



Publication Office: 37-43 West 116th Street

Vol. 11.

SEPTEMBER 21, 1928

No. 28

Various Departments of I. S. Now in Full Swing, as Indications Augur Coming Season of Unusual Activity and Promise

Mr. Hauer to Head S-E Dept.; Mr. Silbert the P-T Dept.; Mr. Datt the Talmud Torah

The various departments of the I. S. are now in full swing.

At the head of the Social and Educational Department we find Mr. S. Shiras Hauer directing activities with his usual smile and swift, effective ability. Assisting him are Mr. William H. Shapiro and Mr. Frederick Rosenberg.

A continuation of the wholesome self-sufficiency and independence that marked the club activities of last year will be the aim of the Department this year. New clubs have already expressed their intention of affiliating themselves with the body of the Department.

There seems to be a supply of better-grade club leaders that the Department will be able to draw upon. Owing to the large number of members in each club, it may be necessary to redivision groups. The classic "Intermediate" and "Junior" lines of demarcation seem to have outlived themselves at the Building. Contests—social, educational and athletic—will play a prominent part in the Department's program.

Mr. Jack Silbert is the new Gym Director, succeeding Mr. Joseph Herschel, who has resigned. Mr. Silbert comes to the Building eminently qualified for the work he is about to undertake. At present he is connected with the Physical Training Department of the De Witt Clinton High School. During the past eight years he was affiliated with the Stuyvesant Neighborhood House, the Recreation Rooms and Settlement, and the East 54th Street Gymnasium (Bureau of Recreation, Dept. of Parks). Mr. Silbert is a graduate of Savage's and received training also at the N. Y. U. School of Physical Education.

Assisting Mr. Silbert and in charge of the Swimming Pool, will be popular Jacob Silverman. Jack is a Red Cross Examiner, a representative of the Life Saving Team of the New York Red Cross, and a former member of the Boys' Club Swimming Team.

More important than his conceded qualifications is the fact that Jack has endeared himself to the boys "downstairs" as few men in the past have.

Mr. Julius Dreyfus will continue his office as Custodian. Julius has become a veteran with the P. T. Dept., and it is extremely doubtful that fullest success will be possible in the P. T. activities without the co-operation of Julius.

Formalized activities, Mr. Silbert says, will be initiated. There will be regular drill-work, and a separate business men's group. Jack Silverman has promised to continue his policy of separate coaching and teaching beginners the art of better swimming. Organized games and apparatus work will be an added feature of the gymnasium. The gymnasium opened last Monday.

At the helm of the Talmud Torah, Mr. Datt still holds control. Mr. Datt will continue his hitherto effective work. The Talmud Torah is now sending out literature to the parents of children of Harlem, impressing upon them the necessity of sending their children to Talmud Torah as well as to public school.

MEMORY OF FOUNDER OF ESPERANTO, A JEW, HONORED

It is not generally known that the invention of Esperanto, the international language, was made by a Jewish medical student and scholar, Dr. Lazarus Ludwig Zamenhof, whose memory was honored recently at the twentieth Universal Esperanto Congress at Antwerp.

Two years ago the man whose entire life was dedicated to the promotion of a universal language was further honored by a monument unveiled at Warsaw. Dr. Zamenhof worked night and day making a scientific study of all the European as well as the Oriental languages.

He was born in 1859 at Bielostok, Russia. It seems especially fitting that a member of the nation which has suffered so from misunderstanding should be the one to make an effort to spread sympathy and brotherhood among people.

Friday Evening, Light Candles 6.40

THE INSTITUTIONAL

Published weekly except during July and August, by the Institutional Synagogue—
37-43 West 116th Street, New York
West Side Branch: 260 West 83rd Street
Subscription.....One Dollar per Year

Editor

S. Shiras Hauer

Associate

William H. Shapiro

"Entered as second-class matter February 15, 1924, at the Post Office at New York, N. Y., under the Act of March 3rd, 1879." ff

"Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized February 15, 1924."

HERBERT S. GOLDSTEIN.....*Rabbi*
ABRAHAM BERNSTEIN.....*Executive Director*
S. SHIRAS HAUER.....*Social and Educational Director*
JOSEPH DATT.....*Talmud Torah Principal*
JOSEPH HERSCHEL.....*Physical Director*
MAX BRAUN.....*Sexton*

OFFICERS

HON. ISAAC SIEGEL.....*President*
SAMUEL SILVER.....*First Vice-President*
LESTER UDELL.....*Second Vice-President*
AARON WARTELS.....*Treasurer*
ISAAC GOLDMAN.....*Financial Secretary*
MORRIS JABLOW.....*Recording Secretary*

DIRECTORS

Abraham Bernstein	Morris Levinson
Hon. Sol Bloom	George L. Livingston
Henry Blankfort	Meyer Mirken
Maurice H. Bob	Max Moskowitz
Isidore Brody	Samuel N. Samuels
Abraham M. Davis	Herman Sacks
Joshua C. Epstein	Max E. Sanders
Morris Fichter	Isaac Settler
Isaac Goldman	Hon. Isaac Siegel
Dr. Benjamin Goldstein	Samuel Silver
David H. Gluck	Max Slomka
Felix Gould	Hon. Max Solomon
Maurice Greenstein	Max Stavish
Morris Jablow	Jerome I. Udell
Jack Levine	Lester Udell
Hon. Max S. Levine	David Wald
Aaron Wartels	

ASSOCIATE DIRECTORS

Abraham Eisenstat Harold Kaplan
 Clarence Liberman

Vol. XII SEPT. 21, 1928 No. 28

BOSTON BUSINESS COLLEGE REFUSES TO ENROLL JEWISH APPLICANT

Jewish Quota is Full Authorities of College Say

Boston, once "the cradle of American liberty," is now nurturing the seeds of intolerance and prejudice. We see that the latest flouting of that principle of American religious tolerance is the refusal of a Boston business college to enroll a Jewish applicant on the ground that the Jewish quota is full.

This incident shows the low calibre of the business men of Boston and their attitude towards bigotry. It is indeed bad enough to combat the disheartening problems that the prospective Jewish employee has to face when one has to constantly encounter the "no Jews wanted" adage. It is hard to understand why schools should make matters worse by denying the Jewish applicant an education.

Should Something Be Done?

It is tragic to note that the city which once was so famous as being the birthplace of religious freedom and tolerance should assume such an attitude of prejudice, which makes the medieval bigot pale in comparison.

EUGENIC RULES AS PART OF JEWISH FAITH ARE LARGELY RESPONSIBLE FOR JEWISH SURVIVAL AND CONTINUITY, RABBI SAYS

Throughout its history, the Jewish race has been subject to vicissitudes greater than those which have caused the disappearance of many other nations. Yet the Jews have maintained their racial homogeneity and to a high degree their average intellectual quality.

Racial survival under such difficulties, and racial continuity in so varied environments, must permit explanation in terms of eugenics, and Rabbi Max Reichler, among other students, has attempted such an interpretation.

"To be sure," he says, "eugenics as a science could hardly have existed among the ancient Jews; but many eugenic rules were certainly incorporated in the large collection of Biblical and Rabbinical laws.

Indeed, there are clear indications of a conscious effort to utilize all influences that might improve the inborn qualities of the Jewish race, and to guard against any practice that might vitiate the purity of the race, either physically, mentally or morally.

The Principle of Saneeness

"The Jew approached the matter of sex relationship neither with the horror of the prude, nor with the passionate eagerness of the pagan, but with the sane and sound attitude of the far-seeing prophet.

"Early marriages were praised as most desirable by the Rabbis. We also find that among the seven types not acceptable before God are included both the unmarried man and the married man without children.

The Rabbis recognized the fact that both physical and psychological qualities were inherited, and endeavored by direct precept and law, as well as indirect advice and admonition, to preserve and improve the inborn wholesome qualities of the Jewish race.

NEXT TIME

When you make your next trip to Europe, it is worth going out of your way to visit the synagogue in Szeged, located in central Hungary, which has recently celebrated the 25th anniversary of its foundation. For architectural beauty there are few structures of its kind to compare with it.

But what renders it unique among the modern synagogue buildings is the symbolic and artistic design of its numerous stained-glass windows which represent a veritable cycle of Jewish rites and ceremonials, including interpretation of the Sabbath, the Passover, the New Year festival, the Day of Atonement, the Feast of Tabernacles, Purim and Hanuka.

Spirit of Forgiveness and Inevitable Kinship with God Brings to Yom Kipur a Happiness Unequaled by Any Other Jewish Holy Day

Yom Kippur, the Day of Atonement, comes seven days after Rosh Hashonah. During the ten days of penitence, including the two holy days, many Jews offer special prayers at their early morning services, asking forgiveness for any sins committed during the past year. The Sabbath which falls during this period is called the Sabbath of Return, because on this day the worshippers in the synagogue listen to the reading of certain portions from the prophet Isaiah urging the Jewish people to return to God.

Yom Kippur, which is kept as a fast day, is the most solemn holy day in the Jewish calendar. In old times it was set aside for special sacrifices in the Temple; here the High Priest appeared before the people dressed in the prescribed garments of liene, a coat and breeches, a girdle and a cap of peculiar design.

Yom Kippur at First Marked by Sacrifices

First he offered up a young bull in the name of his own family; after praying for his fellow-priests in Israel, he sprinkled the purifying blood of the animal about the Holy of Holies, a room in the Temple which no man might enter except the High Priest, and forbidden even to him except on Yom Kippur. From the two goats brought before him, one, selected by lot, was set apart for the Lord and slain as a sacrifice; the other, the "scape-goat," was then brought forward; now, the High Priest confessed the sins of all Israel and prayed that this special sacrifice would be the sin-offering for the entire nation. Then, as symbol of the desire of the people to drive all evil out of their midst, the scape-goat was driven out into the hills, the desolate places outside Jerusalem.

Prayer and Charity Now Indent Holiday

But the destruction of the Temple meant the end of sacrifices upon the altar. Prayer and charity, taught the rabbis, would take the place of sacrifice. Yom Kippur, from the day of special sacrifice, grew to be the day of special prayers.

From early morning until dusk the Jew spends Yom Kippur in prayer. Many wear shrouds to remind them of the shortness of life and the certainty of death and Judgment. On this Day of Judgment, when the Jew prays for forgiveness for sins of the past year, he remembers that he must first forgive his neighbors for any offense they may have committed against him as well as ask their forgiveness for any fault of his own. On this solemn day he resolves to do better in the year to come.

Seriousness and Introspection

Although a solemn day, Yom Kippur is not a day of penance or sorrow. In the days when the Temple stood, the Jewish people had a lovely custom called the Dance in the Vineyards. The maidens of Jerusalem would exchange garments, rich girls with poor, that those less wealthy would not be put to shame by the more costly clothes of their friends. As they danced, they sang happy songs, and often a young man watching them would choose a bride from among them in this festal dance of Yom Kippur.

Today there are no happy rites or merrymaking. But Yom Kippur, with its assurance of forgiveness and a closer unity with God, brings a happiness unequalled by any other Jewish holy day.

SCHEDULE OF YOM KIPPUR SERVICES

	Harlem	West Side
FRIDAY EVENING	6:30	6:30
SATURDAY		
Morning	8:30	9:00
Sermon	10:30	10:30
Pilpul	4:00 (By Dr. Kapner)	4:30 (By Rev. Kramer)
Evening	7:00	7:00
SUNDAY		
Afternoon	3:00	3:00
KOL NIDRE	5:30	5:30
MONDAY		
Morning	6:30	7:00
Sermon	10:15	10:15
Yiskor	10:45	10:45

(Sermons will be delivered by Rabbis Herbert S. Goldstein and I. Bril.
Cantors Yavneh and Lauer will officiate.)

*If Things Substantial Are Not Quite to Your Liking at The I. S.,
Please Draw Our Attention to Desired Corrections*

YOUR BOY—YOUR GIRL

How to Study

(Ed. Note.—“How to Study” is an art that even very few experienced students come to master. Of recent times, owing to the seemingly endless variety of “courses” and attempts at specialization in numbers of them, the subject has taken on increased importance. Much analytic literature has been expended in the treatment of this vital inquiry. The guides below have been tested in the crucible of first-hand contact and knowing. While nominally intended for the benefit of children, elders would do well to sit up and take notice concerning most of the precepts indicated below.)

1. Give your child a place in which to study. He cannot study and at the same time listen to the radio, victrola or town gossip.

2. Know whether or not school requires home work and how much. The teachers can tell you more accurately than your child. Your child may get his lessons easier than the majority. He may need to take more time. Only a close contact with teachers can determine this.

3. Your child should have a definite program for each study. He should get right down to work. Don't let anything disturb him. Have him put his mind on the subject and keep it there.

4. He must have ready dictionaries, ruler, compass, maps, or any other material needed in preparing his lessons.

5. He should note carefully his lesson assignments. Good teachers will call attention to the important lessons; this will help him pick out the important topics. In many cases he should make an outline of his lesson. This will help him see the lesson as a whole.

6. He should study with intent to LEARN and to REMEMBER and to use.

7. Let him remember he is working for himself, not for the teacher.

8. He shouldn't ask for help until he has to.

9. Individual study is better than studying with some one. Thus he learns to form his own judgments and do his own work. Individual study is honest study.

10. In all his work he should make a practical application of it to life as soon as possible. I regret that often book knowledge does not fit present-day conditions.

11. He will have to commit to memory formulas, technical terms, dates, outlines and definitions, but he should be sure he understands them.

12. He should get the meaning of a problem before he tries to solve it. He should read it until he has ascertained the quantities given and the quantities required and applied common sense and reason. STOP GUESSING; THINK.

13. The child must get the idea into his head that study is hard and honest work that he must himself do, no one can be hired, cajoled, teased or driven to do it for him. It's his job. By studying he will get power, leadership, well formed mind and character.

—ARTHUR DEAN, Sc.D.

INSTITUTIONAL SYNAGOGUE

37-43 West 116th Street

MEMORIAL CARD

The undersigned hereby requests you
to offer the Memorial Prayer for the
coming Holiday

for my _____
(state here what relative)

Name _____
(write here name in Hebrew)

and herewith subscribe

\$ _____

Name _____

Address _____

Phone Marine 9006

Open All Year

GRUNDWERG'S

This Hotel is modern i nall appointments, with spacious sun parlors, beautiful dining and sitting rooms, large bed rooms and baths. The kitchens are under the personal supervision of Mrs. Grundwerg, who is known for excellent cuisine and scrupulous adherence of Kashruth.

128 SOUTH CONNECTICUT AVE.

Near Boardwalk ATLANTIC CITY, N. J.

*It May Take a Little Time at First, But in the End We Are Sure
You Will Be Satisfied*