

The INSTITUTIONAL

"THE WEEKLY PUBLICATION OF THE INSTITUTIONAL SYNAGOGUE"

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THE PASSOVER PLEA

" 'Tis the Passover of reviving earth,
The longed for resurrection of its charms,
Each peeping bud a type of Freedom's
birth—

A conquest each, a winter's dread alarm."

The long, dreary winter is come and gone. Spring is here and with it the eighth anniversary of the birth of the Institutional Synagogue, the realization of a dream, the attestation of an ideal born of Judea's clarion call, bred of human indulgence, a triumph of traditional Judaism—so do we describe Institutional Synagogue.

For eight long years, as the Jews of old, we have fought and fought to better ourselves and this Jewish Community. From insignificance we have grown to wonderful strength and appeal.

Passover is the story of the Jewish Declaration of Independence. Thousands of years ago the Jews declared the first truth in the statement "To Free and Equal Rights All Men Are Born." Shall we hear the clarion call? Shall we recognize that we have maintained the ideals of freedom of worship? We know the story of Exodus and of the command to eat the paschal lamb. We have kept faith with the wishes of Moses throughout the centuries and this feast has become an institution of Israel for all times.

As we sit at the Seder, let us momentarily close our eyes and visualize Moses humble and fearless; Aaron eager to serve; Miriam, the Biblical sprite. May we not draw a parallel between Moses' kindness to the lamb and our own treatment of the Jews in this Jewish Community? Our Rabbi, humble and fearless, adamant in his resolve to take the message of traditional Judaism into the hearts and homes of our Community and to leave a lasting impression for our posterity. Our President, eager to serve, anxious to destroy any vestige of criminality, any vestige of evil, in this, our own Community.

Can we not recall our Exodus, our change from the frail little brownstone building to this great Institution? Can we not recall the eight years of wandering in the wilderness until the recent completion of our present abode?

Victor Hugo once said, "God took the children of Israel out of Egypt and set them free to make them His slaves." Discounting the cynicism we can readily see that Israel was given the mission by God to do whatever was in their power, to offer relief to the oppressed and help to the unprotected.

Our creditors have been more than patient. Our staff has been exceptionally sympathetic. It is time that these people were repaid for their labors and their own tribulations.

When Israel was under the yoke of Pharaoh, they fought oppression and threw over the heavy burden, so we in this Community Center, in this Jewish house of worship, in this Lighthouse of Harlem, must overthrow the yoke that binds us, the grim black cloud that hovers ever near the sunshine of our splendid work. Every cloud has its silver lining. The silver lining that we have now, the only one possible to help us declare our freedom again, is this dinner on April 19. We reiterate, "If attending the dinner means only a sacrifice on your part, then you are doing that which the Jews have done for thousands of years."

Shall Judaism disintegrate? Shall the sweet waters of truth, honesty and forbearance that constitute our religiousness grow stagnant? Shall boys and girls, Judaism's young men and women, anxious fathers and mothers, appeal in vain for a solution to Judaea's problem? Shall all of these be paramount for lack of funds? Must the predominant issue always be finances? Shall we never be free to do some really excellent work to expand and spread out, to promulgate in the true sense of traditional Judaism, to carry Israel's message to both young and old, to spread the seed of religiousness, nurture the growing plant of Knowledge, cultivate the tree of Sociability and support the oaken stability of our Physique?

Again we plead with you. Throw off the yoke that holds us down. Build the melting pot now! Answer the call! Come to the Big Dinner!

SPECIAL News Item—We have just received word that former Police Commissioner Arthur Woods will be a guest of honor at the annual dinner.

DR. KAPNER TO DELIVER PILPUL

Annual I. S. Treat

The Institutional Synagogue Congregation has in store a Halachic treat in the announcement that Dr. Zadok Kapner, our learned friend and member, will deliver a Pilpul this Saturday afternoon.

Dr. Kapner has been doing this annually and our members have certainly enjoyed it very much. The topic that he has chosen this year is "Negative and Positive Commandment." To us Dr. Kapner is and will always be a veritable Maimonides.

Build the Melting Pot Now!

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BUILDING CLOSING DAYS

Members of the Institution who usually attend Clubs or Gymnasium classes are advised that due to the holidays the building will be closed on Wednesday evening, April 8; Thursday evening, April 9; Tuesday evening, April 14, and Wednesday evening, April 15.

Special arrangements may be made at the desk for other meeting nights during these two weeks.

FINAL CALL FOR PASSOVER FUNDS

Clothing Especially Requested

The Sisterhood has issued a final appeal for sorely needed funds for the purpose of purchasing Matzoh and food for the needy and poor of our Community. In true holiday spirit we should all contribute our bit to allow all of our Jewish brethren and sisters to enjoy a pleasant Passover.

Special request is made for clothing. Now that you are about to your Spring cleaning, save your discarded clothing if it is in pretty good condition and bring it to the Synagogue.

Contributions may be mailed to the office or left in person between nine in the morning until ten in the evening.

Let everyone do his share.

GYM-GAMS

I. S. NATATORS WIN MEET

Capture Community League Contest

The swimming team representing the I. S. successfully outpointed the other teams of the Community League in a swimming meet held in our gymnasium on Sunday morning, March 29th.

Although the meet was full of thrills, at no time was the superiority of our aquatic squad in doubt. However, in spite of the scoring, the meet was closely contested. The summaries are as follows:

Fifty-yard swim (free style), seniors—First, Moe Rothman, I. S.; second, Ben Levinson, I. S.; third, Dan Rosenberg, E. S. Time—26:08.

Breast stroke—First, Marc Daniels, I. S.; second, Harvath, E. S.; third, Sol Plusnick, I. S. Time—24:08.

One hundred feet (free style), juniors—First, L. Rosenberg, E. S.; second, H. Bendheim, I. S.; third, E. Klein, I. S. Time—21:08.

Dive—First, L. Rosenberg, E. S., 68; second, M. Gronfein, I. S., 63; third, D. Rosenberg, E. S., 60.

Relay—First, I. S. (Levine, Gissen, Baronsky, Rothman); second, E. S.; third, C. J. I. Final score—I. S., 26; E. S., 18; C. J. I., 1; J. C., 0.

The Community League teams entered in this meet, in addition to the Institutional Synagogue, were the Emanuel Sisterhood, Central Jewish Institute and the Jewish Center.

TRACK TEAM TRYOUTS WEDNESDAY

For the purpose of securing a team representing the I. S. in the Community League meet, which takes place on May 24, announcement is made that tryouts will be held in the gymnasium every Wednesday evening. Candidates are requested to report to the gymnasium director.

The results of the recent cross-country run show Moe Levine first, J. Solomon second in the first event. In the second event, B. Gissen was first and B. Serrant second. Distance covered, one and one-quarter miles.

GYM EXHIBITION GAMES SUNDAY

There will be a series of basketball games followed by a dance this Sunday evening, April 5, in the gymnasium at 8 o'clock.

The Benny Leonard Club, a Senior organization, will meet the Leaders Corps, while the Paramounts will play the Crescent Club. General admission is fifty cents and thirty-five cents to members. A great time is assured all. Purchase your tickets in advance at the desk.

COME TO THE BIG DINNER!

THE POET'S CORNER

SEDER NIGHT

By Samuel S. Grossman

Why are the hearts of our people so light?
 Why is it home is so wondrously bright?
 Happiness, holiness, shining o'er all,
 Hear now the men from the synagogue call,
 "Gut-Yomtove, Gut-Yomtove!" It's Pesach
 tonight!

The Seder is set, and around in a ring
 We Princes are sitting, and father is King,
 While heaven is hearing the songs that we
 sing:

"'Tis Yomtove, Gut-Yomtove!" It's Pesach
 tonight!

"Father, four questions: O why do we do
 All these strange things?" Then he tells
 us anew

Beautiful stories of Passover night;
 And mother says low, as we hear him recite,
 "Be proud, little fellow, be proud you're a
 Jew!"

I hear how the Jews pass across the Red Sea;
 God is their leader, and now they are free!
 The chosen of God, and His children are we!
 I'm proud, and I'm happy; I'm proud I'm a
 Jew!

TO HOLD PUBLIC SEDER

Final Appeal Made

This last final appeal is made to folks who
 are desirous of attending a public Seder
 that we will hold at our Synagogue this year,
 if the circumstances warrant. Those who
 are interested in attending this fine Seder
 are requested to leave their names and ad-
 dress at the desk immediately upon reading
 this notice.

CULLED FROM
COLLECTED PENS

PASSOVER

ISRAEL'S FESTIVAL OF
EMANCIPATION

By Nathan Meyerowitz

Passover was instituted 3420 years ago
 (approximately).

As a festival at once of Spring and of
 freedom—the rejuvenation of Nature and the
 liberation of the chosen people—the Passover
 Festival makes an irresistible appeal to the
 vital instincts and fundamental passions of
 the human breast, to the love of life and
 to man in his twofold being, which is nat-
 ural and social. It takes us back to the
 prehistoric life of humanity in the wide desert
 of the remotest past. This most ancient of
 festivals is immortal and eternally young,
 like the events which it celebrates, like the
 people which celebrate it. It is at once tra-
 dition, promise and fulfillment. It was cele-
 brated by the freeman who had once been
 slave, and by the slave who had once been
 free, who had longed to regain his freedom,
 and who at the feast transported himself
 into an imaginary and momentary realm of
 FREEDOM. It was celebrated in the land
 of ISRAEL and in all the lands of disper-
 sion.

PASSOVER is a religious holiday closely
 bound up with Nature's revival, the asser-
 tion of life over lethargy. It is in keeping
 with the highest religion that its holidays
 should be connected with Nature's holidays,
 that the fresh life brought to us should in-

THEY ANSWERED THE CALL—YOU?

Rabbi and Mrs. Herbert S. Goldstein	Mr. L. Lurie	Mr. and Mrs. Joseph Jacobs
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Mr. and Mrs. Isidore Lauer	Miss Pansy Hurwitz	Mr. and Mrs. M. Levine
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ANSWER THE CALL!

tensify itself in a religious holiday. To none does the Springtime come with such religious meaning as it does to the JEWS—whose arboricultural relations with the great outdoor world are so inviting.

Excepting the Day of Atonement, there is no holiday in our calendar that casts its shadows so far in advance as the PASS-OVER. Yet it tells an old story that is reiterated in our daily service. But we have long learned that the old stories are the best and are somehow new.

Every event that in the annals of other nations might pass as political simply, was idealized into a religious observance among the JEWS. ISRAEL'S freedom from slavery is made a proof of GOD'S existence in the First Commandment and a reason for the Sabbath in the Fourth Commandment.

Year by year, the patient research of Egyptological scholars has contributed to the more emphatic confirmation of the story of the Exodus as narrated in the Pentateuch, and has filled out the narrative with details that add to the interest, value and importance of the great historical episode which is perpetuated in the Passover Festival and the Seder Services.

"And it came to pass in process of time that the king of Egypt died; and the children of Israel sighed by reason of the bondage, and they cried and their cry came up unto God by reason of the bondage. And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob." (Exodus-Cap. 2:23-24.)

We may now with a large degree of confidence, follow the route of the Exodus, stopping at the most important stations mentioned in the Mosaic account as landmarks of the fugitives' flight.

But, perhaps, most realistic of all these reconstructions of sacred history, is the discovery made recently by a certain Egyptologist of the Pithom. The name recalls the scriptural passage which sets forth the origin of the oppression: "Therefore they did set over them taskmasters to afflict them with their burdens. And they built for Pharaoh store-cities, Pithom and Raameses." (Exodus-Cap. 1:11.)

It was the knell of polytheism of savage man that Nissan sounded: it was the first note of a strain of emphatic protest raised, to be maintained with more or less con-

tinuity ever since by ISRAEL, against the degrading worship of idols and animals, the tyranny of heathenish priesthood, and the power of violence and political subjection.

We take delight in the destiny of ISRAEL. Not only were our ancestors the first in the world's spiritual history to emphasize loving kindness, justice and righteousness as the greatest ideals to glorify in; not only were they first to teach pure monotheism and the highest morality, but also the first in the political history of the world to foster and cherish liberty as a great and noble idea. Even Jewish slaves of yore were compelled by the state authorities to cherish liberty, according to the Mosaic Jurisprudence. "And if the servant should plainly say, I love my master, my wife, and my children; I will not go out free: Then shall his master bring him unto the judges, and he shall also bring him to the door, or unto the doorpost; and his master shall bore his ear through with an awl; and he shall serve him forever." (Exodus-Caput, 21:5-6.) The chief, real reason for administering the slave with such crude punishment, was the penalty for his insistence to continue to slave for his master. Moreover, slavery in general was forbidden on the sky-piercing peaks of Mount Sinai. "For unto me are the children of Israel servants, my servants are they, whom I have brought forth out of the land of Egypt." (Leviticus, Caput, 25:55.)

May ISRAEL, the recipient of the lesson, be spared to see in happiness and peace, the growth and the consummation of the PASSOVER'S evangel of true liberty to all the inhabitants of GOD'S globe. Amen! Selah!

Like the Fourth of July, which is the greatest day in the American history, the fifteenth of Nissan is the greatest day in ISRAEL'S annals.

PUBLICATION ANNOUNCEMENT

The INSTITUTIONAL wishes to take this opportunity of informing our readers that there will be no issue next week due to the holidays.

Your contributions and comments concerning Institutional Synagogue matters are heartily solicited.

We wish you all a ceremonious and most enjoyable Passover.

TO OUR READERS

We maintain an EMPLOYMENT BUREAU for young men and women, who desire to observe the Sabbath. Let us help you fill your positions when in need of help.

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