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CALENDAR FOR THE ENSUING WERK. March 22 | Hean |1 | Babbath commences at close of 6.56, YI, Lov. vi. 1. Tuesday 26 15 Ex. zii. 21, Hoph. Jos. iii.
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## The Jewish Chronicle, Behrem Observer.

LONDON: TRIDAY, MARCH 22, 1901.

## PASSOVER.

TEPESER CARE

It is no longer Israel slove, it is now the whole civilised world that colebrates the Passover with us. Every year enlarges the circle of nations that partake of this great festivals of mankind. In addition to the guests of form using. In addition to the grand Poland, may, and related to the annual banquet, the first of which was calebrated on that memorable night when hersalf, is invit while people, released by God Himself from Egyptian broken, mutuak of the people lamb. As a stone can Sold people, released to peachal lamb. As a store cost bendage, quetoels of the peachal lamb. As a store cost less they head lake will get first only reflic the surface on oncestrate of pediates upon their sand widor until they reach the limest things of the widor and widor until they reach the limester things of the wido widor until they reach the limester things of the wido widor they limester things of the pediate of fine that helping the (5-percent of Jolf count of State Part | June 1981 | J

strike against each other, vibration follows vibra-sonsetimes more, nearstable less perceptible, but as resting until the uthermost points of the compans a have been reached. Thus one of the glorious ideas be ing forth from the Law of Sinal, and which has found its embodiment in the festival colebrated in commenter of God's direct interposition in behalf of an opport people, is under our own eyes realising its mission, is seen like a conquering hero proceeding on its victorious march, from sun-rise to sun-set, and again, from sun-set to sun-

Truly salvation is of the Jews. Of this a striking instance is exhibited in our own days. When the Almighty proclained, "I am the Eternal thy God that brought th out of the land of Egypt, from the house of servants," and nade this declaration the basis of mankind's moral code, He clearly enough intimated that only freemen can fully comprehend His statutes, and fully observe them, an equently that freedom is one of the highest, if not the consequency that irredom is one of the highest highest bood, after which man should strive. lims truth, committed with many others to Israel's charge, but to the height of which narrow-minded theologians would not raise themselves, and who, rather than Judaise the nations, pared down the world-embracing Passover into the Lilliputian shadowy Easter-this sublime truth the very starting point of Judaism, the very vital principl of Judaism's organism, has at last succeeded in firmly es. tablishing itself on political ground, after having been ignominiously expelled from religion's domain by Christianity Well may the breast of the Jew swell with pride, well may his heart beat with exultation, when he sits down to the celebration of that festival, the significancy of which was never obscured in his mind, the import of which he alone clearly comprehended at all times, and the unutterable importance of which he alone throughout centuries knew how to appreciate. The mighty emotions raised by the reminiscences of a ra-conquered freedom, an earnest and a heavenly foretaste of that, one day to be enjoyed again, might well fill his heaving soul, and elevate it a to beight from which he might well look upon the grovelling world, unable to comprehend the deep working in his mind, with the feeling with which a king is supposed to regard abject slaves. Such a sentiment was not only pardonable but natural. But, in addition to this significancy which it has for all nations of the earth, whether they have already sufficiently progressed to recognise it or not, it presents another feature which is of exclusive para-

Our lot has fallen in a happier time than that of our ount importance to us Jews. We need not fear to be disturbed in the commemoration of one of the most glorious events. is no doubt that the majority of the Gentile world bestown as little thought on the Passover as it does on any other portion of the Jewish law. Its theologians have taught the Gentile world that the Jewish law is only a type meaningless, since the appearance of the antitype. It is a worn-out garment, venerable from its antiquity and associations, but no longer of any practical use. There is another portion which gazes at the Passover with the curiosity with which strange proceedings are generally considered by the multitude. If any think at all they regard the Passover as an empty coremony, to which the Jews cling with their customary obstinacy, despite the repeated and trustworthy assurance that the true puschal lamb was Jesus of Nazareth, since whose slaughter the celebration of the l'assurer has become a shain and mockery But, whatever these thoughts or this thoughtlessness, the majesty of the law in all civilised countries watches over all subjects alike, protecting them in the exercise of their religious rites. But it was different in former ages. Time there was when the holiest, happiest, and most cheerful of easons—precisely that most calculated to keep alive in the heart of the Jew the consciousness of his exalted mission, and to re-invigorate in him the feeling of trust in the God of his fathers-was singled out by priestly fanaticism, as the period that should be converted for him into one of unutterrable woe, lamentation, and despondency, precisely for the reason lecause this was the tenderest point, because the wound here inflicted would penetrate deepest, and smart most severely. Henceforth the Passover was celebrated by the Jews at the risk of their lives. They themselves but too often became the paschal lambs As sure as the festival recurred, so sure recurred the malicious accusation that some innocent Christian babe had been murdered by the cannibal Jews. The anniversary of the liberation and rejoicings of their fathers had become that of their thraldom and agony. If in theory Passover com-memorated the release of their ancestors, it in practice had become a day of humiliation, recording their own unparalleled calamities. Its continued celebration had eralicied calamities.

ome an irony; yet, there sat the Jew year after year
one that was depressed below the level of bondmen—the at of society, with an ocean of woe in his heart, with -be that was depre blanched cheeks and trembling limbs, expecting every moment the irruption of the lawless mob, headed by the souk-there he the slave sat on an artificial thr like a king, surrounded by those nearest and dearest to him, all in their festive garments—there be sat year after mm, an in mor sestive garments—there he sat year after year, chanding with a quivering voice, whilst terrified at the restling of a leaf—three he at and chanted, "This was a leaf of the sestion of the

his fathers sat every one under his fig tree and vine. De history present a more sublime example of faith in God, a higher degree of filial implicit confidence in His premise than that exhibited by this very chased deer, by the lamb expecting every moment to be dragged to the slaughter? He did not know how the promise of God was to be accomplished; he only felt his yoke becoming heavier daily, and his chains hourly growing more galling. Yet be were on celebrating the Passover, and in fetters commemorated the stupendous event, misunderstood by the haughty, phorasaical, persecuting priest, but the significancy of which was disclosed to him, the obstinate, blind, unbelieving, and therefore down-trodden Jew. He went on year after year commemorating the anniversary of the liberation of his ancestors, which, he felt sure, would ultimately, in God's own time, bring about his own liberation, as well as the salvation of his ruthless persecutors. And behold his confidence was marvellously rewarded. After eighteen conturies of unparatteled suffering, that very idea embodied in the Passover, the author of the direct calamities that befch him, and to which he yet clung with unequalled tauseity that very idea having worked out the salvation of tions from ignorance, prejudice, and fanaticism, drew mgh and affectionately struck off the fetters of its parent, and Gentiles and Jews, like members of one and the same family, like parents and children, may now ait together, and chant in joyful chorus." Last year bondmen, this year freemen. The European Jews have thus been vouchsafed to wit-

ness the realisation of one of the glorious truths, of which we are the privileged custodians. Should its diffusion, its general recognition, its unexpected fulfilment in ourselves, not serve as a powerful stimulus, to impel us to cling to the number of the other truths deposited in our law, but which has not yet been acknowledged by the world, with the same perseverance and with the same tenacity with which our fathers adhered to the idea embedied in the Passover, although cherished at the peril of their fives. although the origin of countless woes, and although wearing the semblance of a satire and irony? As the great Newton, when congratulated on the important discoveries made by him, is reported to have replied that in the sea of truths, ebbing and flowing past by him, he had only succeeded in laying hold of one or two, so may we my to the Gentile world, of the large number of saving verities of which Judaism is the exponent, you have as yet only adopted one; and if this one has proved so salutary to you, what progress and what enlightenment awaits you, when you shall have drawn some more from the store treasured up for you? Let, therefore, this example of our fathers not be lost upon us. Every one of our religious practices embolics a great and glorious truth, although for a time it may be obscure to us, although malignity and theelegical antagonism of a hostile creed now declares nurserous rites as meaningless and as absurd, as it formerly shif the Passoever. When our fathers adhered to the Passorer, and made sacrifices for it, and faithfully observed all its rites, the idea at the bottom was as little comprehended and appreciated by their cotemporaries as now, for instance, is that embedied in the weekly festival, or in so many other observances enjoined in the law. Yet the time for their universal recognition and estimation will come, as surely as it has come for that of Passover. Every day makes some new disclosure, that brings us nearer to this goal. As the tangled skein of history gets unravelled, as science adds discovery to discovery, the position of the Jew med only becomes justified, but strengthened, and rendered impregnable. Let us, therefore, cling to our benner with the tenacity of our fathers. The buttle may be protracted, but the victory sure. There has never yet been an ardusasstruggle but there always were traiters and deserters, and their number will always be in proportion to the hardslage to be encountered, and the sacrifices to be made. I'm honour, and glory, and inward contentment await him that perseveres in the good, cause. Salvation is of the Jows! Mankind's progress, virtues, and final triumph, are indissolubly connected with the law of Sinai, as expounded by and in Judaism. Let us, while faithfully celebrating the Passorer, bear in mind that this is only one of the rites of Judaism; let us recollect that every other law entities by it has count claim to our observance; let of the rites of Judaism; let us recollect that every other law enjoined by it has equal claim to our observance; let the contemplation of the firmness with which our fathers clung to the Passover also strengthen us in the resolution to adhere with equal tenacity to every other enactment of the law, since at the bottom of each there lies a gloriest ruth, although not always discognible to our fallible ere. truth, although not always discernible to our fallible eje.

DEATH OF THE DUCHESS OF KENT .- There need DEATH OF THE DUCKESS OF KENT.—There never sat a sovereign on a throne who was more beloved by the whole people than Queen Victoria. All her aubjests, therefore, naturally identify themselves with her joje and sorrows, and the grief felt by the Jewish community at the bereavement lately sustained by the Illustrious lady on the throne is certainly as general and as sincered as that experienced by the rest of the population. This communal grief will no doubt find an adequate xpression in an address of condolence, which we feel sure the communal grief will no doubt and an savequate appears in an address of condolence, which we feel sure the Board of Deputies will, in common with all other representative bodies, present to her Majesty.

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