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## Sixth Season Of Camp Ta-a-noog Closes With Elaborate Farewell Banquet

### 175 Campers Attend Many Guests Impressed By All-Around Program

Camp Ta-a-noog, the Home Camp of the Institutional Synagogue, concluded its sixth successful summer with an elaborate Farewell Banquet which has attended by many guests.

Judge Isaac Siegel was the main speaker. Other speakers included: Mr. Isaac Goldman, Vice-President of the Institutional Synagogue, Mr. Isidore Krakower, Mr. Samuel S. Osheroff and Dr. Jacob Rachunow.

Prizes were presented by Mrs. Isaac Siegel, Mrs. Rose Levit, Mrs. Philip Simpson and Mrs. Harris Perman.

This season our Camp saw its largest enrollment which reached 175, among them 73 children from Germany and Austria.

The well-balanced camp program ranged from editing the weekly camp newspaper, "The Ta-a-noog Shofar," to overnight hikes and rowing. Among the activities were baseball, handball, basketball, volleyball, swimming, story telling, rallies, puppet shows, motion pictures, boatrides, overnight stays, arts and crafts, dramatics, photography, and weekly outings.

### Regular Outings

Wednesdays were devoted to all-day outings to places of interest. These outings were so arranged as to give the campers the most benefit from their day out-of-doors.

### Gym and Pool Prove Attractive In Summer

Throughout the hot summer nights, the I. S. gymnasium and swimming pool proved to be a haven for those of the members who were forced to remain in the city. Every night, an enthusiastic group of devotees was to be found getting their "work out" in the gymnasium. This was usually in the form of one or more heated games of handball. Basketball, too, was not neglected by its adherents, while calisthenics, boxing, wrestling and badminton were also engaged in.

The evening's activities were usually ended by a refreshing shower and a plunge in the sparkling waters of the pool. The swimming pool was one place that was seldom vacant.

## Traditional High Holy Days Services Arouse Jewry To Wide Participation

### Goodman to Speak Early Reservations Urged For Choice Seats

Beginning sunset on Wednesday, September 13th, the Jewish New Year will be celebrated by Jews throughout the world. As in the past, traditional High Holy Days services will be conducted in our spacious and airy auditorium. The Institutional Synagogue is famed for its beautiful congregational singing. Uniform prayer books will be distributed to each seat-holder, thus facilitating the worshippers in their service.

Dignity and decorum, assuring the proper spirit for Divine Worship, are the keynotes of our services.

Rabbi Philip Goodman will preach the sermons throughout the holidays.

With Rosh Hashonah approaching, members and friends of the Institutional Synagogue are urged to make reservations for seats as soon as possible. Reservations and inquiries can be made at the Synagogue, 37-43 West 116th Street, or by phoning Rabbi Philip Goodman, UNiversity 4-6729. The office is open daily from nine in the morning to ten in the evening.

Upon application, unemployed people, home relief recipients, and children will be given free seats.

## Institutional to Publish New Year Greetings

In the next two issues of the "Institutional," New Year Greetings will be published. Extend your felicitations for a Happy and Prosperous New Year to all of the readers of our publication.

Your name, address, and twenty words can be included for the modest cost of one dollar.

Write out your greeting and attach it to the form below:

The Institutional  
37-43 West 116th St.  
New York, N. Y.

Please include my New Year Greetings in the next issue of the "Institutional." Enclosed find one dollar.

Name .....

Address .....

## Isaac Siegel Appointed Judge In Magistrates Court By Mayor

Since the last issue of the Institutional appeared, our President, Isaac Siegel, was appointed a Magistrate by Mayor La Guardia on June 30th, to succeed Magistrate Louis Brodsky.

The bench will receive in Judge Siegel, a man well versed in the law. He has been engaged in private practice for many years. He served as special deputy attorney general of New York State from 1909-10 when he investigated bankruptcy frauds. He was a member of Congress from 1915 to 1923 from the 20th Congressional District during which time he was the ranking member of the House Immigration Committee and Chairman of the Committee to receive Russian and Belgian Diplomatic delegations in 1917. Judge Siegel has been a member of the Executive Committee, Central Jewish Relief Committee since 1915 and Jewish Education Association since 1921 and a member of the Jewish Welfare Board since 1917.

Judge Siegel has stood for the highest ideals of Judaism. He is admired by thousands for his sincerity, conscientiousness, and integrity. He has the best



Hon. Isaac Siegel

wishes of his many friends for a long and distinguished career.

We of the Institutional Synagogue, in particular, take pride in this new honor that has been bestowed upon our president. Words are insufficient to express our feelings. May God bless him and his family with His choicest blessings.

## Jewish World's Fair Theme Of Camp Program

Inspired by the exhibits at the World's Fair visited on August 2nd, the campers and staff of Ta-a-noog decided to arrange a Jewish World's Fair. Each "Shevet" selected one of the countries in which Jews live. With a little imagination and decoration, each "ohel" was converted into a foreign country and the

campers became the Jews of France, Poland, Spain, Holland, Italy, England, Palestine and our own United States.

Based on information gained by a little research, each "shevet" prepared a short dramatic pageant about its own country. All this activity reached a climax in the final week of camp.



Smiling Faces at Camp Ta-a-noog



## Jewish Characters In English Books

by Marc M. Siegel

(Editor's Note: Mr. Siegel is expected to return shortly from a trip abroad where he had an opportunity during his stay in London to gain information on the subject of this article.)

The artist is often unwittingly portrayed by his painting. In the case of literary characterizations by British authors from the time of Marlowe this is especially true. So it is that a rapid study of the field will indicate not what Jews were at various periods of English literary history, but what the general populace thought they were.

The playwright because of the nature of the art form in which he works offers a particularly clear reflection of popular attitudes. The playwright "gives the people what they want" or he ceases to exist.

When Christopher Marlowe wrote the "Jew of Malta" two hundred and fifty years had passed since a Jew had been seen in England. The Jew therefore, from the dramatic point of view, was an exotic creature, one different from the general run of men. More than different, he was unknown. Because the Jew was a tenuous, undefined entity he suited the dramatic necessity of a man like Marlowe. The theatergoing audience wanted shock, violent shock, and Barabas, the Jew of Malta, gave that audience precisely what it was seeking. Marlowe, like most creative geni, was intensely subjective and completely incapable of objectivity. The very name which he gave his Jewish character was calculated to arouse the baser hatreds in his audience. "Barabas" is a slight variation on "Barrabas," the thief in the New Testament who was released in place of Jesus. And so, before the curtain was raised, the audience was already helplessly unsympathetic towards the unmitigated, bloodthirsty, insidious, scoundrel, that was Barabas, the Jew of Malta.

Plagiarism in those days was an unknown word. The man who borrowed skillfully from the writings of another author was to be admired, not censured. And for that reason, Marlowe's Jew became the precedent for a series of prejudiced literary portraits. The most famous of these was that of Shylock in Shakespeare's "Merchant of Venice." Shylock, too, was a usurer. But he was more natural, more human, more appealing. The motive of Shylock, was more understandable. It was one of preservation, of revenge.

Until the 18th century, Shylock was always acted on the stage as a humorous character. The explanation for this is that anti-semitic feeling ran so high that it was considered dangerous to portray him in any other way. No one loved a money-lender, just as, today, no one really loves a banker. But a Jewish money-lender was anathema to any audience. It was necessary to make him the butt of laughter instead of abuse.

(Continued Next Week)

## JEWISH ODDITIES



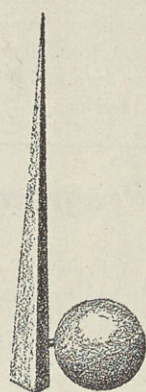
"SHOLOM!"—Peace—is the ancient and modern salutation of the Jew. Peace is the last and best of the priestly benedictions. Peace is contained in the concluding prayer of every service in the synagogue. Peace, say the Rabbis, is one of the supporting pillars of the world. Peace is loved and pursued by the Jew.

As the breadknife is covered during the recital of grace to hide the symbol of warfare, so when the temple was built, it was forbidden to use any iron tool in its erection which might be considered an emblem of war and strife.

Morris Joseph, in "Judaism as Creed and Life" in treating the subject of peace, says:

"The Jew who is true to himself will labour with especial energy in the cause of peace; he will strive to bring about that change of temper in men, that juster attitude towards the question of War and Peace, which alone will permanently put an end to international strife. Never can he consistently belong to a war party. His religion, his history, his mission, all pledge him a policy of peace, as a citizen as well as an individual. What Judaism says on this subject we have seen, but the teachings of Israel's life-story confirm the doctrine. For what is that story but the record of insult and oppression borne with marvelous patience and meekness? The peaceful temper which the Jew has manifested under persecution he cannot consistently refuse to evince under happier conditions."

## ... At The Fair



Bringing gifts symbolizing thanks to America for the opportunities and freedom it has offered to all people, 2,000 children celebrated Jewish Center Home Camp Day in the Temple of Religion at the New York World's Fair on Wednesday, August 2nd. A pageant "Jewish Children Give Thanks to America" was presented by children from ten of the organizations represented in the Jewish Center's cultural and recreational program.

The group was welcomed to the Fair by Grover A. Whalen, who suggested that while the Fair had built a World of Tomorrow, the Jewish Center was "building the people of tomorrow."

The work of the Center was described by Frank L. Weil, President of the Metropolitan Section of the Jewish Welfare Board, who told of the recreational activities of the Center which made "the streets more pleasant, the sun brighter and the air better" for Jewish children.

Most picturesque was a group of German refugee children from Institutional Synagogue who took part in the pageant dressed as they had come from Europe

with luggage and other objects that they had been able to get to this country. As their offering to America each child carried a copy of a book from the list burned in Germany and laid it on the table where Mr. Whalen and other officials sat. These books were: Seven Plays by Ernst Toller, "Zola" by Henri Barbusse; "Berlin Alexanderplatz" by Alfred Döblin; "Sabbatai Zevi" by Sholom Asch; the works of Heinrich Heine; "Napoleon" by Emil Ludwig; "Young Henry of Navarre" by Heinrich Mann; "Die Dramatische Idee In Mozart's Operntexten," by Hermann Cohen; "Success," by Lion Feuchtwanger and "The Game of Love and Death" by Romain Rolland.

Following the pageant the gifts of the children which were piled on the stage were presented to Mr. Whalen, representing the World of Tomorrow, through Mr. Weil. A scroll of the Torah, candelabra, toys, books, tennis racquets, sail boats, dolls, books, flowers and a great variety of home-made trinkets were among the gifts.

In the name of the Fair and the World of Tomorrow, the children's presents were accepted by Robert D. Kohn, vice-president of the Fair.

Rabbi Philip Goodman, Chairman of the Jewish Center Home Camp Day Committee, acted as master of ceremonies.

## Army and Navy Departments Grant Leaves to Jews

Dr. Cyrus Adler, chairman of the Army and Navy Committee of the Jewish Welfare Board has announced that, in accordance with their annual custom, orders have been issued granting furloughs to soldiers and sailors of the Jewish faith by the War Department for the observance of the High Holy Days.

A similar order has been issued by the Bureau of Navigation of the United States Navy, the United States Coast Guard, and the Civilian Conservation Corps. There is a standing order of the United States Veterans Administration, granting furloughs during the holidays to patients able to go home.

Jewish Community Centers, Y.M.H.A.'s and Y.W.H.A.'s affiliated with the Jewish Welfare Board, that conduct services during the High Holy Days, will accommodate soldiers and sailors located in their vicinities.

## THE INSTITUTIONAL

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## Calendar of Services

Light Candles Friday Evening .. 6:57  
Friday Evening ..... 6:30  
Saturday Morning ..... 7:00 & 9:00  
Sedrah: Nitzavim, Vayelech  
Saturday Afternoon ..... 6:45  
Sunday Morning ..... 7:30  
Daily Morning ..... 7:30

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