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THE PECULIAR PEOPLE,

A CHRISTIAN MONTHLY,

DEVOTED TO JEWISH INTERESTS.

Founded by the late Rev. H. Friedlœnder 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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OUR VIEW OF MISSION WORK.

Missions to the Jews rest upon the same ground as missions to any other people. A "mission" is a "sending out." Missionaries are men sent out to preach to people the glad tidings of salvation which God has provided for mankind. Missionaries to the Jews are men sent out to preach this good news to Jewish people. If men are sent out to do anything else, they are not properly Christian missionaries. We should send missionaries to the Jews because it is in our nature, if we possess any idea we think of value, to desire that every one should accept it. Especially is this so if we think we have in view a lofty and excellent ideal. If we do not this, it is a confession that we have no proper ideal worth the name. Another reason why we should send missionaries to the Jews is that we have charity and love towards them. We believe that the one sure and certain way to enter the kingdom of God is through Christ. We are not disposed to say what may be the lot of those who have lived godly lives and who have not worshiped Jesus Christ. We are not disposed to limit the operations of divine grace. But we believe that Christ is Life Eternal. He is the Way, the Truth, and the Life. We are sad when God's children are astray and do not accept the safe and sure way. A third reason why we should send missionaries to the Jews is our Lord's great command, "Go ye into all the world and preach the gospel to every creature." Our Leader and Master has bidden us. The loyal follower of Christ considers no alternative. "If a man love me he will keep my words," says our Master. As disciples of that Master, as servants of that Lord, what can we do but send forth those to proclaim these glad tidings "to the Jew first, and also to the Gentile?" Jesus asks us to do no wrong,—to cheat, to deceive, or to bribe,—but to teach, to make known His message, to declare His counsel in love, to speak what we believe to be the truth.

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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.

הביטו אל־צור חצבתם

Isa. 51: 1. ואל־מקבת בור נקרתם

"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. VI. ALFRED CENTRE, N. Y., NOV., 1893. No. 8.

JUDÆUS SUM; JUDAICI NIHIL A ME ALIENUM PUTO.

In repeating month after month our views in regard to mission work, we wish thus to emphasize the fact that we are not opposed to missions in the true and proper sense of the term, but only to the abuses of the missionary system, where such exist, and to those features of what passes current as missionary work, which would better be called by some other name.

We believe there is a great need of mission work among the Jews, and by no means do we admit, as Jewish papers often claim,[1] that it is an "unwarrantable imper-

1) For instance, we read in a clipping from an old *American Hebrew* the following: "For any class of Christians to consider it necessary to convert the Jews to their faith is an unwarrantable impertinence, excusable only by their ignorance of both religions, and of the underlying spirit of all religion. We Jews need conversion to the faith of the Christians! We, who have given to them and to mankind the idea of spiritual divinity, who works through righteousness! We, to whom they owe not only the Law and the Prophets, but even their own Saviour, their Gospels, and their apostles! Is not Christianity an offshoot from Judaism, differing from it, chiefly, in what it adopted from paganism and idolatry? Does it not to-day draw inspiration from our Psalms, and teach our Scriptures in its schools? Has not Renan declared that what is claimed as Christianity began among the old prophets of Israel 700 years before Jesus was born? When, then, pious Christians contribute toward missionary work among the Jews, classing them religiously with the heathen and savage, considering all alike benighted and in error, and doomed, unless admitted to there creed,—either they must be unaware that a Hebrew prophet taught, 'Have they not all one Father!' or their whole conception of religion must be based on superstition."

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tinence," for Christians to even "consider it necessary to convert the Jews to their faith." Why is it such an impertinence? If we have a faith, no matter what it is, and our consciences make it needful for us to consider belief in that creed a necessity for anybody, where is the impertinence? If we think we have truth, why should we not deem it necessary to promulgate that truth? We are told that our faith is derived from Israel, that to Israel we owe, not only the Law and the Prophets, but also the Gospels, the Apostles, and even our Saviour Himself. This we are delighted to admit. We are asked if Christianity be not an "offshoot from Judaism," and we simply say that the figure is not truly expressive. It is the development of true Judaism, the essence of true Judaism. We certainly draw inspiration from the Psalms and teach the Hebrew Scriptures as the word of God. We freely admit that Christianity had its beginning in the prophetic Judaism of ancient Israel. But what of that? Did not Jews of old stone their prophets and misunderstand their teachings? Were not the prophets compelled to use harsher language to the house of Israel than ever a Christian in whose heart dwells the Spirit of Christ could employ. Why then is it an impertinence for Gentiles who have perceived the truth of God's word as given to Israel for their salvation, and the salvation also of the Gentiles, to offer their views to those of Israel's lineage whom they deem to be without some of the most precious of all truths of religion? We are all the children of one Father. We are all human and fallible. God has often declared His own people to be, to say the least, not without fault. Must we think Jews to be infallible? Is it an impertinence to proclaim our views of religion to them? If so, why so?

We are told that when Christians contribute toward missionary work among the Jews, they "class them with the heathen and the savage." So it appears that pride, after all, is at the bottom of the feeling of insult at missionary labor. But do Christians so class Jewish people? We confess not to have seen it so. So far as we have ob-

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served, there is the highest respect accorded to Jewish intelligence and culture. So far as missionary work is formal and connected with the propagation of a creed or a faith, we fail to see how it classifies Jews with any kind of people. We strive to extend the knowledge of our views and to so preach them that they shall gain adherents, because we believe they will benefit those who accept them. How is this insulting or impertinent? But higher than this notion of Christianity as a creed subscription is the true thought of it as a life. No one can judge of Christianity till he has possessed it. From without it is impossible to understand it. Not in the spirit of argumentation, then, does the true Christian, whether of Jewish or Gentile blood, hold up before all sinning and sorrowing men, whether in Israel or of the nations, the Christ of the New Testament for their acceptance as one who may be to them all the Way, the Truth, and the Life. We have indeed all one Father, one God created us all, and we believe that this one Father, whom no man hath ever seen at any time, is revealed to us in all His fullness in Jesus Christ His Son. Believing this, can the presentation of this faith in a kind and earnest manner, be construed into an insult or an impertinence? Oh, that we all could see Christ as He is, and possess His spirit, revealing it to all who know us!

WHY BANISH JESUS?

The following words, by Dr. Joseph Kraushopf, of Philadelphia, reflect the estimation in which Jesus is held by many Jews. There are indications showing that such admiration is on the increase, and these constitute one of the most hopeful signs of the times respecting the future of Israel. The rabbi says: "With what justice do we banish Him[1] whose pure life, and beautiful teachings, and kindly deeds; whose gentleness and sympathy with the lowly and weak; whose unsparing severity on the haughty and hypocritical, are beautiful illustrations of what noble

1) Jesus.

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character, what exemplary specimens of humanity, Jewish home life, Jewish schooling, Jewish religion, can unfold and ripen? Why banish Him who has won a vast portion of humanity for civilization, for peace and good will; not by means of foreign dogmas and intricate theological abstractions and mysticism, but almost exclusively through such sublimely beautiful precepts and parables and incidents, as the Sermon on the Mount, the parable of the good Samaritan, his tenderness toward the little ones, the freedom of his intercourse with the lowly, that are all Jewish, that sprang from and were nurtured on Jewish soil—why banish such an illustrious scion of our race, one of the best proofs to a prejudiced world of what the Jew really was, is still, and ever shall be?"

Notwithstanding admiration really felt by many Jews for Jesus who speak in His praise, too many of them, as Dr. Krauskopf intimates, banish him from the full estimation in which He ought to be held. That estimation, as the learned doctor probably would not admit, is nothing short of allegiance to Him as Israel's promised Messiah, the Branch of David, the proclamation of whose Gospel is already the blowing of a great cornet for freedom to gather the dispersed from the four corners of the earth.[1]

The purity of the life of Jesus impresses every beholder. None may draw near to Him in the contemplation of His character without feeling it. Let every admirer continue to behold Him and see if there be not discernible in Him and in Him alone among men the realization of the requirements of God's holy laws. In Leviticus, often denominated תורת כהנים, Law of the Priests, are prescriptions obedience to which require the most perfect holiness. Jesus is the Priest, the flaming holiness of whose character, as the evangelist John declares Him to be, proclaims Him the Lamb who possessed perfectly all qualifications for sacrifice. Jews readily say that they cannot understand the atonement as applied to Jesus; but if so, neither

1) Rosh Hashanah 11 b.

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can they understand the teachings of their own Five Books. The atonement is taught with the greatest definiteness in the prescriptions of Moses concerning sacrifice.

Subdued in heart by the greatest exhibition of love the world has ever witnessed in the death of Jesus we are charmed and enchained also by His teachings. True it is that it was not by means of foreign dogmas that Jesus has acquired so large a dominion over the nations. His teachings are Jewish. The holy laws of God given through Moses are rewritten by the hand of Jesus on the hearts of all His true disciples. The ethics of all the prophets reappear in beauty and sublimity in Him. And He taught in thoughts and illustrations and modes of reasoning that were perfectly intelligible to the men of His generation and nation. So truly evident is the Jewish character of the teachings of Jesus that it is common for leaders in the synagogue to affirm that the maxims of Jesus and of the entire New Testament are extracted from Jewish literature. But he who will with an unprejudiced mind peruse the teachings of Jesus will discern also their unique and unapproachable originality, and will admire their simplicity, depth, sublimity and power over the human heart. Who is not unspeakably charmed with the Sermon on the Mount? The parables of the Kingdom are inimitable. His parables of grace are irresistibly attractive. And His parables of warning convey a message that cannot be ignored without peril to the soul. Who is not filled with wonder over the combined depth and simplicity of the discourses of Jesus that are preserved by the evangelist John? The flow of these discourses may be compared with the water of some great river very deep and transparently clear.

"With what justice," therefore, do Jews banish Jesus whom nevertheless, they admire?

A PURE LANGUAGE.

The confusion of languages that occurred in the primeval times immediately succeeding the flood served a great purpose in the divine administration of the affairs

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of the world. By means of it a second universal corruption such as had preceded the deluge, was averted. It served the purpose of an important means in the processes of the salvation of the world such as will eventually reclaim the whole world from its tendency to revert to sin, to the dominion of the יצר הרע,[1] which was the primary cause of the overwhelming of the world by sin that preceded the deluge.

In the early patriarchal families the name of a son of Eber bears witness to the confusion of tongues which occurred in his day. Peleg was so named because that in his days the nations of the earth were divided and scattered abroad. Before that event the tendency had existed to concentrate the populations of the world around one center and under the dominion of one centralized power. The result would have ended as disastrously in the universal corruption of the race as primarily. To save the world from such inevitable consequences the nations were driven asunder and isolated by the possession of separate languages. Many races, severed by such effectual means and living out their racial and national tendencies, would deteriorate into polytheism and complete degeneration; but others, severed from contact with these, would preserve more intact the original purity of the race of man.

One race and one language were selected pre-eminently to effect the redemption of the world, the race and language of Eber. Hebrew, a language spoken and flourishing in full vigor long anterior to the times of Moses, possesses an antiquity that brings such as are acquainted with it face to face with the primeval times when the nations and languages of the earth were divided. Abraham, the Hebrew, who passed over from the lands and races of the Cushite and Aramæan, learned it and spoke it, if he did not already possess the knowledge of it before his migration from Ur, of the Chaldeans. Hebrew was undoubtedly the vernacular of Melchisedec, king of Salem and priest of the Most High God, a true worshiper of Jehovah

1) The evil imagination.

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and witness for the truth in a generation that lived very near to the times of sinless purity and possessing memorials of them, now lost, but which would rejoice us exceedingly were we to possess them, a generation, however, fast forgetting God. Hebrew was the language of Moses, that unrivaled prophet among men, the uncrowned king of his people, who beheld the theophanies of Sinai and heard the audible voice speaking from beneath the wings of the cherubim, the *ανακ ανδρων*.[1] Hebrew was spoken by Samuel, by David, by all the prophets, and was the holy language of their people when Jesus and His apostles lived. Paul could speak it with equal facility with that of Aramaic or Greek, and by means of the charm of it could still a raging multitude into the calm of charmed silence and rapt attention. That language God has chosen to be the instrument for the communication of the larger part of His revelations to men.

Zephaniah, who prophesied in the days preceding the Babylonian captivity, seems to allude in his book to the circumstances attending the confusion of tongues at Babel, and prophesies wondrous blessings that shall follow the confusions of the deportation to Babylon and in the last days. כי אז אהפך אל-עמים שפה ברורה לקרא כלם בשם ד' לעבדו שכם אחד. "For then will I turn to the people a pure language, that they may all call upon the name of the Lord to serve him with one consent." Zeph. 3:9. It is more than possible that the prophet meant in these words the Hebrew language. Jews so understand the prophecy. Societies maintained among them for the revival and culture of Hebrew as a living language call themselves *Saphah Berurah* societies, "Pure Language" Societies.

Certainly the Hebrew language is nobly worthy of the application. It is the bearer in the holy literature that it transmits of the true religion from the earliest times, enriched by the full embellishment of later prophets. The truths conveyed by the very words of the Pentateuch, in the Psalms, and in all the holy writings, are of unspeak-

1) King of men.

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able value; and we cannot afford to depend for their full realization upon translations, however excellent such translations may be. The pure and undefiled fountains of all true religion spring from the living Hebrew words.

It is a cause for rejoicing that Hebrew is loved and cultivated by multitudes of Jews, and faithfully taught to their children. While it is true that too large a number of Jews are willing to forget it and relegate it to the position of things that are old and obsolete, nevertheless Israel will never forget his own pure speech, or ever cease to glory in that priceless heritage handed down from the days of old.

On the other hand, the knowledge of Hebrew is far too limited among Gentiles who have come under the influence of Jesus, who was a Jew, and who loved His people and all that pertained to them. No person should consider that he has a finished education until he has acquired such facile knowledge of Hebrew that he may continually use the oracles of God in all their freshness and vitality. To this end Hebrew needs a far wider extension than it already has in the liberal education of our country. No colleges should be considered as fully equipped without the thorough teaching of Hebrew throughout their entire course.

The understanding of classical Hebrew enthrones the oracles of God in the hearts and consciences of men. The value of Mishna, Gemara, and Midrash, all consists in the light that these flash upon holy Scripture. The literature of Israel, such as is good, is all to be loved, but beautiful as are many of the sayings of Talmud and commentary, all the scintillating brightness that gleams from them flashes from the majestic, unvarying, inexhaustible words that underlie them all in the canon of inspired Scripture. To know that priceless heritage of the ages better, and the better to cause the springs of our very being to flow from that holy Word, we need to know and love the Hebrew language.

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ERRORS ABOUT THE JEWS.

Under this title there has appeared a very able article by Rabbi Joseph Silverman, read before the World's Parliament of Religions at Chicago. He speaks upon a most appropriate subject. If there have been errors current about any people of this world, in an especial degree have there been errors concerning this people, which occupies a unique position in history. These errors about the Jews seem always to have worked to their misery. Rabbi Silverman says truly, "One of the keenest and most injurious evils that can befall a man or a people is to be misunderstood." And he adds, "Perhaps worse is to be misrepresented."

The Jews have not only been misunderstood, but also misrepresented. The anti-Semitic sentiment of to day arises not so much from what the Jew really is, but rather from what he is supposed to be. Rabbi Silverman speaks upon many of the misapprehensions and erroneous judgments concerning the Jews, to which we have often adverted in these pages. We need not, therefore, speak of these.

In speaking of errors, however, the essayist goes a little too far. For he says that it is an error to refer to the Jews as a particular race. And again, "Jew is not to be used parallel with German, Englishman, American, but with Christian, Catholic, Protestant, Buddhist, Mohammedan, or Atheist." Now, although it is true that there is not a Jewish nation to-day as there is a German or English nation, the fact nevertheless remains that the Jews are just as really a people. There is to-day a great diversity of religious belief among the Jews. So if you speak of a man as a Jew, you hardly convey more information in regard to his religious belief than as if you were to say that he is a German. His race is in mind. Let a Jew have a superstitious religion, a rationalistic religion, or no religion: he is still a Jew. Among the many sects of Christians there are to be found those whose belief in regard to Jesus of Nazareth is very similar to that of the majority of educated Jews of to-day. They think that this Jesus of Naza-

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reth was a good man and a public benefactor, and that He was either mistaken in His claim to be the Messiah, or else He was misunderstood and made no such claim for Himself. Now if the word Jew expresses a religious belief rather than a race, and if it is to be used parallel with Christian, Catholic, Protestant, etc., should we not say that these Gentile Unitarians, who have the same belief as Jews, are really themselves Jews? Perhaps Rabbi Silverman would readily answer this question in the affirmative, for he says, "According to Moses, the prophets, and the historical interpretation of Judaism, whoever believes and practices the Ten Commandments is a Jew." This definition would include a great many Christians. But Rabbi Silverman would not say that these Christians are Jews. The claim that the word Jew does not refer to the race is clearly absurd.

A very popular error is well noticed in this essay; namely, that all Jews hold the same form of faith and practice. There are Jews who believe in the coming of a personal Messiah, and there are those who do not. There are Orthodox Jews and "Reform" Jews; Conservative Jews and Radical Jews, with almost every shade of belief, from the absolute obligation to obey the very letter of the Law to the opinion that nothing in particular is required.

There is another error which must be noticed in this dissertation concerning errors. It is true that there have been those who pretended to be converted to Christianity, and did so for mercenary motives. But to say that all converts to Christianity are of this class is an absurd assumption. Jesus Christ was a Jew. The founders of the Christian Church were Jews. Is it incredible that Jews should to-day believe, if they believed in that day? Besides, there stand among us to-day men who, although they are Jews and glory in that fact, nevertheless are also followers of Jesus of Nazareth, and esteem it all joy if they are accounted worthy to suffer hardship or dishoner for His Name.

It is surprising that the writer of this essay uses the phrase "Peculiar People" (עם סגולה) as if it had some ref-

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erence to "odd" or "queer." He says, speaking of Jews, "They desire no distinction as a particular sect apart from the rest of the world, in dress, habits, manners, social features, or politics. Jews have renounced the title of 'Peculiar People,' and regard such a sobriquet rather as a reproach than a compliment. They claim the name of Jew merely as a term denoting their particular faith and practice. In religion only are Jews different from others, and they claim the right as free men to worship their God in peace, according to the dictates of their own and not another's conscience."

The children of Israel were chosen to be an especial treasure in the sight of God. Can it be possible that today they are willing to despise that honor? God did not call them "odd" or "strange," but rather "precious," "choice." What sense would Deut. 14:2 give if we were to substitute "odd" or "queer," or any term of reproach instead of "peculiar?" "For thou art a holy people unto Jahveh thy God, and Jahveh hath chosen thee to be a peculiar people unto Himself above all the peoples that are upon the face of all the earth."

The danger of the Jewish race to-day is not that they are holding too closely to the Law and the Prophets; but that, rejecting Christ, they are drifting away from God the Father also.

PREVENTIVE MEASURES.

There is no Jewish question in America.* There are many proofs of this fact. One of the most striking of these was the visit of Dr. Stoecker, who has wrought so much mischief in sowing the anti-Semitic wind in Germany, and who has himself reaped the whirlwind of political destruction through the instrumentality of the very issue which he did so much to create. This man visited our shores and left them uncontaminated. Had he found a fertile field, he would have been eager to foment strife

*) That is, we suppose is meant, in the same offensive sense in which there is a Jewish Question in the Old World.—ED.

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with the Jews in this country also. His efforts in this direction met with no response.

The petty social prejudices that linger are not deserving of the dignity of being termed a public question. The likes and dislikes of individuals are things peculiar to themselves, and which Jews are subject to just as other classes and sects. Stronger than this, anti-Jewish feeling in America has not yet risen.

There is the possibility that anti-Semitism may gain a foothold even in America. It may arise in several ways. The effort to import it from Europe, though strikingly unsuccessful thus far, may be repeated. Its protean shape may put on the garb of opposition to immigration. It can scarcely be raised by the *Schechita* issue here, but it may be fomented by the prejudices against aliens and foreigners; or business envy at the success of Jews may stimulate a "hep! hep!" cry.

In this connection, the recent declaration of a Russian prince that has attracted wide attention throughout Russia is deserving of notice. He declares that it is not against the poor Jews that Russia's policy of special legislation ought to be directed, but against the rich and the successful ones, who have entered into the exclusive circles and risen to be the peers of the mightiest in the land. Against these he would have the full force of Russia's oppressive laws exercised. This same spirit may be aroused in America, and those who are rich need not flatter themselves that they will be exempt; rather will they be the shining marks aimed at at such a time.

It is far easier to prevent than to overcome such a movement after it has gained a certain momentum.

There are various ways in which this can be done. The most important of these is a general participation by Jews in the manifold activities of the country. In these they must enter heartily and unreservedly with their fellow-countrymen, permitting no bar to separate Jew from non-Jew. Especially is this true of political duties, which every Jew should faithfully and conscientiously perform,

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unbiased and uninfluenced by any sectarian bias or antipathy. He will thus set a worthy example to many of his fellow-citizens. An illustration of how this antidote to anti-Semitism works is seen in Powderly's recent manifesto against anti-Semitism, where he found no higher term of approbation for the Jews than that some were staunch and true members of the Knights of Labor.

The second preventive measure against this dread moral epidemic is the strenuous determination to improve the condition and make good citizens of those who have recently arrived on these shores. This is an obligation upon us both as Americans and Jews. This duty we dare not neglect on pain of great peril to ourselves. Nor can discouragement and grievances be permitted to turn us from our appointed task.

Such measures will go far toward preventing anti-Semitism from gaining a foothold here. We have in our favor the intelligence and love of fair play for which Americans are noted. We can count upon the approval of the good, the true and the honorable; and as these are the dominating influences in America, we need not fear the malevolent efforts of envy, malice, bigotry, and all of those minor serpents that feed upon them. Anti-Semitism will never rise in America so long as the Jews do their duty and America remains as in the past, "the land of the free and the home of the brave."—*The Jewish Exponent.*

THE PROMISED LAND.

While it is undoubtedly true that many of the more prosperous Jews of Europe and America have abandoned the belief in a coming Messiah, and regard the country of their adoption as the Land of Promise for them, it is, nevertheless, true that a majority of the Jews in all lands adhere to the orthodox faith and constantly reiterate with all the fervor of intense conviction, "I believe the Messiah will come," and repeat with absolute sincerity on the night of the Passover, "This year we take it here, but next year we hope to take it in the land of Palestine."

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No one knowing the struggles of a devout Jewish mind, involved in the spiritual griefs and sufferings incident to a life of banishmeut from the center of religious freedom and activity, can help sympathizing with the loyal Hebrew as he endeavors to remain faithful to the precepts and requirements of the Mosaic and Rabbinical laws, when surrounded by circumstances rendering their full obedience impossible; and the true-hearted of all beliefs, understanding these pecular conditions and circumstances, will endeavor to soften whatever of bitterness they create and impose.

The Jews in the United States, unlike their European brethren, enjoy the widest religious and political liberty and possess and exercise every right of a free born citizen. Their opportunies for social intercourse have broadened to an extent that would have appalled their orthodox forefathers. With an increase of general prosperity and a greater scope for social indulgence, Jewish parents have negiected the training of their children in the peculiar forms of their faith. Thus both from within and without the young Jew of modern times and prosperous circumstances contends with an environment that carries him away from ancestral traditions and causes him to regard with disfavor those ceremonies and observances his forefathers shed their blood to preserve inviolate.

We who esteem the Jewish people cannot but honor the solicitude which many of that race experience and express in view of the contagion of infidelity that seems to be spreading among the descendants of God's chosen people, even in this fair land, where so many of the blessings of peace and prosperity are their portion. It is sometimes more difficult to be faithful when fortune smiles than when dark clouds of adversity encompass us. This is true alike of Gentile and Jew; but in these days, when so large a portion of the Jewish race are groaning under the iron rule of despotic Russia, those who are living under conditions of freedom, prosperity and happiness should be doubly grateful for the blessings of which they are the recipients.

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All well-wishers of the descendants of God's ancient people can expect nothing more of them than that they be loyal to their best light, in both religious and civic life. To those of our Hebrew friends who are still looking forward to a literal fulfillment of prophecy, we also extend a word of fraternal greeting, and say with them, "This is not the Promised Land."—*The Mail and Express.*

C. L. S. C. DEPARTMENT OF JEWISH STUDIES.

The "Jewish Chautauqua" expects to make Monday, Nov. 13th, a grand Chautauqua rally in Philadelphia, when Mr. Jesse L. Hurlbut, general superintendent of the C. L. S. C., will deliver an address at the Congregation Rodef Sholom under the auspices of the Jewish Culture Association. All are invited to attend, and it is hoped Mr. Hurlbut will receive a rousing reception.

A letter was received this week from Tyler, Texas, stating that there was a circle of Jewish people in that city who had been engaged in the work for two years, and had entered upon their third. The circle, calling itself the "Knowlege Seekers," studied the regular Chautauqua course, omitting, however, the religious readings because of their Christian character. Learning, however, that a Jewish Department of C. L. S. C. had been organized, they wrote immediately for information, and expressed a desire to enroll themselves in the new department. They will take up the Jewish book, "Pirque Aboth; or, Sayings of the Jewish Fathers," which is substituted in the regular course for the regular religious readings. The Jewish Publication Society of this city has undertaken to publish "Pirque Aboth," and it is expected that the book will be out early next year.

Frequent demands for the special courses in Jewish history and literature are giving an impetus to the formulators of these courses in their labors.—*Exchange.*

THE world is thirsting for less theology and more Christianity.

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The Peculiar People.

חדשות הנעשות—NEWS—במחנה ישראל.

On Sabbath-day, Oct. 21st, the fiftieth anniversary of the installation of the Rev. Dr. Isaac M. Wise into the Jewish ministry was celebrated with appropriate exercises in Cincinnati, where he has been for forty years a rabbi.

The affidavits against missionaries to the Jews, procured by Mr. Benjamin in New York, still continue to appear. Among the lies which first and last these unfortunates tell, whose names are appended to the documents, and the highly colored statements of the missionaries on the one hand, and the Jewish papers on the other, it will take more than a Philadelphia lawyer to find much truth. Yet we suppose it is there somewhere.

Alfred Marcus, of Boston, is to present to Newport, R. I., a monument of Judah Touro, one of the Jewish colony of a half century ago, who gave a great deal of land for the development of Newport, and also the Jewish synagogue there. The monument will be placed in Touro Park, which Touro gave to Newport.

Smyrna has been of late so largely recruited by refugees from Russia, 7,000 Jews and 40,000 Mussulmans, that the Jewish population of the city is now 29,000, the number being formerly 14,000. The population is now 306,000. First come the Greeks, 138,000; then the Mussulmans, 87,000: and then the Jews, 29,000.

At the last census of the population of Vienna in 1890, the Jews were found to number 118,495, about 10 per cent of the entire body of inhabitants. Educational statistics for the year 1892 show that the 28 Secondary Schools in

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Vienna were attended by 2,659 Jews, or 42 per cent of the total number. In three of the principal Gymnasiums of the city, Jews were in a majority.

INTEREST in the Jewish Chautauqua, under Dr. Berkowitz, continues. An encouraging indication of the spread of the movement is the receipt of letters and applications from San Francisco, Oklahoma, St. Paul, New York, Philadelphia, Denver, Chicago, and other cities throughout the country. Members of all ages are welcome. The Jewish special courses are particularly in favor. Those wishing to join any of these circles need not take the regular course, but on finishing their studies will be granted a special diploma. The following are the special courses: 1. Jewish History; 2. Jewish Literature; 3. Normal Course for Jewish Teachers; 4. Course for Immigrants; 5. Course in Hebrew.

GLEANINGS FROM THE JEWISH PRESS.

WHAT IS JUDAISM, ANYWAY?

Are there any dogmas characteristically Jewish, and if so, what are they? Maimonides counted thirteen dogmas in his *confession de foi* (אני מאמין), but he was contradicted not only by philosophers, but also by his brother rabbis—a fact which reduces the so-called dogmas to disputable assertions. . . . Hence we see that the principles of Judaism are only negative ones and not particularly Jewish, but proper to all other religions of enlightened nations. Thus we find one feature by which Judaism is distinguished from all other religions; The dispensableness of belief. The Christian disbelieving in Christ and the Mussulman disbelieving in Mohammed lose all connection with their respective religions, while the Jewish disbeliever remains a Jew. The gifted German labor leader, Ferdinand La Salle, was perfectly correct when he thus explained the reason of his reluctance to embrace Christianity: "I can be a Jew without believing in anything, but I cannot be a Christian without believing in Christ." . . . Even embracing Christianity does not untie the connection between Jew and Judaism.—*Michael L. Rodkinson, in the Reform Advocate.*

This is about what we have thought Judaism was

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coming to, but we did not think it had quite come to the pass that such views would be seriously advocated. What dogmas are characteristically Jewish depends upon the Jews in question. Extremely orthodox Jews would say the whole Torah, the Talmud, and every precept of the Shulchan Aruch: the moderately conservative would say the essential teachings of the Old Testament Scriptures, certainly the Decalogue, the observance of the Festivals, and a belief, with fewer or many qualifications, in the very thirteen articles of Maimonides to which Mr. Rodkinson refers in the foregoing; some "Reform" Jews would say the belief in God pure and simple. Some, it now appears, say, "Nothing at all is Jewish." It is plain that Judaism, as she is, needs some tonic, some spiritual remedy. Her rabbis and doctors are trying in vain to find such a medicine. Some find it in this, and some in that. Everything from a return to mediæval Rabbinism to a superficial resemblance to Christianity is suggested as the way for the dry bones of Israel to get a new life. We who are of believing Israel venture the suggestion that maybe in Jesus the Messiah Judaism can find the healing balm she desires. We put it in this delicate way that it may not be too obtrusive. With all the various kinds of Judaism current in the world, is Christian Judaism an anomaly? May not the dogmas of a true Christianity be the true dogmas of Judaism? Was not mediæval Rabbinism a faulty development, parallel with mediæval Christianity? And is not a return to the Christianity of Jesus, and an acknowledgement of the same on the part of Israel what would be the best for us all?

If Mr. Rodkinson really means what he says in regard to the religion of Judaism when he speaks of La Salle's being "perfectly correct" in the statement quoted, we are sorry indeed. But we fancy that in common with Rabbi Silverman in his erroneous article on "Errors," Mr. Rodkinson is influenced by a fact which he ignores, namely, that the Jew is a Jew, and cannot help it. He is a Jew nationally and racially, no matter what he believes. If he become a Christian, he is of course a Jew still. It does

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not need a remarkably keen intellect to discover a truth so palpable. But in a higher sense the Jew who becomes a Christian is still a Jew, and that most truly. He has found the completion of his Judaism. The old dogmas of his religion have reached their fulfillment in Christ, and with Jesus he has a Judaism which is glorious indeed. He has followed out the true development of his ancient faith. Moses and the Prophets have led him to Christ. His religion is not faithless, but believing. Instead of being without foundation, it is based on the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner-stone. Let thoughtful Jews who have any spiritual sense left in them read Mr. Rodkinson's article, and let them ask themselves the question, "Whither does this tend?" We think nothing else would more quickly lead them to the Messiah, in whom we think after all Mr. Rodkinson himself must have a certain faith. May the good Lord have mercy on His people and lead them; for they are as sheep without a shepherd! To the Good Shepherd who gave His life for the sheep we would point them.

THE NEED OF JUDAISM.

The times are full of signs. On every side there is a call, a challenge and awakening. Out of the heart of our materialistic civilization has come the cry of the spirit hungering for its food, "the bread without money and without price," the bread which money cannot buy, and "thirsting for the living waters, which if a man shall drink he shall not thirst again." What the world needs to-day—not alone the Jews, who have borne the yoke, but the Christians, who bear Christ's name and persecute, and who have built up a civilization so entirely at variance with the principles he taught—what we all need, Gentiles and Jews alike, is not so much "a new body of doctrine" . . . but a new spirit put into life, which will re-fashion it upon a nobler plan and consecrate it anew to higher purpose and ideals. Science has done its work, clearing away the dead wood of ignorance and superstition, enlarging the vision and opening out the path. It is for religion now to fill with spirit and with life the facts that knowledge gives us, to breathe a living soul into the universe. "Return unto me and I will return unto you, saith the

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Lord of Hosts" "All we like sheep have gone astray;" Christians and Jews alike have turned from the true path, worshiping upon the high places and under every green tree, falling down before idols of gold and silver, and making graven images of every earthly and every heavenly thing. Thus have we builded a kingdom wholly of the earth, solid and stately to the eye of sense, but hollow and honeycombed with falsehood, and whose foundations are so insecure that they tremble at every earthly shock, every attempt at readjustment, and we half expect to see the brilliant pageant crumble before our sight and disappear like the unsubstantial fabric of a dream. Christians and Jews alike, "Have we not all one Father; hath not one God created us?" Remember to what you are called, you who claim belief in a living God who is a Spirit, and who therefore must be "worshiped in spirit and in truth," not with vain forms and meaningless service, nor yet in the world's glittering shapes, the work of men's hands or brains, but in the ever-growing, ever-deepening love and knowledge of His truth and its showing forth to men. Once more let the Holy Spirit descend and dwell among you in your life to-day, as it did upon your holy men, your prophets of the olden times, lighting the world, as it did for them, with that radiance from the skies. And so make known the faith that is in you, "for by their fruits ye shall know them."—*From an article, "The Outlook of Judaism," by Miss Josephine Lazarus, contributed to the World's Parliament of Religions.*

Upon this article the *Jewish Messenger* remarks, "If we would anticipate one objection to Miss Lazarus' paper, it might reasonably be said that she idealizes too much the founder of Christianity, and that gives a certain mystical and unreal element to her proposed solution of the problem." We were interested to peruse the article by Miss Lazarus, and we can recommend it for reading to Jews and Gentiles both. There is in it much food for reflection. The need of Judaism (as of the world to-day) she shows clearly, albeit in a different manner than that in which Mr. Rodkinson reveals the need of Judaism; for she admits and deplores the lack of true spirituality in the house of Israel, while justly charging the same fault upon the Christian churches and the world in general. For those who acknowledge the teachings of Christ, as well as

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those who reject them, are often sadly ignorant of the true life which is in His words. The *Jewish Messenger* says Miss Lazarus' words are mystical. We are delighted with the spiritual tone of her writings. Verily she has been taught of God, and we venture to think that she has sat at the feet of Jesus. She says in another place, "We must cross the Rubicon, the blank page that separates the Old Testament from the New, and read with fresh eyes, fresh hearts, the life and teachings of the one whom the world calls Master." Her conception of the true character of Judaism is a broad one, and to her mind consistent. But the conservative Jewish press considers that she advocates for Jews the acceptance of Christianity. The *Jewish Exponent* says, "Deeply as we must regret her abandonment of the Jewish faith, we know it is but the logical result of teachings that she has blindly followed, and that she has not had strength enough to probe." We are sorry that her words are so understood, and we submit to our readers a few thoughts which come before us as we have perused them.

In the first place Miss Lazarus' solution of the problems which are before the Jews of to-day to solve is not the "abandonment of the Jewish faith." How far she would have the Jews go in their acknowledgement of Jesus as their Master, we do not now desire to ask, and we never hope to pursue the query in a spirit of theological dogmatism. We are satisfied that she has been taught of Jesus, and with Jesus we can safely leave anyone. But we wish to emphasize the fact that not only does Miss Lazarus not suggest the abandonment of the Jewish faith, but even if she meant a full acceptance of Christianity, that would not be the abandonment of the Jewish faith. Current Christianity as taught may look like an abandonment of Jewish faith, but it is not. A true Christianity cannot be. If a Jew abandons the Jewish faith, he is not a Christian. How can he be? Christianity is Judaism in its fullest development. If one's Judaism is gone, where is this Christianity? By becoming a Christian, a Jew mere-

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ly goes one step farther in his Judaism, which is a totally different thing from abandoning it. This is a point we have always insisted upon, and it is one that must be made clear. It is a fault of Christianity that it has seemed to mean for Jews the abandonment of their faith when they accept it, and it is a wrong idea on the part of Jews so to consider it. If we could have a true Christianity, as taught by Jesus, lived in the world to-day, and preached in its purity, these misconceptions would not arise. Whatever there is in Christianity which means an abandonment of the faith of Israel is an excrescence and no part of Christianity itself. Oh, for a true revival of a pure Christianity and a genuine revival of spirituality in Israel! These can only come along the line of the suggestions of Miss Lazarus, in a "new life." We shall all find this new life in Jesus, who is Himself the Way, the Truth, and the Life.

The second thought we wish to present is the admission in Miss Lazarus' article of the lack of spirituality in Israel, and the true source of relief for this trouble. This lack we have always felt, but have been delicate about bringing it as a charge against Israel, because of the all but equally lamentable lack of spiritual religion among Gentile Christians. And it is worse with us who are Christians; for we have had the light, and confess that we were in a cold and lifeless state, while acknowledging Jesus as the Light and Life who has renewed us. The difference is that non-Christian Jews do not own up to the lack; they will not admit that they are like a valley of dry bones. Miss Lazarus goes to the root of the matter, and see how she expresses it! They are athirst for the "living waters, which if a man drink he shall not thirst again." They must perceive that God is a Spirit, and that He must be worshiped "in spirit and in truth." The "Holy Spirit" must descend and dwell among them, that their faith may be made known, because of our Saviour's words, "By their fruits ye shall know them." The lack of spirituality she feels, and when she speaks of it, instinctively she employs the phraseology of the New Testament to express her

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thought. This is all truly Jewish, we are delighted to admit. Jesus was truly Jewish. But we are sorry, and pity the pride of those who maintain this Jewish character of the New Testament for the purpose of avoiding the acceptance of Jesus. Do not think us who believe in Jesus to be "dogmatic." Do not boast of the lack of "dogma" in Judaism. Do not be too proud to acknowledge Jesus as your Master. Do not be repelled from Him by the nature of our faith in Him. Come to Him yourselves. Accept Him for what He is. Learn from Himself of Himself. Accept Him as far as you can. May the Holy Spirit be. stow upon you a docile mind! In saying this we do not assume the role of your teachers. We are ourselves but the disciples of Jesus. Come to Him and learn of Him. If you, O sons of Israel, were to come humbly to the Christ, your Saviour, you would by the light and life you might derive from Him become the most illustrious of His disciples. And we who are of the nations would most gladly yield the palm to you and in turn would learn of you. But when in your pride and in your confessed lack of spirituality you scorn to learn of the Gentiles the lesson of submission to Jesus, you do but do as misguided pride so often has done; you put away that which is the only remedy for your lack. Heed the call which your gentle sister has given you. Then let us all, Jew and Gentile alike, learn the lesson of peace, goodwill, love to God and love to man from Him who is not only the world's Master, but the Prince of Peace and the Revealer of the Father's love.

THE EPITHET "JEW."

If the term Jew were applied to men of all races and religions who take usury I would not have a word to say, but when our brothers of the Hebrew faith are singled out for this notorious and unenviable distinction I protest. We have Hebrews in the Knights of Labor who are among the most energetic, active, and painstaking members in the Order. I can name scores of them in various parts of the Order who have stood like ribs of steel

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for the principles of this organization, and in their name I protest against the cowardly attacks made from time to time on the whole race simply because of the actions of a few, and because it has been the custom for hundreds of years to stone the Jew. Let us call things by their right names, and where we find a Shylock let us call him a Shylock and a usurer, whether he sits in Christian temple or Jewish synagogue.—*Mr. Powderly, in the Journal of the Knights of Labor.*

In his recent admirable address on Journalism, Mr. Dana said a good word for the Bible, not from the religious point of view, but as a manual of utility and professional use for a journalist. He praised its "simplicity which never exaggerates, which recounts the greatest event with solemnity, of course, but without sentimentality or affectation." We hope Mr. Dana's words may make the Bible more popular as a work of consultation in the profession. It shines for all. Our modern scribes can learn much from their ancient prototypes. The Ten Commandments have not become antiquated, although politics and the counting-room play sad havoc nowadays with their practical interpretetion: and one feels like David, who, though harpist and king, and not a journalist, had to confess that all men were liars—a text that many journalists like to apply to their contemporaries without charge and until further notice.—*Jewish Messenger.*

The Jewish novel is the fad now in England, and, as depicted there, we have little whereof to be ashamed. Perhaps a few popular novels in Germany would be helpful against anti-Semitism.—*Jewish Exponent.*

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