

WEST SIDE INSTITUTIONAL REVIEW

VOL. I, No. 31

FRIDAY, JUNE 3, 1938

SIVAN 4, 5698

THE REVIEW

Next issue will be the last for the season. Then publication of this paper will be suspended for the Summer, to be commenced again in the Fall. The term of the present editorial board therefore comes to an end. The editor wishes to take this opportunity of extending his grateful appreciation as well as the appreciation of the officers, directors and members of the congregation to the editorial board for their cooperation during the past year.

For the coming publication year, the business affairs of the paper will be supervised by Mr. Morris Jablow as business manager.

Realizing the time and sacrifice entailed in getting out this publication, small as it is, we hesitate to burden the present members of the board by insisting that they continue but hereby make a general call for volunteers. First of all, we need several persons, men or women, to conduct the regular departments. For instance, one person will be regularly assigned to picking up items of personal interest which will go into our "Getting Personal" column. Another will be assigned to gathering news of club activities. A third will be busy reporting senior activities, such as the Women's League, The Council, the membership meetings, the board of directors' meetings, etc. Still another will be asked to pick up news of general Jewish interest.

In this manner, it is hoped to have specialists in the various departments of the paper so that the members of its board will not be working at cross-purposes or duplicating one another's work. To the editor will fall the job of revising the material, assembling same and being responsible for the general set-up. He will also be responsible for the editorial policy of the paper as well as obtaining outside contributions.

With regard to outside contributions, all members of the congregation are invited to submit articles on any subject which they think would make interesting reading in the Review. In this connection, it must be recognized that many persons have literary abilities which they have never attempted to try out. We shall be glad to have your

(Continued on page 4)

WOMEN'S LEAGUE

The final meeting of the Women's League was held on Tuesday, May 31st. The League was host to the Greater New York Council of the Women's Branch of the Union of Orthodox Jewish Congregations of America. Mrs. H. I. Rothfield delivered a very interesting talk on "Jews in the Orient" Mrs. Albert Cohen was in charge of the arrangements.

Mrs. David H. Ullman, Chairman of the Fall Luncheon, scheduled to take place on the Starlight Roof of the Waldorf-Astoria on November 22nd, 1938, reported about the arrangements and urged all members to devote their energies during the coming summer months towards making this affair an outstanding success.

A vote of thanks was extended to Mrs. Millstein for acting as hostess at the meeting of May 23rd.

Mrs. Annie R. Morris, Chairman in charge of the Cake Sale, gave a pleasing report on its financial details. A vote of thanks was extended to her. She spoke briefly and thanked all the members who helped her make the sale a success.

THE COUNCIL

As the social year draws to a close, our young peoples organizations are dropping their cultural programs and devoting their final meetings to formulating plans for the new year. Most of them will meet at intervals during the summer, as will the governing board of the council.

Altho each group is having its own final summer dance, the year could not be brought to a close without an all Council party. This will take place on Sunday evening June 12 and dancing will be a treat to our young people who missed it during Sfirah.

The Jewish Youth League has announced its summer formal which will be held at the Riverside Plaza on Saturday evening June 18. Tickets are one dollar per couple.

On Wednesday evening May 25, Bruce Lane vice-president of the group, who took the part of Haman in one of our Purim sketches gave the address with which he will compete in a High School speaking contest very shortly. It was Elihu Root's introduction of Henry Watterson at the New England

MEMORIAL SERVICES

Monday morning, we shall pause for Solemn Yiskor services in memory of our beloved departed.

The prayer itself is very impressive: "May God remember the soul of..... and the souls of all my relatives, both male and female, whether paternal or maternal." "FOR THAT I OFFER CHARITY FOR THE MEMORIAL OF THEIR SOULS."

Charity is the basis of the prayer because our faith decrees that our reverence for the departed shall find some concrete form in help to the living, whether maternal or spiritual.

What can be greater charity than to contribute to a place of worship which serves as an inspiration to old and young, a guide to men, women and children in properly adjusting themselves to the world. The West Side Institutional Synagogue is deserving of your support. Here below is a form which you may use in making your contribution which, regardless of its size, will be gratefully accepted and the appropriate prayer will be said from the pulpit for your departed.

WEST SIDE INSTITUTIONAL SYNAGOGUE
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MEMORIAL CARD

I hereby request you to offer the
Memorial Prayer for the coming
Holiday

for my

whose name is

and I herewith donate \$.....

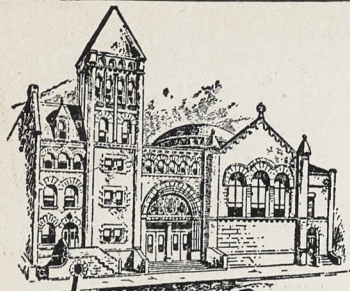
Name

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society meeting in New York City,
December 22, 1894.

The Congregational Group had its final meeting on Thursday evening May 26, with Mr. Walter Sedwitz, a member of the New York Academy of Sciences as guest speaker. In his talk on Nature Study, he related the many strange habits in the lives of birds.



WEST SIDE INSTITUTIONAL REVIEW

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VOL. 1, No. 31

June 3, 1938

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BEFORE YOU LEAVE

Summer is upon us and our thoughts turn to seashore and mountains, farms and hills or far off countries of romance and adventure. Few of us, however, stop to think of those whose wanderings are only imagined and of the many worthy charities and institutions who become summer orphans when their supporters leave. You may go away, but the work of healing, ministering and comforting must go on.

So give a thought to the matter. While you are enjoying yourself in a well earned vacation, don't forget the Shul you left behind, the camps, the schools, the hospitals, the nurseries, the orphanages—all the many worthy enterprises you have big-brothered or sistered. In the language of the parting friend, drop them a thought and a wee bit o' help from time to time. You'll find your vacation much pleasanter that way.

ORTHODOXY AND YOUTH

By DANIEL WEISS

The tendency of youth in the last decade has been away from religion and the synagogue. The continual preachings of radical and semi-radical groups lure our Jewish young men and women away from the traditional Judaism, the religion of their fathers. For there, they get something which cannot be found in the average synagogue. The social life has always been a necessary factor in the life of young people. The old synagogue was a place merely devoted to worship, whether one came to pray to God because he so desired, or because he was ordered to do so by his parents. It was a duty pure and simple, and if the young person could shirk it, he would gladly do so. The radical organizations offered him social contacts, educational activities, and freedom from the parental yoke.

The older people were not interested in youth's problems. The young boy or girl of high school or college age, faced with a perplexing problem regarding religion, had no one to turn to for advice and guidance. He had to solve it for himself, and nine times out of ten he solved it by avoiding it.

Today orthodoxy is composed of older men, and with certain exceptions, is fast losing the young people. Some of these older people have realized that, in order to keep the young men and young women from leaving the fold of their fathers, it was necessary to show them that not only could they receive the benefits which other organizations offered, but also that they were not alone in adhering to traditional Judaism; that there were many more young men and young women who, like themselves, still believed in the God of Abraham, Isaac, and Jacob. And so with this in mind, institutional synagogues were established.

Young peoples' groups were formed in the synagogue and youth was allowed to have its day in the running of the House of Worship. The rabbis of these synagogues are broad minded, and they are men to whom the perplexed youth can turn for the answer which will solve his problem. Educational and social activities are sponsored and the leaders of these institutions give their whole hearted support to the ideas of youth.

Jewish young men and young women are again turning to the orthodox synagogues and, with the advent of the new era in orthodox communal life, we again see, in the words of King David, "Naarenu im ziknenu," "the young people together with the old" working hand in hand for the preservation of Torah-true Judaism.

"AS
R'CHASH
SEES
IT"



YOUTH
IV

By RABBI HERBERT S. GOLDSTEIN

We look to youth always to become the champions and the fighters for political, social and religious rights. But let me add, obligations as well. Open the Bible and you will find there—in the worth-while of Lenin and Marx.

We read every Sabbath, "And when thy children shall be taught of the Lord, then there will be no need to call your youth (your rebels) but your builders."

As a solution to the problem of Capitalism, and that of Communism, Judaism preaches a divine arbitration between the two, through the system of the Jubilee. "There is, in human affairs, one order which is the best," declared Emile de Laveleye, "That order is not always the one which exists, but is the order which should exist for the greatest good of humanity. God knows it and wills it; man's duty is to discover and establish it." We read in Leviticus, Chapter 25, verse 10, "And ye shall hallow the fiftieth year, and proclaim liberty throughout the land, unto all the inhabitants thereof; it shall be a jubilee unto you: and ye shall return, every man, unto his possession."

God would have us understand that merely to socialize wealth, leaves us unmindful of the weakness of human beings, and the ambitions of men, which in the course of time will break down this equalization. The more progressive will ever amass, the weaker will ever lose, thus in the end bringing us back to the same inequality. Hence Judaism presents its plan for the redistribution of all landed wealth so that not more than one full generation can pass, without the State being indeed, and in fact, as it was in the Hebrew polity—a common-wealth.

Thus, my young friends, has Judaism indicated the apotheosis of social principle. All the generations which have passed have failed in their efforts to attain it. Well, may the world stand entranced before the genius of Judaism applied to social problems. For while other systems have failed, Judaism has not yet failed.

INTERESTING STAMPS

By JOSEPH E. DAVIDSON

XXXI—ALEXANDER THE GREAT AND THE
HIGH PRIEST AT JERUSALEM
The Stamp: Scott's Greece A-77



PART I

Alexander the Great
at the Battle of Issus

(Version according to Josephus and
other historians.)

Flushed with success after almost annihilating the army of Darius the 4th at the Battle of Issus (Nov. 333 B. C.), Alexander the Great easily subjugated Syria and Phoenicia, meeting with stiff resistance at Tyre which he took in August 332 B. C. after a seven months' siege.

Before beginning the siege, Alexander sent emissaries to both the Samaritans and the Hebrews, asking them to rebel against the Persians and thus aid him in his plans to break up Persian supremacy.

The Samaritans acquiesced and sent an army to aid the Macedonians.

The High Priest (Jaddua, according to Josephus), not unmindful of the kindness shown our people by Cyrus the Great and Darius I, refused not only to send help to Alexander or to renounce allegiance to the Persian King, but absolutely ignored his message.

After the fall of Tyre, Gaza soon followed, and Alexander marched upon Jerusalem determined to punish the Jews for their indifference to his command.

As the Macedonians approached the outskirts of the Holy City, the High Priest at the head of a procession of the priests, all dressed in their sacred vestments, slowly came forward to meet them.

Alexander evidently figured that he would meet with stiff resistance, and the solemn spectacle of old patriarchs with flowing beards coming towards him, with gestures of respectful homage, appeared to him as strange as it was unexpected. To the amazement of his generals, and to the chagrin of the Samaritans who had hoped to be permitted to destroy the Temple as their reward, Alexander dismounted and, approaching the High Priest, reverently bowed to him.

Alexander's troops made a peaceful entry into Jerusalem and the King visited the Temple, where he watched the ceremony of the sacrifices offered

up in his honor in the Temple.

He assured the High Priest of his friendship, granting the Jews, among other things, the privilege of living according to their own laws and exempting them from certain specified taxes.

PART II

ALEXANDER THE GREAT AND THE
HIGH PRIEST, SIMON THE JUST

(The following is a literal translation
from the Talmud—"Yoma" 69A)

Behold, we are taught in a Baraithea, the 25th of Tebeth is called the day of Mt. Gerizzim, on which no eulogy is allowed, because on that day the Samaritans petitioned Alexander of Macedon (Alexander Mukden) to have our Temple destroyed, and he permitted them to do it. What did (the High Priest) Simon the Just do when he was informed of it? He dressed and wrapped himself with the priestly garments, and accompanied by the respectable men of Jerusalem, with torches in their hands, they kept walking, one party towards, and the other away from Jerusalem, until dawn.

At dawn Alexander of Macedon perceived the Jews. He asked, "Who are these men?" and the Samaritans told him, "They are the Jews who rebelled against thee." As they reached Antipatris the sun had risen and they faced each other. As soon as Alexander saw Rabbi Simon the Just, he descended from his chariot and bowed to Simon the Just. They said to him, "Such a great King as thou art dost bow thyself to that Jew?" "His image," he replied, "I saw a'glistening before me whenever I gained a victory." He asked the Jews, "Why did you come?" They replied, "Is it possible that the Temple wherein we pray for thee and for thy empire not to be destroyed, should through misleading petitions be allowed to be destroyed by these idolators?" "Who are these idolators?" inquired the King. They replied, "These Samaritans who stand near thee." I deliver them into your hands," was his reply. "Treat them as you please." They were soon dragged as far as Mt. Gerizzim when the latter was destroyed in the same manner in which they had intended to destroy our Temple. This day was made a festival.

Light Candles Friday Evening 8:08

Weekly Portion: BAMIDBOR

Friday Evening Service	6:30
Saturday Morning Service	9:00
Children's Service	10:00
Rabbi Hurwitz, Class in Talmud	6:30
Mincha Service	8:00

SHOVUOTH

Sunday Morning	9:00
Mincha Service	8:00
Monday Morning—(Yiskor Services)	8:45
Mincha Service	8:00
Daily Services:	
Mornings	6:45, 7:30, 8:00
Afternoons	8:00

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OUR ANNIE



MRS. ANNIE R. MORRIS

We have heretofore written up only male, white Hebrews over the age of 21. Everyone predicted we would not dare start with the women. They don't know us. We have our own philosophy based on "Fools rush in where angels fear to tread."

Everyone loves "Our Annie." She was born in New York City on October 25, —. (Close shave that time). She was graduated from Normal, now Hunter College with the class of —. (Not by me). She is the widow of former Alderman Samuel R. Morris (What a swell fellow!) and the mother of Mortimer and Francis R. Morris and Lena Ward, our director Harry's wife. (Why didn't you come to the party, Harry?)

Nothing much happens around these parts without Mrs. Morris' help. And when she helps, the affair must be a success. Witness the Bazaar of which she was co-chairman.

(Continued on Page 4)

GETTING PERSONAL

By ME, HIM and I

We have Apple Week, Fire Prevention Week, Better Babies Week, Lumber Week, Jewelry Week, all kinds of weeks and most times we are just weak . . . Why not have Congratulations Week? . . . And why not start right now? . . . We are the best congratulating hound that ever glimpsed a keyhole . . . Well, here goes . . . As all good things come in threes, we congratulate on their wedding anniversaries, Mr. and Mrs. Henry Blankfort, Mr. and Mrs. Harry M. Millstein and Mr. and Mrs. Seppy I. Silberman. . . . After that proud deed, we congratulate Mrs. Annie R. Morris on the engagement of her banker son, Mortimer, to Miss Adeline Goodfriend . . . Honest, Morty, next time we come home singing "Sweet Adeline", don't think we're getting personal . . . We now take a deep breath for a double header of congratulations to Mrs. Rose Freezer on her restoration to health and on the engagement of her daughter Thelma to Mr. Albert Sheinman . . . We suggest they take a lesson from our first June bride and bridegroom of the season, Mr. and Mrs. Bernard S. Schwartz who were married yesterday AT OUR SHUL . . . Lots of good luck to them . . . And now for our closing congratulations, why must brothers always be different? . . . The Rabbi and the Rebbetzin have two sons, Simeon and Gabriel . . . so . . . Simeon studies finance and Gabe, chemistry . . . so . . . Columbia bestows a Master of Science degree on Simeon and a Master of Arts degree on Gabe . . . Well, here's to the Rabbi's two masters Congratulations to Mr. and Mrs. Sam Michaels on the graduation of their son from the University of Los Angeles and we wish Mrs. Michaels a pleasant trip to California where she went to attend the commencement exercises . . . Congratulations also to Leonard Cohen on his admission to Harvard . . . We hope he will continue his visits to our services when he is in town for week-ends. . . . For many of us it is nothing new to hear of a Shul president going up in the air . . . nor is it new for a Shul president to doven Mincha . . . but . . . it is news for a Shul president to doven Mincha 10,000 feet up in the air . . . Our Lester Udell did it last week . . . Did he take three slow steps backward while the plane was leaping forward? Our favorite plane prayer is Gomer . . .

FURTHER CONTRIBUTIONS

Additional contributions to the fund for J.D.C., U.P.A. and German Relief: Louis Reisman, C. J. Epstein, Mr. Cohen, Mrs. A. Goodman, Lazarus Zeidman, Samuel Michaels, Morris Jablow.

OUR ANNIE

(Continued from Page 3)

In her spare time she is Treasurer of the Hebrew Teachers Training School for Girls, Director of Reba Liebovitz Welfare League, Financial Secretary of Society Bnai David and Hannah Blackburn Society.

For five years she was the chief tax gatherer for the State of New York and does she know how to tax the folks for the benefit of the Shul.

THE REVIEW

(Continued from page 1)

efforts submitted and you may rest assured they will receive thoughtful consideration and, if not published, the reasons will not be personal ones but solely taking into consideration the welfare of the Synagogue and the paper.

During the coming publication year, we hope to increase the size of the paper but to do so we need more income from advertising. In this connec-

tion, we should welcome the help of individuals to act as advertising managers and we shall do everything possible to cooperate with them in obtaining good results. After all, we charge very moderate rates and it should not be a great task to increase the advertising substantially.

Won't you let Mr. Jablow have your name and state in what capacity you should like to serve? If you think you can function in some manner not already mentioned, we shall be glad to consider the suggestion. After we receive the responses, a meeting will be called at which time the new board for the coming season will be organized. The reason it is desired to organize this board now is to enable it to gather material of a general nature as well as go into a campaign to secure advertisements during the Summer so that in the Fall our road will have been considerably smoothed out.

Again, thanks to the retiring editorial board and welcome to the volunteers for the coming year.

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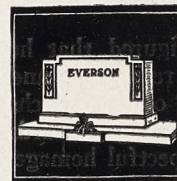
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