

SCHOOL NOTES

Talmud Torah:

Talmud Torah classes, which opened for the season on Monday, September 11, are now in full swing, and Rabbi Lifschitz reports an excellent turnout of over fifty young students in the first few days.

The classes, under the supervision of five excellently trained graduate teachers, are now well under way, but registration for new students is still in progress.

Give your child the benefit of the best Hebrew education. Enroll him or her in our Talmud Torah classes NOW.

Day School:

Registration of new students is also going on in the W.S.I.S. Day School, where classes started last Monday, September 18.

In our day school, instruction through grade 2-B is given to both boys and girls, in Hebrew and English elementary subjects. The course of study follows the syllabus of the Board of Education of the City of New York.

The pedagogical technique in our Day School makes use of the latest methods of teaching through a progressive activities program. Much of the instruction is given through the medium of constructive game and play projects.

Your child will profit from the individualized attention which the W. S. I. S. Day School is equipped to give. Tuition is nominal. For further details inquire at our office.

SCOUTS AND SEA SCOUTS START SEASON'S PROGRAM

Our Boy Scout Troop, number 530, opened its meetings for the season last Monday night, under the supervision of Danny Weiss, scoutmaster. A good turnout of twenty-five scouts was reported.

The Sea Scout Ship, number 1030, also launched its season on the following Tuesday night.

Boys from twelve to fifteen are invited to participate in the Scout Troop's activities. The Sea Scouts welcome young men from fifteen to eighteen.

Both groups will now meet weekly throughout the entire season.

KOL NIDRE SERVICE



CANTOR ZALMON YAVNEH

Tonight our golden-voiced Cantor, Zalmon Yavneh, will again lead the congregation in the Kol Nidre, one of the most solemn and inspiring Services of the year.

Cantor Yavneh, who has for so many years devoted his melodious voice and his deep sense of religion to the task of making our Services truly inspired, again urges that all of us join whole-heartedly in the congregational singing. This singing, Cantor Yavneh says, adds immeasurably to the spirituality of the Services.

The melody of the Kol Nidre, one of sombre emotions, is an expression of the suffering of our people under the persecutions of the Middle Ages. Unfortunately, this melody even tonight will be more than a mere recollection of past woes, for the plight of our brethren in foreign lands is indeed grievous.

On this occasion, Cantor Yavneh has a message for all of us:

"As Cantor of one of the outstanding orthodox congregations of America, I pray that the Lord God shall forgive the children of Israel of their sins, which are done unwittingly, and that all wickedness shall be consumed like smoke. May the Lord inscribe this as a blessed year of peace and prosperity. Amen."

CONGRATULATIONS

To Gabriel F. (Gabby) Goldstein, son of our Rabbi, who celebrated his birthday, we offer our heartfelt congratulations.

HIGH SCHOOL CLASSES RESUME THIS SUNDAY

The Sunday sessions of our High School Department, which proved so popular and profitable last season, will start the present season Sunday morning, September 24, at 10 o'clock. The meeting will be held in the Day Synagogue. All young men and women of High School age are invited to attend. This first meeting will be occupied with the organization of the classes and an outline of the course of study.

Rabbi Herbert S. Goldstein will continue his lectures on the Philosophy and Principles of Judaism. Proceeding from the general treatment that he gave to this subject last year, the Rabbi will now consider the more detailed aspects of the foundations of Jewish ritual and tradition.

Rabbi Lifschitz' course will be a survey of the History of Jewish Civilization. This subject will be considered from the standpoint of outstanding Jewish personalities throughout the ages.

RABBI AND CANTOR HEARD IN YOM KIPPUR BROADCAST

Last Wednesday night, from 8:30 to 9:00, Rabbi Herbert S. Goldstein delivered a Yom Kippur message over radio station WOR and a national hookup. On the same program, our Cantor, Zalmon Yavneh, sang the Kol Nidre and other music from the Yom Kippur Services.

JUNIOR COUNCIL ANNOUNCES FIRST MEETING OF YEAR

The first of our young people's clubs to reconvene for the current season will be the Junior Council, which plans to hold its initial meeting on next Sunday evening, September 24.

At that meeting, plans will be discussed for the continuation of the Council's highly successful social and cultural program of last season. A social and dancing period will follow the formal meeting.

All former members and friends of the organization are cordially invited to be present at the reconvention.



WEST SIDE INSTITUTIONAL REVIEW

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George L. Livingston Editor
Gordon Tiger Associate Editor
Morris Jablow Managing Editor

R.S.V.P.

On Kol Nidre night appeals are made in every Synagogue. The need is great, the crisis acute. So please respond with open heart and hand.

TELL US ALL, COLONEL

Dear Colonel Lindbergh:

We listened to your broadcast with intense interest.

When you advise America against going to war, you are not saying anything with which anyone appears to be in disagreement. Nobody of any importance in this country, as far as we know or have been able to learn, has advocated that we go to war. Every politician, leader, statesman or other person in the public eye appears to be bending every effort to keep us out of war.

We, therefore, are constrained to look at the rest of your utterances. You seem to intimate that this country should remain so aloof as not to lend the slightest help to England and France; that the neutrality laws should not be amended, and that they should be left as they are today, greatly favoring Germany.

You warn us against becoming the victims of propaganda, and advise us to study, and ascertain who own the various papers and radio stations, who pay for broadcasts and publications, and to make

sure that the news and statements we get are honestly made, and disinterestedly.

Well, why not set an example? First of all, why not openly and frankly tell us who paid for your broadcast, and why? Secondly, why not tell us why the broadcast was timed at this particular moment, just before the opening of Congress to discuss amendment to the neutrality laws and not to discuss whether this country should go to war?

And while you're at it, won't you tell us just what was your function and what you set out to accomplish, and did accomplish in connection with the late lamented Munich fiasco, which everybody now agrees was a mistake on the part of England and France?

After all, we recall, you were quite active at the time, and your statements were quoted generally. It was also reported in the press that you were flitting between Germany and the headquarters of the so-called Cliveden set, over which the renowned Lady Astor presides; the same Lady Astor whose voice we heard of again the other day when she gave as her great contribution to the present battle between England and Germany the suggestion that the price of alcoholic drinks should be regulated and the Dutch treat restored.

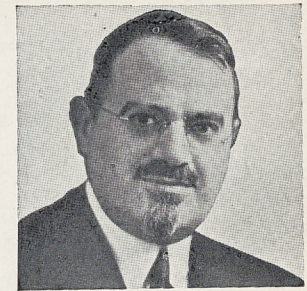
We also recall, Colonel, that you spent some time in Germany studying aviation, and that you were the only one of foreign representatives who was permitted free access to the factories. Why were the Germans so good to you?

We also have read frequently of late of great scientists, literary men, and artists, previously decorated by the German Government, who have had their decorations revoked because the Government no longer regarded them as true friends of Nazi Germany. Yet the papers stated you were given a decoration at the time you were there. Do the Nazis regard you as their friend?

Colonel, we consider you a great man in your field, to wit, aviation. The fact that you flew across the ocean when nobody else could do so, however, does not necessarily make you a great statesman, any more than the fact that Henry Ford was a genius at automobile manufacturing made him a great historian.

Come on, Colonel, don't be so shy and reserved, but tell us all. The American public would like to know the "whys" and "wherefores" and would like to be let in on what takes place behind the scenes.

"AS
R'CHASH
SEES
IT"



AT-ONE-MENT

By RABBI HERBERT S. GOLDSTEIN

A New Leaf

He came to my desk with a quivering lip,
The lesson was done;
"Dear Teacher I want a new leaf," he said,
"I have spoiled this one."
In place of the leaf so stained and blotted,
I gave him a new one, all unspotted,
And into his sad eyes smiled,
"Do better now, my child."
I went to the throne with a sin-stained soul,
The old year was done.
"Dear Father, hast thou a new leaf for me?
I have spoiled this one."
He took the old leaf, stained and blotted,
And gave me a new one, all unspotted,
And into my sad heart smiled,
"Do better now, my child."

Bachya in his *חובת הלבבות* "Duties of the Heart", says, "There is no sin, which is too great for God to pardon, but none too small for habit to magnify." This is what Yom Kippur comes to emphasize. It reminds us annually of the ease with which bad habit, an irreligious course, an immoral act, fasten themselves upon us. They are just like germs, which, when they increase, undermine our bodily health and vigor. At first, they are, as the Rabbis point out in the Talmud, "just like a spider's web," easy to destroy. However, if we neglect to nip sin in the bud, it will become like an iron cable, almost impossible to break. In its beginnings, a mere snap of the fingers will free us; later on, we are in fetters, chained and enslaved. Yom Kippur is our opportunity for a revision of our mental outlook, our habits, yes, our whole selves.

God, our Holy Father, loves us. His love never changes. We must change; we must make peace. He is just like a father waiting for us,

(Turn to page 5, col. 2)

Our Brethren The World Over

Jewish News From Near and Far, Supplied by the Jewish Telegraphic Agency.

THE WEEK IN REVIEW

Wartime Yom Kippur:

Tomorrow the High Holiday season ends with the Fast of Yom Kippur. In many parts of Europe it is a very different Day of Atonement than has been traditional.

In Poland:

Synagogues in the as yet unconquered areas have been turned into shelters for refugees from the Nazi-invaded areas and relief stations for the wounded. In the war-devastated sections, Synagogues are under German control. The High Holiday prayers are being said by the Polish Jew in his home or in his heart. Many devoted Rosh Hashonah to digging trenches for the Polish Army.

The conditions under which the Polish Jews greet the New Year are described by Boris Smolar, JTA Chief European correspondent, in a Paris dispatch. He cabled:

What is happening to the Jewish population of Nazi-occupied Polish towns. . . reaches hardly imaginable proportions. Acting as conquerors, the forces of occupation levy contributions from the Jewish population, imprisoning local Jewish leaders and Rabbis as hostages for payment and keeping all Jews under especially strict surveillance as "pro-Polish" and "anti-Nazi" elements, after confiscating everything possible.

Isolated from the rest of the world and living under martial law, the Jews in these areas exist as those in a huge prison, not permitted to gather in groups of three or more, nor to attend Synagogues, even during the. . . High Holidays. Fearing for their lives, they hardly know what the morrow holds for them. Facing prospects of starvation, they watch all food-stuffs, including flour and cattle, being confiscated by the Nazis, either for military use or for shipment into the interior of the Reich.

The devastation which the German invasion has visited upon Polish Jewry is marked also in the as yet unconquered areas of Poland, where Nazi aviators apparently select Jewish sections as special targets for aerial bombardment, as was the case in Warsaw.

BATTLING SIDE BY SIDE

By BRESSLER



In England:

Kol Nidre has been blacked out. Because of the war emergency, Chief Rabbi Joseph H. Hertz has ordered drastic curtailment of High Holiday Services. There will be no Yom Kippur eve ceremony this evening because of the blackout. Tomorrow evening's Nilah service, closing the High Holidays, will be held an hour ahead of time -- before the fast has officially ended.

Indicative of the tension under which the holidays are being celebrated were the orders issued by the Chief Rabbi for Synagogues in the event of air raids. The ministers are to advise those living nearby to return to their homes and direct others to the nearest air raid shelters. "For obvious reasons, old men, women and children should say their prayers at home on the High Festivals," the instructions said.

In Germany:

The Jews are observing the holidays in dread. Many of them were drafted by the Government for forced labor and for civil air de-

fense. Evening services are impossible because Jews are ordered off the streets at eight p.m.

In the United States:

Prayers for an early and just peace mark the holiday observances. The organizations of Reform and Conservative congregations called for prayers "so that further bloodshed and misery may be averted" and "for a world-wide peace based on justice and respect for human dignity." A fervent prayer of thanksgiving also went up as Jews in America reminded themselves that they were holding services without governmental restrictions, without blackouts, without the necessity for air-raid precautions and without the fear of imminent bombardment.

In Palestine:

The Jews open a new year which inaugurates a new spirit of co-operation with Britain. The Jewish Agency has pledged all its resources to aid the democracy, and Jews in Palestine have volunteered by the thousands for national service.

HOW TO REPLY



By RABBI EMANUEL L. LIFSCHITZ

How shall we reply to our vilifiers and detractors -- those who delight in heaping mountains of degradation upon the good name of our people? This is the question that has perplexed many a person irrespective of the shade of his belief. Self-defense, a normal measure of self-respect, and the desire not to be inferior to one's neighbor prompt one to attempt an answer.

Experience has taught us that to offer the other cheek is not the solution to our problem. Neither will it suffice to hide away, to ghetto-ize Jewish personality and creative intelligence, and merely to pray and await a miracle -- that the hearts and minds of the unfriendly will become more kindly disposed toward us. We are our own best agents for good or evil. Upon us lies the responsibility of redeeming ourselves in the eyes of the world. It is time we come to an understanding with the anti-Semites -- to speak, as it were, 'with the enemy in the gate'.

It is not enough merely to answer the arguments of the higher intellectual anti-Semites. The Jewish defense, if it is to be effective, must be direct and positive. Our claim to a place in the sun is justified today on the grounds that, as our contribution to civilization in the past has been exemplary, so today have we the capacity to contribute to the spiritual and economic well-being of modern life.

By the teaching and the practice of religious idealism, social justice, human brotherhood, love and charity, we are, even now, adding a stabilizing leaven to a world that is sorely divided against itself, a world standing at the crossroads. The result of this teaching will determine whether war shall prevail, or, God willing, peace, life, happiness and opportunity.

The task is great. From historical experience we know that our people is well qualified to understand the present *Weltschmerz*. Ours is the will, and within us there is the desire to alleviate a world in pain.

NEW MEANINGS FOR OLD WORDS

A REPENTANCE SERMON. By RABBI HERBERT S. GOLDSTEIN

There are some English words that do not stimulate within us the proper reaction. I refer particularly to words that are taken from theology. I have in mind the word "sin," for instance. In Hebrew, however, the word **הטא** "sin" or **הטאתי** "I have sinned" immediately brings to our minds a world of spiritual thought. To make the word "sin" more real to the modern mind, I should like to associate it with the familiar word, "germ."

A germ is detrimental to physical health. A sin is a spiritual germ—the more of them we take on, the more we undermine the best, the noblest in us. There is another word I should like to speak to you about, which is associated with the name of this Sabbath, named Repentance. Here too, the English word savors of theology, is abstruse, and belongs to religious philosophy. However, when I say the Hebrew word for Repentance, **תשובה** a world of meaning comes to one's mind. To associate a new word with repentance, I would employ "antitoxin." Antitoxin is a germ-killer. Just so, in the spiritual life, repentance is a sin-destroyer and causes the individual to **return** to spiritual, religious life. Repentance, after it eradicates sin, is essentially a coming back. I cannot think of any more appropriate text to speak to you about this morning than the opening words of that prophetic gem, which we read in the Haftorah

שובה ישראל עד ה' אלקיך

"Return, oh Israel, unto the Lord, thy God."

Religion has always been compromised because of new and well-meaning social theorists. Jews have always been in the forefront of all the modern panaceas. They meant well, but they have brought untold misery to many of our people. What was the trouble with modernity, communism, and fascism? They were all void of God and restraint. Light, unrestrained, brings conflagration; water, undyked, brings flood: whereas light, restrained, brings warmth; water restrained, brings electric power and fertilization.

Return, oh Israel, with all your theories **שובה ישראל עד ה' אלקיך** unto the Lord your God. Test them with God. If they are Godly, they will be good. If they are humanitarian, they will certainly be found in the precepts of Judaism. The young people, ideally inclined, meant well, but **כשלת בעונך** they

have stumbled, not in wanton sin, but have stumbled over their sins, their theories that are foreign to God, Judaism, and Religion. All of us have stumbled over modernity. Modernity, instead of being merely a physical matter, has become a spiritual interpretation, a spiritual compromise. We compromised with religion because it was not modern. The greatest disappointment to true conscience is modernity.

When I think of modernity, I am sick at heart. When I realize what great sins have been committed in the name of modernity, I become more and more an orthodox Jew. Modernity is, after all, only a relative term, in time. Most people have employed the term, modernity, to denote not merely a change in time, but an advance in spiritual progress. The conditions of the Jews all over the world are eloquent evidences that our modernity is not an upward swing in civilization. The most hideous, brutal crimes of history have been perpetrated in our own day, and all in peace times. The intellectual world stood by without any sacrificial protest. The seats of learning, the Universities all over the world folded their arms hopelessly, instead of resisting militantly. Our modernity has been a keen disappointment to the thinking, a refuge to the immature, young, avid, misdirected idealist. He tossed religion overboard and felt godlike in his conquest. Modernity is the charm with which to soothe his conscience.

In this connection I am reminded of the story of the fire-worshippers. The fire-worshippers would bring their children to the idol, Moloch, and place them in the fire before the idol. When they would hear the plaints and wails of the children, they would bring in drummers to beat upon their drums, so as to drown out the voices of the children. So it is with us today. We have taken the recurrent, reborn ideals and practices of religion, the fruits, the children of the Master Mind, as it were, and hurled them into strange fires. When the voice of conscience sometimes bothers us, we beat upon the drum, and strike the note **Modernity**, as if it is the charm with which to soothe conscience.

No, my friends, Religion, God's Truth, has outlived all modernities. **יראת ה' טהורה עומדת לעד** "The fear of the Lord (Religion) is pure, and lasts forever." Coming back to

(Turn to page 5, col. 1)

ACCEPT OUR THANKS

It was demonstrated again during this High Holiday season that we can always count on the generous help of our cooperative members, without whom we couldn't get along at all.

The group of loyal ticket-sellers, led by Joe Settel, devoted many hours of the days and nights before the Holidays to the task of helping members and friends select their seats for Services. Among them were Siegfried Bendheim, Isaac Goldman, Maurice Greenstein, Rabbi S. Hurwitz, Harold Kaplan, Moses Langer, Meyer L. Pargament, Max E. Sanders, Samuel W. Siegel, Morris Steinberg, Harry Ward, Aaron Wartels, and Daniel Weiss.

We extend thanks also to the loyal men, many from our young men's group, who served as ushers at our Rosh Hashonah Services. Downstairs, the ushers were Joe Settel, Max E. Sanders, Daniel Weiss, Buddy Friedman, Harold Kaplan, Joe Anderson, Morris Jablow, Harry Ward, Charles Bendheim, and Norman Friedman.

At the overflow Services upstairs, Gabriel F. Goldstein took charge and did a superb job of blowing the shofar and reading the Torah. He was assisted by Syd Harris, Buddy Udell, Hank Epstein, Sylvan Marshall, Joshua Levine, and Harold Levine.

Joshua Levine conducted the Children's Services, assisted by Simeon H. F. Goldstein, who also read the Torah for the overflow Services on Saturday.

NEW MEANINGS

(Continued from page 4)

our text once again, let me repeat **שובה ישראל** "Return, oh Israel, from all your strange doctrines and allegiances," **עד ה' אלוקיך** "come back to the Lord, your God," **כי כשלת** "for you have stumbled." You meant well, but you erred. "The way to hell is paved with good intentions." **קחו עמכם דברים** Take with you these earnest words of appeal for **תשובה** "repentance," and **ושבו** "return to the Lord."

And when will you return? Now, today, come closer and closer to God, as you would after having been away from a parent for some time. Then, as the Prophet put it, "If you will return unto Me, said God, I will return unto thee." Let no one feel self-righteous, or accept the fact that he has strayed too far from the fold. Let us remember the words of the poet, with which I conclude:

"And while the lamp holds out to burn,
The vilest sinner may yet return."

Weekly Prayer Schedule

Light Candles Friday Evening	6:25
Friday, Erev Yom Kippur:	
Mincha Services	2:30 to 4:00
Followed by the Last Meal before the Fast, and Parental Blessing of the Children	
Kol Nidre	6:30
Yom Kippur Day Services	8:00
Sunday Morning Services	
	6:45, 8:00
Daily Services:	
Morning	6:45, 7:45
Mincha	5:40
Followed by the Study of the Mishnah	

AT-ONE-MENT

(Continued from page 2)

His children, to call Him up through prayer, through resolutions, through repentance, through amendment; to tell Him we want to be forgiven. That is not enough. We must tell Him we are sorry. Even that is not enough. We must tell Him we shall amend our ways. We shall depart from this or that bad, irreligious course, and observe this or that positive command in the future. This is the Jewish conception of Repentance, **הרטה לשעבר וקבלה להבא** "Regret for the past, and amendment for the future - then comes God, the Father, and says to us, as He said to Moses, the intercessor for Israel, **סלחתי** "I have pardoned." Atonement means "At-one-ment," to be at one, once more, with God, our Father, in reconciliation — through repentance, amendment and forgiveness.

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NEW YEARS GREETINGS

לשנה טובה תכתבו

(The following greetings were either omitted or incorrectly printed in our last issue. We apologize.)

Mr. and Mrs. Isaac Goldman and Family extend to all their friends and fellow-worshippers best wishes for happiness in the New Year.

Mr. and Mrs. Joshua Manischewitz greet all their friends and relatives with every good wish for happiness and prosperity in the New Year.

Mr. and Mrs. Lawrence Mirken greet all their friends and relatives with best wishes for a happy and prosperous New Year.

Mr. and Mrs. Jess Ward take this opportunity to wish all their friends a very happy New Year.

Dr. and Mrs. Samuel Weiss and Family greet all their friends and relatives with every good wish for happiness and prosperity in the New Year.

Regina and Max Winkler of the Hotel Winkler, Long Beach, Long Island, extend to the Rabbi, Directors, and members of the W. S. I. S., their best wishes for a happy New Year.

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"Stop, Look and Love,"

with Jean Rogers

NEMO

B'way at 110th. AC 2-9406

RIVERSIDE

B'way at 98th RI 9-9861

Today through Monday

"Hotel For Women"

with Elsa Maxwell

— also —

"Angels Wash Their Faces"with Dead End Kids,
Bonita Granville

77th STREET

B'way at 77th TR 4-9382

Today through Tuesday

RIVIERA

B'way at 97th RI 9-8193

Today through Monday

"The Man in the Iron Mask"

with

Louis Hayward, Joan Bennett

— also —

"On Borrowed Time"

with Lionel Barrymore

CARLTON

B'way at 99th. AC 4-8676

Today through Sunday

"Andy Hardy"**Gets Spring Fever"**

with

Mickey Rooney, Ann Rutherford

— also —

"King of the Turf"

with Adolphe Meniu

Mon. and Tues., Sept. 25, 26

"Charlie Chan"**At Treasure Island"**

with Sidney Toler

— also —

"On Borrowed Time"

with Lionel Barrymore

STODDARD

B'way at 90th SC 4-9257

Today through Monday

"They Shall Have Music"

with Jascha Heifetz,

Joel McCrea, Andrea Leeds

— also —

"Our Leading Citizen"

with Bob Burns

BETWEEN YOU AND ME

By DANIEL L. SCHORR

(A JTA Feature)

Revised War Lexicon:

Wars aren't fought any more like when we were a boy. Modern military and political strategy has tossed the accepted terminology into discard and given new meanings to old words. A revised vocabulary of war words is the obvious need of the day. To get the thing started, we are happy to make the first contribution in a small way:

Aggression — An act committed by a weaker nation in withholding territory from a stronger power. (See also provocation.)

Blackout — The extinguishing of lights in a given city because the glare hurts the eyes of enemy aviators. Popular among the poor and among young lovers.

Democracy — A form of political administration which government heads systematically undermine for years by concessions to its enemies until they are dragged into war, whereupon they become its avowed chief defenders.

Encirclement — (German) The act of other nations in uniting to halt the natural expansion of a great nation. **Not** to be used to denote the surrounding of a weaker nation in pursuance of national destiny.

Front — A rapidly moving line denoting the point at which an invader's forces rest for the night.

Jews — (German) (1) During peacetime, a term of contempt and derogation applied to a scapegoat people marked for destruction; a parasitic people unable to do any useful work. (2) During wartime, a term applied to compatriots useful as physicians, laborers, etc.; a people deserving of consideration as a military aid.

Living Room — (1) Whatever territory a nation wishes to annex. (2) (Rare) Parlor.

Neutrality — (1) What a small nation declares when it hates the guts of a belligerent but is scared to say

WOMEN'S LEAGUE MEETS

TO DISCUSS LUNCHEON

The executive board of the Women's League led by Mrs. David H. Ullman, chairman, held its first meeting of the season on Tuesday night. The main subject of discussion, of course, was the Women's League Luncheon, to be held at the Starlight Roof of the Waldorf-Astoria Hotel, on Tuesday, November 21. It was discussed in detail, but the close-mouthed women are withholding announcement of their plans until a later time.

Co-chairmen of the luncheon committee are Mrs. Joseph Anderson and Mrs. Herbert A. Gossett. Other members are Mrs. Samuel Fasten, Mrs. Jack Levine, Mrs. Samuel W. Siegel, Mrs. Annie R. Morris, Mrs. Siegfried Bendheim, and Mrs. Moses Langer.

Soon the Women's League will be ready to announce its program of meetings for the coming season. Watch these columns for further news.

so. (2) What an axis nation declares when it wants to help an ally but wants to continue being able to buy supplies abroad. (3) What a great overseas nation declares when it detests an invader but wants to keep out of the mess.

Non-Aggression — A pact signed as a preliminary to aggression.

Open City — A city which may contain military objectives, for all you know, so let's bomb it anyway, nicht wahr?

Torpedo (German) — An explosive missile which a Government fires into its own ships, killing its own subjects, with the intent of gaining sympathy abroad.

War (1) Armed conflict waged without declaration. (2) Declaration accompanied by very little armed conflict.

* * *

The only time the Polish defenders get a break is when rain slows up the Nazi invaders. When it began to rain in Poland last week, it is rumored that a Warsaw paper appeared with the front-page weather-box: "Fair with showers."

Another paper may have headlined the paradox: "Storm holds up lightning war."

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REPENTANCE--THE BEGINNING OF A NEW YEAR

By DANIEL WEISS

It is the Day of Atonement. As sundown approaches, the congregation, which has been in the Synagogue all day, becomes quiet. The time for the Nilah Service has come. Soon the shofar will sound, signifying that the twenty-four fast is at an end. The Heavens will be closed and the Book of Judgment will be sealed. Now is the last chance to pray to God while the gates of Heaven are still open--to pray for a year of happiness and good fortune; and to pray for forgiveness.

For have we not been told that on the first day of the New Year, ten days ago, all the events of the coming year were already inscribed? "Who shall live and who shall die; who shall wax rich and who shall be poor; who shall live to the full extent of his appointed days, and who shall be cut off." On the Day of Atonement, the decree is sealed. But Penitence, Prayer, and Charity may avert the severe decree!

During the past ten days the members of the congregation have been extremely penitent; they have given charity more zealously than before. Now, dressed in their burial clothes, they are climaxing ten days of penitence with fasting and prayer.

The concluding service begins. The Ark has been opened, and, as is customary, the congregation stands throughout the service. Many are weak from their long fast, and can hardly stand--they hold on to the benches. Are they not, each one of them, coming before God to pray for forgiveness? And who dares sit in the presence of the Almighty?

The Cantor chants the Kaddish, the Sanctification, and the service is under way. For the last time, the worshippers recite the confession of their sins of the past year:

"Our God and God of our fathers, let our prayers come before Thee. Hide not Thyself from our supplication, for we are not arrogant and stiff-necked, that we should say before Thee, 'O Lord, our God and God of our fathers, we are righteous

and have not sinned,' verily we have sinned."

Each member of the congregation pours out his heart before the Lord in hope of forgiveness. There is a man who has cheated in his business dealings. Here, one who has betrayed his friends. Here stands a woman whose children have gone astray because she neglected to raise them in a Jewish atmosphere. There is a son who has neglected his aged parents.

All of them stand as sheep before the Great Shepherd. Should His staff touch them, they are doomed. But God in His abounding mercy will be forgiving, even as He said to Moses, "I have forgiven according to thy words."

How were these people permitted to pray with the rest of the congregation? The evening before, at the Kol Nidre Service, the Cantor and two of the elders of the congregation, constituting a Jewish Court, allowed them to pray with the others. A Scroll of the Law was taken from the Ark, and the three men, wearing their burial clothes and prayer shawls, chanted in unison:

By authority of the Court on high, and by authority of the Court on earth; with the knowledge of the Omnipotent, and with the knowledge of the congregation, we give leave to pray with those who have transgressed."

The confession is ended, and another prayer, "Our Father, Our King," is begun. The congregation prays to be sealed in the Book of Life. With the reading of each verse, the prayers become more fervent. The end of the fast is rapidly approaching. However, the shofar may not be sounded until sunset, and a few minutes still remain. Now a

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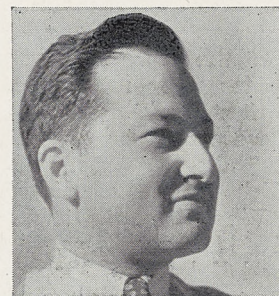
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If it wouldn't be incongruous to call one of our younger members a "pillar of the Synagogue," Seymour is the one who would get that title.

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Formerly clubleader of the Jewish Youth League, Seymour now is top man in young people's activities around the Synagogue, since he holds the important post of President of the Club Governing Board.

And beside all that, he has a deep sense of religion. No wonder Seymour's such a pride to his family, one of the most important in our institution.

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GETTING PERSONAL

by Me, Him and I

Well, the birth of the New Year has come and gone. Now we're waiting for some of the many good wishes to materialize. . . The verdict is to be rendered on Yom Kippur. May we get a break, for after all, we, the Chosen People, must have been chosen for something else beside being the world's doormat. . . We looked around our beautiful Synagogue on Rosh Hashonah and felt encouraged. . . Large attendance, great earnestness and piety. . . Over 700 seatholders in the main Synagogue besides the overflow congregation in the Social Hall. . . besides the gate-crashers. . . And that poses a problem. . . We cannot fathom the minds of many comparatively well-to-do people who can afford to buy seats, don't, but try to camp in someone else's seat. . . Nor can we understand the German refugee who demands a free seat or a \$25 seat for \$5 but gives a ritzy Central Park West address. . . That's not starting the year right, we say. . . If you come to Shule, and have the means, why not come across with your contribution, so that the Shule will be able to survive for your future service? . . . The first night, on our way home, we were stopped on the sidewalk by a lady who was all out of breath. "Tell me," she said, "is it all over?" When we said it was, she exclaimed "My goodness, then I have missed Kol Nidre, Yizkor, and can't light any memorial candles." When we assured her she had a period of grace till next week-end, she was happy but a bit skeptical. . . 'Tis rumored that Rabbi Lifschitz will shortly make his debut at Town Hall as a shofar virtuoso. We always felt he had it in him. . . Our congregational singing was superb but a bit flat at the top due to a cold which obstructed Moe Langer's nasal soprano. . . For good, old-fashioned lung-power, sublimely indifferent to harmony, give us the Harold Kaplan, Max Moskowitz duo. . . Sam Beier's "Sweet Adeline" tenor was too faint for a large auditorium. He should sing in more confined quarters. . . Commissioner Herlands, at the Altar, was an object lesson to the Jewish youth who fears religion interferes with success. However, Bill, where did you get that hat? . . . Our President, Lester Udell, looked as nifty as Anthony Eden. . . Pop Wartels, the embodiment of the grand old man. You're the tops, Pops. . . Max Sanders, who has lost a few "pud", to his great enhancement in charm,

and ubiquitous Joe Settel, were aisle-wardens par excellence. Like Gibraltar and Suez, there was no passing them without permission. . . Cantor Yavneh was in most excellent voice and perfectly at ease. He hymned his way to the finish to the tune of Columbia, the Gem of the Ocean. Maybe you like that. . . For the Beau Brummel at the services, we cast a ballot-box full of ballots for Rabbi Hurwitz, whom we admire for his simplicity, sincerity and common sense. . . Our beloved Rabbi Goldstein must be trying to emulate those artists who can engrave the Declaration of Independence on a pin-head. As far as we are concerned, we're not crazy about over-thin females or over-short sermons. . . Charlie Cohen, retired Naval Reserve Officer, has wired acceptance of the Navy's call for Reserve Officers to return to duty. The least they can do for Charlie is to make him an Admiral. Imagine what an Admiral Cohen at our Shule would mean to Danny Weiss in his recruiting campaign for Sea Scouts. . . We purposely say nothing about the ladies. . . They were all present, all beautiful and their prayers will undoubtedly mother us all. . . Happy New Year.

LATE NEWS BULLETIN

Bucharest--Rumanian Jews, including those with valid passports and visas, are no longer able to leave the country. A large group of Jews who were turned back at the Yugoslav border were told by the Yugoslavian frontier authorities that they could not travel through Yugoslavia or Hungary because Italy had stopped issuing transit visas to Jews. The Hungarian frontier is similarly closed to Jews.

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Fertig — Solarz

Mr. and Mrs. Arthur Fertig, of 390 West End Avenue, announce the engagement of their daughter, Ruth, to Mr. Sanford Solarz, son of our members and generous contributors, Mr. and Mrs. Bernard Solarz. The wedding will take place early in November. Heartiest congratulations to the young couple.

Walters — Stavish

Mr. and Mrs. Benjamin Walters, of 910 West End Avenue, announce the engagement of their daughter, Florence Mae, to Mr. Emanuel Stavish, son of our Director, Mr. Max Stavish. We extend love and best wishes to the young couple.

REPENTANCE . . .

(Continued from page 7)

deathly silence falls over the assemblage.

The Cantor begins to chant the last few verses. The acknowledgement of the unity and omnipotence of God:

"HEAR, O ISRAEL, THE LORD OUR GOD, THE LORD IS ONE!"

"BLESSED BE HIS GLORIOUS, SOVEREIGN NAME FOR EVER AND EVER!"

"THE LORD HE IS GOD!"

The second phrase is repeated thrice; the last is said seven times.

The hour of sunset has come, and a long blast on the shofar is sounded. The fast is at an end, the gates of Heaven are closed, the Book of Judgment is sealed. Warily the worshippers leave the Synagogue, weak from their long ordeal, but happy in spirit. They have been cleansed of their sins, and all hope to be sealed in the Book of Life.

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