



PASSOVER HAGGADAH

Dedicated to the memory of

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Edited by Lewis M. Moroze

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"Remember, You Were Once Slaves..."

he Seder ceremony ushers in the celebration of Passover, the oldest of the Jewish Holidays. The Jewish people have observed this festival with joy and thanksgiving for over three thousand years in commemoration of the deliverance from the oppression of slavery. During this Holiday the Jewish people symbolically hold high the torch of liberty and rededicate themselves to the never-ending battle for freedom which has never been bestowed upon any people like the life-giving gentle rains of summer. To keep alive the spirit of freedom, generation after generation has followed the commandment to "tell thy son on that day" about the struggles and the significance of the deliverance from Egyptian bondage.

Traditionally, the Holiday of Passover is celebrated for eight days commencing on the 14th day of the Hebrew Month of **Nissan** which falls during March or April. Religious custom calls for celebrating the first and last two days as full Holidays, the middle four days are treated as semi-Holidays.

The story of mankind reveals that Holidays in celebration of outstanding events in the life of a people become an integral part of their life, reflecting their culture and aspirations. With the passage of time the mode of life changes, holidays change, taking on new characteristics and new meanings. Holidays are re-interpreted in light of fresh and deeper insights, adding new and broader values to the celebration. As civilization reaches higher technological and cultural levels the values of man become more universal.



Farly in the twentieth century Jews of a progressive secular bent initiated the practice of celebrating a **Third Seder** to honor the Holiday of Freedom; oft-times raising funds for one or another of freedom's causes. Today, in the second half of the twentieth century more and more Jewish homes, whether religious or not, conduct Seders on the first night or the first two nights. The heroic stand of the Warsaw Ghetto Martyrs on the first night of Passover in 1943 and the stepped up drive amongst the people of the world for their emancipation gave impetus to this development. During Passover the Jewish people stretch out their hand of comfort and support to the people in the four corners of the world striving to be free for they remember that "we were slaves in the land of Egypt."



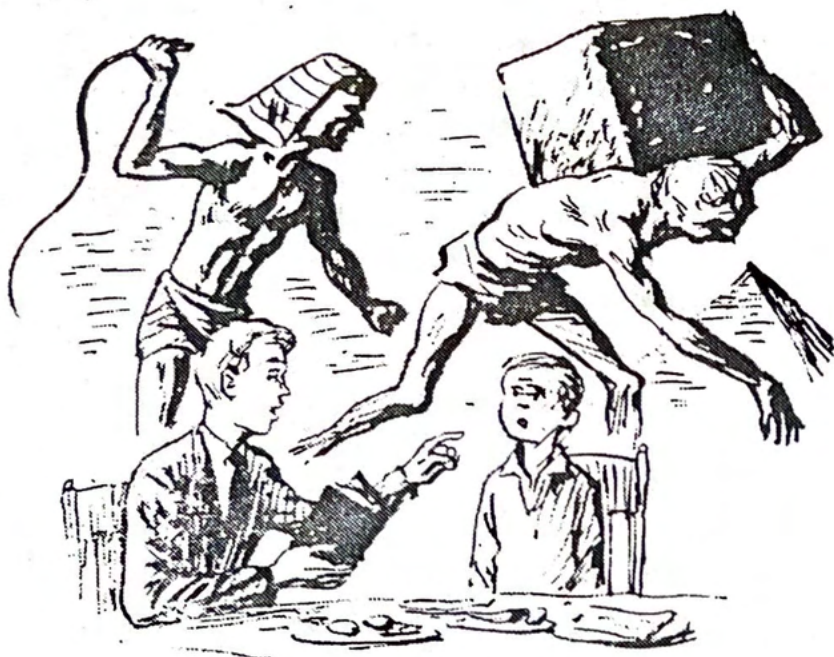
In its origins Passover actually combines the ancient practice of Spring Festivals as well as the celebration of the **Exodus** from Egypt. This accounts for the Holiday being referred to in various ways:

A) **Passover:** The Holiday commemorating the legendary plagues inflicted upon the Egyptian people. Folklore has it that when the last of the plagues (the killing of the first born) was inflicted upon the Egyptians, Jewish homes were passed over. It was this plague also which prompted Pharaoh to consent to Moses' plea to lead the Jewish people out of Egypt.

B) **Chag Hamatzoh:** The Holiday of the Matzohs (unleavened bread), reminding us of the hardships of the Jewish people in the desert when their only bread was Matzohs. It is for this reason that religious Jews will eat only Matzohs during the eight days of the Holiday.

- C) **Chag Heaviv:** The Holiday of Spring when the voice of the turtle dove is heard throughout the land. This is the period of the year when Passover is celebrated, the time set aside for festive celebration by all ancient peoples rejoicing in the rebirth of the earth.
- D) **Z'man Cherusenu:** The Season of Our Freedom. Today, this is its most meaningful aspect, since it commemorates the deliverance of the Jewish people from slavery.





Immediately prior to the Holiday, the Jewish Community collects **Ma'oth Chitim**—money for wheat—which is given to the impoverished families in the community to make it possible for every family to celebrate **The Season of Our Freedom**.

On the first two nights, **The Haggadah**, literally the **telling**, is read recalling and interpreting the bitterness and humiliation of slavery and the glory of the Exodus from Egypt. The first two nights are referred to as the **Seder Nights**. Seder (Aramaic) refers to the procedure to be followed in relating the story in the Haggadah and the manner in which it is to be commemorated.

THE SEDER TABLE



Chairs are made more comfortable than usual, symbolizing the warm comfort derived from the commemoration of this liberation Holiday.

At the place-setting at the head of the table, the following items are placed:

A) **Three Matzohs**, one on top of the other, covered with a decorative cloth. On other holidays or on the Jewish Sabbath, it is customary to have two **Chalahs** (fancy white twists). Since there is a consciousness of the existence of poverty and a responsibility to deal with it, on Passover a third bread item is added as a re-

minder to guarantee bread for the poor. This third Matzoh has an additional symbolic meaning and purpose. It is broken in half during the ceremony; one half remains at the table, the other half becomes the **Afikomen**, a Greek word for dessert. The Afikomen is hidden by the head of the house. The child or children who find it during the ceremony are given a reward. This is purposely done to keep the children interested in the Seder Ceremony to the very end. Jewish sages emphasized the serious responsibility to make the youngest children aware of the bitterness of slavery and the difficulties and the values of the struggle for freedom.

B) On an over-sized round decorative plate at the head of the table are placed the following items:

1. **Baytzoh**, a hard boiled egg, symbolizing Spring and rebirth; another interpretation holds that the egg symbolizes the immortality of man, there being no beginning nor ending to the shell of an egg.

2. **Zeroa**, a piece of roast meat which symbolizes the practice of ancient peo-

ples of making pascal sacrifices on joyous occasions.

3. **Karpas**, a vegetable, either a boiled potato or celery, symbolizing the richness of the earth in the Spring.

4. **Moror**, a bitter herb, a head of horseradish, as well as some ground horseradish, symbolizing the bitterness of slavery.

5. **Charoses**, a mixture of ground apples, chopped walnuts, cinnamon and sweet red wine, of a consistency to symbolize the mortar mixed without straw but with the blood and sweat of the Jewish slaves who were forced to make bricks for the Pharaoh whose demagogic coaxing deluded the slaves into working harder.

C) On the table there should also be the following:

1. Candles;

2. Decanters of sweet red wine; wine glasses for each person and one for the Prophet Elijah;

3. A soup plate or two filled with salt water, symbolizing the tears of the slaves.

THE HAGGADAH



he celebration of the Passover Holiday for thousands of years in many lands throughout the world has wrought many changes in the Seder Ceremony.

The Haggadah, today, is as integral a part of the Passover Holiday as is the **Matzoh** and **Moror**. The Haggadah has a history of more than two thousand years. Before it was written, the father of the family related the story of Egyptian slavery and of the Exodus according to the Biblical Commandment to "tell thy son." As the years and decades rolled by, sections of the story of slavery and the Exodus were added in the oral telling of the story. The Haggadah was later recorded as part of the prayer book. Still later the Haggadah was printed as a separate work.

The **Seder** obtained its original ritual form, to be found in the traditional Passover Haggadah, at a time of severe Roman oppression when it seemed that the Jewish people were in danger of complete annihilation. During the period of the dictatorial Roman Emperor Hadrian, the word of mouth narrative of the Seder Ceremony first assumed its permanent form. During this period the Jews struggled for national liberation. Since it was impossible to talk openly of the cruel injustices, the national suffering of the times was reflected in the discussion of Egyptian persecution with its victorious conclusion.

In the 13th century in Spain the Haggadah was made into a separate work. Highly artistic editions in many languages are to be found today in libraries throughout the world.

"And Thou Shall Tell Thy Son On That Day . . ."

THE SEDER CEREMONY

The Hostess opens the Seder Ceremony with the lighting of the candles saying, "May the flame of ~~brotherhood~~ ^{brotherhood} and peace glow ever brighter in the coming year." This is followed by the telling of the deliverance from slavery, commencing with the blessing over the wine:

Each Person Raises His Or Her Wine Glass And Joins With The Host In Saying:

"Happy are we, tonight, the night of Passover as we commemorate the Exodus from ancient Egyptian slavery. Inspired by the heroism of the Warsaw Ghetto Martyrs and their non-Jewish comrades-in-arms, we pledge ourselves to the ever-continuing cause of freedom. Tonight we acknowledge our sacred duty to recall our bondage of centuries past to strengthen our resolve to assist all people seeking to be free."

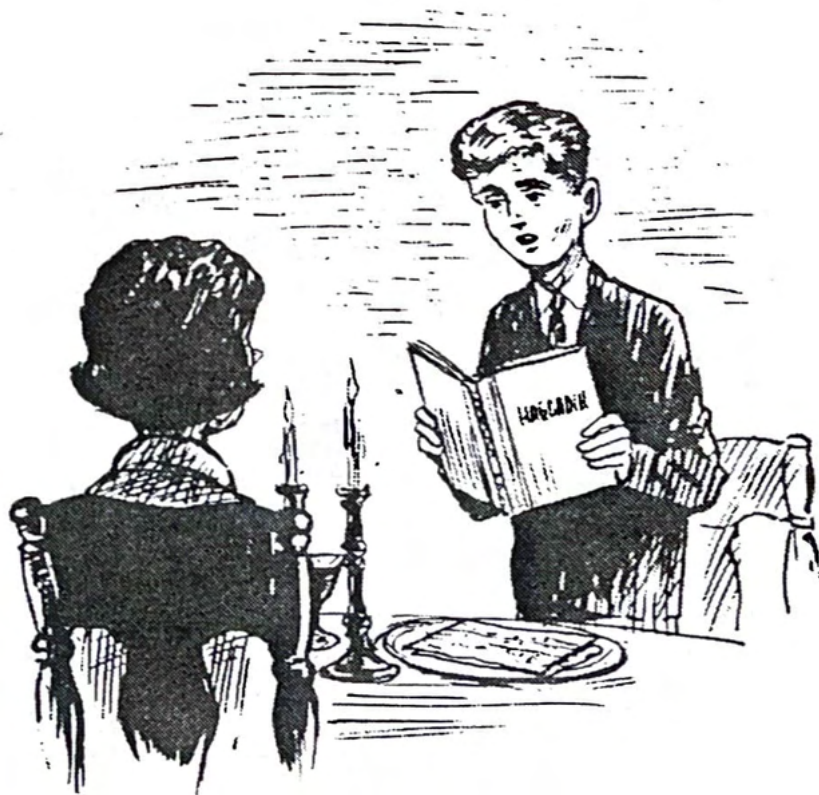


The Host Places A Matzoh In His Hands, Saying:

"This is the bread of affliction which our fathers ate in the land of Egypt. Let all who are hungry come and eat. Let all who are in need come and celebrate Passover with us. Let us all remember that we have yet to break the binding chains of poverty which afflict the people."

The Hostess Then Says:

"Though our ancestors were freed from bondage, we are troubled because the peoples lack freedom. Tonight, the night of Passover, however, we are filled with hope. Though many peoples throughout the world and yes, in our own land, are as yet enslaved by poverty, inequality, intolerance, hate and war, and all peoples—their cities and their countryside—show the ugly scars of such enslavements, destruction, suffering, waste and strife, yet are we inspired by the growing successes of the people in breaking the many chains of bondage. On this Passover night we proclaim our wish and our goal that all of mankind might be liberated from poverty, oppression and war ere we celebrate the Passover another year."



**The Youngest Person At The Seder Ceremony
Then Asks THE FOUR QUESTIONS:**

1. "Why is this night different from all other nights? Every night we eat leavened or unleavened bread, but, tonight, only unleavened bread?"
2. Every other night we eat all kinds of herbs, but, tonight, only bitter herbs?"
3. "All other nights we do not dip even once, but tonight, we dip twice—the vegetable into the salt water and the bitter herbs into the charoses?"
4. "Every other night we sit either on an ordinary or a comfortable chair, but, tonight, we all sit on comfortable chairs?"



All Sing:

GO DOWN, MOSES
(Negro Spiritual)

Chorus:

Go down, Moses,
Way down in Egypt land.
Tell ole Pharaoh
Let my people go.

"Thus Spake the Lord," bold Moses said,
Let my people go.
"If not I'll smite your first-born dead."
Let my people go. (Chorus)

Old Pharaoh said he'd go across,
Let my people go.
But Pharaoh and his host were lost,
Let my people go.
No more shall they in bondage toil,
Let my people go.
They shall go forth with Egypt's spoil,
Let my people go. (Chorus)



In answer to the Four Questions the following passages are read, each person around the table taking a turn at reading a section for all to hear:

First Person:

"We were slaves unto Pharaoh in Egypt. The Pharaoh cared naught about the groans and burdens of the Jewish people and listened not to the impassioned pleas of Moses to let the people leave in freedom. Repeated requests by Moses fell upon deaf ears. The arrogance and blindness of the Pharaoh forced the taking of extreme measures to bring about the liberation of the Jewish people. Ten plagues were inflicted upon the Egyptians, the last and most severe being the killing of the first born as a reprisal for the Egyptian edict ordering the slaughter of all Jewish male babies.

"Though we are all of us wise, all of us understanding, all of us aged, all of us learned

in the ways of the world, we are still commanded to tell the story of the outgoing from Egypt. And whosoever elaborates the tale of the outgoing from ancient Egypt, he it is that merits praise."

Second Person:

"Aware of the possible reactions of the Egyptian tyrant to the ten plagues, Moses and his brother Aaron, made preparations to lead the people out of Egypt. The Exodus was begun in haste on the 15th day of Nisan of the Jewish calendar. Pressed for time, the Jewish people were able to take very little with them. They took whatever food they had, including dough which was as yet unleavened. In the desert it was fashioned into flat cakes, Matzohs, and baked under the hot desert sun. The Pharaoh decided to pursue the Jewish people into the desert; however, the people, escaping slavery, succeeded in crossing the Red Sea in safety."



Third Person:

"The story of the Exodus from Egypt needs telling and retelling from generation to generation in every land. How best, then, answer the questions about the Exodus? What says **the wise son**? 'What are the facts of the Exodus and of what significance?' Tell him precisely the essence of slavery and of freedom, of the practices of the Passover and their meaning.

"What says **the wicked son**? 'Of what use is this Passover service to you?' To 'you' and not to himself! By excluding himself from the community, he denies the essence of freedom. Do then set his teeth on edge! Say to him: 'We are proud and grateful for this successful struggle for freedom. Those of your ilk prolonged the agony. Had your type influenced our leaders and our people, we should not have been freed.'

"What says **the simple son**? 'What is this all about? Therefore, say to him: 'With might of hand were we taken out of Egypt, from the house of bondage.' But for **the youngest one** who knows not even to ask, it is for you to open up with him, as it is said: 'And thou shalt tell thy son on that day, saying: 'This is on account of our deliverance from Egyptian bondage.'"

Fourth Person:

"In the campaign against the Pharaoh, we are informed that the Jewish people were delivered out of Egypt not by a heavenly angel but by a powerful outstretched arm, by firm leadership, by careful organization and by the wrath of an afflicted people.

"Tonight, we are reminded that leadership must be firm but patient. When, according to legend, Moses returned from Mt. Sinai with the Ten Commandments, he was deeply disturbed, to the point of anger, since he found the Jewish people worshipping a Golden Calf which they had fashioned themselves. The distressing trials of the desert made the weak and unprincipled yearn for the flesh pots which they had left behind in Egypt. In his rage, Moses dropped the code of laws. This show of impatience cost him dearly. Moses was denied the right to enter the promised land, the land of milk and honey.

"Because the corruption had penetrated deeply amongst the older generation of Jews, they, too, were denied the privilege. The desert wanderers entered the promised land of Canaan only after the new generation reached maturity. The younger generation, dedicated to freedom, not demoralized by prolonged slavery and the difficulties of the years of wandering, entered the promised land."



In commemorating the Ten Plagues, each person lifts his or her wine glass, emptying a drop of wine into a dish, each drop symbolizing one of the plagues, saying:

"Blood, frogs, lice wild beasts, cattle diseases, skin diseases, hail, locusts, darkness and the killing of the first born. While oppressors must suffer the consequences of their evil deeds, yet, tonight, we remember the innocent who suffered for the misdeeds of their Pharaoh."

Fifth Person:

"On this night we remember with reverence and love the six millions of our Jewish brethren who perished at the hands of the tyrant Hitler, more wicked than the Pharaoh who enslaved our fathers in Egypt. 'Come,' said he to his minions, to the blind and to the greedy, 'let us cut them off from being a people, that the name of Israel may be remembered no more.' And they slew the blameless and pure, men and women and little ones, with vapors of poison and burned them with fire. But we must abstain from dwelling on the deeds of the evil

ones lest we defame the image of man himself.

"Now, the remnants of our people who were left in the ghettos and camps of annihilation rose up against the wicked ones for the sanctification of human dignity and freedom, and slew many of them before they perished in the flames. On the first day of Passover the remnants in the Warsaw Ghetto rose up against the adversary, even as in the days of Judah the Maccabee and Bar Kochba. They were lovely and pleasant in their lives, unfortunately divided until the 11th hour by the misleaders of our people; in their last hours and in their death they were not divided, and they brought redemption to the name of Israel through all the world.

"And from the depths of their affliction the martyrs lifted their voices in a song of faith, convinced that mankind would soon witness the day when justice and brotherhood will reign among men. To the world they cried out: "Never Forget, Never Forgive!"

All Sing:

THE PARTISAN HYMN

(Song of the Jewish Anti-Nazi Partisans)

By Hirsch Glick

Translated by Aaron Kramer*

Zog nit keimol az du geist dem letztn veg,
Ven himlen bleiene farshteln bloie teg,
Vail kumen vet noch undzer oisgebenkte sho,
S'vet a poik ton undzer trot: mir zainen do!
Fun grinem palmenland biz vaiten land fun
shnei

Mir kumen on—mit undzer pain nit undzer vei,
Un vu gefaln iz a shpritz fun undzer blut,
Shprotzn vet dort undzer gvure, undzer mut.
S'vet di morgen-zun bagildn undz dem haint,
Undzer nechten vet farshvindn mitn haint,
Nor oib farzamen vet di zun un der kayor,
Vi a parol zol zain dos lid fun dor tzu dor.
Geshribn is dos lid mit blut un nit mit blai,
S'is nisht kain lidl fun a feigl oif der frai,
Dos hot a folk tzvishn falndike vent
dos lid gezungen mit naganes in di hent.
To zog nisht keimol, az du geist dem letztn
veg,

Chotsh himlen blaiene farshteln bloie teg,
Kumen vet noch undzer oisgebenkte sho,
S'vet a poik ton undzer trot: mir zainen do!

Never say that there is only death for you,
though leaden skies may be concealing days
of blue,
because the hour that we have hungered for
is near;

beneath our tread the earth shall tremble:

"We are here!"

From land of palm-tree to the far-off land of
snow

we shall be coming with our torment, with
our woe;

and everywhere our blood has sunk into the
earth

shall our bravery, our vigor blossom forth . . .

We'll have the morning sun to set our day
aglow,

and all our yesterdays shall vanish with the foe.

And if the time is long before the sun appears,
then let this song go like a signal through the
years.

This song was written with our blood, and not
with lead;

it's not a song that summer birds sing overhead;
it was a people, among toppling barricades,
that sang this song of ours with pistols and
grenades.

So never say that there is only death for you.
Leaden skies may be concealing days of blue;
yet the hour that we have hungered for is near;
beneath our tread the earth shall tremble:

"We are here!"



Sixth Person:

"In every generation, one ought to regard himself as though he had personally come out of Egypt. For it was not Pharaoh alone who rose against us to annihilate us, but in every generation there were those who would destroy us. If we retain our faith in and our dedication to freedom, we shall destroy for ever those evil forces who would enslave us."

All Read Together Aloud: (This paragraph is based upon a section in the traditional Haggadah which was added in the 19th century as a result of the practice in many areas of the globe of unleashing pogroms, blood-libel trials and other forms of persecution on the Jewish people before and during Passover.)

"Let us pour out our wrath upon those who have eaten Jacob and laid waste his dwelling. Let us pour out our fury upon them, and, may the kindling of our anger overtake them. We shall pursue them and destroy them under the everlasting skies."

Ceremony Over the Special Foods

A. Each person partakes of a piece of Matzoh, **saying:**

"This is the bread of affliction reminding us to this day that we have yet to rid the world of the scourge of oppression."

B. Each person puts a little of the **ground horse-radish between two pieces of Matzoh, saying:**

"We can never forget the bitterness of Egyptian slavery and the Warsaw Ghetto and in our gratitude for our deliverance from Egyptian bondage and in tribute to the Warsaw Ghetto Martyrs, we shall never forget our fellow men throughout the world who are still in chains, writhing to be free. We shall answer their pleas for brotherly aid. To do otherwise is to betray the cause of freedom."

C. Each person places a dab of charoses upon a piece of Matzoh, **saying:**

"The slavemasters forced our people to make bricks with our blood; tonight, we rejoice in our freedom and the ever increasing victories of oppressed peoples against their tyrannical rulers."

D. Each person takes a piece of celery or potato and dips into the salt water and eats it. Then each person takes a sliver of horseradish; dips into the charoses, saying:

"May mankind soon be rid of the tears and bitterness of discrimination, segregation, want, oppression and war."

E. Each person, in turn, raises his or her wine glass and offers an individual Toast To Freedom:

* * * * *

The Passover Meal

The first dish is a mixture of chopped eggs with the salt water. The main meal follows. One of the traditional dishes is chicken soup with Matzoh Balls which symbolize the rocks which fell upon the Canaanites when they fought against the Jewish people on the eve of one of the early Passover ceremonies.

Resumption Of The Seder Ceremony

After the meal, the wine glasses are raised by everyone and a third Toast to Freedom is offered, led by the youngest person present:

"We, whose ancestors endured the bitterness of slavery and oppression at the hands of more

than one tyrant, pledge, tonight, to keep the banners of freedom unfurled in our ceaseless struggle for peace and freedom at home and throughout the world."

Song Fest and Final (Fourth) Toast To Freedom

All participate now in singing Passover and other Freedom Songs. At this juncture, also, it is hoped that the Afikomen is found and the children rewarded.



CHAD GADYA

Chad Gadya, One Kid, is one of the traditional Seder Songs. This gay childish round is filled with meaning for the Jewish people who have known oppression more than once, yet, hopefully look forward to the era of the brotherhood of man when man shall know war no more.

The song relates the successive stages of history during which the people have been oppressed and denied their individual and national rights. The eventual destruction of the angel of death projects the time when all peoples will live in freedom and at peace with each other.

CHAD GADYA, CHAD GADYA

Chad Gadya, Chad Gadya
D'zabin abau bitray zuzay,
Chad Gadya, Chad Gadya.

V'atau shunrau, v'auchlau l'gadya,
D'zabin abau bitray zuzay,
Chad Gadya, Chad Gadya.

V'atau chalbau, v'naushach l'shunrau,
D'auchlau l'gadya,
D'zabin abau bitray zuzay,
Chad Gadya, Chad Gadya.

V'atau chutrau, v'hickau l'chalbau,
D'naushach l'shunrau, d'auchlau l'gadya,
D'zabin abau bitray zuzay,
Chad Gadya, Chad Gadya.

One kid, one kid,
that father bought for two zuzim.
One kid, one kid.

And the cat came and ate the kid.
that father bought for two zuzim.
One kid, one kid

And the dog came and bit the cat,
that ate the kid,
that father bought for two zuzim.
One kid, one kid.

And the stick came and beat the dog,
that bit the cat, that ate the kid,
that father bought for two zuzim.
One kid, one kid.

V'atau nurau, v'sauraf l'chutrau,
d'hickau l'chalbau, d'naushach l'shunrau,
D'auchlau l'gadya,
D'zabin abau bitray zuzay,
Chad Gadya, Chad Gadya.

V'atau myau, v'chauvau l'nurau
D'sauraf l'chutrau, d'hickau l'chalbau,
D'naushach l'shunrau, d'auchlau l'gadya,
D'zabin abau bitray zuzay,
Chad Gadya, Chad Gadya.

V'atau taurau, v'shautau l'myau,
D'chauvau l'nurau, d'shauraf l'chutrau,
D'hickau, l'chalbau, d'naushach l'shunrau,
D'auchlau l'gadya
D'zabin abau bitray zuzay,
Chad Gadya, Chad Gadya.

V'atau hashauchet, v'shauchaf l'taurau,
D'shautau l'myau, d'chauvau l'nurau,
D'shauraf l'chutrau, d'hickau l'chalbau,
D'naushach l'shunrau,
D'auchlau l'gadya,
D'zabin abau bitray zuzay,
Chad Gadya, Chad Gadya.

And the fire came and burned the stick,
that beat the dog, that bit the cat,
that ate the kid,
that father bought for two zuzim.
One kid, one kid.

And the water came and quenched the fire,
that burned the stick, that beat the dog,
that bit the cat, that ate the kid,
that father bought for two zuzim.
One kid, one kid.

And the ox came and drank the water,
that quenched the fire, that burned the stick,
that beat the dog, that bit the cat,
that ate the kid,
that father bought for two zuzim.
One kid, one kid.

And the slaughterer came and
slaughtered the ox, that drank the water,
that quenched the fire,
that burned the stick, that beat the dog,
that bit the cat, that ate the kid,
that father bought for two zuzim.
One kid, one kid.

V'atau malach hamauvess, v'shauchat
l'shauchet

D'shauchat l'taurau, d'shautau l'myau
D'chauvau l'nurau, d'shauraf l'chutrau,
D'chickau l'chalbau, d'naushach l'shunrau,
D'auchlau l'gadya,
D'zabin abau bitray zuzay,
Chad Gadya, Chad Gadya.

V'atau hakaudaush boruch who,
V'shauchat l'malach hamauvess, v'shanchat
l'shauchet

D'shauchat l'taurau, d'shautau l'myau,
D'chauvau l'nurau, d'shauraf l'chutrau,
D'hickau l'chalbau, d'naushach l'shunrau,
D'auchlau l'gadya,
D'zabib abau bitray zuzay,
Chad Gadya, Chad Gadya.

The Seder Ends With Fourth And Final Toast

Everyone raises his or her wine glass and a final toast to freedom is offered. The door is opened to permit Elijah, who is to usher in the new world of peace and freedom, to partake of the toast out of his special wine glass. **Everyone stands as the youngest person recites the following:**

"Ended is the act of Passover night,
The customs of freedom kept aright.
We've lived to do it without stain,

And the Angel of Death came
and slew the slaughterer, that slaughtered
the ox, that drank the water, that quenched
the fire, that burned the stick, that beat the dog,
that bit the cat, that ate the kid,
that father bought for two zuzim.
One kid, one kid.

And the Holy one, blessed be he, came and
killed the Angel of Death that slew the
slaughterer that slaughtered the ox that drank
the water, that quenched the fire, that burned
the stick, that beat the dog, that bit the cat,
that ate the kid that father bought for two
zuzim. One kid, one kid.

Grant that we do it, time and again.
Leaders and the people together must
Raise up the peoples of countless dust!
For us, there is but one reward,
Peoples redeemed, singing, 'Freedom-
ward!'

In Unison Everyone Says:

"L'shono h'abo b'nai Chorin,
Next year may we all be the children of
freedom."

In an article entitled, "The Jews and the Slavery Question," in the pre-Civil War Illinois Staats-Zeitung a Jewish Rabbi, Rev. Dr. Bernard Felsenthal, addressing Jewish advocates of slavery wrote:

"People who have themselves experienced how on the European continent the feudalists and the clerics argued that they (the Jewish people — l.m.m.) belonged to an inferior race, that they would, when emancipated, deprive Christians of bread, that they are condemned to eternal slavery through divine ordinance, that they would overrun from everywhere that State which declared them complete citizens, etc., such people are now narrow and vulgar enough to advance the same arguments against the emancipation of the Negroes! If anyone, it should be the Jew above all who ought to cultivate the most glowing and most irreconcilable hatred towards 'the peculiar institution of the South'."