

West Side Institutional Review

Vol. IX, No. 3

Friday, September 21, 1945

Tishre 14, 5706

"PROVIDENCE"

By Rabbi Herbert S. Goldstein

I know of no greater teaching necessary for promulgation during these days than the belief in Providence. When we enjoy prosperity we become heroes, like Samson of old. But once we are told that the Philistines are upon us, that formidable difficulties are ahead of us we are shorn of power.

One of the essential teachings of all religions is Providence. Belief in Providence banishes our fears and is the greatest comfort in distress. It makes us feel that just as G-d gives bread to the ravens, so will He feed hungry human beings. Providence implies that there is an omniscient and omnipotent Being who manifests a deep personal interest in His creatures.

We in the United States, by our wholesale desecration of the Sabbath, evince an appalling disbelief in Providence. The Bible, through the story of the manna, presents the idea of Sabbath observance, as an evidence of belief in Providence.

G-d had given manna on each day sufficient for the needs of his people and on the sixth day He gave a double portion. This sufficed for that day as well as for the next, which was the Sabbath, for on the Sabbath no manna fell. Here we have a most striking evidence of Divine Providence. In the long run Sabbath desecration does not pay. If one observes the Sabbath he will be blessed during the week day for what he missed on the Sabbath day. Those who believe in G-d's providence feel that He can give us the same returns in six days as we can get in seven. We have become largely a Sabbath-less people. We have looked only to the work of our own hands. The work of our own hands has produced great plenty, yet witness the millions who are in need. I trust that the present agitation for a five-day week may be successful, so that Jew and Gentile will once more be brought back to Sabbath observance. With Sabbath observance comes attendance in the synagogue or church. Return to the house of worship is attended by reflection, and moral exhortation; and moral exhortation gives a people vision.

(Continued on page 2)



Engraving of a Succah by B. Picart, Paris, 1724, from his monumental work, entitled *Ceremonies et Coutumes de tous les Peuples du Monde*. Reproduced with the courtesy of the Library of the Jewish Theological Seminary of America.

WOMEN'S LEAGUE SUCCOS TEA

Mrs. Maurice Greenstein, President of our Women's League announces that all the women of the Congregation and their friends are cordially invited to attend the opening meeting of the season which will take the form of a Succos Tea.

It is to be held at our building on Monday afternoon, September 24th at two o'clock.

An interesting and enjoyable program has been planned for the afternoon including refreshments in the Succah. Rabbi Philip Harris Singer will address the meeting.

Mrs. Saul Bergman and Mrs. Morris Segerman are in charge of the social hour which will follow the program.

YIZKOR SERVICES

On Saturday, September 29th, Yizkor services will be recited at our Synagogue in memory of our departed ones. Please fill out the form below and mail to us.

I hereby request you to offer the Memorial Prayer
for my

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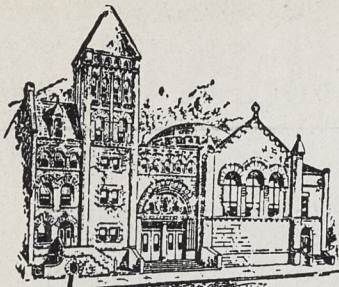
S U C C O T H

This year the festival of Succoth or Tabernacles will be ushered in at the setting of the sun on Friday, September 21st. The festival lasts seven days, of which the first two, Saturday and Sunday, are full holidays, while the five remaining are semi-holidays, called "Chol hamoed." Succoth is followed by another holiday called "Shemini Atzereth" which lasts two days, corresponding this year to Saturday and Sunday, September 29th and 30th.

The Succah:

The main feature of Succoth as well as its explanation is found in Leviticus 22:42. The holiday derives its name from the word "succah" which means booth or tabernacle. The succah is a temporary structure built specially for the festival. The roof is not covered in the usual rain-tight fashion; but with palms, grass, or branches, called in Hebrew "schach." These are sparsely laid to allow the sun and stars to shine through. However, there should be more shade than sunshine. It is proper to decorate the succah as elaborately as possible, and receive guests there. The temporary nature of the succah is symbolic of our sufferings and hazards in the exile;

(Continued on page 2)



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Vol. IX, No. 3 — September 14, 1945

Rabbi H. S. Goldstein *Editor*
Rabbi Philip H. Singer *Ass't. Editor*
Morris Jablow *Managing Editor*

THE SUCCAH — BOMB SHELTER

The main character of the Succoth feast lies in its historical association and reminiscences. It commemorates Israel's trying period, at the dawn of our history, spent wandering through the desert, when we were guided and protected by the "Ananei Covod" — the Clouds of Glory.

Such phenomenal event, such manifest protection and guidance from on High we too have experienced. While the entire European Continent was bombed and destroyed, we of this Hemisphere and, most miraculously, Palestine were protected and spared. Can we attribute this to the strong bomb shelters we had built? Very few shelters were built in this country. The distance between our country and our enemies can not explain it. Wasn't the enemy just outside the gates of Palestine? No, it was not the bomb shelters nor the anti-aircraft that saved us. It was the "Ananei Covod" — the Clouds of Glory — G-d's never-ebbing grace and mercy.

Let the Succah ever remind us of G-d's Providence.

P.H. S



229th COMMANDMENT "THOU SHALT NOT ROB"

By Rabbi Herbert S. Goldstein

I

We are bidden not to rob, namely not to take something publicly which does not belong to us for it is said in Leviticus, Chapter 19, Verse 13, "That shalt not oppress thy neighbor nor rob him." In the previous commandment we discussed the question of oppression which meant to withhold that which a man had belonging to someone else, which he did not steal nor rob but merely postponed payment or the return of the article. However, in this commandment we deal with one who robbed another publicly and forcefully as it is said in Leviticus, Chapter 19, Verse 13, "That shalt not oppress thy neighbor nor rob him." Of course we must never forget the difference between theft and robbery. Theft means stealing stealthily and robbery means to do so publicly and forcefully. The punishment for theft is by far greater than that for robbery because theft implies the fact that G-d does not see the act. This commandment concerning robbery is one which is accepted by pure reason, namely that the robbed one is weaker than the robber and if this were permitted to go on, humanity and civilization would be destroyed. According to the Torah, this negative commandment refers to the robbery of a P'ruta, (something that has money value). However, the Rabbis point out that it is wrong to rob one of anything because it makes one religiously and spiritually unfit. The law is, that one who robs another of anything is obliged to return the thing itself to him, as it is written, "The robbed thing which he has robbed." No matter how difficult it may be for one to return that which is robbed, he should make every effort to do so. However, if it is impossible to do so, then he should return the value of the thing robbed to the original owner.

PROVIDENCE

(Continued from page 1)

Some people mistake fate for Providence. Fate implies that whatever happens must be. Providence means that G-d provides and ordains, what must be. Fate makes us fatalists — blind and resigned. Providence makes us believers, giving us the feeling that all is for good.

Providence may be compared to a revolving wheel. Sometimes we are at the top and sometimes we are at the bottom of it. We get some happiness on each and every part of the circumference, but we can never get it all. Ours it is to be thankful for as much of the sum total of happiness we are fortunate enough to secure.

SUCCOTH

(Continued from page 1)

while its unprotected nature is symbolic of peace — peace with G-d, nature and mankind.

The Esrog and Lulav:

The "esrog" is what we call today citron; while the "lulav" is a combination of plants consisting of one palm branch, three myrtles, and two willows tied together. In obedience to a commandment found in Leviticus 23:40 we take the two — the esrog and lulav — and recite an appropriate benediction on every one of the seven days of Succoth proper, except Saturday. The first time we use the esrog and lulav the benediction "shehecheyonu" is added after the regular blessing.

The esrog and lulav taken together teach us the great lesson of unity and cooperation. Just as the products of the soil differ in their nature, so do the Jews. Some are both learned and strictly observant. These resemble the citron which has both taste and fragrance. Others are learned, but do not abound in good deeds. These may be compared to the palm branch, which bears fruit but has no fragrance. The learned people are rare therefore we use only one citron and one palm branch. The bulk of people resemble the myrtle which has fragrance and no fruit; we take therefore three myrtle twigs. Moreover, we need also the people, even those who excel in no respect; and accordingly also take two willows of the brook, which have neither fragrance nor fruit. We tie them all together, for in unity all serve some purpose. It is when all are together that we can rejoice and pronounce a benediction.

BUDDY FRIEDMAN POST #297

Commander, Max E. Sanders, announces that Buddy Friedman Post No. 297, J.W.V. will meet at our Synagogue on Wednesday, Sept. 26, at 8:30 P.M. All veterans are invited to attend and join the ranks of this Post.

CLUB ACTIVITIES

The new season in our Social Department is about to begin with the regular resumption of club meetings of Junior and Senior groups. There are clubs for all ages. Those desiring to join any of these groups contact our office.

MAKING A WILL

When you make your Last Will and Testament and desire to make a bequest to our Institution, please be sure and name our Institution in the following words: "I give, bequeath and devise to the West Side Institutional Synagogue, a religious Corporation of the State of New York, located at 120-138 West 76th Street . . . It is very important that the name appear correctly.

We are pleased to announce that the following have acquired plots in our Memorial Park at Mt. Eden Cemetery, Mt. Pleasant, Westchester County, N. Y.

The Bearman Family, M. J. Berlin, Jack Binder, Jos. Buchsbaum, Isidor Friedman, Leopold Hirsch, Edward Jacobs, Harry Josephson, Jacob Kaplan, Jos. Landowne, M. J. Lippman, George L. Livingston, Plottel Brothers, Lester Udell, Jess Ward, Edward Weinstein.

Anyone interested in a plot, please communicate with Mr. Joseph Buchsbaum, Chairman of the Cemetery Committee.

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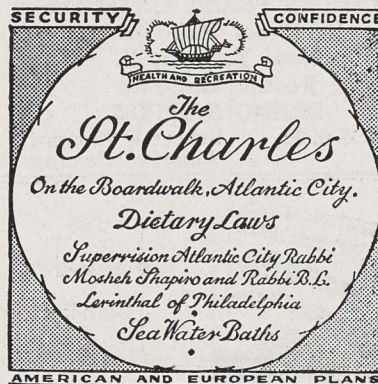
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PRAYER SCHEDULE**Succoth**

Friday Lighting candles	6:42
Friday Evening Services	6:30
Saturday Morning	9:00
Junior Congregation	10:00
Rabbi Hurwitz's Talmud Class ...	5:50
Mincha	6:50
Light Candles	7:40
Sunday Morning	9:00
Junior Congregation	10:00
Mincha	6:55
Chol Hamoed Succoth	
Mornings	6:15, 7:45
Mincha	6:45
Tikun Hoshana Rabo, Thursday night	9:30
Hoshana Rabo, Friday	6:15

TALMUD TORAH NOTES

Although classes are now in session, it is not yet too late to enroll for the Talmud Torah and High School classes. A special beginner's class has been formed for boys and girls above the age of 11. Now that the preparations for the Festivals are over, there should be no delay in enrolling your child in our Talmud Torah.

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CHATS ABOUT W. S. I. S.

By Morris Jablow

Secular education is concededly essential to the rearing of every child as a necessary preparation for life and the enjoyment of intellectual pursuits. Religious education is absolutely necessary to true happiness and is a ballast and a stabilizing factor in the life of every child. Yet many exert every effort to secure a secular education for our children but neglect to give them a religious one.

Realizing the vital necessity of religious education, we have a modern Hebrew school, staffed by capable, trained and licensed teachers and conducted along approved pedagogic methods.

I appeal to each of you, our readers, to make certain that your own child attends our Hebrew school, and in addition persuade your friends and neighbors to send their children to Hebrew School.

We owe a solemn duty to our children to teach them the fundamentals of our religion and to acquaint them with our glorious history so that they may be proud of their heritage. Let us not shirk our duty.

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GETTING PERSONAL

Good Yom Tov . . . First let us tell you about the overflow services on Rosh Hashonah and Yom Kippur . . . We owe a hearty Yashor Koch to Henry L. Kessler and to Mr. Bernstein for their volunteer Chazonus . . . and to Petty Officer Buddy Udell and Mr. Pearlman for their fine management of the services . . . Gabriel Goldstein, besides being Chief in charge of the Service, read the Torah and blew the Shofar . . . Pfc. Simeon H. F. Goldstein, went the Chazon's way, he was "Ba'al Shachris" for the soldiers stationed around Denver . . . Look out Yavneh . . . Leonard Feinstein ushered in the aisle and will walk down the aisle with Mazel late in October. . . . Thanks to the Flaks boys who helped in the ushering . . . Did you know that M/Sgt. Danny Weiss is in town . . . We sure are happy that Bob Fasten has recovered from her recent operation and Sam Fasten is feeling better . . . Happy to hear that our dear friend Mrs. Siegfried Bendheim is getting better. We all wish her a Refua Shelema . . . Lieutenant Lawrence Squire, son of Mr. and Mrs. H. Squire, and Fc 2/c Morty F. Langer shook hands on the "Missouri" — we will welcome them with a brass band on Navy Day . . . Happy birthday to Sanford Mark, son of and director Mr. and Mrs. Jess Ward. . . . We wonder whether Harry Appel also forgot about his wedding anniversary in August . . . how about Mr. and Mrs. Louis Davis . . . Happy birthday to little totts . . . Jane, daughter of Mr. & Mrs. Arthur Gottlieb and to Roger, son of Mr. and Mrs. Mark Linker . . . Thanks to our dear friend, Mr. Gustave Roth who visited the fountain of youth for his fine rendition of Pesukay Dezimroh. . . . Mrs. Max Kaduishin had a severe cold and almost could not speak . . . that's tough for a Rebbetzin. Nanette Udell Weinstein recovered from pneumonia and is doing well . . . Arthur Udell almost imitated chas V'sholom his sister but is well . . . As usual Rabbi Hurwitz's Pilpul on Shabbos Shuvah was packed with blitzen.

CONDOLENCE

We extend our heartfelt sympathy to our dear member, Dr. Henry A. Rafsky upon the loss of his brother Abraham and to Morris L. Shaine upon the loss of his mother Lena Shaine. May the Almighty comfort you and all the mourners of Zion.

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