

CELEBRATING THE DIVERSITY OF HOLIDAYS FOR DECEMBER!



December is a time when many celebrate family through giving and sharing. This month's article used the holidays for our research focus into the diversity of our area.



HANUK KAH IN WOODB URY

In 1867, German born Jacob Herman Bibo had a burning desire to

come to America.

Fourteen-year-old "Jake", with 50 cents to his name, had been energized by the oratory of the steamship and railroad company agents who would travel

through Europe, enticing residents to begin a new life in the United States.

The youth found his way to Woodbury, NJ, a city that was formerly established only thirteen years before.

Bibo's ability to speak perfect English (reportedly the result of "generations of rabbis in his ancestry") was his most tangible asset to help him assimilate into the new world.

Interestingly, he was the first Jewish resident recorded in Woodbury's history. It would not be until 1904 when Harry Polsky of Polsky's store(est. 1906) arrived and became the city's second Jewish family, followed by the Herman family in 1906 and the Cohen family, who would later open a "Tea House" on Broad and Delaware Streets. Between 1915 to 1930 about thirty other Jewish families arrived in Woodbury

Twenty-three years after his arrival, Jake had saved enough money to purchase a building on Broad Street to manufacture his "Jumbo" cigars. A clever marketer, the slogans "Smoke Bibo's Jumbos" and Bibo's Jumbos are better than ever" were often seen on local billboards and in the newspaper. Jacob would travel along the country roads selling his cigar and cigar products.

Jacob Bibo was a social man who made fast friends and didn't discriminate based on religious preference. He engaged in deep conversations with other religious leaders. His level head and mediating skills were enlisted when trouble erupted at the Zionsville, which

was founded in Gloucester County during the early 1890's.

GLOUCESTER COUNTY'S HEBREW SETTLEMENT, ZIONTOWN

A group of developers, including Israel Zion had ambitious plans for an industrial settlement with Zion's three-story shirt factory as the anchor and main employer. They all signed their name on the lease in Hebrew.

The vision was a town with wide boulevards, a hotel, school, and a theater interspersed with the homesites that would be sold as standard lots of 25 feet by 150 feet for \$75.00. The master plan included inviting New Jersey Railroad to run a line through the town. The residents lived in adobe huts, anticipating their fate to change for the better as the town thrived.

The hopeful promise of the Jewish settlement had deteriorated to having the residents starving from lack of provisions and wages. Jacob Bibo was enlisted to function as a mediator. He assisted the settlers in securing groceries and supplies to meet their most desperate needs. The Philadelphia Jewish community came through to aid the fifty families in the Zionsville settlement.

The next year saw many of the residents moving to nearby Malaga to farm the land and the post office was closed. Though some Jews stayed in Zionsville into the early 1900's, it was the children of these early pioneers who ultimately sold the last of the lots to the newly arriving Italian immigrants.

BIBO VISITS HIS HOMELAND IN GERMANY AND MAKES A FATE-FILLED DECISION

In 1912, Jacob Bibo returned to tour Europe and visit the German countryside of his homeland. For all of his affection for the land of his birth, Bibo was known to be an American patriot who was ever grateful for his "special dream come true." His sentimentality may have saved his life.

He was offered transit on the newest British steamship afloat or passage on a slower vessel called the "President Lincoln." He chose the latter and that made *all the difference*. Had he opted for the first option, the maiden voyage of the U.S.S. Titanic, he may have perished. Days after its departure from England. The "unsinkable ship" descended into the North Atlantic Sea after hitting an iceberg.





*"Two roads diverged in a wood and I, I took
the one less traveled by, And that has made
all the difference."* HENRY DAVID THOREAU

Woodbury's Jewish Trailblazers: BETH ISRAEL SYNAGOGUE

*"We must remember that one determined
person can make a significant difference,
and that a small group of determined people
can change the course of history."*
-Sonia Johnson

A group of fourteen passionate and prayerful Woodbury Jewish residents met, beginning in the early 1920's, at various local homes. The Torah was housed in the cupboard of Benjamin Snyder's kitchen. By the 1930's the small congregation began looking for a permanent structure for its faithful. They leased the second story of a building on Broad Street and Aberdeen Place.

When the congregation expanded to twenty-two families in 1938, they broke ground on their own house of worship at W. Center and Harrison Street. The oldest Jewish Woodbury resident, Louis Rosen, ceremoniously broke the ground with the Jewish leaders surrounding him.



At the groundbreaking ceremony, Camden Rabbi Phillip Lipis of the Bethel Congregation of Camden, referenced the dissension in the world stating, "We tremble at the persecution in the world today and once again remind ourselves of our creed and belief – the tings of the spirit are the things that endure."

On May 28, 1939, the new building was dedicated.



In spite of the congregation's joy with their new house of worship, the members were acutely aware and troubled by the anti-Jewish sentiments that were emanating from Germany. Just months after the synagogue's dedication, Germany invaded Poland and the tragic fate of its Jewish residents would forever be told in historical accounts and stories. WWII and America's involvement in that conflict was only a few years away.

The Jewish congregation strengthened and grew. Friendships were forged, religious education was available, the first confirmation service was held in 1959 when five boys would "pledge themselves to live a life of dedication.

As participation increased in the synagogue, expansion was discussed. In 1954, land was purchased for the new house of worship at the corner of S. Warner and King Street. By 1962, the new building was dedicated. At its height, there were close to 150 families pledged to the congregation.

Time took its toll. Over the next decades the numbers dwindled and the synagogue's leadership considered their options. By the beginning of 2000 the membership was down to 58 families. Lifelong member of Beth Israel, Marc Kamp, explained, "it's a traditional congregation, but it has become a lot more liberal." Older members were dying off and the younger families were part of the suburban sprawl. The building, expanded in 1972 to accommodate the faithful, was now too large to provide an intimate setting in which to worship.



Philadelphia Inquirer, September 23, 2001

A decision was made. Woodbury's Beth Israel congregation would now join with a Jewish congregation in Turnersville who had outgrown their synagogue. Both properties were sold and a new 'home' was purchased at 115 East Holly Avenue in Sewell. The building was updated to accommodate the handicapped with an elevator and handicapped accessible restrooms.

Currently, close to 150 families call Congregation B'nai Tikvah Beth Israel their spiritual home. They welcome other Jewish families in the Gloucester



County to be a part of their community.

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KWANZAA HISTORY



The kinara, the candle holder used in Kwanzaa celebrations

Kwanzaa was started in 1966 by Dr. Maulana Karenga as a celebration of family, culture and community. Dr. Karenga is professor and chair of the department of Africana Studies at California State University. His two Ph.D.'s are in leadership and human behavior/political science (United States International University) and his second doctorate in social ethics (University of Southern California).

Kwanzaa can be spelled one of two ways: Kwanzaa or Kwanza, but Kwanzaa is most often used. The name is derived from the Swahili phrase “matunda ya kwanza” which means “first fruits of the harvest.”

The seven principles of Kwanzaa are each honored for a day through the lighting of the Kinara. The menorah is used in the Jewish celebration of Hanukkah, while the kinara – a seven-branch candleholder – is used for different candles that represent the Nguzo Saba. One candle is lit each day.

In addition to the Nguzo Saba and the kinara, Kwanzaa symbols include the Bendera, the official flag. The colors correlate with the candle colors: black, red and green. Black symbolizes the people, red symbolizes the struggle and green symbolizes the future and hope that comes from the struggle.



Kwanzaa celebrates a shared African history in a similar manner that Christians honor the birth of Jesus Christ during Christmas and Jews on Hanukkah commemorate the purification and rededication of the Holy Temple in Jerusalem. The harvest celebrations on which Kwanzaa is based can be traced back to Nubia and Egypt among other African countries.

Though Kwanzaa falls into step with major December holidays like Christmas and Hanukkah, it has no major religious affiliation or origin. Soon after its inception. On the official Kwanzaa website, Dr. Karenga indicates that Kwanzaa which was created at the height of the Black Liberation and Civil Rights movements of the 1960s, was originally proposed to be an

“oppositional alternative to Christmas.” However his views changed and that is no longer the case. It is an effort to reinforce family, community and culture among African Americans that has expanded to include many communities. Today, it is annually celebrated by millions of people worldwide.

Seven is an important number in Kwanzaa. The holiday is celebrated over a period of seven days. From December 26 to January 1, the Nguzo Saba (the seven core principles of African tradition) becomes the focus of each day:

1. Umoja (unity)
2. Kujichagulia (self-determination)
3. Ujima (collective work)
4. Ujamaa (cooperative economics)
5. Nia (purpose)
6. Kuumba (creativity)
7. Imani (faith)

December 31st is the day when gifts are given. They are sometimes handmade and given mainly to children. They must always include a book and a heritage symbol. The book is to emphasize the African value of learning. The heritage symbol is to reaffirm the African commitment to both tradition and history.

During the holiday, families and communities organize activities around the Seven Principles. They celebrate with feasts (karamu), music, dance, poetry, narratives and end the holiday with a day dedicated to reflection and recommitment to The Seven Principles and other central cultural values. Kwanzaa is a holiday about community and there is no better way to contribute to your community than by giving back to a new generation.

*For additional information:

<https://www.officialkwanzaawebsite.org/>
<https://www.verywellfamily.com/kwanzaa-celebration-ideas-for-the-entire-family-5204926>

The 2022 History Lessons will be quarterly.

*Thanks to contributors:
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