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VOL. XVII, No. 5

OCTOBER 4TH, 1933

TISHRI 14, 5694

SUCCOTH FESTIVAL TO BE HELD SUNDAY EVENING

The Pickwick Girls are acting as sponsors of the Succoth Festival of the Department of Center Activities which will be held in our Auditorium on Sunday evening, October 8th.

The program includes the presentation of Samuel Grossman's *Two Goyim*, appropriate recitations, songs, and novelty numbers.

All members and their friends are most cordially invited to attend as guests of the Pickwick Girls. ADMISSION—FREE.

TALMUD TORAH ARRANGES SUCCOTH ASSEMBLIES

On Sunday Morning, October 8th, at 11 A.M., the children of the Talmud Torah of Harlem will take part in a Succoth Assembly. The pupils will present a play called *Life In A Succah*. A chorus of twenty-five will sing various Succoth songs. Poems, recitations and stories appropriate to the holidays will be part of the program. Following the entertainment in the auditorium, the children will march upstairs to the Succah, where they will be served delicious refreshments by the Parents' Association, of which Mrs. I Stein is president.

The Succoth Assembly of the West Side Talmud Torah will take place on Tuesday afternoon, October 10th, at 4 P.M. An entertaining program has also been prepared and a very pleasant afternoon is in store.

WOMEN PLAN RUMMAGE SALE

The Women's League of the West Side and the Sisterhood are actively engaged in gathering new and old merchandise for their annual rummage sale. All articles received will be greatly appreciated.

Merchandise can be sent to the Institutional Synagogue, or same will be called for by phoning UNiversity 4-6729.

ARISTA CLUB TO BE HOST AT SUCCOTH LECTURE

A cordial invitation is extended by the Arista Club to everybody to attend their first open meeting to be held in the Succah on Sunday afternoon, October 8th, at 2:30 p.m.

Rabbi Herbert S. Goldstein will deliver a lecture on "Succoth" and then lead the discussion.

The Succah will be appropriately decorated for this occasion. From the success of the past affairs sponsored by the Arista Club we feel sure that anyone attending this affair will spend a pleasant afternoon.

KOL NIDRE APPEAL BRINGS NEEDED SUPPORT

Yiskor Services Honor Departed

Members and seat-holders of the I. S. were deeply moved on the Holy Night of Kol Nidre when our forceful appeal in behalf of the work and emergency which now exists in regard to the continuance of our institution, was made.

In response to the appeals made by our President, Congressman Isaac Siegel, our Rabbi, Herbert S. Goldstein, and Mr. Max E. Sanders, at the West Side Branch, many friends pledged their support, thereby enabling and encouraging us to proceed further in our worthy cause. At the main building Dr. Zadok Kapner and Rabbi Philip Goodman conducted the appeal.

Before Memorial Services, Rabbi Goldstein delivered an inspiring sermon on "What of Tomorrow?" With sincere affection the Institutional Synagogue honored the memories of the Hon. Jacob Goldstein, Hon. Samuel Marx, Hon. Samson Friedlander, Hon. Samuel R. Morris, William Friedman, Mayer Mirken, Herman Sacks, Hon. Max S. Levine and Jacob Jacobson, our late Directors and Members.

With deep appreciation we revered the memory of that superb personality and benefactress, Mrs. Fanny Henning. Prayers were offered in memory of the brave boys of the Institutional Synagogue who made the supreme sacrifice during the World War, Harry Steinberg, Samuel L. Brody, and Herman Kanowitz.

We assure all those who responded to our appeal of our sincere appreciation for their recognition of the vital importance of the work we are doing. Executive Director, Abraham Bernstein, requests that these pledges be mailed in as soon as possible.

Sisterhood, Women's League and Parents' Association, invite Donations of Flowers, Fruits, Cakes, and other Dainties for our beautiful Succoth.

CALENDAR OF SUCCOTH SERVICES

Wednesday Evening	5:15 P.M.
Thursday and Friday Mornings	9:00 A.M.
Thursday and Friday Evenings	5:15 P.M.
Saturday Morning	9:00 A.M.
Saturday Afternoon	5:00 P.M.

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Friday Evening Light Candles: 5:13

Sedrah for Week: "Zos H'brachoh"

THE SIGNIFICANCE OF SUCCOTH

The Feast of Tabernacles will be ushered in this year at the setting of the sun of Wednesday, October 4th. This festival lasts seven days, the first two days which are complete holy days and correspond this year to Thursday and Friday—October 5th and 6th, and five days of the "chol hamoed" or semi-holy days. It is followed immediately by another holiday, called "Shemini Atzereth," which lasts two days, corresponding this year to October 12th and 13th. Popularly, however, all these nine days are known as the Succoth Festival.

Erub Tabshilin

Since the first two days as well as the last two days of Succoth are followed this year by a Saturday, it is necessary to make an "erub tabshilin" for each occasion, to permit the cooking on the holiday for Saturday. The "erub tabshilin" consists of a slice of bread and some cooked dish, a piece of cooked meat or fish. These articles of food are to be put aside shortly before sunset on the eve of the holiday and kept until everything has been prepared for the Sabbath. Though that would permit the eating of the "erub tabshilin" on Friday late in the afternoon, it is usually kept till Friday evening. When the "erub tabshilin" is made a certain prayer is said which is found in most prayer books.

The main feature of Succoth as well as its explanation is found in Leviticus (XXIII, 42-43) where we read as follows: "Ye shall dwell in booths seven days . . . that your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt." This Biblical explanation was given various interpretations.

The Succah

The Succah usually is a temporary structure built especially for the festival either in the yard or on the roof of the house. The roof of the Succah is not covered in the usual rain-tight fashion; but with sticks, grass, or branches, called in Hebrew "schach." These are sparsely laid to allow the sun and stars to shine through them. It is, however, necessary that there should be inside the Succah more shade than sunshine. The structure must be neither so frail as to be damaged by an ordinary wind, nor so strong as to lose its temporary nature. It is in this dwelling

that we have to eat and even sleep, if our health permits during the Festival of Succoth. It is proper also to decorate the Succah as elaborately as possible, receive guests there, and pass as much time as possible in it. As a temporary dwelling not well protected against the forces of nature it is suggestive of the hardships the Jews have to endure and also of the fact that we are at peace with nature and the whole world.

The Talmudic sages explain the dwelling in booths as an act commemorating the heavenly signs, which guided our ancestors of old during their wanderings through the desert. At that time we had to dwell in tents; and also the "ananei covod"—the clouds of glory, which showed us the way, encompassed us like a booth.

There is also a belief that during the pilgrimage holidays the Israelites had to dwell in booths. The Feast of Tabernacles is thus reminiscent also of the time when we lived in Palestine as a people.

Furthermore various rabbinic passages connect the succah with the exile, and no wonder; for what more than a frail booth is suggestive of our involuntary migrations and precarious existence in the lands of the golph? The holiday tent shaken by the wind yet not overturned, is a remarkable symbol of our present day sojourn among the nations.

But the succah is suggestive of peace too. In the after-meal grace which we say all through the period of our staying in booths—there is an added petition for the re-establishment of David's succah. No doubt by David's succah is meant the Davidic dynasty and our re-establishment as a people. The messianic period was pictured by the prophets of old as a period of peace with the whole world as well as with nature. The succah thus becomes a symbol of universal peace.

(To be continued)

It is with deep sorrow that we learn of the death of Samuel Mair Garfunkel. We extend our sincere condolence to his daughter, Miss Esther Garfunkel, President of the Daughters of the I. S., and to all the members of the bereaved family.

SWIMMING AN AID TO HEALTH

A recreative and valuable form of physical exercise is achieved by applying a standard swimming stroke. There are three major swimming strokes, the crawl stroke, the backstroke and breast stroke. The crawl stroke is the most popular of the three. Anyone can excel in this stroke with but a few weeks practice. The popularity of swimming has increased a hundred fold in the past few years. It is now recognized as an activity anyone can participate in.

Swimming develops the body symmetrically, bringing into play almost every muscle. It aids tremendously in the building of a fine and well proportioned physique. Another great factor which is of paramount importance to business men and office workers, is the complete relaxation of the mind that is afforded to those who are mentally fatigued after a strenuous day at the office. By swimming, the tension on the mind is relaxed, bringing into play the full force of body action. Mental exhilaration thus ensues.

In conclusion, swimming affords hygienic conditions of the body. The development of the heart, and lungs. It also aids the digestion of food by causing the gastric juices of the stomach to function more properly. Thus eliminating the possibility of intestinal disorders.

Our pool has up to date equipment and is operated along the latest principles. It affords you and your friends an opportunity to learn to swim. Individual instruction is given to those who cannot swim or to those who wish to improve their swimming ability. Our pool schedule for this season is made up so as to be most convenient to all our members. Special beginners and advanced swimming classes are now being formed. Join the Gym and Pool NOW and participate in the tournaments to begin October 1st.

BERNARD WOLKEN
Gym Director

"INSTITUTIONAL PLAYERS" TO PRESENT MUSICAL COMEDY

Play Producing Group to Stage Original Production

Much enthusiasm, many questions, and a bustle of activity have been noticed as the *Institutional Players* went into rehearsal for their first production of the season. With an active season of stage work ahead of them they are now preparing for the Second Edition of the *Institutional Insanities*, an original musical comedy, to be presented on November 13th.

A large cast of experienced actors have been assembled to participate in this major activity. Solly Alper and his splendid Rainbow Lodge Orchestra have been engaged to supply the music for both the show and the Dance that is to follow. Mr. Alper is remembered for his excellent performance in the First Edition of the *Institutional Insanities* produced several years ago.

Though tickets have as yet not been distributed a large advance sale is anticipated.

It is not yet too late to participate in the musical comedy. Those interested are requested to get in touch with Mr. Bookbinder, or to attend the rehearsals in the Auditorium on Sunday afternoons at 3 p.m.

"WHAT OF TOMORROW?" ASKS RABBI GOLDSTEIN

"The greatest enemy of the spiritual life is religious lethargy. The laissez-faire attitude toward religion I fear, will become ours again tomorrow, the day after Yom-Kippur, unless these Holy Days invest us with spiritual vitality to go forward and not stand still in the old smug, self-complacent way. I call for Bible study, I call for interest in the affairs of the synagogue, I call for volunteers for social service work through the channels of religion. Religious activity will keep us awake and save us from spiritual torpor. Test your At-one-ment with your God today, by what you will do with Him tomorrow. Whenever Napoleon's generals brought news of victory to him, his warning invariably was "What of tomorrow?" So too, I say to you "Your victory with God today will be tested by your religious life tomorrow. I send you forward with the words of the Psalmist "Just try and see that the Lord is good; withdraw from evil and do good."

PUPILS WIN AWARDS IN QUESTION CONTEST

It is with extreme pleasure that the *Institutional* announces the winners of the Rosh Hashonah—Yom Kippur Question Contest. The high results attained by many pupils of the Talmud Torah bear witness to the excellent instruction they are receiving. The complete set of questions of the contest was published in last week's issue.

Harriet Livingston, Benjamin Formen, Max Swibel, Jack Waxman, Maurice Spanbock, Arnold Mandelbaum, Norman Mandelbaum, Arthur Friedman, and Edward Schmeltzer received one hundred points, and first prize was awarded to each one; Theodore Miller, Claire Brody, and Simon Tager, won Honor Cards; Vertella Valentine, Martha Schoenberg, Clarence Kelson, Solomon Levy, Bernard Zimmerman and Joseph Jacobson were given Honorable Mention.

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RESTORING THE SABBATH

A Statement by the Jewish Education Ass'n

The New Deal in which we are launched has become the hope of America. For the American Jew, the new conditions governing industry and employment have a special significance. The "New Deal" promises a new lease of life to American Judaism, for it offers an opportunity to restore the Jewish Sabbath — the most important institution of the Jewish faith. It offers also, an opportunity to revitalize American Jewish education.

A Dominating Force

The five day week, which releases the worker from his labor on Saturdays and Sundays, means that the Jewish Sabbath can again become for the masses of our people the great spiritual force it was in the lives of our fathers and mothers. No wonder the five day working week has for decades been the dream of good and loyal Jews.

All who have even a slight knowledge of Judaism and its institutions know what a dominating influence in Jewish life the Sabbath has exerted. That day, dedicated to physical and spiritual restoration, transforms the home into a temple. The purity and wholesomeness of the Jewish home, which have called forth the wonder and admiration of men of all faiths, are to be ascribed mainly to the influence of the Sabbath.

The child reared in such an atmosphere grew up spiritually refined and exalted. The Sabbath in the home was the most important educational force in the life of the Jewish child.

The breakdown of Sabbath observance among our people in America was a tragic result of the new conditions which the immigrant Jews had to face. They had to fit themselves into an industrial scheme not of their making. The six day working week recognized Sunday only as the day of rest, and the immigrant Jew was faced with the alternative of violating his Sabbath or starving. Many of them, however, were unequal to the struggle. After untold mental agony, they yielded to the inexorable demands of the industrial system of which they were only as tiny cogs in a vast machine. In thousands of Jewish homes the Sabbath was no more. That day which had spread a mantle of holiness over all creation, investing life with a great spiritual glow, lost its radiance. It lost also its power as an educational force in the life of the American Jewish child.

Home and School

Furthermore, the failure of the Jewish home to observe the Sabbath introduced a serious problem in the Jewish education of the child. The rift between the Jewish home and the Jewish religious school became wider. This rift is, in fact, the most serious obstacle that Jewish education encounters today. In the school the child is taught the tenets of his faith. He is taught the significance of the holy days and festivals, of the practices and institutions of Judaism. He is taught the Ten Commandments, one of which declares: "Remember the Seventh Day to keep it holy." But how can those teachings become a positive force in his life if he sees them violated in the very place where they should be most honored — his own home?

All educators, and especially religious educators, demand that the home cooperate with the school. Can the American Jewish home be spiritually restored? Can it again exercise that subtle and continuous influence without which the efforts of the school must fail? Can teachers and parents again join forces and bring up in America a Jewish generation that shall spell regeneration?

Restoring the Home

Such cooperation, we believe, can be accomplished. *Not, however, without the restoration of the Jewish Sabbath to its rightful place in the Jewish home.* Let Jewish parents give serious thought to this matter. The opportunity has come to revitalize the home and make it a real force in the lives of our children. Are children becoming estranged from the home? Are they looking for opportunities for escape from the home? Often enough we hear the complaint that the home has lost its hold on them. But this should not surprise us. A home that lacks the spirit of holiness cannot exercise a firm hold on the children. Such a spirit, elevating and enabling all who are touched by it, flows from the Jewish Sabbath. And in after years, the child brought up in such a home will look back upon it with memories radiant with love and tenderness.

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