and maintained by his donations and by funds he raised on his trips abroad.

Rabbi Lapin was a major force in the expansion of new settlements beyond the borders of the Old City. He encouraged settlement of Jews in these new areas. He built the great courtyard in Chelvan Street, which he transferred later to the Gurdic [sic] Jewish Community for a synagogue and Talmud Torah. A second courtyard was built in the Old City

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JEWES OF THE JUNGLE

Towards the end of the 15th century, Iberian Jews had the choice between expulsion or conversion to Catholicism. Our family, then known as Don Yahya or Ibn Yahya, had been living in Spain and Portugal for at least 400 years. It was the Age of Exploration and Spanish and Portuguese vessels were among the most daring in their voyages. It is well documented that a goodly portion of Columbus' crew were Jews or Conversos. He, himself, was likely of Jewish blood. It is also true that many other explorers were Jews fleeing the terror of the Inquisition and persecution. Among these were Don Yahyas, many with newly assumed names to disguise their identities. Other Don Yahyas settled in the lands surrounding the Mediterranean Sea, including the Moorish countries of North Africa. Shavei Israel is trying to "bring back" those descendants of the exiles who have strayed from their roots.

Shavei Israel literally means "Israel returns." This organization is the starting point for anyone with Jewish ancestry yearning to return to the Jewish people. This yearning may result from a desire to recover a lost heritage, or from an intense need to understand various inherited customs and family traditions. But whatever the source, Shavei Israel supports, guides and provides assistance for these personal journeys. Shavei Israel opens the door to all who have decided that Judaism and a return to the Jewish people are central to their fate and their identity. The organization believes that the Jewish People is a family with links that never vanish completely; their endeavor is to strengthen the links wherever they may have been weakened by history, distance or social parameters.

In the heart of the eastern jungles of Peru sits the emerging Jewish community of Tarapoto. Now it has its first rabbi thanks to Shavei Israel. Comprising several hundred people, the Tarapoto community consists mainly of descendants of Moroccan Jews who migrated to the area in the late 19th century. Other Jews, descendants of those who sailed with the early explorers, had predated them in the area. Jews settled in towns in Peru's Amazon basin, most notably Iquitos. Many became involved in local trade and commerce. From there they spread out to other parts of the country's northern interior, such as Tarapoto.

"Assimilation and intermarriage took a heavy toll on the Moroccan Jews who chose to remain in the area," noted Shavei Israel Chairman Michael Freund. "Now, however, their children, grandchildren and even great-grandchildren have begun to return to their Jewish roots."

Known as the City of Palms, Tarapoto is located adjacent to the Andes Mountains, over 600 kilometers north of Lima, Peru's capital. Many of the town's Jewish descendants still bear distinctly Jewish names. The community is well-organized and its members include doctors, lawyers, architects, and academics who work at the local university. They gather

for regular Sabbath and holiday prayers.

Last year, while on a visit to Peru, Freund met with the leaders and members of the Tarapoto community, who asked him to consider sending them a rabbi who could teach them more about their Jewish heritage. Freund took up the challenge, and a Spanish-speaking rabbi arrived in Tarapoto in early February, where he will begin conducting classes, services, and other educational and outreach activities.

"It is remarkable that even in the remotest corners of the Peruvian jungle, the *pintele Yid* (Yiddish for the spark of Jewishness) inside every Jew continues to live on," Freund said. "No matter how far a Jewish soul may have wandered, the fact is that it will eventually find its way back home to its Land and its People."

We are trying to learn if there are any descendants of Chiya al-Daudi (progenitor of the Don Yahya family) still living among the Jews of the Peruvian jungle.

FISHEL LAPIN (cont. from p.2)

near one of the gates of the Temple and is known as the "Courtyard of Rabbi Fishel HaNagid." The upper building in the yard became a synagogue and the scholars of Degel Torah and later Yeshiva Torath Chaim were situated there. Together with the famed Rabbi Yehuda Alkali, Rabbi Lapin was instrumental in awakening the "Love of Zion" in Eretz Yisrael and abroad. Sir Moses Montefiore maintained a continual correspondence and held him in great esteem.

Rabbi Jacob Bachrach's 1882 book *Travel to the Holy Land* refers to Rabbi Lapin's charitable work. His kitchens providing two meals daily (three on the Sabbath) as well as challah and wine for the poor and needy. Rabbi Lapin also established a Loan Society for Jews in distress, endowing it with 4,000 rubles. Founded in 1884, the Society united the Ashkenazi and Sephardic communities and was active for many years. The Society's Chairman was Rabbi Lapin and its Board of Directors included Rabbi Alkali. Peretz Smolenskin, Editor of *Hashachar*, referred to it by saying "the help of Israel will come from Zion."

According to his son Eliezer's memoirs, Israel Moshe Fishel's grandfather, [Shabtai] Fishel (11982) was a great scholar, linguist, and counselor to the King of Poland. Eliezer also stated that the family originated in Spain where it was known as Lopez. Lopez was considered a "Jewish or converso" name in Spain. It is likely that many of the antecedents of modern day Lapins intermarried with other Jewish patrician families such as Don Yahya, Abravanel, and Shaltiel.

Rabbi Fishel Lapin died in 1889 and was buried on the Mount of Olives in his beloved Jerusalem. His good name has survived and his children proved a generation of worthy and learned men, contributing to trade, commerce, and culture - the building of a Jewish nation in Palestine. The House of Lapin was a great blessing to Eretz Yisrael.

BIRTHS

Mia Giselle Berklee (19874,Pl.105), the 3rd child of Ken (223) and Betty (8735), was born on Sept. 1 in West Hartford, Connecticut. Mia is the 3rd grandchild of Beth Berkowitz (211) and the 7th great-grandchild of Mimi (204) and the late Sid (198) Family. Sid was born in Warsaw to Etka Ser Family (190). Emigrating from Poland, he settled in Schenectady, New York where he and Mimi raised their family.

Miriam Brand (19868,Pl.325) was born in Israel on Jan. 17, the first child for Rabbi Yosef David (18951) and Chana (15587). Chana is the 4th grandchild of Rabbi Yaacov (15519) and Tzivia (15512) and the 68th great-grandchild for Rabbi Reuven (4739) and Shoshana (15504) Elitzur of Bnai Brak.

Mordecai Davidson (19869,Pl.327) was born in Israel on March 9, the 2nd child of Yitzhak (18510) and Elisheva (15545). Mordecai is the 38th grandchild of Rabbi Dov (15515) and Pua (15508) Schwartz. (See Brand birth).

Eliana Lilly Garmil (19876,Pl.107), the 1st child for Ross (19873) and Rebecca (389) was born in Boston, Mass. on Jan. 15. Eliana is the 1st grandchild of Dennis (388) and Marjorie (141) Landsberg. Marjorie's parents were Sidney (81) and Elsie (85) Sahr of Schenectady, New York. Sid and Elsie were cousins, she being the granddaughter of Sarah Sahr (Ser) Silverburg (5,Pl.101).

Chaya Mushka Goldstein (19826,Pl.364) was born in Oct. 2005, the 3rd child of Zalman (17180) and Shifra (784) Goldstein. Shifra's parents are Rabbi Nissan (778) and Devora (775) of Pittsburgh, Pennsylvania, who now have 24 grandchildren. Devora's great-grandparents were Baruch Pasternak (504,Pl.153) and Kayla Kur (503).

Sydney Lara Greenberg (19878,Pl.102) was born on Oct. 26 in New York City. She is the 2nd child of Tony (17082) and Anne (63) and 2nd grandchild of Anne's father, David Levitman (50) and his wife Peggy (8230) of Woodmere, NY and Madison, New Hampshire. David's grandfather was Isaac (Max) Sahr (Ser) (7) who came to the USA from Ciechanowicz in 1891 and became a successful wagon maker.

Michaela Susan (Michal Shoshana) Grumbling (19880,Pl.23) was born in Arizona in April. She is the 1st child of Jennifer (3543) and Daniel (19879) and the 1st grandchild for Miriam (3535) and the late Myron (3530) Charlap. Jennifer's father, Myron, practiced ophthalmology in Newburgh, NY. He was the great-grandson of Israel Betzalel Charlap (3181) and Shayna Fruma Lapin (3190).

Yoav Levy (19756,Pl.120) was born in Haifa, Israel in Oct.

2005. He is the 1st child for Yossi (1351) and Yehudit (18285), the 1st grandchild for Harold (1344), and the 1st great-grandchild for Larry Levy (1339) and his late wife Toby (1342). Yoav is a descendant of Zevulun Ser (1285) and his wife Chaya Kopyto (1286) who lived in Andrzejewo, Cyzewo, and Zareby Kolsczenie, Poland.

Annabelle R. Mayne (19877,Pl.115) was born on April 20, the 1st child for Chris (1658) and Julie (18304) and the 1st grandchild for Bonnie Mayne (1649). Bonnie's father, the late Murray Ser (1641), was an immigrant to America from Nur, Poland. He served heroically during a career in the U.S. Army.

Ariel Moshe Ser (19875,Pl.115) was born in Jerusalem, Israel on Oct. 8. He is the 1st child of Sam (1655) and Melissa (19742) and the 1st grandchild for Elliot (1648) of Coral Springs, Florida. Elliot is also the son of the late Murray Ser (see Mayne birth). Sam and Melissa were married in Hollywood, FL but had earlier made aliyah to Israel.

Tova Orenstein (19871,Pl.384) was born in Israel on June 13. She is the 3rd child of Rabbi Ze'ev (15572) and Miriam (16387) and the 9th grandchild for Yitzhak (15517) and Yehudit (15510) Orenstein. Yehudit is the daughter of Rabbi Reuven and Shoshana Elitzur (see Brand birth).

Elchanon Bonim Sobol (19870,Pl.327) was born in Israel on June 17. He is the 7th child of Rafael (15554) and Rivka (15535). Rivka is a daughter of Rabbi Dov and Pua Schwartz (see Davidson and Brand births).

Shachar Valani (19866,Pl.45) was born in Israel on May 28. Shachar is the 3rd child of Ilan (11486) and Eve (7858) and the 5th grandchild for Eve's father, Joseph Charlauff (7854). Joe and his wife Toby (10493) live in Mevasseret Zion. They were married in Jerusalem after both had made aliyah, he from Capetown, South Africa, she from Connecticut, USA.

MARRIAGES

Rebecca Benjamin (363,Pl.109) was married to **Joshua Rikon** (19882) on Nov. 25. Rebecca is the daughter of Andrew (354) and Maxine (348) Benjamin and the granddaughter of Joseph (296) and Shirley (292) Zippin. Rebecca's great-great-grandmother was Sarah Ser Silverburg (5,Pl.101) who was born in Nur, Poland in 1865 and eventually settled in Schenectady, New York.

Evan Cone (4099,Pl.15) was married to **Toniya** ____ (19881) in Jerusalem, Israel in June. Evan's parents are Edward (4076) and Judith (4088) Cone of Dunwoody, Georgia. His great-great-grandparents were Jacob Sapinsky (4023) and Dinah

(cont. on page 6)

**NOTICE ABOUT
KING DAVID REUNION**

The reunion of all descendants of King David (that includes the Charlap/Yahya family) had been scheduled for late May 2007. We have received word from the Eshet Chayil Foundation (organizers of the reunion) that it has been postponed for one year. Present plans are to hold it in Jerusalem in May or June 2008. We will keep you informed of further developments

CHARLAT=CHARLAP ?

There has been a correspondence between Anne Lapedus Brest, Valerie Lapin Ganley (15254,Pl.321) , and Arthur Menton (58,Pl.102) concerning a possible new line of the family. Anne is a photographer who has lived in Ireland, South Africa, and might now be in Zambia. A compilation of her letters reveals: Anne's cousin Lennie Yodaiken of Israel started working on his family tree when he was 17. He's now about 68. There are dozens of ways to spell the last name but one of them is Jedeikin. Joseph ben Nathan Jedeikin (1912-1986) married a Beulah Charlat (1909-1986) in New York City. Charlat could well be a corruption of Charlap, as there are also many variations of that name including such distant ones as Charlak, Tscharlop, etc. It is not clear that Beulah was born in New York but she and her husband continued to live there after their marriage. Unfortunately, not one person in the Yodaikin family has emerged who knows anything about Beulah. There is no Beulah in the vast data base we have amassed on the Charlap family. Anne is hard at work organizing what information she has about all her relatives in the hope that a clue will surface. Another path is to search the New York City municipal birth, marriage, and death records for Beulah Charlat Jedeikin. We would hope they would reveal her parents, place of birth, and other vital information.

SHARLOT=CHARLAP ?

As with Charlat, there is a distinct possibility that an alternate spelling of our family name is SHARLOT. Here too, the final consonant has been changed from p to t. We received the following letter from M. Michael SHARLOT:

I have just read your interesting piece on the family name. I had always understood that my present surname came to us due to an error by a busy immigration official at Ellis Island when my father arrived alone about 1916. He was then 16 years old. He came from the town of Suchowola, between Bialystok and Grodno, where he had been apprenticed to a master carpenter at age 13. He was drafted into the

American army in 1917 and was mustered out in Oakland, California when the decision was made not to send troops to Vladivostok to assist the Whites against the Reds (Bolsheviks). A certain irony in this episode is that he was motivated to emigrate to avoid the Russian army. I do not think he ever knew of the distinguished ancestry of the true family name. I must confess a bit of skepticism given how commonplace I have found it for Ashkenazi Jews to claim ancestry from none but the most distinguished rabbis. Did no Jews, other than my father and his family, work with their hands? Our family lived for about five years in Philadelphia, where my father would attend meetings of the Suchovola Landsmanschaften, often taking me with him. My wife and I now live in Austin, Texas where I am on the law faculty of the University of Texas. I have never been back to the "old country," the land of our family's roots.

That land was, indeed, a center of our family, Charlaps having lived there from the beginning of the 17th century. In 1775, astronomer Szymon Sobiekrajski published a paper stating that Suchowola is the exact geographic center of Europe. The family returned there in Aug. 1998 on the tour of our ancestral Polish towns. We are now delving into the possible Sharlot connection.

COUNTRY WITHOUT A CAPITAL

by Larry Levy (1339,Pl.120)

The author believes that this letter sent to then President Bill Clinton is still important in today's political climate.

On November 8, 1995 the United States Senate by an overwhelming vote of 93 to 5 passed the Jerusalem Embassy Act. The House of Representatives endorsed the Act by a vote of 374 to 37. The Act clearly states that "Jerusalem should remain an undivided city. Recognizing Jerusalem as the capital of the State of Israel, the Act also requires that the United States Embassy be moved from Tel Aviv to Jerusalem no later than May 31, 1999. Israel remains to this day the only nation in the world where the United States maintains its embassy outside the capital city. If my memory serves correctly, all former US Presidents have stated that Jerusalem must be the capital of Israel. During the 1992 presidential campaign, Bill Clinton promised that, if elected President, he would see that the United States move its embassy from Tel Aviv to Jerusalem. When asked by a group of Senators and Congressional Representatives on June 19, 1999 for approval to move the embassy as per his promise, Clinton was adamant in his recognition of Jerusalem as the capital of Israel. Yet, barely three days later, on June 22, Clinton blocked plans to relocate the embassy because "it would upset the Middle East peace process."

Mr. President, would chickens vote for Colonel Sanders? Absolutely not!

NEW CHARLAP FILM

Richard Young wrote us, "My great-grandfather left Europe to settle in India in the mid-18th century. He died in November 1884 in Bombay, now Mumbai, the financial capital of India. I was raised as a Christian but last year, 121 years after my great-grandfather's death, I came to know for the first time that he and my great-grandmother were Jewish. Since then my life has not been the same. I now have a Hebrew name, Rechavyah, and have been involved with Jewish activities. Among these was a Holocaust exhibit put on with the Jewish Joint Distribution Committee and the Consulate General of Israel here in Mumbai. I am working hard to produce a docudrama film on the life of a Jewish girl who is descended from the prestigious rabbinic dynasty of the House of Charlap. As you know, this family is in the line of David HaMelech. The film is seen through the eyes of the girl who is newly religious, a Balat Teshuvah. Her great-grandfather from Warsaw and his sons perished in the Holocaust but he managed to save his wife and only daughter. They escaped to Shanghai, China. The film is fictional but the settings are real and the events and characters are based on the lives of actual people. The real life hero, who dies in the Majdanek Concentration Camp, is Rabbi Mordecai Charlap and the girl's name is Huldah Levy. The story flows from Poland to Shanghai to Israel. I hope this film will provide inspiration for Jewish youth; the rest is in HaShem's hands. I will keep you updated on our progress."

The completion of Rechavyah's fascinating project is eagerly awaited. His own story is also intriguing and is reminiscent of *Daniel Deronda*, the great Victorian novel by George Eliot. *Wikipedia* has a succinct summary of the plot: Daniel is raised by a wealthy Englishman, Sir Hugo Mallinger, with whom he has an ambiguous relationship. He is widely believed to be Hugo's illegitimate son but the latter never affirms it. Daniel becomes attracted to the beautiful, arrogant and willful Gwendolyn Harleth, whose family experiences a reversal of fortune. To save herself from becoming an impoverished governess, Gwendolyn marries the wealthy but depraved, cruel Henleigh Grandcourt, despite promising his mistress (Lydia Glasher) she would not do so.

Deronda, in the meantime, rescues a poor but beautiful Jewish singer, Mirah, from committing suicide in the Thames. Recently orphaned, she came to England to seek her family, but quickly fell upon hard times in a friendless city. He puts her in care of his friend's mother and then assists in her search, during which time he is introduced to London's Jewish community. Eliot portrays Jewish life in a positive fashion as Mirah and Daniel are drawn closer. The virtuous Mirah's behavior is contrasted with the selfish Gwendolyn's, as Mirah rejects an advantageous marriage to a Christian friend of Daniel's and seeks work as a singer to pay for her keep.

Gwendolyn, meanwhile has become emotionally crushed by her cruel, manipulative husband, as well as feeling

horror for causing Lydia Glasher's children by Grandcourt to be disinherited. When Henleigh Grandcourt is drowned during a trip abroad, Gwendolyn is consumed with guilt for wanting him dead and hesitating to help him - in contrast to Deronda's saving of Mirah from a similar fate. Gwendolyn hopes for a future with Deronda, but he instead urges her onto a path of righteousness in which she will help others in order to alleviate her own suffering.

Then, Sir Hugo tells Deronda that he is actually the legitimate son of a famous opera singer Sir Hugo was in love with. Daniel goes to meet his mother in Italy, where she is on her deathbed. She explains that she was the daughter of a rabbi and forced to marry another religious Jew, despite her hatred for her Jewish roots. Daniel was the product of that union. At the death of that husband, she entreated the fawning Sir Hugo to raise her son as a proper Englishman, never to know his origins. Upon learning of his Jewish heritage, Deronda tells Mirah of his love for her and the two decide to go to Eretz Yisrael to start a new life rebuilding Zion.

Rechavyah's story has similarities to that of Daniel Deronda. We wish him success in his film based on the Charlaps and look forward to learning more about him and Jewish life in India.

MARRIAGES (cont. from p.4)

(Minnie) Charlap (4019). Minnie was born in Mariampole, Lithuania in 1851. She and her husband were immigrants to the USA, settling in New Albany, Indiana where Jacob ran a department store.

Daniel Vinick (137,Pl.111) was married to **Maxine Breger Gensior** (19872) in Chatham, Massachusetts on Aug. 13. Daniel is the son of Ted (135) and Raquel (134) Vinick of Schenectady, New York. Raquel was born in Argentina where her father Jose Scher (128) settled after leaving Eastern Europe. In the old country he was known as Yehoshua Ser. Daniel and Maxine live in Rockland County, New York where he practices medicine with a specialty in ob-gyn.

Rabbi David Weil (15588,Pl.325) was married in Israel to **Tova Ariel** (19867) on June 27. The groom is the son of Rabbi Yaacov (15519) and Tzivia (15512) Weil and the grandson of Rabbi Reuven (4739) and Shoshana (15504) Elitzur of Bnai Brak. Reuven's mother was Shoshana Charlap (4702).

Mordecai Zvi Zaetz (785,Pl.364) was married to **Chaya Rochel Hect** (19825) on March 15. Mordecai is the son of Rabbi Nissan (778) and Devora (775) Zaetz of Pittsburgh, Pennsylvania. His great-grandmother was Chaya Faiga Pasternak Stein (546), daughter of Baruch Pasternak (504) and Kayla Kur (503) of Nur, Poland.

OBITUARIES

Amnon Harlap (3314,Pl.26) died on May 30 in Israel. He was more than 96 years old having been born on Dec. 13,1909. Amnon married his wife Fira (9887) in 1934 and they lived in Rehovoth where he ran the Harlap Building Supplies business. He was also a noted soccer star. Amnon was one of 8 children of Ephraim Zvi (3228) and Yehudit (3235) Charlap. Ephraim Zvi, who had 4 additional children by his 2 other wives, was a prominent Zionist and one of the founders of Rehovoth. Fira died in 2001 but Amnon is survived by his daughters Ruth Gil (9899) of Carmay Yosef, Yael Pessach (9900) of Kiryat Gat, and Nurit Grechter (9901) of Holon, all in Israel and son Uri (9902), also of Israel. Amnon also leaves 12 grandchildren and 17 great-grandchildren.

David Lyon Hurwitz (4062,Pl.16) died on Oct. 4 at age 84. A life-long resident of Manhattan, David was a cultured New Yorker - a writer, editor, and researcher. He was the son of Henry Hurwitz (4049) and Ruth Sapinsky (4041) and grandson of Jacob Sapinsky (4023) and Minnie (Dinah) Charlap (4019). He followed in the footsteps of his parents who were both accomplished writers. His father, Henry, was founder of the Menorah Movement at Harvard University. David's brother, Henry Hurwitz Jr. (4061), was one of the leading nuclear scientists in America. David devoted a great deal of time editing the works of his parents, especially the voluminous archives of the Menorah Journal. That task is being assumed by his niece Robin Inwald (4085). David was never married but is much beloved by his family to which he devoted much time and energy. He was a frequent contributor to this Newsletter and other Jewish and secular periodicals. An ardent Zionist, he wrote scholarly, but passionate treatises on issues affecting Jewish and Israeli security.

Abram Sahr (80,Pl.107) died on April 6 in Schenectady, New York at age 94. His father Louis Sahr (126) started the Sahr Poultry Farm which grew into a substantial business. Abe and his brothers Harry (82) and the late Sidney (81) took over ownership and operated the business for many years. It was sold a few years ago but retains it's original name. Abram was born in Schenectady, where he was a life long resident. He was a member of Congregation Beth Israel and of the local chapter of the Odd Fellows. Abram is survived by his wife Celia Haber Sahr (84), two sons, Leonard (88) of Richmond, Virginia and Lewis (89) of Millwood, New York, and a grandson Evan (436). Funeral services were held at Beth Israel Cemetery, Rotterdam, New York.

Elsie Levine Sahr (85,Pl.107), age 89, died in Troy, New York on Dec. 9, 2005. Elsie was born in Schenectady, where she was a life long resident. She was married to the late Sidney Sahr (81) of the Sahr Poultry Farm, but is also a family

member through her ancestry in both the Lewin and Ser lines. Elsie's parents were Max (Mattis) Levine (274,Pl.329) and Rivka Silverburg (32). Rivka was the daughter of Sarah Ser Silverburg (5,Pl.101). Max's great-grandfather was Hersch Lewin (3954,Pl.13), a resident of Wies Leg Nurski in the Zaromb region of Poland. Hersch was the grandson of Zevulon Ser (2155, Pl.4), first to use the family name of Ser. Zevulon's father was Abraham Charlap (2153). Elsie was a member of Congregation Beth Israel and was active in its Sisterhood. She is survived by her son Leslie (90) of Schenectady, daughter Marjorie Landsberg (141) of Clifton Park, New York, grandson Steven Sahr (891), granddaughters Rebecca Landsberg Garmil (389), Nancy Landsberg (390), Jennifer Landsberg (391), and great-granddaughter Eliana Garmil (19876). Interment was at Beth Israel Cemetery, Rotterdam, New York.

Hadassah Sahr (20,Pl.101), age 83, died in Charlottesville, Virginia on Aug. 20. Hadassah was born in Schenectady, New York but spent most of her productive years in Manhattan. More recently, she had moved to Charlottesville to be near her beloved brother Morris (Morey) (21). Hadassah, who was a noted pianist, maintained a studio and residence on the Upper West Side. Many of her pupils came from distinguished New York families such as the Steinways. Hadassah received fellowships to study at the Julliard School of Music and later joined the faculty of that renowned academy. In addition, she received her doctorate and taught music at Columbia University for over 50 years. Hadassah tutored hundreds of private students who aspired to piano virtuosity. She was a member of the Music Teachers National Association and its President for the State of New York. She was well-known for her ability to combine excellence in the study of the piano with a rare talent to teach all ages. Her recording of Charles Ives Piano Sonata No. 2, Concord, Massachusetts, 1840-1860 is listed by experts as a definite and exceptional rendition. Hadassah traveled widely throughout the USA, Far East, and South America giving concerts and lecturing. She also conducted a series of radio broadcasts consisting of music and music education. She was considered an authority on 20th century American music and those who were present at our family's first reunion at Brown's Hotel in the Catskills were privileged to hear her performance of Gershwin Preludes. Hadassah's father was Nathan Sahr (9), an executive of GE and her grandfather, Yankel Lazer Sahr (3), was an immigrant from Nur and Ciechanowiec, Poland. Hadassah was laid to rest in the family plot at Congregation Gates of Heaven Cemetery in Schenectady.

Martha B. "Mollie" Weinstein (4513,Pl.237), age 93, passed away on June 10. She was born in Indianapolis, Indiana on July 24, 1912, the daughter of Abe (4504) and Sarah (4492)

(cont. on p. 8)

OBITUARIES (cont.)

Brown. Sarah was in the Lew line of our family both through her father Pinchas Beryl Lew (4478), aka Philip Goldstein, and mother Esther Malka Lew (4479). Pinchas and Esther were cousins from Ciechanowicz, Poland. Mollie was the devoted wife for 56 years of Maurice "Musty" Weinstein (4522) who died in 1989. She was a life long member of Congregation Beth El Zedeck, Beth El Sisterhood, and Hadassah. Mollie is survived by 3 sons: Philip (4579) of Long Beach, California, Lee (4580) of Denver, Colorado, Rick (4581) of Indianapolis, 5 grandchildren and 3 great-grandchildren.

Nathaniel Zusman (3256,Pl.24) died on Aug. 25. He was born in Perth, Western Australia on Dec. 8, 1914, the 4th of 8 children of Menachem (3252) and Mindel (3250) Zusman. His maternal grandfather was the prominent Zionist Ephraim Zvi Charlap (3228) of Rehovoth, Israel. Early in his life his family recognized his special talents and enrolled him at Perth Modern School, which served as a catalyst to push him on as an achiever. Nate was one of the last survivors of a devoted generation that worked to establish the State of Israel, to rescue the remnants of European Jewry, and to rebuild Jewish life in the Diaspora. He spent his life engaged in these causes. Just before World War II, when Jewish refugees were fleeing Europe, Nate was tapped by the Perth Jewish community to be in charge of their resettlement. As such, he organized the Australian Jewish Welfare Society. He had already made a name for himself in Hebrew education, and had served as President of the Maccabi Youth Organization, Secretary of the Western Australia Zionist Association, and as Founding Editor of the *Maccabean*, a forceful and controversial journal. In 1941 he enlisted in the Australian Army and served until 1946 when he was discharged in Sydney. There he became Secretary of the Jewish National Fund and Editor of the hard hitting Jewish journal *Unity*. He led the fight against neo-Fascism and anti-Semitism in Australia. In the 1960s he was an influential member of the team that published *The Bridge*, the journal of the Australian Quarterly Foundation. He was active in labor union organizing and in the Australian Labor Party. He was also a President of the Maccabean League of WA. His literary talents were reflected in his numerous contributions to the *Journal of the Australian Jewish Historical Society*, of which he was an officer. His editing and writing led him to become Chairman of the Australasian Book Society, a position he held for 10 years until 1978. Nate's life long love of the Yiddish language and culture culminated in his Presidency of the Jewish Folk Center of Sydney. In that position he led a successful campaign to have Yiddish accepted as a regular subject for an arts degree at Australia's most prestigious institute of higher education, the University of Sydney. His connection with the university was strengthened when he became an office bearer at Mandlebaum House. When he retired he was elected an

honorary life member of the College Council, the only councillor with such a distinction. Nate is survived by his daughter Tolla Anderson (3272) and grandson Anthony (11227).

THE TAMA-DEMBO CONNECTION

Yaacov Tama (2094,Pl.220) was born on Nov. 30, 1851 in Nur, Poland. He was married twice and had families with both his wives. His first marriage was to Fannie Dembosz (3059) in Poland. Yaacov and Fannie had two daughters, Rachel (3065) and Sarah (3077). Both of the girls married, most likely in Poland, but we know nothing more about Sarah other than that she had three children. Rachel's husband was a cousin, Samuel Dembo (5533), Dembo being a shortened version of Dembosz. Sam arrived in the USA in 1892 and settled in Baltimore where he operated a grocery store. Rachel bore him two sons: Sydney (8838), an electrician, and Julius (8839), a pharmacist. Both married and had children.

Newly acquired information shows that Yaacov Tama might have been Fannie Dembosz's second marriage. Apparently, she had previously been married to another Dembo, call him X. After the failure of his marriage X wed for a second time and had three children: a son whose name we do not know but who was father to one Donald Dembo, a second son Louis who was a patent attorney in Washington, D.C., and a daughter Ella. Ella had three daughters, one of whom Donna Highstein married a dentist and at last word was living in Pikesville, Maryland.

To complicate matters further, we have been told that Sam Dembo was a half-brother to Louis. That would mean their father were one and the same. Hence Fannie Dembosz's first husband was Sam's father, making Sam her step-son as well as her son-in-law! Still more intriguing is the belief that the Dembosz and Tama families were related by blood as well as marriage. We do not have proof of that and confirmation is still being sought.

Yaacov Tama's second wife, Yenta, was from the Krystal family. The Krystals (Kristol) are intertwined with our family by marriages to Mankuta, Grapa, and Kur relatives. It is very possible that they are blood relatives. Until his death, Ben Kristol of Jacksonville and St. Augustine, Florida was working with us to find the family connection. Yenta bore Yaacov a son and a daughter. The son, Harry (Herschel) Tama (1982) married his cousin Basha Silverstein (1978,Pl.212), granddaughter of Manes Mankuta (1908). Harry's sister Chana (2768) married Abram Schvitzer (2769). Of Harry's children, Sol (2098) became a fur manufacturer and lived in Plainview, New York; Jack (2096) spelled his name Toma; and Louis (2097) married Fritzi Pershitz (2772) and had two daughters and a son. Louis' daughters Phyllis (2777) and Francine (2778), and Sol Tama have shown a deep interest in the family research from the beginning.

VIEWS ON ISRAEL-ARAB RELATIONS

by David Lyon Hurwitz (4062,Pl.16)

David Hurwitz, whose obituary unfortunately is reported in this issue, had been a frequent contributor to B'rayshit. Moreover, he had continuously contributed letters, commentary, and essays on current events expressing his original opinions. The following are excerpts which are just as timely as they were over a decade ago. Then it was Israel's Labor Party that were the targets of David's wrath, today it would be PM Olmert's Kadima.

Regarding all that has transpired since the unhappy agreements known as the Oslo Accord, there is a tragic and senseless self-mutilation now being indulged in by the dangerous trio that is leading Israel. I refer to Rabin, Peres, and Beilin. I rub my eyes in disbelief over this abject surrender without a war. (See Churchill quote further on) Then there is the child-like docility of Jews in Israel and the USA in falling for this outrage. To find a counterpart in history one must go back to the Children's Crusades of the 13th century and the legendary Pied Piper of Hammelin. We should not "pursue the so-called 'peace process' with extreme caution" - we should denounce it and expose it for the monstrous fraud and catastrophe it is. I regard our "false" leaders with abhorrence and disgust. It defies my sense of rationality to understand how Israel will be safer when it is truncated in two with a hostile "Palestinian" entity only a few miles from Tel Aviv. Israel is already dangerously imperilled by the Rabin/Peres sponsorship of the dictator Arafat, his fellow dagger-men and the phony "Palestinian" Authority. {I use quotation marks because the Arabs have hijacked that word.) Down the Mediterranean shore from Netanya (near where 80 Jewish lads were blown to bits or terribly maimed by Arab terrorists, to the glee and cheers of 99.99% of the world's Muslims) is Herzliya. Just east of it is the large Arab village of Qalqilya. Back in 1967, the Cairo daily *Al Akhbar* correctly observed, "Jordanian artillery, coordinated with the forces of Egypt and Syria, is in a position to cut Israel in two at Qalqilya, where Israeli territory between the Green Line and the sea is only 12 kilometers wide." That's 7 1/2 miles and it takes a slow car ten minutes to cross it. With good reason *Al Akhbar* gloated, "Israel could yet find itself in the vise of a nutcracker." The vise of a nutcracker is what Rabin, Peres, and their stooges in Israel and the U.S. adamantly insist on.

I have done what I can to help inject some rationality into this nightmarish situation. My comments on "Palestinians" have appeared in *Commentary* and have been favorably referred to by Norman Podhoretz. Jews who have lived in the Holy Land since they were expelled from Iberia in the 15th century are no longer entitled to be called Palestinian, but Arabs who moved in from Syria, Lebanon, and Egypt in the 20th century to find jobs after Zionism brought prosperity are viewed as the indigenous people. Such is the new "doublespeak."

The often-heard comparison of Rabin to pre-World War II British Prime Minister Chamberlain is wildly off the mark. But the reason is that it is grossly unfair to the Englishman. True, he did acquiesce in the sacrifice of Czechoslovakia - and he was bitterly denounced for Munich in the House of Commons by Duff Cooper (who resigned as First Lord of the Admiralty in protest), Archibald Sinclair, Anthony Eden, and above all Winston Churchill, who declared on Oct. 5, 1938, "I will begin by saying what everybody would like to ignore or forget, but which must nevertheless be stated, namely that we have sustained a total and unmitigated defeat . . . we have sustained a defeat without a war." But Chamberlain was not the only one who desperately wanted to believe Hitler when he declared in September 1938 that "once the problem of the Sudetenland is solved, Germany has no more territorial problem in Europe." Moreover, Hitler had not directed his threats primarily against Chamberlain's people, whereas the Arabs have never minced words in stating the goal of their jihad - annihilation of Israel, destruction of the "Zionist entity", throwing every last Jew into the sea. Chamberlain would never, never have appeased Hitler by permitting German occupation of a large portion of England, with Oswald Mosley (English home bred Nazi) as dictator, German the language, the Wafen SS ruling with guns, all English expelled, and a sea of swastika flags waving over the surrendered land.

Furthermore, Britain did gain time: it had already begun to rearm, and from then on got serious about defenses, egged on by Churchill. Finally, when the moment of truth arrived, Chamberlain put aside his inglorious past and loyally joined forces with the man who doggedly criticized his policies. He served as war leader, then as member of Churchill's cabinet until the end of September 1940 when he had to resign because of ill health - he died a few weeks later. Churchill said of him, "It fell to Neville Chamberlain in one of the supreme crises of the world to be contradicted by events, to be disappointed in his hopes, and to be deceived and cheated by a wicked man. But what were these wishes in which he was frustrated? The love of peace, the strife for peace, the pursuit of peace, even at great peril. He strove to the utmost of his capacity and authority, which were powerful, to save the world from the awful, devastating struggle in which we are now engaged. When contrary to all his hopes, beliefs, and exertions, the war came upon him, and when, as he himself said, all that he had worked for was shattered, there was no man more resolved to pursue the unsought quarrel to the death. The same qualities which made him one of the last to enter the war, made him one of the last who would quit it before the full victory of a righteous cause was won."

No such eulogy can ever be spoken for Yitzhak Rabin.

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