

THE PECULIAR PEOPLE.

A CHRISTIAN MONTHLY,

DEVOTED TO JEWISH INTERESTS.

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

EDITORS:

THE REV. WILLIAM C. DALAND, D. D.,
London, Eng.

THE REV. SYLVESTER S. POWELL,
Little Genesee, N. Y.

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

Vol. 11. May, 1898. No. 2.

Contents.

Editorial Paragraphs,	25
An Impartial View of the Jewish Question,	30
The Dreyfus Case,	44

PUBLISHED BY
THE AMERICAN SABBATH TRACT SOCIETY,
BARCOCK 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 LEESER BIBLE,

The Holy Scriptures of the Old Testament Translated into English

BY ISAAC LEESER, an eminent Jewish Rabbi.

This is the Standard Jewish English Version of the Scriptures, and should be within the reach of all, both Jews and Gentiles. The purity and beauty of its renderings in innumerable passages richly repay its perusal. Proceeds from the sale of this Bible are to be devoted to the cause of the PECULIAR PEOPLE.

Price, bound in full leather, \$1.50.

Address, THE REV. S. S. POWELL,

LITTLE GENESEE, N. Y.

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.

הַכִּיטוֹ אֶל־צִוֵּר חֲצִבְתָּם
Isa. 51: 1. וְאֶל־מִקְבַּת בֵּינֵי נִקְרָתָם

"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. XI.

PLAINFIELD, N. J., MAY, 1898.

No. 2.

JUDÆUS SUM; JUDAICI NIHIL A ME ALIENUM PUTO.

THE practice of counting the Omer between Passover and Pentecost teaches us the value of time. It reminds us of the petition in the prayer of Moses, the faithful shepherd: "So teach us to number our days that we may apply our hearts unto wisdom."

THE highest wisdom will lead us to seek that outpouring of the Holy Spirit which comes as Heaven's best gift, the gift of Jesus, the risen and reigning Saviour. Pentecost is the completion of the beneficent grace bestowed at Passover. The triumph of the world's redemption through the cross was achieved at the one, at the other the beginning of the completion of redemption.

ANTI-SEMITISM is a large subject. It cannot be disposed of in a sentence or in a paragraph. It cannot be described in a phrase or classified by means of a single adjective. That it is a fact, no one with his eyes open can have the hardihood to deny. That there are many and varying ways in which it manifests itself is clear. The Anti-Semitism of the political German is not that of the English gentleman in society; that of the ignorant rabble is not that of the learned professor; that of the religious enthusiast is not that of the atheistic orator; and that of

the devout adherent of the state churches of eastern Europe is not that of the Pharisaic Christian in free America.

ANTI-SEMITISM is many sided. It is racial, social and religious. It is perhaps many other things as well. It has been found in all the centuries, before as well as after the Christian era. Humanity is not yet lifted above race prejudice, and the Jew is not the only person of an alien race who has to suffer. Even inter-national hatred is strong; what then may be expected in the case of a race whose whole civilization exhibits the law that it must be separate from that of the peoples which surround it? This we write not in justification, but in partial explanation of the phenomenon. Neither is humanity yet above the curse of class and social distinctions, by which many are ostracized because of calling, habits, manners and customs, wealth and what not. Is it surprising then, that the social manners and customs of the Jewish people, whose ways, enjoined upon them of God, should not be as the ways of their neighbors, have raised an invisible barrier between them and others, which in consequence of our poor human nature, so readily yielding to prejudices, has resulted in open and unanimous dislike? And there is no fact so clear as that we are not yet lifted above the cherishing of animosities because of religious differences, greater or smaller. What wonder then that, in view of the lights and shades of the history of the Christian Church, (the adjective seems sometimes a strange one!) feelings on the side of the prejudiced Jew who does not believe in Jesus and the Gentile Christian whose mind is not exactly that of an enlightened philosopher and far from being yet "the mind of Christ," should be so unfortunately related as in the course of centuries to produce an alienation and hatred which neither the oft-repeated but poorly-understood doctrine of Jesus nor the liberal culture of the last of the centuries has been able entirely to conquer. All

these and other realms of human life and relation have contributed their part to make up the horrid thing we call Anti-Semitism. Horrid it is because it seems of the nether world rather than of the world of God's love. Horrid it is because it masquerades under the guise of religion, while it separates those in whose hearts it finds an abiding place from the apprehension of the very first lesson of religion and shuts God's covenant people away from those who ought under God to bless them and to whom they might be a blessing.

A WORD ought to be said in regard to that feature of Anti-Semitism which is most hotly contested, which is so bitter to the Jew who does not believe in Jesus and which is so often taken by the Christian as a ground of justifying in himself things which are utterly abhorrent to a true sense of right, to say nothing of Jesus' teachings. We mean the fact that Anti-Semitism is no doubt a judgment of God on Israel. When we write that we believe this to be the case, we know we shall at the outset be misunderstood by Jews who do not believe in Jesus and by Christians as well. Each will think he sees more in the statement than we mean by it, but each in a different way. Before, however, we speak of this, it may be well to say that we think many of the illustrations of Anti-Semitism which sensitive Jewish people are quick to find are not at all peculiar to the Jewish question, and therefore cannot be either evidences of God's judgment on the one hand or of any great amount of feeling toward Jews on the other. Jews, for example, are fond of saying that Jews are seldom or never found among the criminal classes. This is to show their great morality. We admit it, and we admire them and honor them for it. But they are also fond of saying that, whenever a Jew is mentioned in a newspaper as having been arrested as a criminal, the fact that his religion and race are mentioned shows great hatred on the part of the reporter or newspaper. They say, "In the

case of no other criminal is his religion mentioned. The poor Jew, however, is always singled out. This plainly shows an animosity against him—Anti-Semitism.” Now we may hope to be pardoned by our readers if we say that in our opinion in nine cases out of ten it proves nothing of the kind. If it is so rare an occurrence, what is more natural than that the fact should be mentioned? Baptists, Episcopalians, etc., would not be mentioned. They are doing these things all the time. Then, too (and he is not to be blamed for it,) the Jew is marked off from other people and he is known as a Jew. This is partly the result of nature and partly because of centuries of strongly marked religious and other customs. It is God’s will for him. If the Baptist or Methodist were as clearly marked off, his religion would be mentioned. If ever a Salvation Army captain is arrested for misconduct, his religious connection is not forgotten. He has to suffer as does the Jew, because of the fact that he is marked before the eyes of men. This does not mean anything special in the case of the Jew more than in the case of the other. It is perfectly natural. We do not deny the fact of a wide-spread Anti-Jewish prejudice, but we think that a sensitiveness which pounces at once upon a little thing like this and sees in it worlds of meaning is childish. We do not say it is Jewish sensitiveness, for we hope that many, many Jews are not so sensitive. But we do say that we have read the complaint in many Jewish papers till we have become weary of it. Nor can such a remark as “He is a good fellow, *if he is a Jew*,” be regarded always as even an unconscious exhibition of Anti-Semitism considered as a deep-seated prejudice. Such remarks are continually made. “He *may* go to heaven, *if he is a Baptist*,” is a remark which has been made more than once, and such a remark is likely to be made in circles where religious differences are known and come up naturally. They may be seriously made or they may be lightly made. But they do not prove any universal feeling. Now, the Jew will not deny

that his own religion is strongly marked off in many ways from that of his neighbors. He wishes it to be so. He himself emphasizes it. Why then should he be surprised at a remark like that? We have ourselves been made the butt of good-natured and ill-natured ridicule and have had insinuations embodying pity and ineffable contempt uttered because of our own religious opinions. There is no use of magnifying these things. A great deal of Anti-Semitism is imaginary.

BUT *there is a difference between the Jew and the rest of the world.* This is God's will as revealed in His Word. The terrible fact of Anti-Semitism is no imagination, and its evils have been so great that it is no wonder if Jewish nerves have become unduly sensitive. We believe that the great manifestations of Anti-Semitism during the centuries and also to-day are under God's Providence for His own purposes for Israel. But we say that to preach this fact to ignorant and ill-balanced minds is like putting edged tools in the hands of children. Let a superstitious and fanatical body of people get the impression that ill treatment of this or that people is the will of God and it seems to their untutored minds like a license for them to carry out the Divine purpose. Let the Church of Christ beware of so teaching this fact of God's judgment on Israel as to lead her sons to disobey God's own law of justice and mercy, God's own supreme law of love, in order to carry out God's purposes, which are best known to Himself. Minds which see in this or that fact of present human life, this or that event in present history, a fulfilment of God's Prophetic Word are apt to rush to the conclusion that they are the instruments in God's hand for carrying out His designs. Hence the religious enthusiasts who have often committed crimes and atrocities in the name of religion. It is one thing to recognize a fact of Divine Providence and it is quite another thing to be so under the Divine will that all our words and ways shall be peace and

love and light. These two can co-exist. But till men are all truly converted to God, preachers and leaders of the people need to have ever before them this source of peril. "Vengeance is mine; I will repay, saith the Lord." We may see in Anti-Semitism a mighty agent whereby God is working out His will for Israel. But it is also only possible to see in it a hateful product of the pit of darkness, against which every child of God should battle.

AN IMPARTIAL VIEW OF THE JEWISH QUESTION.

BY DR. B. A. LAENA.

(Translated from the German.)

Israel is a wonderful people because of its Origin. It is descended from Isaac, who was born to Abraham and Sarah when they were in their old age. But Israel is also a wonderful people on account of its Preservation.

Great and mighty nations have passed away from the face of the earth. Israel exists. Many another people, so treated as Israel has been, would long ago have gone out of existence. Israel cannot be destroyed, because God so wills it; Israel will endure till the end of time.

Who then has treated Israel so shamefully? Is it Christianity? Is it the Christians? No! Genuine, pure, Biblical Christianity and the converted Christian know nothing of hatred and persecution. The Gospel preaches *love*, without which a man, with all his knowledge, ability and attainments, is nothing. 1 Cor. 13. Love—even to one's enemies! For "God is love; and he that dwelleth in love dwelleth in God, and God in him." 1 John 4: 16. Heathen rulers thought it a good thing to adopt external Christianity. Their subjects have followed them from obvious and present reasons. Whole nations have been driven by the sword into the water and the baptismal formula has been pronounced over them. This is the manner in which many became "Christians," *Nominal* Christians, as there are unfortunately many now-a-days. One becomes a church member, but not a Christian; a

professed Christian, but not truly converted; orthodox, it may be, but not really a believer. Here in this country* whoever is not a Jew is of course a Christian (?)—that goes without saying! One is born of Christian parents, has been baptized and confirmed, and is admitted to the Communion, therefore he is a Christian. But, as a former city missionary of long experience said to me with sorrow, among a hundred Christians there is scarcely one who walks the narrow way leading to eternal life, who has received spiritual life from God. One becomes a Christian not by birth, but by the *new birth*. Only nominal Christians hate and persecute.

There is a Jewish question. There has been a Jewish question, not only since the first few centuries, but for over eighteen hundred years, ever since the Jews delivered their brother, Jesus of Nazareth, to the Romans for crucifixion with the words: "His blood be upon us and upon our children." At any rate there has been a Jewish question ever since the destruction of Jerusalem in the year 70 and the dispersion of the Jews among the nations of the world.

The Jewish question is not a race question. Every race and nation has its light and dark side, its good qualities and its faults; otherwise Dr. Martin Luther could never have spoken of the "German guzzle-devil." Whatever one objects to in the Jews is found as much and more among others. Now that the Jews have become fully recognized citizens, to keep them particularly in view as Jews and to estimate their moral value by numbers, is from the first unfair and partial. Before God it is all one whether sin and injustice appear in Semitic or Teutonic clothing.

Nor can the Jewish question be grasped and solved from the point of view of humanity and general morality, for there is no solution here possible. In this respect the

* Germany. The reader must bear in mind throughout that the author writes as one resident in that country.

Apostle's words are pertinent, when he says, "There is no difference." "All have sinned, and come short of the glory of God." Likewise the Saviour's words, "For out of the heart (of man, not of Jews only!) proceed evil thoughts," etc. That is as much as to say, "Like brothers, like caps."

The Jewish question is a religious question. Therefore the State as such cannot properly be occupied with it; for theso-called "Christian State" does not really exist. Till the second coming of our Lord and the setting up of the thousand years' reign there is to be no Christian nation; there can be none. Nowhere is it stated and promised in God's Word that whole peoples shall be converted to the Lord and serve Him as a whole. God has commanded that the Sabbath shall be kept holy. The human law traverses the Divine and designates certain hours of the weekly rest day for labor. The "Lord's-day," however, is like a precious costly handkerchief. A spot of ink even on the very edge, ruins the whole handkerchief! Further, the state regulates and licenses vice, even prostitution, and stamps it as a profession. Also the carrying on of wars and many other things stand in such a questionable relation to the Gospel that one may well ask, "Where is there to be found a truly Christian nation?" The Jews are recognized fully as citizens, with all rights and duties; therefore the State cannot officially touch the Jewish question, which is a question of religion.

The social condition of the Jews was formerly very limited in respect to occupation, place of residence, clothing, etc. They had to be marked as Jews by some external sign. They were not allowed to live in desirable cities or in the better streets. To acquire freehold property was not permitted to them. On the contrary they had to pay extra "Jews' taxes" and the like. Down even to our nineteenth century, in part at least, laws of this sort prevailed, and as they disappeared they remained in force practically for years in the case of the old, probably as a matter

of "administrative privilege," in which modern Anti-Semites would gladly take refuge.

The year 1870 came, and with it came the Franco-Prussian War. Much blood was shed; also Jewish blood. Prussia with her allies was victorious. The German Empire arose. The rejoicings were great. And so was the war levy of more than five thousand millions! Many a man thought that would surely end all tax-paying. Then began the financial swindle and, at last, the great crash. Men reckoned on paper with a money value, which perhaps never had anywhere a reality. At last payment was necessary and they couldn't pay. Laboring men took their hard-earned savings out of the savings bank and used them to pay for speculations on the stock exchange. And then the building swindles and real estate speculation! In Berlin, houses sprung up out of the ground like mushrooms. And the masons rode to work in the morning in cabs. That was a time like Paradise. Things went up and many became rich in one night. The piety of the more serious time of war was comprehended in the general decay. The dance around the golden calf prevailed. With characteristic liberality the motto of that time of meaningless and colorless tolerance was, "all men are brethren." This was an inscription said also to have been engraved once on a cannon! This broke down the last barriers which stood in the way of a business project, where a marriage could render a mercantile partnership indissoluble, or where a Jewish dowry could renew with gold a faded escutcheon. This was accomplished mainly by the right of civil marriage. Not that I am especially against this. Quite the contrary. I consider it right that people should be no longer compelled to have their marriages celebrated by the church or to have their children baptized. God does not wish to compel anyone to piety and salvation, and the Kingdom of God can never be built by police regulation or legal enactment.

The old Emperor Frederick, or his father, was once

among some people and did some uncouth thing to one. The person in question trembled anxiously. The king then angrily struck him with his cane and said aloud, "Ye are to *love* me, not to *fear* me." No one can be compelled to love by blows. But that is just the way they came forward in defense of the civil marriage in the newspapers. They talked about "man's free choice for purposes of breeding." So far had good German piety gone! Now to be sure "Jews" and "Christians" could intermarry according as it was to their advantage in respect of business, stock-market, money bag, etc. The exception of course proved the rule here as everywhere. Such civil marriages were then exhibited once in a while as models. "Just see there! He is a Christian, she is a Jewess; they have each retained their proper faith and live in peace together." Yes, yes; we know all about it. He is just such a Christian as she is Jewess. They both have the same faith. They are both religiously indifferent—spiritually dead. Two dead dogs never bite one another!

It is not true in the highest sense that all men are brethren. The brotherhood of man rests on the fatherhood of God. God is, to be sure, the Creator of all things and all men, but He is not the Father of all. So long as we are not born of God, born anew and sealed by the Holy Spirit as children and of God, and so long as we have not received forgiveness of sins through the living faith of the heart in Christ and His work on the cross, so long are we in no wise children of God. "Whose is this image and superscription?" Whom do you take after? Your father? Which? The one in Heaven or the one in Hell?

It is not at all surprising that Jews with varying degrees fall into agreement with this motto of unbelieving, unconverted, worldly and half-hearted Christians: "We are all brethren." Who will blame them? Nor is it surprising if because of the fallacy, "Christians have persecuted us and continue to do so; therefore Christianity and the Gospel are our enemies," they are led to make com-

mon cause with open or indirect enemies of Christ. It is not surprising if they by word and writing help to build up a dogmaless humanitarianism, in which "Everybody can be saved according to his own preference," and the difference between Jew and non-Jew ceases, so that there is no longer anything said of a crucified Saviour—crucified by the hands of the Romans at the behest of their fathers.

But by such attempts, no matter how far they may seem to succeed, the Jewish question will never be solved and banished from the world. God has decreed and plainly declared that there is to be a difference between Israel and the nations, and this difference must remain, for good or for ill. In Egypt suffering and slavery built a wall between Israel and the Egyptians. Born out of Egypt with the pangs of delivery, by the giving of the Law on Sinai, Israel received its dedication as God's people. The dietary regulations and many other laws served again as a wall of partition between Israel and the other nations; so that later only by a Heavenly vision could it be made clear to Peter that he could go with the Gospel message to Cornelius, who came of a Gentile race, and for so doing he had to answer before the Jewish Apostles.

That* the Jews have always sought to obtain a position of equality and uniformity with others, and to make a good use of every fit opportunity is no ground of objection to be argued against them. But where was the good German piety and knowledge of the Bible when they treated of the Emancipation of the Jews? You German Christians may prate, if you will, of their being "no difference; we are all brothers, children of one Father." God has shown you, and will show you again that "There is a difference between Israel and the other nations;" for it is His will that there should be such a difference, whether in good or ill. They have come from one extreme to the

* Some things in this portion are looked at from the point of view of the "Christian State." Since in reality, however, this does not exist, the author will express himself further on this point.

other. First it was the Ghetto; now it is a position of equality with others and conformity to them all but absolute. Is there possible no golden mean? Speaking for myself I do not wish to say a word in defense of the condition and limitations of the Jews in the Middle Age; but no more can I defend the absolute equality with others and conformity to them. By these things the Jews have lost the feeling that they are strangers and thereby have lost the motive to conversion. "For the children of Israel shall abide many days without king, and without prince, and without sacrifice, and without pillar, and without ephod or teraphim." That is the case at the present time. "Afterward shall the children of Israel return, and seek the Lord their God, and David their King." They are now unconverted; they have not yet returned. This king David is the mysterious son of David, the Messiah and King of the Jews, who shall one day rule on the throne of His father David in the thousand years of the kingdom of peace. "And shall come with fear unto the Lord and to His goodness in the latter days." So prophesies the Jewish Prophet Hosea. Hos. 3: 4 and 5.

In their position of equality with people of other nations and in their worldly advantages many Jews see the "days of the Messiah." "When I get along well, then I have the *Maschiach* (Messiah)" says many a one. And yet on the other hand what false relations have arisen out of this very equality, so unbiblical and contrary to God's will. Think of it! A Jewish city official has the opportunity and the right to exercise his authority in regard to an evangelical school and to mismanage its affairs, and under certain circumstances also he can do the same in regard to the Church! More unfortunate than this is the power of the Jews in and through the press. Why does the Jewish editor of a paper owned by Jews trouble himself about the affairs of a pastor who deviates from his Church's confession of faith in his lectures on "The Historic Christ," and who on that account is under ecclesias-

tical censure, even if the editor be sly enough to begin his article with the words, "An evangelical minister writes us the following"? Even in case this "evangelical minister" really exists, in the matter of the affairs of the Church and of Christian faith he should not turn to those who wish to have nothing to do with Jesus. Or even supposing all three or four are children of a kindred spirit and rationalists, it is impossible for us who believe in both the pre-historic and post-historic Christ as the eternal Son of God, begotten of the Holy Ghost, to give to Israel, a people driven from their fatherland by the punitive love of God, the opportunity of supporting the enemies of Christ—of whom there are, God knows, too many even in the Christian camp—by the mighty power of the press.

The emancipation of the Jews has brought with it much good; that cannot be denied. In very many different departments great and noble minds of Israel have accomplished useful, important and distinguished results. But these facts do not militate against the truth that an emancipation of the Jews which goes so far as this is unbiblical, contrary to the will of God and fatal. Is it not enough that so-called Christian editors weaken and dilute and represent as myths the facts of salvation and those truths which lie at the foundation of Christian festivals and holidays? Must Jewish newspaper writers also be allowed to help in this? Why was this right given them, and if given why is it continued? If so learned and gifted a friend of the Jews as the late world renowned Prof. Franz Delitzsch, of Leipsic, in spite of his burning love to Israel, could not refrain from writing his little book, "Judaism in the Press," then indeed must the courage (to put it mildly) of the Jewish writers have gone already far enough.

When Jewish papers write about a meeting of pastors that it was necessary to fumigate the room after them; or if when they write in regard to the birth of Jesus in the stable at Bethlehem the precious cattle have to figure so prominently as to be offensive; is it any wonder that

Christians who have not thrown everything overboard and are not mere nominal Christians, feel a holy indignation?*

Whether the modern Anti-Semitism of the last ten or fifteen years is a product of craft; whether it was thrown in among the people as an apple of discord after those outrages in Berlin, in order to attract those who had grounds of complaint against Jews, who can decide? One would have to know what those high in authority have secretly talked about. But this much is certain, the Jews themselves have no inconsiderable share in the responsibility for the present Anti-Semitism.

A missionary to the Jews said to me once in the presence of others that even the truly converted Christian has to battle in his heart against a certain aversion toward Jews, even when they are converted to Christianity. Be-

* Much that the writer of the above says in these paragraphs in regard to the press, etc., would strike the uninformed American reader as very singular, especially when told that the writer is not an Anti-Semite. It must be borne in mind that he writes from the point of view of the German State church and of a people where the American free press is unknown. In our country no city official as such, Jew or Gentile, could have anything to do with a religious school, although Jewish emancipation has gone with us as far as it can. Religious institutions are with us controlled by the people of like faith, whatever it may be. The German condition of affairs in this regard strikes the American as ridiculous, but he would never think of blaming Jewish emancipation for it. As for the press, however much the American religious enthusiast might wish to fetter it and prevent its irreligious influence, he has to allow it all latitude, and it would seem odd to limit the Jew. But we are not surprised that even a good and liberal-minded man like the writer of this article should feel as he does when used to looking at the matter through German spectacles. However, we cannot agree with him on these two points. If a citizen has a right as a citizen, holding a civil office, to control the affairs of a Christian Church, we see no reason why a Jew ought not to possess that right. The Jewish question is here impertinent. The absurdity is in having such a barbarous and iniquitous an institution as a State Church at all. Further we think that in respect of religion and all other subjects of faith or opinion the press ought to be absolutely unrestricted. With proper limitations as to libellous or slanderous matter, or immoral utterances in respect of human rights and duties, or of common morality, the press would better be absolutely free. The evils that come from a free press, in which the Jew has as much right to assert that Christian ministers need fumigation as a Christian would have to assert the same of a company of Jews, are as nothing in comparison with the evils which come from disabling any class because of their religious faith or lack of faith. We quite agree with our author that there is a difference between the Jews and the other nations, that this difference is according to God's will and that under God's Providence the Jews suffer. But no human being has a right to fancy that he is authorized to carry out the Divine decrees. "Vengeance is mine, I will repay, saith the Lord." Let us give the Jew every privilege enjoyed by any other citizen.—EDITORS OF THE PECULIAR PEOPLE.

sides the so-called "Radau-Anti-Semitism," there is a certain Anti-Semitism of a finer quality (if such a term may be used in this connection!) which slumbers in the hearts of very many people. That is God's decree and His punishment for the Jews, a proof of the truth of the Bible.

Even a child that can hardly walk and talk sees a son of Abraham and cries after him, "Jew!" Is not that a matter for wonder? Mr. Government-councillor Schmidt (for so we may call him,) and Mr. Trade-councillor Levy, sit together over their wine and chat confidentially together, like the best of friends. After awhile they grow more warm and agreeable and lay aside the forms of etiquette, and the wine softens their hearts and loosens up their tongues a bit. Then Mr. Schmidt thinks he must show his complete good feeling toward Mr. Levy in some such fashion as the following: "I think a great deal of you, my dear Levy, even if you are a Jew!" Ah! Why now? What can this be? Flattery? A *stab!* Just the opposite of what it ought to be, perhaps; the awkward appearance of the Anti-Semitism which slumbered in the heart and which in an unlooked for moment comes to the surface as it were by instinct.

"Jew!" Is not this word alone sufficient to cause offense? Although I am myself a Jew, I almost feel like apologizing for so often making use of the word here. Ah! the judgment of God is upon us, we are actually become to the nations a by-word and a proverb, just as God threatened our fathers. Many of us wander restlessly about, fear fills our hearts, a rattling paper frightens us. In the evening we say "Oh, that it were morning!" and in the morning we cry, "Oh, that it were evening!"

The Anti-Semites are God's chastening rods for Israel. God will make use of them as long as He finds it good to do so. Then He will cast the rods into the fire and burn them; for thus has He ever done with the enemies of Israel. The sins themselves of men, even of the Anti-Semites, must serve Him to reach His Divine ends. But

He does not on that account reckon those men as without sin.

A friend of mine once showed me a certain book written against the Jews. I will not give the title of the book, lest I give it needless advertisement. In this book everything is brought together which ever is urged against the Jews, whether justly or unjustly. When reading it the following occurred to me: Some one once wrote a book about Martin Luther after the same style which that Anti-Semite used in respect to the Jews. Luther was so pictured, that not even a good dog would take a piece of bread from his hand. Another, on being asked his opinion about the book, answered, "It is with this as with a garden. If a housewife goes into a garden, she looks for vegetables; if a child runs thither, it hastens to the flower bed; but a sow goes straight for the dung-hill." Tell me what you look for and I will tell you who you are.

A man was once asked to write an article about the Jews, but during all his life he had never seen one. He was advised to go some miles distant to a certain inn. The landlord of the inn told him to his great joy that a Jew occasionally visited his hostlery and would probably arrive that day. Then he could make his necessary observations. Quite as was stated, the Jew came. He had weak eyes. Accordingly the investigator of the Jews wrote: "Jews have weak eyes." That is often the way our friends the Anti-Semites do.

In the above mentioned Anti-Semitic book there was cited the complaint made against Joseph by the adulterous wife of Potiphar in Egypt, in order to prove how bad the Jews have been from that time to this. But the Holy Scripture reports to the great honor of Joseph that he gave no heed to the words of the seducer and did not come into sin. Why does the writer take the malicious and one-sided slander alone, out of its connection, and seek to show therefrom just the contrary of what the Bible states to be the fact? Why is he not ashamed to play so false

with God's holy Word? Is that German or Christian or anything else? Come, you German Christians, you Christian Germans, you priests and pastors, if you have a spark left of respect for God's Word, or if you possess any of the proverbial German uprightness and honesty, I ask you all: Can you call such doings good and remain silent? These are, in part at least, the weapons which Anti-Semitism employs. Are they not carnal weapons? Verily they are forged in the fires of hell. All Christendom ought to rise as one man against such a shameful abuse of the Bible!

As for what I cannot designate otherwise than as the "Talmud Myth," that belongs in the same category with these other things. Admitted, that the Talmud contains as many dreadful things as the enemies of the Jews affirm, what of it? How many Jews have in all their life ever even seen the Talmud? How many can read it, translate it, or understand it? If Russia (including Poland,) and Hungary be excepted, the knowledge of the Talmud among Jews in Europe is very slender. But even where it is known it is perfectly harmless. It is utter nonsense even to think of any danger from it. The Jews are more permeated by Biblical and Christian modes of thought than perhaps they themselves think. The children of Jews visit Christian schools, gymnasia and other institutions, and but for distinctively Christian religious instruction, which they have only here and there in exceptional cases, they stand under precisely the same influences and breathe the same atmosphere as the children of those who are not Jews. The Jews possess, thank God! just as much Christian morality as the great multitude of so-called Christians. In some respects even more, as the Anti-Semites must admit. Ask the police how many drunken Jews they pick up from the gutter and take to the station-house, or how many Jews they find among the brawlers and rioters in the dance halls. The marriages of Jews are for the most part happy and the children treat their parents with

more respect through life and even after death than is the case often among Christians. And even where this is not the case they seek to guard their good name and reputation for decency and do not rush so recklessly into publicity with these things.

If, as is asserted, the Jews have depended for a livelihood chiefly upon usury, they have only become what they have been made to be. In view of all the limitations formerly placed upon them, what other course was left to them? But as a matter of fact we find Jews everywhere engaged in other work in the greatest variety of departments, and especially so in Russia; Jewish cab drivers, day laborers, etc. Jewish handicraftsmen are by no means a novelty now in Germany; and by the means of unions established by themselves for the "Spreading of Handicrafts among the Jews," they work together for this object. It is not at all necessary to point to the Jewish teachers, physicians, lawyers, composers and others; the Anti-Semites take care of that!

Yes, these "Jewish judges!" To many a "German" it is said to be a bitter thing to be sworn before a Jewish judge. Now, I wish to be moderate and impartial. If there be added to the oath at the close a specifically Christian formula, then there may lie a strange inconsistency in receiving it from one who stands in belief opposed to Christianity. But I think this is a matter of opinion or of taste. It is hardly a thing to quarrel over. In many cases the objection is raised merely for the sake of carrying out Anti-Semitic principles, and in order to take the opportunity of giving a slap at the "Jews."

But what will these Anti-Semites say on that great day when they must appear before the "Jewish Judge," Jesus Christ, who is to come again "to judge the living and the dead" with a "judgment without mercy"?

"Jesus, 'The Jewish King.' will judge the world
As never did a 'Jewish judge' before.
All earthly strife He'll justly cause to end

And open every heart unto its core.
 What Ahlwardts here have basely planned
 Finds then its doom from Jesus' hand.
 Blest man ! Whose heart and hand from guilt are free !
 I am a Jew and still a Jew will be."

Then will many a one, who has often meted out opprobrium unjustly on Jewish people, and so jauntily sported himself as a "German" and a "Christian," have to take his place at the left hand.

" Let us here now the Jewish riddle solve,
 Both Jew and Gentile, each in his own heart:
There reigns the 'Jew'—if evil's in the world—
 With greed of gain, and every hateful art.
 Thine own soul's tide of evil stem,
 Then others' faults thou'lt not condemn,
 Cry 'Hep!' when *thy sins'* picture thou dost see,
 I am a Jew and still a Jew will be."

Even we Jews have our good points and our dark side. There are found among the Jews people in whom it is impossible to deny there exists a genuine, inborn nobility of nature, who possess really lovely qualities, whose appearance and bearing in every respect are aristocratic and attractive. On the other hand I must affirm of some among them that they busy themselves in trying to maintain an artificial aristocracy and who try to appear what by nature and in truth they are not and cannot become. To be overlaid with gold and jewels, more than modern, to wear eccentric attire in gaudy colors, to be affected in speech and walk with an assumed gait and haughty bearing is objectionable even in "Germans;" but in Jewish people, whose national traits are almost certain to mark them more or less, such things are simply disgusting. The Jewish fop is a greater fool than the Aryan; for we Jews always excel in everything we undertake! This comes of our Oriental nature and is also the result of the training we have had at the hands of our enemies for so many centuries. The Jew is fiery, lively, thinks quickly, has a vivid imagination and a prompt perception, can soon accommodate himself to his surroundings, knows at once what is the most important thing, has great executive

ability, is prudent and yet risks much, becomes soon at home in new relations, knows how to speak and how to remain silent, how to endure and suffer, is tenacious and persevering, allows himself to be trodden down—when it is necessary—but keeps his object always before him till it is reached. This is about the Jewish character.

(To be continued.)

THE DREYFUS CASE.

Anti-Semitism, sad to relate, is now fully as active in France as in Austria, Germany and other European countries, and nowhere has it exhibited itself with more rancor and utterance than of late in the French dominions in connection with the trial of Captain Dreyfus, a Jewish officer in the French army, and circumstances which have grown out of that trial. Captain Dreyfus was last autumn secretly tried and convicted of selling information to some foreign nation concerning the military situation in France. He was publicly degraded from his office after a secret and, as it seems, most unjust trial, having been convicted on a single paper, which neither he nor his counsel was allowed to see. He is now in solitary confinement on the *Ile du Diable*, an island off French Guiana.

In this case, as in others somewhat related, there has been an apparent lack of frankness which gives ground for grave suspicions, and the Government is without the confidence of a considerable portion of the people. The result is a division which is now widely extended. The Government declared that the evidence against Dreyfus is sufficient and that it was suppressed only for reasons of state. But this has not satisfied the minds of those who love fair play and justice. It has been openly charged that Dreyfus is the victim of a conspiracy, and in a most extraordinary letter, but one which bears every evidence of truth and sincerity, M. Zola, the novelist, violently assailed the Government and accused the Minister of War and other officials as having used illegal and dishonorable

means to convict Dreyfus and acquit Major Esterhazy, who was tried also in a mysterious manner on a different offence and acquitted. M. Zola has had the sympathy of many in other countries who otherwise had no liking for him as a writer, because he has thus championed the cause of an unjustly treated and perhaps innocent man. M. Zola was tried for the libel upon public officials, and while his trial was almost a farce because he was not allowed to introduce the evidence which he would have brought forward to disprove the indictment against him, since it called in question the justice of the conviction of Dreyfus, which the Court did not permit on the ground that that question is already decided, yet nevertheless it seems likely that after all the facts in the case will sooner or later come before the world.

The popular sentiment in Paris seemed to be greatly with the Government, though M. Zola had many sympathizers. For a long time the wildest excitement prevailed in the streets and public places and even in the Chamber of Deputies, where disgraceful confusion more than once ended in actual blows. The feeling has extended everywhere and the most disgraceful scenes have been enacted.

The Anti-Semitic feeling has added the worst feature to these popular uproars, which have extended even to Algiers, where Jews have been wounded and their shops pillaged. Riotous disturbances have been of daily occurrence in Paris, and Jews, their shops and their homes, have been hardly free from danger. One never knows what the end will be when a French mob begins by shouting "Death to the Jews!" and breaking the shop windows where Jews carry on their business. There was even talk of a St. Bartholomew's day for the Jews throughout France.

On February 23, the trial of Zola came to its end with the conviction of Zola. He was sentenced to a year's imprisonment and to pay a fine of 3,000 francs, the full extent of the law. The announcement was received by the rabble outside of the court-room with wild enthusiasm.

The *London Daily News* of the next day had this to say of the whole affair:

“The sentence is a savage one, and the whole proceedings are discreditable to the administration of French justice. The actual verdict is perhaps technically defensible. The guilt or innocence of Dreyfus was not, strictly speaking, in question. It ought to have been, no doubt. But the Government took very good care that it should not be. M. Zola, in his open letter to the President of the Republic declared that Dreyfus had been illegally condemned, and that the trial of Esterhazy was a sham. He was prosecuted for the second statement, and not for the first. That was, in our opinion, a mean and shabby course for the Ministry to take. But they took it, and the Court could not try M. Zola for an offence on which he was not indicted. An English jury would have been so much disgusted at this trick that they might have refused to find for the prosecution on the clearest possible evidence. French jurors are more logical, and in this case logic coincided with safety. For there can be no doubt that if M. Zola had been acquitted there would have been great difficulty in protecting the jury, and perhaps not much willingness to protect them from the violence of the mob. But the verdict cannot be quoted against Dreyfus, or in favor of the Court-Martial which tried him. The presiding Judge excluded, and according to the case for the prosecution, properly excluded, any evidence on the subject of Dreyfus. M. Zola is to be punished simply for saying that Esterhazy was brought before a mock tribunal and absolved by order, without regard for fact. M. Zola's letter was written in violent language, which did more credit to his heart than to his head. He was not content to allege judicial errors. He charged the Court with being corrupt, and with releasing a man whom they knew to be guilty, for the purpose of detaining in perpetual custody of the most odious kind a man whom they knew to be innocent. He thus gave the Court a chance of

escape from the logical dilemma, and an opportunity of finding against him without expressing any opinion upon the great issue which now divides France. Undoubtedly M. Zola wrote and published a libel upon the officers who tried Esterhazy. The fact that he also published upon the officers who tried Dreyfus and upon the Ministers who procured the condemnation of Dreyfus, a still worse libel, for which the Government dare not prosecute him, was not, from a legal point of view, material to the point decided by the jury. Dreyfus and Esterhazy may both alike be innocent. Esterhazy may be guilty, and yet his conviction, though mistaken, may have been honest. What M. Zola had to prove was that the trial of Esterhazy was a dishonorable pretence. We doubt whether he can be said to have proved more than that the circumstances were extremely suspicious.

“ We have endeavored to set forth impartially the explanation which might be made of yesterday's verdict in the Seine Court. But if M. Zola had technically broken the law the proper penalty would have been a day's imprisonment and a franc's fine. The idea that he 'insulted the army' is extravagant and absurd. His accusations were made against a dozen officers out of twenty thousand. His real offense, if he committed any offense at all, is the assertion that Dreyfus was illegally condemned. For that he was not prosecuted. Why not? The obvious answer is that M. Zola would have justified his assertion, and that the Government could not deny it. Very little was proved at M. Zola's trial one way or the other. But General Mercier, who was Minister of War at the time of Dreyfus's trial, and who gave his evidence with remarkable frankness, would not deny that a secret document had been communicated to the Court-Martial which neither Dreyfus nor his counsel were allowed to see. If that be true, and there was independent though hearsay evidence of it, all French lawyers are agreed that Dreyfus was convicted in violation of law, and that his imprisonment on

Devil's Island is a judicial crime. The whole of the proceedings against M. Zola confirm this view. The Government would not prosecute for the libel against Dreyfus' judges. Every attempt to raise a corner of the black curtain which hangs over the Court-Martial was resisted. And that was not all. The presiding Judge, an abject tool of the Administration, would not allow the secret part of Esterhazy's trial to be cleared up. That was perfectly relevant, and, indeed, necessary to the defence. For it might have appeared that the evidence against Esterhazy was overwhelming, that he could not have been honestly acquitted, and that therefore M. Zola was right in describing the trial as a sham. The behavior of the military witnesses was a disgrace to the Court and to themselves. They answered such questions as they chose to answer, and no more. They insulted the counsel, and ignored the Judges. They refused material information, and delivered immaterial speeches. They swaggered and blustered about their honor instead of telling the truth, the whole truth, and nothing but the truth. The presiding Judge truckled to them, encouraged their misbehavior, and bullied the witnesses for M. Zola. We pointed out at the beginning of the trial, and have more than once repeated since, that the license in which General de Pellieux and General de Boisdeffre were permitted to indulge put the army above the law. The latter even threatened that unless M. Zola was convicted, the General Staff would resign. This is, perhaps, the most serious as it is certainly the most obvious moral of M. Zola's prosecution."

While we have not thought that Anti-Semitism was the main cause of the injustice toward Dreyfus on the part of the Government, which has clearly shown itself to be unworthy of public confidence in other cases than this one, yet the fact that Dreyfus is a Jew has brought to the surface race hatred which many had long fondly hoped was less marked in France than elsewhere in Europe. Its manifestation in so bitter a manner and in connection with such disgraceful deeds is a blot upon the French nation.

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.

SOLEMN QUESTIONS

Addressed to Hebrews of Culture,

BY PROF. FRANZ DELITZSCH.

Translated from the German by the Rev. Wm. C. Daland.

—o—

A discussion of Christianity by an eminent scholar well versed in Jewish learning. Price, in paper, 10 cents.

Address: THE REV. S. S. POWELL,
Little Genesee,
New York.

THE PECULIAR PEOPLE.


—o—

A Christian Monthly Devoted to Jewish Interests.

—o—

Domestic Subscriptions (per annum),	35 Cents.
Foreign " " "	50 "
Single copies (Domestic),	3 "
" " (Foreign),	5 "

—o—

 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.


All communications for the Editors should be addressed,

THE REV. S. S. POWELL,
Little Genesee, N. Y.

THE REV. DR. DALAND may be addressed,

1, Maryland Road, Wood Green,
London, N., England.

—o—

 The Editors are not responsible for the opinions of contributors.

Entered in the Post-office at Plainfield, N. J., as second-class mail matter.