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DECEMBER 8, 1933

KISLEV 20, 5694

MACCABEAN FESTIVAL AND COMMENCEMENT EXERCISES TO FEATURE CHANUKAH WEEK

An elaborate program for the appropriate celebration of the Festival of Chanukah has been arranged for the entire week of the holiday. The main feature of the week will be a Maccabean Festival, which will be held in conjunction with the Commencement Exercises of the Talmud Torah, on Sunday evening, December 17th, in the Auditorium of the Main Building.

The program includes Chanukah plays, which as yet have never been produced. Miss Goldman, of the Talmud Torah Faculty, is coaching a Chanukah musical comedy, *Danny Bumps Into Chanukah*. Mrs. Greenberg, also of the Faculty, is directing an appropriate drama. Mr. Isidore Bookbinder will produce *The Capture*, by Rufus Lears, with an all-star cast composed of our popular actors. Miss Sara E. Taitz is coaching several dramatic recitations.

In addition a fine program of musical renditions is being prepared, under the direction of Miss Regina Feiner, which includes a Chorus, Trio, and Solo. Miss Florence Meltzer is actively engaged in training the pupils of the Talmud Torah in a beautiful Candle Dance.

One of the "most anticipated" events of the Talmud Torah will likewise take place on this evening. A number of students will be presented with the diplomas of the Institutional Synagogue Talmud Torah.

Rabbi Goodman feels confident that the combined resources of the Department of Center Activities and the Talmud Torah will insure the success of this affair.

There is no admission charge. However, tickets are obtainable upon the payment of the traditional amount of "Chanukah Gelt," of eight cents.

DON'T MISS PARENTS ASSOCIATION LUNCHEON

On the afternoon of December 12th the Parents Association of the Institutional Synagogue will act as host to a large number of members and friends at a luncheon at Trotzky's Restaurant.

The luncheon is being given in the honor of Mrs. Ida Bernstein. The members of the Luncheon Committee are: Mrs. Fleisig, Mrs. Winokur, and Mrs. Gruber, Co-Chairladies; and Mrs. L. Siegel, Mrs. Rothstein, Mrs. Kliven, Mrs. Neu-wirth, Mrs. H. S. Goldstein, Mrs. I. Siegel, Mrs. Gottlieb, Mrs. A. Wartels, Mrs. S. Robinson, Mrs. Vogel, and Mrs. J. Sedwitz. Miss Eva G. Stein, Chairlady of the Entertainment Committee, promises an afternoon replete with pleasure.

Tickets are available at the nominal sum of one dollar at the Talmud Torah office of the Main Building.

I. S. BASKETEERS WIN TWO SUCCESSIVE GAMES

Hamilton Club and Wash. Heights Y Vanquished

On November 26th The Institutional Five subdued The Hamilton Club by the overwhelming score of 27—19.

Last Sunday Night, December 3rd The I. S. Team again entered the winning column and defeated The Washington Heights Y. after a hectic struggle and thrilling finish by the score of 26—24.

The game was featured by a second half Garrison Finish and had the huge crowd on its feet throughout in one of the best played court games ever seen in this Institution. Captain Kachie Polakoff, Allie Garbiras, Rubie Klampert, Aaron Aaronson, Rubie Nabitoff, Sol Grossman and Harold Blumental constituted the winning aggregation. "Lala" Eckstein refereed.

The boys are practicing faithfully and religiously and have promised to run through the tough schedule assigned to them undefeated.

Next week December 10th The C. J. I. will be our opponents. The Yeshiva College of New York will be seen at our Court some time in the immediate future.

We were honored by the presence of Mr. Aaron Wartels who seemed to be very enthusiastic about the team's chances.

SENIOR HANDBALL TOURNAMENT PLANNED

Arrangements have been made for a Senior Gym Members Doubles Handball Tournament, to begin January 1st.

The winning team will receive trophies reading "I. S. Handball Championship, 1933-34;" the team taking second place will each receive a set of handball gloves.

Senior gym members interested in participating in this tournament should see Mr. Wolken, in the Gym Office, as soon as possible.

BAZAAR AND RUMMAGE SALE Unusual Offering of 400 High-Priced Sample Hats

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BIBLE COMMENTS

Sedrah for Week "Va-yeshev"

By RABBI HERBERT S. GOLDSTEIN

Chapter XXXVIII, Verse 1. "AND JACOB DWELT IN THE LAND OF HIS FATHER SOJOURNING IN THE LAND OF CAANAN." After describing the ramifications of the family of Esau, the Torah takes up the old thread and resumes the history of the Abrahamic family which is the main theme of the Torah.

Verse 2. "THESE ARE THE GENERATIONS OF JACOB. JOSEPH, BEING SEVENTEEN YEARS OLD, WAS FEEDING THE FLOCK WITH HIS BRETHREN; AND HE WAS A LAD WITH THE SONS OF BILHAH, AND WITH THE SONS OF ZILPAH, HIS FATHER'S WIVES AND JOSEPH BROUGHT UNTO HIS FATHER THEIR EVIL REPORT." The Rabbis say, "Why does the Bible begin with the generations of Jacob and end up only with Joseph?" The answer is a reflex and a repetition of the story of Jacob. Both of them shared the affection of their mother, both were hated by the brother and both miraculously escaped all dangers.

He is called "lad" because, the Rabbis say, he behaved childishly for he paid too much attention to his appearance. Yet he was not arrogant, for he was always associating himself with the children of Bilhah and of Zilpah. Knowing them as he did, he brought complaints about them to their father.

Verse 3. "NOW ISRAEL LOVED JOSEPH MORE THAN ALL HIS CHILDREN, BECAUSE HE WAS THE SON OF HIS OLD AGE: AND HE MADE HIM A COAT OF MANY COLORS." Our Rabbis point out the moral of this story, namely, that no father should treat one child different from the others. This causes jealousy and disruption in the family. Little things often lead to acts of greatest significance.

Verse 4. "AND WHEN HIS BRETHREN SAW THAT THEIR FATHER LOVED HIM MORE THAN ALL HIS BRETHREN, THEY HATED HIM," ETC. They feared that the same thing would happen with them as happened with the

children of the former patriarchs when one child was selected as the chief, and the others were rejected and pushed into the ranks of general humanity. As ardent believers in the Abrahamic doctrines they resented the prospect of being deprived of the privilege of being the custodians of the Divine teachings. They therefore were extremely sensitive about the relationship between Jacob and Joseph.

"AND COULD NOT SPEAK PEACEABLY UNTO HIM." In this, too, they gave evidence of their honest nature. They were too honest to allow themselves to play a false role.

Verse 7. "AND, BEHOLD, YOUR SHEAVES STOOD ROUND ABOUT AND MADE OBEISANCE TO MY SHEAF." This dream was of course of a prophetic nature, indicating that they would at a later date have to approach him for grain and to bow him as a ruler.

Verse 8. "AND THEY HATED HIM YET THE MORE FOR HIS DREAMS AND FOR HIS WORDS" The Rabbis say that dreams are the product of what one gives thought to during one's waking hours. These thoughts are taken up by the imagination when the mental powers of discernment are asleep, and weaved into a story which has no meaning whatever for the future and which, unlike the prophetic dreams, are not worthy of attention or interpretation. Therefore Joseph's brethren accused him of having the ambition to grasp power and of making this a predominating thought during his waking hours, so that he dreamt of it during the night. But Joseph went about telling his dreams as if they were of a prophetic character.

Verse 9. "AND SAID, BEHOLD I HAVE DREAMED A DREAM MORE: AND BEHOLD THE SUN, AND THE MOON AND THE ELVEN STARS MADE OBEISANCE TO ME." Seeing that his brethren did not accept his dreams in a friendly manner and did not deem them important enough to deserve interpretation, he therefore determined to have his father present the next time he would reveal a dream.

RUMMAGE SALE BAZAAR ENTERS THIRD WEEK OF ACTIVITY

*Success Marks First Two Weeks But—More
Merchandise Is Needed*

The Annual Rummage Sale and Bazaar, conducted by the Women's League of the Institutional Synagogue, have always proven to be successful but this year's promises to be most remunerative. After two busy weeks of active salesmanship the stock of merchandise is greatly depleted and more is needed. Help replenish the stock! All donations of new and old merchandise will be greatly appreciated.



Mr. Isaac Settle, our active Director, has proven ever so generous in his unceasing devotion and helpfull co-operation in assuring the success of the Rummage Sale. Not only was he kind enough to allow the Women's League the use of his store, but he was also instrumental in securing a large quantity of merchandise. The Women's League wishes to take this means of expressing to Mr. Settle, their heartfelt gratitude.

TEMPORARY GYM SCHEDULE ANNOUNCED

On account of the Inter-Club Basketball Tournament the following Gym Schedule for Sunday will be in effect until further notice:

9:00—9:45 A.M. Tranquillity Cardinals
9:45—10:30 A.M. Knox Club
10:00—11:00 A.M. Intermediate Gym Members
11:00—1:00 P.M. Senior Gym Members
1:00—1:45 P.M. Sigma Phi Delta and Carlton
1:45—2:15 P.M. Seacs and Onyx

The first game of the Inter-Club Basketball Tournament was played last Sunday morning with the Knox Club facing the Tranquillity Cardinals. The closeness of the final score testifies that this was a hard fought battle. The Knox Club was the victor by one point; the final score being 32 to 31.

**MORE "ADS" NEEDED
FOR DIARY - JOURNAL
SEND YOURS NOW.**

Health Habits

IRWIN I. LUBOWE, M. D.

BATHING

One of the tenets of the Mosaic Law is to cleanse oneself daily so as to refresh oneself and thus permit us to labor more vigorously and enjoy the fruits of our labor with greater contentment. This thought helps me to introduce the subject of bathing as the first health habit to be discussed.

The body, in order to perform its functions usefully and with the greatest amount of maximum efficiency, must get rid of the various waste materials that result as a final phase to the breaking down of food digested, the air we breathe broken up into carbon dioxide and water, the energy we consume changing the organic reserve of the tissues and muscles of the body into lactic acid end products. The waste products are excreted by means of sweat, urine, and feces. The last two products are gotten rid of by voluntary actions of the urinary and gastro-intestinal organs. The sweat is excreted involuntarily thru the very active sweat glands, which line the skin of the entire body.

No matter how inactive a person is athletically, there is a daily "pouring" out of sweat from the skin, which unless washed or briskly rubbed off, remains on the outer layer or epidermis. This fact alone calls for daily bathing, in order to remove this excretion from the body.

Water is considered the universal solvent, and is known for its cleansing properties. On the other hand, it also is an accepted fact, that the application of cold water to the body will stimulate the nervous system which in time tones up the body physically and mentally. The application of warm water upon the body will cause slow relaxation and a feeling of warmth, and a soothing glow of the nervous system and body tone.

Therefore, it is advisable to start the day off either with a warm shower and bath and then gradually decrease the temperature of the water until it is cold with plenty of force in all directions of the body. Thus, the body and mind are stimulated to strength and activity, and thus start the day off right. One should not stay under a shower in the morning for more than twenty minutes.

A soft soap with a foamy lather should be used. The body should then be rubbed vigorously with a towel until dried. At least fifteen minutes should intervene before going into the cold air.

Bathing for long intervals in hot baths or remaining under hot showers is very inadvisable as that causes sluggish circulations and eventually lowers the resistance of the body, making it more prone to catch colds and illnesses. After much exercise, where a profuse bodily sweat results, a shower bath as correctly prescribed above should be followed.

Remember, correct and regular bathing is an important Health Habit.

Significance and Historical Background of Chanukah

As the sun on the twenty-fourth of Kislev, which corresponds this year to December 12th, 1933, will be about to set,—the Jews the world over will usher in one of the two minor holidays, Chanukah (the other being Purim, which is celebrated two and a half months later). 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, as well as on the first day of every holiday.

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 trendle. Just as the religious ceremonies give to this holiday a solemn coloring, the customs make it very joyous, and it is remembered by children as well as grown ups. It is permissible to work during this entire festival which continues for eight days.

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.

The Political State of Palestine Twenty-one Centuries Ago

During the Second Temple, before the events that gave rise to the Chanukah celebration, the Jews lived in Palestine as a separate nation and were free to direct their internal affairs as they saw fit; but were not entirely independent. Judea was at that time tributary to Syria. When Antiochus Epiphanes, or as he was later surnamed Epimanes (the first means illustrious, the second madman) came to the throne of Syria, a change took place in the attitude of Syria towards Judean independence in religious and national matters.

Factions in Judea

The change in policy was brought about by internal quarrels in Judea itself. There was a Greek faction in the Jewish ranks. That faction always strove to introduce Greek culture into Judea, while the other Jews looked upon the former as a group of traitors. Greek culture, or as it is otherwise known, Hellenism, was dominant over the civilized world of that time. No wonder, therefore, that it made inroads also in Judea. The Jewish Hellenistic faction was powerful enough to introduce certain immoral Greek

games, but beyond that it could not go without foreign help; and some of its representatives resorted to the latter. The semi-insane Antiochus, relying on his military power and the promises of the Jewish Hellenists, then tried to force idol worship upon Judea.

The Attack

A terrible time came upon the Jews who remained steadfast in their faith. Syrian soldiers were stationed in all the important towns of Judea; altars were erected to the Greek idols; and the Jews, under the penalty of death, were forced to worship them. Even the Temple in Jerusalem was defiled by idol worship. Naturally the truly pious Jews did not yield easily. Many Jews sacrificed their lives; and many more sought refuge in hidden places such as caves. Among those who sacrificed their lives was the aged Eleazar, who refused to partake of the meat of an idolatrous sacrifice. This happened in Antioch under the very eyes of the monster Antiochus. Among the martyrs were also women, who were hung together with their newly born sons, for circumcising the latter after delivery, in the absence of the men. On one occasion, as the rabbis tell us, a company of Jews—men, women, and children—about a thousand in number, were burned alive, because they refused to leave the cave in which they were hiding, to do the bidding of the Syrian soldiers, and were afraid to come out and fight because it was Saturday and they did not want to violate the Sabbath fighting their enemies. The sages, after that, declared that under such conditions it is permissible to fight on Saturday; but the heroism of those martyrs deserve to be remembered anyway.

Perhaps the most heartrending instance of the martyrdom of that time is the death of Hannah and her seven young sons, as recorded in the Talmud. Every one of these youths bravely met death, rather than worship idols or even do anything which would make those who stood near believe that they worshipped idols. The youngest, a mere child, was ordered to pick up a ring which was dropped near the altar of the idol, so that the bystanders should think that he bowed to the idol. Even this the child refused to do and was, thereupon, executed. When the mother saw what happened to her sons, she hurled herself from the roof of a high building and met her death that way.

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To be Continued

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