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## Spades Club Triumph In Annual Play Tilt

### "The Last Mile" Meets Enthusiastic Reception

The polished production of "The Last Mile" won the dramatic trophy for the members of the Spades Club on Sunday evening, April 3rd, at the fifth annual one-act play contest.

This problem play of prison life was received with great acclaim by the entire audience. With great skill, the boys enacted their roles in a realistic manner that kept their audience spellbound from the opening curtain until the last line of the play.

The setting of the play, the corridor of a cell-block in a typical prison, was reproduced faithfully in all its somber detail. All the scenery was built by the boys without any outside help. It was undoubtedly this perfection of detail that gave the production its finished touch and aided in presenting its message to the audience.

The best performances of the evening were given by Bernard Jaffe, who enacted the role of a prisoner, and Leon Fisher, who portrayed the part of a condemned convict on his "last mile."

The Nydac Club took second place in the contest with their presentation of "It Will Be All Right on the Night." This was a hilarious farce of the trials and tribulations of an amateur theatrical group in the process of rehearsing for a show.

Both these plays were produced under the direction of Miss Ann Parnes, who also presented several humorous monologues. The program of the evening was rounded out with several musical selections by Mr. Herman Korot.

### Won't You Please Help?

There are many needy Jewish families in Harlem who would like to observe Passover suitably, but who, because of lack of funds, find themselves unable to. Won't you please enable these families to share the pleasure of observing the Seder ritual? The Institutional Synagogue, in cooperation with the Harlem Joint Passover Relief Committee, of which Mrs. Cecil Endel is chairman, and Mrs. Annie R. Morris is Secretary-Treasurer, has never failed to aid in enabling Passover to be observed by all Jews. Kindly send your contributions to the Institutional Synagogue, 37-43 West 116th Street, N. Y. C.

### Congratulations

The Board of Directors, the Executive Officers, the Faculty of the Talmud Torah, the Parents' Association, and the Religious Committee, join in wishing

HONORABLE ISAAC SIEGEL many happy returns on the occasion of his birthday.

## Jefferson's Birthday Hailed By Roosevelt

### Outstanding Champion Of Religious Freedom

President Franklin D. Roosevelt, on March 21st, 1938, in pursuance of Public Resolution No. 60, approved by the 75th Congress on August 16th, 1937, issued the following proclamation concerning Thomas Jefferson's birthday.

"WHEREAS Thomas Jefferson, author of the Declaration of Independence and third President of the United States, was the advocate of great causes and high ideals of human freedom—principles adopted as fundamental by the American people; and

"WHEREAS Thomas Jefferson as lawyer, statesman, philosopher, scientist, farmer, and architect lived a life of such rich diversity that it encompassed the full scope of the knowledge of his time, and—of happy significance to his country — knew how to carry theory into practice, and from youth to a fine old age exemplified in all of his work the principle that the true evidence of life is growth; "NOW, THEREFORE, I, FRANKLIN D. ROOSEVELT, President of the United States of America, do hereby call upon officials of the Government to display the flag of the United States on all Government buildings on April 13, 1938, and on April 13 of each succeeding year, and do invite the people of the United States to observe the day in schools, churches, and other suitable places, with appropriate ceremonies in commemoration of the birth of Thomas Jefferson."

The name of Thomas Jefferson, third President of the United States, has been held in veneration by the American people, who have looked upon him as the outstanding champion of religious freedom.

## Leaders' Council To Celebrate Third Passover Seder, April 20

### Field Day Outing Set For May 22nd

### Clubs And Talmud Torah To Participate

Sunday morning, May 22nd, will find the members of the I.S. clubs and Talmud Torah classes, together with their friends, at Rice Stadium in Pelham Bay Park participating in an all-day outing.

A complete day's program of activities has been arranged to provide entertainment and competition. Athletic contests ranging from dashes and field events to novelty events of a humorous nature will be conducted under the supervision of Milton Rosenberg, Gym Director. The program has been designed to enable everyone to participate.

A special event in the program will be the "pentathlon." Included in this special feature is a sixty yard dash, an eight hundred and eighty yard run, eight pound shot put, hop-skip-and-jump, and running broad jump. Because the latter events are so varied, competitors choosing the pentathlon will not be permitted to participate in any other event.

The relay events, between teams representing various groups, will again prove to be an exciting spectacle. This year, two relay races are scheduled to be held.

### Special "Haggadah" For Use In Unique Evening

With all reservations sold out two weeks in advance, the Leaders' Council of the Institutional Synagogue looks forward to its celebration of the Passover holiday with great assurance of its being an affair that will be remembered by its members. This year, the celebration will take the form of "A Third Passover Seder" and will be held on the evening of Wednesday, April 20th.

With unbounded enthusiasm the members have plunged into this unique project, and have prepared an excellent program for the evening. The central theme of the project will, of course, be the holiday of Passover. For this purpose, a special "Haggadah" has been prepared under the direction of Rabbi Philip Goodman. This will serve as the basis of the program. In the traditional manner, members present at the Seder will read from the "four questions" and appropriate selections in prose and poetry in answer thereto. All will join in singing the traditional Passover songs, under the leadership of Mr. William Berkowitz.

Also included on the program is the showing of an appropriate film, "The Crossing of the Red Sea."

The guest speaker of the evening will be Mr. E. J. London, of the Jewish Welfare Board who will deliver an address on the significance of Passover in modern day life.

The festivities will be further enhanced by the serving of Passover goodies and dancing.

The members of the committee in charge of the affair are: Bernard Feinberg, Isidore Margulies, Sophia Rhine, Milton T. Rosenberg, and Morris A. Urjief.

### J.N.F. Dance

The Jewish National Fund has announced that it will hold an Old-Timed Get-Together and Dance at the Murray Hill Hotel on Sunday evening, April 24th, at 8 p.m.

The program, which promises to be a variegated one, will include Jacqueline Henri's Palestine Puppets, a violin solo by Zvi Zeitlin, winner of the scholarship from Palestine to study in the Juilliard School of Music, and numerous folk songs and dances by the Hashomer Hatzair Youth Troupe.

### Institutional Synagogue

37-43 WEST 116th STREET

### Memorial Card

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

for .....  
(state here what relative)

Name .....

and herewith subscribe \$.....

Name .....

Address .....

The above card must be mailed into the office before Thursday, April 21st, preferably sooner, so that it may be had for the memorial services.

## THE INSTITUTIONAL

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### Calendar of Services

Lighting of Candles	6:21
Friday Evening	6:15
Saturday Morning	9:00
Saturday Afternoon	6:15
Sunday Morning	9:00

### A Prayer

GIVE me a dream to help the days along,  
Fill all my empty moments with the gleams  
Of phantom splendor and of distant song.  
O feed me, clothe me, keep me warm with dreams!  
Give me a dream to speed the nights away,  
Blind me to loss and seal my soul to sorrow,  
And, lest I wake to terror of today  
Grant that my dream be always of tomorrow.  
Give me a dream to hold the years together,  
Make me a slave to hope, and at the last  
Keep me, O Lord, from ever knowing whether  
It is my life or just a dream that's past.  
—Paula Holladay

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## The Story of Passover

(Continued from last week)

Overwhelmed by the death of the first born, the Egyptians were so urgent in driving out the Israelites out of their land, that the latter had no time to wait until their dough became leavened and had to bake it as matzoh. The latter thus remind us of the haste with which we were freed from Egypt.

The name Passover, "Pesach" or "Chag Hapesach," is a derivation from the Hebrew word "paw-sach" meaning skip. Before the Israelites of old were freed from Egypt, they were ordered to bring an animal sacrifice in the form of a lamb. The lamb was worshipped by the Egyptians, and the act of sacrificing it to heaven was a great step in the direction of weaning the Israelites from idol worship. At the risk of their lives the Israelites slaughtered the lamb in the sight of the Egyptians, then sprinkled its blood on their doorsteps, and roasted it. The blood on the doorposts of the Israelites made the angel of death skip their homes, hence the name paschal lamb, Passover.

The eating of the paschal lamb with its accompanying ceremonies has been developed after the destruction of the Temple into what is now known as the Seder, which means order. As applied to Passover, it means the order of a series of very impressive ceremonies, which are the distinguishing features of the evening meals on the first and second nights of Passover. The law makes it obligatory to tell the story of the delivery from bondage on these two evenings, and the ceremonies of the Seder, which are also required by the law, greatly vivify the story. The story as well as the ceremonies are found in a specially prepared pamphlet known as the Hagadah. The following are the important ceremonies of the Seder: the "Hessebet," the three matzohs, the five special dishes, the four cups of wine, the pouring of the drops, the "Afikomen," the cup of Elijah, and the opening of the door.

### A Good Recipe

Elbert Hubbard has said—would you have your name smell sweet with the myrrh of remembrance and chime melodiously in the ear of future days? Then, cultivate Faith—as little children—not Doubt, and give all credit for the good, never seeking to attribute questionable motives to kindly acts.

The Rewards of life are for service; and the Penalties of life are for selfishness. Human service is the highest form of self-interest for the person who serves. We get to that stage from childhood quickly enough.

In the race of life a man, educated, will eclipse the party with an educated brain—but why not both?

Just a few plain rules, and the whole matter of life is automatic and self-lubricating. Health is a habit. Drugs and chemicals that work while you sleep are, a little later, going to prevent your working when awake. What we want is to be very much awake in the daytime and very much asleep at night.

The sensible man will ascertain his limitations and not carry his industry to the point of exhaustion. Before he is tired out he will turn to something else. Relaxation means learning how to play. Men who carry great burdens and responsibilities are always those who are able, at times, to lay down the burden and be a child with the children. They can laugh. And there is no medicine equal to the merry laugh. Practice relaxation. Lie down on the floor for three minutes, on your back, breathe deeply, lie still and turn your mind—in thinking of nothing—and let your youngsters roll over you. Just be a boy for an hour a day. It's better than a month's vacation—especially in these days.

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### "Holidays On Parade" In Jewish Youth Pageant

A dramatic pageant, "Jewish Holidays on Parade," will be featured at the First Annual Youth Assembly (Keenus), sponsored by the Metropolitan Section—Jewish Welfare Board, to be held Sunday afternoon, April 24, 1938, at 2:00 p.m., at the Young Men's Hebrew Association, 92nd Street and Lexington Avenue.

Club members between the ages of 12 and 16 will participate in the pageant, with the following organizations represented: Ocean Parkway Jewish Center—the Sabbath; Hebrew Educational Society—Rosh Hashonah and Yom Kippur; Federation Settlement and the Y.M.H.A., 92nd Street—Simchas Torah; Jewish Community House of Bensonhurst—Chanukah; Brooklyn Y.M.H.A.—Chamisho Osor Bishevat; Educational Alliance—Purim; Y.M. and Y.W.H.A. of the Bronx and Bronx House—Passover; Staten Island Jewish Community Center—Tishah B'Ab; Central Jewish Institute—Lag B'Omer; and Juvenile House—Shovuo.

### Present Day Stressed

The purpose of this Assembly is to create an understanding on the part of Jewish young people of the significance of the Jewish holidays in relation to present-day conditions and to further stimulate their interest and activities as members of Jewish Centers and Y.M.H.A.'s.

Members of the Committee on Arrangements are: Harold H. Levin, chairman of the Committee on Clubs and Cultural Activities of the Metropolitan Section, under whose auspices the program is being promoted; Rabbi Alter F. Landesman, chairman of the Educational Committee of the Metropolitan Association of Jewish Center Workers; Jack Marash, Abraham Kastenbaum and Sidney Feffer of the Metropolitan Leaders Association; Rabbi Philip Goodman of the Institutional Synagogue, and Dr. Heinrich Infeld, chairman of the Advisory Committee.

Admission is by card only and attendance is open to club members between the ages of 12 and 16 and their adult guests. Tickets may be secured in office.

## WIT & HUMOR

THERE was a priest who always loved to argue with Rabbi Jonathan of Prague. One day the priest suggested to Rabbi Jonathan: "Let us change places; you pretend to argue for the Christians, and I will argue for the Jews."

"Very well," said Rabbi Jonathan, "go ahead."

"Why," said the priest, "should you Christians observe the Passover? We Jews were freed from Egyptian bondage, but what reason have you to rejoice?"

"Christians, too, have reason for rejoicing," answered Rabbi Jonathan. "If the Jews had not left Egypt, you would not have had your God."

\* \* \*

AFTER living for many years in a Russian village Moshe Katzap decided to move to the adjoining town and live among his own brethren. In the village Moshe could not be scrupulous about his religious observances but in town he felt that he would find it possible to be a better Jew. Hence when Passover came he wished to observe the Seder Ceremony, but not being learned in the law he did not know how to go about it. Moshe therefore conceived the idea of having his wife go out and peep into a neighbor's window to ascertain how the Seder is carried out.

The obedient wife obeyed her husband's suggestion, but what she saw failed to arouse her enthusiasm. The neighbor was beating his wife mercilessly. Believing that she had already acquired the desired information the wife returned home. She did not, however, have the heart to report her findings to her husband. The frightened woman remained standing and in spite of her husband's repeated question gave no answer.

The irate husband, not understanding the cause of his wife's obstreperousness, struck her in the face. The poor woman began to wail, "If you already know how to conduct the Seder," she said, "why ask me to find out what the neighbors are doing?"

\* \* \*

A committee of prominent Jews called on the wealthiest Jew in town and solicited a liberal donation. They had been collecting for the noble purpose of providing matzoh for the poor during the approaching Passover. The wealthy Jew, however, remained unmoved by their plea. "I cannot do anything," he said. "I have my own poor brother to take care of."

Several days later when they began the distribution of matzoh, the members of the committee were surprised to notice the wealthy man's brother in the waiting line. Enraged at his niggardliness the committee called on the wealthy man again and asked him to explain his strange conduct.

"I did not tell you that I was doing anything for my brother," said the miser. "All I told you was that my brother needs me. Now the fact is that I don't help my brother—and if I refuse my own flesh and blood, how do you expect me to help others?"