

# Daytona Beach

"THE WORLD'S MOST FAMOUS BEACH"

Average Summer Temperature 81 — Population 25,099

## THIS WEEK'S SEDRAH

By RABBI DAVID B. ALPERT

"The children of Israel sighed by reason of their bondage, and their cry came up to God." (Exodus 1-6; P' Shemoth)

Egypt was the great world-kingdom of its day. Among its permanent contributions, extending even to our times, were its massive architecture, its tremendous construction, its studies in geometry and astronomy and embalming and art. Some record of the achievement of Egypt remains.

What Egypt accomplished was on the back of slaves. Its society was built upon slavery. Egypt is

the model upon which others have sought to build world-kingdoms and long-lasting dynasties. Only in its details does the method vary; the essentials remain. These steps aim suspicion at the class you mean to enslave; accuse them of being disloyal and a potential threat to the national security; suggest that they will give aid and comfort to some distant enemy; reduce their numbers and crush them down; brow-beat them by duress and force. If the people complain, add to their tasks and increase your rule of force over them. Intensify the harsh pressure of the rulership; give no heed to the cry of the human heart.

Egypt is a model for many states that have attempted the same rise to power. We have learned that force can sometimes go too far and work its own ruin. Though we may have learned this, as a lesson of history, builders of dynasty still think that they can build successful empires by the rule of force and cruelty.

The tyrant seems strong against the slave; the management used to seem strong against labor. Frighten people and make life cheap and burdensome; for a time, such things may work. Too much of this may confer upon the

oppressed the courage of despair to revolt.

The tyrant says, "lest these people grow strong." And the inarticulate voice of the oppressed says: "the more oppressed, the more strong they became in numbers." The tyrant respects force; he must be made to know a force superior to his own. "God said to Moses: now you will see what I do to Pharaoh; he shall find a strong hand turned against him (that is, he will face a force superior to any he has used)."

Into such a society came Moses, deliberately siding with the weak and oppressed, articulating the hopes of the enslaved for weak and oppressed, articulating the hopes of the enslaved for freedom and for human consideration. Moses identified himself with the lowly and the despised, with the social outcasts and the distressed.

Now what did Moses have to gain by this? For himself, nothing. It seemed that he was throwing away every personal advantage in undertaking the task. The cries of the suffering reached the conscience of Moses; the groan of the burdened and mistreated kept ringing in his ears. Within his breast, the divine imperative spoke and insisted that he betake himself to the task of champion for those who had none. And the memory of Moses was clear that even in high places there were some touched with compassion and human concern for the suffering. Had not a princess of Egypt shown her compassion in bringing a Jewish lad to the palace when the edict of her father was that every Jewish lad should be killed? And there were others at court who were not wholly pleased by the cruel terror and force but they could not speak or do anything, though they might not stand in the way. The salvation of the group would have to come from the group themselves and Moses felt drawn to their assistance.

Powerful kingdoms can be maintained for a time by cruel force. The kingdoms pass, and the people remain. Moses showed that people are more powerful than any machine; that human beings could defy institutions of slavery and terror. The story is recurrent in human history up to the very present.

## Development of Miami's Jewish Community

(Continued from Page Six)

Mrs. M. Hanes, M. Bucholtz and two sons, Abe and Louis, A. Saffranek and family, Miss Rebecca Siegle and J. M. Krank and family.

The late J. M. Frank, who met with an accidental death, while the town was but a few months old, was probably the first person who died here. Mr. Frank had been for many years a leading merchant in Augusta, Georgia, whence he removed to West Palm Beach and later to nearby Miami. Arriving with considerable capital, he opened the leading dry-goods store. The family consisted of father, mother and six children. The eldest son, Marcus, a boy of fourteen, following his father's tragic death, joined his mother in the management of the growing business. A few months later, they opened a branch store at West Palm Beach which was managed by the capable youngster. About one year later, they consolidated the two stores and the family remained in Miami until the outbreak of the yellow fever epidemic, in the fall of 1899, when they removed to Jacksonville. Two years later, they moved to Ocala,

where Marcus, with some interruption when he conducted a wholesale business in New York City, but continued his retail store, has been residing ever since. Marcus Frank is one of Ocala's most prominent merchants and is enjoying great popularity. He has been honored several times with city, county and state offices. He represented Marion county in the state legislature, where he had enhanced his reputation for honesty, integrity, and ability. He married Annie Marcus, of Savannah, and they have two married daughters. His younger brother, Asher, is a resident of Tampa.

(Continued Next Week)

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