

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.

Vol. VII.

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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.

הביטי אל-צור חצבתם
ואל-מקבת כור 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 THE PECULIAR PEOPLE was first issued there were in all the world but two or three periodicals published by Christians treating of Jewish subjects, excepting the regular publications of the missionary societies, which were, of course, in the line of directly missionary activity. There was but one paper devoted to the object we have in view, namely, the *Eduth le Israel*. The field of THE PECULIAR PEOPLE was then an untried one. What a change has come over the world since then!

THERE has been a change of spirit on the part of the mission periodicals, and the ideas we advanced are not now, as formely, treated with ridicule, but are, with more or less modification, adopted by many of the other papers. Many new missionary publications have appeared especially in this country. *The Jewish Era*, an excellent quarterly, published in Chicago, and *Our Hope*, published in New York in German and English, besides a similar paper in Judæo-German, are clearly papers that have come to stay, and their attitude seems to be the correct one on the subject of true mission work. America now has four or

five strong papers in the interest of a more or less pure Jewish Christianity, whereas a few years ago, at the birth of the *Eduth le Israel*, there was none.

OF course the most of these are connected directly with missionary operations, but their ideas are for the most part vastly in advance of the older ways, and while not wholly free from error we must say there has been great progress made. We hope to see more real advances. Another growth has been apparent, and that is of an interest in matters and things Jewish on the part of Gentile Christians. When we first began to tell Gentile Christians that Jewish studies were of great value and interest, there was little published on either side of the Atlantic to aid the ordinary reader in understanding them. Soon there appeared an excellent publication, *The Everlasting Nation*, devoted to Jewish matters, historical, literary, and theological, and now a new quarterly magazine has recently been begun, entitled *Jews and Christians*, having for its editor the Rev. A. Lukyn Williams. The articles in this which have come to our notice show it to be a sign of the times in its evidence of the growth of interest in these subjects.

THERE is an opportunity now as never before for Jews and Gentile Christians to come to a better understanding socially and religiously. Let us all be able to read these signs and act wisely in reference to these matters. It is time for Christians, not of the Jewish race, to lay aside their prejudices against Jews, and we are pleased to see that in the more civilized lands they are doing so. It is time that Jews looked into the realities of Christianity and judge her, not by what they have suffered in the past at the hands of Christians, nor yet by the errors of later Christianity imported from the heathen world, in the midst of which early and mediæval Christianity grew up, but rather by the truths taught by the Founder of Christianity Himself, which are but the essential truths of God, and which would certainly appeal to both Jew and Gentile

alike if they could be stripped of the foreign clothing in which they are compelled to appear by the fashions of current religion. We call especial attention to the article reprinted from the *Evangel and Sabbath Outlook*, which is well worth reading by every Christian, and which we hope every Jew who reads these words will peruse.

LIGHT FROM THE BOOKS OF ZOHAR.

I.

On the twenty-fifth of the present lunar month there occurs the festival Chanukkah,¹ on which occasion lights will be enkindled and will cheerfully shine from many Jewish homes. It is quite fitting, therefore, at this season, that we give some attention to the books bearing the name *Zohar*, that name signifying *splendor*. In the present article attention will be given chiefly to the influences which led up to the composition of *Zohar*.

The chief portions of the *Zohar* are in the form of a commentary on the Pentateuch, but interspersed throughout the volumes are tractates quite otherwise constructed. The author is commonly supposed to have been Simeon ben Jochai, one of the foremost of the Talmud rabbis; but this opinion is disputed in modern times.

The greatest illumination that this world has ever possessed from the death of Moses to our own times has come from the sacred Scriptures. To be able to interpret the Scriptures wisely and accurately, together with a willingness to put into practice all that the Scriptures require, will enable any man to walk with light and gladness. Early Jewish theology, since the first century A. D., followed thirteen rules of interpretation in order to determine the positive requirements of God's Word. Originally these rules were seven, and in the *Siphra* they are ascribed to Hillel; but Rabbi Ishmael, who lived in the first century, enlarged them to thirteen.

רבי ישמעאל אומר בשלש עשרה מדות התורה נדרשת. "Rabbi

1) Dedication.

Ishmael said, By thirteen measurements [or methods] is the Law investigated," it is said in the Talmud. The first three of these rules are these: מקל וחמר ומגורה שיה, מכנין; אך מכתוב אחר, ומכנין אך משני כתובים. The explanation of these rules is as follows: "That which is true of the easier or less is true of the greater or more difficult, and the reverse; two similar passages supplement one another; that which is clearly established in one part of the Scripture is to be presumed in interpreting others."¹ The twelfth and thirteenth are as follows, the latter being one of the most important of the additions of Rabbi Ishmael: רבר הלמד מעניני, ורבר הלמד מסופו, וכן שני כתובים המכחישים זה את זה ער שיבוא הכתוב השלישי ויכריע ביניהם. "The word is determined by the context, and the sentence by the scope of the passage. When two verses contradict we must wait for a third to explain them."¹

In addition to these sound exegetical rules there were thirty-two others, some of which were employed in the most fanciful manner for the elucidation of Scripture. We may say, however, that certain of these latter rules were valuable for illustrative purposes and in calling attention to certain truths that were otherwise established. Among them are these three principles, *Notariquon*, *Gematria*, and *Temura*; the first, the employment of each consonant of a word as the initial of another; the second, the determination of the numerical values of words and the determination of other words equal to them in value; and the third, the permutation of the letters of a word by means of the three alphabets, *Athbash*, *Albam*, and *Atbach*. The first of these alphabets, known to the prophet Jeremiah,² consisted in the reversal of the letters of the Hebrew alphabet so that the last letter was read as though it were the first, the next to the last as though it were the second, and so throughout.

1) Charles A. Briggs, D. D., in *Biblical Study*.

2) See Jer. 25:26, where ששך Sheahach is put for ככל Babylon, and Jer. 51:1. A friend of the writer, E. M. Epstein, M. D., has called his attention to the mystical words in the latter קמי לב "in the midst of them that rise up against me" (A. V.), equivalent to כשדים Chaldeans.

These three methods are employed in the Kabbalistic literature. Kabbalah is a word applied to what has been handed down, received from former times, tradition. It is a term applied even to the Prophets and to the Hagio-grapha¹ as having been handed down, the Law holding a place of pre-eminence above them. The Kabbalah, as the word is commonly used, is a term applied to two documents, the book Yetsirah, dealing with the subject of creation, and the Merkabbah,² dealing with the divine apparition as described in the first chapters of Ezekiel. These two books deal with mystical theology; and, as their common appellation denotes, their substance evidently was handed down from remote times to the men of the generation among whom they were committed to writing. Evidence of the existence of the oldest of these, the Yetsirah, in pre-Talmudic times, is not wanting in the Talmud. "Both refer to the great question underlying all theosophic speculation, that of God's connection with His creatures. They treat of the mystery of Nature and of Providence, with especial bearing on revelation; and the question, how the Infinite," the En Soph, in the Kabbalah, "can have any connection or intercourse with finite creatures, is attempted to be answered."³

The book Yetsirah is intended to be a monologue put into the mouth of Abraham, in which, after speculating concerning all things in earth, sea, and air, he arrives at the conviction of monotheism. In the concluding paragraph it is said, "And when Abraham our father had beheld, and considered, and seen, . . . then the Lord of all revealed Himself to him, and called him His friend and made a covenant with him and with his seed; and he believed in Jehovah, and it was imputed to him for righteousness."⁴

The opening sentence introduces us at once to the genius of the book: "By thirty-two wonderful paths, the

1) Holy Writings, the final division in the Hebrew Bible.

2) Chariot.

3) Edersheim.

4) Sepher Yetsirah, 6. 4.

Eternal, the Lord of Hosts, the God of Israel, the Living God, the King of the world, the merciful and gracious God, the glorious One. He that inhabiteth eternity, whose name is high and holy, has created the world." These thirty-two wonderful paths are the twenty-two letters of the Hebrew alphabet, and the ten numerals. The letters of the Hebrew alphabet are used to represent all speech, inasmuch as they are the elements of all Hebrew words, and human speech is considered to be the medium of connection between the spiritual and the material. By it God made the world. So far there is a great truth enunciated; but when we come to consider the ten numerals, to admit the existence of what these ten numerals stand for would be to enter upon a path of apostasy from God, and to admit the teachings of the subtle philosophy of Heathenism, for these ten numerals are intended to represent God Himself in a manner wholly indefensible from the Scriptures. They are not only attributes of the divine Being, such as mercy, justice, triumph, splendor, but are emanations of God, and found in earth, air, sea, and sky, and as such precipitate philosophers who believe in them into the perils of pantheism, the belief that God is not only in all that He has made, but that all that He has made is an emanation from God, and that the all is God. A philosophy such as that is destructive to all religion, and is the mother of paganism and immorality. Whence came the doctrine of these ten Sephiroth, a name in the Kabbalah for the emanations, we may not know. They evidently came from a heathen original, were perhaps believed in by the Therapeutæ¹ and Essenes, and formed a prominent part of the various systems of Gnosticism that flourished in the early Christian centuries. If followed out to their logical consequences they would lead any believing in them among the Jewish people back to polytheism, whence their fathers were released ages ago. Too many of the Jewish people to-day, following the mediæval philosophers, are pantheists, pure and simple.

1) A mystic Jewish sect in Egypt. See Philo.

If these Sephiroth are believed in merely as attributes of God, they are beautiful; but why limit them to the number ten? God's attributes are more in number. It is quite possible, the heathen doctrine of the emanations having been introduced, that a support was sought for them in the numerical symbolism of the Tabernacle.

In our next we shall come at once to the books of the Zohar, the richest development of all Kabbalistic literature, and to the great question of the manifestation of God to His creatures.

SIMCHATH TORAH, 5655. ¹

THE DEATH OF ALEXANDER III.

From the American Israelite.

The Czar is dead. At three o'clock on the afternoon of November first his sufferings ended, and humanity was redeemed, freed of one of its mightiest foes. His coffin is small, the misery he inflicted upon millions is world-wide. If he must confront now before the throne of eternal justice the souls of that host of men, women, and children, that perished miserably under the oppressor's iron yoke, and must hear now all the bitter curses heaped upon his crowned head—well, the wildest imagination fails to realize those torments of hell. But it is not for us mortals to be judge of the dead. The Czar is dead, may he rest in peace. Let us say naught but good of the dead. Let us rather hope for the living. Let us hope that the Russian nation under the Czar's successor will undo the barbarism and disgrace which have been heaped upon that country during the short reign of Alexander III. Let us not merely hope and pray. Now is the time to work. Let all Israelites now unite with all good men in sending petitions to the ruler or rulers of Russia, to adopt a course of justice in the cause of humanity.

THERE is nothing so small but that we may honor God by asking his guidance of it, or insult him by taking it into our own hands.—*Ruskin.*

¹) Festival for the Rejoicing of the Law.

The Peculiar People.

חדשות הנעשות—NEWS—במחנה ישראל

DURING his recent stay at Königsberg the German Emperor paid many attentions to the Jewish banker, Herr Simon, the head of the principal banking house in East Prussia. The incident has been much commented upon in the general press, and, not unnaturally, has caused great annoyance to the anti-Semites.

UPON the height of Mt. Lebanon, in Syria-Palestine, appears now a daily paper in the Arabic language, called *Ha-Aretz*, "the earth or the land." The district counts 20,000 souls, and supports a daily paper. This sounds somewhat too civilized for that part of the world. The *Ha-Aretz*, says the Hamagid, is altogether unsectarian, it is equally devoted to all religions represented in that district. The press is the most effective missionary of civilization. It finds its way hither and thither, and humanizes everywhere.—*American Israelite*.

AFTER a scientific study and a series of experiments extending over a number of years, the German Imperial factories for preparing food for the army have ordered the introduction of the "schechitah," the method of slaughtering cattle, etc., adopted by the Rabbis and based upon the Mosaic laws. This is certainly the most remarkable tribute to the wisdom of the old Jewish dietary laws that has ever been offered in modern times.—*American Israelite*.

THIS has been a year of increase in Christian publications in the interest of Jews. In addition to תקות ישראל (Hope of Israel), now in its second year, there was begun in July last *Our Hope*, edited by Ernst F. Stroeter and Arno C. Gæbelein, a monthly devoted to "the study of

prophecy and Christian Judaism." In October was begun a similar paper by the same editors, *Unsere Hoffnung*, in the German language. The year closing is also the first of a valuable English quarterly, *Jews and Christians*, edited by the Rev. A. Lukyn Williams, M. A., formerly Tyrwhitt Hebrew Scholar in the University of Cambridge, which every one interested in Jewish affairs and the relations between Jews and Gentile Christians would do well to read.

ONE of the latest surprises in connection with the rapid advance of the labor movement, says the *Westminster Gazette*, of London, comes in the shape of a co operative bakery just opened at 52 Brushfield Street, Spitalfields, founded by and under the control and management of the Hebrew Trades Organizations. A very crowded meeting was held on Saturday evening, at Christ Church Hall, Spitalfields, for the purpose of announcing the formal opening of the shop on the following morning. The speakers, consisting of representatives from the Hebrew Branch Alliance Cabinet Maker's Society, United Capmakers, International Bakers' Union, Independent Tailors', Machinists' and Pressers' Union, and Boot and Shoe Operatives (Hebrew Branch), were all enthusiastic about the new undertaking, which was declared to be both a most formidable weapon against the sweating employers, as well as a crushing reply to the false charges brought against the Jewish workers as to backwardness in trades unionism. From early morn on the Sunday, Jewish workers were streaming in numbers from all quarters inhabited by them in the direction of the new co-operative shop, while many well-known officials and organizers among the Hebrew workers from divers trades were seen wheeling about barrows loaded with the "Union bread," each loaf properly labeled, and supplied the grocers, restaurant keepers, and others, who have already pledged themselves to patronize the "Union bread," and no other. By 10.30 the crowd surrounding the premises numbered some thousands, all

spirited and enthusiastic for the new launch upon the troubled waters of the labor sea.

THE *Al-Moghreb Al-Aksa*, published at Morocco, confirms, in a recent issue the deplorable statements which have reached us of murders and outrages upon Jewish men, women, and children. It says: "We are unable this issue to confirm our hopes of last week that we should have to record a better position of affairs. While we are pleased to note some improvement in the tone of confidence felt by the residents on the coast, still affairs in the interior continue to cause uneasiness and fear, and in fact, from letters received here we hear that the bloodhounds have commenced their task. At Morocco City the Jews have been in a state of expectant dread of the blow that they believe is to fall on them, and in fact, the news coming from all sides confirm that their fear is not unfounded. If the result of the reported conference between the Kabyles and the Governor of Marrakesh be a satisfactory one, then we may hope for a break in the clouds and things to assume a better state. If this be so we hope it will quiet down the anxiety which is felt for the Jewish subjects of the Sultan. The Hebrews at Morocco City are collecting a sum of money to ransom their brethren of Demnat, Klaa, etc."

RECENTLY a retired Jewish officer of the Prussian army was buried with full military honors in the Jewish cemetery of Berlin. Herr Jakob was one of the few members of the Jewish faith who rose in the Prussian army. It is stated by a Berlin correspondent that this is the first time these military honors have been accorded to one of the Jewish faith.

THE death of Rubinstein removes one of the most famous musicians of our day. The story of how a poor little Jewish lad became so illustrious a composer is a thrilling episode. What Rubinstein has done in music and Antelski in sculpture only indicates what Russian Jews are capable of doing.—*Jewish Exponent*.

WHY THE JEWS HAVE NOT BEEN CHRISTIANIZED.

The attitude of Judaism and Christianity toward each other has always engaged the careful consideration of truly thoughtful men. With a common basis of ethics, and a history from which neither can be eliminated, with so much that is common to both, and identical in purpose, the causes of the real or apparent antagonism between the two systems seem as much a mystery as it is truly a misfortune to one. A partial solution of the question is found in the words of an eminent, broad-viewed Jew, a scholar known and honored on both sides of the Atlantic, to whom the writer lately said: "If Christianity had not been so rapidly paganized after the first century, would the Jews have accepted it? Would they now be Christianized?" He answered, "Yes; had Christianity continued to develop along the lines which Jesus taught, it would have carried the Hebrews with it." Something along the same line was said by Dr. Solis-Cohen, of Philadelphia, in an address before the Young Men's Hebrew Association of New York, some months ago. We subjoin a part of Dr. Cohen's suggestive and weighty words:

Olympus and Asgard have revolted against Sinai, and they but assume the mask of Calvary. The heathen spirit of Slav and of Gaul, of Tartan and of Teuton, rages against the Jewish morality, which has been forced upon it in the name of Christ, against the restraints placed upon its savagery and its licentiousness by the mild and holy teachings of that broad-minded, pure-souled Hebrew, Jesus of Nazareth, and in its stupid, blundering wrath, it strikes at the people from whom Jesus came.

Christian and Jew may differ in their philosophy, but they are not, they never have been, foes. If in the darkness of the torture chamber, if in the lurid glare of burning home our tear-blinded eyes have failed to penetrate the disguise, and we have deemed that our tormentors and our murderers were indeed faithful exponents of the religion whose mask they had assumed, surely true Christians may forgive us that error, even as we acquit them of all responsibility for the crimes past and present of those heathen fiends.

And Christians and Jews recognizing the common origin of the truths that both possess, the common origin of the hopes and aspirations that incite both to noble emulation in good deeds, recognizing that what is eternal in both religions came from the same divine source, and that what is transient in both arose in the imperfections and misapprehensions of the same fallible humanity, may agree to let the progress of human knowledge, as "the thoughts of men are widened with the process of the suns," free both from human errors while they still stand shoulder to shoulder in defense of their common inheritance, in defense of the Bible and of the idea of God, against that flippant skepticism and that shallow philosophy that would make the infinite universe a soulless machine without maker and without purpose.

Any man might take pride in being the author of words which are at once so accurate, and so filled with the spirit of Jesus. Every one familiar with the history of the early church knows that the leading influence which severed the New Testament Church from the church of the fourth century was pagan hatred toward the Jews. The restraints of the Decalogue, and the spiritual requirements of the Sermon on the Mount were too much for philosophizing and self-indulgent paganism. It was pagan-born lawlessness which refused to submit to the just restraints of the Old Testament. It was pagan hatred to the ethics of the Old Testament which formulated the false theories of Christian liberty, which opened the way to endless corruption. This lawlessness made anti-Judaism its watch-word. It was hatred of restraint more than the fear of Jewish formalism which created an anti-New Testament Christianity the full development of which was Roman Catholicism.

The struggle between Pauline Christianity and the ultra conservative Jewish Christianity would have culminated in the true "middle way," toward which every word and act of Jesus pointed. The prevailing Christianity of the fourth, and subsequent centuries, was not Pauline, but pagan. It was the semi-philosophic deductions of Justin, Clement, and Tertullian, and not the true fruitage of Paul's interpretation of Christ's words which

made Christianity and Judaism permanent foes rather than friends. That antagonism which is unscriptural, unchristlike, and pre-eminently unjust, has continued, because fostered by centuries of Roman Catholic rule, and inherited by Protestantism. In it more than in all other causes is found the answer to the question which stands at the head of this article. It is indeed true that Christ's Christianity would have carried the Hebrew nation with it. That Christianity even now would break down the barriers between Jew and Christian, if Protestants would fully adopt it. But Græco-Roman Christianity, with its false liberalism, has never touched the Jewish heart, and it never will.—*Evangel and Sabbath Outlook, Nov. 1, 1894.*

THE NEGLECTED JEWS.

BY THE REV. J. HILES HITCHENS, D. D.

What is this vision that disturbs my rest,
 And turns my couch into a bed of tears?
 What are these voices, raised with such a zest,
 Sounding so plaintive in my listening ears?
 I see vast thousands of God's ancient race
 Groping for light, amid a mass of woes,
 Lifting to Heaven a tear-stained, troubled face,
 Asking, "Which way the Prophet's foot now goes?
 Why does He tarry? When will He appear?
 Why has He kept us waiting age on age?
 Is He indifferent to our hope and fear?
 Mocking our patience, while the heathen rage?"
 I see them tossed as chaff before the fan,
 Driven from nations, where their vine once grew,
 Partridge-like fleeing from a monarch's ban,
 Treading a path of sorrows few e'er knew.
 I hear their cry of bitter anguish, loud,
 As they would cry whose bread-winner were dead,
 As child would weep at sight of mother's shroud,
 As bride would wail, to bier, not altar led.
 They sigh for light, for leading, ay, for Christ!
 They call to men whov'e known the Saviour long
 Who might be thought to rise and, in a trice,
 By Gospel tidings, turn sighs into song.
 Yet do I see the Christian peoples dull
 To their entreaty, dull to duty's call.
 Willing the Gentiles' rising fears to lull—
 To feed the hungry, watch lest youth should fall,
 And give the Saviour to the savage tribes—
 But leave the lost sheep of famed Israel's house

To grope and languish, 'neath the heartless gibes
 Of men whom nought but gain and vice will rouse.
 How long? O Lord, how long must Israel wait
 Before the followers of Thy Son shall learn
 Their duty to the Jew, and, ere too late,
 With zealous efforts toward Thy people turn?
 Not as the Priest and Levite turned of old,
 But as the Good Samaritan, who knelt
 Beside the needy one, so faint and cold,
 And like a brother with a brother dealt.
 Let those whom Thou hast gifted with earth's wealth,
 Keep not their gold in napkins hid from sight,
 But use it for the Jew, and, as by stealth,
 Thus gain from Thee Thy smile, so sweet and bright.
 Arouse Thy children—those who love to pray—
 That they may bring the Jew before thy throne,
 And there their helping hands upon him lay,
 That he no more may grope his way alone,
 But be led up to see, with beaming face,
 The long-expected has already come,
 And feel consoled beneath His wing of grace.
 Finding in Jesus Christ the heart's true home.

VINDICIÆ JUDÆORUM.²

(Continued from page 195.)

16. Some perhaps will say, that men are not blame-worthy for imputing to the Iewes that which they themselves with their own mouths have confest. But surely he hath little understanding of wracks, and tortures that speaks thus. An Earle of Portugal, when his Physician was imprisoned for being a Iew, requested one of the inquisitors, by letter, that he would cause him to be set at liberty, for that he knew for certain that he was a very good Christian, but he not being able to endure the tortures inflicted on him, confessed himself a Iew, and became a penitentiary. At which the Earle, being much incenst, being himself sick, and desires the inquisitor, by one of his servants, that he would be pleased to come and visit him, when he came he commanded him that he should confesse that himself was a Iew, and further, that he should put it down in writing with his own hand,

²) Translated from the original in the British Museum, by the Rev. William M. Jones, D. D.

which when he refused to do, he charges some of his servants to put a helmet that was red hot in the fire (provided for the purpose), upon his head; at which, he not being able to endure this threatened torment, takes him aside to confesse, and also he writ with his own hand, that he was a Jew; whereupon the Earle takes occasion to reprove his injustice, cruelty, and inhumanity, saying, in like manner as you have confest, did my Physician confesse. Besides that, you have presently out of fear, not sence of torment, confest more. For this cause in the Israelitish Senate, no torture was ever inflicted, but onely every person was convicted at the testimony of two witnesses. That such like instruments of cruelty may enforce children that have been tenderly educated, and fathers that have lived deliciously, to confesse that they have whipt an image, and been guilty of such like criminal offenses, daily experience may demonstrate,

17. Others will perchance alledge, there are histories indeed, but they are not sacred, nor canonicall. I answer, Love and hatred sayes Plutarch, corrupt the truth of everything, as experience sufficiently declares it; when we see that which comes to passe, that one and the same thing, in one and the city, at one and the same time, is related in different manners. I myself in my own Negotiations here have found it. For it hath been rumored abroad, that our nation had purchased St. Paul's Church for to make it their Synagogue, notwithstanding that it was formerly a temple consecrated to the worship of Diana. And many other things have been reported of us that never entred into the thoughts of our nation: as I have seen a fabulous narrative of the proceedings of a great Council of the Jewes, assembled in the plain of Ogeda in Hungaria, to determine whether the Messiah were come or no.

18. And now, since it is evident that is forbidden the Jewes any manner of bloud, and that to kill a man is directly prohibited by our law and the reasons before given are consentatious and agreeable to every ones understanding, I know it will be inquired by many,

but especially by those who are more pious, and the friends of truth, how the calumnie did arise, and from whence it derived the originall, I may answer, that this wickednesse is laid to their charge for divers reasons. First, Ruffinus, the familiar friend of S. Hierome, in his version of Josephus his second book, that he writ against Apion the grammarian (for the Greek text is there wanting) tells us how Apion invented this slander to gratifie Antiochus, to excuse his sacriledge, and justify his perfidious dealing with the Iewes, making their estates supply his wants. *Propheta vero aliorum est Apion, &c.*, Apion is become a prophet, and said that Antiochus found in the temple a bed, with a man lying upon it, and a table set before him, furnished with all dainties both of sea and land, and fowles, and that this man was astonished at them, and presently adores the entrance of the King, as coming to succour and relieve him, and prostrating himself at his knees, and stretching out his right hand, he implores liberty; whereat the King commanding him to sit down and declare who he was, why he dwelt there, and what was the cause of this his plentiful provision? the man with sighs and tears, lamentably weeps out his necessity, and tells him that he is a Grecian, and whilst he travelled about the province to get food, he was suddenly apprehended and caught up by some strange men, and brought to the temple, and there shut up, that he might be seen by no man, but be there fatted with all manner of dainties, and that these unexpected benefits wrought in him at the first joy, then suspicion, after that astonishment, and last of all, advising with the Minister that came unto him, he understood that the Iewes every year, at a certain time appointed according to their secret and *ineffable* law, take up some Greek stranger, and after he hath been fed delicately for the space of a whole year, they bring him into a certain wood and kill him. Then, according to their solemn rites and ceremonies, they sacrifice his body, and every one tasting of his entrails, in the offering up of this Greek, they enter into a solemn oath, that they will bear an immortal feude and hatred to the

Greeks. And then they cast the reliques of this perishing man into a certain pit. After this Apion makes him to say, that onely some few days remained to him before his execution, and to desire the thing that he fearing and worshipping the Grecian gods, would avenge the blood of his subjects upon the Iewes, and deliver him from his approaching death. This fable, (saith Josephus) as it is most full of all tragedy, so it abounds with cruell impudence. I had rather you should read the confutation of this slander there, then I to write in this place, you will find in the Geneva edition of Josephus, page 1066.

Secondly, the very same accusation and horrid wickednesse of killing children, and eating their blood, was of old by the ancient heathens, charged upon the Christians, that thereby they might make them odious, and incense the common people against them, as appears by Tertullian in his *Apologia contra gentes*, *Iustin Martyr in Apologia 2, ad Anton*. *Eusebius Cæsarensis* l. 5. cap. 1. & 4. *Pineda in his Monarchia Ecclesiastica* l. 11. C. 52. and many others, as is known sufficiently. So that the imputation of this cruelty, which as to them continues onely in memory, is to the very same purpose, at this day charged upon the Iewes. And so in like manner do we deny it, and I may say perhaps with a little more reason, forasmuch as we eat not any manner of blood, wherein they do not think themselves obliged.

Now the reason of this slander was always the *covetous ambition* of some, who desiring to gain their wealth, and possesse themselves of their estates, have forged and introduced this enormous accusation, to colour their wickednesse, under a specious pretence of revenging their own blood. And to this purpose, I remember that when I reprov'd a Rabbi (who came out of Poland to Amsterdam) for the excesse of usurie in Germany and Poland, which they exacted of the Christians, and told him how moderate they in Holland and in Italy were, he replyed, we are of necessity constrained to do so, because they so often raise up false witnesses against us, and levie more from us at once, then we are able to get again by them in many

years. And so, as experience shows, it usually succeeds with our poor people under this pretext and colour.

19. And so it hath been divers times; men mischieving the Iewes, to excuse their own wickednesse; as to instance one precedent in the time of a certain King of Portugal. The Lord, blessed forever, took away his sleep one night, (as he did from King Ahasuerus) and he went up into a balcony in the palace, from whence he could discover the whole city, and from thence (the moon shining clear) he espied two men carrying a dead corps, which they cast into a Iewe's yard. He presently dispatched a couple of servants, and commandsthem, yet with seeming carelessnesse, that they should trace and follow those men, and take notice of their house; which they accordingly did. The next day there is a hurly burly and a tumult in the city, accusing the Iewes of murder. Thereupon the King apprehends these rogues, and they confesse the truth; and considering that this businesse by a particular divine providence, calls some of the wise men of the Iewes, and asks them how they translate the 4. verse of the 121 Psalm, and they answered, *Behold, he that keepeth Israel will neither slumber nor sleep.* The King replied, if he will not slumber then much lesse will he sleep, You do not say well, for the true translation is, *Behold, the Lord doth not slumber, neither will he suffer him that keepeth Israel to sleep.* God who hath yet a care over you, hath taken away my sleep, that I might be an eyewitnesse of that wickednesse which is this day laid to your charge. This with many such like relations we may read in the book called Seebet Iehuda, how sundry times, when our nation was at the very brink of destruction, for such forged slanders, the truth hath discovered itself for their deliverance.

20. This matter of bloud hath been heretofore discussed and disputed before one of the Popes, at a full councell; where it was determined to be nothing else but a mere columnie; and hereupon gave liberty to the Iewes to dwell in his countries, and gave the Princes of Italy to understand the same, as Alfonso, the wise king of Spain,

And suppose any one man had done such a thing, as I believe never any Iewe did so, yet this were great cruelty to punish a whole nation for one man's wickednesse.

21. But why should I use more words about this matter, seeing all that is come upon us was foretold by all the prophets? *Moses, Deut. 28:61. Moreover, every wickedness and every plague which is not written in the book of this law, them will the Lord bring upon thee. &c., because thou hast not hoarkened unto the Lord thy God.* David, in the 44. Psalm, makes a doleful complaint of those evils, and ignominious reproaches, wherewith we are environed round about in this captivity, as if we were the proper center of misery. saying, *For thy sake are we killed all the day long, we are counted as sheep for the slaughter.* The same he speaks Psalm 73, and in other Psalms.

Ezekiel more particularly mentions this calumnie; God bless-(ed) forever. promising Chap. 36: 1. 3. that in time to come the devouring of men, or the eating of man's blood shall be no more imputed to them, according to the true and proper exposition of the learned Don Isaac Abarbanel, the blessed God, according to the multitudes of his mercies, will have compassion upon his people, and will take away the reproach of Israel from off the earth, that it may be no more heard, as is prophesied by Isaiah, and let this suffice to have spoken as to this point.

The Second Section.

Your worship desired joyntly, to know what ceremony or humiliatien the Iewes use in their synagogues toward the book of the Law; for which they are by some ignorantly reputed to be idolaters. I shall answer it in order:

First, the Iewes hold themselves bound to stand up when the book of the Law, written upon parchment, is taken out of the desk, u(n)till it is opened on the pulpit, to shew it to the people, and afterwards to be read. We see that observed in Nehemias, cap. 8. 6, where it is said, *And when he opened it all the people stood up,* and this they do in reverence to the word of God, and that sacred Book.

For the same cause, when it passeth from the desk toward the pulpit, all that it passeth by, bow down their

heads a little, with reverence; which can be no idolatry, for these following reasons:

First, it is one thing *adorare, viz.*, to adore, and another, *venerare, viz.*, to worship. For Adoration is forbidden to any creature, whether Angelicall or Earthly; but Worship may be given to either of them, as to men of a higher rank commonly stiled worshipful. And so Abraham, who in his time rooted out vain idolatry, humbled himself, and also prostrated himself before those three guests, which then he entertained for men. Also Josuah, the holy Captain of the people, did prostrate himself to another Angel, which, with a sword in his hand, made him afraid, at the gates of Jerico. Wherefore if these were just men, and if we are obliged to follow their example, and they were not reprehended for it, it is clear that to worship the Law in this manner as we do can be no idolatry.

Secondly, The Iewes are very scrupulous in such things, and fear in the least, to *appear* to give any honour or reverence to images. And so it is to be seen in the Talmud. and in R. Moses of Egypt, in his treatise of idolatry: That if by chance any Israelite should pass by a church, and at that time a thorn should run into his foot, he may not stoop to pull it out, because that should see him might suspect he bowed to such an image. Therefore according to this strictnesse, if that were any appearance of idolatry to bow to the Law, Iewes would utterly abhorre it; and since they do it, it is an evident sign that it is none.

Thirdly, to Kisse Images is the principall worship of idolatry; as God saith, in the 1 of Kings 19. 19. *Yet I have left the seven thousand in Israel, all the knees that have not bowed unto Baal, and every mouth that hath not kissed him.* But if that were so, it would follow, that all men who kisse the Testament after they are sworn, should be idolators. But because that is not so, since that act is but a simple worship, by the same reason it will follow, that to bow the head, cannot be reputed for idolatry.

Fourthly, Experience sheweth, that in all nations the ceremonies that men use mutually one toward another,

is to bow the head; and also there are degrees thereof, according to the quality of the person with whom they speak: which shew that in the opinion of all nations, it is no idolatry, and therefore much lesse, to reverence the Law with bowing of the body.

Fifthly, in Asia (and it is the same almost in all the world) the people receiving a decree, or order of the King, they take it, and kisse it, and set it upon the head. We owe much more to God's word, and to his divine commandments.

Sixthly, Ptolemy Philadelphus, receiving the 72 Interpreters with the book of the Law, into his presence, he rose from his seat, and prostrating himself seven times, worshiped it, (as Aristæus assures us). If a Gentile did this to a law which he thought did not oblige him, much more do we owe reverence to that Law which was particularly given unto us.

Seventhly, The Israelites hold for the articles of their Faith, that there is a God; who is one in most simple unity, eternall, incorporeall; who gave the written Law unto his people Israel, by the hand of Moses, the Prince, and chief of all the Prophets; whose Providence takes care of the world which he created; who takes notice of all men's works, and rewardeth or punisheth them.

Lastly, that one day Messias shall come to gather together the scattered Israelites, and shortly after there shall be the resurrection of the dead.

These are their doctrines, which I believe contain not any idolatry; nor yet in the opinion of those that are of other judgements. For, as a most learned Christian of our time hath written, in a French book, which he calleth the *Rappel* of the Iewes (in which he makes the King of France to be their leader, when they shall return to their country, the Iewes, saith he, shall be saved, for yet we expect a *second* coming of the same Messias; and the Iewes believe that that coming is the first, and not the second, and by that faith they shall be saved; for the difference consists onely in the circumstances of the time.

(To be continued.)

A SEPARATED BRANCH OF ISRAEL.

A correspondent of the (English) *Jewish Chronicle* gives the following interesting account of some people in South America, who, he says, are Jews by race, though not by religion. This is very interesting to us who believe that there is a Jewish race; but to those who maintain that religion alone makes a Jew it will not have the least interest. If the account be true it is well worth notice :

“The most frequent charge made against the Jews, and perhaps the one the least founded, is that we are a nation of parasites, and can only thrive on the labor of others. In proof of this, is often pointed out that there exists at the present day no self-supporting community of Jewish race. Now, it so happens that at the present day there does exist, and has existed for generations, such a community, which seems to have escaped notice, partly from the fact that it exists in a part of the world out of the track of travellers, and partly because, although of Jewish race, the nation has, to a man, embraced the Catholic religion, and the ordinary non-Jewish observer might travel through the country without suspecting the fact that the inhabitants are the descendants of Jews.

“Antioquia, the country in question, is one of the provinces forming the Republic of Colombia. Until a few years ago each of these provinces was a sovereign State, with its own legislature, coinage, etc., and although within the last few years many of the functions of each State have been absorbed by the central government at Bogota, still the Antioqueños have not in any way lost their nationality. A Colombian can detect an Antioqueño as easily as an Englishman can an Irishman, and the Antioqueños manage their own affairs to a much larger extent than the Irish will ever manage theirs, under any amount of home rule bills. The Antioqueños are—I was told whilst in their country—the descendants of some families of Jews, probably “Nuevos Christianos,” who accompanied the Spaniards in the conquest of Colombia, and as a reward for their services were given the least fertile and

most uninviting part for themselves. The capital, Antioquia, was peopled by people of pure Spanish race, but a neighboring town, Medellin, was given over to the Jews. At the present day Medellin is one of the most prosperous towns in South America, and its merchants bear a higher reputation for honesty and punctuality in fulfilling their engagements than those of any other town in the world of which I have heard.

“The surrounding population is honest, laborious, thrifty and hospitable, and though a good deal of the prosperity which they enjoyed until a very recent date was owing to the gold mines worked there, still a great part was owing to their industry in agriculture, and no one can journey in that country without being struck by the clean, pleasant-looking farm-houses, and the abundant sugar and maize plantations. Save that they have lost their religion, and to some extent the knowledge of their origin, we have here the ideal State that Baron Hirsch is trying to plant in Argentina.

AMERICA'S WRONG TO HER JEWISH CITIZENS.

We have, as a rule, no more moral, peaceable, law-abiding class of citizens in these United States than are the Jews. Wherever found, in city or country, from Maine to Florida, from the lakes to the gulf, and from one ocean to the other, the statement is true; as individuals, as families, or as clusters of families, the Jew is a good citizen. Compared to other foreign-born citizens, and taking the records of the courts and prison statistics as a criterion, he is emphatically the best.

And yet this worthy citizen, the Jew, so moral, whose lips, as a rule, yields no fountain of profanity for our children to drink at, as from day to day they pass to and from the public schools! This moral, peaceable citizen, whose daughters are not found in houses of ill-fame, or his sons in prisons; but who bequeaths to his adopted country boys and girls that will make virtuous men and women—our good citizen Jew is sadly wronged under color of right in these United States.

Do you ask how? In the matter of the Sabbath day. You will not permit him to work on the first day of the week. By law you compel him to stop his work, close his store, and "appear" to keep your Sunday. And, in order to get his six days' work a-week and make a support for his family, you do what Saul of Tarsus, before his conversion, says he made certain weak Christians do, you compel him to blaspheme by turning his back upon the true Sabbath, and so breaking the last link in twain that binds him to the "Lord of the Sabbath." Such is the case in Tennessee. Such is the case in most of the States, and the United States is the party that is most to blame for it all, because the clause in the National Constitution that was put there to secure religious liberty to every citizen fails to do it for the Jew, save at a sacrifice of his religious principles and honor.—*From the Cottage Pulpit, Nashville, Tenn.*

RELIGIOUS HATRED REBUKED.

Race prejudices are among the most tenacious and lasting. Even the power and influence of the teaching of Jesus, thus far, has not been able to overcome them. We have had a recent illustration in a case reported by the *New York Evangelist*. One of the most prominent private schools for girls has for years admitted Jewish scholars, and heretofore the question of race or religion has not arisen. The chief stress was placed on character and fitness of preparation. The reputation of the school has steadily increased. No distinctions were made in the playground or class-room. Now the prejudice of the patrons rises up, and demands that all Jews shall be excluded, simply on account of their race and religion. It is but just also to add that the Jewish patrons have so deep a gratitude to the teacher for her brave friendship and important personal influence upon this class of her pupils that they brought no reproach to her while deploring the state of mind which led the government of the school to this decision. Some of the mothers in their letters to the teacher expressed a hope that some day the Christian ladies to whom is due the exclusion of their daughters will become more like Christ. If the boy Jesus were to come to New York at the close of the nineteenth century of Christendom, would he find an entrance into our private schools? Yet even he, the founder of the Christian religion, was a Jew.—*Christian Register.*

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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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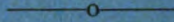
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