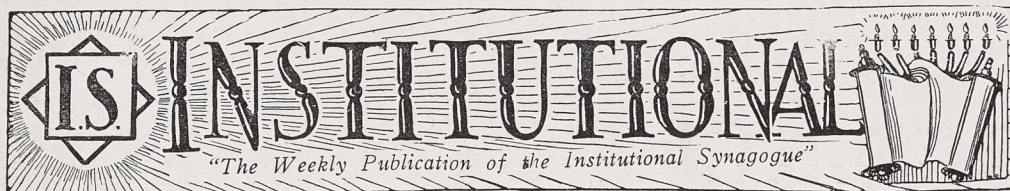


Passover Issue



Publication Office: 37-43 West 116th Street

Vol. XV.—No. 29

APRIL 25th, 1932

Nissan 19th, 5692

Calendar of Service

Main Building:

Tuesday, Wednesday, Thursday
and Friday evenings..... 6:30
Mornings 8:45

West Side Branch:

Tuesday, Wednesday, Thursday
and Friday evenings..... 6:30
Wednesday morning 9:30
Thursday morning 8:45

Memorial services will be said on Thursday morning, at the West Side Branch at 10:15 and at the Main Building at 10:00 o'clock.

INSTITUTIONAL SYNAGOGUE
37-43 West 116th Street

MEMORIAL CARD

The undersigned hereby requests you to offer the Memorial Prayer for the coming Holiday.

for my
(State here what relative)

Name
(Write here name in Hebrew)

and herewith subscribe

\$.....

Name

Address

The above cards must be mailed into the office before Tuesday, April 26th, preferably sooner, so that they may be had for the Memorial Services, Thursday, April 28th.

HAVE YOU PAID YOUR PLEDGE?

You were good enough to pledge your support for the emergencies in which we find ourselves at the present time. We, therefore, ask you to be sincere enough to cooperate with us and send in your contributions as pledged with your yearly membership dues. In that way we may be able to pay our staff.

Thanking you for your cooperation, which I know I can expect from you, I am,

Sincerely yours,
ABRAHAM BERNSTEIN,
Executive Secretary.

EMPLOYMENT ASSISTANCE

The Department of Center Activities can supply you with capable and experienced male and female stenographers, typists, secretaries, bookkeepers, clerks and general help. This service is extended free to both employers and members. Phone UNiversity 4-6729 (or write) and we will be glad to send you recommended workers.

—o—

We extend sincere congratulations to Mr. and Mrs. Marshall Leff, our active workers, upon the Bar Mitzvah of their son, Robert, last Saturday at the West Side Branch.

WON'T YOU PLEASE HELP?

There are many needy Jewish families in Harlem who would like to observe Passover suitably but who, unfortunately, cannot do so because of the lack of necessary funds.

The Institutional Synagogue has never failed to do its bit in enabling Passover to be observed by all Jews. Not only Matzhohs, but clothing as well, are desired for those people who anticipate relief from this Institution. We must not fail them. Kindly send your contribution to the I. S. Sisterhood, care of Institutional Synagogue, 37 West 116th Street, New York City.

FRIDAY EVENING LIGHT CANDLES 7:33

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THE LAWS CONCERNING THE COUNTING OF THE OMER

The Counting of the Omer is begun from the second night of Passover. It is counted whilst standing. This commandment is performed in the beginning of the night, yet the entire night is the proper time for its performance. On the nights of Sabbath and festival, the Omer is counted in the synagogue after the Kiddush has been said. At the conclusion of Sabbath and festival it is counted before the Habdallah is said, in order to say the Habdallah at the last.

If one had forgotten and did not count the entire night, he should count in the daytime without pronouncing a blessing thereon, but the following night he should pronounce a blessing when counting, but if he had forgotten to count that entire day he should count every night thereafter without pronouncing a blessing. If he is in doubt as to whether he had counted the previous night or not, although he did not count on the following day, he may nevertheless pronounce a blessing when counting on the remaining nights.

If one is asked, at twilight or later, previous to counting the Omer, how many days are to be counted on that day, he should tell him the number of days that were counted on the previous days, for by mentioning the number of days to be counted on that day, he will afterward be forbidden to pronounce a blessing when counting the Omer.

Before one pronounces the blessing he should know the number of days to be counted, however if one did not know it,

and pronounced the blessing with the intention of counting as he will hear his neighbor count, he has also fulfilled his obligation, likewise, if one pronounced the blessing with the intention of counting four days and was afterward reminded that he must count five days, he does not need to repeat the blessing. Likewise, if one erred in counting and when he should have said "six days" said "five days," if he was immediately reminded thereof, he should count properly and he is not required to repeat the blessing, but if he had paused slightly he is required to repeat the blessing.

Neither men nor women should do any work during the days that the Omer is counted, from sundown until after the Omer has been counted.

One should not marry on the days that the Omer is counted, nor should one have his hair cut, but the Sandek, the Mohel, and the father of the son are permitted to have their hair cut on the day before the circumcision toward evening. It is permitted to make engagement parties; even to have a feast thereon is permissible on the days of counting the Omer. However, dancing and music are forbidden.

Up to Rosh Hodesh, Log Be'Omer (the 33rd day of the Omer), and the three days before Pentecost, one is permitted to marry.

On the first night of "Shebuoth" the evening service should be put off until the stars appear.

AN EXAMPLE OF THE WISDOM OF MAIMONIDES

Maimonides used to point out that there are eight degrees of doing charity, each one finer than the other.

The first, and lowest, is to give sorrowfully and with regret; for that is a gift from the hand, but not from the heart. It is to give because you "ought to," not because you want to.

The second is to give enough to relieve the sufferer. The third is to give willingly and sufficiently, but not until asked.

The fourth is to give willingly and sufficiently and without being asked, but to give it to the poor man in such an open and public way as to make him ashamed.

The fifth way is to give in such a way that the person helped knows who has helped him, but is not known to his benefactor.

The sixth is when the giver knows the person he is helping, but when the man helped does not know who it is that has come to his relief.

The seventh is when the giver does not know whom he is helping, and the person assisted does not know who his benefactor is.

But the eighth and finest of all is to be beforehand, and to act in such a way that it would not be necessary to give charity.

—o—

MAJOR FUNCTIONS SCHEDULE

- April 28th—Staff vs. Juniors, Basketball.
May 7th—Terminlines Club Dance—at West Side.
May 15th—Senior One-Act Play Contest—Auditorium.
May 8th—Mothers' Day.
May 22nd—Athletic Carnival—I. S. Gym.

ORDERS FOR WINE MUST BE IMMEDIATELY RECEIVED BY OFFICE

In order to get wine for sacramental purposes and properly within the law, application must be made through the Synagogue. This must be done long enough in advance of the Passover to enable the office to have the necessary papers signed and delivered to the government authorities.

The Institutional Synagogue is doing this solely for the convenience of their members and seatholders. Since we are anxious that every worshipper in our institution have for Passover wine that is kosher ritually and in accordance with the Constitution of our country, we urge immediate action. Kindly inform Mr. Bernstein of your requirements. Phone UNiversity 4-6729.

IN THE WORLD OF JEWISH BOOKS

"Glueckel von Hameln"

"The Memoirs of Glueckel of Hameln," translated into English by Marvin Lowenthal, has just appeared. It contains the life story of a seventeenth century Jewess who wrote for her children that they might know the sort of people from whom they were descended. The story of her life is that of countless millions whose lives consisted of the ordinary joys and sorrows, but she was a born writer with a deep understanding of human nature and had besides a rich sense of humor. Piety and shrewd worldliness are bound together in her views of life and lend a quaintness and fine philosophy to the pages of her memoirs written more than two hundred years ago in German. They are now published in English for the first time and cannot fail to have a universal appeal and take their place among the classical collections of such memoirs.

* * *

Kallen's New Book

It is expected that Prof. Horace M. Kallen's new book, the title of which will be "Judaism at Bay," will be ready in April. The announcement of its forthcoming publication has aroused much interest and its appearance is eagerly awaited by Prof. Kallen's many enthusiastic admirers. The new volume will consist of a number of papers written over a period of twenty-five years and contain his interesting and incisive views on many themes of Jewish interest. The essays are written in Prof. Kallen's usual clear style and the issues with which the book deals are as urgent and timely as they ever were, including Zionism, anti-Semitism and the future of the Jew in America.

* * *

Louis Golding, who is considered the best Jewish novelist in England after Zangwill, has written a new novel, "Magnolia Street," which is included among the three most prominent novels of the new year. It tells the story of the lives of innumerable Jews and Gentiles during the last thirty years in a slum street of Manchester. While the book has humor, its most significant quality is its treatment of religious faith as something of deep and permanent import. Mr. Golding is also the author of "Give Up Your Lovers," "Forward from Babylon," and "Day of Atonement."

We extend condolence to the family of our late seat holder and member, Mr. M. Boas Lande. He was one of the outstanding Jews of today and added much prestige to our Institution by his membership.

SUMMER GYM-POOL MEMBERSHIP REGISTRATION NOW OPEN

CURRENT EVENTS IN THE JEWISH WORLD

In connection with the recent Goethe celebrations throughout Germany the German Academy of Natural Science at Halle, honored Professor M. Minkovsky, a leading Jew of Switzerland, and an outstanding authority in the field of Anatomy and Physiology.

Professor Minkovsky has just accepted a special invitation from the Hebrew University to be a guest lecturer there.

* * *

The fifth annual Levant Fair, representing every part of Palestine, was held at the beginning of this month at Tel Aviv, Palestine. In addition to Palestine the governments of Egypt, Switzerland, Russia Cyprus, Roumania, Bulgaria, Latvia, and Poland were officially represented.

At this Fair Meyer Dizengoff, Mayor of Tel Aviv, opened the first Hebrew Broadcasting Station in Palestine. In his first radio talk, Mayor Dizengoff stressed the fact that Tel Aviv was rapidly becoming not only the center of Palestine Jewry, but that of World Jewry as well.

* * *

According to a recent Jewish Telegraphic Agency report, a collection of 17,000 exhibits dealing with the Dreyfus Affair was left by a wealthy Parisian Jew, M. Ochs, who died recently and bequeathed it to the city of Paris.

This collection has been placed on public exhibit in the museum Canvalet.

Besides documentary evidence used at the trial the collection includes newspapers from all parts of the world dealing with the trial. Various writers have consulted this collection for their works in connection with the Dreyfus Affair.

The Jewish Telegraphic Agency reports that there is a christian sect in the United Kingdom, called Christadelphians, who believe that Christ will reappear on earth when the Jews have returned to Palestine.

They therefore display keen interest in the upbuilding of the Jewish National Home and actively support the Jewish National Fund with contributions collected in their churches when prayers are offered for the redemption of the land of Israel for the people of Israel. Membership in the sepa numbers many thousands who have established their own churches in various parts of the United Kingdom.

* * *

An ancient synagogue built six centuries ago, in the time of the first expulsion of the Jews from Austria in 1302, has just been discovered by the Jewish explorer, Leopold Moses, in Korneuburg, a small town bordering on the Danube River.

The synagogue was subsequently presented to the municipality by the Kaiser Frederick and has never since returned to Jewish possession.

It is now owned by a non-Jewish chemist who uses it as a storage house. The synagogue building has been the property of the latter's family for the last two centuries.

Until recently it was surrounded by an iron fence which disappeared one night and was never recovered. With the exception of the fence, the entire synagogue construction remains intact. It has both an outer and an inner wall. Steps leading to the women's partition as well as to small windows are retained as during the Middle Ages.

In the municipal tower are preserved the Hebrew text of ancient Torah Scrolls written on parchment and manuscripts which have been included in Christian texts by moks who saved these manuscripts from destruction.

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