

See letter in front of this bound vol.

# THE PECULIAR PEOPLE.

A CHRISTIAN MONTHLY,

DEVOTED TO JEWISH INTERESTS.

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

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

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## 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.*

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# THE PECULIAR PEOPLE.

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

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

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

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

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VOL. XI. PLAINFIELD, N. J., DECEMBER, 1898. No. 9.

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JUDÆUS SUM; JUDAICI NIHIL A ME ALIENUM PUTO.

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A SONNET ON THE ZIONIST CONFERENCE AT BASLE.

BY JOSEPH LEISER.

The dreamers are not dead in Israel,  
To-day the young men dream, and with the old  
Live visions of a storied past. They dwell  
In every land; yet hills of Zion hold  
More glory than the fame of kings can bring,  
More hope than ages have preserved.  
The voices of a golden morning ring  
With victories, with gifts reserved  
For those who 'neath the vine and fig will sit,  
And people realms long dead to ancient charms;  
The souls of prophets with their souls are knit,  
And ancient heroes call again to arms  
The sons of Judah; stars of morning shine  
And dawn breaks o'er the hills of Palestine.

—*The American Hebrew.*

It is not customary among the Jewish people to commemorate very much the birth-days of their eminent men. Days on which some of them died are preserved in memory from year to year. But especially great events and ideas are so commemorated and preserved. The Passover commemorates the wondrous interposition of divine Providence in behalf of the oppressed chosen people in Egypt, and proclaims in the clearest manner that other greater deliverance which was accomplished for all mankind when the hands and the feet of the crucified Redeemer were wounded for our transgressions. Pentecost is believed by the Jews to commemorate the giving of the Law on Sinai. It also speaks of the marvelous shedding forth of the Holy



Spirit upon many believers in accordance with the prophecy of Joel and as recorded in the second chapter of the Acts of the Apostles. So the Ninth of Ab commemorates the destruction of Jerusalem. New Year's day is popularly believed to keep in mind the creation of the world, and Tabernacles preserves in memory the time when Israel lived in tents just preceding their occupation of the Land of Promise. So too in the present month Dedication reminds of the glorious struggle for country and religion when the Jews under Judas Maccabæus resisted the full weight of the authority of the Greek kingdom of Syria.

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CHRISTMAS is the commemoration of the birth of Jesus, the most illustrious Man who ever lived, true Jew and Messiah for all mankind, very God and very Man. We may not know the exact date of the birth of our Saviour, but it is well to set aside some date upon which we shall reverently meditate upon that transcendently glorious occurrence. It is well so to do with all of the details of our glorious Gospel story. So, truly, it must furnish us material for the highest meditation to contemplate the wondrous mystery of the incarnation. So to do in regard to Christmas is not the mere preserving in memory of a great and good man. Birth-day anniversaries of great men sometimes stand for great ideas; but Christmas, along with the commemoration of the birth of the greatest and best Man who ever lived, calls up to the mind some of the greatest thoughts which could possibly engage our attention. In the incarnation of the Son of God we have in contemplation the supreme interposition of Providence in behalf of sinful man; in the wondrous life that followed we are able to discern God's wondrous Law written out in living characters, and in human flesh there lived One who became the perfect Temple of the Shekinah glory, Himself the fulfilment of both Tabernacle and Temple. Jewish people every year are more or less keenly alive to the observance of Christmas as it exists among Chris-

tians. Sometimes their children are allowed to participate in its festivities. Jewish merchants are very much alive to the quickening of trade at this time of the year. Let all such give more than a passing thought to the recurrence of the Christmas festival this year and let them meditate well upon the great thoughts suggested. Within the human breast, the world over, there abides a hidden longing which can only be satisfied as God makes known to us the deep revealing of His love and great power. In the re-incarnation of our Saviour as he is revealed through the Spirit to every human soul that will receive Him God makes known such deep revealing of His power.

#### THE GENERAL ASPECT OF JUDAISM.

The general aspect of Judaism, as gathered from a year's utterances in relation to Christianity, shows further progress in the decay of Judaism as a creed, and advance toward a fuller recognition of the truths of the Gospel.

#### JUDAISM SLOWLY DYING.

Writing on the mission of Israel, of which so much has been heard of late, a correspondent of the *Jewish Chronicle* (January 22, 1897), said: "Let us face the truth, which must dawn upon all sooner or later. The age for the Jewish religion is past; I mean the essentially Jewish part of the religion, which is slowly dying. One has but to attend a service of its worshipers in any of our synagogues to see that the vital spark is flickering its last."

"Few people," says another correspondent (*ibid.*, 29th) "who can bring themselves to face the questions with an open and unbiassed mind will be disposed to dispute the accuracy of these seemingly daring statements. Go where you will in civilized Europe, inquire into the religious status of the Jewish community, and you will find an alarming and increasing number of Jews whose religious functions are strictly confined to attending a marriage in a synagogue and a burial in a Jewish cemetery.

The old religion has had its day"—so long, he might have added, as it was hermetically closed against the light of Christian culture—"and has served its end."

"Judaism to-day," says another (*ibid.*, March 12th), "is to the great majority of English-speaking Jews nothing more than a tribal bond for social purposes. Jews are born Jews, and remain Jews simply for fear of being ostracised by their relatives and friends. They cluster round Judaism like barnacles round a ship's keel, but are no more Jews, if judged by Rabbinic Judaism, than barnacles are sailors, if judged by the admiralty code. And unless some of them bestir themselves the vessel will drift on and on until she goes to pieces of her own inherent rottenness, and nothing be left of her but a memory."

This is not a rhetorical exaggeration, but a solid fact. Everywhere—to use the language of a Jewish preacher (*ibid.*, October 8th)—the Jews, like Jonah, are in flight from the presence and call of their God. The prophet fled to Tarshish; modern Jews flee to material success, worldly distinctions, and accumulations of wealth. And in the rising seas of trouble, both moral and material, which threaten to engulf them on every side, it is the Gentiles not the Jews that call upon their God, and who manifest a keen sense of religion. The Jews, like the prophet of old, slumber calmly and heedlessly in fancied security. But once again the Gentiles' rebuking voice is heard through the missionary societies and the example of Christian believers: "What meanest thou, O sleeper! arise and call upon thy God." Unfortunately, very few, comparatively, when brought face to face with the crisis of their life, are, like Jonah, ready to answer: "I am a Hebrew, and I fear the Lord God who made the sea and the dry land." They are ashamed of their Jewish origin, and seek to conceal it.

The reason of the total collapse of Judaism, though patent to every unprejudiced mind, is evidently beyond the ken of the leaders of Jewish thought. They either cannot or will not see that, with the exclusion, whether

express or implied, of the supernatural in religion, religious vitality, for the masses certainly, is at an end. A speculative Deity hidden somewhere in the universe, and traceable only through an endless and complex series of material operations, may amuse the understanding, but will never affect the heart. Take, for instance, Mr. Montefiore's work, "The Bible for Home Reading," which is introduced with a loud flourish of trumpets as calculated to infuse new life into Judaism, and of which a specimen is given in the *Jewish Chronicle*, November 19th. It refers to the destruction of Sodom, as recorded in Genesis 18, and in substance it comes to this—the modern principle of allowing the escape of many guilty persons rather than that one innocent man should suffer, had its origin, and was, for an indefinite time, simmering in the moral consciousness of the ancient Hebrews. At last one of these Hebrews, who lived probably about a thousand years after Moses—that is, if such a person as Moses had ever existed, which is not unlikely—reached a higher stage in the process of this branch of moral evolution. A guilty city he thought might be spared if there were, at the least, five innocent persons in it, not less. But, lacking the Aryan power of precise expression, he followed the Semitic fashion, and presented it dramatically in the form of a dialogue between God and Abraham. And in this way he made the legend of the destruction of Sodom to point the moral and the moral to adorn the tale.

This much belauded Bible of fiction, then, for home reading, written nobody knows when, or by whom, is to inflame the hearts of parents and children with religious enthusiasm and devotion to the God of Israel! Is it possible not to perceive that the Bible, so presented, can have no interest for ordinary readers, who are content to appropriate the results of scientific investigation and to leave it to curious experts to retrace the different stages in the evolutionary process through which such results have been reached? If the Bible is nothing more than a record of

human struggles and aspirations for a higher standard of social ethics, then why concern ourselves with the crude beginnings of things when they may be had in their fullest perfection in the New Testament—a perfection to which eighteen centuries of human thought have added, and could add, nothing? This undoubtedly accounts for the widespread ignorance of the Bible and the all but total neglect of Divine worship by Jews, whether in public or in private. “It is too common,” says a Jewish leader (*ibid.*, January 15th), “to find Christians more familiar than Jews with our Sacred Books.” “So little, unfortunately,” laments the *Jewish World* (October 29th), “do some Israelites nowadays think of the Bible, that not infrequently the Gentile servant is the only member in a Jewish household who possesses a copy of it. There is many a Salvationist in the ranks of our domestic service who knows as much (more?) of the Old Testament as her master, and considerably more than her mistress. Here is a real reproach in modern Israel.” A reproach it certainly is, but merely shedding tears and wringing the hands over it will not cure the evil. The cause must be searched out and honestly dealt with. Nor is it far to seek. It lies in the different estimate formed of the Bible by Jew and Christian. To the latter the Spirit of the Living God breathes out of every page of the Bible, directing his thoughts, through Christ, to his eternal destiny; whereas the Jew, with his time-limited vision and earth-bound aspirations, can find nothing in it that is worthy of a Divine Revelation. Perhaps this is the reason why the study of the New Testament is now urged in the Jewish press.

#### THE STUDY OF THE NEW TESTAMENT.

“There has been a fresh movement,” says a correspondent of the *Jewish Chronicle* (September 8th), “towards the study of the New Testament. Gudemann has led the way ably and with profound insight; others are following. The New Testament will never be understood



until Jews have devotedly investigated, analyzed, and annotated it. We badly want a Jewish commentary on the New Testament, and this want will not for very long go unsupplied."

Such a commentary, it may be added, has been in existence for many years. Its style and diction are of the purest Hebrew, and its illustrations range over the whole field of Rabbinic literature. Its author, the late Dr. Biesenthal, was a Jew, and one of the greatest Talmudic scholars of his time. That he was also a Christian is no reason why Jews should not read his commentary.

"Total ignorance of the New Testament," says the same writer (January 15th), "is occasionally a serious disqualification for (Jews) entering with full knowledge and understanding into the life and literature of a Christian country. A Jew, well educated in other respects, is sometimes hopelessly 'out of it,' when reference is made to some parable or saying contained in the New Testament."

The advice is extensively followed, or anticipated, and with better motives. As one of the silent forces of America the *Windsor Magazine* for November mentions the recent formation of a council of Jewish women. At its first convention there were present 3,500 members, upon whom one of the delegates urged "the loving study, in circles, of the New as well as the Old Testament; the study of the beautiful teachings of John, Paul, and of the Man Jesus, who learned them at Jewish knees and in the Jewish Temple."

That, it must be admitted, is a very hopeful and promising advance toward the full recognition of the truths of Christianity. Sooner or later these ladies are sure to discover that, at most, there are but faint and scarcely perceptible traces, certainly none of the depth, height, and breadth of the New Testament teaching, in the documents of contemporary Judaism, or even in the Old Testament, so that they could not have been learned at Jewish knees or in the Jewish Temple.

## JEWISH ADVOCACY OF CHRISTIAN PRAYER.

Still more striking, if possible, is the report, published with complacent approval in the *Jewish Chronicle*, page 30, of the conference of the national union of women workers, which was held at Croydon, at the latter part of October, and which counts among its members a large number of the foremost representatives of Jewish society in this country. The conference was ushered in by a service at the parish church, when the sermon was preached by the Rev. C. J. Ridgeway, vicar of Christ Church, Lancaster Gate. And as all the meetings were opened with prayer, Mrs. Sidney Webb brought forward a motion to request the executive to consider whether "Prayer" should not be omitted from the agenda, and private prayer substituted in its place. The Jewish members, she said, did not object to be present when prayer was offered, but Roman Catholics and others did. The motion, however, was not put, being met by an amendment proposed by Miss Clifford, and seconded by Lady Battersby, a Jewess, and carried by an overwhelming majority, to the effect that the union, having a religious basis, must have its meetings ushered in with prayer—Christian prayer, of course, offered up in the name of Jesus. It really seems as if the day is not far distant, when, in the language of the Prophet Zechariah (12: 10), "the spirit of prayer and supplication shall be poured upon Israel, and they shall look upon Him whom they have pierced, and mourn for Him as one mourns for an only son."

## EFFECTS OF SUCH CLOSE CONTACT WITH THE HIGHER CHRISTIAN LIFE.

These will be far more appreciated, both by Jews and Christians, if described in the impressive words of Mr. Zangwill, the author of the "Children of the Ghetto." Writing to the *Jewish Chronicle* of July 9th, he said: "As you reported the reference in my speech at the Macabæans to our Christian companion, who stayed behind for three weeks, at Marseilles, to nurse one of our party

(of Jews on their way to Palestine) who was down with typhoid fever, will you allow me to add that her self-sacrifice has been crowned by death? Miss Marion Douglas nursed her charge back to health; but contracted, directly or indirectly, the same sickness, and was stricken down almost as soon as she returned to her home in Ilkley, Yorkshire. She was a charming, sympathetic woman, who had won the affections of all our party by her kindness, her culture, and her large minded piety; and from her life and death we, who talk so much of the mission of Israel, may learn, in our turn, to respect a creed capable of producing such noble types of humanity."

#### ADMISSION OF JEWS INTO THE CHURCH.

It is testimony like this to the highest conceivable standard of moral obligations, which was first exhibited to the world when the Cross was lifted up on Calvary—for what more can one do than die lovingly for a man of another race and faith?—it is such demonstrations of its actual attainment in the life and death of Christian believers that exert a powerful influence upon Jews no less than upon Christians, and they show, more than anything else can do, how utterly inane is the talk of a Jewish mission to the world. It is powerful testimony like this which, among other less worthy attractions, is constantly drawing many Jews, chiefly of the affluent and cultured classes, into the pale of the Church, though owing to the absence of religious statistics, their exact numbers cannot be ascertained in this country. But that the Jewish accessions to the ranks of the Church are both numerous and frequent is undeniable. On the occasion of Mr. Coningsby Disraeli's marriage to Miss Lara, at the parish church of Croydon, where the Rev. H. Pereira was one of the officiating clergy, the *Jewish Chronicle* called attention to the fact that all these names belonged to families that were once conspicuous members of the snyagogue.—*Jewish Missionary Intelligence, London.*

## JERUSALEM.

GAIL WARWICK.

It cometh ! it cometh !  
 The time long fortold  
 By poets and sages  
 And prophets of old.  
 When Zion, redeemed  
 From sorrow, shall stand  
 The queen of the nations,  
 The pride of the land;  
 And they who pointed  
 The finger of scorn  
 At her in her woe,  
 Her power shall know.  
 While they are ruing  
 The day they were born.

The Lord, in derision,  
 Will mock and will laugh,  
 While they are scattered  
 Before Him like chaff;  
 For curses shall darkly  
 Rest upon all  
 Who dare to oppress her,  
 So great in her fall.  
 And when, in bright beauty  
 She riseth to reign,  
 All foes that assail  
 In terror will quail,  
 While they are seeking  
 For safety in vain.

As the Lord liveth—  
 From mountain and shore—  
 A remnant of Judah  
 Shall gather once more.  
 Fishers and hunters  
 Shall seek for them then;  
 They shall be gathered  
 From hillside and glen.  
 Mountains of Israel,  
 Yield then your fruit !  
 God's people shall come  
 To inherit their home,  
 For He hath preserved them,  
 Branches and root.

Soon will Jehovah  
 Come in His might;  
 And in the evening  
 It will be light.  
 Marah's dark waters  
 Shall flow with sweet rain,  
 Heavenly manna  
 Cover the plain.  
 The lion of Juda comes  
 Mighty to save.  
 Hillside and vale shall bloom,  
 Flowers shall shed perfume,  
 Proudly the cedars  
 Of Lebanon wave.

—*Jewish Gazette.*

## THE PERPETUAL LAMP.

The curious and observant visitor to a Jewish synagogue, whether orthodox *Schule* or reform *Temple*, can scarce fail to notice the censer-like lamp suspended in front of the Ark where the Scrolls of the Law repose. Seeking information he will probably be told that the lamp is so placed in accordance with the Levitical directions to the Cohanim that they tend the lamps of the Tabernacle and keep them perpetually burning. Or mayhap, the informant, if of a speculative turn of thought, will, greatly daring, hazard suggestions of far-off and forgotten folk whose sole legacy to the world is this very symbol of their elementary worship. They strove to express by it their dim sense of the vivifying intellect which illumines the universe. But whether originally placed in literal obedience or for emblematic recognition, to-day the Perpetual Lamp can have for us none other than a symbolical meaning. It is an emblem of the history of the Hebrews and reminds us of the part played by our ancestors in the intellectual enfranchisement of the peoples.

Throughout the iron period which intervened between the days when the Goth first trod the streets of conquered Rome and those when the Hollander at length rolled back the angry hosts of Spain, the Jew was the custodian of the Lamp of Learning, the true "Perpetual Lamp." In ages stained by blood and obscured by ignorance, when a plague of mental darkness fell like a pall on humanity, the People of the Perpetual Lamp kept the sacred light of learning clear-trimmed and brightly burning. That is the fact which the *Nair Tameed* symbolizes for the Jew of to-day and that symbol is a reminder of our father's performances and our inherited duty. Dare the modern American Israelite ask himself in a solemn moment how far he is faithfully fulfilling the role handed down to him by his ancestors; how he is performing his hereditary task?

To such a question can he truthfully return a satis-

factory answer? In the temple where that symbol burns the language of his ancestors is scarcely heard; and certainly is less understood. And yet the very congregations which have most ruthlessly excised the Hebrew from their rubrics are those where by force of average wealth, intelligence and leisure the cult of Hebrew could be most successfully pursued. The sons and daughters of the members of these congregations graduate in *belles lettres* in our colleges, and until they forget their rote-learned acquirements, will talk glibly of the founders of modern literature, whose primitive uncultured form has yet left their genius recognizable. The Decameron of Bocaccio; and the Palamon and Arcite of Chaucer; the Romaunt of the Rose and the Ring of the Nibelungs excite their perfunctory admiration and are praised in the phrases they learned in the schools. Yet while the geniuses who wrote these works were struggling for uncouth expression, our own race produced men who have left impershable work—though they are almost unknown to their own descendants. Ibn Ezra is mainly known to modern Jews because he inspired Robert Browning to write the most beautiful and satisfying plea for immortality of the soul penned by a modern. Can anything written anywhere in the eleventh or twelfth century compare with the marvellous "Crown of Dominion" by Ibn Gebirol? Yet we scarce know their very names, or their work. The mischief done by the extremes to which the modern craze for "the vernacular" in our places of worship has gone, is incalculable. Hebrew is still a living language; hundreds of thousands of our people speak it in their daily intercourse; hundreds of newspapers are published in it; it embodies the noblest and most durable of ancient literatures; and it contains an unexploited treasure-trove of mediæval literature. It is, perhaps, even more than English, entitled to rank as being the language most wide-spread over the earth. It is an easy language to master. Yet the deplorable tendency in America is to ignore it. Should we not



reconsider our ways before the mischief becomes irreparable—before we have allowed the lamp that shone so brightly and spread so much light when all else was dark to be extinguished for aye?—*The American Hebrew*.

#### THE DAY OF ATONEMENT AT ALEXANDRIA.

A spacious building with towering, massive pillars of whitened stone, lit by casement windows of blue glass and green—in deep contrast with the lighter hues of the chequered pavement. It is the synagogue of the Prophet Elijah. Why it is so called I cannot rightly tell. Rumor vaguely speaks of a mystic appearance some two centuries back of the ardent prophet in this historic city; of a marvelous cavern beneath the present ark, leading with many tortuous windings to Mount Carmel; of a precious Sepher Torah written by the zealous seer found therein—all reasons sufficient in the eyes of the credulous native for the distinguishing appellation.

Huge glass candelabra depend from the roof, and shapely oil lamps of silver form an ample crescent before the ark. The view from the fore-court is brilliant in the extreme—a thousand tapering candles in their thousand glass screens, brightly burning, whose light refracted and again refracted in the trembling drops, illumines every part of the building. Gradually the scene becomes more animated as the latter-day Egyptians, befezzed in brilliant red, and gowned in fine silk, saunter in and choose their seats. And now the galleries, conveniently built over the courts running along three sides of the synagogue, are filling with the black-browed daughters of the east.

The entrance of the grand rabbin creates some slight, very slight, eddy in the swirling waters of life, but it is but momentary, for the flood rushes on and leaves not a trace behind.

Above the hubbub and clamor, which, though of Arabic elements, have a very similar result to that produced under like circumstances in England, rises the un-

lovely voice of the chazan. He is selling the Mitzvahs "by auction," and the business proceeds briskly till all have been disposed of to the best advantage. For the seats are entirely free, and it is by these voluntary contributions that the synagogue is supported. Suddenly a rush is made toward the ark, and when the tramping of the many feet has thinned into a vague shuffling, the chacham, standing near the opened Aron, recites in a thin quavering voice the Kol Nidre.

The service continues, monotonously moaned by the first chazan, whose vocal abilities are given a freewill offering to the synagogue—and perhaps would, with us, be accounted dear even then.

Cross-legged, tailor-wise, sit the more Turkish Turks, while the younger generation, coated with a thin veneer of French refinement, compose themselves in their seats and prepare to sit out the long ordeal. For it appears that Kippur Day here is the all in all—the alpha, beta—of the religion, as it must be when it is an infallible atonement for everyone and everything.

The chazan drones on, and the people, though alive to the popular responses, which are shouted till the roof rings again, partly doze, partly chat, partly follow in their Tefilloth. Nothing like the rigid decorum to which we are accustomed, prevails here. The center of the synagogue is a free space—a paved space—and here an ever-moving crowd are assembled, amiably strolling, or eagerly conversing, or listlessly gazing around.

The chazan reads through page after page, and the chacham at the further end of the building, cross-legged too, in real oriental garb, follows, his eyes bent on his book, with unwearied attention.

The following morning sees much the same scene. The swarthy Arabian, the clean-shaven, full-faced Turk, the olive-hued Italian, are all here. The seats are filled to their utmost capacity, the people overflow into the side courts where they loll about, men, women and children,

sleeping on rudimentary beds, or listening to the unmelodious choir. At certain stages of the proceedings, so great is the unofficial clamor that the reader raps on the reading desk to enforce silence. And his efforts are sometimes successful.

The reading of the law is begun, and after the authorized number have been called, the reader recites to different persons the same portion again and again; each one so honored being expected to give according to his means to the synagogal coffers.

As the shadows lengthen, the fervor becomes greater. The responses are shouted with greater *eclat*. The candles are now lit, and when the white-turbaned Nubian has finished his task, the enthusiasm is redoubled. Suddenly a commotion is observable round the readers. Certain of the wealthiest members are insisting on greater expedition. They have fasted long enough; the long day is nearly gone, why then stickle for the exact moment. The chacham stands, wrapped in pious communion, neither noticing nor being noticed. Rap, rap on the desk goes the reader's fan; but now the people are weak and weary with the long expiation; they will not be quieted. The shadows lengthen; the sun shoots his last golden arrows through the open windows, the building seems to rock again and again with the hoarse shouting of the Shema Israel—like the loud rolling of an angry sea—and lo! the shrill sound of the shophar splits through the heated air—once, twice, thrice. Book and talith are gathered up, the sepharim in the opened ark are hastily kissed, greetings flung from one to another, and the large edifice is soon empty.

Without, some two hundred of those more zealous for the law are gathered, and as the empress of the night sails majestically up, shining with supreme brilliance, the prayer for the sanctification of the moon is said, while the tall palms wave sadly in the evening breeze, and the shining stars look on with grave indifference.—*Jewish Chronicle*.

## THE KAISER'S PALESTINE TOUR.

Emperor William's visit to Palestine is just now attracting the attention of Europe, which is always interested in the doings of this energetic ruler. He will be accompanied by the Empress, who is an ardent photographer, and who will take with her a complete photographic outfit to picture all the interesting scenes and functions. Knackfuss, a well-known painter, and Saltzmann, a marine painter, accompany the party, as will the Oriental artist, Ismael Goentz, whose father accompanied Crown Prince Frederick of Prussia to Jerusalem in 1869, and who painted a famous picture now hanging in the Berlin National Gallery.

It is said that the Emperor's program includes a religious ceremony on the Mount of Olives, on October 30. The imperial party will number 128 persons; the horses and mules will total over 8,000, and 1,000 Turkish troops will form the escort. The political side of Emperor William's visit to Palestine is attracting close attention abroad.

The imperial journey to Jerusalem began on October 11, when the Emperor and Empress left Potsdam. More than one hundred retainers of high and low degree, including the Foreign Minister, the Chancellor of the Order of St. John, Jerusalem, a Bishop; military, marine, and Oriental painters, photographers, secretaries, soldiers, writers, and couriers combined will make a picturesque cavalcade. The plans were to reach the Bosphorus and enter Constantinople on Monday, the 17th, the Emperor to ride into the city on a pure-bred Arab horse, the gift of the Sultan, the metal part of the harness being of gold and silver.

The royal pilgrims leaving the Turkish capital October 22, expect to disembark at Haifa on the 25th inst., and thence traverse the road to Jerusalem, partly on horseback and partly in carriages. They will encamp before the Holy City on the 29th, and make their entry at

3.30 P. M. on the same day, and proceed afoot from the Jaffa gate to the Church of the Holy Sepulchre, where religious services will be held. The Mount of Olives will be visited on the 30th, and the crowning ceremony will be the dedication of the Church of the Redeemer, on the 31st, the anniversary of the date when Luther nailed his theses to the church door at Wittenburg. On the same date, in 1893, the cornerstone of the church was laid (as recorded in the *Christian Herald* at the time), and within the stone a document was deposited which had been written by the present Emperor, and also declaring that it "shall stand as a monument to the Faith opened to evangelical Christendom through the reformers, and as a visible witness to the unity of faith in which the evangelical churches of Germany are bound with each other and all outside." The Church of the Redeemer is built upon the site of the ancient Muristan, or hospital of the Christian Knights of St. John, which had been a ruin for many years before it was presented, in 1869, by the Sultan to Emperor William I. It was officially taken possession of by the Crown Prince, afterward Frederick III., at the time of the opening of the Suez Canal, and four years ago, as already stated, the cornerstone of the great and imposing edifice, now completed, was laid with solemn ceremonies. It is believed to be Emperor William's purpose to make the new church a center of Protestantism in the East. There are some who assert that he even has higher aims, and that he foresees, in the growth of Protestantism and the gradual decline of the power of the Papacy and of the Orthodox Russian Church, an opportunity to invest Protestantism in the East with greater power and influence than it has ever commanded in the past.

Great preparations have been made for the imperial visitors. The roads have been repaired, and many beautifully decorated carriages will be placed at the disposal of the pilgrims by the Turkish authorities. The royal itinerary, it is understood, includes a visit to every place

of sacred or historic interest in Palestine. According to the program, as announced, these will include:

A drive to Jericho, camping that evening at the foot of Deschebel-Karantel. On November 1, they will spend a couple of hours by the Dead Sea, going thence to the Jordan, lunching probably near the place of baptism, and return to Jericho to camp. Afterward a visit will be paid to the Chapel of the Temptation, in a grotto of Mount Karantel, inhabited by Russian monks. Wednesday and Thursday, the 2d and 3d, will be spent in Jerusalem. On Friday, November 4, visits will be paid to the Monastery of Marsala and the Jews' Wailing Place. On Saturday, November 5, the party will bid good-by to Jerusalem and travel to Jaffa once more, by rail this time, and will there embark. Sunday should see them at Haifa, whence, on Monday, they will drive and ride to Nazareth and Mount Tabor, where they will camp for the night, having viewed those two famous places. The summit of Mount Tabor commands a splendid view; on the north, the Mount of Beatitudes, the head of Galilee; on the east, the Jordan Valley and mountains of Gilead; on the south, Endor and the plains of Esdraelon; on the west, Nazareth, Mount Carmel and the Mediterranean. On Tuesday, November 8, they will move on to Tiberias, and spend the day on the shores of the Sea of Galilee. On Wednesday they will return to Haifa and sail for Beyrout, which will be reached on Friday. Among the sights here are Sennacherib, the Assyrian's rock sculpturs. On Saturday, November 12, a special train will carry the party to Damascus, where the hotel will be used. The whole of Sunday will be devoted to a tour of the oldest city in the world. Among the sights may be mentioned the house of Judas, the house of Ananias, the Lepers' Hospital, which is the reputed site of Naaman's, and the bazaars, said to be finer than those of Cairo or Constantinople. On Monday another special train will transport the party to that other ancient place called Baalbec, or rather its ruins—Baalbec, the



Baal god of Joshua, the Heliopolis of the Greeks, once the most magnificent city of Syria. On Tuesday the party will return to Beyrout, and on Wednesday, November 16, they will sail for home.

It is also said that a special firman has been granted by the Sultan, permitting excavations to be made under the Emperor's directions, the expectation or hope being that some ancient temple or other building of Biblical times may be found under the debris of the Holy City.—*Christian Herald*.

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#### BYRON'S "HEBREW MELODIES."

We take the following article on some of Byron's writings from the *Churchman*. Incidentally we would mention that Byron's Hebrew melodies have recently been published in a Hebrew translation in Russia:

In view of the revival of interest in Byron's life and work that seems evident on all sides, it is perhaps worth while to remind modern readers that he is one of the few English poets that have done justice to the dignity and charm of Hebrew history and character. Milton, of course, author as he was of the noble "Samson Agonistes," was permeated with Hebrew lore, and many other English poets have owed much to their knowledge of the Scriptures in the King James version; but few besides Byron have deliberately set themselves to render a considerable number of Hebrew subjects or have done it in a masterly manner.

It is true that Byron in his later years, with his normal inconsistency, used to sneer at his own productions and to maintain that he would not have written them but for his too ready yielding to the insistence of his friend, the Hon. Douglas Kinnaird; but Byron was not a good judge of poetry, whether his own or another's, and perhaps the fact that the "Hebrew Melodies" were written about the time of his unhappy marriage rendered them naturally distasteful to him. Be this as it may, a careful

re-reading of them ought to convince any fair-minded person of the curious fact that it is the author of "Don Juan," not the author of "The Task," or "The Excursion," or "The Idylls of the King," to whom we owe what is perhaps the best body of varied verse devoted to the Chosen People and their history, to be found in the works of our greater poets.

Four or five of the "Melodies," such as the exquisite "She Walks in Beauty," "Oh! Snatch'd Away in Beauty's Bloom," the "Song of Saul," the "Vision of Belshazzar" and "The Destruction of Sennacherib," are still favorites, preserved in most anthologies; but it is only fair to remember that the general level maintained by the little-read pieces is very good indeed, and properly adds to the value of the total achievement. The pathos of the two stanzas on David's harp and of the verses entitled "The Wild Gazelle," the vigor of the lines beginning "On Jordan's Banks," as well as of those devoted to the destruction of Jerusalem by Titus, ought not soon to be forgotten. The closing stanza of the poem last referred to is almost, if not quite, as strong as any in the better-known poem on Sennacherib:

" But the gods of the pagan shall never profane  
The shrine where Jehovah disdain'd not to reign;  
And scatter'd and scorn'd as Thy people may be,  
Our worship, O Father, is only for Thee."

Pathos and strength—these are perhaps the two dominant ideas one gets from the study of the Jewish history, and these are the dominant ideas of Byron's "Melodies." He has seized upon them as an inspiration, and rendered them with a power all his own. Two or three of the poems are perhaps out of place in the collection, and in one, "Jephtha's Daughter," he has been surpassed by Herrick; neither of the Englishmen probably being aware that the subject long before called forth a Latin poem from no less a man than Abelard. Yet the close student of Byron need hardly be surprised that he should have succeeded so well in what could scarcely have been for him a serious undertaking. He always professed great admiration for the Bible, and in his wildest moods never

got so far away from Christian principles and ideals as his early critics very naturally supposed. The task imposed upon him by his Scotch friend was therefore in reality not an uncongenial one, and even if the finest poem in the collection, "She Walks in Beauty," was inspired by a British matron in mourning, instead of by some romantic Jewess, we may none the less accept with gratitude what eccentric genius has given us.

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### THE JEWISH YEAR.

Miss Alice Lucas, of London, has just published a collection of devotional poems, both original and translated from the Hebrew, for Jewish readers. It is entitled "The Jewish Year," and is warmly praised by our London contemporaries. That it possesses literary merit and attractiveness to a high degree the following quotations from *The Jewish World's* notice of the book will show :

#### HILLEL AND HIS GUEST.

Hillel, the gentle, the beloved Sage,  
 Expounded day by day the sacred page  
 To his disciples in the house of learning;  
 And day by day, when home at eve returning:  
 They lingered, clustering round him, loth to part  
 From him whose gentle rule won every heart.  
 But evermore, when they were wont to plead  
 For longer converse, forth he went with speed,  
 Saying each day: "I go—the hour is late—  
 To tend the guest who doth my coming wait."  
 Until at last they said: "The Rabbi jests  
 When telling us thus daily of his guests  
 That wait for him." The Rabbi paused awhile,  
 And then made answer: "Think you I beguile  
 You with an idle tale? Not so, forsooth!  
 I have a guest, whom I must tend in truth.  
 Is not the soul of man indeed a guest,  
 Who in this body deigns a while to rest,  
 And dwells with me all peacefully to-day?  
 To-morrow—may it not have fled away?"

#### THE COMMANDMENT OF FORGETFULNESS.

Rabbi ben Zadok, o'er the sacred law  
 Bending with reverent joy, with holy awe,  
 Read the commandment: "When thy harvest yields  
 Its fruit and thou, when reaping in the fields,  
 Dost there forget a sheaf of golden grain,

Fetch it not in to thee. It shall remain—  
 The poor, the stranger and the widow's store,  
 And the Lord God shall bless thee evermore."  
 Rabbi ben Zadok closed the well-loved book,  
 And, gazing upward with a troubled look,  
 He said; "With joy do I obey, O Lord,  
 Each hest and precept of Thy holy word,  
 For which Thy name at morn and eve I bless,  
 But this commandment of forgetfulness  
 I have not yet performed as Thou hast willed,  
 Since to remember leaves it unfulfilled."  
 So mused the Rabbi. But when autumn came,  
 And waves of corn glowed 'neath the sunset's flame,  
 It chanced at evening, that, his labors o'er,  
 He stood and gazed upon his garnered store,  
 And suddenly to him his little son  
 Came singing: "Father, see what thou hast done?  
 Three sheaves in yonder field I have espied  
 Forgotten!" "Oh!" the pious Rabbi cried,  
 "Blessed art Thou, O Lord, whose gracious will  
 Enables me Thy bidding to fulfil,  
 Even through some oversight." And with the day  
 Unto the house of God he took his way,  
 And offered of his flocks and herds the best,  
 For joy to have obeyed the Lord's behest.  
 Thus runs the Talmud tale! O God, may we  
 Thus evermore rejoice in serving Thee.

We present also the following, beautiful in both conception and execution:

#### THE MISSION OF MOSES.

While Israel in Egypt toiled and wept,  
 Moses afar the sheep of Jethro kept.  
 Unconscious of the coming word of God,  
 Following his flocks, the desert path he trod,  
 And as he sought to gather them one day,  
 A half-grown lamb chanced from the fold to stray.  
 He called the wand'rer back, but all in vain,  
 And far he followed it across the plain,  
 Until at last, beside a streamlet's brink,  
 He saw the wearied creature stop to drink.  
 "Yea," Moses said, "in sooth I did not guess  
 'Twas thirst that made thee my command transgress.  
 "Thou hast come far—perchance art wearied sore,"  
 And homeward in his arms the lamb he bore.  
 Then spoke the Lord: "Since thus thy love provides  
 For these poor sheep that man to thee confides,  
 As thy soul liveth I will trust to thee  
 My flock—My people's shepherd thou shalt be."

## RABBI AKIBA AND RABBI ISMAEL.

The destruction of Jerusalem by Titus did not affect learning much among the Jews. Medicine, particularly, was then taught with great care. Among the physicians of then there were two particularly distinguished, Akiba and Ismael. These two doctors were one day walking in the public places of the holy city; a stranger came and placed himself near them. Soon afterwards they were addressed by a sick person in these words: "My masters, I beseech you to give me the remedies to relieve me of my disease."

They advised him of a remedy. "Take this," said they, "until you are entirely cured."

The patient had hardly departed when the stranger, who had placed himself near the physicians, asked of them, "Who had afflicted this man with such a disease?"

"God," replied they, when he forthwith commenced the following conversation: "You say God, and you assume to yourselves a thing which does not belong to you; he afflicts and you profess to heal?"

"What is your occupation?" said the physician.

"I am a husbandman, as this reaping hook shows."

"Who created the earth, which produces fruit?"

"God."

"Wherefore do you appropriate to yourself a thing that does not belong to you? He created the earth, and you reap the fruit."

"But see, if I had not labored, sowed, matured and weeded, the earth would have produced nothing."

"True, sir, but one of your occupation ought to remember what says the Scripture, 'The life of man is an herb, it flourishes as a flower of the field;' besides, the plant will not grow unless it is manured and cultivated, and even if it does grow, it will die if it is not refreshed with water and otherwise attended to. In the same manner the body of the patient is the plant, the compost is the medicine, and the laborer is the physician."

“Excuse me; I hope you will not be offended; I am satisfied.”

The whole body is dependent on its respective parts; one cannot exist without the other. When they become weakened, it decays and dies, like a house with four walls, one of which giving way, the whole house tumbles into ruins. (*Vide: Midrash Samuel IV.*)—*Rabbi H. Schwarz in the Jewish Voice.*

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ENGINEER ANGELO LUZZATTI, on his return last week from North China, was warmly received by the government, who thanked him for having promoted Italian interests in the Far East through the concessions he obtained from the Viceroy on behalf of the Italo-British syndicate. The government promised him all its diplomatic support. Financial circles are much satisfied with Engineer Luzzatti's action.

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A JEWISH merchant from Italy, Signor Giuseppe Cuzzi, was among the prisoners whom the Sirdar freed from the Khalifa's hands after the Omdurman victory. He was in the Soudan on business and had married an Arabian when, in 1884, he was made a prisoner at Berber. On being asked whether he desired to return to Italy, he replied that he intended staying in the Soudan and starting business again.

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THE greatest wonder in the world is man. Examine him physically and spiritually. The more you examine him, the more your admiration will be enlarged, and the exclamation will be spontaneous: “Only God could create man so perfect and so well equipped to lead a happy life and to cause happiness to everything that exists which is under his control!”

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DURING his stay in Vienna (en route for Constantinople) Mr. Oscar Straus, the United States' Minister to Turkey, paid a long visit to the Jewish Museum of Historical and Art Monuments in that city.



## OUR VIEW OF MISSION WORK.

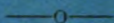
Missions to the Jews rest upon the same ground as missions to any other people. A "mission" is a "sending out." Missionaries are men sent out to preach to people the glad tidings of salvation which God has provided for mankind. Missionaries to the Jews are men sent out to preach this good news to Jewish 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.



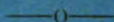
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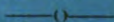
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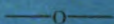
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


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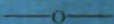
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