



Publication Office: 37-43 West 116th Street

VOL. XVII No. 7

OCTOBER 20TH, 1933

TISHRI 30, 5694

CONGRESSMAN SIEGEL ADDRESSES LEADER'S COUNCIL

*Charles Cohen Elected President,
Sara E. Taitz, Secretary*

Stressing the importance of the part played by the Club Leader in the future development of the club-members, Congressman Siegel in his address to the Leader's Council last week, gave many interesting anecdotes portraying and proving his point. Bursts of appreciative applause gave more than adequate proof that the members of the Council enjoyed the lengthy address.

Following the address Mr. Charles Cohen and Miss Sara E. Taitz were unanimously elected to the offices of President and Secretary respectively.

A vivid discussion concerning the proposed I. S. Home Camp, in which every member present participated, then ensued. It was finally decided that the Arista Club would sponsor the first activity for the benefit of the Home Camp. This will be the Musical Comedy, to be presented on November 12th. Refreshments were served.

WEST SIDE TALMUD TORAH PUPILS ENJOY ENTERTAINMENTS

The children of the West Side Talmud Torah acted as hosts to their friends and parents at a Motion Picture entertainment in the Auditorium of the West Side Building, on Sunday morning, October 15th. The children certainly enjoyed the comedies and interesting Palestinian films. Congressman Isaac Siegel and Rabbi Herbert S. Goldstein addressed the audience. Many voiced their intentions of joining the Talmud Torah.

They also participated in the Succoth Festival held during the week of the holiday. Delicious refreshments were served to the children. The following took part in the program: Sylvia Jaffee, Bernard Zimmerman, Maurice Spanbok, Nathan Richman, Arnold Mandelbaum, Norman Mandelbaum, Simon Tager, Harriet Livingston, Irwin Posenzweig, Jack Waxman, Jack Rudin, David Rimler, Joseph Jacobson, Edward Schmeltzer, Arthur Friedman, Leon Weiss, Elaine Jaffe, Mac Rimler, Arthur Fine, and Fred Fine. Congratulations are due to Miss Mintz for her excellent work in arranging the program.

MISS SARA TAITZ TO LEAD ELOCUTION CLASS

The first meeting of the elocution class, under the direction of Miss Sara E. Taitz, will take place on Monday evening, October 30th, at 7:30.

Miss Taitz is an expert in her field and has been associated with the I. S. for many years.

All those interested are urged to attend the first session. There is no admission fee.

INSTITUTIONAL SYNAGOGUE TO BE HEALTH CENTER FOR WEEK

*Motion Pictures, Lectures, and Exhibits
to be Featured*

An extensive program of activities has been planned for the week of October 22nd to the 29th concerning health. Since this program is so varied and important, it is of interest to children, adolescents, and adults. An invitation is extended to everybody to attend these functions. There is no admission charge.

Exhibits and posters on the various phases of health will be on view at the Main Building during the entire week. Many health pamphlets will be available for free distribution to the general public.

Opening the complete schedule of functions for health week will be a lecture by Mr. Al Machover, a practicing psychologist. Following the lecture Metropolitan Minute Movies will be shown. Dr. William Garfield will be chairman of the meeting which is under the sponsorship of the Arista Club.

On Monday night, October 23rd, the Department of Physical Education will present a typical night in the I. S. Gym and Pool. Their program includes a basketball game between the house staff and a club, exhibitions of boxing and wrestling, and a special exhibition of swimming. It is expected that George Kojac and Hal Kramer will be present on that evening.

Scheduled for Tuesday evening is a meeting of the Parents Association at which Rabbi Herbert S. Goldstein and Dr. Zadok Kapner will speak on different phases of "Health in Jewish Life."

Wednesday afternoon the pupils of the Talmud Torah will be shown motion pictures on the subject of health. These films will be shown again in the evening for the benefit of the clubs and the general public.

At this presentation the Varsity Girls, under the direction of Miss Sara E. Taitz, will produce a One-Act Play *De Red, Red Corpuscles*. Dr. William Alexander, formerly a member of the All-American Football Team will deliver an address on "Playing the Game."

Appreciation is due to the New York Tuberculosis and Health Association, the Metropolitan Life Insurance Company, The American Red Cross and the Child Study Association, for their kindness and co-operation in arranging the exhibits and movies.

Published weekly, from September 8th to June 15th inclusive, 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 rates of postage provided for in Section 1103, Act of October 3, 1917, authorized February 15, 1924.

OFFICERS

Hon. Isaac SiegelPresident
Lester UdellFirst Vice-President
David H. GluckSecond Vice-President
Aaron WartelsTreasurer

Isaac GoldmanFinancial Secretary
Morris JablowRecording Secretary
Herbert S. GoldsteinRabbi
Abraham BernsteinExecutive Director

BOARD OF DIRECTORS

William L. Basser
Abraham Bernstein
Henry Blankfort
Hon. Sol Bloom
Maurice H. Bob
A. M. Davis
C. Joshua Epstein

David H. Gluck
Isaac Goldman
Dr. Benj. Goldstein
Felix Gouled
Maurice Greenstein
Morris Jablow
Morris Levenson

Jack Levine
George L. Livingston
Max Moskowitz
B. Rothblatt
Samuel N. Samuels
Isaac Settler
Max E. Sanders

Hon. Isaac Siegel
Samuel Silver
Max Slomka
Max Stavish
Jerome Udell
Lester Udell
David Wald
Aaron Wartels

ASSOCIATE DIRECTORS

Harold Kaplan

Emanuel Gluck

Clarence Liberman

Rabbi Philip Goodman, T. T. Principal and Director, Dept. of Center Activities

VOL. XVII No. 7

OCTOBER 20TH, 1933

TISHRI 30, 5694

Light Candles Friday Evening, 4:51

Sedrah for Week, "Noah"

JEWISH HEALTH LAWS

The preservation of physical well-being is looked upon in Judaism as a religious command. "And live through them, but not die through them," was the principle to all the laws of the Bible, from which the Rabbis deduced that in case of danger to life all laws except those against idolatry, adultery, and murder might be violated. The neglect of one's health was regarded as a sin; and the Nazirite who vowed to abstain from wine was considered a sinner, as well as he who fasted or underwent other penance without reason. Purity, which is the aim of most of the Biblical sanitary laws, was to be not only physical, but also moral and religious.

There was not a distinct department of public health in the government of the ancient Jews. The charge of infectious diseases, such as leprosy, and of epidemics of all kinds, was delegated to the priests, who acted as the physicians. The Talmud mentions the office of a physician in the Temple, whose duty it was to look after the health of the priests. In later times every town counted among its permanent officials a physician who supervised the circumcision of children and looked after the communal well-being. A scholar was forbidden to live in a city where there was no physician (Sanh. 17b; "Yad." De'ot IV. 23).

The Rabbis have various laws regulating diet. They enjoin also divers precautions, many of which go to improve the physical well-being of the community. No one should force himself to eat; he should wait until he is hungry, not hurry his meal, and not talk while eating. The Rabbis even prescribed the kind of food men should eat, and that from which they should abstain; wheat bread, fat meat, and old wine being recommended as the best wholesome. Salt and hot soup are pronounced to be essentials of a meal. "After all solid food eat salt, and after all beverages drink water," is the advice of the Rabbis.

For domestic sanitation the commandments given in the Bible direct the covering of the blood of a fowl or of a wild beast with dust. The Rabbis forbid the erection of tanneries or the establishment of cemeteries within fifty cubits of the city limits. To deposit carcasses within that distance was also forbidden. Tanneries even beyond that limit could be built only to the east of the town, so that the west wind might dispel the bad odors arising therefrom. The thrashing floor must also be removed fifty cubits from the city, on

account of the chaff and the dust coming from it. It was suggested by some scholars (following Kimhi) that perpetual fires were kept up in the valley of Hinnom, outside of the gates of Jerusalem, for the purpose of consuming the refuse of the city, thus disposing of all the offal, in order to preserve the health of the city.

In order to prevent the spread of leprosy, a complete system of quarantine laws was developed in the Levitical code.

The numerous laws of purity scattered throughout the Bible, especially in Leviticus and Numbers were probably not intended primarily as health laws. The Rabbis built up a complete system with regard to things clean and unclean upon these laws, which occupy a whole section of the Mishnah. All these laws may be conveniently divided into two classes: (1) those which govern cases of impurity created in the body of a person, as leprosy, unclean, flux of man or woman, etc.; and (2) those which govern cases of impurity caused by contact with unclean objects as contact with a dead body or with a person of the former class. By careful isolation of such persons and objects, and by the complete system of baths and ablutions provided by the Law for their cleansing, the chances of the propagation of infectious diseases were much diminished.

The rabbis regard the laws of health as of greater importance than those which were of a mere ritualistic character. "You have to be more careful in cases where danger is involved than in those which involve a mere matter of ritual." On account of "sakkanah" (danger) it was forbidden to eat the meat of an animal that had eaten poison, or to eat meat and fish together, or to drink water left uncovered overnight. It was considered dangerous to drink water at the beginning of the seasons ("Tekufah"). In time of plague the Rabbis recommended staying at home and avoiding the society of men. Coins should not be placed in the mouth as there is the apprehension that they have been touched by persons suffering from contagious diseases. It was also forbidden to eat from unclean vessels or from vessels that had been used for unseemly purposes, or to eat with dirty hands. These and many other laws are derived by the Rabbis from the expression, "And ye shall not make your souls abominable."

(Continued on Page 4)

VISIT THE MAIN BUILDING DURING HEALTH WEEK

SIMCHAS TORAH CELEBRATED JOYOUSLY

Many honors were distributed at the Simchas Torah services held at the Main Building and at the West Side Branch. Mr. Gustave Ratkowsky was honored as Chasan Torah, Mr. Samuel Diamond as Chasan B'raishis, and Mr. Lester Udell was given Maftir at the West Side Branch. At the overflow service, Mr. Weingarten was distinguished as Chasan Torah, Mr. Harry Ward as Chasan B'raishis and Simeon Goldstein was accorded Maftir.

At the Main Building, Dr. Zadok Kapner was honored as Chasan Torah, Rabbi Philip Goodman as Chasan B'raishis, and Mr. Abraham Goldstein was given Maftir.

I. S. CHORUS TO RESUME ACTIVITY

With an enviable record behind them, the I. S. Choral Group, will once again begin their activities.

Try-outs for this group will be held on Thursday evening, October 26th, in the Auditorium of the Main Building. Everyone is urged to attend the opening session of this group. Participants in this group always enjoy themselves greatly.

Miss Regina Feiner will direct this group. Miss Feiner has been associated with this type of work for a long time and the members are bound to benefit through her experience.

HANDBALL TOURNAMENT BEGINS

The first of a series of tournaments to be held this Fall and Winter will be the Singles Handball Tournament.

The tournament is divided into two divisions; one for Intermediate members and one for Senior members.

Beginning with October 23rd, the tournament games will be held during the regular gymnasium period. The rules of the tournament will be posted on the bulletin board in the gymnasium. Two referees will supervise.

All Intermediate and Senior gym members who wish to participate in this tournament should leave their names with Mr. Bernard Wolken, in the Gym Office. As soon as all entries are received a schedule of games will be arranged and the participants notified when they will play. Any competitor may ask for the postponement of his game once during the course of the tournament.

The winners of the tournament will be the representatives of the I. S. in the Inter-Institution Handball Games this Winter. These games will be played both at our gym and away from home.

Entries close on October 22nd, be sure you leave your name with Mr. Wolken by that time.

I. S. ORCHESTRA TO BE ORGANIZED

For the first time in the history of our Institution an orchestra, composed of the members of the Talmud Torah and Clubs, will be formed.

All members who play any musical instrument including piano are urged to attend the try-outs, which will be held on Thursday evening, October 26th, in the Auditorium of the Main Building.

This group will be under the leadership of Miss Regina Feiner. Miss Feiner is a graduate of the New York University School of Music, and has for many years been associated with musical work in Jewish Centers.

An active season is being planned for this group and the members will be greatly benefited.

WORK AND PLAY

A "Happy Life" may mean to some of us a life without work. But such a life is far from happy. Idleness soon gets to be dreary and tiresome. For health's sake, we should be so busy that we haven't time to think about ourselves. It is good for us to feel that we are of some use in the world. If possible, choose work that you like, a job you can grow with, one that will hold your interest.

If, when the day ends, your work leaves you totally exhausted, something is wrong. It may be eye-strain. It may be bad working posture that can be corrected by a slight change in working conditions. It may be an overheated office or workshop. It may be that you don't eat a nourishing lunch. Whatever it is, find the cause and try to remove it.

Good work and joyous play go hand-in-hand. When play stops, old age begins. Play keeps you from taking life too seriously. When you're tense, it relieves the strain. It eases the jolts and jars of life.

Have a hobby. Have several hobbies. Find at least one game you like to play, though it's only pitching quoits or playing croquet; and keep trying to improve your game. Enter into the games your children play.

Choose the kinds of play that give you

A complete change from your day's work for both mind and body.

A thoroughly good time.

A certain amount of physical activity.

Everyone needs a vacation at least once a year. That is the time to store up energy and health for the next twelve months. Do something entirely different from what you do during the rest of the year. If you keep house during the year, you'll do well to board during your vacation. If you do hard physical work, you may find a motor trip a good change. If you're a desk worker, go fishing or camping. Wherever you go, however, be sure of getting pure water, pure milk, and good food.

DUTIES TO SELF—PHYSICAL HEALTH

The duties that we owe to ourselves may be stated in general terms to be those of self-preservation and self-development.

If we regard man as a combination of body, mind, and soul, our duties to Self may be divided into three groups to correspond with those constituents.

To preserve and promote the physical health is, then, a duty. It is a duty which Jewish teaching has consistently enforced. Judaism refuses to regard the body as vile, and its well-being as unimportant. The handiwork of God, it is worthy of all care and reverence. It is the temple, too, of the soul, and some of the sanctity of the indwelling spirit is imparted and clings to the enclosing shrine. Thus even man's physical frame deserves to be honored. Moreover, the care of the body means prolonged life; and life, as Religion regards it, is but the opportunity of serving God. Every act, therefore, that maintains and strengthens the physical powers is a virtuous act. Every act that enfeebles them is a sin.

(Continued on Page 4)

TICKETS AVAILABLE FOR MUSICAL COMEDY

DUTIES TO SELF—THE PHYSICAL LIFE

(Continued from Page 3)

In the Bible health is included among the blessings that reward the godly life; and everyday experience justifies its being so included. For the laws of health are Divine; they are part of the great revelation vouchsafed to us in Nature. To obey them is to secure the well-being that ever results from conformity to the Divine will. This was one of the earliest truths that the Israelites had to learn when they went forth from Egypt: "If thou wilt diligently hearken to the voice of the Lord thy God, and wilt give ear to His commandments, I will put none of the diseases upon thee, that I have put upon the Egyptians: for I am the Lord that healeth thee." In like manner the Israelites are assured that if they faithfully serve God, He will remove sickness from their midst. All such promises are intelligible and trustworthy, for they are expression of natural law.

Health-culture, then, far from being trivial or optional, is a positive obligation. "There is no riches," says Ben Sira, "better than health." Even the physical life is worth living, and we hold it in trust for noble uses. Its preservation, therefore, is an object eminently worthy of the good man's efforts. Self-murder is a crime, for it is desertion from the momentous battle we are placed here to fight. Moreover, there is such a thing as indirect and unintentional self-murder. There is the persistent neglect of personal health—the defiance of sanitary and hygienic laws, and over-indulgence in the pleasures of the senses. All this, too, is an offence against the moral law.

It follows that the culture of the body, including what is known as athletics, is commendable. Every child, the Talmud declares (Abodah Zarah, 18a,) ought to be taught to swim.

MORRIS JOSEPH

From Judaism As Creed and Life

JEWISH HEALTH LAWS

(Continued from Page 2)

The washing of the hands and of the face in the morning and, according to some, in the evening also, and the washing of the hands after relieving nature, were considered important by the Rabbis, so that a special blessing was pronounced after each ablution. The rules concerning the washing of the hands before meals occupy a considerable portion of the ceremonial law, and minute regulations were prescribed as to the manner of pouring the water, the size of the vessel employed, and the kind of water to be used. The custom of washing the hands during and after meals, although mentioned by the Rabbis, was not universally followed. The system of baths and ablutions which forms a large portion of the Jewish laws of cleanliness, has had a marked influence on the physical health of the Jews, so that in epidemics they have frequently been immune.

Provisions were also made by later rabbis with regard to sleeping. They warned against eating heavy meals immediately before going to bed, and approved of lying first on the left and then on the right side, this being considered good for digestion.

Maimonides lays down certain regulations which a man should observe in order to preserve his physical well-being; and he promises him who will comply with these precepts that he will always be well, will never need to consult a physician, and will live to a good old age.

JEWISH ENCYCLOPEDIA

EXERCISE

Exercise every day. There is no better way to prolong life. Without exercise, the muscles grow flabby; fat gathers, and hampers the organs of the body; the bowels become sluggish; and the circulation of the blood is poor.

Here are some of the ways to get exercise:
Walk all or part of the way to and from work.
Take a "daily dozen" in the morning.

*Join a gym class.**Swim. If you don't know how, take lessons.**Hike. Cross-country hikes are excellent exercise.*

PARK WEST MEMORIAL CHAPEL

ALPERT BROS., Inc.

159 WEST 79th STREET, at Columbus Ave.

SUssquehanna 7-3700

Branch: 216 LENOX AVENUE

HARlem 7-0114

Rev. SAMUEL TAITZ

The Well-known, Experienced Mohel
has moved to

1801 SEVENTH AVE., Corner 110th Street

MONument 2-0251

Telephones: 4-9976, 4-9687

GRUNDWERG'S HOTEL NEW YORKER
MUSIC — DANCING — UNSURPASSED CUISINE

128 South Connecticut Avenue, Atlantic City, N. J.

Hot and Cold Sea Water in all Bath — Elevator to Street Level

Under the supervision of Rabbinical Council of the Union of Orth. Jewish Cong. of America

RIVERSIDE MEMORIAL CHAPEL

Where Beauty Softens Grief

In New York

ENDicott 2-6600

76th Street and Amsterdam Ave.

In Long Island

FAR Rockaway 7-7100

1820 Cornaga Avenue

Dignified Service—Moderate Cost