

## THE SIGNIFICANCE OF THE PASSOVER

By Archie H. Cohen.

We are nearing the day of Passover, that day which is commonly understood to be the day of our deliverance from bondage.

If that is true, then why are we the only people with the exception of the negroes, the most recently emancipated people who observe a holiday of that nature? (And by the way this is only in the South.) For most all people in existence today, have at one time or another throughout the different years of history been slaves and are all a free people today. And we hear of no celebration as a memorial of the day or time of their emancipation.

It may be that with other nations, their deliverance being centuries old has been forgotten and their liberty accepted as a matter of course. If that is so, then the emancipation of the Jews is still older than the most nations on earth; and why this rejoicing for 2500 years, every year as the day arrives? For apparently all other people who were freed had more to be thankful for than the Jew.

All other people were elevated from slavery to so-called equal rights or citizenship on their own soil, while the Jew celebrates the event of his escape from a home into the wilderness of Africa. Other people were allotted land while the Jew escaped and left behind for his oppressors that which people generally fight for and are thankful for, land and home. But there may be a reason for us in rejoicing more than for theirs. For in no nation can we find a parallel to the Jew. Wherever a people were emancipated they still remained in the land of their former slavery and the pressing influence always hung heavy on them.

But the Jew left behind his oppressors and went to make for himself a home in foreign lands. Most all people have after their emancipation as with the negroes were still slaves only in a different form. But the Jews rose from slavery to be master at one stroke. And still, if that would be all, this holiday would have been long forgotten. But the real significance of this holiday emancipation but the freedom of the spirit. For all other people after their emancipation were still left under the

influence and customs of their former masters, not so with the Jew. When the Jew was once free, Providence so guided him as to put a safe distance between him and his former masters, so as to wipe out all traces of ever having been slaves. At the same time to erase all customs and influence under which they had been living heretofore. To be sure it took them many years of pneumatic life, it took two generations to change all that, but when they entered Canaan they were clean as new born babes. Yes, it is the spiritual freedom for which by right we be thankful for and with just cause we may say not only the Jews but the world at large may celebrate with us.

But what does this holiday signify to the Jew, which, different from all nations, is that we're not only delivered from body slavery but our soul was freed. The Jews were free to think for themselves and they adopted the grandest religion of all faiths, the belief in one Supreme Being on earth and Heavens above, God Almighty. They have risen from the bottom rung of the ladder to the top and their morals and beliefs are the most elevating and inspiring of all religions on earth.

For the Jew never established a monopoly on wisdom and righteousness. Yea, he treated his neighbors with those blessed gifts which his God blesseth him. Yes, it is through the Jew that the unity of God was proclaimed to the world. The holy day of rest for master and slave as well as the beast was established by the Jew. And as well as all other commandments which are abided by Jew and Gentile alike. Thus laid the Jew the foundation of that great structure of civilization. In that wide desert of Sahara the Jews had ample room to develop a spirit. When we look over the Holy Bible with all its events, all the wisdom and goodness expressed, the great truths and teachings thereof, we must exclaim that only a great God taught it to a great people.

There are laws of life whereby, if lived up to, man can be happy and nation's blessed. That much came to us through Moses and that spirit did not cease in the Sahara, but kept on developing. The beautiful psalms, by King David; the proverbs, song of songs and

ecclesiastics by King Solomon, are today as inspiring as ever. And who could speak like that princely prophet Isaiah, lament as Jeremiah, and preach as Ezekiel; and prophets and teachers we have had who taught the world of law, oratory, philosophy, science and art, and that spirit which developed in our forefathers 25 centuries ago is still in us today. Few are we but our deeds are many, weak bodily but intellectually strong. In all branches of art, science, theology, industry and commerce, we have by far more than our share of representative Jewish characters. And it is all development of that spirit which was liberated in Egypt 25 years ago, for which we are thankful as yet and will forever be celebrating this great memorial day of Passover.

The following taken from the Jewish Independent shows how mistakes often occur in newspapers and some very laughable ones at that:

The Jewish Independent proofreader is not a Jew and, of course, doesn't know Kol Nidre from Leho Dodi and thus it happened that he made a grievous blunder which almost succeeded in breaking into the paper had it not been for the watchful eye of the editor.

This is what happened.

The Coliseum theater sent over an advertisement in which various Yiddish plays were announced, one of which was "Kol Nidre." The man who wrote the "ad" was all right in his spelling and so was the typesetter, but when the proofreader saw the word "Kol," he murmured to himself, "Funny way to spell colonel with a 'k' and he had no business to abbreviate it anyhow. 'Guess I'll just make him change it," so he marked a correction which obliged the printers' room as fast as his legs onel."

When the proof came into the editorial rooms the editor happened to glance at the Coliseum "ad" proof and imagine his astonishment when he saw the words, "Colonel Nidre," in the largest and blackest type.

"Great Scott! What's that?" he exclaimed and grabbing the proof he rushed down to the printers' room as fast as his legs could carry him. What followed, I understand wouldn't look well in print. Anyway, the read-

ers were not given a chance to laugh at the colonel.

## BEAUMONT TEMPLE ELECT OFFICERS.

The annual meeting of the Temple Emanuel of Beaumont congregation of the Reformed Jewish church was held yesterday afternoon at the temple on Broadway at which time the officers of the church for the ensuing year were elected:

H. A. Perlstein, president; Maurice Mothner, vice president; W. M. Gusfield, secretary, and I. Rosentrauch, treasurer.

Rabbi Heiman, J. Elkin, who has served the congregation for the past year as rabbi, was unanimously elected as rabbi for another year, while his occupancy of the pulpit has been eminently satisfactory to and appreciated by the congregation.

The following were chosen as a board of trustees for the church: R. M. Mothner, J. J. Nathan, Joe Rosenthal and M. Goodman.

The annual reports of the secretary and of the treasurer were read and approved. These reports showed the temple to be in better shape financially than for some time past, and it was decided that certain improvements would be made to the temple, such as repairing the exterior and wall papering and other adornments within. The meeting of the congregation was characterized by much enthusiasm and was largely attended by the membership.

## DISCUSS JEWISH PALESTINE COLONY.

Dr. Israel Friedlander, of the Jewish Theological Seminary, presided at a meeting of 1,000 Jews in Cooper Union last Thursday night says the American Hebrew, and introduced as the principal speaker Mme. Sohana Buchmil, who recently arrived from Palestine, as an advocate of Jewish colonization in that country. Mme. Buchmil advocates the holding of an international plebiscite in the interest of diverting all funds used by the Jewish Colonization Association toward Palestine.

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