

# THE PECULIAR PEOPLE,

A CHRISTIAN MONTHLY,

DEVOTED TO JEWISH INTERESTS.

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

EDITOR,

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

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# 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.*

הַבִּיטוּ אֶל-צִוֵּר הַצַּבֹּתָם

Isa. 51 : 1. וְאֶל-מִקְבַּת בּוֹר נִקְרָחָם

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

Vol. IV. ALFRED CENTRE, N. Y., JANUARY, 1892. No. 10.

JUDÆUS SUM ; JUDAICI NIHIL A ME ALIENUM PUTO.

FOR THE PECULIAR PEOPLE.

## A BLESSING.

All in the midnight shadow  
A voice cried out to me—  
A tender voice of pleading  
That swept across the sea;  
"Unto the Western border,  
My wounded children flee.

"There is for them no resting;  
They come like wind, and go  
As sweep my blasts of fury  
Across the frozen snow.  
They wait the day appointed,  
The hour no man doth know.

"Thrice blessed, and still blessed,  
The doors that open wide,  
The hands outstretched in pity,  
The hearths where they abide,  
And whoso shall reject them  
Shall be by me denied.

"They come for in mine anger  
I laid a yoke on them;  
They bear the whole world's sorrow,  
The tide of death they stem;  
They are the priceless jewels  
Of my fair diadem.

"Say not, I have rejected  
Those whom I chose of old,  
Say not, mine arm is shortened,  
Though long my hand withhold:

## THE PECULIAR PEOPLE.

I will fulfill my promise  
In mercies manifold.

"O, blessed be the fountain  
Whose healing waters shine  
In drops of human pity  
For Judah's wasted Vine!  
Lo, I return to plant her  
In sacred valleys mine.

"Nor say, my curse is on her  
Because I long chastise;  
I am the one Redeemer,  
Behold, I will arise;  
No more shall she be mourning;  
I hear her captive sighs.

"I build again her bulwarks  
All laid in radiant stones,  
Her palaces of gladness  
Wherein no prisoner groans—  
The gates of her salvation.  
The glory of her thrones.

"Forever and forever  
My hand her shield is spread;  
Even her little children  
Shall tenderly be led,  
And in her gates of judgment,  
Shall rise the hoary head.

"Then, blessed and beloved,  
All souls whose love divine  
Is poured to-day unsparing  
Upon this child of mine:  
For they shall come rejoicing  
To share her corn and wine."

M. E. H. EVERETT.

WITH a heart of gratitude the editor says, **מעון צור** For out of many and sore afflictions  
**יש עתי לך נאה לשבח.** God bringeth deliverance.

FOR weeks there were upon the heart and hands of the Editor of THE PECULIAR PEOPLE heavy burdens. Not because of Israel, but because of other labors and sorrows which have multiplied exceedingly unto him. **רעות שכעה נפשי.** But by the hand of the Lord came help. And when the Editor had feared that THE PECULIAR PEOPLE would for a time cease to visit those to whom it cometh, verily it came before the time appointed. And though

1) O Thou Fortress, Rock of my salvation! It is pleasant to sing praises unto Thee.

2) With evils my soul was satiated, in affliction was my strength exhausted.

friends were raised up for him to speak unto the sons of Israel, yet because he was absent upon a journey the discourse *ימי חנוכה* could not be printed in the December number; still, nevertheless, there is hope that the number for January may come with its light, even when the first lamp of *חנוכה* is kindled. And so we say:

ברוך אתה ד' אלהינו מלך העולם שהחינו וקימנו והגעתנו לזמן הזה.<sup>1</sup>

### ימי חנוכה.<sup>2</sup>

BY THE REV. S. S. POWELL.

On the twenty-fifth day of the month Chislev, in each year, the days of *חנוכה* begin, commemorating that time "when the evil kingdom of Greece rose up against Israel,"<sup>3</sup> and the "great salvation and deliverance" which God then wrought. Every evening, at the appearing of the stars, a light is kindled, until on the evening of the eighth day an eight-fold splendor shines from every house. This festival is a time of great joy. As a writer (*ידידיה*) in the *Eduth le Israel* says *ימי חנוכה הם ימי שיר ורננים. את זאת למרחי עור בימי ילדותי.* The Psalm *ארוטמך ד' כירליתני* is sung, and also the commemorative hymn, beginning, *מעון צור ישעתי,* and ending *בני בינה, ימי שמונה, קבעו שיר ורננים.*

For three years the temple had been desecrated. The altar was forsaken, and in the outer court thorns and thistles had been permitted to grow in profusion. This was about three hundred years before Rabbi Jehudah, the holy,

1) Blessed art Thou, O Lord our God, Everlasting King, who hast preserved us alive, and brought us to enjoy this season.

2) The days of Dedication,

3) Chanukkah—"Dedication," i. e., the feast of dedication," as is explained in the article. John 10. 22.

4) כשעמדה מלכת יון הרשעה על-ישראל.

5) תשעה גדולה ופורקן.

(6) *Eduth le Israel*, Vol. III., Nos. 2 and 3, p. 37. "The days of Chanukkah are days of song and gladness. This I learned even in the days of my youth."

7) Psa. 30: 1 (Heb. Bible, v. 2) "I will extol thee, O Lord; for thou hast lifted me up."

8) "O Thou Fortress, Rock of my Salvation!

9) "The sons of wisdom for eight days lift up song and gladness."

put together the Mishnah. Following in the train of Alexander's victories, Greek influences had spread over the East. New cities had sprung up as if by magic, in many regions, occupied entirely by Greeks, in the same manner and as quickly as many of our western cities in America have come into existence. And in the old cities of the East multitudes of Greeks came to live. Greek merchants, artisans, farmers, everywhere penetrated and carried their language, their religion, and their civilization. Greek came to be the common language of commerce, and by means of it the literary culture of the Greeks became widely known. Palestine, situated in the highway between the East and the West, was not exempted from these influences. Gaza became a Greek city, as also Askelon, Joppa, Dor, and other coast cities. Samaria was more or less filled with Greek settlements, and all Galilee possessed its full share of a Greek population. Under these circumstances the Jews found it easy to imitate Greek manners. Learn Greek they must if they were to engage in foreign trade. Knowing the language they became acquainted with Greek literature, and many Jews forsook the religion of their fathers and became as near Greeks as they could, changing their names and worshipping Grecian divinities. Two parties arose, the חסידים who faithfully adhered to the law of Moses, and the Hellenists, who loved Greek literature and manners partially, or who wholly went over to Greek idolatry. In Jerusalem a gymnasium was constructed and an idol placed in the temple. It was the intention of Antiochus Epiphanes,<sup>1</sup> who ought rather to be called Epimanes,<sup>2</sup> entirely to subdue the nation and religion of Israel by forcing them all to become Greeks. But in those days God wrought *חשעה גוילה* and enabled the Chasidim, rallying under the banner of Mattathiah and his son Judah, the Hammer, successfully to resist the weight of the whole power of the court at Antioch. Then mighty men

1) Chasidim—The Pious.

2) Illustrious.

3) Mad.

4) "Great salvation."

were slain by the weak, and many were resisted by a few, and the unclean by the pure.<sup>1</sup>

When, beyond all human expectation, complete liberty was achieved, the first care of the victorious people was to cleanse the temple and re-establish its worship. At that time a festival was instituted commemorative of this great event, and חנוכה has continued without interruption down to our time.

The lights of every evening of this festival are in commemoration of the oil opportunely discovered concealed in the temple, which was used for lighting the great candlestick. Shabbath 21:72. This oil was said miraculously to have increased sufficiently to last through the eight days. How beautifully this kind provision of God is commemorated in the increase of the lights of חנוכה from night to night! How cheerful, how bright are the lights of חנוכה !

“Kindle the taper like the steadfast star  
Ablaze on evening's forehead o'er the earth,  
And add each night a luster till afar  
An eight-fold splendor shine above thy hearth.  
Clash, Israel, the cymbals, touch the lyre;  
Blow the brass trumpet and the harsh-tongued horn;  
Chant psalms of victory till the heart takes fire,  
The Maccabean spirit leaps new-born !”

In the language of the previously mentioned writer (Ch. Th. Lucky,) in the *Eduth le Israel*, חשך רמות הצרה, אור הוא מראה החיים והשמחה. אור הוא מקור-חיים וניחא לטובה והרעה, אור הוא מראה החיים והשמחה. אור הוא מקור-חיים וניחא לטובה. אנוש ורמות האמת לנשמתו. “Darkness is the likeness of trouble and evil, light is the symbol of life and joy. Light is the source of life and strength to the body of man and the likeness of truth to his soul.” When the kingdom of Antiochus arose against Israel, many in their darkness were willing to say, “There is no portion for us in the God of Israel.” “Then God had mercy, and called, ‘Arise, daughter of Zion, arise, shine. My light is in thy hand and thy light is in my hand, for the commandment is a lamp and the law is light. If thou wilt keep the law and the commandment I will give to thee life, and joy, and light.’” Debharim Rabba 80. In the book הוֹקֵחַ it is written, “The

1) As is said in the blessing after meals during Chanukkah week.

2) The Apothecary.

light (of חנוכה) is the light of the Messiah concealed in the law, and every one who searches the law with a perfect heart to him is revealed the concealed light, the light of the Messiah." The month Chislew very nearly coincides this year with December, and the twenty-fifth of the one is very nearly the twenty-fifth of the other. The twenty-fifth of December, ever since the fourth century, has been observed by Christians, as Mr. Lucky calls it, חגיגת הילולת-אורי, "משיח" "for the concealed light is now revealed, and the Holy One, blessed be He, cries, Arise, shine, for thy light is come, and every one believing on Him answers and says: 'In thy light I shall see light.' For thy light only have I watched, till now and behold it is come." See Jalkut on Isa. 60. On the twenty-fifth of December is celebrated the birth of Him who is the light of the Torah, and now that he has come every one who believes on Him may in the light of His teachings all the clearer see the light wherever it shines in all the law.

This Feast of Dedication was attended by Him. John in his Gospel says, ויחגגו: ויהלך, "יהי חג חנוכה הבית בירושלים וסחיו היה: ויחגגו, ויחגגו" In that temple, in those very corridors, He affirmed Himself in the clearest manner to be the Messiah. Among the psalms of Asaph we have this, אלהים נצב בעזרת אל בקרב אלהים ישועים. It is an inspired address to judges, and the judges are called "gods." This is also done in the very heart of the Mosaic legislation. Ex. 22:23. The term is applied to that important class of the community very much in the same way as we may consider the fifth commandment of the Decalogue to belong to the first table, teaching, as that does, duties toward God. It is as much the duty of children to honor their parents as to worship rightly, or to keep holy the Sabbath. Parents occupy toward their children very much the place of God. For Him they are to care for their children. So

1) "Feast of the day of the birth of the Light, the Messiah"

2) "And it was at Jerusalem, the feast of the dedication, and it was winter. And Jesus walked in the temple, in Solomon's porch." John 10, 22, 23.

3) "God standeth in the congregation of the mighty; he judgeth among the gods." Psa. 82:1.



justice is to be administered by judges in the place of God, the Judge of all the earth. If by Divine inspiration the author of the eighty-second psalm called them gods, how much more could Jesus affirm that He was the Son of God! **אני אמרתי אלהים אתם ובני עליין כלכם.** Some of them indeed might deserve to be called **בני אלהים**, but Jesus is the **בן האלהים** such as no other born of men could be. He is divine. In His human flesh God Himself dwelt. So is He the Messiah, the Saviour of all men. In Him His divinity shines. Do the lights of **חניכה** proclaim the great deeds of deliverance from apostasy and thralldom to the wicked court in Antioch? Jesus is Himself the Light of the world, and the great deeds that He wrought proclaim His divinity. Who could raise the dead but a great prophet such as Elijah or Elisha? Jesus, in three well authenticated cases, raised the dead. If a great prophet, then Jesus could speak nothing but the truth, and again and again in the clearest manner Jesus affirmed Himself to be divine. This He could not do and be a true prophet if He were not divine. But His miracles affirm that He was a prophet; and last of all, He Himself rose from the dead, and this no prophet had ever done. He was more than Moses, whose body was mysteriously buried. It is impossible to disprove the reality of the resurrection of Jesus. It is established by indubitable evidence. If not, we may not believe any well-attested fact of history, and may take our place in the school of the chief of the sophists who carried the principles of the Eleatic philosophy to their extreme, and asserted that nothing exists and if anything exists we cannot know it, and if we can know the existence of anything we cannot prove it to others. This triple wall erected against truth was utterly demolished by Plato in Gorgias. We are not in the darkness and shadow of heathenism such as prevailed then in Thessaly and Attica. From that heathenism proceeding

1) "I have said, Ye are gods, and all of you are children of the Most High."  
Psa. 82: 6.

2) Sons of God.

3) The Son of God.

from Antioch the world was saved when Jehudah the Maccabean raised the banner of the Jew. We are living under the clear light of Mosaism, and Mosaism finds its consummation in "Messianity." We may know the past. And it is truth that Jesus, who was as truly a historical personage as Hillel, Shammai, or Jehudah the holy, rose from the dead. And if He rose He was and is the Son of God.

Few were they at first who believed on Jesus, but more and more steadily grew the Light of Truth, shining farther and farther out till Antioch itself was subdued and became itself the center of a great light transmitted in the Christian Church to many lands and to the ends of the earth, bearing the purest truth of the law, and the whole of it for which Mattathiah lived and died and Jehudah gloriously fought.

In חנוכה but one light burns at first, but the light increases until the full number eight is complete. So now there are comparatively few in Israel who believe that Christ has come. But like as the Truth has extended marvelously among the Gentiles these few will increase until all Israel will infallibly be covered by the light of Jesus. May the Lord in His mercy hasten that day for many in this generation! קוּמָה אֱלֹהִים שִׁמְפָה הָאָרֶץ כִּי אַתָּה תִּנְחַל כָּל-הַגּוֹיִם.<sup>1</sup>  
Psa. 82:8, cf. Psa. 2:7, 8.

COVERT, N. Y.

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## THE RE-ESTABLISHMENT OF THE JEWISH NATIONALITY.

BY J. FRAENKEL.

(Continued from page 207.)

When we see that all classes of society, by habit, on account of fanaticism, or simple jealousy, entertain a hatred against the Jews, we are obliged to admit that the safety of this people only depends upon the good-will of the governments. It is at the foot of the throne that

1) "Arise, O God, judge the earth, for thou shalt inherit all nations."

they are to take refuge in order to be sheltered from the threats and the attacks of the surrounding crowd. Such a condition of things shows the danger in all its gravity. If by events, perhaps improbable but nevertheless possible, an era of protection and liberty shall be followed by an epoch of reaction and retrogression, the fate of the Jews would be the first one to be put in jeopardy. This people, scarcely lifted out of their degradation, would by little and little descend from the summit of their acquired rights to the foot of the social and political ladder, to the depths of the abyss, to the horrors of the inquisition.

We dread this awful return, because examples of it are before us upon the pages of history, and many people have passed from servitude to liberty only to fall anew into slavery. The caprices of despots have changed the condition of their subjects now for the better and now for the worse, and it is principally the Jews who, at the death of each sovereign, undergo sudden changes, disgrace after a time of glory, tortures after great favors. In our times the august heads of States, as well as the eminent men who take part in the government of the nations, have taken under their lofty protection the orphan abandoned by the human race. Faithful ministers of a religion of love and sincere defenders of justice and of right, and in general all hearts above prejudice, warmly plead the cause of Israel; but neither the protection of good governments nor the sympathy of enlightened men, will avail against the evil despots of society in general. If in civilized countries the life of the people in question is still full of bitterness, how much more painful must it be where it is exposed to vexations of every sort, to insults at every turn, to pillage, and a thousand horrors which are inflicted upon them in the light of day, under the very eyes and with the approval of the government. Who could paint otherwise than with a trembling hand the fate of the Jews in most of the countries of the world? Who without being moved to tears could contemplate the harrowing scenes which take place in the midst of this unfortunate nation?

There reigns in the north of Europe a great monarch<sup>1</sup> who is surnamed "The Benevolent," because he has freed from their chains twenty-five millions of serfs and has introduced into the vast empire numerous and salutary reforms. Yet the suffering of the Israelites there is very great. Many ports in that country are closed to them; they are shut out wholly from many branches of industry, and severe laws hang over them as formerly; the authorities plunder them without mercy and the populace heap upon them shameful outrages. In the midst of Europe and in the Orient, in Asia as well as in Africa, the condition of this people is still more lamentable. The kinsmen of Simon, son of Jonas, in the city of his successor, are penned up like fallow-deer in the cages of the Ghetto. On the other places when a quarrel breaks out between Slavs and Germans, between Greeks and Moslems, it is at the expense of the Jews that it is settled. It is thus to-day in Bakou, yesterday it was so at Prague, at Brousse, at Tunis; awhile ago it was so at Jassy, at Damascus, at Morocco, at Austria, at Alsace, and elsewhere. And who can tell the numberless atrocities which with impunity are committed in Kourdistan, in Persia, and in the Tartar countries where governments and subjects without a cause fleece these innocent victims?

Everywhere else outside of some civilized countries of Europe and America the Jews are deprived of the right of citizenship and the protection of the law; their manhood is disgraced; the means of their existence are embarrassed or cut off; the name which they bear is set up in the pillory of public hatred; disgrace is the lot of each of them from the cradle to the tomb; straved, bent, deformed, clothed in rags, housed in infectious places, devoured with vermin and disease—such is the hideous condition of the Jew of these countries. Will so horrible a condition still be prolonged? Will humanity longer look

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<sup>1</sup>) Alexander II. But were this article written to-day, far stronger language than that of this paragraph would be needed to express the condition of Russian Jews.—  
E. C.

with an indifferent eye upon so awful a calamity which befalls an intelligent and peaceable portion of society in the full light of this nineteenth century?

But still some one will say, Bear with resignation a condition which one day must inevitably change. But we do not share this hope. Alas! it is chimerical. On the contrary, we think that this condition of desolation will continue unless we all agree to remedy it. If we could attribute the universal hatred of the Jews to some motive, to some fault, whether visible or one which might be attributed to them, an alleviation or even a reconciliation would be possible by removing the motive or repairing the fault; but it is this very absence of any reproach, the lack of any accusation or of the slightest pretext which increases the danger. The Jews are hated by prejudice as a matter of habit. People persecute in order to satisfy an evil of nature which feels a certain diversion in the suffering of others, and one can scarcely hope that this trait of mankind will ever change its character. Formerly Romans were amused only when they saw gladiators massacre one another, or in being present at the arena where prisoners and slaves were thrown to the wild beasts. Now we take pleasure in witnessing the combats of bulls or of cocks, of seeing the guillotine cut off the heads of criminals, or of being a witness of great battles where the human blood runs in rivers. Misfortune seems real only to the one who experiences it. To all others the same misfortune brings only joy.

In the Middle Age they gave as a motive for persecuting the Jews the "usury" which they used to exact. By "usury" was understood loans on interest, banking, trade. In our day no one could utter this reproach without drawing upon himself ridicule, or without offending millions of non-Jews who live by the same means and without desiring to destroy a valuable means which causes modern society to prosper. They then justified this persecution as a chastisement deserved by those who had put Christ to death. To-day, as Christianity is explained and better

understood, one could not argue thus without forgetting the belief which he would defend, or running the risk of rendering himself guilty of a crime for which he would reproach others. Jesus Christ did not save the world by his life, but rather by his death. Now the death of the Messiah having been a benefit to humanity, those who wish to avenge it necessarily pour contempt upon the salvation which it has brought them. As to Christians who deny the divinity of Christ, surely they cannot devote themselves to the mission of avenging the death of a simple man, however great he was, without condemning all nations of the world for the assassinations which they have committed against their best kings and against the most righteous men.

“In Switzerland, says M. Petavel,<sup>1</sup> “more than one canton exercises severity towards them. ‘How admit to social equality a people who deny Christ, and who are descended from those who have crucified Him?’ These were the thoughts and the language of the Christianity of the Middle Age, and these preconceptions are not wholly destroyed in the minds of people. Another motive prevails, assuredly less noble. ‘The Jews,’ they say, ‘ruin business wherever they are found.’ And how is that? By their ability to make trades which allow them to furnish articles required at less than the market price. Sober, temperate, indefatigable in their business activity, they content themselves with a small profit, and,” the author appropriately adds, “who hinders you from imitating them?”

What reproach can finally be laid upon the Israelites? None. Why this unanimity and this persistence in thrusting them down and wishing to ruin them? It is that the natural perversity of human nature may be humored. The wicked feelings in our hearts need to be poured out on something or some one outside of us. One man delights in tormenting some one, another can only calm his violent passion by heaping insults upon any one—no matter who; one finds delight in viewing the suffering of his neighbor,

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<sup>1</sup>) *La Fille de Sion* (Daughter of Zion), p. 71.

another would easily enrich himself by means of spoils taken from another. Well! the Jewish nation being cast off by everybody, it becomes a convenient object to torment, to injure, to pillage, and to torture. Hunting is often an amusing diversion for a man, not for profit, but for the pleasure of killing some living creature. Only in order to have this pleasure it is understood that he does not risk too much. One would not go as lightly to hunt the lion, the tiger, and other ferocious animals, as those which are easier prey, smaller animals—in a word, those whose chase presents no danger. It is the same way with those who hunt human beings. They prefer to direct their weapons toward those people who have neither strength to resist nor an asylum to which to flee. As the Jewish people are in just this situation, it is they whom the nations have chosen at whom to aim.

All Oriental peoples make no secret of their deep aversion to those who bear the name of Christian. Still they do not dare attack them because of the efficient protection which the Christians find in their European co-religionists. The tolerance and those rights which in Europe are accorded to Mohammedans, to the Chinese, to the Japanese, etc., result also in part at least from the consideration which must be rendered the Asiatic and African powers which represent them and which are reputed to watch over them. But when a people like the Jews have no protection on the earth, no power which is charged to watch over their interests, no force with which to defend their rights, what can they hope from the bad character of man? The sad fate which they share to-day is the natural consequence of this.

At the time of those disastrous events which took place at Damascus, thirty years ago, did any government whatever offer itself to guarantee life to the innocent? Did the Christian world cause to be heard, as it should, a single cry of indignation against the falsehood relative to the use which the Jews were said to have made of the blood of a Christian infant? If, indeed, some noble souls have intervened in behalf of the unfortunate victims, is it

not pity and grace which they have implored where justice should have been invoked in order to punish the assassins? Did they give back the little Mortara to his weeping parents? Did they threaten the barbarous States for the frequent murders which they committed against their Jewish subjects? Did they ever protest against the crushing yoke which governments without consciences impose upon a struggling people? They have been scarcely disturbed by these things, because each government finds it quite natural to act toward the proscribed nation as seems good to it. They believe themselves authorized to crush it out because it seems to be destined to be trampled under foot, and if they protect it, it is only under color of generosity and by virtue of the same principle under which societies for the protection of animals are formed.

It would be quite otherwise if Israelites had their place marked out on the earth, a place where they might live distinct from the other nations, having a certain material force in their hands and a moral force in the hands of their ruler. They would then be respected by everyone; their bread would not be taken away violently; their national rights could not be snatched from them; their life would be protected by criminal procedure, and the conscience of humanity would be eased of a heavy burden of remorse which has rested upon it for eighteen centuries.

The re-constitution of the Jewish nationality is not a matter of private interest, but a question of universal utility. If we allow the principle of exclusion to prevail in the case of five millions of souls, it could be extended to ten millions, and then to half the human race, extending finally to the odious system of the past, a system which consisted in putting in the hands of a privileged few the fate of entire enslaved and conquered nations. To maintain the Jews in their condition would be to sanction the abominable theory of the right of the stronger to rule; to turn away our eyes from their sufferings would be to follow the base motto, "Each man for himself."

Whoever sees injustice triumph over any one ought to tremble at the thought that some day he may partake of



the same fate. How can one invoke justice for himself when he approves even by silence the letting loose of iniquity on the heads of his fellows? There is a certain solidarity between all members of society so that when one suffers the others feel it. This, then, will be doing good to one's self; it will be doing the same to all those who seek to alleviate the mental and material misery of a wholly oppressed people. We testify to a general sympathy for people who reclaim their independence or demand reforms in the administration of their country. But these people are at home; they possess their soil; they take part more or less directly in the affairs of their country; they are respected as to their persons and are assured of the preservation of their lives. What interest then ought we not have in a nation which has completely lost its fatherland and which hardly finds hospitality in exile? Here it is wholly refused: there it is accorded only under humiliating conditions. Their right is questioned of discharging any public function, however humble it be. Incredible as it seems, they are even shut out from tilling the soil. All these sufferings might, however, be borne if they were limited to these vexations alone. Unhappily, the matter goes much further. Infamy is pushed to the extreme. They are not content with injuring the Jew, they throw stones at him; they spit in his face; one strikes him and another attempts his life. These are daily facts in the Turkish possessions of Asia and on the coasts of Africa.

(To be continued.)

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A CONTRIBUTION of \$1,400 has been made by the "B'nai Israel" Congregation, of Sacramento, Cal., in aid of the sufferers from the famine in Russia, without distinction of creeds.

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FIVE Jewish students have been arrested on the charge of editing a little pamphlet in which they compare the situation of the Jews in Russia to that of Egypt, and Alexander III. is compared to Pharaoh.

# The Peculiar People.

חדשות הנעשות—NEWS—במחנה ישראל.

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IN a Jewish paper particulars are given of the manner in which the Jews are being driven from pillar to post in Russia, so that all the Jews are fearful of the morrow. The object seems to be to prevent the Jews altogether from earning their livelihood. It is said that the Jews do not become agriculturists, but the reason is well known. They are not allowed to own land, and not even to dwell in villages. It happened but a week ago that a Jew in a village near Volozin was summoned before the Governor and given twenty-four hours' notice to leave. The poor fellow had nearly reaped his corn; it was waiting in the field only to be dry and to be carried off; he had also much fruit growing. He begged that he might have time to carry with him what he had cut. But the Governor would give him no respite, and ordered the police to drive the poor Jew out, not even allowing him to carry his furniture with him. Now just imagine with this example before you, what can a Jew do? He is not allowed to dwell here, he is not permitted to follow his profession, that trade is prohibited to him, and so on. He may only dwell in an overcrowded town, where he may become a small shop-keeper or lend out his savings. Nothing else. And then the enemies cry out, The Jews are not producers. But the government *will not let them produce.*

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## GLEANINGS FROM THE JEWISH AND NON-JEWISH PRESS.

### RACE AND RELIGION.

We know what a baneful and disastrous influence the question of race and religion has had even on our own time. Like a thousand-headed hydra, this question, cut down and fought against in one place, rises again and again with renewed strength, with increased power. In the face of this ungodly struggle of race against race, of faith against faith, denomination against denomination, anti-Semitic agitation at home and abroad, here and there and everywhere, still disgraces the human kind, and the

bright light of the most intellectual century the world has ever seen is darkened by the ungodly bursts of fanaticism. And yet the Book of Books, in its simple tale of the creation of the first human beings, continues to forcibly remind the prejudiced, the fanatic, the bigoted: "And God said, Let us make adam<sup>1</sup> in our image, after our likeness." And again: "So God created *adam* in his own image; in the image of God created he him; male and female created he them."

Mark this lesson conveyed to the generation of the nineteenth century by the nursery-tale of the human race. Why do you fight against each other? What is the cause of this unceasing persecution of Christian against Jew, of Christian against Christian, of Caucasian against African, of the Aryan against the Semite? Who is the favored one? Who is superior? Who can claim a preference before others? What do you read in this book held sacred by all? Did God create the Mongolian before the Caucasian? Did God impart His image to the Christian or to the Jew?—*The Jewish Voice.*

The cause of persecution is a wicked and sinful disposition of mind coupled with an ignorant prejudice, fostered by unwarranted bigotry and fanaticism which sways the minds of many the more easily because there is in it a subtle sophistry that it is in accord with the will of God. When men desired to enslave the African they did it with greater satisfaction and a pious gloating when they quoted of Canaan that "a servant of servants" he should be to his brethren,—when the Christian (?) wants to persecute the Jew he feels a fine Pharisaic enjoyment in the fact that once a certain mob in a passionate frenzy cried out, "His blood be on us and on our children," all unmindful of the fact that, had they been in the crowd, no doubt they would have raised the loudest outcry.

But there is no strife between Christian and Jew. A Christian is a follower of Christ, and no true follower of Him will strive. There may be a strife between unchristian Gentiles and Jews, there may be an unchristian strife among supposed followers of Jesus, or between them and those who do not recognize allegiance to Him.

Let us all put away from us, as the apostle Paul says,

1) "Man," as a race.

"All bitterness and wrath, and anger, and clamor, and evil speaking, . . . with all malice," and let us be "kind one to another, tender-hearted, forgiving one another, even as God, for Christ's sake, hath forgiven" us. Then will Jews see a truth in Christianity which is now too conspicuously absent, and they will know that a true Jew is a Christian, and that there is in Christ "neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free." Col. 3: 11.

#### MISSIONS.

As in all the larger cities, so also in New York City, "missions" have settled to catch souls like fowls from amongst those who are weak in the house of Israel. The head of the house is the renegade Freshman, who is the priest of the congregation called the "Hebrew Christian Church." This renegade has boasted in the glory of having rescued many Hebrew souls from the fire of Gehenna and secured to them the life of the world to come. Rev. Freshman sees great blessing in the work of his hands, for he lives a good and happy life and enjoys himself at the expense of foolish Christians who believe every word, even the words of so *honorable* a man as Freshman. But the life of man is like a great chain holden and folden together, not only of joy and delight, but also of grief and sadness. So also to Freshman, as he was taking forth the precious from the vile, there came to pass many things which vex his noble spirit and his tender soul. One of his enlightened disciples stole and dissembled, and was seized and imprisoned; a second disciple, a Jew from Budapesth, by the name of Max Winterling, who also became a Christian through the efforts of Freshman, penitently regretted it and confessed before the judge that he never was a true Christian, just as no renegade is a true Christian, as from the mouth of every one he has heard that only for the sake of covetousness they turn their back upon their faith. And he said also in the document which he wrote and signed in the presence of the judge, that Freshman is—may the Lord protect us!—a great ignoramus because of our sins, and that the arguments which he brought from the Holy Scriptures in support of the New Testament are built upon spiders' webs, and that only the money which he gives to the renegades is the mightiest argument to draw their hearts to the Christian religion. And when he showed to Freshman the broken foundation upon which he had built his proofs, the latter

could not answer a word, but said to him that the demons were trying to catch his soul. Therefore Winterling said that he wanted to turn back to the belief of his fathers. This thing caused a great stir in the American newspapers, for their eyes became opened to see that the traffic in souls which the renegade deals in at the expense of the Christians does not bring any fruit which suits them. We must be thankful to our honored friend, Mr. Adolph Benjamin (Ish Yemini), that the Christians have begun to perceive this, for he has brought them to this by the many articles which he wrote in English papers concerning the work of our rabbi and master, Freshman, whose merits are grief and sighing.<sup>1</sup>—*Hamaggid*.

An article like the above with all its irony and subtle wit (albeit hard to show in an English translation,) is an

1) כמו בכל-הערים הגדולות, כן גם בני-יארק בנתה לה, „המשלחת“ בית לצידד נפשית לפורחות מהנחשלים בבית-ישראל. ראשהבית הוא חמומר פרשטמן, אשר הוא כומר להערה הנקראה „ערת יהודית-ניצירת“. המומר הזה התימר כי כבר הציל נפשות עבריות רבות מאש הגיהנם וזה אותן לחיי עולב הבא. העוץ פרשטמן הוא ברכה רבה כמעשי ידיו, כי הוא חי חיים טובים ימאשרים ומפנק את נפשו על חשבון הנוצרים הפתאים המאמינים לכל דבר, גם לדברי איש נכבד כפרשטמן. אבל חיי איש הם כשדרת גדולה אחוזה וסבוכה לא רק משמחה ועונג, כי אם גם מיגין ועצב; וכן קרה גם להמוציא יקר מוולל פרשטמן, דברים המעציבים את רוחו היקרה ונפשו העדינה. אחד מהלמירי המובהקים גנב וכחש ונתפש וברזל באה נפשו; ותלמיר שני, יהודי מפסת, בשם מאקס ווינטרלינג, אשר התנצר על ידי פרשטמן לפני שנתים, חוד בתשובה והתורה לפני השיפוט, כי מעולם לא היה נוצרי נאמן; כמו שכל המומרים אינם נצרים נאמנים, כמו ששמעט מפי כלם, אשר אך למען הבצע הפטו עורף לרתם. ועיד היסוף להגיד בהמכתב אשר כתב וחתם לעיני השיפוט, כי פרשטמן הוא ר'ל „עם הארץ“ גדול בעוטותיו הרבים, וכי ראיותיו שהביא מכה"ק לחוק את ברית החרשה הם בנוים על קורי עכביש וכי רק הכסף אשר הוא נותן להמומרים היא הראיה הכי נאמנה למשוך את לבכם לרת הנצרות. וכאשר הראה לפרשטמן את היסוד הרעוע שעליו בנה הוכחותיו, לא ידע עטת דבר; כי אם אמר לו אשר השדים חפצים להפוש את נפשו, וע'כ אמר ווינטרלינג כי חפץ הוא לשוב לרת אבותיו. הדבר הזה חטיל סער גדול במכה"ע האמריקנים כי נפקחו עיניהם לראות, אשר מסחר הנפשות אשר יסחר המומרים על השבון הנצרים, אינו מביא כל פרי ישוה להם. עלינו לתורות בעד הכרת הנצרים הואת לירידת הנכבד ה' אדולף בניטין, (אישימיני) כי הוא הסב את כל-אלה ע"י סאמריו הרבים שכתב במכה"ע האנגליים על אודות פעולתו של רבנו ומרט פרשטמן וכיתו ינין ואנחה.

ה מ ג י ר

illustration of the way mission work strikes the Jewish mind. Published in Berlin, and read by Jews all over the world, it stimulates in their hearts hatred and contempt toward Christianity and Christian institutions. This ought not to surprise Gentile Christians. But non-Christian Jews have a wrong notion of "missions." They speak of "missions" (הַמְּשִׁלַּחַת<sup>1</sup>) as a great bugbear; they regard it as a kind of wholesale enterprise, like a great railway corporation. They imagine it with stockholders and innumerable agents, as though in entire Christendom there were a great corporation for this "mission business," and as though all the world were controlled by this body. They do not realize the difference between the different societies where societies exist, nor the difference between the work of different denominations, nor different motives and methods in the work. It is all one and the same to them. "Mission" has a horrible sound to their ears, and a missionary is of necessity in their eyes an emissary of the Adversary. And this is helped on by the whole state of mission work on these lines, by Freshmanism with all its unfortunate episodes, by the Benjaminite craze of hunting down מִמְרִים (Mumerim), by his triumphs, and what appears in the American papers, etc. All these things fix in their minds a prejudice against the gospel and the work of spreading its message in the world, and in particular in the camp of Israel. Oh that they might learn to discern things that differ and see the true side of all this and the sincere lovers of Israel among the followers of Jesus! Oh that they might mark the true servants of Christ who are of Israel after the flesh! May God take from their hearts the wrongful hatred which rendered them incapable of judging rightly of sincere Christian attempts to win them to Christ!

Now to us Christians, especially those not of Jewish blood, will such things as these ever be a lesson? Do attempts made in the line of so many missions to the Jews

<sup>1</sup> The "Sending," *i. e.*, "sending evil messengers," as in Psa. 78. 49, מְשִׁלַּחַת מְלֹאכֵי רָעִים

<sup>2</sup> Renegades.

prove of any real benefit to the cause of Christ? Will they ever begin to work on a more solid foundation? Is it any advantage to get one or two poor, ignorant refugees from foreign soil, because of sympathy and a little aid together with gospel hymns and an emotional meeting, to confess the *name* of Jesus simply? If they are not really Christians, and if, when the feeling wears off and they learn more of American ways and see the faults of their Gentile fellow-Christians, they find it was not real conviction which made them espouse the Man of Nazareth, they will turn away from the church. Does not the scandal following cases like these do incalculable harm? Does it not estrange the whole house of thinking Israel more and more from their Messiah? Will Christians ever learn this lesson? Will they ever learn that many results which seem tangible are not only unreal but harmful? *Fas est et ab hoste doceri.* Some day Israel saved and the fullness of the Gentiles in Christ will thank those whom now they regard as enemies to missions.

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#### QUOUSQUE TANDEM.

The Jewish world is at present engaged in a struggle with the Russian Czar. This vigorous conflict, if it does not attract the attention of our contemporaries, will not fail to excite the wonder and admiration of posterity, whatever be the event of the contest. It is of importance, however, to consider what the outcome will be. Leaving aside the heat and passion of the actual conflict, assuming as far as possible the clearness of view of disinterested spectators, looking down as from a height and beholding the struggling contestants, can we form any conception of the final result?

The Czar is presumably endeavoring to make his Jewish subjects good Christians and Slavs, or failing in this, to drive them from his empire. Will he succeed in this? Will the Jews become Christian Slavs? Of this there seems to be not the remotest possibility. The alternative of bettering their wretched lot by abandoning their faith never seems to have dawned upon the Jewish intellect. The Jew recognizes the power of the Czar; he knows that he can crush him, perhaps to death; his acceptance of the inevitableness of his suffering never dreams of a surrender or a compromise. He sees nothing heroic in this, nothing but

what he must do and bear. Stranger than this is the world's apathy toward this spectacle of pathetic heroism. It proudly remembers the words of Napoleon's veterans, "The old guard never surrenders, the old guard can but die," but turns with scarce a thought from the living representation of those heroic words. It is literally true that "the Jew cannot surrender, the Jew can but die."

Will the Jews leave Russia? A great exodus is now going on. Under the pressure of persecution, men, women, and children are leaving their homes, their savings, and their hopes, and are wandering in large numbers into foreign lands; enduring all the ills of poverty, friendlessness, and ignorance of language, laws, customs, and callings. Yet the farthest limit of the emigration from Russia cannot exceed one hundred thousand souls per annum. Even at this tremendous rate it would take fully a half century before the Jews would be clear of Russia. Two generations at least must pass away before this termination could be put to the conflict. The longest war that history records never lasted for half this length of time. It is simply impossible that even Russia can maintain its grip upon Israel's throat for this extended period. Alexander III. must long since have passed away before this consummation of his plans could be gained. Nations will have risen and fallen; great political and natural convulsions will have taken place. Unless civilization shall have retrograded into mediæval darkness, such a conclusion of the struggle is impossible.

What then? The persecution must cease. This is the only possible outcome of the conflict. The Czar is engaged in a hopeless contest against an unconquerable antagonist; not only against his Jewish subjects, but against the forces of civilization. He cannot succeed. The end must be that the Jews in Russia will be given their liberty—to live wherever they choose, to enjoy equal rights with their fellow-countrymen.

Through what means this shall be accomplished; what terrible throes that unhappy country will have to endure before its renaissance is complete; what sufferings and privations the Jews will have to bear before their rights are accorded them, it is, of course, impossible to predict. Yet the end is certain.

All that we can do is to hasten the *denouement*—to bring the pressure of the world's judgment to bear against the stubborn unyieldingness of the Czar; to throw light upon the blackness of Russian despotism; to care for the exiles and the suffering refugees; to hold up the hands of



those who are in the midst of the conflict, and to inspire them with the courage of the consciousness that they are not entirely alone. When the storm-clouds finally break, and the tempest has passed away, whether this be in few or in many years, there will remain the memory of having in days of darkness and trial struggled manfully to uphold the right, and of having aided in the final triumph of the right and the just.—*The Jewish Exponent.*

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### CORRESPONDENCE.

To the Editor of THE PECULIAR PEOPLE:

*Dear Sir:*—You bring in your last some “brave words” from the Rev. Madison Peters, for which every Hebrew Christian will be thankful to him. Yet I do beg leave to take a few exceptions to his sayings.

Why these debates about some Jews being unwashed and others dishonest? If all the Jews were clean and honest, what need would there be to preach the gospel to them? Jesus says: “I am not come to call the righteous, but sinners, to repentance.” Let us keep in mind that all those out of Christ are impenitent sinners, needing a physician, and we will not debate much about their qualities. It is not our business. When the Lord says to Paul: “Depart, for I will send thee far hence unto the Gentiles,” Paul does not answer much about the Gentiles not being washed or honest, as he might have answered whole volumes, but “straightway” he goes. If Christians could hear the still, small voice of Jesus to-day, and heed it, there would be greater zeal in the cause of the work among the Jews. When faithful Christians have listened to that voice and to nothing else, they have been to the dirty Esquimaux in Greenland and the thieving negroes in Africa and washed and cleansed them even in the very blood of Jesus. Jews, at their worst, are yet a few degrees above Esquimaux and Africans, and if any man is fastidious, he can yet find plenty of Jews in New York, and elsewhere, who rank with the very upper ten thousand.

There is another point in Mr. Peters's sermon which I wish to correct. He says: “The Jew rejects Christ, but believes in the Messiah. Who shall say that his faith

shall not be counted unto him for righteousness?" I shall say so with emphasis. The Scriptures say: "Abraham believed God and it was counted unto him for righteousness." The Jews believe in their Rabbis' pretensions of a Messiah to come,<sup>1</sup> which is believing a lie; shall this be counted to them for righteousness? When the Lord appeared on earth John sent messengers to him, asking: "Art thou he that should come, or do we look for another?" Jesus answers (though not in so many words): "I am He." If some believed, it was counted to them for righteousness. Those that would not believe were lost. They must only blame themselves. The same principle has ruled these eighteen hundred years, and rules to-day. True, Jews of to-day have not the same light as they had then among them. Some, we might say, cannot be blamed for not believing on Jesus, as they have perhaps never heard of Him. This is their misfortune, but for all that God does not owe them eternal life. He will be faithful to His promise to give eternal life to those that have washed their robes in the blood of Jesus, but He is not under any obligation to those who have no opportunity to hear the blessed tidings.<sup>2</sup> God has created all sorts of beings; and if He has created the wild elephant to enjoy his life in the forests of India for a hundred years, and has made the fly for a day, who can blame Him or say that He is unjust? I pity them that will find the doors of heaven closed upon them, but I can never admit that faith in a lie, though they have received it from their parents through ten generations, can be accounted to them for righteousness. Whenever I speak to a Jew he always tells me he must do as his parents did. It is a pity that filial obedience should make a person lose heaven; but it is the truth. Of course I answer that we must hear God and His word before our parents; but they will not accept, stumbling at a plain truth. Therefore they are not without blame themselves, as indeed no one will be who finds himself out of heaven. Yet we will have pity upon them, trying to "by all means save some," and if Paul could say that eighteen hundred years ago, when the Jews were at their worst, we can say it to-day with the assurance that we certainly will save many.

SOLOMON ROBITSCHK.

1) Not all do. And many do in ignorance, and God allows a difference in such cases. Luke 12: 47, 48.—ED.

2) It is not for us, however, to limit the operation of Divine grace, as of old there were some among the Gentiles who received saving grace, so there may be some not visibly in Christ who have received the same. But the warning of our correspondent is the warning of a faithful servant of God, and is timely and pertinent.—ED.



## PLEASE NOTICE.

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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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## THE PECULIAR PEOPLE.

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