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NOVEMBER 3RD, 1933

MARCHESHVAN 14, 5694

DIARY-JOURNAL TO BE ISSUED IN CONNECTION WITH THEATRE PARTY

Mr. William L. Bassar, Chairman of the Diary-Journal Committee, announces that a serviceable and permanent diary-journal will be distributed at the Theatre Party.

This Diary-Journal will be of great advertising value because of its permanence and, as a special feature, will contain an index of advertisers.

We are waiting for your advertisement and this means YOU!

Contracts may be obtained from any member of the Diary-Journal committee or from our Executive Director, Mr. Abraham Bernstein.

MRS. GODWIN TO ADDRESS WOMEN'S LEAGUE

The Women's League of the Institutional Synagogue will have a guest speaker address them, at their meeting following Rabbi Goldstein's Bible Class on Monday afternoon, November 6th, at 2 p.m.

The guest speaker will be Mrs. Saul Godwin of the Non-Partisan League of Women Voters. The subject of her address will be "The Political Issue of the Present Campaign." A Social Hour will follow the talk.

The Women of the Institutional Synagogue, and their friends, are cordially invited to attend.

RABBI GOLDSTEIN AND Dr. KAPNER ADDRESS PARENTS ASSOCIATION

*Mrs. Stein Donates Sh'losh Sudas for
Talmud Torah*

One of the features of Health Week, conducted at the Main Building, was a special meeting of the Parent's Association devoted to this subject.

Rabbi Herbert S. Goldstein addressed the meeting on "Family Purity" from the theological point of view, while Dr. Zadok Kapner stressed the medical viewpoint of this subject.

During the Social Hour, following the discussion Miss Eva Stein, daughter of the President of the Parent's Association, entertained with several vocal renditions.

Mrs. I. Stein announced that she would provide for a Sh'losh Sudas for the Junior Congregation of the Talmud Torah.

REMINDER

A special meeting of the Board of Directors will be held on Thursday evening, November 9th, at 8:15 P.M., at the West Side Branch, 48 West 85th Street.

SUCCESS PREDICTED FOR SECOND EDITION OF "INSTITUTIONAL INSANITIES"

Large Advance Sales Promises Record Audience

A record audience is expected to attend the first affair to be presented for the benefit of the Home Camp Scholarship Fund, the Second Edition of the *Institutional Insanities* to be given on Sunday evening, November 12th.

A superb show, with a cast of fifty members, under the direction of Mr. I. Bookbinder, and an excellent orchestra for the dansant that will follow the show, will go far towards making this evening a memorable one.

Everybody in the Institution is co-operating in the sale of tickets. Already a large number of tickets have been sold, in advance of the show. This affair is being sponsored by the Arista Club, who have taken the lead in making this event a success.

You don't want to miss this opportunity of meeting everyone who is affiliated with the Institutional Synagogue, for they have all signified their intention of being present on the evening of November 12th, by purchasing tickets.

The entire proceeds of this affair will be turned over to the Home Camp Scholarship Fund. By purchasing a ticket you will not only buy a full evening of superb entertainment but you will also be helping in the establishment of a Home Camp in our Building next summer.

Tickets may be secured at the Main Building office or through any of the constituent societies of the Institutional Synagogue, at the nominal price of fifty cents.

THOUSANDS VIEW I. S. HEALTH EXHIBITION

A constant stream of visitors viewed the splendid health exhibition arranged at the Main Building last week. In addition to the members, friends, Talmud Torah pupils and clubs of the I. S., all the students of the Cooper Junior High School visited the exhibition. The register shows that approximately twenty-three hundred people enjoyed the exhibition.

The health exhibition was acclaimed by all as most educating and interesting. The initial supply of literature concerning health soon was exhausted and it was necessary to obtain an additional supply before the exhibition ended.

Thanks are due to the following national organizations who lent their co-operation and aid in arranging this elaborate exhibition: The New York Tuberculosis and Health Association; the Metropolitan Life Insurance Company; the Department of Health; Board of Education; Union of Orthodox Jewish Congregations of America; and the Child Study Association of America.

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Light Candles Friday Evening 4:33

Sedrah for Week "Va-yayroh"

A TWELFTH CENTURY PHILOSOPHER AND PHYSICIAN

Rabbi Goldstein, recently called attention to the fact that the famous physician and philosopher Maimonides in the twelfth century impressed upon his followers the importance of encouraging frequent elimination of body wastes and to regard this as a religious duty. His injunction was "one should make sure that he is not in need of easing himself before and after a meal."

Rabbi Goldstein sends us the following sketch of this remarkable Hebrew whose keen observation led him to recognize the importance of keeping the body free from food remnants and other wastes by associating evacuation of the bowels with the taking of food.

Moses Maimonides was born at Cordova, March 30th, 1135, and died at Cairo, December 13, 1204. Besides being a rabbi and philosopher, he was physician in Egypt and was appointed private physician to Saladin's vizier, Al-Kadi al-Fadil al-Baisami, who recommended him to the royal family and bestowed upon him many distinctions. According to the Arabic historian Al-Kitti, Maimonides declined a similar position offered to him by Richard 1 of England.

"Maimonides in his professional practice adopted the method of beginning first with a simple treatment, endeavoring to cure by a prescribed diet before administering drugs. Speaking of his medical career in a letter addressed to his pupil, Joseph ibn Aknin, Maimonides says: 'You know how difficult this profession is for one who is conscientious and exact, and who states only that which he can support by argument or authority.' In another letter, addressed to Samuel ibn Tibbon, he describes his arduous professional duties, which occupy him the whole day and very often a great part of the night. Nevertheless, Maimonides' powerful genius and indefatigable industry enabled him and his numerous occupations, to produce monumental works, answer hundreds of questions on various subjects addressed to him from various parts of the world, and administer the affairs of the community of Cairo, in which, soon after his arrival, he took a leading part, apparently becoming its recognized official head by 1177."

Moderation in Eating

Maimonides laid down the following rules of health:

1. Owing to the first essential for a godly life being the healthy state and perfect condition of the human body, as it is impossible for a man to understand aught of the Creator, when sickness warps his intelligence, it is therefore incumbent upon a man to shun practices tending to destroy the body and to acquire habits conducive to his health and bodily well-being; these are as follows: A man should eat only when hungry and drink only when thirsty, and when necessary to ease himself, he should not delay even for a moment, but he should urinate or defecate as soon as the necessity arises.

"When he eats he should not gorge himself, but eat about one-fourth less than he would require to satisfy himself; he should drink but little water during the meal and that should be flavored with wine (grape juice), and when the process of digestion has fairly begun he may drink as much as he requires, but he should not drink much water even when his food is digested, and he should not begin a meal before making sure that he is in no need of easing himself.

2. "Before eating, a man should exercise himself by walking until he becomes moderately heated, or by working until he is tired. As a rule he should take bodily exercise very morning until he begins to get warm, then he should rest himself until he regains his composure, after which he may eat. To take a warm bath after a person has become tired is very beneficial, but one should take a rest thereafter before eating.

Rest as an Aid to Digestion

3. "After one has finished his repast, he should remain seated, or lean on his left side and he should neither walk nor ride nor exert himself, nor agitate his body, nor promenade until after his food has become digested, and anyone who does promenade or tire himself (immediately) after eating brings upon himself sore and lasting diseases.

4. "As twenty-four hours make a day and a night, one-third of it, or eight hours, should suffice for a man's sleep; these should begin from the end of the night, making eight hours to elapse from the time of going to sleep until sunrise, so that he awake before sunrise.

5. "When sleeping, a man should lie neither on his face nor on his back but on his side; in the beginning of the night—on his left side, and at the end of the night on his right side, and he should not go to sleep after eating but he should allow an interval of three or four hours to elapse, nor should he sleep during the daytime.

6. "Articles of food possessing laxative qualities, such as grapes, figs, mulberries, pears and cucumbers, and various kinds of melons, should be eaten before the meal, and should not be assimilated with the food; one should therefore wait until they have left the upper regions of the stomach, before partaking of his meals. Articles of food which invigorate the bowels, such as pomegranates, quinces, apples and pippins, may be partaken of immediately after the meal, but not to excess.

7. One who desires to eat both the flesh of a fowl and the meat of an animal, should eat the flesh of the fowl first; also when eggs and poultry are to be eaten, the eggs should be eaten first; if when the meat of small cattle and that of black cattle are eaten, that of the small cattle should be eaten first. One should always eat the food which is more readily digested before that which it takes longer to digest."

HOME CAMP DISCUSSED AT LEADERS COUNCIL MEETING

Miss Janet Weisman Heads Discussion

Miss Janet Weisman, Field Worker on Home Camps for the Jewish Welfare Board, led the discussion on our proposed Home Camp at the recent meeting of the Leader's Council. She reviewed the history of the Home Camp Movement and emphasized the extreme importance it plays in the life of the stay-at-home child.

An eight page leaflet published by the Department of Centre Activities on the subject of the "Home Camp" served as a basis for the discussion which followed Miss Weisman's talk.

The basis for the selection of children for enrollment in the Home Camp will be made according to physical health needs, and economic factors. Hundreds of children in our neighborhood have not the means for any sort of vacation. In order to meet this dire need a Home Camp Scholarship Fund has been established to provide the means for worthy and needy children so that they may have the opportunity of being provided for in our Home Camp.

The co-operation of everyone present at the meeting was enlisted for the support of the first affair in behalf of the Home Camp Scholarship Fund, the Second Edition of the *Institutional Insanities*, which will be presented on November 12th.

HOW MANY OF YOU PLAY MUSICAL INSTRUMENTS?

We Know There Are Quite a Few! But Playing to Yourself is a Bit Selfish, Don't You Think?

Here's a chance for all you enterprising (or should we say surprising?) musicians to get together for your own good and amusement.

Under the able leadership of Miss Regina Feiner, who is a graduate of the New York University School of Music, we are happy to announce the forming of an orchestra composed of members of our Talmud Torah and Clubs.

Miss Feiner has been very successful in her years of association with musical work in Jewish Centers and we are proud to have her with us to help you. So, come on out, all of you, and learn something—or, better yet, see if you can't show us something yourself.

The orchestra meets on Thursday evenings, at the Main Building. All are welcome.

ATHLETIC EXHIBITION INTERESTS AUDIENCE

Last Monday evening a crowd of enthusiasts gathered to witness an interesting athletic demonstration given at the Main Building Gym and Pool, in conjunction with Health Week.

An exciting basketball game was played between the I. S. House Staff and the Carlton Club. It was only after a hard struggle that the Carltons emerged victorious with the score 24 to 20 in their favor.

Following the basketball game several members of the gymnasium showed their skill in the art of boxing. Acrobatic stunts were next shown.

The final events were held in the Swimming Pool. Hal Kramer, one of the inter-national swimming champions, Sol Zaslowky, Alfred Wolken, and others participated in an exciting game of water polo and demonstrated swimming strokes, diving, and life saving tactics.

Dr. ALEXANDER DENOUNCES ORGANIZED FOOTBALL

Former All-American Guard Decries Popular Sport

Speaking to an intensely interested audience in the Auditorium, last Wednesday evening, Dr. Alexander, former All-American Guard, denounced organized football, which leads to professionalism and all its attending evils. Following his speech Dr. Alexander attempted to answer the many questions fired at him by his enthusiastic listeners. Several health films were shown.

The Varsity Girls, under the capable direction of Miss Sara E. Taitz, completed the program for the evening with the presentation of a one-act health play entitled, *De Red Red Corpuscles*.



CONGRATULATIONS

We are very happy to extend to our active members Mr. and Mrs. Ratkowsky our heartiest congratulations and felicitations on the occasion of the celebration of their Forty-ninth Wedding Anniversary.

A THOUGHT

When Ulysses sailed past the isle of the sirens, he heard the sorcerous music on the shore; and to prevent himself and his crew from landing, he filled their ears with wax and bound himself to the mast. Thus, according to the Greek story, he passed safely the "fatal strand." But when Orpheus, went by this island, he being a great musician, set up better music than that of the sirens, enchanted his crew with a melody superior to the alluring song of the sea-nymphs, and so without filling his ears or binding himself, he passed not only safely but also joyously.

At this time, in this land we cannot shut life out or shut ourselves in. We can, however, overcome life's temptations by setting up superior spiritual music.

This is just what synagogue and school attempts to do—to set up superior music, giving to life a deeper and more beautiful meaning.

ONE ACT THE REWARD OF ANOTHER

To do a precept, e'en the slightest, run!
And from transgression flee,—the smallest shun!
For one good act doth to another lead,
And one ill-deed draws in its train ill-deed.
Good action by good action in succession
Is Recompensed,—transgression by transgression.

(ABOTH IV. 2)

MORAL DUTIES TO OUR FELLOW-MEN

"Love thy neighbour as thyself" (Lev. xix. 18). When once a proselyte came to Hillel, the famous rabbi, with the request to teach him in a few words the principles of Judaism, the rabbi taught him this very precept (T. B. Shabbath 31a.) This love is a fundamental principle of Judaism, because it is implied in the doctrine of God's Unity, which it is the mission of Judaism to teach. "Have we not all one Father? has not one God created us? why should we deal treacherously a man against his brother?" (Mal. ii. 10). This principle involves the following rules of conduct:—

(1.) *That which is displeasing to thee, do thou not to thy fellow-men.* We do not like to have our life endangered or our health injured. We must not do anything by which the health of our neighbour might be injured, or his life endangered, or pain and grief be caused to him.

(2.) *"Let the property of thy neighbour be as dear to thee as thy own, and let the honour of thy neighbour be as dear to thee as is thy own"* (Aboth ii. 17, 15). In the same way as we wish our own property to be safe from injury and loss, and our honour from base attack, so is it our duty to protect the property and the honour of our neighbour, and to be most careful lest we cause him injury by any deed or word of ours.

(a.) We must not appropriate that which belongs to our neighbour by robbery, theft, or dishonesty, or by assistance and encouragement given to robbers, thieves, or dishonest persons in the pursuance of their unlawful acts. He who buys stolen goods is worse than the thief; the latter only injures the one whom he robs, whilst the former, in addition to this, corrupts the thief, driving him from bad to worse, and makes the way of repentance more difficult for him:

(b.) It is base and disgraceful for a man to take advantage of the ignorance or embarrassment of his neighbour for the increase of his own property. Usurers frequently belong to this wicked and disgraceful class of men.

(c.) We must not, by falsehood and slander, or by spreading false reports, damage the repute

of our neighbour. An "evil tongue" is a great calamity to society, and separates those who ought to be united in friendship and good-will. It has been said that "calumny kills three,—the slanderer, the one who listens to the slander, and the person slandered."

(d.) It is our duty to protect our neighbour's property and honour. "If thou meetest the ox of thine enemy or his ass going astray, bring it back to him" (Exod. xxiii. 4). If we hear an innocent person slandered, it is our duty to defend him and prove his innocence. Even if we have been wronged by our neighbour, we must not conceive plans of revenge, nor constantly keep the injury in our memory; we must reason with our neighbour and try to convince him of his error or misdeed. "Thou shalt not hate thy brother in thy heart; thou shalt surely reprove thy neighbour, but not bear sin against him. Thou shalt not revenge, and thou shalt not keep a grudge against the children of thy people, but love thy fellow-men like thyself: I am the Lord" (Lev. xix 17, 18).

(e.) There is a more positive form of our love for our fellow-man, and that is charity; in Hebrew it is called *lit.* "justice," because the Hebrew considered charity as an act of justice. The general object of charity is to promote, as far as is in our power, the well-being of our fellow-men.

There is one kind of charity which can be extended to rich and poor alike: it is called in Hebrew "an act of kindness," which includes—

- (1.) Visiting the sick.
- (2.) Comforting the mourners.
- (3.) Accompanying the dead to their last resting-place.
- (4.) Making peace between those that are at strife.

(5.) Judging charitably of our neighbour's deeds and words.

A second kind of charity is that practised only towards the poor. It includes—

- (1.) Alms-giving for the purpose of temporarily relieving poverty and alleviating suffering.
- (2.) Assistance given to the poor towards obtaining a livelihood, by procuring occupation for them, or teaching them a trade.
- (3.) Support to the aged and sick, to widows and orphans.
- (4.) Helping the poor in the education of their children.
- (5.) Comfort and encouragement given by kind words.

M. FRIEDLANDER

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