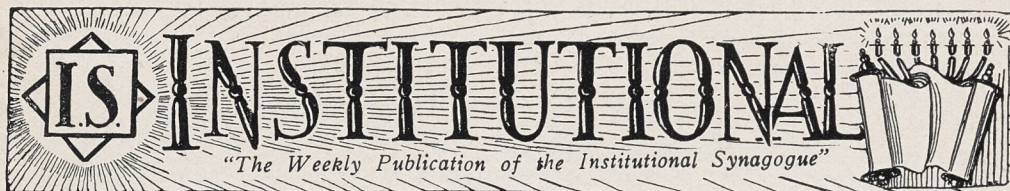


Chanukah Greetings



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"SATURDAY'S CHILDREN" PERFORMANCE WINS SUPERLATIVE PRAISE

Wallach, Lunfield, Stein, Kirschenbaum Star
at Well-Attended Debut of I. S.
Masquers

A smooth production reflecting the excellently co-ordinated activities of the business, production and stage staffs, splendidly acted by individuals of marked talent and ability, is the adequate summary of the performance of Maxwell Anderson's "Saturday's Children," presented last Sunday evening before a well-filled auditorium.

The production was directed by Mr. Samuel H. Wallach. The response of the actors to Mr. Wallach's direction was evident. The direction was smooth in tempo, even and intelligent. It exploited the abilities of the cast to best advantage. Your reviewer knows that Mr. Wallach's attitude of affectionate paternalism toward his talented cast ("co-workers," he calls them) resulted in a finely unified presentation by them.

Gertrude Lunfield as Bobby Halevy, Pete Stein as Rims O'Neil, and Helen Kirschenbaum as Florrie Sands, did more than justice to their roles. They very easily starred and featured the presentation. Julia Felixon, Julius Cohen, Alan Dennison and Ben Shenkin handled their roles with greater color and vivacity than the roles justified. Into colorless parts they injected a colorful and human element.

We liked Gertrude Lunfield's acting. We can recollect Miss Lunfield's debut in dramatic circles. The precocity which formerly characterized Miss Lunfield's acting is now supplanted by a fine maturity and depth. Possessing an attractive personality and stage presence, plus her unusual ability, Miss Lunfield will within time become, we believe, one of the most outstanding actresses in amateur productions in New York centers.

Pete Stein was Pete Stein. Impulsive, personable, genial, dynamic, and sometimes masculinely tender, he added much to the performance. His interpretation was a sensitive and intelligent one.

Helen Kirschenbaum showed excellent potentialities as a comedienne. Indeed, there were times that she virtually carried

SUCCESS MARKS SECOND WEEK OF RUMMAGE SALE

The Institutional Synagogue Rummage Sale is completing its second week of business in the store so generously contributed for the purpose by our very co-operative director, Mr. Isaac Settel, at 370 West 35th Street, corner of Ninth Avenue.

Mrs. Annie R. Morris, the very capable honorary chairman, and Mrs. Jack Levine, the indefatigable vice-chairman, were on duty day and night during the entire period of the sale. Mrs. David Ullman, the loyal and devoted chairman; Mrs. Joseph Sedwitz, the conscientious treasurer; Mrs. Isaac Siegel, the beloved president of our Women's League, and Mrs. David L. Messing, who has always been one of our most dependable standbys, rendered yeoman service to the cause. Mr. David Ullman offered the use of his truck to convey the merchandise.

We also want to take this means of expressing our appreciation to Mrs. Wm. Horowitz, co-chairman, Mrs. Max E. Sanders and Mrs. Max Stavish, and those who helped us by selling, collecting or contributing merchandise.

Mrs. Herbert S. Goldstein, wife of the Rabbi, has been in charge of the sales force, and what a charming and conscientious staff of salesladies we were fortunate in getting. Every one agreed that it was a pleasure to work with every one else and that beautiful I. S. family spirit, which usually takes the form of whole-hearted co-operation and one-ness of purpose on the part of our faithful co-workers, once again helped us make an I. S. activity a success.

the audience to such an extent that they greeted her entrances and exits.

Great credit and many thanks must be expressed to the efficient stage-crew supervised by Sidney "Middie" Rosenblat, stage manager. Also do we express thanks to the many workers who assisted in making the production a success, particularly Dr. W. Eisner, who "made-up" the cast.

LIGHT CANDLES FRIDAY EVENING: 4.18

Sedrah for Week: "Vayeshev."

First Chanukah Candle should be lit first.

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Forum

EXCERPTS FROM SPINOZA

Culled by Dr. Joseph Datt

While Spinoza can by no means be considered a philosopher of the Jewish religion, differing as he does with it in a few most fundamental points, it is interesting to note that he is in perfect harmony with most of the great teachings of our religion. So much so that had the excerpts culled here, as well as many others, appeared without his name on the caption, they might easily have been mistaken for a part of many a book of our rabbinical literature.

THE ETHICS

(concluded)

This and other matters which we have already proved seemed to have been signified by Moses in the history of the first man. God forbade man, being free, to eat of the Tree of Knowledge of Good and Evil, and that as soon as we should have eaten of it, he would straightway fear death rather than desire to live. Further it is written that when man had found a wife who was in entire harmony with his nature, he knew that there could be nothing in nature which could be more useful to him; but that after he believed the beasts to be like himself, he straightway began to imitate their emotions and to love his freedom; this freedom was afterwards recovered by the patriarchs led by the idea of God, whereon alone it depends, that man be free, and desires for others the good which he desires for himself (Prop. LXVIII—Note).

PART FIVE

Of the Power of the Understanding, or of Human Freedom.

He who clearly and distinctly understands himself and his emotions loves God and so much the more in proportion as he more understands himself and his emotions (Prop. XV).

This love towards God must hold the chief place in the mind (Prop. XVI).

The human mind cannot be absolutely destroyed with the body, but there remains of it something which is eternal (Prop. XXIII).

Chanukah

Commences Friday

As the sun on the twenty-fourth of Kisle, which corresponds this year to December 23rd, 1932, will be about to set—the Jews the world over will usher in Chanukah.

The name Chanukah is suggestive of the events which occurred about twenty-one centuries ago and gave rise to the holiday. Chanukah means dedication, and in the case under discussion it means the rededication of the Second Temple after its profanation by the heathens.

Since this year the twenty-fourth of Kisle occurs on a Friday, two types of candles will be lit: at first the Chanukah candles, then those of the Sabbath (the Chanukah candles should be lit first, because after the lighting of the Sabbath candles no work may be done). At the lighting of the Chanukah candles three benedictions will be chanted: in the first we shall thank God for commanding us to light candles on this occasion; in the second we shall thank the Almighty for the miracles he performed for us twenty-one centuries ago; while in the third we shall express our gratitude to God for granting us life and sustaining us up to this day. The third benediction is said only on the first day of Chanukah.

Besides the lighting of the candles, the festival of Chanukah is marked by two special prayers: Hallel, which is recited every morning, as on any of the three major holidays; and "Al Hanissim," which is said in the middle of the grace after every meal, and in the silent devotion, as a part of these prayers. Chanukah is distinguished by several interesting customs, such as the giving of money presents to the children, eating of pancakes, and playing of the top, known as the treble.

Supreme Court Justice Louis D. Brandeis was head of the Zionist Organization of America.

It is with profound sorrow that we mourn the loss of the father of our seat-holder, Jack Spiro. To the bereaved family we extend our sincere sympathy.

UNCOMPLETED

Two blocks south of my house in my home town, Tel Aviv, there stood a house which had a great interest for me in my childhood days. So much so, that whenever I think of my own home, I seldom fail to see the image of that building in front of my eyes. And no wonder! Many a happy hour did I, as well as many other children of my neighborhood spend there!

Here we gathered to play with nuts on Passover and Succoth, with "dreidlach" on Chanukah, traded our toys, played hide and seek, flew our kites on other days of the year.

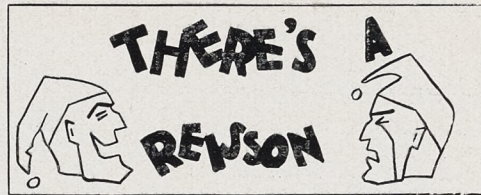
All these activities could have been carried on much more efficiently and hygienically in the open spaces just north of my home. Those spaces, however, could not replace this building in many another field of interest. Here we could gather to roll heavy stones like Jacob and Moses, dig wells like Isaac, throw rods or spears in the walls like Saul, hoist down our friends through the windows like Rehab, jump walls like Joab, and destroy them like Joshua. Like priests of antiquity, we would tear down plaster for investigation, break doors like Samson and the wicked men of Sodom and Gibeah, like Hezekiah we would dig tunnels and waterpools, and like Gideon we would kindle torches from wood which we found there abundantly. Although we found no precedent in the Bible, we nevertheless tore down the walls and broke down the door-posts and window-sashes.

This house offered an excellent outlet for our excess energy and supplied a good deal of food for imagination. For this house was built almost to completion by an American Jew who found himself short of funds when he was about to put a roof on it.

In his absence we took a great liking to the house. First it was simply admiration, but slowly we decided that it could be a source of great fun. Soon our fun left its imprints everywhere. We, however, were not the only "Angels of Destruction," as we were justly nicknamed. The forces of nature were more violent than we could ever be. The sun dried up the wood, the rain washed down the plaster and the wind tore down the stores. Heat and cold, expansion and contraction, all joined hands in their battle against this would-be edifice. The element of time was thus the "Master Angel of Destruction."

Like that building, so is the Jewish education of many of you. Many of you have laid a fine foundation, others have erected strong walls, but if with all that, you find that you keep on forgetting, and very soon little or even nothing will remain of your efforts, remember that that man who left his building roofless found it completely dilapidated after a few years of neglect.

Dr. Joseph Datt.



A Very Short, Long Story

It happened in one of the great N. Y. department stores—of which the president is a Jew. The "she" of this story is a pretty young lady, once an I. S. member. She worked at this department store for almost a year. Like thousands of others, she was paid a miserable salary. Then came wage cuts to the bargain, followed by part-time work only. After that she was laid off. Came September. She applied for work there again. She was asked whether she would work on Rosh Hashona and Yom Kippur. She answered she would not. They told her she could have the job back if she'd work on the High Holy Days. Despite the tempting bait that was dangled before her, she determined she would not sell her soul for a mess of pottage—which, ironically enough, is not much less than her salary would buy! So, once more, she was forced to the hopeless task of scanning help-wanted advertisements, haunting the humiliating employment agencies, the heart-breaking search for work that could not be found, the steady descent towards the breadline . . .

This story is only typical of the numerous told and untold stories of similar nature.

Moreover, there is a staggering total of hundreds, perhaps thousands, of department store employees who were practically forced to work on Rosh Hashona and Yom Kippur through fear of losing their jobs should they dare to attend religious services on the High Holy Days.

That such conditions exist in large organizations conducted by Gentiles is disgraceful enough, but when those conditions occur in department stores whose executives are Jewish (or 6% less for cash) the situation is a vicious smack in the face of every clear-thinking individual. Such an outrage to decency demands immediate attention.

There is a growing sentiment among the more intelligent people to refuse to buy in those department and chain stores that practice wage slavery and religious discrimination.

Let the burden of proof be put on the department and chain store to prove they pay living, not starvation wages; and that they do not discriminate against Jewish employees.

—Sidney H. Reiss.

THE I. S. SERVES ALL AND DESERVES YOUR SERVICE

CURRENT EVENTS IN THE JEWISH WORLD

Professor Felix Frankfurter of the Harvard faculty of law was recently accorded a signal honor when he was appointed visiting professor at the University of Oxford for the year 1933-1934.

Last year Professor Frankfurter refused a place on the bench of the Massachusetts Supreme Court, in order to keep his academic position.

* * *

With the death of Isaac Ben Amram, High Priest of the Samaritans, on December 3, interest is once again focused on that curious sect. The Samaritans claim to be the only portion of the Hebrew race that has survived through successive generations in Palestine as descendants of the few Jews in Samaria who were not taken into captivity by the Assyrians. But, although the Samaritans claim to be Jews, the Jews have always denied and rejected this claim. In reality they are the remnant of Assyrian stock planted in Palestine during the time the Assyrians were in ascendancy.

They have dwelt so long in Palestine that they have taken on many of the traditions and customs of the Jews. During the time of Ezra they built a rival temple on the Mt. Gerizem, to the one rebuilt by Ezra.

There is in their possession a copy of the Torah, which differs from that of the Jews, and which they claim to be the original. Though in dire want and poverty they refuse to be separated from this Torah, although many libraries and museums have offered fabulous sums for it.

The Samaritans are gradually dwindling away. In 1922 they numbered 160, today but 130. Many of the men are forced to remain single because there are not enough women. It was only recently that inter-marriage was permitted in order to save the sect.

The word of the High Priest is their law. He decides their disputes, performs marriages and grants divorces. His position can be likened to that of a priest in the days of the Judges.

DO YOU KNOW THAT .

The First and Second Temples were destroyed on the same day of the year—the ninth day of the month of Ab. We mourn the event on the fast da yof Tisha B'Av.

The French Revolution resulted in giving Jews political rights in France.

Salonica has the 14th largest percentage of Jews than any other city in the world.

During the Middle Ages the Jew had to identify himself by wearing the yellow cap of shame. Jews were forced to sit in churches to hear the sermons delivered there.

About half the Jews of this country live in New York City.

Palestine had its tax troubles, too! When Rehoboam tried to tax the masses of the people they rebelled and started a new kingdom.

Joseph, Secretary of Treasury and of the Commission, in the cabinet Pharaoh, knew how to deal with depressions. See Genesis, chapter 41, sentences 33-36.

The greatest miracle in history is the Jew!

That the "good Samaritans" were neither good nor true Samaritans. They tried, and even succeeded for a while, to prevent the erection of the Second Temple. Furthermore, they were heathen tribes dumped in Samaria by the Assyrians, who conquered the Kingdom of Israel.

There are only 15 million Jews in the world.

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