

WEST SIDE INSTITUTIONAL REVIEW

VOL. 1, No. 3

FRIDAY, NOVEMBER 19, 1937

KISLEV 15, 5698

CONGREGATIONAL SINGING

Our Cantor, Rev. Zalman Yavneh, announces the organization of a class in Congregational Singing, open to all. The first session will take place next Monday evening at 8, immediately preceding the Men's Bible Class. Thereafter, the class will meet at the same time weekly. Our Institution has always been praised for its congregational singing. However, many of our newcomers did not have the opportunity to receive the training afforded to our congregation. Hence, the new class. On his last visit to our house of worship, the late Rabbi Mendes expressed his delight with the singing of the congregation, saying it impressed him most. So, please come Monday. The class is open to men and women, young and old.

MEN'S CLUB

At the request of a number of our co-workers, Dr. Nathan Settel invited about thirty men to a meeting held on Monday, November 8th, 1937, for the purpose of discussing the advisability of organizing a Men's Club in connection with our Institution. The suggestion was enthusiastically received, although at first, several of those present thought the matter should be held in abeyance until the Theatre Party scheduled for December 20th, 1937 at the Martin Beck Theatre and the Bazaar scheduled for December 14-24, 1937, were out of the way. Those men thought that the organization of a Men's Club would somehow interfere with the other activities.

However, after the exchange of the views by those present it was decided to proceed with the organization immediately and thereupon dues of \$5.00 per annum were voted by those present. Twenty men immediately joined. A cordial invitation is extended to all men interested in our organization, who desire to have a place where congenial fellowship is available amidst pleasant surroundings, to join by communicating with Dr. Nathan Settel.

MEN'S BIBLE CLASS

As usual the Men's Bible Class under the leadership of our Rabbi met on Monday, November 15th, 1937 and listened to a very interesting exposition of the Bible.



Light Candles Friday Evening 4:26

Weekly portion: Vayishlach

Saturday Services 9:00 A.M.

Children's Service 10:00 A.M.

Rabbi Hurwitz's class in Talmud 3:00 P.M.

Young People's Mincha Service 4:10 P.M.

Daily Services:

Mornings 6:45, 7:30, 8:00

Afternoon 4:15

Between afternoon and evening services a class in Mishnayis is led by Rabbi Goldstein.

WOMEN'S LEAGUE

On Monday, November 15th, 1937, the regular meeting of the Women's League was held at our building. After the meeting a Social Hour was held. Mrs. Joseph Sedwitz and Mrs. Morris Steinberg were hostesses.

All the members are delighted with the success of the Luncheon held at the Essex House on Tuesday afternoon, November 16th, 1937. As a result of the strenuous work on the part of the Committee and the members, the affair was a brilliant success financially and socially. All present voted it the finest undertaking ever attempted.

THEATRE PARTY

The happy choice of the Committee in selecting "Barchester Towers", with Ina Claire in the leading role, for December 20th, 1937, at the Martin Beck Theatre is evidenced by the fact that another organization has also selected this play and is charging for its tickets \$20 top to \$7.70 for the last row in the orchestra. This will show you how reasonable we are, since our prices range from a top of \$6.60 down to \$2.00. The Committee will appreciate it, if you get your tickets at once.

OUR COUNCIL

The Synagogue is sponsoring a unique undertaking in young people's activities. Participants are all members of a central body called The Council. Control of all youth groups is vested in a Council Governing Board. The Board of Directors of the Synagogue has given complete freedom of action to this Governing Board. Thus, the destinies of the younger generation are in the hands of responsible leaders elected from their ranks. From the rapid progress already made, it appears that Rabbi Goldstein's unique idea has already brought to the West Side Institutional Synagogue the leadership in the field of youth development.

The groups already under the jurisdiction of the Council are:

Jewish Youth League: Boys and girls 14-17 years of age. Meets every Wednesday at night at 8:30 P.M.

Junior Council: Boys and girls 16-18 years of age. Meets every Sunday at 8:00 P.M.

Young Folks League: Young women 17 and over; young men 18 and over. Meets every other Sunday at 3:00 P.M. Next meeting November 28.

Senior Group: Young women 19 and over; young men 21 and over. Meets every other Sunday at 8:15 P.M. Next meeting November 21st.

All affiliated groups cordially invite eligible newcomers to attend their meetings.

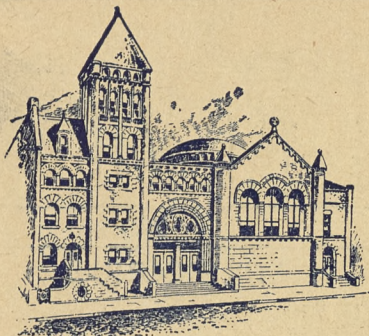
BAZAAR

It is very encouraging to state that merchandise for our Bazaar scheduled for December 14-24 is beginning to arrive in volume.

However, please do not relax in your efforts to secure merchandise.

ARTIST TO APPEAR

Morris Davidson, lecturer at the Roerich Museum, and author of "Understanding Modern Art" has been secured by the Senior Group as the speaker for its meeting this Sunday night. Mr. Davidson, has an unusually entertaining style of speaking. In addition, he has consented to make sketches at the conclusion of his talk. The usual social hour will follow the meeting. All members of the congregation, as well as potential members of the Senior Group, are cordially invited to attend.



WEST SIDE INSTITUTIONAL REVIEW

Published weekly, from mid-September to mid-June, by the WEST SIDE INSTITUTIONAL SYNAGOGUE, 120-138 West 76th Street, New York, N. Y. Phone TRafalgar 7-8281.

Subscription: One Dollar Per Year

Application for entry as second-class matter is pending.

Vol. I, No. 3 November 19, 1937

GEORGE L. LIVINGSTON, *Editor*

Hank Epstein	Emanuel Levigton
Melvin H. Friedman	Harold B. Perlman
Gabriel F. Goldstein	Muriel G. Sanders
Max Lazarus	Harold Udell

Associate Editors

Robert Breitbart Simeon H. F. Goldstein

Contributing Editors

Bernard Udell, *Business Manager*

YOUTH'S VIEWPOINT

Youth is restless. Emerging from the protective atmosphere of home and school, it seeks a place in the world, but because of economic conditions, it seeks in vain. The result is dissatisfaction, impatience with the established order of things, a proneness to "isms", a readiness to follow the great promisers without a careful examination of their sincerity or the practicability of their plans.

Adults, on the other hand, are too pre-occupied with their problems which the depression has intensified, so that the two generations are drifting further apart. To help solve the problems of youth, we must learn to understand them and their point of view. Our homes, our institutions, in fact all our activities must devote a substantial part of their existence to an intelligent and sympathetic study of our young ones.

This paper welcomes the outpourings of youth and, in this issue, is published "OLD AND YOUNG", by one of our younger writers on the Editorial Staff.

OLD AND YOUNG

Since time immemorial, young people and their elders have had differing points of view. What is the reason?

Naturally, we have the difference in age, environment and education. That is not enough to explain the lack of agreement. We notice parents' attempting to give their children things they, themselves, were deprived of, the best of everything—yet friction and differences arise.

How do we find the problem of old versus young among the Jewish people? Unfortunately, those who emigrated from Europe to these shores were immediately faced with a social problem of great magnitude. They were crowded into Ghettos, retained their old customs and language and, except for their new addresses, might just as well have remained in Europe. Their children, on the other hand, became rapidly Americanized and gradually drifted away. Religion suffered. Why?

We should realize that many of these young folks turned away from religion because they found nothing inviting or attractive in the Synagogue, as compared with the school, the club, the social settlement and other institutions. Yet we find the belief among the older generation that American youth is worthless.

An inspection of the situation shows that Jewish youth is eager to enter the Orthodox fold, if a wholesome and worthwhile programme is offered it. Young people crave action, an opportunity for self-expression. They are eager to be given an opportunity to show their talents and abilities. In the modern synagogue, youth must find opportunities, education, friendship, clubs and dances, as well as an opportunity to participate in the services.

In such an institution, the spirit of comradeship pervades all. Fathers are glad to let their children step to the front, just as eager as the children are to do so. Who would have thought of a "Boys' Week" Sabbath or Young People's Sabbath Afternoon Services thirty years ago? To-day, we are all happier for the change.

Much more remains to be done to get and keep the youth in the fold. Let us hope we shall be able to realize the prophetic vision of Malachai, who said: (3:24) "And he shall turn the hearts of the fathers to the children and the hearts of the children to the fathers."

H. B. P.

"AS
R'CHASH
SEES
IT"



By Rabbi Herbert S. Goldstein

A SUGGESTION

I feel certain that none of my readers wants to take the responsibility of forcing other Jews or Jewesses to violate their religion. We are constantly asking our non-Jewish neighbors to give us a chance to keep our religion. The writer has appeared numerous times before Legislative Committees and College Deans imploring them to allow students, who want to observe their Holy Days, to do so, and he has met with a fair measure of success. The problem now is to succeed with the members of our own faith. Have you ever stopped to realize that each time you make a purchase on Saturday you are depriving a member of your faith of the opportunity to observe his religion? When I ask my grocer to observe the Sabbath, he replies, "Tell your people not to purchase on the Sabbath, and I will thereby be enabled to observe the Holy Day as a rest day".

The problem of Sabbath observance must be tackled from a new angle. We have always spoken to the storekeeper to keep his store closed on Saturdays. That's the impractical approach. The practical way is to tackle the consumer, the buyer, the customer. If there will be no customers, there will be no need on the part of the storekeeper to keep his place of business open on the Sabbath. The writer has made the following suggestion to the members of the Rabbinical Council of America:

"Let every Rabbi ask his congregants to make a pledge not to purchase on the Sabbath."

Then we will do away with the first obstacle in our path, the customer. Let us start at home. Take a pledge to refrain from making any purchase on the Sabbath, and thereby help your fellow Jew and Jewess to observe their religion. Let us see what will happen. If one million Jews in our city will make this resolution, the most gratifying religious, spiritual and healthful results must surely follow. Please take this pledge!

INTERESTING STAMPS

By JOS. E. DAVIDSON

III. Washington and the Jews of America

The Stamp; Scott's Cat. Confederate States A-9:



Washington

Geo. Washington was not only first in war, in peace and in the hearts of his countrymen, but was also first in the practice of religious freedom and tolerance.

The truly great, god-given gifts, with which he had been endowed, as well as the almost unlimited power with which a trusting people had clothed him, he used not for his own enrichment or aggrandisement but rather for the well-being of all of his fellow countrymen, and the greatest legacy which he left us was the example of the supreme moral courage which he possessed, in saying "no," first to the suggestion that he become king and afterwards to the demand that he take a 3rd term as President.

One has only to read his replies to the addresses from the various Jewish Congregations in America at the time they felicitated him upon his election to realize that Washington was one of the most modest of men, god-fearing in the sense we Jews employ it and full of the milk of human kindness.

A few short extracts from three of his letters will perhaps best illustrate the character of Washington and his respect for his fellow citizens of the Jewish Faith.

In his letter to the Hebrew Congregation of Newport he concludes with the following:

"May the children of the stock of Abraham who dwell in this land continue to merit and enjoy the good will of the other inhabitants, while everyone shall sit in safety under his own vine and fig-tree and there shall be none to make him afraid. May the Father of all mercies scatter light . . . etc."

To the address of the Jews of our own city, Washington wrote, concluding his letter with the following:

"May the same temporal and eternal blessing which you implore for me rest upon your congregations."

In his letter to the Jews of Savannah, Washington waxes sublime. It is a prayer, a blessing and a eulogy all in one. He concludes as follows:

"May the same wonder-working Deity who long since delivered the Hebrews from their Egyptian oppressors, planted them in a promised land, whose providential agency has lately been conspicuous in establishing these United States as an independent nation still continue to water them with the dews of heaven

THE COUNCIL OF THE FOUR LANDS

By SIMEON H. F. GOLDSTEIN

One of the most interesting Jewish institutions of the middle ages was the "Council of the Four Lands" (Va'ad Arba Ha'Aratzos). In existence from the latter part of the sixteenth to the middle of the eighteenth centuries, it managed the common affairs of the Jewish communities of Northeastern Europe. Historians have been greatly handicapped in the study of this institution, by the fact that the Council left very few records of its proceedings. However, much has been learned about it by allusions to its acts found in contemporaneous documents.

One of the primary aims of the Council was to prevent any act on the part of the Jews which might tend to increase anti-Semitism. For this reason, they forbade Jews to wear expensive clothing, a frequent cause of jealousy. They also insisted that Jews deal honestly with Gentiles. Another ruling prohibited individual Jews from engaging in the collection of taxes, an unpopular vocation.

The Council sent officially recognized agents to the sessions of the Polish Diet. These men submitted the reports of the Council and also acted as "lobbyists" for the Jewish people. A strict censorship of the press was maintained. This was used to prevent the spread of heretical doctrines and also, on occasion, to grant monopolies to the publishers of new editions of valuable books (such as the Talmud) to induce them to enter the literary field by safeguarding their investment.

The Council enacted a commercial code dealing with creditors' rights, promissory notes, interest charges, etc. The order and system which the Council maintained in Jewish affairs stands out in sharp contrast to the anarchy which was engulfing Poland at the time, which soon resulted in the partition of that country. However, the Jews had to pay dearly for this order and system in the form of a loss of personal liberty. True to the principles of federal government, however, the Council could not interfere with the internal affairs and the management of the Kahals. This "home rule law" was zealously enforced by the Kahals.

"The Council of the Four Lands"
(Continued on Page 4)

and make the inhabitants of every denomination participate in the temporal and spiritual blessings of that people whose god is Jehovah."

No. IV of Mr. Davidson's series will be "Adams and Jefferson on Jews and Judaism".

West Side Institutional Synagogue

Officers

LESTER UDELL.....President
AARON WARTELS.....1st Vice-President
MAX E. SANDERS.....2nd Vice-President
ISAAC SETTEL.....Treasurer
HAROLD KAPLAN.....Ass't Treasurer
MORRIS JABLOW.....Secretary
GEORGE L. LIVINGSTON.....Editor

Board of Directors

Joseph Anderson	Jack Levine
Harry Appel	Morris Levinson
Wm. L. Basser	George L. Livingston
Samuel K. Beier	Lawrence Mirken
Sigfried Bendheim	Max Moskowitz
Henry Blankfort	Max E. Sanders
Abraham M. Davis	Joseph Sedwitz
C. Joshua Epstein	Isaac Settel
David H. Gluck	Joseph Settel
Isaac Goldman	Samuel W. Siegel
Dr. Benjamin Goldstein	Samuel Silver
Felix Gouled	Max Stavish
Maurice Greenstein	Morris Steinberg
Morris Jablow	Lester Udell
Harold Kaplan	David H. Ullman
Moses Langer	Harry Ward

Aaron Wartels

OUR 1st VICE-PRESIDENT



Aaron "Pop" Wartels

Our grand old man. We love him for the good word he has for everybody, for his humor, gentleness and piety.

Well, indeed was he named. He exemplifies the Biblical references to Aaron.

Is not Aaron, the Levite, thy brother?"

He is, he's everyone's brother, father, friend and adviser.

"Thus shall Aaron come into the holy place".

He does, every day in the year, rain or shine.

"The Lord will bless the house of Aaron".

Our Aaron is blessed with a noble wife, two daughters, Mrs. Wm. Horwitz and Mrs. Harry Mirken, three fine sons, Lester, Emanuel and Nat, and three grand-children.

"Aaron was 120 years old when he died".

Since Pop is only 68, if your arithmetic is any good, he still has 52 years to go, which is exactly one year more than the 51 he has been in this country.

GETTING PERSONAL

We are glad to hear that the luncheon sponsored by the Womens' League, at the Collonades Room of the Essex House, was a grand success . . . Congratulations to Irvin Braverman upon his Bar-Mitzvah . . . Let us take this opportunity to welcome the charming new leader of the girls of the Blue and White, Miss Leonore Friedman . . . Charlie Bendheim came in from Lafayette College, last week end to celebrate his birthday . . . Miss Bernice Breitbart will come in from Barnard College over Thanksgiving, to celebrate her birthday . . . Mr. and Mrs. Mose Goodman, good friends of the Rabbi and of the synagogue, dropped in at Shul last Saturday morning. . . . At the next meeting of the Senior Group, they will have an artist down to deliver a little talk, and possibly sketch a drawing right there . . . Last Saturday afternoon, Irving Cohen read the service for the Young Peoples Mincha Service Quoting Eddie Weinstein, Chairman of the dance Committee of the Young Folks League, who said, "Our dance on December 11th, will be the social hit of the season." . . . Flash, last minute news, we just received word that the following people were elected to the Governing Board of the Council, from the Young Folks League: Hank Epstein, Gabe Goldstein, Syivan Markowitz, and Eddie Weinstein . . . The officers selected were: Arnold Oshron, President; Bernard Udell, Vice-President; Geraldine Michaelis, Secretary and Richard Solow, Treasurer . . . and so again, until next week, Au revoir . . . H. E.

(Continued from Page 3)
was the apex of a federal system similar, in many respects, to that which prevails in the United States. At the base of this system were the autonomous "Kahals." The Jews of each city had their own "Kahal," which managed their local affairs. The Kahals of each land were federated into what was called in Hebrew a "Gallil" (region). Each Gallil had its own "va'ad" (council) which acted for all the Kahals of that land. Finally, matters which affected the Jews of the various lands were dealt with by "The Council of the Four Lands."

When the Kahals were first organized it was customary for inter-Kahal disputes and lawsuits to be settled at meetings of rabbis at the great commercial fairs to which all the people used to come. The rabbis of each land assembled at these fairs and, together with the leaders of their Kahals, soon began to enact necessary legislation for the Jews of their respective lands. These assemblies of rabbis and Kahal leaders gradually

became a fixed institution and were known as "va'ads." At that time, the rulers of Northeastern Europe decided to levy taxes on the Jewish people as a group rather than upon individual Jews. They assigned the duties of apportioning and collecting the taxes to the "Va'ads." This, together with the fact that officials of the Jewish community had the right to decide lawsuits and to excommunicate individuals (place them in "Cherem"), provided a firm foundation for Jewish self-government, so that the Jews were at that time a state within a state.

Soon the Va'ads of the various lands began to quarrel among themselves over various matters. When Poland had expanded so as to include nearly all of Northeastern Europe, it became practical to centralize various functions of the Va'ads, including some related to taxation, in "The Council of the Four Lands."

While at first the number of lands represented in the Council varied from time to time, it finally was fixed at four: Great Poland, Little Poland, Volhynia, and Galicia. During the earlier years of the existence of the Council Lithuanian Jewry was represented in it. Later on, however, the Lithuanian Jews had their own Council.

Each important Kahal sent one representative to "The Council of Four Lands" and these men, together with the leading rabbis of the time, who were also members of the Council, made the total membership about thirty. The method of choosing the Councilmen was very undemocratic and the Council combined in itself all power — executive, legislative and judicial.

In 1764, the Polish Diet abolished the system of taxing the Jews collectively and, instead, levied a head-tax on every Jew, leaving to the Council only the right to collect the tax but not the right to apportion it. This latter right had been one of the mainstays of its power. Later on in that year the Council was abolished.

Ph: PLaza 3-6330 Bklyn. Ph: APplegate 7-3950

ADLER'S

MONUMENT AND GRANITE WORKS INC.
MAUSOLEUMS - HEADSTONES - MEMORIALS
: : : OF EVERY DESCRIPTION : : :

Office

148 EAST 57th STREET

NEW YORK

Branches

Opp. Salem Fields & New Mt. Carmel Cemeteries

Opp. Mount Zion & Mount Carmel Cemeteries

Nr. Machpelah Mt. Nebah & Union Fields Cemeteries

TRafalgar 7-1500

ÆON GARAGE

Live and Dead Storage

Service Our Specialty

Cor. Broadway and 76th Street

After-Theatre Specialties

GOTTLIEB'S

כשר

RESTAURANT

157-159 West 49th Street

Circle 6-0789

Circle 7-8520

LARGE SELECTION OF

Choice Wines and Liquors

Meet a fellow member at



2270 Broadway

Miami Beach, Florida

The Tides

ON OCEAN DRIVE AT 12TH AND 13TH STREETS
"THE SKYSCRAPER HOTEL ON THE OCEAN"



Miami Beach's
Outstanding
Hotel
Achievement

12 Stories of luxurious living. Sky Top Solariums, Tropical Patios, Cocktail Lounge and Grille, Pent Houses, Surf Bathing from Hotel. All sports and social activities. Modified American (breakfast and dinner) and European Plans. Superlative Kosher Cuisine.