



Publication Office: 37-43 West 116th Street

VOL. XVII No. 6

OCTOBER 11th, 1933

TISHRI 21, 5694

MOTION PICTURE ENTERTAINMENT TO BE HELD FOR WEST SIDE TALMUD TORAH

On Sunday morning, October 15th, the children of the West Side Talmud Torah will act as hosts to their schoolmates and friends at a Motion Picture Entertainment to be given in their Auditorium.

A very interesting and instructing program of motion pictures has been arranged to entertain the children of the neighborhood. This will include several comedies as well as beautiful scenic pictures of Palestine. In addition to the motion pictures Congressman Siegel and Rabbi Herbert S. Goldstein will deliver short addresses.

You are cordially invited to attend this entertainment. There is no admission charge. Tickets may be obtained from the office of the West Side Building, 148 West 85th Street, or at the Main Building, 37-43 West 116th Street.

PICKWICK GIRLS PRESENT ONE-ACT PLAY

"Two Goyim" Successfully Produced by Junior Club

Concluding the Succoth Festival of the I. S., the Pickwick Girls, one of our Junior Clubs, successfully produced the One-Act Play *"Two Goyim"*. Although this was their first attempt at dramatics the performance showed that the members of the cast really have ability and they should prove to be valuable members of the "Institutional Players," the Dramatic Society of the I. S.

The entire cast gave an excellent performance. However, special mention must be given to Isidore Margulies, of the Seac Club, who acted the role of the "Schadchan" and Tinetta Bohnlafink, who played the part of "Jeannette". Margulies repeated the splendid performance he showed last season in the various plays he took part in. He was greeted with bursts of applause as he made his entrances and exists.

The members of the cast were: Tinetta Bohnlafink, Doris Tishkin, Helen Siegel, Isidore Margulies, Jack Wainer, Richard Eisenberg, and Bernard Feinberg. The play was produced under the capable and experienced leadership of Mr. Isidore "Booky" Bookbinder.

In addition to the play the program also included recitations and songs by Susan Panken, Emily Sokol and Mathilda Cohen, Miss Lillian Siegal accompanied on the piano.

After the performance, a party was given to the Pickwick Girls by the Department of Center Activities.

TALMUD TORAH HOLDS SUCCOTH FESTIVAL

On Sunday morning, October 8th, the children of the Talmud Torah celebrated the festival of Succoth with a Gala Entertainment, held in the Auditorium. A large attendance of pupils and their parents enjoyed the splendid program.

Among the numbers on the program were: a Succoth skit by Daisy Nahmais, Ida Finfang, and Martha Schoenberg; recitations by Tamar Saragosey, Martin Brody, Claire Brody and Ruth Bernstein, Esther Akrish, Roslyn Hirsch, Jennie Toledo, and Martha Matarasso.

The pupils of the Talmud Torah presented a One-Act Play entitled *"Life in a Succah,"* by Rabbi Burstein. The cast of the play included: Mentel Wainer, Seymour Kanner, David Goldberg, Theodore Briner, Theodore Miller, and Paul Klein. Congratulations are due to Mrs. Greenberg who directed the production. We are proud to say that Rabbi Burstein, the author of the play was in the audience and enjoyed the presentation very much.

A chorus of twenty boys and girls, directed by Miss Goldman, sang several beautiful songs.

The first edition of the Talmud Torah newspaper was distributed at the entertainment.

Rabbi Herbert S. Goldstein delivered an inspiring address to the children. Mrs. I. Stein, President of the Parents' Association, urged the fathers and mothers present to become affiliated with the Parents Association. With the assistance of the officers and members of the Parents' Association, she later distributed refreshments to the children of the Talmud Torah.

BIBLE CLASSES RESUME SESSIONS

Rabbi Herbert S. Goldstein announced that the Bible Classes will resume their sessions on Monday, October 16th, at the West Side Branch, 148 West 85th Street.

The Women's Class will meet at 2:30 p.m. and the Men's Class at 8:30 p.m. A most cordial invitation is extended to everyone to attend these classes. You can be assured of an interesting and enlightening discussion, under the leadership of Rabbi Herbert S. Goldstein, who is the author of *"Bible Comments for Home Reading."*

CALENDAR of SHEMINI ATZERITH AND SIMCHAS TORAH SERVICES

Wednesday Evening	5:15 p.m.
Thurs. and Friday Mornings	9:00 a.m.
Thurs. and Friday Evenings	5:15 p.m.
Saturday Morning	9:00 a.m.
Saturday Afternoon	5:00 p.m.

Published weekly, from September 8th to June 15th inclusive, by the Institutional Synagogue,
37-43 West 116th Street, New York, N. Y. West Side Branch: 148 West 85th Street, Main
Building Phone UNIVERSITY 4-6729. West Side Phone SUSQUEHANNA 7-8265.
Subscription: One Dollar Per Year

"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 rates of postage provided for in Section
1103, Act of October 3, 1917, authorized February 15, 1924.

OFFICERS

Hon. Isaac Siegel President
Lester Udell First Vice-President
David H. Gluck Second Vice-President
Aaron Wartels Treasurer

Isaac Goldman Financial Secretary
Morris Jablow Recording Secretary
Herbert S. Goldstein Rabbi
Abraham Bernstein Executive Director

BOARD OF DIRECTORS

William L. Basser
Abraham Bernstein
Henry Blankfort
Hon. Sol Bloom
Maurice H. Bob
A. M. Davis
C. Joshua Epstein

David H. Gluck
Isaac Goldman
Dr. Benj. Goldstein
Felix Gouled
Maurice Greenstein
Morris Jablow
Morris Levenson

Jack Levine
George L. Livingston
Max Moskowitz
B. Rothblatt
Samuel N. Samuels
Isaac Settel
Max E. Sanders

Hon. Isaac Siegel
Samuel Silver
Max Slomka
Max Stavish
Jerome Udell
Lester Udell
David Wald
Aaron Wartels

ASSOCIATE DIRECTORS

Harold Kaplan

Emanuel Gluck

Clarence Liberman

Rabbi Philip Goodman, T. T. Principal and Director, Dept. of Center Activities

VOL. XVII No. 6

OCTOBER 11th, 1933

TISHRI 21, 5694

Friday Evening Light Candles, 5:01

Sedrah for Week B'RASHIS

THE SIGNIFICANCE OF SUCCOTH

Esrog and Lulab

Another important feature of Tabernacles is the blessing of the "esrog" and "lulab" every morning of the seven days of succoth proper, except Saturday. This practice is based on a verse in Leviticus (XXIII, 40) which reads as follows: "And ye shall take you on the first day the fruit of goodly trees (citron), branches of palm trees, and the shaded boughs of trees (myrtle twigs, called in Hebrew "hadassim"), and willows of the brook (called in Hebrew "aravoth"), and ye shall rejoice . . . seven days." The citron is differently called "esrog"; while the palm branch "lulab" myrtle twigs (three are used), and willows of the brook (two are used) are tied together in a special form and constitute what is known as "agudah." When this commandment is carried out a benediction is recited, in which the Almighty is thanked for sanctifying us with this commandment; and on the first day the benediction of "shehecheyonu" is recited immediately following the one just mentioned.

"Hoshanoth"

According to the rabbinic interpretation the "esrog" and "lulab" taken together, teach us the great lesson of unity and cooperation. Just as the products of the soil differ in their nature, so do the Jews. Some are both learned and strictly observant; they resemble the citron which has both taste and fragrance. Others are learned, but do not shine with an abundance of good deeds; they may be compared to the palm branch, which bears fruit but has no fragrance. The learned people are rare, therefore we use only one citron and only one palm branch. But we cannot ignore the bulk of the people, who resemble the myrtle, which has fragrance and no fruit. We take therefore three myrtle twigs. Moreover we need also those people who excel in no respect; and we take also two willows of the brook, which have neither fruit nor fragrance. Nay, we have to tie together the palm branch with the myrtles and willows, for through cooperation all of them serve some purpose. The citron, as the symbol of the perfect man—the leader by example and capacity, is not to be tied with the rest; but also he must work together with all others, and is taken simultaneously with the other three species. It is when all are taken together that we can rejoice and pronounce a benediction.

Shemini Atzereth and Simchath Torah

"Shemini Atzereth" means the Eighth Day of Retention, and the nearest modern parallel to the festival known by that name is called farewell party. The three pilgrimage holidays are over; the pilgrims are about to return to their homes; but our Heavenly Father arranged for them a *farewell party* before their departure.

Some Important Features of "Shemini Atzereth"

On "Shemini Atzereth" we read the serious Scroll of Ecclesiastes, hold memorial services for the departed, and pray for rain in the Additional Service; but the atmosphere in the synagogue is full of joy and even of merry-making, because it is the eve of "Simchath Torah."

"Simchath Torah" Features

To the Eighth Day of Retention, in view of our non-reliance on the correctness of our way of counting the days of the month, another day was added. The second of the last two days is known as "Simchath Torah." Rejoicing over the Torah, because on it we complete the readings of the Five Books of Moses and begin them over again. The cold rainy season is close at hand; but we find solace and courage in the Torah and rejoice with it.

The most important features of "Simchath Torah" are the "hakofoth" and the ceremonies which accompany the reading of the Torah. The "hakofoth" are marches around the bimah with the Torahs. This is done at least seven times both in the evening right after "maariv"—and in the morning shortly before the reading of the Torah. For the "Simchath Torah" reading three Torahs are used. In one the Torah is completed, and the man called up the last verses is called the Bridegroom of the Torah; in the second the Torah is begun again, and the person called up to the reading of the beginning is called the Bridegroom of "Bereshith" ("Bereshith" is the first word of the Torah); while in the third Torah the portion dealing with "Shemini Atzereth" is read, which is followed by the prophetic portion.

The Joyous Nature of "Simchath Torah"

It is customary for the two "Bridegrooms" to serve as hosts of the whole congregation. At any rate there is some drinking and a great deal more of singing and rejoicing in the Synagogue in the evening of this joyful day as in the morning. Children as well as adults assemble in the Synagogue. It is very meaningful to watch the youngsters as they kiss the Torah, borne by the elders of the congregation.

CONGRATULATIONS

On behalf of the Officers, Board of Directors, Staff, members and friends of the Institutional Synagogue we wish to extend to Congressman and Mrs. Isaac Siegel our heartiest congratulations on the occasion of their twenty-sixth wedding anniversary.

It is our sincere pleasure to congratulate Mr. Lou G. Siegel, upon his election to the Board of Directors of the Institutional Synagogue. Mr. Siegel has been an active worker and a loyal supporter of the I. S. for many years.

CAPACITY AUDIENCE ENJOYS MOVIES

Cong. Siegel and Rabbi Goldstein Speak

An audience which filled the Auditorium to capacity attended the Gala Motion Picture Entertainment which was held Sunday evening, October 1st, at the Main Building.

Motion pictures of the Institutional Synagogue activities, the latest films of Palestine, and a comedy comprised the entertaining and educational program which was received with steady bursts of applause.

Cong. Isaac Siegel delivered an inspiring address in which he pleaded for the daily reading of Psalms. An appeal was made to the children present to enroll in the Talmud Torah by Rabbi Herbert S. Goldstein. Many responded immediately to his call. Mr. Abraham Bernstein, our Executive Director, distributed the awards for the Rosh Hashonah-Yom Kippur Question Contest.

RABBI and Mrs. H. S. GOLDSTEIN

will be at home to the members and seat-holders of the Institutional Synagogue at 3:00 p.m. on Thursday, October 12th. (Shemini Atzeres).

PARENTS ASSOCIATION PLANS
ACTIVE SEASON*Mrs. I. Stein Outlines Program*

A program for an active season was outlined by Mrs. I. Stein, President of the Parents Association, at their first meeting held on Tuesday evening, October 3rd, at the Main Building. The Parents Association has long been active in the various undertakings of the I. S. and we feel certain of their co-operation in the future.

The members appropriated funds for the purchase of refreshments for the Succoth Festival of the Talmud Torah.

Mrs. I. Stein introduced Rabbi Goldstein, who delivered a short address, urging the members to continue their excellent work. Rabbi Philip Goodman encouraged the members to make every effort to expand their activities.

"JEWISH VALUES"

(Succoth Sermon)

Rabbi Herbert S. Goldstein

"We Jews are in danger of having inflated values placed before us. Professional or political Jews, who violate most of the tenets and practices of Judaism, should not and may never become Jewish leaders. At this season of the year, as we approach an election, let us be on our guard, against sycophancy, demagoguery and religious hypocrisy.

On this holiday of Succoth we take hold of the four plants,—the beautiful citron, the majestic palm, the leafy myrtle and the bare willow, each symbolic of varying degrees of loyalty.

Unfortunately, as among people of all faiths, we have some who adhere to fractional religion, which is indicative of partial loyalty. Of course, if we cannot obtain a whole loaf of bread we only eat a half a loaf. We all feel sorry, however, for the poor who cannot have a whole loaf. So, too, do we pity those who cannot or do not want to have the whole bread of faith. We do object however, to having the half loaf labelled or sold as the whole loaf.

Traditional Judaism is the only basis for Jewish unity. Traditional Judaism is the expression of Jewish loyalty. Jewish loyalty arises out of the voluntary acceptance of our Jewish birth and then becomes a moral and an ethical duty. Jewish loyalty leads us into the paths of spiritual safety and instills peace and security within our hearts. It takes life out of the dense fog of sentiment and impulse and leads it into the clear and definite way of formula and law. The minute laws and ceremonies of Judaism point out to the Jew just how he should act at all times and in all climes. Indeed this very minuteness makes for the finer, the more sensitively spiritual in life."

ARISTA CLUB CONDUCTS LECTURES

Last Sunday afternoon the Arista Club acted as host to the other clubs of the I. S., and their friends, at their first Social Meeting, which was held in the Succah.

Rabbi Herbert S. Goldstein was the guest speaker; his topic was "The Significance of Succoth." All present enjoyed his address very much, and a good time was had by all.

The Aristas invite all clubs and their friends to attend the next Social meeting, to be held on Sunday afternoon, October 22nd, at which the guest speaker will be Mr. Robbins. His topic will be "Some Extraordinary Cases Confronting a Lawyer." All those who attend are assured a very enjoyable afternoon. Refreshments will be served.

"A NEW DEAL"

A new era is dawning and a new opportunity has come for the Jews of America. Let us be doubly grateful for the new dispensation. Let us hope that together with our non-Jewish fellow citizens we may share in the labors and blessings of the "New Deal." And let us also gratefully receive the spiritual boon that has been put within our reach.

The restoration of the Jewish Sabbath in the American Jewish home should come with the "New Deal." For their own sake and for the sake of their children, Jewish parents should bring this to pass as speedily as possible.

DIETARY LAWS

RABBI HERBERT S. GOLDSTEIN

The Dietary Laws represent one of the greatest ennobling, spiritual contributions of Judaism. These laws were designated for a two-fold spiritual purpose—first as a lesson in restraint, and second, to make us a peace-loving people. I fear that these spiritual connotations which I have designated as intimately connected with our Jewish dietary laws have never been associated together by most of us. What has diet to do with spirituality and peace will you ask?

Let us see. First, as to spiritual restraint, Maimonides, the outstanding Aristotlean Jewish philosopher, in his commentary on the "Ethics of the Fathers" (quoting a Talmudic prescription) tell us, "Do not say in regard to forbidden food, 'Oh, I cannot eat this forbidden food—it goes against me!' Rather say, 'I would love to eat the forbidden food, but the law forbids me to do so! What a marvelous training in self-restraint! This training comes in good stead when we have to make decisions with regard to the ethical and moral right or wrong. Just as the athlete who desires to enter a race must go through a long persistent training in order to be properly prepared with the strength and physical fitness which will enable him to reach his goal, so does the Jew, observing the dietary laws go through daily practice in self-restraint which equips him with the power to abstain from the spiritually forbidden in life. Furthermore, just as the training of the athlete gives him the proverbial second wind, so does the training which comes from the observance of the dietary Laws, give us a second nature to withstand the temptations of life, as the Psalmist put it "To depart from Evil"—"To do good."

The second and perhaps more surprising feature of the Dietary Laws is that they are largely responsible for the peace-lovingness of the Jew. We are first of all bidden in the Bible not to drink Blood, depriving us, from of yore, of a thirst of blood. We are commanded to eat only of the herbivorous animals, the animals which feed on grass, herbs, and vegetables; and we are forbidden to eat of the carnivorous, the blood-thirsty ones, who feed on other animals. Thus for thousands of years has the blood of the Jew been purified in this way and made free from the thirst of blood, and therefore runs through our veins the great passion for peace which has come down from time immemorial up to our very day. This is evidenced in every portion and section of our daily prayers. The grace after meals closes with a prayer for peace. Every Amidah and SH'MONE' ESSRAY closes with an invocation for peace. Every service in the Synagogue, morning, afternoon and evening, daily, Sabbath or holiday closes with the Kaddish, which in turn is always concluded with a prayer for peace. The prayer for peace then is the dominant note struck by the Jew throughout his career. This is traceable in a very large measure to the fact that the body politic of the Jew, due to the observance of the dietary laws, has freed itself from any thirst for blood.

Whilst it may be true that there are some of us today who do not observe the dietary laws and

nevertheless have this passion for peace, let me say that our genius in this direction may be due to the fact that there is coursing through our veins the blood of some pious grandmother, or of some sturdy grandfather who made every possible sacrifice to keep the dietary laws. Blood will tell, blood always tells, or as Oliver Wendall Holmes, our own American poet and essayist put it, "Every man is as an omnibus in which all of his ancestors are seated."

These, then, my friends, are the *spiritual* values of our dietary laws. There are some, however, who think of these laws merely as hygienic, clean and healthy. Whilst this must necessarily be true, for the Lord is our Physician as Scripture has it, and any diet-laws which He prescribes must be for the health longevity, and well-being of those who live by them, yet *nowhere* in the Bible do we find health and cleanliness given as the reasons for the observance of these laws. The Bible sums up the dietary laws in the following words, "Ye shall therefore consecrate yourselves and ye shall be holy." (Levit. 11:44) The reasons given are apparently only on spiritual grounds, making us a consecrated people giving us first the power of restraint and second making Israel's mission that of peace, thus entitling us to be standard-bearers of the world's most pious hope,—permanent peace.

EDUCATION

Education adapted to religious training has been the source of life of the Chosen People throughout its generations. Wherever and whenever the lack of Jewish instruction has been prevalent, assimilation and conversion have been the woeful results. Only the preservation of the Divine heritage of the Jewish people, through the knowledge of its content, will enable the People of the Book to survive and flourish. The Rabbis of the Talmud have sagaciously said: "The study of the Law is equal to them all."

Rabbi Philip Goodman

The Institutional Girls Athletic Association meets on Tuesday Evenings between 7 and 10 p.m. With an hour of calisthenics and an hour of swimming and the use of the steam room, the members feel fit for the entire week.

The group is of adult age and are having a good time, as well as a good workout. New members are welcome.

All information can be obtained at the Main Building any evening, or Sunday morning.

We invite you as our guest for the first evening.

Harlem 7-0114

Harlem 7-1666

Chapels Available Everywhere

ALPERT BROS.

Funeral Directors

Main Office: 216 Lenox Avenue

At 121st Street

New York

RIVERSIDE MEMORIAL CHAPEL

Where Beauty Softens Grief

In New York
Endicott 2-6600

76th Street and Amsterdam Ave.

In Long Island
FAr Rockaway 7-7100
1820 Cornaga Avenue

Dignified Service—Moderate Cost