

WEST SIDE INSTITUTIONAL REVIEW

Vol. II, No. 31

Friday, April 7th, 1939

Nisan 18, 5699

TESTIMONIAL DINNER

Our second annual dinner, scheduled for May 7, 1939, at the Waldorf-Astoria, is dedicated as a Testimonial to Rabbi Herbert S. Goldstein, in celebration of his 25th anniversary in the Rabbinate.

Our chairman, Mr. Max E. Sanders, has appointed several sub-committees. Mr. David H. Ullman has control of the Souvenir Year Book, and is asking all of our friends to help him procure advertisements. Mr. George L. Livingston as Editor promises to help make the Souvenir Year Book an outstanding journal. Mr. Harry Appel heads the Entertainment committee and promises excellent talent for the amusement of our guests on the evening of the dinner.

But, Mr. Morris Levine, "our Morris" is in charge of the arrangement committee. It is he who will look after the comfort and convenience of those who will grace the occasion with their presence. Leave it to Morris for a good time.



MR. MORRIS LEVINE

Our beloved Rabbi has unselfishly devoted the past 25 years to the service of Judaism and the entire community. It is incumbent upon every one of us to do him honor by attending. Tickets at \$25 per couple may be obtained at the office. Single tickets, \$12.50.

YOUNG FOLKS LEAGUE

Last Sunday night's meeting featured the subject: Can the Jew Assimilate. A heated discussion ensued in which many participated.

CONGRATULATIONS



MR. & MRS. NATHAN FRANK

Our heartfelt and sincere good wishes to Mr. and Mrs. Nathan Frank upon their 52nd Wedding Anniversary. May God grant them continuous good health and happiness.

SPECIAL BROADCAST

On Tuesday evening, April 11, Rabbi Goldstein will speak over an N B C national hookup, at 11 P. M. Please watch papers for further announcement.

MEMORIAL SERVICES

On Tuesday, April 11, 1939, the last day of Passover, we pray for those who have departed by having Yiskor services in our Synagogue.

Jews throughout the land find their way to Synagogues during Yiskor services to pray in memory of the departed.

The prayer contains the following significant passage, "May God remember the soul of For that I offer charity for the memorial of their souls."

Attached is a form which you may use in making a contribution to the West Side Institutional Synagogue.

West Side Institutional Synagogue
120-138 West 76th St., N. Y. C.

זכרת נשמות

MEMORIAL CARD

I hereby request you to offer the Memorial Prayer for the coming Holiday

for my
whose name is

and I herewith donate \$.....

Name

Address

THE COMMUNITY SEDERS

An enthusiastic gathering celebrated the Passover holiday by participating in our Community Seders on Monday and Tuesday evenings. The illuminating and instructive comments upon the Hagadah by Rabbi Goldstein, the impressive reading of portions of the Hagadah by the celebrants, and last, but not least, the singing of the ancient melodies, led by our own golden-voiced Cantor Yavneh were most enjoyable and inspiring. Everyone present praised the manner in which these Seders were conducted and urged us to be sure and "do it again" next year.



CANTOR ZALMAN YAVNEH

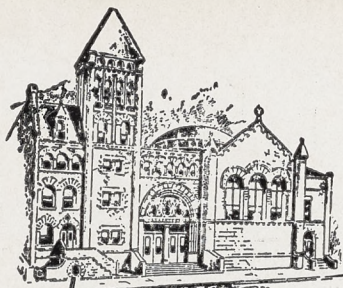
SERMON CONTEST

The Congregation will observe "Youth Week" on Saturday, May 13th. A young man will preach the sermon. Those desiring to contend for the privilege, will please send in copies of their speeches to the Sermon Contest Committee.

Manuscripts should be unsigned and accompanied by a sealed envelope containing contestants' names and addresses. The final date for receiving manuscripts has been set for Sunday morning, April 30th.

JUNIOR HABONOTH

The Junior Habonoth held their initial meeting last Thursday afternoon. The girls had a delightful time discussing all the exciting things they plan doing.



WEST SIDE INSTITUTIONAL REVIEW

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Vol. II, No. 31 April 7, 1939

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

PASSOVER SORROWS

For many years, happy indeed has that Passover been, in connection with which, somewhere in this vale of tears, the bloody ritual-murder charge has not been fabricated against some poor Jew, with the usual, horrible aftermath.

To repeat the outstanding calamities of past years is needless, as they are well known to all. However, we are quite surprised that the "very reverend" Coughlin has missed the wonderful opportunity to revive the age-old slander. He seems to have made full use of all other propaganda of the Czar's Black Hundred, the Nazis, and the rest of the Devil's Crew. He did not fail to make use of the Protocols of the Elders of Zion. So, how come, Coughlin, that you let a Passover go by and did not accuse some poor Jew of ritual murder? Can it be that you are too squeamish for that or do you really know a bit of history? Actually the blood-ritual charge was first brought against the early Christians. Maybe that's why Coughlin has avoided that charge against the Jews?

A most interesting book has recently appeared by Pierre Van Passen, who has had a remarkable career as Dutch clergyman, Canadian soldier, and European correspond-

ent. The following quotation is very enlightening:

"I had never heard in my youth of The **Protocols of the Elders of Zion**, that vile forgery concocted in those peculiar mystico-sensuous circles of Orthodox Russia whose last and fairest blossom was the monk Rasputin. I made the acquaintance of this product of medieval obscurantism in enlightened America where Mr. Henry Ford gave it wide circulation in his periodical **The Dearborn Independent**. We knew of the blood-ritual libel, however, but that fabrication, to us at least, had no direct bearing on the Jews. The blood-ritual charge, we were taught, had first been leveled not at Jews, but at the early Christians by **indicateurs** of the imperial Roman police who sought a pretext and the approbation of the otherwise tolerant citizenry for the proscription of a religious cult of which many adepts refused to bear arms in Caesar's service. A suggestion that children were immolated on the Christian altars in the catacombs, where slaves and ex-convicts assembled in the dead of night, was calculated to excite the mob's blood-thirstiness and at the same time enhance the government's popularity amongst the upper classes when it decided to proceed against the sectaries with the utmost rigor. The government's **agents provocateurs** linked the agapes or love feasts of the Christians with the lascivious orgies in which the idle and degenerated Roman aristocracy indulged during the celebration of the Dionysian mysteries."

DISTRIBUTION OF YESHIVA FUND

We are happy to report that the response to Rabbi Goldstein's appeal on behalf of the seats of learning abroad and at home proved quite encouraging.

Mr. Aaron Wartels, chairman, Samuel W. Siegel, Morris Steinberg and Harold Kaplan, the committee in charge of the allocation of the funds to the various Yeshivas, together with Rabbi Goldstein, distributed the fund to the following institutions:

Mir Yeshiva, Hebron Yeshiva, Rabbi Isaac Elchanan Theological Seminary, Yeshiva Torah Vodaath and Mesifita, Kletzk Yeshiva, Yeshivas Misefita of Warsaw, Yeshiva Ohel Torah of Barnowitz, Lomza Yeshiva, Rodan Yeshiva Chofetz Chaim, Yeshivas Kaminetz, Yeshivas Grodno, Yeshivas Etz Chaim of Jerusalem, Universal Yeshiva of Jerusalem, Beth Joseph Yeshiva of Neverdork, Kelm Yeshiva, Slonim Yeshiva.

"AS
R'CHASH
SEES
IT"



By RABBI HERBERT S. GOLDSTEIN
THE PARADOX OF FREEDOM
A Passover Message

"Who is free"? I answer paradoxically, "He who seeks to obey the law." It is commonly believed that freedom means to do as one pleases. No, that is false freedom. True freedom is realized when one is at liberty to do what the moral law prescribes. Liberty is law. We think of law as anything but liberty or freedom. Take the mariner at sea, if one fine day he says, "I do not want to be bound by the compass," the law of the sea, and tosses his compass overboard with the joyous cry, "Now, I am free! I can sail as I please, and not bother looking into that thing's face for permission," is he really free? Yes, he is free to do as he pleases, but not free to steer his steamer safely across the sea. He now becomes a slave to the winds. He may figure them out correctly, and then he may not. But with his compass, the directing law of the sea, he is free to travel North, South, East, or West surely and safely.

This is preeminently the fineness, and the contribution of orthodox Judaism. The more law we follow, the less is our danger of going wrong. Our Judaism, because of its legalism, with its very many minute and detailed commandments, points out and indicates the safe road for every individual to travel through life. "Do not call these laws (Chaw-roos), engraven-burdensome, but (Chay-roos), freeing," uplifting agencies in life. Throughout life you will be given this choice. Upon the one hand, you will be offered false freedom, freedom to do as you like and on the other hand you will be offered true freedom, freedom to do what you ought to do. Choose the true. Forsake the false. Throughout life you will discover that you will only feel free when you have fulfilled your obligations to yourself and to your community. Thus, as we celebrate Passover, the Festival of Freedom, let us approach it with its implication, that the more of God's laws we observe, the freer we are to travel aright.

JEREMIAH-PLAY

Transl. by Eden & Cedar Paul

Viking Press 1939 — Stefan Zweig

At a time when the future of the world hovers between war and peace, when nation fears nation, when the future of Eretz Yisroel is endangered, when we Jews feel the great sorrow of dispersion, comes Stefan Zweig with his immortal play "Jeremiah". For, as always in times of despair, we refer back to past history and try to draw similes or learn from past experiences. Written in Vienna, during the period of 1916-1917 when war was being waged, we can derive from this great and inspiring work both comfort and chastisement. With the coming of the war, with the World Jewish problems arising, come again the warnings and solace of Jeremiah. Again and again we see the moral position of the individual in the conflict between war and peace; the problem of the Jew who must wander from his homeland. Jeremiah's admonishing words and his words of comfort are so beautifully expressed by Stefan Zweig that they penetrate to the very heart of the reader. For who cannot succumb to Jeremiah's answer to the exiles' question,

"Shall we ever see Jerusalem again?"

"He who believes looks always on Jerusalem." And to the question—"Will Jerusalem endure?"

"Yea, stones fall, but that which the soul builds in suffering, endureth forever."

Stefan Zweig follows the career of Jeremiah from the period before the Siege of Jerusalem, when he becomes unpopular because of his continuous harangues and warnings. Incidentally, we follow the story of the Jewish people through its critical period in Jerusalem, when those who were opposed to war were willing to sacrifice everything, even their own honor, for peace.

Jeremiah, who tries to appeal to the reason of the people as well as the king, finds disillusionment. For they have become prey to mass enthusiasm, dreaming only of victory; they do not want to listen to tragic forebodings. In his inner resistance to war, and to the frenzy of the rabble, Stefan Zweig has depicted the prophet among his people as a symbol of solitude in the midst of masses hypnotized by the desire for war.

This is indeed a great book.

Deborah Lifschitz

THIS & THAT

by Rabbi Emanuel L. Lifschitz

BRATISLAVA (PRESSBURG)

Bratislava, capital city of Slovakia, has been better known throughout the Jewish world as Pressburg. Only recently when the death blow was dealt to Czechoslovakia did Bratislava loom as an important area on the European political scene. For centuries it has been an important landmark in Jewish history.

The first documentary mention of its Jewish community life dates from 1251. In 1291 the Jews received a charter from King Andrew III. In 1360 they were expelled and settled in the neighboring town of Heimbürg. The first Synagogue was built in 1399. Queen Maria ordered their expulsion in 1526, but in the same year King Ferdinand, founder of the Hapsburg dynasty, repealed this edict. Many conferences took place in Pressburg. In 1749, at a meeting of delegates from the various Jewish communities, it was decided to pay an annual tax to Queen Maria Theresa amounting to 30,000 florins. In 1840 the question of the Jewish emancipation was deliberated. The city was noted for its anti-Jewish tendencies. In 1840 the City Council had vigorously opposed all improvements of the political conditions of the Jews. In 1848, at the provocation of the citizens over the granting of equal rights to the Jews, a fierce rioting broke out resulting in the destruction of a great deal of Jewish property including the Jewish school building. During the same year, the Municipal Council, which had refused Jews the privilege to enlist in the National Guard, again demonstrated its prejudice by ordering those Jews who had occupied houses outside the ghetto to return to their former habitations. The memory of these events is still celebrated by special services in the Pressburg Synagogues on the seventh day of Passover, the day on which the riot reached its height. Two years later a similar riot occurred because of the insistence of the populace that Jews should not conduct stores outside the Ghetto. The military had to intervene to restore order. Finally the Council had to yield, and in 1851 permission was granted to Jews officially to open stores outside the ghetto. In the same year, the ghetto was abolished and was made part of the municipal territory. Pressburg was

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ADELE (MRS. BENJAMIN) LUNITZ

Although Mrs. Lunitz is one of the newer members of our Executive Board, she has made a definite niche for herself in our Women's League Hall of Fame. She is efficient, peppy and snappy; never hurting anybody's feelings but saying what she wants to without wasting words.

Mrs. Lunitz is a very familiar figure to all those who attend our Women's League affairs, for it has become an unwritten law that whether it be a Luncheon, Dutch Supper, Bridge or what not, she must be at the door to take tickets, and just try to get by her if you can. Her husband, her daughter and son — Marilyn and Monroe — ages 13 and 10 respectively, participate in all our activities. The Lunitz family are a perfect illustration of the goal of the W. S. I. S. "To find a place in the Synagogue for every member of the family."

GETTING PERSONAL

By Me, Him & I

Mrs. Morris, returning after her recent illness, is a Passover gift to the Congregation. She is taking care of the Passover Relief distributions. May she do this for many years to come. . . Congratulations to Dave Ullman upon his birthday, ditto to Moses Langer. . . Best wishes for a speedy recovery to Dr. David Beilock. . . Congratulations to Mr. and Mrs. Max Weitzman upon their newborn son. . . Many thanks to Mrs. Joseph Anderson for her generous gift of a Victrola and many fine recordings for the Council Room in the Synagogue House. . . Many who were at the Community Seders have not yet been able to enjoy all the benefits of membership in our organization. Why not join now? . . . Aunt Lil (Mrs. Samuel Silver) resumed her volunteer work in our office. It was a pleasure to see her after a long enforced absence due to illness. . . Many thanks to Mrs. Reichlin for her work in sewing all the hangings on the upper floors of the Synagogue House. They enhance the appearance of the rooms. . . . Rabbi Goldstein made a quick trip to Washington D. C. As usual it was to help one in need of assistance. . . One of the most regular attendants at the afternoon and evening services at our Synagogue is Mr. Markus Rosner. May he continue for many years. . . Rabbi Hurwitz's class in Talmud recently initiated on Wednesday evenings, is increasing in attendance. . . Mr. & Mrs. Morris Levine are contemplating a trip to the West Coast. We hope they will enjoy it and come back to us ready to continue their splendid work. Do you need a secretary - editor? . . . Mrs. Annie Mirken presented the Daily Synagogue with new covers for the Shulchon and the Rabbi's stand. . . .

CHILDREN'S MODEL SEDERS

The students of our Talmud Torah conducted model Sedorim in their class rooms preceding the Passover Holiday. The tables were decorated in true Yom Tov spirit. Those who led in the Sedorim were: Leonard Sherman-1A; Meryl Ann Young-1B; Richard Berger-2AR1; Bernice Leiderman-2AR2; Irwin Binder-2B1; Marvin Hirschorn-2B2; Charles Lefcourt-3A; Norman Novack-4B; Sam Rosenberg 5A.

THIS AND THAT

Cont. from Page 3

the center of the Hungarian anti-Semitic movement. In 1882 the anti-Semitic propaganda culminated in the ritual murder charge at Tisza-Eslar which led to bloody rioting.

Pressburg was distinguished as the seat of one of the most famous Yeshivahs in Central and Eastern Europe. The Yeshivah became particularly prominent through the influence of Rabbi Moses Sofer, known and revered throughout the Jewish world as the Chasam Sofer. Students flocked to the Yeshivah from all parts of Europe, and to have been a graduate from the Pressburg Yeshivah was to bear a mark of distinction and recognition everywhere. The Pressburg Yeshivah has supplied Jewish communities with some of the most scholarly rabbis.

Light Candles Friday Evening 6:13
Shabbas Chol Hamoad Pesach

Friday Evening Service6:15
Saturday Morning Service9:00
Rabbi Hurwitz Class in Talmud 5:00
Mincha Service6:10

LAST DAYS OF PASSOVER

Sunday Evening6:15
Monday Morning9:00
Monday Evening6:15
Tuesday Morning9:00

YISKOR SERVICE

Mincha Service6:15
Daily Services:
Mornings6:45, 7:30, 8:00, 8:30
Mincha6:15
Followed by the study of The Mishna

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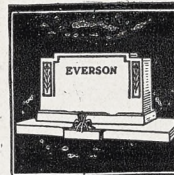
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