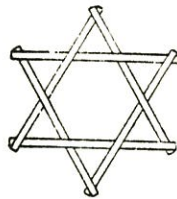


B'Chor Ben B'Chor

בכור בן בכור

Eldest Son of an Eldest Son

By Benjamin Hirsh



Biography of the Hirsh-Sykes Families

— in —
WORDS AND PICTURES

1951

Fifth Commandment



*"Honor thy father and thy mother that thy days
may be long upon the land which the Lord thy
God giveth thee."*

In Loving Memory

We, the sons and daughters of Lester and Channa Hirsh, publish this family biography, trying to record in a small way, the background and the early struggle for survival of our parents and our ancestors who lived in the small communities of Lithuania.

For their families and religious beliefs, they made great sacrifices, faced many difficulties and endured much hardship. Our ancestors met each challenge bravely, never compromising their duties to their families or faltering in their faith of their God. With their limited background and modest means, they provided us, their heirs, with good homes, sound education and loving affection.

With their pioneering spirit and burning desire to give us a better and easier way of life, they left their homes, sought new lands, so that we may enjoy more freedom and greater opportunities.

Their memories shall always remain deep in our hearts, and their conduct shall always be a guide and an inspiration for our future life.

THE FAMILY

TRIBUTES

City of Williamsport



Williamsport, Penna.

To the Hirsh Family
of Williamsport, Pennsylvania

It is a pleasure for me to pay tribute to the Hirsh Family who have built for themselves a fine reputation in our community.

The Hirsh Family can point with pride to the operation of their business, and their good deeds among our people have earned for them a warm spot in the hearts of our citizens. This family is looked up to and respected for their acts of kindness and leadership in religious activities and community projects.

I am happy to count the members of the Hirsh Family as my personal friends and am pleased to offer these few words of appreciation and high regard in recognition of their service to the community which I represent.

Sincerely,

LEO C. WILLIAMSON, *Mayor*



In paying tribute to the memory of my good friend Lester Hirsh, I compare him to an old Rabbi whose story is related in the Gemorah.

Rabbi Ziron was born in Iraq and came to Israel as a young man, later to settle in Tiberias. Because he had contributed so much to the spiritual life of his community, everyone mourned his death.

The same may be said of Lester and Channa Hirsh. They came to Lock Haven as young people, but spent a good time of their life in Williamsport.

They lived a fine religious life and carried out all the traditions of our faith. Their home was always open to anyone, and no one was ever turned away.

We spent many Sabbath's together, singing the Zmiros and enjoying the solemnity of the holy day. Such people are sorely missed and cannot be replaced.

RABBI HARRIS MALKIN

Williamsport, Pa.

TRIBUTES

Congregation Brothers of Israel

Mount Vernon, N. Y.

To the Hirsh Family:


Lester Hirsh represented the finest type in a generation of New Americans, who came to our shores more than a half century ago, and brought with him a vast storehouse of spiritual wealth.

I knew him well and considered him a real "Baal Haboss" whose home was ever open to Scholar or Meshulech. His sense of humor and tolerance of others helped to embellish his many fine qualities.

In spite of his early economic difficulties, he never considered compromising any of his religious principles. In his Jewish communal affairs, he was generous with both his means and person. He had a high regard for Torah and knowledge, even in his later years, he sought to acquire them.

I am glad to add these few words to the life of a man whom I liked and admired very much.

RABBI ISRAEL KLAVAN



Tri-Cities Jewish Congregation Temple B'nai Israel

To the Hirsh Family:

It was a quarter of a century ago when I first came to serve Beth Ha-Sholom Congregation in Williamsport. One of the first persons I met then, was Benjamin Hirsh, who was treasurer of my Temple, and whom I came to admire as a progressive citizen and a conscientious Jew. Ben took his Americanism and Judaism seriously.

It was through him that I came to know the three generations of the Hirsh family. How well I remember the "Bekovod" Lester Hirsh, the stalwart patriarch, strong in his Jewish convictions and practices. Without compromise, he never superimposed his ideas on others, not even on his own children.

His dear wife and lifelong companion, Channa, was ever brooding like a mother hen over her many children, she was a real "eshas chayil".

I was called in to the Hirsh home on many times to discuss plans effecting their children, especially when Margaret was to leave for Philadelphia to nurse, and I had the pleasure to share the wedding ceremony with Rev. Harris Malkin at her wedding to the young doctor she met there.

Though I knew all the members of the family, I was especially fond of Blanche, whose difficult and heroic career my wife and I followed over the years. With Ben, we hiked the Grampian mountains, and discussed many Civic and Jewish problems and collaborated with him on the publications of the High Holiday Journals. Ben set a fine example in serving his community and encouraged his family to do likewise. It is little wonder that Jack and Morton follow in his footsteps.

Family life among Jews is one of our most hallowed traditions. Nowhere was this spirit better exemplified than in the Hirsh mispocho. I count it a privilege to share in the biography of their family history.

RABBI CHARLES MANTINBAND

Florence, Alabama

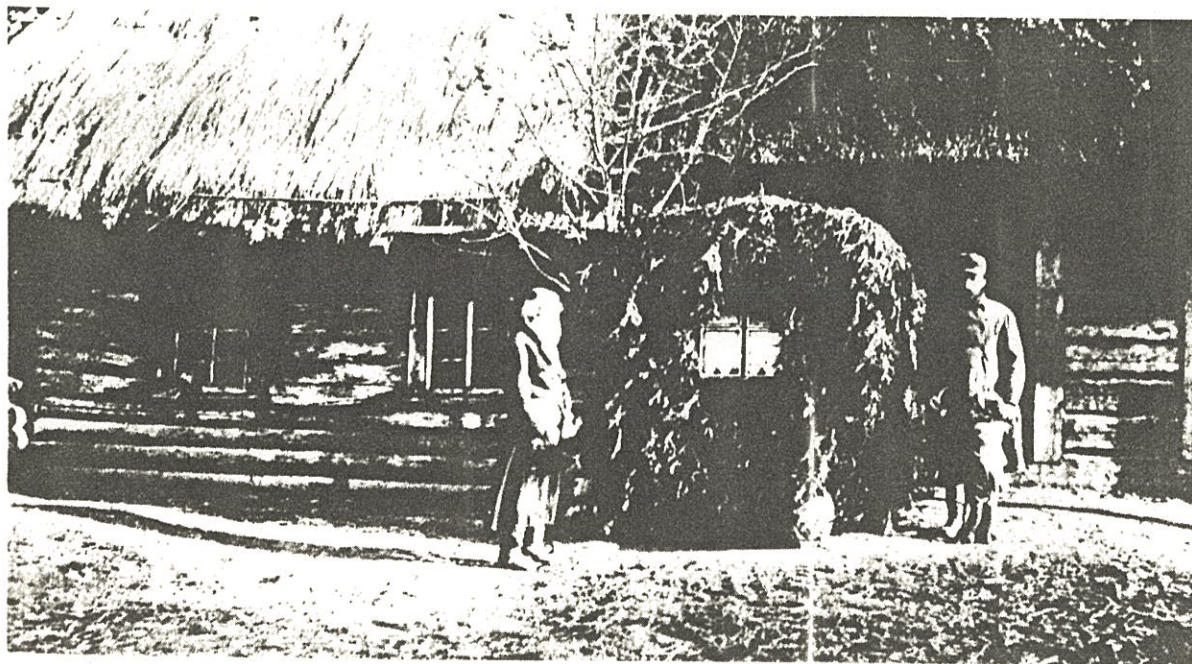
BIOGRAPHY OF THE HIRSH - SYKES FAMILIES



Grandfather
MAISHE HIRSH
of Pamooshe



THE PAMOOSHER HIRSH'S
Grandparents Maishe and Dvairo Hirsh
Nochem and Wife Channa Goldie Hirsh
Sisters Michla and Feige



LOG CABIN DWELLING ON HIRSH FARM
Tabernacle (Succoth) Covered with Pine Branches
Rebbe Zalman at Right of Succoth

Pamoosha - Lithuania

Our story commences in the year of 1862, in the quaint old yiddish village of Pamoosha, a rural community which was the birthplace of Lester Hirsh, our father, and of Maishe Hirsh, our grandfather.

Pamoosha was a sprawling village inhabited by a dozen Yiddish peasant farmers who earned a modest living by tilling the soil, by trading with the Lithuanian peasants, and just being luft mentzen, buying and selling many kinds of farm products.

The village (dorf) was located on the bank of the Moosha river, whose crystal clear waters raced towards the Baltic Sea through the Lithuanian Valley.

At one end of the dorf stood the Pamoosher Shull, a modest log built structure, whose foundation rested on the ground floor and was covered by a thatch roof of straw.

A v'yorst away was located the community Bodd, (bath house) and the Mikwah, which was to the inhabitants a most important institution.

Between these two public buildings were clustered the farms and outbuildings, providing living accommodations for the inhabitants and shelter for their live stock.

The Yiddish people of Pamoosha were extremely pious. They possessed a deep religious faith in the teachings of their Torah and observed each admonition to the letter of the law.

Their dwellings, which were built from logs, had earthen floors and straw roofs, and had been their homes for many generations. The plaster and the mud which was forced into the timbers crevices, had already turned many colors by the centuries of exposure from the weather. The tools they used to till the land were most primitive, planting and harvesting was by hand, and was back breaking work. Every member of the family was called upon to do some chores, to enable to edge out a modest living.

It was in this village and in other similar communities in Lithuania, that our ancestors lived and raised large families, worshipped the God of their

fathers, and created a social and cultural life adapted to the needs of their generation.

The two most important individuals in the Pamoosher community, were Rebbe Zalman, the boodnick, (merchant) and Rebbe Simcha, (teacher and Shoched).

Rebbe Zalman had the only business enterprise in the village. It was a small store which handled the most simple needs of the people of the community. Rebbe Zalman, a most scholarly man, and the village intellectual, was more interested in the study of the Talmud and the learning of the Mishna than in tilling the few acres of land he owned or tending to his bood.

It was his wife Gittel who was the business woman of Pamoosha. Gittel complained that the inhabitants did little shopping, and had less rubles to shop with. They prepared their own food. They wove their own cloth and sewed their own garments. From wool sheared from their sheep they spun their own yarn, knitted their shawls, mittens and other garments.

At Rebbe Zalman's bood, one could buy some herring and strimleich, lamp oil, Sabbath candles, lump sugar, tea, and some wooden utensils.

Rebbe Simcha was the Pamoosher malomed and soched. He was a short stocky man with a slightly trimmed beard. He was the center of all community activities. Rebbe Simcha possessed much Yiddish humor and was always ready to start a kibbutz on any subject.

For being the Hebrew teacher he was paid the sum of five rubles per z'mon, (season) for each pupil. In addition, he was the caretaker of the Bodd and keeper of the Mikwah. As soched, he earned a few additional kopecks for killing the fowl or an occasional calf or lamb.

Though it was a community of extreme poverty, it had its compensations. There were the Sabbath and the Jewish Holidays, in which the people of the vil-

lage found an escape from their daily drudgery and a spiritual uplifting of secular life.

The Shull was the center of all their activities. In addition to being a place for worship and meditation, it was used for all simcha's such as weddings, Bar Mitzvahs and other events. There, a visiting magid would spend the Sabbath and deliver a sermon, or a chazan would davin for them. On such occasions, the entire community would attend and the discourse would become the topic of conversation for many days.

THE PAMOOSHER INSTITUTIONS

To worship at the Pamoosher Shull, first you entered a small outer room, which led to two separate sections, worship rooms for men and women, which was separated by a four foot partition. The larger one, at the right of the Shull was the one used by the men.

There, the Oren Kodesh and Bimon stood in the front of the edifice, the only ornament was the satin embroidered curtain hanging in front of the Oren Kodesh.

Long wooden benches provided seats for the members, while at the front of the worship room, a large wooden table rested on the earth floor.

This table, usually covered with many prayer and study books, talaisim, and other religious items, was used for various purposes.

At this table, Rebbe Simcha held his classes for his cheder pupils, while Rebbe Zalman held forth his Talmudic adult classes on Sabbath and Holidays.

The Shull was not an elaborate structure, being built of logs, but it met the cultural and religious needs of the pious inhabitants of the Lithuanian dorf.

The small building on the edge of the dorf and nearest to the Hirsh farm land, housed the community Bodd and the Mikwah.

To these hard working people, it was a most important institution, and was frequently used, especially before the Sabbath and prior to Jewish Holidays.

There; they would take their baths, cleanse and purify themselves.

The main bath house was entered from a small outer room, where the bathers removed their garments, took a bessem (twig broom) and a wooden bucket and entered the main steam room. There several large iron kettles were filled with water, underneath a fire from burning timbers kept the water at boiling point, furnishing volumes of steam.

At times, heated stones from the fire would be thrown into the boiling water, causing additional steam eruptions.

Along side of the further wall, was a wooden platform, upon which the bathers would climb and whip themselves with the bessem, bringing out additional perspiration.

Rinsing themselves with buckets full of warm water taken from a barrel, completed the task of taking the weekly bath.

THE PAMOOSHER TEICH

The clear fresh waters of the Pamoosher Teich (river), not only provided moisture for the fertile fields of the valley, but the peasants drove their cattle there for watering. The Jewish women of Pamoosha and the rural Lithuanian peasants took their baskets and bundles of clothes to be washed along its banks.

During the warmer months, the river was used as a bathing beach. There were no bath houses or dressing rooms, and no one heard of or used a bathing suit, for they had no need for it.

The village ordinance provided for separation of the sexes, the men folk would use the section of the beach below the river bridge, while the women bathed several hundred yards above the wooden span.

When some of the younger freshies would try to swim near to the women's section of the beach, they were driven off by the frantic bathers with stones and other missiles. On the second day of Rosh Ha Shono, the elder men would go to the Teich for Tasliech, a ritual intended to cleanse themselves of all sin.

Such was the kind of life these impoverished, pious people of Pamoosha lived, and the background of the life of our parents in Lithuania.

The Pasve - Teener



YISROEL FINKELSTEIN

Yisroel and Ada Finkelstein, who lived in the dorf (village) of Pamoitz, were the grandparents of Channa Hirsh and the parents of Rebecca Sykes. Yisroel was a chubby, short built man, and he was very frume. He earned his living as a grain dealer, buying and selling t'vueh, such as zomon, flax, oats and other farm products. He would gather wagon loads from the surrounding Lithuanian peasant farmers and take them to the larger market places such as Baiske, Pone-viez and other cities.

Yisroel was a wise trader, always prepared to bargain for an advantageous deal. In addition to his dealing in grain, Yisroel's family operated a

Kretzme, (hotel). Many a bag of grain or bundle of flax was traded by Yisroel with a Lithuanian farmer for a good bottle of bronfen.

Yisroel was the father of five children, the eldest in the year 1860 was daughter Rebecca, who had just passed her fourteenth birthday.

Reva, as she was called, was a shrewd business girl, inheriting much of her father's keen trading ability, (no wonder Zlotto came to it naturally), and it became the time that Reva should find herself a suitable mate, a worthy choson.

In the nearby village of Pasve-teen, there was such a young man, an orem bocher, who was nearing his twentieth birthday.

Yisroel knew of Mordecai Sykes, and took a liking to the young man, for he had heard of his studious life, his Hebrew education and the reputation of his family.

Mordecai was without business training, preferring to enhance his reputation as a bright scholar and desiring to continue with his Talmudic studies.

Attracted by Mordecai's studious nature, Yisroel felt certain that here was a proper mate for his young daughter Reva. Enlisting the aid of a sodchen, who arranged for a marriage between student Mordecai and attractive Reva.

Following the harvest season in the fall of 1860, the ceremony took place, uniting the couple.



REBECCA SYKES

Student Mordecai took his young bride Reva from Pamoitz to Pasve-teen. There he arranged for a typical Lithuanian four room, straw roof dwelling, where they lived and raised a large family. Studious Mordecai had more difficulty earning the rubles to support his ten children than he did creating such a family.

An occasional ruble was earned by him for doing odd jobs, or by hauling a load of t'vueh to the market.

Supplementing his meager income, occasionally earned a few kopecks for performing the ritual of being a mo-el.

The eldest members of the family of ten were, Isaac, Channa, Zlotto and Chaye. Something needed to be done about feeding, clothing and caring for them, even if it were a modest life.

Business woman Reva decided to open a bood (store) in one of her four rooms in the log built dwelling, and stocked it with home baked goods, herring, flour, tobacco and other useful things needed by the village residents.

The profits from this venture were small, so the family decided to operate a Shaink. Reva brought the experience from her father Yisroel's Kretzme in Pamoitz, and utilized it to distil good quality bronfen (brandy) and beer, selling it to the local residents and nearby peasants.

This un-licensed bood brought them more customers and greater profits, but often involved them with the law. The local eurodnick had to be bribed and paid off, at times when district enforcement officers were making a routine search and arrived in the village, many gallons and jugs of bronfen and wines were hidden or destroyed, to avoid being fined or jailed if the distilled liquors were found on the premises.

Life under those circumstances always kept the family in fear and on the alert. When some of the older children grew up, they left for America. First one to venture to the new world was Isaac (Itze Laizer) Sykes, and a few years later was followed by his sister Chaye, both settling in Charleston, N. C. for a while.

B'CHOR BEN B'CHOR

Maishe Hirsh had married Dvairo, the fifteen year old daughter of Itze and Baile Hark, from the dorf of Sabban, and brought her to the family homestead in Pamoosha.

The Hirsh farm and buildings were the last ones in the community, adjoining that of the Pamoosher Bodd, on the road that led to larger community of Lynkuva.

The couple took pride in the fact, that theirs was the best farm and buildings in the dorf.

It was nearly a year after the couple had been married, and young Dvairo was pregnant, the time was near that she would give birth to her first child.

It was mid-January, in the year of 1863, when the Hirsh's called in mid-wife Gittel to attend young Dvairo.

In the living room, the large brick oven, which took up nearly one-half of the room was being fired with logs by husband Maishe to provide warmth for the expectant mother and child.

In the bedroom chamber, mid-wife Gittel was closeted with Dvairo, attending to her and preparing for the birth of the child.

The family patiently awaited the news, when suddenly they heard the cry of an infant. Mid-wife Gittel raced in excitedly, crying out, Mozel Tov, Maishe, Er is a B'chor. Thus, an eldest son of an

eldest son, a B'chor Ben B'chor, was born on the fifteenth day of January of 1863, to Maishe and Dvairo Hirsh.

A week later, at the religious ceremony of the B'rith, the infant was given the name of Eliezer (Laizer) B'reb Maishe. During the decade that followed, five additional members were born to this couple in the log cabin dwelling of Pamoosha. They were sons Nochem and Lipman, and three daughters, Michla, Channa and Feige. As years went by, the boys were sent to Rebbe Simcha's cheder and the daughters were taught by mother Dvairo to become housewives, to cook, sew and be useful members of this Yiddish community.

* * * *

The Friendship of Mordecai and Maishe

Mordecai Sykes and Maishe Hirsh had been close friends for many years. The two men had many things in common. They were extremely poor and encountered similar obstacles in their constant struggles to earn a living for their large families.

Both were Talmudic students and extremely religious. Both possessed an unquestioned faith in their God and observed all Jewish rituals to such an extent that it dominated their lives. By trade, Mordecai was a foorman, buying and hauling loads of grain and produce from the nearby communities to the larger city markets.

On his return trips, he would bring loads of supplies for the local boodniks, thus earning a small profit for his effort, each way.

It was on one of these trips to the market, that Mordecai decided to pay his friend Maishe a visit, stopping off at the Hirsh farm for a friendly chat, a cup of hot tea, and to feed his horse. The hours idled away discussing family problems and chanting Hebrew religious hymns.

During the ensuing conversation, Mordecai suggested that friend Maishe shall accompany him on his journey to Baiske, a tiresome two-day trip over a narrow dirt road.

Shortly, the two bearded scholars started on their trip, turning right at the Shull and over the bridge. The wooden bridge over the Moosha river was built

ages ago from split logs and was supported by heavy timbers sunk deeply into the river's bed.

The horse heaved heavily when it pulled passengers and cargo up the steep incline and over the spans leading to the opposite bank.

As the journey continued, at times the wagon wheels would sink deeply into the mud, or ruts, the men being obliged to help the tiring horse by giving the wagon a push.

Conversations were interrupted with the chanting of familiar Hebrew melodies or an occasional smeck tobeck. Religious, community and family matters were freely discussed.

Each elder already had children of marriageable age and they found a new joy in the realization, that there was a possibility of a closer family relationship.

Maishe's elder son, B'chor Laizer, had already been employed as a supervisor in a nearby lumber operation and was earning the magnificent sum of five rubles per week. He was already twenty-four years of age.

Mordecai knew that Laizer had an excellent Hebrew education, was a keen Talmudic student, and came from a ball-a-batise mispocha.

Mordecai's eldest daughter, Channa, had already secured a position with one Barra Mamolen on his pacht (dairy) near Zamel, and was about the same age as Laizer.

In discussing their respective children, they came to the conclusion, that Laizer and Channa would make a glotter (suitable) siddich.

Friends Mordecai and Maishe rejoiced at the idea, shaking hands as though to bind the bargain, and wishing each other "zol zien mit mozel".

They each consumed another smeck tobbeck, started chanting their religious hymns, and continued on their journey full of joy.

They planned to share the news with their wives and the prospective bride and groom and decided that the wedding should take place erev Purim at the Sykes home in Pasve-teen in the Spring of 1888.

Upon returning from the journey and advising the families of their decision, plans were started for the forth-coming Choopa.

At the Hirsh homestead, an extra room which had been used for storage and as a shelter for cattle during extreme cold weather, was being renovated. The walls were whitewashed, and a sprinkling of new sand on the earth floor gave it a fresher look, as it was made ready for the future newly-weds upon their return from the wedding.

Purim in the year 1888 was fast approaching and a guest list of those to be invited for the wedding was being prepared. It included the Harks from the dorf of Sabban, Finkelsteins from Berchen Haifen, the Mamolens from Pooselot and Zamel, Rebbe Yudel from Lynkuva and Rebbe Zalman the boodnick from Pamoosha. The members of the Sykes family started preparing by making wedding garments and readying the house for the forthcoming affair.

THE WEDDING OF LAIZER AND CHANNA

The three room home of the Mordecai Sykes dwelling became a bee-hive of activity. Mother Reva was assisted by sisters Zlotto, Baille and Michla, all busy planning for the forthcoming wedding of Channa. They were preparing food, brewing beverages and sewing wedding garments.

On the day of the Choopa, mochatonim started arriving on foot and by horse and wagon from many near-by communities. There were the final arrangements to be made about the nodon, (dowry), which was delicately handled by Rebbe Zalman, the personal friend of the Hirsh family. His judicious negotiations provided for the payment to the chosen of one hundred rubles in cash, some goose feather bedding, several linen table cloths and a few pieces of family heirloom silver tablespoons and knives.

The canopy was supported by the younger members of both families, and was in the center of the earth floor living room.

As the Pasve-teener Rov started performing the ceremony, the many guests and relatives circled around the Choopa, trying to get a glimpse of the chosen as he stumped his foot on the glass tumbler, breaking it into many pieces. Everyone started shouting, "Mazel Tov, Mazel Tov."

Father Mordecai invited all the mochatonim to be seated at the table and to make a brocho from the several bottles of good bronfon that were placed on the tables.

Many kinds of specially baked goods, such as leckuth, teiglicch, kichel and many other delicacies were on the tables.

The women gathered at another somewhat smaller table, partaking of the wedding delicacies. After a few drinks of snops, which had been especially preserved for the occasion, the guests became happy.

In loud tones, one could hear the group singing: "Choson Kollo-Mazel Tov," everyone joining in the familiar wedding melody.

A few of the happier machatonim started doing the kozotzke and other Lithuanian dance steps to the hand clapping and applause of the guests.

The newly-weds and their parents were being congratulated. Everyone was wishing them a "gutten and gesunten lebben."

Thus the marriage of Laizer and Channa Hirsh, as husband and wife, became a reality, and they assumed the usual duties and responsibilities of a small town Yiddish couple.

Mother Reva explained to bride Channa her duties about attending Mikwah, to be a good wife and a good member to her family.

Husband Laizer continued working at his job of supervision in his lumber camp, coming home to wife Channa on week-ends and for the Sabbath, bringing with him the five rubles he earned for his work plus occasional packages of food or handicraft secured from the peasants or woodsmen workers. The couple stayed at the Sykes homestead in Pasve-teen for about seven months.

* * * *

Birth of Another B'chor Ben B'chor

As weeks and months passed, Channa became pregnant, and was shortly to give birth to her first child.

The three room Sykes dwelling was overcrowded, and Laizer wanted his family to return to his old home and have his child born in Pamoosha, where he and his father, Maishe, were born and raised.

They gathered their personal belongings, the limited pieces of household goods and moved on to the renovated quarters which had been made ready for the forthcoming couple and their expectant child.

There were no doctors, nurses or drug stores in Pamoosha as there was little need for them to exist there. The women of the community were adept in preparing all kinds of home remedies which they had used from generation to generation, and they had complete faith in their healing qualities for almost any ailment.

Aging Gittel, the Pamoosher midwife, who had delivered ever so many children in the dorf, was again called to the Hirsh residence, now to attend Channa with the birth of her first child.

The weather was very cold on this seventh day of February in the year of 1889. The men were kept busy feeding wood in the large brick oven to provide heat for the bedroom chamber while awaiting the news.

They were soon rewarded with the announcement from Gittel, that it was a son, and another B'chor. Thus she congratulated father Laizer with the customary "mazel tov, zol er long lebben." That meant the birth of Binyomin, the first son born to Laizer and Channa Hirsh, in the family home of Pamoosha.

Two years passed on, and another son, Dovid was born in the same log cabin. Then the family moved to another house, several buildings up the road in the Village. There another child came, two years later. This time it was a girl.

CHILDHOOD EXPERIENCES IN PAMOOSHA

Binyomin was nearing his fifth year, and it was time for him to attend Cheder. Grandfather Maishe wrapped up the youngster in his large wool tallish and carried him to Rebbe Simchas study in the Shull.

When the Rebbe started to give the first lesson, saying, kometz alef o, several pieces of lump sugar fell on the table. When young Binyomin glanced at the confection he was told that a mallech from heaven dropped them for him. Another childhood experience was, when one day while returning from Cheder, the children met a beautiful carriage drawn by four horses. In the carriage were seated a Poritz and

Pritzte, (Prince and Princess) who were driving through the Village and throwing hands full of candy to the youngsters as they followed them.

An event which caused excitement and concern to the Hirsh family was the time when Binyomin was missing one Sabbath evening. A search of the Village did not produce young Binyomin. About midnight someone thought of looking into the Synagogue. There, to the amazement of everyone, the child was found sleeping on a wooden bench, having been locked in by the Shamus.

FAMILY MOVES TO LYNKUVA

Lynkuva was a much larger Jewish community, only four V'yorst from Pamoosha. Because of the increasing Hirsh family, they wanted to live in a community where they would have better living accommodations and be able to give their children a better Hebrew education.

Lynkuva was where the well known teacher and scholar, Rebbe Yudel, lived. It was to his cheder that sons Binyomin and Dovid were transferred after taking studies from Rebbe Simcha in Pamoosha for a few years.

In the Lithuanian rural districts, a community the size of Lynkuva, which had a population of several thousand people, was considered a large town. In the central part of Lynkuva was a large square, paved with cobble stones and brick. All around this square were many business houses, stores, shops and grain dealing merchants.

Lynkuva was famous for its Skoplernor Mark, a community fair held each harvest season, which attracted hundreds of peasants, farmers and traders from many v'yorst around.

They would bring and display at this mark all sorts of things to sell, buy and trade. Farm products, cattle, handicraft and many other things were marketed during this annual festival and fair. One could trade a horse, sell a cow, or buy a wagon load of t'vuoh. Boot makers would take orders for boots and sandals, measuring the feet, and tailors would cut the cloth to fit the customers. Lynkuva was known for its great Rov and its large Synagogue, the B'aish Ha Medrosh.

Many elders and students spent days studying Talmudic writings in this great Synagogue.

It was in this community of Lynkuva, that Laizer had arranged to rent a two room house for fifteen rubles a z'man, (season).

Rebbe Yudel, whom many thought had the wisdom of the Rabbis, (Smichos uf Robones) accepted Binyomin and Dovid as pupils. It was in Lynkuva, during the next several years, that two additional children were born, completing the family of five born in Lithuania.

THE LYNKUVAR POGROM

The Hirsh family went through a terrifying experience during the Lynkuvar Pogrom, (Massacre).

It was on a Friday, during the summer of 1897, while Channa was preparing for the Sabbath and awaiting the arrival of her husband, Laizer, from his lumber camp. Binyomin and Dovid were at Rebbe Yudels study and the other two infants were at the two room home.

A band of gangsters and murderers, members of the terrible black hand society, an anti-semitic group, converged upon the town of Lynkuva, bent on killing and destroying all whom they met.

During the several hours encounter with the Jewish community, several brave men were killed, many Jewish persons injured and much property destroyed by the mob.

Channa, who was responsible for the safety of her children, hoped that no harm would come to her flock of youngsters, while at Rebbe Yudels Cheder, each window and door was barricaded with every piece of available furniture in the house, while Rebbe Yudel was hoping and praying that no harm would come to his young students.

Within a few hours, this peaceful, pious community, became a scene of death and destruction. The great Lynkuvar Rov decreed, that a delegation proceed at once to the district governour appealing for military protection, even though it was on the holy Sabbath day.

It was frightening for the inhabitants of Lynkuva to have witnessed the sight of a carriage drawn by

four horses and occupied by four bearded, religious Jews driving frantically through its streets on the Sabbath. As protection for the delegation, were two armed men with guns at their side to assure safety to their destination. Within a few days, a company of Russian Cossacks arrived to provide protection against future pogroms and disturbances. Though the Cossacks provided the protection, they annoyed the Jewish inhabitants.

On one such occasion, while Channa was cooking a chicken for the Sabbath, several of the soldiers passed the house, smelling the cooking chicken.

One of the husky Cossacks entered, went right to the oven and removed the fowl, taking it outside to divide among his comrades.

Because of the danger to the life of the family, and its limited opportunities for bettering his condition, Laizer started thinking about going to America, where he had some relations. The family had been receiving letters from Channa's parents, brothers and sisters, telling them about life in Lock Haven, where they already had been settled for several years.

Laizer wrote to his in-laws there, informing them of his desire to leave Lithuania and come to America to join them.

Before long a reply urging Laizer to come, including passage tickets and money to cover incidental expenses, came from the Sykes family for the journey of son-in-law Laizer to come to America.

Laizer who had been married for nearly ten years, feared leaving his four children and pregnant wife in Lynkuva, where she was facing the danger of further pogroms.

But he was thinking about his future and that of his family, he therefore welcomed the opportunity to leave the old country and came to Lock Haven in the summer of 1897.

* * * *

The Lock Haven Community

In Lock Haven, the Mordecai and Reva Sykes family were anxiously awaiting the arrival of son-in-law Laizer from Lynkuva.

That period of the century was called the gay nineties. But for the newly arriving Jewish immigrant to America in those years, life was not so gay.

Most of these newcomers had neither trade nor profession. At home they were peasant farmer produce dealers or common laborers. Lacking linguistic and trade skills, there was only one thing they could do, and that was to go out into the rural communities with a pack of goods on their backs and try to sell to the farmers and lumbermen. To those who have never witnessed a man carrying a pack on his back, it seems almost unbelievable that human beings could endure such great hardships to try to earn a modest living.

Lock Haven, Pennsylvania, happened to be in the center of a large lumbering area of the state, with its many lumber camps and saw mill operations located in the mountain sections. There, hundreds of woodmen and saw mill hands were employed and needed all kinds of merchandise. They welcomed the peddlers.

On the Pennsylvania farms, German settlers came many years ago and they were able to speak to the peddlers in German, which was similar to their Yiddish dialect.

There were few towns in this region and few stores where the people could buy the ordinary needs for their families. The roads were bad and the distances long to towns with stores. These Jewish peddlers were awaited with great interest by the rural folk, who would welcome the opportunity to see their goods.

There were many kinds of peddlers during those days. Because the amount of goods they could carry on their back was limited to certain lines, they thus became a kind of peddling specialist. There were clothing and dry goods peddlers. Some handled yard goods and notions, while others carried only jewelry. These walking merchants were purveyors of many kinds of goods, each developing a certain route over which they traveled and developed many customers. In later years, many of these peddlers settled in their respective territories, opening stores in the villages.

Lock Haven became the center of much peddle traffic. The Claster Wholesale House was the head

quarters for nearly a half hundred small merchants and early pack carrying peddlers during the latter part of the Nineteenth Century.

No group of people ever endured greater hardships or faced more difficult tasks in trying to get a start in life, than did these early Yiddish pioneers during the first years in this country.

With heavy back breaking packs on their backs, they trudged from farm to farm, from lumber camp to lumber camp and from village to village.

When they found a friendly customer who would make a purchase or look at their goods, they repeated the routine of unstrapping, unfolding the canvas pack, spreading out their goods in the room or camp.

When a sale of a dollar or two was made, from which the peddler earned a profit of twenty-five to fifty cents, the task of going through the same routine of repacking, retying and strapping up his pack, took much time and hard work for the little gain.

During hot summers and bitter cold winters, in deep snow, rain or sleet, they kept tramping in mud or dust along the country side, always hoping that they would find a customer who would make some purchase.

Payment for meals and lodging were traded out in merchandise by many sympathetic customers. At other times, they often slept in barns or on roadsides, not being able to pay for more comfortable accommodations or by being too far away from another stopping place.

* * * *

Abraham Stein

On top of a hill at Spring Street, in Lock Haven, lived Abraham Stein and his large family. Abraham came to this part of the state during the mid-eighties. At first he peddled tinware; later started buying up scrap and junk. His wife operated a boarding house where many of the Jewish peddlers stopped during that period and made their headquarters. The Stein home was not just an ordinary boarding house. It was a Jewish institution and became headquarters for much activity among those Lock Havenites for many years.

At the Stein boarding house the peddlers could purchase a kosher meal for only fifteen cents, and two dimes paid for a night's lodging. Coffee or tea pots was always boiling and was on the house. The only exception was that Mrs. Stein charged them a penny for a lump of sugar.

The great majority of those boarders were Lithuanian Jews and were very religious. They soon organized a minyon, holding services in the front parlor of the house. They had little difficulty in finding a cantor to dovin, for there was a choice from many who were practical chazonim. This parlor room was a most busy place, with religious services on the Sabbath and Holidays, while at other times it was used as a kind of social room. There, the men played cards, wrote letters home to their wives and families, exchanged stories about their problems, and conveyed information from the folks back in the old country. When the wives of the peddlers started coming to Lock Haven, they discovered that there was no mikwah, so the men went into the Stein back yard and dug one. Water being supplied from a nearby spring which met the religious requirements. A few years later, a mikwah was built in the basement of the Brest home, across the street from the Steins and next door to the Mordecai Sykes residence. The elder Sykes chose that neighborhood because it was near the minyon.

Among the many Jewish peddlers of that period who stayed at Steins were Jacob, Wolf and Mordecai Hurwitz, Jacob Ferr, Joseph Cooper, Abraham Sherman, Wolf Sacks, Isaac Lintz, a number of the Mamolen family and several of the Herrs.

From these humble beginnings and from those who peddled in this mountainous territory, some of America's foremost names in mercantile and business enterprises had their first start.

Such persons as Jacob Epstein, who founded the Baltimore Bargain House, the Silvermans, large scrap dealers, the early Ulmans of Williamsport, Isaac Lintz of Lock Haven, Nathan Silin of Erie and many others were among those who started the hard way by carrying a pack in the vicinity of Lock Haven, later becoming successful business people.



YOUNG LOUIS KRAUSE
ONE OF EARLY PEDDLERS



THE EARLY GERMAN
JEWISH PEDDLER



LAIZER AND LIPMAN HIRSH
AFTER ARRIVAL IN AMERICA

The Three Hirsh Brothers

It was to such a community, and among these people, that Laizer came to Lock Haven in 1897, and followed a few years later by younger brother Lipman; in 1904 saw the arrival of brother Nochem.

They were called greenhorns those days, and they were green. They were not prepared for any trade or profession, they had no knowledge of the English language, and were newcomers to a strange land.

The only method open to them with which they could provide the means of earning a living for themselves and for the families they left behind, was to join the army of pack peddlers.

For these new immigrants it was not a happy choice, but they had no other course open.

In addition to being poor, they possessed a deep religious faith in all things Jewish.

They would not violate the sanctity of the Sabbath, nor would they eat un-kosher foods. But here they were, they had to accept the best way out of a difficult situation. Many took along with them their Tallish, T'fillin and some kosher food to eat.

Laizer met and talked to others in the same situation, and who followed the same kind of trade, and heard from them that they fared well by peddling.

He knew that his brothers-in-law Harry, Frank and Edward Sykes, were doing the same work and getting along, he saw Itze Laizer and Hirshe Finkelstein earning their living by gathering junk and scrap, therefore, he felt, that he too would do well and soon be able to bring his wife Channa and the children he left behind in Lynkuva.

He dreamed of having them join him soon in a home of his own in Lock Haven, where they would be united and enjoy complete family life.

Laizer was taken to the Claster Wholesale Peddler Supply House, and introduced to the senior member, Harris Claster, to his associate, Joseph Claster and to his brother-in-law, Isaac Lintz, who was with the firm.

The members of the Claster firm welcomed Laizer to Lock Haven and assured him that he would have no money worries, that his credit with them was good for all the goods he wanted to buy. They started a conversation about the old country and

about that particular part of Lithuania, to discover that they were all londs liet.

The Claster family came over from Ponie-vez, which was the capital city of the province from where the Sykes and Hirsh family lived, Laizer having been there numerous times.

They discussed the mispocho, finding that they were distant relatives, that Hirshe Clasters mother Motla, was an aunt of Reva Sykes.

FIRST DAY AS PACK PEDDLER

Twenty-one year old brother-in-law Harry Sykes helped Laizer to select his stock of goods from the Claster Wholesale Supply Co.

First, he secured a large canvas cloth and two long leather straps. The amount of goods one would buy depended on his strength, how much he could carry on his back, often more than one hundred and fifty pounds.

The assortment included wearing apparel, notions, yard goods, and other items of merchandise that the country folks of central Pennsylvania would need and buy from these peddlers. After selecting a reasonable assortment, the goods were stacked high on the canvas and tightly tied and strapped.

To test the weight of the pack, Laizer braced himself, sliding his arms under the leather straps, utilizing entire strength to stand up with the loaded pack.

He was advised to keep walking in the direction of Renovo, and to start offering his goods to the country folks outside of town.

The task was not easy or pleasant, walking with the heavy pack almost broke his back, as he became weary and exhausted. To the few people he showed his goods, he had sold less than two dollars worth all day. It was getting dark, and Laizer realized, that soon he would have to start looking for a place to spend the night.

He had already walked eight miles from Lock Haven when he came to the Stahlacker farm. He knocked at the door, ignoring the barking dog, with the usual hawk, "Any goods today lady", for that much he had learned to say in the new language.

Mrs. Stahlacker opened the door, noticed the tired man with his pack, asked him to step inside the house and remove his heavy pack. When Laizer replied "donk you", she sensed that he had a German accent, starting a conversation in German.

She inquired if he had his supper, and Laizer asked her if he could have two boiled eggs and some black coffee, while he took out some hard bread from his pack.

Mrs. Stahlacker felt sympathetic for the immigrant, for she had remembered, that her parents came from Germany some years ago, and heard about their early struggles.

Laizer was asked to remain over-night and given a nice soft bed, but he could not sleep. His thoughts were about his future life, was he to continue to carry a pack, will he be able to bring his family to this country.

He recited his evening prayers, and tried to fall asleep.

He awoke early the next morning, took out his talish, t'fillin and dovined, with a special prayer to his God, to help him face the future in the new land.

The Stahlackers offered him some breakfast and invited him to open his pack of goods. They selected several dollars worth of his merchandise and paid him, when he offered to pay for his meals and lodging, they refused to accept any money, not even some small item of his goods. They urged the Jewish immigrant to stay with them again when he comes in their direction, and tried to cheer him up, saying that all will be well in the future.

This friendship on his first night with his pack gave to Laizer new courage and inspiration, for he realized, that there were fine people in this country, and that the future looked more promising.

Laizer continued carrying such a pack for more than a year, until he was able to save enough of money to purchase a horse and wagon, when he combined selling the goods he bought from the Claster Wholesale Co. and gathering scrap that he sold to Morris Claster.

The Cluster Kingdom

One cannot think about the early Jewish history of Lock Haven, without recognizing the influence left by the Cluster families, especially those of Harris and Morris Cluster.

Harris was the older and the pioneer of the family. He was more than just a person or a family, he became an institution for the many early Jewish settlers, and the foundation for the immigrant peddlers who settled in this central part of Pennsylvania.

Physically, Harris was a small built man, but he possessed a great amount of energy and ambition for a person of his size and he had an inward desire to become successful.

To many of the earliest settlers of Lock Haven, and to others during later years, Harris was not only their personal friend, but he was their banker, their creditor and business advisor.



HARRIS (HIRSHE) CLUSTER

He helped many to bring their families from the old country to Lock Haven and later assisted them to get started in business of their own, making it possible for them to become successful merchants.

Harris was the first one of the family to pioneer and settle in Lock Haven, peddling his way from Harrisburg and up the Susquehanna River, to make his headquarters in this lumbering and farming community.

Upon his arrival in Lock Haven in the early eighties, he already found quite a number of Jewish people there; who had settled during the middle of the Nineteenth Century.

Most of them came from Germany and Austria, which included such families as the Simon's, Raff's,

Hecht's, Keiners and others who were in various business ventures. Harris found little of Jewish religious life, especially the kind of Orthodox traditions that he had been accustomed to in old Lithuania.

These Clusters, which later included Isaac, Ellis and Louis, brought with them the background and Jewish training from the old country and laid the foundation for the first Orthodox Religious group to be established in Lock Haven.

At first, Harris started peddling from house to house in Lock Haven and in the surrounding communities, selling notions, dry goods and wearing apparel.

When other families arrived, Harris realized that there were a far greater demand for goods than he could supply by going from house to house, explored the idea of becoming a wholesale dealer, and having others do the selling.

PROVED TO BE A GOOD IDEA

His ambition to succeed stirred him on to take the drastic step and organized a Wholesale Peddler Supply House.

His idea proved to be a sound one and was welcomed by the many peddlers who were operating in the territory, for now they could secure much of their needs at home, and were able to use their credit with Harris Cluster.

The demand for all kinds of goods kept on increasing; so much so, that Harris started buying larger and larger quantities of saleable goods from the producing centers, reselling them to these peddlers and smaller stores at reasonable profits.

From time to time, the firm was on the lookout for more goods, adding additional lines from which the peddlers and rural merchants could select from.

Word had gone back to many relatives and others in Lithuania about the success of Harris Cluster and the opportunities that existed in America.

Additional families started to arrive, seeking opportunity in the new land and settling in Lock Haven. They included the Mamolen's, Shapiro's, Sack's, Herr's, Sykes, Hirsh's, Lintz's and Perr's, who in turn sent for their families and others.

Harris now becoming successful, married young Rhassa, the daughter of Yonkel Shapiro, renting a house on No. 34 Clinton Street, from where he operated his peddler supply for a number of years, Rhassa helping ambitious Harris in his growing venture.

By the turn of the Century, nearly a half hundred Jewish peddlers were settled in the valley, many of them relatives and londs liet of the Clasters.

These Jewish, Lithuanian peasants, started trudging through the valleys, among the lumber camps and to the farmers of central Pennsylvania, with heavy packs of goods they purchased from the Harris Supply Co. To furnish such a vast number of these peddlers with goods, large quantities were needed, with greater stocks and more selling space.

Harris saw his business expand, visualizing ever greater volume in the future. The business was moved into larger rooms on Bellefonte Ave., from there, a few years later again moved into a large three story building on Main Street, which they purchased.

His business success and growing family created a need for a larger and more spacious home, so he purchased a fine mansion on Fairview Street, where his family lived for nearly a quarter of a century.

As the peddlers prospered, some bought horses and wagons, enabling them to carry bigger assortments of goods and cover far more territory.

Others started small stores in their respective communities where they had become known and where they had developed many customers.

The Harris Claster Wholesale House became their chief source of supply. The firm had already been recognized as one of the large wholesale dealers, and became distributors for many well known jobbers brands of goods, carrying large stocks in wide varities.

LIBERAL WITH CREDIT

It was possible for a merchant or peddler to buy clothing, dry goods, notions, domestics and all types of wearing apparel, thus being able to fill a good sized store from the purchases of the Claster Company.

Harris made it convenient for many young men to enter into a business, for he was liberal with credit. He financed many a young merchant who had little or no cash to start with. When bills became due, and the merchant lacked the cash to pay, he would accept notes over many months payment and then renew them again and again.

When many of the storekeepers needed cash Harris would exchange checks with them, becoming their banker, and tide them over during difficult months.

Sunday was a beehive of activity in the Claster House. It was on that day that most peddlers and outlying merchants would come in to settle accounts, purchase new goods, see future lines and discuss business problems.

Stores were bought and sold, locations established, and sales promoted, with the advice from Harris and son Samuel.

While the firm employed several road salesmen, most of the selling was done by Harris and Samuel, who acquired a personal relationship with each of their customers.

Not only were business deals transacted in the Claster establishment, but many social events, such as engagements, weddings, dances, were planned and carried out there.

On a week-end following the Jewish High Holidays, three of the Claster customers were united in wedlock, which had their inception and counsel of the Claster firm.

YOM KIPPUR EVE BALL

Though the Yom Kippur Eve Ball is an institution to the Jewish residents of Lock Haven, it had its inception more than half a century ago.

It was during the time that Lock Haven was the central meeting place of the many pack peddlers and small shop keepers in central Pennsylvania, that they would all come to Lock Haven to celebrate the Jewish High Holidays.

After the concluding religious services, they would hold a large dance and ball on Yom Kippur eve, attracting many young Jewish men and women for miles around. This ball became the social high light

of the season, and was looked forward with great anticipation.

It gave to the visitors an opportunity to combine their religious, social and business obligations into the one trip to Lock Haven during the fall season.

To the Lock Haven Jewish Community, Harris Claster remains as a legend, who is recognized as the pioneer and a builder.

In his beautiful large mansion of Fairview Street, his family of eight children, three sons and five daughters were raised. He also maintained a stable of trotting and riding horses.

When his two sons, Samuel and Lester were married into the Breakstone Family, Harris found that he could not continue the business in his aging years, retired in 1926, moving to New York City.

On December 8, 1941, fifteen years after he left Lock Haven, and just one day after Japan attacked at Pearl Harbor, aging Harris, now past four score years, passed away in New York City, leaving a fine family and a good name.

TINWARE PEDDLERS

Other ways to provide for earning a living for some early Jewish settlers in Lock Haven, were the selling of tinware from house to house.

There were two groups of tinware purveyors, one who used a push cart full of pots and pans, while another carried huge burlap bags on their back and front, filled with many types of tinware utensils.

They would walk through the streets and alleys, hawking their wares for sale. Among the earliest to earn their living from this trade included the Gensips, Abraham Stein, Barney Miller, Mordecai Hurwitz and others.

To keep this group supplied with tinware, Morris Claster was the first one in Lock Haven to operate a Wholesale Tinware establishment.

When stores started handling such items in greater quantities and larger assortment, the venture became unprofitable, the dealers turning to gathering scrap and junk.

MORRIS AND ELLIS CLASTER

With the industrialization of industry in the eighties and nineties, there developed a demand for was products, creating an opportunity for many to enter the field and earn a livelihood. Morris Claster saw the opportunity, opening a large scrap yard in Lock Haven. He helped many of the tinware peddlers purchase horses and wagons, and sent them out in the city and countryside to gather all types of waste and scrap.



MORRIS L. CLASTER

Pioneer

Builder

Religious Leader

At a certain period early in the twentieth century several dozen such junk dealers were bringing wagon loads full daily to the Claster yard. Others, farth away, shipped in their scrap by rail, often in car lots.

Ellis Claster, a young bookkeeper and very adept in figures, joined the firm and became the office manager. One, Yonkel Sacks, was employed by the Clasters as the stock and weigh man, accepting the lots of metals and other scrap from the countless dealers.

A popular song written those days about these junk dealers, was titled, "Any rags, any bones, any bottles today, the highest prices I will pay."

The M. L. Claster Yard was known many miles away and became one of the largest such yards in central Pennsylvania.

About 1925, when the sons of Morris Claster reached manhood, they sought new fields, entering the coal and feed business. Today, the second and third generation of the early Clasters, operate a va

building supply and contracting business, with branches in several Pennsylvania communities.

Louis Claster, a member of the family was engaged in the produce and grocery business.

There still remained a widowed sister in the old country, so brothers Harris and Ellis sent for them to come to Lock Haven.

About 1902, the widow, with the seven members of the Kalin family arrived, and were settled in a frame dwelling on the premises of the Claster Scrap Yard.

Many a peddler stopped in at the Kalin home to chat a while or drink a cup of tea, while waiting for the unloading of his scrap at the yard.

From such humble beginnings, and the pioneering of Harris and Morris Claster, the second and third generation of this day, are firmly established with leading business firms benefiting from the start in life and reputations of their elders.

MORRIS CLASTER - ORGANIZATION MAN

While others of the Claster Kingdom were preoccupied with their many business ventures, Morris Claster found time to be active in organization work of the Jewish community.

He was responsible for organizing and maintaining the congregation, and with the aid of Harris, saw to it that a fine brick Synagogue was built in 1902.

Morris assumed the duties of the Gabbe, and saw to it that the community always had a Soched. The caring of the cemetery was his responsibility.

Upon his death, the Lock Haven Jewish community had lost a leader in Jewish affairs.

THE THREE BEARDS

Lock Haven had no regular ordained Rabbi or spiritual leader, and found little need for one. Yale Mamolen was their first Soched, followed by Rabbi Israel Jaffe and Rabbi Rosebloom. In the community lived three bearded, pious Jews, who served the religious needs of the Synagogue. They included Lester Hirsh, Isaac Sykes and Mordecai Hurwitz. Between them, they would officiate at all traditional religious activities, in the Shull and the community. They acted as the Ball T'fillo, the Ball K'reah, and

conducted services during the Sabbath and on High Holidays.

The early Jewish settlers of Lock Haven were extremely pious, having brought with them the teachings they acquired in the small communities of Lithuania. As the early pioneers died, and the younger generation took over the leadership, much of the early pious pattern gave way to a more American and conservative manner of worship.

* * * *

Laizer Sends for His Family

"And the Children of Israel shall be free from bondage."

Laizer continued peddling and carrying his pack in the rural districts and to the lumber camps for nearly two years. He saved each penny until he accumulated enough money to send for his wife Channa and for the five children who were left in Lynkuva.

On August 10, 1899, he forwarded tickets and money to the family, enough for them to come to Lock Haven. It was a month later that the tickets arrived in Lynkuva, and Channa joyfully realized that now was the opportunity to be united with husband and father Laizer.

She started dreaming of the opportunities in a new land, of the freedom from drudgery and poverty, and of again being with her own family.

The Sykes were all small people, and daughter Channa was no exception, seldom weighing more than one hundred pounds. But this little woman had a heart of gold and the courage of a lion. She faced the task of taking five little ones such a long distance with hope and confidence, never thinking about her own difficulties and hardships. Channa disposed of her household goods, realizing a few rubles, and took along a few personal belongings, such as goose feather bedding, pieces of heirloom silverware, hand embroidered linens and the necessary clothing for the family. A cherished possession was two bottles of good bronfen, (brandy) which was taken along on the journey as a gift for husband Laizer, only to have them stolen aboard the ship.

The trip to America started from Lynkuva by horse and wagon until the group arrived in the city of Sauvli, where, with amazement for the first time in their lives, they saw a railroad train. This train

took the family as far as the Lithuanian border, to the city of Eukotrinostov. There the family was met by agents of the tourist company and was taken to the outskirts of the city. After walking for some distance through back alleys, Channa and the children were hidden in a barn and told to wait until someone would call for them. The next morning, a peasant farmer with a load of hay drove up to the barn, placing the children under the hay and dressing Channa to resemble a peasant woman. In that manner they eluded the guards and passed on to another community near the German border.

The next three days were spent in an isolated farm house with a group of other refugees, America bound. While there, the agents were trying to make contact with friendly guards to allow their group to pass on into German territory. One night, the signal to move was received. The group walked for many miles over hilly terrain, crossing several creeks, where the children had to be carried. At a certain spot, the group was halted, a soldier counted each head and collected his ransom, signalling the group to move on. Within an hour, they were in Germany.

There, German officials took the party to immigration headquarters and inspected their passage tickets, sending them to a sanitary bath house, where all were bathed and inspected for various contagious diseases.

After spending a day at this immigration center, the family boarded a train for Bremen. This trip took them through Berlin, the Capital city of Germany. There, they had several hours stop-over and were impressed by the beauty of the city and its tall white buildings. The station in Berlin was an elevated one, and one could see from a place of vantage the city streets and busy traffic.

The arrival in Bremen was uneventful, with the exception of another day waiting for the ship to dock. There, they had fine wheat buns and tea and purchased candy and other things from the vendors at the dock. Then, the time arrived to board the ship. It was a huge boat, carrying thousands of passengers. They were just poor immigrants, traveling the lower class and were given bunks deep down in the bottom deck of the ship. They had a three decker iron bed; ours was the second and third cots, where we kept our belongings, and slept.

The trip was long and rough; many seasick days were spent in the bunks. When one could go out on

the upper deck, he was too sick to enjoy it. Benjamin, the oldest child was the one depended upon to help with the others. We ate in a kosher kitchen, but the food was poor and unwholesome. Herring, boiled potatoes, black bread, and soup. On the Sabbath we had meat. Nearly three weeks were spent over the Atlantic Ocean. When word reached the passengers that they were nearing America, everyone went to the upper deck to get a glimpse of the Statue of Liberty.

It was early in the morning and we could see thousands of flickering lights from the tall buildings of New York. Many small crafts circled about and we could hear noises of the countless horns and whistles. The sight was thrilling. Here at last we were in America. The passengers were disembarked and taken to Ellis Island for further inspection of papers, tickets and destination.

It was the day before Rosh Ha-Shono. A representative from Hias was trying to arrange for us to remain over the Holiday, but the authorities would not allow us to stay, and they put us on a train for Lock Haven. At Harrisburg, where we had a stop-over, another representative wanted to hold us over, and gave us several pounds of good Bologna to take along. We arrived in Lock Haven on the first day of Rosh Ha-Shono and were met at the station by Zlotto and Frank Sykes.

We walked alongside the track to the house where Zlotto Miller lived, arriving about noon. Inquiring about husband Laizer, we learned that he was at the Synagogue, was the Bal T'fillo, and would not be home for several hours.

The first holidays spent in this country with the family and husband Laizer included many hours of tales about the old country, about the voyage, and the difficulties encountered in coming over from Pamoosha and Lynkuva.

Lester had already provided a house for his family on Bald Eagle Street. The family moved there after the Yom Tavim. A few pieces of used furniture and some tables and chairs donated by the family, made up the furniture in the new home.

The first year was filled with excitement of the new country, new friends, sending the children to school and providing for a living.

BIOGRAPHY OF THE HIRSH - SYKES FAMILIES

At the end of the year 1901, tragedy entered the Hirsh home, when their youngest child, Ada, then only three years of age, was stricken with pneumonia. After being treated by Lock Haven's best physician, Dr. Ball, the child passed away.

The next seven years saw the remainder of the Hirsh children born. The first was Max, then Ida, followed by Fanny and Margaret.

Mother Hirsh was a busy woman, eight children, of whom four were little tots, kept her occupied for long hours each day.

BUYING OF A HOME

With such a large family, the small house on Bald Eagle Street became crowded and Lester had an opportunity to buy a large home on Walnut Street for only fifteen hundred dollars. This was the one time show place of a rich lumberman, but, during recent years had been neglected. It had many fireplaces, a swimming pool and other modern conveniences.

Lester withdrew the few hundred dollars in his savings and made the down payment. The balance was paid out as rent. Now, Lester not only owned his own home, but became a landlord, sharing this large house with several tenants. During all this time, Lester was a local junk peddler, in addition to being a real estate operator.

Desiring to become an American citizen, Lester Hirsh applied for his naturalization papers in 1907. The adoption of his new country he took seriously, spending many evenings preparing himself for the the examinations and learning the principles of the Democratic form of government.

When the Clinton County Court granted him his final papers, the presiding Judge commended Lester for his ability to answer the many difficult questions.

He welcomed the pious looking immigrant and his family as new citizens, expressing his belief that his family will make important contributions for their country.

* * * *

Meets Future Son-in-Law

Because there were too many scrap dealers in and around Lock Haven, competition became very keen

and unprofitable for Lester Hirsh. He disposed of his horse and wagon, and traveled by train to distant communities. He would visit factories, industrial plants, and the smaller dealers in other towns, from whom he would purchase various quantities of all types of scrap and hides, often in car load lots, which he would have shipped direct. During these frequent trips, he would meet other such buyers, at times joining with them in buying large lots of materials.

A young man whom he met often was Solomon Feinberg, of Dubois, Pa., who impressed him as an honorable business man.

Lester and young Solomon had many things in common. Both were interested in the same type of business and both traveled on the road. They were extremely religious, observing the Sabbath and eating only kosher foods.

Lester invited the young man to visit him when he came near Lock Haven, to spend the Sabbath week ends with his family.

During the summer months of 1913, Solomon became a frequent week end visitor to the Hirsh home. The visitor seemed to have reasons for coming to Lock Haven other than just doing business with father Lester. He was attracted to daughter Blanche, who had been graduated recently from the Lock Haven State Teachers College.

Blanche was young and attractive, and father Lester thought she was of marriageable age. Solomon enjoyed a fine reputation as an honest, ambitious and prosperous hide and tallow dealer. These attributes qualified Solomon as a prospective chosen for daughter Blanche. When he proposed, asking her to become his wife, father and daughter accepted. (See wedding story).

After the wedding, the couple moved to Dubois, where a fine brick home was awaiting them. They lived there for nearly fifteen years.

There, during the years that followed their marriage, three children were born to the couple: Harold, Dorothy and Robert.

About 1928, the Feinberg family left Dubois and moved to Williamsport. In the new community Solomon purchased a hide business from Morris Levy, and Blanche was closer to her family.



MISS BLANCHE HIRSH



MISS FANNY BRODSKY

Young Brides and Large Weddings

Though Lester and Channa Hirsh were modest people and faced difficulties in earning a livelihood during their first years in America, they were a proud couple. When they had a celebration or a simcha, they invited the entire Jewish community to share it with them. During days of sorrow, their many friends offered their innermost sympathy.

The first major simcha in the Hirsh family since arrival in the new land was the marriage of their daughter Blanche to Solomon Feinberg on October 12, 1913.

Though she was the third member of the Hirsh family, Blanche was the first to be married. Lester and Channa wanted her to have a fine wedding and were not concerned about expense or effort.

On Lock Haven's Main Street, the new Garden Theatre had just been completed, with a beautiful ball room on its second floor. The Hirsh family felt that nothing was too good for their young daughter's wedding, so they rented the ball room for the Ceremony and reception. Invitations had been extended to the entire Jewish community of Lock Haven. Out of town relatives arrived from Williamsport, Dubois, Harrisburg and other nearby communities. Before several hundred guests, a beautiful ceremony was performed by Rabbi H. Wainger of Lock Haven. A personal friend of the family, Max A. Jaffe, led the Grand March Procession to music furnished by a six piece orchestra. The reception followed.

ANOTHER LARGE WEDDING

It was three and one half years later, that the Hirsh family had occasion to gather for another large wedding. This time it was the marriage of B'chor Benjamin, who had a business in Williamsport.

During the summer months of 1916, to visit her sister Mrs. Max Segal of Williamsport, came Miss Fanny Brodsky of New York City. She had

PRETTY WEDDING IN OHEV SHOLAM

Ben Hirsh and Miss Fanny
Brodsky United in Marriage
Last Night.

RECEPTION FOLLOWED
AT THE PARK HOTEL

Ceremony Was Performed By
Rabbi Malkin Assisted By
Rabbi Ellinger.

A very pretty wedding was solemnized last evening at the Orthodox Gemunde Oheve Sholam, when Miss Fannie Brodsky of New York city, became the bride of Ben Hirsh, of this city. Rev. Harris Malkin, rabbi of the temple, officiated, assisted by Rabbi Ellinger, of the Temple Beth Hashalom. The church was crowded, every seat being filled and many standing.

Miss Brodsky was attended by her sister, Miss Sadell Brodsky, as maid of honor, and her bridesmaids were Misses Stern and Claster, of this city; Miss Kalin, of Lock Haven, and Miss Titlebaum, of Harrisburg.

Mr. Hirsh was attended by his brother, David Hirsh, as best man. The ushers were the Messrs. Markley, of this city; Friedman, of Harrisburg, and Kalin, of Lock Haven.

Reception at Park Hotel.

Immediately following the ceremony a reception was given at the Park hotel, with supper in the dining room. The guests were at small tables, with the bride and groom and attendants at a long table at the head of the room. The event was very pleasant. Telegrams of congratulation were read. After the reception there was dancing, music being furnished by the Air dome orchestra.

Among the out-of-town guests were Hyman Witten, of Tyler; Harry Sykes, of Austin; Mr. and Mrs. Bearnbaum, of New York; Mr. and Mrs. Frank Sykes, of Emporium; Mr. and Mrs. Ed Sykes, of Beech Creek; Mr. and Mrs. Sol Feinburg, of DuBois.

A grand march began the dancing of the evening, Max Jaffe of this city and Lester Claster, of Lock Haven, leading the guests.

Mr. Hirsh is well known in this city as a progressive young merchant and has many friends in and around Williamsport. His wife has been here for several weeks and has already made a large circle of friends.

been employed by Marcus Brothers of New York as a millinery model, and decided to take a few weeks off from modeling her hats and spend it in the country with her sister.

It was during this visit to Williamsport, that merchant Benjamin had been introduced to the young model, proposing marriage after a few weeks of courtship. Before completing her vacation, the offer was accepted and the wedding date set for the following spring, on March 7, 1917.

Local residents were not certain whether the teen age model fell in love with the merchant or with the new seven passenger Studebaker automobile he was driving about town.

Benjamin was not going to be outdone by his younger sister Blanche insofar as having a large wedding. He arranged to secure the spacious ball rooms of the Park Hotel, where the reception was to be held.

Benjamin had been established in Williamsport for more than eight years and was associated with many phases of Jewish life, including membership in the Shull and Temple and invited the entire Jewish community to his wedding.

The religious ceremony took place in the newly built Ohev Sholom Synagogue, and was performed by Rabbi Harris Malkin of the Synagogue and Rabbi Emmil Erlanger of Beth Ha Sholom. Many relatives and guests from out of town, including New York, Lock Haven, Harrisburg, Dubois and other places filled the Shull to capacity.

The bridal party, (see news item) included intimate friends from both families.

Bridesmaids were attired in formal evening gowns, while the ushers wore tails and silk top hats. A personal friend of the groom, one Valentine C. Lupert, enjoyed the affair so much, he invited the entire wedding party to be his guests the following day at his new dance pavilion, furnishing hall, music and refreshments to several hundred persons.

OTHER LARGE FAMILY WEDDINGS

The marriage of nurse Margaret to Doctor Morris Kleinbart on July 3, 1932, provided a lovely ceremony and a beautiful outdoor wedding at the home and lawn of brother Benjamin, in Williamsport. A

long red carpet was stretched from the house to a specially erected trellis canopy, which was decorated with many varieties of summer flowers.

More than one hundred guests were seated upon rows of chairs at each side of the carpet, giving them an impressive view as Rabbis Mantinband and Malkin performed the ceremony. A reception in the house followed.

It was nearly eight years later when bachelor Louis was married to Miss Mollie Cherim of Philadelphia, at a colorful outdoor ceremony taking place at the home and lawn of the bride's sister and brother-in-law, the Chaikens of 2251 Wynfield Ave. The last of the large family weddings also took place in Philadelphia. This time, it was youngest son Max and Miss Marion R. Friedberg, who were united in wedlock at the home of the Kleinbarts, on Franklin Street, on July 28, 1946. After the wedding ceremony, more than fifty family members and guests attended a catered kosher banquet at a nearby cafe on Girard Avenue.

* * * *

Triple Celebration

Another big event in the Hirsh family was during the spring of 1934. Ida had been married to William Piperberg that year in Philadelphia, and the family awaited the return from their honeymoon.

That particular week happened to be the forty-fifth anniversary of the marriage of Ida's parents in Pamoosha, and the seventieth birthday of father Laizer.

A large dinner party took place at which all the members of the family were present, plus some personal friends of father, including Rabbi Harris Malkin and William Bloom. During the evening, a reception was held for the many townfolk and relatives who came to the Hirsh home on Park Avenue.

* * * *

The Hirsh Family Moves to Williamsport

After living fifteen years in Lock Haven, the Hirsh family decided to move to Williamsport. Son Benjamin who was in business in that larger community since 1908, made arrangements for the family there, renting a house at 344 Park Ave.

The Hirsh's packed all their furniture, household belongings and the family cow into a box car and moved on to Williamsport.

There, the cow had to be sold, as such animals were not permitted in the central part of the city. Lester Hirsh became active in many Jewish affairs of the new community.

Though he had been a Mishnagid all his life, in Williamsport he joined the group of Chassidim, which included the Staimans, Blooms, Minkins and Rabbi Malkin.

With them, he became active in the Chevra Mishnays, the Chevra Kadisha, and served as president of the Ohev Sholom Congregation.

The larger Jewish community provided Laizer with an opportunity to become more active in the spiritual life of the congregation and its broader program of Hebrew studies.

For years Lester traveled by train throughout the central part of the state, purchasing scrap and metal from many industrial plants. With his increasing years, he desired to be more at home, where he could attend Synagogue services daily.

With Wolf Minkin, he started a shop in Williamsport, the partnership buying several parcels of real estate. Following the death of wife Channa, he decided to retire from the scrap business, selling the yard to son Louis.

* * * *

Believed in Therapeutic Cures

Lester Hirsh was a strong believer in the axiom, "That the Lord helps those that help themselves." Though he possessed an unquestioned faith in the beneficial values of religious beliefs, he felt nevertheless, that when his health became impaired that he had to do something about it.

He believed in the curing values of mineral waters, and visited many such places in search of better health. He went to Sharon Springs, Cambridge, Alden and Saratoga Springs, taking the mineral baths there.

On these health seeking missions, he would meet many other pious Jews who were also in search of cures for various ailments.

Many of these patients would meet at the same resorts each year. These frequent health cures and trips to the resorts, provided him with a confidence that he would live and serve his God for many years to come.

* * * *

The Golden Wedding

Sunday, March 5, 1938, was an important day to the Hirsh family. It was on that day that Laizer and Channa Hirsh celebrated their Golden Wedding Anniversary.

During their entire half century of married life, they had seldom been more happy and more proud of themselves and the members of their family than they were on this joyous occasion.

The fifty years of wedded life which started a half century ago back in the old country, in the village of Pasveteen in March of 1888, still found them happily united.

The union brought to them a family of nine children, many grandchildren, and hosts of friends and relatives.

Members of the family started planning for the event weeks in advance. Excitement ran high as the day approached. Each member of the family suggested ways to make the anniversary a bigger and better one.

Far in advance of the anniversary date, relatives and friends started on shopping tours in local stores, seeking suitable garments or appropriate gifts to present to the couple. The mail man started bringing letters from many cities advising of the arrival of various guests. One highly valued letter, from the President of the United States, The Hon. Franklin D. Roosevelt, (see reproduction) dated at the White House on March 3, 1938, arrived.

At the Synagogue, on the Sabbath preceding the Anniversary, the members of the family were accorded special honors in recognition of the event and of the high esteem in which the Hirsh's were held in the Shull.

On Sunday, while the family were busy with all kinds of preparations, friends kept coming in, bringing all types of gifts and flowers, while messenger boys were bringing a stream of telegrams.

BIOGRAPHY OF THE HIRSH - SYKES FAMILIES

Golden Wedding Anniversary
1888 - 1938

Mr. and Mrs. Lester Hirsh
Sunday, March 5, 1938

Oheb Sholem Synagogue
Williamsport, Pennsylvania

♦ ♦ ♦
Dinner - - 5:00 P. M.
Reception - 9:00 P. M.

PROGRAM

David Hirsh, Toastmaster
Toasts and Felicitations Members of Family
Presentation of Loving Cup Grandchildren
The Good Neighbor Mr. Louis Wertheim
Three Generations Rabbi Charles Mantinband
Quarter Century of Association Rabbi Harris Malkin
Group Singing Music

THE WHITE HOUSE
WASHINGTON

March 3, 1938

My dear Mr. and Mrs. Hirsh:

I have received the invitation to your golden wedding anniversary on March sixth. While it will not be possible for me to accept, I do want to join your many friends in extending hearty congratulations and very best wishes to you.

Very sincerely yours,



Mr. and Mrs. Lester Hirsh,
Williamsport,
Pennsylvania.

The Community Center was beautifully decorated and tables were set for one hundred and forty invited guests. The color scheme on the tables was gold and blue. Special gilted souvenirs were in front of each plate with a portrait of the honored couple on the program. Among the out of town guests were several Rabbis, and delegations from Harrisburg, Philadelphia, Lock Haven, Rochester and Shamokin.

The banquet started at 6:30 in the evening. Lester and Channa Hirsh were seated at the center of the head table. On each side were the members of the immediate family and the Rabbis.

Following the Anniversary banquet which included roast capon, with all the trimmings, son David took over as Master of Ceremonies for the evening. He extended a hearty welcome to all and called on B'chor Benjamin to pay the tributes to honored parents.

Benjamin chose as his theme the fifth commandment, "Thou shalt honor thy father and thy mother", paying homage to the parents for their love and the sacrifices made during the many years on behalf of their family.

Other sons and daughters added felicitations and greetings. Jack Hirsh came in from Penn State to represent the grandchildren and presented the grandparents with a golden loving cup.

Rabbi Harris Malkin dwelled upon the close relationship and fellowship during more than a quarter of a century, while Rabbi Charles Mantinband of the Temple elaborated on his friendship with three generations of the Hirsh family. Louis Wertheim spoke of the Good Neighbor, while Uncle Harry Sykes and brother Lipman Hirsh brought family greetings. Orie Cluster extended the good wishes of the Jewish residents of Lock Haven and Lee Sykes spoke up for the Rochester relatives.

During all these intimate talks, one could see tears of happiness streak down the cheeks of Lester and Channa.

When father and mother Hirsh stood up to respond and thank each one for the part they played in the wonderful affair and for the outpouring of such friendship, Lester chose a well phrased Talmudic legend to illustrate his feeling toward all those assembled.

After the banquet, a reception was held for those that could not be accommodated at the dinner. Sev-

eral hundred more arrived to pay their respect to the Hirsh couple and the family.

They included Shull and Temple members and non Jews, The Mayor of the City, and the President Judge, Hon. Don M. Larrabee, dropped in for a friendly handshake.

Gifts kept coming into 344 Park Avenue, and Channa took great delight in showing them to all who paid her a visit.

This Golden Wedding was considered the finest event of its kind ever held in Williamsport and was the topic of conversation in the Jewish community for weeks to come.

The joy and happiness from the festivities did not reign too long. Though mother Hirsh was not the person to complain, she was failing in health, and a few years after the celebration, she took seriously ill, and was confined for several months. Treatment at the local hospital was of no avail, and on the day preceding the Rosh Ha Shono Holiday of 1941, Channa Hirsh passed away into eternal peace.

A SAD HOLIDAY

The High Holidays of 1941 were not happy ones for the Hirsh family. Everyone felt that the structure which held the family so closely cemented had been destroyed, but were thankful we still had a father, the inevitable was accepted by all.

Following the Jewish Holidays, Blanche and her daughter Dorothy closed their Walnut Street Apartment and moved with father in the family homestead, providing him with a kosher home for a number of years. Dorothy had a job in the County Court House, as a typist, her brother Robert was attending school at the University of Pennsylvania in Philadelphia, and brother Harold was selling shoes in Shamokin.

Then came happier days. Dorothy was married in November of 1944 and the following summer, Blanche was married to David Shultz. This meant the closing of the apartment and father moved in with son Louis, where he lived for several years. Daughter-in-law Molly provided a good home for him while he was in Williamsport. Father Hirsh enjoyed traveling, making many trips to Philadelphia, York and Shamokin, spending some time with each of his children.

In Peace or War...Members of the Family Served Their Country



HAROLD MELVIN SYKES
Entered March 8, 1943
Killed in Action
December 21, 1944
Body Returned Home
April 25, 1948



Killed in Action



LT. ROBERT A FEINBERG
Williamsport, Pa.
Killed April 30, 1945



In Service of Their Country—World War II

- | | |
|----------------------|----------------------|
| DONALD BRESNICK | EARL SYKES |
| SAMUEL BRESNICK | SIDNEY SYKES |
| HAROLD FEINBERG | DAVID B. SYKES |
| *ROBERT FEINBERG | DONALD SYKES |
| DAVID HIRSH | FRED SYKES |
| JACK HIRSH | HAROLD SYKES |
| MORRIS HIRSH | LEON SYKES |
| SAMUEL KRAUSE | MILTON SYKES |
| MORRIS KLEINBART | NEWTON E. SYKES |
| HENRY MILLER | HARRY SYKES |
| MAX E. MILLER | ISIDORE SYKES |
| DAVID MILLER | *HAROLD MELVIN SYKES |
| HAROLD NEAFSAU | MILTON WITTEN |
| HAROLD STANLEY SYKES | MENDELL YANOWITCH |
| ROBERT YANOWITCH | |

* Killed in Action

Worlds Wars



One and Two

World War One

When Kaiser Wilhelm sent his German legions to conquer Europe, he thrust the world into a great war and forced the United States to enter on the side of the Allies.

The German armies overran Central Europe. Pamoosha and Lynkuva became battlefields, forcing the inhabitants to flee and become refugees. Many members of the Hirsh family who still lived in these communities left their homes and became wanderers, finding their way into the interior of Russia. Grandmother Dvairo Hirsh succumbed during this exodus and was buried somewhere in Russia. The younger and healthier members withstood the ordeal and returned to their homes years later.

Nochem, who had served in the Russian army and was a reserve officer, was again called for service in 1915 and engaged in active war duty for nearly five years. He was again united with his family in 1921.

DAVID BECOMES SOLDIER

In Williamsport, second son of the Hirsh family, David, was the first to join the armed forces and was sent to a camp near Mineola, L. I. for basic training. From there he was sent overseas in a troop ship on July 6, 1918.

David became attached to Company K of the Fifty-First Infantry Division in the Sixth Army Corps.

Before he left the states, his parents and brother Benjamin paid a visit to his camp and encountered much difficulty in locating him in this tent city where thousands of troops were stationed while awaiting shipment overseas.

After several hours of frantic search and inquiry, Infantryman David, dressed in Army uniform, was located. He secured a pass from his superior officer which allowed him to accompany his parents and

brother to New York City, where they spent the evening together.

In the European theatre, soldier David saw considerable action during the war. He was in combat during the battles of the Gerardmir sector, the Meusse-Argonne offensive and other encounters. For several months he was stationed with the army of occupation in the Rhine, Germany.

At home the family knew of his dangerous assignments in the midst of battles. They spent many worried days and sleepless nights. They received no mail for weeks at a time and were concerned about his welfare.

On November 11, 1918, when the armistice was declared, fire whistles sounded the good news during the middle of the night and Lester and Channa Hirsh joined the throngs of celebrants parading through the streets with waving flags.

There was no happier couple in that parade than the elder Hirshes.

* * * *

World War Two

December 7, 1941 was declared an infamous day in the history of our nation by President Franklin Delano Roosevelt, when he declared war. Japan had attacked us at Pearl Harbor, plunging our entire nation into conflict.

As would be expected from the Hirsh family, they went all out in the war effort. Among the twenty-nine members of the family who served in the armed forces, (see honor roll) two made the supreme sacrifice, giving their lives for their country.

Tall, quiet mannered Robert Feinberg, son of widow Blanche Feinberg, left his college campus in Philadelphia to join the air force. He became a navigator. On his first mission, flying a huge bombing

plane over Japan, enemy shells hit the war plane, and it crashed with the four crew members aboard, in enemy territory.

When our forces entered Japan, the grave and marker was located. Several years later the body was brought to America and interned at the Ohev Sholom Cemetery of Williamsport.

Another cousin, Harold Melvin Sykes, whose parents lived in Altoona, Pa., entered the armed forces on March 8, 1943 and became a machine gunner in the infantry. He was in the thick of many battles. On December 21, 1944, twenty-one months after his induction, he met his death in the battle of the Bulge. His body was returned to Altoona nearly four years later, in 1948.

Among the other twenty-seven members in the service, most of them were sons, cousins and in-laws from the Hirsh-Sykes families, whose elders came to these United States a half century ago. A number of them were wounded in battles, but managed to be able to survive without serious ailments and returned home upon the termination of hostilities. They fought in every theatre of operation. Some were in the army, the air force, and marines, while others were in the navy and on submarine duty. Military police and the medical corps had its quota and they advanced in rank from private, corporal, to lieutenants and captains.

On the home front, every one was mobilized to do his part, buying and selling war bonds, being air raid wardens, auxiliary police and firemen, Red Cross workers, and hospital attendants. Each branch of the service attracted certain members.

Citations for outstanding service had been received from the Government by several for their contributions to the war effort.

Then came Armistice Day, with the welcome parties for the return of the veterans to their homes.

Finding employment, entering business and rehabilitation to peaceful pursuits absorbed many months after the war.

To those who lost sons or relatives, the wounds of the war never healed. Horrible memories still linger in their hearts.

Portraits of Mother

We Love You More

If ever we have loved you dear,
We love you more each day;

Not just because we want to,
But in every other way;

We love you for your goodness
and the sweetness of your smile,
And what you exemplify, makes life
worth while;

For your kindness and patience, we thank thee,
Your comfort and encouragement,
are lingering memory;

Your tolerance and wisdom,
your soft and modest look,
For all the words and phrases,
you have written in our book;

We love you, not just alone
Because you were so fond and fair,

But so much more, because you are to us,
The incense of our daily prayer.

Blanche, Ida, Margaret.

Familiar Sayings of Laizer Hirsh

On Religion—"Observe all that you can, and do the best with what you can't."

Citizenship—"The better the Jew, the better citizen he will be."

Community—"Do not separate yourself from the community or congregation, being a part of the community, you share in its good work."

Finance—"Keep out of debt, when you earn a dollar, spend eighty cents."

Charity—"Tis better to give to the wrong party, than chance refusing the needy one."

BIOGRAPHY OF THE HIRSH - SYKES FAMILIES



LT. JACK HIRSH
Reserve Officer, U. S. Air Corp



CAPTAIN MORRIS KLEINBART
Medical Officer
Pennsylvania National Guard



HAROLD FEINBERG
Served in Australia



MORRIS HIRSH
Medical Supply Dept.



MARTIN AGRESS
Musician Military Band
Valley Forge Military Academy



SAMUEL HARK
Officer Russian Army



Award For Meritorious Community Service

Mr Robert A. Feinberg
United States A. A. F.

In Recognition of Your Patriotism, Valor, and Supreme Sacrifice
In the War Against the Forces of Evil and Aggression.

Service Which Seeks the Wellbeing of One's Fellowmen Constitutes the Highest
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Given, with Deep Appreciation and Lasting Gratitude, this 29th Day of December, 1946



Howard L. Lemuel
Secretary

Gril Publishing Company

Emory Edmunds
President

Ohev Sholom Congregation

Williamsport, Pa.

אוהב שלום קאנגרעניישאן

The narrow casket which held all that was mortal of a representative Jew, Lester Hirsh, whom we all revered, was surrounded on Tuesday, April 11, 1950, in his Synagogue by his sorrowing co-religionists, his family and the entire Jewish community.

When the news of his demise became known in our city, a sadness and deep sorrow befell on everyone. In Lester Hirsh, we had lost a man unique in personality, admirable in that uniqueness, heartening in appeal.

To him, the religion of his fathers was not a congenital burden, it was an effervescent source of joy. It was in the words of Rabbi Yehudah Ha-levy, "Kinor leshiraich" the lute of his song, the spring of his delight. His dreams were the dreams of Israel, whose Rabbi's, gone and living were his choice companions. To him the Torah was a glorious possession, prompting him to a hundred noble acts, inspiring him to a thousand fine thoughts.

His piety was no passive quietude. He was not satisfied with mere avowal of loyalty. His faith was dynamic, to him Torah was a living stream of the labour of creative work.

His Jewishness was joyful, contagious, inviting working comradeship. Hence, it was his historic privilege to become and remain a Jewish pioneer, a builder who used the best of yesterday for the upbuilding of tomorrow. He had been associated with a hundred noble efforts. His name will live in the revival of Judaism in our community.

He was blessed with material riches, but his conception of the value of money did not imply the hoarding of it. He breathed into his material wealth a Jewish spirit, made it his servants to aid the poor, the needy, the wanderer and the traveler.

We miss this noble friend in our Synagogue. In rain or snow, Lester Hirsh was to be found daily with his Talis and T'fillin, praying with the inspired fervor, only men of his type can put into worship.

Happily, he has left children behind in whom will descend that duty and that privilege. They will honor their father by advancing his work, by respecting his faith, by honoring his God. This old-young man is missed by friend and neighbor, and above all by his family. He was the youth of every family celebration, the ever bubbling fountain of mirth and joy, the apotheosis of pious enthusiasm.

You, his children, "LO VOSSEM AD ATTO EL HAMNUCHOH VEEL HANACHLOH", until you will enter into his spiritual inheritance binding up his ideals with your life, saying Omen to his every act of life. Let us not lament, let us reflect in earnest sadness, yonder in that place our eyes often will stray, looking for the familiar, modest figure and sorrowing over his disappearance from our view.

FAREWELL, beloved father, brother and friend; your work was your memorial stone, your life has been a Goluth of labour. Your destination is the glory of Zion. Humility and loyalty marked your years, your name will always be a blessing, your memory a beacon.

RABBI EMANUEL KRAMER



חנה הירש

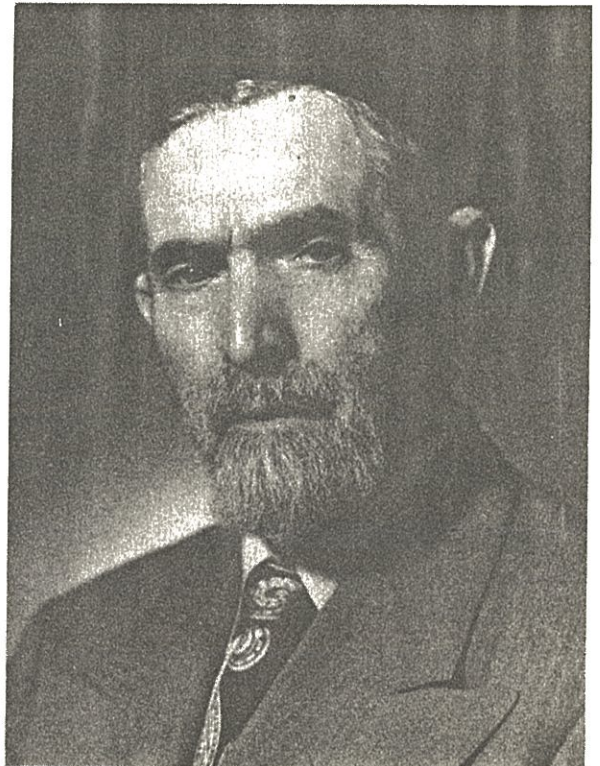
Annah (Channa) Hirsh

"Among the ways of acquiring understanding of the Divine law, is the cheerful acceptance of suffering." (Ethics of the Fathers)

Mother Channa knew what it meant to feel pain and accepted suffering cheerfully. She knew what it meant to be happy and had much joy during her days. She was happiest when her family and her friends were near her and at her table.

Her strictly kosher home was the meeting place and melting pot not only for her children and relatives, but for countless londs liet from many nearby communities. They were welcomed for a cup of tea, a meal or a night's lodging. When a visiting Rabbi, Chazan or solicitor came to town, it was at either Rabbi Harris Malkin's or the Lester Hirsh home where they made their headquarters.

Physically, mother Channa was a tiny woman, but she seldom tired of working and doing things for others. To all, she was kind-hearted. Her days, from dawn until late at night, were occupied with



אליעזר הירש

cooking, baking, planning for herself, her family and for strangers.

When a visitor came to the Hirsh home, there was always something to serve them. A familiar expression of husband Laizer to his wife when one visited the home was, "der lang Channa" and wife Channa always had something to put on the table. It made no difference how many came or how much work she had to do. She never complained, always had a smile and a kind word.

From her earliest days as a teen age girl, she helped her parents in their Pasve-teener shaink, then she worked in a pacht, and as a young wife in Pamoosha, helping in the fields, barn and household. During her first years in Lock Haven, she took in boarders and helped husband Laizer in the shop.

Many times she faced tragedy and endured great sorrow. When her daughter Fanny died a few months after birth of her first child, Marty Agress, it left a wound in the heart of mother Channa which never healed. The passing of son-in-law Solomon Feinberg, added more grief to the aged and weaken-

ing heart. Mother Channa felt and shared with each member of the family all the joys and all the sorrows.

At a wedding, a bar mitzwah or at the birth of a grandchild, she was always present with a helping hand and sweet smile.

When a child or a friend needed financial help, her purse strings opened wide, with an outstretched hand and a sympathetic word.

Channa was an old fashioned mother with a modern outlook on life, never too old to share the joys and sorrows of the new generation.

* * * *

Lester (Laizer) Hirsh

*"And what doth the Lord require of thee;
To do justly, to love mercy, and to walk humbly
with thy God." Micah 6-8.*

The above quotation was indelibly inscribed into the heart of Laizer Hirsh. He well knew what the Lord required of him. During the more than four score years of his life, he dealt justly with his fellow man. He enjoyed a reputation for fair and honest dealings among all with whom he dealt. A leading Williamsport banker, who conducted business with him, once remarked, "I would rather take the word of Lester Hirsh than other people's signature."

Lester Hirsh was a humble man who never sought special honors or prestige. He went about his own way, doing what he considered to be right. He loved mercy, was the first to visit the sick or attend a funeral and provide help for the needy.

Though Lester was a pious Jew, he exemplified good citizenship, displaying interest in elections, and was a regular voter.

Lester Hirsh liked people and people liked him. He made many intimate friends wherever he happened to be. Whether in Lock Haven, Williamsport, Philadelphia or Miami, he was attracted by scholarly individuals and was always accorded special honors in the home or at the Synagogue.

Laizer was born and reared in the humblest home and the strictest orthodox tradition. He possessed an inner desire to succeed and to provide for his fam-

ily a better opportunity and an easier way of life than he had.

From the few dollars he earned and saved during his peddling days, he saw an opportunity to invest in a home, and bought the large house on Walnut Street. He had faith in property and in the integrity of the country he adopted.

*"When you arise to pray, let your heart be
glad within, for you are serving a God beyond
compare." (The Midrash)*

Lester Hirsh awoke early each morning, and awaited for those who called for him to take him to the early morning minyon. For prayers truly made his heart glad. It gave him the communion with his God, who was always at his side.

Many times during his aging years, when no one called at the appointed hour, he started walking, at times with difficulty, but he would not absent himself from services.

Lester was a family man, and desired that his children should follow the footsteps of their fathers. But he was understanding, realizing that in this present age one cannot fulfill all the traditions of orthodox Jewry, so he advised them to do the best they could.

* * * *

THE SABBATH AND HOLIDAYS IN THE HIRSH HOME

*"Remember the Sabbath day and keep it holy,
Six days shalt thou labour and do all thy work,
And the seventh day shall be a Sabbath unto
the Lord."*

The Hirsh home was a Jewish home, with the observance of the Sabbath and all the traditional holidays and festivals. Lester Hirsh did not wait until sundown to close his shop. Hours before dusk he was taking his bath, donning his newer garments and on his way to the Synagogue. While Lester was chanting the familiar Sabbath eve "L'cho doi-dee likrus ka-lo" (Beloved come the bride to meet, the Sabbath princess let us greet), wife Channa was preparing the home as though to welcome the Sabbath bride.

The dining room table was set with clean cover, fresh baked kitkes, and adorned with bright satin cover. The bottle of wine and golden cup along side, awaited for the chanting of the Sabbath kiddush.

Channa had already blessed the lighted candles, and was ready to usher in the Holy Sabbath. When Laizer returned from Shull, everyone stood near the table to await the reciting of the kiddush and the brocho before the meal was started.

At the Hirsh home, one could always count on a relative or visitor to be a Sabbath guest and join in the festivities. After the specially prepared meal, the singing of the z'miros, (Psalms of David) followed.

*"Provide thyself with a teacher and acquire
a comrade,
And weigh all men in the scale of merit."*

(Ethics of the Fathers)

Lester respected and honored a man of learning, especially a Hebrew scholar. On Saturday afternoons, between mincha and mierev, Laizer joined the Chevra who studied the Mishnayis, and deliberated in its discussions. The leader or teacher of the class, usually the congregation's Rabbi or Laizer's old friend, the Rev. Harris Malkin.

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JEWISH HIGH HOLIDAYS

When the fall season was near and the Holidays approached, Laizer was preparing to spend the days with his God and give an account of his life. Though Laizer lived a good life, he believed, that no one is without sin, and offered confession for any possible misdeeds. Dressed in a long white kittel and a woolen tallish, his prayers were sincere and lengthy. He enjoyed perfect communion with his Maker.

Yom Kipper was a day long ordeal of meditation and fasting, starting hours before sundown and continuing until after dusk the following day. Then came the season of the Tabernacle.

On the back porch of the Hirsh home was a permanently built Succoth. The cover was removed from the roof and was replaced with fresh evergreen branches, with various fruits and foliage hanging down. Laizer took much pains to see that the Succoth was inviting and according to tradition. He invited many friends to have brocho in his Succoth. For the eight days of the festival, the meals were eaten there and many special prayers recited under its pine tree roof.

PASSOVER AND THE HIRSH SEDAR

*"Let all who are hungry come and eat;
Let all who are in need, join with us
in celebrating this Passover."*

(Haggadah)

Many days previous to the Passover holiday, the Hirsh residence became a busy place. The purchasing of Passover food and other things, the changing of the dishes, scouring of silverware, pots and pans, and spring house cleaning.

The elder Hirshes were prepared for the customary large number who participated in the Sedar services. As many as thirty, including children, grandchildren and occasional guests, were usually on hand for the Passover holiday.

No event gave Laizer and Channa more joy than to be surrounded by the members of their immediate family at their table to participate in the Sedar service.

On the previous day, Laizer disposed of his chomutz, informed son Ben, who was a B'chor Ben B'chor, that he shall attend the morning service at the Synagogue, where a See-yum Ha-Torah was to take place. This special service was for the purpose of exonerating the first born males from fasting on that day.

The Sedar was looked forward to with great anxiety. Each one prepared for the part they were to take in its observance. While Laizer and the other male members were at the Synagogue, wife Channa and daughters were preparing the table, placing bottles of wine and glasses at the plates of each member.

The Passover symbols, such as the matzos, horse-radish, boiled eggs, lambs bone and salt water solution were at the proper places.

Upon returning from Shull service, the Sedar program began by washing the hands and reciting the kiddush, thus consuming the first glass of the traditional four kaises. Father Hirsh dressed in white kittel, black skull cap, was seated at the head of the table, leaning on several large pillows, where the "afi-kamon" was hidden. The youngest member of the family, usually one of the grandchildren, amazed and bewildered at the sudden change of the household, started asking the four questions: "Ma Nistano Ha-Ly-lo."

Father Hirsh, in his usual mellow tone with ancient chant, started reading and explaining the meaning of the Haggadah, relating the many miracles about the Jewish people in their escape from slavery in the land of Egypt.

Hours and hours passed by, only to be interrupted by the drinking of another glass of wine, or by son Binyomin and others trying to interpret one of the chapters.

The Passover meal was a huge banquet, especially for the hungry guests. Platter upon platter of gefilte fish, roast chicken, motzo ball soup, stewed fruit, vegetables, lotkes, hot tea and cake were the usual menus.

Following the meal, usually about eleven o'clock in the evening, started the concluding service, which included the chanting of the Chod Godyo, the Only Kid and other Sedar melodies which father Hirsh sang with perfect harmony.

If there were homes where the traditional injunction of, "Let all who are hungry come and eat with us" it was in the Hirsh home, where kin and stranger found a welcome.

"Love thy neighbor as thyself." (Golden Rule)

Lester and Hannah Hirsh practiced the good neighbor policy and made intimate friends with their neighbors. Be they Jew or Christian, everyone had a kind word for these pious people.

At the funerals of Lester and Hannah, many a Christian neighbor was seen shedding tears and expressing words of sympathy at the loss of their good neighbors. They gave and received respect from all who knew them. Their many deeds of courtesies endeared them to all.

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In The Land of Sunshine

Father Hirsh was a believer in health cures. He had been to Saratoga Springs, to Alden and Cambridge Springs and many other watering places. Now, passed four score years, he sought warmer climates in winter.

With daughter Blanche and son-in-law David he wintered in Miami Beach. They saw to it that father always spent the cold months there.

To Our Sainted Grandfather

*He loved the House of God
His dearest wish to be,
A Saint within its walls
In service full and true.*

*Beautifully he had lived
We who well loved him know,
Blessing us with his kindly hands
Softening the pain of deaths cruel blow.*

*Beautifully he had died
Amidst the Temple floors he trod,
To pass to his reward within
The Altar of his God.*

"Marlene, Robert and Judith"

Lester Hirsh enjoyed the south and made many fine friends there. He was known in the Synagogue and by the religious men of the congregation.

In the fall of 1949, Margaret decided that her father should stay in a more modern place, and made arrangements for him at the Astor Hotel. There, she felt, he could be more comfortable and have an opportunity to have friends visit him in a more spacious setting.

Father Laizer was not happy at this modern hotel. He lost the personal touch he enjoyed at his previous place with his good friend, Rabbi Safra.

A month before the Passover season, he left the Astor Hotel and moved in to the Safra Guest House. There, he helped with preparing the Seder; though he had a heart ailment and was confined for several weeks.

On the sixth day of Passover, an hour after his mid-day meal, Laizer fell peacefully asleep in his room and among the people he liked best.

Good Friday was being observed by millions throughout the nation, but to the Hirsh family it was a sad day on April 7, 1950.

The body was returned to Williamsport, where it was interned in the family plot, alongside of his wife Channa, in the Ohev Sholom Cemetery.

On Sunday afternoon of May 6, 1951, thirteen months after the passing of Laizer Hirsh, the members and friends of the family met in Williamsport for the Unveiling and Dedication ceremony conducted by Rabbi Emanuel Kramer of Ohev Sholom Congregation.

Community Service

*The great Rabbi Gamaliel once said,
"All who occupy themselves with communal affairs,
shall do so in the service of God."*

For generations past, many members of the Hirsh family have recognized and followed Rabbi Gamaliel's concept of one's duty to the community.

During the earliest years of our ancestors, they were pre-occupied with the affairs of the Synagogue, their communities, and the welfare of their neighbors.

Supporting the Shull, maintaining a Bodd and Mikwah, and community baking of Motzes for the Passover, were part of the obligations of the residents of Pamoosha and Lynkuva.

In our modern times, communal service provides a much broader field and a greater variety of activity for the public welfare.

There are obligations of belonging to and supporting religious institutions, taking part in its many branches of spiritual and cultural programs. Hebrew education, brotherhood and sisterhood work, Zionist programs and support of Israel give the Jew much concern.

The admonitions to give Tzdoko, helping the needy, healing the sick, caring for the aged and orphan, and providing shelter for the homeless are important duties in today's life.

The responsibility to one's community offers many fields of service. Community Chests, Red Cross drives, War services, civic and fraternal groups, provide opportunity to serve fellow man.

It was through many of these channels that members of the Hirsh family found an outlet for their activities, lending their efforts for worthy causes.

It was therefore natural that Benjamin, the eldest of the Hirsh family should become associated with religious and welfare work.

BECOMES ORGANIZATION MINDED

During the several decades of his activity within Jewish circles, many fields of service attracted his attention. Memberships in and serving as active officer in the Temple and Synagogue provided an outlet for his religious obligations.

Following World War I, Benjamin became active in many Jewish relief campaigns to raise funds for war victims of Europe and Palestine, which later developed in the permanent organization of the Federation of Jewish Charities and he served as its first secretary.

As one of the founders of this organization, Ben served many positions in the Federation, as director, campaign chairman, and as its president, helping to raise and allocate many hundreds of thousands of dollars for relief.

Ben was one of the first to form a Zionist Chapter in Williamsport, serving as head of the local district for seven years. During his Zionist activity, Ben attended many national conferences, providing the occasions to meet such great Jewish personalities as Chayim Weitzman, president of the State of Israel, Louis Marshal, Louis Lipsky, Rabbi Silver and others. At the Hirsh home, many prominent authors and lecturers had spent pleasant evenings while visiting Williamsport. Such figures as Pierre Van Passen, Lewis E. Browne, Dr. Braunstine and others were Hirsh's house guests, relating many personal experiences to invited residents of the community.

For being instrumental in raising such huge sums of money for relief, and for his Zionist activity during many years, the name of Benjamin Hirsh, with several others, was inscribed in the Golden Book of the Hebrew University in Jerusalem.

As head of the Jewish Civic League, and for his service to the Sunday School for a number of years, he was given a testimonial dinner which was attended by a large audience.

As one of the early Jewish residents, and being personally acquainted with many of the early German Jewish settlers, he acquired a wealth of Jewish early history of this community, publishing several volumes on the subject in connection with religious journals.

When Beth Ha Sholom Temple celebrated its eightieth anniversary, Ben was chosen as its chairman and toastmaster, sharing the honors with the late Rabbi Stephen S. Wise of New York.

It was natural, that when Lycoming County was seeking a young man to head its 1950 Red Feather Chest Campaign, that son Jack should be the one chosen.

Jack, who had been on the Chest board, had organized such a successful campaign, that for the first time in many years, the results in money raised exceeded the original goal.

For his fine performance, (see story) and for his other community services, he was selected as the Young Man of the Year by the local Junior Chamber of Commerce at its annual banquet.

During the same year, though only a relative newcomer to Williamsport, Mrs. Jack (Sophia) Hirsh was chosen by the Temple Sisterhood to become the chairman of its annual Charity Ball, resulting in the largest and finest social affair ever held in the city.

OTHER MEMBERS

Others were not sitting idle while a few gathered the honors. Son Morton, became active in the Young Men's Bureau of the local Chamber, also served on many Chest and Red Cross drives. During World War Two, Morton published and edited a Jewish Service Bulletin, sending it to all parts of the world, thus keeping in touch with the Jewish veterans and providing home news to them.

Mrs. Ben (Fanny) Hirsh, is not to be counted out for excellent service rendered. She had earned a citation from the government for her outstanding work as head of the women's Hadassah war bond rallies, as Hospital Aide and Director of the Community Chest.

She has served the Temple Sisterhood as director and president. Other members of the family rendered various community services. Mrs. Louis (Mollie) Hirsh relinquished her teaching position in Philadelphia and became interested in Synagogue work, being elected for several years as president of the Shull Sisterhood, doing an excellent job. Her activity spread to civic and charitable organizations.

During the war years, Ida Piperberg donned work gloves and overalls, securing a job in a York war plant as an inspector. The men folk of the family were pre-occupied with war activity as air raid wardens, auxiliary police and firemen, bond salesmen and other services.

The contributions on behalf of Palestine and Hadassah by Blanche and Margaret are well known to many, for their leadership and financial support.

Mrs. Kleinbart had been kept busy while serving as president of her Hadassah Chapter for several

years, in addition to her activity in various educational and religious groups. Among the many functions that the former Hirsh sisters were called upon to participate in Philadelphia were their attendance to the Annual Hadassah One Hundred Dollar per plate Donor luncheons.

Outstanding personalities who have addressed these Zionist groups and who have been introduced to Blanche and Margaret, include the former first lady of the White House, Mrs. Franklin D. Roosevelt, members of the Israeli cabinet and government officials.

Mrs. David (Blanche) Schultz, served as head of the Williamsport district and on several important state committees of Hadassah.

The Hirsh's followed Rabbi Gamaliel's concept, occupying themselves with much communal service.

* * * *

THE YANOWITCH FAMILY OF ROCHESTER

More than half century elapsed between the Hebrew Chedar at Pasve-teen and the college campus at Harvard and Yale, yet, that's the story of the Isaac Sykes family. Known to everyone in Lock Haven as Itze Laizer, the route from a poor, pious, junk peddler to that of lawyer, doctor and stock broker was a difficult one and took three generations to make the change.

Ida, the eldest daughter of Isaac, started out by being a graduate nurse at Rochester, there she met her future husband, broker Louis Yanowitch.

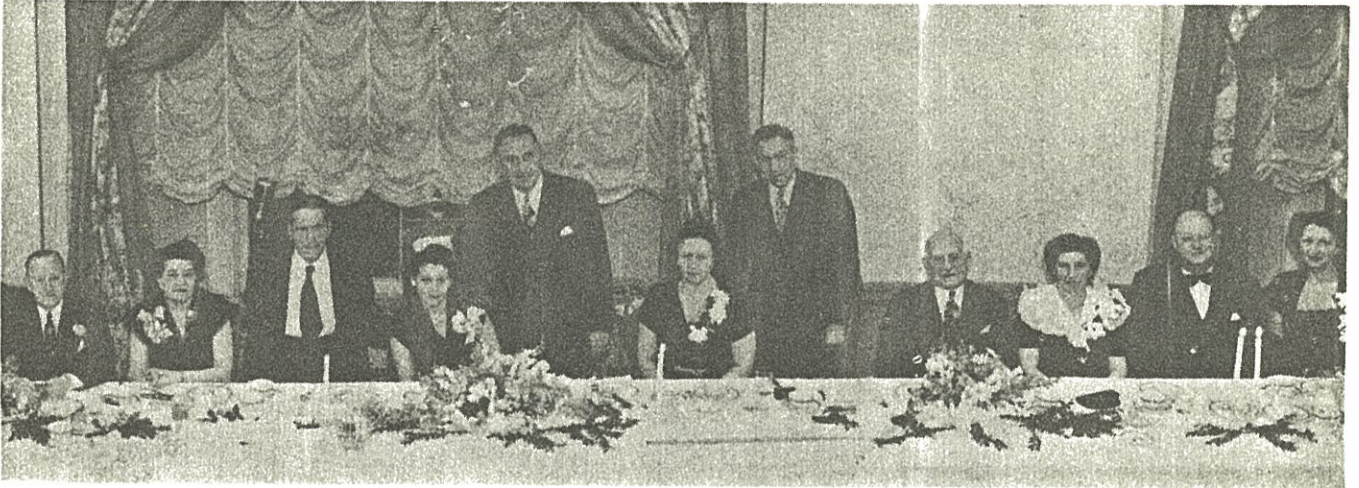
They raised and educated two fine sons, Mendel and Robert, who became a doctor and lawyer. Ida was not content just to remain a mother and housewife, but took an active interest in social and religious work.

The Rochester papers recently carried editorials commending Mrs. Yanowitch for her part she played in welfare work for overseas O. S. O.

She had worked together with Rabbi Phillip S. Bernstein of Rochester, in his Temple and community welfare work.

From Lithuanian immigrant to prominent professions, were advantages utilized by many members of the family.

BIOGRAPHY OF THE HIRSH - SYKES FAMILIES



BENJAMIN HIRSH, Toastmaster at Temple Eightieth Anniversary Banquet.
(Seated left): Late Rabbi Stephen S. Wise, Guest Speaker.

Jaycees Honor Jack Hirsh As 'Young Man of the Year'

Jack Hirsh, prominent city manufacturer and chairman of the successful 1950 community chest fund drive, last night was named the "Young Man of the Year" by the Williamsport Junior Chamber of Commerce.

The award was made at the third annual Jaycee dinner-dance held at the Lycoming Hotel.

Mr. Hirsh was cited for his outstanding work with the community chest and his activities with the Bethune-Douglass Center, the Temple Beth Ha-Sholom, the B'nai B'rith, and the Boy Scouts.

He also is immediate past president of the Penn State Alumni Club, a member of the board of the Williamsport Tennis Club, and a member of the C. T. A. industrial committee.

However, the main tribute to Mr. Hirsh was paid for his community chest fund drive leadership which resulted in the highest total subscription in the 30-year history of the chest here.

President of Kimco Metal Fabricators, Inc., Mr. Hirsh is a veteran of the Second World War. He resides with his wife on Bottle Run Road. He is the son of Mr. and Mrs. Ben Hirsh, of 516 Hawthorne Avenue.

Miles H. Sucher, past state and city Jaycee president, made the award as chairman of the Jaycee committee. John B. Willmann was toastmaster, and Paul E. Caldwell, Jr., was banquet chairman. The Rev. Samuel G. Warr asked the invocation.



"Young Man of the Year"

Jack Hirsh addresses fellow Jaycees after being named "Young Man of the Year" at the Williamsport Junior Chamber of Commerce dinner-dance Saturday evening. His fine work as chairman of the 1950 Community Chest campaign was acclaimed by other speakers. Miles H. Sucher, (right) former state and local Jaycee president, and H. Vernon Ferster, state president, look on.



EDITORIAL

Highly Deserved Honors

ONE of the strongest assets of a community is its wealth of young men, eager to serve with zeal and enterprise those organizations laboring for civic betterment.

That our community is fortunate in this respect is underscored once again by the community chest elections and by last night's meeting of the junior chamber of commerce, when highly deserved honors were paid to Jack Hirsh.

Thursday evening, this young business man was elevated to the presidency of the chest, whose 1950 fund campaign he directed to sparkling success. Last night, he was singled out by the junior chamber as "Young Man of the Year."

Mr. Hirsh is representative of the group of younger men working with enthusiasm in civic projects, shouldering a share of the burden carried so faithfully for so long by men like C. Paul Wagner, recipient of this year's red feather award. He and his young co-workers are a credit to Williamsport.



Unto the First,
Second and Third
Generations



In Words and Pictures

BIOGRAPHY OF THE HIRSH - SYKES FAMILIES



MOTHER CHANNA AND DAUGHTERS

THE HIRSH FAMILY



FATHER LESTER AND SONS

The Hirsh Family

It was to be expected, that Lester and Channa Hirsh would inculcate into their children the desire to be good Jews and law abiding citizens in their respective communities.

The examples they have shown by the life they lived, their unselfish devotion to their religion and Jewish institution, were bred into their children, who followed the pattern of their elders.

During the early years of the Hirsh family life, the children were under the watchful eyes of their father and mother, who saw to it that they were provided with a proper Jewish education and a respect for its traditions.

As they grew up, were married and settled in their communities, they assumed leadership and accepted responsibility which reflected favorably upon the family.

To earn a livelihood, they entered various business and professions and located in many communities.

Benjamin and Louis remained in Williamsport, where they built an enviable reputation during their two score years of residence. Philadelphia became the home of two Hirsh daughters, Blanche and Margaret. Both have married husbands of fine reputation and background, as business and professional men. David has moved out west, in Tucson, Arizona, while Max is established in the shoe business in Shenandoah, Pa.

Ida is happily married to William Piperberg, of the Piperberg Bros. Auto Parts of York, Pa., and has found an important place in that community.

In all these communities, members of the Hirsh family have taken a keen interest in religious, civic and cultural activities.

* * * *

Benjamin (Binyomin) Hirsh

Benjamin is the oldest member of the Hirsh family, the B'chor Ben B'chor, continuing the family tradition for many generations. He was born on February 7, 1889, in the same log dwelling where his ancestors had lived. As a child, he attended Rebbe Simcha's Cheder in the Pamoosher Shull.

With mother Channa and the four other children, he came to America in September 1899, joining their father Laizer who arrived two years earlier. In Lock Haven, Ben attended public school while continuing his Hebrew education with Mordecai Hurwitz, a neighbor of the Hirsh family.

During the first few years in Lock Haven, the family struggled to earn a living, necessitating sons Ben and David to assist with providing the family coal, gathering junk and pasturing the cow.

Before he was fourteen years of age, Benjamin quit school while in the fifth grade to seek employment. His first job was with the Lock Haven Furniture Co., where he worked ten hours a day for fifty cents pay. That job did not prove too profitable. He started gathering junk, at first with others by accompanying Isaac Sykes on his junk wagon and went along with uncle Nochem and cousin Snayer Hark shortly after they arrived in the country, being their spokesman.

HAD HIS HORSE STOLEN

At fifteen years of age, Ben had earned enough money to buy a horse and wagon, starting to gather junk for himself. A certain Jewish man from Lock Haven, (name omitted) with no horse or money, suggested to father Laizer that his son Ben should form a partnership with him, giving father the assurance that they would do well together. It sounded like a good proposition for a young boy to become a partner to an older and more experienced man. The partners, with their horse and wagon, travelled all the way to Gallitzin, Pa., there to spend the Sabbath with relations of the partner.

As a young man, Ben was religious and observed the Sabbath. The partner was not so pious, and asked if he could take the horse and go out into the country to gather some junk, explaining, that he was in need of money to support his family.

Leaving Saturday morning, partner did not return for three days. Ben became impatient and returned to Lock Haven by train.

After making several phone calls and writing numerous letters, word came from his partner that he disposed of horse, wagon and goods, and that he lost the money, never paying Ben a single dollar for his investment.

Without horse, wagon or partner, Ben was seeking other employment. He was offered a (so called) job by his uncle Harry Sykes to work at his Austin, Pa., store and went to that Potter County lumbering community.

This job working for his uncle was not an easy one, especially for a boy of fifteen years. The hours were long, from seven in the morning until late each evening, including Sundays. As a clerk in the store, for helping with the books, passing thousands of handbills and many other tasks, Ben was paid the magnificent sum of ten dollars per month, in addition to his room and board.

In 1908, Ben quit the job with his uncle to try a new experiment. With a friend, Joseph Hurwitz, son of his former Hebrew teacher, he formed a partnership going into the motion picture business, renting the Garman Opera House at Bellefonte, Pa. The partners operated their Vita-phone projection machine, took tickets, and even arranged for vaudeville shows. The two young men were off to a good start in the new venture, when landlord Garman, who was paid on a percentage basis, decided not to renew the lease and operate the theatre himself, buying the equipment from the partnership.

THE WILLIAMSPORT EXPERIMENT

Brothers Harry and Edward Sykes were negotiating for the purchase of Frank I. Wilson's store in Williamsport, the deal being arranged through Harris Claster. When negotiations were completed, Harry and Edward Sykes sent nephews Benjamin and Lee Sykes to take charge of the Williamsport branch. During the first few years, because of bad times, limited experience and newness to the community, the stores were not profitable. Then came the Austin flood of 1911, destroying the Sykes Bros. stores there.

The Sykes Brothers could not continue the Williamsport branch store and sold it to Benjamin and a partner, Jacob Gross. Lee Sykes returned to his former job with uncle Edward, in Beech Creek.

Within a year, Ben purchased the interest of his partner, continued to operate the Market Street store for twenty years, building it into a substantial volume.

HEALTH BREAKDOWN

Fearing a physical breakdown, Ben sold his stores

to brother Max and cousin Isidore Hirsh, who were employed by him in 1925.

Four years later the stock market crash resulted in three local bank failures, and the depression which followed and took many thousands of dollars from Ben.

His next venture was to enter the real estate business. With uncle Harry Sykes, they formed the Lycoming Realty Corporation, buying, selling, renting and remodeling local properties. The firm handled many hundreds of thousands of dollars of real estate.

The Ben Hirsh family include two sons, Jack and Morton. Both had an excellent education, majoring in journalism and advertising. They graduated from Lycoming College, while Jack continued his education at Penn State and took additional courses at Harvard. For a few years, both worked in the journalist field with local newspapers.

On January 6, 1949, Jack married Miss Sophie Wilkes of Philadelphia. The wedding took place at the home of the bride's parents in a beautiful setting.

Following four years of war service, Jack and John Fischer of Williamsport organized and began to operate the Kimco Steel Fabricating Corporation.

* * * *

The David Hirsh Family

David was the second edition to the Hirsh family. It was aging, mid-wife Gittel, who helped bring him to this world on October 15, 1891, in the family log homestead in the dorf of Pamoosha.

From his earliest inception, David was a problem child to the family, creating many worrisome nights and days for his parents.

When he was just an infant, David was kidnapped by a band of passing gypsies. When he was a child he ran away from home on a freight train, and at maturity he was in the thick of many battles during World War One, while stationed in Europe.

When only a year old, mother Channa took infant David along into the fields of the family farm, helping husband Laizer and other members with the harvesting of the grain.

BIOGRAPHY OF THE HIRSH - SYKES FAMILIES



MORTON, SOPHIA AND JACK HIRSH

BENJAMIN AND FANNY HIRSH
On Thirtieth Wedding Anniversary

OLDEST AND YOUNGEST MEMBERS OF THE HIRSH FAMILY



THE THREE GENERATIONS AT THE ROBERT KLEINBART BAR MITZWAH
(Left to right): Judith, Marlene, Robert. (Center): Margaret, Morris Kleinbart.
(At right): Grandfather Lester Hirsh.

For shelter from sun and weather, the youngster was placed under a shock of rye sheaves, near the edge of the road, thinking he would be safe there.

As the band of gypsies passed by and noticed the child under the shock, they decided to kidnap him, placing him under a wagon full of straw in their caravan.

A short time later, when mother Channa went to care for the child and found him missing, she spread an alarm to the men folk in the field.

Father Laizer, and uncles Nochem and Lipman saw the gypsy caravan about a v'yorst away at the bend of the road, and took a short cut, cutting across the field to overtake the band. After much excitement and a lot of loud talk, the infant was recovered and the kidnapers driven off.

At the age of nine, David was in trouble again. This time it was in Lock Haven. He was playing with a group of youngsters near the railroad tracks, when one of the lads grabbed his cap and threw it on top of a passing railroad car. David was not going to lose his cap, so he climbed aboard the moving train as it was gathering speed. Before he was able to get down from the car he was some seventy miles away from home, near Tyrone, Pa.

When young David had not returned home that evening, the family became alarmed and started a search of the neighborhood. Questioning of his playmates revealed the story that David was last seen riding on a freight train in the direction of Tyrone.

Railroad police informed the family that such a youngster was noticed walking along the yards in the up state town. The following morning, father Laizer and brother Ben took the first train out of Lock Haven in search for David. Each were sitting on opposite side of the car, hoping to locate the missing lad.

When they arrived to within a few miles of Tyrone, David was seen walking along side the railroad tracks, from where he was returned home, after a harrowing night in the yards.

David's first money paying job was with his uncle Hyman Whitten, at his store in the small mining community of Tyler, Pa.

After a few years of clerking in the store, David quit the uncle's job and opened a restaurant. Several

months of dishing out soup and sandwiches were enough for him, so he sold the place and moved on to Emporium, Pa., where he opened a general store.

When World War One started and David was called to the service, he disposed of his Emporium enterprise, entering the armed forces and going overseas. (See story).

Upon his discharge and return from war service, David again sought to enter some business. At first, he purchased a small neighborhood store in Williamsport. From there, with Max Finkelstein, he bought the old established Zimmerman Shoe Store at Shamokin.

Dave purchased the partner's interest and changed the firm name to Hirsh's Bootery, continuing in the shoe business there for nearly a quarter of a century.

It was during the years in Shamokin that David met a girl in the nearby mining community of Mount Carmel, marrying Miss Rose Koplansky on September 26, 1929.

Dave and Rose intended to elope and keep the marriage a secret, but finally consented to take sister Ida Hirsh to New York, where the ceremony was performed.

After the couple settled in Shamokin, in the years that followed, they became the parents of three fine children. Sidney, the oldest, was born on August 22, 1930, while fifteen months later daughter Joan arrived on November 12, 1931.

It was nearly four years later that the third and last member of the family, son Robert, was born on May 18, 1935.

Though David operated a successful shoe store at Shamokin, he was forced to move West, to Tucson, Arizona, where the climate was better for his wife Rose, whose health had not been good in the mining town of Pennsylvania.

In his new community, Dave became active in many things. First, he built several homes, and purchased a large hardware and appliance store with a partner.

A few years later, he sold his interest in the hardware store to his partner. After taking life easy for many months, Dave sought new interests, and with

another partner, opened a modern shoe store, near the campus of Arizona University.

Again, he sold his interest to the new partner, and no one would be surprised if he found himself a new business and another partner.

Wife Rose has adjusted herself to the new community, making many intimate friends and enjoying her fine new home in the land of warm sunshine.

The three children are now grown up young men and women, dwarfing both of their parents. Elder son Sidney, is attending school at the University of Washington while daughter Joan is a student at the University of Arizona.

Young Robert, who promises to be the tallest member of the family, is currently trying to decide at what school he will study and what profession he will choose for his future.

Though they live near the West Coast, the Hirsh's manage to come east occasionally, alternating between driving their car, taking the train or flying, to spend some time with friends and relatives on the old stamping ground.

* * * *

David and Blanche Schultz

On July 20, 1945, Blanche Feinberg became Mrs. David Schultz, and for the second time changed her maiden name of Hirsh.

As the loving and respected wife of David Schultz, a prominent Philadelphia business man, Blanche has assumed a new role in her domestic and social relationship.

Mr. David Schultz, as head of a long established Philadelphia family, is president of the D. Schultz Wall Paper Co. His interest in financial circles has elevated him to be Chairman of the Board of the First Federal Savings and Loan Association of South Philadelphia, a multi-million dollar institution.

By previous marriage, Blanche is the proud mother of two married children, son Harold and daughter Dorothy, and four lovely grandchildren. The family of David Schultz includes five children by previous marriage.

Mr. Schultz's interest in Jewish religious affairs has earned for him a directorship at the Har Zion Temple of Wynfield, one of Philadelphia's largest conservative Synagogues.

Blanche is the third child of the Hirsh family, but the first girl to have been born to either side of the entire mishpocha for a long time.

As the oldest daughter of Lester and Channa Hirsh, her sisters and brothers look to her for motherly advice and counsel.

During her years, Blanche has had much of joy and sadness, facing each phase of her life with courage and gracefulness. When her younger sister Fanny passed away on January 30, 1932, she assumed the responsibility of raising the three month old Marty, until his father Stanley again remarried.

Her greatest shock came in World War Two, when the government announced that her son Robert, who was an air corps officer, was missing in action while flying a plane over Japan. During the extended illness of mother Channa, Blanche was at her bedside constantly, attending to her wants for many months. Following her death, she provided a home for father Lester.

Blanche's life was not all grief. She enjoyed much noches from her children and her grandchildren. Her recent marriage to Mr. Schultz provided her with a fresh outlook on life. When David and Blanche spent the winters in Florida, they saw to it that father Lester accompanied them and enjoyed the southern climate.

During those winter vacations in recent years, they were his frequent visitors at his hotels, looking after his comfort while in Florida.

The Schultz's take a deep interest in many Jewish activities, especially that of the Temple and Hadassah where Blanche has served as president of her Williamsport district and as an officer in the state organization.

Their year is divided between living in their palatial home in Philadelphia, the large family house in Atlantic City and the winters in luxury hotels in Miami Beach.

Many of their intimate friends visit them and are dinner guests at these resorts, giving them a large circle of friends.

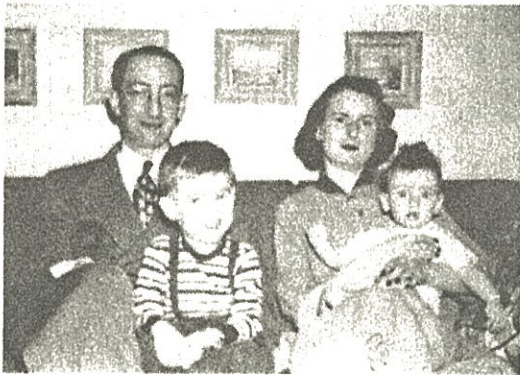
BIOGRAPHY OF THE HIRSH - SYKES FAMILIES



EDWARD, DOROTHY, STEVEN AND
JUDITH KAHN



DAVID AND BLANCHE SCHULTZ
Miami Dinner Party



THE HAROLD FEINBERG FAMILY
Shamokin



IDA AND MARGARET HIRSH
ANN BLONDER
Before West Indies Trip



WILLIAM, IDA AND ROY ANDY PIPERBERG



Son-in-law David Schultz showed great respect and admiration for his pious and scholarly father-in-law, often remarking, "Ich hob ziech nist genart miet mein machuten".

* * * *

Louis (Itzke) Hirsh Family

Itzke, who later became known as Louis, is the fifth member of the Hirsh family, and the last to have been born in Lynkuva, Lithuania. He was the youngest of the five who came to America, making his first ocean voyage before he was two years old.

Though Lou does not recall the time he was born, he says, that his mother told him he arrived on May 18, 1898.

When Itzke was six years old, he was enrolled in the Lock Haven grade school. When his teacher asked him what his name was, he was silent and surprised, not knowing what to answer her. Neighborhood playmates of his had nicknamed him "Louis", so one of his gang yelled out to the teacher, "his name is Louis." He has been called that ever since.

When Lou graduated from grade school in Lock Haven, he thought he had enough of education, securing a part time job for the summer months with his uncle Hyman Whitten at Tyler. When the family moved to Williamsport, Lou attended High School and worked on Saturdays and after school hours for his brother Ben at the Market Street Store.

After a few years of this part time experience, Lou considered himself capable of running a business for himself, and started a general merchandise store at Washington Street. He sold the store a few years later to brother Max and started the Bon Ton Children's store in the central part of town.

He was assisted in this children's specialty shoppe by his sisters Ida and Fanny, upon whom he depended to operate the business, while he took a six weeks vacation to Europe in 1927.

His cruise took him to many countries, including France, Belgium, Germany and Austria. While sailing over the Atlantic in the large ocean liner Rochambeau, he met many fine friends with whom he corresponded for years.

A short while after his return from Europe, Lou became involved in a law suit as the result of an auto-

mobile accident while out with his sisters and girl friends for a ride.

Seeking to expand his business, Lou purchased a branch shoe store from his brother David at Mount Carmel, and left his sisters to manage the Bon Ton Store at Williamsport.

Lou was not satisfied with living in the coal region town of Mount Carmel, and he sold his store to brother Max. Shortly after that, he closed out his Williamsport children's shop.

BECOMES A TRAVELING SALESMAN

For several years Lou took to the road and became a traveling salesman. At first, he carried a line of silk hosiery for a Reading house. Later he sold women's novelty shoes for New York and Boston houses. He traveled in the Eastern part of the country.

With aging years and impairing health, father Lester decided to retire from the junk business. Lou saw an opportunity in the scrap business, quit the road and took over father's shop. The place proved too small for his expanding business, so Lou purchased a large industrial site, converting it into a scrap yard and warehouse, becoming one of Williamsport's leading scrap dealers.

LOU'S PERSONAL LIFE

Lou was nearing two score years and had visited many cities and met many girls, still he remained a bachelor. Many believed that Lou would continue to remain as an un-married man but his sister Margaret thought otherwise.

On one of his many trips to Philadelphia, sister Margaret found an opportunity to introduce her bachelor brother to Miss Mollie Cherim, a Philadelphia school teacher.

For two years after this introduction, nothing materialized, but quietly, Lou had been thinking about the school teacher he met, and decided he needed lessons in matrimony.

Lou started traveling to Philadelphia often and taking such lessons from the teacher, resulting in a proposal, which was accepted by Miss Cherim.

The wedding took place at the bride's sister and brother-in-law's home in Wynfield, a Philadelphia

suburb, on July 4, 1940, with many relatives and guests present.

It was an impressive, lovely, outdoor lawn wedding, at the large Chaiken home. Mrs. Hirsh continued teaching in Philadelphia for a number of years, commuting to Williamsport when husband Lou could not come in to Philadelphia.

After four years of teaching and traveling, Mollie took a Sabbatical leave, transferring her activity in Williamsport to the Synagogue, which elevated her to Sisterhood president, and other active civic and charity work.

The big event of their life came in 1949, with the arrival of son Barry Jonah Hirsh. This strapping young fellow has provided the family with a future heir and created a new interest for the couple.

Since that moment, raising and caring for son Barry has kept the Lou Hirsh's so busy, that they consider other historic events of less importance.

* * * *

The Max Hirsh's

Though Max is the youngest of the four Hirsh sons, he was the first one to be born in this Twentieth Century and on American soil, arriving in Lock Haven on August 8, 1901.

His childhood days were uneventful, attending grade school in the second ward, going to cheder and selling papers to earn a few nickels.

Max was thirteen years old and had just become Bar Mitzvah when the family moved to Williamsport in 1914. Still going to school, he worked for brother Ben on Saturdays and after school hours at his Clothing Store, earning little money but getting plenty of selling experience.

Five years later, in 1919, after he was graduated from High School, Max purchased from brother Lou the store at Washington Street and became a merchant, riding his bicycle to and from the store. When Max earned a few thousand dollars at his general store, he decided to invest his surplus capital in the stock market. Soon, broker Max discovered, that there was a difference between Bulls and Bears.

Being impatient with making money slowly and

trying to make an easier dollar, in 1925 young Max was lured to the sunny South. There, with a friend, Abe Cramer, he became part of the land speculation boom in Miami that year.

From the many thousands of dollars of invested capital, he has remaining a parcel of land in Florida, as a reminder of those days.

In his early years, Max decided that one cannot get rich quickly by working hard, and was never too enthusiastic about earning money the hard way.

With the years, he changed his mind, reconciling himself that he had to settle down, and he took over the shoe store which had been operated by brother Lou at Mount Carmel.

A few years later, he moved to a larger town and into a larger store in Shenandoah.

Free spending, easy going Max enjoyed his single blessedness until he met and courted Miss Marion R. Friedberg, and after a short romance, they were married July 28, 1946.

The wedding ceremony was held at the home and in the yard of the Kleinbarts on Franklin Street, with a dinner and reception for fifty relatives and guests at a neighborhood cafe on Girard Avenue, Philadelphia.

Wedded life has created a new interest for Max and his wife Marion.

This added interest is not confined to cooking and keeping house, but the caring of the three lovely children who came to the Max Hirsh's in a few married years.

First one to be born was Arthur Joseph, a year after the marriage, and daughter, Barbara Ann arrived on February 17, 1949.

The latest member of the family, son Lester Mark came to Shenandoah on July 23, 1950, four years after the marriage of his parents and in time to be named for his grandfather Lester, who had died a few months before.

The Max Hirsh's take pride in their fine family and don't mind being confined for a few years until they grow up. (See family photo).

BIOGRAPHY OF THE HIRSH - SYKES FAMILIES



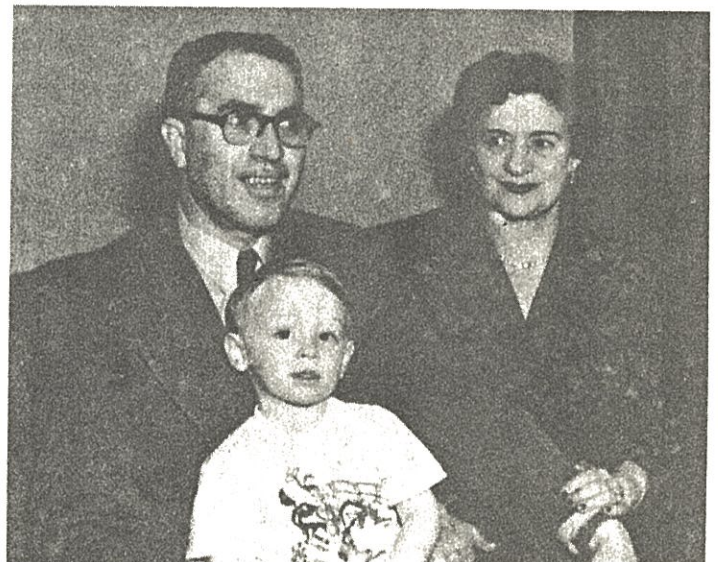
DAVID HIRSH AND FAMILY OF TUCSON, ARIZONA
(Sidney missing on picture)



FANNY AND ROSE HIRSH
Strolling in Atlantic City



THE MAX HIRSH FAMILY
OF SHENANDOAH, PA.



LOUIS, MOLLIE AND BARRY HIRSH OF WILLIAMSPORT

The Piperbergs

Ida Goldie was born a Hirsh, some years before she became the wife of William Piperberg of York, Pa. She first saw daylight in the family home at Walnut Street, Lock Haven. Her childhood days followed the usual routine of school, home work, personal friends and her teen age boy friends and other interests.

Ida had no trouble growing up, but did have some difficulty in making up her mind, as to what she wanted to be. Following her High School graduation, Ida became interested in many things.

She was dreaming of becoming an actress, and took a course in voice and piano at Dickinson Junior College. Later, she changed her mind, decided to be an artist, and started to paint chinaware. Both of these promising professions did not provide any funds with which to buy clothes, and to take an occasional trip.

Ida, then decided to leave home, and join her sister Margaret in Philadelphia, to become a nurse. The nursing duties at the Philadelphia General Jewish Hospital did not prove very glamorous, so Ida quit her nursing career and became a business girl.

For a number of years, she managed the Bon Ton Children's shop for brother Lou. From there she graduated to accept a position with Leonard Lowenthal and manage one of Worth's Women's shops at Chambersburg.

It was while she managed this store, that she met and dated William Piperberg. Though Ida had known many friends, when shy William asked her to become his wife, Ida saw a good future in becoming Mrs. Piperberg, accepting his proposal.

The couple were married in Philadelphia in 1934. During the years that followed, Ida became content to remain a good housewife, a social leader, and to play an occasional game of golf. The Piperbergs took many trips together, on land and sea.

Husband "Pete" Piperberg, as a married man, developed several hobbies, one being baseball, and he was elected to the Board of Directors of the York Baseball team.

He holds membership in the Sales Executive Club, and is an officer of the B'nai B'rith Lodge and of his Temple.

Though they had been kept busy with all these activities, they wanted to have a child, and thought of adopting one. About that time, nearly thirteen years after they were married, along came Roy Andy, changing their whole life and creating a new interest for the Piperbergs.

The couple enjoyed many vacations and trips. As a girl, Ida took a cruise with Margaret and with Ann Blonder to the West Indies. She also took several ocean cruises with her husband.

A few years ago they sailed for Nova Scotia and also to Bermuda. During the past year William enjoyed a delightful cruise to the Carribean Islands, seeing strange parts of the world.

During the war years William was kept busy with his war work in the Auto Parts Plant, keeping many trucks in operation for war duty while wife Ida decided to do her part and became an inspector in an airplane factory, donning overalls and work gloves and doing manual labor. She also became active with Red Cross work and as a nurse's aid at the York hospital.

Currently they have moved into their new home at 28 North Manheim Street in York and are awaiting the visits of their friends and relations.

* * * *

The Kleinbarts

Margaret, whose Yiddish name is Michla, is known as "Babe" by many of her intimates, and is the smallest and youngest member of the Hirsh family. Margaret resembles her mother in physical appearance more than any other member of the family.

Not only does she resemble her mother in looks and size, but she possesses her fine motherly qualities of family love and consideration of others.

One does not need an invitation to visit the Kleinbarts, for their home has a welcome mat for kin and strangers alike. Many have come to them for a meal or a short visit and stayed on for a week or longer.

Margaret was the last of the nine children to be born to the Hirsh Family and enjoyed the usual childhood life of school, home and intimate friends while in Lock Haven. When the family moved to Williamsport in 1914, she came along with the others to finish her elementary and high school days and making a host of new friends. Following her graduation from Williamsport High School, Margaret studied at the State Teachers College in Lock Haven.

This little lady was not content to remain just a home body or a sales girl. She wanted a profession, one which could be self supporting if the occasion arose.

In 1926, with Miss Esther Cramer, an intimate friend, she enrolled as a student nurse in the Philadelphia Jewish Hospital, from where she was graduated on May 30, 1929. While at the hospital she attracted the attention of a young doctor, Morris Kleinbart. She reciprocated by dating the young medic quite often, happy to be able to return the favors for his interest. The result was a youthful romance between doctor and nurse.

They had more to talk about than patients, powders, or pills and before many moons, plans for a wedding were being made.

The young doctor knew of other girls who possessed more beauty and more wealth than this little nurse, and many families were anxious to have the M.D. join their ranks, but the warmth of their romance had reached such a stage that neither was interested in anyone else.

THE WEDDING

The wedding took place in Williamsport on July 3, 1932. It was a lovely and beautiful ceremony, an outdoor lawn wedding at brother Ben's residence performed by Rabbi Charles Mantinband. Following the ceremony a reception was held by Fanny and Ben Hirsh at their home and another in the community center of the Shull.

Morris, who was graduated from Jefferson Medical College, had practiced in Dr. Shay's office for two years and was now ready to hang his shingle at 1629 North Franklin Street, a location near his family and childhood days.

Though both were busy with office work, patients and home, they were not too busy to raise a family. The result during the ensuing four years was the

birth of three fine children. Marlene Ruth, the eldest, was born July 2, 1933 and was followed by a son, Robert, on June 26, 1935. Judy, the youngest, came along November 25, 1936. At present all are thinking about college, dates and romance.

Though Franklin Street is in the older section of Philadelphia, the reputation of the skill and ability of the young doctor spread to many sections of the city, filling his office with many health seekers. Not content with a busy medical practice, Dr. Kleinbart studied for an advanced course in specialized medicine and soon was accepted as a Fellow in the American College of Physicians in 1942. Now recognized as a specialist in cardiac ailments, he maintains a downtown office at 1922 Pine Street while the family lives in a part of the four story brick building.

Although his profession occupies the major portion of their time, the Doctor and Mrs. Kleinbart find much time to spend with intimate friends or attending social functions. Margaret has taken a keen chapter in Hadassah work, becoming head of a local chapter and keeping busy with meetings and fund raising events.

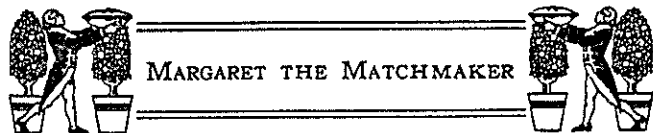
MEETING PLACE

All the members of the family have used the Kleinbart home as a central meeting place, including father Lester Hirsh.

Following the death of mother in 1939, father spent many months in their home, relying upon the medical care and advice given him by his son-in-law. Father always contended that his good health and longevity were due largely to the careful attention and watchfulness of the Kleinbarts.

The Kleinbarts enjoy many friends, including men and women high in the professional and business world, and share a common fellowship with them. On June 26, 1947, when son Robert became Bar Mitzwah, the Kleinbarts outdid themselves for the occasion, inviting more than 400 relatives and friends to a gala social and religious event which was held at the Broadwood Hotel. In this spacious ballroom the elaborate banquet featured all kinds of beverages and tuneful music supplied by a fine seven piece orchestra.

Grandfather Hirsh climaxed his elder years by being present at the Bar Mitzwah of the son of his youngest daughter.



Because married life had been so happy for Margaret, she was not content to see her single sisters and brothers enjoy freedom. "And a little child shall lead them" is not only a Biblical phrase, but in the Hirsh clan many came to the youngest member for advice.

When William Piperberg finally decided to ask sister Ida for her hand in marriage, it was to "Babe" that Ida went for consultation and it was in the Kleinbart home that the wedding took place.

Louis, whom many thought would remain a confirmed bachelor, forsook his lonely evenings after Margaret introduced him to a Philadelphia school teacher, Miss Mollie Cherim. Lou started taking lessons in matrimony from the teacher, resulting in graduation to marriage on July 4, 1940 at the home of the bride's sister and brother-in-law.

Max was still the problem child and was holding out for single blessedness, living alone in a Pennsylvania mining town. That finally came to an end when he met and proposed to charming Marion R. Friedberg. When Max told sister Margaret that he was going to have a quiet wedding, "Babe" squashed the suggestion, saying her home was large enough and good enough for him to be married in, and so it was that the wedding took place in her home and yard on July 28, 1946.

Blanche was the only one left alone and a widow. She had been working in a local dress shop, occasionally taking time off for a trip to Philadelphia. It was during one of those visits that Margaret, through a friend, made it possible for Blanche to meet David Schultz. David was impressed with the small town widow, soon asking her to become Mrs. David Schultz and another Philadelphia wedding took place. Thus ended the sodchiness of "Babe" Kleinbart.

* * * *

MUCH TRAVELED FAMILY

For more than half a century since the arrival of the Hirsh family to America in 1897, many of its members were on the move, visiting many places and countries.

With the armed forces of World War I, soldier David crossed the Atlantic Ocean in a troop ship overseas, while brother Lou visited several European countries ten years later. Florida and the West Coast had its quota of family visitors.

It remained for Jack and Sophia Hirsh to pioneer by flying over the Atlantic on their tour of England and France in March of 1951.



They left LaGuardia Airport on Thursday, March 15th at 3:00 P. M., flying a Lockheed Constellation plane, arriving in London the following morning for breakfast.

In the British capital, they checked in at the Piccadilly Hotel for five days, from there, they flew to Paris in a B. O. A. C. plane, making their headquarters for the next week at the Hotel Du Louvres in Paris. Among the several side tours out of Paris, were visits to the palaces of Versailles and Fontainebleau. It was an exciting experience for the young couple.



WEDDING ANNIVERSARIES

Mr. and Mrs. Benjamin Hirsh	March 7, 1917
Mr. and Mrs. David Hirsh	September 26, 1929
Mr. and Mrs. Louis Hirsh	June 30, 1940
Mr. and Mrs. Max Hirsh	July 28, 1946
Mr. and Mrs. David Schultz	July 20, 1945
Mr. and Mrs. William Piperberg	February 18, 1934
Mr. and Mrs. Morris Kleinbart	July 3, 1932
Mr. and Mrs. Jack Hirsh	January 6, 1949
Mr. and Mrs. Morris Hirsh	August 17, 1948
Mr. and Mrs. Leo Rudin	August 31, 1937
Mr. and Mrs. Jack Shechter	August 14, 1937
Mr. and Mrs. Samuel Krause	June 15, 1941
Mr. and Mrs. Edward Kahn	November 25, 1944
Mr. and Mrs. Harold Feinberg	April 30, 1945
Mr. and Mrs. Stanley Agress (Fanny)	March 2, 1930



The Hirsh-Sykes Mispocho

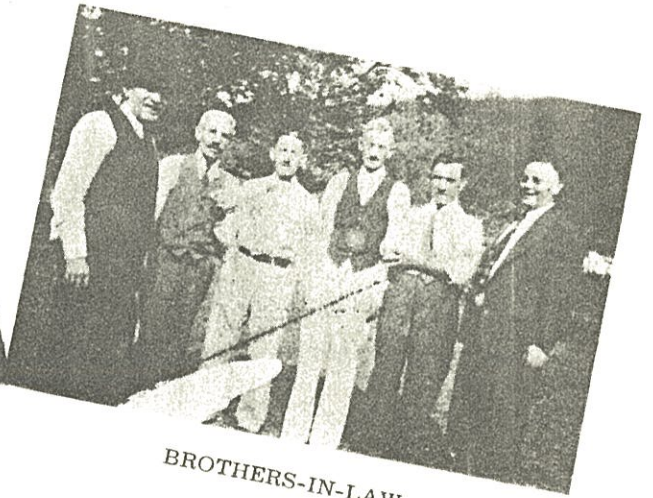


In Words and Pictures

BIOGRAPHY OF THE HIRSH - SYKES FAMILIES



SISTERS-IN-LAW



BROTHERS-IN-LAW

THE MISPOCHO



FAMILY PICNIC SUMMER OF 1915 . . . GATHERING AT IRA BRESNICK FARM, PENNFIELD, PA.

The Lipman Hirsh Family

Lipman was the younger of the three Hirsh sons born to Maishe and Dvairo in Pamoosha. In his youth, he was strong and attractive, having helped brothers Laizer and Nochem on the family farm. When Lipman neared military age, and was about to be called for service with the Russian Army, he decided to leave his home in the dorf and come to America.

Journeying for nearly a month from Pamoosha by horse and wagon, trains, and steamship, he finally came to America, but missed his destination city.

The railroad conductor neglected to inform him to get off the train at Lock Haven, while immigrant Lipman kept on riding until he reached Hyner, Pa.

There, he was noticed by Edward Sykes, who had been standing on the station platform and who was acquainted with him in the old country.

Edward started calling to him to get off the train, by then, the conductor realized what happened and left him off in care of Mr. Sykes to be returned to Lock Haven.

He arrived in Lock Haven in 1901, where his older brother Laizer had already been living with his family for several years. He stayed with his brother for some time. Though young Lipman was a healthy active man, he was not enthusiastic about carrying a pack of goods, or was he happy about becoming a junk and scrap peddler.



MR. AND MRS. LIPMAN HIRSH

After being two years in the new country, he met and married his future wife, Miss Ida Sylvia Miller. The wedding took place in March of 1903 at the Lester Hirsh home on Walnut Street, Lock Haven.

With his new brother-in-law, Jacob Miller, he formed a partnership and they started a store at Mill Hall, Pa. The partners could not agree, and Louis left Mill Hall to open a store for himself at North Bend, Pa., investing his limited capital and using the credit he had with Clasters. The community was too isolated and too small, so the business was not successful there.

With a son born in that village, the Lipman Hirsh family moved back again to Lock Haven. There, during the years that followed, the couple became the parents of five additional children, completing the family of a half dozen. They include three sons, Isidore, Samuel and Morris, and an equal number of girls, Fanny, Sarah and Blanche.

To support them, Lipman became a scrap and junk dealer for a number of years. With a growing family, Lipman sought opportunities in other towns, settling in Jersey Shore, where he operated a scrap yard, and later went into the second hand and new furniture business.

When their oldest son secured a job with his cousin Benjamin in Williamsport, the family followed him there a few years later, buying a home on Park Avenue and locating on East Third Street, continuing his furniture business.

First of the Lipman Hirsh family to be married, was nurse Sarah, on August 14, 1937 to Jack Shecter, of Philadelphia. Two weeks later, daughter Fanny married merchant Leo Rudin, of Wellsville. Blanche, the youngest of the daughters was married to Samuel Krause on June 15, 1941, while Morris wedded Miss Hurwitz on August 17, 1948.

Lipman and Ida Hirsh were a quiet, modest couple, seldom seeking fame or glory. They were not very active in community or civic work, preferring to enjoy their home and each other. Brothers Lipman and Laizer were closely attached to each other, enjoying a religious and family relationship. Upon the death of wife Channa, Lester was a frequent guest at his brother's home on Sabbath days and Holidays.

The tragedy in the Lipman Hirsh family occurred on May 27, 1935, when their young son, still in his twenties, died of a heart ailment.

Lipman and Ida Hirsh lived a fine Jewish life, having many intimate friends and a fine home life. Both Lipman and Ida Hirsh died within a few months of each other in the year of 1948.

Nochem Hirsh

Nochem was the second of the Hirsh sons of Pamoosha. The years of work on the family farm and the four years of service in the Russian Army, gave to Nochem a strong, healthy body and a worldly outlook on life. Upon his discharge from his army duty (1898 to 1902) and returning back to the old dorf, he found his brothers Laizer and Lipman had already left for America.

Seeing much of the world while in military service, the Pamoosher community was not so attractive to the ex-army officer, and became dissatisfied with life there. In the letters that he had received from his brothers in the States, was occasional sums of money and an invitation for him to join them there.

In 1904, with a cousin of his, Snayer Hark, Nochem left Pamoosha and came to Lock Haven, joining his other brothers.

The dreams of the "golderna lond", of making fortunes quickly did not materialize. The drab life of carrying a pack and gathering junk was not fascinating to the pair of immigrants, so the cousins decided to return home again.

Another reason for Nochem's dissatisfaction in America, and desiring to return to his home in Lithuania, were memories of his childhood sweetheart, Channa Goldie, who was left behind and who kept writing to him begging him to come back home.

Upon his return to the family farm estate, he married his old love, and the couple raised seven children in the years that followed.

Their modest life was disrupted during world war two. When the Nazis invaded the Baltic States, the sections near Pamoosha and Lynkuva became battlefields and the families being forced to flee, became refugees.

Some were taken prisoners by the Nazis, while many others were sent to the horrible concentration camps, where they met their fate in the gas chambers.

From such an extensive family, none has since been heard of, only one of Nochem's daughters had the good fortune to leave for Mexico before the war, where she married Sr. M. Vainer, and they have a lovely family of three children.

The Sykes Families

"And God said unto them, be fruitful and multiply, and replenish the earth." (Genesis)

Mother Hirsh came from a family which was physically small in size, but many in numbers. The Sykes clan accepted the above Biblical admonition very seriously, for they fulfilled their part in helping to replenish the earth. They were fruitful and multiplied. Between Rebecca Sykes and her brother Hirshe Finkelstein, they contributed twenty-one children to the world's population, small Rebecca with ten, while brother Hirshe went one better, with eleven members in his family.

Among the children of Rebecca, some tried hard to match the fruitfulness of their parents, nearly succeeding. Sons Isaac and Harry and daughter Channa supplied only nine children each, while Zlotto and Frank were able to have only eight children. Families with a half dozen or less children were born to Baile, Maggie and Edward.

It is therefore little wonder, that nearly every other person one meets in these central Pennsylvania towns is related to the Hirsh-Sykes families.

In addition to this large family, through marriages and otherwise, they are related to the Mamolens, Finkelsteins, Shermans, Clasters, Herrs and others.

How this large family happened to settle in and around Lock Haven is a question often asked by strangers and even by relatives.

It was three score and ten years ago, during the early eighties of the nineteenth century, that the first member of the mispocho migrated to America. Hirshe Finkelstein, son of Yisroel Finkelstein and brother of Rebecca Sykes, lived in the small dorf of Berchen Haifen, Lithuania.

Hirshe had already fathered seven children to Moses Mamolen's daughter, Tzeera Leah, and did not then realize that the future years would bring them four additional ones. Hirshe was a short, stocky man with plenty of nerve and with little money.

His meager earnings by being a foormon, taking a few loads of t'vuch to the larger city markets, were insufficient to support his seven children and wife.

On one of his frequent trips to Baiske, over the long, difficult journey with loaded wagon and aged horse, he started thinking about the future, about his large family, and about his cousins who were in far away America. He had heard from them through letters, and they were doing well there. The more he thought the whole thing over, the more certain he was that he, too, wanted to go to America to join his relations.

When he came to Baiske, he sold his horse and wagon, disposing of his wagon load of zomon, flax and other produce, from which he realized enough rubles to enable him to buy passage tickets to America.

Without further adieu, he was on his way to Lock Haven, and within a short time he joined the Clasters, Mamolens and others there.

He started the usual peddling career, first with tinware, and later dry goods. His first territory included that of Salladasburg, English Center and the Pine Creek regions, where he became acquainted with many customers.

This little man started a chain reaction among his many relations. His nephew, Itze Laizer, migrated to America in the mid-eighties, settling in the city of Charleston, N. C. Later he sent for his sister Chaye, who secured a job as a domestic there. It was while at Charleston that he started thinking about his girl friend, Mary Jacobson, whom he left behind in Latvia. He sent for her and married her shortly after her arrival in that southern city.

The climate did not agree with immigrant Mary, so they later moved to Lock Haven, where they had some relatives, including uncle Hirshe Finkelstein.

Itze Laizer Sykes started gathering scrap, and before long sent for his parents, Mordecai and Rebecca Sykes, who came from Pasve-teen.

THE SETTLING OF THE SYKES FAMILIES

Within a short period they sent for the children left in the old country, and in 1897 sent for son-in-law Laizer Hirsh. In 1899, the Laizer Hirsh family with their five children came to Lock Haven.

Twenty year old son Harry Sykes recalls vividly his first experience as a pack peddler in the new country. His elder brother Itze Laizer, who already

owned a horse and wagon, gave him a lift with his heavy pack over the covered wooden bridge at Lock Haven, and told him to go on foot from there.

For nearly an hour he stood there crying and wondering what to do next, where to go. He braced himself with all his boyish strength and managed to get the pack on his shoulders and started out tracking into the mountain country.

From these humble beginnings, and difficult tasks of carrying a pack, many members of the family became successful merchants, establishing themselves in various communities.

At the turn of the century, after a period of years of peddling, brothers Harry and Frank opened stores at Austin, Pa. in the Potter County lumbering community, while Millers set their stake in Weedville, a mining sector. The Bresnicks were at Benezette, and Edward stayed closer to home, opening a store in Beech Creek.

In these communities, they became prosperous and raised large families. When the children grew up, they realized the need for Jewish association and Hebrew education, resulting in most of them moving to Williamsport, Pa.

Elder brother Itze Laizer Sykes, who continued gathering scrap in Lock Haven, remained there until he met his death in an accident.

Part of the family who lived in Rochester, New York, saw to it, that widow Mary joined them there to be near her children.

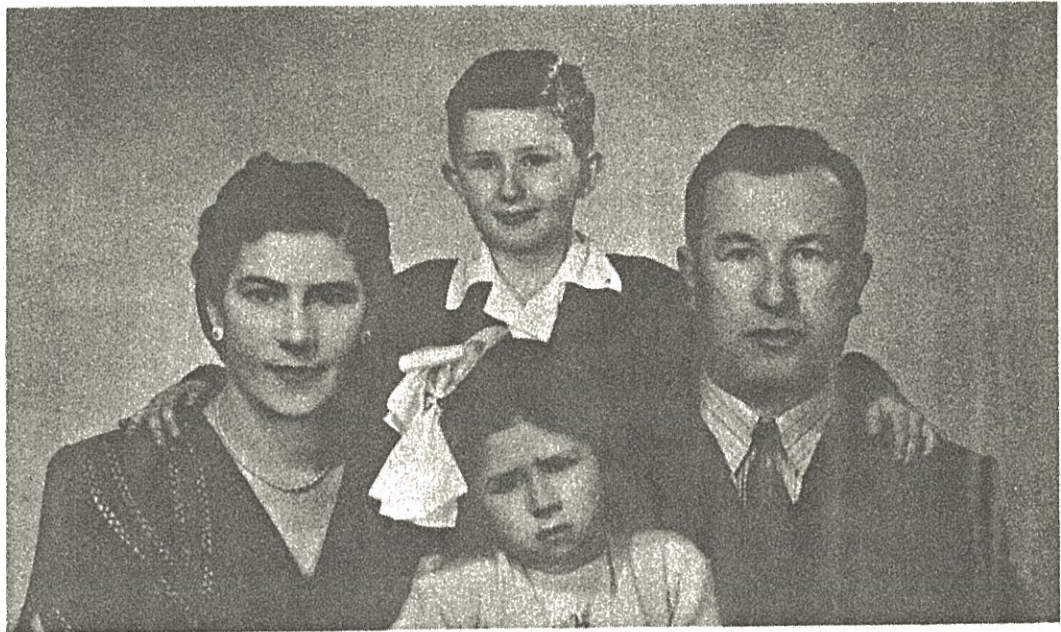
After the Austin flood, Frank remarried and raised his family, moving from place to place, until he settled in Emporium. There he and his children are successfully established in several business enterprises, including the ownership of much real estate.

From these poor immigrant pioneers, their children and grandchildren have become respected, successful members of the communities where they live.

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Joseph and Chaye Melgood

Still in her teens, Chaye, the daughter of Reva Sykes, left her home in Pasve-teen to join her older brother Itze Laizer in Charleston, N. C., where a job as a domestic awaited her in the home of a relative.



Shortly after arriving in Charleston, she met and married Joseph Melgood. A few years after the elder Sykes had settled in Lock Haven, daughter Chaye and her husband Joseph came north to be closer with her family.

Chaye was the only one of the Sykes family who remained childless. Melgood was a colorful type of person. He had mastered eight different languages, could read, write and speak them all. Because of such a background, he was engaged by the Clinton County Court to act as an interpreter during the years of extensive immigration.

When immigrants who could not speak the English language became involved with law violations or were seeking naturalization, it was Joseph who was called in for assistance.

Melgood enjoyed the friendship of many lawyers, judges and court house officials. Yet, with all this background, he never was a financial success.

Because Joseph Melgood was poor and an all around man, he was engaged to be the Shamus of the Lock Haven Jewish congregation, a position he held for many years.

His modest home was at the rear of the Synagogue, and to earn a few extra dollars, at times, Joseph would gather junk in his push cart.

Upon his death, this simple man of modest means had a large funeral, with many mourners from all shades of life paying him their last respects.

Melgood became a legend to the inhabitants of Lock Haven, who missed this friendly man. His wife, Chaye Melgood, now more than four score years, lives in Williamsport with sister Zlotto, and is often visited by members of the family.

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Relations in Africa and Mexico

The group family picture shown above is of Sr. M. Vainer, his wife and their two lovely children. Since this picture was taken, a third youngster was born to the Vainers. Mrs. Channa Vainer is the daughter of Nochem Hirsh of Pamoosha, was born in 1914 at the family homestead in the Lithuanian dorf of Pamoosha.

The Vainer family are happily married and live at 13 Independencia Street, Toluca, Mexico. She was the only member of the Nochem Hirsh family fortunate enough to escape from Lithuania before the Hitler invasion.

The pretty Pamoosher girl started corresponding with an old friend of the family who had migrated to Mexico a number of years ago.

There were only four Jewish families living in Toluca, so Sr. Vainer proposed to his prospective wife by mail, sending tickets and money for passage to Mexico.

Upon arrival in the South American country, the couple were married, raising a family of three children, two of them old enough to attend public school there.

The Vainers are engaged in a home furnishings and general merchandise business, selling to the Mexicans and Indians such goods on deferred payment plan.

Mrs. Vainer keeps in close touch with her American relations, writing often to cousins Margaret, Benjamin and Samuel Hark of Chicago.

When she heard about the passing of her uncle Lester recently, she broke down in tears, saying he was the only link that she recalled from childhood days.

As a girl, she recalled the many good deeds and concern of Laizer about his family in Pamoosha. It was Laizer who often wrote to them, sending them funds to tide them over in bad times. Many packages of merchandise and clothing were sent overseas by the members of the Hirsh family to their many relatives there.

When such a shipment would arrive, the entire family would gather at uncle Nochem's home and divide the garments and other goods, each getting that which they most needed or were able to use. Upon news of such a shipment, happiness would spread to every member, especially after world war one, where goods and garments were almost impossible to buy, and were too poor to buy what they could get.

On several occasions, funds they received from the Lester and Lipman Hirsh families would make possible the marriage of a daughter, as it would provide the noddon that was needed to complete the wedding ceremony.

The Vainers hope at some future time to visit their relatives in America, and are constantly looking forward for some of the Americans to pay them a visit.

A Williamsport couple, Mr. and Mrs. Leonard Lowenthal, paid them a visit many years ago, bringing to them greetings from their relations, and bringing back to America for the Hirsh family several gift items from them.

THE SOUTH AFRICANS

Members of the Pamoosher family drifted into the city of Johannesburg, South Africa many years ago and established themselves in business there.

They are the Kruger Brothers, sons of Zorech and Feige Kruger of Pamoosha. Mrs. Kruger was a sister to Laizer and Lipman Hirsh.

The Krugers operate a general merchandise store there and are located at No. 45 Grahamstown Street. One of the brothers had recently married a girl from the city of Capeton, nearly one thousand miles away.

These Mexican and African relations are very friendly people, they are anxious to correspond with their American cousins, keeping in touch with many of the family.

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The Hark Cousins

The Hark's come from grandmother Dvairo's side of the family of Sabban. Those that came to the United States, include cousin Snayer, who arrived with Nochem Hirsh in 1904, returning to their homeland two years later.

Another cousin, Samuel Hark came to America in 1912, settling in Lock Haven for a while, but the type of work to earn a living there was not promising. He left a few years later for Chicago, where he had other cousins. There he became a painter and paper hanger. At present he and his wife which he recently married, own a paint and paper store in that windy city and are located at 3236 Twenty-sixth Street, Chicago. Mr. and Mrs. Samuel Hark make occasional trips east to visit their former Lithuanian relatives who have settled in Williamsport, Harrisburg, Philadelphia and other cities. Samuel recalls vividly his childhood days back in Lithuania and his experiences while serving in the Russian Army.

Another relative, Chaye Baile who is a daughter of Micha Barra, lives in Chicago. She is happily married and has two fine children.

BIOGRAPHY OF THE HIRSH - SYKES FAMILIES



Two Hirsh Sisters Among the Many Victims of Hitler's Nazi Persecutions During Word War Two.



LYBIA SYKES
Mother of Three Children Who Perished in Austin Floods.

Family Tragedies

Seldom do the pages of history reveal greater human tragedies in a single family than was experienced by the Hirsh-Sykes families during the past half century. Wars, floods, violent deaths and illness have taken a large toll of immature and untimely deaths among its many members.

When the German Armies of World War One invaded the little state of Lithuania, it became a battlefield, with rival armies fighting on its land.

It forced the Hirsh families of Pamoosha to leave their homes and farms and to become war refugees, moving from place to place, some never to return again.

World War Two was still worse. The Nazis invaded the Baltic States, where Jewish people had lived for many centuries. With their anti-semitic policies of attempting to destroy the entire Jewish race, many of the Hirsh families fell victims to their persecutions, were taken prisoners and sent to concentration and labor camps and in the dreaded gas chambers.

From the many uncles, aunts, cousins and others, who lived in the Lithuanian communities, not a single person has been heard of as remaining alive.

VIOLENT DEATHS TAKE LARGE TOLL

Two years after the arrival in this country of the elder Sykes family, grandfather Mordecai died in Lock Haven in 1899, as the result of an eye injury.

In his back yard he was chopping wood for the family stove, when a large splinter struck him in the eye, causing it to become infected.

Treatment by a Williamsport eye specialist, one Dr. S. S. Koser, and a subsequent operation proved of no avail. He died from the injury a few weeks later.

A little more than a year after the arrival of Channa Hirsh and her five children to Lock Haven,, three year old daughter Ada was stricken with pneumonia. Though she had the care of Lock Haven's best doctor, she succumbed of the illness within a week.

FLOODS PLAGUE FAMILY

Floods took a heavy toll of lives, causing personal injury and thousands of dollars in property damage among the members of the family.

Among the one hundred and eleven victims of the Austin, Pa. flood in September, 1911, were five members of the Sykes family.

The tragedy which was caused by a week of heavy rainfall and overflowing of the Paper Co. lake and breaking the mile long cement dam.

A ten foot wall of water was released upon the community with little warning. Homes, business places and industrial plants were crushed like egg shells in a matter of minutes. The Frank Sykes family, including his wife Lybia and their three children were crushed in their home. Miss Sylvia Miller a sister of Mrs. Lipman Hirsh, who was a domestic in the Sykes home met her fate in the flood.

In addition to the five lives lost during the Austin flood, the 1936 and 1946 floods of the West Branch Valley, caused much suffering and damage.

With a thirty-six foot crest of the Susquehanna River on March 17, 1936, the central part of Williamsport was under ten feet of water, causing total destruction of the Hirsh's and other family business establishments.

The high waters forced the elder Hirsh's to flee from their Park Avenue apartment to the home of son Benjamin, in higher territory.

Son Louis remained in the flooded home, trying to salvage some of the furnishings, until he and the upper story tenants, Mr. and Mrs. Louis Wertheim, had to be rescued from a second story window by a passing boat.

Several blocks up the same street, at the Lipman Hirsh home, the family were busy moving their carpets and furniture to the second floor, when daughter Fanny fell and broke a leg. She had to be taken to the Williamsport Hospital by a passing boat at the height of the raging flood waters.

Blanche Feinberg and her family, were trapped in their Walnut Street apartment for several days, not being able to make contacts with other members of the family.

Mrs. Benjamin Hirsh was visiting her sister Mrs. Henry Silverman in Brooklyn at the time, when she heard over the radio the announcements by news commentator Boak Carter, reporting that he flew over the flooded area, and saw Williamsport completely under water with its business section aflame.

Frantically, Mrs. Hirsh made unsuccessful efforts to contact her family by phone and telegram, and was advised that there were no trains or planes going to the flooded area.

Isaac (Itze Laizer) Sykes, earned his living as a scrap peddler. While driving his horse with a loaded wagon of junk, met his death at a railroad crossing on May 13, 1925 outside of Lock Haven at the age of sixty-four years.

On June 20, 1933, the Harry Sykes family were out for a pleasure ride in their automobile, visiting their daughter Leah Mamolen in Jersey Shore.

On the return trip, they were involved in an accident, resulting in the death of Mrs. Ida Sykes, and

injuries to Harry, causing him to be hospitalized for many weeks.

Untimely and premature deaths brought grief and sorrow to other members of the family. Being married less than two years, Mrs. Stanley (Fanny Hirsh) Agress, died in the Williamsport Hospital on June 30, 1932, three months after the birth of her first child, son Marty Agress. Fanny was in her mid twenties.

On May 27, 1935, Samuel Hirsh, son of Lipman and Chaye Hirsh, died of a lingering heart ailment while still in his twenties.

Samuel was a tall, well built young man, before his death, he was associated with his brother Isidore in the Clothing business.

The Bresnick family mourned the untimely passing of their young daughter Simmie on July 17, 1942, the result of a rare illness.

The loss of his eye sight and premature death of Solomon Feinberg, and the death of an infant to the Whitten Family of DuBois, caused these families much grief.

While on active duty serving their country in World War Two, two fine young men met their death on the field of battle. They were Robert Feinberg, son of widow Blanche, and Harold Sykes, son of Mr. and Mrs. Frank Sykes, of Altoona.

In a large mishpocho such as the Hirsh-Sykes families sad occasions are expected, but fate seemed to be unkind, taking a greater toll than from average families.

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CONCLUSIONS

The diversity of the Hirsh-Sykes Family, takes them to many cities and states and finds them in various professions and occupations.

Among the members are found merchants and manufacturers, doctors and lawyers, real estate dealers and brokers, workers and peddlers. They belong to various political groups and religious affiliations. Orthodox, Reform and Conservative Jewish congregations, count them as members. In the field of sports, many are good golfers, professional tennis players, bowlers and fishermen.

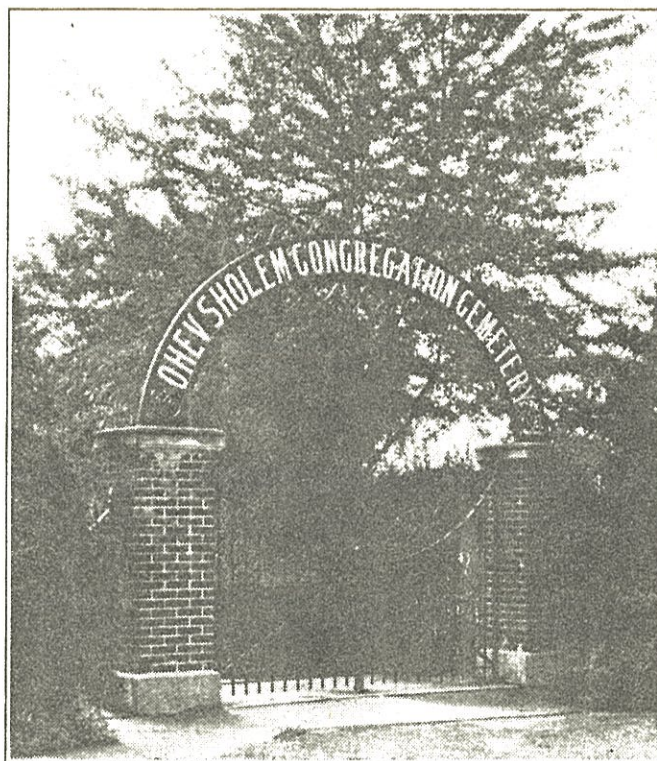
From this melting pot of old country background, are molded loyal sons and daughters, citizens of these United States of America.

IN MEMORIAM

LAIZER HIRSH

April 7, 1950

Nissan 20



CHANNA HIRSH

September 20, 1941

Ellul 25

יִזְהָרְצִיִּים רַעְקָאָרְד

Name	Hebrew Date	Date of Death
Fanny (Hirsh) Agress	Shvat 22	January 30, 1932
Samuel Brodsky	Oder 22	March 12, 1920
Ida Brodsky	Ellel 17	August 27, 1926
Ira Bresnick	Shvat 10	January 17, 1951
Simmie Bresnick	Ov 3	July 17, 1942
Slaima Cherim	Tammuz 12	June 27, 1950
Beth Sheva Cherim	Chesvan 16	October 29, 1939
Solomon Feinberg	Tammuz 17	July 4, 1939
Robert Feinberg	Oder 25	March 11, 1945
Ada Hirsh	Chesvan 25	November 17, 1900
Channa Hirsh	Ellul 25	September 20, 1941
Laizer Hirsh	Nissan 20	April 7, 1950
Lipman Hirsh	Adar 11 5	March 15, 1948
Ida Sylvia Hirsh	Tishrai 4	October 7, 1948
Samuel Hirsh	Iyar 24	May 27, 1935
Barney Miller	Sivan 10	June 6, 1941
Mordecai Sykes	Nissan 11	March 22, 1899
Rebecca Sykes	Kislov 7	November 18, 1920
Itse Laiser Sykes	Iyar 10	May 13, 1925
Edward Sykes	Chesvan 9	October 20, 1942
Ida Sykes	Sivan 26	June 20, 1933
Mordecai Schultz	Chesvan 3	October 9, 1918
Basha Schultz	Tishrai 28	October 25, 1878