



Publication Office: 37-43 West 116th Street

Vol. XVII, No. 35.

MAY 12, 1933.

IYAR 16, 5693.

NOTICE TO MEMBERS AND DIRECTORS OF THE INSTITUTIONAL SYNAGOGUE

PLEASE TAKE NOTICE that on Tuesday, June 6, 1933, at the West Side Branch, 148 West 85th Street Borough of Manhattan, City of New York, between the hours of 7:00 and 8:00 P.M., an election for Directors will be held, and the following names have been suggested by the Nominating Committee.

Three Year Term

Wm. L. Bassor
Henry Blankfort
A. M. Davis
David H. Gluck
Felix Gouled
Max E. Sanders
Isaac Settel
Hon. Isaac Siegel
Samuel Silver
Lester Udell
Aaron Wartels

Two Year Term

Abraham Bernstein
Hon. Sol Bloom
C. Joshua Epstein
Dr. Benj. Goldstein
Isaac Goldman
Morris Jablow
Jack Levine
B. Rothblatt
Geo. L. Livingston
Jerome Udell

One Year Term

Maurice H. Bob
Maurice Greenstein
Hon. Max S. Levine
Morris Levenson
Meyer Mirken
Max Moskowitz
Herman Sacks
Samuel N. Samuels
Max Slomka
Max Stavish

And that a meeting of the Board of Directors, including those who will be elected on the said evening will be held at the same place on the 6th day of June, 1933, at the hour of 9:00 P. M.

Dated New York,
May 4, 1933.

MORRIS JABLOW
Secretary

YOU ARE INVITED TO ATTEND THE I. S. MUSIC DEPARTMENT CONCERT AT THE W. S. BRANCH THIS SUNDAY NIGHT

This Sunday night at 8:30, the students of the music classes, conducted under the auspices of the Department of Center Activities, will conduct a recital at the West Side Branch. Admission is free.

The Director, Mr. Max Schwarzmann, and his pupils have been diligently rehearsing. The audience will be thoroughly pleased not only with the fine choice of program but also with the skill and sensitive appreciation of our music artists.

The program follows:

They Tell MeF. Silcher
The Lord is My ShepherdKoschat
Duet, by SYLVIA SULZER and REBECCA TAITZ
MenuettoMozart
The Merry PeasantSchumann
ERNEST KOHN, *Pianist*

Believe MeTom Moor
Aria from "Mikado"Sullivan
SYLVIA SULZER, *Voice*

SonataMozart
HumoresqueDvorak
IDA SILVERSTEIN, *Pianist*

Play Fiddle PlayDeutsch-Altman
If I Were YouAnonymous
DAVID GOLDBERG, *Voice*

Gypsy RondoHaydn
Moment MusicaleSchubert
Spanish DanceMozskowsky
MOLLIE, SCHWARTZ, *Pianist*

WiegenliedBrahms
I Wandered by the SeaCherry
Littla GiuseppinaOffenbach
REBECCA TAITZ, *Voice*

LIGHT CANDLES FRIDAY EVENINGS, 6:48

SEDRAH FOR WEEK "AMOR"

Published weekly, except from June 15 to Sept. 15, by the Institutional Synagogue
 37-43 West 116th Street, New York, N. Y. West Side Branch: 148 West 85th Street
 Main Building Phone UNiversity 4-6729 West Side Phone SUSquehanna 7-8265
 Subscription: One Dollar Per Year

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

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
 Herbert S. Goldstein.....Rabbi
 Abraham Bernstein.....Executive Director

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MODERNITY, BROADMINDEDNESS AND RELIGION

"We hear the words "modernity" and "broad-mindedness" used promiscuously, as alibis for religious infidelity. Religion seems to be entirely out of date, as if it were an anachronism. Religion refers to the past and urges the acceptance of old ways in a new era. Science focuses our attention upon inventions and discoveries, upon automobiles, aeroplanes and new chemical formulas. It is this striking contrast between religion and science, that causes us to look upon religion as medieval. We see ourselves and look at pictures of our ancestors and feel they have been outmoded. What we fail to understand in all this is that whilst it is true that the world has changed for man, and changed rapidly, *man* has changed but very little, or as Raymond Blaine Fosdick put it, we are as "The Old Savage in the New Civilization." We are still creatures of passion, and when that is aroused, we employ all the new implements of scientific discoveries and inventions, for untold wholesale slaughter.

Modernity is a relative term. The modernity of today may be the antiquity of tomorrow. The new is not necessarily the true. When we urge people today to be religious, to become more scrupulous they reply "Be broadminded." Broad-mindedness has come to mean an attitude which prompts one to give up scruples, to shirk from duties. The term broadminded thus used is a misnomer rather for narrow-mindedness, a rebellion against all things which involve inconvenience.

What the world sorely needs today is more religion and not less of it. Religion must lead mankind and not apologetically trail behind it. Religion implies a twofold dutiful relationship, between man and God on the one hand, and

between man and man, on the other. The means towards these ends are represented by the tenets of religion. More commandments imply more observance, and more observance begets the highest type of individual, as evidenced by the saint and his saintliness.

We have advanced scientifically but have not kept pace spiritually. In my judgment there is an underlying psychological reason for this lack of parallelism and balance between religious progress and physical progress. The fundamental notion in the realm of the physical is to look back at the past as error. This method has been applied to religion, and since religion fundamentally represents the past, it has mistakenly come to be regarded as outworn and in error. It must be remembered however, that science always looks ahead for the true and perfect way, whilst religion always looks back to Sinai for the revealed true and perfect way.

In conclusion I should like to tell the following story. In the days of the fire-worshippers, children were thrown into the fires as offerings. When the children began to cry, drummers were called in to beat upon their drums to drown out the plaintings of the children. So, today, when our consciences are stirred as to our religious backslidings, we bring forward the words "modernity" and "broadmindedness" to drown out the voice of conscience. My friends, if we are in earnest, we must realize that religion is not a matter of ease. Quite the contrary it has its exactions, its inconveniences; but these very exactions and inconveniences eventually make for satisfaction here, and reward in the hereafter."

RABBI HERBERT S. GOLDSTEIN

THE JEWISH MOTHER

by HENRIETTA SZOLD

Jewish custom bids the Jewish mother, after her preparations for the Sabbath have been completed on Friday evening, to kindle the Sabbath lamp. That is symbolic of the Jewish woman's influence on her own home, and through it upon larger circles. She is the inspirer of a pure, chaste, family life whose hallowing influences are incalculable; she is the centre of all spiritual endeavors, the confidante and the fosterer of every undertaking. To her the Talmudic sentence applies: "It is woman alone through whom God's blessings are vouchsafed to a house."

You are invited to "Listen In" on Rabbi Herbert S. Goldstein's Mid-Week Religious Radio Message, WCDA—Wed esday, 9:15--9:30 P. M.

With deep sorrow we mourn the loss of Mrs. Emanuel Levy, beloved sister of Mrs. Isaac Siegel, the Pres. of the West Side Women's League. To the bereaved family we extend our sincere sympathy.

"BRING IN" A NEW CLUB OR GYM MEMBER

KROY-WENS AND PICKWICKS CONDUCT MOTHER'S DAY PROGRAMS

Two of our more active girls clubs will conduct their respective Mother's Day programs this Sunday afternoon.

The Kroy-Wens invite you to attend their Mother's Day program which will be held in the library. These versatile girls will present two one act plays and a number of individual solos and skits.

Miss Dobrow, their very charming club leader, assures you a thoroughly pleasant afternoon.

The Pickwick Girls, under the leadership of Miss Pomper, will celebrate their Mother's Day program in the Social Room. Refreshments and entertainment will feature their program. They too extend invitation to attend their entertainment.

ENTRY BLANK

Unless the weather will prove to be unfavorable, the morning of Sunday, June 4th, will witness a large group, composed of gym members, club members, and Talmud Torah classes, leaving the I. S. for their annual field day. This year the field day will be held at Rice Stadium, in Pelham Bay Park.

Place a check before event you wish to enter.

Events Open to Senior Club and Gym Members Only

-1. Fifty yard dash.
-2. One hundred yard dash.
-3. High jump.
-4. Broad jump.
-5. Two hundred yard relay (4 men).
-6. Three-legged race.

Events Open to Intermediate Club and Gym Members Only

-1. Fifty yard dash.
-2. Broad jump.
-3. Two hundred yard relay (4 men).
-4. Three-legged race.
-5. Wheelbarrow race.
-6. Seventy-five yard dash.

Events Open to Junior Gym and Club Members

-1. Forty yard dash.
-2. Broad jump.
-3. Relay race (220 yards, 4 men).
-4. Three-legged race.
-5. Wheelbarrow race.

Events Open to Talmud Torah Classes Only

-1. Fifty yard dash.
-2. Forty yard dash.
-3. Relay race (220 yards, 4 men).
-4. Broad jump.
-5. Three-legged race.
-6. Wheelbarrow race.

Events Open to Girls

-1. Basketball throw for distance.
-2. Forty yard dash.
-3. Three-legged race.
-4. Baseball throw for distance.

Name

Address

Division

(Int., Sr., Jr.) (T. T., Club, Gym)

Age

"Lag B'Omer"

The minor festival—Lag B'Omer falls this year on Sunday, May the fourteenth. Since it originated, unlike the other Jewish festivals, after the destruction of the Second Temple, it is the youngest of all the holidays.

CELEBRATION OF LAG B'OMER—Lag B'Omer is celebrated by the eating of fruits, such as dates, figs, Palestinian oranges, carob (bokser), etc., which are known to grow in Palestine. It is also celebrated by taking part in special athletic games, excursions, picnics, hikes and outings to parks, fields and forests.

THE HISTORIC ORIGIN OF LAG B'OMER—The origin of this festival is not altogether clear. Some claim that it is the "yahrzeit" of the great Rabbi Simeon Ben Yechoi. Others explain its observance in a way that connects it with his teacher, Rabbi Akiba. It is recorded that a plague which broke out among the pupils of Rabbi Akiba stopped on this day. At any rate, the consensus of opinion is that Lag B'Omer originated some time during the second century and deals with some temporary relief from the exilic suffering and persecutions.

MEANING OF "LAG B'OMER"—To give an idea of the meaning of the phrase Lag B'Omer, the two Hebrew words that compose it must be explained. All that the term "Omer" means is an ancient dry measure about the size of a half gallon; but it has been commonly used to indicate the barley sacrifice which was brought to the Temple on the second day of Passover, as a thanksgiving offering for the first ripened grain. It has been so called because the "Omer" was the measure used for that offering. Though the "Omer" offering was brought in the Temple, and ceased with the destruction of the Temple, the second day of Passover is still the first day of the COUNTING OF THE OMER. From that day a period of forty-nine days is counted daily, and the fiftieth is the first day of Shevuoth. As to the term "Lag," it consists of the Hebrew letters "Lammed" and "gimmel" which are numerically equivalent to thirty and three, respectively. Thus the phrase "Lag B'Omer" means the thirty-third day in the COUNTING OF THE OMER.

The period of the COUNTING OF THE OMER, OR THE "SEFIRAH" period is observed by the Jews the world over by abstinence from anything festive, such as weddings, hearing of music, as well as the cutting of the hair. This is done in commemoration of the plague that carried off many of the pupils of Rabbi Akiba. All these practices are permitted on Lag B'Omer, which fact add to the joyful nature of this minor holiday.

The festival of Lag B'Omer may be compared to a wanderer's accidental stop in a oasis. Tire-some and dreary is his walk along the sandy paths in the burning sun of the tropical desert. He is hungry and thirsty and tired, and the fertile spot catches his eye. He does not hesitate; sits down on the grass; refreshes himself with the spring water and swallows as many tropical fruits as he can; but does not stay there very long, for there is a long journey before him. Lag B'Omer is a temporary release in the "sefirah" period, and we take advantage of it as best we can.

MRS. MORRIS SCHATZ,
Chairman of Educational Committee

"LISTEN IN" RABBI GOLDSTEIN'S QUESTION BOX
SUNDAYS -- WPCH 10:30-10:45

DO YOU KNOW THAT

The world-famous Jewish leader, Meyer Berlin, attends daily services at our West Side Building.

Columbus was financed by three Jews—Santangel, Arragon and Sanchez.

The physician and three sailors of his intrepid crew were Jews.

The map that Columbus consulted was drawn by Jehuda Cresques, a Jew.

The first Governor of the State of Georgia was a Jew, David Emanuel.

During the Revolutionary War seven Jewish officers received commendation for bravery from George Washington.

In 1791 Israel Jacobs was elected to Congress.

Three Jewish Congressmen were Directors of the Institutional Synagogue—Samuel Marx, Isaac Siegel, and Sol Bloom.

Judah P. Benjamin was appointed Secretary of State in the Confederate Cabinet.

Two of the leading Generals of the U. S. forces during the War of 1848 were Jews, De Leon and Kaufman.

The late Oscar Strauss served under four Presidents.

In 1654 Joseph Barison settled in New York City. He was the first Jew to settle here. In 1655, Levy Asser was the first Jew to receive commendation as a military officer. He fought the Indians under Governor Peter Stuyvesant.

The most distinguished poetess during the last century was Emma Lazarus. She wrote the inscription found at the base of the Statue of Liberty.

Guido Jung, Mussolini's Minister of Finance, is of Jewish descent. (Juda-Guido.)

A. H.

EMPLOYMENT ASSISTANCE

The Department of Center Activities can supply you with capable and experienced male and female stenographers, typists secretaries, bookkeepers, clerks and general help. This service is extended free to both employers and members. Phone UNiversity 4-6729 (or write) and we will be glad to send you recommended workers.



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