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# THE PECULIAR PEOPLE,

A CHRISTIAN MONTHLY,

DEVOTED TO JEWISH INTERESTS.

Founded by the late Rev. H. Friedländer and the Rev. Ch. Th. Lucky.

EDITOR,

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"The Lord hath chosen thee to be a peculiar people unto himself."  
Deut. 14: 2.

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# THE PECULIAR PEOPLE.

"The Lord hath chosen thee to be a peculiar people unto himself."—Deut. 14: 2.

*A Christian Monthly devoted to Jewish Interests, Political, Social,  
Literary, and Religious.*

הכינו אל-צור הצבתם

Isa. 51: 1. ואל-מקבת כור נקרתם

"For my brethren and companions' sakes, I will now say, Peace be within thee. Because of the house of the Lord our God, I will seek thy good."—Psa. 122: 8, 9.

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JUDÆUS SUM ; JUDAICI NIHIL A ME ALIENUM PUTO.

For THE PECULIAR PEOPLE

AB 9TH, 5652.

We surely will afflict our souls this day !  
And if we cannot seek the sacred place  
Where with bowed heads and tears on every face,  
With broken voice the holy prayer they say,  
We shall not miss one pang of agony,—  
Our hearts are rent, Jerusalem, for thee !

Moriah blest ! what lip thy praise could sing ?  
What eye thy glory unafraid behold ?  
Whose temple vail heaven's brightness did enfold ;—  
Thou wast the throne of our Eternal King :  
Walls of great peace encompassed thee about,  
And day and night thou heard'st thy watchmen shout.

Over against thy walls of safe defense,  
Their walls of living flesh the Romans drew—  
Their walls have overthrown our walls ! In all men's view  
In solemn judgment Death rose up, and thence  
Hath fled thy glorious excellence for aye :  
Thrice blessed, those who died for thee that day !

We may not weary heaven with ceaseless cries,  
But every day we will remember thee ;  
Our souls thy glorious gate shall thrill to see  
Our hearts be for thine altar's sacrifice ;  
And in the silence of most sacred woe  
Our midnight tears because of thee shall flow.

What hath he said ? "I dash thy cup aside—  
Thy wine is mingled with unholy things ;  
Nor will I bless the gift my servant brings.  
Thou hast too long my hand of might defied ;  
I will have mercy and not sacrifice,—  
A heart's obedience, thy Lord doth prize."

And yet He swore, "A remnant shall remain,—  
I will recall my covenant of old,  
And Abraham's devoted faith behold;  
My son shall not upon the mount be slain.  
I am the Lord, your everlasting King,  
Behold, myself the promised Lamb I bring!"

"In wrath I will remember mercy still,  
And will withdraw mine anger e'er ye die."  
Wherefore, again to thee we meekly sigh,  
And wait on Thee thy promise to fulfill:  
Thine was the temple built by faith and love,  
And thou shalt build a grander one above.

Call home thy flock, our Shepherd and our King!  
No more would we withstand thy guiding rod;  
We faint upon the desert's parching sod,  
And like the hart, pant for the water spring,—  
The fountain of thy glory and thy law,  
From whence our souls the cup of peace may draw.

M. E. H. EVERETT.

## JESUS, A STUMBLING-BLOCK TO THE JEWS.

BY A FREQUENT CONTRIBUTOR.

### II.

When the Psalmist says, "The *fool* hath said in his heart, There is no God" (Psa. 14:1), we are by no means to interpret "fool" according to its usual application—"One who is destitute of reason or the common powers of understanding."—*Webster*. We meet people otherwise prudent and wise, but who are misled in their conceptions regarding the knowledge of a heavenly Father, the Cause of all causes. Free agency is given to men, and they may use it according to the impulse of their own heart. The Talmud contains many a wise word worthy of repetition. Regarding a man's taking his course in life concerning godliness and righteousness, it says: "One coming with intention to defile himself (taking a wicked course,) he is led to it; and one coming to cleanse himself (taking an upright course,) is helped to it."<sup>1</sup> God does not interfere with man's choice, whether it be that of life or of death. If a man is not concerned in himself enough to choose the way of life, he is let alone; but he is a *fool*. Another word from the Talmud: "No man committeth a transgression unless a spirit of foolishness hath entered into him."<sup>2</sup>

(1) הבא לסטא מוליכין אותו; הבא לסהר מסייעין לו.

(2) אין אדם עובר אלא א"כ רוח שטית נכנס בו.

This is indeed so. Unbelief borders on stupidity and absurdity. One is closely related to the other. It is astonishing sometimes to see what erroneous arguments unbelievers in religion advance to support their assertions. Atheists, as well as mere disbelievers in Christ, oftentimes betray real absurdity in their affirmations.

The subject of my present discussion is Jesus, and to this subject I shall confine myself. Those of our Hebrew brethren who oppose the divinity of the Messiahship of Christ, resort very frequently to argument most ridiculous and conspicuously so. Some time ago a prominent contributor of the Hebrew weekly, *Hapisgoh*, when discussing Christianity and its foundation, had the boldness, with apparent self-satisfaction, to utter the opinion that "Jesus Christ never existed in reality, nor was there a place called Nazareth even in existence. It is all manufactured and belongs to the land of myths." He said in substance: "There was a certain sect of poverty-stricken and homeless people, practicing communal living, and other disgusting methods. Their aim was to be as far as possible separated from the worldly pleasures of life and their demands. They found adherents to their system gradually, and in order to perpetuate it they had to name an originator; so they created this Jesus, and from the Latin word *noseros*<sup>1</sup> (poor wanderers), by which they were known, the town of Nazareth, as the birth-place of their head, was produced." An acute invention, is it not? Any man with sound mental faculties can see how absurd and foolish such an argument is. It excited my astonishment to the highest degree, and I wondered how the editor of the paper did not cover his countenance with shame, and blush to have such thoughts appear in his paper. They insult the intelligence of any reasoning being. Is there a greater foolishness than this? It is not worth time and space to contradict this inventive genius of a writer, and to prove absolutely that Jesus was a historical person, just as it would not be worth while to prove that George Washing-

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1) Not known to me.—Ed.

ton was not a myth. The Talmud and Jewish Literature contain too much about Jesus to allow any such ridiculous doubt. But as to the existence of Nazareth. Josephus keeps silent about Nazareth, while he counts in Galilee not less than two hundred and four densely inhabited towns and villages. Is the mere fact that he omitted to enumerate it an argument against its existence? Indeed the writer is not aware of the fact that Nazareth is to-day, as it was two thousand years ago, lying with its houses built at a mountain slope in the furrow of a deep, narrow valley basin, which on three sides is surrounded by mountains, and on the south side it stretches toward the well-known battle-field of Jezreel.<sup>1</sup> Edersheim, in the "Life and Times of Jesus, the Messiah," I. p. 145, describes it thus: "The highlands which form the central portion of Palestine are broken by the wide, rich plain of Jezreel, which severs Galilee from the rest of the land. This was always the great battle field of Israel. Appropriately, it is shut in as between mountain walls. That along the north side of the plain is formed by the mountains of Lower Galilee, cleft about the middle by a valley that widens, till, after an hour's journey, we stand within an enclosure which seems almost one of nature's own sanctuaries. As in an amphitheatre, fifteen hill-tops rise around. That to the west is the highest, about 500 feet. On its lower slopes nestles a little town, its narrow streets ranged like terraces. This is Nazareth, probably the ancient *Sarid* (or *En Sarid*), which in the time of Joshua marked the northern boundary of Zebulun."

Hamburger's *Real Encyclopædia fuer Bibel und Talmud*, II. p. 851, article "Nazareth," treats this subject in a manner at once scholarly and conclusive, and I translate here a part of it: "Nazareth (נצרת, also 'Nazara'), to-day *En Sasira*. This is the name by which the evangelists mention the native town of Jesus, the founder of the Christian

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1) See Delitzsch, *Jesus und Hillel*, p. 13; also Nork, *Rabbinische Quellen, und Parallelen zu neutestamentlichen Schriftstellen*, Leipsic, 1839. p. CLXXXV, article, *ναζαρητ*.

religion. The writings of Josephus and of the Talmud and Midrash, know no town in Palestine thus called. And yet Christians are called 'Nazaræans' in the Talmud. The name 'Nazara,' 'Nazareth,' was accordingly not strange to the later Jews. It is therefore rightly supposed that this town was also known by other names. In Lower Galilee a town on the mountain slope near Bethlehem is called in the Talmud *Beth-laban-behar*, "White town on the mount." It is a known fact that Nazareth was also called "White town," *Medina Labeat*, on account of the white chalk rocks in the immediate neighborhood of Nazareth. Justly, therefore, Schwarz supposes that *Beth-laban* and Nazareth are names of the same place. Still the name Nazareth was preserved in Jewish writings. The Bethlehem in the province of Zebulun in Lower Galilee to be distinguished from Bethlehem in Judea was also named צרייה, in full בית־לחם־צרייה, Bethlehem Zariah. Neubauer therefore describes in 'Zaria' an abbreviation of Nazara. We find, however, the name Nazareth also unabbreviated in a Hebrew elegy by Kallir.<sup>2</sup> The meaning of the word Nazara, or Nazareth, comes from the similar Aramaic word נצרא, *Nazara* (willows), "a town of the willows," and is probably called so on account of the willow bushes in its vicinity. Buckhardt tells of the many bushes in its neighborhood.<sup>3</sup>

It would be superfluous to advance more proofs about the existence of Nazareth, the [supposed] native place of our Lord. Suffice it to say that such absurd arguments are caused only by unbelief, the source of foolishness. Indeed, Jesus is a stumbling-block to the Jews, and this is the cause of their obstinate nature's uttering all manner of baseless, aye, ridiculous arguments.

But in the midst of such a condition of affairs we see

1) "Beth" (בית) applied to town, is very frequently found in connection with oriental names, as (בית־לחם) *Bethlehem*, etc.

2) In the קינות (Elegies for the ninth of Ab), in the elegy by Eleazer ha-Kallir (written before the close of the Talmud), commencing איכה ישבה חבצלת השדון are found these words: ובקצוי ארץ גורת משמרת נצרת (Unto the ends of the earth the priesthood of *Nazareth* is dispersed).

3) See Buckhardt, *Reisen* (Travels) II. 583.

that the leaven of Christ's teaching is working in some hearts of our people. There are remnants of grace who by the mercy of God are enlightened to see the truth which is in Jesus, and stand up to testify for Christ, Israel's Messiah and the world's Redeemer. One of such is Rabbi J. Lichtenstein, District Rabbi of Tapio Szelle, Hungary.<sup>1</sup> Several years ago he preached to his congregation Christ, the crucified One, and about eternal life by faith in Him. It is marvellous; yea, it is a sign of the times. He is preaching the doctrine of Christ with unshaken firmness, and is publishing pamphlets to that effect with untiring zeal. His tract, "Mein Zeugniß" (My Testimony), Buda Pesth, 1886, he commences with these words: "What inspires me with awe at the writing of these lines is because my testimony for Christ appears so simple, common, and self-convincing, that if I should keep silent the rocks would proclaim it." Most boldly he is lifting the banner of Christ to his flock and imparts this advice through his writings to the entire camp of Israel. His "Bekennniß" (Confession), in his "Die Liebe und die Bekehrung" (Love and Conversion), cannot help serve the purpose it is intended for, and touch the tenderest points of the heart of the reader, and plant in it a desire for this truth. Trusting that it will be of interest to the readers of these words I present here a full translation of it:

"Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God, for I shall yet praise him who is the health of my countenance and my God." Psal. 42: 11. Why should I deny it, how can I conceal it, that it has cost me vigorous self-command, great trouble of the soul, that the pen has trembled in my

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1) This champion of Christianity came to the truth by no other means than the work of the Holy Spirit. In his earnest searching in the Word of God this truth was revealed to him. I have been informed that when the Hebrew-Christian-Prayer-Union of London communicated to him thanks for defending the Christian doctrine he was taken by surprise on learning of the existence of a body of Hebrew Christians. If the Rev. Mr. Bernstein, or some other Hebrew Christian in Europe acquainted with the history, faith, and practice of Rabbi Lichtenstein, should kindly throw some light on the subject through THE PECULIAR PEOPLE I am sure he would oblige many and confer a great favor.

hand and the heart in my bosom, to write openly what I think, feel, conceive? And from myself I judge about others who in the profoundest depth of their devout souls are like me, thinking, meditating, sighing, and moaning: "For the hurt of the daughter of my people am I hurt; I am black; astonishment hath taken hold on me. Is there no balm in Gilead? is there no physician there? Why then is not the health of the daughter of my people recovered?" Jer. 8: 21, 22. That these might also with double pain cry out at the moral water-cure—which I recommend! Yea, listen, comprehend and consider thoroughly the simple and penetrating words of Jesus: "They that be whole need not a physician, but they that are sick." Matt. 9: 12. Even the best physician orders very bitter pills to be swallowed in order to break a serious illness and to avoid the entire ruin of the organism. Likewise the humane surgeon is sensible of dread and horror when he is operating, removing a sick and inflamed limb that the whole body should not perish. "And if thy right eye offend thee pluck it out, and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell. And if thy right hand offend thee cut it off and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell." Matt. 5: 29, 30. Also the apostles (Acts 15: 10, 11) have removed the yoke from the neck of the disciples that they might so much the easier lift up their eyes toward heaven. "Lift up your eyes on high, and behold who hath created these things that bringeth out their host by number; he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth." Isa. 40: 26.

This sincere Rabbi, on account of his recommending to his people the source of life, even Jesus Christ, is alleged by Jews to be disturbed in mind. O, what a prejudice! Are not his words which he has uttered for several years in succession sound and clear? It is only prejudice against Christ and His followers that causes the uttering

of such a base slander. This is an everlasting trait of our Jewish brethren. When the Holy Spirit penetrated the disciples of Christ on Pentecost to promote His glory they were accused of being drunk. It is only because Jesus is a stumbling-block to the Jews.

### THE TRUTH ABOUT THE RUSSIAN JEW.\*

(Continued from page 95.)

The principal charge against the Russian Jew consists in the allegation that he thrives only by exploiting the vices of others. In regard to the consumption of alcohol it will be seen that while the inhabitants of the Pale consume a small quantity more brandy than the dwellers in the provinces outside the Pale, the deaths caused by drink are at the rate of but one quarter of those for the whole of Russia, and this notwithstanding the fact that more than half the distilleries are in Jewish hands. The comparative virtue of the Pale is shown by the comparison of *maisons tolerees* within and without the Ghetto of Russia. It is true that the fifteen provinces cannot boast the white flower of a blameless life, but they have no reason to shrink from comparison with the Orthodox regions of the Holy Empire.

Incendiarism is constantly charged against the Jews as a characteristic and habitual crime. I have been told by high officials, not once but a dozen times, that fraudulent insurance obtained by arson is enormously prevalent among the Jewish population, and that, as contrasted with the general body of the people, the former hold the field in this form of crime. Here again the official figures acquit the Jews of this charge, and raise them on a moral pedestal above their fellow subjects.

The arrears of land tax were conspicuously less in the Pale at the date of the last returns, from which the impression may be drawn that Russia would largely benefit by allowing the Jews to reside wherever they like without restriction of any kind. It is, I believe, no secret that the minister of finance, M. Wyshnygradsky, holds this opinion; but in Russia, when Orthodoxy and Adam Smith are opposed, it is orthodoxy and not economic truth that gains the day. Some detailed considerations of the loss to Russia involved in a complete exodus of Jewish subjects will not be out of place.

\*Arnold White, in *The Contemporary Review*, May, 1892.

	Roubles.
In the first and second guild of merchants there are 15,000 Jews who pay annually for permission to trade.....	1,600,000
For licenses.....	1,500,000
“ certificates.....	500,000
“ taxes on various enterprises.....	200,000
“ 3 per cent duty of dividends of Companies.....	250,000
Within the Pale drink pays taxes to the amount of.....	80,000,000
“ tobacco “ “.....	10,000,000
“ sugar “ “.....	10,000,000
Of which aggregate amount half falls on the Jews.....	50,000,000

In the twenty-eight governments, fifteen in Russia, ten in Poland, and the three Baltic Provinces, the Jews occupy 400,000 houses, and pay as ground rents from 2,500,000 to 3,000,000 roubles. Jews pay 5 per cent, *ad valorem*, on coupons and securities. The merchandise imported by them from abroad pays millions of roubles of Crown taxes, and the rent paid by them for land still leased from government is from 15,000,000 to 20,000,000 roubles. The meat tax comes to 2,000,000 roubles, and Jewish passports and other indirect contributions to the revenue amount to a large sum.

Jews contribute to the military service 15,000 of their young men, and the contingent required from them is largely in excess of the proportion drawn from the rest of the population.

From these figures it is clear that the departure of the Jews from Russia would cause a direct and immediate annual loss to the revenue of over 100,000,000 roubles. In addition to this a long series of economic disturbances must be taken into account.

1. The difficulties that would be introduced into Russian trade with foreign nations. Already the evictions in Moscow have created a state of affairs only to be described as disastrous. Many commercial firms are tottering to a fall, and others have suffered mutilation from the wholesale expulsion of the middleman. I am told on high authority that one reason for the refusal of government aid to the banking house of Guenzburg, which recently failed, was because a precedent would be created which would make it impossible to refuse aid to Moscow houses known to be in a shaky condition in consequence of the departure of the Jews from that city.

2. The inevitable shrinkage of banking and exchange transactions.

3. The introduction of obstacles to the ready disposal of corn and other agricultural products, especially in the twenty-eight provinces, which must follow the disappearance of buyers and middlemen, who industriously buy in

small quantities all over the Empire, and, by mutual competition, raise prices.

4. The fall in the value of all Russian products, arising from the contraction and stagnation of the markets.

5. Fall in the value of all real estate, and in the national funds.

6. Diminished income of all agricultural proprietors.

7. The diminished income of the peasant population, and the consequent increase in the arrears of imperial taxes.

8. The development of commercial monopolies in manufactured goods, arising from the extinction of competition, and consequent suffering to the artisan and laboring classes. The tyranny of competition may be bad, but the tyranny of monopoly is worse.

9. The closing of new markets for Russian goods.

10. The shrinkage of municipal, provincial, and rural revenues.

11. The shrinkage of railway and steamship returns.

On a moderate estimate of these considerations it is not too much to say that the money loss to Russia, direct and indirect, of a general exodus of Jews, would not be less than 2,000,000,000 roubles, and it is difficult to understand how she could in that event continue to rank among the solvent States of the world.

The number of the Jews in Russia, according to the best authorities, is about 5,250,000. The grand total of the population to-day is estimated at 114,873,008. According to the evidence furnished to the Pahlen Commission, which was kept secret, but to some of which I had access, the proportion of the Jews in the fifteen provinces constituting the Pale, and in the town of Odessa, amounted to 12.5 per cent of the population.

In the interior thirty-five provinces the Jewish population before the expulsions of 1890-91 was.....	0.12 per cent
In the Polish provinces.....	13.8 "
In the Caucasus.....	0.12 "
In the Caspian provinces.....	0.55 "
In Siberia.....	0.35 "
In Asia Minor.....	0.1 "
Averaging over the whole Empire less than 5 per cent of the total population.	

Seeing that the Russian Empire comprises one-seventh of the land surface of the globe, and covers with internal waters an area of 8,644,100 English square miles, it seems an extravagant compliment to the Jewish race, notwithstanding their admitted abilities, to deal with them as if they were sufficiently powerful and sufficiently dangerous to the vast dominions of the Czar to require herd-

ing in the pinfold of the fifteen provinces. Nor can it be justly alleged that the Jewish population is largely increasing. Death and emigration keep down their numbers. The opinion of M. Soubotin on this subject is expressed in the following words: "*Il est bien probable que la population juive dans les dernières dix années n'est inconsiderablement accrue en comparaison avec l'année 1881.*" Indeed, regarded from the stand-point of population, as well as from economic and moral considerations, it is difficult for an Englishman to comprehend wherein lies the danger of allowing one Jew to dwell among eight hundred of the Christian population, or in what way the Empire is strengthened by driving out innocent men, women, and children, during the snows of January.

The cry against the Jews that they are not agriculturists is exactly like preferring an accusation against a man for not being able to swim, when, at the same time, he is not allowed to approach water. Under Russian law a Jew may not farm, or become a miller, or a fisherman; he may not buy, sell, lease, or rent land. He may not be a gardener on his own land. Driven by centuries of coercion to dwell in towns, and restricted to a few commercial occupations, the traditions of the time when Israel was an agricultural theocracy have almost faded away. Severed from the soil and estranged from the plough, the majority of the race has become incapable of bearing the physical strain that falls to the lot of the agriculturist. Christian animosity has organized Jewish deterioration. No conditions of life so sweeten and purify the human race as sunshine and hard work in the open air. The truth of this proposition is demonstrated in the complete physical change to be remarked in the second and third generations of the handful of Jews who were planted by Alexander I. in the colonies of Cherson in the year 1806. Prince Demidoff San-Donato says truly that "the position of the first Jewish settlers, who belonged chiefly to the most destitute members of the Jewish communities, was most deplorable." They were physically weak, exhausted by privation and travel, and ignorant of agriculture; and the mortality among them was so great that the Governor of Cherson reported in 1810 that "no more Jews must be sent to the province." The experiments dropped in 1810 were resumed in 1834, and again in 1846 by the Emperor Nicholas.

I have conversed with these colonists. Their old men told me of the hardships they had to encounter. The adminis-

tration was composed of retired military men, who, for the most part, were more occupied with their own interests than with the development of the prosperity of the colonies. The houses, such as they were, being built of green bricks, collapsed in the first rains, and they were erected so far from water that many of them were never occupied. The agricultural implements were worthless. The discipline imposed on these luckless farmers was of the utmost severity. The idle were flogged or imprisoned, and many were sent to Siberia for lack of enthusiasm in their work. Irksome administrative rules checked the development of the colonies, and, while it increased the distaste of those already engaged in cultivating the soil, deterred others from pursuing a similar career. In the archives of the Bessarabian Board of Administration, kept at Cherson, it is stated in an official document that the hovels prepared for the poor Jews from Mariapol and Berdicheff were built of frozen materials during severe frost by half-frozen workmen. Before they were occupied many of them fell to pieces, and instead of habitations the Jews found only ruins. With the irony prevalent in these regions, the Provincial Board accused the immigrants of not keeping their tenements in good repair! Cold, damp, and lack of proper food, brought on scurvy, and many died a miserable death. Medical attendance they had none, and a more direful lot than fell to these Jewish settlers was not borne even by the 1820 settlers sent by Lord Liverpool to the Cape Colony.

However, notwithstanding all these drawbacks, many families held on and became stalwart and successful farmers, and to-day a population of 21,000 agriculturists inhabit the Cherson colonies, whose pluck and patience are a credit to themselves and to their country. The natural increase in the population has, however, brought new troubles. Land that is capable of supporting five people is not enough for fifty. To-day, not only is the pastoral and agricultural land in the Cherson colonies exhausted from constant cropping, but the quantity is totally insufficient to maintain the population settled upon it. When I visited these colonies, commissioned by Baron de Hirsch to inquire and report upon the condition of the Russian Jews, I was greeted as if succor had been brought to men at hand-grips with death. Quiet, dignified, and hungry, the whole population impressed me with the greatest respect. Not once was I asked for a copeck; nor did I hear an angry word against the government of the coun-

try. It need not be said that no trouble from drink existed in the colonies; not only was temperance the invariable rule, but the Russian villages adjacent learned moderation and sobriety from example and contact.

The dignity and care of woman is maintained among the Jews in a manner surprising to those acquainted with the usual conditions of female peasant life in Europe. Except among the very poor, no married woman or young girl is allowed to work in the fields. This seclusion of their women is charged against the agriculturists as a crime. The practice of restricting female labor to domestic offices has much to be said for it. Beauty and intelligence are so common among the children that it is difficult to resist the conviction that the comparative care with which the mothers of Israel are lovingly surrounded by their men-folk at critical periods of their lives has a wholesome effect on their offspring. Gentleness to women and children is a conspicuous feature in the lives of this Hebrew yeomanry. In the evening, when a young English laborer would be enjoying himself away from his wife, the Hebrew Hodge dandles his babies and helps his wife in the family work, and in so doing finds the highest happiness of which his nature is capable.

Usury, to which the Jews pent up in over-populated towns must have recourse or die, is not practiced here. The few instances of money-lending I encountered were, curiously enough, cases where Russians were the lenders and Jews the borrowers. The pursuit of agriculture seems to eradicate the abnormally developed commercial instinct so often characteristic of Abraham's seed,—at all events when his seed have been settled on the soil for a series of years.

There can be no stronger testimony to the high character of these Jewish peasants than the existence of a land system under which the contract for the lease is constituted by word of mouth. Since the May laws of 1882 no Jew may become a farmer. Land hunger in the Jewish breast appears to be consistent with honesty, for numerous instances came to my knowledge of a tenure subsisting on a parole contract. One Russian proprietor told me that he had let land on these terms for years, and had never been cheated of rent. We hear much of Jewish dishonesty, and it is only fair to record the evidence telling what the real nature of the people becomes when humanized by contact with the soil.

An excellent plan of mutual insurance exists among these people. The policies are limited to 400 roubles. Ar-

son is unknown, as it would go hard with an offender who impoverished the whole community. Such capacity for combination and self-help renders the Jewish race excellent raw material for colonization. It is true that the surface impurities must be removed,—as I have often said before, by the two great purifiers for mind and body, sunshine and sweat,—but with patience and opportunity there is no reason why a great Jewish State should not be rebuilt. Religion, race, language, and literature, the Jews possess. Land only is wanting, and that is in a fair way to be supplied by the matchless generosity of one man.

The principal note in the gamut of impressions left on my mind by close contact with the agricultural Jews was the aristocratic quality of mind common to the whole people. Their sense of honor would have satisfied Burke. They are gentle to women and tender to children. They feel a stain like a wound, and the proof is that a Russian accepts their word for weighty contracts in place of a bond. But in addition to all these things there is that indefinable air of distinction about the lowest and commonest of these Jews which impresses the conviction on one's mind that their unpopularity is due, perhaps, if one may be frank, to their native superiority over the settled nations of the earth. Trouble and pain have refined the Jews in Russia. Prosperity vulgarizes, whether in Brixton or in Berdicheff. The Jewish race are in agony, and their agony is slow. Their patience is eternal, but the body fades and dies while the mind remains unconquered. Perhaps the most cruel deeds perpetrated on the Jews are the accomplishment of their degradation, and the destruction of their spirit. No one wishes less than I, or would do more to prevent, the introduction of large numbers of poor Jews into Great Britain, but the spiritual assassination that has been practiced on them in past times by the nations of Europe, and even until recently by England, but more especially of late by Russia, justifies the organized resentment of all who have hearts to feel or minds to think.

A few months since I visited a certain Jewish hospital in a small town near the Russian frontier. The meat tax collected from the Jews had been confiscated by the Christians. Medicine and nursing were impossible; there was no money. Cleanliness was unattainable; there was but one attendant. Men and women, eighteen of them, lay suffering and dying together. Cases of cancer, puerperal fever, Bright's disease, meningitis, fracture, amputation, tumor, and fever, lay huddled on dirty cubicles,

irrespective of age or sex. One plucky Jewish doctor showed me the scene with shame. He did what he could. It was evening, and the western sun sloped his rays through the one window. An old man, with his face lit by the sunset, lay a-dying. He had wanted food, and now the gasp of death was in his throat. Alone he had lived, and alone he came to die. By his side lay an open book of psalms, with an ancient pair of spectacles marking the place where he had last read. Other hands than his would move the mark. The book was open where it was written: "For he remembered his holy promise, and Abraham his servant. And he brought forth his people with joy, and his chosen with gladness." Squalid and foul as were his surroundings, the face of the old man, whose name I never knew, showed a peace within that the troubles of the world had not taken away.

It may be that when men are judged for the deeds they have done in the flesh, the Russian Emperor will learn for the first time the evils he has suffered to be done in his name.

## NOTE.

The following are recent testimonials of responsible Russian proprietors and others to the agricultural capacity of the Russian Jews:

1. Living continuously for twenty-three years on my property near the village of Sergnewka, in the district of Cherson, at a distance of three versts from the Jewish colony of Romanowka, I can with truth certify that the Jews of that colony occupy themselves personally with the cultivation of the ground and the rearing of cattle.

They also engage themselves for harvest work to the farmers around. In a word, they occupy themselves in the same way as do the farmers who hire them. (Signed) Propriétaire, gentleman, CHRISANOPHE ALEKSANDROWICH PETROWSKI; Propriétaire GOUSTAW HENRICHOWIEZ FALTZ.

2. Living on my estate in the district of Cherson for twenty-five years, close to the Jewish colony of Novopoltawka, I can testify that for all this time I have been content with their conduct as neighbors, and there has never been a quarrel or misunderstanding between us. I can also testify that the majority of the inhabitants of this colony occupy themselves personally with agriculture, and have procured of late years the best machines for agricultural purposes, for which they have also plenty of horses and cattle.--(Signed) Propriétaire honorary hereditary citizen, PETRE PETROWIEZ ZURITZIN.

3. 1892, February 18. — I certify that my neighbors, the Jewish colonists of Novopoltawka, grow successfully different kinds of corn, as well as carry on all the usual occupations of an agricultural life, as, for example, gardening, rearing of cattle, horses, etc.--(Signed) Propriétaire in the district of Cherson, NICOLAS PAWLOFF LOUGOWSKI.

The fact that Mr. White deems it necessary to entitle his article as he does indicates that, concerning this most interesting subject, many things are written besides statements of absolute truthfulness and accuracy. We must bear in mind that truth wears a different face for each observer, and that the point of view determines the way

in which a given series of facts strikes one who observes them. Therefore, while we are not sure that Mr. White has given in his paper "the truth, the whole truth, and nothing but the truth," we are nevertheless grateful for his statistics, which, albeit perhaps not complete, are doubtless more trustworthy than anything heretofore presented in this line.

Two or three points are made out by Mr. White with tolerable clearness. First, that the intellectual superiority of the Jew, and his surprising success in the midst of the most unfavorable and disheartening circumstances, excite the envy and jealousy of the Russian, who, despairing of winning in so unequal a contest, decides that the Jew must go. Second, if the Jew does go, incalculable loss and damage would befall the nation in consequence of his exodus from the empire. Besides these conclusions from the statistics, at his hand, Mr. White has given a most encouraging view of the agricultural Jew, and a most lucid explanation of the cheap charge against the Jew that he is not devoted to agriculture. These three points would be good material for study by our friends who are inclined to regard Jews with disfavor.

Envy and jealousy of Jews because of their success are not confined to Russia, and they explain much of the feeling against them in many quarters. This wonderful success, when coupled with the racial and social differences between Jews and Gentiles, is a fruitful though wholly unjustifiable ground of hatred on the part of the latter. But if Mr. White's conclusions are correct for Russia in the event of a Jewish exodus, much more would they be so for the world in the event of a wholesale ostracism and persecution of the Jews. It is true to-day as in the days of Abraham, he who blesses that race shall prosper, and he who curses them shall suffer.

The statistics of Mr. White have, of course, no religious bearing; nevertheless he says that "in point of fact religious antipathy has but little part in the measures directed against Russians of the Hebrew faith." But a little before, in summing up the nature of the antipathy of

Russia against the Jew, he affirms that "she considers his faith an insult to her church, his presence a menace to her unity, and his scheme of life an outrage to her national pride." This is hardly consistent. She does consider Judaism an insult to her church, and so does she consider every other faith a like insult. Witness her persecution, not only of Jews, but of Baptists and other Protestants, even Lutherans having but a partial toleration. Of all the churches, that of Russia especially makes her boast in orthodoxy. "Orthodox" is her official title. And so she opposes every variation from her ancient dogmas. More in Russia than elsewhere is anti-Jewish prejudice and persecution religious. Mr. White may be right in saying it is less religious than it is the effect of envy, jealousy, and self-protection. But unconsciously he has, throughout his article, shown that religion has much to do with it. We have always maintained that in general, among fairly enlightened people, such feelings against Jews proceed from other causes than from religious zeal, and that if other conditions were the same as now, and the religious element could be wholly eliminated, there would still be a prejudice against Jews. But religion is accountable for very much. Still we thank Mr. White for showing how this may be in Russia, for if candid Jewish people will read Mr. White's article they will not hold Christian teaching and preaching responsible for all anti-Semitism, as is so often done. The social, and other relations between Jew and Gentile ought to be considered apart from religious bigotry and zeal, and the claims of Christianity upon Jews, and the relations between Judaism and Christianity ought to be considered upon a plane far above the low realm of race prejudice and the mean envy and jealousy among the sons of earth, greedy alike for pecuniary success, political preferment, and social position. "Have we not all one Father? Hath not one God created us?"

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DESPISE not any man, nor disregard any thing; for there is not a man who hath not his time, nor a thing that hath not its place.

## "THE JEWS DID NOT CRUCIFY CHRIST." \*

## THE CRUCIFIXION, VIEWED FROM A JEWISH STAND-POINT.

It is a sad commentary upon the teachings and example of Jesus, who said of those who crucified Him, "Father, forgive them; for they know not what they do," that a religious teacher of the Jewish faith, when invited to speak to an audience of students of "morals, religion, and letters," should feel impelled by a moral necessity to bring all his learning, all his argument, and all his rhetoric, to prove that those who, as human beings, were responsible for the death of our Saviour, were not Jews, but Romans. If this were really established, and if Rome existed to-day before God as a nation or people, would every son of Rome feel equally obliged to set up a counter-charge? But, however we view the crucifixion, the fact is a sad one that a scholarly and candid man, who in so many places in his lecture bears such eloquent tribute to Jesus and to our holy religion, and who looks at the relation of Christianity to Judaism with such breadth of view, should, nevertheless, seem to feel under the absolute necessity of showing by all means, that, whatever be uncertain about the life and teachings of our Master, this one thing is certainly true, namely, that *the Jews did not crucify Christ?* Why the need of proving this? Why was it necessary that a discourse so eloquent, so earnest, and in some respects so valuable, should be marred by its being evident in almost every paragraph, that in some way there appeared before the mind of the speaker this task demanding that it be fulfilled? The answer must be found in what makes this fact so sad, which is not that the Jewish lecturer is in error, but that for nearly two millenniums those of his nation have had to suffer at the hands of the disciples of Jesus a bitter and reasonless hatred because some members of that nation of old sought the death of their Saviour.

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\* A Lecture delivered by invitation before the Chicago Institute for Morals, Religion, and Letters, by the Rev. Dr. E. G. Hirsch. The Bloch Publishing and Printing Co., Chicago-Cincinnati, 1892.

Suppose now that the brilliant lecturer has not made out his case,—and we do not think that he has, though we believe him honest in his position,—suppose that he himself would admit that they were truly of Israel's lineage who demanded Jesus' death, or even (which nobody believes,) that they were Jewish hands which nailed him to the cross, would the Jew thereby be one whit different from the rest of the world? Is the cultured Saxon blamed because his ancestors were brutal savages? Is it the part of a Christian,—not to say of a reasonable human being,—to despise a man because his grandfather did a thing evil in his eyes? Jesus we believe to be the Light of the world. He shone into its darkness and the darkness of the world did not understand Him, does not to-day. He was in the world and the world knew Him not. So is He to-day. He came unto His own and His own received Him not. But, as Dr. Hirsch has truthfully shown, multitudes of His own people gladly received His teachings; His apostles and the first exponents of His doctrines were of His own nation; and His church was for the first century or more pre-eminently Jewish. Is not the world as much at fault as the Jew? Is not the spirit of those who crucified the Lord as often and as truly found in the hearts and lives of so-called Christians as in the breasts of those who had a personal interest in His crucifixion, or their descendants oppressed and despised by the nations of the world who are not yet under the influence of that Light? Let us, who are Christ's, pray for His spirit that we may love those whom He loved, and would have gathered as a loving hen gathers her tender brood, instead of by our hatred driving them to a misconception of His life, His teachings, or of facts connected therewith. Let us, by His spirit, win them as He of old won those who were numbered as His followers.

According to Dr. Hirsch, Jesus was an earnest, noble soul, born in the troublous times when Rome crushed the Jews beneath her iron heel, whose words awoke an echo in the breasts of His friends who in turn urged upon Him the thought that He was the One whom the nation

expected. Under the growing influence of this idea He comes to the nation's capital and is hailed as King and Messiah. He was in sympathy with the Pharisees, and to a certain extent of the Sadducees, but by this cleansing of the temple He had aroused the hostility of Annas and Caiaphas, whose priestly family enjoyed the revenues of the sale of doves and money-changing at the temple. It was this bold deed, he thinks, which called the attention of the Romans to His pretensions. "The priests lodge complaint against Him. He is a rebel, a Messiah, a Galilean, whose home is the very cauldron of insubordination. He does not deny His pretensions. Enough evidence to seal His fate. 'To the cross with Him,' as was the usual summary course with others of His kind. The order is at once carried out. The Romans, possibly goaded on by Caiaphas, crucify Him." Thus from the New Testament account of an illegal Roman execution at the behest of irritated Jewish leaders, Dr. Hirsch makes the crucifixion a legal, though tyrannous Roman execution, possibly helped on by the influence of an irritated priestly Jewish family.

Without discussing the merits of this particular theory we must make one or two observations: First, it is grateful to note that the honored rabbi accepts so much of the life and work of Jesus as true. Although considering the gospels as late compositions, and their matter as the growth of tradition, with a mere basis of fact, he nevertheless follows quite closely the real life of Jesus, as told in the same gospels. He corrects the popular impression of Jesus in many points, especially by showing that He was, by no means, anti-Jewish in His doctrine and practice. But, second, the great error of the Doctor consists in his taking so much of the New Testament narrative as authority for his view of Jesus, and then rejecting the same authority when it suits his purpose. He has done well in using the history of contemporaneous Judaism to throw light upon the life and work of Jesus, but he could have used it differently and conformed more nearly to the Jesus of the gospels. But evidently he did

not want to do this. Well has he shown that Jesus was not an Essene, but rather a Pharisee, if indeed He could be classed with a sect or party. But he shows, and evidently proves by the gospels, that Jesus was lovely in character, a man of peace, believing Himself the Messiah, winning the hearts of His followers by His wonderful teachings, boldly reproving wrong, cleansing the temple, and crucified as an insurrectionist by the Romans. From a more favorable point of view the author might have gone much farther toward the Christian position. For this we do not too severely blame him. We are simply sorry that Christianity and Christian teaching and practice have for centuries been such as almost to prevent a broad-minded Jewish teacher from taking any other view. His method is exactly the method of many non-Jewish Christian reasoners. They also use the Bible for what they wish, and when it suits them so to do, they reject its testimony.

Before turning aside from this interesting lecture we must turn the leaves here and there, and mention some detailed statements. "The gospels, as we have them, cannot have been the unstudied writings of fishermen. They all have marks which betray the literary skill of men trained in the handling of the pen. Take, for instance, Matthew. The genealogy with which he opens his account is clearly systematically constructed so as to bring out three series of generations, consisting of twice seven members. In fact, all throughout he works in sets of three and seven. In the desert we have three temptations, as also in Gethsemane. Seven is the number of his parables, as it is that of the Lamentations, while ten (seven plus three,) are the miracles." Well, what of this, and how much is true? Who of the four evangelists was a fisherman save John? Matthew (Levi), whom Dr. Hirsch cites, was a Jewish tax-gatherer, accustomed to a systematic keeping of accounts, and no doubt of literary skill, and furthermore just of that type of mind which preferred to group everything in exactly the way the author claims. Luke was a learned physician. Who said they were unlet-

tered fishermen? Matthew surely was just the man to group in systematic numbers the events of which he knew, as he manifestly grouped the teachings of Jesus in the Sermon on the Mount. But the Doctor is a little out of his reckoning in numbering the parables, unless one was left out of his copy of the New Testament. If the little ones in the series in Matthew 13 be numbered, there are eight, not seven. The parables elsewhere in the gospels are six, and if only the extended ones be counted the whole number is eight or nine. But these are trifles. In another place Dr. Hirsch says that in the gospels "no attempt is made at chronological order." This is exactly against Luke's claim in his introduction (Luke 1:3), which claim he makes good in his gospel. It is at least a very good "attempt." "The supposition that His (Jesus') religious opinions and practice clashed with the Judaism of His time is clearly untenable." In theory, certainly, of course, but that Jesus boldly opposed what He believed to be sin in the lives of the men of His time, the author himself implies—and that is all the gospels claim. The "new morality" of which Dr. Hirsch speaks is a term which has done harm. Morality is eternal. Jesus simply enunciated the inmost principles of morality, though the circumstances warranted His use of language over which theologians to-day may wrangle if they have an evil spirit instead of His spirit. The discussion of the harmony of the four gospels in regard to the latest events of Jesus' life is of course brought up, but that need not have troubled the author. A Christian harmonist, taking any theory he pleased, could have made his case clear by the same method that Dr. Hirsch used for his view of the causes leading to the crucifixion,—and we may say with about equal truth in most cases!

But Dr. Hirsch's pamphlet is well worth reading. It will doubtless be hailed by Jews who stand where Dr. Hirsch does as a hard nut for Christians to crack; and it is a hard one for those who are extremely rationalistic in their criticism. But non-Christian Jews who are not quite prepared for this will find as much difficulty with it

as any Christian could. And all these writings set people thinking. This is their great value. The kindly spirit of the author we commend. From his position we are constrained to differ. But, as at the first, we must remark that more than all we are sorry that general Christian teaching and practice are such as to make necessary Dr. Hirsch's mournful defense. We beg Dr. Hirsch to consider the life and work of Jesus from another point of view, not "Jewish," nor "Christian" in the sense of anti-Jewish, but the point of view of a disciple of Jesus. And we beg Christians to learn a lesson from the author's feelings as voiced in his words, as follows:

"Whatever the Jew's religious bias may be, believer in divine government as he is, he will, confronted with so stupendous a phenomenon as is the growth and power of Christianity, willingly acknowledge that under God's purposes this grand movement was necessary, dowered and destined to lift toward the stars beings altogether too prone to grovel in the dust. But for all this, the Jew, remembering his own history, cannot shirk the duty of examining the accounts upon which the charge is based, that his ancestors, at the most promising period of His history, laid heavy hands upon One who was, if not more, the noblest type of humanity. Assuming this task, no thought can be further from his mind than the desire to change the religious convictions or to shake the religious hopes of even the least among his fellow-men. Not in defiance, but in defense, must the Jew voice his views on that catastrophe which has forever made gloomy Golgotha glorious in the eyes of Christendom, while at the same time it has rendered the name of that hill a synonym, not of love, but hatred, to which were exposed the children of those whom He who died there with a prayer on His lips in behalf of His enemies would willingly have called His brethren."

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THERE are many people who can never tell what they think of anything until they see what the papers have to say about it.

## QUITE A PEDIGREE!

England has just appointed a new Minister to Spain, Sir Henry Drummond Wolff, whose future career will be well worth watching. He is a born diplomatist and politician. As a member of Parliament for Christ-church, and afterwards Portsmouth, he was a powerful ally of Mr. Balfour in opposing Gladstone. Sir Henry first assumed public office as a clerk in the foreign office 46 years ago. In 1852 he became the Acting Charge d'Affairs at Florence; was secretary to the Earl of Malmesbury when he was Foreign Secretary in 1858, and then distinguished himself in 1878 as representative of Great Britain on the European Commission for organizing Eastern Roumelia. In 1885 the government sent him on a special mission to the Sultan. Subsequently he was for two years Minister to the court of Persia, and since the middle of 1891 has been stationed at Bucharest.

On his father's side Sir Henry is an Israelite, and on his mother's but third in descent from the great Prime Minister Walpole. The father was the eccentric and remarkable individual, Joseph Wolff, who, after visiting all parts of the world, reached the United States and created something of a sensation by being ordained to the Episcopal ministry. Dr. Wolff made three remarkable journeys through Central Asia, and was the first missionary at Teheran. He married Lady Georgiana Walpole, daughter of the second Earl of Oxford, and Sir Henry is the only child.

It is said when Dr. Wolff captured the heart of the noble earl's daughter, who is now his wife, his lordship sent for him and wished to know how an adventurer, a missionary and a Hebrew could dare to aspire to the hand of a Walpole.

"Stay! Stay! My Lord!" exclaimed Wolff, as he took from his breast a small roll of parchment. "Let me read to your lordship the long lineage of your humble servant," and he began with "Joseph, the son of—, the son of—," etc., as far back as the son of David, King of Israel. "There, my lord, if you have a pedigree equal to that, we will discuss ancestry."

The Earl of Oxford was silent, and his daughter became the wife of the missionary and traveler, the adventurer and Hebrew, whose son seems destined to play an important part in European politics.—*Selected.*



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