

# THE PECULIAR PEOPLE,

A CHRISTIAN MONTHLY,

DEVOTED TO JEWISH INTERESTS.

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

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

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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  
ואל-מקבת בור נקרתם  
Isa. 51: 1.

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

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

WHEN we notice the relations between Judaism and Christianity in the world, and the utterances of leaders of thought who represent both religions, it is impossible that we should not be impressed with the many false hopes that are entertained by those who are earnest in their religious convictions. Christians love to talk of the changed attitude of Jews towards Jesus and towards Christianity. They delight in dwelling upon the fact that Reform Judaism is making vast strides, and that many Jewish observances are falling into disuse. They are pleased that Jews are more and more discarding whatever cannot be brought into accord with the spirit of the times. Because Jews are leaving off their distinctive ways, and are adopting methods even in the conduct of their religious services which are like those of their Christian neighbors, they fancy that they are becoming Christians. But these are false hopes. Is an infidel nearer a Christian than a devout Jew? Is a worldly rationalist like a follower of Christ because he has given up what once he held sacred for the reason that his heart has become more selfish and hard? On the other hand non-Christian Jews entertain other false hopes. They speak of the growth of Unitarian sentiments among

Christians, and say that little by little Christians are casting away the superstitions of their faith and becoming "pure monotheists" like the Jews. To read their words one would imagine that in a few years there would be nobody left who believes in the divinity of our Lord or the essential truth of God's Word. But these are likewise false hopes. Look at the active Christian work which is done in the world; consider the growth of the different denominations; notice the zeal in preaching the gospel evinced by those who advance the claims of different sects. You will see that there is little real work done except by those who believe in a real Saviour from real sin. Living Christianity is fairly orthodox, at least in the great essentials of faith. Unitarianism has but little vitality.

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BESIDES these false hopes one cannot fail to notice the wrong aims which both parties set before themselves. The Christians not only rejoice in superficial resemblances which appear between themselves and non-Christian Jews, but they try in every way to Gentilize them if they come to a belief in Christ. They urge upon Jews, if not in direct teaching at least by their influence, to cast away whatever is distinctively Jewish. The name Christian is opposed to the name Jew. The latter is made a reproach rather than a glory. The Jew is taught that if he becomes a Christian he ceases to be a Jew. Every national custom, every rite and ceremony, even the Sabbath itself, which is no more Jewish than is the worship of the true God, must be changed for others which are Gentile and pagan, often innocent enough, but decidedly anti-Jewish. This is enough to make the Jew say that the God of the Christians is not his God. When this anti-Jewish tendency goes so far as to be dearer than the observance of God's own commandments to Gentile Christians, so that they would even have God's own people cast away not only their national heritage but even the Word of their God Himself, is the aim not wrong? A wrong aim on the part of Jews not Christians is toward the development of their religion in its superficial aspects, and on its ethical side,

without carrying it to its logical development in the Christianity of Jesus and His Apostles. As Delitzsch called Reform Judaism, it is become "Christianity without Christ." They cast aside Mosaism; they etherealize Prophetism till there is nothing left of it but the external shell of a religion; and emphasizing a few undoubted principles which lie at the foundation of all true religion, they view Christianity only in its extreme and ultra-pagan development, and upon that they would fain pour out all the vials of their wrath. Thus they falsely represent Christianity, and with many of the advantages of true Christianity at their hand, and used by them, they boast of the purity and the spirituality of Judaism. But they are not wholly to blame for this, since the Christianity they too often see justifies them in their position.

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BUT worse than all are the false methods which are employed for the attainment of these ends. Here the Gentile Christians are more at fault than are their Jewish brethren. In order to the conversion and Gentilization of the Jews, homes are provided, support of converts and inquirers is assured, shelter is given, and substantial aid of one sort and another is offered. This is done in all innocence and with the best of motives. It is done with a humane purpose. But just as many followed our Saviour when on earth because of the loaves and the fishes, who afterwards left Him when He declared unto them His hard doctrine, so there are many who inquire into the truths of Christianity that they may obtain a piece of bread or a suit of clothes, who will directly turn aside from the confession they may make. Now Jesus never questioned the multitude; He fed them all without asking of them that they express belief in Him. None was turned away from Him. Let our Christian charity be thus impartially dispensed. Let a home be for all poor and outcast, if you please, but a home for Jewish inquirers, or a shelter for Jewish converts, let it not be so much as named among us. If for any cause an inquirer desires the advantages of the shelter of a particular de-

nomination, how natural for him to see the beauties of their ritual, or the purity of their doctrines. How readily then is he impressed with the arguments which speak for his de-Judaizing of himself, and how easy becomes his assimilation with the ways and manners of those to whom he is indebted. These methods are wrong, however necessary they may seem to be. We will not speak of the wrong methods employed by our Jewish brethren in attaining their aim, lest we embitter them towards us and they call us anti-Semites. We are not set for the purification of Israel. The Lord Jesus, when accepted by His own, will change their hearts. No other can. But our words to our own Christian brethren, Jewish and Gentile, are pertinent and ought to be received by them in the spirit of love in which they are written. May they do good and not harm, is our prayer.

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#### WISDOM FROM THE FATHERS.

On the north-western side of Lake Gennesaret, ים כנרת, extends for some distance the tract of Gennesaret. Opening down from the highlands above into the south-western corner of this tract is a valley, in which, near its entrance into the plain, stood in the ancient times a village, which bore in its Grecianized form the name Arbela. Opposite the city, on the western side of the valley, in the steep face of the precipitous descent on that side, are caves made famous by events in those desperate wars waged by Herod for the acquisition of his kingdom. From Arbela a pleasing view could be obtained of the delightful Gennesaret tract near by, and charming glimpses of the sparkling waters of the lake. In Arbela then lived, while still the Ptolemies ruled from the banks of the Nile all Palestine and Cœlo-Syria, a Jew, Nathan by name, who was destined to be numbered among the wise men of the fathers. Nathan, or Nittai, the Arbelite, went to Jerusalem and became Vice-President of the Sanhedrin and a leading theological teacher of his times. Two other teachers had preceded him and his as-

sociate Joshua ben Perachiah, in position and influence, Jose ben Joezer and Jose ben Jochanan, who had in their turn received the body of their teaching from the disciples of Antigonus of Socho.

Joshua, the associate of Nathan, who was also President of the Sanhedrin at Jerusalem, left this as representative of the substance of his teaching: "Obtain for thyself a teacher, רב, and acquire for thyself an associate, and judge every man according to the scale of merit." These three maxims of Joshua ben Perachiah deserve to be forever remembered and put in practice by those who will follow a religious life. From the home of Nathan could be seen across the Gennesaret plain a city that afterwards became the permanent residence of Jesus, Capernaum on the shore of the lake. Jesus has proclaimed Himself to be the greatest of all teachers by the unyielding sway that He has held over an innumerable multitude of disciples both before and after His death. He proclaims His eminence as Master by the unerring knowledge that He displayed of the Law and the Prophets, and of subjects of the greatest interest and importance to men. The entire New Testament lays open to man the abundance of His wisdom and truth, and that truth we cannot afford to do without, for he who will not receive it refuses at the peril of the life of the world to come. No man is wise enough to live without the instruction of a master, and One only of all the teachers of men is indispensable. That teacher is Jesus. "All teachers, be ye silent; and all creatures, hold your peace; but speak, Lord, speak thou only unto me."

The second maxim of Rabbi Joshua acquired importance during the rule of the successors of Judas, the Maccabean, and later. It lies at the foundation of the order of the Pharisees. The חברה<sup>1</sup> of the Pharisees was an association of the Chasidim,<sup>2</sup> who bound themselves together to keep in every particular, so far as possible, the holy Law of God. Association is very important in its bear-

1) Society.

2) Saints.

## THE PECULIAR PEOPLE.

ings in human society. No man lives altogether alone, and it is disastrous to any man to attempt to live a religious life alohe. He needs a חבֵר, associate. He needs many such, if such he can find of one mind on the most vital subjects, not only for his own good but also for the strengthening and diffusion of the principles dear to them all. For this reason Jewish Christians who are still faithful to the Law ought to associate in the closest affinity of interests possible. Is it not possible for the עֵרֶת עֵיטָה, Assembly of the Eduth, to so associate and form a חִבְרָה, society? Such a procedure might result in the highest good to all the members, and result in widely diffusing their views. The *Εκκλησια*<sup>1</sup> which Jesus established through His Apostles was nothing otherwise than a חִבְרָה worshiping in the synagogues.

The maxim that remains as representative of the teaching of Nathan the Arbelite is this: "Remove thyself far from a wicked neighbor, and be not associated with a wicked man, and do not think thyself exempt from punishment." The sayings of Nathan and his associate are complementary, that of Nathan the opposite of Joshua's. If Jewish Christians ought to associate themselves together as closely as possible in the bonds of the love of Jesus and fidelity to the Law, then the opposite is true: they ought not to associate themselves religiously with those who violate and despise their Law. We are living in an age when the mystery of iniquity abounds; *i. e.*, the principles of *Ανομία*, lawlessness. These principles have penetrated and are strongly established in the larger part of the churches in so far as the abrogation of the Law is concerned either in whole or in part. For the cultivation of the purest morality under the light of the strong influence and helpfulness of Jesus Jewish Christians ought intelligently to associate together on the basis of the whole Law of God.

Passover, the third day, 5654.

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1) Church.

## THE SAN FRANCISCO CONGRESS.

The Pacific Coast Congress of Religions came to a conclusion on Sunday night, April 22d. For six days large audiences assembled at Golden Gate Hall, afternoon and evening, to listen to the grand symposium of human thought. The Congress was not of the gigantic dimensions of its Chicago prototype, but nevertheless the influences created during the week will be far-reaching, and the work accomplished will be beneficent in future results. We propose to review, as rapidly as possible, the labors of this unique gathering.

First, the complexion of the Congress was, if anything, remarkable. Theologians and thinkers of all possible creeds were sitting side by side. The only exceptions were the Catholics, who, for reasons that must be appreciated, elected to remain away. We noticed, otherwise, every conceivable form of Christian faith: Episcopalians, Congregationalists, Methodists, Baptists, Presbyterians, Swedenborgians, Universalists, Primitive Christians, and Unitarians. Buddhists and Theosophists were strongly represented. Scientists and philosophers, confessing no creed, but eager to sign the friendly compact between knowledge and religion, were present in large numbers. Infidels were prompted by a sense of the novelty of the thing, but they were in the Congress and helped to promote the spirit of fellowship. The Jews of San Francisco did their goodly share to make the gathering successful. The President of the Congress was a Methodist, the Secretary a non-sectarian Christian gentleman. The Executive Committee and Advisory Council were made up of every conceivable element. And that motley crowd, ranging from one to two thousand people in attendance, was for a whole week thoroughly cemented by the bonds of fellowship; not a note of discord disturbed the peace or marred the harmony of the meetings, not a single metaphysical proposition was discussed in rancor, and inter-sectarian friendships were created that will endure for life. It seemed as if every man was determined to put his best foot forward, to exhibit the finest elements of his human

nature, to produce the noblest and best of his particular religion. Christians proved that they could be tolerant, Jews that they could be charitable, Buddhists that they had discovered the points of universal agreement, and infidels that they had not ceased to love and admire the good in religion. We thank God for this remarkable evolution of the century's thought. 'Midst the secular festivities of the week this staunch legion of thinkers pondered the problems of human destiny and lifted the curtain that reveals millennial peace to hopeful humanity. God be thanked for the work.

The opening sermon of the Congress was a revelation to many San Franciscans. It was preached by Dr. Francis W. Bristol, a Methodist President of the North-western University of Chicago. For strength of spirit, breadth of doctrine, and liberality of sentiment, we never heard anything to equal it. There was nothing sensational about this bold utterance of Dr. Bristol, that according to Paul, the Apostle to the Gentiles, all men were somewhat religious. He rather chided his Christian brethren for their old mistake, and insisted that if their faith proved the character of a superior revelation, they must prove it, not by high-sounding professions, but by superior works. The mistake of most Christians, said this eloquent and magnanimous preacher, was that they judged their own faith from the pinnacle of its highest ideals, whilst they condemned other faiths by what they had failed to accomplish. Every religion should be judged, not by what it is, but by what at one time or another, it has aspired to be. The force of that suggestion led Dr. Bristol into an investigation of the claims of universal good in every religion, and having discovered them he exhorted his fellow Christians to the exercise of toleration, brotherly love and humanity. The essence of all religious movements being truth, the latter was more important than doctrine, creed, formulas, catechism, theological statement, or metaphysical interpretation. The preacher's breadth astonished a good many people. A chosen band of forceful preachers like Bristol would

easily fight the fog and lift the clouds, and if the Methodist Church raises many such humanitarians the world will lose its right to complain of the want of strong teachers.

Then came, on Monday, the opening exercises. Dr. Hirst, the President, likewise a Methodist, spoke warm words of welcome that came out of his great, sunny soul. There is not a speck of cloud on the spirit of this Christian theologian. He is a Christian because he follows the bent of his convictions, but he recognizes the spirit of the Everliving in all things, natural and supernatural. Words breathing the finest sentiments of universal charity and love fell from his lips, and that he was applauded to the echo proved that the great army of his listeners were swept by the current of his eloquence. It was a very extraordinary vision, one that comes but rarely in a lifetime, perhaps but this exceptional time. No one talked church, no one discussed creed, every one forgot the history of religious warfare, the strife and bitterness that had been accumulated in the up-piling centuries—only the good in man was remembered, only the truth in faith was hailed. Only a Father Universal, shorn of all theological attributes and interpretations, was worshiped by the multitude, and in this same spirit Dr. Hirst's noble words were received. We had a glimpse of the good times to come. If our grandchildren's grandchildren will see a larger streak of God's daylight we shall be content. For the full light, of which this gathering has been a mighty portent, can only come in the eternal years.

Of the papers submitted we have barely time to speak. They covered an almost infinite range of subjects. Each man stood by his principles, surrendered not an iota of his particular faith, yet recognized the fatherhood of God and the brotherhood of man as the whole law and the prophets. It was absolutely refreshing, to a slight extent amusing, to see how theologians who in the arena of dialectics would not leave a hair on the skin of opposing doctrine, fully and frankly admitted the principles of universal faith. Dr. Stebbins made this the theme of his discussion.

Others followed in the same strain. Bishops Nichols and Wingfield, pronounced ecclesiastics, gave glowing descriptions of their own theological stand-point, but could come to no better or different conclusions. Everybody saw unity, everybody forespake and foretold love, good will, fraternity, and a disappearing of rigid and inimical demarkation. Dr. Sonneschein gave the Jewish stand-point, and he did it like the old general and champion that he is. Nothing in the Congress exceeded the loud acclaim with which Sonneschein's burning words were greeted. He gave a compact and masterly presentation of the mission of the grand old faith. He spared nobody, yet offended none; he spoke with the defiance characteristic of him, yet succeeded in proving the loving kindness that moved him. The university men in the Congress afforded some surprises. Hudson, of Stanford, presented the stern logic of a so-called historical Christianity, and the truth was somewhat unpalatable, though it was the stern, inexorable, unflinching truth. Young Professor Grigg's Christian ethics were more lovable than the authoritative utterances of the preachers. Hoary old Le Conte, prophet and sage, proved to be a disciple of our own Maimonides, so far as his rationalistic philosophy is concerned, and Professor Howison, whose fine character and amiable disposition, as well as wonderful eloquence and depth of thought, we desire to place on record, showed unhappily once again that philosophy disdains not the art of juggling with words, and leaps at fantastic conclusions that are made to fit in the social and religious scheme of mankind.

The Passover services at the Temple Emanu-El were the crowning glory of the busy and anxious week. It may well be doubted whether any such sight has ever before been witnessed in any synagogue. Two thousand people crowded in an audience room capable of holding fourteen hundred, and five hundred people turned homeward without having had a glimpse of the sanctuary. Three Christian preachers, one Methodist, one Congregationalist and one Unitarian, stood up in the blazing lights and behind the gorgeous leafage of the palms, and the

sweet presence of roses and lilacs, and extolled God, the Father. With admirable tact they paid no compliments. They spoke as worshippers of our common God, and only as such. Their themes were, God is good, God is unchangeable, God is witnessed in man. They acknowledged the motherhood of the Jewish faith, they admitted that Moses and David and Jesus were the Jews whose consciousness had moulded the faith of the Gentiles. Never were such glorious words spoken in any synagogue. Never was such music heard, never beat so many hearts in glorious unison. It was a touch of the millennium; the house of God stood open and had become a house of prayer for all nations. The service was a Jewish service; its character was the great redeeming idea that the Passover brings with it; its message was what it should be, a message of peace and love unto all of God's children. The Congregation Emanu-El has made a piece of history on the first *Seder* night that will be long remembered. It will be something to look back to. It will be something to tell our children, that once upon a time Christian men stood up in the synagogue, addressed a multitude of Christians and Jews, sitting together in amity, and gave praise and thanksgiving to the living God.—*From Jacob Voorsanger, in Jewish Progress.*

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### JEWISH COLONIZATION IN ARGENTINA.

Many have said that the Jew is no agriculturist, and that all colonization schemes are doomed to failure. The following report of Mr. W. S. H. Gastrell, the British Vice-Consul at Buenos Ayres, speaks for itself:

“The first Jewish colonists came over to the Argentine Republic in 1889. Baron Hirsch's agent first purchased in 1891 two tracts of land to start the Jewish colonies—namely, nine square leagues near Nueve de Julio, in the province of Buenos Ayres, for the Mauricio Colony, and four and one-half square leagues more in the province of Santa Fe for the colony of Moiseville, and a representative of the Jewish Colonization Association was

sent to Buenos Ayres to manage its affairs with a suitable staff. Early this year Mr. M. Kogan, a contracting Russian engineer, and thoroughly practical man, who had previously been sent out by Baron Hirsch on a commission of inquiry into the state of his colonies, and who has always actively interested himself on behalf of his suffering countrymen, came out. He has proved satisfactorily the practical possibility of colonization for agricultural purposes even by Jews destitute of all agricultural knowledge. He came out a skeptic as to their success, but returns convinced of their practicability. The first arrival of Jewish immigrants was in June, 1891, and during the remainder of that year 2,850 persons arrived; but in October, 1893, the colonists only numbered 2,683, as about 800 had been sent to North America, and the number of arrivals had been reduced on account of colonies not being ready to receive them. Some 450 families, or, more or less, 8,000 persons, are expected to arrive before the end of 1893, and a further batch of 400 to 500 should also arrive by that time, consisting of the families or relations of deserving Jews already established, who are brought out in order to bring together large families to work the land, for it is found that a family of about seven persons, including children, answers best; single men, or two together, do not succeed so well. There will, therefore, be altogether nearly 6,300 Jews established on Baron Hirsch's colonies by January, 1894, most of whom have come from Southern Russia. The area of lands bought by the Jewish Colonization Association up to the present time is sixty-three square leagues, of which fifty lie in the fertile province of Entre Rios. Of this, however, only about one-third, or twenty-three square leagues, is colonized. The cost per league has varied from 2,500*l.* to 3,340*l.*, but as much as 7,000*l.* has been paid. So far, nearly 440,000*l.* has been spent on the scheme, of which about one-half has been expended on the purchase of land.

•• The value of these properties is sure to rise in the future, quite apart from the consideration that the mere fact of colonization at once more than doubles its value

when divided into small lots, so that there cannot be any loss on the bulk of the capital invested.

“The present condition of these Jewish colonies is decidedly prosperous, and remarkably so when one remembers that the oldest of them, Moiseville and Mauricio, were only founded two and a half years ago, in 1891, and that those of Clara and San Antonio only date from April, 1892. With regard to the remaining three colonies, Monogotes was started three and a half years ago, before the Jewish colonization existed, by some emigrants from Russia; but their lands were lately bought by Baron Hirsch and incorporated with the present scheme. The two colonies of Ballesteros and San Julio, in the province of Cordova, were also founded independently at the end of 1892, but having partially failed they were put under the protection of the Association, and have been assisted with money subsidies, seeds, and machines. The area under crops is large, wheat alone having 17,250 acres (7,294 hectares), which, at an average yield of one ton per two-and-a-half acres (one hectare), will give 7,300 tons, representing a value of 30,000*l.*, even at the very low price of last season, or seven per cent on the capital so far invested. This year the Association is giving the colonists three-fourths of the whole crop, one-quarter only being retained to pay the amortization of the expensive machines, etc., so that they will have a large sum in hand, as the harvest is abundant and not damaged by locusts. Liberal allowances for the purchase of food are granted to them until the first crop is harvested, after which they have to support themselves, only paying to the Association after every harvest whatever each family or individual can afford. The Association undertakes to give each family about 190 acres of land, according to numbers, eight to twelve oxen, two plows, two harrows, a house and food until the land is yielding crops.

“One of the greatest difficulties of colonization is the impossibility of obtaining sufficient yoke of oxen for plowing, of which four to six are required by every family, and the same with milch cows. The Director of the

colonies has now started a farm to tame cattle and acquire the requisite large supply both of oxen and cows, which is an essential preliminary to the settlement of more families. There is a Central Committee in St. Petersburg, with branches all over Russia, who select the most deserving Jews recommended to their notice for emigration to the Argentine Republic. After a colony has been properly organized, local self-government is introduced. A Council meets every day and determines the work that each colonist has to perform, when all have to take a part for the common welfare. It also regulates the distribution of machines, transport, building, public health, and the difficult question of meat. The duty of the Resident Controller is to look after the property of the Association, to distribute the food subsidies to each family, to act as its legal representative in all dealings with the local authorities and private persons, and later on to collect the debts due by the colonists to the Association."

#### JEWISH LOVE OF MONEY.

It is said that the shrewdest man living is a Scotchman, born in Yorkshire and educated in America. While the Yankee, the Yorkshireman and the Scotchman have each earned a reputation for sharpness in trade that remains local, the Jewish character for keenness is worldwide, because he is the only citizen of every country keeping separate from the general community. Rumor says that the Jew does not succeed in Scotland, and few will be disposed to say he beats the Yankee or Yorkshireman in native talent for the struggle for wealth. It cannot be truly said that the Jew is a lover of money in a miserly sense, as he generally errs on the side of extravagance and display, a trait of character fruitful in provoking jealousy and dislike in the ranks of his opponents. Nor can it be justly contended that he fails in charity, as he is proverbially kind and generous to his needy brethren, and in this city the Jewish eleemosynary institutions are among the very best as to appointments, endowments and management.

We hear considerable criticism of Jewish methods in business, but when we remember how often the race has been robbed and despoiled we do not wonder that a spirit of retaliation springs up in the Jewish heart. These victims of persecution abound in every country, and they carry the memory of their wrongs even to this land of the free and the brave. Thus, whilst a vein of selfish keenness is distinctly traceable in the Jewish trader we must admit that this fault has been ground into his nature by centuries of ill usage, making his life absolutely dependent upon his cunning. Though we cannot altogether justify the Jewish love of money, yet we can account for its existence and apparent intensity. For centuries he was cut off from every national aspiration, and generally from every noble ambition. He could not be a patriot, statesman, or occupy any office intended to dignify his character, as viewed from a social standpoint. The exuberant energies of the Jewish nature were compressed into two deep streams of feeling—love of home and love of money. Love of home deepened his love of money, because it was only through the medium of money as a social factor that his children could escape to some degree from the ignominy of their position.

The past history of the Jew is full of glory. His present is full of gloom. Money was his immediate savior, and he loved it with an inordinate love. From infancy he had to fight a stern battle with the world. Suffering strengthened his nature and developed his manhood. He soon, through this discipline, became a match in a fair fight or foul with his competitors in the battle of life. That which he gained by skill and perseverance he was accused of obtaining by deceit and trickery. He was taunted with being a member of a nation of cheats, whereas he was in reality a member of a nation of victims which for centuries had been despoiled and depressed in every land. It is no wonder, therefore, that some in a spirit of bitterness have said, "Well, we have the name so we will have the game." Therefore, in view of these facts, we forbear to unduly blame the Jewish people for what is plainly more a result of their experiences and sufferings than a defect of nature; especially as we remember that they have been ever willing to surrender home, friends, and money, in loyalty to what they believe to be the truth.

—*Mark Levy, in Mail and Express.*

# The Peculiar People.

חריטות הנעשות—NEWS—במחנה ישראל.

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THE *Nationalist*, a paper of some importance in Bucharest, Roumania, announces that it will not hereafter receive any advertisements from Jews.

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THE "Societies of Jewish History and Literature," which are seeking to awaken a love for their own nation among the Jews of Germany, are having a prosperous growth. Those in Cologne and Berlin are especially thriving. We notice subjects of lectures and discussions in Cologne: "Zionism," "The Idea of Palestine in Jewish History," etc.

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THE Jewish Board of Guardians in London report for last year over \$113,000 expended and 4,881 cases assisted, of which 452 were Jews born in England, otherwise the most were Russian and Polish Jews. Seven hundred and nineteen cases were of assistance given to those removing from one country to another, of which 400 were of immigrants sent back to Russia.

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IN our March number we stated that a new synagogue had been recently dedicated in St. Petersburg, and drew therefrom the conclusion that not all Jews in Russia were persecuted. This conclusion is erroneous. For simultaneous with the opening of this synagogue came the order that every other house of prayer in the city should be closed. The Jews begged for permission to allow these houses of prayer to be closed gradually, according to the expiration of their contracts. The ministry of the interior decided beforehand against this permission.

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THE "Zionistic" movement for the colonization of which the *Juedische Volkszeitung*, a weekly published in Ber-

lin, is the German organ, is increasing among the Jewish young people. This growth is the direct result of anti-Semitism, which has made an end of the dream of assimilation of the earlier days. The younger Jews are beginning to think of their nation, and are cultivating the Hebrew language as a bond of union for all Jews. In the larger universities of Germany and Austria societies of Jewish students are being formed, for which Dr. H. Loewen has just published a book of songs.

THE death of Mr. Jesse Seligman removes from our midst one of the most eminent of American Jewish citizens. He was thoroughly representative of a class which has made the most profound impression upon our development. In the short span of a single lifetime he moved from extreme poverty to great wealth. The riches that he had gained honorably he dispensed generously for the welfare of his fellows. While by no means a strict adherent to forms and ceremonies, he was at all times identified with his coreligionists in their work of philanthropy and enlightenment. His faith in our national government enabled him to perform important patriotic service in its behalf. Such a man, beloved by Jew and non-Jew alike, is an honor to his coreligionists and a credit to his country. By both will his loss be keenly felt, and his memory long cherished.—*Jewish Exponent*.

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#### A SPECIMEN REPORT.

It is worth while occasionally to study the reports of missions to the Jews to see how those who are actively interested in the conversion of Israel are blinded by false hopes, and how eagerly they rush to false methods. A specimen may be seen in the "Fifteenth Annual Report of the Church Society for Promoting Christianity amongst the Jews." This is the last report of the society, which is the Society of the Protestant Episcopal Church in the United States.

The first thing worthy of notice is the facts (?) which it cites as indications that God is preparing the way for

the turning of the hearts of His chosen people to the acknowledging of Jesus as their Messiah. We make some citations from the report:

We note as a first mark of this the fact that now, as never before, there is through every class of the Jews an honoring of the Name and a reverencing of the Person of Jesus. Possibly there have always been here and there among the Jews a few candid ones to acknowledge Him as a prophet. But what was once the exception is now the rule. The vile epithets cast upon Him, the indignant scorn with which His name was always pronounced, have almost become things of the past. Sturdy orthodox and doubting rationalists, the representatives of rigid Pharisees and semi-skeptical Sadducees, alike teach their children to speak respectfully of the Crucified One. There is even oftentimes manifested a feeling of national pride. When pointed to the triumphs of the Gospel and the influence of Christianity throughout the world, they reply: "Yes, Joshua ben Joseph, a great and good man, and a prophet, was a Jew."

Now, while there has been among the liberal class of Jews much fulsome praise heaped upon Jesus as a great teacher and a wonderful man far ahead of His time, the statements in this paragraph are widely removed from the truth. There is by no means an honoring of the Name and a reverencing of the Person of Jesus through every class of the Jews. Not at all among the "sturdy orthodox" is this true. We fear the optimistic secretary who wrote the report knows very little about the "orthodox" Jewish communities in New York and how they regard Christ and the Christian religion. The "feeling of national pride" to which he refers may indeed be found in addresses by liberal rabbis like Dr. Hirsch, of Chicago, but it is far from the truth to say that this is so throughout the camp of Israel. We are sure that no Jew who would naturally speak of Jesus as "Joshua ben Joseph" would regard Him in the light which this paragraph of the report would seem to indicate. The very falsity of this paragraph lies in the one thing upon which it insists, namely, that both kinds of Jews *alike* respect Jesus and teach their children to do so. This is absolutely untrue. It is a delusion which begets false hopes.

Another indication of God's way with His people the report finds in the spread of liberal sentiments among the Jews. It says:

The Bible with these is no longer in the orthodox sense the inspired Word of God, and prophecy is not the Spirit of God speaking by the mouth of man. A form of Judaism is maintained. Fasts and festivals have not yet fallen into disuse, but the ancient and commanded rites are not all observed. The teaching of the synagogue is as much secular as religious, and, save in exceptional cases, the attendance is meagre. The consequence is just what might be expected. The mass of the Jews who drift away from orthodoxy are not all reformed Jews. To pull down the enclosure is to scatter the sheep. The Jews are adrift. But the descendants of Israel cannot remain without a faith.

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An astute divine who had traveled in the East, remarking upon the growth of skepticism, said he regarded this as overruled by Providence to open a door for the reception of the Gospel. By skepticism men cast off the shackles of their old religion; but God has so made man that it is impossible for him to live without a religious faith. Observation confirms this in the case of the Jews.

That this is true we will not deny. But is it a favorable indication? Is it not rather so much the worse for our hopes? It may bring about among the most cultivated class a superficial resemblance to Christianity in many things; but *cui bono?* How are they speedily to become believers in Him of whom the Law and the Prophets spoke if they are fast losing faith and interest in the Law and the Prophets themselves? That some may in the future be saved from the debris of ruins we surely hope, but we would not thank God for the present evil.

From delusions and false hopes to false methods is but a step. The report then goes on to speak of the Jews who are subjects of missionary effort. It says quite truly:

Their religious instruction has been bounded by race relations. They have all their lives' limited their hopes to this world, to temporal advantage, the rewards of the life to come occupying a secondary place in their religious conceptions. It is the experience of all who deal with

them that they require a special instruction quite different from that imparted in ordinary parochial work.

What this instruction is to be the report does not immediately state. But to stir up the flagging zeal of the Church it proceeds to show what others are doing. And this is the way it does it:

If to the present condition of things we are indifferent, the religious denominations around us are not. Vast sums are raised; mission houses and houses of shelter are secured; and numbers of missionaries and helpers are employed. . . . Some give temporal aid; one reports 3,000 meals, and beds for 628. One mission distributed 75, another 200 tons of coal.

There may be a little exaggeration in this. But it shows the way these people are to be taught to look to the world to come. Shelter in this world, food in this world, free sustenance in this world, are to be the principal means of religious instruction. It will go hard, but such teaching will bring in some "results." One of the worst things that can befall a man is to get the good things of this world without laboring therefor. And of all ways for a man to slip into an easy way of getting something for nothing, the one which will injure his character the most is to trade his religious opinions for the necessaries of life, or to feign interest in the views of men for the sake of gaining something tangible from them. Is this the "special instruction," we wonder, that the report would recommend? It would seem so from the next few words of the report:

The Jewish inquirer is not in a condition to care for or appreciate the differences among Christians. To him one mission is as good as another. Is it at all surprising, when he is invited to a shelter from persecution, meals and a temporary home, that he should seek instruction where these are offered?

This we judge the more certainly from what is suggested in the paragraph on the needs of the society.

We ought to have in a city like New York as a center a Church home, a training school for missionaries, an industrial institution, and several missionary chapels, with a sufficient corps of workers. But the funds are not forthcoming.

A home is one of the first needs, and while it is said in another part of the report that baptism is only administered after probation, and then not when the support of the convert would fall upon the society, it is significant that in the sentence which speaks of those baptized it is reported that "two have gone to England to enter the London Society's Home and be baptized there."

The English society then is held up for imitation to the "American Church." And this in the following words:

One Church society in London reports a thousand Jewish converts every year, thus silencing the cry that "Jews cannot be converted." It can well exhibit such fruits of its labors since it can show a home, a shelter, a training school for missionaries, an industrial house and a hundred and seventy-five missionaries, colporteurs, and teachers. The members of the English Church pour into its treasury abundant funds to provide all necessary equipments for such gigantic work. And this is only one of three societies in the English Church.

It is just the reason which is here given for the "fruits" of this society's labors that to our minds is the worst feature of the whole missionary system. "A home and a shelter will produce converts. Without a home and a shelter we cannot expect such fruit." This is the sum and substance of the "Fiftieth Annual Report of the Church Society." Let dispassionate readers judge if we are harsh in condemning this. May God deliver His people from their errors, and in His own way lead Israel to the Saviour! "It is impossible," said our Lord, "but that offences will come; but woe unto him through whom they come. It were better for him that a millstone were hanged about his neck and he cast into the sea, than that he should offend one of these little ones." Let the Church of Christ beware how they cause any of Israel's sons to err through their over-zeal or their questionable methods of working for Christ.

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#### EXTRADITION TREATY WITH RUSSIA.

The *Chicago Tribune* published recently a resume of an address by Isaac A. Hourwich, Ph. D., a native of Russia,

before the Political Science Club of that city. Prof. Hourwich's subject was the Russian-American Extradition Treaty. It certainly presents some very unique features. He spoke in part as follows:

"The recent convention between the United States and Russia for extradition of criminals makes an entirely novel departure in the American policy in international matters, and well deserves the dispassionate consideration of the student. It is true that the article concerning political refugees which created so much public excitement in the matter of the treaty with Russia is also found in the treaties made by this country with Belgium (1882) and Luxemburg (1883). Both treaties provide that "an attempt against the life of the head of their government, or against that of any member of his family, when such attempt comprises the act either of murder or assassination, or of poisoning, or of accessory thereto, shall not be considered a political offense, or an act connected with such an offense." It is equally true, however, that in the case of Belgium and Luxemburg the true provision is practically of so little consequence that it has remained entirely unknown outside of the diplomatic world until unearthed on the occasion of the agitation against the Russian treaty; whereas the latter has immediately affected the interests of a large class of Russian refugees. While occasion for extradition under the regicide section of the Belgium and Luxemburg treaties will not probably present itself as often as once a century, half a year had not elapsed since the Russian treaty had taken effect when this government was called to take action in the case of the ten fugitive Saghaliens exiles in San Francisco, Nov. 7, 1893. The refugees were discharged on the 22d of the same month, under the assumption that they had been exiled for political reasons. When the construction of the Trans-Siberian railway will have been completed, with the development of steamship connection between Siberia and the Pacific coast, cases of escape of Siberian exiles to the United States are likely to become more frequent. "Russia can spare more of her common convicts if America has room for them," the Russian minister confessed to an Associated Press reporter in the case of the San Francisco refugees. "If they were political refugees," he added significantly, "we would have immedi-

ately demanded their extradition." I think we may take the authority of the Russian Minister as his government's view of the purport of the treaty. It is the purpose of this paper to show that the view of the Russian government is well grounded on the stipulations of the convention.

"The treaty contains the principle that has heretofore been foreign to the American policy—namely: that conspiracies against the life of a foreign sovereign shall, under no circumstances whatever, be treated as political offenses. It was attempted to represent this stipulation as springing forth from the embitterment produced in this country by the assassination of two of its Presidents. If it were so the public feeling must have been somewhat slow in manifesting itself, since the assassination clause is contained in none of the treaties concluded by the United States with foreign countries between 1865 and 1881, and the only one out of eight concluded since 1881. It has been maintained that this provision has been included for the protection of the American President just as well as the protection of the Czar. The provision that is objected to in the Russian treaty is not found in the treaties with Spain, Italy, or Japan, nor indeed with Great Britain, which have been concluded between 1882 and 1889. It surely cannot be maintained that it is easier for an American offender to escape to Russia than to Canada. The treaty with Great Britain is as explicit as the treaty with Baden, which contains the following provision: "No person surrendered by either of the high contracting parties to the other shall be triable or be tried for any political crime or offense, or for any act connected therewith committed previously to his extradition." Thus, whatever be the position one is inclined to take in his judgment of the treaty, it cannot be well denied that it is a piece of special legislation enacted in favor and for the protection of a foreign potentate. Doubtless it may be argued that a common-law offense, prompted by whatever motives, ought to be treated as a common crime, and therefore ought to be extraditable; but to contend that an attempt upon the life of a policeman or a governor when the motives of the act are political is non-extraditable and is consequently a political offense, whereas a similar offense against the life of a Czar is emphatically non-political, is in a high degree contradictory. It is worthy of notice that this doctrine which has of late been persistently promoted by Russia in our treaties is contradicted by the criminal code itself. To say nothing of attempts on the life of the Czar a similar offense against the head of a foreign government, if com-

mitted by a Russian in a foreign land, is treated by the Russian code under the general title of "political crimes."

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"Russian diplomacy skillfully took advantage of the secrecy of proceedings to quietly introduce a few innocent looking stipulations by which the Senate, heedless of their full import, pledged the support of the United States to the Russian methods of government. The clause concerning forgery contains the express promise on the part of the United States to help Russia in her passport and conscription laws. A considerable portion of the Russian immigrants are deserters from military service. Many of them may be guilty of forgery committed, with the object of evading service. During the years 1880-3, a regular trade in forged certificates for discharge from military service was going on in Western Russia and Poland until the practice was detected in 1884. Thousands of young men who availed themselves of these certificates fled from Russia and landed upon our shores. This class of cases will probably oftener come up in the United States on these lines than upon any other article of the treaty. Has the United States any interest in the surrender of these fugitives to Russia?"

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It is an accepted principle that the act for which extradition is demanded must constitute an offense according to the laws of both countries. If we are guided in the light of this principle, forgery committed with the purpose of violating the passport regulations or military service cannot be extraditable. Certainly "forgery and the utterance of forged papers, public, sovereign, or governmental acts," is found in all extradition treaties of the United States with other countries. But as soon as the attempt further to define the meaning of the term forgery in all those treaties is made we shall readily find that in order to constitute an extraditable offense it is essential that the act should "affect the title or claim to money or property." To the American lawyer forgery can convey no other idea than that of an invasion of the rights of property, for such it is at common law and according to the United States statutes. A number of cases have come up in the extradition practice of this country where forgery was charged to the prisoner, but in all cases money interests or property interests were involved, and no case can be shown in the whole practice of this country in which forgery would be claimed as a ground for extradition were property interests not involved.

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
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
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