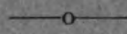


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THE PECULIAR PEOPLE,
 A CHRISTIAN MONTHLY,
 DEVOTED TO JEWISH INTERESTS.

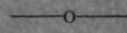
Founded by the late Rev. H. Friedlander and the Rev. Ch. Th. Lucky.



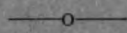
EDITOR,

THE REV. WILLIAM C. DALAND,

(Pastor at Westerly, R. I.)



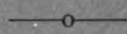
"The Lord hath chosen thee to be a peculiar people unto himself."
 Deut. 14: 2.



Vol. V.

SEPTEMBER, 1892.

No. 6.



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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.*

הביטו אל-צור חצבתם
ואל-מקבת בור נקרתם
Isa. 51 : 1.

"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.

Vol. v. ALFRED CENTRE, N. Y., SEPT., 1892. No. 6

JUDÆUS SUM ; JUDAICI NIHIL A ME ALIENUM PUTO.

ISRAEL, THE PEOPLE OF THE COVENANT.

"The gifts and calling of God are without repentance."

Unchanging God, hear from eternal Heaven :
We plead Thy gifts of grace, forever given,
Thy call, without repentance, calling still,
The sure election of Thy sovereign will.

Out of our faith in Thee, who canst not lie,
Out of our heart's desire, goes up our cry,
From hope's sweet vision of the thing to be,
From love to those who still are loved by Thee.

Bring thy beloved back, Thine Israel,
Thine own elect who from Thy favor fell,
But not from thine election! —O forgive,
Speak but the word, and, lo! the dead shall live.

Father of mercies! these the long astray,
These in soul-blindness now the far-away,
These are not aliens, but Thy sons of yore,
Oh, by Thy Fatherhood, restore, restore!

Breathe on Thy Church, that it may greet the day,
Stir up her will to toil, and teach, and pray,
Till Zionward again salvation come,
And all her outcast children are at home.

Triune Jehovah, Thine the grace and power,
Thine all the work, its past, its future hour,
O Thou, who failest not, Thy gift fulfill,
And crown the calling of Thy changeless will.
—*The Everlasting Nation.*

WE hear much of Christianity as being the daughter of Judaism. In one sense we are pleased to note the expression, as indicating that our non-Christian Jewish friends are willing to own the religion of Jesus even as the mere offspring of the faith of Moses and the Prophets.

BUT the designation is too separative. We need a conception both of the mother and of the so-called daughter religion which shall reveal their oneness, and shall show that there ought to be no difference between them. That differences exist, that they amount sometimes to almost bitter antagonism, we are compelled to admit. That this is the fault of Christians as well as of Jews, of ecclesiastical teaching as well as of "Jewish blindness," we do not hesitate to affirm. But that Jewish thinkers err in considering Christianity as a merely human adaptation of Judaism for the Gentile world, and that Christians err in their failure to apprehend the true relation between Christianity and Judaism, we feel equally sure.

JUDAISM was God-given. That it was imperfect, Christians realize; and often upon its imperfection they lay too much stress, inasmuch as Christianity, as it exists in the world, is alike imperfect, and is but too slowly attaining its ideal. Christianity is but the broadening and deepening of Judaism for the salvation of the world, and that under the same divine hand which established the faith of Moses and the Prophets. The teachings of the New Covenant—which is after all the old—are but the culmination of the divine teaching through the means God chose in all the centuries during which He led His people. Jews who acknowledge the divine character of the religion of Moses must admit the divine character of the religion of Jesus. If the Law is the great miracle of the ages, a truly divine teaching inexplicable otherwise than by a God-given revelation, then is the life and character of Jesus, its realization, the other greatest miracle of human life, equally not to be explained without the assumption of the divine element of His nature. If in the religion of Jesus

and in the New Testament there be myth and legend, and if a rationalistic, even though spiritual, exegesis makes Jesus an all but adorable being, and His religion human, though providentially destined to work good for the race; then must a similar process remove the supernatural part from the religion of Moses and the Prophets, and even Sinai is robbed of its truly divine presence, save it be as the presence of God in the hearts and lives of all sincere and devout men. The nature of the divinity in Judaism and in Christianity is one. The God who gave His Law, who sent His Prophets, hath also spoken in later days by His Son.

THE one great stumbling-block to the Jewish mind, the sacrifice of the Lord Jesus for the sins of the world, involves one of those theological questions which never can be settled satisfactorily to human reason. How the formal rejection of the Messiah by His people and His death should be necessary to the accomplishment of His work as the Messiah of Israel and the Saviour of the world we cannot easily conceive. What and if He had been accepted by His people? What and if they had thoroughly understood and appreciated His spiritual teaching, and had entered His spiritual kingdom? Would then the world have been saved without a sacrifice? Such questions as these may puzzle the reason. But the past cannot be undone. To these queries we may reply in the words of Jesus: "With men it is impossible, but not with God; for with God all things are possible." But for Egyptian bondage, Moses the deliverer had not arisen; but for the sad facts of the other bondage of sin, in which all the world lay, even God's own people, Jesus, the crucified Saviour, had not arisen for our justification. Let us, whether Jew or Gentile, cease our questioning and come to Jesus. In Him we shall learn through spiritual light, life, and love, the solution of all these troublesome results of sin which produce division in Israel's camp, which are the cause of shameful things in the church of Christ, and which keep wandering Israel from her rightful Lord.

YOMIM NORAIM,¹ OR ELUL, NEW-YEAR, AND ATONEMENT-DAY.

BY BEN ISRAEL.

From the beginning of the month Elul—September—October—till after the great Day of Atonement, are days of grace. Although the Lord accepts repentance from the truly penitent every day in the year, yet these days are especially appropriate for penitence, as they are days of mercy and grace. For at the beginning of this month Moses went up on Mount Sinai to receive the second tables and remained there forty days, and came down on the tenth day of Tishri, when pardon was obtained. From that time these days were consecrated as days of grace, and the tenth day of Tishri as a day of atonement.

It is the custom to blow trumpets during this month, commencing at the first day of the month—the second day of ראש חודש,² and blowing every day but the day before New Year, after the morning prayers. The reason for blowing trumpets during this month is to awaken the people to a feeling of repentance. Thus is the nature of the trumpet (שופר) to inspire with awe and fear, according to Amos 3:6: “Shall a trumpet be blown in the city, and the people not be afraid?” Another custom is to repeat, morning and evening of every day from the beginning of Elul till the last day of the feast of Tabernacles, the 27th Psalm, “The Lord is my light and my salvation,” etc. The Midrash explains it thus: “The Lord is my light” on New Year, “and my salvation” on Atonement day; “he shall keep me secretly in his pavilion” (*ibid* verse 5), is appropriate to the feast of Tabernacles. It is the custom to read the Psalms in concert. From the beginning of Elul till after Atonement day, in writing letters to friends, one should mention that he is praying for his friend and wishing him to be written in the book of God to a happy life.

The week before New Year it is customary to rise early

1) Dread Days, as in Joel 3: 4 (2:31 English Bible).

2) The feast of the new moon.

in the morning and say *Selichoth* (prayers for pardon). Pardon is asked for our own merits and for the sake and merits of the patriarchs and prophets who have glorified the name of God by exposing their lives through fire and water, and have thus proven their faith. Pardon is also prayed "for the sake of school-children who have not sinned, and for those babies just weaned from milk, who have not trespassed." At the New Year—Feast of Trumpets, Lev. 23: 24, Num. 29: 1-6—trumpets must be blown everywhere, unless this feast falls on a Sabbath-day. The rabbis call it "the birthday of the world" (הַרְת עוֹלָם), because according to tradition the world was created in this month; but the main reason is because the world is judged on this day, and sentence is rendered for another year, whether to life or death.¹ Prayers are offered for forgiveness of sins. Repentance by fasting, sincere prayers, and almsgiving, are resolved upon as the means by which to change wrath into mercy and to remove a bad verdict.²

Ten days of penitence (עֶשְׂרֵת יְמֵי תְשׁוּבָה) begin the New Year. The name is sufficient to indicate their purpose. It is incumbent upon everybody to return to the Lord with perfect repentance before the coming of the great and fearful day of Atonement about which it is written (Lev. 16: 30): "That ye may be clean from all your sins before the Lord." The Rabbis explain Isa. 55: 6: "Seek ye the Lord while he may be found," as referring to these days of penitence. Therefore all the people ought to examine their ways and turn from evil doings.

It is the custom to make atonement early in the morning on the day before Atonement day, as the time when mercy is prevailing. A rooster is taken for a man and a hen for a woman, and a rooster with a hen for a pregnant

1) One of the New Year's prayers commences thus: הַיּוֹם הַרְת עוֹלָם, הַיּוֹם הַרְת עוֹלָם, הַיּוֹם הַרְת עוֹלָם, הַיּוֹם הַרְת עוֹלָם, הַיּוֹם הַרְת עוֹלָם, הַיּוֹם הַרְת עוֹלָם, הַיּוֹם הַרְת עוֹלָם, הַיּוֹם הַרְת עוֹלָם, הַיּוֹם הַרְת עוֹלָם, הַיּוֹם הַרְת עוֹלָם. To-day is the birthday of the world, to-day He places before judgment all creatures of the world, etc.

2) תְּשׁוּבָה (צִיּוּם) תְּפִלָּה (קוֹל) וְצַדִּיקָה (מִמּוֹן) מַעֲבִירִין אֶת רֹעַ הַגּוֹזֵרָה. Repentance (fasting), prayer (voice), and liberality (alms), remove the bad verdict. See in the *Mahzor* (prayer-book for these feasts) at the *piut* commencing *Unethana* 107f.

woman—the rooster for the child if it is a male, and the hen for both mother and child if female. After saying three times: “This is my atonement, this is my commutation, this goes to death and I go to enjoy a good and long life of peace,” hands are laid upon this sacrifice as in the times of the existence of the temple and sacrifices; then it is immediately sent to be slaughtered.

The day of Atonement—the tenth day of Tishri—is spent in fasting, according to Lev. 16: 29, and devout prayers with fear and trembling and confessing of sins before God and asking pardon for them. Although New Year’s day is the day of judgment, yet time of grace for repentance is granted until this day of Atonement, when the verdict is signed by the Almighty. *Hilchoth Teshubhoh*, ch. 3, sec. 3, says thus: “Just as the merits of men and their transgressions are weighed at his death, so also every year the merits and transgressions of all the people of the world are weighed; whoever is found just is sentenced to live, and whoever is found guilty is sentenced to death, and the medium class are suffered till the day of Atonement; if they repent, they are assigned to life; if not, to death.” On the evening after Atonement day they eat and drink and entertain themselves. The Midrash says that on that evening a voice cries aloud in heaven, saying, “Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God hath already accepted thy works.” Eccl. 9: 7.

Examining these customs of those *Yomim Noraim*, “awful days,” psychologically, it is learned that the idea of vicarious atonement still prevails in the thoughts of our people as implanted in them by the Mosaic law. Depending to some extent on their own merits by which to achieve pardon, as by fasting, prayers, and almsgiving, they ask also forgiveness by the merits of others, as the pious patriarchs and sinless children; but not satisfied with all this they resort at last to blood atonement by fowls as ordained by the Rabbis on the place of Levitical sacrifices. That there is no forgiveness of sins without bloodshed is the final conclusion.

Now why grope in darkness and the uncertainty as to whither to resort for safety from the peril by sin? Why follow precepts made by man without sure foundation on the will of God as manifested in His word? Why be a "Christianity without Christ?" Only a step farther will realize the means God himself has ordained from time immemorial to finish transgression. Why not take the words spoken by Moses and the prophets in the true light? Should the prophecies be taken so, then it is only to be seen that there was one perfect, unblemished sacrifice sent from heaven who once forever took upon Himself the sins of the world. He it is who "was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." I recommend these thoughts most earnestly to my Hebrew brethren, and wish them finally from the bottom of my heart,

תכלה שנה וקללותיהו

"May the year with its curses end!"

תחל שנה וברכותיהו

"May the year with its blessings begin!"

GROWTH OF CHRISTIANITY.

If we sum up the encouragements to hope, founded on the success of Christian work, the figures are as follows :

Three centuries after Christ there were 5,000,000 Christians.

Eight centuries after Christ there were 30,000,000 Christians.

Ten centuries after Christ there were 50,000,000 Christians.

Fifteen centuries after Christ there were 100,000,000 Christians.

Eighteen centuries after Christ there were 174,000,000 Christians.

Now there are 450,000,000.

The followers of the three religions—Confucianism, Buddhism, and Taoism—all combined, are less in number than the Christians alone.

The Peculiar People.

חרישות הנעשות—NEWS—במחנה ישראל.

OF the \$15,000,000 contributed last year by the people of England to charity, at least two-thirds came from the purse of Baron de Hirsch.

It is reported that the Argentine Colonies of Baron de Hirsch have failed. We hope this may mean only a temporary check to the noble man's plans.

THE Russian government, in its wisdom, has decided that the Karaites, of whom 1,334 reside in Odessa, are not Jews. This sect, although numerically small, have many "friends at court," and the laws and enactments against the general Jewish population are not to apply to them.

It may interest the friends of the Rev. Mr. Freshman to learn that the Rev. Mr. Nicolai, of Elizabeth, N. J., who did not return to meet his trial, and whose true character has been exposed in the press, was not so very long ago said to be converted by Mr. Freshman.

ANTON RUBINSTEIN has now completed the sacred musical drama entitled "Moses," upon which he has been engaged for the past ten years. The work, which is in eight acts, is designed to extend over two successive evenings, the several acts dealing with the Birth of Moses, the Israelites in Bondage, Moses in the Desert, the Burning Bush, the Passage through the Red Sea, the Giving of the Ten Commandments, the Israelites in the Desert, and the Death of Moses and entrance of the Israelites into the Promised Land.

A FOREIGN telegram says: "Large numbers of emigrants still continue to leave Poland for America, the departures being especially numerous from the province of

Lomja, whence, during the month of April 400 persons left their homes for abroad. The majority of these were men from twenty to forty years of age; and in the whole number of emigrants the women amounted to not more than a dozen. Many men, indeed, are leaving their whole families behind, without any resources. The Polish emigration movement is directed almost exclusively to the United States and the Argentine Republic."

A FRENCH paper has published a number of letters from French statesmen and scholars, condemning the campaign of hatred and defamation against the Jews. M. Jules Simon declares it to be detestable, and the annihilation of liberty of conscience. M. Renan does not believe that the Jews have acquired their wealth less honorably than the Catholics, of whom there are many enormously rich. M. Jules Ferry regards the agitation as abominable. Mr. Herbert Spencer has also written a letter to the London Russo-Jewish Committee in condemnation of Russia's conduct, and predicting calamities for that empire if the persecution continues.

GLEANINGS FROM THE PRESS.

CHRISTIAN ENDEAVOR AND THE JEWS.

The remarkable conclave which was assembled in this city, . . . known as "The Young People's Society of Christian Endeavor," was an object lesson whose importance cannot be questioned. That its influence is likely to continue and to be felt throughout the country will not be doubted. What is especially notable is the fact that the proceedings have been characterized by intense fervor and enthusiasm with an utter absence of fanaticism; and in these respects this religious convention has differed from many assemblages called together from time to time through religious motives. That its delegates were in good earnest may well be credited, and that the organization is likely to multiply in numbers and in influence, must be accepted as a foregone conclusion.

Its platform, above all things, is a plea for the unification of the human race. Here is an opportunity for the Society of Christian Endeavor to aid in quenching the

fierce and destructive fires of bigotry and race hatred and religious prejudice. The Society of Christian Endeavor invites the co-operation of all Christian communities without regard to sect or denomination. Let, then, the Society of Christian Endeavor, in its strong union of creeds, raise its voice and arm for battle against the warfare which has been raging for centuries against the Jew. Let its members encourage the same general respect for him and for his belief that they claim for their own faith. Let them develop and stimulate a genuine brotherly feeling for their Jewish neighbor, in whose faith and in whose doctrines the Christ they worship was born and reared, and let them thus lead in that noble endeavor to recognize all men as brethren, and to cement the bonds of a kindly feeling among mankind.—*The Jewish Messenger*.

If ever an organization within the church of Jesus Christ has seemed to catch the true spirit of the unity of all in Christ, the Saviour of men, it is the one to which our friends of the *Messenger* refer. We are glad to join them in appealing through the Young People's Societies of Christian Endeavor to the rising generation, that they cast off the shackles of prejudice with which their elders are fettered, and regard the house of Israel as one with them, being children of our common Father. And we hope also that this young society of believers in Christ may be so led of the divine Spirit that it shall reveal to Jewish observers such a true Christianity as may not only gain their respect, but win their allegiance to Jesus, our Master.

CHRISTIANITY WITHOUT CHRIST.

Paul, driven to extremities by the Roman law forbidding circumcision in order to stop proselytism to Judaism, had no hesitancy in abolishing the rite, just as happened with other ceremonials, biblical and rabbinical, which interfered with his conversion of the heathen, and had to give way. The small body of rabbis who in New York declared for a similar innovation had less reason than Paul to do so, and there is little doubt but that, as with the founder of Christianity, the abolition will be extended into Judaism. The chief danger of mending creeds is that no one can tell what will be the ending.—*The Jewish Exponent*.

It may well be questioned whether the abolition of

circumcision among Christian Jews came about exactly as is described in the foregoing, as it may be questioned whether Paul were "the founder of Christianity." Christianity, a scriptural, New Testament Christianity, of Peter as well as Paul (see Acts 15), declared that circumcision was no longer binding. A true development of Judaism in Christianity may do this. But Judaism, or a part thereof, attempting this to-day, without Christ, is a sad spectacle. And yet how God, in His providence, may be leading His people, who can tell? May He grant that Jesus Christ, as "the end of the law for righteousness to every one that believeth," may be speedily known to all sons of Israel, that they may see how their salvation is wrought out in Him. But we fear that simply for weary teachers to cast aside restrictions and holy usages out of concession to the spirit of the times is by no means an approach to the control of the Spirit of God. Let them come to His Son and learn of Him. In Him they will find what they need and that after which without Him they vainly grasp.

COLUMBUS AND THE JEWS.

Apropos of a subject which will for a long while engage the attention of the civilized world, it may be well to bring to notice an incident that serves to illustrate the important position taken by a people in every movement having in view the welfare of mankind.

But, before mentioning the incident, another matter of history may be cited as an introduction thereto. When Christopher Columbus set sail from Palos, Spain, on Aug. 3, 1492, on his voyage to discover a new hemisphere, the descendants of the Hebrew patriarchs were quitting that same land that had lent him its assistance. The edict of Ferdinand and Isabella exiled from all their territories, and those they had conquered from the Moors, every Jew who refused to accept baptism in the church of their Spanish Majesties. Hundreds of thousands were compelled to flee, and in so doing multitudes lost their all,

while many succumbed to starvation or were drowned on their voyage to other lands of freer access.

Strange to say, however, quite a number of Jews still remained in Spain. Outwardly they professed the dominant creed, but secretly practiced Judaism. This class gradually were given the opprobrious name of *Marranos*, derived from a Spanish term for "hog." They endured much suffering, and many a chapter of interesting history has been written of them. Some, it is said, ate the unleavened bread throughout the year in order to prevent, if possible, the annual renewal of that old but utterly untrue charge that Jews used Gentile blood in their Passover bread—a charge repeated to this day, notwithstanding the strict command of the Pentateuch rigidly forbidding the use or drinking of blood in any way or for any purpose whatever—a command scrupulously observed by Hebrews in every age.

As to the *Marranos*, the writer has been told that some of his ancestors, who still dwelt in Spain after the edict of expulsion had been enforced, were obliged to resort to various artifices in order to observe the main ordinances of Judaism; that they celebrated the Day of Atonement—the most solemn of all the Jewish holy days—by taking to the fields (with the excuse that they were off on an excursion) and there secretly keeping what the Revealed Law enjoins upon Israelites in all their generations.

But now to the incident connected with Columbus' first voyage westward over the Atlantic Ocean. It is said that there were Jews, either professing or converted, among the crews of the *Santa Maria*, the *Pinta*, and the *Nina*; that when land was first reached, among the first, if not the first, to step upon the newly-found soil of San Domingo was a Jew, whose name has come down to posterity as Louis de Torres. This man is spoken of in different works bearing on the subject of Columbus. It is not quite positive that Torres had not become converted, as others had done, rather than be persecuted or driven into exile. At all events, he was of Jewish parentage and birth.

Hence it is seen that Hebrews had at least some interest in the discovery of a continent in which an asylum was to be founded for all who suffered for conscience' sake. A movement has been on foot for some time to have the Israelites celebrate the quadro-centennial in a special way, befitting the great event. Whether this will take any practical shape, or whether they would prefer not to be distinctively represented as a religious community, but to celebrate with other citizens irrespective of denomination, has not yet been fully shown. It is quite likely, however, that an open act of theirs will mark the coming observance, and that some representatives of Judaism may take part in the religious congress to be held at the same time as the Exhibition in Chicago, in 1893.— *The Philadelphia Ledger*.

WHAT THE JEWS OF EUROPE SUFFERED DURING THE MIDDLE AGES.

Charles Zeublin, in an article on the "Ethics of the Jewish Question," in the *International Journal of Ethics*, makes the point that the Jew as he is is the victim of environment, with characteristics the result of seclusion and persecution; therefore not responsible for his peculiarities. For, paraphrasing Cowper, he says: "God made the Israelite, but man made the Jew." In the body of the text he quotes freely from Dollinger's lecture on "*Die Juden in Europa*," to give a resume of persecution well worth printing apropos of the Fasts of Tamuz and of Ab, the one just celebrated, the other falling on Aug. 2d:

"Juvenal, in his satires, portrays vividly the condition of the Jews in Rome. Their sufferings under the heathen were, however, not to be compared with the persecutions they endured when Christianity came to be the state religion. The Synods forbade Christians eating with Jews. Ambrosius called the burning of a synagogue a godly deed. Theodsius excluded them from all offices. As if relieving the dark side of the picture he is compelled to present, Gregorius says: 'On the whole, the Hebrews in Rome,

with the exception of an occasional outbreak, did not suffer the persecutions which they endured in other cities of Europe. Rome never furnished soil for religious fanaticism. There ever lived in the hearts of the Roman people the old tradition of cosmopolitan tolerance and humanitarianism. Then, too, they were accustomed for centuries to the Jews.' If the treatment of these people in Rome may by any exaggeration be called tolerant, it is but as a commentary on the frightful abuses elsewhere. The first persecution of the Jews in the Frankish kingdom took place in the sixth century. This was imitated in Spain in 612. Sisebut gave the Jews the choice of being baptized or emigrating. The Franks forbade the marriage of Jews with Christians, the holding or the sale of Christian slaves by Jews, the power of judging Christians, the eating together of the two sects, and the employment of Jewish physicians.

"Dollinger finds in the Crusades the beginning of anti-Semitism, shows how there was in the eleventh century a general change of sentiment towards the Jews caused by the thirst for fighting non-Christians. The real aim of the Crusades was to free Christians in Asia Minor and Palestine from the power of Islam and to secure the safety of the Holy Sepulchre. The result, however, was the advance of Islam and the weakening of Christianity. The theories of absolution and the world power of the pope succeeded in dragging in criminals and outcasts, and in demoralizing the better class of the Crusaders. Among the unfortunate and permanent results was this hatred of the Oriental which found vent in the persecution of the Jews. Before beginning their voyages the Crusaders would sometimes plunder the Jewish houses. The kingdom of Jerusalem was formed by first burning the synagogues. Councils ordered all copies of the Talmud to be destroyed and all Jewish literature containing offensive references to Christianity. Thomas Aquinas held that the barons could make the same use of Jewish property as of their own land. The Jews were offered protection through heavy taxes. The Council of Vienna in 1267 forbade a Jew

to visit a bath-house, hotel, or inn. No Christian was allowed to buy meat of a Jew, lest he be poisoned. The Synod of Salamanca (1335) declared that no Jewish doctors could be employed because they were trying to destroy all Christians by force. The great epidemic in Europe in 1348 was laid at the door of the Jews. This belief was made certain by the small number of deaths among the Jews. On the rack the Jews confessed to this. Then broke forth fanaticism. The Jews were killed by the thousands. Clement VI. vainly declared them innocent. Already in the twelfth century had arisen the belief that the Jews sought Christian blood either for healing or offerings. A child found dead was always cause for abuse of the Jews. To pay for the civil wars in 1390 all Jewish debts were taxed fifteen per cent. In Spain, where the situation had been better, in 1391 the priests, with their followers, burned the synagogues. Twenty thousand were forcibly baptized, many of whom afterward returned to Judaism. Thousands were killed.

"In 1492 all Jews were banished and their property confiscated. Deprived of all means, many perished from hunger and epidemics; others found a home in the Orient or in Italy. A temporary refuge was found by some in Portugal; they owned land and cultivated it, and engaged in trade. In 1495, however, King Manuel seized all the children under fourteen and baptized them. In 1506 a proselyte doubted a miracle performed, and in three days two thousand proselytes were killed. There can be no doubt that since the Reformation the position of the Jews has been greatly improved. Persecution has not been general, the attitude of the Christians toward them has been more favorable, and they have undergone a reformation within themselves."—*The Jewish Exponent*.

PAPERS RELATING TO THE FIRST JEWS' SYNAGOGUE AND BURIAL PLACE IN NEW YORK.

This Indenture made the nineteenth day of December, in the second year of the Reigne of our Sovereign Lord, George the Second, by the Grace of God King of Great

Britain, France, and Ireland, Defender of the Faith, *annoque Domini*, one thousand seven hundred and twenty-eight. Between Cornelius Clopper, of the city of New York, merchant, and Catharina, his wife, of the one part, and Louis Gomez, Jacob Franks, Mordecai Gomez, and Rodrigo Pacheco, of the same place, merchants, of the other part. Witnesseth, that the said Cornelius Clopper by and with the voluntary consent and good liking of Catharine, his wife (testified to by her being a party hereunto and signing and sealing these presents), for and in consideration of the sum of one hundred pounds of lawful money of the Province of New York, to him the said Cornelius Clopper in hand paid by the said Lewis Gomez, Jacob Franks, Mordecai Gomez, and Rodrigo Pacheco, at or before the ensealing and delivery hereof, . . . Hath Granted, Bargained, sold, aliened enfeofed, released, quit, claimed, and confirmed . . . unto the said Luiz Gomez, Jacob Franks, Mordecai Gomez, and Rodrigo Pacheco, their heirs and assigns forever, all that certain Toft or lott of ground situate, lying and being in the Dock ward of the city of New York, on the north side of the street commonly called the Mill Street, containing in front to the said street forty foot, and in length on the west side one hundred and ten foot, in the rear to the north forty foot and in length on the east side thereof ninety-three foot, all English measure. Bounded on the south by the said street, on the west by the ground of James Alexander, Esq., on the north by the ground of Lawrence VanHook and Samuel Lancellott, and on the east by the ground of said Cornelius Clopper, party to these presents. To Have and to Hold, . . . together with all and singular, &c.

(Here follow full covenants.)

In witness whereof the parties of the first part have hereunto set their hands and seals, the day and year first above mentioned.

In presence of
Wm. Hamersly,
Richard Nicholls,

Cornelius Clopper,
Catharina Clopper.

Recorded in Liber 31. Page 263.

New York Register's Office.

This Indenture, made the seventeenth day of December, in the third year of the reign of our Sovereign Lord, George the Second, by the Grace of God of Great Britain, France and Ireland, King, Defender of the Faith, &c., *annoque Domini, 1729*, Between Noy Willey, of the city of London in Old England, apothecary, and Robert Davis, of New York, in America, Chirugion, of the one part, and Luiz Gomez, Mordecai Gomez, Daniel Gomez, and David Gomez, all of the city of New York, merchants, of the other part.

Whereas, the said Noy Willey, by his certain letter of attorney, under his hand and seal duly executed, dated the 20th day of February, in the year of our Lord 1728, Among other things did empower and authorize the same Richard Davis in the name of him the said Noy Willey . . . to sell all such parts of his lands and tenements which are situate lying and being on Manhattan Island within the said city of New York, and which are commonly called and known by the names of the Freshwater, the wind-mill, and the square piece of ground fenced in, &c., . . . as to him might seem best, Now this Indenture Witnesseth that the said Noy Willey, by Richard Davis, his attorney, for and in consideration of the sum of thirty pounds, current money, . . . Hath bargained, sold, and confirmed unto the said Luiz Gomez, Mordecai Gomez, Daniel Gomez and David Gomez, their heirs and assigns forever, All that tract or lot of ground situate and being on Manhattan Island in the city of New York, on the south side of the Freshwater, being part of a larger tract which was sold by William Merritt to William Janeway, since deceased, and by the said William Janeway sold to the same Noy Willey, and is butted and bounded as follows: Beginning at the south-east corner of the Jews' burying place, running 392 feet North 17 degrees West to the highway, thence along the highway North 17 degrees 36 $\frac{3}{4}$ feet, thence South 69 degrees West 56 feet to the place where it first began. Containing in the whole (the place kalled or known by the Jews' burying place being included,) about 67 perches or thereabouts, be the same more or less.

To Have and to Hold, &c.

Witnesses

Cornelius Lodge,
Benjamin Price,

Noy Willey,
Richard Davis,
Attorney

Know all men by these presents that wee, Luiz Gomez, Jacob Franks, Mordecai Gomez, and Rodrigo Pacheco, of the city of New York, merchants, are held and firmly bound unto Abraham Isaacs, Daniel Gomez, and Nathan Levy, of the same place, merchants, in the sum of £2,000. . . . Sealed with our seals, dated this 14 day of May, 1729.

The condition of this obligation is such that whereas Cornelius Clopper, of this city, and Catharine, his wife, by a certain deed bearing date the 19 day of December last, did sell . . . to the said Luiz Gomez, Jacob Franks, Mordecai Gomez, and Rodrigo Pacheco, a certain lot in Mill street, . . . and whereas the aforesaid consideration money was not the proper moneys of the said Luiz Gomez, &c., but was raised by a voluntary contribution of the Jewish congregation in this city in order to purchase the said ground to erect and build a syagogue thereon, . . . and their names are only made use of in trust for the said Jewish congregation. . . .

Now if therefore the said Luiz Gomez, &c., or any of their heirs, shall not sell, or in any ways incumber the said lot, but that the same shall forever remain to the use of the Jewish congregation, and to no other use, . . . then this obligation to be void.

Witnesses:

Baruch Judah,
Isaac Gomez,

Luiz Gomez,
Jacob Franks,
Mordecai Gomez,
Rodrigo Pacheco.

Recorded Liber 31, p. 372.

N. Y. Reg. Office.

A similar bond given by Luiz Gomez, Daniel Gomez, Mordecai Gomez, and David Gomez, &c., to Abraham Isaacs, Jacob Franks, and Nathan Levy, in the sum of £1,000.

The condition being that they shall not sell the land bought of Noy Willey, "the consideration money being a voluntary offer made by them," but that the lot shall remain forever for a burial place for the Jewish nation.

[Dated]

Nov. 24, 1730.

Recorded Liber 31, p. 373.

N. Y. Register Office.

The above abstracts made by me, June 9, 1892.

252 West 14th St.

WM. S. PELLETREAU.

Mill Street, where the Jewish synagogue was built, was originally called "Slyck Stregre," or "dirty Street," being a narrow and miry lane. It was afterward called Mill St., from a horse mill that stood on the north side of it and owned by Gouvern Lockermans, who sold it to Jacques Cosseau in 1667.

After the synagogue was built the street was popularly known as "Jews' Street," and the narrow lane that runs through to Stone Street (opposite the west end of Delmonico's building,) was called Jews' alley. Mill Street originally stopped at this alley; the street was extended to Pearl Street, and widened in 1835. It is now South William Street; the synagogue stood just east of the angle in the street.—*The Menorah Monthly for July.*

CORRESPONDENCE.

A WORD ABOUT PORK.

An abhorrence for the eating of pork is evidently inherent with the Jewish people, and it cannot but excite the astonishment of the student of biblical law. Some laws of greater moment prohibited by punishment of extermination (כרת) are slighted in comparison with the rigid observance of the prohibitory law of *Hazir* (pork), for which transgression no punishment is dictated, only that it is declared *unclean* in Lev. 11: 2-8. This not eating pork has in fact become a great national mark, distinguishing the

Jews from other peoples, as if Judaism was to a great extent dependent upon the eating or not eating of pork.

There are also some Christians, sincere in their intention to keep *all* the laws of the Bible, who think this prohibition to be binding yet, and would join with the Jews in rejecting pork. They meanwhile eat rabbit and hare without any scruple of conscience, which are enumerated under the unclean animals together with the swine,¹ and only swine is, in their opinion, still forbidden. They may have been influenced by some Hebrew converts to whom this abhorrence has become a second nature, and at that not masters of the law enough to discern which laws were binding forever, and which only given for a time. The fact is that the dietary laws were only given for a time, perhaps to accustom the Jewish people, when taken under the guidance of God, to be submissive to some discipline, or for some other reason known only to the Almighty, and like the sacrificial and ceremonial laws, as only schoolmasters to the Messiah, they were to end with His coming.

The rabbinical expounders of the law, although practicing the most strict observance of it by "hedged" and strictures so as to render it impossible for a Hebrew to transgress the slightest prohibitory law, understood those to be only temporary and to be abrogated with the appearance of the Messiah. *Midrash Tehillim* on Psa. 146: 7: "'The Lord looseth the bound'" (יִרְוּחַ מַחֲרֵי הָאֲסוּרִים) means that the Lord is permitting (מַחֲרֵי, looseth, *i. e.*, unto us) that which was until then bound (interdicted, אֲסוּרִים, *i. e.*, He looseth from the obligation to shun that which was prohibited that far), because in the future age (*i. e.*, at the coming of the Messiah,) everything that was prohibited to eat would be allowed. לְעֵתִיד לֵבִיא הוּא מַחֲרֵי כָל מֵה שְׂאֵסֵר."

Ditto fol. 49, column 4, on Psa. 146: 7: "Many are of the opinion that all unclean animals shall be declared

1) The Hebrew (שֵׁס) means rabbit. See Gesenius, Hebrew and English Lexicon. B. I.

2) Such is the literal meaning of the Hebrew participle.

clean in the time of the Messiah." R. Abarbenel finds a reference to the future permission of swine in the pun of the noun *Hazir* (swine) with the post-biblical verb *hazar* (return). In his book *Rosh Amanah*, fol. 18, col. 2, he raises the question: Why is swine called *Hazir*? and himself answers: Our rabbis have said it received this name because the Lord shall return it, *i. e.*, permit again to eat this animal, עָנָה לַהֲחַיִּיחַ

The Christian dispensation is in harmony with these assertions, although not depending upon the pun of the words. To Peter in the vision it was divinely shown that the distinction between clean and unclean animals was to be abrogated. Acts 10: 9-16.

There is no more transgression of the law, according to the New Testament teaching, in eating pork than in eating beef. The prohibited animals were returned to the people with the gift of the Messiah, as was understood by the Jewish sages; but they failed to acknowledge the Messiah in Jesus of Nazareth.

For my part I eat ham without scruple of conscience; but if I should come into the house of a weak brother who is fighting pork, and I might cause him to stumble and disregard other really binding laws by my eating ham, I would, like Paul, eat no flesh, that I make not my brother to stumble.

BEN ISRAEL.

THE LAW AND THE PROPHETS WILL BE FULFILLED.

The right understanding of the Scriptures can only be obtained by those who are "born again." Not only so, but only those of this number who humbly ask God for the right understanding can have it. Christian truths that do not enter and govern the soul leave either Jew or Gentile worse than before. The law was given to the Jew, and he became worse than the heathen. Christianity was given to the world, and the portion of Christendom known as "the church" will become worse than the Jew ever was or ever can be.¹ The Jewish people need not

1) Perhaps. But how does our contributor know?—ED.

expect any good-will from Christians, excepting of course a few,—a very few,—whose souls are governed by the living truths of God. In the case of those who have the form of Christianity without the reality, the latter end is worse than the beginning. Yet without Christianity every soul on the face of the earth since the time of the cross, whether Jew or Gentile, is eternally lost.

We learn from the 38th and 39th chapters of Ezekiel that the people of Russia¹ from of old have been some of the bitterest enemies of Israel. "Thus saith the Lord God; Art thou he of whom I have spoken in old time by my servants the prophets of Israel?" etc. Ezek. 38: 17. The persecution of the Jews by Russia, and those countries under the control of the Czar of Russia, will be unprecedented in history, and the judgment of Russia, as given in the 39th chapter, will be equally unprecedented. God, however, never fails in giving warnings before He inflicts His judgments. The famine in Russia, the expostulations sounding out on every side, are God's faithful warnings to the Czar.

It is useless to look to any other land in which the Jew may settle. God's eye is ever upon Palestine, the most favored land of all lands for that very reason, and every promise made to the fathers must and will be made good. The land, however, must be received as a free gift from God before the people of Israel can enjoy it in peace. God will not recognize the purchaser of that land, nor Gentile protection of His people. He will yet teach both Jew and Gentile that He is the Most High God of heaven and earth.

WILLIAM WEBSTER.

NEW SMYRNA, Fla.

A LOVING TESTIMONY.

Dear Friends:—The blessed Spirit moves me at the age of eighty-three to say a few more words to the world at large before I am called home.

I am a Christian Jewess, I hope; for He, whom we profess to be the embodiment of love, was born, lived, and

1) Can we tell that the prophet meant Russia?—Ed.

died a Jew. I try to make the Jews real Jews, as was the Blessed Saviour. Take the bulk of Christianity and how do you find it? I leave each Christian to answer this to God. The Jews, as a nation, will never be brought to Christ, as their own beloved Saviour, their God, until the Christian world is converted to Christ. The real and true Jews, suffer what they may, will cling to their belief in the one God, Jehovah, as revealed in the Old Testament.

Thank God, they are now being won by love to find that Jehovah of the Old is Jesus of the New. What love, love, love to the poor sinner: "Come unto me all ye that are heavy laden." "Go in peace, thy sins are forgiven thee."

Where will you find, as a people, so little degradation? Hardly ever do we hear of a Jew being hung, or in prison, or a beggar, etc. They must have living examples of Christ's love. Thank God, the time is approaching when they will be the nursing fathers and mothers to the church at large in hailing our own Messiah, the Lord and Saviour Jesus Christ. Amen.

Permit me to say a few words of my own life. I was born in one of the West India Islands, St. Thomas, one of the group of the Caribbean Isles. At nine years old my father brought my two younger brothers and myself to this country and left us with his brother's family, the father of the Senator, Judah P. Benjamin, with whom I went to school for several years at the same academy in Fayetteville, North Carolina. After some years I returned to the Islands and found that my parents had removed to the island of Santa Cruz, or Holy Cross, then a most beautiful and aristocratic isle. A gentleman who had made a visit to the Isle of Wight, addressing the Sunday-school, said: "Children, I have been to a most lovely isle, but on turning the bluff your charming St. Croix burst on my view and made me start with surprise and admiration, hill and dale, mountain and valley." I will try to say something of it, as it was then. Fourteen miles long, one settlement at each end—west end and east end—the intervening space having beautiful residences, with sugar plantations, lovely

gardens, rows of stately palm trees, foliage all on top, with exquisite trunks; on the other side the Caribbean Sea flowing steadily, with vessels of all sizes (a lovely drive was, I have often taken it). Hedges of splendid flowers, what we call the cactus here is there termed the prickly pear, rows of them three or more feet high, beautiful with flowers; the sweet, little white jessamine in hedges, and the Pride of Barbadoes, a bright, beautiful flower, made the landscape all that was beautiful. Then the singing birds all seemed to make our then lovely isle lovely indeed. There is a great change now, I hear from all quarters. Now back to my old self. My father was employed by the government for some years. He purchased one of the handsomest homes at West End, then he lost the employment; we were obliged to part with our home, carriage and five horses, and I, the eldest of fourteen children, felt that I must do something to help the family. A lovely friend of mine, Miss K. T. Da Costa, opened a school, and joined her; and some years after she joined me in private baptism at the clergyman's house. Trials, etc., followed, but in the end I had the love of father and mother, and all the dear ones. I would write more, but weakness prevents. I came to Lancaster, my adopted home, December 3, 1848, called here by dear Bishop Bowman. A happy home has it been, for which I thank God and my many friends.

H. K. BENJAMIN.

LANCASTER, Pa.

WHEN the Lord led the children of Israel from Egypt He did not take them by the short way of the Philistine but preferred to lead them round about through the wilderness, by way of preparation. Perhaps this is the story of the misfortune at the Hirsch colony in Argentina. There is no royal road for the immigrants until they make one for themselves.—*The Jewish Exponent*.

הברית החדשה.

THE NEW TESTAMENT IN HEBREW.

Translated by Prof. Franz Delitzsch.


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
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All Communications for the Editor should be addressed,
THE REV. WILLIAM C. DALAND,
118 Main St., Westerly, R. I.

Agent for England:

THE REV. WM. M. JONES, D. D.,
No. 11 Northampton Park, Canonbury, London, N., Eng.

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