MC 2035 POOR DOCUMENT

"Stop Thief"--Best of Comedy Successes, Opera House Next Week

THE COMPLICATIONS SURROUNDING THE THEFT OF MANY VALUABLES PUZZLE THE POLICE. A BIG SCENE IN ACT 3 IN THE FARCE "STOP THIEF"

For laughing purposes only is the way Klark-Urban Company announce their production of the Cohan and Harris comedy success, "Stop Thief," which they will present at the Opera House on Monday, Tuesday and Wednesday of the coming week. As a play constructed for the sole purpose of exciting hearty laughter, "Stop Thief" certainly fulfills its mission.

It will make you laugh in spite of yourself. Its unusual situations and brilliant lines fairly bristle with wit and repartee, while the complications which are thrown around the Long Island detective in the play and his endeavors to trap the crooks who are operating in a household obsessed with kleptomanical tendencies, furnishes irresistible fun throughout the three acts.

"Stop Thief" moves at such a fast pace that its humors might be likened to a whirlwind. It will start you gigling as soon as the curtain rises on the first act, and from that time on you will be apologizing to your seat mate for your hilarious behavior. It is claimed to be the best farce that has been seen in New York for twenty years and the fact that it played at the Gaiety Theatre for one solid year to record breaking success speaks for itself.

Talk about your detective plays—the fat Long Island detective who is so prominent in the comedy, has his own watch pinched before he has shadowed the crooks ten minutes. If you don't laugh long and hearty at "Stop Thief" there is something wrong with you—there isn't a laugh in you. There will be a matinee on Tuesday and Wednesday only. Seats for all performances on sale now.

Sermon By Visiting Rabbi

Discourse on The Jewish Life in Connection With the Local Observance of New Year's

The following sermon was preached on Thursday morning in Hazen Avenue Synagogue by Rabbi Dr. J. I. Mendelssohn of New York, who is conducting services in the synagogue here for the Holy Days of the Jewish New Year's:

Remember us unto life, O King, who delightest in life, and inscribe us in the book of life, for Thine own sake, O Living God!"

Dear Friends:—It is quite easy to understand why we are adding a prayer for life to the Amidah. An important division of time begins today, a new year. Each of us has now become a year older than he was a year ago today. No one can realise that another chapter of his life has closed without chastened feelings. Even the most worldly and frivolous—those who are wont to live only for the passing hour—are sobered by the thought that life is both fleeting and uncertain, is a truth which presses upon the mind with special force as the old year ends and the new begins. The Psalmist says: "Let us then know how to number our days that we may obtain a heart endowed with wisdom.". Numbering one's days brings wisdom to us, as it makes possible the summing up and the drawing of conclusions of far-reaching importance individually and collectively. Gains and losses become evident and clear to us by a comparison of results with those of the preceding years. This is the simple meaning of the Psalmists words.

Yet there is a deeper and more significant meaning embodied in what the Psalmist says. Wisdom in the Bible generally means the knowledge and fear of God, as we find in Proverbs. The beginning of wisdom is the fear of the Lord." The Psalmist therefore, means to say that counting our days inspires us with the fear of God. We begin to feel that time speeds on and we go with it; nay, though we have seen the old year close, we can never be sure of seeing the end of the new. We only hope that we shall. We are utterly in God's hands; we depend upon Him for our life. We keenly feel that this is a Day of Judgment; we feel our responsibility to God. Hence we now pray to God that he may give us that which we cannot take ourselves and which is the most precious of all possessions—that He may inscribe us in the book of life.

The same thing is to be observed in the case of the month, which is by far a smaller division of time than the year. There too, we pray for life on the Sabbath preceding the new moon and on New Moon itself for the same reason. Our dependence upon God becomes clearer to us at the end of one division and the beginning of another division of time. Thus we see that the mile stones on our life journey are all marked for us and we are told to stop and look at them, to reflect on our life, and to learn its deep meaning.

Life's Real Meaning

But now, friends, we our dependence upon God which we feel now more than ever before teaches us the real meaning of life. What is the purpose of life? What are we striving for? Since life is the greatest phenomenon in this world, it must have a purpose and an aim. Eating, drinking and the enjoyment of material comfort, cannot be the purpose of human life; for those things are common to all animals and man would thus in no way be superior to any animal. Furthermore, material comfort is merely temporary; it does not last long. And when we do obtain comfort we are still not satisfied, we want more comfort. But our dependence upon God and His revealed will, the Torah shows us unmistakably the meaning and aim of life. We find in Deuteronomy that God set before the Israelites life and death and told them to chose life. Life is there defined to mean "To love the Lord thy God to walk in His ways and to keep His commandments and His statues and His ordinances. "The "The reverse of this—, transgression, is given as the defintion of death.

The same idea is found throughout the Bible and the Rabbinic literature. We thus realise that Judaism stands primarily for a life of obedience to and service of God; for the highest and better life, for the spiritual life. The physical life, according to our Torah is also important; we have our bodily needs which we must fulfil. But the physical life should serve merely as a means to an end, never as an end in itself. We have to improve our physical bodies in order to be able to serve God better. The golden mean moderation, is the best course to follow. We must not indulge in excesses. Our physical and our spiritual life must each receive its due share of our time and devotion, since they influence one another to such a large extent.

Friends: When we reflect upon our life in this blessed and glorious country, we realize that the situation is very deplorable. Our standard of life here, we must confess, is the material one pure and simple. It seems that nothing has any value for us except that which yields material pleasure. What is religion, what is tradition, what is the Torah compared with the precious metal which can buy everything?

A serious change of values has taken place here; that which had been merely a means to an end, has become an end in itself, and the only end sought for. Of course, we must engage in material enterprise, we must strive for success, because our life depends on it; but this must not be the only goal of our strivings, because it is merely temporary.

It is true surrounding influences have largely caused the change; we are a small minority among our neighbors; we are dazzled by the glamor of the material civilization of the environment; we are swept away by the current of the time. But we must bear one thing in mind, we cannot allow ourselves to be carried away too far by the general current. We have been a separate and distinct nation already for more than thirty-two centuries; we have our own religion, our own language, our own traditions, and we have a glorious history behind us. Now, how can we give up all these precious and noble things light-heartedly and without any resistance on our part? No, we must do everything in our power to protect our sacred inheritance, our individuality. A separate nation, spiritually we have been, and a separate nation we must be! Our ancestors, living in the diaspara under conditions of oppression and persecution, had done their utmost for the preservation of the Torah and their nationality. They transmitted to us everything that is noble and priceless in Judaism. Can we conscientiously neglect Judaism under conditions of absolute religious freedom such as we have here? History will surely write down its verdict about American Jewry.

Life and Morality.

Let us again reflect for a moment on our life as we find it in history. What is the strength of Jewish life? How did it enable the Jewish people to survive great and mighty nations? The Egyptians, Assyrians, Babylonians, Greeks and Romans—where are they all now? They have all disappeared. But Israel is still alive; nay, there are more Jews now in the world than there were ever before, in spite of the present great war. What is the cause of this phenomenon? Israel survived all nations because his morality is the highest. The Torah, which Israel always upheld, contains the highest principles of morality. The other nations who had disappeared long ago, were extremely immoral. It was our spiritual life that saved us. Our Torah is called in Proverbs "a tree of life." Experience has shown that this is absolutely true; the Torah gave life to Israel; without the Torah Israel would have disappeared long ago.

Many biologists have spoken on the remarkable longevity and the low rate of mortality among the Jews. Some of them say that the Jews are physically a strong race. But we believe that the vitality and good health of the Jews can only be the result of Israel's wonderful spiritual and moral life, as we find in Exodus:—"And ye shall serve the Lord your God, and He will bless thy bread, and thy water; and I will remove sickness from the midst of thee." And again: "And He said' If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His eyes, and wilt give ear to His commandments, and wilt keep all His statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians; for I the Lord am thy physician."

"Physical health and spiritual health are interdependent; each is a result of the other. The Jewish people will always be upheld as an example of what spiritual purity may accomplish. The Jewish people has overcome all outer obstacles which had been placed in its way by its enemies, simply because its inner life was incomparably strong. The purity of the family life, the devotion of its members to one another, the deep and unshakable loyalty to its long-cherished ideals, the ancestral faith, the observance of all religious customs and rites—have made the home a tower of strength capable of withstanding all attacks from the outside. The proportionately small number of criminality cases found among the Jews has excited the admiration of the whole world, and is undoubtedly attributable to the same cause, namely, the Jewish spiritual life.

Judaism places the value of life very highly. Let no one infer from the fact that so many Jews had suffered martyrdom in the middle ages that the Jews trifle with life, and that life to them has little worth. This is not so. Judaism stands for the preservation and prolongation of life as far as possible. Our rabbis say that he who preserves one human life is like Him who preserved the whole world. They say further that a Jew is allowed to desecrate the Sabbath for the sake of a sick person, if the act to be performed on the Sabbath for his sake is absolutely necessary for his recovery. As a reason for this permission they say: Violate the Sabbath once for the sake of the sick person so that he may observe many Sabbaths after recovery from sickness. This statement of the rabbis shows clearly to what extent we can go in saving a human life. The observance of the Sabbath is tantamount to the observance of the whole Torah, the Talmud tells us; yet the rabbis did not hesitate to permit its desecration in order to save one life. But this statement of the rabbis shows also in unmistakeable language what the object of the rabbis in permitting the desecration was: Save the physical life in order that you be able to live the spiritual life.

Judaism holds the view that this world, our earthly life, affords a training ground for man. During his lifetime man prepares himself in the vestibule, in order that he may enter the hall, the world to come, where he will have no opportunity any more to improve, refine, and ennoble himself. The importance of this life can, therefore, be readily recognized. Every human being must live as long as possible, in order that he may have the opportunity to receive the best training, and to yield to the world the best, the highest, the noblest that is in him, whether it be in his relation to God or to his fellow man.

When we read our history and find therein that thousands upon thousands of our brethren have sacrificed their lives and died as martyrs to the cause of Judaism, we must remember that they had done so, not because they trifled with their lives, but because their enemies wished to deprive them of their opportunity of realizing the best that was in them. They were offered one of these two things: Conversion or death, and they chose death. This they did in strict conformity to Judaism. The sanctification of God's name is a duty incumbent upon all mankind, but it is incumbent upon us Jews in a higher degree, for we are called the people of the Lord, the chosen people, a holy nation, and a kingdom of priests. We sanctify the name of God by remaining faithful to Him and to His word, resisting every kind of force or temptation to turn us away from our faith, making sacrifices for our holy religion and conducting ourselves in such a manner that our fellow-men may become convinced that the tree of our law bears good and holy fruit.

And the fact that so many Jews suffered death at the hands of their torturers and executioners shows also how deeply rooted our religion was in the hearts and minds of the people, and how unshakeable was the spiritual life they lived.

We have to recognize the responsibility and the duty imposed upon us at this juncture, and to shape our life in this country even with greater adherence to our traditions. Our life must be more intensely Jewish than it has hitherto been. Poland and Lithuania were the two centres where the Torah has for centuries been studied with the greatest zeal and energy. There were the great academies of learning, whose fame was carried far and wide. All the rites and customs of our religion have been practical and observed there by the great masses of Jews living in these places. Light and leading issued forth from Poland and Lithuania to all Jews scattered throughout the world. Unfortunately for the Jews, these two countries are now completely destroyed; the famous academies are desolated; the Jews are exiled. The Jews of all affected places are now turning to us, their more fortunate brethren for help and guidance. Our help to them will have to be of a material and spiritual character. We will have to feed the hungry and clothe the naked; but we will also have to transplant and re-establish the academies here in our blessed country.

This country, America, will now become the centre of Jewish learning; we will have to assume the spiritual leadership of the whole nation. As such our life will have to be more Jewish than it is now; we will have to recognize the real, tested, and eternal values of Judaism, and to adopt them as part and parcel of our life. We must make ourselves fit for what is coming to us, by knowing what Jewish life means, and God will inscribe us in the Book of Life, blessing and peace. Amen.

For the 62nd

Recruiting meetings for the 62nd. Regiment are being held three nights a week at the armory and a good response has resulted from men who, while as yet unable to enlist for active service, are desirous of keeping in training for any emergency which may arise.

Baird-Sutherland

On Tuesday afternoon at the home of Mr. and Mrs. George Vallance, Amherst, N.S., Miss Annie Sutherland of Dorchester was united in marriage to Lloyd Baird, son of Mr. and Mrs. C. A. Baird of Amherst.

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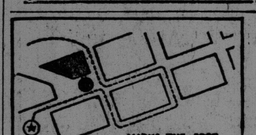

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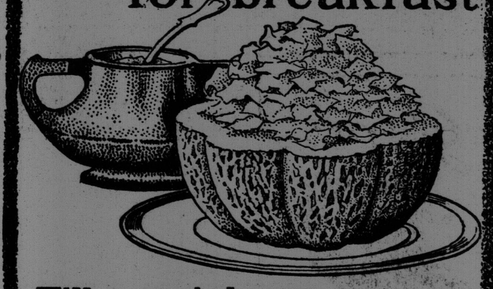

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