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## The Peculiar People, Vol. 8, No. 3.

(JUNE, 1895.)

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# THE PECULIAR PEOPLE.

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A Christian Monthly Devoted to Jewish Interests.

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Drafts, checks, or money orders should be made payable to JOHN P. MOSHER, Agent, Babcock Building, Plainfield, N. J., to whom all business correspondence should be addressed.

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# THE PECULIAR PEOPLE.

A CHRISTIAN MONTHLY,

DEVOTED TO JEWISH INTERESTS.

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

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

Vol. 9.                      April, 1896.                      No. 1.

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PUBLISHED BY  
THE AMERICAN SABBATH TRACT SOCIETY,  
HABCOCK BUILDING, PLAINFIELD, N. J.

## OUR PLATFORM.

THE PECULIAR PEOPLE is to serve *Jewish national interests* by advocating the adoption, by the Jewish people, of the following:

1. Jesus of Nazareth as the Messiah promised to our fathers.
2. Palestine as the country in which to re-establish a Jewish commonwealth.
3. Hebrew as the language to re-unite the different portions of the Jewish people, now estranged from one another through their different tongues.

THE PECULIAR PEOPLE will discuss all current events which bear upon Jewish national interests from a biblical point of view. Its contents will, therefore, be of *equal interest to members of the Synagogue as to members of the Church.*

The former—the members of the synagogue—will have an opportunity of making public, in our pages, their views about the New Testament.

The latter—the members of the Christian Churches—will learn what is *the real state of the Jewish mind*, and they will be able to correct many erroneous notions rife on the subject.

# THE PECULIAR PEOPLE.

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

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

הַבִּיטוּ אֶל־צִוֵּר הַצַּבְתֶּם  
Isa. 51: 1. וְאֶל־מִקְבַּח בֵּיר נִקְרַתֶּם .

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

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VOL. IX. PLAINFIELD, N. J., APRIL, 1896. No. 1.

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JUDÆUS SUM; JUDAICI NIHIL A ME ALIENUM PUTO.

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In beginning another year of our advocacy of the principles set forth in our platform, we desire again to say that we earnestly advocate the acceptance of Jesus, not only by Jews as their Messiah, but by every Jew as his Saviour; and this we do, not with a view of “converting” Jews, nor because we are “missionaries,” but because we believe this is God's will for Israel, and because it means spiritual life for everyone who so does.

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We are often told that we are “conversionists,” and that our paper is a “conversionist organ.” Be it so. We think, however, that the bad odor attaching to the word “convert” arises from the endeavor on the part of missionaries, evangelists and others to induce people whom they try to benefit to join the particular body of people to whom they belong. We have no desire to induce a Jew to join any particular existing body of Christian people. If he is so minded to do, we bid him Godspeed wherever he goes. We wish him to remain a Jew even after he accepts Jesus. We ought not to have written “even.” The acceptance of Jesus ought to make him

more loyal to his people and his nation than otherwise he could be. So with regard to the words "mission" and "missionary." There is a kind of stigma attaching to these words because missionaries are sent to the South Sea Islanders, or to savages. People do not like to think that they are the objects of missionary zeal. We do not, however, so regard the matter. We do not fancy that we are better, more cultured, or more civilized than our Jewish friends who are not believers in Jesus. So if a missionary is only one who goes to enlighten those who are in the darkness of savagery, or in the depths of immorality, we are not missionaries.

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BUT why is it such a terrible thing to be converted? Is it not a good thing to turn around sometimes? If there is a better road than that we are traveling, is it not well to turn off into the better? And why is a missionary a dreadful creature? Is he not merely one sent out to carry news and views that those who send him and he who is sent deem of value to the world? Is it not the most natural thing in the world for one who has views that he thinks beneficial to wish to extend them? If we do not think them worth giving to others, is that not a proof that we do not value them very highly? Those who say that Christians ought not to send out missionaries might as well say that business houses ought not to send out agents, or that political parties ought not to send out speakers for their campaigns. It is no insult to have a missionary come to one. It is a compliment. Nor is it an unwarrantable interference unless it is done in an unwarranted manner. We have known Baptists to send missionaries to Congregationalists, Episcopalians to send missionaries to Baptists, and Unitarians to send missionaries to other people. It was their privilege so long as it was courteously and properly done. It was their duty, provided they felt that their views were

preferable to those to whom they went. If these things can be done, why not to Jews?

BUT sometimes we are told that Judaism is so superior to Christianity that it is wholly gratuitous and unnecessary, even presumptuous, to send to Jews Christian missionaries. But in this is involved the unfortunate antithesis between Jew and Christian which is the bane of this whole subject. There is too much of this comparison of the two unfortunately opposed systems. A Jewish speaker will hold up a one-sided and caricatured picture of Christian doctrine and say, "Behold Christianity!" A Gentile speaker—we hesitate to say Christian—will hold up a picture of mediæval Jewish casuistry and ethics and say, "Behold Judaism!" The former shows up Christianity as a ridiculous and superstitious tissue of absurdities, in contrast to which his liberal Judaism appears to advantage in the eyes of the superficial. The latter makes Judaism appear revolting in contrast with the lofty morality as appears in the pure teachings of Jesus. But the Jew forgets that there is superstition somewhere in Judaism to-day as well as in the past, and the Gentile forgets that there is in the history of the Christian Church an ethics as repugnant to a high sense of true morality as ever was known in Judaism. But to our minds Judaism and Christianity are one. Christianity is Judaism. There are growths in Christianity which are hostile to the true life of religion. But these are not Christianity. It is as hard to define one as the other. We would lead the Jew who is not a disciple of Christ to come to Him and learn. The so-called Christian, be he Jew or Gentile, who is not a true disciple of Jesus, is as much in need of conversion as he who does not acknowledge the name Christian. May the time come when every Jew shall be an Israelite indeed, a true Jew and a sincere Christian! May the time come when every Gentile shall become a true Christian, and by faith a child of Abraham!

## A FORECAST FOR THE PECULIAR PEOPLE.

In entering upon a new year for the PECULIAR PEOPLE, we take our readers into our confidence and disclose to them some of our plans for the coming months. We also repeat some of the principles that have guided our periodical from the beginning.

1. The PECULIAR PEOPLE is a literature appearing in Judaism. In every respect we wish our magazine to be looked upon as a Jewish periodical. We plead for the acceptance of Jesus of Nazareth in the heart of the Jewish nation. We do not believe in any proselytizing methods. Let the Jew remain such in the acceptance of his Messiah.

2. While the PECULIAR PEOPLE is a Jewish periodical we are planning to present many things in the coming months of interest to non-Jewish as well as to Jewish readers. Jewish history, biography, glimpses into many lands where Jews reside, Palestine as it is at the present day, articles upon Jewish literature and questions engaging the Jewish mind in the great world of thought in modern Judaism, these shall receive our attention.

In ancient and mediæval times the Jews were a highly cultivated people, and they produced a literature as rich and attractive as it is vast. We present this month a short translation from the Itinerary of Rabbi Benjamin of Tudela, a famous traveler of the twelfth century. Very soon we shall present translations from the book entitled, "Branch of David," a popular Jewish history by David Gans. We expect to cover an interesting period of history, the times in which Jesus and His apostles lived. Many men whose names are famous in exclusively Jewish history will emerge upon our view. These sketches will be of value to all who love and study the New Testament. We have many other plans also with reference to Jewish literature.

Many persons in non-Jewish circles are not aware of

the intellectual activity that is at present stirring Judaism, both in Europe and in this country. The PECULIAR PEOPLE will continue as heretofore to acquaint its readers with many questions that are stirring the Jewish mind. To Jew and Gentile alike we shall continue to bear our message of peace.

#### OUR DEBT TO THE SEMITE.

The problem of the ages is the Jew. He is here among the nations of the world as he has always been, and evidently here to stay. A puzzle to the philosopher, the economist, the religious thinker, he nevertheless is an abiding puzzle, ready to give everyone a chance to try his hand at the solution. To the extremist in Christian doctrine and to the literalist in prophetic interpretation he is a very desirable piece of evidence to be adduced from time to time in support of views set forth. To the alarmist in sociology he is not only a puzzle, but a terrifying one, a bugbear to be held up before the impressionable as an ever-present menace to the Gentile world.

But he is here. He is a potent influence in political life, not simply in the older countries of the world, where he is a more concrete element of society, but even here in the New World and in this more flexible civilization. He is easily the greatest factor in our financial life, and one of the largest elements in the world of business. His position in other departments of activity is assured, and is retained with no uncertain grasp. His position is also manifest and in no sense obscure, because of those traits of national character which make themselves felt wherever he goes in this world of change. It is remarkable that the number of his race in the world is so nearly stationary. Other peoples and races have risen and disappeared, or have at least been subject to remarkable fluctuations. The Egyptian, Assyrian, and other civilizations of the ancient world were in their day dominant,

but were at length swept from the face of the earth. The Grecian civilization was once the most influential, not only in respect of material glory and military power, but above all in art, literature and general culture, but now it is all but gone from among us. The Roman nation, once the mistress of the world, is now vanished from our view. But the Jewish nation, which in the time of King David was numbered, when it must have been, counting in an estimated proportion of women and children, not far from seven or eight millions, was also enumerated by Josephus, nearly at the time of our Lord, as about the same number; and to-day even the most generous allowance will not place the number higher than about ten millions. Such a permanency, such a sure and slow increase, in the face of such treatment, such persecution, such a universal opposition on the part of all the nations of the world, is unique in human history.

The Jew's permanency in the world may without the suggestion of exaggeration be connected with the destiny pointed out in the blessing of the patriarch Noah, when he said: "May God spread out Japheth, and may He (God) dwell in the tents of Shem." Here a distinct and separate destiny is indicated for the two sons of Noah, whose descendants have been most influential in the history of mankind. This has been fulfilled to the letter. The descendants of Japheth have been spread out and enlarged in the earth, and the presence of God has been with those of Shemitic stock, pre-eminently with the Jewish people. Just as Japheth and his descendants became the channel down which have flowed all the influences which have molded the civilization of the world, *i. e.*, God's purpose for man *intellectually and in respect of material prosperity*; just so Shem and his descendants have become the channel through which came God's revelation to man, knowledge of Himself, redemption from sin, *i. e.*, God's purpose for the human race *religiously*. The Greek, the Roman and the Teutonic

nations, which have done the most for our culture and civilization, are Japhetic; the Jewish nation, which has given us our Bible, our Christian religion, and Christ Himself, is Shemitic. It is this presence of God which has insured permanency. So long as God dwells in the tents of the Jews, so long they shall abide. We believe forever.

In order that the Gentile Christian should understand the Jew and appreciate his position in the world to-day, and be in a measure freed from the prejudice which is his natural inheritance from his fathers, he must study the history of the Jews and know how he has been treated by the so-called Christian nations of the world for the centuries of the past. To apprehend the Jewish question to-day, we must consider the Jewish question in the past. There was a Jewish question in Egypt, which "was glad when they departed." But it was produced by Egyptian tyranny and injustice, by oppression and the servitude of the alien and strongly marked race. There was a Jewish question in Assyria and Babylonia, but it grew out of the treatment of that race by their conquerors and oppressors. There was a Jewish question in Rome, but it was due to the difficulties and perplexities which arose from an endeavor, contrary to nature, to absorb the religious nation so singularly situated with respect to Rome's dominion, simply because by force or by diplomacy Rome was determined to have the pre-eminence in the world. There was a Jewish question in mediæval Europe, but it was due to the oppression and persecution arising from the influence of the corrupted church, bearing the name of Christ, but dealing with men as Satan himself would deal. Let any nation or race of people on supposed religious grounds be treated as have been the Jews for the thousand years preceding the present partially enlightened century, and what would they be to-day? Let a naturally agricultural people be shut out for a millennium from ownership in land. Let a people naturally of a tendency toward business be for the like

period forbidden to deal in that which is new. Let them be treated as despised enemies, as aliens, as beneath notice or association. Let the ethical teaching of the church be that this people has no rights which the Christian of the civilized world is bound to respect. Let the church teach that her sons do wrong to take interest on money, but let her children gladly avail themselves of the opportunity given them thus and thus only when in straitened circumstances to deal with alert and wits-sharpened people of the race in question, and if they are naturally bright, would they not develop those traits which we not of Jewish blood fancy are abnormally present in the Jewish character? Before the Gentile judges the Jew, let him consider his history. And let him, when tempted to yield to the tendency to despise or ill-treat him, for whatever reason, stop also to consider what he owes to the Jew.

For we owe much to the Semite. In the first place we owe the Bible to the Jew. Its history, besides being the history of God's revelation of Himself to men, is the history of that nation and people. Its laws are the legislation of that nation, civil, ceremonial and moral. Its poetry is the poetry of the Jewish people and their life. Its prophecy is the voice of the aspirations and the longings of the sons of Israel after the Infinite.

Our religion is in its distinctive features Semitic in origin. To the Jew we owe our idea of God. This historically, of course, not to say that the conception of an infinite and supreme being may not be found where perhaps the influence of the Jew is *nil*. But when it comes to that, it is pretty hard to find a place where his influence is not! Our conception of the nature of man, his fall, and his redemption, we owe to the Jewish religious teachings of antiquity. Our view of the future life, the figures under which we portray the final destiny of man we derive from Jewish thought in this direction.

Our moral law, our Sabbath, which we have so distorted and lost, but which we ought to restore and save to our good, is Jewish. Our sacraments are of Jewish origin, and even the most of the technical terms of our theology are a debt to Israel.

Then we owe to the Jew our Saviour and His apostles. For our Lord was a Jew. Every one of His disciples was a Jew. Every one of the writers of the New Testament, with the possible exception of St. Luke, was a Jew. The most of the apostolic men described in New Testament history were Jews. In our study and teaching of New Testament history, especially in our teaching of the young, we should bear this in mind. Do we speak of Jesus and His disciples, and oppose to them "the Jews," let us remember that they were themselves Jews also. Did Jews seek to entrap Jesus in His words, Jews also were they who sat at His feet, willing learners. Did Jews seek to injure Him and force Him to flee from their cities for safety, they also of Bethany, who gave Him food and shelter, were Jews. That home He so loved was a Jewish home. Did a Jew betray Him, Jews also sought his body and gave it tender and reverent burial. Did Jews by intrigue and fierce goading on of the weak and self-seeking Pilate attain His crucifixion, Jews also believed on Him and proclaimed His gospel all over the world. Peter at Pentecost was a Jew. Paul the apostle to the Gentiles, who preached throughout Asia Minor and known Europe, was a Jew. The early church was overwhelmingly Jewish in its complexion. Thus great is our debt to the Semite.

How shall it be paid? In many ways, of course, but a few of these may here be merely indicated. In the first place, we can show to Christians that Jews have been misunderstood and misrepresented. We can refrain from giving way to whatever prejudice we may have and try to conquer it. We can and ought to eradicate from our

use of the word Jew the contempt that is sometimes expressed thereby. It is a term of honor rather than contempt. We can refrain from using the term as a verb. In these and many other ways we can increase among the Gentiles a proper regard for the feelings of Jewish people.

Then, too, we can show to the Jews that we have a real and disinterested regard for their religious welfare. We can be properly anxious for their salvation, not superstitiously, but rationally. We can by using proper methods in approaching them and in furthering their knowledge and understanding of the gospel remove the suspicion that attaches to much that is done for this end, with what St. Paul would call a zeal "not according to knowledge."

And more than all else we can and ought so to live in our relations with Jewish people and in regard to the example we set to them, that they shall see in us a true exemplification of that ideal life which is set forth in the life, teachings and character of Jesus of Nazareth, the ideal Jew, the spiritual Jew, the typical man, the image of His Father and ours. Let us show them what is meant by truth, purity, nobility of life. They know these things and often put to shame those that bear the name and sign of our Lord. We owe it to what we have received from them that we give them this return. This is the truest and best return we can give them. But humbly we have to acknowledge that it is by no means the easiest.

D.

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#### A JOURNEY WITH BENJAMIN OF TUDELA.

In northern Spain, situated upon the fertile lands of the Ebro and in the province of Navarre, with the Sierra Madera mountains overlooking from the west and south, there stands the city of Tudela, the home of a famous Jewish traveler of the Middle Ages. Rabbi Benjamin of

Tudela was perhaps actuated by commercial motives in his travels, although, undoubtedly, also by a thirst for knowledge. He set out in the year 1165, and kept a journal or itinerary of his travels, in Hebrew, a plain, matter-of-fact narration of what things he had seen and heard. Our rabbi possesses none of the graces of authorship, none of the evidences of genius, but his itinerary is certainly valuable as affording us very welcome glimpses of twelfth century travel. With him for a guide we visit the Jews in well-nigh all lands of their dispersion, and witness them in conditions differing materially from those that surround modern Jews. The book, however, has many errors, geographical, chronological and of many kinds, and this fact detracts from its value.

Our author spent eight years in travel, and visited Jewish communities in all the three parts of the then known world, Europe, Africa and Asia, penetrating as far as to the frontiers of China.<sup>1</sup> David Gans, the mediæval historian, says that in every place whither he came, there he wrote down all the things which he saw, or heard from faithful men, and inscribed them in a book. It is to be feared, however, that he was not always sufficiently careful of his sources; and, in truth, he may have designed the presenting occasionally of incredible stories, for the stories he tells sometimes are very much like those of Herodotus, the father of history, and possessing something of a like charm. Benjamin of Tudela died in 1175, only two years after the completion of his travels.

Benjamin seems to have visited both northern and southern France, where he found synagogues and schools in most of the places visited by him. The Jewish people at that time were measurably protected from violence, although their condition was growing in that land increasingly worse. The appearance of the crusades afterwards made that condition well-nigh unbearable.

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(1) See the PECULIAR PEOPLE, March, 1896, p. 288.

In Narbonne, Benjamin says that the Jews held and cultivated great tracts of land. These they held by a leasehold tenure from the great lords. Paris had many Jews at that time who were prosperous and respected.

From Marseilles Rabbi Benjamin proceeded by sea to Genoa, in Italy, and visited a number of places in that sunny land. This was during the times when Genoa, Pisa and other cities of northern Italy flourished as republics, and when certain of them enjoyed great maritime prosperity. Our author calls attention to the fact that these cities had no king or prince, but rulers whom the people had appointed.

Rome, at that time, in virtue of the development of the power of the Roman hierarchy, was the greatest city in all the West. Benjamin speaks of the pope as being the head of the religion of Edom, meaning by that designation Christendom. It is a curious process of Biblical interpretation by which Jewish authors have persistently designated everything Christian as Edomitish. The custom originates with the interpretation of the prophet Obadiah and other prophets. Christianity is identified with all that is Roman; and Kimchi, the commentator, lays it down as a rule that "all that the prophets have said about the destruction of Edom in the last times has reference to Rome." Just how this latter identification came about it is hard to say. Certainly very unhistorical statements regarding it are made by eminent Rabbis. We cannot wonder, however, that Jews have looked upon Roman Christianity as heathenish. That and Greek Christianity are the only forms that the largest number of the Jews have been familiar with through the centuries.

We present herewith, in a translation from the Hebrew, Rabbi Benjamin's account of his visit to certain of the Italian cities. In our next we shall give the story as he relates it of David Alroi, a false Messiah who appeared in Persia.

FROM THE ITINERARY OF BENJAMIN OF TUDELA.

*(Translated from the Hebrew.)*

And from thence one travels by ship to Genoa, situated on the seashore, a four days' journey by sea. There are two Jews, brothers, Rabbi Samuel ben Kilam and his brother, who were from the city Sebatha. They are good men. No king rules the city, but judges whom the people set over them according to their will. And every one of them has become great in his house. In the time of their dissensions they war one party with another. They rule the sea, and make ships called *galeres*,<sup>1</sup> and they traverse the sea to acquire profit and gain in all places of profit, and they bring such to Genoa. And they fight with the men of Pisa and between them and Pisa is a journey of two days. That city is very great and in it are about ten thousand towers upon the houses, which were erected for the purposes of warfare in times of dissension, and all the men of that city are mighty men. No king is there, and no prince ruling over them, but judges whom they themselves have set up over them. In it are about ten thousand Jews. The city is distant from the sea four miles.

From thence it is four miles to the city of Lucca. About forty Jews are there. It is a great city, and the leaders of the Jews are Rabbi David and Rabbi Samuel and Rabbi Jacob.

From thence it is a journey of six days to the great city of Rome, the capital of the kingdom of Edom. And there are about two hundred honorable Jews, and they do not pay tribute to any man; and from among them are servants to Pope Alexander, the great Head and Præfect over the whole religion of Edom. And there are great wise men, and at their head is Rabbi Daniel, and Rabbi Jechiel is in the service of the pope. He is a young man, handsome, of understanding and wise, and he goes

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(1) An Italian word. The ships had banks of oars.

out and comes in in the house of the pope, and he is steward over his house and over all that is his. He is a descendant of Rabbi Nathan, who wrote the book *Aruch* and a commentary upon it. And Rabbi Joab, son of the Rabbi Solomon, and Rabbi Menahem preside over the college, and Rabbi Jechiel, who dwells in Transtiber, and Rabbi Benjamin, the son of Rabbi Sabbatai, of blessed memory.

This city of Rome has two parts, and the River Tiber separates in the midst of the province. One part is on one side and the other part is on the other side. In the first part is a great eminence which they call *San Pietro di Roma*; and there is the palace of the great Julius Cæsar; and great buildings are there, and structures different from any buildings in the world. P.

#### THE JEWISH MODE OF RECKONING TIME.

April is the first month of the PECULIAR PEOPLE'S year. This is for the reason that during that month some portion of the Hebrew lunar month Nisan always falls within its limits, and Nisan is the first month of the ancient Jewish sacred year. See Exodus 12:2. Jewish time-reckoning is lunar. The months coincide with the changes of the moon. This necessitates the frequent insertion of an intercalary month, which is always located at the end of the sacred year. The last month, if we begin our reckoning with Nisan, is Adar. Should any year prove to be a leap year, then the extra month is inserted after Adar, with the name of Second Adar, making thirteen months for that year.

For ordinary purposes, however, in Jewish usage New Year's day occurs in the autumn, the first day of the month Tishri. Tishri will begin the present year with the eighth day of September. That is pre-eminently New Year's day. The intermediate months between Nisan and Tishri are Iyar, Sivan, Tammuz, Ab and Elul.

Jews, because of their dispersion in Gentile and Chris-

tian lands, reckon their years from the birth of our Lord; but another mode of reckoning the years has long prevailed as a Jewish custom, that of dating from the creation. According to that reckoning, this present year, beginning with the nineteenth day of September last, is 5656. It is only a matter of convenience, upon which there is general agreement, as it would be impossible to determine the exact chronology from the creation. Nisan is spoken of in the Bible under the name of Abib.

Well did Moses command that this month of Nisan should be the beginning of months to the people of Israel. The winter is past. The flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land. But, more especially, it was on this month that the Hebrew nation was born, that they passed out from darkness into light, from slavery into freedom. It is the month in which the festival of the Passover occurs.

The feast of the Passover will never be permitted to perish from the memory of men, for it was during the paschal days that our Saviour suffered on the cross and died, slept peacefully the sleep of death for three days and three nights, and on the morning of the third day arose from the grave.

In the modern Passover service that night is celebrated when the Angel of Death went out over the land of Egypt and when there was not a house in which there was not one dead, and it is recounted how God did many mighty deeds in the night. That night is the greatest night of all past history, for therein Jesus ate the Passover with His disciples, delivered discourses full of wondrous beauty and light, offered up His intercessory prayer as the great High Priest of the Jewish nation and for the world, suffered in Gethsemane, and was delivered into the hands of wicked men to be crucified.

In Sivan Pentecost occurs and the ninth of Ab commemorates the fall of Jerusalem.

חדשות הנעשית—NEWS—במחנה ישראל.

BARON FERDINAND DE ROTHSCHILD, M. P., was elected recently a trustee of the British Museum.

ACCORDING to official statistics the Jewish population in Austria numbered, on a given date, 1,141,165. There were in Galicia, 770,468; in lower Austria, 128,784; in Bohemia, 94,749; in the Bukowina, 82,717; and in Moravia, 45,324.

THE JEWISH community in Tiberias, Palestine, has recently been endowed with a hospital by a gentleman and his wife, of Moscow. This is very appropriate, because of the warm springs there. Tiberias in ancient times was celebrated as a health resort. It is the home where many of the Jewish sages were buried.

THERE IS still great suffering within the Jewish Pale of Settlement in Russia. Because of the density of the population there, caused by expulsions from other parts of Russia, business competitions have rendered it almost impossible to live. Many are without homes or bread. The past winter has been terribly severe for these. The condition in the Pale is growing rapidly worse.

A NATIONAL FARM-SCHOOL is in process of establishment near Philadelphia. A farm of 122 acres, under a high state of cultivation, has been purchased, and has all the necessary farm buildings. The location is near to Mr. Burpee's seed farm. It is proposed to establish a school for the teaching of agriculture, principally to Jewish boys, although others will be freely admitted. Rabbi Jos. Krauskopf, of Philadelphia, has gone upon an extended lecture tour to raise needed funds. It is expected that during the winter months the florist, orchardist,

head gardener and chemist of the Burpee Seed Farm will constitute part of the faculty of the farm school. They will serve free of charge.

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ONE OF the crying needs of the times is the abolition of the sweat-shop evil. One thousand Hebrew tailors in New York hope soon to better their condition. They will leave their tenement houses on the East Side and establish themselves in clean and healthy cottages in the "Pine Belt" on Long Island. The idea is to establish a big co-operative concern. A large factory is arranged with regard to all the latest discoveries in sanitary science. It will be controlled by the United Garment Workers' Union, and the profits will be turned into a fund to establish new union factories.

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

### SPIRIT OF JUDAISM.

In a paper entitled "The Outlook of Judaism," by Miss Josephine Lazarus and read at the World's Parliament of Religions, ideas were given which have re-appeared in a recently issued book by her, "The Spirit of Judaism." It will be of interest to our readers to know that Miss Lazarus is a sister to the gifted Jewish poet, Emma Lazarus. The title selected for her book by Miss Lazarus is the same as that of one of Grace Aguliar's delightful books. Some months ago there appeared in the *American Hebrew* a symposium in which a remarkable unanimity of views were expressed in criticism of the book by Miss Josephine Lazarus. The plea of Miss Lazarus is that a new spirit be breathed into the old forms of Judaism. She replies to her critics in a later number of the same paper, in which she says: "The protest is certainly a unanimous one, and unanimity is so rare a thing among the Jews, that, for this, too, one may be grateful. Had I not known it before, I should know

it now, as Dr. Kohler tells me, that I stand alone, among the thousands of my sex and race, to pour forth my soul in a cry for God, for the living God." Her closing words are these:

"But be this as it may, if this be your last word, O teachers of Judaism and Christianity, if this be the barren rock whereon you stand and build your faith, more and more will it be made known to you that every 'human soul seeking divine truth,' seeking a God other than the graven image of tradition and inheritance—every man and woman needing a more living faith, a 'mere religion,' if you choose to call it so—must find it outside the churches and the synagogues, or else must go unsatisfied and alone."

In the next issue of the *American Hebrew* there appeared an editorial with this for a heading: "Need She Stand Alone!" The complaint against Miss Lazarus had been that she had gone too far toward Christianity in her cry for deeper spirituality. Dr. E. G. Hirsch had said, "More than once, while following her arguments, had we to turn back to the title page to assure us that this was a book written by a Jewess." The *American Hebrew* says:

"We feel privileged to invite her back into the fold where her ancestors found themselves safe under the wings of the Shechinah. There to this day valiant men and women in Israel still hearken to the divine voice that gives them courage to fulfil their duty in life. We can again invite her to the earnest, thorough study of the Bible, particularly of the Torah and its commentators, in whose sublime utterances she will find the whole world-range of religious and human ideas. As the Talmud itself says of the Torah, 'turn it over and over again, for everything is in it,' so in that larger body of Torah or instruction—Jewish literature—everything may be found that can spiritually add to the welfare of a human being who believes in one God, Sovereign of the world and Father of all His creatures.

"Let Miss Lazarus, then, join herself unto her own people. With them she will see the goodness of God set forth in the creation and in His continual renewal of that

work day by day; with them she will see the love of the Heavenly Father and the faithfulness and tenderness of the Divine Shepherd who leadeth us in the paths of righteousness for His name's sake; she will see this and much more without standing a lonely and lonesome eclectic. She may join with the sons and daughters of Judah, being related to them through an ancestry striving for the same aspirations and affiliated by the ideas connected from time immemorial with the Jewish religion.

"No one will then suspect her of wishing Jews to merge with Christianity, for her idea of making the 'great renunciation' will have taken to itself wings and fled. Having once learned the Bible in its original, having become inspired by the strains of the Psalms, having been deeply stirred by the prayers of the Synagogue, she will feel that she can be intensely Jewish, and still be at one intellectually with her friends of other faiths, and even spiritually, as the nations of the earth are becoming more and more permeated with the teaching of the Old Testament.

"To tell the truth, it seems so many battles have to be fought over and over again. Humanitarianism is one of the highest expressions of love—love both to the children of men and to the beasts of the field—and that this is a characteristic of the Old Testament is amply proved in the articles of Professor Cornil of Koenigsberg, translated by Dr. Grossman and published a few months ago in *The American Hebrew*. 'Thou shalt love thy neighbor as thyself,' is a command to be fulfilled of one man to another. 'Thou shalt love the Lord thy God with all thy heart, with all thy soul and with all thy might,' is a summary of our duty to the Maker of heaven and earth. The love of God to us is manifest in the Torah, which also tells us that God loveth the stranger, to give him raiment and food. Even though the Lord destroys the enemies of Israel, He remembers they are His children. The Midrash tells us that when the Egyptians sank into the Red Sea the Almighty mourned. Instances are too numerous and countless to relate at every moment and to recall every time Judaism is invited to imitate the love of Christianity. The field has been canvassed over and over again.

"Therefore, we again remind Miss Lazarus that the heritage of her fathers is still open to her, that the secrets

of the Law will unfold themselves to her if she will but hearken; the beauties of the Hebrew language will be a reward to her tireless, unwearying study; the prayers of her people, with their olden history and sacred memories, will be full of charm and solace for her, and will greatly develop those liberal instincts inherent in her. She will feel that she is sharer in a grand mission and will take no offense at the caution of a Gentile writer<sup>1</sup> and his admonition not to give up the traditions of her people; she will cleave to her ancient root and allow him to cling to his ancient moorings. Thus she need not stand alone."

To all this we say, Amen. At the same time we also say that Miss Lazarus is right in her cry for more than that which prevalent Judaism can give her. She has done right in "crossing the Rubicon, the blank page that separates the Old Testament from the New," and in that she "reads with fresh eyes" and a fresh heart "the life and teachings of the One whom the world calls Master." She need not leave the synagogue to find full satisfaction for all her heart cravings; but she must find it at the feet of Jesus. The spirit of the love of Jesus is the true spirit of Judaism. Nothing else can impart the lacking spirituality to the synagogue.

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#### THE MODERN JEWISH OBSERVANCE OF THE PASSOVER.\*

Something over three millennia ago the Israelites passed victoriously out from Egypt. The night wherein they passed through the waters of the sea was the birth-night of the nation. The nation still preserves that festival which does not cease to commemorate the event and all that it implies. The Passover is *par excellence* a home festival. In thousands of Jewish homes, in this and many lands, by the time the PECULIAR PEOPLE reaches our readers this month, the Passover will have been celebrated. The first day of Passover occurs every year on the fifteenth of the Jewish month Nisan, falling the

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(1) One who took part in the symposium.

\* We acknowledge partial indebtedness to the *Jewish Era*.

present year upon the twenty-ninth day of March, the last day occurring April the fourth. The first and the last days of Passover are still observed at the present day in Jerusalem, in accordance with the injunction of the Pentateuch, as days of holy convocation.

Careful preparations are made throughout the world in Jewish homes for the coming of the sacred days of this festival. Attention is given to the flour from which the unleavened bread is baked and to the ovens used for the baking. In some instances care is given even to the cultivation and grinding of the grain. Certain Jewish bakers make it their business to furnish the unleavened bread to Jewish families both in city and country. Ovens must be thoroughly cleansed with red-hot bricks. This is to destroy all traces of leaven. Each family also prepares a kind of wine called "mad," made from honey and water fermented.

House-cleaning is another important preparation for every family. Furniture is taken out and thoroughly cleaned, and especially all vessels to be used in cooking and eating during the festival. Sometimes pots are burnt in the fire, and where possible new vessels are purchased. This is to guard against the presence of leaven. Then on the evening preceding the fourteenth of Nisan occurs the ceremony of searching through the house for leaven. The father of the house takes a lighted wax candle and searches in every nook and corner, where leaven is supposed to be. This ceremony is often made delightful to the children by permitting them to hide, previously, pieces of leavened bread about the house. Their merriment until the bread is found adds to the enjoyment of the occasion. Let it be remembered that the Passover is forever a family ordinance. Merchants who have large stores, instead of removing the leaven therefrom, sell their stores to Gentiles with a written agreement that they shall be returned at the end of the seven days.

On the fourteenth day of Nisan during daylight the table is prepared for every family, that it may be in readiness for the paschal ceremonies to occur after night-fall. A white cloth is spread over the table. On a dish not far from the place where the head of the house will sit are placed three flat cakes of unleavened bread, one upon another, and a napkin separating each. These three cakes so placed symbolize the threefold division of the Jewish people into priests, Levites and all other Israelites. Upon these cakes are placed the following articles: a shank bone roasted a little with some meat upon it, a memorial of the paschal lamb; an egg, memorial of the sacrifices which were brought during the days of the festival; bitter herbs, horse-radish or lettuce, to be eaten in commemoration of the bitter work of the Israelites in Egypt; a dish containing a kind of sauce, called Haroseth, a mixture of vinegar, figs, dates, almonds and spice, having the appearance of mortar and reminding of the mortar and bricks of Egypt; parsley to be dipped in salt water, to remind of the passage through the Red Sea; also, at their proper places upon the table, a number of small cups for wine, or "mad," are provided.

When the family, including servants and guests, are seated around the table it is customary for them to recline in token of their freedom, for Passover is the time commemorative of Israel's passing out from bondage into freedom. The ceremony begins when the head of the family returns home from the synagogue. Before he is seated he arrays himself in a white robe. This had been the gift of his wife at the time of their marriage. It is worn every year at Passover, on the day of Atonement and in death it serves as his shroud.

The first order of the service is the sanctification. The head of the house fills the cups with wine, offers a prayer sanctifying the feast and all at the table drink. Four times the drinking of wine occurs in the ceremony. Next all wash their hands preparatory to handling the

dishes. Then the parsley is dipped into the salt and water, after which the head of the house breaks the middle cake in the plate, leaving the half of it there, the other half being reserved until after the supper. This serves to remind that Israel ate the bread of affliction in Egypt, breaking in haste.

At this point begins the narration of the story of Israel's bondage and deliverance. All at the table take hold of the bone of the lamb and the egg and hold them while saying:

“Lo! this is the bread of affliction which our ancestors ate in the land of Egypt; let all those who are hungry enter and eat thereof; and all who are in distress, come and celebrate the Passover! At present we celebrate it here, but the next year we hope to celebrate it in the land of Israel. This year we are servants here<sup>1</sup> but next year we hope to be freemen in the land of Israel.”

Thereupon the youngest of the company asks certain set questions which bring out from the father of the family the narration of the whole sad, wonderful, triumphant story.

Every once in a while the utterances of Israel's sages are introduced to light up the story. Before concluding, the narrative glides into exquisite song, the narrator passing finally into grateful praise to God from the Psalms for all that He has done.

Again all wash hands. The upper cake is broken, blessing is said and all partake of the cake. Then the bitter herbs are taken, and in imitation of the practice of the great Hillel, who lived during the days of Herod the Great, the bitter herbs and the cake are eaten together. From one to two hours are necessary for the ceremonies up to this point. Then occurs the supper proper, a full meal, which is joyfully partaken of. After the supper the master of the house produces the half of the middle cake which

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1. Being accounted aliens.

had been reserved and all partake. Then follows a long series of prayers and hymns which if fully followed out will prolong the ceremony far into the night. Many of these prayers are very beautiful indeed. In them is earnest pleading for the rebuilding of Jerusalem and the holy Temple. At one point in the prayers the door is opened for Elijah should he appear as the forerunner of Messiah on that particular Passover. Then the Hallel is sung, a hymn of praise embracing psalms 113 to 118 inclusive. A hymn of special beauty enumerates many of the interpositions which God graciously manifested to His people and fixes them all as having occurred in the night: "The righteous stranger<sup>1</sup> conquered when he divided his company at night; thou didst threaten the king of Gerar with death in a dream by night; thou didst terrify the Syrian<sup>2</sup> in the dead of the night; Israel wrestled with an angel and overcame him in the night," such and many more are the enumerations of this beautiful song.

At the conclusion of all, the history of the nation is related in nursery jingles for the benefit of the children. They are placed last so that the children may remain awake in the expectation of them. "One kid, one kid which my father bought for two suzin;<sup>3</sup> one kid, one kid. And in came a cat and devoured the kid, which my father bought for two suzin; one kid, one kid. And in came a dog and bit the cat," etc., the whole story very strikingly reminding of the "House that Jack built." There are different interpretations of the story, some referring the kid to Israel, the father to God, the two pieces of money to Moses and Aaron, the cat to the Assyrians, the dog to the Babylonians, etc.

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1. Abraham.

2. Laban.

3. Pieces of money.

## 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 our 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.