

WEST SIDE INSTITUTIONAL REVIEW

Vol. IV, No. 15

Friday, December 20, 1940

Kislev 20, 5701

CONCERT SUNDAY EVE.

GABRIEL DAVIDSON TO SPEAK AT MONDAY NIGHT FORUM

The guest speaker at the Bible Class and Forum next Monday night, Dec. 23rd, will be Mr. Gabriel Davidson, General Manager of the Jewish Agricultural Society. Rabbi Goldstein's class in the "Message of the Prophets" which precedes the Forum begins promptly at 8:40 P. M.

A graduate of the College of the City of New York and of New York University Law School, Mr. Davidson was recently given an honorary degree of Doctor of Letters by the Jewish Theological Seminary. In 1907 he became associated with the Jewish Agricultural Society and in 1917 he was made General Manager. In 1932 the society honored Mr. Davidson for 25 years of distinguished service to Jewry. In 1930, President Roosevelt, then Governor of the State of New York, appointed him as a member of the New York State Bureau of Farm Information.

(Turn to page 5)

UNVEILING

A Memorial Window will be dedicated in our main Synagogue this Sunday, December 22nd, 1940, at 3:00 P. M.,

In Loving Memory of

Lillian R. Silver

late wife of our Director Samuel Silver. During her lifetime she was a devoted and tireless worker for our Institution in its varied activities and was an Honorary President of our Women's League. Relatives and friends are invited to attend.

CONDOLENCE

We extend our sympathy to the family of Mary Neisner, our member, who died last week.



NINO MARTINI

GALA PROGRAM

SUNDAY EVE., DECEMBER 22, 1940
at 8:30 o'clock

1. TANNHAEUSER, Overture and Bacchanale ballet Wagner
2. CARMEN, Duet Act I Bizet

Lica Albanese, Raoul Jobin

3. UN BALLO IN MASCHERA, Aria
"Eri tu" Verdi

Alexander Sved

4. DON GIOVANNI, Aria "Non mi dir" Mozart

Eleanor Steber

5. LA TRAVIATA, Aria "Dei miei bollenti spiriti" Verdi

Nino Martini

6. IL TROVATORE, Act I, Scene 2
(In Costume) Verdi

Leonora **Morina Greco**

Ines **Maxine Stellman**

Giorgio Germont **Geo. Cehanovsky**

Doctor Grenville **Louis D'angelo**

7. LA TRAVIATA, Last Act (In Costume) Verdi

Violetta **Helen Jepson**

Alfredo **Nino Martini**

8. PAGLIACCI, Prologue Leoncavallo

Alexander Sved

9. LE NOZZE DI FIGARO, Aria "Deh, vieni non tardar" Mozart

Lica Albanese

10. HERODIADE, Air de Jean Massenet

Raoul Jobin

11. LAKME, Ballet Act II (In Costume) Delibes

**Metropolitan Opera House Orchestra
and Corps De Ballet**
under the direction of
PIETRO CIMARA

TICKETS TO REMAIN ON SALE
THROUGH SUNDAY AFTERNOON

Jepson, Martini and Albanese
To appear on program

Tickets for our gala concert at the Metropolitan Opera House, Sunday evening, December 22nd, will remain on sale at the synagogue office until Sunday afternoon. You can make reservations by phoning TR-7-8281, or by calling at our office.

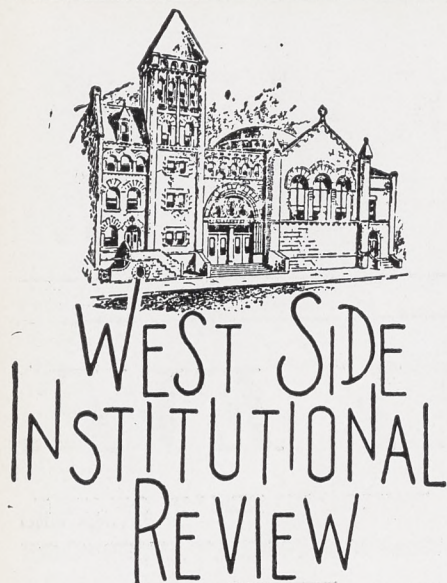
A fine program of prominent Metropolitan stars has been arranged. (The complete program appears in another column of this issue). The



JOSEPH SETTEL

last act of "La Traviata" and Act I of "Il Trovatore" will be presented in full costume and scenery. The famous Metropolitan Corps De Ballet will present the ballet from Act II of "Lakme" and the overture and ballet from "Tannhauser".

The Concert Committee, headed by Joseph Settel, announces that the sale of seats has far exceeded all expectations. The W.S.I.S. opera concert will once again be the social event of the season. Why not join the W.S.I.S. family at the Metropolitan Opera House, Sunday evening, December 22nd?



Published weekly from the Second Friday in September to the Second Friday in June by the WEST-SIDE INSTITUTIONAL SYNAGOGUE, 120-138 West 76th Street, New York, N. Y. Phone TRafalgar 7-8281.

Subscription: One Dollar Per Year

"Entered as second class matter September 22, 1938, at the Post Office at New York, New York, under the Act of March 3, 1879."

Vol. IV, No. 15

Dec. 20, 1940

Joshua Levine	Editor
Melvin H. Friedman	Associate Editor
Harold Levine	Assistant Editor
Morris Jablow	Managing Editor

CONTRIBUTING EDITORS

Paul S. Newman	Maurice Spanbock
Simeon H. F. Goldstein	Louis Landowne
Robert Breitbart	Gabriel F. Goldstein
Annette Moskowitz	

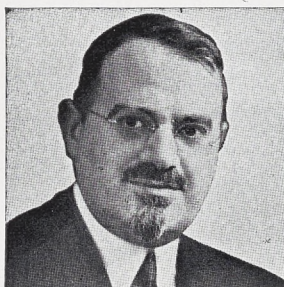
THE KIDS

Somehow, this season of the year always reminds us of kids, the little kids, the ones who are playing in the snow piled up in the street, the happy kids with smiles on their faces and joy in their hearts, the Jewish kids who will be standing over the Chanukah lights these evenings with the reflection of the flame in their shining eyes — eyes that see brave men, strong and courageous men fighting to liberate a people; the Christian kids who, gathered around their fir trees, will listen to stories of love and peace.

We were reading the other day that the Japanese government recently held a gala celebration dedicated to Nipponese kids. And we thought yes, you men of Nippon, dedicate your holiday to the kids, to the little ones who look up into the heavens where the birdmen fly on wings of death, to the tots who bury their faces in the good earth while debris falls about them.

Yes, you men of force, dedicate your holidays to the kids, to the lit-

"AS
R'CHASH
SEES
IT"



42nd COMMANDMENT

By RABBI HERBERT S. GOLDSTEIN

Part II

The master and servant relationship, according to Jewish law, must be one of utmost kindness, thoughtfulness and consideration. This is Jewish law and tradition for all time. The status of a Hebrew bondman was like that of a laborer, hired for a certain period of time. When the Bible says "Six years he shall serve" (Exodus 21:2) it does not mean the doing of any kind of work, degrading or otherwise. Scripture therefore says, "As a hired man," (Leviticus 25:40). Like a hired man, he cannot be forced to do anything other than his trade. (Mechilta, Exodus 21:2). Furthermore, in connection with the

scriptural admonition, "Thou shalt not make him to serve as a bond-servant" (Leviticus 25:39), the Sages said: "A Hebrew bondman must not wash the feet of his master, nor put his shoes on him, nor carry his things before him when going to the bath-house, nor support him by the hips when ascending steps, nor carry him in a litter or a chair or in a sedan chair as slaves do" (Mechilta). It was these and other similar limitations imposed upon a master in regard to his Hebrew bondman that led the Sages to observe, "He who buys a Hebrew bondman is as if he buys a master unto himself." (Kiddushin 22a) They further illustrate this by saying that if there be one pillow in the house of the master, then the servant and not the master is to receive it. This was done so that the servant should not feel his degradation. To the Jew, employees are not just so many hands but so many human beings possessed with the same feelings and perhaps with more sensitive feelings than the employer. The question has been asked "We are commanded to love our neighbors as ourselves." In this case it appears as if we should love our servants more than ourselves. The answer given is that if a man has only one cushion, he has no right to employ a servant.

tle ones who have died that you might live.

We know that some place in God's Heaven there's a special section roped off for the little ones - the ones not old enough to drive a car, or to vote, the ones who, maybe, are so little that they don't have to pay carfare on the trolley, and can crawl under the turnstile in the subway.

Up there, we guess they come in all colors and religions, and nationalities: the brown-skinned baby with the kinky hair, who, when the mob of crazy white faces strung a colored woman from a giant tree, had died in his mammy's womb. The little pale kid — the one who was born in Oklahoma, but somebody took away his daddy's farm, and there was nothing to eat, nothing at all, so a little belly got swollen and more swollen, till one of God's angels said, little boy, you are too young to suffer anymore; come with me; and the little boy went with the angel, and he was happy.

Then there's the chubby-faced one with the neatly-braided pig-tails, a

little girl so polite, so stiffly courteous. This one really doesn't understand everything. Vaguely she remembers brown-shirts shrieked "Juden", and the clubs that swung, and father fell in a bloody pool. Someone put the little girl on a ship, a big ship that exploded in the middle of the ocean. And now she is with her father again.

And there are so many, oh, so very many others up there, who this year will not throw snow balls, nor sit around Christmas trees, nor light Chanukah lights.

And to these we dedicate this column.

But also to the living ones, to the ones for whom peace and goodwill on earth may some day be a reality, to the ones who will live to prove that when men have faith in a cause they can band together, maybe under another Judah Maccabeus, and overthrow tyranny, to the ones who will live to build a heaven here on earth — to these kids, too, do we dedicate these words.

M. S.

HAPPY CHANUKAH

CHANUKAH — IT'S HISTORY AND SIGNIFICANCE

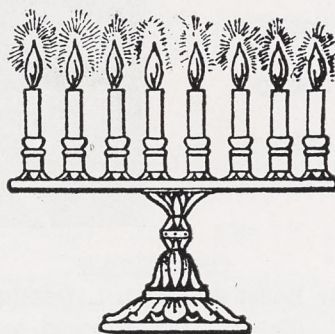
In the year 332 B.C.E., Alexander the Great, having already swept over the old Persian Empire, attained the peak of his power and controlled most of the civilized world of that time, including Palestine. In that very year the young conqueror died leaving this vast empire to a group of generals who waged war among themselves for the right to rule. It became very quickly apparent that no one would be able to replace Alexander as the sole sovereign of his far-flung conquered lands. General Ptolemy succeeded in taking Egypt and General Seleucus acquired control of Syria and Persia. Palestine, which lies directly between Egypt and Syria became the bone of contention between the Ptolemies and Seleucids, as the rulers of Egypt and Syria were respectively known.

Antiochus Made Emperor

Ultimately, at the cost of many lives, the Seleucids conquered the Holy Land, and set up rule with Antiochus IV, surnamed Epiphanes, or the "God manifest", as Emperor. An ardent admirer of the Hellenists, Antiochus was determined to thoroughly impress their culture on the Jewish people. A royal edict was proclaimed which forbade the practice of the Jewish religion, under penalty of death. Various other decrees were handed down, all of which tended to make life unbearable for the Jews of Palestine.

Jews rally around Mattathais

In the small village of Modin, Mattathais the Hasmonean resolved to oppose the royal orders, and, together with his five sons, slew the first Jew who bowed down to the heathen idols in the village sanctuary. The king's officials, who attempted to enforce the decrees, met with a like fate. Upon hearing of this resistance, other Jews throughout the land rallied around Mattathais. The aged man warned his people that if they were attacked on the Sabbath they were to defend themselves for, "unless they would do so, they would become their own enemies, by observing the laws (so rigorously) while their adversaries would still assault them on this day" so said Mattathais, according to Josephus. But soon Mattathais died and on his death-bed he delegated the affairs of his small group to his



five sons, and especially to Judah, the eldest.

Judah defeats Antiochus' generals

Appolonius, one of Antiochus' generals, immediately set forth with his army to combat this band of Jews who dared to revolt, but met with defeat. Seron, another general, was the next to attempt to stem the growing strength of the Jews, but his army was also defeated at Beth-Horon, by the much smaller but spirited army of Judah.

Judah enters Jerusalem

By far the greatest struggle was with the vast army sent by Lysias, (who was appointed King by Antiochus during the latter's absence from Syria) and led by Nicanor, Gorgias and Ptolemy. With about forty thousand infantrymen and seven thousand cavalrymen encamped at Emmaus, Gorgias went ahead to attempt a surprise attack on the Jewish positions. Judah averted that portion of the army under Gorgias and in turn surprised Nicanor in his camp, killing most of the enemy soldiers. Gorgias, seeing the flames of the camp at Emmaus, became frightened, and decided to return to Lysias. When Judah defeated still another army sent by Lysias, he was able to enter Jerusalem and declare his people to be free.

Rededication of Temple

It was said that when Judah entered the Temple he found it completely desecrated and in a state of

(Continued on Page 4)

CHANUKAH

I

"Forward, march!"

The leader's voice disturbs the calm and peace of night,
And slowly comes

The tramping might, — three thousand men prepared to fight, —
Prepared to fight

Against the heathen Greeks who forced them bow and pray
To pagan gods;

The leader, Judah Maccabeus, seemed a ray
Of light and hope,

And so the Hebrews rallied 'round to crush the foe,
To smite them low;

They prayed for victory, — God smiled and it was so.

II

"Jerusalem!"

The leader's voice resounds to reach the Lord on high,
But all is sad

That greets the eye, — destruction's devastating cry, —
Indeed a cry,

For all the Temple was defiled by pagan Greek,
But Judah spoke.

"Let all rededicate the Holy Place and seek
A light to help."

A tiny crucible of oil burned eight days bright,
To aid their sight;

They prayed their wish come true, — God said, "Let there be light!"

Laurence J. Rosan

(Continued from Page 3)

ruin. He set about to rebuild the Temple and rededicate it. Of course, he needed light by which to work, since the men were so enthusiastic that they worked night and day. The Talmud tells us that a tiny vial of oil, which was still pure, having the stamp of the High Priest upon it, was used, but it was expected to last for only one day. Then as if by a miracle, the light furnished by the oil lasted for eight days, by virtue whereof, Chanukah has been celebrated for eight days.

Chanukah 25th Day of Kislev

The lighting of the Chanukah candles signifies the regained liberty of the Jewish people and the 25th of Kislev, which this year falls on December 25th, is celebrated to commemorate the deed of the Hasmoneans. When lighting the Chanukah candles we are bidden to recite three blessings on the first night and two on the remaining nights. The first is for the privilege of lighting the candles. The second mentions the miracle of the small vial of oil which the lamp commemorates. The third which is said only on the first night, expresses our thanks to God for having given us the privilege of living to celebrate this holiday.

During Chanukah certain games are played which are peculiar to the holiday. The most common is the Chanukah Trendel. Trendel probably comes from the German "drehen" to turn. It is a revolving die the four sides of which are inscribed with Hebrew characters, being the Hebrew initials of the German words, "all", "half", "nothing", and "put".

Right Shall Win Over Might

Thus we have noted the history and the customs of Chanukah. There is certainly a lesson in this holiday for us today. Since lamenting and fasting is prohibited on Chanukah, it is called a holiday of joy. The Talmud tells us that the holiday was set aside for praise and good cheer and acknowledgement of God's wonders. Josephus says that it was the greatness of the unexpected liberty that made the elders reserve these days for future commemoration. But in the modern world, when times look dark and hope begins to sink, especially for the Jew, it may be well to remember this victory of the faithful over the faithless, of light over darkness and of true religion over idolatry. Certainly, no matter how bleak the outlook may seem, right will ultimately triumph over might, as it did in the days of Judas Macabeus.

CLUB DEPARTMENT TO HOLD GALA CHANUKAH

CELEBRATION ON SUNDAY EVENING, DECEMBER 29th.

THIS
AND
THAT



CHANUKAH

By RABBI EMANUEL L. LIFSCHITZ

In the midst of a world torn by war, bestiality, human suffering and paganism, a world whose flower of civilization is being daily ravished by those lusting for power, by those defying the mandates of divine, spiritual and peaceful living, - in such a moment, Jewry prepares to celebrate the festival of Chanukah.

When the sages relate the significance of Chanukah, they emphasize the miracle of the 'Pach Hashemen', the one and only remaining cruse of consecrated oil bearing the seal of the High Priest, which was found by the victorious Hasmoneans after routing the Greeks from the Temple in Jerusalem. There was oil enough but for one day, and by a miracle it lasted for eight days until fresh oil could be produced for the lighting of the Menorah. Thus is Jewish spiritual life and history symbolized. Whenever it seems that the light of faith, of divine living, of mercy and charity is about to be totally extinguished, there ever remains an indestructible residue of holy inspiration to serve as a candle in the dark, to give new heart and courage to the faithful remnant in Israel, and to beckon those who have sinned against God as well as against man, both emerge spiritually victorious.

Today the temple of humanity and civilization has been invaded by twentieth century pagans. Those symbolizing the spiritual interpretation of history are being shaken to their very foundations. As the struggle reaches its crucial stage, the calendar strangely unites Christian and Jew on their mutual festivals of light, peace and good will.

We pray that as the cruse of oil was the inspiration 21 centuries ago, so may the residue of morality as expressed by the lovers of Democracy be the inspiration to persevere with death-defying zeal to the end that the Temple of Humanity will be re-consecrated to God and to the best in human living.

On Sunday evening, December 29th, the club department of the synagogue will hold its Annual Chanukah Celebration. Under the able direction of Mr. Wittenberg, Director of Social Activities, a fine program has been arranged for the evening.

The affair will get under way with the recitation of a special Chanukah poem, to be followed by a few selections by the Metropolitan String Quartet. The entire program will be brought to an end with the lighting of the Chanukah candles by the members of the various clubs.

Admission will be by invitation only. Each club will receive a number of invitations to distribute among their members and friends. No invitations will be available the night of the social. The Women's League, along with the Council, have arranged for refreshments aplenty.

HEBREW SCHOOL CHANUKAH

CELEBRATION SUNDAY DEC. 29

The Hebrew School and Day School will participate in a Chanukah Celebration on Sunday morning, December 29th. A program of poems, recitations, and movies has been planned.

The Women's League has distributed Menorahs and Chanukah candles among all the children of the Talmud Torah and Mr. and Mrs. Joseph Landowne, in memory of their son, will donate the refreshments for the children at the Chanukah celebration.

SCOUTS TO MARK CHANUKAH

WITH SPECIAL PROGRAM

On Sunday afternoon, December 29, the Scouts of the synagogue will hold their Chanukah celebration. Each of our troops will play host to another troop of the city. The program of the afternoon will consist of group singing, a Chanukah message delivered by Rabbi Goldstein, lighting of the Chanukah candles and a special Information Please about scouting. Refreshments will be served.

YOUNG FOLK'S MINCHA SERVICE

Those participating in the Young Folk's Mincha Service will be; Harold Perlman, Reader of the Torah; Harry Cohen, Reader of the Service; and Melvin Friedman, Speaker.

WOMEN'S LEAGUE PLANS SCHOLARSHIP TEA

The Women's League announces to all it's members and friends that it will hold it's Annual Scholarship Tea in the synagogue building on Monday, January 20, 1941. Mrs. Philip Gertner and Mrs. Samuel K. Beier have been appointed Co-chairmen. Further details will be published in a subsequent issue of the REVIEW.

All women of the congregation are urged to attend and join our Women's League.

LAYMEN'S INSTITUTE SUCCESSFUL SEMESTER

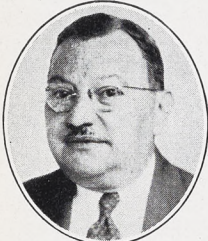
The Laymen's Institute for Jewish Studies will hold the last session of it's Fall term on Monday evening, December 23rd. The Mid-year semester will begin on Wednesday evening, January 8, 1941. The regular courses in the Prophets, Elementary and Intermediate Hebrew, Jewish Philosophy, and Jewish Ceremonials, will continue through the new term.

Registration is now in progress and all are urged to register with Rabbi Lifschitz at their earliest possible convenience.

YESHIVA ORGANIZATION TO HOLD CHANUKAH CELEBRATION

Two weeks ago we announced that the Yeshiva College Women's Organization was to hold a Chanukah celebration at the Yeshiva College, on Tuesday evening, December 24th. We would like our readers to note that the affair will not be held at the Yeshiva College but at the Riverside Plaza Hotel. The program will include a concert, games and a Midnight Supper. The price of admission \$1.50 per person.

JACOB D. COHEN



Life Insurance
and
Annuities

20 West 84 St.
EN 2-7733

1440 Broadway
LO 5-4259

Policies Audited Without Charge

WEEKLY PRAYER SCHEDULE	
Light First Chanukah Candle	
December 24th	
Light Candles Friday Evening 4:14	
Weekly Portion, VAYESHEV	
Friday Evening Service	4:20
Saturday Morning Service	9:00
Junior Congregation	10:00
Rabbi Hurwitz's Class in Talmud	3:00
Young People's Round Table	
Discussion	3:15
Mincha Service	4:15
Sunday Morning Service	
	6:45; 7:45; 8:45
Morning Services during Chanukah	
	6:40; 7:30; 8:15
Daily Services:	
Mornings	6:45; 7:45; 8:15
Mincha	4:20
Followed by the interpretation of	
the Mishnah by Rabbi Goldstein	

MONDAY NIGHT FORUM . . .

(Continued from page 1)

All members and friends of the congregation are urged to attend the



GABRIEL DAVIDSON

meeting. This will be the last Forum in the 1940 series. Rabbi Goldstein will resume his Bible Class and Forum on Monday night, January 13th, 1941.

JUNIOR COUNCIL DANCE

The Junior Council will hold it's Annual Winter Dance on Saturday evening, December 21st, in the Social Hall. Music will be supplied by an All American Collegiate Band. Refreshments will be served and entertainment presented.

THE TIDES

"The Skyscraper Hotel
on the Ocean"

DISTINGUISHED KOSHER CUISINE

American and European Plans
Solariums--Entertainment
Fireproof

ON OCEAN DRIVE

AT 12th and 13th STREETS

MIAMI BEACH, FLORIDA

Meyer Cohen Nathan Ginsburg
Samuel M. Grundweg

Officers

LESTER UDELL	President
AARON WARTELS	1st Vice-President
MAX E. SANDERS	2nd Vice-President
ISAAC SETTEL	Treasurer
HAROLD KAPLAN	Ass't Treasurer
MORRIS JABLOW	Secretary

HERBERT S. GOLDSTEIN, Rabbi
EMANUEL L. LIFSCHITZ, Asst. Rabbi
ZALMON YAVNEH, Cantor
RABBI S. HURWITZ, Sexton

Board of Directors

Joseph Anderson	Moses Langer
Harry Appel	Jack Levine
Wm. L. Basser	Morris Levine
Samuel K. Beier	Morris Levinson
Siegfried Bendheim	George L. Livingston
Moses J. Berlin	Samuel Michael
Henry Blankfort	Lawrence Mirken
Abraham M. Davis	Max Moskowitz
Sam Davis	G. Richard Rubenstein
Samuel Fasten	Max E. Sanders
Meyer H. Fishman	Joseph Sedwitz
David H. Gluck	Isaac Settel
Isaac Goldman	Joseph Settel
Dr. Benjamin Goldstein	Samuel W. Siegel
Maurice Greenstein	Samuel Silver
Morris Jablow	Morris Steinberg
Harold Kaplan	Lester Udell
Joseph Kraeler	David H. Ullman
Joseph Landowne	Harry Ward
Aaron Wartels	

JERSEY HOMESTEAD CONGREGATION

The Jersey Homestead Congregation has a rather unique and interesting story to tell. The Homestead is a cooperative Jewish Community in New Jersey. Some years ago the government set up a factory in the town and all inhabitants were therein employed. There was no private ownership in the town and everything was run on a cooperative basis. A few years later the government factory was sold at auction and a private individual bought the plant. All of the townsfolk now work in the factory and still run the community cooperatively. Pursuant to their request, last year, the Union of Orthodox Jewish Congregations of America sent a Rabbi to them and the Union has aided them in raising funds to pay the Rabbi and to maintain their Talmud Torah. At the present time they are in dire need of funds for the continuation of the Hebrew School and of the Synagogue. Plans are being made for a Bazaar and we are asked to urge you to help them.

If you have any small package that you can give them, or know where they can get some bundles, phone or write to the Union of Orthodox Jewish Congregations, 305 Broadway; WO 2-6486. They deserve your help, won't you do your bit?

Comply with strictest orthodox requirements
RIVERSIDE MEMORIAL CHAPEL

76th St. & Amsterdam Avenue

Charles Rosenthal, Director

ENdicott 2-6600

WHAT DO YOU THINK?

By MELVIN H. FRIEDMAN

Once each month the editors will propound a question which they believe will be of interest to our readers. The question will then be asked of several persons taken at random from those attending the Monday night Forums and sample answers will be reported in this column. We invite you to write us your own thoughts on this month's question.

QUESTION — What do you think of the plan whereby one hour per week is allotted from school time to enable the pupils to acquire religious training in their respective houses of worship?

Miss Charlotte Kaim, 60 West 76th Street — Too many children are deprived of a Hebrew education because their afternoons are taken up with music lessons, dancing instruction, and recreation. Furthermore, many homes offer little in the way of religious training. This plan is a splendid one and should go a long way towards combating irreligion and intolerance.

Mr. Emanuel Fine, 98 Riverside Drive — This new program gives children an opportunity for religious education without sacrificing any additional leisure time they may have during the week, and therefore, it is a good idea. I am, however, slightly afraid of the problems which may arise as a result of the accentuation of religion in the public schools.

Mr. Samuel W. Siegel, 221 West 82nd Street — Parents tend to plan their children's time without making proper provision for their religious education. Consequently this extra hour should be welcomed as an opportunity to make up the deficiency.

Mr. Jack E. Segan, 870 West 175th Street — The slight advantage offered by the "one hour a week off" is certainly outweighed by the disadvantages which will probably accrue from the closer tie between the church and state resulting from the operation of the plan.

CARLTON CATERERS

Exclusive kosher catering to the
discriminate at leading
hotels, synagogues and homes

NATHAN TROTZKY

50 Central Park South EL 5-0298

Getting Personal

Proud "Grandma" Greenstein has returned from a visit to her grandson in Wisconsin. From what we hear he takes after "Grandpa" Greenstein. . . Mrs. Anna Gross, matriarchal head of the House of Gross, has resumed her regular Sabbath morning attendance. We greet you with the hope that illness shall ne'r again keep you away. . . We sure were sorry to hear of Mrs. Charles Silberman's accident and Harold Udell's sudden illness. Harold was rushed to the hospital for an appendicitis operation. We hear he is doing fine. We hope that by this time Mrs. George L. Livingston has completely recovered from her slight indisposition and that Barbara Kaplan (Harold's pride and joy) is well on the road back to the best of health . . . The stork dropped a bundle from heaven into the home of Mr. and Mrs. George Jablow. Joan Carol now has a sister with whom to play - her name - Nancy Ann. Nancy will soon

be saying "hello granma" to Mrs. Nathan Jablow. Lots of luck to the parents and grandparents. By the way it's a grandniece to Morris. . . It's double birthday greetings to Mrs. Isabel Goodstein. Sons D. E. Bransome and Milton Bransome celebrate theirs on the same day. Two birthday candles for the Bransome boys . . . Once again we mention that grand woman, Mrs. Regina Margareten. This time it's her birthday. Congratulations and may God grant you the privilege to continue your noble efforts on behalf of Jewry for a long time to come. . . Seen in the congregation last week was Mrs. Irving Kobrin, who attended after giving birth to a son. Lawrence sure is happy because, now he has a baby brother with whom to play. . . Longfellow said that "music is the universal language of mankind". So I guess we will be speaking the same language Sunday night at the Met. Till we meet you there, Adios.

LARGE CROWD PAYS TRIBUTE TO THE LATE DR. REVEL

Last Sunday afternoon our synagogue held memorial services for the late Dr. Bernard Revel. A large crowd attended and the service was most impressive. Rabbis Goldstein, Lifschitz and Hurwitz addressed a few remarks about Dr. Revel who was President of the Rabbi Isaac Elchanan Seminary and the Yeshiva College. Rabbi Goldstein, who was an intimate friend of Dr. Revel, referred to him as "Jewry's outstanding world scholar". Cantor Yavneh sang a memorial prayer.

FRANK'S

Since 1883

Diamonds • Watches • Jewelry
Silverware • Novelties
2323 Broadway at 84th Street

Savoy Plaza Orchestra

Under Personal Direction Of

IRVING POSNAK

1472 Broadway

BR 9-9542

CHARLES MARSHALL, JEWELER
Diamonds • Watches • Jewelry
271½ Amsterdam, bet. 72 & 73

**For a Perfect Social Function
RIVERSIDE PLAZA HOTEL**

Accommodations — 10 to 3,500 persons

73rd St., West of Broadway

SU 7-3000 — TR 4-1688

Dietary Laws Strictly Observed

**STEINBERG'S
DAIRY RESTAURANT**

Dairy Food—Served at its best
2270 Broadway
bet. 81st and 82nd Streets

**REV. S. TAITZ**

מחל

1815 Grand
Concourse
TR 8-4382

MOHEL

in
Leading
Hospitals

To Serve
at a time of death

Herman E. Meyers

PARK WEST MEMORIAL CHAPEL

115 West 79th Street, New York
ENdicott 2-3300

L. I. FAr Rockaway 7-3100

To Counsel
in regard to its care

Alpert Bros.