

WEST SIDE INSTITUTIONAL REVIEW

Vol. IV, No. 34

Friday, May 2, 1941

Iyar 5, 5701

WOMEN'S LEAGUE AFFAIR WEDNESDAY, MAY 14th

The Women's League will hold its Scholarship Dessert Luncheon-Mah Jong-Bridge on Wednesday afternoon, May 14th. Mrs. Samuel W. Siegel is Chairman of the affair and she is being assisted by Mrs. Siegfried Bendheim and Mrs. Joseph Anderson, Co-Chairman and Mrs. Lawrence Mirken, Treasurer. Tickets are priced at One Dollar and the proceeds of the Luncheon will aid in caring for the many refugee children in our Hebrew School and Day School. The following women are on the committee in charge of the affair: Mesdame Sam Davis, Max Frank, Philip K. Gertner, Moses Langer, George L. Livingston, Nat Trotzky and Lester Udell.

Mrs. David H. Ullman presided at the last meeting of the Women's League and Mrs. Dinah Luloff and Mrs. David Elfenbein were the hostesses of the afternoon.

All women of the congregation, young and old; members and non-members, are cordially invited to attend.

YOUTH SERVICE SCHEDULED FOR NEXT SATURDAY

Next Saturday morning, May 10th, the young men of our congregation will conduct the Sabbath Service. The judges decision, as to who will deliver the sermon, will be announced in the next issue of the REVIEW.

If you have not as yet received a part for "Boys' Week" Sabbath please communicate with Gabriel Goldstein immediately. All young men are urged to attend and participate in this youth service.

SATURDAY AFTERNOON 'GROUP' HOLDS FIRST MEETING

Our Saturday afternoon 'Group' met for the first time last week. A large group of boys attended and under the able guidance of Mr. Seymour Reichlin and Mr. Morton Langer, they spent an enjoyable afternoon. Parents of boys between the ages of 9-12 are urged to send their children to our Saturday Afternoon Group.

PLEASE HELP

We once again wish to urge you to make your contribution in response to our appeal on behalf of the United Jewish Appeal (Joint Distribution Committee, National Refugee Service, United Palestine Appeal) and Chief Rabbi Herzog's Emergency Fund to save Yeshiva Students in Japan and to maintain educational institutions in Palestine.

We are acting as agents in collecting funds for this mission and none of the funds collected are for the Synagogue.

NEW BOYS CLUB PLANS FIRST MEETING

A new club, boys between the ages of 12-14, has been formed and its first meeting will be held on Saturday evening, May 3rd, at 7:30 P.M. Election of officers will be held at that time and plans will be made for future activities. Edward Schiff temporary President and Joel Wasser, temporary Treasurer, invite all boys interested in joining this group to attend the meeting tomorrow night.

MADAJEBS TO HOLD DISCUSSION

The Madajebbs will hold a discussion on "Native Son", "The Beautiful People" and "Doctor's Dilemma" at their regular meeting tomorrow evening. The girls will hold a Ping Pong Tournament immediately after the meeting. All girls, 14-15 years of age, are cordially invited to attend.

SEA SCOUTS HOLD INVESTURE SERVICE

Last week our Sea Scout Ship held an inter-ship Rally with Ship 532 of the West Side Y.M.C.A. Shortly, Ship 532 will act as host to our ship for a return competition.

The Sea Scouts have changed its meeting time from Thursday evening to Tuesday evening. Last Tuesday evening the Scouts held its first Investure Service. Rabbi Goldstein greeted the Scouts and Mr. Melvin H. Friedman and Mr. Joshua Levine served as representatives of the Synagogue Committee on Scouting.

ANNUAL DINNER-DANCE HUGE SUCCESS

400 GUESTS ENJOY
PERFECT EVENING

The W.S.I.S. has scored another outstanding success. Last Sunday night over 400 members of the W.S.I.S. family gathered in the Grand Ballroom of the Waldorf Astoria Hotel for an evening of fun, frolic and friendship.

Mr. Max E. Sanders, Chairman, welcomed the guests and extended his thanks to all of his co-workers for being so generous in their support. Mr. Sanders introduced our President, Lester Udell, who thanked the Chairmen of the Committees for their wholehearted cooperation. The chairmen were: Mr. Max E. Sanders, Mr. Joseph Kraeler, Mr. Morris Levine, Mr. Harry Appel, Mr. Sam Davis, and Mrs. David H. Ullman. Rabbi Goldstein followed Mr. Udell with a short inspiring message on "the importance of the continuation of our noble efforts".

Hon. James Mead, U. S. Senator from New York State, was present and he was called upon to deliver a short address.

Thanks are to be extended to Mr. Nat Trotzky, our caterer, who did everything to make the evening a perfect one; and to Phil Sands and his swell orchestra, for his lilting melodies and swinging tunes.

Mrs. David H. Ullman, Chairman of the Entertainment Committee presented the entertainers of the evening. Paul Duke Jr., prominent prestidigitator, performed and the Barry Sisters sang the hit parade in Yiddish. The entertainment was concluded with the "Dancing Hour", directed by Don Julian and Marjorie, dancers, direct from the Roosevelt Grill. They performed dance routines and then danced with the guests who wished to compete for prizes.

The W.S.I.S. Family, the Waldorf Astoria Hotel, Phil Sands and his Orchestra and Nat Trotzky - a combination hard to beat.



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MY TRIBE IS CALLED ISRAEL

by Ben Hecht

The Jewish question in our town appears to be a source of major if subterranean excitement. It is one which nearly all the gazettes leave prettily alone.

Having written on this subject, I can understand the poetical silence our gazetteers preserve. For it is apparently difficult to discuss the position and psychology of my people (I almost said *race* again) without bringing a barrage of strangely nervous and sadly sensitive letters down on one's head.

Most of these letters are from Jews who feel outraged because I have now and then referred to our people as a *race*. They are quick to point out—and with righteous and pathetic violence do they do their pointing—that the Jews are not a race and that calling them so is playing into Hitler's hands and into the hands of all Jew-haters.

It is the pathetic notion of my cri-

"AS
R'CHASH
SEES
IT"



THE 60th COMMANDMENT

The Borrower

Part 2

By RABBI HERBERT S. GOLDSTEIN

The borrower must pay for the upkeep of the thing borrowed from the beginning until the end of the loan.

If one says to another, "lend me this thing as long as it will work, or is good", he does not have to return it to the original owner until it is broken. If one borrows without stipulating any time limit, then the owner can collect at any time. The exceptions are in such instances where it is understood that it was taken for a certain time, as in the case of a Megillah, the owner can take it away only AFTER Purim.

tics that the best way to combat this gibbering but powerful attack on Jews is to stand, anthropology books and citizenship papers in hand, and prove by chapter readings and government stamps that there are no Jews. The thing to do, they say, is prove by our deeds and our words as well as by our great worldliness that we are Americans—fine patriotic Americans first and Jews afterward, if at all.

I write of Jews today, I who never knew himself as one before, because that part of me which is Jewish is under a violent and apelike attack. My way of defending myself is to answer as a Jew, whether my answer is unhistorical or unethnologic, or whether it is even in some way troublesome to those Jews who think they can remove themselves as targets by turning their foolish backs to the battle.

My angry critics all write that they are proud of being Americans and of wearing carnations and that they are sick to death of such efforts as

If a woman borrows and then marries, the husband, if he was unaware of the loan, is free from her responsibility. If a husband borrows from his wife, if they are both present at the time of the loan and the lender works with the borrower, then the husband is free from any payment for any loan incurred. If the borrower said to the lender "send me a cow which I shall borrow from you", then any accident that occurs on the way is the obligation of the owner. A borrower may not in turn lend the thing borrowed to someone else.

This completes the study of the Laws in regard to the "Four Custodians". Herewith is a brief summary:

1-He who guards without receiving any compensation.

2-He who gets paid.

3-He who hires.

4-He who borrows.

The first is responsible only for gross neglect. If the article in his custody is stolen or lost he does not have to make good. He merely has to swear that he did not use it fraudulently and that he took care of it properly then he is completely absolved. The second and third must make good in case of theft or loss, but are not held responsible for accidents. The fourth is held liable for every form of mishap, be it theft, loss or accident.

mine to Judaize them and ghettoize them again and increase generally the Jew-consciousness of the world.

Good Jews with carnations, it is not I who am bringing this Jew-consciousness back into the world. It is back on all the radios of Europe and on an alarming proportion of them in the U. S. A. And you won't get very far in your rebuttals by quibbling, Talmudic fashion, as to whether you are or are not a Jew.

I don't advise you to take off your carnations. I only suggest that you don't hide too much behind them. They conceal very little.

I have tried in my small way to bring into the long battered soul of the Jews the pride and mental stamina many Jews like myself feel under attack. I don't mean the pride and mental stamina of Americans. Nobody is attacking us as Americans—not yet. But of Jews.

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THIS AND THAT



DANGER SIGNS

By RABBI EMANUEL L. LIFSCHITZ

One of the strong arguments against Reform Judaism is its effort to so modify Jewish life and practice that it harmonize or better still, outwardly resemble the life of the Christian fellowship and so reduce the religious differences believed to be the cause for anti-semitic feeling. Hence, Reform Judaism did away with the Sabbath, the Dietary restrictions, and the purity of family life; reduced the Hebrew content of the Prayer Book to a minimum; arranged for formal prayer meetings with the Lord one day a week; geared its whole spiritual life with that of the people among whom its adherence lived. The net result is that a great number went the way of inter-marriage and were ultimately lost to the body of Israel; while the anticipated good-will, sought for at such great sacrifice, turned out to be a myth.

There are certain elements in modern Orthodox circles today who though not guilty of the same sins as their reform brethren, are nevertheless displaying similar psychological attitudes and tendencies, notwithstanding all protests and arguments to the contrary. These attitudes if allowed to go unchecked for another generation or two will generate a state of mind similar to that which paved the way for reform.

The facts are: The study of Torah in even the most devoutly professing homes has assumed a degree of importance second only to that of secular studies. A Yeshiva or Parochial School education is shunned lest the children fail to develop the much sought-after "secular personality". Torah is no longer the core

WEEKLY PRAYER SCHEDULE
Light Candles Friday Evening 7:36
Weekly Portion TAZARIAH-MEZOROH
For those that usher in the Sabbath earlier light candles at 6:15.
Friday Evening Service 6:15
Saturday Morning Service 9:00
Junior Congregation 10:00
Rabbi Hurwitz's Talmud Class 6:30
Mincha Service 7:35
Sunday Morning Services 6:45; 7:45; 8:45
Daily Services:
Mornings 6:45; 7:45; 8:15
Mincha 7:40
Followed by the Interpretation of the Mishnah by Rabbi Goldstein

of Jewish life but merely an addendum.

The dream of the return to, and the rebuilding of Zion, which was one of the sustaining faiths of the Jewish people in Goluth is looked upon either as a charitable enterprise or as completely superfluous.

What to do? The answer is most obvious. Revamp our illusory and erroneous concepts of what constitutes Jewish living. Our survival-strength lay in the degree to which the totality of Jewish living becomes the core of our life rather than the degree to which we visitate and nullify our traditional and consecrated patterns of thought.

CONDOLENCE

We extend heartfelt sympathy to Dr. Samuel Nirenstein upon the loss of his mother, Dr. Nirenstein, a member of the Faculty of the Laymen's Institute, is a prominent leader in Orthodox Jewry.

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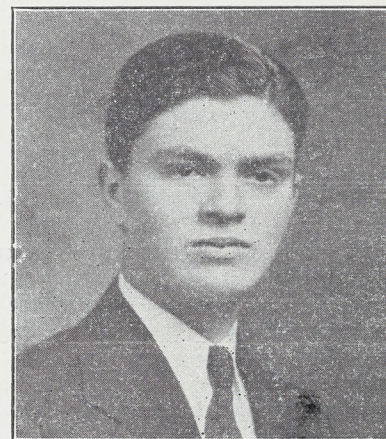
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MARVIN ROBERT LIVINGSTON

Marvin (Bobby) Livingston, son of Mr. and Mrs. George L. Livingston, on the occasion of his twenty-second birthday, will act as Chazan tomorrow morning.

JUNIOR CONGREGATION

David Buchsbaum read the Service and Jack Verschleiser read the Torah last Saturday morning at the Junior Congregation. The Senior Congregation has presented the Junior Congregation with a new cover for its Torah.

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JEWISH MUSICIANS

The Ha-Tikvah

As the "Star-Spangled Banner" is to the American people, so the Ha-Tikvah is to the Jews. Because it voices the fervent conviction that our people will return to Palestine, sometime, and that the courage of the race is indomitable, it has become the stirring theme song of the Zionists, and, consequently, a sort of Jewish national anthem.

The words of this great modern psalm, recalling in spirit the psalms of the Babylonian exile, can be ascribed to a definite source; the hopeful minor-keyed melody has had a vagrant existence and uncertain forbears. NAPHTALI HERZ IMBER, one of the more famous Jewish poets of the past century, while filled in his youth with religious zeal, composed nine stanzas of a poem entitled "Ha-Tikvah", "The Hope", in which was set forth a list of the conditions, the collapse of all of which, was necessary before hope for reestablishment in Zion was to be abandoned. Because of the natural monotony of the tune if it is repeated, and because the words of all stanzas express a similar thought, the nine stanzas are not generally sung today; two or three suffice. Certainly there have been criticisms of the verse, rhythm and grammar, but few can attack the beauty of Imber's poem.

Since Imber was raised in a Galician ghetto, and since the opening verse of the refrain employs the same word grouping as a Polish marching song, there are those who maintain that the melody is taken from a Polish folk-song. But others claim a similitude to an old Sephardic melody. Thus the Ha-Tikvah's music's origin is doubtful.

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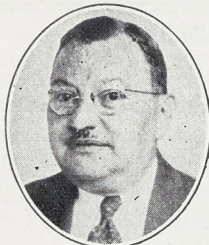
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Getting Personal

It's all over now, but the comments - "Boy what a dinner-dance!" . . . It is the unanimous opinion that it was "tops" among W.S.I.S. affairs. . . Don Julian and Marjorie, dancers from the Rainbow Grill, said "We have never seen a better group of dancers". They were probably talking about Mr. Harry (Rhumba Kid) Appel, Mrs. Meyer H. Fishman, Miss Joan (Waltz Queen) Friedman, Mr. Sam (Kazatzka) Litwin, Bobby (Conga) Livingston and Miss Rhoda Schulman, all of whom won prizes during the exciting and entertaining "dance hour". . . The W.S.I.S. debutantes and their escorts were well represented at the longest, loveliest and liveliest table of them all - the young folk's table. . . Speaking of representatives - the U.S. Senate was represented by Hon. James Mead and the U.S. Army was represented by Lieutenant Arnstein. . . We wonder if they conferred on problems of national defense. . . Buddy Friedman celebrated his birthday that night

with the entire young folk's table. . . We understand that a talent scout signed up Mrs. David H. Ullman after her swell job of emceeing. . . Mr. Max E. Sanders, Mr. Lester Udell and Rabbi Herbert S. Goldstein remained within the scope of the "unwritten law" of the synagogue, by refraining from long speech-making. . . Thanks to Nat (Carlton Caterers) Trotzky for a swell dinner. . . At about 2 A.M., when Phil Sands and his orchestra were playing the final bars of "Aulde Lang Sayne", the crowd was a bit fatigued, but still quite gay and jolly and rarin' to go. . . Getting away from our dinner - but never forgetting it, we wish Mrs. Minnie Horowitz a speedy and complete recovery. . . We send birthday cards this week to Director Lawrence Mirken and to Miss Ruth Davis. Congratulations. . . We welcome Mrs. Isidore Freedman, President of the Women's Branch of the U.O.J.C.A. We hope to see her more often. . . .

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