

# THE PECULIAR PEOPLE,

A CHRISTIAN MONTHLY,

DEVOTED TO JEWISH INTERESTS.

Founded by the late Rev. H. Friedlander 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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## CONTENTS.

Editorial Paragraphs, - - - - -	25
The Thirty-third of the Omer, - - - - -	26
How are we to meet Anti-Semitism? - - - - -	30
Jacob Starmancoff, - - - - -	36
News, - - - - -	40
Russia and the Jews, - - - - -	42
The Prince of India, - - - - -	45
Correspondence, - - - - -	46
Anti Semitism and Modern Science, - - - - -	48

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### OUR VIEW OF MISSION WORK.

Missions to the Jews rest upon the same ground as missions to any other people. A "mission" is a "sending out." Missionaries are men sent out to preach to people the glad tidings of salvation which God has provided for mankind. Missionaries to the Jews are men sent out to preach this good news to Jewish people. If men are sent out to do anything else, they are not properly Christian missionaries. We should send missionaries to the Jews because it is in our nature, if we possess any idea we think of value, to desire that every one should accept it. Especially is this so if we think we have in view a lofty and excellent ideal. If we do not this, it is a confession that we have no proper ideal worth the name. Another reason why we should send missionaries to the Jews is that we have charity and love towards them. We believe that the one sure and certain way to enter the kingdom of God is through Christ. We are not disposed to say what may be the lot of those who have lived godly lives and who have not worshiped Jesus Christ. We are not disposed to limit the operations of divine grace. But we believe that Christ is Life Eternal. He is the Way, the Truth, and the Life. We are sad when God's children are astray and do not accept the safe and sure way. A third reason why we should send missionaries to the Jews is our Lord's great command, "Go ye into all the world and preach the gospel to every creature." Our Leader and Master has bidden us. The loyal follower of Christ considers no alternative. "If a man love me he will keep my words," says our Master. As disciples of that Master, as servants of that Lord, what can we do but send forth those to proclaim these glad tidings "to the Jew first, and also to the Gentile?" Jesus asks us to do no wrong,—to cheat, to deceive, or to bribe,—but to teach, to make known His message, to declare His counsel in love, to speak what we believe to be the truth.

# THE PECULIAR PEOPLE.

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

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

הביטו אל-צור חצבתם  
וּאֶל-מִקְבַּת בּוֹר נִקְרָתֶם  
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. VII. ALFRED CENTRE, N. Y., MAY., 1894. No. 2.

## JUDÆUS SUM ; JUDAICI NIHIL A ME ALIENUM PUTO.

OF all the systems of religion in the world to-day but two are deserving of attentive consideration, Judaism and Christianity. What is good in other systems is found in these, and in a purer form. These, too, are at bottom one and the same, and are not only both of Jewish origin but were at one time confined almost exclusively to the Jewish race.

FOR Christianity is as Jewish as Judaism. The Founder of Christianity, our Saviour, was a Jew. His disciples were Jews. Paul and the other apostles were Jews. The church of the first century was almost exclusively Jewish. Every writer of the New Testament, unless perhaps the author of the third gospel and the book of the Acts, was a Jew. Early Christianity was Jewish in all its features. In discussing these two religious systems, therefore, we are not opposing a heathen or Gentile religion to a Jewish one, but merely comparing one Jewish creed with another. In presenting the claims of Christianity we do not consider that we are in the least antagonizing Judaism. We freely admit that we have sat at the feet of Jewish teachers, that we are converts to Jewish doctrines, that

we share Jewish hopes, and advocate the faith we have thus received.

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MORE than this, true Christianity is true Judaism. "Messianity," to use a word coined, we believe, by the Editor of the *Eduth le Israel*, is the truest form of Judaism, as it is ideal Christianity. For neither the Judaism or Christianity of to day is what it ought to be. Far from it. We know that in saying this we hurt the pride of those Jews who entertain the pleasing fancy that a Jew cannot err; and we also bring down upon ourselves the charge of heresy from those Christians who believe that orthodox Christianity, especially that of their denomination, is infallible. That Jews of old could err, there is abundant witness in the Prophets,<sup>1</sup> and that those of the present day are in nowise different from their fathers in this respect, current discussions in the camp of Israel will readily show. And among the different forms and phases of Christianity the unprejudiced seeker must at least admit considerable theoretical error, to say the least. We therefore ask that Jew and Gentile together go back to the Law and the Prophets, and in their light approach the faith of the New Testament with a candid spirit. Let us see if the extra-Christian development of Judaism is not a deviation from the line of progress laid down in the Old Testament, which finds its culmination in primitive and apostolic Christianity. Let us see, too, if the post-apostolic development of Christianity is not an equal deviation from the same. Let us all admit our error, and be willing, in a humble and devout spirit, to learn from the Law and the Prophets, and also from Him "of whom Moses in the Law and the Prophets did write."

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### THE THIRTY-THIRD OF THE OMER.

The larger part of the present month of May is commensurate this year with the Hebrew month Iyar. The ancient name was Zif, akin to the Aramaic word זיף, mean-

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<sup>1</sup>) See Jeremiah 6: 16-19, etc.

ing *brightness, splendor*. It is *ירח זיי ניצניא*, the month of the brightness of flowers, when spring fully assumes her wonted splendor. On the eighteenth day of this lunar month occurs a festival that is highly esteemed in the Jewish world, especially by those who cling with tenacity to the old customs. It is called the festival of the Thirty-third of the Omer.<sup>1</sup> During the days when the temple stood, on the evening of the second day of Passover, the omer was waved. On that evening was begun the counting for the Feast of Weeks, occurring on the fiftieth day from the beginning of Passover, and therefore called Pentecost. Of course the sheaf is not now waved, but the counting is continued through the seven weeks. These weeks possess special significance in Jewish circles, for attached to each of them is one of seven divine attributes, and these same attributes are also attached successively in like order to the successive days of each week. By this means in Kabbalistic fashion each of the forty-nine days possess a special significance of its own. That of the thirty-third of these days, falling on the eighteenth day of *iyar*, is *splendor of splendor*, setting forth the divine attribute of majesty or splendor in superlative degree. That day is assigned to commemorate the day of the death of Rabbi Simeon ben Jochai, one of the reputed authors of the books of *Zohar*, although no one knows when the rabbi died.

It is said that the Rabbi Simeon ben Jochai and his son lived for thirteen years in a cave, during which time the rabbi heard the *Bath-Qol*, voice from heaven, and attained to an unusual degree of sanctity. It was said of him that in his life time it was not necessary that a rainbow should span the heavens to insure against a flood, and that he could speak to a valley, "Be filled with gold dinars," and his words would be accomplished. He was accustomed to say, "I have seen the children of the world to come, and they are few. If there are three, I and my son are of their number; if they are two, I and my son are

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1) Sheaf.

they." Of him it was claimed, in the language of Eder-sheim, that "if Abraham had redeemed all generations to that of Rabbi Simeon, the latter claimed to redeem, by his own merits, all that followed to the end of the world,—nay, that if Abraham were reluctant, he—Simeon—would take Ahijah the Shilonite with him, and reconcile the whole world." On the day of his death, the memory of which is preserved on the thirty-third of the omer, it was supposed that Rabbi Simeon ben Jochai passed into the splendors of the other world, whose children he had already seen.

As this annual festival is about to recur once more, we who have found the Messiah, of whom Moses and the prophets did write, can but say to the whole house of Israel, "Why seek ye the living among the dead?" Why think to attain to the ability to gaze at least upon the unveiled splendors of Deity by trusting in the merits of the fathers? Simeon cannot atone for you, however brightly may have shone the splendors of his holy living, if he were indeed a holy man. Ahijah the Shilonite, or Abraham, cannot reconcile one generation of men.<sup>1</sup> אִם אֵין אֵין לִי מִי לִי. At best they could but live for themselves; and the holy living and obedient dying of One only among all the children of men can reconcile men to God or atone for the least of any of the sins of men. Jesus, by His perfect living and through the sufferings of His death, is, for us, the ever living and strong Saviour; and He it was who reconciled Abraham to God, and Ahijah, and atoned for the sins of Simeon ben Zochai, if that sage really attained to the life of the world to come. He could not, by his sanctity, atone for one of his own sins. Much less could his holy living atone for the sins of any other. How long, O men of Israel, will you continue to trust in the merits of the fathers? Jesus only can save by the treasury of His merits and enable any man to attain to the life of the world to come. Why seek ye the world of the living among the dead? Jesus arose from the dead, and

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1) "If I am not for myself who is for me?" Hillel.

is clothed with all power, and ever lives to intercede and to save.

Simeon ben Jochai is claimed as one of the authors of the books of Zohar. This fact may have determined the selection of the thirty-third day of the counting from the omer to commemorate the day of his death, for the meaning of the word Zohar is *splendor*. The books of the New Testament are pre-eminently the books of the true Zohar.

In the older Palestinean theology, as reflected in the Targums, the Shechinah is represented as the glory of the glory of God, splendor from the splendor of His countenance. The glory of God itself dwells forever hidden upon the throne in heaven. The Shechinah makes visible that hidden glory among men. In Jewish theology the Shechinah was dowered with the thought of personality, the Mediator through whom God entered into earthly activities, and dwelt among men without vacating His proper abode in the heavenly spaces. The throne of God was represented to be "of sapphires with footstool of the same. By it is proclaimed in blinding brilliancy the glory of God, a glory which is light, the form, as it were, of God Himself, and frequently identified with the personality of God. From this brilliant glory is emitted a splendor called  $\aleph$ , which constitutes the food of angels, fills the heavenly spaces and illuminates earth itself."<sup>1</sup> This all is but a preaching in Jewish words of the Gospel of Jesus. The Jewish fathers knew full well in days long anterior to the Talmud, the thought of a mediator between God and man, and the New Testament publishes in fullest detail the splendors of that great thought. He who shall truly feed upon the  $\aleph$  of those holy books shall attain to the brightness of holy living, the fresh, bright flowers of heavenly virtues will bloom in his life, and at the last his soul shall certainly pass into the unveiled splendors of the presence of God. The Bath Qol was heard three times in the life of Jesus as recorded in the New Testament. The voice from heaven is truly pub-

1) Prof. Charles R. Brown, from Weber.

lished in the New Testament, even as it was spoken by Jesus Himself, והדבר לבש בשר וישכן בחוכנו ואהיכבודו ראינו ככבוד. John 1: 14, 15.  
בן יחיד לאביו מלא חסד ואמת.

NISRE.

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### HOW ARE WE TO MEET ANTI-SEMITISM?

FROM THE GERMAN OF E. E. GEDALIUS.

(Continued from page 12.)

It was at all times God's loving intention to sustain toward man the relation of a father toward his child. But sin with its curse came in between. By its means man has wrought death, and was to expect his punishment. Gen. 2:7. But in His mercy God lets grace prevail. Since, however, He cannot take back His word, He gives to man in the form of the sacrificial victim a representation. The sinless beast must take the place of the sinful man. It exchanges its righteousness with the sinfulness of the man, with which the latter becomes clothed, and it suffers the death which man wrought. Gen. 8: 21. The sacrificial victim had to be the property of the one offering it, which he acquired, and upon which he expended a part of his strength, whereby in a sense it became a part of his being. It was therefore only a partial, not a full representation, of the sinner.

Consequently the offering was able to accomplish a reprieve of the divine punishment, but it did not lie in its power to cleanse from sin, or to take away from the sinner his desire to sin, or to bring him into near communion with God. For this purpose there was need of an offering at least of equal worth to man himself. A man would have to be offered for sin, and a man who led a life free from sin. Such an one there was not, for all had sinned, or had in them the living germ of sin. Hence the Eternal One thought of another means to accomplish His end. Almost incredible it appears to us, He Himself concluded to become to us,—what in a partial and incomplete manner the sacrificial victim was,—our representative. He will Himself change places with man, taking the burden of his sin upon Him, and suffer death

in his stead. This is described in Jer. 33: 15, 16: "In those days and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely; and this is the name wherewith she shall be called, The Lord our righteousness." But in order to die, He must, as we have already seen in the creation of man, clothe Himself with a body; and even from this in His love toward the sons of men He does not shrink back. And so we see the infinite majesty descend upon the earth and become revealed in the person of Jesus of Nazareth. His earthly form, like that of any other man, must be born, and although all the worlds could not conceive what dwelt therein, must suffer what that of an ordinary man suffers. Hence we see the God-man voluntarily in need and in sorrow; we see Him hungry and thirsty; we see Him without a dwelling-place among men; we see Him enduring scorn and shame, and at last breathing out His life on the cross as a malefactor. "He was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." Isa. 53: 5. See, my dear friend, all this God in His love has done for you, all for you, that your sins might be washed away, that you might have peace with Him, and for time and eternity might be a happy man. Will you accept this forgiveness of your sins which is offered to you to-day as a gracious gift? To-morrow He may summon you before the throne of His judgment, and you would have to stand before Him without this pardon, and what could you then answer Him? How will you then justify yourself?

Perhaps in spite of all that is here said you nevertheless doubt the existence of your spirit, and of eternity, and of a personal God. But if this should be true, what then? Hasten and be saved. For there is an eternal existence either of blessedness or of misery. One or the other you have to choose, either "eternal life" or "everlasting punishment." Have you decided for the former,

and lain at the feet of your God, who in Christ Jesus has become our Messiah and Saviour? Then do not forget that He has called you to be a preacher of His doctrine and of His will. The salvation we have found in Him we must bring to our fellowmen, and this duty we have to fulfil, not only to our Jewish brethren, but also to those who are nominal Christians.

Many a Jew has stumbled at Christianity because he has seen those who profess it not walking in the ways of Christianity; but we Jews have the least of all the right to make Christianity responsible for its unfaithful professors. For its doctrine is our doctrine, it is the divine doctrine. Christianity and Christ belong nearest to us Jews; to us belong Peter and Paul, James and John, the greatest and most significant representatives of Christianity. They were all Jews, strict Jews, from the crown of their heads to the soles of their feet. The first Christian congregations consisted exclusively of Jewish elements, and those which had gone over to Judaism. Others had no entrance thereto. But in order to make the happiness which true Christianity offers accessible to the Gentiles, without compelling them to observe the Jewish law, which would have given rise to continual troubles, in case the Gentiles had been incorporated into the Jewish Church, Gentile Christian churches were established, of which the first was at Antioch. In spite of the many differences which existed between the Jewish and the Gentile Christian churches, they were yet bound together by the inward bond of brotherly love. The brethren from the church at Jerusalem went to Antioch, preached in the meetings there, and taught the Gentile Christians the Word of God. The latter saw in the Jews their preachers and leaders, and consequently with love and respect they looked up to them. For many decades the church at Antioch stood in a certain sense dependent upon the mother church at Jerusalem, and in spiritual things was quite under her guardianship. But when in the course of the second century the Jewish Christian churches began to grow faithless to their priestly calling,

persecution broke over them and they became oppressed, so that they were scattered to the four winds, and in the course of the centuries went down. As soon as they ceased to be the true preachers and teachers of the Gentile churches so soon they failed, and ceased to be a true church of Christ. Other elements brought in new rules of faith, and altered the original Christian forms by the amalgamation therewith of heathen customs, and so in time grew up a dogmatic labyrinth in which no one could find his way.

For example. The custom of immersion still existent among us was formerly practiced in the case of every one who entered the Christian Church as a member. By this was signified that the sinful man, who now through his conversion to God is dead to sin, is now buried beneath the water which flows over him.<sup>1</sup> From the moment when the baptized one arose from the water he belonged no more to himself, he no more served his pleasure, he no longer lived for himself, but he should live a new life con-

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1) "How shall we that are dead to sin, live any longer therein? Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Rom. 6:2-4.

"If ye then be risen with Christ seek those things which are where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth: fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry. For which things sake the wrath of God cometh on the children of disobedience; in the which ye also walked sometime, when ye lived in them. But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge after the image of him that created him. Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all and in all. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, if any man have a quarrel against any, even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful." Col. 3:1-15.

secrated to God. If afterward he sinned baptism reminded him that he was dead to sin, and that only Christ lived in him.<sup>1</sup> And this glorious symbol of being buried with Christ in His death, and of resurrection with Him to newness of life, has been not only mutilated, but its object has been entirely changed.

As early as the end of the second century the proper object of baptism was no longer clear, and in the course of time it became completely obscured. The "symbol" became a "means of grace," which as is taught in the Roman Church to-day, purifies the recipient from all sin, and imparts to him supernatural gifts and graces.<sup>2</sup>

And with baptism so with other things. Not only the form but the significance of God's ordinance was changed. If the form is not held to be necessary by and by the thing signified shares the same fate. But the latter is indispensable. Without it the form is nothing, and is an abomination in the sight of God. That it is so to Him history testifies in the scattering of our people among all the families of the Japhetic stock. We Jews are not only a speaking witness of the boundless love, mercy, and faithfulness of God, but we are also a warning example of the fearful severity of the holy and just God. Judaism in its worship has preserved only the form. The reality is lacking in it. God therefore has turned from the Jews His countenance, and to-day they are far from being a Kingdom of Priests and a Holy People. For this reason we to-day sigh so heavily over the oppressive burden of our people, the burden of anti-Semitism which meets us almost everywhere wherever we turn our footsteps.

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1) "For the love of Christ constraineth us; because we thus judge, that if one died for all then were all dead; and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. Wherefore henceforth know we no man after the flesh; yea, though we have known Christ after the flesh yet now henceforth know we him no more. Therefore if any man be in Christ he is a new creature; old things are passed away; behold, all things are become new." 2 Cor. 5: 14-17.

"I am crucified with Christ; nevertheless, I live; yet not I, but Christ liveth in me." Gal. 2: 20.

2) See Dr. Martin's "Manual of the Catholic Faith," Vol. II., page 101.

We are nevertheless not to be simply a dull tool of all these; we are to live before both our Jewish and Gentile brethren a complete and a true Christianity, and with an eloquent tongue and with a practical dealing show our Christian brethren that Christianity is not an empty phrase, but spirit and life; that faith without works is dead; that if one says, "I love God," and hates his brother, he is a liar. We have it especially to tell them that Jesus has expressly said: "A new commandment I give unto you, That ye love one another: as I have loved you that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." John 13: 34, 35.

If thus, in word and deed, we become preachers to them, we shall not need to give up our Judaism or the law of our fathers, nor to join a state church, or any of the sects. As Jewish congregations we shall stand longer and our form of worship will be more satisfactory, and nevertheless as the spiritual teachers and preachers of our fellow-Christian Gentile brethren we shall be more gladly received by them. Instead of hating us they will meet us with love, and instead of avoiding us they will greet us with joy.

The task of "Christian-Judaism is to reform the church anew, that the ice which surrounds it may melt, and that a glow of divine love may permeate all its members. If thus new Judaism and new Christianity reach out to each other brotherly hands to the honor of God the Father, then in truth shall we be "one fold and one Shepherd." If we Jews take up the priestly calling extended to us of God, then will the persecution of the Jews cease, and all nations will reach out brotherly hands,—and anti-Semitism will forever be vanquished. "And the Lord shall be king over all the earth; in that day shall there be one Lord, and his name one." Zech. 14: 9.

Of the 4,239 girls attending the various high schools of Berlin 1,603 belong to Jewish families—that is, 38 per cent. Of the 8,725 pupils attending the gymnasia (colleges) 1,909 are Jews, a percentage of 24. While the total attendance of the Berlin gymnasia has decreased, that of Jewish pupils has increased.

## JACOB STARMANCOFF.

BY BENJ. A. M. SHAPIRO.

## CHAPTER XI.

*The Fatal Monday.*

The hated day came, and with it came the same greasy tobacco-stained Eliezer, whom we met in the previous chapter. "Only one daughter left!" "Only one daughter left, Rabbi," he said "Ah! the nice fees you have paid me. The nice husbands I have secured, for your daughters. For Rachel," looking straight at her, "I have the nicest of husbands; he is an old man, but he has wealth, oceans of wealth; he owns houses and cattle and stores without number. He will dress his wife in fine raiment and give her of the best of the land to eat and to drink. He makes no mention of dowry, but he must have a beautiful wife, in whose beauty he can rejoice. I think Rachel will suit him. In fact, I have been waiting for a year for a word from you. He has seen Rachel. It is Rachel he wants." Rachel burst into tears and sobbed as if her heart would break. "She would not leave her old father," said Laban, referring to Rachel's conduct. Eliezer drew up the contract. "See, Rachel," cried Laban, as he read it, "I am to have a home with you. Shall I sign here?" he asked Eliezer. "Right here," replied Eliezer, guiding his hand to the spot.

At that moment there was a loud knocking at the door, and they heard some one without ask, "Does Rabbi Laban live here?" The Rabbi, rising, goes to the door. A young man, dressed in an outlandish manner, but neatly and cleanly, stood on the doorstep. Laban bowing asked, "I heard you speak my name; what can I do for you?" "I don't suppose you know me," said the stranger. "I have many things of importance to talk with you. I come from the New World, and have messages for you from friends." "You are welcome; enter under my roof," said Laban. "Eliezer," turning to the marriage maker, "I will sign to-morrow. Return in the morning. I would entertain the stranger who comes from foreign parts to-

day." He had risen to show Eliezer to the door. Hardly had he turned his back when Rachel, who had been regarding the stranger with eager eyes, and who had recognized in him what her father failed to see, started to her feet. The stranger, who was Jacob, said but one word, "Rachel!" "Jacob! Oh Jacob!" she cried, and fell into his arms. With gentleness he laid her upon a couch and strove to restore her to consciousness. A curious sight met the father's eyes upon his return. Rachel on the couch and the stranger kneeling beside her bathing her hands. He looked upon the same with consternation. "What may be the matter here?" he asked. "Don't you know me, Rabbi Laban?" asked Jacob. "Thy voice dost sound familiar," said Laban. "I am Jacob Starinancoff." "And thou darest to return to my house after all these years! How hast thou repaid my kindness and the kindness of thy father? Long since had we reckoned thee among the dead. Hadst thou no gratitude?" said Laban. Rachel, now thoroughly aroused, raised herself to a sitting posture upon the couch, and waited for Jacob's answer. "Rabbi Laban, I left this house determined never to return to it until I had earned a support in the new land. Ere I crossed thy threshold to depart I swore never to write a line until I had earned money enough to support her whom I desired for wife. When I left I was betrothed to thy eldest daughter Leah, but in my heart I loved Rachel, and we had plighted our vows to each other. I have not been able to support a wife until the last few months. I came as soon as I could come, and not a day later. Many and strange events have happened in my life, events which I could better explain than write," said Jacob. "Rabbi Laban," continued he, "America is a land of great people, of great ideas, and I have altered my views on many subjects since I left here. It is no more than just to thee that I tell thee I am a changed man, ere I ask the hand of thy daughter Rachel from thee."

"Rachel," shouted the old rabbi, "speak not to that young man." Turning to Jacob, "I have heard strange news concerning thee from Now Yoreich. I heard of thy

apostasy, and I heard that thou wast dead. Would to God that thou hadst died ere mine eyes beheld thee. Accursed of Israel as thou hast been thou hast ventured into a village of Israelites. Thou vile apostate, I could spit upon thee. Thou hast confessed thy apostasy. Thou 'hast changed,' thou sayest, Yes, changed from man to dog! Leave this house. Leave this village of which I am judge. Leave ere thy former friends in their wrath rend thee to pieces." Laban had been talking in quite a loud voice, and those without who were now quite a crowd drawn together out of curiosity to see the stranger, heard his words, "An apostate! an apostate!" they shouted.

They tore open the door. "Drag him hence," said Laban, pointing to Jacob. Not a muscle in his body moved. Not a limb trembled. "Rachel," he cried, "dost thou not love me? I am a Christian. Rachel, come with me." Turning to him, she said, "Never, Jacob; God's curse rests upon thee." "Speak not to the apostate," said Laban, smiting her upon the cheek. The leaders of the now raging mob had seized hold upon Jacob. They dragged him into the street. They stoned him. They beat him with great clubs. He was helpless in their hands. Bleeding and wounded in a score of places, they dragged him to the end of the village, and hurling a few parting stones at him they cursed him and commanded him never to return.

Slowly, and staining the path he pursued by blood-drops, Jacob made his way to a neighboring wood, where he fell unconscious upon a heap of leaves and brush. He must have lain here for many hours, when he became conscious of some one binding up his wounds and trying to stay the flow of blood. Every now and then he could feel a kiss upon his forehead. He opened his eyes. Rachel knelt above him. "Jacob, are you better?" said she. "I believe I could walk were I once on my feet," replied he. "Rachel, you must return to your home. I did wrong in returning to you. I am an apostate from my race, but love induced me to return." "And Jacob," murmured Rachel, nestling close to him, "because of that love which

has sustained me all these years I have come out to thee. I traced thy footsteps by the blood-stains. All night I remained by thy unconscious body. My father cursed me ere I left. I have none in the world that I love but thee. Jacob, I love thee." "Rachel, I know it," replied Jacob. "We must win our way to some other place until I am better, and we will return to America. Rachel, I loved thee, but I loved my Master more. When thou hast learned to know Him, Messias, as I know Him, thou too wilt love Him better than all else." With conversation they beguiled the way until half dead with pain and exhaustion they reached Dalitsch. Here they secured lodging in separate peasant's huts. To-morrow found Jacob too weak to travel. It was weeks before he could leave for the station at Kalitz.

We pass over the intervening weeks till their arrival in New York. Jacob and Rachel were married as soon as they arrived. Together they are now laboring for the Master. Rachel has learned to know Jesus Christ, and counts it the greatest blessing of her life to be able to labor for him. Jacob walks with a limp, and will carry on his body till his dying day the scars which his Jewish companions have made. They never hear from home, but they never fail to pray for those who still live in darkness and ignorance.

FINIS.

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THAT was a thrust that went to the heart of this folly of amending the Federal Constitution when one of the Senators inquired of the reverend Protestant advocate if he would be prepared to add to the amendment "through Christ's vicegerent on earth, the holy Roman pope." If we are to have Christianity in the Constitution it next becomes our duty to define what is Christianity, and which form of it is the true one. Thus Pandora's box is opened and the plagues of religious bigotry and intolerance proceed to blight the land.—*Jewish Exponent*.

# The Peculiar People.

חרישות הנעישות—NEWS—כמחנה ישראל.

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PRESIDENT CLEVELAND has appointed as Consul at St. Petersburg a Jew by the name of Jonas.

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THE oppressed Jews of Russia still continue to emigrate to the Argentine Republic. Forty-six families embarked from Odessa in one ship a few weeks ago.

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THE latest statistics place the number of Jews in Italy at about 45,000, with 84 congregations. In Rome there are 5,600, Leghorn 4,050, Turin 2,600, Venice 2,500, Florence 2,400, Ferrara 1,750, Modena 1,700, Milan 1,100. In Parliament there are 14 Jewish deputies.

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THE breadth of Nathan Straus's charities will be realized by critics after a more than passing glance at his "funerals at cost." Of these, few, if any, of his poor co-religionists will take advantage, the Free Burial Societies looking after them assiduously.—*Jewish Exponent*.

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NEWS from Russia is of a slightly encouraging nature. It relates to the treatment of foreign Jews sojourning for a limited period in Russia. If their passports are properly *vised* they are not to be molested or expelled. For this concession let us be duly grateful to the magnanimous Czar.—*Jewish Exponent*.

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THE *Pall Mall Gazette* says that M. de Giers, the Russian Foreign Secretary (for he is neither Minister nor Chancellor,) has been ailing for years, and now his state of health has again become rather serious. It is not generally known that the Foreign Secretary is of German-

Jewish origin, his forbears having rejoiced in the Semitic name of "Hirsch," which in its Anglicised form becomes "Harris," and in Russian "Giers." It is curious that the persecution of the Jews in Russia should have reached such a pitch while a man like de Giers was acting as the "foreign penman" of the Tsar.

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THE wife of Professor Richard Gotthiel, of Columbia College, Mrs. Emma Gotthiel, has been accorded an honor that, in all probability, is not possessed by any other woman in this country. The French government has conferred upon her the title of Officer de l'Academie Française, in recognition of her services to the French language and literature, and she is thus entitled to wear the crossed palms of the Academy and the purple ribbon of an officer. Mrs. Gotthiel was born in Beyrout, Syria, and educated at Paris, where she graduated, at sixteen, from l'Ecole Supérieure. At the instance of the Alliance Israelite, she founded a school in her native town, and subsequently one at Aleppo, in Mesopotamia.—*American Hebrew.*

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AS AN example of the manner in which anti-Semitism is countenanced by some of the government authorities of Germany, a correspondent writes: "A friend of mine, Dr. Josef Fischer, of Kattowitz, after studying at various universities, passed all his examinations with honors, and obtained certificates qualifying him to teach at any college. Six years ago he was appointed principal teacher at the Girls' College at Kattowitz, which is a municipal institution. Last October the Head Master left, and the post being duly advertised my friend became a candidate. The School Board and the Town Council (by 22 votes to 3.) elected Dr. Fischer Head Master, and submitted the appointment to the government for approval, as required by law. Meanwhile it leaked out that a few anti-Semites had petitioned the government not to sanction the election of a Jew. My friend thereupon called on the President of the Province, who is the head of the local government, and was candidly told by him that he would not obtain

the appointment, owing to his religion. The Mayor and Town Council petitioned the government to approve their choice, but in vain. This has occurred in a country which says in its Constitution, 'All public appointments are open to all Prussian subjects, irrespective of creed.' Up to the present no Head Master has been chosen, and, in the meantime Dr. Fischer discharges all the duties connected with the post. I may add that the proportion of the pupils in the School is as follows: Jews 76; Lutherans 67; Roman Catholics 45."—*Jewish Voice*.

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### RUSSIA AND THE JEWS.

There resides in Milwaukee, Wis., a gentleman who, with the exception of Mr. George Kennan, is possibly better informed concerning the policies and methods of the Russian government toward the Jews and other unorthodox sects than is any other American. This gentleman is Dr. Walter Kempster. Several years ago when the immigration of these exiles was at its height a committee to investigate the causes of emigration from Europe was appointed by the United States government. Of this committee Dr. Kempster and Col. Weber, of New York, were members, and were assigned to investigate the matter in Russia. They spent the summer of 1891 in Russia in pursuit of the investigation, and in those few months discovered sufficient evidence of the cruelties practiced by the Russian government against all who differ in the least from the opinions emanating from the court and the head of the Greek Church to justify Kennan's vivid descriptions and the most incredulous tales told by escaped exiles. The conditions existing there clearly demonstrate that Russia cannot be named with the civilized nations of the world.

When the committee returned to Washington a report was prepared and placed in the hands of the public printer for publication. Of course the contents contained no very favorable comments on the conditions of Russian justice and treatment of the Jews and other citizens, so the Russian government would be very much interested

in suppressing the report. With the exception of a few copies reserved by special order the entire edition of 16,000 volumes mysteriously disappeared, and it is more than probable that the Russian Minister, above all others, knows their whereabouts. Those who are interested in the subject were unable to obtain the valuable data furnished in this report, and the information is lost to the world. Milwaukee has been very fortunate in the opportunity to hear from the lips of Dr. Kempster, who, as special commissioner of the United States to Russia, saw and heard what he related Thursday evening, April 5th, at Summerfield M. E. Church, before a large and representative audience. His subject was "Russia: Her Attitude toward Emigration and her Treatment of Jews, Romanists and the Unorthodox."

What the speaker said vindicated the truth of Kennan's statements and Stepniak's claims, and directly refuted the arguments of Goldwin, Smith, Botkine, and others, who have endeavored to justify the Russian government in her treatment of the Jews. The speaker first narrated the history of Russia, and described the increase in territory. He said:

"It has always been the policy of the Russian government to Russify her acquisitions; that is, to destroy as far as possible the existing institutions, replacing them by those of the victors, and propagating the tenets of the Greek orthodox Church. It is the policy now to impede whatever progress toward Western civilization has been and is being made, and revert to the ways of the East, and the mode of government and life existing before Peter the Great.' It is time to go home,' sums up the policy; that is, it is time to go back to the ways of their ancestors. The Greek Church is to be the only holy and true church. To accomplish this end the authorities resort to every means, no matter how outrageous and inhuman. And it is directly in this line that the persecutions are being conducted against Protestants, Romanists, and Jews.

"It is called a persecution of the Jews, but it is time the mask was torn from one of the most brutal religious

persecutions which the world has ever known! Russia is making an organized fight against every form of religion which is not represented in the Orthodox Greek Church.

“The persecutions waged against the Stundists and the Catholics equal in violence that against the Jews. The Pashkaffites, whose only crime is the study of the Bible, are sent to Siberia as soon as discovered.”

The speaker related the details of the massacre at Kroze, where Roman Catholics were mowed down by the savage Cossacks because they defended their church, built in 1642. The main portion of the lecture was devoted to the Jewish question.

“When I come to the story of the Jewish persecution I am almost prevented by the horror which the memory of some of the sights I witnessed produced. You have heard something of that persecution, but the worst you have not heard. I went to Russia prejudiced against the Russian Jew. I left Russia after witnessing the persecution of the Jews, firmly of the opinion that nowhere on this earth is there a people carrying out more literally the commands of Christ in the treatment of enemies than those Russian Jews. I saw them during the famine, as with a forgiving spirit they took bread out of their own mouths to feed the Christians who were fellow sufferers. Without a flag or country, without a diplomat to protest for them, they are made to a great extent the scapegoat for all the evils of Russia.”

Dr. Kempster clearly showed that the accusations against the Jews are in almost all cases absolutely groundless and false. They are accused of being usurers when after they left various parts of the country the Russian money-lenders exacted interest all the way from 125 to 350 per cent, while the Jews seldom charged more than 24 per cent. This statement was taken from one of the Russian official papers. They have been charged with absorbing the land of moujiks, when the laws restricting and restraining the Jews from holding land is strictly enforced. Statistics

show that 15-20 per cent of the Jewish population are artisans, and the old German-Lutheran population are the best farmers in Russia, but their right to an agricultural pursuit has been almost entirely revoked. The story of their exile is well known. The treatment of the Jewish women is the most shameful feature of the persecution. This persecution is not carried on for commercial necessity and advantage. The country has suffered from the removal and destruction of so many industries, and the Russian people are not in sympathy with the movement.

In duties the Jews are considered in the light of citizens, but their rights are those of foreigners. The instigator and chief executive of this policy is Popbiedonnotts-zeff, Procurator-General of the Holy Synod, head of the Greek Church. He was the tutor of the present Czar, and seems to hold a sway over him which no one can break.

The lecture has created considerable discussion, and will no doubt be repeated.—*American Israelite*.

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#### THE PRINCE OF INDIA.\*

The Wandering Jew appears again and again in fiction, and seems to afford scope for the imagination of writers who wish to represent a mind familiar with the knowledge of every age and clime. Not always free from anti-Jewish feeling are these portrayals, and there is always a singular sadness in the thought of the real wandering Jew, seeking a home in every land, without a national home, and even denying his national existence. The latest treatment of this mystical character is in the *Prince of India*, which holds a place with the other historical novels with which Gen. Wallace has entertained the public.

No pains have been spared, seemingly, to make the reader at home in the Eastern world at the time of the Fall of Constantinople. The reader gains a good idea of what sort of a man the last Constantine was. He feels acquainted also with Mahommed, the son of Amurath. The love-story has a good plot and is very entertaining. We have sympathy at the same time with both of the

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\*The Prince of India, or, Why Constantinople Fell. By Lew Wallace. Harper & Brothers, Publishers, New York.

lovers of the Princess Irene. But the Prince of India himself—small wonder that the Jewish reviewers should cry out against this impostor!

The author, to be sure, should be granted some allowance, since he is representing a mythical character. We can imagine a man with a vast knowledge of different races and religions. If he were a rascal it would not be unnatural for him to confidently affirm at one time that he was born a Jew, and at another time that he was a Hindu. He might claim to be a Buddhist, or a Moslem, without surprise to us. But how could he have such a lofty ideal, that is to establish the brotherhood of man, and set about its accomplishment with such consummate hypocrisy? He desired that the worshipers of God should love each other in spite of their peculiarities of belief; yet he himself was eager to wreck an empire if their ruler was not in haste to accept his plan. For the injury to himself wrought by one individual he was willing to destroy a whole city. This wandering Jew is represented as the wisest and shrewdest of men; but he could not wait one day while the monk in whom he had confidence and his honored ally, the African king, were gone in search of the lost Lael.

The Princess Irene is a beautiful character. The author has described her so well that she seems real to us. We can but admire the monk Sergius. We would have been pleased to have seen him even more conspicuous. The Emir Mirza or Count Corti is the real hero of the book. He is noble and generous and true; but the Prince of India scarcely commands our sympathy at all; to no one is he sincere. Not even to his cherished Lael does he give his confidence. The author tries to make him appear in many ways like an ordinary mortal; but really he should be in the back-ground like the genie who was the slave of Aladdin's wonderful lamp.

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#### CORRESPONDENCE.

To the Editor of THE PECULIAR PEOPLE:

Will it ever be possible to instill into the minds of our Jewish brethren that simple idea that Jews are not merely a religious community, but a nation, though a nation broken up and scattered? What does your Western correspondent pretend to be? An American or a Russian?

For he was brought up in Russia, I suppose, and now he is in the country of his adoption, America. Should he choose to emigrate to China to-morrow would he there be classed as a Chinese? Or would he be an Irishman in Ireland? It is a pity that we Jews are generally ashamed to be considered Jews, and more of a pity that there should be a reason for our being ashamed, but it is a fact, and the Gentiles are not altogether to blame for it.

Every civil or religious community is bound and united by certain laws established by common consent, and not broken with immunity. By what religious laws is this religious community of the Jews bound? By the law of eating Kosher meat? There are plenty of Jews who do not hold on even to that thread, yet are considered good Jews in their "religious community." By keeping the Sabbath, perhaps? There is not one Jewish storekeeper in this town, Lewiston (and there are ten or more here), who observes it; only the dry-goods and rag-pedlars observe it to a degree. Circumcision is the only rite which has for centuries bound the Jews together, and even that is waning. There are Jews who have abandoned it, there are even Jewish "Rabbis" who advocate its abolition. The Jewish religion is a rag which covers nobody, it is a rotten thread that unites nothing. But Jewish nationality is an adamant chain which has withstood the storms of ages, and will last even to the end of this world.

I am a converted—what? A converted Jew, and will be one forever, and my landlord will be a Jew, though he denies Christ but sticks to Jewish fables and Talmudic idiocy; and so will he be a Jew even who denies that there is a God. I went through these stages myself. For fifteen years I clung to the remnants of a threadbare Judaism; for fifteen years more I thought there was no God; and now for twenty years I glorify God through Jesus Christ, my Lord and my Redeemer. I may have in former years called myself an Austrian or a German, I do not remember, and I was at all times reasonably honest, but I was a Jew right along, and my neighbors knew it, too, though I might deny it.

I thank God that though a Jew yet my Gentile neigh-

bors do not "hate" me. If I find any hatred it is my Christianity that provokes it, for my God has made my mouth a sharpened sword which men shun and fear, but the hatred that the Jews speak of I do not find. Jews must not find fault if they are hated while they themselves hate Jesus, the God of the Christians, their own God. The heart that hates Jesus deserves little love, and little love Jews must expect from God or men while they hate their meek and lowly Saviour, Jesus Christ.

SOLOMON ROBITSCHKEK.

### ANTI-SEMITISM AND MODERN SCIENCE.

Prof. Cesare Lombroso has recently published a book entitled "*L'anti-semitism et la science moderne*," in which he gives an interesting statistical table of the profession which 1,000 Jews follow, and as compared with 1,000 of the general population. He finds that the largest number of both classes follow the same bent, for under the generic term, *Schriftsteller*, he tells us that, of the given 1,000 of each class, 316 non-Jews follow this profession against 223 Jews. The clerical profession comes next in both classes, with 130 general and 105 Jews.

In the following table it will be seen that Jews are more prone to follow some profession than are the general population. The general surmise, for instance, that Jews are inclined to follow the theatrical profession in large numbers, is clearly proved by Prof. Lombroso, for in the 1,000 of each class he finds:

	General	Jews.
Actors.....	21	34
Antiquaries.....	23	26
Advocates.....	24	40
Doctors.....	31	49
Merchants.....	12	43
Metaphysicians.....	2	18
Naturalists.....	22	25
Philologists.....	13	123
Authors.....	20	36
Political Economists.....	20	26
Scientists.....	51	52
Musicians.....	11	71

The higher sciences attract Jews. In them the preponderance of Jews is, perhaps, surprisingly large. But it should not be forgotten that many were till recently practically closed to Jews. Thus we find that few Jews figure as following naval or military science, and that as statesmen or politicians the general population furnishes 125 persons and the Jews only 83, still a very satisfactory minority.—*American Israelite*.

## OUR PLATFORM.

THE PECULIAR PEOPLE is to serve *Jewish national interests* by advocating the adoption, by the Jewish people, of the following:

1. Jesus of Nazareth as the Messiah promised to our fathers.
2. Palestine as the country in which to re-establish a Jewish commonwealth.
3. Hebrew as the language to re-unite the different portions of the Jewish people, now estranged from one another through their different tongues.

THE PECULIAR PEOPLE will discuss all current events which bear upon Jewish national interests from a biblical point of view. Its contents will, therefore, be of *equal interest to members of the Synagogue as to members of the Church*.

The former—the members of the synagogue—will have an opportunity of making public, in our pages, their views about the New Testament.

The latter—the members of the Christian Churches—will learn what is *the real state of the Jewish mind*, and they will be able to correct many erroneous notions rife on the subject.

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
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