

The INSTITUTIONAL

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No. 21

INTERMEDIATE DEBATING SCHEDULE ANNOUNCED

The Debating Committee of the Intermediate Council, consisting of Messrs. Louis Hellman, Clifford J. Leinwand and Miss Johanna Wiesenfeld, announced that they have completed the tentative schedule of debates for the inter-club contests.

The first debate is scheduled to take place on February 10 and on assigned dates thereafter in Rooms 302-3-4.

To assist the Intermediates in preparing their debates the Social and Educational Department has secured the services of two gentlemen, Messrs. Jack Harris and Cecil Cohen, who will coach the debating teams and assist in the preparation of material.

The culmination of the Debating Tournament will mean the picking of a house team to debate other Institutions.

The tentative schedule with the dates is as follows:

Alhoa vs. U. O. J. C. A. Wadleigh, Tuesday, Feb. 10.

Delphi vs. Sachem, Monday, Feb. 16.

Palais vs. U. O. J. C. A. Clinton, Wednesday, Feb. 25.

Crescent vs. Paramount, Monday, March 22.

Should these debates prove to be as peppy as those of last year and the audiences as large and enthusiastic we may pride ourselves again upon a successful debating season.

The Intermediate Council also announces that the regular Sunday "At Homes" for Intermediate Clubs is in progress at 2:30 every Sunday. Each Intermediate Club is given an opportunity to act as host to the other clubs, supplying both entertainment and refreshments.

ELDORADO TO HOLD DANSANT

To Be Held on February 7

The Eldorado Club will be host at the first House Dance of the Senior Council on Saturday evening, February 7.

This will inaugurate the annual series of house dances that have been so popular in the past. The Eldorados, veteran and popular club in the I. S., promise an interesting entertainment in addition to the splendid music of the Original Blue Devil Orchestra.

Tickets may be obtained at the desk at the nominal charge of fifty cents. The committee in charge of arrangements consists of Miss Kate Hoch and Miss Lillian

RELIGIOUS NOTES

THIS SATURDAY MORNING RABBI ISADORE GOODMAN Will Preach

Friday Evening Circle at 8:30 P. M.

Host: E. O. S.

Light Candles Today at 4:54 P. M.

BASKETBALL TEAM TO MEET YOUNG ISRAEL

Will Play Sunday Evening, Feb. 8

The I. S. Basketball Team will be represented for the first time on its own court when our boys meet the team representing the Young Israel of Brooklyn.

The game will be played on Sunday evening, February 8, and an exceptionally large crowd is assured, the Young Israel having already disposed of two hundred tickets. Our team is rapidly rounding into form and although recently organized we expect a victory.

Admission will be 35c for members and 50c for others. Dancing will follow the game.

REBBETZIN GOODMAN IS HAPPY MOTHER

We have grown into the habit of saying Mazol Tov these days, but this time we say it with additional luster for Rabbi and Rebbetzin Goodman announce the arrival of a little daughter last Thursday night.

The petite babe of our proud Rabbi will be named Jacqueline Rhoda.

Such good news we like to tell of all the time.

TALMUD TORAH HOLDS PROMOTION EXERCISES

The promotion exercises for the winter term 1924-1925 were held on Thursday, January 29, 1925.

On Sunday morning the mid-year term exercises will be held. Prizes will be awarded for general scholarship and proficiency.

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SATURDAY EVENING DANCES ATTRACTING MEMBERS

Contests Now Under Way

The Saturday evening neighborhood dances are proving quite popular with the young folks of the community. Every Saturday evening for the nominal sum of thirty-five cents they have an opportunity of spending an enjoyable time in the gymnasium. The original Blue Devil Orchestra supplies music for the occasions and the dance is always properly chaperoned.

One of the features of the Saturday evenings which began last week was the inauguration of the contest dances, prizes being given to the winners at the following week's session. Last week a Charleston contest was held and won by Miss Anna Linder, 1608 Madison Avenue, and partner, Mr. Jack Rosen, 1679 Madison Avenue. This was followed by a waltz contest, won by Miss Lillian Siegel, 1825 Saratoga Avenue, Brooklyn, and partner, Milton Diamond, 200 West 119th Street. These contests will be continued every Saturday night.

One of the features of this Saturday night will be a fox-trot contest. Young folks of the neighborhood are invited to attend.

PARENTS' ASSOCIATION TO HOLD PURIM DANCE

Will Be Host on March 7

The Parents' Association of the Institutional Synagogue will hold a "Purim Dance" on Saturday evening, March 7, 1925, in the spacious gymnasium of the Institutional Synagogue.

The Parents' Association hope to make this dance as huge a success as their recent theatre party at the Lenox Theatre.

The members who will do everything they can to co-operate with their President, Mrs. I. Stein, of 1878 Seventh Avenue, to make this affair successful, are as follows:

Rabbi Herbert S. Goldstein, Mrs. I. Stein, Mrs. Isaac Siegel, Mrs. Aaron Wartels, Mrs. M. Vosberg, Mrs. Gruber, Mrs. Bernstein, Mrs. Dora B. Gottlieb, Mrs. Mackler, Mrs. Winoker, Mrs. Norwick, Mrs. H. Hollander, Mr. Gangel, Miss Eva G. Stein, Mrs. M. Neuvirth, Mrs. Herbert S. Goldstein, Mrs. Cohen, Mrs. Greenwald, Mrs. Sadinsky, Mrs. Levine, Mrs. Baron, Mrs. Walker, Mrs. E. Cohen, Mrs. Shneck, Mrs. Kaminsky, Mrs. Israel, Mrs. Rubnitz, Mrs. Klein, Mrs. Weichselbaum, Mrs. Ribner, Mrs. Rosenbach, Mrs. Gelfer, Mrs. Wanderman, Mrs. Abramowitz, Mrs. Selditz, Mrs. Livshee, Mrs. Greenberg, Mrs. Pass, Mrs. Stager, Mrs. Shrin, Dr. Pauline Bernanke, Mrs. Rosenblum and Mrs. Feldman.

ALHOA GIRLS SEW FOR PALESTINE CHILDREN

The Alhoa Club, under the leadership of Miss Bertha Liebowitz, is engaged at the present time in sewing caps for Palestinian children. These caps were received from the Haddasah Chapter.

This Club has outlined quite an excellent program of activities. Other clubs are expected to follow the lead of these girls.

The officers for this year are Johanna Rinder, President; Mildred Plancher, Vice-President; Irene Canter, Secretary, and Mollie Negrin, Treasurer.

ANNOUNCING the opening of my Cottage for the Passover Holidays. Every convenience provided. Excellent cuisine—dietary laws strictly observed. Reasonable rates.

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SIGN UP FOR INTERIOR DECORATION

THE POET'S CORNER

KINDNESS

By Edgar A. Guest

One never knows
How far a word of kindness goes;
One never sees
How far a smile of friendship flees.
Down through the years
The deed forgotten reappears.

One kindly word
The souls of many here has stirred.
Man goes his way
And tells with every passing day,
Until life's end:
"Once unto me he played the friend."

We cannot say
What lips are praising us today.
We cannot tell
Whose prayers ask God to guard us well.
But kindness lives
Beyond the memory of him who gives.

—The Watchman-Examiner (N. Y.)

(This week's poem Contributed by Mr. A. M. Davis)

GOOD BOOKS

The INSTITUTIONAL will publish each week recommendations of good books to put on your library shelf at home. Upon inquiry the INSTITUTIONAL shall be very glad to supply you with information as to where these books can be procured or to secure them for you at discount rates.

"HEBREW LITERATURE, HEBREW MELODIES AND THE KABBALA UNVEILED," by Epiphanius Wilson.

A remarkable treatise concerning the festivals and holy days. Written for the layman. This book is a rare opportunity for those not well versed in Hebrew.

"THE JEW AND AMERICAN IDEALS," by John Spargo.

Time and again we are assailed and usually very violently by this question. Recently some very influential Gentiles concocted the idea that the Jews were going to overthrow the world and establish a World Jewish State. This book, as Mr. Spargo, who is not a Jew, puts it, is not a defense of the Jew, but a plea for Christian civilization.

"Religion should extinguish strife,
And make a calm of human life."

—Cowper.

CULLED FROM
COLLECTED PENS

"SOLDIER OF NICHOLAS"

Mary Antin, 1911

There was one thing the Gentiles might do to me worse than burning or rending. It was what was done to unprotected Jewish children who fell into the hands of priests or nuns. They might baptize me. That would be worse than death by torture. Every Jewish child had that feeling. There were stories by the dozen of Jewish boys who were kidnaped by the Czar's agents and brought up in Gentile families till they were old enough to enter the army, where they served until forty years of age; and all those years the priests tried, by bribes and daily tortures, to force them to accept baptism, but in vain. This was the time of Nicholas I.

Some of these "soldiers of Nicholas," as they were called, were taken as little boys of seven or eight—snatched from their mothers' laps. They were carried to distant villages, where their friends could never trace them, and turned over to some dirty, brutal peasant, who used them like slaves, and kept them with the pigs. No two were ever left together, and they were given false names so that they were entirely cut off from their own world. And then the lonely child was turned over to the priests, and he was flogged and starved and terrified—a little helpless boy who cried for his mother; but still he refused to be baptized. The priests promised him good things to eat, fine clothes and freedom from labor; but the boy turned away and said his prayers secretly—the Hebrew prayers.

As he grew older, more severe tortures were invented for him; still he refused baptism. By this time he had forgotten his mother's face, and of his prayers perhaps only the "Shema" remained in his memory; but he was a Jew, and nothing would make him change. After he entered the army he was bribed with promises of promotions and honors. He remained a private and endured the most cruel discipline. When he was discharged at the age of forty he was a broken man, without a home, without a clue to his origin, and he spent the rest of his life wandering among Jewish settlements, searching for his family, hiding the scars of torture under his rags, begging his way from door to door.

There were men in our town whose faces made you old in a minute. They had served Nicholas I and come back, unbaptized.

FOUND—A watch, in the library. Owner kindly communicate with Mr. Klein in Room 204.

SATURDAY IS DANCE NITE

THE JEW IN AMERICA

IN THE AMERICAN THEATRE

Another of the Jewish figures in the world of criticism is Ludwig Lewisohn (born in Berlin, 1882). Lewisohn came to America in 1890 and underwent a series of experiences that are related in his remarkable autobiography, "Upstream." He lacks the bitter humor and the ironic gifts of Nathan but compensates for these by a more balanced and beautiful style and a more judicious view of things than is possessed by his colleague. He, too, has plowed deep into European literature and is particularly authoritative in the realm of German drama. Since 1919 he has been the dramatic critic of The Nation. Among his works are "German Style," "The Modern Drama," "Poets of Modern France." He was also the translator and editor of the dramatic works of Gerhard Hauptmann in seven volumes.

While these two writers are the outstanding figures among the critics of Jewish birth and perhaps of the whole American theatre, there are others who have made interesting and valuable contributions to the American drama.

Montrose Moses (born in New York, 1878) has written a number of volumes on the theatre. He was formerly the dramatic critic of the Independent and at present is a prolific contributor to various magazines. While possessing neither the cleverness of Nathan nor the stylistic beauty of Lewisohn, he has a sober, reliable and penetrating power of observation. He has to his credit the following works, among others, "Francesco De Rimini," "Henrik Ibsen, the Man and His Plays," "The Literature of the South," "The American Dramatist," "Maurice Maeterlinck, a Study."

Alan Dale (Alfred J. Cohen), was born in Birmingham, England, 1861. He has been associated with several metropolitan newspapers and at present is the critic of the New York American. Alan Dale, however, is not simply a critic. He actively extends to the creative realm, and he has written a number of plays which have been produced. He is the author of "Jonathan's Home," "A Marriage Below Zero," "My Footlight Husband."

In fact, the Jew does not lag behind in the writing of plays; in this aspect of the American drama he has a long history. The story of Jewish playwrights in America extends over a century. At the early beginnings of the American national drama it was a Jew that stood out as its foremost playwright.

Mordecai Manuel Noah was born in Philadelphia in 1786. By his eloquence and wit he soon won for himself a place in American politics and drama. In 1810 he became the editor of the Charleston Gazette and later, during the administration of President Monroe, he was appointed to the position of Consul in Tunis. Upon his return he devoted himself to literature and the theatre. His plays were uniformly successful. He was the author of "The Wandering Boys," "The Grecian Captive," "The Fortress of Sorrento," "The New Constitution" and a number of other plays. According to George P. Morris, the editor of one of the earliest literary journals in New York, Noah told the best story, rounded the best sentence and wrote the best play of all his contemporaries.

There were other Jewish playwrights in that early period of the American stage. Samuel B. H. Judah came of an old colonial family that settled in New York in 1725. The father of Judah was one of New York's prominent merchants and the founder in 1786 of the "New York Tontine."

Judah began writing in 1820 and among his plays might be mentioned "The Mountain Torrent," "The Rose of Aragon" and "The Tale of Lexington."

A colleague of his was Jonas B. Phillips, a versatile young Jew who was at one time Assistant District Attorney in New York City. He first appears in connection with the drama in 1833. In 1838 he wrote "Cold Stricken." Other plays of his were "Camilus" and the "Evil Eye." The latter particularly was a great success. It was produced at the Bowery Theatre, where it won the approbation of the theatregoers of that day. In 1835 he was given a complimentary benefit as a token of the esteem in which he was held by his contemporaries.

(To be Continued)

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