

THE PECULIAR PEOPLE,

A CHRISTIAN MONTHLY,

DEVOTED TO JEWISH INTERESTS.

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

EDITOR,

THE REV. WILLIAM C. DALAND,

(Pastor at Westerly, R. I.)

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

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THE REV. SYLVESTER S. POWELL, Little Genesee, N. Y.

THE REV. PROF. WILLIAM C. WHITFORD, Alfred Centre, N. Y.

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.*

הכימי אל-צור הצבתם
ואל-מקבת כור נקרתם
Isa. 51: 1.

"For my brethren and companions' sakes, I will now say, Peace be within thee. By
cause 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.

MISSIONARY work is not an exotic in the garden of humanity. It is the most natural thing in the world. He who is true to himself and to the God-given nature within him, must of necessity go forth to tell others of whatever good he has, that his brethren of the human family may with him partake of the good he has. It is according to nature to put forth our convictions and to seek to gain others to espouse them. If a man has any honest convictions, and acts out his nature in respect to them, he becomes in so far forth a missionary.

MISSIONARY work is not only natural, it is necessary; it is a duty. The law of God and of the soul makes it so. If there is within us the power of an endless life, it must of necessity reveal itself and influence others. It must, if it be true, come to its fruition in the hearts and lives of other men. It may be like the wheat in the buried hand of the Egyptian mummy, and so lie dormant for centuries. But at the last it will come to its ripeness and will fill others with life and power. He who is conscious that he has any portion of divine truth entrusted to him is not

only natural in giving it to others, but he is in all duty bound to give it thus. It is therefore not only natural to do missionary work, but it is right and obligatory to do so.

CHRISTIAN missionary work is as old as the coming of our Lord to earth to save men. It is the very work of Christ Himself. It is the work of St. Paul and the other apostles. We who live to-day and do this work are thus of their "glorious company." Let us consider some of their ways in doing this, the Lord's work. As Christianity is but ripened Judaism, the flower and the fruit of the earlier revelations of our God, so the apostles of our Lord always went with their message "to the Jew first." What a glorious precedent is thus set for us in doing true missionary work amongst the sons of Israel! Shall we who are Gentiles be true to this ideal and always remember our privilege and our duty to that olive tree whereinto we are grafted, and of whose blessings and glory we are made the partakers? Or shall we be unmindful of Israel and act as though God had cast away His people? Shall we, who are of the house of Israel and of the stock of Abraham, and who believe in Christ as our Saviour and Messiah, fail in love toward our brethren after the flesh, and omit to labor for their salvation? Let us bring the gospel to Israel first, as did the apostles, and like them let us show forth the glory and beauty of that gospel by such holy living as shall be a witness that cannot be gainsaid.

HILLEL AND SHAMMAI.

Hillel and Shammai were president and vice-president respectively of the Sanhedrin during the reign of Herod the Great. They were the chief teachers in the theological schools of Jerusalem in their day, and gave rise to two opposite tendencies in Judaism, which ran along parallel until the destruction of Jerusalem by the Romans. Both were Pharisees. The term Pharisee bears an odium at the present day which is not deserved. True, our Lord denounced the Pharisees as hypocrites, but His denunciation was not directed against them because they

were Pharisees, but because many of them in His generation were unworthy representatives of their order. Jesus affirmed that the scribes and Pharisees sat in Moses' seat. He took sides with them in respect to their doctrines of the future life, and put the Sadducees, their antagonists, to silence. Paul was a Pharisee, and gloried in that fact, having been educated in the school of Gamaliel, Hillel's grandson.

The order of the Pharisees sprang from pre-Maccabean times, when a party arose, strong and determined, to resist pagan influences, which came in like a flood. Loyal nationalists were they in the early days, the true successors of the prophets and defenders of their religion in the face of any odds. It was the aim of the Pharisees to perpetuate the spirit and aim of the former heroic times, to preserve the pure religion of their fathers separate from profanation and defilement. The aim was good, and had the men of the generation of Jesus not made the fatal mistake of rejecting Him, the development would have gone on uninterrupted. Christianity and Judaism would not have known any antagonism.

The figure of Hillel is an interesting one from whatever point of view we observe him. Born in Babylonia, he came to Jerusalem while still comparatively young. He worked at first as a day laborer. With part of his small earnings he maintained his family, and with the remainder he paid his entrance fee into the theological academy where Shemiah and Abtalion were teaching, the then most famous teachers of their times. By self-denying devotion Hillel evinced his love for the study of the Law, and soon acquired name and fame. He and Sham-mai became the successors to Shemiah and Abtalion.

The sayings of Hillel which have been preserved, are interesting in the extreme. A number of them are strikingly similar to some of the teachings of Jesus. "Be of the disciples of Aaron. He loved peace, and pursued peace; he loved mankind and brought them into proximity with the Law." "Whoever strives for a name of eminence loses his name; he who increases not decreases,

and he who learns not is worthy of death." Parallel with the sentiment in the last clause is the sentence from Seneca's epistles: "*Otium sine litteris mors est et hominis vivi sepultura.*" "Leisure without letters is death and the sepulchre of a living man." Others of Hillel's maxims are these: "Judge not thy fellow man until thou art placed in his position." "He who increases his knowledge of the Law increases life." The most celebrated of the sentences of Hillel is that which is the counterpart of our Saviour's Golden Rule, "What is hateful to thee do not unto thy neighbor."

All of these maxims, and many more, were taught by Hillel in Jerusalem in the generation just preceding that of Jesus. Because of the striking similarity of a part of them to some of the teachings of Jesus it has been said, from certain quarters in modern times, that Jesus derived all His teachings from Hillel. Any unprejudiced study of the teachings of Jesus reveals, however, the unrivaled originality of our Lord; nevertheless, there is a lesson for us in all such parallelisms, *viz.*, that the New Testament, on its human side, is a product of its times, and an important source for the best understanding of its sacred teachings is a study of all its varied Jewish surroundings.

On the other hand, a few of the maxims of Hillel, in one way of regarding them, reveal a diametrically opposite tendency to those of Jesus. "If I am not for myself," he says, "who will be for me?" Taken in a meaning readily suggested these words lead to the pursuit of a selfish life, far other than the manner of living enjoined by our Saviour. Hillel also said, "A boor cannot hate sin, nor can one of the common people be a saint," an exact counterpart of that utterance spoken in Jerusalem and recorded in the New Testament, "This people who know not the Law are cursed." Both are the utterances of Pharisaism at its worst. An aristocracy of learning led to the contempt of the unlearned; and, since the followers of Jesus came at first from that class of people they were all the more despised by the leaders in Jerusalem. They who held to teachings such as that could not understand

the great mission of those who possessed the Christ spirit in its relation to the poor and the fallen and the oppressed. They contemned Him who was the Friend of publicans and sinners.

To those of us who are the followers of Jesus, one of the most interesting facts in connection with the life of Hillel is this, that he may have presided over the Sanhedrin when Herod sent to the chief priests and scribes to know from them where the Christ should be born. Indeed, it may have been Hillel himself who in the name of his associates returned answer, "In Bethlehem of Judæa; for thus it is written by the prophet."

Shammai gave rise to an opposite school of thought. A pleasing sentence of his, and one which if followed out would lead greatly to the happiness of life, is this: "Speak little, but do much, and receive every one with a cheerful expression of face." The contentions of the Shammites and the Hillelites became afterwards famous. The distinction between the two parties was that the followers of Shammai were more national in their desires, while the Hillelites were content to acquiesce in things as they were, in spite of present evils. The Shammites were the truer friends of the nation's best interests, and had they accepted the teachings of Jesus would have succeeded in their aims purified of any aberrations that may still have clung to them. They furnished the leaders in the Zealot party, gained the ascendancy a few years before the war with the Romans, and put to death influential Hillelites who would have opposed them. In acting thus they thought that they were proceeding for the nation's best interests, for the preservation of the religion of their fathers. The Hillelites could acquiesce in the rule of a Herod and in the introduction of heathen customs side by side in the nation with those of Judaism. They could acquiesce in the tyrannical rule of the Romans, which cruelly fettered the freest development of the religion which they loved so well. But alas! they knew not that the day of their visitation was come. The sin of sins was committed. Jesus had

come to His own and His own received Him not. After the Shammites had slain their antagonists of the opposite party they passed a series of decrees binding upon the people calculated to maintain greater purity of religion. But God was no longer with them. The decrees speedily precipitated the war with the Romans, and Jerusalem met the fate predicted by our Lord.

THE JEWS OF MOROCCO.

The following highly interesting account of the Jews of Morocco has been recently given by Capt. Rolleston, an English traveler, in a lecture. As reported in a Jewish paper, he said, in part;

“The Jewish natives number 280,000, and form an important element in the general population. They are classified into three classes—to wit: The Spanish, Moors, and Atlas Jews. Each of these have their origin and advent at separate periods, all speaking different languages, living in different sections and under different conditions, and having scarcely any intercourse between the three tribes. Shortly after the expulsion of the Jews from Spain in 1492, many of the Spanish Jews emigrated to Barbary. They had hoped to receive there some immunity and equity, but they found to their dismay that the Moors of the African coast were a warlike race, and the lowest of barbarians, unlike those of Spain. The country was peopled by Moslem tribes, who owned allegiance to the chieftains, who were avowed enemies to all non-Mohammedans or new-comers, and whenever a shipload of unlucky emigrants reached their shores they were forthwith despoiled of everything of value. Many of the Spanish Jews had yet left some valuable jewels and personal effects. The African Moors took everything away from them. Many of them returned to Spain only to become *marannos* (proselytes to Catholicism), while others were murdered outright by the mountain hordes and tribes of Moslems. A part were left in Morocco amid a rude and barbarous rule, but located themselves in the

leading sea-coast cities. Those of the northern coast speak an ancient Spanish dialect, and are strict observers of their Jewish rituals. They also dress in the fashion of the era when they were expatriated.

“Of late years the condition of these people has been materially improved. Owing to foreign intercourse and diplomatic relations more tolerance, equity and justice, are allotted to them. Many are the leading merchants, bankers and commission men, which places them foremost in the ranks of leading and influential citizens. Quite a number are the principal representatives of English and French houses. The rising generation are carefully tutored and instructed in all branches of education, schools having been established in a number of coast cities by the *Alliance Israelite Universelle*—to wit: At Tangier, Tetuan, Fez, and Tunis, wherein they are taught history, geography, French, English, Spanish, mathematics, music, and the arts. The lecturer was remarkably prolific in his comments upon the gigantic advancement of the children at Tangier as something phenomenal, and scarcely equaled by other children in European schools. These schools will, in the near future, transform the status of these people in a most salutary manner.

“The second class, or Jews of Moorish descent, claim that they are the descendants of the Jews who were dispersed at the time the Romans became conquerors of Palestine, and made their way to Mauritania, in which they founded small communities. The Romans did not persecute them, but when the Mohammedans gained the ascendancy they were persecuted and despoiled, beginning in the eighth century even until the present era. In some sections they are yet required to live in mellahs (a sort of a ghetto). They speak only the Arabic dialect. They have schools in connection with their synagogues, where they also teach the children Hebrew, to enable them to read the Mosaic books. Their education ceases with this branch entirely. The *Alliance Israelite* has, however, offered them the erection of a similar school like those of Tangier, to be established at Fez, on the European plan.

"The Atlas Jews, constituting the third class of resident Jews, have a singular tradition that is prehistoric, and ante-dating the Babylonian exile, which they claim was brought about by a revolution which disintegrated the Jewish state and caused many Jews to leave Judea to seek homes elsewhere; that they wandered along the southern coast of the Mediterranean Sea until they reached what is known now as Morocco, where the Berbers received them with open arms and with the friendliest sentiments, giving them religious freedom. When, however, the Carthaginians, Romans, Vandals, and Arabians conquered this land, many of the Berber tribes who could not be subdued were driven to the mountain ranges; the primitive Jews went along with them. Their descendants still exist there in complete freedom. The Jews speak the Berber dialect, are mixed and intermarried with the mountain tribes, carry arms, and are said to be a very courageous and loyal people. It is claimed that they possess only a part of the Biblical records. Procopius, who wrote in the sixth century, says that a city named Tigisis had existed wherein a column is said to have contained the inscription: "We are those of the people who fled from the Hebrew robber, Joshua, the son of Nun." Some claim that this city was near Tangier."

RABBI JOSEPH KRAUSKOFF IN RUSSIA.

Rabbi Joseph Krauskoff, of Philadelphia, has been visiting Russia for the purpose of learning more of the condition of Jews in that country, and, if possible, of being of some real aid to those of his race there. Jewish journals in this country have made many comments, favorable and otherwise, upon his trip. Some have regarded it as a visionary idea, some have considered it as prompted by a wish to create a sensation, others have approved it. All certainly have wished him well, and hoped that he might be accorded a favorable reception.

It appears that he was permitted to travel without interference through Russian territory, a quite important

concession. The *Public Ledger*, of Dr. Krauskoff's own city, said: "Russia is in something of a dilemma regarding Rabbi Joseph Krauskoff. Its laws are very severe against Jews traveling through its territory. On the other hand, the distinguished Jewish divine is an honored American citizen, beloved for his philanthropy and public spirit, in which Russia itself has shared, for, two or three years ago, when the great famine swept over it, he was among the foremost of the Americans who rendered valuable services in aid of the sufferers. Moreover, his object in visiting Russia is a purely philanthropic one—to study the condition of his race there, and endeavor to ameliorate their deplorable condition. Taking these things into consideration, while the Russian government officials view his visit with dislike, they are not likely to interfere with his philanthropic mission."

In July, shortly after reaching St. Petersburg, he had an interview with the Minister of Finance, whereupon he prepared the following petition for presentation. Jewish residents in St. Petersburg were pleased with Dr. Krauskoff's success, and gave him no little assistance. Dr. Krauskoff's petition reads thus :

His Excellency, the Minister of Finance of the Russian Government :

Esteemed Sir:—Mindful of the friendship existing between the government of Russia and that of the United States, and between the people of both these countries; and mindful also of the suffering now existing among American laborers, caused by congestion of the labor market through unceasing immigration of laborers from foreign countries, and largely from the Jewish Pale of Settlement of Russia; and touched by the suffering now existing among the Jewish population in the overcrowded Pale of Settlement, who are coming to our shores in the vain hope of bettering their condition, or are appealing to us from abroad for aid:

I, Dr. Joseph Krauskoff, an American citizen, speaking in the name of many thousands of American citizens of Jewish and non-Jewish confessions, respectfully petition (through the kindness of the American Legation at St. Peterburg,) the Honorable Government of Russia to aid us in our desire somewhat to relieve the congestion of the American labor market, and also to render permanent

aid to some of the suffering Jews within the Pale of Settlement, by graciously granting us a tract of arable and cultivatable land, on which competent organizers and skillful agricultural masters may gradually settle at our expense numbers of Jewish families of the Pale of Settlement, for the sole purpose of making of them self-supporting tillers of the soil, and honorable citizens of your esteemed country.

Trusting that this humble petition, offered in the spirit of the purest humanity, may merit your careful and favorable consideration, I beg leave to sign myself,

Your most obedient servant,

DR. JOS. KRAUSKOFF.

ST. PETERSBURG, July 16, 1894.

Dr. Krauskoff intended to visit the Jewish colonies in the southern part of Russia. He also contemplated an interview with Count Tolstoi, to try to win his pen and influence for the cause which took him to Russia.

It is said that Dr. Krauskopf is now about returning from his trip abroad, and it is uncertain how far he has succeeded in the object which he set about to accomplish. It is not probable that he will have been able to secure any amelioration of the oppressed condition of the Jews in Russia, or a consequent decrease in their immigration to this country. This much, however, is certain. He has been energetic and courageous, and deserves much credit for his enterprise.

The effect of his petition is somewhat doubtful, as the statement therein made that the labor market has been congested, and suffering caused to American laborers through emigration from the Jewish Pale in Russia, may have reactionary influence detrimental to the very classes whom it was Dr. Krauskopf's purpose to assist.

His visit to Russia will certainly have one good result, in that it will bring to light the true character of the Jewish population of Russia, that in that country the Jews are not all a wretched menial class, but that, even while there is a depth of destitution there, many Jews are to be found of all classes, from the highest to the lowest, in respect of education, refinement, and culture. This knowl-

edge will surely awaken a more widespread sympathy for the oppressed people in the land of the Czar.

Another beneficial effect of Dr. Krauskopf's visit to Russia will be found to be the fact that he has demonstrated that any Jewish American citizen can enjoy exactly the same rights and privileges in Russia as a Gentile American citizen can. His journey is a valuable precedent, and will do incalculable good in that way.

CONVERSIONS TO JUDAISM.

Conversions from Christianity to Judaism are by no means rare, even in our own day. Such changes of faith are usually to be attributed to some special motive, as that of marriage, for instance. Still such have been the result of profound conviction. This must have been the case in earlier centuries when conversions to Judaism were attended with the greatest dangers to life and property in almost every Christian country, and prohibited under the most severe penalties. Two cases of conversion from Christianity to Judaism, however, have been recorded, and are curious specimens of civil and ecclesiastical action.

In the year 1731, a pamphlet of seventy-two pages was published at Cologne, entitled "The curious Life, astonishing Death, and remarkable Funeral of the Curatorio Jens Gederson Gedeloeck, of Copenhagen, who lived as a Christian, but died an unbelieving Jew, on the first day of Easter, the day of resurrection of Jesu Christi. For the strange events connected with it, published to the curious world by I. H. K." The therein mentioned J. G. Goderick was accused of having turned from the Christian to the Jewish religion, as he had not attended communion for five years, observed Saturday instead of Sunday, as a day of rest, communicated a great deal with Jews, and lived according to their customs. And on his death-bed he refused communion and expressed doubt about Christ's divinity. He had been buried in the cemetery of the garrison; but when the Chief of Police heard the circumstances of the death of Gedeleock, he ordered an investi-

gation to be held. The result of the investigation was the command that the elders of the Jewish nation should dig out the corpse from the garrison's cemetery, remove and bury it in their own. Gedeloeck died on the first day of Easter; six weeks later, May 25th, the Jewish elders were taken from their synagogue, and under a guard of the police, packed into wagons. All the other Jews were led out to the cemetery under military escort. The hangman and his assistants on horseback headed the procession. Arrived at the cemetery, the police and military formed a circle, whereupon the royal decree was read. In obedience to that decree the Jews had to dig out the corpse. The rabbi was to commence, and with a hammer he opened the coffin for the identification of the corpse. After the Jews had carried the corpse at a great distance, according to the command, they placed it into a hearse driven by a Jew, and preceded by the rabbi as chief mourner. All the Jews followed, surrounded by the police and military. At the Jewish cemetery a grave was opened at a somewhat solitary place, but the Chief of Police ordered the Jews to open another, and the rabbi had to proceed in the work.

An interesting account is also given of Steblick, Mayor of Nicola, Upper Silesia, who, in the year 1779, turned from the Catholic to the Jewish religion. He was then forty-six years of age. To avoid embarrassment he transferred all his property to his son, then living in Sohrau. He was tried by the court for his conversion, but appealed from its unfavorable decision to the king, Frederick the Great, of Prussia, who gave the following decision: "It does not become the human judge to interfere in affairs of man against his God. If said Steblick has offended the divine Majesty by his silly step, then He will certainly allot to him the just punishment, but we have no right to interpose in the will of God by our limited judgment. Coercion, if successful, may secure a member to the church, but only apparently; in his heart he will adhere to the religion of his conviction." The king further ordered that the community was to pay the costs of

the trial; and, as from accompanying documents, it appeared that Steblick was a faithful subject, and during his term of office had done many good services to the city, he was to be exempted from all exceptional taxes. Further, the king stated, as his express wish, that Steblick in future shall be designated as "new Jew." Joseph ben Abraham—the Jewish name for Steblick—lived peaceably many years thereafter in Sohrau with his son, acquired talmudical knowledge, and sang daily Hebrew psalms, accompanied by the violin. He died in 1807, and was buried at the Jewish cemetery at Nicolai.

ANCIENT JEWISH MUSIC.

Ancient Jewish music and the style and character of its rendering can only be paralleled among the performances of Oriental musicians; and some of the scale-forms peculiar to them are, as Bourgault-Ducoudray's work has made clear, essentially identical with those still traditional in Western Asia, the original home of the Jewish race. Now, since the very early centuries the Hebrews among whom these Eastern intonations have been preserved have had no intercourse with the Orient sufficient to account for the transmission to them of such a mass of melody radically divergent from anything ever heard in the countries where they themselves dwelt. Thus any Northern Jewish melody of distinctively Eastern character must of necessity be allowed "the greatest antiquity." Certainly the modes of the Plainsong are also the modes of much Hebrew music, yet any one acquainted with the history of Israel during the Dark and Middle Ages cannot conceive that the Jews adopted any feature of their worship from the church, while the authoritative Christian teaching ever included a horror of "Judaizing."

Bishop Ambrose, of Milan, indeed, who first introduced the Eastern chant into Western Europe, was one of the most virulent Jew-haters of any age. Further, the Hebrew use of these modes was nearer the practice of the ancient Greeks than that of the mediæval church. And

then the tenacity of the Jewish traditions are such that innumerable points have incontestably been handed down faithfully from Bible times to our own. As regards the Scriptural cantillation, there exists for it a notation quite twelve centuries old, if not more, and naturally of still less antiquity than the cantillation itself. I am careful to explain that the numerous variants in the interpretation of this notation are parallel in outline while purposely divergent in mode. They are by no means contradictory, as some non-Jewish investigators, misled by their want of intimacy with synagogueal practice, have maintained. Their parallel character is shown from the analogy of the Psalm headings to be attributed to their great antiquity, while the same resemblance in construction with difference in mode, according to the season of the devotional year, is reproduced in the prayer recitatives, or at least in the outline strains which are overlaid with a rich vocal arabesque. That the cantillation appeared "elaborate" and "advanced" to many present can well be understood; but that was the effect of the admirable combination, for which we have to thank the ancient punctators of the text. In its elements the cantillation is rather, indeed, simple and undeveloped, consisting, as it does, of a mere consecutive string of the unrestful phraselets, which are severally the interpretation of the individual signs of the accentuation. This system, while historically ancient, is based on an advanced syntactical and even philosophical principle, and while it is remarkably beyond any other system of accentuation, the traditional music of which it is the mere notation, is equally beyond any other ancient cantillation.

The earliest known transcription of the chant to these accents (made as long ago as the year 1518, and then rightly regarded as possessing hoar antiquity), showed how Jews could not have dreamt of the existence of that transcription yet chant precisely according to it this day. And even were there not evident the numerous tonal considerations which fortify my position, the pregnant references in the Hebrew literature of every century since Bible times would have led us to anticipate their exist-

ance, and the exquisitely pathetic and tenderly expressive music which the traditions of the synagogue have handed down. Moderns, as well as ancients, may indeed be tempted to exclaim, "Sing us one of the songs of Zion."—*H. G. Farnham, in the Jewish Exponent.*

A FALSE PROPHET.

Among the many enemies of the new Sultan of Morocco was one who is now safely housed behind prison bars, but whose influence was likely to verify the gloomy predictions of the foreigners that the life of every Christian would be in danger unless the powers interfered. This is Si Mohammed ben Abdallah, a kind of Moroccan Mahdi. He had succeeded in convincing many people that he was the Mula Sadi, the long-expected prophet, who would free the land of Christians, Jews, and unworthy Mohammedans. The *Reveille du Maroc*, Tangier, describes his methods as follows: "Si Mohammed knew that it is impossible to make war without sufficient funds. These he raised by prevailing upon such of his followers as possessed credit to borrow large sums from the Jews. This was all the easier as he pointed out to them that the borrowed money need not be returned, as all the Jews would be killed. He held court wherever he went, and he received delegates and deputations in great numbers. Si Mohammed intended to plunder Alcazar, and to proceed from there to Fez, where he hoped to be crowned Sultan in the Mosque of Muley Edris, and where he hoped to be well supported by the population. His following was increased very considerably, and the superstitious fear of the pretended power and omniscience of Si Mohammed prevented the authorities from acting against him. But the citizens were not all superstitious; they urged the Governor to arrest the fellow before it was too late, as Alcazar would be easily plundered. At last, on the evening of the Aid Kebir Fete, the false prophet was arrested with his whole following. His cabalistic writings were burned and he has not been able to escape. Armed hordes entered the city, ready for plunder, the very next day, but took care to make themselves scarce as soon as they heard of Si Mohammed's arrest." — *Translated for the Literary Digest.*

The Peculiar People.

חדשות הנעשות — NEWS — נמחנה ישראל.

COMMENDATORE Luigi Quagliotti, a Christian, has bequeathed 35,000 lire to the Jewish Hospital at Vercelli, Italy. The archbishop of Vercelli was executor to the will.

SAMUEL SLEFRIG, of Liverpool, a student of Liverpool College Middle School, has gained the Beaconsfield Prize for English, he being first in his class (the highest) in that subject. He gained the Mathematics and Science Prize some time ago.

OFFICIAL recognition of long and faithful service to private individuals is one of those things which they manage better in France. Thus M. Moise Cohen, foreman at a harness factory in Paris, has received from the government a large gold medal for thirty three years' service.

A JEWISH young lady of Odessa, Mdle. Tartonovski, enjoys the distinction of being first among the Russian women to adopt a trade hitherto confined to men. The Trades' Council in Odessa has awarded her the diploma of Master Watch-maker. She learned the trade at Kiew.

DR. LANDAUER, Librarian of the University and National Library in Strasburg, has, on the recommendation of Professor Noldeke, been appointed Honorary Professor at the University, in recognition of his great services in regard to Arabic-Jewish literature. He was formerly a teacher at the Rabbinical Seminary in Strasburg.

NAUTICAL sport is growing in favor with French Jews. At the Havre Regatta recently the first prize in the race for yachts from 10 to 20 tons was gained by Baron Edouard de Rothschild's "Bettina," and the second prize by

M. Edmond Halphen's "Siola." The successes of these yachtmen have been very favorably received by the public

THE eldest son of the late Dr. David Asher, of Leipzig, Dr. Fred Leon Asher, Assistant at the Physiological Institute of the Berne University, was appointed at the recent military promotions in Germany, Assistant Physician of the First Class of the Landwehr. Dr. Asher's younger son, Willie Asher, has just taken his degree of Doctor of Medicine at the Jena University.

THROUGH the kindness of Senor Marinas, Spanish Consul at Mogador, and at the request of his friend, Mr. Reuben Elmaleh, President of the Jewish community, a Spanish military doctor now attends to the Jewish poor in the Mellah. The former doctor, a Frenchman, received a subvention from the communal funds for his services; the Spanish doctor, however, makes no charge for his medical advice.

A Jewish marriage celebrated recently at Tangier, was attended by a number of guests who are not often present at a function of this nature. The bridegroom, Mr. Moses Pinto, is a Brazilian subject, and as it happened that the Brazilian warship, "Benjamin Constant," was at the time at Tangier, the Commandant and all the other officers made it a point of witnessing the ceremony in their official capacities.

THE Dead Sea, in Palestine, is to be resurrected to a live sea. A steamer is building now in Holland to ply on the Dead Sea between its western and eastern shores, to carry the rich products of the East Jordan land to the West, and open a new avenue to a commerce with the Bedouins in that rich district of Palestine, the old land of Ammon and Moab. This enterprise appears to be fathered by the Rothschilds. They purchased, a year or two ago, large tracts of land, evidently for Russian colonization, and that district is supposed to be rich in naphtha wells.

They are now, without means of transportation, entirely worthless. The Bedouins there are nearly under control of the Turkish government. The new steamer may open that country for colonization and commerce, with few naphtha wells and Russian colonists.—*American Israelite*.

TWO NOTED Biblical scholars have recently died. Dr James Strong was a versatile worker, whose strength lay in compilation rather than in original research. He was one of the American revisers of the English version of the Bible, and his literary reputation will be based largely on his joint editorship of a Biblical Cyclopedia. August Dillman, of Berlin, was known to all students of the Bible as an Oriental philologist of rare breadth and ability, with a wonderful energy in re-editing and revising his works and keeping abreast of the latest critical research, despite his advanced age. He was half-theologian, half-philologist, in Ewald's spirit, and maintained a fairly conservative attitude, frankly making concessions, even as Franz Delitzsch was obliged to do on some points. He died at 71. Theology is a capital specific for old age, although a good deal of theology suffers from old age.—*Jewish Exponent*.

PUBLIC opinion in Vienna has been much scandalized by the incursion of anti-Semitism into the healing art. The existence of the Humane Society of that city has been seriously compromised by the resignation of a number of Jewish doctors and medical students, who refused any longer to submit to the insults of the Director and of their anti-Semitic colleagues. A Committee of Inquiry was called into existence, and the result of its deliberations was to censure severely the Director who permitted these scandals. One of the members of this committee was the celebrated Professor Nothnagel, and when, shortly after the promulgation of its decision he was about to commence his lecture at the Grand Hospital, the anti-Semitic students avenged themselves by creating such a disturbance and leveling such insults at the Professor as to make it impossible for him to continue.

RUSSIAN JEWISH IMMIGRATION.

The agitation against immigration, both in England and America, grows apace. In England Lord Salisbury has fathered and passed a bill through the House of Lords (certain to be thrown out by the House of Commons) favoring a restriction of alien immigration. In this country a bill has been passed by the House of Representatives, providing for consular inspection, and otherwise increasing the difficulties of immigration to this country, which the Senate, in all likelihood, will reject. The newspapers, here and abroad, keep up a continual denunciation of foreigners as the source of all woes that afflict their several countries, and public sentiment is forming against what are or are supposed to be the dangers of alien influences.

In this subject Jews are deeply interested, both as citizens and as co-religionists. The persecutions to which their Russian brethren are exposed have driven them by thousands to our shores. The ties of consanguinity, of religious fraternity, of sympathy for their sufferings for their religion's sake, as well as a common humanity, bids us welcome, shelter, aid, and protect them. Yet higher than these impelling forces is the patriotism of the Jew, and if it can be shown that immigrants, be they his co-religionists or not, are, or threaten to be, an injury to his country, he will not refrain from joining with others in preventing the evil from making further inroads.

Indeed, it may be emphatically stated, that if there is to be any danger apprehended from Jewish immigration, the native Jew will be the worst sufferer. Whatever evils may be inflicted upon the country will afflict him a thousand fold more than the rest of the population, and self-interest would prompt him to be among the foremost to prosecute those who threaten his own welfare most seriously.

But we are not to be led away by clamor, be it never so loud and persistent, if it be without real basis in fact and truth. We are not to turn our backs upon wretched men and women, the victims of an inhuman persecution, because of an agitation which may be mainly demagogic

in its motives and unsupported in its charges. It is a natural, though a mean element in human nature, to charge the evils from which we suffer upon a class to which we do not belong, and selfishly to seek immunity from peril by making a scapegoat of our fellows. We will rather obey the Biblical injunction and refuse to follow a multitude in the doing of evil; nor will we be misled into regarding the tremendous difficulties that confront us, because of the great burdens put upon our small community by the relative size of the immigration, into exaggerating its real influence upon the country at large, and the character of the Jewish immigration as a whole.

One word more may be added by way of preliminary observation. If Great Britain, with a foreign immigration which averages less than 10,000 per annum, passes a law restricting immigration, it will give powerful impetus toward effecting similar legislation in this country, with results that cannot but be far more injurious to England than the slight increase of her foreign population at present being made.

The Russian Jew has a mission to perform in and for America, just as America has a signal work to do with and for the Russian Jew who lands upon her shores. The Russian Jew has a message for the poor, the degraded, the thriftless, the criminal native-born children of America. His settlement is more effective than all the college settlements in the world. His work the most beneficent that has yet been performed among the dregs of our population. Let those who doubt this examine the statistics of the Commissioner of Labor contained in his report of investigations in the slums of the principal cities of the United States; better yet let them compare the present condition of certain districts of their cities with what existed in the same places before the advent of the Russian Jew, and the demonstration will be complete.

The Russian Jew has indeed made his abode with the wicked and the godless of our large cities. What has he taught them? His first great lesson to them has been his industry. He is not idle, no matter how mean the

work may be; be it peddling or selling papers or matches or shoe laces, or the grinding labor at the machines, however menial the occupation, the Jew works, and any honest labor is better than idleness and pauperism. The Russian Jew is no pauper. This does not mean that he never applies for relief from charitable organizations, but it does imply that this assistance does not induce that relaxation of individual energy and gradual deterioration of character that constitutes a proletariat class. In London, in districts where Russian Jews constitute 18 per cent of the population, they contributed less than one per cent of the pauperism. This applies only to non-sectarian charities, and is true in America as in England.

The next great lesson that the Russian Jew teaches is "law-abidingness." He is not criminal in his tendencies. The report of the London Board of Trade shows that, while there is one convict for every 993 of the general population, there is only one for every 1,081 of Russians. How much greater then must be their freedom from crime than the vicious population in which they live. It must also be considered that the provocation is much greater, living where they do, and as foreigners exposed to all the insults and violence of the depraved classes. Moreover, his innate and ineradicable love of law is shown when we remember the persecution and enormities imposed upon him by atrocious commands which force has falsely given the name of law. The Russian Jew appeals to the law for protection, and by its enforcements teaches a salutary lesson to those who offend against it rather than taking the law in his own hands and adding to the disorder and criminality of our population.

The Russian Jew spreads the love of enlightenment and education where he finds a home. The proportion that cannot read or write any language is infinitesimal, while, in the general population of the United States one-eighth are wholly illiterate. The influence that his inborn love of learning and his recognition of its advantages exercises is incalculable. In spite of his poverty his chil-

dren have some schooling, and put to shame those of his neighbors who deny their offspring all possibility of improvement.

The Russian Jew is temperate in his habits. The enormous depravity and vice due to drunkenness is not encouraged by him. And he teaches by his sobriety, by his living a life of self-control, by his mere presence among a class whose nights are spent in the saloons, and whose days are utilized in recovering from their debauches, a lesson more salutary than a thousand preachers can impress.

Finally, the Jew is God-fearing, or in other words, he is a Jew, and the mere fact of birthright invests him with a higher character, a greater dignity, a truer manhood than the denizens of the slums in which he is forced to make his home. Compare his observance of the Sabbath and festivals, his love of prayer and the Word of God, with the godlessness by which he is surrounded; see him emerge from the alleys and hovels with steps directed to the house of God, and thoughts attuned to words of psalmody, and say if his religiousness is not the saving power, not only for himself but for all his surroundings. See how he encircles himself with synagogues, schools, beneficial societies, and enterprises of enlightenment and mutual helpfulness, and then tell if this must not in the end inure to the uplifting of the population in which he dwells. It is not for us to compare him, now emerging from the iron yoke of Russian tyranny, with the highest results of freedom and enlightenment. We must not be surprised if, entering into the furnace of our slums, his clothes are singed with the flames of vice. Let us rather stand amazed at the wondrous spectacle of his not being consumed; that when he emerges therefrom he is able speedily to cast off his soiled garments and array himself as becomes his standing. Let us aid him in his great work of regenerating the slums, by educating his children, aiding him over the hard places of poverty; by furthering his religious zeal, and enabling him to teach the American masses that it is yet possible, even for the lowest, by

their virtues to rise to places of commanding importance, even as did the Russian Jew who erst was among the lowliest in their midst.—*The Jewish Exponent.*

PREJUDICE AGAINST THE JEWS.

It is perhaps natural, yet none the less unfortunate and unjust, to attribute the shortcomings of those whom we dislike to their peculiar characteristics which cause our aversion, rather than to the common frailties of human nature, which are to be found in those whom we approve as well as in those whom we condemn. Thus we attribute the faults and failings of the Jew to his racial connection—to the fact that he is a Jew rather than to the weakness of that human nature which is common to both Jew and Gentile alike. If a Jew is mercenary, it is because he is a Jew; if he is dishonest it is because he is a Jew; if he is vulgar, it is because he is a Jew; if he has any fault or vice, it is regarded as a characteristic of his race. But when the same or worse faults are plainly discerned in individuals of other races, what then? When we find them in a good Baptist, in spite of his immersion; in the Presbyterian, even though he believes with all his heart in foreordination and infant damnation; in an Episcopalian, who worships the prayer book and accepts unquestioningly the thirty-nine articles and the Apostles' Creed; in a Catholic, who goes to daily mass and confession, and swears by the infallibility of the Pope; when we find any Christian who is mercenary, or selfish, or dishonest, or vulgar, or officious—and the world is far too full of them—do we ever for a moment attribute these faults to his religion? And yet it would be as just in this case as in the other.

This feeling is the result of heredity, education and religious bigotry—it is an evidence not only of ignorance but of that intolerance which has too often blackened the history of the Christian Church. It is high time that prejudice should yield to knowledge, and injustice give place to fairness. That vituperation and misrepresenta-

tion are grown hoary with age does not make them venerable or justifiable, but rather do they demand a more prompt and complete atonement.

There are many facts of history which Christians will do well to remember. Have they forgotten that Jesus Himself was a Jew? that His disciples were Jews? that they owe all that is best in their religion to the race whom they presume to despise?—a race whose creed is the foundation of all noblest creeds,—a simple and absolute faith in one God as the Creator of all, the giver of all good, and a perfect obedience to those laws which He has established? Upon this foundation various superstructures have been built, to this creed innumerable beliefs have been added,—beliefs which tax the credulity and puzzle the understandings of men,—yet there is no creed which more fully satisfies the wants of the human soul than a pure monotheism;—a belief which sees in God a loving Father, and in every human being a deserving brother; which seeks its ideal in the fatherhood of God and the brotherhood of man, and which found expression in that all-embracing command of the Jewish Reformer, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and thy neighbor as thyself.”—*From the Non-Sectarian.*

THE citizens with harsh names who appeal to the courts of this land to enable them to shorten, simplify, Americanize, if not Christianize, their patronymics, can feel some sympathy for their hapless brethren in at least one province of Russia, where the decree was recently announced whereby all Jews who have of late years been doing business under assumed Russian names must henceforth resume their full Jewish names, under pain of imprisonment and expatriation. They allow no half-way measures in Russia. If you are tired of your distinctive Jewishness in any respect the sole way to obtain the needed change is to join the Holy Church.—*Jewish Messenger.*

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.

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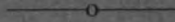
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All Communications for the Editor should be addressed,

THE REV. WILLIAM C. DALAND,
118 Main St., Westerly, R. I.

Agent for England:

THE REV. WM. M. JONES, D. D.,
13 Park Villas, Newington Turning, Highbury New Park,
London, N., England.

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