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THE PECULIAR PEOPLE,

A CHRISTIAN MONTHLY,

DEVOTED TO JEWISH INTERESTS.

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

EDITOR,

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

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THE PECULIAR PEOPLE.

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

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

הביטו אל-צִוֵּר הַצַּבֹּתָם
וְאֶל-מִקְבַּת בּוֹר נִקְרָתָם
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., FEB., 1893. No. 11.

JUDÆUS SUM ; JUDAICI NIHIL A ME ALIENUM PUTO.

It is our wish in the concluding numbers of this volume to signify most emphatically our agreement with the principles of Jewish-Christianity as revealed in the *Eduth le Israel*, whose editor was the principal founder of this magazine. It was largely to advocate this position that we took up **THE PECULIAR PEOPLE** when death called away his associate.

THOUGH unable to utter with truth that alteration of Terence's famous sentiment which we have chosen as our motto, we may yet defend it as a principle, and claim it as a spiritual possession. Any way, we of **THE PECULIAR PEOPLE** are Jews by faith,¹ and we strive to stir up among the Gentiles a spirit of unity and of sympathy with Israel.

WE say to the Gentile Christian: Try to conquer your prejudice against Jewish people and things Jewish, and to overcome your personal dislike to Jews if you have it; study their religion, their language, their literature; be-

¹) Gal. 3:9, 29.

come interested in their acceptance of Jesus, their Messiah. Do not expect your Jewish brother who accepts Jesus as his Messiah and his Saviour to cease to be a Jew. Do not desire that he should. In fact, you will find that, in proportion as he shows a tendency to cast off his people and all his national feeling, in just that proportion you will need to distrust the genuineness of his Christian faith. Consider the form of Christianity you have been taught and in the midst of which you live, and see if it is the Christianity of Jesus and His apostles. See if, in the words of the motto of one of our exchanges, it does not need to become "nearer to the Jew and farther from the Jesuit." We are persuaded that thus it would the more easily win the acceptance of God's ancient people and the better vindicate itself as the true religion of our God, the God of Abraham, of Isaac, and of Jacob.

To THE Jew who is not a believer in Christ, we say: Consider the claims of Jesus, not as put forth by Christians, nor by any church,—not even by us; but rather as you find them in the books of the New Testament. Behold and see if He be not the Messiah of Israel! Do not judge of Christianity by what you see of it in the churches about you. Go to the fountain-head, to Jesus Himself. Do not consider that one of your own race who accepts Christ is straightway a renegade. He may be, but not necessarily. He ought not to be. Does not the blood of his fathers flow in his veins? Does he not worship the God of your fathers and his? Does he not honor the Law? Does he not believe the Prophets? Is he not in all things a Jew, just as he was? Has he done violence in any wise to an essential article of your faith? If he has seemed so to do, bear in mind that Christian teaching is not all pure, and do not unduly blame him. He need not have given up the Jewish practices, which you say he has given up for Christ's sake. We think he would have done better to have retained them. But on the other hand ask yourselves how many of your own people there are who have given up every thing, and know no Jewish practice which they

have not abandoned, no Jewish doctrine which they do not repudiate for worldly and other motives. And yet you call them Jews! Deny not that holy name, dear friends, to Jewish Christians who hold dear your nation's weal, your holy books, your sacred tongue, your Law, your Sabbath, your festivals, and all your hallowed customs simply because they also believe that in Jesus has come the nation's Saviour and the fulfillment of the Law and the Prophets, and in loving whom their love for you is strengthened.

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To THE Jewish Christian we say: Be careful; be patient; be charitable; be just. You occupy a position which is very critical and fraught with the greatest responsibility. Never deny your Saviour, but be not over zealous to prove your right to Christian liberty. Do not needlessly offend your brethren after the flesh. Love them still, even if they despise you. Prove to them that you are no renegade by being loyal to your people in every possible way. Show that you are no apostate by honoring everything true in Judaism. In short, by a life of strictest probity, of infinite patience and endurance under trial, of boundless love and charity to all, show that you are a follower of Jesus of Nazareth. And may the God of Abraham, Isaac, and Jacob, the God and Father of our Lord Jesus Christ, bless you and keep you evermore!

JUDAISM A HELP TO CHRISTIANITY.

A WORD OF PERSONAL TESTIMONY.

III.

משה קבל תורה מסיני, ומסרה ליהושע ויהושע לזקנים וזקנים לנביאים
ונביאים מסרו לאנשי כנסת הגדולה. 1.

“Moses received the Law from Sinai and delivered it to Joshua, and Joshua to the elders, and the elders to the prophets, and the prophets delivered it to the men of the

1) Aboth 1: 1.

great synagogue." Such is the declaration of the Mishna¹ concerning its own origin. The Mishna was not committed to writing until about the year 200 A. D. For four or five hundred years at least this body of teaching had been accumulating, and was transmitted from one generation to another as a body of oral teaching. In the schools of the learned it was considered dangerous to commit it to writing. The Law, the books of the Prophets, and the ^{כתובים} (*Kethubhim*) were the ^{מקרא} (*Migra*), and to keep the distinction inviolate the teachings of the scribes and learned were preserved in memory alone. While this process was going on in the midst of great activity in synagogue and school, both in Palestine and in Babylon, about two hundred years before selections from the oral teachings were committed to writing, Jesus appeared in Judæa and Galilee. Jesus wrote nothing, but was a Teacher in many respects pursuing the same methods as the other Hebrew teachers of his day, as well as in every sense a Prophet surpassing them all. Three sayings are attributed in the Mishna to the men of the great synagogue. One of them is ^{העמידו תלמידים הרבה}, "Raise up many disciples." This Jesus did; and after His ascension the work of teaching was carried on in all the congregations of His disciples. Among them a distinctively Christian teaching arose. We may believe that the systematic reading and expounding of the Law and the Prophets went no everywhere in the Christian churches; but side by side with this older practice it became necessary to preserve in the memory of Christian men the details of the life and

1) It may not be amiss to explain that *Mishna* is the name given to the oral law supposed to have been given to Moses. The word means "a repetition," or what is repeated. It is the basis of the Talmud. *Gemara* means "complement," and is that part of the Talmud which exhibits the discussions and opinions of wise men on the *Mishna*. There are two *Gemaras*, the Babylonian and the Jerusalemite. The word Talmud means teaching. *Massora* means in general, "tradition," but it is applied especially to the tradition concerning the text of the Bible itself, concerning the spelling, punctuation, and the reading of the text. *Midrashim* are "expositions," or commentaries on Scripture. A *Targum* is a translation of the Bible into another language, as, for example, into the Aramaic.—EDITOR.

2) Other writings. 3) Scripture.

teachings of Jesus. It appears quite probable that for a considerable time this form of instruction was oral, like that which afterward was written down in the Mishna, transmitted from year to year in all the churches, and carefully communicated to all the new converts both in Jerusalem and in the adjacent regions, and in all the missionary churches of the Dispersion. It seems probable that Peter had much to do with the formation of this body of teaching, in the selection of representative miracles, parables, discourses, or sayings. In process of time it became necessary that this Christian teaching should be committed to writing; and this was done, but far earlier than in the case of the Mishna, nevertheless sufficiently late to demonstrate that for a long time to come the church's principal work was to be among the Gentiles. The Jewish nation, as a whole, pronounced against the Messiahship of Jesus. This may have been one reason at least why the oral Christian teaching was written in Greek rather than in Hebrew, and thus the three synoptic gospels were the result. John wrote later, when he was far removed from the activities of Jewish life and doing a great work among the Gentiles in Ephesus. So, too, the epistles of Paul were written in Greek, sent, as they were, to churches of the Western Dispersion who all knew Greek, and were largely made up of Gentile elements.

In that age we hear nothing of a complete version of the New Testament in Hebrew. There is no ancient version of the New Testament in Hebrew to take rank at the present day with such versions as the Peshito and Itala. We hear, indeed, of a Hebrew or Aramaic Matthew, and of a Gospel to the Hebrews; but both have perished, and the latter is supposed to have been apocryphal. It has been reserved for modern times to see that work accomplished. The alienation and fierce hatred that grew up between church and synagogue, especially fostered by the Western Church, prevented the execution of any such project.

But at last we have an admirable translation of the

entire New Testament, the work of the late Prof. Franz Delitzsch, of the University of Leipsic. It is the opinion of the writer that it is difficult to forecast the great good that is yet to come from this translation in the evangelization of the Jews. But the greatest good may also come to any non-Jewish Christian who will thoroughly familiarize himself with this version. It will enable him to see how thoroughly Jewish all the truths of Christianity are, especially if he is already familiar with the original Hebrew Scriptures. It will enable him to draw deeply of the truths of Christianity from their Jewish sources. It will enable him, especially if he is equipped with some contemporary historical knowledge, to live and move in the age of the apostles and in the current of their Hebrew thought. It is really the translation of the books of the evangelists and apostles back again, so far perhaps as can be done in modern times, into the language of the *thinking* of the New Testament writers.

This conception of the New Testament I believe to be of the highest utility to the Christian world. It demonstrates the unity of the Old and New Testaments. It aids in the formation of a symmetrical view of the one book, the Bible. It erects a barrier against any idea of a "developed" church, and the authority of ecclesiastical tradition.

The New Testament is the Christian's Talmud, the teaching of Jesus and His apostles forever delivered for the guidance of the תלמידי ישע'י; but it is on a far higher plane than the Talmud. It is the expressed will of a Prophet, greater even than Moses, and on a par with all the inspired Scriptures, from the writings of Moses to those of Malachi. It is the Mishna in the highest sense, repeating with clearest elucidation the truths of the Law. It is the Gemara; for it completes, not the comment of uninspired opinion, but the inspired body of God's revelation. It is the Massora; for it enables any believing child of God to read the very tones, not of a traditional pronunciation,

1) Disciples of Jesus.

but the very tones themselves of the original revelation from Sinai to Calvary; it is the whole body of the truth once delivered to the saints in the days of Jesus and His apostles. And finally, to carry out the rhetorical figures, the New Testament is Midrashim also; for we have already seen that the synoptic gospels appear to have arisen from the instruction regularly imparted to all Christian congregations; and all the teachings of the New Testament are explanatory of the Old, however true it may be that, conversely, the ceremonies and the prophecies of the Old Testament announce the coming of the New.

It may not be uninteresting to give some information respecting the translator of the most acceptable version of the New Testament in Hebrew, and something concerning its origin. This I am able to do from Hebrew newspaper sources. In the language of the review about to be given, the writer says: טח נעמים לי הרגעים בקראי בסמרי הברית: החרשה למי תרגום המורה הגדול הזה פרופסור דעליטש. לא אחוש ללכתם, כי שותה אני מים חיים מעמק הכרכה ונפשי השבעה. When Mr. Lucky edited, with conspicuous ability, that most admirable Hebrew monthly, the *Eduth le Israel*, in the first number there appeared a review of Prof. Delitzsch's Hebrew New Testament, the first book reviewed on the pages of the *Eduth*. The reviewer said:

"The name of the Professor, this great teacher, and his works, are known to all who read books and newspapers printed in Hebrew, for he has done more for the people of Israel than all who have arisen for us from among the nations from the days of Luther until now. As the love of the holy Saul¹ for his people who went out from among us, so is the love of Delitzsch for the people of Israel, although he is of another people. While he was yet eighteen or nineteen years old a love strongly arose in

1) "How delightful have the moments been to me when I have read the books of the New Testament according to the translation of this great teacher, Prof. Delitzsch! The moments have passed and I have not restrained their going, for I drank living water from this deep reservoir, and my soul was satisfied."

2) St. Paul.

his heart for Israel, and from then until now ' he has not refrained from doing good and kindness to the people of Judah. For Zion's sake he has not kept silence by day, and for Jerusalem's sake he has not held his peace by night, and has given no rest to his heart until he has wrought his work and until the salvation of Israel burn as a lamp. And to the joy of my heart, and the heart of every friend of ours, I can say that not as the lot of other friends of Israel is the lot of Delitzsch; for our people have returned love into his bosom and have praised him and honored him and blessed his name. Even *Hammelitz*, published in St. Petersburg, the capital of Russia, has seen good in Delitzsch, and in every place to which it has come has caused his name to be remembered with blessing and has blessed him, and has recognized that Delitzsch is a righteous man and a 'saint.' Notwithstanding, the manner of *Hammelitz* is to revile the ranks of the disciples of Jesus, the Messiah, the Messenger who is the Redeemer of the children of men from the yoke of sin, if these disciples are active in scattering the gospel of redemption in the camps of the Hebrews.

"Many of the books of Delitzsch I have seen in the houses of Israel when I have been on journeys in the lands of Roumania and Galicia as well as in the lands of Germany. Also the targum of the book the New Testament has found many friends. It has had a multitude of purchasers, as the number of copies which have been sold from the day of the appearing of the first edition to the eye of the readers until this day, faithfully attest. About sixty thousand copies have been sold until now; and the seventh edition is in our hands, which is of a truth a joy to the heart.

"The targum of Delitzsch is as a city set upon a hill, which cannot be hid, for it emits a shining light to all who read it. How delightful have the moments been to me when I have read the books of the New Testament according to the translation of this great teacher, Prof.

1) This was before Prof. Delitzsch's death.

Delitzsch! The moments have passed and the hours like a flying cloud, and I have not restrained their going; for I drank living water from this deep reservoir, and my soul was satisfied. Many have attempted to translate the books of the New Testament into the Hebrew language, but until Delitzsch they have not succeeded. Even the translation of Isaac Salkinson is inferior to that of Delitzsch. In truth, Salkinson was strong in wielding the pen of a Hebrew writer, only the spirit of our times was in Salkinson. He did not write according to the spirit of the times when the apostles of Jesus lived. When the reader peruses the translation of Delitzsch, then the scribes and Pharisees arise from their dust and stand in array before the reader, and he sees the gestures of their hands and how they gathered together in their murmurings against the doings of our Lord and Saviour. He sees the holy Saul as he was then, searching into the teachings of Rabban Gamaliel as he sat at his feet, a faithful Pharisee, also to whom the investigations of the Greek language were not unfamiliar, a man of affairs, full of the fire of zeal for the Lord of hosts and of a pure love. It is not so with the translation of Salkinson. In it the Pharisees appear strange. The holy Saul is like a learned professor in philosophy, one of the men of our generation, and all the scenes have changed their faces from those which they had in the days of Jesus and His apostles. Therefore, he who desires to understand the ways of the religion of Jesus and His teaching, and the whole history of the congregation of the believers in Jesus, let him read the translation of Delitzsch, and continue to read a hundred times, and his eyes will behold a shining light as in the clouds, and his heart will delight itself over great good."

When the *Eduth le Israel* was transferred to Galicia in Austria, in the January number of that volume, called the second, there appeared a very interesting article containing considerable information, bearing the title, אנךטוכרה, לטונן ריליטש "A Memorial Stone to the Memory of Franz Delitzsch." This is a biographical sketch, and appeared

shortly after his death. Portions of this article I will transfer to these pages. That obscure Jew, Levy, whose business was that of dealing in old books, little knew the consequence of his kindly act when he took up the poor and friendless German and gave him an education. He did not know that the boy was the future translator of the gospels and epistles back into their original Hebrew thought, and that in him the age of Jesus and Gamaliel would live again, awakening a wide-spread and thoughtful interest among the Jews of to-day.

“The father¹ of Franz Delitzsch, and his mother, could not support him; but in their house there dwelt a Jew whose name was Levy. Neither was this man rich, for his occupation was a very small one,—the selling of old books,—but he was childless, having never married, and was kind. He was of great benefit to the young man, Franz Delitzsch. With the help of Mr. Levy, who laid his hand upon him, it was in the power of Franz Delitzsch to do much. For, sent by him to school, the young man went on and progressed greatly in the Law and wisdom. In Adar of the year 5573 he was born, and in the year 5591, when he was already eighteen years old, he went out of the gymnasium and entered the university. While he was yet in school he made for himself a great name, for he was diligent in his work. . . . As a man or as a scholar, as a lover of the Law, or as a student of it, or as a teacher of the Law in the universities he was an ornament to the wise and great men of our times. As Rabbi Eliezer applied to Rabbi Simeon, ‘His generation used to proclaim of him, “Who is this that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant?”’² for all powder of the merchant was in him. And what was it? It was that he was master of Scripture, master of Mishna, an interpreter, and preacher.’ *Midrash on Leviticus*. Ought not we who are of the generation of Franz Delitzsch, rightly to proclaim in the same

1) Vol. II. b, p. 40.

2) Song of Songs 3: 6.

manner of him? Was he not a master of Scripture such as there is not his like in this generation, and a renowned master of the Mishna? Also he was an eminent interpreter, for his books testify that the spirit of interpretation clothed him; and he was also a preacher, one among many in the houses of prayer, and gave the people to drink water from the Law and of faith many years."

Speaking of his interest in Israel and of his translation of the New Testament, the supreme work of Delitzsch's life, the New Testament, in its most perfect Hebrew dress, the work of a master of Scripture and Mishna, and which seems destined to play no unimportant part in the future of the world's history, the writer continues: "With my own eyes I have seen a letter from the professor I. B. concerning the death of Franz Delitzsch, and in it he says that Franz Delitzsch died with a kiss as a righteous man, for he was a righteous man; and who can count the number of the wise men of Israel, great and small, whose hands Franz Delitzsch has not taken? For the way of Franz Delitzsch was to show tokens of love and favor even to him who was obscure among them, and he went to them in their homes to visit them and to ask after their welfare; and by the method of this his love he made known to Israel the gospel of redemption, which is in Jesus the Messiah. The books which he wrote for this purpose are very many. And all of them are good and profitable and delightful to read. Who has read his book, 'A Day in Capernaum,' and has not been delighted with it?

"Forasmuch as Franz Delitzsch knew that a true son of Israel refuses books which are not written in the Hebrew language, he took upon his shoulders a heavy yoke, to translate the books of the evangelists and apostles which are called by the name of the 'New Testament' into the pure Hebrew language, that every son of Israel might understand the words written for them and see that he who believes in Jesus the Messiah is a true son of Judah. Forty years did he toil on this work. And now there have been issued nine editions. This work he carefully edited,

for by means of his translation the words in the books of the apostles which had been hitherto closed and sealed would be abundantly explained. All of the learned in the congregation of the Messiah give praise to him from their hearts for this work, and so all the wise men of Israel who love the truth and peace. For in this his translation Franz Delitzsch has done a great service for Israel and for the rest of the nations. . . . Great good is hidden in this book." S. S. POWELL.

COVERT, N. Y.

RUSSIA.

In commenting upon the recent law limiting the residence of Jewish artisans to towns where official Boards of Trade exist, the *Cottage Pulpit* says:

"The English-speaking nations of the world,—Great Britain and the United States,—combined, could control a physical, if not a moral power before which that Russo-Catholic persecutor of the Jews in the East would quail, and cease his inhuman conduct towards them. Is it not high time that some united action were taken in their behalf? Can England and America remain officially blind to these proceedings in Russia much longer? Will not their own character for courage and humanity suffer in the eyes of the weaker nations of their respective hemispheres if they do? Why not unite by diplomatic agreement in behalf of these down-trodden millions of Jews whose misfortune it is to have been born in the dominions of the Czar? Are not the British lion and the American eagle more than a match for the Russian bear, even though they should have to hunt him down upon his own snow-covered plains? War is deplorable, even when waged in the most righteous cause; but if a nation would be justifiable in going to war with another nation in defense of its own citizens, outraged by the latter, as all perhaps will admit, is it too great an extension of this principle of international law to say that what is held to be right in an individual, who, seeing a weak man in the grasp of an un-

principled and giant-like bully, espouses the side of the weak man to deliver him out of the hands of the strong, or save him from destruction, even though he has to slay the former, as Moses did the Egyptian; and what is held to be justifiable in the single nation that resorts to the alternative of the sword in defending its own citizens when peaceable measures fail, would be equally so upon the part of two or more nations combining in the interests of our common humanity that must feel itself outraged by this Russian persecution of the Jews?

“ True, the Jews have no national recognition among the nations of the earth of modern times. Nevertheless they are a nation however scattered in the world; and have a right to the regard of other nations, especially where the Bible is admitted to be an inspired book, the word of the Living God. By the divine allotment the land of Canaan is theirs, and though the Turk now nominally holds possession of it, he has no more right to call a foot of it his own than did those seven nations of the Canaanites of old, whom Joshua drove out. It is Israel's land, not by any mortal line of descent or bounty, but by the will of the Lord by which also they now stand dispossessed, and have for more than eighteen hundred years. If it is His pleasure they will be restored.

“ But whether this ever happens is not a matter of consideration with us now. We are led into this line of argument only to show that poor Israel, though as a people utterly landless, is yet a nation in the sight of God, with a land,—once the cream of all lands,—given to them by the Almighty, and forfeited, . . . because of their refusal to believe in and obey the Christ, the Prophet like unto Moses, when He came at the time appointed of the Father. They have a country which they may turn their longing eyes toward and call their own in whatever hospitable or inhospitable clime they wander. They have a claim upon the humane and enlightened nations to be protected from such monstrous outrage and wholesale destruction as now threatens, yea, has actually overtaken them, in the dominions of the Czar, under the dictation of the Greek-catholic

Church there, and with the avowed purpose of making them renounce their Jewish religion and accept the catholic, or be driven into exile. 'As to what becomes of them after they cross the border, the Russian authorities do not concern themselves.' A significant sentence, truly! that with which the St. Petersburg dispatch is closed.

"The Russian authorities are not concerned about what becomes of them! O no! if they won't be driven into this motherly maw of Catholicism they can go south and step into the Black or Caspian Seas, and become food for the fishes, or they can travel north to the Baltic, or even to the Arctic Sea, and break the ice and drown themselves, and so leave the land in which they were born, and the world in which they were born, both of which they have found, alas! so inhospitable, at one and the same time. No, Russia does not care!

"Does anybody else care what becomes of these poor, helpless Jews? Do you care, reader? Do the enlightened nations of Christendom, especially England and the United States, care? If so let it be shown in the light of yonder sun. Let it be expressed, not merely in words, but in action, prompt, determined, brave, fearless, and effective. Surely the time has come for the humane nations of the world to declare to Russia, You have gone to the length of your chain in your satanic persecution of this Job of Israel. You have robbed him enough. You have killed enough of his sons and his daughters. You have beaten him, and imprisoned him, and covered him with wounds and putrifying sores, enough. And now you must let him alone or we will blot you out as unworthy longer to hold a place in the family of nations.

"We close this article with a repetition of our deprecation of war. But like the surgeon's saw and knife in the individual, so the sword may become a necessity sometimes in the case of nations; and in the subject we are discussing it would after all only be like the killing of a swinish beast that has turned upon and is devouring the black or red colored of her own litter. God gives might to the strong that they may protect the weak."

BOOK REVIEW.

DER WEG ZUR VERSTAENDIGUNG ZWISCHEN JUDENTUM UND CHRISTENTUM.* Von Dr. Johannes Mueller. Leipzig. Akademische Buchhandlung (W. Faber). 1892. Broschuere. Preis, 1 Mk. 20 Pf.

This is a very excellent book on the subject of which it treats. A hasty glance at it shows that it is well worth the reading. Every reader of *THE PECULIAR PEOPLE* who understands German ought to have a copy and read it. We do not, to be sure, agree with the author in every point of his theoretical position, nor yet in his practical working out of the same. But nevertheless, we must say that this is an excellent elaboration of the question at present agitating the German mind,—the Jewish question. The work merits a more extended review, which we hope later to give to our readers.

BEN BEOR. A Story of the Anti-Messiah. By H. M. Bien, Rabbi at Vicksburg, Miss. Baltimore: Press of Isaac Friedenwald Co., 1891. Pp. ix. 528. \$2.

This is a strange and fantastical arrangement in the form of a wierd, half supernatural narrative, of the history of the Jewish and Gentile world since the biblical period. It illustrates the play of forces which have been at work in Church and State for good and ill during all the Christian centuries, and leaves the reader face to face with the problems of to-day, with possibly a clue to their solution which would not be discovered by one not familiar with the workings of the Semitic mind. It is useful for one not a Jew to see how the Jew views the history of the "wandering Gentile."

*THE WAY TO AN UNDERSTANDING BETWEEN JUDAISM AND CHRISTIANITY. By Dr. Johannes Mueller. Leipsic: Academic Bookstore,—W. Faber. 1892. Paper, pp. 84. 30 cents.

'The Peculiar People.

חדשות הנעשות—NEWS—במחנה ישראל.

A NEW Rabbinical Seminary is soon to be established in Lemberg, the capital of Galicia.

It is said that there are fifteen Jewish members now in the Italian Parliament.

THE new Hebrew Orphan Asylum in Brooklyn was dedicated the last week of the year 1892. An interesting feature of the occasion was the address of Father McGlynn, whose words in regard to essential religion are as well worth noting as is the activity of American Jews in charitable works.

THE death of Dr. Paulus S. Cassel, of Berlin, removes from the world a Jewish Christian of influence and note; one moreover whom non-Christian Jews mention with words of praise. His able defense of his race against the assaults of the anti-Semites proved him to be a loyal Jew, though in the eyes of his brethren he was a *Meshummad*. The *American Israelite* says of him: "We believe that Paul Cassel was an honest man who became a renegade through conviction." This is rare charity, not often shown by the Jewish press toward Jewish Christians.

AN Associated Press dispatch, dated London, Dec. 29, 1892, says:

The latest advices from St. Petersburg and other parts of Russia, show that the persecution of the Jews and the inhumanity of the Czar's officials toward that unhappy race are greater than ever before. Six edicts have been issued aiming to disperse the Jewish subjects of Russia, weaken their position and trading centers, and crush out their religion. These edicts are enforced with the utmost rigor in many parts of the Empire, and with severity everywhere. The Moscow papers boast that since

the beginning of 1891 twenty thousand Jews have been converted to orthodoxy.

The unhappy converts who have been driven to a pretended denial of their religious faith in order to escape intolerable persecution, have been deported to the District of Tcherkesovo, about five miles from Moscow. There they are rigorously governed by priests of the Russian Orthodox Church, who require them to attend the services of that church, and to comply with its various rules, watching narrowly for any sign of evasion or repentance. These priests have entire supervision of the wretched colony, and the alleged converts from Judaism are only allowed leave to return to Moscow upon a certificate from the priests certifying that the convert holding such certificate is assured in the faith of the Orthodox Church. When thus released from the ordeal at Tcherkesovo their troubles are not over. The police and police spies keep a careful watch over them, and if they fail in attention to their religious obligations as members of the Orthodox Church they are reported as recanting to the Jewish faith. Should the charge of recantation be established the usual punishment is deportation to Siberia.

The police have been making a careful scrutiny of the birth papers of the Jews, with a view to driving more of them out of the towns, none being allowed to reside in towns except those who are natives. In Moscow, where the anti-Jewish crusade received a great impulse through the zeal of the Grand Duke Sergius, brother of the Czar, and Governor of Moscow, persecution continues with unabated severity. Jews who are not natives of Moscow have been given twenty-four hours to return to their native towns.

A Jew who has conducted an important mercantile establishment for thirty years near the Central Post-office has been compelled to close up his business and leave on twenty-four hours' notice. No mercy is shown to any Jew, no matter how meritorious, who can be brought within the scope of the cruel edicts. Thousands of Jewish working people have been driven from their employment to become beggars and wanderers. Old soldiers, who wore medals for faithful and gallant service in Russia's army, are treated with as little mercy as other Jews. No recognition whatever is given to their claims upon the country. Merchants of the best standing are driven out like the poorest laborer, and not only deprived of their business, but robbed of the money that is owing to them, for their debtors, encouraged to injustice by the unjust

course of the authorities, refuse to pay the debts well aware that their Jewish creditors are virtually without remedy. Summarily deported to their "birth districts," merchants who were recently in affluence find themselves helpless and impoverished in localities with which they may have long been unfamiliar. They may not even have a single tie there, and may have been absent a longer period than an average human lifetime; but that makes no difference to the Russian officials. The old man of seventy or eighty, who left his native place when a child, must go back there, and be torn from the arms of his children and his children's children unless they choose to accompany him. The scenes witnessed in consequence are most pitiful, and would move, one would think, even the heart of the Grand Duke Sergius.

Moscow has lost, in consequence of the persecution there, a multitude of its valuable residents. Many of the Jewish tradesmen and artisans who have been driven from Moscow have gone to Lodz, a place a few hours by rail from Warsaw, and which has rapidly risen to a population of 125,000, most of them Jews. Under the impulse of Jewish skill and industry Lodz is fast becoming an important manufacturing center, the factories there being busy night and day, and the manufacturers having orders for three months ahead. Trade in Moscow is collapsing through the loss of Jewish capital and labor, which had no small share in building up and maintaining the industry and prosperity of that place.

While in Moscow, under the barbaric administration of the Grand Duke Sergius, the persecution of the Jews is as fierce as ever, in Poland the oppression of the Jew is for the time being somewhat relaxed, and throughout Russia generally the treatment of Jews is not on as harsh a scale as in Moscow, although severe and almost intolerable everywhere. The regulations especially and universally enforced throughout Russia, are those limiting the residence of Jews within certain fixed localities, the prohibition of Jewish artisans from working in places beyond the control of official boards of trade, and the restriction as to the unauthorized synagogues, it being forbidden for Jews to worship in any but an authorized synagogue. The condition of the Jews, except in Lodz and a few other places, is becoming steadily worse, particularly in the case of those who have no means to bribe Russian officials.

And yet Dr. Talmage points us to Russia as a land whose Christian civilization may well serve us as a model!

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

(Continued from page 240.)

“The special position taken by the *Eduth*, to which reference is made in the foregoing, is the conviction that Jesus is the Messiah of Israel. In the light of this conviction it proceeds to seek an understanding of the whole history of its people, their past, present, and future. By means of this conviction it seeks to impress and form anew all their religious and national intuitions. This is the *Truth*, to which, as its name indicates, it is a *Witness*.

“Accordingly, it is the aim of the *Eduth* to preach the gospel. ‘I follow the command of my King and Messiah: Go and teach, Go and preach!’ There is not a number of the paper in which there is not found the preaching of the Gospel, now in a direct and open way, and again indirectly. And now arises the question how this is to be reconciled with the Jewish national position spoken of in the foregoing. Is it not a *contradictio in adiecto* to be enrolled as a member in the camp of Israel, and yet to stand up for Jesus? Are not the Jewish and Christian convictions contradictory one to the other? On the Jewish side is the deeply rooted opinion, begotten of prejudice, that every one who believes on Jesus is thereby at once a *Meshummad* (apostate); on the Christian side is the view that Judaism is too corrupt a vessel to receive within itself the content of Christianity. When the *Eduth* turns toward the Jews, it has to deal first of all and chiefly with the former prejudice. It affirms again and again: ‘We Jewish Christians are Jews just as well as you are. Why do you recognize every free-thinker, every atheist, every materialist, if only Jewish blood flows in his veins, as members of the Jewish people; but reject us and deny the name of Jew to us, who stand much nearer to you than all these, us who agree with you in belief in the God of Israel, in the Torah, in the future of our nation,—in short, in all except this one point, that you say the Messiah has not yet come, and we say He has come?’ Again: ‘Is the denial that the Messiah has come a national attribute? If the nation were built

upon that it would have no foundation. No, the nation is founded upon descent. Questions of faith can come in as influencing national questions, but cannot themselves be such.' Vol. II., p. 83. The acceptance of faith in Jesus is indeed of significance in regard to national questions, but by no means is its influence destructive. It is not the destruction of the nation of Israel which is wrought by the Messiahship of Jesus, but rather the strengthening, raising up, and renewing of that national character. 'To build, not to tear down, is my aim. To build the edifice of our dear nation, to raise up the fallen tabernacle of David and the broken walls of Jerusalem, that we may no longer be a reproach. . . . Behold, I am also a Jew, and my tribe I love with a mighty love. What pertains thereto pertains to me also. Its affairs are my affairs; its fortunes are my fortunes; its sorrows are my sorrows; and therefore I take up this work upon my shoulders. . . . To teach and to instruct I am come, to increase richly the *Torah* (Law) and *Chokhmah* (Wisdom) in Israel and to raise up many disciples is my aim.'

"The fervent love of the writer for his people glows on every page, but with especial beauty in the letter of a certain *Adam Ish nibbeth Levi*.' Vol. I., p. 83. 'The bands of affection for his nation, by which a Jewish Christian is on one side united to his brethren by mother-love, will never be torn asunder by the cords of love which on the other side bind him to his King and his Holy One, when his eyes have been opened to see the light that it is good. On the contrary, the spirit of faith in Christ, the spirit of God, fans the dying embers of love for the nation, which threatened to go out in his heart, into a vehement flame of God. It is indeed only faith in Christ which can bring fuel to this flame and so dispose the same that many streams cannot sweep away the love of the Jewish Christian for his people, for whom, as long as he tarries on earth, he ever strives that they may have health and peace. And how blessed is that man in the chamber of

1) Adam, a man of the house of Levi.

whose heart there dwell together love to his people and love to his Saviour! And if one should offer him all treasures as the price of this his love,—it would be despised! . . . 'My brethren, the sons of Israel may do to me whatever they please, I shall never do aught but love them. Hatred is a stranger to my heart. Rather does my soul weep over the lot of my brethren, and my prayer continually ascends to the God of mercy that He may soon let the salvation of Israel come. Neither life nor death, neither prince nor power, neither height nor depth, shall separate me from the love of my people.' Vol. I., p. 83.

"The Jewish Christians, however, have not only the right of existence in Israel, but may even claim to be the true Jews (Vol. I., No. 7, pp. 108-110); for these are not blind like their brethren, but see the truth which they do not see, and their hopes and prayers for their people are much deeper, more profound, and more earnest than those of their brethren, which are often not serious with regard to the future. Vol. I., pp., 183 *et seq.*

"As we already see from this, the *Eduth* arose as an organ of Jewish Christendom. It was clearly the hope of the editor that the great majority of Jewish Christians would rally under his banner; the *Eduth* was to be a forum in which the ideas even of such Jewish Christians as might differ from the editor in their way of looking at the matter might still find acceptance so far as they only occupy the point of view of love for the Saviour and love for the Jewish nation.¹ A proof of this, for example, is the fine obituary notice devoted to Adolph Saphir. Vol. III., pp. 65 *et seq.* Yet from the beginning it may be observed that the *Eduth* only represents that little group of Jewish Christians who hold fast to what is specifically

1) Among the correspondents of the first volume are found the missionaries Ben Zion, Friedmann, Althausen; until the last number there appeared as a co-worker the Rev. A. Bernstein, formerly in Frankfort-on-the-Main, now in London. The latter holds a position related to the ideas of the *Eduth*, and has recently declared himself through the Hebrew Patriotic Alliance, whose announcement bears his signature among others.

Jewish, after all, from a deep, religious principle. The founder of the *Eduth* considers himself as continuing the work which Israel Pick and Jechiel Lichtenstein (Eben-Zohar) began, but having to leave unfinished. As agreeing with him in thought appear Friedländer (Vol. I., p. 162,) and the Hungarian Rabbi Lichtenstein. The *Eduth* appears to stand in no connection whatever with Rabbino-witch. The circle of adherents of the *Eduth* accordingly is very narrow, as was confessed very soon after the first number appeared. The hope of winning the majority of proselytes to its ideas gradually disappears, and there are often found bitter expressions regarding the indifference of proselytes and their lack of comprehension. In Vol. I., p. 84, we read that 'there are many who say to their people, "You are not my people," who do not recognize their brethren, and who, instead of loving them and looking to the rock whence they were hewn and to the pit whence they were digged, glorying in the name of Israel, they strike hands rather with strangers. These are the little foxes, the spoilers of our vineyard, who bring the faith of Jesus to shame.' Through the conduct and bearing of these proselytes the name of Jewish Christian has become loathsome everywhere, especially in Israel, and there has arisen a perverse prejudice against them all.

"Under such circumstances the whole undertaking looks almost as though it were in advance of its time. As thought and opinion are to-day among Jews and proselytes, a paper like the *Eduth* must be to a certain extent without a home; it wishes to belong to both parties and is recognized by neither. The Jews regard it with prejudice, and the Jewish Christians, in whose name it speaks, have not yet reached its position. Hence it makes upon the unbiased Jewish reader the impression of occupying a double position, as, for example, we see from the letter in Vol. II., a, p. 9, ' . . . I will confess to you, Editors, that at first I was very ill-disposed towards you. For I asked myself: Why has this Jewess come out to mock us? A Jewess she surely is, that one can well see. She speaks the Hebrew language; and yet her creed is the creed of the

enemies of Shem and Eber. So thought I to myself, and threw the *Eduth* to one side as a needless, useless thing. But gradually my anger abated; I began to read, and I read all the numbers to my hand, from beginning to end. My murmuring is now gone, but I am full of pity for you editors. Why do you waste your time on trifling things? Why do you travail in vain and bring forth wind? Who will hear you? I have seen here one person who has united with you, but how many besides will ever stand by you?

“The answer of the *Eduth* we conclude from the discussion with a rabbi, who, among other things, asks the question, ‘Whom are you expecting to teach?’ ‘I am a son of Israel,’ rejoins the writer in the *Eduth*, ‘and my adherents are sons of Israel, of the seed of Abraham, Isaac, and Jacob. Even if we be few, we do not despair; for God has not yet cast off His people—far from it—and there are yet 7,000 who have not bowed the knee to falsehood for truth, but who seek the truth according to the Torah. Toward these our eyes look, in these we hope, to the end that they may hear us and we may become one flock, and one Shepherd will lead us. Therefore our work is not in vain.’

“The less we are able to estimate the value of the *Eduth* by the results which it has reached in the Jewish camp, the more important for us is an examination of its views. We shall try to treat this in what follows in three regards; first, the thought of the *Eduth* about the Law and the Messiah; then, its Jewish-Christian ideal; and lastly, its conception of the preaching of the gospel and its criticisms of mission work.”

(To be continued.)

CORRESPONDENCE.

To the Editor of THE PECULIAR PEOPLE :

Dear Brother;—I find the following item from our brother, Ish Yemini, in the *Jewish Chronicle* (Boston), of Dec. 30, 1892 :

To say nothing of one more apostate in Maine, whose

utterances unfortunately crept into your clean sheet (no doubt you were not aware that he, too, belongs to the ignorant renegades gang). Should you really wish to know something about this fellow I will inform you that I had him "fired" out from the columns of Rev. Daland's 35 cents per annum gospel tract, by exposing' the ignorance of St. Robitschek.

Will you kindly inform me and your readers how much truth and how much fiction there is in this statement?

Yours fraternally,

SOLOMON ROBITSCHEK.

It is *all* fiction. Our correspondent has never been shut out from the pages of THE PECULIAR PEOPLE. When his contributions are suitable for use in our magazine there is no one whose writings we are more pleased to have appear in our pages.

EDITOR.

JEWISH IMMIGRATION.

The Jewish steerage immigration to this country reached its fullest extent in 1891. From October 1, 1891, to October 1, 1892, the total number of arrivals was 10,000 less than in the previous year. The arrivals during the year of Jewish steerage passengers reached 52,134, of whom 18,815 were children. Of these arrivals 13,630 did not tarry in New York City, but had transportation for other places; but 38,504 remained there and nine-tenths of them claimed attention from the relief societies' committees. Their nationalities were: 7,296 Austrians, 96 Danes, 79 Dutch, 299 English, 18 French, 1,928 Germans, 619 Roumanians, 41,456 Russians, 199 Swedes, and 144 Turks. Out of all these arrivals only 79 were refused a landing and were returned by the government as coming among the list of barred cases. Of these 26 were found physically disabled, 14 were contract laborers, two were stowaways, 11 were unquestionably "assisted," 3 were insane, 9 were rejected for good moral reasons, and 14 were deemed likely to become a public charge; 37 were Russians, 36 Austrians, 4 Germans, 1 Roumanian and 1 English.



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 The Editor is not responsible for the opinions of contributors.

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