

# THE PECULIAR PEOPLE.

A CHRISTIAN MONTHLY,

DEVOTED TO JEWISH INTERESTS.

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

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EDITORS:

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

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

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

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

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# THE PECULIAR PEOPLE.

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

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

הבישו אל-צור חצבתם  
ואל-מקבת בור נקרתם  
Isa. 51: 1.

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

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JUDÆUS SUM; JUDAICI NIHIL A ME ALIENUM PUTO.

ACCORDING to rabbinical opinion the Bible was likened to water, the Mishna, or oral law, to wine, and the Talmudic commentary on the Mishna to spiced wine<sup>1</sup>. There are also other passages in the Talmud which indicate a belief in the superiority of the traditional teaching of the rabbis to the written Word of Scripture. This indicated superiority was not in the first instance a superiority which might be called essential, for the greatest reverence was maintained toward the Law of God in His written Word; it was rather a superiority for the purposes of teaching or study, for ascertaining the true teaching of God in His written Word. But this expressed opinion and the whole tendency of rabbinical tradition naturally produced in the course of time the feeling on the part of the people as a whole that the traditions of the Fathers were superior to the Word of Scripture. In this there is an exact analogy in the teaching of the "Church," viewed as the only legitimate expositor of the Word of God.

AN illustration of this feeling among the people at the present day may be found in the fact that not long since a missionary was talking with a thoughtful Jew, who made a remark which showed that he placed the Talmud above

<sup>1</sup> Sopherim 15.

the Bible. The question was as to the meaning of a certain passage of Scripture, whose teaching was plainly contrary to Talmudic theology, and the young man said that he must, before essaying an opinion, see how it might be possible to reconcile the Scripture in question with the Talmud. "Then you place the Talmud above the Word of God, do you?" asked the Christian. "Well," said the Jew, "it is much more important that one should know the correct interpretation of the Bible than that he should himself form an opinion about it from his own thoughts. In the latter way he may often fall into great error. Everything depends upon knowing the correct interpretation, and I feel that I can trust the Talmud." When it was suggested that the Talmud was written by fallible men, the reply was, "So were the Scriptures." When it was maintained that the writers of the Bible were kept from error, it was said, "So were our righteous Fathers who wrote the Talmud." In short it was clear that whatever inspiration was affirmed of Scripture the same was believed to be true in regard to the Talmud. And this is most logical. If we are to be absolutely guarded from error in the interpretation of inspired Scripture there must be somewhere an infallible interpreter of that inspired Scripture. But is it not possible to misunderstand even the infallible utterance of the interpreter? We are thus led to an infinite series. But through the ages the principal difficulties were raised again and again. The Mishna made clear the Scripture and the Gemara made clear the Mishna, and as the series was prolonged a nearer and ever nearer approximation to truth was conceived to have been reached. Therefore the farther one progressed the better, and so the Bible was like water, the Mishna, which was better, was like wine, and the Gemara was like spiced wine.

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As THE believers in Jewish tradition argued, so have argued the believers in Christian tradition. Of what use,



they ask, is it to have an inspired Bible, if we have not an inspired interpreter of that Bible? It is a standing reproach to the Bible that one may get from it what doctrine he pleases, and the different sects of Christianity are pointed out as the result of this principle. This inspired interpreter we are said to have in the voice of the "Church." But if the inspired Word is good, the inspired interpreter is better; and farther, if we have the inspired explanation, why trouble about the Word? In the interpretation we have it all. Therefore the teaching of the Church is above the Bible. But it is not always seen that even here we must have after all an infinite series. Differences arise even in the infallible Church, and one has to judge, at least in minor matters, between different infallible opinions. So after all, if we have an inspired guarantee of truth it must be that every individual is in the last instance inspired. Let the Church learn a lesson from Jewish tradition. Some of us are learning in these later days that water is better than wine after all. Anyhow it is safer. Just so it is with the Bible. Experience has proven that it is safer to leave the Bible in the hands of every man to read it and judge for himself, guided by the Spirit of truth who enlightens every willing and sincere mind in some measure, than it is to compel him to subject his reason to any supposed infallible interpreter, whether it be the princes of Talmudic exegesis or of ecclesiastical dominion. The approximation to truth in the wider Church of Christ when the individual mind is the interpreter is greater, even though the system of faith be not so logically consistent, and the errors which harm the whole body of Christ are not so pernicious as when the precepts of any men are placed either directly or by logical inference above the revealed Word of God. Rabbinitism has been a most powerful system in the past and has been thought by many to be identical with Judaism itself; but the day of Rabbinitism is past. Ecclesiasticism is for similar reasons a most mighty system to-day, and

some fancy that it is Christianity itself, and those who see its error dare not raise their hand against it in all its forms lest they should be found laying violent hands on the truth of God. But Ecclesiasticism will one day have passed the zenith of its influence. He who said to the Rabbinical teachers of His day, "Thus have ye made the commandment of God of none effect by your tradition," says the same to His recreant Church to-day. He pronounced the doom of both Rabbinism and Ecclesiasticism when He said, "Heaven and earth shall pass away; but my words shall not pass away." Which shall endure, the Word of God through His servant Moses or the interpretation put upon these words by the sages of Judaism, however worthy? Which shall endure, the Word of God through His Son Jesus, Himself the Word, the Revelation of the Living God to men, or the interpretation put upon these words by ecclesiastics, however exalted? Let us learn the lesson well.

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### THE TALMUD.

BY THE REV. W. C. DALAND, D. D.

(Continued from page 159.)

#### THE IDEA OF THE TALMUD.

The fundamental idea of the Talmud is that of Tradition. The word itself means "teaching," especially the teaching of the Law. The Talmud rests upon the belief, which has prevailed for ages among the Jews, that on Mount Sinai in addition to the Written Law, embodied in the Pentateuch, another or Oral Law<sup>1</sup> was given from God to Moses. This Oral Law, which was to supplement or explain the Written Law, was supposed to have been

<sup>1</sup> Known as the *תורה שבעל פה*, the "law which is upon the mouth." Over against this the Pentateuchal Law is known as the *תורה שבכתב*, the "law which is in writing." The Oral Law is also commonly known as the *הלכה למשה מסיני*, the "rule (given) to Moses on Sinai." This latter term is perhaps more frequently used to designate a separate precept of the Oral Law. Thus it is often said of such and such a precept that it is a *הלכה למשה מסיני*, by which is meant that it is a law given to Moses on Sinai, although it may not be found in the Scripture, but is in this Oral Law.

repeated by Moses to Joshua, and by him to the elders of Israel, and then to have been handed down by them to their successors, and so on till the time of Ezra, when it became the possession of the so-called "Men of the Great Synagogue."<sup>1</sup> Of this supposed college of teachers Haggai the Prophet (B. C. 520) was considered the first and Simon the Just (B. C. 300) the last. From the time of the latter the Oral Law was handed down by a succession of learned men, whose names in order are preserved by the Talmud itself.<sup>2</sup> In this succession was the great Rabbi Hillel, who lived at the time of our Lord. It has even been suggested, not without reason, that he may have been the master from whom Jesus received His instruction in the Written and Oral Law. He is said to have classified the whole of the Oral Law into the six sections called *Sedarim*<sup>3</sup> into which the Talmud is divided. From the days of Hillel the traditional text of the Oral Law is supposed to have remained fixed and unaltered and at length to have been committed to writing by Rabbi Jehudah Hannasi,<sup>4</sup> sometimes called Rabbi Judah the Holy,<sup>5</sup> (A. D. 191). It is thought that the reason for committing it to writing was the fear that the days might come when the Rabbinical schools would be destroyed and thus the venerable tradition perish from memory.

1 משה קבל תורה מסיני ומסדה ליהושע ויהושע לוקנים ווקנים לנביאים

"Moses received the law from Sinai הגדולה, and delivered it to Joshua, and Joshua delivered it to the Elders, and the Elders to the Prophets, and the Prophets delivered it to the Men of the Great Synagogue." *Aboth* 1, 1. How far this body of wise men had a real existence is a matter of question. Tradition connects the name of Ezra with a body of scribes and learned men, and it may well have been that the impetus given by Ezra and the study of the Scripture in his day led to a more careful preservation of oral and written traditions.

2 *Aboth* 1, 1-12, etc.

3 סדרים meaning "orders," or "arrangements." These six orders into which the Talmud is divided bear names indicative of the principal matters treated of in the same. From this the Talmud is sometimes called by the pet name of ש"ס (Shas,) an abbreviation of (משנה) סדרי, "The six orders of the Mishna."

4 Meaning, "Rabbi Judah the Prince."

5 Also הקרוש רבינו, "Onr holy Rabbi," or simply "Rabbi."

This compilation, said to have been made by Rabbi Jehudah Hannasi, is known as the *Mishna*, or "repetition" of the Law. This *Mishna* is the basis of the two great bodies of teaching known as the Talmud. There are two Talmuds. One, the so-called "Jerusalem Talmud," grew up in Palestine and consists of all the notes, comments, discussions, illustrations and expositions of the *Mishna* by the most renowned Jewish teachers. This was essentially arranged by Rabbi Jochanan of Tiberias in the fourth century, though doubtless it was not completed by him. The other, the "Babylonian Talmud," grew up in the far East, principally in the famous Jewish school of Sura in Babylonia. This is much larger and more comprehensive than the Palestine Talmud, though both consist of expositions and elucidations of the same *Mishna*. Rabbi Asshi bar Simai<sup>1</sup> is said to have been the original compiler of this great work, which was brought nearer completion by his successors, Rabbi Abino<sup>2</sup> and Rabbi Jossi, about A. D. 500, although it was not finished even then. To the comments and explanations of the *Mishna* the name "Gemara" is given, which means "complement," or "completion." It is the contents of the *Gemaras*, and particularly of the Babylonian *Gemara*, which are generally meant by the term Talmud, though the word is commonly applied to the whole, including the *Mishna* and both *Gemaras*.

It will now be seen that the prevailing idea is that of tradition, according to which the *Mishna* of Rabbi Jehudah is supposed to be linked by an unbroken chain to the Oral Law given to Moses on Mount Sinai. In the *Gemaras*, too, the idea of tradition prevails, and the words of the rabbis are constantly cited as teaching in the name of some earlier rabbi, their master.<sup>3</sup>

<sup>1</sup> Often called "Rab," instead of "Rabbi," the latter being only in use in Palestine.

<sup>2</sup> Known as "Rabbina."

<sup>3</sup> One constantly finds passages beginning thus: תניא ר' אליעזר אימר: "It is taught that Rabbi Eliezer said," etc. (*Berachoth* fol. 3a.) or



Now it is more than probable that as early as the days of Moses, and even earlier, there existed traditions, family chronicles and histories, as well as poetical fragments celebrating memorable events. It is likely that these were handed down from generation to generation. Some of them may also have been preserved in writing. We know that writings existed in these early times.<sup>1</sup> It is probable also that there existed laws and regulations explanatory of the enactments written in the Mosaic Law. It is almost certain that many decisions and comments on the laws were made by the Elders of Israel. We know that cases came to them for settlement<sup>2</sup>. No doubt many of their decisions were preserved with care and handed down to serve as precedents, receiving in due time the reverence due to antiquity and to the words of those who lived in the time of Moses.

There is also no doubt that quite early these traditions assumed a position of authority, and in the course of time there were those who maintained that the written Law could not be understood without the aid of tradition. This would seem to be indicated by Prov. 30: 5 and 6 as well as by Isa. 29: 13. Some such body of traditional laws it must have been which served as the beginning of those sayings of the wise men of the Hebrew race which were afterwards spoken of as coming from Moses and which were eventually crystallized into the Mishna.

These sayings were no doubt greatly elaborated during the period of time from the Captivity to the birth of Christ. The tradition of the "Men of the Great Synagogue" and the known series of teachers from Simon the Just down to Hillel and Shammai would indicate this. There was ample opportunity during these five hundred

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רב ואמר רבה בר חנינה משמיה דרב "And Rabba Bar Chanina said in the name of Rab," etc. (*Berachoth* fol. 12a.)

<sup>1</sup> For example, the "Book of the Wars of Jahveh," cited in Num. 21: 14 and 15.

<sup>2</sup> See Ex. 18: 25 and 26.

years for the growth of a vast body of tradition. For two hundred years the Jews were under Persian dominion and for one hundred and fifty years they were governed by Greek rulers. Then for the space of one hundred years they were practically independent under the Asmonean kings, while during the half century that preceded the birth of Christ they were under Roman rule.

Whatever may have been their original source, it is certain that during this period of time the traditional laws which form the basis of the Talmud were gathered together, amplified and arranged, and gradually became the guide to the life of the people. Oppressed from without and inspired with the glowing ideals of their ancient Scripture and their traditional laws and histories, the Jewish people during these centuries pursued the study of what they understood to be the Law of their God with the same energy and spirit with which other nations followed the arts of peace and the fortunes of war. It was deemed the highest occupation of a man, even that for which he was created.<sup>1</sup> But this study was not eminently practical nor did it result in the advancement of pure religion. The authority of the rabbis was revered unduly and their sayings were more highly esteemed than the Scripture itself, at least for the purpose of study and the knowledge of the Divine will.<sup>2</sup> It is to such teachings

1 הוא (הלל) היה אומר, מרבה בשר מרבה רמה, מרבה נכסים מרבה דאגה, מרבה שפחות מרבה זמא, מרבה עבדים מרבה גזל, מרבה נשים מרבה כשפים, מרבה תורה מרבה חיים וכו'.

"He (Hillel) used to say, He that increases his flesh increases (food for) worms; he that increases his riches increases his care; he that multiplies his female servants increases lewdness; he that multiplyeth his men servants increases robbery; he that multiplies his wives increases witchcraft; he that increases (his study of) the law increases his life, etc." *Aboth 2, 7.*

רבי יוחנן ברי-זכאי קבל מהלל ומשמאי. הוא היה אומר, אם עשית תורה הרבה אליתחוק טובה לעצמך, כי לך נוצרת.

"Rabbi Jochanan ben Zaccai received (the law) from Hillel and Shammai. He used to say, If thou hast done much (study of the) law yet pride not thyself therein, for it was for just that thou wast created." *Aboth 2, 8.*

2 ת"ר העוסקין במקרא מידה, במשנה מידה ונוטלין עליה שכר, גמרא אין לך מידה גדולה מזה.

"The Rabbis teach that those who study in the Scripture perform an act

as this our Lord referred when He mourned sadly over the traditions of the Elders. Matt. 15: 1-9, Mark 7: 1-13. A body of teaching which arose in this way is doubtless the basis of the Mishna as we have it to-day, which is in turn the basis of the two great Talmuds of the East and West, containing also the comments and reflections of the later rabbis.

Now this vast monument of human teaching and industry, the result of centuries of growth, is by no means unworthy of study and cannot be without interest. Though from the Christian point of view the spirit of the Talmud must be thought of as one which led the people further and further from the truth, it is nevertheless a stupid error to condemn the Talmud as useless. It is rich in curious illustrations and in sublime precepts of morality. It is one of the best means of arriving at a knowledge and a proper appreciation of the thoughts and feelings and the whole inner life of the wonderful people to whom it owes its origin.

It is hardly needed to be stated that the orthodox Jewish view, according to which the basis of the Talmud is a veritable body of law actually given of God to Moses and handed down orally from generation to generation, is a false one. While once it was the well nigh universal opinion among Jews, it is now held only by the strictly orthodox.

The opinion of many modern Jews is quite different from this. The supernatural origin of the Talmud is rejected by them as a superstition, and many parts of its teachings are at once set aside as puerile and idle tales; yet its ethical doctrines, especially certain sublime and lofty principles of morality, are by these modern Jews admired and lauded beyond measure. It is a fond thought of

of doubtful value; those who study in the Mishna receive a reward for it; but there is no meritorious deed greater than the study of the Gemara." *Baba Metsia* fol. 33, col. 1.

אמרו נמשלה המקרא כמים, והמשנה כין, והש"ס כקניימוך.

"They say that the Scripture is to be compared to water, the Mishna to wine, and the 'Shas' (by which is meant here the Gemara) to spiced wine." *Sopherim* 15, *Halachah* 7.

many of these that these teachings of the Talmud are superior to those of Christianity, while some regard the Talmud as the source of what they deem good in the Christian religion. This is certainly not true.

On the other hand not a few ignorant and prejudiced persons fancy that the Talmud is full of all sorts of evil. Knowing nothing of it except what little they have heard of the worst side of its contents, they make use of its supposed evil teachings as an argument to prove all manner of absurd allegations against the Jews. Of course many things are taught in the Talmud which are the product of an age of bigotry and superstition, and which if literally carried out to-day would not be tolerated anywhere. Some of these are merely allegorical symbols, while others even if literal could never prevail in an enlightened society. It is ridiculous to fear the Talmud as a source of danger.

A superficial view of the Talmud among ordinary people, not Jews, who are uninformed is that it is a mere collection of fables and fancies, legends and tales, casuistical comments on obsolete laws and antiquated customs of no value to anybody. This is only partly true.

Now it is natural that in a work comprising the opinions of the religious teachers of a people highly imaginative and given to subtile refinements of reasoning during centuries of oppression and in ages of ignorance and superstition there should be found much that seems puerile and unworthy of serious attention from us to-day; yet nevertheless the true view of the Talmud is as it has already been indicated; namely, that it is of incalculable value to the student, the historian and the antiquary, and above all to the student of the Bible, both Old and New Testaments, and to all who would understand the history and religion of the people of Israel.

(To be Continued.)

NOT unless it is true is anything beautiful.—*Praeco Latinus.*

## THE SECOND ZIONIST CONGRESS AT BASLE.

This took place on August 26, and succeeding days, and was even more largely attended than last year. By it Zionism is shown to have made substantial gains. We present our readers, entire, the opening address by Dr. Theodore Herzl, the leader of the movement, some extracts from the address of Dr. Max Nordau and an account of the colonial bank project, the most important transaction of the Congress. Following is the speech of Dr. Herzl:

*Honored Members of the Congress*:—To-day we meet again in Basle because we found no better place and because a tie of obligation binds us to this town, where our former homeless movement could give expression to all the aspirations and complaints of oppressed humanity. This new Jewish movement appeared at first to the world as strange, and inconceivable to many. Some regarded it as a spectre of past times. The Jewish nation was dead and had disappeared. But we had a dark experience before we were conscious that it was not true: For death is the end of all suffering; how is it then that we suffer? The maxim of the philosopher is thus reversed: "I suffer as I exist," and gradually from wing to wing this knowledge took firmer form, until the popular self-consciousness completely existed, though not accepted as common property endowed with a strong capacity for development. And surely it penetrated farther, taking hold of heads and hearts, recruiting old and young, and the first Zionist Congress was already a manifestation of the return to life of the popular consciousness. But there were some serious considerations against the convening of such a gathering of citizens of various lands. Will not our enemies make the accusation that we intend to create an international conspiracy against our fellow-citizens? Will our position in all countries not be made worse? Against this we have from the very beginning protested as explicitly as possible. We have explained

and proved by every one of our actions that we are not an international association but we wish an international discussion. This may be repeated again and again. We have nothing to do with any conspiracy, with secret international bodies; what we desire is an open discussion of our present and our future controlled by public opinion. There must have been the ring of truth in our words, which has brought about general participation even among those who up till now were indifferent or unfriendly toward the Jews. Every honest nation which does not hide itself behind strange masks, has a natural right to the esteem and tolerance of other nations, if it does not threaten them. Let us not forget, even in the days of dark anti-Semitism, that a great-minded epoch has gone before in which all cultured people gave us equality of rights. The will undoubtedly was a good one, but the result was certainly inefficient. Whose fault was it—ours or theirs? Probably both, or perhaps the fault lay in those circumstances of yore, which could not be removed by laws and regulations. The laws were more friendly than the habits of the people, and we lived to see the rebound of this colossal feeling of repentance among the nations which have admitted us into their midst. But out of the emancipation which could not be revoked, and of the anti-Semitism which could not be denied, resulted new and grand consequences. The historical sense of emancipation could not be that we should discontinue being Jews, we having been repelled just at the time when we wished to amalgamate with others. The historical sense of emancipation was bound to be that we should create a home for our liberated nationality. This we could not accomplish before; we can do it now, if we act with a will. It does not suffice that we feel and recognize ourselves as a nation; after national consciousness national will must awaken. On this point there are but very few difficulties. Difficulties arose in other quarters; we encountered them among the people who abhor all changes,



and especially among a few "Protest Rabbis." It will always be one of the greatest curiosities that those Rabbis at one and the same time pray for Zion and make a stand against it. This contradiction may be explained by their uncertainty whether their communities are in accord with the new movement. Still, an ideal like ours cannot always depend on the understanding of leaders of culture and on the considerations of usefulness of the Rabbis.

Nearly everywhere the vast masses are for us. These form and maintain the community; therefore, they must be reckoned with. We have avoided emphasizing the antagonism between leaders and flocks out of brotherly consideration. But it is time to alter our attitude. It cannot continue much longer that in enlightened Jewish communities an agitation should be carried on against Zion. It is a situation which is impossible and contrary to common sense. We must once for all put an end to it. In all places where the official heads of the community are not with us, an election must be started against them. Men who are worthy, and are capable of occupying communal posts, and are in accord with us, must be put into office in the name of the National Idea. The authorities of the communities, the means of which they dispose, and the paid officials must not be employed to work against the National Idea. There I believe I am expressing your views if I place among our future aims the conquest of communities. It is also loyal and legal that the national will must find expression, not alone once a year at a congress in which we are assembled, but every day and in every place where Jews dwell. It is not sufficient for us to know to what extent the Zionistic idea has impressed itself upon us; the fact must also be made evident. The ballot paper is the most convenient means for attaining this end. Outside Judaism we have already acquired considerable sympathy, but there are some who find objections even in the success we have achieved in this direction. The same

people who reproach us that Zionism creates new barriers between mankind, find fault with us for aspiring to the friendship of Christian Zionists. But for us it is not only a mere question of opportunism when we press the hand so cordially stretched forth to us. It testifies above all that Zionism possesses a power for reconciliation. Thoughts, free from hatred, fortify themselves on this soil. We hold firm to our Judaism; but nevertheless we gain noble and unselfish friends. Is this so objectionable? We, who are supposed to create new differences, are bringing humanity nearer to each other. We do not act thus artificially; we show ourselves exactly as we are. We simply speak the truth. And to tell the truth we need such friends. The work which is before us we desire to accomplish from within, but good-will must surround us, otherwise we cannot succeed. And how do we merit this good-will? Simply by the fact that we try to solve a question which cannot be settled without our co-operation; for the Jewish question troubles many States; here and there, now in the South, now in the North, Jew hatred bursts forth; no country, however much it may be situated in the West, but it harbors this Judenhetze; no semi-civilization has been so retarded as not to know the newest forms and the watchwords of persecution. The mob rushes suddenly through the streets, and by the light of the flames they destroy the property of the Jews, and sometimes the owner himself. But the worst is neither the shedding of blood nor the desolation of homes, nor the insults—these disturbances are working havoc on the ill-treated soul of our nation. They constantly undermine the sense of right and of honor; they transform our people into enemies of a step-motherly society, in which such conditions can prevail. Let us not wonder when the most proletarian among proletarians, the most desperate of all mankind, are to be met with among all revolutionary parties. This is a situation which we must endeavor to improve. It may be expected of far-seeing statesmen that

they recognize the social danger which is to be found in the unsolved Jew Question. It is usually said that the Jews are an element of decomposition. Here and there one swerves from wrong to wrong; but as we wish to make the Jews a constructive element, so in all logic we should be supported by those who do not wish that the Jews should destroy everything. We are ready to bring about the reconstruction of Judaism; we have everything in abundance—men, material, and plans. What we require is the soil. Certainly, the soil which we need is of a peculiar kind. No spot is so coveted as this; it has been so eagerly sought after by the various peoples that between them all it has withered. We believe, however, that these desolated corners of the Orient have not only a past but also a future, like ourselves. From this soil, on which so very little grows at the present day, ideas for all mankind have been produced. No one will deny that there is an unbreakable connection between our people and this land. If there be such a thing as a claim to a part of the earth, all peoples who believe in the Bible must recognize the right of the Jews to Palestine, and they can do so without envy and without fear, for the Jews are not a political power, and will never be one. What will happen if one of the political powers should seize Palestine? That is altogether a different question. This country is not only the home of the highest ideas, not only the home of an unhappy people; it is, by its geographical position of great importance to all Europe. This country will in a short time, become a route for civilization and commerce to Asia. Asia is the diplomatic problem of the next decade, and we may, perhaps, with all modesty, remind the world that we Zionists, who are looked upon as impracticable, have anticipated this coming development of European thirst for conquest. We can already see how things are going. One Power watches the action of another, and as the most modern Prince of the inhabited globe is shortly about to under-

take a journey to the Holy Land, one notices in the comments of the various countries a fear of some possible evil. This country can and will never become the possession of one power only, for it is the land which is the most guarded. It is protected not only by its present owner, but by everybody else. Will it always remain so? This would be regrettable for everybody, for in such case it would not become the road to civilization. The Turkish Empire has lately proved its prowess in battle. The Turks have the best qualities—they are brave, generous, ready to make sacrifices—except the one quality necessary for the civilizing and industrial development of a country. On this account the accomplishment of the desired end would be effected by the blending of the Jews and the Turks. It is, therefore, our task, at which we constantly work, to bring about the conditions for such an understanding. We can say that the Turkish Government is well aware of the loyalty of our endeavors. We do not wish to smuggle any immigrants, and we do not intend to create a state of affairs without previous consent. In fact, it would not be to our interest economically to strengthen Turkey were we not to receive some equivalent. The whole matter must be treated in accordance with the usual practice of the world, which is *do ut des*. The question is only: What is to be done in the future? Already at the first Congress we recognized the necessity to create for the objects of our movement a financial instrument, that is the Colonial Bank. It is very characteristic that our Jewish opponents are not inclined to think us capable of accomplishing this task. But in our ranks there are not only artists, philosophers, savants, journalists, lawyers, medical men, and engineers; we have also a considerable number of bankers, who have been recruited in all countries. For the first time doubts have been raised whether Jews are capable of creating a bank, but skeptics have erred. The Jewish Bank will shortly be called into being. According to the results of the Bank Conference

we are justified in assuming that the Jewish Colonial Bank will begin its activity during the present year. But I will not anticipate the report of the practical men who have been deputed to carry out this work. There are other reports to be submitted to you. In all of them you will recognize that the year has not been allowed to pass away fruitlessly, and that we are patiently striving to attain our end. Even outside this hall it will be apparent that we do not indulge in empty dreams, that we do not aspire to unjustifiable aims. What we do aspire to is an industrial existence for our poor people, as we anticipate their moral and material elevation only by means of labor, the security of which is legally guaranteed. Therefore, in the first instance we have undertaken to gather our nation together under an ideal. The antagonistic views held by our Jewish opponents do not enter into the minds of other nations, and in this free town which received us in so friendly a manner we have had the first proof. The day before yesterday, on St. Jacob's Day, the various bodies on returning from the *fete* passed our Congress House. One of our honored lady members greeted the *cortege*, and this was the signal for a manifestation which will never be forgotten. From the street there arose a shout, "Long live the Jews." A good many of us must have had our eyes filled with tears of joy. One can lose his composure at such a moment, especially among people who are accustomed to all kinds of oppression. Is this friendly cry from Basle the beginning of better times? This we cannot know, but we can do our best to become worthy of such a sentiment. We stood firm in the worst days; let us be thankful and humble when better times arrive. How are we to imagine those better days that are still beyond our range of vision? Are they to be exhausted in the possession of land, increased esteem, undisturbed repose? No! Those among us, especially who to-day throw their own personality into our cause, would regret having taken one step if we were to acquire a

new order of things but not at the same time a just one. Better days for us, yes, but also for the rest, whose pioneers we are. For this purpose we require no higher state of culture than the present; what we need is to employ for the benefit of humanity the means of culture available. And we believe our people will understand; it has passed through so many schools, it has passed through so many nations; it suffered among them all, but it witnessed their suffering, too. The assembly of men of various degrees of culture seems to us a vision of better times; like this city, a common citizenship which is not limited to one language; a constant attempt to conquer misery by common co-operation. All the efforts at assimilation, the ill-success of which is the cause of our meeting this power of adaptability, will ultimately serve us as a blessing. The activity of the Germans, the graceful mobility of the Latin race, the patience of the Slavs have not passed us without leaving some traces behind. Can one see what we aim at?—Jewish artists, philosophers, savants from all countries, united on the common ground of labor and in a tolerant society. Yes we aspire to our old land, but in that old land we only seek the rejuvenation of the Jewish spirit.

So far the address of Dr. Herzl. In Max Nordau's address the latter reviewed the condition of the Jews throughout the world. We give his review of their condition in England and the concluding paragraphs of the address:

“France is not the only country of liberty and enlightenment where Jew hatred has manifested itself in broad daylight. In England, which last year I warmly praised, the sanction of the House of Lords has already been obtained to a measure ostensibly for the exclusion of pauper aliens from the country. ‘Pauper aliens’ is the honorable subterfuge for the word Jew, which English statesmen out of shame as cultured sons of the nineteenth century find to be too naked an expression. That England,



which has always been proud of being a refuge for the persecuted, the natural home for all the homeless; which in past ages hospitably admitted Flemish and Huguenots; under Cromwell the Sephardim Jews led by Manasseh ben Israel; in the reign of George III., the French emigrants; at the time of the Holy Alliance Mazzini; after 1848 fugitives from all European countries—this sacred asylum for all humanity is to be closed to Jews. Attempts are made to justify this act of cruelty. The foreign Jews are said to be a charge on the poor rates, and to rob the English workman of his bread. Both these arguments contradict each other. If the Jews are beggars, they cannot take bread out of the mouth of the English workman. If, on the other hand, they work so successfully that they do deprive the English workman of his bread, then they are not beggars and cannot be a charge on the rates. It has, however, been shown that both charges are groundless. The foreign Jews who land in England are not beggars, but persevering, industrious laborers, who maintain themselves and frequently live in comparatively good circumstances. Those among them who need temporary relief, receive this from their co-religionists, and do not become a burden to the Christian Englishman, to which they would be entitled as rate-payers. Not only do they not rob the Englishman of his bread, but they introduce new industries which formerly were unknown in England, and thus they increase the prosperity of the country. The bill against pauper alien immigration is therefore nothing else than a symptom of disguised anti-Semitism:

“Such is the state of affairs. In the lands of the East, which are only just emerging from barbarism, the Jews are hated and persecuted, without any extenuation being offered; in the countries of the West which stand at the head of civilization, the Jews are persecuted on hypocritical grounds. In order that we may not be accused of ingratitude, I will specify the few countries in Europe

where the Jews have nothing to complain of: Holland, Belgium, Italy, in the Scandinavian States, and above all in this free Switzerland. But these states, happy islands of peace in the ocean of anti-Semitism, do not shelter altogether 200,000 Jews, and I cannot withhold expressing the fear that their correct attitude toward the Jews would be sorely tried if persecuted Jews from other lands should be driven thither in large numbers.

“The Jewish opponents of Zionism, to whom we present this picture of the worldly condition of the Jews, do not deny its correctness, but they aver that anti-Semitism is a phenomenon which will soon pass away. How? You see that anti-Semitism is constantly breaking out in new spheres, that it flares up in countries where for centuries it has been regarded as extinct, or, as in North America, where it had never before penetrated. And then they speak of ‘isolated cases.’ They dare to predict the speedy disappearance of anti-Semitism, though the entire course of Jewish history gives the lie to their prophecy with the voice of seventy generations of groaning Jews. Their prediction is nothing less than a form of fraudulent bankruptcy, for their debt will not be paid in the present time, and as for the future it will cost them nothing.

“This picture of the condition of the Jews would be one-sided and incomplete if it were confined to describing the attitude of the different nations toward our brothers who live in their midst. Even as important as, in my opinion still more important than, the position which the nations assume toward Judaism, is a survey of the tendency of thought and the aspirations which prevail within our ranks. The view is not a satisfactory one, and is enough to rob the faint-hearted of all belief in our future. The first effect of Zionism on the Jewish people aroused, in my opinion, memories of certain aspects of nature with which they are all familiar. A wintry country scene has its beauty, with the frozen streams,

the mantle of snow over the grass. Springtime has a different kind of beauty. The waters flow and glitter, the fields smile and new life is everywhere infused. But let us pass from one picture to the other. The first effect of the spring sun is that it disturbs the wintry scene without replacing it immediately by the beauties of spring. Between the two there is a gap which would be unbearable were it not for the conviction that it will give way to fresh beauties. Judaism is passing through something similar at the present time. Up till now everything looked like winter—all was bleak and cold, but the picture was majestic, the majesty of death. There have been among us Jews, but much more largely among Christians, lovers of romantic ideals who found the poetry of this picture much more intense, who felt that the uniformity of this pure covering of snow would be broken by the sudden appearance of the surface of the earth. Then came the Zionist like a spring sun, seeing nothing else far and wide but a morass. But we know that the spring is near, and that it will altogether replace the winter. Zionism has awakened Judaism to new life, morally through the national ideal, materially through physical rearing. But Zionism also makes a sharp division between the living and the dead; only now can we estimate the fearful devastation which eighteen centuries of captivity have wrought in our midst.

“For the first time since the struggle of Bar Cochba does there exist among the Jews an inclination to show to themselves, and to show to the world, how much vitality they still possess. We must convince ourselves that much which appeared living, so long as no sign of life was demanded, was in reality dead. Many Jews have outwardly abandoned Judaism. This process of apostasy has not been idle ever since the destruction of the Second Temple, and has become particularly active during the past few decades in Western countries. Still larger is the number of Jews who have not been quite

certain about their inner lapse from Judaism, although this lapse had actually taken place. They regarded themselves and the world looked upon them as Jews, but they were only Jews from habit and for convenience's sake. Their Judaism caused them to be persecuted, but partly they no longer had sufficient sense of honor to endure their persecution, and partly they regarded themselves as interesting victims, which is not an unpleasant spiritual condition. In periods of enthusiasm they imagined themselves to be the models from whom such writers as Disraeli, George Eliot and Alexandre Dumas the Younger gained their inspiration. Positive services their Judaism did not demand of them. They smiled at the 613 commands and prohibitions of the Shulchan Aruch, the communal demands did not weigh heavily upon them, and they only remembered the way to synagogue on the Day of Atonement. Nevertheless, they deluded themselves into the belief that they were good Jews, because they loved Heine, believed in Daniel Deronda, and left nothing to be desired in their praise of kugel and schalet. Yet they protested that they were also Jews (auch Juden). I say they were merely belly-Jews (bauch Juden).

“Rabbis have expunged from the prayer-book what has become to them a meaningless hope—‘Next year in Jerusalem!’ Here and there rabbis protested against Zionism as being against the Jewish religion. A Jewish historian, whom I highly esteem, writes a history of the Jews in 1897, and mentions not a syllable about the first Zionist Congress at Basle. These manifestations are painful, but they are natural, and will not trouble us. We are so old a body, that in our history, extending over thousands of years, everything has happened.

#### JEWISH HISTORY REPEATING ITSELF.

“Nothing new can occur to us. When Moses wished to free his people from Egyptian slavery, the Jews were the first to rise against him, and threatened to denounce

him to the Egyptian authorities. When Ezra and Nehemiah returned to Zion, the rich, the cultured, the Heine readers and schalet lovers of that day remained in Babylon. Even in the present day it will not be different. Let it be so. It may be that the Zionists are yet a minority of the Jews. But because of them Judaism will be rejuvenated, through them it will obtain new life, and be rescued at a future time. On the other hand, the Jewish opponents of Zionism, be their number great or small, are destined to disappear from among the Jews. Perhaps this is the secret wish of their hearts. It will certainly be realized. On this account it is unbearable to hear them speak of a Zionist party in Judaism. We hurl back with contempt this distinction; the Zionists are no party, they are the Jewish body itself. Judaism is Zionism and Zionism is Judaism. Any party which is content with slavery, or looks forward to an early natural death of Judaism stands coldly aside. Adapting the well-known words of the Austrian poet, Grillparzer, we Zionists may exclaim: 'In our camp is Israel, in the other dead limbs.'"

These closing words of the address of Dr. Nordau were received with great enthusiasm. Following is an account of the Colonial Bank project as given by the *Jewish Chronicle*:

"The memorandum states that as a means for the creation of a public legally assured home for the Jewish people in Palestine and Syria, a Bank shall be founded. The Bank shall not have a philanthropic tendency, but shall be a purely commercial undertaking, on a most solid and strictly business basis. The Zionist movement would be served by the Bank through the concentration and amalgamation of Jewish capital and Jewish industrial powers in a specified country, namely, by activity in the promotion of colonization in Syria and Palestine. Within these lines the Bank will be entirely free and unfettered in its business activity and management. Although it serves

an ideal object, the Bank shall be managed exclusively from a commercial point of view. The Bank shall be an undertaking on the lines of the German Commercial Corporations, which are active in the expansion of German Colonial possessions, inasmuch as in countries across the seas they obtain concessions, privileges, titles, and sovereign rights to lay out plantations and construct railways. That the activity of the Bank within these limits can be a lucrative one is proved not only by the fact that German, English and French enterprises operate successfully on the same lines—of which one example need only be given, the railways in Anatolia promoted by the German Bank—but also by the natural wealth of the countries in which the Bank is destined to work. As several misconceptions prevail on this latter point, the memorandum cites authorities to prove the contrary. Among the authorities quoted are Major Conder and Mr. Haskett Smith in the *Jewish Chronicle* (who wrote that in his opinion the introduction of the railway system into Palestine would more than anything else promote the return of the Jews to the land of their fathers). When the subscription is closed it is intended to send Jewish directors to Palestine, financiers and technical experts, with the object of establishing business houses in Haifa and Beyrout (Gaza, Jaffa, Saida, Tripoli, Aleppo) to acquire well-irrigated lands, and to erect factories for the manufacture of all kinds of goods. It is contemplated that the headquarters of the Bank shall be in London. In order, however, to insure that the direction of the Bank shall be rigidly organized, the regulations of the German Joint Stock Company Law shall be acted upon, as far as the English law permits. In Europe, the Bank shall only carry on such business as is especially to be recommended, in order to insure that interest may be paid on capital, as long as the enterprises contemplated by the Bank are not yet commenced.”



## 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

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BY PROF. FRANZ DELITZSCH.

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



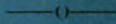
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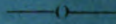
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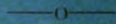
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


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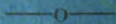
 Drafts, checks, or money orders should be made payable to JOHN P. MOSHER, Agent, Babcock Building, Plainfield, N. J., to whom all business correspondence should be addressed.


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.



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