

WEST SIDE INSTITUTIONAL REVIEW

Vol. II, No. 23

Friday, February 10, 1939

Shebat 21, 5699

BAZAAR BECOMES SOCIAL CENTER

BON VOYAGE PARTY GIVEN TO ASSOCIATE CHAIRMEN SETTEL AND ULLMAN

Besides the strictly utilitarian aim of the Bazaar to raise funds for the requirements of the West Side Institutional Synagogue, a by-product is a reawakening of the social consciousness of the community. During the day, the women gather in great numbers and find much pleasure in fraternizing with one another. The excellent facilities for the serving of food and refreshments make a visit most enjoyable.

In the evening, the affair becomes the headquarters for gatherings of family groups. Husbands and wives, sons and daughters, and in-laws, particularly, vie with one another in showing off their salesmanship, as well as showing off their capacity to conquer hot dogs.

Last Saturday night a gala party was held to say Bon Voyage to the Associate Chairmen of the Bazaar, Mr. Joseph Settel and Mr. David Ullman. The Chairman, Harry Appel presided and he literally sparked. The beautiful lights of the Bazaar, Harry's hair and his shiny countenance all merged into a warm glow which inspired the entire assemblage. Our President, Lester Udell, delivered a talk in which he emotionally expressed his deep appreciation of the hard labors of his fellow workers in our Shule.

To the Editor, George L. Livingston, was assigned the most pleasant task of the evening, the presentation of Bon Voyage gifts to Joe Settel and Dave Ullman. As Dave was laid up with a cold, the presentation to him was made in absentia. Other speakers were Scoutmaster Danny Weiss Eli Jacoby, President of the Men's Club, Dr. Nathan Settel, Mrs. Annie Morris, our Secretary, Morris Jablow, and our Bazaar Treasurer Sam Siegel. (There's a glutton for hard work). Rabbi Lifschitz delivered a



MR. JOSEPH SETTEL

talk and was followed by Rabbi Goldstein who expressed his appreciation of the hard work that was being done. Cantor Yavneh read a Yiddish epic. What a Batchin he might have been. A good time and free beer were had by all. The hot dogs were not free.

To-morrow, Saturday night, will be Samuel W. Siegel night. Come and root for the greatest bazaar treasurer that ever treasured a bazaar.

Next Tuesday night will be another gala night and has been designated the Harry Appel Jamboree. The idea is that every worker is to be responsible for bringing at least five friends to match the Harry Appel quintuplets. Each friend is supposed to buy some merchandise, because after the Jamboree is finished, no merchandise must be left over. Therefore, to live up to the reputation of our previous Bazaar, to show full appreciation of the efforts of the Chairman, Co-Chairman and Associate Chairmen, as well as all the other hard workers, be sure to trot in your five friends properly prepared to go home with five bundles.

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MR. DAVID H. ULLMAN



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George L. Livingston	Editor
Rabbi E. L. Lifschitz	Managing Editor
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LINCOLN

The commemoration of the Great Emancipator's birthday, means to the average American, only another day off with pay. Even this feeling of good will to the memory of Honest Abe, is partially offset by the resentment of some employers who, finding the usually inclement weather unsuited to golf or other outdoor activities, see only added proof that there are too blankety blank many holidays altogether.

Thus, the real significance of Abraham Lincoln's stay on this earth is lost to or entirely disregarded by most adults. Yet, in these days of crumbling democracy, in which freedom is shaken to its very foundation, Lincoln means more to us than ever before.

A relentless philosophy, that the people are unfit to govern themselves, that a dictator is necessary, has taken hold of most of Europe. Many are there here, who envy the Russian, Italian or German model of rule.

Lincoln, however, was a firm believer in the American principle that the people shall and can rule. In his first inaugural address in 1861,

he said: "Why should there not be a patient confidence in the ultimate justice of the people? Is there any better or equal hope in the world?" It remained for his Gettysburg speech in 1863, to enunciate the clarion call of American democracy, "That this nation, under God, shall have a new birth of freedom, and that government of the people, by the people, and for the people, shall not perish from the earth."

So let us spend at least a few moments of the holiday in prayerful reverie that the spirit and philosophy, the kindness and brotherhood of Lincoln, may likewise not perish from the earth.

NAZIS SHORTEN MEDICAL COURSES

That a fool and his money are soon parted is just as true of nations as of individuals. Like the spend-thrift who recklessly blows in his bankroll, Germany has squandered her greatest asset, the genius of her people.

Now Germany faces a serious shortage of doctors. The Jews having been driven out of hospitals, laboratories and even private practice, Nazi resourcefulness has conceived the great solution, that of cutting off two years from the medical course. Marvelous! If the bed is too short, chop off the feet.

Imagine the reputation of German doctors in the next generation. If anyone reaches old age in Nazidom, he may be consoled by Plutarch who wrote that when the physician said to Pausanias the son of Phistoanax "Sir, you are an old man," the reply was, "That happens because you never were my doctor."

FEET OF CLAY

It seems ages that we have wept with the sob sisters at the piteous sight of Mrs. Tom Mooney bravely fighting a seemingly hopeless battle to restore her knight to her hearth. Oh, the tears we have shed and the teeth we have gnashed at the injustice of incarcerating the fond husband Tom who, like a bird in a cage, vainly beat his wings against the cold bars that cruelly separated him from his devoted spouse.

Now, it seems, Tom is out of jail and the missus is out a husband. She is quoted as saying "I've spent the best years of my life for Tom. He can't discard me now." Which sounds as nostalgic as our school song about the woodman sparing the tree.

Look out Tom. You know the old one about a woman scorned.

"AS
R'CHASH
SEES
IT"



By RABBI HERBERT S. GOLDSTEIN
FAITH

I
It has been said: "Where knowledge ends; there faith begins." Faith does not supplant reason. Faith supplements reason. Faith is to reason, what the telescope is to the naked eye. The naked eye can see an object, let us say, at a distance of five hundred feet, while a telescope helps the eye to see an object at a much greater distance. The telescope does not supplant the eye, it supplements it. So too our finite reason can see only a limited horizon whilst faith lengthens and broadens its vista of vision. Furthermore the telescope, without the eye of the human being, has no value. So too faith without reason is of little avail. Thus Maimonides points out that one of the greatest commandments, of the Bible is to "Know the Lord thy God." Thus the Bible never commands us to believe but "to know God." To exercise our "Godlike reason" is religiously our solemn duty. The Bible "supplies us with proofs of the Divine existence. It bids us to turn, now to the great wonders of nature, now to the story of the Past, and exclaims "Behold your God." The Bible takes us from Nature to Nature's God.

Real faith then is based upon reason. It is reasonable to believe this or that statement of the Bible. Faith without reason is credulity.

Bachya, the celebrated pietistic and ethical writer, in his introduction to "The Duties of the Heart" insists that intelligent inquiry into the Bible is a sacred duty. When we neglect to use intelligence we commit a positive sin.

Maimonides, in his "Guide for the Perplexed," gives reasoning power full play in accepting the Bible on intellectual grounds. Judaism encourages the right to INQUIRE. This does not mean willful scepticism. Many young people ask questions, not for the purpose of receiving information, which should lead to proper religious action, but merely to confound.

PRIVILEGES OF AN EDITOR

'Tis a grand and glorious feeling to be an editor. In spite of all the hard work and time devoted to the job, one who gets no remuneration still has his reward. We all have a great weakness, a feeling that our efforts are not fully appreciated. Hence, being an unsalaried editor fills, in a way, a certain want. We can write the worst tripe but we have the privilege of printing it. What is more, our readers are too polite to tell us how terrible it is. In fact, tongue in cheek, they often praise our feeble efforts.

You see, we have a great weapon with which to meet any criticism. If you don't like our stuff, get another editor. That reminds us of a story of life at the ancestral seat in Vilna. The town half-wit went to the "galach" and said, "Ich vill sich schmaden." The "galach," who was a very honorable man, refused, saying he would be criticized for taking advantage of a "meshuginer." The half-wit answered "Nu, ver soll sich schmaden--ein klorer?"

That's the source of our independence, for who else would be an editor?

However, charitable as we are with our own contributions, we become very strict about others. Anyone sending in an offering for our great publication must meet the high standards we set for others. If not, we reject unceremoniously. Maybe we ought not to be so severe. Maybe we should emulate the polite Chinese editor who compiled a rejection slip which accompanied all returned manuscripts and which read as follows:

"We have read thy manuscript with infinite delight. By the sacred ashes of our ancestors, we swear that never have we revelled in so enthralling a masterpiece. If we printed it we should henceforth be obliged to take it as a model, as a standard of quality and achievement, and henceforth never print anything inferior to it. As it would be impossible to find its equal in 10,000 years, and we have to go to press with our poor, uninspired paper once a day, we are compelled, though shaken with sorrow and blinded with tears at the necessity, to return thy divine manuscript, and for doing so we ask a thousand humble pardons."

THIS AND THAT
by Rabbi Emanuel L. Lifschitz

SURNAMES

In the Middle Ages learned Jews acquired surnames by combining the initials of their given names. RaMBaM, the Hebrew for Maimonides, is made up of the initials of Rabbi Moses Ben Maimon. Similarly RaSHI, the name of the famous biblical commentary is composed from, Rabbi Shlomo Itzhaki.

Before Jews were compelled to adopt surnames, the use of "son" in various languages was usually added to the Hebrew given name, thus forming the surname. For example, in English it is Jacobson, in Polish, Abramovitch, in German, Mendelsohn.

As Jews began to mingle more with their fellow citizens, the practice of adopting surnames in addition to the sacred name used only in religious connections, grew constantly. Among the Sephardim the practice was common from the time of the exile from Spain and became more common as a result of the example of the Morranos, who, after adopting Christianity, accepted in most cases, the family names of their god-fathers. Among the Ashkenazim, Polish and Russian Jewry, who were more completely isolated from their fellow-citizens, the use of surnames became general only in the eighteenth century.

The majority of all Jewish names in use today are place names. Besides general names like Hollander and Deutch, almost every European country has contributed its quota. Germany has given the largest number. Posner is derived from the well known city of Posen. Similarly Berliner or Berlinsky are derived from Berlin. The English Cracower, comes from Cracow. The name Gordon is believed to come from Grodno, Russia.

Of recent years, beginning with the Haskalah Movement, and more particularly with the spread of Zionism, there is a marked tendency on the part of Hebraic minded Jews to disregard all accepted practices in nomenclature and to adopt names associated with the revived and original Hebrew as, Ben Chaim, Ben Ami, Tikvah, or to adopt names that commemorate some outstanding feature of a new phase of life in Palestine.

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SELMA (MRS. HERBERT) GOSSETT

Wife of our ardent friend and co-worker, Mr. Herbert A. Gossett. One of the new Vice-Presidents of our Women's League. Her very charming smile accompanies a most efficient and capable personality. Chairman of our Happy Day Fund Committee. Does her bit for all the activities of our Women's League. What a fine job she did recently as Chairman of the Annual Dance of the Junior Committee of the New York Section of the National Council of Jewish Women!

GETTING PERSONAL

By Me, Him & I

Simultaneously with the ascent to the Supreme Court Bench by Justice Felix Frankfurter, his niece, Miss Ruth Frankfurter joined the faculty of our Day School. . . Heartiest congratulations to Mrs. Anna Greenspan on the recent marriage of her daughter Helen to Mr. Joe Levi. . . Saturday afternoon services were enriched by the oratory of Joseph Goldstein, the reading of the Service by Harry Cohen and of the Torah by Morton Langer. . . Choni Ha-Ma'agol, the Jewish Rip Van Winkle, woke up long enough to show off at our Chamisho Osor B'shevat Talmud Torah celebration last Sunday. The cast included Seymour Wiener as Choni, William Neufeld as Ezra, Arlen Zeenkov as young Choni and Helene Landis as Y. C.'s friend. Ma Pargament made sure of a grand party with C. O. fruit and Palestine goodies. . . This play writing business is getting quite serious. Now we hear that the Habonoth Jolly Judeans (title sounds like our favorite burlesque show of 35 years ago) resolved last Thursday to write and produce a Purim play. This pre-high-school-girls-group wants more members. Whaddye say, sisterhood? . . . Mazel Tov to Assemblyman and Mrs. Ira Holley on the occasion of their wedding anniversary. . . and the same to Mr. and Mrs. George Jaffin. . . and, as all good things come in threes, the same for Mr. & Mrs. Harold Kaplan whose anniversary occurs erev Lincoln's Birthday. . . A brilliant idea has streaked across the heavens and alighted Chez Nous. . . A new organization is in the making. . . name, please? . . Here it is — "The Forty Niners" . . . Purpose? . . . The Good and Welfare of Jewry. . . Like the Boy Scouts, the "Forty Niners" will do a good deed every day for Jewry. . . to alleviate distress, to promote the honor and respect due the contributions of the Jewish race and to prevent individual Jews from discrediting all. . . Remember the "Forty Niners" . . . Eligibility? . . All those who are forty-nine years old now, expect to be forty-nine years old in the future or were forty-nine years old in the past. . . No dues. . . Apply to Mr. Jablow. . . What's all the shooting about? . . Well, that's the most fitting way to celebrate the 49th birthday this week of our beloved spiritual leader, Rabbi Herbert

S. Goldstein, long may he guide, teach and preach. . . Amen. . . The Scouts have presented to Max Sanders a scout statuette. Now, when Max stays away at night, Hannah can look at the statue. . . We demand a speedy recovery for our friend, Irving W. Karpf. . .

Light Candles Friday Evening 5:09

Weekly Portion — YITHRO

Friday Evening Service	5:10
Saturday Morning Service	9:00
Junior Congregation	10:00
Rabbi Hurwitz Class in Talmud	4:00
Childrens Story Hour	4:00
Mincha Service	5:00
Sunday Morning Service	7:00, 8:00
Sunday A. M. Youth Service	8:45
Daily Services:	
Mornings	6:45, 7:30, 8:00, 8:30
Mincha	5:10
Followed by the study of the Mishnah	

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CONGRATULATIONS

Our heartiest felicitations to Mr. & Mrs. Murray J. Goldstein of 411 West End Avenue, on the Bar Mitzvah of their son, Martin, this Sabbath in our Synagogue. May Martin live up to the traditions and ideals of the Torah.

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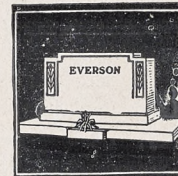
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