

19th Anniversary Issue

THE INSTITUTIONAL

"THE PLACE FOR EVERY MEMBER OF THE FAMILY"

VOL. XIX, No. 33

APRIL 17, 1936

NISAN 25, 5696

Greetings From Our First Vice-President



Lester Udell

As chairman of the Nineteenth Anniversary Dinner and Dance Committee, I want to take this means of welcoming you all and thanking you for your presence. One of the greatest joys of my life is to work for a cause like the Institutional Synagogue. It gives one an opportunity amidst a day spent in business, to do something worthwhile for the advancement of our religion in the minds and hearts of our young people. Is there anything more important for which a successful business man can devote some of his time and interest?

To you, my colleagues on the committee, I want to say that I have enjoyed your co-operation for many years and I trust that you may continue to give us your loyal support in the future. To every man and woman who will attend our dinner and every young man and woman who will attend our dance, I want to assure you that we have spared no money or effort in attempting to make this affair on April 19th a gala event.

I want to thank our Rabbi, our President, the Board of Directors, and the Executive Director for the privilege they have conferred upon me in giving me the opportunity from time to time to serve the best interests of the Institutional Synagogue. May we live to be together again next year in joy and in happiness. With lotions of love, I am

Faithfully yours,
LESTER UDELL

Greetings From Our Rabbi



Rabbi Herbert S. Goldstein

Our indefatigable President, Congressman Isaac Siegel, as well as our co-operative and harmonious Board of Directors, have toiled during these nineteen years to establish and maintain a religious, educational, and social institution in a most neglected section of the city, namely, Harlem. Strange as it may seem, we have more social, literary and athletic clubs in our main building today than ever before in our history. This is due, I take it, to the present unemployment situation. Our young people have more leisure now than ever before. It is evident that our problem then is, to utilize that leisure for serious and worth-while activities and to protect our young people from communistic and other destructive forces which are all about us.

Though our Talmud Torah Department has lost greatly through removals, we still educate from 250 to 300 children and our Institution is among the leading Talmud Torahs, both as to numbers and as to comprehensiveness of curriculum. MORE THAN SEVENTY PER CENT of our children cannot afford to pay anything for their religious instruction. We have a larger percentage of poor children now than any Talmud Torah in Greater New York. I, therefore, take this means of exhorting all of you as well as the entire Jewish community, to stand by us, and perpetuate this very much needed spiritual force for Judaism and Americanism, the Institutional Synagogue.

I wish you all a long life filled with vigor and abundant in spiritual vision.

Cordially yours,
HERBERT S. GOLDSTEIN

Greetings From Our President



Hon. Isaac Siegel

1917-1936

In the annals of time, 19 years mean very little, but we who organized the Institutional Synagogue have realized from year to year, that our task has only just begun, and we cannot live on our past reputation.

If in April, 1917 it was most necessary to meet the unspeakable conditions which then prevailed at 116th Street and Lenox Avenue, then it is just as essential at the present time to maintain our main building at Nos. 37 to 43 West 116th Street.

Some may ask, why is the address repeated. It is being done in order that our friends may realize that the building is not located 50 miles away from where they live. We would indeed be most grateful if they could find time to visit it.

Then and only then, would they be able to discuss with their friends more convincingly our work. A character building institution having a gymnasium, swimming pool, club rooms, Talmud Torah and a Synagogue all under the same roof, marching forward each day under the finest moral leadership.

We knew where we were going when we started. We are still going, thanks to the One above. To give adequate praise to the men and women, the boys and girls, our leaders spiritually and physically, would require more space than we have in the Institutional. All of them, including Rabbis Goldstein and Goodman, Abraham Bernstein, and the host of others, including the teach-

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THE INSTITUTIONAL

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Editor Rabbi Philip Goodman
Associate Morris A. Urieff

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Vol. XIX, No. 33

April 17, 1936

Light Candles Friday Evening, 6:26

Blessing of the New Moon Saturday

Congratulations

The Board of Directors, the Executive Officers, the Talmud Torah, the Department of Center Activities, the Parents' Association, the Women's League of the West Side, the Men's Clubs, and Religious Committees of both Synagogues join in wishing

HONORABLE ISAAC SIEGEL

many happy returns on the occasion of his birthday.

EVEN LATE-COMERS ACCOMMODATED

For those who are unable to send in their reservations for the Nineteenth Annual Dinner and Dance, to be held this Sunday evening, April 19th, at the Savoy-Plaza, Executive Director Bernstein has made special arrangements by reserving several tables. If you are a late-comer, there is no need to worry. Call UNiversity 4-6729. To secure the more desirable reservations and to assist us, won't you please make your reservations today (Friday)?

BEST WISHES

Our best wishes are extended to Mrs. Max E. Sanders, ex-President of the Women's League and wife of our esteemed Director, Mr. Max E. Sanders, upon the occasion of her birthday.

Congratulations to Mr. and Mrs. Samuel Siegel on the birth of a daughter.

::: THE FEAR OF GOD :::

By RABBI HERBERT S. GOLDSTEIN

This morning, I should like to discuss with you the meaning of the expression "The Fear of God." Too many young and even older emotional people are afraid of the expression "Fear of God." They would like to substitute instead "Love of God." Of course, Judaism postulates the love of God as one of the fundamental commandments, as we read in the 4th and 5th verses of the Sixth Chapter of Deuteronomy, "Hear O Israel the Lord is our God, the Lord is One. And thou shalt love the Lord, thy God, with all thy heart, and with all thy soul, and with all thy might." But Judaism goes one step further, and commands in this very same sixth chapter of Deuteronomy "And thou shalt fear the Lord, thy God." The greatest of all preachers, the Wisdom Preacher, King Solomon, declared, "The beginning of wisdom is the fear of the Lord." When we fear God, we will be wise enough to withdraw from the evil, and the paths of temptation. The thief as he hears someone walking in the house whispers the prayer. "O Lord, save me from the landlord of this house." In his prayer, the thief may indicate the love of God, but certainly not the fear of God. If he feared God, he would not have thought of stealing. "I fear God, and next to God I chiefly fear him, who fears Him not," said Saadya.

The Jewish conception of the fear of God, includes and supersedes love. The greater the fear, the greater the love. Let me give you an illustration from the romance in life. A young man is courting his fiancée and in the course of conversation, he makes a statement, which the next morning appears to him, as something which might have pained her, he fears he has hurt his beloved's feel-

ings. Immediately, he lifts up the receiver, and telephones to his fiancée, and apologizes. His message is not the result of fear of the young woman, but the outcome of the fear, that he might have done wrong. We, too, as the prophet put it, are constantly courting God, as we read, "And I shall betroth thee unto me forever." So it is with our conception of the Fear of God; it is the fear of doing something wrong, which keeps us constantly in the realm of the better, the nobler, the higher life. The Fear of God is a voice from within that constantly questions whether we have loved Him enough. You may call it conscience. Conscience is the echo of God within a man's soul. It is more than the fear of punishment for some offense against men, it is the "fear" of offending God. Let me give a simple example which will prove this. It is often possible to utter a lie without being found out. This lie may harm no one, it may be impossible to be detected. The only deterrent is a feeling of moral debasement, a consciousness of the fear of God. Yet that slight sense of moral debasement has been known to be an immovable anchor. Why is this fear of moral debasement so real, so inescapable? Whence comes this fear? Who has given man the knowledge that truth is to be loved for its own sake? Is not the untaught acceptance by all men of the repulsiveness of falsehood and the beauty of truth an instinctive reaction to the fear of God?

In the pure belief in the Oneness of God and All-ness of God is the full flower of the Jew's faith. It is a faith based upon the indisputable evidence in every blessing of

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A MESSAGE FROM OUR EXECUTIVE DIRECTOR

A thoughtful analysis of the nineteen years of fine effort and productive activity by the Institutional Synagogue should be inspiration for all of us to continue to carry on our work with even greater determination.

Ours has been a work of character development in youth. We have been at all times appreciative of the significance of the truth that "the boy of today will be the man of tomorrow."

We have educated our youth to their responsibilities as Jews, Citizens, Future Leaders and Fathers and Mothers.

Ours is a cooperative effort. We are as one coordinated machine — every single factor in the machine is indispensable to the entire and the whole. The President, the Rabbi, my associates on the Board of Directors, my fellow workers on the House Staff, our Auxiliaries, our clubs, classes and members are all united by one bond of

common interest. Everyone associated with us, either as a patron, employee or member, can justifiably call himself an "I.S. Worker." And as I.S. Workers, we must be keenly aware of the necessity to continue our cooperative efforts regardless of the handicaps of financial limitations, locality shifts, etc.

I wish to express my sincere appreciation and gratitude for the cooperation extended me, as your Executive Director, by the many friends of the I.S. Particularly do I wish to express thanks to our President, the Hon. Isaac Siegel; our Rabbi, Herbert S. Goldstein; the Board of Directors, my associates on the Staff, the Parents' Association, the West Side Women's League, Men's Club, and the I.S. Daughters. Their fine and warm cooperation and united efforts has been of inestimable value to us.

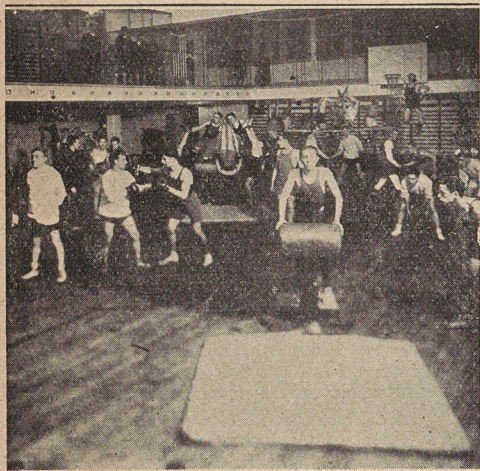
ABRAHAM BERNSTEIN

A RESUME OF THE WORK OF THE DEPARTMENT OF CENTER ACTIVITIES

The greater leisure time of our Jewish youth, brought about by unemployment, has taxed the Department of Center Activities to its utmost during this season. A wide and varied program to meet the requirements and demands of the increasing membership has been executed.

The diversified activities include Dramatics, Debates, Oratory, Elocution, Arts and Crafts, Essays, Lectures, Dances, Movies, Exhibitions, Game Room, Library, Social Rooms, and all forms of athletic activity.

Many cultural and social clubs make use of our facilities daily. A Leader's Council has functioned this year to educate leaders in the aims of Jewish youth work and to provide means whereby the leaders of the various clubs may meet to exchange views and help solve common problems.



Gymnasium

Weekly mass activities for the general public were conducted throughout the entire season. These activities included dramatic presentations, concerts, lectures, debates

GREETINGS FROM OUR PRESIDENT

(Continued from Page 1)

ers, officers, club, swimming and gymnasium staffs, have done their full share. A word of appreciation, too, to Mr. Miller and his staff.

We have not reached perfection. A better job could be done if we had sufficient money. The women deserve our everlasting gratitude. This opportunity must not however pass, without our paying that most deserved tribute to Mrs. Annie R. Morris, who forgetting physical ills, every day in the year lives with the thought of how much more she can accomplish for the Institutional Synagogue.

In the words of a distinguished University Professor, "God looks with approval and man turns with gratitude to everyone who shows by a cheerful life that religion is a

and dances. The popularity of these functions was shown by the large crowds they attracted.

Camp Ta-A-Noog, the Home Camp Project, conducted during July and August, provided an organized recreational, educational program for under-privileged boys and girls between the ages of five and sixteen. The camp met week-days from 9 A.M. to 5 P.M. The program included: Lunch, milk in the afternoon, swimming, athletics, arts and crafts, dramatics, singing, storytelling, motion pictures, camp paper, special projects and outings. Jewish living played an important part in the entire camp program.

One of the outstanding features of the Institutional Synagogue is its splendidly equipped gymnasium. The I.S. gymnasium is one of the finest and is in constant demand, even by other institutions of the city, who are only too happy to avail themselves of the opportunity of utilizing its benefits.

The Swimming Pool, in itself, as an alluring attraction, making the Department as complete as one would desire.

The Department is interested in the development of the physical side of the members of the clubs and the Talmud Torah. To this end special periods are set aside for their exclusive use. Tournaments are also arranged for them. These include a swimming meet, a basketball tournament, and an "all-round gym activity" tournament.

The message of Judaism is being spread among the membership by means of informal discussions, essays and lectures. The aim of the Department of Center Activities is to provide a recreational, cultural and social center in a traditionally Jewish atmosphere.

PHILIP GOODMAN

blessing for this world and the next."

The streets are indeed full of potential leaders. Whether they are to be leaders of business or gang leaders depends on opportunity. We are trying to create real American Jews, proud of our faith and traditions.

This Institutional gives you a birds-eye view of what we are doing. With the prayer that Providence will spare all who are with us, so that we may next year be able to celebrate our 20th anniversary with the spirit and courage which guided us in 1917, the Institutional Synagogue appeals to all of its friends for even greater cooperation than heretofore given.

May we, when we meet next year, be able to truthfully say that peace prevails throughout the world and that Israel is dwelling in security everywhere.

ISAAC SIEGEL

OUTLINE OF THE SCOPE OF TALMUD TORAH

The Talmud Torah of the Institutional Synagogue aims to imbue its pupils with the teachings of Jewish tradition. The practice of theoretical teachings is emphasized from the very first day the boy or girl enters the Talmud Torah. Its program, taught by learned and experienced teachers, aims to arouse in the children the desire for Jewish living. Traditional Judaism, both in practice and in theory, is always in the vanguard.

The course of study has been systematized so that an industrious student may complete it in six years. The scope of instruction includes Prayers, Hebrew, Bible, Rashi, Jewish History, Laws and Ceremonials. The Junior Congregation, which meets Friday evenings and Saturdays, conducts traditional services by the children themselves. The "S'udah Shilishis" on Saturday afternoons is an attractive and pleas-



A Talmud Torah Class

ant feature.

In addition to the large Talmud Torah at the Main Building, a branch is conducted at the West Side Synagogue.

The Hebrew High School Department provides courses in Bible with Rashi commentary, Prophets, Shulchan Aruch, Liturgy, Jewish history and Jewish current events and problems.

Every Jewish and civic holiday is celebrated with appropriate festivities. Special assemblies, moving pictures, entertainments, educational and social clubs serve to arouse the interest of the children. Pupils of the Talmud Torah make use of our Gymnasium and Swimming Pool.

It is an interesting fact that over seventy per cent of the pupils of our Talmud Torah do not pay any tuition fee whatsoever. No child has ever been refused admittance into the Talmud Torah for failure to pay a tuition fee. Our Motto has always been: "A religious education for every child, regardless of financial circumstances."

THE FEAR OF GOD

(Continued from Page 2)

nature, that there exists one above earth and all things to whom all things are due and to whom all earth gives homage. Judaism as a religion, with its colorful and beautiful ceremonial, with its surging and transcending emotional inspiration, with its wise and cosmos-encompassing literature, is truly a faith based upon reason. It is also a faith based upon love, for when the Jew says he fears God,—what does he fear? He fears that he does not love God strongly enough or serve God well enough.

Judaism differs from most other religions in that it not only exalts faith, but that it codifies and creedalizes duty. It not alone adjusts man to live well but says live in this way and you will live well. It not only prescribes formulae for observance and ceremonial but presents a plan of life. It follows only naturally, therefore, that the Jew is to be judged not the way he worships but even more by the way he lives. I am not much concerned with outward appearance but as to how a man regards himself in the secret conscience in the chambers of his own heart. I would go further than Lincoln and even admit that you can fool all the people all of the time, but you cannot fool yourself at any time.

To the Jew, the concept of God is not that of an abstract creator set apart and disinterested in an earth which in a moment of careless haste, He conceived, but a personal God dwelling everywhere in the universe and even in the heart of every man, a God who reviews the work of creation each day, a God of Evolution, a God to whom all are responsible and by whom all are blessed, to whom the conduct of every man is an open scroll, and before whom all things are equal and timeless, like unfading images on a camera plate; a God who may be at the same time a traveller in measureless space, though still a dweller in the heart of every creature.

Let me now say a word to you, men and women of intellect, of scientific training. You may be apprehensive of accepting God, in this intimate and personal way. Let me read to you what a great scientist, a Russo-British Bacteriologist, Waldman M. Haffkine, an Orthodox Jew said, "Alone of all religious and philosophic conceptions of man, the faith which binds together the Jews has not been harmed by the advance of research, but, on the contrary, has been vindicated in its profoundest tenets. Slowly and by degrees Science is being brought to recognize in the universe the existence of One Power, which is of no beginning and no end; which has existed before all things were formed, and will remain in its integrity when all is gone; the source and origin of all in itself beyond any conception or image

that man can form and set up before his eye or mind; while all things perceivable as matter and force are subjected to his inquiry and designs. This sum total of the scientific discoveries of all lands and times is an approach of the world's thought to our Adon Olam, the sublime chant, by means of which the Jew has wrought and will further work momentous changes in the world."

Let me give you the English translation of "Adon Olam" that sublime hymn which we chant in the synagogue.

"He is Lord of the universe, who reigned ere any creature yet was formed;

At the time when things were made by his desire, than was his name proclaimed King.

And after all things shall have had an end, he alone, the dreaded awe-inspiring one, shall reign;

Who was, who is, and who will be in glory.

And he is One, and there is no second to compare to him, to consort with him; Without beginning, without end to him belong strength and dominion.

And he is my God—my Redeemer liveth—and a rock in my travail in time of distress;

And he is my banner and my refuge, the portion of my cup on the day when I call.

Into his hand I commend my spirit, when I sleep and when I wake;

And with my spirit my body also; the Lord is with me and I will not be afraid."

Ladies and Gentlemen, how would you define religion? The word religion comes from the Latin prefix "re"-back, and the Latin root "legare" to bind. In other words, religion is that force which binds man to God. The Biblical expression which comes nearest to our word Religion, is "Yiras Adonai", Fear of God. It embodies, as Morris Joseph put it, "two ideas, namely, God and Duteous Feelings toward Him, which the modern term religion essentially denotes." We must always bear in mind however, the wise words of warning of William James, the outstanding philosopher and psychologist of modern times who said, "If your heart does not want . . . your head will assuredly never make you believe."

Let me conclude with the closing words of King Solomon, who after having surveyed practically all of life's experiences, and having himself passed through the gamut of every important phase of existence, summed up man's Duty in the following words, "The end of the matter, all things having been considered, Fear God, and keep His commandments, for this is the whole Duty of Man."

BOYS' WEEK SERVICES TO BE HELD THIS SATURDAY

The Annual Boys' Week Services will take place this Saturday at the West Side Branch.

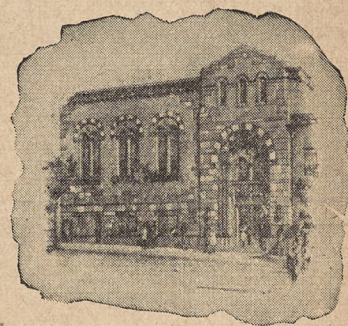
Gabriel F. Goldstein was selected by the judges, consisting of Congressman Isaac Siegel and Rabbis Abraham Burstein and Philip Goodman, to deliver the sermon on Saturday morning. Since the speeches of the contestants were all very good, it has been decided to continue the Saturday Mincha Services conducted by the boys for three more weeks. This Saturday afternoon Harold Wohl will speak.

Marvin Livingston will be the cantor on Friday evening. Saturday morning, Isidor Karpf will read the service, while Melvin H. Friedman will be the cantor for the Musaph service.

The following will read portions of the Torah: Norman Mandelbaum, Harold Levine, Gabriel Goldstein, Louis Landowne, Melvin Hiller, Sylvan Markowitz, Selig Katz, Harold Wohl, Melvin Friedman, Samuel Burstein, Sidney Silberman, Isadore Karpf, Harold Pearlman, Harold Udell, and Marvin Livingston. Bernard Udell will read the Haftarah.

Rabbi to Broadcast

This Sunday morning Rabbi Herbert S. Goldstein will continue his series of Sunday morning addresses over station W.M.C.A. between ten forty-five and eleven o'clock.



ENdicott 2-3600

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which is the sum and substance of the loyalty vow