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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.

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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.

הביטו אל-ציור הצבתם
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.

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JUDÆUS SUM ; JUDAICI NIHIL A ME ALIENUM PUTO.

IMMANUEL.

When down the hill of life I go ;
When o'er my feet death's waters flow ;
When in the deepening flood I sink ;
When friends stand weeping on the brink ;
I'll mingle with my last farewell
Thy lovely name, Immanuel.
When tears are banished from mine eye ;
When fairer worlds than these are nigh ;
When heaven shall fill my ravished sight ;
When I shall bathe in sweet delight ;
One joy all joys shall far excel,—
To see Thy face, Immanuel.

—C. H. Spurgeon.

THE idea of the Incarnation is brought to our minds by the Christian holidays just passing. It is most precious to us because it is so helpful. "God with us"—that is what we need.

INSPIRING is the original prophecy that the lost human race should one day conquer the power of evil. Full of awe do we contemplate the masterstrokes of the early prophecies of the destiny of the different races of mankind, as the wonderful picture of God's grand work of redemption wrought out for us is shadowed forth. Glo-

rious are the prophetic words concerning Israel, the Messianic race, and Judah, the Messianic tribe, also concerning the Prophet, the Priest, and the King, who should arise for the deliverance of His people. Wondrously are the prominent features of His position in the world's history brought out as the prophetic scheme is little by little unfolded, whereby gleams of divine glory appear ever and anon, and in a marvelous perspective the Messiah's life, work, death, and final glory, are brought before us. But in the sign of help to Ahaz, we see the foreshadowing of the most cheering feature of the fulfillment of Messianic prophecy, that Jesus, our Saviour, is in very truth, Immanuel.

GOD has come down to us. The redemption of mankind is not simply the lifting up of man to God by an inward development. We have the assurance that the King of Heaven has come for our help. And may the lesson not be lost upon us. Let us learn of Him and be humble, "Who, being in the form of God, counted it not a prize to be on an equality with God, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross. Wherefore also God highly exalted him, and gave unto him the name which is above every name; that in the name of Jesus every knee should bow, of things in heaven, and things on earth, and things under the earth, that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil. 2: 6-11. R. V. Let us consider this thought as expressed by Tholuck :

Make wide thy portals, Life, behold !
 A King in thee His court would hold !
 Ah! who shall tell His worth ?
 A King, before whose glorious light
 And gorgeous splendor, shrink from sight
 The meaner kings of earth.
 Oh ! see
 How He, in royal state,
 Now through the gate
 Descends,
 And how the heavenly choir before Him bends !
 Hosanna ! Hosanna in the highest !

At last He comes, expected long,
 And now resounds the heavenly song,
 Of peace, th' angelic lay !
 But ah ! how strange ! as near the earth
 Approaching, all this sacred mirth
 Grows dim and fades away ;
 And palms,
 And palms, and crowns of gold,
 And thrones, behold,
 All, all are gone ;
 A little child is found alone ! alone !
 Hosanna ! Hosanna in the highest !

No splendor here adorns His brow,
 Of glorious state we hear not now,
 Poor straw His bed supplies ;
 Oh ! happy he who findeth grace,
 Beside this Infant's resting-place,
 To ponder and be wise.
 Oh ! see,
 How He, within us mild,
 And like a child,
 His work begins
 And heirs for heaven thus daily, daily wins !
 Hosanna ! Hosanna in the highest !

JUDAISM A HELP TO CHRISTIANITY.

A WORD OF PERSONAL TESTIMONY.

II.

I well remember the day a number of years ago when I attended synagogue and heard Dr. M—— preach. I accompanied him home after the service. His beautiful little daughter Miriam was with him, and I soon had a glimpse of their delightful home-life. My object in accompanying the Doctor home was to receive from his hands the present of a Prayer-book which he had promised me. Not long after that Prayer-book became my constant companion. It is always at my side in the study, and I have come to love its beautiful words of devotion as I have loved no book outside of the Bible. Some people speak disparagingly of the multiplied repetitions of the Prayer-book; but there are no unmeaning repetitions in it for me, only the lingering of aspiring thought on expressions that are inexpressibly full with meaning. The Prayer-book should never be used at hours of devotion to the exclusion of Bible reading. If only one can be read, let the Prayer-book be omitted, but if both can be used, the Prayer-book will serve as a most fitting introduction to true, heartfelt prayer.

It is a better manual of devotion than any that I know of. There are none of the false ideas of asceticism that are so often met with in the *De Imitatione Christi*; only the healthy outlook upon life of a deeply religious soul every moment conscious of the imminence of the Divine Presence in all the affairs of men.

This book can be used by the Christian with even greater profit than by the non-Christian Jew, for in it there is a large element of Messianic thought. He finds Christ in it as truly as in the New Testament. He knows that Christ has come, and from the New Testament understands the nature of His self-manifestation, and finds many words in the Prayer-book that wing aloft the aspirations of a soul deeply at rest in Christ. An acceptable quality of the Prayer-book to the non-Jewish Christian is its freshness. He finds in it many of the same ideas that abound in the New Testament, but free from their oft-repeated phraseology. He finds himself in the best of the spiritual atmosphere of the Old Testament. Thoughts that he might otherwise pass over are here enlarged and made to become a part of his every-day thinking. Permit me to refer to examples. In Gen. 6:5 it is said that God saw the great wickedness of man upon the earth, and that the imagination of the thoughts of his heart was only evil continually. The *יצר הרע*, evil imagination, is frequently spoken of, and prayers are offered for deliverance from it. *מגן אברהם*, the Shield of Abraham, is often mentioned as our protection. The three-fold priestly benediction of Num. 6:22-27 is brought into a delightful prominence. Mention is frequently made of the *ספר חיים*, book of life, in which the names of God's true worshippers are inscribed. In using the Prayer-book one feels all the more closely drawn to all that is best and deeply spiritual in the Old Testament.

Not only are these prayers an expression of the spirit of the Old Testament, but they are also, many of them, Talmudic prayers. And here something needs to be said about that monument of early Jewish learning. Jewish learning is by no means extinct at the present day. It is

quite possible that we are upon the eve of a great spiritual revolution in Judaism. When that time comes Jewish learning will erect equally monumental depositories of truth, but then men will not think or speak as did the Jews when the Talmud was in process of construction. The Talmud is a world of thought. If any one will become familiar with it all, it will demand and take all that there is of him. He cannot know anything else. Here he hears angels' voices, and here, too, are the gates of hell. As this is a word of personal testimony you will permit me to transfer to these pages a portion of a certain entry in my diary :

ביום השני בקרתי את בית-עקר-הספרים אשר בבית המדרש לחורתי : אלהים, אשר בעיר ההוא, ואקרא או בפעם ראשונה בתלמוד כבלי. החוכות ההן מהוררים מאוד במעשה-הידי. בצד הראשון יש תבנית מראה אור ובתוך האור נראה המלה תורה. אמנם התורה היא אור גדול ומופיע ברחמים בלבב אנוש. קראתי במסכת 'ברכות' וגם 'שבת' וגם 'סנהדרין'. אך הגיוני נשאני לעולם גדול, עולם האצילות, ממלאכים וזים מעופפים בהדרתם לבתי ככל ופולשת ובארצם. גם שמעתי קול רעש גדול יוצא משאול תחתיות. חושך וצלמות שם. אך המסכת 'ברכות' הפיק עלי רצון טוב ורב ברכות

"On the second day I visited the library of the Seminary in that city, and there I read for the first time in the Talmud. The volumes are excellent in their handiwork. On the first page is a representation of light, and in the midst of the light is the word "Torah." Truly the Law is a great light and shines gloriously into the heart of man. I read in the tractate *Berakhoth*, also in *Shabbath*, and in *Sanhedrin*. Then my meditation bore me to a great world, the spiritual world of pure flying angels and of brightness in the homes of Babylon and Palestine and their lands. I also heard voices rushing from the deepest hell. Darkness and the death-shadow are there; but the tractate *Berakhoth* conferred upon me delight and a great blessing." For any person literally to follow the canons of the interpretation of the Scriptures employed in the Talmud is in a multitude of cases to miss the true interpretation of God's Word. The grammatical and the historical methods furnish the best canons of interpretation; while at the same time the Talmud yields a wealth of beautiful thought,

much of which in an illustrative way illuminates the pages of God's Word. But when one remembers the lengths to which the Talmud carried its principle of placing a hedge around the Law he feels that boundaries have been transgressed in a way that is not only useless but also positively sinful. While indeed a garden can be better watched by standing outside of it than in any portion of it (*Yebamoth* 21 a¹), nevertheless the watchman may depart so far away from his garden that he will lose sight of it altogether, and this the builders of the Talmud certainly did and wandered too far in a dreary waste of imposing countless and burdensome refinements on the hearts and consciences of men. Too often they substituted the commandments of men for the commandments of God. They said that *Mikra*, Scripture, is like water, while the words of the scribes are wine. When one remembers such things as the intricate refinements required for Sabbath observance, and knows how many of the sons of Israel have placed their salvation on the doing of them rather than on the atonement of sacrifice, then surely he feels that the gates of hell are very near.

But the many Talmudic prayers that abound in the Prayer-book give expression to the best spirit of that vast storehouse of learning. They are true prayers and breathe forth the best sentiment of the race. What could be more beautiful than these? "Keep my tongue from evil and my lips from speaking guile, and may my soul be silent to cursing, and may my soul be as the dust to all." "May it be thy will, O Lord, our God and God of our fathers, to cause us to walk in thy Law and cleave to thy commandments, and bring us not into the hands of sin or into the hands of transgression and iniquity, or into the hands of temptation, or into the hands of shame, and let not the evil imagination rule over us, and remove us far from an evil man or from an evil companion, and

1) "To what is the matter like? To a man watching a garden. If he watches it from within, the part in front of him is watched, and the part behind him is not watched." The Talmud tractate on the Levirate. The principle of the hedge lies at the foundation of the entire rabbinical system.

cause us to cleave to the good imagination and to good works, and bow our imagination to be subservient unto thee, and give us over this day and every day unto favor and grace, and to loving kindness in thine eyes and in the eyes of all who see us." The entire range of these prayers, with a true Messianic interpretation, can be used with great profit by a Christian.

In the use of the Prayer-book it is best to use the morning prayers in the morning, the evening prayers in the evening, the Sabbath prayers on the Sabbath, and the festival prayers on their appropriate days. In these prayers one will find most beautiful applications of Scripture. Here, too, he will find liturgical poetry of the loftiest character, and poetry breathing in sweetest cadences. Here he will find very ancient prayers that antedate any of the pretensions of Rome. It is not at all improbable that a number of these prayers were in use in Palestine when Jesus taught in the synagogues of the Holy Land, and were known to Paul. In truth, there are indications in the epistles of Paul that lead to the supposition that he was familiar with them. Here one will find the truth of salvation through sacrifice taught in the clearest manner, although the greater number of those who use the Prayer-book are placing their hope of salvation on the merit of the fathers and good works. A right interpretation of the allusions to the merits of the fathers here as in the Bible makes their ultimate application rest on Christ, the Seed of the patriarchs.

Here one finds prayers for the daily and most necessary wants; and he finds that the thirteen articles of the Creed of Maimonides fairly and truly interpreted give a full expression of true religious beliefs. On the platform of this simple creed Judaism and Christianity meet. Here it is clearly demonstrated that true Judaism and Christianity are one. Here in these prayers are the familiar terms of expression, some of them, that are employed in the Lord's Prayer. "Our Father who art in heaven," is a common mode of address. The Kingdom of Heaven is frequently mentioned. שטן המושחית, Satan the Destroyer,

Ἀπολλων, Apollyon, is spoken of. Here is the mercy of God, and here is the fullest recognition of the resurrection from the dead. Most beautiful is the service for Sabbath eve, when the coming of God's holy day is welcomed as the coming of a bride.

Prominent in some Prayer-books is the tractate *Aboth* inserted from the Mishna. Perhaps no more delightful treatise from the Talmud could have been selected, and if any Christian cares to do anything in post-biblical Hebrew, perhaps his first reading will be in this. The language is delightful, smooth, and strong, and a great amount of wisdom is condensed into its sentences. The sayings of the so-called "couples,"—president and vice-president of the Sanhedrin,—precede and are contemporaneous with the times of our Saviour, so that an accurate knowledge as possible of the times in which Jesus lived will necessarily include a knowledge of the *Aboth*. In this compendium of the sayings of the fathers the truly learned and gentle Hillel speaks, as also Gamaliel, at whose feet Paul received his rabbinical education, Akiba, and many of the earliest fathers of Judaism, and the ethics of the tractate is simple and pure.

I have one word in closing about the celebration of the festivals. I have found it to be a delightful help to celebrate them with the use of the Prayer-book. While the observance of these festivals is not compulsory upon the Christian, still the New Testament does not forbid their celebration, provided they be not made a means of salvation. On the contrary, the New Testament encourages it. These festivals are reminders of certain great truths which Christians ought never to forget. The larger number of them are biblical; and in the case of the Feast of Dedication the observance of it is full of scriptural teaching. Indeed, the feast itself is biblical, for it is spoken of by the evangelist John, and Jesus was in attendance upon it, and at that time uttered some of His most important teachings.

S. S. POWELL.

COVERT, N. Y.

AMULETS, CHARMS, AND TALISMANS.*

In the early history of the human race, when men were unable to explain the phenomena of nature, they superstitiously imagined every ill or distress which befell them to be the work of occult powers, evil spirits, or demons. And among other means of averting their evil influence they made use of charms or talismans of some form or other, bearing inscriptions of the names of these spirits, or sacred words supposed to have a magical effect. The use of these magic characters, and similar charms, became very general in different nations. They were thought to be efficacious in preventing disease and every manner of ill, as well as in securing the favor of men, of good spirits, and of God. They were also worn as ornaments, though the use was always more or less a superstitious one, and often connected with religious worship.

Jews, no less than other nations, had their charms and talismans, the *totaphoth*,¹ *tephillim*,² and *mezuzoth*,³ the use of which continue even to our own time. The origin of the use of these articles is involved in much obscurity, and there have been few very serious attempts to write anything upon their history. Indeed, whether it is possible to know how and when the different forms of amulets came into use may well be doubted. The *totaphoth* mentioned in the Bible must have been in use at a very early time. But when the *tephillim* were introduced, whether they are the same thing or not, when the name *tephillim* came into use, the origin of the name itself—all these things are unsettled questions and form a fruitful field for investigation. They are of great interest to Christians, for their use by Jewish Christians and the effect of Christian doctrine upon their form and use can throw considerable light upon early Christian practices, and it is worth investigating to find out what our Saviour referred to by the term "phylac-

* History of Amulets, Charms, and Talismans. A historical investigation into their nature and origin. By Michael L. Rodkinson. Paper, pp. 9, 93. New York. 1892.

1) Frontlets. Deut. 6:8. 2) Phylacteries, leather cases containing Scripture texts, worn upon the hand and head, during prayer. 3) Similarly used upon the doorposts. Deut. 6:9.

tery."¹ In fact, it is impossible to tell what indirect light the study of this singular subject may not throw upon Christianity.

The book which has brought this subject just now to our notice is a little volume by Mr. Michael L. Rodkinson, who has written many interesting works in the Hebrew language, and has edited several Hebrew papers, one *Hakol*, published in Germany, Austria, and later, for a short time in New York. Mr. Rodkinson some years ago undertook the difficult task of throwing light upon the subject of phylacteries, etc., and collected all the data and information possible. The results of his researches he published ten years ago in Hebrew in a book entitled *הפלה למשה מקוץ*, or as the German title² reads, "The Origin and Development of the Phylactery cult among the Jews." He has since continued his investigations and has issued just now in English this smaller volume, which is well worth the perusal of every one interested in Jewish matters, whether Jew or Gentile. The volume may be obtained, so far as we know, only by addressing the author.³

When speaking of the endeavors of the rabbis in the early Christian centuries to make a change in the form of the phylacteries, in order to detect those who believed in Jesus, Mr. Rodkinson says :

The Jewish Christians, who were not entirely separated from the Pharisees, and who adopted all the reforms of that sect, but who, in addition, believed in Christ and his resurrection, had also adopted this new reform in regard to the *tephillim*. . . . But they at the same time spared nothing to employ every available means of propagating their own doctrines. For this purpose they painted the outside of their *tephillim* red, as in memory of Christ's blood. The Pharisees then immediately passed a resolution forbidding this color for the *tephillim*, as being unsightly (*Menachoth* 35), and then the Christians adopted the three-headed letter *Shin* (ש) of the Hebrew alphabet as a symbol of the Trinity.

1) Matt. 23. 5.

2) *Ursprung und Entwicklung des Phylacterien-Ritus bei den Juden.*

3) 1,894 2d Ave., New York City. The price of the book is two dollars, which we may say is not much for the contents, but a good deal for the mere paper and ink.

From the tradition known as "*Halachoth le Moshe mi-Sinai*" (The tradition given to Moses from God on Mount Sinai), and which prescribes the letters Daleth (ד) and Jodh (י) for the *tephillim*, which are not admitted by the *Tosephoth*, we may judge that these two letters were placed upon the *tephillim* by the Jewish Christians. The ד was the abbreviation of יבן (יבן) "Son of David," and the י of ישוע "Jesus." These were used together with the ש, the emblem of the Trinity. The true meaning of these letters they endeavored to conceal from the Pharisees by explaining that ד and י, together with ש, had the meaning of שדי, "The Almighty." The Jewish Christians employed different emblems and colors, and ascribed to them certain relations to Christ, and therefore the Hebrew authorities of those times forbade also the painting of the *tephillim* white or green (*Beraita*, 37), which before was permitted, and only the black color was allowed. *Ibid* 35, *Shabbath* 28. With the same object in view the Hebrew authorities, inasmuch as they had not the power to displace the word שדי of the *tephillim*, even though the Jewish Christians gave it their own meaning, considered it wise to add to the letter Shin one more head, thus שׂ, making a letter which had no existence in the Hebrew alphabet, and explain that these four heads indicated the unity of God in the four quarters of the world. Then they abolished the three-headed Shin.

This little book exhibits great erudition and immense labor, and though all scholars would not agree with the author in every point, it is certainly valuable, and is surely what the author claims for it, which is merely "a contribution to the literature of a subject which demands still further study."

THE CREED OF MAIMONIDES.

One or two of our readers have asked us to publish for their benefit, and that of others, the Creed of Maimonides, which has several times been mentioned in these pages. We accordingly print the Creed in Hebrew with an English translation.

(א) אני מאמין באמונה שלמה שהבורא יתברך שמו הוא בורא ומנהיג לכל הברואים והוא לברו עשה ועושה ויעשה לכל המעשים.
 (ב) אני מאמין באמונה שלמה שהבורא יתברך שמו הוא יחיד ואין יחידות כמותו בשום פנים והוא לברו אלהינו היה הוה ויהיה.

- (ג) אני מאמין באמונה שלמה שהבורא יתברך שמו אינו גוף ולא ישיגהו משיגי הבינה ואין לו שום דמיון כלל.
- (ד) אני מאמין באמונה שלמה שהבורא יתברך שמו הוא ראשון והוא אחרון.
- (ה) אני מאמין באמונה שלמה שהבורא יתברך שמו לו לבדו ראוי להתפלל ואין לחלתו ראוי להתפלל.
- (ו) אני מאמין באמונה שלמה שכל דברי נביאים אמת.
- (ז) אני מאמין באמונה שלמה שנביאת משה רבנו עליו השלום היתה אמתית ושהוא היה אב לנביאים לקורמים לפניו ולבאים אחריו.
- (ח) אני מאמין באמונה שלמה שכל התורה המצויה עתה בידינו היא הנתונה למשה רבנו עליו השלום.
- (ט) אני מאמין באמונה שלמה שזאת התורה לא תהיה מחולפת ולא תהיה תורה אחרת מאת הבורא יתברך שמו.
- (י) אני מאמין באמונה שלמה שהבורא יתברך שמו יודע כל מעשי בני אדם וכל מחשבותם, שנאמר היוצר יחד לבם המכין את-כל-מעשיהם.
- (יא) אני מאמין באמונה שלמה שהבורא יתברך שמו גמל טוב לשומרי מצותיו ומעניש לעוברי מצותיו.
- (יב) אני מאמין באמונה שלמה בכיאת משיח ואף-על-פי שיתמהמה עם כל זאת אחכה לו בכל יום שיבוא.
- (יג) אני מאמין באמונה שלמה שהיה תחית המתים בעת שיעלה רצון מאת הבורא יתברך שמו ויחעלה זכרו לעד ולנצח נצחים.

1. I believe with a perfect faith, that the Creator—Blessed be His Name!—createth and governeth all created beings; and that He alone hath made, continueth to make, and ever will make, all things that are made.

2. I believe with a perfect faith, that the Creator—Blessed be His Name!—is One; that there is no unity like unto Him in any manner whatever; and that He alone is our God, who was, and is, and ever will be.

3. I believe with a perfect faith, that the Creator—Blessed be His Name!—is incorporeal; and that He is not liable to any change incidental to matter; nor hath He any bodily similitude whatever.

4. I believe with a perfect faith, that the Creator—Blessed be His Name!—is at once the first and the last.

5. I believe with a perfect faith, that unto the Creator alone—Blessed be His Name!—prayer is due; and that

besides Him there is none other to whom prayer ought to be offered.

6. I believe with a perfect faith, that all the words of the Prophets are true.

7. I believe with a perfect faith, that the Prophecy of Moses, our master—upon whom be peace!—is true, and that he is the chief of the prophets who were before him, and of those who come after him.

8. I believe with a perfect faith, that all the law which is now found in our hands is the same which was given to Moses our master—upon whom be peace!

9. I believe with a perfect faith, that this, the Law, will not be altered; and that there will not be another law from the Creator—Blessed be His Name!

10. I believe with a perfect faith, that the Creator—Blessed be His Name!—knoweth all the deeds of the sons of men, and all their thoughts; as it is said: He that fashioneth the hearts of them all, that considereth all their works.

11. I believe with a perfect faith, that the Creator—Blessed be His Name!—rewardeth those who keep His commandments and punisheth those who transgress them.

12. I believe with a perfect faith, in the coming of the Messiah; and though He tarry I will still daily await His coming.

13. I believe with a perfect faith, that there will be a resurrection of the dead at the time when it shall be the will of the Creator—Blessed be His Name and exalted be His memorial for ever and to all eternity!

A SEMITIC ARCHBISHOP.

A news letter from Vienna, dated November 10th, last, states that although Russia is, after Austria, the country in Europe where the anti-Semitic movement plays the most important role in politics, and where the hostility to the Hebrew race, irrespective of their creed, is the most pronounced, yet it is a converted Jew, the son of a village peddler, who has just been elected by a chapter composed

exclusively of nobles, to the archiepiscopal see of Olmutz. The latter, ever since its foundation in the ninth century, has been invariably held by a prelate of illustrious birth, and several of the archbishops of Olmutz have been Archdukes of the Imperial House of Austria. The archbishop of this diocese, which is renowned as being the wealthiest of Continental Europe, yielding a revenue of \$800,000 per annum, receives by virtue of his office the title of prince, and has precedence over everybody in the Empire, except those members of the Imperial family who are in the direct line of succession to the throne. He is entitled to a salute of twenty-four guns, and has a private bodyguard of his own, dressed in quaint grenadier uniform. Moreover the Archbishop of Olmutz has an hereditary right to the red hat of cardinal, and is always nominated by the Emperor for a seat in the Sacred College immediately after this appointment.

The new archbishop, who bears the name of Cohen, is a comparatively young man, and is not only the most youthful of all the Austrian archbishops, but will also be the youngest of all the cardinals. Brought up and educated as a member of the Jewish faith, he became converted to Christianity in his eighteenth year, and having entered the seminary at Strassnitz, succeeded in attracting the attention of the late archbishop of Olmutz, a member of the princely house of Furstenberg. By the influence of the latter he was appointed some years later professor of canon law at the theological college in Olmutz, then created a Canon of the Chapter of Olmutz, and finally nominated director of the Chancelry of the Olmutz Consistory, in which capacity he managed the large archiepiscopal estate so admirably that the entire chapter was full of his praise. The Chapter of Olmutz, by the bye, is the only one in the Empire, save that of Salzburg, which enjoys the right of election of its archbishop. In all other cases the archbishops and bishops are chosen and appointed by the Emperor and his government. The choice of Dr. Cohen by the chapter was quite as great a surprise to the Em-

peror and to his government as it has been to the people at large.

Dr. Cohen is by no means the only prelate of the Roman Catholic Church who was born a Jew. There have been not only cardinals of Jewish blood, but even Popes. Anacletus II., who ascended the papal throne toward the middle of the twelfth century, was a converted Jew. So, too, was Monsignor Bauer, the principal chaplain, confessor, and almoner of the Empress Eugenie, of France. Indeed, he began life as a clerk in the banking house of Rothschilds at Vienna, but suddenly deserted finance for the church, rising in his new profession so rapidly that he was selected to represent the Roman Catholic Church at the opening of the Suez Canal, and to pronounce the benediction of his church upon that undertaking. To-day he has reverted to the faith of his forefathers, and has abandoned the ecclesiastical profession in order to become once more a financier, and his present mode of life is quite the reverse of clerical.

By a new ministerial edict the Jews in Russia are forbidden to hold shares in any limited commercial or industrial company in the south-western governments. A few exceptions are made in favor of certain old-established sugar refineries in the government of Kieff, but even in these no administrative post may in future be held by a Jew, and the correspondence of the company must be conducted exclusively in Russian. Moreover, it is only where one-third of the shareholders of such a company are Jews that the latter may be represented by one of their co-religionists on the board of directors, but under no circumstances may a Jew be elected chairman. It is more than probable that these restrictions will be drawn more tightly still. The government is not keeping its covenant with the Jews within the pale, which has already become the most shadowy of demarcations, and a mere meaningless expression as regards the freedom and sanctuary rights of this oppressed people.

The Peculiar People.

חדשות הנעשות—NEWS—במחנה ישראל.

THE Annual Conference of American Rabbis, recently held in Washington, was mainly occupied with the consideration of the new Union Prayer-book.

It is said that Russian Jewish emigrants are thriving in Ireland where the native peasant population are hardly able to obtain a subsistence. They clearly find their condition far more tolerable than in the Russian Pale.

TWENTY years ago Jerusalem had 21,000 inhabitants, among them 4,600 Sephardic and 6,000 Germanic-Polish Jews. The city has now 58,000 inhabitants, and among them 42,000 Jews, and has all sorts of public buildings.

MOSES LORIA, a wealthy Jew, who died recently at Milan, Italy, left his whole fortune, amounting to twenty-five million francs, to the city of Milan, for the purpose of founding an institution with the aim of giving work to all working-men who cannot find other employment.

THE difference between the Orthodox and Reformed Jewish press and pulpit can clearly be seen to be more accentuated than that between Gentile Christians who are at the corresponding poles of Christian theology; this is brought out in their comments on Christian (?) heresy trials no less than in what they say in regard to the religion of Judaism pure and simple.

THE Russian Senate has promulgated a law requiring that Jewish artisans shall only reside in places where official Boards of Trade exist, the pretense being that the Jews can thus be kept more effectively under official reg-

ulations and supervision. Official Boards of Trade exist only in about ten per cent of the towns in Russia, and the decree therefore means a vast addition to the misery and oppression under which the Russian Jews already labor. Many thousands of Jewish artisans will be compelled to remove from the towns in which they are located, and enter the competition for existence in the populous centers of the Jewish Pale. The object of the new law is believed to be to start the Jews to stirring again and drive them over the frontier, whether other countries are willing to receive them or not. The partial embargo on emigration to America, has caused a cessation of the rush of Russian Jews to the frontier, and the Russian authorities, who are anxious to get rid of the Jews without absolutely bayoneting them across the border, have been much irritated by the change in affairs. The new law, it is expected, will start them to moving again, and by being driven from one town to another they will be hurried into exile. As to what becomes of them after they cross the border, the Russian authorities do not concern themselves.

A FOREIGN press correspondent says: "In my letter from Russia last year I described how secure the Jewish merchants of the first guild of professional men felt in the protection of their imperially signed passports. They laughed when I suggested that their turn would come next. They said it would be impossible; that they could not be touched. Well, the impossible has come to pass. They are all under a notice of immediate expulsion, which means, also, practical confiscation, unless they immediately become baptized in the orthodox church. This alternative is nothing new to the Moscow Jewish mind, where pretended conversions have been more common for generations than elsewhere; but now those accepting it must play no tricks with heaven, but go out and live three years in an ancient monastic village, an hour's distance from Moscow, to submit their piety to the daily inspection of the resident monks. Only at the end of this probation

can they get their passports back and resume their residence and occupation in Moscow. This tempts one to laugh at its childish absurdity, but the tragedy behind it smothers mirth. The new ukase affects about 1,500 people, mostly wealthy, and all educated and refined. It reduces them to relative beggary. No secret is made of the fact that this is done in retaliation for the refusal of the Rothschilds to take up the new loan desired by M. De-witte. It is perfectly understood, too, that the Russians will do their best to foment the anti-Semitic outcry in Paris. This would be a simpler task, however, if it were not the case that a large proportion of the so-called newspapers of Paris owe their existence from week to week to the complaisance of Jewish capitalists."

GLEANINGS FROM THE JEWISH PRESS.

PREJUDICE.

In regard to prejudice against the Jew in our own blessed country we believe that it is a personal and a social, not a religious factor at all. We Jews, too, have our prejudices against Christians, just as ignoble, and due simply to the same cause—ignorance, and we Jews have just as resolute prejudices against Jews, not certainly from religious motives. Too much prominence is given to the subject on all sides, and many of us are hence unduly sensitive, fancy a slight where none is intended, and expect the Jewish press and pulpit to champion their cause, when it is simply individual arrogance or presumption which is at fault, with which Judaism and the Jew have nothing to do, and for which they should not be held responsible. This prejudice, however, is just as rampant among the various Christian denominations towards each other; and while naturally the position of the Jew is more delicate, as his is the smaller body, with more patience, good humor, and silence, better results would be assured. Historically it has been shown that priests, nobles, and Jews, are the victims of prejudice. The Jew is at least in good company, and can endure the martyrdom with complacency, if he will regard it as a warning monitor to realize the noblest ideals of his religion and humanity.—*The Jewish Messenger, Dec. 16, 1892.*

THE foregoing will show how differently writers of the

race of Israel look at the same subject, and we are delighted to print this as a partial vindication of our own moderate position. We do not wholly agree with the *Messenger* that anti-Jewish prejudice in this country is not at all religious. But we have stoutly maintained that it is rather social and racial than religious. But it is refreshing to see a Jewish paper which does not insist that it is wholly religious, and which counsels patience and sweetness to the Jew, when on account of his birth he is compelled to suffer much or little. We know that the religious differences have much to do with this matter, as the *Messenger* virtually admits when it compares the case to that existing between Christian denominations. But we are glad to take this opportunity of saying that anti-Jewish prejudice (which we always and utterly condemn,) is not due to the Christian preacher's influence, nor to Sunday-school teaching, as is so often reiterated in Jewish papers.

JEWISH PECULIARITIES.

It is sometimes said that Jews must give up their peculiarities if they are to avoid exciting prejudice. Yet the most radical acceptance of surrounding customs and ideas has not prevented anti-Semitism from becoming rampant in Germany.— *The Jewish Exponent*, Dec. 23, 1892.

With justice may it be said that the religious peculiarities of Jewish people need never be laid aside for the reason assigned. With right-minded people these things would never be a cause of offense. We hear much of certain peculiarities popularly supposed to be Jewish, but in reality by no means confined to Jews. These disagreeable peculiarities which Gentiles find offensive in Jews of a certain class are more noticed than the same disagreeable traits in other people for the reason that owing to the Jew's business ability and the kind of occupation in which he engages he is enabled to appear in places where a Gentile of the same lack of culture and good-breeding would never think of going. Thus these disagreeable traits are supposed to be more common among Jews than Gentiles.

But peculiar Jewish manners and customs need not be laid aside for the reason adduced. Nor need they be laid aside when the Jew accepts Jesus as his Saviour. Even St. Paul maintains stoutly this position. Let the Christian Jew retain his national manners and customs, cultivate his national language and literature, observe his national festivals. St. Paul himself did this. If the Christ. believing Jew finds that these are no longer helpful to him, that is another thing. But let him beware how he lays them aside or treats them lightly to gain the favor of Gentiles. A step more and we have one who becomes a Christian (?) for the same reason. Let us all give to each matter of religion its due. By no means should the sons of Israel forget the heritage which is theirs. But let them find in Christ their all in all.

THE RELATION OF JUDAISM AND CHRISTIANITY AS VIEWED BY JEWISH CHRISTIANS.

Under the foregoing title the German missionary quarterly, *Saat auf Hoffnung*, published at Leipsic, considers the work and the position of the Hebrew periodical, *Eduth le Israel*. In the third number of *Saat auf Hoffnung* for 1892, the aim and point of view of the periodical in question is thus discussed :

“The most significant attempt on the part of Jewish Christians to grasp the problem of the relation between Judaism and Christianity in a deeper manner than is commonly done, is the publication of the Hebrew periodical, *Eduth le Israel* (Witness to Israel).¹ It is strange how little notice has been taken of this undertaking by Christians, especially in the missionary world. An explanation of this in part may be found in the unassuming way in which the *Eduth* began its career. Then, too, on account of its language the magazine was not able to reach a very large circle of Jewish readers. Therefore it seems to us to be all the more necessary that by a more detailed consideration and by means of short extracts we should make

1) Psa. 122: 4.

it possible for a larger number of those who are devoted to the coming of God's kingdom to Israel to form a proper judgment in regard to this remarkable phenomenon.

"The first news of the project of founding a Christian Hebrew periodical came to the knowledge of Christendom by means of a prospectus, which in an enlarged form appeared in the English language, and in 1886 was also printed in German in *Saat auf Hoffnung*.¹ Of the 'Hebrew Publishing Society,' which according to the prospectus seemed to stand behind the undertaking, nothing more has been heard—perhaps not to the detriment of the paper. Some time elapsed between the appearance of this prospectus and that of the first number of the periodical, Tishri, 1888.² The first volume, comprising twelve numbers, was printed at Alfred Centre, N. Y., U. S. A., by the American Sabbath Tract Society. The second volume, published in 1889, at the same place, was left unfinished. Then the periodical was revived in a somewhat altered form in Galicia, where M. Leowen, in the service of the Berlin Missionary Society, gave his name as the editor responsible for the magazine. With many delays and interruptions two volumes appeared here, one of four, and another of nine numbers. The last volume was printed in Berlin. Thus the external fortunes of the paper indicate that it had a severe struggle to maintain its existence.

"The Editor proper and his fellow-workers wish intentionally to remain hidden from view by the use of pseudonyms. It is, however, easy to see that the whole, from beginning to end, was led and inspired by one original mind. It is a strange world of thought upon which he enters, a world so foreign to the currents of thought usual among Christians, and especially in the missionary world, that we may easily perceive that from *this* camp the undertaking certainly did not proceed.

"In fact, the founder of the *Eduth* in the very first num-

1) The bold tone of this announcement is in unpleasant contrast with the modest way in which the Editor introduced himself in the first number.

2) Concerning this number Dr. Dalman referred in a tone of recognition in *Saat auf Hoffnung*, 1888, p. 59, *et seq.*

ber, repudiates the possible insinuation that he has anything to do with a Mission, as little as he stands opposed to the same in a hostile way. At a later time, nevertheless, the paper was aided by the Berlin Society for the Advancement of Christianity among the Jews. On account of its position of criticism in regard to mission work and of other tendencies which further appeared more clearly, we are unable to resist the impression that this dependence on a Misssionary Society was a mistake to which the Editor was driven by the impossibility otherwise of providing for the financial support of his undertaking.

“When we observe the contents of the *Eduth* we note at once a decided difference between it and the ordinary Hebrew tract literature. While such writings purposely take their position outside the camp of Israel, and in language and spirit sufficiently proclaim their non-Jewish character, the *Eduth* consciously places itself in the midst of the Jewish camp; or, better, it arose within it as a literature appearing in Judaism itself. It means to be a Jewish periodical, standing in the very heart of Judaism. It seeks such companions as stand on the heights of biblical and rabbinical culture, and accordingly it makes use of the language of the scholar, the Hebrew. So far as we are able to judge, in the purity and elegance of its diction it has not only equalled but surpassed other Hebrew periodicals.

“The *Eduth* draws within the reach of its journalistic activity the whole circle of Jewish interests. We find there scholarly treatments of burning questions, old and new, essays, poetry, reviews, biographies, and obituaries, of Jewish men of note (for example, Vol. I., p. 98), life sketches of modern time (Vol. II., pp. 23, *et seq.*), comments on Jewish affairs (Vol. I., p. 146, *et seq.*), and correspondence from all parts of the Jewish Diaspora.

“Throughout all the articles there is found a peculiar religio-national spirit. ‘A Hebrew newspaper, bearing witness to the Law and to the Testimony (Isa. 8: 20), and to all the treasures of the Nation,’ is its title, and what is

thereby intended is further explained (Vol. I., p. 4), 'To do battle for our holy books on which depends all the glory of the house of Israel; to incite to every work in the camp of Israel; to teach the tasks which lie before us to perform; to shed light on all the affairs of our dear people and all their fortunes and the questions of their life; to stand for our people's treasures against their foes; to bring honor upon our holy language, the tongue of Eber, the language of Jehovah, the language of Moses and the prophets, the messengers of the living God, and to glorify the wisdom of the house of Judah and its literature.'

"In an age when Israel is about giving up its noblest possessions, whose crown is the Torah,¹ this paper endeavors to revive the ancient zeal for the Law, as the truest, profoundest, and mightiest possession of Israel. It opposes all attempts to dissolve the Jewish nation and all tendencies to assimilation with other nations. Israel is a people, a nation, just as well as the Germans, the Poles, or any other nation whatever. This proposition is defended in numerous articles and in different ways. Vol. I., pp. 18, 25, 186; Vol. II., pp. 97, *et seq.* But Israel is a people in quite a different sense from any other, because its national existence is grounded upon divine choice. Therefore it is a shame and a disgrace if Israel forgets her holy language and the great heritage of her past; but this disgrace culminates in the giving up of the pledge of that choice, the sign of the covenant, the Torah. Vol. II., p. 7.

"In this the *Eduth* places itself alongside the other Hebrew papers, *Hamaggid*, *Hamclitz*, *Hazephira*, and *Chabatzeleth*, which also cherish a national and conservative sentiment. It wishes, at any cost, to be recognized on the Jewish side as one among these papers. 'The *Eduth* is to be a paper quite after the manner of the other papers which the sons of Israel have in all parts of their dispersion.

¹ Those of our readers not familiar with Hebrew will need to remember that the word *Torah* in our Bible is rendered "Law." But *Torah* is a much more comprehensive expression than "Law," denoting not only God's Word in the sense of Law, but as a gift, a bestowment, an assurance of divine grace.

And it shall differ in no respect from any other periodical except in regard to its position and point of view. For such every paper has, and none can help having such. But you may ask: How shall I know that the editor of the *Eduth* can see better than all the other journalists, who are of greater literary renown, better than the greatest scholars, than the intellectual giants of the Torah and of the Talmud? I answer then: Let us follow the counsel of the holy Saul,¹ when he enjoins upon the Thessalonians, Prove all things, hold fast that which is good. Do not be frightened by the giant because he is so great and tall. See rather whether his words have a foundation, whether there is firm ground beneath his feet. And know that a little boy, if he stand upon his father's shoulders, can see better than his father who carries him, and the dwarf upon the mountain peak will see revealed before him things which are hidden from the eyes of the giant who stands in the valley. It was not because Bilboa was the greatest hero among his companions that he had the lot to discover the coast of the Pacific Ocean, but only because he was by chance the first to ascend the rope ladder to the masthead, whence he saw a mountain and beheld a new land spread out before him. Thus he earned renown and honor. So it is also with us. To be sure, we are but an insignificant people, but if we stand upon the mountain heights of holy Scripture, and have beneath our feet history and the events of the times, if with just reason we go to work and make the Word of God and the history of the world our guide and standard, then will our eyes see better than those giants of the Torah who turn from the point of view afforded by these heights.' "

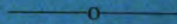
(To be continued.)

1) So the *Eduth* calls Paul always, giving a Jewish coloring to everything when possible. Whether it does this as the Apostle himself would have done, remains uncertain. Perhaps the thought is that the Apostle only employed the Hellenised name when going to the heathen, in order that he might be to the Jews a Jew and to the Greeks a Greek.

הברית החדשה.

THE NEW TESTAMENT
IN HEBREW.

Translated by Prof. Franz Delitzsch.




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