

## LAST CALL FOR SEDER

A few days still remain in which to make your reservation for our Congregational Community Seders, which will be held on the nights of April 22 and 23 in the Grand Ballroom of the Hotel Riverside Plaza, 73rd Street west of Broadway. Those who attended our Sedorim last year will not want to miss the occasions this year.

As before, Rabbi Herbert S. Goldstein will conduct the Seders in the true orthodox manner, and the singing of traditional Passover melodies will be under the leadership of our own Cantor Zalmon Yavneh.

Reservations, at \$3.50 per plate, may be made today, tomorrow (Saturday) night, and all day Sunday. Either call TRafalgar 7-8281, or come into our office for your reservation.

## WOMEN'S LEAGUE NEWS

The value of membership in our Women's League, in that it provides for the religious needs of our women, was most clearly brought out at the meeting last Monday afternoon, when, as is customary at the final meeting before Passover, the session was devoted to a presentation of the Passover laws and customs and the answering of questions in this connection by Rabbi Goldstein.

### Dessert Luncheon, May 6

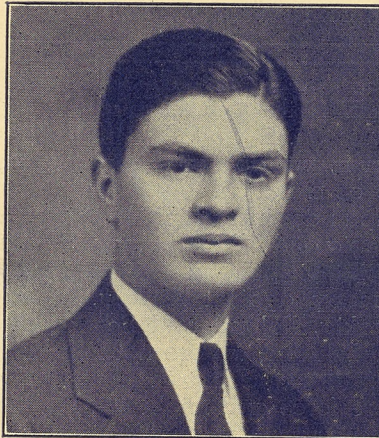
Mrs. Siegfried Bendheim and Mrs. Sam W. Siegel, who are, respectively, Chairman and Co-Chairman of the Committee in charge of the Dessert Luncheon on May 6, seem to specialize in affairs for the benefit of the Women's League Scholarship Fund. The May 6 affair, which will be the closing social event of the Women's League's season, is the second luncheon for the Scholarship Fund that these loyal and hard-working ladies have led this year.

Other members of the Dessert  
(Turn to page 4, col. 2)

### ATTENTION!

The conspicuously displayed Hebrew words, "Kosher Le Pesach," do not necessarily make foodstuffs kosher. We should look for the mark of supervision of a recognized Rabbinical authority.

## BIRTHDAY CHAZAN



MARVIN ROBERT LIVINGSTON

Following an annual custom that he has pursued since his Bar Mitzvah, Marvin Robert (Bobby) Livingston, son of our Editor and Mrs. Livingston, will be Chazan at our Services tomorrow, April 20, in celebration, this year, of his twenty-first birthday. Following the Services, the members of our Congregation are invited to a Kiddush presented by Mr. and Mrs. Livingston.

## SEenyum BECHORIM

Next Monday morning, April 22, at 7 and 8 o'clock, Seenyumim will be conducted at our synagogue for all first born males (Bechorim). By attending a Seenyum, the first born sons may be excused from the fast prescribed for Erev Pesach, and may partake of the "Seudas Mitzvah" following the Seenyum.

## LAST MINUTE REMINDERS

### KASHERING . . . . .

### . . . . . SALE OF CHOMETZ

We have made arrangements for a **Public Kashering** of utensils for Passover, at our building this Sunday, April 21. All those who wish to take advantage of this service are requested to communicate with our office at once.

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

## DINNER-DANCE SCORES OUTSTANDING SUCCESS

The Grand Ballroom of the Waldorf-Astoria Hotel last Sunday night presented a heart-warming sight to our many members who had worked so hard to make our Dinner Dance a resounding success, as 450 guests gathered for an evening of unsullied joy and festivity. After a delicious meal, our Vice-President, Max E. Sanders, opened the evening's activities with a brief message of welcome to our members and their guests. Mr. Sanders introduced our President, Lester Udell, who heartily commended and thanked the devoted Chairmen of the Committees in charge of arrangements for the affair. The Chairmen were: Mr. Sanders, Morris Levine, George L. Livingston, Harry Appel, Sam Davis and Mrs. David H. Ullman. Rabbi Goldstein, feelingly, described the work of our institution and pleaded eloquently for continued co-operation.

After the speeches, the evening was given over to dancing and entertainment. The dinner guests, joined later by a large group of our younger club members, danced to the music of Phil Sands and his orchestra.

The entertainment, in charge of Harry Brent, featured Lou Saxon as Master of Ceremonies and the well-known stage, radio and screen comedy team, The Nicholas Brothers. Other talented entertainers were Sascha Leonoff, accordionist; Theodora and Denisha, dance team; and Gene

(Turn to page 7, col. 1)

## PASSOVER RELIEF FUND

There is still time to add your contribution to those that have been pouring into our office for our Passover Relief Fund, with which we supply Passover provisions to needy families unable to provide for themselves. We will greatly appreciate your contribution, which may be either mailed to or left at our office, in an envelope marked "Passover Relief."

Chairman of the Passover Relief Fund this year is Mrs. Annie R. Morris and Co-Chairman is Mrs. Ruth Berkowitz.





# WEST SIDE INSTITUTIONAL REVIEW

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April 19, 1940

**George L. Livingston** Editor  
**Gordon Tiger** Associate Editor  
**Morris Jablow** Managing Editor

## GREETINGS

As we usher in the age-old Passover season, we greet our co-religionists the world over.

To those who enjoy the blessings of a life free from the dire threat or reality of persecution, plunder and warfare, we extend our congratulations and hopes for a continuance of the blessings.

The others, to whom this Passover is a vivid reminder of the suffering under the Pharaohs, we greet with fervent prayers for a speedy deliverance from the modern "Goles," and a promise of our stoutest endeavors in their behalf.

The symbolism of the Matzoth and the wine was never more apparent. The very frailty of the Matzoth is its strength. The wine, the blood of thousands of children of Israel, spilled by oppressors, betokens that Judaism will survive to perform its destined duty of teaching the world tolerance, brotherhood, decency and honor.

The children of The Book will not die--nor will The Book.

## SOME COMFORT

Our press, with devilish emphasis on sensationalism, gives the unthinking world the impression that we are a nation of gangsters. And we Jews, too, have suffered thereby. The recent disclosures of criminal activities, with the inclusion of Jewish names,

have given Jew-haters an opportunity to brush aside the accomplishments of our race and merely dwell upon our criminals.

So, it is with great comfort that we read the prominently displayed articles about the marvelous accomplishments at Mount Sinai Hospital. The discovery of a cure for the plague, syphilis, by a Jew, has been immensely extended by other Jews.

Small comfort to our enemies, but great comfort to us.

## PREPAREDNESS

The recurrent raids by the stronger against the weaker must teach us one lesson. If we are too stupid to learn it, we do not deserve to survive as a nation.

Japan against China, Italy against Ethiopia and Albania, Russia against her Baltic neighbors and Poland, Germany against Austria, Czechoslovakia, Poland and Scandinavia, establish that we are not living in a civilized world but in a stone age, where force and might are law and gangster motives prevail.

There is only one lesson to learn--preparedness. When holdups and robberies prevail, we get ample police. That is as simple as A B C.

It therefore behooves the United States to create an army, a navy and an air force of unquestioned superiority, so that no rapacious invader will dare look at us with covetous eyes.

It may involve huge expenditures, compulsory military training (England had to do it finally) and even a tightening of our laws against Nazi, Fascist or Communist conspirators and borers-from-within, but whatever the price, it will be infinitely cheaper in the long run.

Let us stop weeping at the constitutional right, hypocritically asserted by those who would destroy all constitutional rights, and let us cease being maudlin about free speech for those who do not believe in it. Whoever heard of free speech or constitutional rights in the Germany, Italy, Russia or Japan of today?

When we wish to be understood by those who will not learn our language, we make ourselves clear in theirs. The language of the gangster quartet, Germany, Italy, Japan and Russia, is based on a hard-boiled, cynical toughness. Very well, then, we must be that way too, toward anyone, foreign or domestic, who seeks to interfere with our right to maintain peace, to worship freely, to live our lives independently, but with a decent regard for the rights of others.

"AS  
R'CHASH  
SEES  
IT"



## THE 20th COMMANDMENT

By RABBI HERBERT S. GOLDSTEIN

The 20th Commandment bids us not to have any chometz in our dwellings during Passover, as it is written in Exodus, 13:7, "And there shall be no leavened bread seen with thee, neither shall there be leaven seen with thee in all thy quarters." These two statements are part of one command. In other words, the word, "Chometz," and the word, "S'ohr," שֹׂאֵר, are used to indicate that there is no difference between that which has become chometz and that which causes chometz.

Let us note that chometz represents revolution and inflation. The Jewish conception, however, is that freedom can only be gained through the natural process of evolution.

In Exodus, 6:6 and 7, are found the four stages preparatory to the actual exodus of the Jews from Egypt: "Therefore say to the children of Israel, I am the Lord; I WILL BRING YOU OUT; and I WILL DELIVER YOU; and I WILL REDEEM YOU; and I WILL TAKE YOU UNTO ME FOR A PEOPLE." Here we have four stages of deliverance. In other words, even God Himself does not bring a sudden revolution into the world. So too, when the world was created; we find in Genesis, 1:4, "And God divided the light from the darkness."

Chometz represents revolution, a sudden rise through fermentation; and decay. At Passover, we are bidden to put it out of our sight so that we may remember that even the break from slavery could not come instantly without a gradual evolution. In our dealings with men, it would be well for us to understand that we cannot accomplish great things in life without an evolutionary process that comes only through patience. Impatience brings revolution and, as a rule, havoc and ill-will in its trail. Patience brings deliberate thought, breadth of vision, constructive thinking and peace.



**CLUB NOTES**

**Club Council:**

At a recent meeting, the Club Council elected the following new officers: Nat Carmen, President; Larry Wellman, Vice-President; and Bruce Lane, Treasurer. Already the new group of officers has started work on plans for continuing our club program along the excellent lines it has pursued in the past. Let us hope they shall be inspired by the fine leadership and devoted service of the outgoing group of officers, which included Joshua Levine, President; Gabriel Goldstein, Vice-President; and Melvin Friedman, Treasurer.

**Chaveros:**

A new group, for girls between the ages of ten and twelve, is now meeting at our building each Monday evening at 7, under the leadership of Miss Ethel Grumer, a teacher of our Talmud Torah.

Chaveros will endeavor to carry out the fine program of the National Habanoth, which is under the auspices of the Union of Orthodox Jewish Congregations of America. It will combine in its program educational and recreational features. All girls from ten to twelve years old are invited to attend the meetings.

**Jewish Youth League:**

The season's first outdoor affair, it was announced by Norman Civic, Vice-President, was a horseback ride and picnic in Forest Hills Park last Sunday. After a wholesome day in the outdoors, the party held a dance.

Meetings of the Jewish Youth League are held each Wednesday evening at 8:30. All young people are invited to attend and become members.

**Senior League:**

The young people of our congregation are invited to attend an Open Meeting of the Senior League this Sunday night, April 21. The group will listen first to a guest speaker, following whose talk there will be refreshments, dancing and novel games and contests.

The next important event on the Senior League's calendar is a Lecture and Dance, to be held Sunday evening, May 5.

**Forum:**

Larry Wellman, President, announces that the Forum will hold a novelty Dance in our building on Saturday night, May 27. He advises club members and their friends to watch their mailboxes for an interesting announcement.

**"Sefirah:"**

During the period of "Sefirah," when no dancing or music is permitted (Turn to page 7, col. 1)

**SONG AND PRAYER**

**The Spiritual Significance of the "Hagada"**

By CANTOR ZALMON YAVNEH



From time immemorial, singing played an important role in the worship of God. King David, in his Psalms, urged us to worship God with song and prayer. Singing induces a spirit of holiness and, at the same time, provides the pleasing refrains of worship in the synagogue.

The orthodox synagogue is ever the spiritual center that unites all Jews in their times of trouble and hardship. In the synagogue, the Jew is wont to unburden himself of all things that afflict him. On such occasions, the singing of the prayers tends to bring cheer, comfort and

hope to the wounded souls of our brethren.

The sweet incense burned upon the altar in the Temple ascended to heaven. So, today, the prayer with song brings with it the spiritual elevation of the Jewish people.

Armies of the world well know the value of songs that inspire the marching soldiers with courage. Religious songs enable people to carry on steadfastly even though they are wearied by their worldly woes.

During the Passover holidays, when we are seated at the Seder singing and reciting the "Hagada," let us not forget that when we pray and sing to God, we are doing so not only for ourselves, but for the rest of the Jews, some of them indeed unfortunate, who are scattered to the four corners of the earth. Let us thank God that we in America can have a Seder with song--without fear. Let us make use of our privilege of prayer through song and implore the Almighty that we may, some day in the near future, be reunited in the promised land of our forefathers. Let us hope that, in the near future, all Jews throughout the world may once again be free from persecution and worship in perfect freedom and joy.

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THIS  
AND  
THAT



### ETERNAL PASSOVER

By RABBI EMANUEL L. LIFSCHITZ

Passover commemorates the Exodus of the Jews from the land of Egypt, God's great Deliverance in body and spirit, which transformed a horde of slaves, slaves in body and spirit, into a people possessed of spiritual genius and prepared to live peacefully in the promised land.

There will be many who will pause during the gay festivities attending the Sedorim and synagogue services, pause to ask themselves these questions: "How can we celebrate the Deliverance of the Jewish people when daily we learn of the tragedy and suffering heaped upon our brethren abroad? How dare we celebrate Deliverance when our people are being enslaved, their spirits crushed, their hearts broken; when synagogues are burned, old men entombed in concentration camps, sons forced into hard labor gangs and Jewish maidens kidnapped and exposed to the fiendish bestiality and violence of invading soldiers? What hope is there when land sales are curtailed in Palestine, and its gates of hope stingily opened to Jewish refugees?"

This will be the mood of the earnest questioner, a mood bordering upon hopelessness and despair.

Yet it is only by celebrating and re-experiencing at our tables God's wonders in behalf of our forefathers that we reaffirm our faith in Him Who is good and just and Who ultimately redeems His sorely tried people.

In the ancient Greek fable, when all else had escaped from Pandora's box, Hope still remained. Similarly, though all the blessings of life may escape us, Hope eternal and Faith unyielding will cling to us—Faith that God will redeem us and save us now as He did our forefathers of old.

"In every generation it is for the Jew to envisage himself as going forth from Egypt." Thus the Passover festival affords us a renewal of Faith and Hope indestructible that God will redeem Israel from the Egypt, from the enslavement endured by Israel in our day.

### REMEMBER OUR RUMMAGE!

Following the Passover holidays, we shall hold our annual Rummage Sale, for which merchandise in the form of contributions from our members has already been coming in.

If you have found anything in your Passover housecleaning that we might use in our Rummage Sale, kindly notify us and we shall be very happy to send for it.

### WOMEN'S LEAGUE . . .

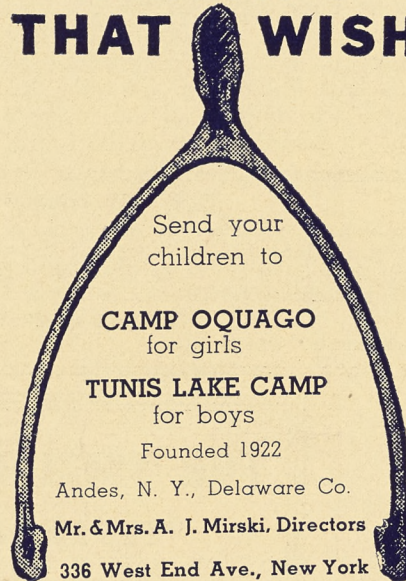
(Continued from page 1)

Luncheon Committee are: Mrs. Samuel K. Beier, Mrs. Ethel Hiller, Mrs. Morris Jablow, Mrs. Moses Langer, Mrs. Jack Levine, Mrs. Harry Mirken and Mrs. Lester Udell.

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### W.S.I.S. SCOUTS TO TAKE PART IN SCOUT-O-RAMA EXHIBITION

Tickets for the SCOUT-O-RAMA, an interesting exhibition of Scout Craft, in which all three Scout Units at our building will participate, may be obtained from any of our Scouts or Scout officers, and at the synagogue office.

The exhibition will be held at Madison Square Garden, on Friday and Saturday, May 17 and 18. Tickets are priced from fifty cents to \$2.50. Our Scouts will appreciate your purchasing your tickets early, since they will receive a commission of 25 per cent on all tickets sold before the end of the month.

## PASSOVER

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## THE LAWS AND SYMBOLISM OF PASSOVER

Rabbi Goldstein gives us the following explanations of the law and customs of Passover:

### Chometz:

We are to search for the chometz (leaven) 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 admonished against having it in our possession. Symbolically, leaven represents all that is mean and sordid in life and Matzoh, the pure, the lofty and the sublime. The prayer spoken while the leaven is being burned reveals that just as the Jew removes all leaven from his possessions, so we pray that all impure thoughts may be removed from the earth.

### Abstinence from Leaven:

The abstinence from leaven for the eight days is intended to recall to our minds, each year, Israel's redemption from bondage. The Israelites were in such a hurry to leave Egypt that they did not take time to let their dough leaven.

### The Fast of the First-Born:

On the Eve of Passover, which is the anniversary of the plague of the first-born visited upon the Egyptians, our first-born, because they were spared, are required to fast, out of

gratitude. However, if the first-born is present at a "Seeyum," the completion of the study of a tract of the Talmud, he may eat thereafter of the meal, which is called "Seuda Mitzvah," a religious repast in observance of a Mitzvah, in this case, the study of the Talmud.

### The Last Chometz Meal:

On the day preceding the eve of Passover, we are permitted to eat chometz only until the passing of the first third of the day. This means until about 9:20 Monday morning.

### Matzohs:

The Matzohs are intended to remind us of the bread prepared in haste when the Israelites fled from Egypt. Since they did not have time to let the dough rise, it remained flat, and they baked it in the hot desert sun.

### The Seder:

This means "Order of Service," and is the name given to the service held in the home on the first two nights of Passover. The Seder is symbolic of a royal banquet: the father, dressed in white kittel, is the king; the mother is the queen; and the children, the princes and princesses.

### The Hessebet:

These are the cushions placed on the left side to lean upon. They

represent the oriental custom that all freemen recline at their banquets. The practice here symbolizes the fact that Jews are no longer slaves.

### The Three Matzohs:

Three Matzohs are set upon the table, representing the three classes in Jewry--Cohen, Levi and Israel.

### The Four Kosos:

These are four cups of wine, representing the four words in Hebrew meaning "to set free."

### The Ten Drops of Wine:

The pouring of ten drops of wine recalls the ten plagues. Our cup is not full when others, even though they be our enemies, suffer.

### 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, represents the mortar and clay with which the Israelites had to build when they were slaves in Egypt.

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 when the Holy Temple was in existence in Jerusalem.

(Turn to page 7, col. 1)

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## JEWISH INSTITUTIONS IN NEW YORK CITY

### THE HEBREW FREE LOAN SOCIETY

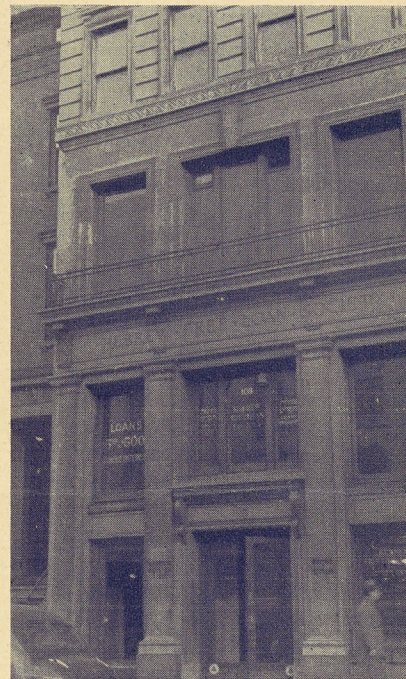
105 Second Avenue

Six days of each week, a steady stream of anxious humanity awaits the approving signature of Mr. Abraham Gribetz, Executive Director of one of the most remarkable philanthropic institutions in the United States. The Hebrew Free Loan Society of New York hides its philanthropy under the cloak of the money-lender. Through its well-worn portals, at 108 Second Avenue, on the lower East Side, come approximately 20,000 borrowers each year. In 1939, an average year, the sum of \$1,129,000 was carried away by these borrowers. Most of the loans are small, the average being about \$50, but the society does lend up to \$500. In the first forty-six years of its benevolent existence, up to 1938, the Society had granted over 617,000 loans, totaling \$29,500,000.

What makes these figures even more startling is the fact that no borrower has ever paid a cent of interest on any loan, or has ever been investigated by the Society. For the Society, although it does not give anything away, is jealous of its status as a strictly philanthropic institution. On a marble plaque in the Society's office is the following quotation from Exodus, which expresses its philanthropic philosophy: "If thou loan money to my people, to the poor by thee, thou shalt not lay upon him interest."

The Society follows a simple procedure, calculated effectively to spare the feelings of its "clients." Each borrower merely writes his name, address and occupation and secures the signature of one or two endorsers who have bank accounts. Only one endorser is necessary for loans up to \$50, two for larger sums. Then follows an investigation of the financial responsibility of the endorsers, and within a day or two (the time can be telescoped into a few hours in an emergency) a check is on its way to the borrower. Even the check is tactful, for, instead of bearing the name of the Society, which would immediately earmark the borrower, it is identified by a number.

Organized in 1892 with a capital of \$90, subscribed by ten New York merchants, the Hebrew Free Loan Society soon attracted the support



of men like Jacob H. Schiff, Felix Warburg and Adolph Lewisohn. In 1917, it was absorbed by the Federation for the Support of Jewish Philanthropic Societies, which today pays its operating expenses of some \$40,000 a year. Since its capital, or permanent loan fund (built up by donation and bequest), is only \$500,000, it tries to turn it over twice yearly by limiting loans to six months. But this repayment period is so often extended in special cases of need, that the Society frequently finds itself forced to borrow commercially at the regular rate of interest. Never, in its entire history, has it turned away an applicant.

Trust, in the case of the Hebrew Free Loan Society, is repaid with honesty, for, in spite of the informality of its practice, the annual loss from bad debts is less than .05 per cent, and, usually, not more than 2 per cent of the loans in any given year have to be made good by the endorsers. Borrowers come from all walks of life, all nationalities, and all neighborhoods of New York City. Professors, Rabbis, musicians, lecturers, students, professional men and even business executives of prominent companies—all have found

(Turn to page 7, col. 1)

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**HEBREW FREE LOAN . . .**

(Continued from page 6)

occasion to profit by the benevolent money-lending policy of the Hebrew Free Loan Society. Many loans have been made to small business men to tide them over a depression or to finance an expansion. And sometimes such borrowers return years later, not to request another loan, but to make a donation out of gratitude for their prosperity.

Today the Hebrew Free Loan Society has three branch offices: two in Brooklyn and one in the Bronx. It regards itself as the parent of similar institutions that are being established throughout the country. It considers that it has proved the soundness of a philosophy expressed years ago by its President, Julius J. Dukas: that if you give a man charity, you pauperize him; but if you make him a loan—even a free loan—you restore him to society as a self-respecting, independent citizen.

**DINNER . . .**

(Continued from page 1)

Marvey, vocalist, who gave us a beautiful rendition of "Eli-Eli." All of this entertainment was donated by our good friend, Ben Levine.

**CLUB NOTES . . .**

(Continued from page 3)

ted, our clubs will devote their meetings to cultural pursuits. There will be prominent guest speakers, debates, and hobby talks by club members.

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**PASSOVER LAWS . . .**

(Continued from page 5)

5. **The Egg** is symbolic of the special holiday offering (Hagiga) that had to be brought for sacrifice (in the time of the Temple) in addition to the customary Paschal offering.

**The Cup of Elijah:**

Passover is the festival of redemption. Therefore, we set a special cup for Elijah, who, according to Talmudic tradition, will come to announce our final redemption.

**The Opening of the Door:**

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.

**The Afikomen:**

This is a piece of the middle one 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 formerly was eaten last.

**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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**GEORGE KRAMER**

It is always a matter of great pride for us to point to some of our young people who are outstanding for their whole hearted, single-minded devotion to the ideals of Jewish culture and religion that we foster. Such a young man is George Kramer, one of the staunchest supporters of our Young Folk's Round Table on Saturday afternoon, and an unfailing attendant of our Sabbath Services. His intense interest in Jewish culture, coupled with a deep knowledge of social conditions, has distinguished the talks he has made at the Young Folk's Mincha Services.

A college career at Columbia University and the grim business of job-hunting offer many temptations to break the Sabbath, but here George's religious ideal stood him in good stead and his religious observance never wavered. Since graduation, he has been engaged in the Real Estate management business.

An affable, modest, good-natured fellow, George numbers among his many enthusiasms a fine and discerning appreciation of good music.



### GETTING PERSONAL

It's pretty safe to say that few of us can remember a time when we saw so many beautiful (and smartly turned out) ladies, or when we partook of such a delicious dinner, or danced to such smooth music---in fact, we can hardly remember ever having a better time that at our Dinner at the Waldorf last Sunday. . . altogether it was perhaps the most joyous affair in our history. . . old and young joined in the Conga, which Harry Appel led with the grace of a professional dancer. . . Moe Langer tripped the light fantastic side by side with youngster Nat Carmen. . . Joe Settel, with his charming fiancée, Miss Melvina Kessler, vied with the best of them. . . . a special waltz was requested by Morris Jablow, who, untired by all his hard work, danced it beautifully with the Rebbetzin. . . not to be outdone, our Editor, who was celebrating his birthday, asked her for the next dance. . . after that, he spent most of the evening personally supervising the distribution of pieces of his huge birthday cake to his many friends. . . Claire Ullman, who looked like a debutante, relaxed after all her work. . . it is said that she was so concerned about the menu that she personally sampled all the food before the dinner. . . Ben Levine seemed very pleased with the entertainment he donated, while brother Morris, Chairman of the Year Book Committee, couldn't find a thing wrong with our fine Journal. . . Again present was our Rabbi's dear mother, Mrs. Sarah Goldstein, who sat beaming with justifiable pride while her son gave his inspiring talk. Also present was our Rebbetzin's father, Mr. Harry Fischel, whom we were glad to see back after his illness. . . Mr. Meyer H. Fishman, while he is not with us often as we would like, always enjoys our affairs fully. . . he was there until the lights went out early Monday morning. . . . Lou G. Siegel couldn't be there, but wired congratulations. . . a sad note was the fact that the Bendheims and Buddy and Joan Friedman had such a short evening, since they were called away by the sudden illness of young Norman Friedman, who, we are happy to hear, is now well on the road to recovery after an emergency

#### WEEKLY PRAYER SCHEDULE

Light Candles Friday Evening, 6:23

#### Weekly Portion, ACHRE MOS SHABBOS HAGADOL

Friday Evening Service ..... 6:20  
Saturday Morning Service ..... 9:00  
Junior Congregation ..... 10:00  
Rabbi Hurwitz's Talmudic Discourse ..... 5:30

Mincha Service ..... 6:20  
Sunday Morning Services ..... 6:45; 7:45; 8:45

Wednesday Evening, Rabbi Hurwitz's Talmudic Discourse ..... 8:30

#### Daily Services:

Mornings ..... 6:45; 7:45; 8:15  
Mincha ..... 6:30

#### PASSOVER SCHEDULE

Bdikas Chometz, Sunday ..... Nightfall  
Monday Morning Services ... 6:40; 7:30  
Seeyum Bechorim, Monday Morning ..... 7:00; 8:00

#### Eat Chometz, Monday Morning until 9:30

Burning of Chometz, Monday Morning ..... before 10:30  
Monday Evening Service ..... 6:20  
Tuesday Morning Service ..... 9:00  
Tuesday Evening Service ..... 6:20  
Wednesday Morning Service ..... 9:00  
Mincha Service ..... 6:20

operation. . . also missed was Louis Landowne, who was ill. . . There are other things, beside the Dinner, that make us happy this week. . . there's a new grand-daughter in the family of Mr. & Mrs. David L. Messing--little Zora, daughter of Dr. & Mrs. Arthur Isaacs. . . Birthdays are being celebrated by Mrs. Max E. Sanders and by Cantor Yavneh's son, Emanuel. . . Then there's the wedding anniversary of Dr. & Mrs. Henry Rafsky. . . Best wishes to our friends Mr. & Mrs. Irwin Chanin upon the engagement of their son, Marcy, to Miss Leona Feifer. . . also to Mr. & Mrs. David Elfenbein on the marriage, today, of their daughter, Josephine, to Mr. Leonard R. Michelson. . . Our esteemed Treasurer, Isaac Settel, is back in town and recovered from his illness in time to celebrate his birthday. . . Charles Cohen and the Mrs. are peppier than ever since their return from Florida. . . At Services, we were glad to welcome back Mrs. Meyer L. Pargament, who had not been well, and Gus Rubenstein, who had been absent for a while. . . We were very happy to see David Spiro, son of the Jack Spiros on his visit home from the University of Michigan. . . On the sick list are Mrs. David Sherer and little Sarah Joan, daughter of the Morris Levines. . . speedy recoveries, folks. . . .

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