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name of our sacred purpose, in  
name of a free future for our  
I now appeal to you, Jews of  
York.  
was no easy victory we won when  
ations of the world, the greatest  
mightiest among them, recognized  
right to *Erets Yisroel*, our right, in  
words, to a free and independent  
That is the only road which  
to normal human relations be-  
us and the rest of the world, to  
tual understanding which will in-  
put an end to our material insecuri-  
our spiritual sufferings.  
fect well upon the meaning of this  
ric event and take up the necessary  
with courage, strength and energy.  
world has paid us an ancient debt.  
must now pay the debt which you  
to yourselves, to your future, to  
people.  
call upon you for workers. I re-  
of you a small sacrifice. I ask  
to give to our great task three days.  
for the sake of your people's fu-

ture, three days of *Chol Hamoad*  
*Pesach*, the days of Tuesday, Wednes-  
day, and Thursday, April 3, 4 and 5.  
Let the business man, the professional  
man and the workman suspend his oc-  
cupation during these three days and  
dedicate himself wholly to the *Keren*  
*Hayesod*.  
Our cause has penetrated deep into all  
classes of our people. Our people are  
willing and prepared to share in the re-  
building of Palestine and of the Jewish  
future. Every individual, however, must  
be reached. No one must be omitted.  
For this we need volunteers, *Chaluzim*  
for the *Keren Hayesod*.  
Let the *Chaluzim* for the *Keren Haye-*  
*sod* here strengthen the hands of our  
*Chaluzim* over there in Palestine and en-  
able also, the many thousands of *Chalu-*  
*zim* who are on the way to Palestine to  
attain their goal.  
Let the spirit of freedom which is the  
spirit of Passover inspire you with  
courage for the task of building the new  
freedom of the Jewish people.  
(Signed) DR. CHAIM WEIZMANN

## The Blood Accusation

Infamous Libel First Started in England in 1144  
By Dr. Bernard M. Kaplan

STRANGER and more weird than any  
work of fiction is the history of the  
blood accusation. It forms a history by  
itself, and as a chapter in general Jew-  
ish history, it is as sad and tragic as the  
grievous reports of the sufferings and  
the threatening dangers to which our  
religionists are subject in some Eu-  
ropean countries, not yet made safe for  
democracy.  
The "blood accusation" is a term spe-  
cifically applied to the malicious charge,  
which has been current in many countries  
since the time of the Dark Ages, that  
the Jewish people use human blood for  
ritual purposes during the festival of  
the Passover. As the Old Testament  
forbids most rigorously the use of "any  
sumner of blood," under no less a pen-  
alty than that of having the person using  
human blood "cut off from among his  
people, for the life of the flesh is in  
the blood" (*Exodus XVII: 10-16*), the  
scientific student of history, who seeks a  
reason for every effect, is utterly at a loss  
to understand how so absurd a belief  
should ever gain such wide currency.  
Some of the views and no-  
tions concerning Jews and Judaism, this  
is the most preposterous of them all,  
there is absolutely no foundation  
whatever for this strange belief. In  
fact the main object of the *Shechita*—  
the Jewish particular mode of killing  
—is to entirely remove the blood,  
so to avoid the use of it in food.  
When Zangwill was asked by a Lon-  
don newspaper to explain the origin of  
the blood accusation, he answered very  
simply that it was not for the Jew to  
blame the mental aberrations of his  
enemies. The truth of the matter is  
that the enemies of Israel were ready to  
believe to almost anything, how-  
ever false and absurd, in order to have

a pretext for satisfying their lust for  
plunder, assault, and even bloodshed. In  
vain did popes and potentates, such as  
Pope Innocent IV., Emperor Rudolph I.,  
and others, issue bulls and proclama-  
tions declaring the blood accusation to  
be but a myth and a false charge. The  
superstitious mob and its blind leaders,  
for purposes neither unselfish nor holy,  
thought and believed differently. The  
result was hecatombs and holocausts of  
innocent Jewish men and women, who  
fell a prey to the greed and the super-  
stitions of the sanctimonious followers  
and worshippers of the one Jew whom  
the world delights to adore and deify as  
the Lord and Saviour of the world and  
the human race.  
It is rather strange that England,  
which in our day stands pre-eminently for  
justice and fair play, should have been  
the first land wherein this monstrous  
charge first took root. In the town of  
Norwich, in the year 1144, a little Chris-  
tian boy, named William, had suddenly  
disappeared, and the Jews of the town  
were at once accused of having murder-  
ed him. From a recent thorough investi-  
gation into all contemporary accounts and  
documents of the case, it would seem  
"that the lad had been merely in a cata-  
leptic fit when found and was buried  
alive by his own relatives." The rumor  
that the Jews had killed him spread  
among the populace like wild fire. The  
child was made into a saint and became  
popularly known as "St. William of Nor-  
wich." The real martyrs and victims,  
however, were the Jews who fell a prey  
to the unbridled passions of the furious  
mobs.  
The United States is one of the very  
few countries the pages of whose his-  
tory have not been stained by the blood  
accusation.

## Institute to Have Dormitory

house at No. 46 West 68th  
Street immediately adjacent to the  
Free Synagogue and the Jew-  
ish Institute of Religion, has been pur-  
chased by the Executive Committee of  
the Institute, and is to be converted  
into a dormitory. It is to be prepared  
for occupancy by the students of the  
Institute in time for the beginning of  
the second year, October, 1923. This

Dr. Felix Perles of Koenigsberg, who  
has returned to Europe, has been  
taken over by Dr. Julian J. Obermann,  
of Hamburg University, one of the  
distinguished younger scholars in the  
field of *Judische Wissenschaft*.  
Dr. Israel Abrahams, Reader in  
Rabbinic at Cambridge University,  
England, is concluding a notable  
course of popular lectures

# The Burglar

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