

WEST SIDE INSTITUTIONAL REVIEW

Vol. VI, No. 3

Friday, September 25, 1942

Tishri 14, 5703

LOYALTY VIEWPOINT

The Jew and Usury

By Israel S. Gomborov

The trick of repeating a lie so often that people would begin to believe that it is the truth is not original with Hitler. It is as old as the hills and was practiced to such an extent that some Jews, believe what our enemies say against us.

Jews are accused of being usurers. Is that true?

The Bible (Lev. XXV 37) says, "Thou shalt not give him thy money upon interest, nor give him thy victuals for increase", and Verses 13 to 16 of the same chapter make detailed provisions for the amortization of a loan on real estate so that redemption be had on the Jubilee year if not accomplished beforehand. Verse 23 of the same chapter concludes, "And the land shall not be sold in perpetuity".

How did the Jew observe these provisions? The first inkling thereof we find in II Kings where we are told that a woman told the Prophet Elisha that she was a widow and the creditor had come to take her two children as bondsmen.

Our sages, in commenting on that incident, ask how came such an event to occur in Israel? They reply that the "creditor" was Jehoran, the son of King Ahab. That, of course, explains things. Jehoran was the son of Queen Isabel, a pagan woman. We find among pagans, that debtors, their wives and children, were sold into slavery if the debtors failed to pay their debts when due.

Were the Jews any better? They were told to keep away from pagan laws, customs and usages, but as evidenced from the writings of the Prophets, did not always succeed. There was this difference, however, between the Jew and the Pagan. While usury was rampant among the pagans, twenty per cent being

(Continued on page 2)

W.S.I.S. SCHOOL NOTES

The Kindergarten, Talmud Torah, and High School departments at the West Side Institutional Synagogue building have not yet completed their respective registrations. Rabbi Lifschitz, the Registrar, is pleased to announce a satisfactory response thus far.

It is the duty of every Jewish parent to avail himself of the opportunity of educating his child both as an American and as a Jew — and while no one would think of neglecting the secular aspect of education, not enough are conscientious about religious education. Register your child **now** for instruction under qualified and experienced teachers. Your child will be happy in our School.

WOMEN'S LEAGUE NOTES

The first Board Meeting of the Women's League will be held this Monday, September 28th, at 2:00 o'clock sharp. Mrs. Ullman will preside over the meeting, at which important plans for the coming year will be discussed.

LOYALTY VIEWPOINT NOTE

With this issue we inaugurate a new feature in the Loyalty Viewpoint series. For the first time we present an article by a distinguished layman, Israel S. Gomborov, a prominent member of the bar. Mr. Gomborov is Chairman of the Baltimore branch of the Union of Orthodox Jewish Congregations of America, and has played a very active part in Orthodox Jewish circles.

He studied in Cheder, and in Gritz College, and under the guidance of the late Sabato Morias. He is the author of a volume on law — "The Law of Attachment in Maryland".

CONDOLENCES

We extend our profound sympathies to the families of the late Edward Rosenfeld and Gussie Cobrin.

FOOTBALL GAME

SUNDAY AFTERNOON NOV. 1st
AT POLO GROUNDS

Our Prices

No Higher than Box Office

Mr. David H. Ullman, chairman of our football game, announces the appointment of G. Richard Rubenstein as vice-chairman of our football game project.



G. Richard Rubenstein

The game between the New York Giants and Pittsburg Pirates will be played at the Polo Grounds on Sunday afternoon, Nov. 1, 1942. We have obligated ourselves to sell 300 tickets. The price of a ticket for a reserved seat is \$2.20, **the same as box office price.**

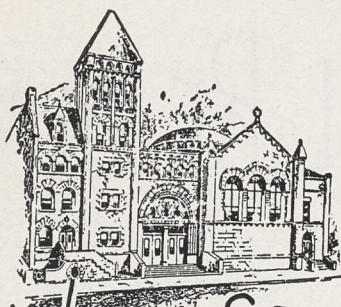
Please let us know immediately how many tickets you will need and we will fill your orders promptly.

Mr. Ullman, the chairman, says "First Come, First Served."

NUTRITION COURSE DATE SET

The ten weeks nutrition course, to be given by Miss Hana S. Bat-Baruch of the Mizrahi Women's Beth Zeirot Training School in Jerusalem, will begin on Oct. 7.

The class will meet on Wednesday mornings from 10:30 to 12:30. Please register for the course at our office as soon as possible.



WEST SIDE INSTITUTIONAL REVIEW

Published weekly from the Second Friday in September to the Second Friday in 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
"Entered as second class matter September 22, 1938, at the Post Office at New York, New York, under the Act of March 3, 1879."

Vol. VI, No. 3 September 25, 1942

Rabbi H. S. Goldstein *Editor*
Mordecai S. Chertoff *Ass't to Ed.*
Rabbi E. L. Lifschitz *Ass't Editor*
Morris Jablow *Managing Editor*

IN WHICH TENT DO YOU DWELL?

There are two tents in which men live. One may be called DIScontent and the other CONtent. Most of us are discontented in regard to our business, which in a measure makes for progress. On the other hand when it comes to religious matters there we lose our discontent and we generally feel contented with the way we are, with the status quo. In the Aleynoo עלינו prayer we are bidden to look at life in the reverse order. We say when it concerns "heaven and heavenly matters" בשמים it should be מועל "going above", making progress. However when it concerns "earthly matters" ועל הארץ we should look beneath and should be content with what we have.

The Succah is to teach us that we must be prepared to leave the comfortable for the uncomfortable, and even in that state, to look heavenward and upward to G-d. In which tent do you live? In discontentment with your spiritual progress, or in contentment with what you are? Are you satisfied with your answer?

"AS
R'CHASH
SEES
IT"



111th COMMANDMENT "PROHIBITED WINE"

By Rabbi Herbert S. Goldstein

The 111th commandment bids us not to eat or to drink anything that may lead to idolatry, as we read in Exodus, Chapter 34, Verse 15, "Lest thou make a covenant with the inhabitants of the land and they go astray after their gods, and do sacrifice unto their gods, and one call thee, and thou eat of his sacrifice". The root of this commandment is to make us distant from any matter relative to idolatry. We are not allowed to place anything before an idol for the sake of showing it any honor or glory. Wine of idolators which is not known to be used for idol wor-

LOYALTY VIEWPOINT

(Continued from page 1)

the usual charge and fifty per cent not being a rarity, the Torah prohibited usury, and the Rabbis did all they possibly could to prevent the Jew from following in the paganistic path.

The Greeks, whose laws, as Cicero said, were very "meager, insignificant and ridiculous", but who were experts in grinding the face of the poor adopted from the Egyptians a mortgage known as the "Antichresis" which means "exchange of uses". This was a very simple contract whereby A loaned B a certain sum to be used by B and B loaned A his, (B's) farm to be used by A till B returned the cash loan. Until then A "milked" the farm, without accounting to anyone for the usufruct and waste.

The Rabbis condemned the Antichresis in no uncertain terms. They said, "Hai Antichresis ribbith he", "Antichresis is usurious".

The money lenders appetite was again unappeased and a new form of Antichresis appeared in Judea known as the Haose Sadehu Me-

ship, is called חתם יין. Images are also forbidden unto us except if signs of annulment have been indicated, as for instance, the nose or any part of the body is broken. Wine is singled out most strongly because it is the chief source of their worship. A particular reference is made in Deuteronomy, Chapter 32, Verse 38, "Who did eat the fat of their sacrifice and drank the wine of their drink offering?" As soon as the liquid drips, after the grapes are pressed, it is wine. If an Israelite comes in or out of the room occasionally where the wine is made this supervision is sufficient to keep the wine kosher. If one drinks even a drop of idolatrous wine to spite the law he receives stripes. In regard to an edible the smallest amount forbidden is that of the size of an olive; in regard to liquids a "reeves" or 1/4 log, but as to anything idolatrous the smallest amount is forbidden, as we read in Deuteronomy, Chapter 13, Verse 18, "And there shall-cleave NAUGHT of the devoted thing". Wherever a Biblical verse begins with the words לא השמר פן a negative commandment is implied as in our verse which is the basis for our commandment "Lest thou make a covenant and do sacrifice unto their gods, and one call thee, and thou eat of his sacrifice".

cher" similar to the Roman "Vadium Mortum". The Rabbis again endeavored to protect the borrower and succeeded in incorporating in that document two important features, namely, (1) permitting the borrower to pay the indebtedness at any time during the term; and (2) permitting him to sell the equity of redemption and retain the purchase price thereof.

The struggle of the Rabbis against usury has not been altogether successful. Nevertheless, it was not altogether in vain. This struggle is a part of the everlasting fight between God and Amalek, between the Jewish idea that "Right is might" and the paganistic theory that "Might is right". Like all other Jewish ideals which are gradually gaining ground, the Rabbis at least succeeded in gaining one point. In the majority of the mortgages both in English jurisprudence and in other countries which still follow the Roman law, there is included the defeasance clause giving the borrower, until default, the right of possession, usufruct, and the equity of redemption so that the borrower even if poor, still retains some human rights.



Engraving of a Succah by B. Picart, Paris, 1724, from his monumental work entitled *Ceremonies et Coutumes de tous les Peuples du Monde*. Reproduced with the courtesy of the Library of the Jewish Theological Seminary of America.

SIGNIFICANCE OF SUCCOS CEREMONIES

The Succos holiday derives its name from the Hebrew word, "succah", the temporary structure built especially for the festival. It is not entirely closed, and the foliage used to decorate it, is sparsely laid to allow the sun and stars to shine through. It is in this dwelling that one has to eat and even sleep (if health permits) during the seven days of Succos. The temporary nature of the structure is symbolic of the Jews' suffering, and hazards in the exile.

Esrog and Lulav

Another important feature of the festival is the waving of the "esrog" and "lulav" every morning of the seven days of Succos proper, except Saturday. According to the rabbinic interpretation, the esrog and lulav taken together teach us the great lesson of unity and cooperation.

Hoshanos

Special prayers called "Hoshanos", are said as a part of the morning service during the holiday. The greatest number of these prayers are recited on the last day of "chol hamoed", known as "Hoshanah Raba". On this day, the worshippers walk around the synagogue seven times.

Shemini Atzereth & Simchas Torah

Following "chol hamoed" we observe "Shemini Atzereth" which means the Eighth Day of Assembly. The nearest modern parallel to this festival is what might be termed a Farewell Party. This festival lasts two days, the first of which is called "Shemini Atzereth" and the second "Simchas Torah". The latter means rejoicing over the Torah, and it is on this holiday that the reading of the Torah is completed and is begun over again, and we rejoice on that account.

West Side Institutional Synagogue

Officers

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

HERBERT S. GOLDSTEIN, Rabbi
EMANUEL L. LIFSCHITZ, Ass't Rabbi
ZALMON YAYNEH, Cantor
RABBI S. HURWITZ, Sexton

Board of Directors

Joseph Anderson	Moses Langer
Harry Appel	Joshua Levine
Wm. L. Bassar	Morris Levine
Samuel K. Beier	Morris Levinson
Siegfried Bendheim	George L. Livingston
Moses J. Berlin	Samuel Michael
Henry Blankfort	Lawrence Mirken
Joseph Buchsbaum	Max Moskowitz
David Cohen	G. Richard Rubenstein
Abraham M. Davis	Max E. Sanders
Sam Davis	Joseph Settel
Samuel Fasten	Samuel W. Siegel
Meyer H. Fishman	Samuel Silver
Isaac Goldman	Joseph Shapiro
Dr. Benjamin Goldstein	Morris Steinberg
Maurice Greenstein	Lester Udell
Harold Kaplan	David H. Ullman
Morris Jablow	Harry Ward
Joseph Kraeler	Aaron Wartels
Joseph Landowne	Edmond Weil

JACOB D. COHEN

Policies Audited without charge

1440 Broadway 20 West 84 St.
LO. 5-4259 EN. 2-7733

BUY

U. S. WAR BONDS
AND STAMPS

YISKOR SERVICES

For those who have not as yet sent in their request that Yiskor prayers be recited at the Synagogue in memory of their departed ones, we are reprinting the form below. The next Yiskor prayer will be offered in our Synagogue on Saturday, Oct. 3rd. Please fill in the Yiskor form and mail to us.

I hereby request you to offer the Memorial Prayer

for my

whose name is

and I herewith donate \$.....

Name

Address

Newman Caterers *Inc.*
Selective Catering
The Finest in Kosher Catering
at Leading Hotels, Synagogues,
or in your own Home
248 W. 69th St. SU 7-3400

HOTEL RIVERSIDE PLAZA
Distinctive Kosher Caterers
73rd St. West of Broadway
SU 7 - 3000
David S. Leistner
David M. Halpern
Louis T. Rosenbaum

RIVERSIDE MEMORIAL CHAPEL

Comply with strictest orthodox requirements
76th St. & Amsterdam Avenue
Charles Rosenthal, Director

ENdicott 2-6600

GETTING PERSONAL

The patriotic mood is capturing even our youngest members, Marcel Lewisohn, student in our High School Department, born in Frankfurt on Main, claims he's physically fit and could equal any soldier—wants to know where he can fit in the armed forces. He's all of fourteen and a half. . . This last Shabbus spelled "grand reunion" for two of our first families—Dr. and Mrs. Samuel Weiss had their Danny and Mr. and Mrs. Isidore Friedman had their David. . . And they sure celebrated in fine style. . . The Nachas observed was contagious. . . We hear that Mr. Abraham Louis was not up to par; get well soon, we pray. . . Congratulations to Rabbi and Mrs. David I. Golovensky (nee Muriel V. Margareten) upon the birth of a son on September 15, 1942. . . Herbert Reichlin joined the ranks last week. His ushering in Shul—will soon qualify him for a job in Radio City. . . Our charming president, Lester Udell, celebrated his birthday. He's growing younger. The many Mitzvahs he performs, make him youthful—G-d bless him. . . Glad to see Miss Muriel Livingston and Bernard Appel join our local Air Raid Troupe. . . Welcome Pvt. Stanley Lippman to Services. A genuine orthodox Baltimorean. . . Evidently Kalman Kinzler erstwhile Park Avenue resident must like our services and Congregants for we saw him fraternizing with our Moe Langer. . . We welcome to our Congregation the following new members: Messers A. Milton Brown, Mordecai Blum, Isidore J. Bernstein and Harry A. Co-

hen. . . We are happy to learn that Bernard Breitbart has improved sufficiently to be moved from the hospital to his home. We earnestly pray for his speedy and complete recovery. . . We extend a cordial welcome to our many new friends who have worshipped with us during the High Holy Days for the first time. We hope that they will get better acquainted with us and participate actively in our activities. Take our tip—Read this bulletin regularly. . . Of course we are also delighted to greet our old friends as well. . . We are very happy receiving the many laudatory remarks made regarding our Services. Our Congregation is dedicated to render inspiring religious services. . . We're deeply touched by the messages addressed to Rabbi Goldstein sent by our loyal boys in the Service—Cadet Marvin R. Livingston wired "Happy New Year—Mailing ten dollars contribution — love to Congregation — tell them without their support of religion we fight in vain". . . Pvt. Eric Katz wrote "Before leaving for "Destination Unknown" I don't want to fail sending you a small contribution for the Kol Nidre appeal. I am enclosing \$10. Wishing you and all my friends a Happy Yom-Tov". . . The beautiful reading of the Haftorahs on Yom Kippur Day by Mr. Samuel Lewis and Mr. Joseph Shapiro is still ringing in our appreciative ears. . . Don't forget there's a cordial invitation to you and you and you to join us in the Succah for Kiddush. . . Happy Yom-Tov. . . P.S. Its not too late to send in your contribution to the Succah either with Kosher wine or cake etc. . .

PRAYER SCHEDULE

Friday Evening Eveve Succoth	
Light Candles	6:30
Friday Evening Service	6:30
<i>First and Second days Succoth</i>	
Saturday morning	9:00
Junior Congregation	10:00
Rabbi Hurwitz's Class	5:30
Mincha	6:30
Sunday morning	9:00
Junior Congregation	10:00
Mincha	6:40
<i>Chol Ha-Moed Succoth</i>	
Mon., Tues., Wed., Thurs.	
Mornings	6:15, 7:30, 8:00
Mincha	6:40
<i>Hoshano Rabo</i>	
Thursday night	
Tikun Hoshano Rabo	9:30
Friday morning	6:00, 7:30

PARK WEST MEMORIAL CHAPEL

Herman E. Meyers

115 West 79th Street, New York
ENdicott 2-3600
L. I. FAr Rockaway 7-3100

Alpert Bros.

THE NEW TASTE SENSATION

For
Snack
TimeFor
Meal
Time

CARLTON CATERERS

50 Central Park South
(Hotel St. Moritz)

Nat Trotzky

EL. 5-0298

CHARLES MARSHALL, JEWELER
Diamonds • Watches • Jewelry
271½ Amsterdam, bet. 72 & 73



Guaranteed
Kosher and "Parve"

All Sunshine Kosher crackers
and cookies are baked under
the supervision of a Rabbi

KOSHER DIVISION OF LOOSE-WILES BISCUIT CO.

FRANK'S

Since 1886

Where You Save Money On
DIAMONDS — WATCHES
JEWELRY — SILVERWARE
2343 Broadway 85th- 86th Sts.



REV. S. TAITZ

1815 Grand
Concourse

MOHEL מוהל
TR. 8-4382