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Art On The Seder Table

THE barest Seder table is beautiful on the Passover Eve; it may be poor, but it cannot be mean. Beauty is inherent in the Seder service, and though the charm may be homely, its homeliness is necessary graceful. But it is nevertheless strange and regrettable that we no longer add to the spiritual charm of the Seder an artistic beauty also. The fact is strange and regrettable. Strange, because the tendency of modern fashion is to improve an elaborate the table appointments used at everyday meals. Regrettable, because we can never develop a Jewish decorative art unless there is regenerated a wide demand for objects of beauty, designed for such occasions of domestic religion as Seder night.

Of old, Jewish taste was seen at its best on the Passover Eve. Not only was this taste shown in the making of artistic things, but also in their selection. There have come down to us many beautiful relics which were not made by Jews, but the selection and treasuring of these beautiful things by Jews afford collateral evidence that our mediaeval brethren often had true artistic feeling. And a good many of the objects were actually the work of Jewish hands.

In the first centuries, Jews followed the Graeco-Roman fashion of freeman, reclining on couches at their important meals. Hence the use in more recent times of cushions for, at least, the "master of the house," on the Passover Eve—the festival of freedom.

It often happened that beautiful things were reserved and appropriated for certain specific occasions, and only thus became closely associated with those occasions. The mediaeval Jew

acquired some beautiful brocade or embroidery, and set it aside for the Seder night. A similar remark applies to the ewer and basin of brass repousse and chased work assigned for Seder use. Some of the table-covers, the table-centres, the covers for unleavened cakes and bitter herbs, found in various collections, belong to the same category; but others were distinctly made for Passover. Some of these table-centres (specially those of German provenance)



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are adorned with scenes from the story of Exodus or from the ceremonies of the Seder. On some, again, the Festival Sanctification Kiddish is inscribed.

Specific covers for the cakes and herbs are found chiefly in German and the Levant. They are of different materials, linen and silk being naturally chosen.

More popular were the Seder dishes. Of these many fine examples are extant in public and private collections. They were made everywhere, and of all materials—glass, china, majolica, silver and gold, pewter. The Hamburg Museum possesses one of Persian style (late 1776). Round the outer margin is inscribed the rhymed summary of the Seder service; on the inside margin are, in Hebrew, the words: "He who relates much concerning the Exodus is praiseworthy." One pictured by Dr. Frauberger is probably Dutch. It is made of pewter, richly inlaid with silver chasings and borders. Here, again, we find the rhymed summary, but much more. The "four sons" of the Seder are pictured, and on the margin are a series of grotesques partly derived from the Chad Gadya. Another, which belonged to Mr. F. D. Moscatia (pictured by Mr. F. Haas), is of faience work, and contains the Kiddush and the rhymed summary with vignettes. Yet another fine specimen (containing the same inscriptions as last described and also four vignettes of scenes in the Seder service) is preserved at Washington. It was "made by Jews of Spain in the 13th century and glazed in Italy in the 16th cen-

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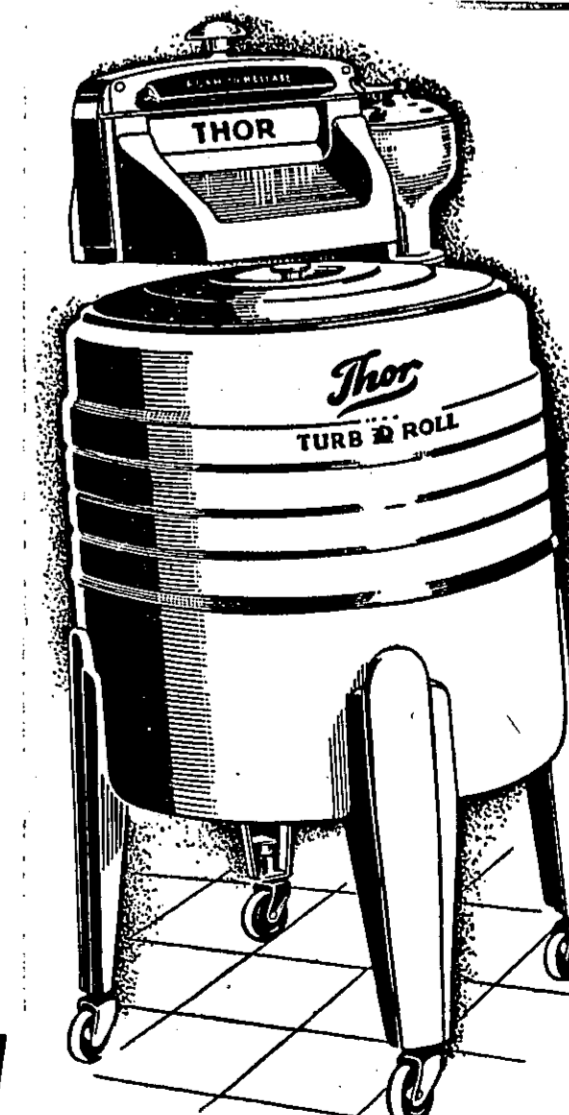
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