

THE PECULIAR PEOPLE.

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

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

הביטו אל-צור הצבתם
ואל-מקבת בור נקרתם
Isa. 51: 1.

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

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JUDÆUS SUM; JUDAICI NIHIL A ME ALIENUM PUTO.

THE gospel must be preached "to the Jew first, and also to the Gentile." But the work of doing it in the present day is a difficult one, because of many and grievous obstacles.

THE field is a broad and fertile one, especially among Jews who do not confess Christ; but it is all covered with heavy stones. Through all the centuries till now, Christendom has, first by a bad disposition toward Jews, and afterwards by wrong means and a mistaken charity, so covered the field with rubbish that it will take centuries more to remove it. And as yet there is little inclination to remove the rubbish! It is too attractive; it has lain so long that it seems to be a part of the field itself; or rather a necessary part of the methods of working it.

THE evil disposition is growing less among right-minded people, but thousands are still affected by it. We must do all we can to eradicate it, in order that Gentile Christians may have that feeling toward Israel which St.

Paul had, that they may love and reverence the race which gave the world the knowledge of the one God, the incomparable law of Moses, and the inspiring and spiritual words of the prophets. Then there will be presented the higher motive for leading them to the gospel, that they may rise to the full consummation of what they so gloriously began in the hoary past. For that consummation they are kept, and it is before Gentile Christendom to aid them to it.

BUT the mistaken means employed, how shall we speak of them? The ill-bestowed charity, the employment of place-seekers, the sending of hireling missionaries, many of them unfitted in either oriental or occidental learning for their task. All these are obstacles hard to overcome, the more because they are rooted in the minds of kind and good people as necessary. We said it may take centuries to remove this rubbish. Yes, and patience is demanded. Patience of you, my Jewish Christian brother, patience even literally—suffering—that you may prove by self-denial, by a consistent life in whatever lot God may place you, the reality of your loyalty to Jesus, your Master. He was not appreciated. May be you will not be. “Is the disciple above his Master?” He was misunderstood and reviled. “Marvel not if the world hate you.” Serve your Master, not with the view of receiving a reward, and great will be your reward. Patience of you, Gentile Christians. The best seed sown matures after long waiting. Distrust the crop which appears too soon. Do not be surprised if methods which may be legitimate in the case of poor ignorant heathen fail when applied to non-Christian Jews in civilized lands. And if the false success of these methods have brought a thriving crop of tares, be not therefore disheartened. Israel is not forsaken of her Lord. The heart’s desire of the chosen apostle is not to fail of the fulfillment. But be wise to discern the signs of the times.

THE GOLDEN THREAD IN THE HISTORY OF THE
JEWISH PEOPLE.BY FRANZ DELITZSCH.
(Continued from page 159.)

There were even in the Middle Age those who, in spite of the fearful apostasy of the Christian Church, were, by the grace of God, saved out of the anti-Christian synagogue, and who, within the church, by their writings were active for the kingdom of Christ. But the number of these, the purity of their faith, and their zeal stand in no comparison to those Christian teachers of the church who came from Jewish stock, from the apostolic time to the time of Constantine. According to unanimous accounts the church at Jerusalem, down to the siege of the city under Hadrian, had in unbroken succession fifteen bishops of the circumcision, and only later, after about one hundred and fifty years, was there a Gentile Christian bishop named Marcus. Eusebius of Cesarea says: "The indications of time with regard to the bishops at Jerusalem I could not find at all in any written sources. By tradition they were said to have all lived only a very short time. Only so much have I been able to ascertain from manuscript records that down to the besieging of the Jews by Hadrian fifteen bishops in continuous succession occupied the office—all Jews by race who were so upright in their acknowledgment of Christ that those who were able to judge of the matter considered them worthy of the office of bishop. At that time the church at Jerusalem consisted wholly of believing Jews who continued there from the time of the apostles to the siege at that time, when the Jews, after repeated wasting, were conquered by the Romans in no inconsiderable wars. Since at that time the unbroken succession of bishops of the circumcision ceased, it may be necessary here to give their names from the beginning on. The first was James, called the brother of the Lord, the second Simeon, the third Justus, the fourth Zaccheus, the fifth Tobias, the sixth Benjamin, the seventh John, the eighth Matthias, the ninth Philip, the tenth Seneca, the eleventh Justus, the twelfth Levi, the thir-

teenth Efres, the fourteenth Joseph, the last Judas. These are the bishops of the city of Jerusalem till the time mentioned, all being of the circumcision."

Among the teachers of the ancient church who were of the Jewish origin I mention only Hegesippus, who from about A. D. 170 continued to the time of the reign of Commodus in Rome, and at the time of the Roman bishop Eleutherus composed five books, "Memoirs of Ecclesiastical Events," in a simple, reverent diction; Aristo, of Pella, the composer of the controversial dialogue between Jason, the Christian, and Papiscus, the Alexandrian Jew; the grandsons of Judah the brother of the Lord, who on account of their descent from David were cited before Domitian, and later as witnesses to Christ and his kinsmen were advanced in ecclesiastical positions which he occupied till the time of Trajan; and especially that pillar of the church, Epiphanius,¹ baptized when a youth of sixteen years, the learned bishop of Constantia, the faithful Nicenian, the strong opposer of the followers of Origen, and the zealous enemy of all heresies who was the son of a Jewish countryman at Bezanduce, three miles from Hebron, and a pupil of Trypho, the learned Jew who dwelt in the neighboring Eleutheropolis.

With the divine work of the blessed Reformation the apostolic age of the church was to a certain extent renewed. Through Martin Luther, that blessed instrument of God, the doctrine of the church was re-established in its former purity, and afterwards set forth for the world then and for all

1) Epiphanius has preserved the memorable history of the conversion of Joseph, the messenger of the Tiberine congregation, who was raised by Constantine the Great to a high dignity, and who obtained from him the favor of building Christian churches in those places which were formerly inhabited only by Jews, such as Tiberine, Diocæsarea, Nazareth, and Capernaum. He also has preserved the account of the conversion of Hillel, Ben-Gamaliel, the patriarch of Tiberias, father of Judah, the patriarch, Hæres. XXX. 4, et seq. He heard the story of Joseph's conversion from his own lips when he, with several others, visited Eusebius, bishop of Vercella, who was received as a guest in Joseph's house in Scythopolis, and who had been exiled by Constantius on account of his orthodoxy. Joseph was the only orthodox Christian among the Arian population of Scythopolis. His rank as knight protected him against the persecutions of the Arians, who would gladly have won him for their party by corruption and the promise of a bishopric.

time since in confessions of faith, which protected it in the sharpest and most careful manner against alteration of every kind. The Lutheran Church absolutely rejected those carnal weapons and instruments of torture by which up to that time the Roman Church had sought fanatically to propagate its doctrine so leavened with human errors. Our church has kept unimpaired this advantage over the Roman Church, and even over the Reformed Church, which is not free from blood; namely, that it has never accomplished the spread of its doctrine by the shedding of blood. For the Jewish people, too, there began a new time of grace. Since the time of Luther we perceive in the orthodox church an untiring activity urged on by a disinterested love, having for its object to make the Jewish people participate in heavenly riches won by divine grace.

I feel impelled here to recall a lost legend which has passed from mouth to mouth among the Jewish population in the Slavic countries. There is little proof for its authenticity, but it is nevertheless important because there underlies it a deep-seated meaning, the key to which is found in Holy Scripture taken together with the story.

The time of vesper prayer was passed when the Jews were assembled in the synagogue at Safed in upper Galilee, and one of those of Luria remained standing in the place where he had offered his prayer—motionless and thoughtful with downcast look. In this position he drew the attention of the whole congregation upon himself. They felt compelled at last to interrupt his silent meditation and ask him: "Rabbi, what aileth thee?" Then he awakened as from a deep dream—from a prophetic vision—and began to speak, saying: "At this time in a land far west there has been born a man for the salvation of the world—for our salvation; for us the dawn has come." It was the 10th of November, 1483.

This legend has a deep meaning. The Reformation had not simply made an end in a great part of the world to the bloody persecutions of the Middle Age and to the abominations which disgraced the church; it also drew

the Word of God forth from the rubbish of human institutions and placed upon the candlestick the light of Biblical truth. Since then to the Jewish people has incessantly gone out the friendly summons, "O house of Jacob, come ye, and let us walk in the light of the Lord." And if the Jewish people first heed this summons even in the last time—in that time when, as the prophetic word makes certain, the curse resting upon them is to be removed by a miracle of divine grace—there will still be no other church in which Israel will find salvation than the orthodox church which was led back to apostolical simplicity by Luther, which has the great promise: "The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, 'The city of the Lord, the Zion of the Holy One of Israel.'" Isa. 60: 14.

Nevertheless the time since the Reformation in comparison with the Middle Age presents a far more delightful view, and it seems to me more numerous and indubitable conversions from Judaism. Among the poems lamenting the departure of our Luther—the apostle of Germany, the divinely called reformer of the church—we notice a funeral song written by a Jew in the Hebrew language, Johann Isaac Levita,¹ who in 1546 received the washing of regeneration, has poured out his tears for Luther in a beautiful song of Zion, after the type of Jeremiah's lament over Josiah, and who, in the same year, was borne by the angels to Abraham's bosom.

(To be Continued.)

BAPTISM OF PROSELYTES A JEWISH RITE.

BY OUR REGULAR CONTRIBUTOR.

It is a matter of vital importance to the searching religious scholar to learn that Christianity is *the* true religion built on the Word of God; yea, it is a developed Mosaism in the full sense of God's word. It affords me great

1) The same one who translated into Hebrew the exposition of the 53d chapter of Isaiah by Jo. Draconites, bishop of Walthershausen.

pleasure to give expression to my thoughts in this line through the pages of THE PECULIAR PEOPLE, which is fighting a good fight to convince those who are prejudiced against Christianity of their error in considering it as an entirely new non-Jewish religion. In fact, Christianity is the true Jewish religion. Mosaism was, as it were, the school-master to lead to Messianism or Christianity. The laws of Christ are the same old laws of Moses somewhat modified by Christ as the end and the fulfillment of the law.

I shall confine myself at present to the rite of baptism of converts commanded by Christ and very sacredly observed by His followers as initiatory for entrance into the fold of Christ. This rite was, beyond a doubt, practiced by the Jews long before the Christian era, as a means of admission into the covenant of God. It belonged to the obligatory precepts of the oral law (חורה שבעל פה) handed down orally by Moses and binding like the written law (חורה שבכתב). Israel had to be sprinkled with blood preceded by immersion in water in order to be admitted to the covenant of God. And if Gentiles who were considered as defiled were to enter into the covenant either as "proselytes of righteousness" (Gerei Hatzedek, גרי הצדק), or "proselytes of the covenant" (Gerei Haberith, גרי הברית), they had to be initiated by the three rites of circumcision, baptism, and sacrifice, in order fully to participate in the hopes and privileges of Israel. After a careful study and collection of the thoughts of authoritative-writers, I will now give the meaning of Jewish baptism and the proofs for its antiquity in the following arrangement:

1. *Baptism as an initiatory ceremony.*

Erachin 81 a. and Cherithuth 9 a. on Num. 15: 15: "As ye are so shall the stranger be before the Lord," Rab explains: *As you are* is as much as to say *your fathers*; but how your fathers? They entered the covenant in no other way than through circumcision, baptism, and the sprinkling of blood. Likewise shall those (the strangers, proselytes גרים) not be received but through circumcision and sprink-

ling of blood.¹ Jebamoth 46 b. Rabbi Eliezer said: A proselyte who is circumcised but not baptized is considered a proselyte already; for we find also in the case of our ancestors that they were circumcised but not baptized. Rabbi Joshua said: One who is baptized but not circumcised is considered a proselyte already, as we find in the case of our mothers, who were baptized and not circumcised. But our sages are of the opinion that one who is baptized and not circumcised, or who is circumcised and not baptized, is still not to be considered a proselyte until he is both baptized and circumcised. R. Joshua as above forms his argument from the fathers, and R. Eliezer from the mothers. Ibid. Regarding one who is baptized and not circumcised, there is no controversy that it is legal; the only difference of opinion is about one who is circumcised and not baptized. Aboda Zara 59 a. No one is considered a legal proselyte unless he is both circumcised and baptized, for as long as he has not been immersed he is yet to be considered as a heathen (נכרי הוא).

II. *Baptism as expedient for spiritual regeneration.*

Bereshith Rabba 24 on Gen. 12:5: "And the souls that they had gotten [the Hebrew אִשֵּׁר עַשׂ is rather to be translated, had created] in Haran." R. Eliezer, the son of Sima, said: If all the people of the inhabited world should unitedly exert their power to create one fly only, they could not breathe a soul into it, and yet it says here, "The souls that they had created;" consequently nothing else could be meant than the proselytes who were converted from heathenism to the true faith, אלו הגרים שגיירו. But the question arises here, If the proselytes were meant, why then do the Scriptures use the expression, "they had created?" The inference is that whosoever converts a heathen to the true religion has done nothing less than as if he had given life to a man. But why is the verb עשה here used in the plural number when Abraham is the subject of the passage? Only to teach—said R. Huna—that Abram converted his male servants, whilst Sarah was oc-

1) Sprinkling of blood was always preceded by immersion in water.—*Con.*

cupied converting her female servants. Megilla on Ex. 2:5: "And the daughter of Pharaoh came down to wash herself at the river." R. Johanan remarks: Her intention to wash in the river arose from the necessity of cleansing herself from the idol worship in her father's house. A commentator remarks: At the baptism of proselytes "to wash" and "to immerse" are used synonymously. (לרחוץ ולטבול לשון גיורת). Jebhamoth 62 b. A heathen who accepts the Jewish religion is to be likened to a new born child.

III. *Baptism observed before Christ.*

Jebhamoth 46 b. R. Joshua affirms that baptism took place with the forefathers. Whence does he prove this? From Ex. 19: 10: "Go unto the people, and sanctify them to-day and to-morrow, and let them wash their clothes." For if in instances where the washing of clothes was not commanded baptism is considered absolutely necessary (Lev. 15: 16), should it not be concluded necessary to immerse the body where the washing of clothes was distinctly commanded? If anybody says that here a common cleanliness was understood, we can refer to the passage of Scripture: "And Moses took the blood and sprinkled it on the people" (Ex. 24: 8), because it is commonly known that no sprinkling of blood ever took place without baptism ונטירי דאין הואה בלא טבילה.

Of the fact that the baptism of proselytes was practiced among Jews before Christ, Bengel produces the following proofs:¹

1. The initiatory baptism appears in the gospels as an already well-known rite. Even the regeneration connected therewith was mentioned by Jesus as a matter of fact of which no Jewish teacher should be ignorant. Hence His surprise about Nicodemus' question (John 3: 5, 10), whose intention it might have been to search out under the mask of ignorance the plans of the prophet of Nazareth, who might have been the Messiah Himself. That the nature of this custom was familiar to the Jews is

¹ In his writings: *Ueber das Alter der juedischen Taufe der Proselyten*, "On the antiquity of the Jewish baptism of proselytes."

also proven by the fact that none of the evangelists thought it advisable to call the attention of his readers to it by the least word which might intimate that the baptism of John, which was introduced into the Christian dispensation, was something new. Yea, more than this, Mark and Luke distinguish baptism from a similar ancient rite as *βαπτισμα μετανοιας*. We see therefore that the evangelists speak of John's baptism as an ancient rite long since known to their readers. None of them betrays the slightest wondering which the Jews might have expressed at their sudden acquaintance with this new rite. Also the fact that Christ supposes Nicodemus, as a Jewish scholar, to be acquainted with the idea of regeneration leads to the inference of a former existence of baptism of proselytes: for the expressed surprise of Jesus, "Art thou a master of Israel and knowest not these things?" (John 3:10) does not refer to Nicodemus' first question regarding the idea of regeneration, but to the second question (v. 9), according to which the birth of water and the spirit appeared to him entirely strange. The context therefore is favorable to the conclusion that Jesus especially supposed a Jewish scholar to be acquainted with the idea of a spiritual regeneration which by divine help follows baptism. He could with right suppose the knowledge of such a regeneration only if it were common, and the idea that as soon as the proselyte took the step of baptism he was to be considered as new-born was already known as a legal rule. According to this point of view it may be readily understood why the Talmud speaks of the baptism of the proselytes as of a very ancient and sacred custom, and some of the rabbis in the Talmud prefer baptism to circumcision.

2. Baptism of proselytes is mentioned not only by the Talmud and the later rabbinical writers, but also by Arrian in the middle of the second century. He declares in his dispute against the Stoics, who did not live up to the principles professed by them, and at last he addresses them thus: "Why do you call yourselves Stoics? Why do you deceive the public? Why do you play the Greek while in reality you are a Jew? Do you not realize what consti-

tutes a Jew-Syrian or Egyptian? If we see one who acts a double role, we used to say that he is no Jew, but simply plays one; but when he takes upon himself the character of a baptized and chosen one, then he is not only named a Jew but he is one really. So we are also (if we do not throw aside the mistakes we are reproached with,) false baptized ones—Jews according to profession but in reality something else, because our minds do not agree with our profession, and we are far from practicing what we profess and what we are from a scientific point of view proud of.”

3. It is almost impossible to entertain for a moment the thought that the Jews accepted this rite from the Christians—a class of people toward whom their hatred reached the highest imaginable point—and then attribute to it such a great sacredness. History proves the fact that the Jews, with all their ambition to make proselytes, were yet far from approaching the Christians to convert them to Judaism. Unconcealed feelings of hatred and proud rejection of Christianity, and all it involves, occasional rousing of the heathenish mobs and heathenish authorities, and also frequent indirect abusing outbreaks against the Christians, are characteristics of the picture of the Jews of that time. This character makes it in general incredible that the Jews of that time should have borrowed customs, regulations, rites, and laws from the Christians. If we should fancy the idea that as the Jews, since their returning from the Babylonian exile, have learned somewhat from the heathenish nations with whom they mingled and tolerated some of their religious thoughts, we might conclude from it that they might have been more inclined to accept some teachings from the Christians, whose religion was in a very close connection with theirs—yea, theirs gave birth to it—and which teaching might help to recommend their religion. To this we would remark that the religious and political attitude of the Jews toward the Chaldeans, and Persians allowed religious exchanges of thoughts much more favorable than to admit Christian teachings and ceremonies into Judaism. It is well known how the Jews gradually became friendly

with the nations amongst whom they were transplanted while in exile; and, in fact, how could any national hatred arise between them and the Persians, whom they had to consider as their deliverers and with whom they themselves stood in the most intimate and partly honorable connections in State government, while the Christians were from the start considered as their betrayers and the enemies of their political interests? Agreeable to this fact, after Christianity was exalted to the throne of governmental power, the Christians were abhorred as oppressors of the nation. The religious party hatred against this sect of renegades—the Christians were considered by the Jews as such—was much more irreconcilable than the apathy towards the original heathenish nations, especially the Persians whose ethnicism was so much bent towards Judaism from many sides. How impossible is the hypothesis that the Jews of the first century of the Christian era should have accepted such a characteristic ceremony as baptism to favor the Christians! What benefit could they have promised to themselves by the adoption of a Christian rite? Could they hold back through this ceremony any one of their co-religionists who otherwise was inclined to become a Christian? It was not baptism alone that constituted Christianity. Had baptism been then, as it is now, obligatory also for converts from Christianity, then it could not have been inviting for Christians to be like the heathen cleansed by baptism, a rite borrowed from them. Had it existed only for the heathen, of what interest could it have been for Christians who would go over to Judaism? The imitation of Christian baptism on the part of the Jews would not only be injudicious but would also be connected with their personal safety. Not unfrequently it happened that the Jews were favored with tolerance and peace of state while the Christians were exposed to hard persecutions. Could the Jews in such cases have found it feasible to make themselves similar to Christians by accepting their ceremonies? Those who oppose the view of the antiquity of the baptism of proselytes only in vain refer to the fact that no special mention of this rite

amongst the Jews, not even the slightest hint of the same is found in the New Testament writings, Josephus, Philo, or the oldest Targumim. This rite was not so distinguished from other rites. That Josephus does not consider the baptism of John as anything new is a clear evidence that the Jewish baptism of proselytes was known long before as a Jewish rite. Even the silence of the Mishna could be satisfactorily explained. At the time of its composition the rabbis had already long come to respect baptism as one of the most important parts belonging to the initiatory ceremonies of converts to the covenant of God. But the question whether it was sufficient to receive a convert into the fold of Judaism without circumcision was not yet solved by the rabbis. The collectors of the Mishna could not help considering it necessary to pass over in silence such a matter on which disputing controversies were uttered by different rabbis in order that non-Jews who were perhaps to be won to Judaism might not be confused. On this ground there was no special occasion to make extra mention of the rite of baptism of proselytes, since it was an established fact that it should be observed by all new converts. So much for the proofs of Bengel.

From the preceding statements it is sufficiently proven that the baptism of converts was practiced long before Christ. But Christ, as the fulfillment of the law, which was a shadow of His light, has modified it in some respects. As, for instance, from His words: "He that believeth and is baptized shall be saved," it is clearly seen that he did not tolerate the baptism of infants, because they are unable to believe. The Jews practiced infant baptism. *Jebhamoth 78 a.* If a woman is converted to Judaism while pregnant, the child born afterwards has no need of baptism, because the baptism of its mother is sufficient for the child also. *Chethubhoth 11 a.* R. Hunna taught: A child of a heathen is being baptized according to the opinion of the Sanhedrin (גר קטן מטבילין אותו על דעת בית דין). How is this way of action proved legal? Since it is a benefit to the child. In matters that serve people as a benefit it is not necessary that it be done with their knowledge. Ac-

ording to the well-known maxim of the Mishna we may acquit one of the charges against him without his knowledge (וכין לאדם שלא בפניו), but we must absolutely inform a man if we are to render judgment against him (ימין חבין לאדם שלא בפניו). Now since the child is lacking the judgment of its benefit, the baptism may take place without its knowledge of it.

In conclusion let me say that baptism, as modified by Christ, bears upon itself a more spiritual stamp. With the Jews the practice was that those born in the Jewish covenant were free from the necessity of baptism, which was only obligatory upon those who had contracted Levitical defilement and were to be immersed before offering sacrifices, and also upon strangers, non-Jews. The Christian doctrine is that no one is born in holiness, but on the contrary, every one is born in sin; hence baptism is obligatory on all who believe and desire to enter the covenant of God.

Beloved brethren of the house of Israel, I appeal herewith to your consciences to consider what I have said, and you will surely find that we have but one God and Father, in whom we are all brethren through Jesus Christ.

BRAVE WORDS.

The following words were spoken many months ago by the Rev. Madison Peters, as an introduction to a sermon in his own church:

“The prejudice which exists against the Jew is un-American, unmanly, and un-Christian. He is an unworthy Gentile who judges all Jews by the selfish, the rude, and the uncultured. Christianity owes a peculiar debt to the Hebrews.

“The founder of our faith, who was in the noblest and most perfect sense the realized ideal of manhood, was after the flesh a Jew. Some people hardly know that Christ was a Jew, and even educated men suppose that Christ spoke Greek. There is nothing more disgusting than to hear people who consider themselves very witty take time to make small jokes about the Jews.

"Some Jews, quite a number of them, have habits and manners distasteful to the cultured and refined, but I find that Christians are just about the same. I find these same distasteful and disgraceful habits common to the people of all nations. You know about ten times as many disagreeable Gentiles, even proportionately, as you do Israelites.

"The disgraceful and dishonest Jews are, as a rule, not Jews—Jews in name only—men who, while known as Jews, have abandoned the faith of Moses and the prophets, and no people suffer more from the dishonesty and disgraceful acts of the contemptible apostate than the refined Hebrew ladies and gentlemen. There are unwashed among the Jews. There are unwashed among the Christians. I never knew a Christian—and I mean the New Testament Christian—who hated the Jews.

"Statistics incontestably prove that the Jews, as a class, are the most virtuous people in the world. They are our best and most law-abiding citizens. They seldom commit crime, and if they do are too smart to get caught. They never beg, and everybody knows that in family life they are models. Over-development of mercantilism is the besetting sin of the average American, and if the average Jew is more addicted to it than the average American, it is because whatever the Jew does he does it with all his might, and if he succeeds more than others, it is because the blessings of Abraham have been continued to him from the ages. You tell me many Jews fail in business; so do many Christians. And if the Jew can fail for a larger amount than the Christian it is because the Jew is more enterprising. There are business men here to-night who could, if they would, get up here and testify that they know men in trade—Jews—who are as worthy of confidence as many of the best who are Christians.

"The Jew rejects Christ but believes in the Messiah. Who shall say that his faith shall not be counted unto him for righteousness? Let us be more emphatic in our denunciation of the principle of caste. Let us insist more on the duty of loving our neighbor as ourselves. Let us, in the name of the greatest of Hebrews, Jesus of Nazareth, do unto others as we would that others should do unto us."

The Peculiar People.

חרשות הנעשות—NEWS—כמחנה ישראל.

PROF. E. J. MAGNUS, of Breslau, the Orientalist, died on October 4th.

ANTON RUBINSTEIN is reported to have left Russia with the intention of not returning to it. He is at present in Leipsic, at work upon a new opera, and other musical works.

THE New York Republicans have nominated for Judge of the Superior Court, Myer S. Isaacs, and the nomination has been ratified by the County Democrats. Judge Isaacs has a national reputation as a jurist, and is prominent in Jewish affairs. He is president of the Baron de Hirsch fund.

ON the Day of Atonement a special petition was made throughout the synagogues of the British Empire in behalf of the Jews in Russia. The subscriptions in response to this appeal were munificent indeed, N. M. Rothschild and Sons giving £10,000, and others in like proportion.

THE new building for the Hebrew Education Society in Philadelphia is in process of construction. It is estimated to cost about \$50,000, and will be completed in a few months. It will contain six class-rooms for Hebrew schools and two floors for the girls' and boys' manual training schools.

HAPPY is the generation where the old listen to the young, but happier still is that generation where the young listen to the old.

A CORRECTION.

To err is human. Who did? The writer, the copyist, the compositor, or the proof-reader? No matter who did. The fact remains that it is a bad mistake, and I wish it to be corrected. I refer, namely, to my article in *THE PECULIAR PEOPLE* for October, page 162. The quotation mark in line four from the top ought to be placed after the word "destroyed," in line ten; as the whole passage from the beginning of the paragraph to that place is quoted from the criticism which I was answering. BEN ISRAEL.

DISTRESS IN RUSSIA.

A gentleman in a recent visit to Europe was eye-witness to much distress. We take his words from a Jewish weekly :

" Referring to the reports of the distress among the poor people, he says: The famine is real, not imaginary; all articles of food are high, and potatoes were dearer than apples. On account of the scarcity of fodder cattle are dying along the roadside. The peasantry is compelled to eke out an existence that would make an honest laboring man in the United States shudder. I was able, on one occasion, to hire the use of a horse, carriage, and coachman, from 9 o'clock in the morning until 8 o'clock at night, at one and a half roubles, or about seventy-five cents, the coachman eating nothing but dry bread and sunflower seeds. The smell of some of the bread these poor people eat with a relish would almost make you sick.

Nearly every fifth person in Nijni was a cripple, and such would crawl around the streets begging pitifully for help. In one instance a cripple, who used his hands instead of his lost legs, sold me a piece of what is called "hungerbread." The ingredients are said to include dried dung, tree bark, powdered peas, and goose foot. Bad as it is, it is greedily sought for.

Among the Jews, none but the merchants of the "front

rank" are allowed to remain in Moscow. It is quite a common thing for an old resident to be summoned to sign papers agreeing to leave that city in sixty or ninety days. In some cases, when a man has a very large business, an extension of time is granted. On this account the city of Warsaw is rapidly filling up with this class of merchants. There they are allowed to stay, and I was impressed with the large number that I found there, vending all sorts of wares in the open air, and in small houses and huts. A Jew in Russia is never certain how long it will be before he will have to leave the country. Most of them look to America as their refuge.

NOT A "NEW LIGHT," BUT A "TRUE LIGHT."

Not only the Jews but the truth-loving world is indebted to the *New York Times* for an impartial, unbiased report of the state of affairs in Russia affecting the Jews. The reports of the *London Times* have been looked upon as colored too strongly, and the emissaries of Russia, among which must unfortunately be counted some of the diplomatic representatives of the United States in St. Petersburg, have endeavored to blind the world as to the real facts. It was indeed a great service rendered humanity, and which was probably of many noble acts the last, which the late George Jones was permitted by a kind Providence to initiate, by sending one of the ablest representatives of the *Times* abroad, Mr. Harold Frederic, its London correspondent, to Russia, there to examine quietly, and to inspect with his own eyes, the condition of things and lay his report before the world. Mr. Frederic traversed Russia from east to west and from north to south, his mission unknown to anybody and beholden to no one for any favors, only bent upon ascertaining the truth and stating it fearlessly and without prejudice. His vivid description, the lurid light which he throws upon the terrible prison and charnel house, only confirms what has been suspected and proves that the reports which have reached the

world of the barbarism of Russia, from its government officials down to the besotten Moujik, are not only not exaggerated but do not even reach actuality. Mr. Frederic's accounts will be embodied in a series of letters in the *New York Times*, of which only two are before us at this moment. A few brief extracts will bear out what we have said, and we hope that the series, when completed, will be published in book form and spread broadcast before the world, so that the people can see what an incongruity this Russian government is in this nineteenth century of ours, and the degraded condition of the nation which aspires to control the destinies of civilization. Says Mr. Frederic :

I have returned from a nearly two months' journey through Russia, extending from St. Petersburg in the north, and Nijini Novgorod in the east to Odessa in the far south, and covering as well a large section of the borderland on the Roumanian, Austrian, and German frontiers. All that I saw convinced me that we are only at the beginning of the Jewish persecution and of the great convulsion to which it serves as a sort of weather gauge.

It is enough to say here that the situation of Israel in Russia since last February has been far more terrible than the outside world imagines, and that its miseries now literally defy adequate description. They can best be compared with the sufferings of poor non-combatants in provinces being overrun by a hostile and mercenary army in mediæval times. Even this parallel fails, for there is no possible solace in the hope that the invaders will go away again. It is the Jew who is going to be driven with his family from his home, forced to abandon everything not portable, dependent very often upon charity for even his railway ticket to Old Poland, and absolutely without resources or plans for the future. This is what is happening to scores of thousands of people in every part of Russia east of the Pale. What is happening inside the Pale is too dreadful to dwell upon.

In this overcrowded ghetto, this lazar-house of the empire, the swarming host of refugees find every foothold already occupied, every mouthful of food already an object of embittered struggle. New comers and natives wrestle together here in a confused nightmare of despair for very existence, like rats imprisoned by a rising flood. Out of this tragic hurly-burly some three or four thou-

sand each week are able to fight their way over the tops of the others and escape across the frontier. This panic-stricken stream of fugitives is all that Europe sees of the persecution. Of the horrors which remain behind it has hardly the vaguest idea.

Yet, as I said, we are only at the beginning. Fresh edicts on a far more sweeping scale have already been adopted. I have been able to secure copies of many of these, but they by no means exhaust the outlook. The truth is, the movement has now acquired such momentum that there is scarcely need for the pretense of the fresh laws, for the confiscation of Jewish property in manufactories and business leases acquired since 1882 that have been decreed within the past ten days. It began months ago, and from this to wholesale spoliation, without reference to dates or legal rights, is only a short step.

The second letter is an indictment of Russia, of which not even a Goldwin Smith will be able to exculpate it. We must restrict ourselves, however, to the following brief extract :

The Russians are the excuse-makers of the world. The police had scarcely begun their work of expelling Jews who were too poor to buy temporary immunity before all Russia blossomed with reasons for the expulsion. The Jews were all usurers, money-lenders, vampires who sucked the choicest Russian blood, promoters of dishonesty in business, etc. These charges began in the imagination, but it was not long before the Russians had persuaded themselves of their truth. Every bankrupt Russian merchant who has miscondacted his business with drunken stupidity for years will tell you now that he has been ruined by Jewish chicanery; every bad Russian workman who never properly learned his trade, and has lost every job he ever had through drink, ascribes his lack of work to Jewish competition; every moujik who is too lazy properly to cultivate his field, and whose labor is mortgaged ahead for two or three years to the local publican, while his children have neither clothes nor food, feels convinced that his misfortunes are all in some way due to the Jew.

What the actual facts are concerning the Jew in Russia I hope to be able to state with some degree of conclusiveness later on. It is enough to say here that whatever his faults they are not those with which the present popular clamor in Russia charges him.

One of his greatest misfortunes undoubtedly is, however, that the large majority of the English and German merchants and manufacturers in Russia take the side of the Russians against him. The truth seems to me to be that all business in Russia is in the nature of a game in which all the people who are not Russians—Jews, Germans, English, Armenians, Greeks, and Tartars—play for the possessions of the Russian, he himself not being smart enough to take a place among the gamblers. In this game the competitors do not like each other, but race prejudice enables a number of them to combine in at least disliking the Jew.

Beyond this, the Jewish case in Russia has been seriously prejudiced by the unfortunate attitude of the American representatives in St. Petersburg and in at least one other Russian city. The present Secretary of Legation, Mr. Wurtz, and the Consul General, Mr. Crawford, both enjoy the esteem of numerous polite circles in the Russian capital. Mr. Wurtz is, indeed, in high request among the most fashionable people of St. Petersburg, and Mr. Crawford, who had translated the Finnish epic "Kalevala," was regarded with enthusiasm in Finland until the astounded Finns learned that he had joined the Slavonic Society, a political organization to whose intrigues Finland traces all her present troubles. But these two gentlemen have consistently sought to make their position pleasant in St. Petersburg by adopting an anti-Semitic tone, and in cases which I could cite, if necessary, by blackening the character of a distressed and harassed people who were being driven wholesale from their homes in a town which neither had ever visited or could even locate on a map.

Similarly, the United States Consul at Odessa, Dr. Heenan, made the amazing statement in the *Washington Post* of July 25th, that the English papers persistently misrepresented the case, and that "there is no expulsion of native Hebrews; only foreign Jews are being expelled," whereas I pledge myself that twelve thousand Russian-born Jews have been expelled from the city of Moscow alone. That the great Republic of the New World should be served by men who range themselves thus lightly on the side of despotism when an issue is drawn with "life, liberty, and the pursuit of happiness," is one of the most melancholy features of this whole unhappy business.

The conclusion of Mr. Frederic's letter is not only an indictment of Russia, but it is also an indictment of the

government of the United States. Our government maintains men like Crawford, Wurtz, and Dr. Heenan, as diplomatic representatives who willfully close their eyes to the outrageous condition of affairs, and lend their support to the practice of inhuman and barbarous acts by willful misrepresentation and mendacious reports in order to please the social Russian coterie in which they move. If the Jews of this country stand quietly by and tolerate such proceedings without a vigorous protest to the government, they make themselves guilty of such cowardly connivance as to deserve the contempt of every liberty-loving citizen.

We are convinced that the people of this country will not for a moment tolerate men to represent them in Russia or anywhere else who betray the spirit of manhood and humanity which characterizes the genius, the spirit, and the life of American institutions and the American people. They need only call upon their fellow-citizens to aid them in removing this outrage upon America's good fame, and a protest will be lodged with the government which will not remain unheeded. Nor do we believe that our government needs strenuous urging to take proper steps in this matter. We are firmly convinced that the sympathies of the government are with the oppressed and not with the oppressor.

Now that a man has spoken who is ready to make good his assertions, the Jews should rise *en masse* and furnish the opportunity for a demonstration that the people of the United States condemn practices of inhumanity, of intolerance, racial or religious, and that they will not permit themselves to be represented by men who sell their birthright of Americans for a mess of worthless social flunkysism. It is about time for the Jews to assume an attitude of manliness and self-respect, and we are sure the press and people of this country will honor and respect them for it, and stand by them as true Americans. Let them call public meetings, nor can this be done too soon. God helps those who help themselves. — *The Menorah Monthly* for October.

BE HONEST.

BY SOLOMON ROBITSCHER.

My Dear Jewish Friend;—You are in the habit of priding yourself on your good qualities; you pray a good deal, you fast on the day of atonement and other great days; you are honest and charitable to a fault, and so forth. Perhaps you will say to me: “How do you know it? You do not know me.” But I do; I know you and your family. Your great-grandfather was called Adam, and of one of your ancestors I have read in the New Testament. He is called a Pharisee, and he went up to the temple to pray, and he then prayed with himself (you have no idea how many of your relatives pray with themselves instead of praying to God): “God, I thank thee that I am not as other men are, extortioners, unjust, adulterers. I fast twice in the week. I give tithes of all that I possess.” The descendants of this Pharisee are legions and millions, and I believe I do you no wrong if I call you a child of this righteous man. I have never seen a Jew yet, and few Gentiles, that are not very nearly related to him,—all good people, so square and honest and upright, in their mind, as the slang word says.

When I read the other day about the poor Jewish people returned to Europe on account of their poverty, I felt very sorry; in the first place for them that they should have to suffer the distress of another sea voyage, not knowing what would become of them, poor, unhappy wanderers, cast out by two hemispheres. Then I was sorry also that there was so little charity among all those rich Jews of New York that they would suffer their poor, unhappy brethren to be so cruelly returned. I also mourned that the Christian Church has hardly a word of compassion, and no hand at all of love and mercy and help for the poor children of Abraham. Yet there was one little ray of comfort even from this sad affair. Perhaps our Jewish descendants of this Pharisee will stop and think that once in their life at least they have done wrong; they did not do their duty,

that after all they are not the great charitable nation they claim to be, that always provide for their suffering poor. In the parable of that Pharisee we also read of a poor publican who was not quite so sure of his own goodness. He stood afar off, hardly daring to lift up his eyes to heaven, and struck his breast and said: "God be merciful to me a sinner." "Oh, that our Jewish friends could remember these poor brethren of theirs as they are returning to Europe, their hearts full of anguish and despair. Oh, that they would strike their breasts and cry, God be merciful to us, sinners!" Then there would be honesty; then would there be repentance; then would there be joy before the angels of heaven. Be honest, my friend, in looking at your faults and acknowledging them, instead of trying to hide them. I say once more, be honest.

Are you, my Jewish friend, honest with your Bible? Do you try honestly to find out what is in it? If Christians tell you that the Bible testifies of a crucified Messiah, are you giving an honest attention to their word, or are you strenuously trying to hide the truth from your eyes? Now open, for instance, the book of the Prophet Daniel, and read in the 9th chapter what is said about the Messiah: "After sixty-two weeks Messiah shall be cut off, but not for himself; and the people of the prince that is to come shall destroy the city and the temple." Now this is plain language. Who is this Messiah that is to be cut off? Millions of voices respond, "Jesus of Nazareth." Why is He to be cut off? Millions of voices respond again, "For our sins, to save us from eternal death and hell." Your voice is not among the millions. Why? Do you know more than they? No, you are not honest, you will not prove what is true, you will not face the truth, you will not acknowledge it. You flatter yourself with falsehoods, you rely upon your virtues, your honesty, yet you lack honesty. You will neither seek for the truth nor acknowledge it, nor submit to it. I say once more, dear friend, You may be honest in your business, you may pay your bills to a cent, but be honest with your Bible, be honest with the truth, be honest with God—Be Honest.


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Any one who has any copies of the **PECULIAR PEOPLE**, Vol. II, Nos. 1 and 2, will confer a favor upon the Editor by sending him the same. He desires them to complete files of the Magazine for persons who are anxious to have them.

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