

The INSTITUTIONAL

"THE WEEKLY PUBLICATION OF THE INSTITUTIONAL SYNAGOGUE"

Publication Office—37-43 West 116th Street

Vol. VIII

DECEMBER 19, 1924

No. 15

BAZAAR A TREMENDOUS SUCCESS

The Annual Bazaar of the Sisterhood which opened officially last Sunday afternoon at 4 o'clock and ends this Saturday evening was a huge success.

The excellent co-operation of the members of the Sisterhood and the various organizations and clubs in the building resulted in the display of merchandise which, for a bazaar of its character, has been unsurpassed. The gymnasium proved to be an excellently appointed location for the occasion. Dancing was also held during the week and the restaurant was an exceptionally fine feature.

We should like very much to give credit to particular individuals for the wonderful work which they have accomplished, but so many of them have done their share that we hesitate to list their meritorious activities. Suffice to say that this bazaar will linger long in the memory of all.

You and your friends are cordially invited to attend the closing sales this Saturday evening when special novel surprises will be offered and all of the remaining merchandise will be disposed of. Come and bring your friends.

TWO CLUBS ENTERTAIN AND DANCE THIS WEEK-END

Topaz and Young Folks' Clubs Are Hosts

Two of the Senior organizations of the building will hold their Annual Dansant during this week-end.

On Saturday evening the Topaz Club will entertain at the Aldine Club. They promise an excellent divertimento in the way of a novel musical orchestra.

On the following evening the Young Folks' League will hold their Annual Dance at the Hotel McAlpin. They also promise an excellent musical program in addition to a little entertainment.

Both organizations cordially invite the members to attend. Tickets may be procured either at the desk, in the building or at the door.

PARENT'S ASSOCIATION CONTINUE PARTIES

At a recent meeting the Parent's Association decided to continue the Saturday afternoon parties, the first of which was held under the auspices of the Junior League two weeks ago. They will supply refreshments for the Talmud Torah children every Saturday afternoon.

The Junior League held a very fine reception and dance recently at the Hotel Pennsylvania. On the program were several selections by Mr. Wolf, of the Irving Berlin Publishing Co., and another fine feature was a Nantucket, during which everybody had a good time. Morty Konigsberg's Syncopators supplied the music.

RELIGIOUS NOTES

THIS SATURDAY MORNING RABBI ISADORE GOODMAN

Will Preach

Friday Evening Circle at 9 P. M.
HOST: CRESCENT CLUB

Light Candles Today at 4:15 P. M.

INTERMEDIATES TO BE HOST AT FRIDAY EVENING CIRCLE

The Crescent Club, the first intermediate group to be given an opportunity to conduct a forum, will be host of the Friday Evening Circle on December 19th.

An elaborate program has been arranged for the occasion. The topic for discussion shall be "Why the Jewish Youth Has Deviated from Judaism, and How He Can Be Brought Back to the Fold Again." Three members of the club, namely, Abraham Brown, Louis Helman and Samuel Cohen, will deliver talks on this subject. The Crescent Club extends an invitation to all of its friends to attend. Refreshments will be served.

In the next issue of the INSTITUTIONAL we shall publish a resume of the topics discussed thus far this season by the various clubs of the Friday Evening Circles.

All clubs of all divisions are cordially invited to attend the Social and Educational Department Evening of the Friday Evening Circles to be held next Friday evening, December 26. An elaborate Chanukah program has been arranged by the Religious Director, Mr. Weisberger, and Rabbi Goldstein will talk on this occasion. Plenty of refreshments will be served and a good time is in store for all.

INTERMEDIATE COUNCIL NEWS

The first meeting of the Intermediate Council, which is composed of Club Secretaries and Presidents of the Intermediate Clubs, was held Monday evening. The officers who were duly elected are I. Irwin Lubowitz, President; Janet Goodman, Vice President, and Ben Bersofsky, Secretary. The President appointed a Constitutional, Social, and Athletic Committee.

Mr. Alexander and Miss Martus outlined the program of the Council, and expressed the wish that the Council keep up its most excellent work of the past years. The Intermediates wish the new officers and the Council the best of luck and success.

COME TO THE BAZAAR

THE INSTITUTIONAL

Published weekly, except during July and August, by the Institutional Synagogue,
37-43 West 116th Street, New York.

Subscription.....One Dollar Per Year

Edited by Sidney B. Alexander

"Entered as second-class matter February 15, 1924, at the Post Office at New York, N. Y., under the Act of March 3rd, 1879."

"Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized February 15, 1924."

HERBERT S. GOLDSTEIN.....*Rabbi*
ISADORE GOODMAN.....*Associate Rabbi*
THEODORE J. PROBER.....*Executive Secretary*
SIDNEY B. ALEXANDER.....*Social and Educational Director*
WILLIAM DREEBEN.....*Physical Director*

OFFICERS OF THE INSTITUTION

HON. ISAAC SIEGEL.....*President*
SAMUEL SILVER.....*First Vice-president*
MAX STAVISH.....*Second Vice-president*
MORRIS JABLOW.....*Recording Secretary*
AARON WARTELS.....*Treasurer*
ISAAC GOLDMAN.....*Financial Secretary*

DIRECTORS

A. Bernstein	S. Lamport
Hon. S. Bloom	J. Levine
H. Blankfort	Hon. M. S. Levine
M. H. Bob	M. Levinson
I. Brody	J. Marrus
A. M. Davis	R. Oppenheim
J. E. Davidson	R. Richman
Hon. S. Friedlander	S. N. Samuels
Dr. B. Goldstein	H. Sacks
F. Gouled	L. Simon
S. Grundwerg	D. Wald
I. Goldman	M. Weinreich

Vol. VIII December 19, 1924 No. 15

CHANUKAH

The hand of Time moves o'er the dial,
And guides the seasons through the year;
It drives the sorrow from our hearts—
Behold—the Feast of Lights is here!

The Feast of Lights—old mem'ries stir,
And pride within our breast soars high,
We live again in ancient days,
When Judah's glory was the cry.

We see the Maccabees of old
Bow low within the house of God,
Where Syrian hands defiled the halls,
Where Israel's patriarch had trod.

Now light we tapers for their deeds,
Awak'ning in each heart a prayer
That we may, like the Maccabees,
The glory and the valor share.

The Feast of Lights—a time when hope
Throws off the yoke of sorrow's rod,
To wing its way above the flames
That leap to glory and to God.

—Cecelia G. Gerson.

REORGANIZATION OF THE ALIS

The reorganization meeting of the Alis, the honor organization of the building, was held the afternoon of Dec. 6. Most of the old members were present, and it was learned that Miss B. Martus would be the club's advisor. Things were started with a zest, and there are indications of a prosperous season. Plans for an open meeting were discussed and the date was fixed for the afternoon of Dec. 28.

THE CHANUKAH STORY

By Martin Weisberger, Religious Director

The intensely interesting story of Chanukah and the great lesson of self-sacrifice and perseverance which is exemplified in the heroic lives of the Maccabees have helped to make Chanukah a holiday of special significance to the youth of Israel. More than all other stories in Jewish history, the story of Chanukah is told and retold in Jewish clubs.

Long ago (175 B. C. E.), when Antiochus Epiphanes (The Madman), King of Syria, ruled over Palestine, the Jews were ordered to forget their religion and to accept a culture far inferior to their own. The Temple was defiled, Jews were compelled to eat swine's flesh, and those who would not forsake their faith suffered the horrible death of martyrs. Among these were Hannah and her seven sons, of whom is told the story of unwavering faith in the face of a cruel death. About this time there arose a small band of rebels led by the old priest Mattathias and his five brave sons. This little band, at first successfully attacking small bodies of Antiochus's troops, gradually grew larger in numbers, until the Syrians were obliged to send their most able generals to destroy this small but brave army of the Maccabees. The name, Ha-Maccabees (the hammer) was given to Judah, the oldest of the five sons of Mattathias. There soon followed a series of great battles between the Jews and Syrians, who were always superior in number and in arms. But it was the courage and zealous spirit of the followers of the Maccabees which finally brought victory to the Jews. Gloriously and fearlessly, these Jews fought under a banner which Judas Maccabee had raised and which bore the verse, *Mi Komocha bo Elim Adonoi* (Who is like unto thee, O Lord, among gods).

At last a decisive victory was won at Emaus and triumphantly Judas Maccabee entered Jerusalem, cleansed the Temple of the idols which the Syrians had placed there, and rededicated it in joyful celebration, which lasted for eight days. Chanukah (Dedication Ceremony) thus became the holiday which was instituted that we may each year celebrate this glorious victory in the history of the Jews. It reminds us of these brave forefathers of ours who would rather die than turn Palestine over to an invader.

By tradition we learn that the lighting of the eight candles on Chanukah is due to a miracle which happened during the dedication of the Temple. Only consecrated oil could be used in the gold seven branched Menorah (candlebra) in the Temple. When the priests entered they found only a single sealed cruse which could last but one day. However, they used it, and by a miracle the oil in that little cruse lasted for the entire eight days until new oil could be prepared. In commemoration of this arose the custom of lighting the eight little candles on Chanukah.

The rededication of the Temple did not end the struggle of the Maccabees against the Syrians. Bravely these sons of a noble father fought on, some dying in battle after distinguishing themselves with valor. The Jews

(Continued on page 4)

SIGN UP FOR GYM AND POOL

"DREAMS"

By Rabbi Isadore Goodman, A. M.,
Associate Rabbi of the Institutional
Synagogue.

Says the Prophet Joel (3:1):

"And it shall come to pass afterward that I will pour out my spirit upon all flesh; and your sons and daughters shall prophesy, your old men shall dream dreams, your young men shall see visions."

Our theme this morning is of dreams. We speak of dreams, visions, illusions, fantasies, fancies, phantoms, prophecies, peerings, pictures, mirages, loomings, horizons. We admit that it is upon a world of make-believe that we look, but in that extravagant mirage we see a picture of what could be; in that imaginative picture is mirrored our better selves, our higher conceptions.

We speak of dreams, but not of the flighty unintelligible pillow dreams, not the adventure of the subconscious self. We speak of the reflections, of the dreams dreamed when the spine is vertical, and every fibre of mind, soul and heart is vibrant and vital, for then we are in the clasp of our best mood, the mood of concepts and creations.

Sings a poet of "Ideals":

"What should we do in this world of ours,
Were it not for the dreams ahead?

For thorns are mixed with the blooming
flowers,

No matter which path we tread.

And each of us has his golden goal,
Stretching far into the years;
And ever he climbs with a hopeful soul,
With alternate smiles and tears.

To some it's a dream of high estate,
To some it's a dream of wealth,
To some it's a dream of truce with fate
In a constant search for health.

To some it's a dream of home and wife,
To some it's a crown above;
The dreams ahead are what makes each life,
The dreams, and faith, and love."

So also does the wise King Solomon give use his pregnant thought in Proverbs 29:18:

"Where there is no vision, the people perish." What applies to nations applies as well with individuals. We find this to be true, as shown in the tragic illustration of a distinguished American who cut his life short because of financial difficulties. He created dismay in the minds of many. This American legislator was considered a strong-minded man, and a thinking man, but one of his colleagues remarked that so and so was a man who had no illusions!

Perhaps that was what ailed him. He belonged to a strata of society that considers money, tariffs, business and power as all-important. The men of this group are known as hard-headed business men who figure every cent, who count every minute, who exact every ounce of energy. These men see things as they are, and look only at what is in sight. The struggles of the past, the battles of yesterday are to be

expected to recur tomorrow. These men have no illusions. They will not project their imaginations into a world of joy and music; they will not even for a moment step aside from the seriousness of life, the exactions of the real, and develop a disposition that loves the song of the bird and admires the grandeur of nature. They care not to look up to the heavens and bless in their hearts and pray in their minds to the force that gives life and sustains life. They care not to be bothered; they will have no illusions, no visions, no prayers, no hopes! Yet man, that he may be content, must necessarily see some visions, must dream some dreams. For Ps. 89:20):

"Then thou speakest in a vision to the upright one and saidst I have laid help upon one that is mighty. I have exalted one chosen out of the people."

This no doubt was the feeling experienced by our father, Jacob. So felt our Patriarch as he beheld the awe-inspiring vision of the House of God, which is the world; of the Gates of Heaven that are open forever with a ladder reaching into the sky. He had heard words from the heights, promises and assurances, as he prepared for life, that gave him courage, that gave him hope. Even though his pillow was a rock, his bed the cold, hard earth, his blanket the dew from above, Jacob dreamed on; and when he awoke he believed in that dream and prayed for "Bread to eat, and raiment to wear" and promised to give to the Almighty not merely when he will become rich, but

"And from all that thou givest me, shall I give thee a tenth"; for Jacob saw a vision, and believed in that vision. Jacob was moved, yet he trusted in the vision he beheld, he trusted the hope he felt.

Think though, men and women, the incidents of those characters recorded in holy writ who saw visions, who dreamed dreams: Patriarchs, Judges, Kings, Prophets, Palmists; they saw visions, they dreamed dreams. Is it not to their teachings that we are indebted for the rise from barbarism to civilization? Is it not to them that we are indebted for our religious, moral, social and even industrial world of today? The hope, the desire to realize and the expectancy to realize a better self, a more contented self, springs first in the mind of the dreamer. The hope to realize a better condition in the hereafter through immortality is also sensed by the romantic and poetic spirit in man. These may be illusions; if not doubtful thoughts, surely difficult passages to explain. They are at best gambles, yet by these illusions, by these dreams and visions do men live.

"A dream is a sixtieth part of prophecy," says the Gemara in Berachoth (57b). It may be that our dreams have trimmings, embellishments, frippery, tinsel, excess ornament; it may be that our dreams have quite often seeming impossibilities, but we must know how to reach to the diamond in the gravel; we must feel for the essential thought. Our sages have long declared, again to quote from the Gemara Berachoth (55b):

SATURDAY IS FINAL BAZAAR NITE

"As it is impossible to have wheat without chaff so is it impossible to have dreams without empty thoughts."

We must search and find the wheat, we must ponder and understand the dream. But dream we must; for he who does not dream at all, the hard-headed, cold-blooded, calculative, over-efficient, over-cautious and over-prudent realist, who does not dream is considered a "bad one."

Said the sage: "He who sleeps and does not dream for seven days is called a bad one." To the superficial student, the budget scheme of life, the ever fearful feelings of insecurity and hoarding for rainy days sounds well and reads well. A dollar saved today will be at the end of one hundred years at the rate of 6 per cent \$1696.50, but where will you be? I know a number of people who enjoy visiting the cemetery and seeing where they are to be buried. They cherish so dearly the feeling of safety, of security. These decidedly are not the teachings of Judaism, for our holy religion teaches hope, and aims to inspire confidence in God's mercy and compassion. Our sacred teachings contain lessons of charity, of benevolence, of kindness and of virtue. Our blessed traditions aim to inspire hope in our hearts and implant trust in our souls.

This is my conviction. This I believe profoundly to be true. We need not worry for tomorrow, we need but work for tomorrow, we need not grieve and pine over inevitable happenings, we need but pray for strength and seek the light. Despair wins no battles, either among nations or in the individual soul. We must stand before every storm that blows, retain the cheer of the yesterdays, and be confident of the tomorrows. The poor man is not sworn to his poverty, nor the captive to his chains. The rich man does not live forever, nor does the man of power control the winds that carry the messages of peace and liberty.

"No star is ever lost we once have seen." We always may be what we might have been—as long as we do not become despondent, but dream, pray, hope. Then can we men and women reach into a higher life; then can we look to the future for achievements and blessings, and find in our dreams the noblest incentives to go on. For man's eternal quest, man's supreme aspiration, his greatest hope shall be granted, for so says the prophet.

"And it shall come to pass afterward that I will pour out my spirit upon all flesh; and your sons and daughters shall prophesy; your old men shall dream dreams; your young men shall see visions." Joel (3:1).

TO OUR READERS

We maintain an EMPLOYMENT BUREAU for young men and women, who desire to observe the Sabbath. Let us help you fill your positions when in need of help.

Call Employment Department—University 6729.

This ad paid for by Fischel Family Foundation.



Phone University 4200

Electrical Wiring, Lighting Fixtures,
Appliances and Radio

135 WEST 116TH STREET

NEW YORK CITY

THEATRE PARTY OF DELPHI CLUB

The newly organized Delphi Club will hold its annual theatre party on the night of December 29, at the Regent Theatre. It is expected that the members of the building will turn out in full force, and prospects seem very bright. The Crescent, Alboa Paramount and U. J. O. C. A. have purchased entire boxes for their respective clubs. Tickets can be secured from the Delphi boys.

A successful smcker was held on December 14 in the Sec'al rooms, and a wonderful time was had by all. The officers of the organization are Is Lubowitz, President and Sam Fields, Secretary.

WOMEN'S BRANCH OF ORTHODOX UNION TO HOLD MUSICALE AND TEA AT HOTEL ASTOR

The Women's Branch of the Union of Orthodox Jewish Congregations of America is planning to hold a Chanukah musicale and tea for the members of its affiliated sisterhoods at Hotel Astor on Monday afternoon, December 22, at 2:30 o'clock.

A splendid musical program is being arranged for the occasion and reports of the excellent work which the organization is doing will be presented.

WOMEN'S BRANCH OF ORTHODOX UNION PROGRESSIVE IN DORMITORY FUND CAMPAIGN

The Dormitory Fund Campaign which the Women's Branch of the Union of Orthodox Jewish Congregations of America is conducting for the Rabbinical College is making splendid progress.

During the past week parlor meetings for propaganda and enlistment of additional workers were held at the homes of Mrs. Elias Surut, 525 West End Avenue, and Mrs. Jacob Levy, 525 West End Avenue.

Dr. David de Sola Pool, of the Spanish and Portuguese Synagogue, and Mr. Harris Selig delivered inspiring addresses in behalf of the cause.

(Continued from page 2)

were at last successful and the Syrians were forced to recognize the absolute freedom and independence of the little state of Judea. In a sense this was not only a victory of arms for the Jew, but even more of a victory of the spirit. Were it not for stubborn and successful resistance of the Hasmoneans (the family name of the Maccabees) and their followers, Judaism would have been replaced by Hellenism, the culture of the Greeks, and the Jews would have soon disappeared. Chanukah marks, therefore, a great spiritual victory no less than the military triumph of these ancient Jewish heroes.