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Groups Rehearsing For One-Act Play Tournament

Ann Parnes To Supervise Production Of All Contest Entries

A keen interest in the forthcoming Annual One-Act Play Contest has been displayed by most club members. Although this contest is scheduled to take place in about two months, many of the clubs are already engaged in preparation for it.

Several entries for the contest have been approved and are now in rehearsal. "The Last Mile," a dramatic portrayal of prison life, will be the entry of the Spade Club. A riotous farce of the difficulties of amateur theatricals entitled, "It Will Be All Right On The Night," will be presented by the Nydacs. The Girl Scouts will be represented in the contest by their production of "The Treasure Chest."

Miss Ann Parnes, who has served in the capacity of dramatic adviser during the past several years, will once again be in charge of the production of these plays.

Further details concerning the rules under which the tournament will be held, as well as arrangements for the use of the auditorium for rehearsals, may be secured from the Director of Club Activities in the office.

Basketball Tourney

Fifth Series of Contest To Be Played This Sunday

The fifth series of the inter-club basketball tournament will be played this Sunday, January 9th, with the Melrose Club defending an unbroken series of victories. Pressing close behind the leader, the Barbers and Co-Ops are both anxious to move into the leading position at the first opportunity. This series will be hotly contested, especially since the latter two clubs are slated to face each other.

The following is the schedule of games this week:

| Sunday, January 9th | |
|----------------------|------------|
| Cardinals vs. Immacs | 11:30 A.M. |
| Co-Ops vs. Barbers | 1:15 P.M. |
| Spades vs. Melrose | 2:00 P.M. |

Please Cooperate

As we are now making the annual revision of our mailing list for the "Institutional," it would be greatly appreciated if you would inform us of any change in address during the year 1937. Your cooperation is earnestly requested.

New Year For Trees

Talmud Torah Prepares For Holiday Celebration

Both the Talmud Torah Dramatic Club and the Arts and Crafts classes are co-operating in preparation for the Chamisho Oser B'Shevat Celebration, which will take place Monday, January 17th. While the members of the Dramatic Club are busily engaged studying their roles, and perfecting themselves in the details of the tableau they will present, the craftsmen are participating in projects concerned with the building of scenery and the making of suitable costumes.

The tableau that will be presented will be an explanation of the struggle of the Jew in re-entering his homeland, the work of rebuilding Palestine, the approach of Spring and finally, a beautiful harvest scene. The scenes will be enacted in pantomime, with the aid of a narrator. A special group will sing the songs which accompany each scene.

The Chamisho Oser B'Shevat program is under the direction of Mrs. Anna Gropfer, Edith Witt, and Sadie Chasnowitz.

The Parents' Association will distribute Palestinian fruits to all the children.

Peace Plebescite, Subject Of Debate As Tournament Enters Final Round

Pupils To Vie For Beautiful Prizes

Scholarship Standards Set Up For Contest

During the week of January 16th, a series of contests will be conducted for each class of the Talmud Torah. The winners of these contests will receive beautiful prizes which have been made available by the receipt of a substantial sum from the prize fund of Rabbi David Miller, of Oakland, California. The prizes will be awarded at a special assembly of the Talmud Torah pupils which will be held on January 31st.

Scholarship standards have been set up for the contests, and the students of the various classes have been classified according to the curriculum. In this manner an equitable basis for judging the contestants is assured.

Among the prizes that will be awarded to the winners are: "Stories from the Rabbis" by Abram S. Isaacs, "A Book of Jewish Thoughts" by Joseph H. Hertz, "The Breakfast of the Birds" by Emily S. Cohen, "The Friday Night Book," "Amnon, A Lad of Palestine" by Marian King, "The Golem" by Chaim Bloch, "Laughs from Jewish Lore" by Jacob Richman, and "The Jewish Anthology" by Edmund Fleg.

These prizes are now on exhibition in the Library where further details about the contests may be secured.

Immacs And Barbers To Argue Current Topic This Sunday

The members of the club debating teams will be given final opportunities to display their oratorical abilities during the coming month. Present indications show that the Annual Inter-Club Debating Tournament will be concluded by the first week in February, with the championship forensic contest being held on February 6th.

On Sunday, January 9th, the Immac Club will face the Barbers on the topic, "Resolved that the Constitution of the United States be amended to provide for a plebescite prior to the declaration of war." The Immacs will argue the affirmative of the resolution, while the Barbers will defend the negative.

The following Sunday, January 16th, will find the Co-Ops and the Spades in their final debate. The subject of this argument will be, "Resolved that England has fulfilled the terms of her mandate over Palestine."

Following these debates, the results of the tournament will be tabulated and the two highest ranking teams will be selected to participate in the championship debate. The winning team will receive the debating plaque, while the members of the team will receive debating medals.

Arrangements are now being made for debates with other institutions to take place following the tournament. Anyone interested in participating on the house team should contact Mr. Urieff as soon as possible.

Puppet Show

Federal Theatre Project To Present Entertainment

A novel program of entertainment will be presented on Saturday evening, January 22nd, when the W.P.A. Federal Theatre Project will present a marionette show, "Hansel and Gretel" and a puppet show, "The Birthday Party."

These productions will please both young and old alike. In fact, it has been noticed that the older people seem to derive more enjoyment from the antics of the mannikins than do the youngsters.

Tickets for the performance are now on sale in the office at the very nominal prices of fifteen cents for children and twenty-five cents for adults.

Leaders' Council Engages 'Rhythm Kings' For Annual Dance On January 29th

Members of the Leaders' Council are now practicing their dancing technique, as the date of their Fifth Annual Dance approaches. This affair will be held on Saturday evening, January 29th, at the West Side Institutional Synagogue, 120 West 76th Street, and will be a red letter event on the social calendar of the Council.

Every effort is being made in order to assure the maximum of entertainment for those who will be present at the function. The services of the "Rhythm Kings" have been secured for that evening. In the past the rhythmical melodies of this ensemble have caused many a non-dancer to stand enviously by as the dancers whirl-

ed by with enjoyment plainly expressed on their happy faces.

Tickets for the affair are now available in the office or from any member of the Council at the reasonable sum of fifty cents. The entire proceeds of the dance will be turned over to the Home Camp Scholarship Fund.

The next meeting of the Council will be held on Saturday evening, January 8th, at the home of Bernard Feinberg, 200 West 108th Street. Young people, interested in becoming affiliated with the Council, are cordially invited to attend this meeting. Membership is open to young men over twenty years of age, and young women over eighteen.

THE INSTITUTIONAL

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Editor Rabbi Philip Goodman
Associate Morris A. Urieff

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Light Candles Friday Evening 4:28

Calendar of Services

Friday Evening 4:30 P.M.

Saturday Morning 9 A.M.

Sedrah: Bo

Saturday Afternoon 4:25 P.M.

Weekday Mornings 7:15 A.M.

Group To Be Guest Of Y.M.H.A. Show Shop

A group of twenty-five pupils of the Talmud Torah will be the guests of the Young Men's Hebrew Association, Lexington Avenue at 92nd Street, this Sunday afternoon, January 9th.

They will enjoy one of the programs of the Children's Show Shop. The entertainment for the afternoon will consist of the most outstanding Walt Disney sound pictures.

These children have been selected on the basis of their attendance and punctuality during the last month.

Other outings and excursions to points of interest are now being planned for the very near future. Further details concerning these trips will be announced in the next issue of the "Institutional."

Bible And Science

"A Scientific Appreciation of the Bible" will be presented by Dr. David I. Macht, former professor of Pharmacology at John Hopkins University, at his next lecture in New York, on Saturday night, January 8th, at 8:30 p.m.

The lecture will be held under the auspices of Shomre Hadath, popular New York youth organization at the auditorium of the Ohav Zedek Synagogue, 118 West 95th Street. Arrangements have been made for a very enjoyable evening.

CENTERS AND Y's

By Ludwig Lewisohn

NOT so very many years ago the thing was unheard of. Today in every city of any size where dwells a Jewish community of any importance is a handsome, modern well-equipped building which belongs to that community and houses, under various names, the hundred secular activities of Jews, especially of the Jewish youth of both sexes. It matters comparatively little whether the building and the organization be called Center or "Y" or, as in one conspicuous example, Jewish Y.M. and Y.W.A. The pattern is generally the same. There is an assembly hall, a library, classrooms, a "gym," hand-ball court, ping-pong room, chess-room, cafeteria, etc. The variety and splendor and efficiency of equipment vary with the size of the communities and the moneys available. But I have seen no Center or "Y" that was not at least adequate; I have seen many that were positively dazzling.

The thing itself is of immense importance, of a greater importance than may be quite clear to the people who build and run and use these institutions. For here there is most powerfully illustrated once more the tremendous fact concerning the Jewry of the exile which Graetz and the older historians missed completely but which Dubnow triumphantly demonstrated: that Jewry had never quite lost its instinctive power of independent sociological functioning. Cut off from the normal opportunity of a people to establish and organize its Kahal which, until the end of the eighteenth century everywhere and even later in Eastern Europe, was a kind of little theocratic state within the secular state but which the secular state used very often for its own purposes, such as tax-collecting. Under the so-called emancipation the Kahal gradually withered away and the activities of Jewry tended to become merely charitable and sectarian. In America, however, where freedom has lasted long enough and where it has been complete enough to liberate the Jewish group to an unafraid expansion of its various instinct, there has arisen, once more as the sociological functioning of a people, the community center under whatever name.

The center has, of course, no jurisdiction, nor even a normative influence of any kind. Everything about it is voluntary. It is established by no authority nor does it become the source of any. Its origin within the deep instinctual life of the communities is, nevertheless, very close to any competent observer from the joy and pride taken in it by the older people of the communities and from the use made of it by the youth of both sexes. The centers are very busy places; the activities are manifold; all the facilities are in constant use. As foci of merely social life, as the scene of healthy mental and physical activities, they cannot be praised too highly. To the well-disposed Gentile observer—educator, clergyman—the centers, as such men have often told me, seem the fine flower of Jewish life in America.

So far, so good. And the good is very good. But to the Jew deeply aware of the character of the situation of the Jewish people in the world, the matter is not so clear, the matter is not so happy. Except for the impulse that created them—what is there that is Jewish about the centers? Not the form, certainly. If a great Y.M.H.A. and a great Y.M.C.A. were to be illuminated in the middle of the night the difference between the two

would consist in the difference between a few inscriptions, mottoes, wall-decorations. The same games, activities, courses of study—again with a very few exceptions. The form, I report, of the Jewish center or Y is not Jewish. Perhaps it cannot be. And perhaps outer or physical form is not, at least now nor has been for many ages, among our characteristic achievements. And so the Jewishness of these Jewish institutions will have to be sought in their content, will it not? Precisely as the membership is Jewish, so will the spirit have to be Jewish if the centers are to be creative forces within the Jewish and so also within the general cultural life in America.

Twice and twice only did I ask a director for certain statistics, the comparative number of members registered on the one hand in courses in Hebrew and Jewish history, and, on the other hand, in courses in Spanish, Russian, stenography, typewriting, advertising, physical education, etc. And both times the gentleman in question bristled defensively and quite sharply out of the depth of his moral discomfort and his wounded conscience. Since then I ask no more.

Let us see clear. To see clear is in itself a sign of hope and a mark of progress. Unless the centers are self-affirmatively Jewish in spirit, creatively Jewish; unless in the heart and core of every member's activity there is a Jewish aspiration and a Jewish mood that could not be satisfied elsewhere—unless that is so, the centers are destined to become less and less our centers and more and more the products of that more or less hostile world that shuts us out from or makes us subtly uncomfortable within its own. The Jewish boy or girl that seeks in the "Y" only what the Christian "Y" offers minus the light moral discomfort in the Christian "Y" might better stay in the latter and suffer the moral discomfort until that discomfort becomes pain and that pain becomes insight and that insight becomes inspiration and work and sacrifice and creative and affirmative Jewishness. The director who does not see this and emphasize this and hammer away at this in season and out of season, who stresses membership and teams and Gentile approval and civic functioning, may as well know that it is he who builds a ghetto—the desolate ghetto which is what it is not through the will of Jews but through the exclusions practiced by the world.

Well, I am sure that my fears are exaggerated. I'm determined to be sure. I don't want to believe that some of these handsome institutions of which I too

WIT & HUMOR

A Sh'alah

A MAN took a peacock to the Rabbi to ask whether it was kosher.

"No," replied the Rabbi, "a peacock is not kosher," and he confiscated the bird.

Shortly afterwards, the inquirer learned that the Rabbi had given a dinner at which his peacock was the piece de resistance, and he rushed off in a rage to reproach the Rabbi for his conduct.

"I will explain," said the Rabbi soothingly. "My father, who was a great authority, and whose opinion I always asked, considered that a peacock was kosher. So I ate the peacock. You came to ask my advice, and I do not agree with my father on this subject of the peacock."

* * *

A Schnorrer

BARON ROTHSCHILD in Frankfort had died, and outside his place of business a schnorrer was weeping copiously. At last one of the clerks took pity on him and came out to console him.

"Come, come," he said, "there is no need to take it so badly. It won't help you to cry. And after all, the Baron wasn't a relation of yours."

"No," replied the schnorrer, "that's why I'm crying."

* * *

A Convert

TWO Jews decided, for social reasons, to become converted to Christianity, and as they were important men in their town the ceremony was to be performed by the bishop himself.

They waited at the Cathedral on the appointed afternoon, and the time passed but the bishop did not arrive. At last one of them grew impatient. "Do you know," he said, "if this goy doesn't arrive soon, we shall be late for mincha."

* * *

"Which would you rather have, ten thousand pounds or ten daughters?"

"What a question! Ten thousand pounds, of course."

"No, you wouldn't. If you had ten thousand pounds, you'd want to have twenty, but if you had ten daughters, you'd have enough."

can't help being proud are empty shells. But I would be happier if some intensely Jewish activity were compulsory upon each member and if here and there the plan of Rosenzweig's Lehrhaus in Frankfurt-am-Main were imitated and the young man sat an hour or two a week and "learned" (in English as there in German) and ceased, at least, to forget.

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Funeral Directors

115 W. 79th ST., NEW YORK
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