



PUBLISHED BY THE INSTITUTIONAL SYNAGOGUE, 37-43 WEST 116th STREET

Vol. XXI No. 16

Tebeth 6, 5698

DECEMBER 10, 1937

Annual Chanukah Festival of the Talmud Torah Attracts Many Parents and Friends

Dramatic Presentations, Songs and Dances On Program

The Annual Chanukah Festival of the Talmud Torah which took place last Sunday afternoon, December 5th, attracted a large audience comprised of parents and friends. A beautiful and elaborate program which portrayed the spirit of Chanukah was well presented by the pupils.

The main feature was the presentation of a Chanukah farce entitled, "What's Tonight?". The following participated in this number: Ernest Kohn, Elaine Schleinstein, Ida Finfang, Stanley Parker, Rebecca Gattegno, Helen Grobstein, Max Fried and Esther Hirsch.

"Dancing Chanukah Lights" was performed by Gertrude Fried, Stella Matzo, Dorothy Jones, Laurel Rosenbaum, Elsie Lichter, Elaine Suckle, Bessie Finfang, and Esther Hirsch. The leading role was played by Ida Finfang.

Cantor Samuel D. Taitz rendered several appropriate Chanukah songs. Recitations were given by Joseph Schrier, Harold Silver, Elaine Suckle, Stanley Parker and Gertrude Fried.

Mr. Jack J. Stone, a representative of the American Jewish Joint Distribution Committee, delivered an address in which he stressed the important work of that organization.

Rabbi Philip Goodman was chairman of the program.

Mrs. Anna Gropper was responsible for coaching the different numbers and to her is due credit for the success of the program.

Chanukah Enjoyed By Eagle Club

The EAGLE CLUB held a very successful Chanukah Party on Wednesday evening, December 1st.

The program included many games, among which were: Chanukah (Bingo), Going to Jerusalem, Professor Quiz, etc. Moses Finfang pronounced the blessings over the Chanukah Lights. The winners of the various games and recipients of prizes included: Moses Finfang, Alvan Finger, Theodore Briner and Clarence Kelsohn. Appropriate songs, expressing the spirit of Chanukah, were sung.

The program was executed under the direction of Mr. Abraham I. Rhine.

I.S. Pupils To Get Beautiful Prizes

Fund Established By Rabbi David Miller

Our Talmud Torah was the recipient this week of a substantial sum towards the purchase of beautiful prizes for outstanding pupils from the prize fund of Rabbi David Miller, of Oakland, Cal.

Rabbi Miller is well-known for the various activities that he has sponsored in order to strengthen Orthodox Judaism in this country. Besides writing and publishing a number of volumes, which have been made available to the public at no cost, he has made intensive efforts to stimulate a broader program of Jewish education. After visiting many schools in New York City he invited a group of educators to aid him in his plan to encourage pupils of Hebrew Schools in their studies.

Rabbi S. K. Mirsky is Chairman of the Committee which is sponsoring this project, while Mr. Bernard Charny is the secretary.

Further details concerning the method of distribution of prizes among our pupils will be announced in next week's issue of the 'Institutional.'

Parents' Association Theatre Party To Take Place On December 21st

I.S. Leaders' Council Celebrates Chanukah

Dance To Be Sponsored On January 29th

In the spirit of Chanukah, the Leaders' Council held a very gay Chanukah Gathering on Tuesday evening, November 30th. Among the features of the gathering were: community singing, a 'dreidel' contest, dancing and refreshments.

Tickets for their forthcoming Fifth Annual Dance to be held at the West Side Institutional Synagogue, 120 West 76th Street, on Saturday evening, January 29th, were distributed. The committee in charge is working tirelessly to make this affair one long to be remembered and guarantees that a splendid evening will be spent by all who attend. Included in the committee are: Mollie Gerstein, Chairman, Ethel Glazer, Mortimer Katzen, Abe Roht and Morris A. Urieff. Tickets are available in the office, at the nominal charge of fifty cents per ticket.

The next meeting of the Council will take place this Sunday evening, December 12th, at the home of Rabbi and Mrs. Philip Goodman.

Musical Comedy Hit To Be Staged At National Theatre

The Parents' Association of the Institutional Synagogue will conduct their annual Yiddish Theatre Party at the National Theatre, 117 East Houston Street. This affair will take place on Tuesday evening, December 21.

A popular musical comedy will be presented on that evening.

Tickets for the Theatre Party are now available and may be secured from any member of the Association or in the office. In order to get a choice selection of seats, you are urged to make your arrangements to attend the affair as soon as possible.

Although the proceeds of this affair are for the support of the Talmud Torah, tickets are being sold at box office prices.

The Theatre Party Committee consists of Mrs. P. Vogel, ex-officio, Mrs. Aaron Wartels, Honorary Chairman, Mrs. Ida Bernstein, Chairman, Mrs. Ray Vosberg, and Mrs. Rose Levit.

Please make your reservations now—while you are thinking about it. A phone call to our office (Un. 4-6729) will spare you any further bother. Tickets will then be mailed to your home.

Only Four Survivors In Checker Tournament

After a number of weeks of very close competition, the survivors in the Checker Tournament have been narrowed down to four—Ernest Kohn, Abe Matzo, Rudolph Jones, and Louis Beraho. These contests between the leaders, to be played off in the very near future, will, undoubtedly, be interesting and hard-fought games as each one hopes for the honor of being declared Junior Checker "Champ."

Entries are now being accepted for the ping-pong tournament.

Condolence

Our sincerest condolences are hereby extended to Mr. Morris A. Urieff, Director of Club Activities, upon the loss of his father. May the Almighty send him the balm of His soothing comfort and may he know of no more sorrow.

WANTED
NEW & USED MERCHANDISE
for the
BAZAAR & RUMMAGE SALE
Now Going On
at 81 Lenox Avenue—Corner 114th St.

auspices of the
PARENTS' ASSOCIATION OF THE
INSTITUTIONAL SYNAGOGUE

If you desire that the merchandise be called for, write or phone the Institutional Synagogue, 37-43 West 116th Street, UNiversity 4-6729.

The store is open weekdays from 10 A.M. to 8 P.M., and on Saturday evenings, from 7 P.M. to 10 P.M. Members are urged to be salesladies.

THE INSTITUTIONAL

Published weekly, from the last week of August to the mid-week of June, by the INSTITUTIONAL SYNAGOGUE, 37-43 WEST 116th STREET, NEW YORK, N. Y. Phone UNIVERSITY 4-6729.

Subscription: One Dollar Per Year.

Editor Rabbi Philip Goodman
Associate Morris A. Urieff

Entered as second-class matter February 15, 1924 at the Post Office at New York, N. Y., under the Act of March 3rd, 1879. Acceptance for mailing at special rates of postage provided for in Section 1103, Act of October 3rd, 1917, authorized February 15th, 1924.

OFFICERS

Hon. Isaac Siegel President
Lester Udell First Vice-President
David H. Gluck Second Vice-President
Aaron Wartels Treasurer
Isaac Goldman Financial Secretary
Morris Jablow Recording Secretary
Herbert S. Goldstein Rabbi
Rabbi Philip Goodman, T. T. Principal and Director, Dept. of Center Activities

BOARD OF DIRECTORS

William L. Basser Morris Levenson
Samuel K. Beier Jack Levine
Henry Blankfort George L. Livingston
Hon. Sol Bloom Max Moskowitz
Maurice H. Bob Max E. Sanders
A. M. Davis Isaac Settel
C. Joshua Epstein Hon. Isaac Siegel
David H. Gluck Lou G. Siegel
Isaac Goldman Samuel Silver
Dr. Benj. Goldstein Max Stavish
Felix Gouled Jerome Udell
Maurice Greenstein Lester Udell
Morris Jablow David H. Ullman
Harold Kaplan David Wald
Moses Langer Aaron Wartels

ASSOCIATE DIRECTORS

Emanuel Gluck Lawrence Mirken
Clarence Liberman Vernon A. Samuels
Harry Ward

Light Candles Friday Evening 4:10

Calendar of Services

Friday Evening 4:10 P.M.
Saturday Morning 9 A.M.
Sedrah: Vayigash
Saturday Afternoon 4 P.M.
Weekday Mornings 7:15 A.M.

Guild For Jewish Blind

The New York Guild for the Jewish Blind, which maintains a sheltered workshop where the employable blind engage in the manufacture of various hand-made articles, through the sale of which they achieve the dignity of self-supporting independence, has just opened a store at 2231 Broadway, near 79th Street, for the disposal of these articles.

PARK WEST Memorial Chapel, Inc.

Funeral Directors
115 W. 79th ST., NEW YORK
Phone ENdicott 2-3600

Long Island
1284 Central Ave., Far Rockaway
Phone FAR Rockaway 7-3100
H. E. Meyers Alpert Bros.

REV. S. TAITZ
MOHEL מוהל SPECIALIST
Academy 2-0293

RIVERSIDE Memorial Chapel

Dignified 76th Street and
Efficient Amsterdam Ave.
Service ENdicott 2-6600

The Splendor of Suffering

by Professor John L. Scammell

(Reprinted by Special Permission of the Author)

(Continued from last week)

For Man loves to wonder. Beauty holds him. We all stop to look at a rainbow; we all look in awe and wonder at a fine sunset. We all honor the artists who produce noble music or grand architecture or impressive paintings. To man, beauty is a form of truth; and it is also a means of showing truth that we might not otherwise notice.

No scientific writings have been produced that can compare with the Book of Job or the tragedies of Shakespeare. Why not? Because scientific writing avoids splendor. The scientist can explain what the rainbow is, but he can say nothing, as a scientist, about its beauty; he certainly can not explain why it is beautiful.

Splendor, loveliness, grandeur have to be revealed to us by the poets, so to speak.

Very well! Now, if that is the case, and if Shakespeare, for instance, has made Sorrow and even downright Evil memorable—tell me this, does Shakespeare make them unforgettable because he is scientific, or poetic?

Why, because he is poetic, of course. That is as clear as can be. Good! Then Sorrow and Distress, and Suffering and Evil have done something for us, something pleasant and even splendid. They have produced great poetry. They have so impressed our greatest poets that they have given their very best talent, they have devoted their genius, to writing that which uplifts and inspires us.

The world's noblest writing has resulted from the presence of Evil in human life. The problem of Evil has led man to use his own special powers, one, the Spirit of Inquiry, or Science, and, the other, the Spirit of the Love of Beauty, or Art; he has combined Inquiry and Poetry and has produced his loftiest and noblest books.

That result in itself is, in a sense, enough to justify much of the suffering and wrong that the world has endured.

But after all, this result seems hardly enough to compensate for the affliction that each of us knows and feels as life goes on. We cannot balance four or five writers, no matter how great, against the agonies of billions of human beings.

What does affliction offer us by way of compensation besides these poems? Suppose we grant that Science and Poetry are in a way stimulated and advanced by suffering. Suppose we even admit that we are inspired by these writings and the hundreds of other books that have also handled this subject. Is that all there is to offset Pain and Doubt and Evil?

No! There is still more. The enjoyment of these literary masterpieces is a small part of the answer.

The real gain for us is more definite. We can discover for ourselves, through our own distress and trouble, that we can conquer many of the difficulties. We may not be poets, or musicians, or artists, but we share in much of their feelings. We

may not be able to express what suffering means, but we can discover for ourselves that it can guide and strengthen us. We sometimes look back and see, with surprise, no doubt, that our blunders and our sufferings have proved to be the means by which we have grown in understanding and in power. It may even happen that we can at last perceive a grandeur and a truth in living that previously we had never seen. In fact, through some bitter, even agonizing experience we may discover, first of all that we have never before appreciated the scope and vastness of human experience, and, in the second place, we may learn from that suffering how to live more greatly.

Israel's greatest poet-prophet saw the tremendous importance of this concept, and so wrote the sublime message of the Suffering Servant, the truly godlike man: "He was despised and rejected of men; A man of sorrows and acquainted with grief:

And as one from whom men hide their face he was despised,

And we esteemed him not.

"Surely he hath borne our griefs, And carried our sorrows:

Yet we did esteem him stricken,

Smitten of God and afflicted.

"But he was wounded for our transgressions,

He was bruised for our iniquities:

The chastisement of our peace was upon him;

And with his stripes we are healed.

"All we like sheep have gone astray; We have turned everyone to his own way:

And the Lord hath laid on him

The iniquity of us all."

We are compelled to learn, by suffering. Any boy or girl can tell you that. Do you remember learning to skate? It took a good many bumps and bruises to teach you how to keep your feet. Have you tried ski-ing? Or snow-shoeing? How those muscles ache! But you know very well that the aches and pains are part of the game, so to speak.

This principle is just as true of the mind. Learning the multiplication table gave most of us a bad time of it. How does the old rhyme go?

"Multiplication is vexation,

Division is as bad;

The Rule of Three doth puzzle me,

And fractions drive me mad."

Those school books taught us a lesson—the lesson that our minds cannot be expected to grasp new ideas quickly; and that patience, persistence, courage are vital powers that we must possess. They are to be cultivated; indeed, they must be, if our minds are to grow strong enough to deal with the facts we shall meet day after day, and year after year all through life.

Bitter tears have been shed over school books. Algebra — to this day algebra gives me a touch of that horror and des-

pair which almost literally weighted down my shoulders as I sat at the table of an evening and struggled so helplessly with factoring and equations. Latin and Greek were hard enough, goodness knows, and so was History. But Algebra—that was hopeless. How useless, how worthless my brain seemed! Where could I find help? What could be done to enable me to overcome this unconquerable subject? Never shall I forget that most understanding of schoolmasters, who, in the midst of my anxiety and trouble, taught me how to handle those problems by myself.

This strange blending of despair and of relief as it affects not the mind, but the soul is found in a Psalm, the Twenty-second Psalm; which speaks so poignantly of the soul's helplessness and hopelessness in time of trouble. This suffering is not bodily, and it is not mental. The trouble goes far deeper than a broken bone or puzzled brain. It is an affliction of the very soul itself. Partly a feeling of being utterly forsaken and deserted, even by God, who is the Refuge and the Strength of all that Trust in Him; and partly a feeling of worthlessness and sinfulness, and that there is no escape from one's own guilt.

No other suffering can be compared with this. To feel completely friendless is bad enough, but, in addition, to be conscious that this friendlessness is deserved, and to be overcome with remorse for one's shortcomings—that is agony. Every nation has produced some writers who have voiced this terrible distress. No man can say, "This misery can never torment me!" Of all the forms of evil, the conviction that one's self is evil, is the most awful. It can not be expressed in prose; for prose is the language of calm reflection. This suffering breaks out in poetry, the language of deep emotion. And that poetry is great, because the impulse that creates it is so piercing. In fact, there is a vast literature that deals with this subject alone.

To most of us the Book of Psalms is the most familiar source in which such poetry is to be found. And the Twenty-second Psalm is one of the best known poems of the type.

Let us consider some verses in it, "My God, my God, why hast thou forsaken me? Why are thou so far from helping me, and from the words of my roarings?" "Roaring" is the exact translation of the Hebrew word—"sheagah"—it is used of the 'roaring' of lions, and of the thunder of the surf on the seashore. To use it may seem too strained an epithet, overdone, perhaps. But the Hebrew speech employs these vivid symbols naturally, and, we must admit, with memorable effect. But let us go on. "O my God, I cry in the daytime, but thou hearest not; and in the night season, and am not silent . . . I am a worm, and no man; a reproach of men, and despised of the people.

"All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, He trusted on the Lord that He would deliver him."

And so the lament continues. Till, suddenly, in the midst of a verse, and, in fact, in the middle of a sentence, the deliverance comes. At one moment the despair has reached its depth; and in that very moment, all is changed.

(Concluded next week)