

## OTHER COMMUNITIES

*Among works on other related communities in the United States are these:*

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- Aaronsburg.* Fish, Sidney M. *Aaron Levy: Founder of Aaronsburg.* New York, 1951.
- Baltimore.* Blum, Isidor. *The Jews of Baltimore.* Baltimore, 1910.
- Hartogensis, Benjamin H. "The Sephardic Congregation of Baltimore." *PAJHS*, 1915, XXIII, 141-46.
- Charleston.* Elzas, Barnett A. *Jewish Marriage Notices from the Newspaper Press of Charleston, S.C., 1775-1906.* New York, 1917.
- *The Jews of South Carolina.* Philadelphia, 1905.
- *Leaves from My Historical Scrap Book.* Charleston, 1907.
- *The Old Jewish Cemeteries at Charleston, South Carolina, 1762-1903.* Charleston, 1903.
- Huhner, Leon. "The Jews of South Carolina." *PAJHS*, 1904, XII, 39-61.
- Reznikoff, Charles and Uriah Z. Engelman. *The Jews of Charleston.* Philadelphia, 1950.
- Newport.* Gutstein, Morris A. *The Story of the Jews of Newport.* New York, 1936.
- Mendes, Abraham Pereira. "The Jewish Cemetery at Newport." *Rhode Island Historical Magazine*, VI, October, 1885; *PAJHS*, 1920, XXVII, 191-210.
- Pool, David de Sola. "The Touro Synagogue: Aspects of the Missing Half-Century of its History 1850-1900." *PAJHS*, 1948, XXXVIII, 57.
- Philadelphia.* Archives of Congregation Mikveh Israel, including Minute Books, 1781-1784.
- Records of Births, Marriages, and Deaths, 1776-1784; Correspondence, 1782-84; Accounts, 1782-84; Subscriptions for the construction of the Arch Street Synagogue, 1782-84.
- Morais, Henry Samuel. *The Jews of Philadelphia.* Philadelphia, 1894.
- Rosenbach, A. S. W. *Historical Sketch of Congregation Mikveh Israel.* Philadelphia, 1909.
- Richmond.* Ezekiel, Herbert T., and Gaston Lichtenstein, *The History of the Jews of Richmond.* Richmond, 1917.

*Works of interest on related communities in foreign lands include:*

- Barbados.* Samuel, Wilfred S., *A Review of the Jewish Colonists in Barbados in the year 1680.* London, 1936.
- Shilstone, E. M., *Monumental Inscriptions in the Burial Ground of the Jewish Synagogue at Bridgetown, Barbados.* In manuscript.
- Brazil.* Wiznitzer, Arnold. *The Records of the Earliest Jewish Community in the New World.* New York, 1954.
- Canada.* Hart, A. D., *The Jews in Canada.* Toronto, 1926.
- History of the Corporation of Spanish and Portuguese Jews "Shearith Israel" of Montreal, Canada.* Montreal, 1918.

mentores, we are enjoined to remember not only the departure  
 from Egypt, but also that we were bondmen in Egypt. This  
 injunction is embodied in all the ceremonial connected with the  
 celebration of our festival. The Passover lamb, the emblem of  
 redemption, was to be eaten with the bread of affliction, the  
 image of the anguish of bondage. Raising the cup of wine, the  
 symbol of salvation, we also display the bitter herbs, the token  
 of servitude and degradation.

4  
 What an invaluable lesson in life! It teaches the great  
 truth that joy and sorrow, happiness and misfortune, go hand in  
 hand, that even, alas too often, the one follows closely in the wake  
 of the other; that whatever, therefore, befalls us, we must not  
 allow ourselves to be overwhelmed with grief or with exultance,  
 but every circumstance must be met with calmness and  
 equanimity. It warns us against a partial and one-sided consideration  
 of life's problems. It must always be remembered that  
 essentially life consists of two elements: light and shadow, joy  
 and sorrow, happiness and misfortune. In beholding the bitter  
 herbs we must think of the cup of salvation. In joy we must not  
 forget the sorrow, and in affliction, in suffering, we must remember  
 the happiness for which we must be grateful. True, to  
 the darkest cloud there is a silver lining.

O, that the world had hearkened to this divine exhortation!  
 That men should remember their former lowliness! How different  
 would their destinies have been fashioned! How different, how  
 happier, how Paradise, life would be! Trace to the root  
 all the troubles of this world, all the misery and suffering that  
 render life intolerable, and you will find that it all  
 originates from discontent. And whence all discontent?  
 From the fact that man forgets his past; he forgets his origin;  
 when reaching the higher rungs of life's ladder he forgets that  
 before ascending, his foot stood on the lowest rung, even on the  
 ground.

And as with individuals so also with peoples. Europe would  
 not have been embroiled in this terrible, devastating world-war  
 if it were not for upstart nations who, flushed with success, have  
 forgotten that only recently they were bondmen, and so, not  
 content with being free and independent, have aspired to gain  
 sway over others, and thus have set the whole world ablaze.  
 Ask any over others, and thus have set the whole world ablaze.  
 "Thou shalt remember that  
 thou wast a slave in the land of Egypt!"

This is a lesson that goes out to every one of us. If  
 blessed with health and with wealth, if enjoying happiness,  
 do not forget that there were other days—and those days,  
 alas, who can say when they might come again? Remember the  
 former bondage, and banish from the heart pride and vanity.  
 Let the recollection fill us with compassion for those who still  
 groan under the yoke of servitude, kindle in our heart feelings  
 of sympathy for those upon whom fortune has not smiled, and  
 for those who are still subject to sorrow and misery.

"Remember that thou wast a bondman in Egypt!"  
 The festival of freedom and liberty brings this annual message  
 to free and emancipated Israel. To us, who have the  
 privilege of being citizens of this free country, the message is of  
 particular significance. It is true we have very much for which  
 to be grateful. We are free men. We enjoy, without distinction,  
 all the privileges of citizenship. (God has indeed brought us forth  
 from slavery to freedom, מֵעֲבָדִים לְחֵירוּת, from sorrow  
 to joy, and from darkness to light. But we must recollect the  
 bondage suffered by our fathers before they landed on these hospitable  
 shores. And it is even more necessary at this time to  
 remember that, while we are free and happy, millions of our  
 kinsmen are still bondmen, sighing by reason of bondage, still  
 battling with bigotry and intolerance. It must be the task of  
 Jews in emancipated lands to rescue their unfortunate brothers  
 and sisters from the slough of oppression, from the bitterness of  
 servitude.

AND THOU SHALT REMEMBER THAT THOU WAST  
A BONDSMAN IN THE LAND OF EGYPT.—  
*Deuter. XLI., 10.*

In the midst of the confusion and turmoil into which the  
world has been thrown, in the midst of the terrible stress, which  
like an avalanche overwhelmed the whole of Europe, in the  
winter of blood which, like the threatening billows of the angry  
ocean, menaces the very foundations of humanity, in this ter-  
rible hour, when the Angel of Death is stalking about from land  
to land, smiting the young and the vigorous, cutting down the  
bloom and the flower of civilization; amidst the deafening roar of  
the warring nations, and the even greater uproar of tongues and  
pens which, like an evil genius, fan and feed the flames of hatred  
in the breasts of men,—in the midst of this all, we Jews turn  
aside for a while into the serene atmosphere of God's Sanctuary  
to celebrate the feast of deliverance, *Yom Ha-Independence*! the season of our  
liberation, the most momentous event in our history, when from  
an oppressed horde of slaves we became a free, independent and  
regenerated nation.

But this festival which commemorates freedom bids us also to  
have before our eyes the fact that at one time we were bondmen,  
And it is a necessary admonition. In the warmth of the summer  
months we are apt to forget that to attain to summer we had to  
pass through winter. Day is preceded by night, and light by  
darkness. And how much more enjoyable is the enjoyment of  
happiness when recollecting former sufferings. Doubly sweet is  
the freedom gained when recalling the galling servitude from  
which we were liberated. In order, therefore, that we may fully  
appreciate the significance of the event which our festival com-



Motzkin  
Hester

NYP

Russian  
Jews  
Poland

26,450

LIVERPOOL: BLACK BROTHERS, 138 Crown Street.

On the first day of Passover, 1915.

REV. I. RAFFALOVICH,

PREACHED BY

# SERMON

"REMEMBER THOU WAST A BONDMAN!"

An Appeal for Funds to relieve Jewish sufferers  
in Russia and Poland.

HOPE PLACE

LIVERPOOL NEW HEBREW CONGREGATION.