

PASSOVER ISSUE

WEST SIDE INSTITUTIONAL REVIEW

Vol. II, No. 30

Friday, March 31st, 1939

Nisan 11, 5699

WOMEN'S LEAGUE

On Sunday evening, March 19, the Women's League tendered its Dutch Supper. The success of the affair surpassed all expectations, socially and financially. Instead of the anticipated 240 guests, 300 descended upon us and were accommodated. Surprisingly enough, there was plenty of room and food for everyone. The ladies are to be commended for their arduous labors, and to Mrs. Morris go special thanks for the decorations.

Last Monday afternoon, instead of the usual lecture on the Philosophy of Judaism, Rabbi Goldstein devoted the hour to a detailed explanation of the laws governing the celebration of Passover.

Special arrangements have been made for "Kashering" silverware at our building. Those desiring this service will please communicate with the office at once.

SERMON CONTEST

"Youth Week" will be observed by our Congregation, commencing May 13th.

Young men desiring to contend for the privilege of delivering the sermon on that Sabbath morning will please send in their copy to the Contest Committee before April 30th. The judges are Lester Udell, Max E. Sanders, Samuel W. Siegel and Rabbi Lifschitz.

Sermons should be unsigned and accompanied by a sealed envelope containing the contestant's name.

LAST CALL FOR SEDER RESERVATIONS

All final arrangements have been made for our festive and spiritual Community Sedarim to be conducted by Rabbi Herbert S. Goldstein, assisted by Cantor Yavneh, at the Riverside Plaza Hotel. Make your reservations not later than Sunday by telephoning TRafalgar 7-8281. Per Seder, \$3.50.

For the convenience of our members and friends, the caterers will serve meals daily throughout the Passover holiday. Price, per meal, \$1.25.



Light Candles Friday Evening 6:05

SHABBOS HAGADOL

Weekly Portion: ZAV

Friday Evening Service	6:10
Saturday Morning Service	9:00
Junior Congregation	10:00
Children's Story Hour	4:00
Rabbi Hurwitz Class in Talmud	4:30
Mincha Service	6:00
Sunday Morning Services	

6:45, 8:00, 8:45

Monday Morning Services 6:40, 7:30

SPECIAL HOLIDAY SCHEDULE

Sunday at Night-Fall

..... Bdikas Chometz
Monday morning at 10:15

..... Burning of Chometz

PASSOVER SERVICES

Monday evening	6:10
Tuesday morning	9:00
Tuesday evening	6:10
Wednesday morning	9:00
Mincha Service	6:10
Daily Services:	
Mornings	6:45, 7:30, 8:15
Mincha	6:10

DR. ZADOK KAPNER

We are fortunate to have in our midst so distinguished a man as Dr. Zadok Kapner who will deliver the traditional 'pilpul' this Sabbath, Shabbos Hago-dol, at 5:15 P.M.

Dr. Kapner epitomizes, in his person and temperament, the ideal, classic Jew. He is scholar and saint, teacher and healer, mature yet buoyant. Though humble, modest and retiring, he, nevertheless, radiates a loftiness of spirit and a creative intelligence that is contagious.

May he be with us for many happy and fruitful years.

SALE OF CHOMETZ

Rabbi Samuel Hurwitz will be in attendance at the Synagogue until Erev Pesach for the sale of Chometz.

SOUVENIR YEAR BOOK

The Congregation will publish a Souvenir Year Book in conjunction with the second anniversary dinner at the Waldorf Astoria on May 7th.

The Souvenir Year Book will be dedicated to Rabbi Herbert S. Goldstein in honor of his 25 years in the rabbinate. Mr. David H. Ullman is chairman of the Committee, and Mr. George L. Livingston is Editor. Contract blanks are available at the office. The cost of advertising is as follows: full page \$50; half-page \$25; quarter-page, \$15; eighth-page, \$10; and sixteenth-page, \$5.

Everyone should give or get an "ad."

THE HABONOTH

The Habonoth organization is entering its first big business venture. The plan is to sell subscriptions for building a stage for the Synagogue. Don't forget to buy your ticket.

"Bubble", the club publication will be off the press for Lag B'omer. The girls have been working industriously and we are certain it will be a 'corker'.

One of the sad things we have to report is the death of the mother of Gloria Lustig. We extend our sincerest sympathies.

SIYUM BECHORIM

On Monday morning at 7:15 and 8 o'clock, Siyumim will be conducted for first born males (Bechorim). It is the custom for first born sons to fast Erev Pesach. However, instead, by attending a 'Siyum', they may share in the Seudas Mitzva which follows, and be excused from the fast.

YESHIVAH CHEST

In addition to the contributions already acknowledged, donations to the Yeshivah Chest have been received from the following:

David Buchsbaum, Joseph Buchsbaum, Mr. & Mrs. Jacob D. Cohen, Miss Leonore Mendelsohn, Joseph Sedwitz, Jack Spiro, Lester Udell and Lazarus Zeidman.



WEST SIDE INSTITUTIONAL REVIEW

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Vol. II, No. 30 March 31, 1939

George L. Livingston Editor
Rabbi E. L. Lifschitz Managing Editor
Morris Jablow Business Manager
Daniel Weiss, Ass't. Bus. Manager

A MAN OF HIS WORD

Immediately after the Munich disgrace, there was a lot of shadow-boxing in the British Parliament. Debate waxed hot and furious. Mr. Chamberlain, the French pronounce it "J'aime-Berlin", took the floor on the last day of the debate and, to justify his stand, stated the following:

"We saved Czechoslovakia from destruction. To accuse us of having betrayed Czechoslovakia is simply preposterous. What we did was to save her from annihilation and give her a chance for a new life."

What a savior he turned out to be. He probably saved Spain the same way and is now busily engaged in saving Palestine.

FUSION AND CONFUSION

The Catholic Church has always violently opposed Communism and rightfully so. It has not, however, at all time opposed Nazism and Fascism with equal vigor. Coughlin is still frocked and still acts as the chief purveyor of foul Nazi doctrines in U. S. A.

Now comes Mgr. Sheen and discovers that both Stalin and Hitler hate God and predicts a fusion of the two. When you will consien Coughlin to the regions where he belongs, Reverend Father, you will be doing a great service to God and man.

THE LAWS AND SYMBOLISM OF PASSOVER

Rabbi Goldstein gave the following explanations of the laws and customs of Passover:

- A. SEARCH for the chometz on the night preceding the Seder (Sunday night), and burn and sell it the following morning. We are not only forbidden to eat chometz, but we are also enjoined from having it in our possession. Symbolically, leaven represents all that is mean and sordid in life, and Matzoh the pure, lofty and sublime. The prayer said while the leaven is being burned reveals this: Just as the Jew removes all leaven from his house and possessions, so we pray that all impure thoughts may be removed from the earth.
- B. The abstinence from leaven for the eight days is intended to recall to our minds every year Israel's redemption from bondage. The Israelites were in such a hurry to leave Egypt that they did not take time to let the dough, which they had prepared, leaven.
- C. THE MATZOHS are intended to remind us of the bread thus prepared in haste. Since the Israelites did not let the dough rise, it remained flat and they baked it in the hot sun of the desert.
- D. SEDER — meaning "Order of Service", is the name given to the service in the home on the first two nights of Passover, for which an elaborate ritual is prepared. The Seder is symbolic of a royal banquet; the father dressed in white kittel, is the king, the mother the queen, and the children the princes and the princesses.
- E. THE HESSEBET — the cushions put on the left side to lean upon, represent the oriental custom of all freemen to recline at their banquets. This symbolizes the fact that we are no longer slaves.
- F. THE THREE MATZOHS set on the table stand for the three classes in Israel — Cohen, Levi and Israel.
- G. THE FOUR KOSOS — cups of wine — represent the four words in Hebrew meaning "to set free."

(concluded on page 6 col. 3)

"AS
R'CHASH
SEES
IT"



By RABBI HERBERT S. GOLDSTEIN
CHARITY

II

I was indeed very happy to read the editorial comment of our distinguished Editor, Mr. George L. Livingston. I shall be glad to receive from time to time any comments that our readers have to make concerning the thoughts expressed in my column.

The world's charity is love, which has brought into being the clash of class. Scriptural charity is Righteousness, which has made for peace between rich and poor. Nowhere in the Bible do we find strikes, or class enmity. The Bible calls the " gleanings," the "forgotten sheaf", the "corner of the field", DUES, because they are due to the poor, and do not belong to us.

Of course, there is a place for love in connection with charity. Our Sages have made provision for an evidence of love, when they said we must give a tenth, a tithe, to charity, but if love impels one to give more, he should give up to a fifth of his income. I plead for the restoration of tithe-giving as the basis of the law of charity; I would suggest that we open up a special bank account, which we should designate as the "Tithe Account." Into this account every week we should deposit one tenth of our salary. This will give us first of all an indication of how much we can afford to give, and second we will not feel any difficulty in giving, because the tithe account does not belong to us. It represents a certain amount God has given to us to spend as His trustees on earth. This is not theoretical because those who have tried it, have found it soul-satisfying. It removes from their mind all doubt as to whether they are discharging their duty to charity, and second it forces them to live within the bounds of ninety per-cent of their income.

There is no need to recall the Biblical ordinances relating to char-

ity. Everybody is familiar enough with the rules that regulated the provision for the needs of the poor, the widow, the fatherless, and the stranger. But what may not perhaps be quite so well known is that post-Biblical Jewish literature is not less insistent than the Bible on the importance of charity. "The world rests on three things, on the Torah, on Service to God, and on charity." This is one of the earliest dicta of the Jewish Fathers, and it was a reality. Anonymous charity is one of the ideals of the Talmud. "Let not thy right hand know what thy left hand doeth." A story is told of Mar Ukba, whose practice it was to leave a sum of money daily at the house of a poor person. For a long time the recipient did not discover the identity of his benefactor until one day he determined to lie in wait for him. It was towards dusk that Mar Ukba approached the poor man's house. As soon as the watcher heard footsteps he came out, and in order not to be recognized, Mar Ukba fled. His only means of avoiding recognition was to slip into a bakery and take refuge by the hot oven. This he did, and when he was later blamed for risking so precious a life he declared that it was better to be burnt to death than to put his neighbor to shame.

Best of all perhaps is the exhortation of helping the poor to help themselves. The Jew desires not to demoralize the needy man. The Jew is directed to provide the poor with all that he requires, or even with all that he has been accustomed. If he lacks bread, let him be given bread; if money, let him be given money; and if he has been accustomed to a horse and a carriage, then these too should be provided for him. In other words, Jewish charity aims to rehabilitate and not to lower the standard of living. It aims to elevate the morale, rather than to pauperize. Thus, we see how the Bible emphasizes the fact that the poor is the brother, and consequently the equal, of the rich. To use the words of the Rabbis: "It is not written 'The poor man' but thy brother, to show that both of them are equal." Modern scientific relief of distress may look askance on such a policy, but who will deny that at the root of this there is social peace.

In relieving distress Jews have never made any distinction between Jews and non-Jews. The latter, like

the Jewish poor, were allowed to glean after the reapers. The case of Ruth comes to mind as an illustration. The Talmud is quite specific on this point: "Support the non-Jewish poor, visit the non-Jewish sick, and bury the non-Jewish dead." This is Jewish doctrine and Jewish practice when necessary.

Through their long mediaeval distress the Jews did not forget the poor. "We have never known or heard of a Jewish Community," wrote Maimonides, "which did not possess a fund for the poor." Owing to the constant expulsions, homeless Jews were always numerous, and proper provision was always made for them.

Thus far, I have attempted to show how Judaism stresses the duty of benevolence, so as to assure relief to the poor. However, a man may give, and even give a large sum of money, and yet because he gives unlovingly, and wounds the hearts of the poor, his gift has been of little value to himself for, "The gift without the giver is bare." On the other hand a man may give little, because of his circumstances, but because his heart goes with it his deed and he himself become blessed. He transforms himself into a messenger of God. "They also serve who only stand and wait," said Milton. They also serve the world who only suffer and thus soften men's hearts. Even the poor are not without their service to mankind.

IMAGINE

There are really people who ask for our paper. They expect to read it, although they do not have to. Read this letter please:

TEMPLE ANSCHE CHESED
and West End Community Center
West End Avenue at 100th St, N. Y.

March 14th, 1939

Rabbi H. S. Goldstein,
West Side Institutional Synagogue,
120 West 76th Street,
New York, N. Y.

Dear Rabbi Goldstein:

I would appreciate the courtesy of being placed on the mailing list of your bulletin.

I shall be happy to reciprocate by having your name on the mailing list of our Men's Club publication.

Thank you very kindly.

Sincerely yours,

PHIL HOLMAN
President, Men's Club

SCOUT NEWS

Our three Scout Units are rapidly reaching the stage at which it will become necessary to close them to additional applicants as the meeting places are becoming too small to hold them.

Mr. Max Sanders has been appointed Neighborhood Commissioner by Manhattan Council and is now in full charge of Sea Scout Ship 1030, Troop 530 and Pack 23. The Scout Committee of the W. S. I. S. is planning a spring outing of all units at which time a baseball game will be played between the boys and the Committee.

The Sea Scouts are applying to Manhattan Council, through their Committee, for a Navy boat.

The Cubs are engaged in Handicraft work under the leadership of their Assistant Cubmaster, Jerome Weiss.

Scout Troop #530 meets on Tuesday evenings, at 7:45; Cub Pack #23 on Thursday evenings at 7:30 and Sea Scout Ship #1030 on Thursday evenings at 8:30.

JUNIOR RECREATION DEPARTMENT

During the month of April, our boys and girls will meet the teams of the Hebrew Orphan Asylum, Catholic Youth Organization, and Washington Heights "Y", in a checker tournament.

Excursions for members of the Photography Club are being planned. During these trips the members will get special hints on outdoor photography. Developing and printing will be done in our own 'dark room'.

The Junior Varsity Baseball Team is in the process of formation. All those desiring to try out will see Mr. Lazarus.

An outdoor recreation program has been arranged at Riverside Park. Baseball, ping-pong and other games will be played between 3:30 and 5:30 P.M. Mondays to Thursdays.

"NAMELESS" CLUB

Some of the older members and originators of the Junior Council club have withdrawn to form a new group in which they hope to develop a serious discussion program. As yet the members have not chosen a name. Sheldon Frankel is temporary chairman of the new group. Josh Levine, who was the original club leader, will continue to guide his younger friends in their endeavors.

ORTHODOX JUDAISM BY CHOICE

by Maurice Spanbock (age 15)

In the current best-seller, "The Mortal Storm," a touching scene is described. The young German Jewish child, mocked and taunted by playmates with whom he had only recently romped and frolicked so joyfully - this young child comes weeping bitterly to his father who had been a widely-famed and respected scientist, and he tells his father that he has been called "A Jew." And he asks his father what it means to be a Jew. "My boy," he replied, and I quote the book "to be a Jew is to belong to an old and harmless race that has lived in every country in the world and that has enriched every country it has lived in.

"It is to be strong with a strength that has outlived persecutions. It is to be wise against ignorance, honest against piracy, harmless against evil, industrious against idleness, kind against cruelty! It is to belong to a race that has given Europe its religion: its moral law; and much of its science - perhaps even more of its genius - in art, literature, and music.

"This is to be a Jew, and you know **now** what is required of you! You have no country but the world; and you inherit nothing but wisdom and brotherhood. I do not say there are no bad Jews - usurers, cowards, corrupt and unjust persons - but such people are also to be found among Christians. I only say this is to be a **good** Jew. Every Jew has this aim brought before him in his youth. He refuses it at his peril, and at his peril he accepts it."

And I wish to ask the question to-day: Why should he accept it? The ridicule and handicaps which one must undergo in order to adhere to his beliefs in Orthodox Judaism are often time seemingly insurmountable. It is difficult enough for a young person to establish himself in this chaotic world. Why then should I or any other of the young men present at these services - why should we deliberately add to those difficulties?

There may be several reasons. We may accept Orthodox Judaism to please our parents. Or we may accept it mechanically, having received religious training but never seeking the philosophy behind that training. Or we may accept Orthodox Judaism because we know that an essential part of our life will be lacking if we do not.

We have discovered that Judaism contains the most perfect code of laws ever to be devised. More important we have been taught that it is a code that accepts no compromise. It cannot be evaded merely through the ingenuity of the individual.

But there is another, equally essential lesson that the Orthodox Jew may derive from his religion. It creates an ability to accept pain and suffering with the courage and everlasting patience which has been the badge of our tribe for 2,000 years.

The best illustration from my point may be drawn from the current barbarism in Germany. There were two types of Jew in that land: the assimilated, Germanized, Jew by birth; and the Orthodox, pious, Jew by practice. The persecution struck them both, caused them both infinite pain and agony. But what a world of difference in the manner with which the two have accepted their lot! The assimilated Jew despairs, possibly even resorts to suicide. But the truly Orthodox Jew, inconceivably difficult as it is, holds his head high despite the humiliation and torture to which he has been subjected, and prepares for a new life, in another land, with the Torah of his people as his comfort.

Thus we see that acceptance of Judaism tends to make for a fuller, richer life. While the handicaps involved in its acceptance may be overcome, those advantages which may be lost through rejection of Orthodox Judaism can never be regained.

There are many theories as to how unalloyed contentment may be obtained, but its acquisition is undoubtedly the ultimate goal of all mankind. No matter how I may choose to seek that goal, I stand a better chance of gaining eventual happiness by accepting Orthodox Judaism.

And I intend to take that chance.

THIS & THAT

by Rabbi Emanuel L. Lifschitz

PESACH BLENDS

PAST AND PRESENT

It is the genius of the Jewish festivals that they are never content to dispose of history as something entirely of the past, but instead find ways of making it contemporaneous. The feast of Passover has accomplished this in many ways. Its observance has always emphasized that the deliverance of Israel from Egyptian slavery must be regarded by every Jew as though he himself had been present at the redemption. This is the meaning of the condemnation of the wicked one among the four sons, who puts his question: "What mean YE by this service?" when it should be: "What mean WE?"

Every age has applied the hope of liberation to the enslavement of its own times. During the Roman persecutions, in particular, the Pesach devotions rose to an unprecedented fervor, for the name of Egypt was identified with Rome and Pharaoh with the Caesars. The "Pesach of Egypt" was felt to be the forerunner of the "Pesach of the Future", when deliverance would come from every new imperial tyrant.

In Palestine today Jewish colonies have devised special Seder services, linking the hardships of the Jews of Egypt and their long road to freedom with their own difficult victories over a neglected soil and an unfavorable environment.

The old names and incidents of the Haggadah find their all too bitter counterparts as well, in current Jewish life, and the Seder services in Jewish homes of Berlin and Vienna will not be reminiscent of the past, but expressive of the present, and prophetic of the future.

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ANCIENT PROFESSOR QUIZ

The effective technique of making ordinary facts interesting by marshalling them into a contest of questions and answers in a series, is much older than "Professor Quiz". Our Seder service proves this, for "Who Knows One?" employs the same technique. Similar to the riddle-songs of many folk, this quiz contest of numbers is striking enough to catch the interest even of the very young and fix it upon certain essentials of Judaism: One God, two tables of the Covenant, three patriarchs, ten commandments, twelve tribes, etc. Recited at the close of the service it becomes, together with Chad Gadyo (A Kid, A Kid), a light and lively desert.

BOOKS

The appeal for contributions of books of all kinds, to the Synagogue, is meeting with generous response. We thank Mr. John Gell for the most recent contribution. His fine example is worthy of emulation.

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SEASONED TIMBER

By Dorothy Canfield

Pub. by Harcourt, Brace & Co. 1939

Thank God for America, we say in appreciation of this very fine epic of New England life by Dorothy Canfield. At a time when race prejudice reigns supreme in a world of intolerance and bigotry, Dorothy Canfield expresses the real, sincere spirit of America in the person of Timothy Coulton Hulme.

Although the unsuccessful second-youth love affair of Timothy Coulton Hulme, the middle aged principal of a struggling academy in Vermont is the theme about which this very stirring novel is woven, the strength of the book lies in the challenge to the American spirit. This challenge comes when George Wheaton, one of the three trustees of the Academy dies and leaves over a million dollars to the Academy on certain conditions. One of the three conditions is that no Jew be admitted to the Academy. Timothy and old Mr. Dewey, the chairman of the Board of Trustees, feel that to accept this legacy means to barter principle for profit, to surrender, as most of the world has done, "what everybody knows is fair play and civilized by the order of a man who has grabbed the machine guns."

In the excitement of the election, Dorothy Canfield brings us on a small scale the conflict of democracy versus dictatorship, race hatred versus tolerance, opportunities for the few versus opportunities for the many.

All the characters and characteristics of the New England town are drawn into this conflict and later into the election. The arguments are presented so clearly and forcefully that this struggle for human values and freedom as against power and material advantage becomes the most vital part of the book.

It is Timothy Hulme who expresses so eloquently true Americanism, as he explains the problem to his students. "There are some things we Americans take for granted so much, we just can't imagine what it would be to try to live without them. It's as if we stood under a great stone arch that has always been there, and a man comes along and says, he'll give us a million dollars if we'll knock out just one little stone in the middle, at the top. We've never thought much about that stone. It's always been there. It's not very big. And a million dollars is a lot of money. But that's the stone that holds up the arch."

"This isn't a question of Jews or no Jews, except that they happen to be the people Mr Wheaton didn't like — the people it's the fashion nowadays not to like. It's the principle of the thing."

We highly recommend this book to everyone who wants the America of tomorrow to be the traditional America of yesterday.

Deborah Lifschitz

CLUB GOVERNING BOARD

At the last meeting of the Club Governing Board, the representatives of all clubs meeting in this building, under the chairmanship of Seymour Sedwitz, voted to contribute \$50.00 from the treasury towards furnishing and decorating the Council Room in the Synagogue House. This is the second step taken by our young people to enhance the physical appearance of their clubrooms.

JUNIOR COUNCIL

The Junior Council offers congenial comradeship and stimulating programs. For the remainder of this season, plans have been made for a series of lectures, musicales, dances and outings to help round out the social and cultural life of our members. The club is fortunate in having a fine leader, Irving Schuyler who hails from Boston. Welcome, Irv, to the ranks of the W. S. I. S. Under the Chairmanship of Sid Sherman, the group is planning to run a Spring Dance at our building on Saturday night, April 16th. Subscription—\$1.00 per couple.

JEWISH YOUTH LEAGUE

The Jewish Youth League is a club to promote Jewish culture among the young folks of the West Side. The group is vitally interested in current affairs and in the future of Jewry. Through the cultural program of its meetings, it is hoped to instill in its members a greater feeling of unity and to stimulate the boys and girls to exchange their ideas through the medium of debate and discussion.

Many more people are wanted in the executive body of the club under the chairmanship of Bruce Lane, the club is running a "Vic" hop on Saturday night, April 1st, with music by world-famous orchestras. Admission 40c. per couple, staqs 50c.

The Laws and Symbolism of Passover
(cont. from page 2 col. 2)

- H. The pouring of the 10 drops of wine, recall the 10 plagues. Our cup is not full when others (even though they be our enemies) suffer.
- I. The five dishes:
 - 1—THE BITTER HERBS are symbolic of our bitter life in Egypt.
 - 2—CHAROSES --a mixture of apples, nuts, cinnamon and wine--represent the mortar and clay with which the Israelites had to build when they were slaves unto Pharaoh.
 - 3—THE SALT WATER represents the tears shed by the Israelites in their misery.
 - 4—THE ROASTED BONE represents the Paschal lamb sacrificed by our people before they left Egypt and also at the time when the Holy Temple was in existence in Jerusalem.
 - 5—THE EGG is symbolic of the special holiday offering which had to be brought to be sacrificed (in the time of the temple) besides the customary Paschal offering.
- J. THE CUP OF ELIJAH --Passover is the festival of redemption. Therefore, we put a special cup for Elijah who, according to Talmudic Tradition, will come to announce our final redemption.
- K. We OPEN THE DOOR during the Seder service to indicate our belief in the special Divine protection of Israel and to show that we are unafraid of our enemies.
- L. THE AFIKOMEN is a piece of the middle of the three Matzohs placed before the master of the house. It is the last thing partaken of at the Seder because it represents the Paschal offering, which used to be eaten last.
- M. THE HAGADA. The outstanding feature of the Seder is the reading of the "Hagada", which relates the history of the Exodus from Egypt. The Bible commands us to relate the story of Passover, and explain it to our children.

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MESSING PASSOVER CAKES

Cocoanut, French and Almond Macaroons
Sponge Cake — Nut Cake — Cookies
Almond Bar — Fruit Bar

These delicious cakes are all baked with the finest Kosher for Passover ingredients under the constant supervision of a Mashgiach. Each variety is individually packed in a cellophane wrapped box.

This Hechsher appears on each box and is our guarantee of Kashruth.

This is to certify that the contents of this package is כשר לפסח and that my Supervisor was present during its preparation and packing.

Samuel Gerstenfeld

Member of Union of Orthodox Rabbis of U. S. and Canada.

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Though she lives in Pelham Manor, Charlotte supports the W. S. I. S. in grand manner.

Nothing in the world is closer to her heart than our Shule (sez she), except her husband through whose generous co-operation the Millinery Men's Club Rooms, with all their facilities, were placed at the disposal of our Women's League on several occasions, and of course, her two little treasures, Edwin Morton, age 5, and Linda, age 3½.

Mrs. Weisberg is one of those on whom we can always count to do more than her bit for any project of our Women's League.

Although young in years, she is one of the oldest and most valuable members of our Executive Board in length and degree of service.

GETTING PERSONAL

By Me, Him & I

Congratulations to Mr. & Mrs. Jacob Bayer on the birth of a grandson, Jerome Sherwood Bayer. . . . Best wishes for a speedy recovery to Mrs. Morris and Mrs. Messing. . . . Ditto Mrs. Michael and Emanuel Levigton. . . . Congratulations to Mr. & Mrs. Samuel W. Siegel and Mr. & Mrs. Isadore Freedman upon their wedding anniversaries. . . . Many thanks to our good friend Lou G. Siegel for his generous supply of refreshments last Monday evening when he was the host to those who attended the Bible Class and Forum. . . . Among the visitors to the Synagogue last Saturday, we were glad to see Mrs. Bernard Revel and Mr. & Mrs. Abe Levy. . . . Congratulations to Mrs. Mary Neisner upon a new great grand-child. Our young people at the Mincha services performed impressively. Morton Langer was the Cantor, Hillel Meyer, the Reader and Danny Weiss, the speaker. Rumors spread that Danny was seeking to qualify as a preacher. Stick to editing Danny. . . . We were delighted to welcome our Treasurer, Isaac Settel, after his return from Florida. He certainly looks well, unbeschrien. . . . Bobby Livingston, the son of our Editor, was a welcome visitor at our Shule on Saturday. . . . We congratulate Mr. & Mrs. Martin Kurtin upon becoming grandparents. A son Stephen was born to their son and daughter-in-law, Dr. & Mrs. Abner Kurtin. . . . We congratulate Dr. Samuel Friedman upon the marriage of his son, Dr. Abraham Friedman to Miss Sylvia Karp. To our members and regular Synagogue attendants, Mrs. Joshua Manischewitz and Mrs. Jacob Neustadter, sisters of the groom, we also extend Mazel Tov. . . . Harold Levine is following the family tradition of Jewish leadership. He was chairman of a very successful dance arranged for the benefit of German refugees. . . . Rabbi Goldstein has accepted an invitation to join the National Peace Conference. Among the other prominent members are: Prof. James W. Ansell of Columbia; President A. W. Beaven of Colgate-Rochester Divinity School; Bishop Francis J. McConnell of the Methodist Church and a host of other great leaders in the worlds of culture, education and religion. We feel flattered, indeed, and are proud of our Rabbi.

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