

# THE PECULIAR PEOPLE,

A CHRISTIAN MONTHLY,

DEVOTED TO JEWISH INTERESTS.

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*Founded by the late Rev. H. Friedländer and the Rev. Ch. Th. Lucky.*

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EDITOR,

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

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Vol. II.

MARCH, 1890.

No. 12.

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PRINTED BY  
THE AMERICAN SABBATH TRACT SOCIETY,  
ALFRED CENTRE, N. Y.

# THE PECULIAR PEOPLE.

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

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

הביטו אל-צוֹר חַצְבֹתֵם  
וּאל-מִקְבַּח בּוֹר נִקְרָתֵם  
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.

Vol. II. ALFRED CENTRE, N. Y., MARCH, 1890. No. 12.

**JUDÆUS SUM ; JUDAICI NIHIL A ME ALIENUM PUTO.**

BESIDES the historical character of the Gospels, the other great question always a point at issue between the Jew and the Christian is in regard to Messianic prophecy.

HERE again we note that those who speak and write on the Jewish side are for the most part of the advanced or rationalistic party, while those who have tried to bring Christian doctrines to the Jews for acceptance have been almost without exception the more orthodox. Hence in the very nature of things, without taking into account the other causes operative, the controversy would be endless; for a similar warfare is waged within both synagogue and church.

THERE are Jews who expect a personal Messiah, as well as Jews who consider such a hope without Scriptural foundation; there are Jews who count many Messianic passages in the Torah and in the Prophetic Books, as well as Jews who deny them. So there are Christians who find a multitude of detailed references to Jesus Christ in type, symbol and direct prediction, while there are Christians who soberly question many of these. Among both classes of Jews we find staunch defenders of Judaism, and among both classes of Christians we find those who would stake even life upon the truth of Christian teaching.

It is necessary, therefore, for those who would conduct a friendly discussion upon these matters of so vital importance to the devout Jew as well as to the pious Christian, that they alike avoid extreme positions and statements, wrong emphasis upon certain texts and doctrines, and false *criteria* of truth. Neither the wrong nor the right, neither the ignorance nor the enlightenment, neither the frank acceptance of Divine truth nor moral perversity and spiritual blindness is all upon one side. But the good we desire can never be reached while Jews take positions and make statements in regard to Biblical History and Messianic Prophecy which though simply meant to annihilate Christianity would logically destroy Judaism also; nor while over-zealous Christians wrest from their true meaning texts which the Divine Spirit never intended to convey the sense thus attributed to them; nor while the stress of argument is laid more upon incidental details and coincidences in prophetic fulfillment than upon the essential truths in the Messianic ideal of redemption and its gradual comprehensive realization in Israel and Israel's glory, Jesus Christ. If Jews have not accepted the New Testament as the fulfillment and consummation of the Old, Christians have produced accretions to it, till in almost every epoch-making Christian church some statement of doctrine has been pressed into a caricature of the Biblical affirmation. Which error shall be deemed the greater? To which shall be attributed the graver responsibility for the failure of Israel to acknowledge her own glory?

In the interpretation of prophecy, which is almost all essentially Messianic<sup>1</sup> the errors on either side have been two-fold:—

1) The orthodox Christians have desired to find everywhere in the Old Testament, if possible, personal references to Christ. Every resemblance and every coincidence has been eagerly sought and made to do yeoman service to prove Christian doctrines. This has often compelled them

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<sup>1</sup>) Not however in the sense of having a direct personal reference to Christ, but as declaring the work of redemption which is the central idea of the Bible.

to find a "double sense" in prophecies, an absurdity which refutes itself.

2) They have made the detailed fulfillment of these prophecies the test of their truth, and while exalting all the fulfillments into arguments have overlooked the unfulfilled details, and those impossible of fulfillment, certainly as important if these be the true test.

On the other hand:

1) The rationalistic Jews (and non-Jews as well), observing these errors, have sought to refute them and avoid them by striving to expunge from prophecy its entire Messianic element. They have wholly ignored the ideal of a predicted Messianic kingdom of redemption.

2) Instead of this they have attempted to find a literal fulfillment of all these prophecies in the history of the times. This they have done despite the fact that such a view nullifies the prophecy as such, since many such predictions were always impossible of literal fulfillment<sup>1</sup> and many more have not been fulfilled and are now become impossible of literal fulfillment.<sup>2</sup>

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## THE JEWS IN EUROPE.

BY DR. JOHANN JOSEPH DOLLINGER.

(Continued from page 255.)

A glance at the vicissitudes in the fortunes of the Jew in France, England, and Spain, exhibits to us the situation of the Jews, as it had become through the hierarchy, in a clearer light.

In England the Jews were, as in Germany, the special property of the king, and as a valuable and lucrative possession, were partly fostered and furnished with privileges, partly, especially under John and Henry III., mercilessly drained. They enjoyed, too, it is true, royal protection, but it always came too late for the sudden attacks of the mob, and only increased the hatred of the populace, whose victims they became. Henry III., in 1230, after several taxes extorted from them, at once robbed them of a third of their possessions; subsequently he mortgaged the whole British Jewry to Earl Richard for a loan. Their position

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1) Such as Exek. ch. 40-48, Zach. ch. 14, etc.

2) Such as Isa. ch. 19, Jer. ch. 30-33, etc.

having become unendurable, the Jews begged permission to emigrate; but this request was refused them because it was alleged that the king loved them too much. Bishops, such as Grossetete of Lincoln, demanded their banishment. Edward I. decreed it in the year 1290; in doing so he deprived himself of the principal tool by means of which the kings had, till then, indirectly taxed their subjects. Amid the universal lack of regulated and sufficient crown revenues under which all States at that period labored, a compensation had soon to be found for the expelled Jews. It presented itself in the companies of the Cahorsins and the Italian money brokers whom the court of Rome employed as collectors, and for whom it had paved the way to England, but the most considerable of whom, in 1345, suddenly became bankrupt and left the country with unpaid debts. As usurers and financiers of the crown they were not less hated than the Jews.

In France the Jews were ill-treated and robbed in a still more methodical and cunning way. Philip Augustus began his reign at 15 (1182) with pillaging and banishing all Israelites. The report that they annually, at their Passover, slaughtered a Christian, is said to have prompted him to that act; but the debts transferred to him from his father were the more immediate cause. In 1198 they were recalled. Louis VIII. pronounced all demands of interest on the part of the Jews invalid, and ordered the moneys due to them to be paid to their masters, the king and the barons. Louis IX., at the same time being persuaded that all interest-taking was a heavy sin, and that all the Jews of the country were his bondsmen, compelled them several times to ransom themselves, and when he thought he had squeezed them out sufficiently, he banished them from the kingdom, confiscating what they still possessed. When the Jews then implored the Governor of Narbonne to grant them the rights of which the king had stripped them, they complained, saying, "The Jews are robbed of their money and compelled to pay their debts, while their debtors are released from their duty of paying the Jewish creditors. They are forbidden to lend the Christians money on inter-

est, and prohibited from gaining their livelihood in any other way." The king's order was not fully executed. Many stayed, others gradually returned later.

Louis's brother, Count Alphonso of Poitiers, adopted in his State a course most prudently calculated, and therefore, too, subsequently imitated in Germany. He first, on the pretext of applying the amount to his crusade, caused himself to be authorized by the Pope to confiscate, for his own use, all the interest levied by the Jews, and then had them all incarcerated, together with their wives and children, setting the poorer ones at liberty after some time, but keeping the rich, with their wives, in prison until they had fully satisfied the covetousness of the Count and his functionaries. Philip the Fair did not fail to follow his grandfather's example in a more efficient and profitable way. In 1306 he suddenly banished all the Jews, took possession of their whole property, ordered their houses, synagogues, schools, nay, even their cemeteries, to be sold to the highest bidder, and compelled all their debtors to pay what they owed into his treasury. With the barons who demanded a share in the booty he came to terms. The drama, at length, came to a close in 1394, when Charles VI., at the expostulations of his father-confessor, and the entreaties of his spouse, who was under the latter's direction, ordered the last expulsion of the Jews from his kingdom, because it was pretended to have been observed that many who associated with them had become lukewarm in their faith.

In Spain the situation of the baited and tormented people was more favorable under Arabic rule than in any Christian land. Though not free, yet the synagogue chose its national judges, or kings, who represented it before the rulers; their schools flourished there, and it was especially the study of medicine which they pursued with more success than the Christians. Under the Christian kings, too, in the 12th and 13th centuries, they were still influential, and served the king as financiers, treasurers, astronomers, and physicians. In Toledo alone they numbered 12,000, and their wealth permitted them to purchase, at least, the most

indispensable rights of man by sacrifices of money. On the whole, their condition from the Arabic rule in Spain down to the close of the 13th century, was more favorable than in any other European country. Within the walls of their Jewish quarters (*aljamas*) they lived according to their own laws. The 14th century, however, brought them calamities even in the Peninsula. Of value to the kings and useful as farmers of taxes, they were hated by the people; now in this, now in that town, they were attacked and slain, and their synagogue burnt; the fiercest storm broke loose upon them in 1391, raging throughout Spain; priests, such as the archdean of Ecija, had by their sermons, stirred the flame. Many thousands were slain, 200,000 saved themselves by baptism, but after some years it was found that 17,000 had relapsed into Judaism. A hundred years later, 1492, the royal edict appeared which ordered all the Jews to emigrate and leave their property behind. As the Inquisition at the same time forbade provisions to be sold to the Jews, the majority, even if they had wished to, could not have departed, and were therefore compelled to undergo baptism. Of those who did emigrate the statements of their number fluctuate between 170,000 and 400,000. The greater portion perished by plague, hunger, or shipwreck. The descendants of the survivors, the Sephardim, met with a reception in Italy and in the East, under Turkish rule—and for a brief period also in Portugal. Spain, however, was filled with mongrel races, and the contrast between pure and impure blood, old and new Christians, envenomed the whole social life.

Worse even than in Spain the Jews fared in Portugal. Their situation had here, for a long time, been better than in the rest of the Peninsula; the murderous assault of 1391 had not reached them; they enjoyed some privileges, possessed landed property, and carried on agriculture and wholesale trade. But lo! under Manuel, in 1495, a king otherwise extolled as mild and philanthropic, an annihilating blow was dealt them; their children under fourteen years of age were snatched from them and baptized, and they themselves were only allowed to remain if they became

proselytes. Thus this kingdom too was filled with sham converts and compulsorily baptized individuals. The consequences were dreadful. Already in 1500, a neo-Christian having expressed a doubt of an alleged miracle, two thousand newly converted Jews were slain at Lisbon in three days. Soon after, the Inquisition was introduced as the approved means of transferring into the exchequer the property of the neo-Christians. Comparatively endurable was the existence of the Jews in the larger Italian commercial towns, where, the money trade being already in the hands of Christian bankers, they engaged more in commercial operations. There no rising of the mob against them or massacres occurred.

All these things will be more easily comprehended if we take note that no sign of compassion, not a word of indignation is to be met with in the historians of the time who report the outrages committed. Many of the clerical chroniclers even manifest their pleasure in them; thus, *e.g.* the monk of Waverly relates in a triumphant tone the slaughter in London at the coronation of Richard I., which had taken place without any cause being given for it by the Jews, and concludes by exclaiming: "Blessed be the Lord who hath delivered up the wicked." (*Annales Monast*, p. 246.) Nevertheless, they do not fail to mention on the occasion, that covetousness was a principle cause of these atrocities, that the noblemen and citizens who were in debt had incited them thereto, so as to rid themselves at "one fell swoop" of their creditors. For, in fact, money was then both the guardian angel and destroyer of the Jews; the unfortunate ones had to press their debtors, always in expectation of being, in the next moment, themselves under pressure.

As the clergy pronounced the mere existence of Jews among Christians an incalculable danger, requiring the strictest surveillance and seclusion, one should expect them to have used their utmost efforts in the conversion of the Jews by persuasion. But such was not the case. The men competent for the task were wholly wanting, up to the beginning of the 13th century, and even after the rise of the

Order of Mendicant Friars, whose calling comprised the missionary work among the Jews, there was but rarely found a divine who could have trusted himself to be possessed of the indispensable knowledge for the purpose. An interpretation of the prophetic books, which might have been able to produce an impression on educated Jews, exceeded the abilities of the period. Those broad streams of allegorical interpretations which dominated the biblical literature of the Christians, appeared to Jewish scholars as the frivolous sport of an arbitrary and undisciplined imagination.

But altogether the early Church had much more resemblance to the people of the Old Testament and their faith; the great alterations and remodelings of the middle ages had widened the gulf between the two to an immeasurable extent. The worship of images which according to Jewish conception was opposed to the Decalogue itself, Hildebrand's whole system of government and coercion, the religious wars and the system of absolutions; all these were matters which considerably militated against the conversion of a Jew from conviction; and the figurative representation of the Trinity, such as sprang up in the latter middle ages, could not but appear to him as a confirmation of the Tritheism with which the Christians were reproached. In some places, indeed, the Jews were compelled to listen to conversion sermons by monks, which, however, invariably effected the contrary of what had been aimed at. Of the preaching monk Vincentins Ferrer, it is reported that his eloquence had effected 30,000 conversions in Spain. But these alleged conversions took place amid the terrors of the massacre of 1391, and the events consequent upon it, and the apostasy of 17,000 neo-Christians, which soon after ensued, showed what these conversions had been worth.

If a Jew, of his own accord, wished to turn Christian, he lost all that the community, with a people that held together so firmly and faithfully had offered him till then, and by no means won the favor of the Christians; on the contrary his situation, in most instances, became worse, for the Church received him with suspicion. In Rome it was

even considered as a rule that nearly all baptized Jews relapsed into Judaism. If he possessed property, it was made incumbent on him to make restitution of all the interest he had ever levied, a demand which frequently exceeded his whole fortune, and in France it was even the practice to confiscate the whole property of the converted Israelite, and to indemnify the king or baron for the loss of his bondsman and the income derived from him. Two laws of Charles VII., it is true, abrogated this custom; nevertheless, this very King took from the Jews, who by their conversion evaded exile, two-thirds of their property for himself, a proceeding in which contemporaries saw a mitigation of the former harsh statutes. If the Jew who had turned Christian was poor, then indeed he was destitute of the means of living; for a trade he had not learned, money transactions he was no longer permitted to carry on, and only barter or dealing in old clothes was left him.

But the worst and most deterring circumstance was that the neo-Christian at once fell into the hands of the Tribunal of Faith, and wherever there was an Inquisitor, he might be, on the merest suspicion, thrown into the dungeon and tortured, and sentenced to fine and imprisonment. That the Inquisitor might inflict fines even on those who were merely suspected, was a doctrine of the canonists as early as about the year 1330, and nothing was easier and more tempting than to discover a ground of suspicion against a rich baptized, or unbaptized Israelite.

While the Spaniards endeavor to extirpate Israel from the Peninsula, they forged for themselves the most dreadful rod under whose strokes they were doomed to bleed for centuries. For by driving so many Jews, through fear of death, into the Church and forcing them to continue dissimulation, they gave occasion for the establishment of the holy office which was in the first instance directed against the Crypto-Judaism. The majority of the educated Spaniards probably recognize at present in the Inquisition the heaviest national calamity—an institution which disgraces the Spanish name, and became for the Spanish nation a source of much misery and a school of hypocrisy.

But that this institution maintained itself so long in Spain, and for about two centuries found ever new victims for its "act of faith," was owing to the deeds of 1328, 1391 and 1492, together with the distinction devised by the Church of the absolute and relative compulsion at baptism.

Many thousands of Jews were then compelled to baptism; often no alternative was left them but death or conversion. In many instances they chose death and perished either by suicide or under the hands of their oppressors, and the example of a few brave ones hurried away entire hosts. At the same time, however, the number of those who, from fear of death, or in order to escape banishment and the loss of their property, underwent baptism, was considerable, and it was but as natural that, as soon as they breathed more freely again, they, renouncing Christianity, should return to their ancestral worship.

Now, it certainly was always taught and received in the Church, that a baptism by force was null and void; and it therefore appeared a matter of course that he who had been thus forced might freely return to his ancestral religion. But already the Spanish West Gothic bishops had, in 633, pronounced that the compulsorily baptized were to be detained in the church. This was omitted in Gratia's Book of Doctrines and Laws, and now no one was permitted to apostatize from Christianity when once professed, and to practice Jewish worship. He was a Christian now to all intents and purposes, and, as such, subject to the Tribunal of Faith; if he relapsed into his ancestral faith, he, like every heretic and apostate, suffered death by fire. Where there was no tribunal of the Inquisition the princes were ready, on their part, to execute sentence. The Emperor Frederick III. ordered a young man whom he valued as a servant, and who, baptized under fear of death, afterwards professed Judaism again, to be led to the stake, which he ascended chanting psalms. In Spain and Portugal the mere detection of Jewish rites sufficed for the neo-Christians to be delivered up to the dungeon and the rack. No notice was taken of the circumstance that in this way the church was filled with hypocrites; and

innumerable profanations, which in other respects were sought to be averted by all means at command, became inevitable. In her better days the church considered such entrance forced by murder and terror, a disgrace and a crime; but now all—bishops, priests, and laymen—co-operated unanimously in fixing the stigma on their church. Above all, in Spain, a more painful existence than that of a Jew in the mediæval age, is scarcely conceivable, and if there had been knowledge of history among them, with what longing must they have looked back on the happy time of the dominion of the Roman Emperors! Every day the Jew had to be prepared for an extortion, or the loss of his fortune, imprisonment or expulsion. Emigration was often impossible, permission for it was mostly, so long as there was something to be wrung from him, refused, and if it succeeded it scarcely ever improved his situation; he mostly fell from Scylla into Charybdis, and had to purchase for a high price the admission into another territory, even for a few years only. In the public roads of the country he was as unsafe as an outlaw.

Thus, then, the entire history of the Jews during nearly a thousand years, was a series of exquisite oppressions, of degrading and demoralizing vexations, of compulsion and persecution, of wholesale massacres, and an alternation of expulsions and recalls. It is as if the European nations, vying with each other, had made the most strenuous efforts to realize the delusion that, until the end of time, according to the ordinance of Heaven, the hardest helotism was decreed for the Jews, and that the sons of the Gentiles were called upon to act as bailiffs and executioners toward the chosen people of God. The Christians did not know how to do without them; they found them very useful in many ways, and yet they would not endure them. Their very sight was provoking to the faithful whom no doubt visited, who thought he might account for the Jews' perseverance in his ancestral faith, walking in the broad light of the Gospel, only as wicked obduracy.

Nevertheless, there is one trait which strikes us in the vast mass of exhortatory sermons, accusations and hostile

declamations against the abhorred people which, in endless representation of stereotyped phrases, pervades the ecclesiastical literature of those centuries. Their moral life, so far as regards family chastity, temperance, and faith in the performance of agreements, is never impeached. Besides the reproach of covetousness and usury, it is never aught but their religious conduct that furnishes the material for accusations; they are invariably charged with blasphemy, for which the fact of their not knowing the Christian dogma of the Trinity and Incarnation sufficed. It certainly occurred most rarely that they actually blasphemed Christ, and the mother of our Lord, in the hearing of Christians, since they knew that a word to that effect would suffice to doom them, and often their families too, to death. To wish to draw over a Christian to his faith, could never enter the Israelite's mind. In the Talmud it was said, proselytes are as pernicious to Judaism as ulcers on the sound body. If a non-Jew really wished to become a proselyte the following had to be represented to him: "It is, perhaps unknown to you, that the Jews live in suffering and straits, injured and rejected, tortured and tormented?" At the same time he was reminded of the onerousness of the laws, and the prescribed privations and sacrifices.

The Christian has made the Jew what he is; such is the testimony which history has proclaimed these thirteen centuries with a thousand tongues. When the Jews in Spain were to be exterminated and expelled, some rabbi is reported to have said to the Christians: "We are a people that are at the same time blessed and loaded with malediction. At present you Christians want to extirpate us, but you will not succeed, for we are blessed; one day you will endeavor to raise us, but neither shall you succeed in that, for we are cursed." (Thiresch 69.) If this has really been spoken, it is not clear whether he meant only the Spanish Jews—the Sephardim—or thought of a curse oppressing the entire nation. A retrospect upon nine centuries of ignominy and misery might easily call forth such a thought in him. Since the Reformation, however, the lot of the Jews has, in steady progress, assumed a more

favorable complexion, and at the present time probably no rabbi has the feeling of a curse lying upon his tribe. The present number of Jews on the face of the whole earth has been approximately computed to amount to twelve millions; should it even be less yet it is certain that it is much greater than it was in antiquity, even at the period of their political independence. Thereby the official mediæval interpretation of the word of the prophet has proved a delusion; for according to it the people were to be reduced by continual ill-usage and persecution, to a remnant. But notwithstanding all the strikes of the hammer on this anvil, and the numerous proselytes surrendered to Christianity and Islam, the people has not been reduced, but has steadily increased. For a hundred years Israel has struggled for civil equality, and at length attained it in all European States; only Russia, Spain, and Portugal, have not yet accorded it. Equality is wanting in the Moslem world. But in Europe the greater half of the people are in possession of all social and political rights. Israelites now sit in Parliaments and Chambers; they are admitted at most Universities as teachers; the number of their youths that crowd them for the purpose of study augments from year to year; important posts are already entrusted to them. Their defensive union, the, sensibly conducted *Alliance Israelite*, whose seat is in Paris, seems continually to gain greater influence. The facts of comparative statistics are favorable to them. In most States the relatively smallest number of criminal cases tried in the Courts fall to their share, and they form the foremost portion of the population in affluence and wealth, nay, even in the duration of life and increase. The primitive virtues of temperance and frugality, of the well regulated and closely united family life, of the reverence of children towards their parents, which contributed so much, in the heavy times of the middle ages, to the preservation of the people from perdition, are not yet departed from them. Intermarriage with Christians and conversions have become more frequent than formerly; in Berlin alone there were counted, a few years since, 2,000 proselytes.

But this bright picture has certainly its gloomy shades, too: the better spokesmen of the people do not deny the serious defects; they must admit that there is abundant matter for severe reproach; they only think that the faults are more conspicuous than the excellencies. The heaviest charge and the principal cause of the hatred of the people against them are the economical damage, the oppression especially of the peasantry in the Slavonic, and in some German countries through barter and usury, which the Jews still carry on with predilection. In the East they designate this damage, especially with respect to Galicia, by a stronger term,—it is called devastation. The fault is undeniable; our Jewish fellow-citizens deplore it equally with us, but to demand a solidarity and responsibility of all for the doings of a distant fragment, inaccessible to them too, would be injustice. The same may be said of the abuse of the promoters and pernicious gambling in stock, regarding which Christians and Israelites are equally culpable. If formerly alchemists, astrologers, and diggers after hidden treasures, took advantage of the blind, credulous avidity of the higher classes, it is Jewish speculators who at the present time pursue the same business. Equally so, the Christian readers share the sins of the daily press with Jewish editors, who, like the others, do not produce the opinion and disposition of the day, but only pander to it.

The great reformatory movement in the inner world of Judaism, begun since Mendelssohn, has given it in Germany, France and England a new aspect; the portion of the people living in the Slavonic countries has for the most part remained untouched by it and still firmly adheres to the Talmudic laws; but in Western Europe the Israelites have dropped a good deal of the inherited prejudices and customs, and have in manners and modes of thinking become assimilated to the Christians.

At present, Germany is the support and foster mother of the intelligent life in Judaism, as formerly Spain, Southern and Northern France, and then Holland were so in succession. Through their language the German Isra-

elites dominate those of the rest of the world, and they only possess a religious and theological literature of their own, which provides nourishment for their co-religionists in other countries. And thus it may be justly affirmed, that the influence of the German mode of thinking and feeling is at present more powerful among the Jews, even as far as North America, than any other.

Among those civilized nations who possess a culture of their own, the Jew belonging to them thinks equally with the mass of the nation. The German Jew thinks essentially German in all questions of intellectual and social life, which in the last century, was by no means the case; and as our education, our civilization has proceeded from Christianity, and has a Christian tincture, he cannot forbear, however averse in other respects he may be to Christianity, consciously or unconsciously, thinking on many subjects and acting like a Christian. Thus, for instance, marriage they no longer regard and treat from the Oriental and Old Testament, but from the Christian-German point of view. The same is the case with the British and French Jews; they think and feel like the great nations amidst whom they live, think and feel.

The false, abominable doctrine that men are called upon perpetually to avenge the sins and errors of ancestors on their guiltless posterity, has far too long predominated in the world, and has stained the countries of Europe with horrors and outrages from which we turn shuddering. Woe to us and our grandchildren, if that vindictive law should be applied to the posterity of the Germans, Frenchmen, Spaniards, and English of the middle ages! But there is one thing which the agitation styling itself anti-Semitic should not forget: hatred and contempt are sad and comfortless sentiments for him who entertains them, painful and exasperating for him who has to encounter them. 'Tis bad when, to speak Biblically, "deep calleth unto deep." Let our motto be and remain, in the word of Sophocles' Antigone—

"Not to join in hatred, but in love I am here."

(THE END.)

# The Peculiar People.

חדשות הנעשות—NEWS—נמחנה ישראל.

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THE French Academy of Sciences has awarded the Geological prize to Mr. Michel Levy, Engineer in Chief of Mines.

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IT is now said on the authority of the Constantinople correspondent of an English paper that the Grand Vizier, Kiamil Pasha is of Jewish birth, although a convert to Mohammedanism.

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THROUGH Prof. Gottheil the library of Columbia College has received a gift of a collection of Arabic, Persian, and Turkish manuscripts, Mr. Alexander J. Cotheal being the donor.

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THE Board of Relief of the United Hebrew Charities, of the City of New York, does a right noble work. Some conception of its magnitude may be gathered from the disbursements for the month of January, 1890, which amounted to over \$9,000.

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THE Jewish Christian monthly *Eduth le Israël*, the publication of which has for a short time been suspended, will soon appear again, this time on European soil. The editor's present address is in care of A. J. Pick, Copernicus-gasse, 4, Lemberg, Galicia.

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## GLEANINGS FROM THE JEWISH AND CHRISTIAN PRESS.

### IS THERE SALVATION FOR THE JEWS?

Under the above caption the *Canadian Advance* answers the question of a correspondent as follows:

Our Saviour said to the Pharisees, "If ye had been blind, ye would not have had any sin. But now that you see, your sin remaineth with you." Paul says the heathen

are a law to themselves, and will be judged by their obedience to their own consciences. So that there may be different ways of being saved. The Jews believe in a Messiah, only they are mistaken as to the identity of Christ. They have been saved from the time of Abraham, and why may they not be saved now? So we see that of those who have not the knowledge of Christ, some may be saved and some lost, according as they live up to the best light they have or not. Do you recollect the prayer of our Saviour on the cross, when He said, "Father, forgive them, they know not what they do"? Do you think that prayer will be wasted? I agree with the poet Whittier, who having been invited to contribute to *The Jewish Messenger's* symposium on "What it is to be a Jew," writes (in that journal): "I don't know what it is to be a Jew, but I know what it is to be a Christian, who has no quarrel with others about their creed, and can love, respect and honour a Jew who honestly believes in the faith of his fathers, and who obeys the two great commandments, 'Love to God and love to man.'"

We are glad to observe the liberality of our brother of the *Advance* toward the Jews, though we think the question is not so easily set aside. We do not presume to sit in judgment upon our brother's theological opinions, but even holding the generally current view of what it is to be "saved" or "lost," we fail to see how salvation upon the Pauline theory is "according as they live up to the best light they have or not." Did ever a human being live up to the best light he had? Who, be he heathen, Jew or Christian does not many times sin against light? If in the eternal world, as we hope and trust, we shall meet Socrates, the heathen philosopher, and David the king of Israel, together with the saved since our Lord's time out of all the nations of the world,—and not the least out of Israel, the nation of Jehovah's especial favor,—it will not be because they (or we) have lived up to their light or have perfectly followed their consciences. Surely this is true of none of us. Were it not better to attribute salvation to the presence of divine grace in all alike, rather than to a perfect conformity to conscience and light? Salvation is according to St. Paul, "not of works, lest any man should boast." Eph. 2: 9. Compare Rom. 11: 6.

Leaving however Pauline soteriology, we would like

to ask the *Advance* how many Jews "believe in a Messiah, only they are mistaken as to the identity of Christ," and whether the more enlightened Jews, who are generally the ones whose Messianic hope is the most vague and indefinite, are not as likely to be the saved ones as those who still expect a personal Messiah. If so, how does this agree with the theory of the *Advance*?

It is not easy to see how the apparently sharp distinction made by Christians between *saved* and *lost*—however these terms are understood—can justify them in comfortably declining to examine the case of erring Israel in its true light. It is very pleasant to quote Whittier's noble words. But to use them to dispose of the question thus will not do. We are not sure whether or not the *Advance* means to imply that Israel is in a good case and in need of nothing. However this may be, it is unfortunate that Christians so often are either indifferent to the need of Israel and the obligation on the part of Christians to supply this need, or else they employ false means to relieve the need.

It will not do to say Jews are damned; for who shall limit the abundant grace of God? On the other hand it will not do to talk loftily of having no quarrel with those of another creed, as though all creeds are alike if only they are sincerely held and those who hold them "live up to their light." If there be a divine ideal of religion for all mankind which is to be the redemption alike of Jew and Gentile—as is the belief of both Jew and Christian—certainly this ideal is one and the same, even as "Jahveh, our God, Jahveh is One." If many, not to say all, Jews have failed in their knowledge as well as in their attainment of this ideal through self-will, prejudice and moral obliquity, they would certainly be the better if they possessed it and were all agreed as to what it is. If also many, not to say all, Christians, though believing that a greater light and fuller realization of this ideal came through their Master, Jesus, still fail to receive it and yet more signally fail to realize it, through a similar self-will, prejudice and moral obliquity, they, too, would certainly be the better if they were agreed upon it and possessed it in all its full-

ness. This divine ideal of redemption it is the privilege of the Christian church to hold up before the Jews. The message God would have us deliver to Israel is like that to the Laodicean church, "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment that thou mayest be clothed and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see." Rev. 3: 17, 18. But let us first take the words to ourselves and then in humility, with hearts softened by the consciousness of sin forgiven, let us be the bearer of this message to the recreant people of God.

## NOT ALL OF US.

Our Christian brethren are greatly rejoicing over what they deem the favorable prospect of soon seeing the radical portion of our people drift into the church. The Sunday lecture seems to strengthen them in their fervent hopes, which however, are doomed to end in disappointment.—*The Jewish Voice, Feb. 14, 1890.*

The radical drift in both Judaism and Christianity is a cause for sorrow as well as rejoicing. That there is such a movement none can deny; that it will in the end work good and not harm the man of faith need not doubt. But in the meanwhile we do well to pause and ask whither is the drift. Is it in Judaism a movement away from superstition simply, or may it be also a drift away from the solid moorings of religion? Is it in Christianity a casting away simply of the abnormal growth of mediævalism and scholasticism, or may it end in uprooting also the historic basis of our faith?

Amid all the shifting and all the changes of theological front on the part of Christians one fact is observed. All parties and all schools look more than ever to the primitive apostolic church of the New Testament, and to its teaching and its practice as the one common ground from which the church in general has confessedly deviated. Anti-Jewish prejudice, a pagan philosophy and mythology, an alliance between religion and the state were early the determining causes for this deviation.

The two dominant tendencies in Judaism, the mystical and the rationalistic, have existed for centuries. To-day in our own land the rationalistic tendency is the prevail-

ing one. In some external respects there results from this a slightly increased resemblance to Christianity. But we need not over much rejoice. Sinai and the Law are fundamental to Judaism. We ought to be appalled rather than pleased to see Judaism slip from that rocky anchorage. For Sinai and Calvary are together fundamental to Christianity. Calvary without Sinai is meaningless, and if Judaism let go its hold on Sinai it will never stretch out its hands to Calvary. If reformed Judaism and Sunday lectures mean a substitution of human reason for divine law, or that reason may not merely interpret but set aside that law, we certainly hope the tide may speedily turn.

It is bad enough to see the church falsely turn from the Word of God to ecclesiastical tradition and authority. We have long prayed that the recreant church would forsake her errors and come back to the twofold ground of the divine law and the divine love as its fulfillment. We have also prayed that erring Israel would know and consider their perilous condition. What therefore we hope for the church forbids us to rejoice in the radical drift of Judaism. No! We are not greatly rejoicing. We are not even glad about the Sunday lectures.

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#### WHICH IS RIGHT?

In *Nathanael* (1889, No. 3) there appeared an article by Lic. Dr. Riemann (Magdeburg) under the title, "Wie ist dem Israeliten der Uebertritt zum Christentum zu erleichtern?"\* From this we translate the following paragraphs:

Since the year 1886 I have been permitted to receive into the Christian church by baptism, one after another, seven Israelites. As I now recall the pleasant hours in which it was granted me to prepare inquirers for baptism and instruct them in Christian truths, one thing fills me with especial satisfaction, namely, that I always succeeded very soon in awakening in my catechumens the clear conviction: In this step we are only doing that which our Jewish faith, pointing onward, compels us.

And I would like to indicate this as the first duty of the one instructing converts: To set before his pupils in the right light the fact that the Jewish religion, in need of development, points beyond itself and finds in the Christian religion its true consummation, and that therefore the convert in becoming a Christian only does what all Israelites must do if they reflect upon their religion,—especially

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\* How can it be made easier for the Jew to become a Christian?

in the form in which it now exists,—and if they examine the Christian religion and ask themselves sincerely the question, “Is not Christianity then the further development of the religion of Israel?”

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In order now to answer in the affirmative the converts' question: “Is Christianity really the further development of the religion of Israel?” the teacher can succeed in various ways. It seems to me to be the most practical for him to point out the advancement which Christianity has made upon Judaism in the most important ideas, *e. g.*, in the idea of God, in the idea of immortality, the idea of virtue, and the clearer conception of blessing, in the idea of sacrifice, in the ever freer and less trammelled view of the kingdom of God, etc., etc.

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Then follows a detailed amplification of each of these points in order.

A second duty of the one instructing converts is closely connected with the first: Convinced of the fact that a development has taken place in the field of religion, and also of the fact that this development has not yet reached its final conclusion, he should not allow himself to increase the difficulty for his pupil by hampering him with a narrow system of doctrine and by demanding an oath of allegiance to the letter of any formula of Christian belief as a condition of his membership in the Christian church.

There could really be nothing more perverse than to make the attempt first of all to convince the catechumen of the correctness of the doctrine of the Trinity and then of the correctness of the other doctrines of more or less significance to the Christian faith, and then to require of him an assent to the letter of any confession of faith as a pre-requisite to his reception into the Christian church!

He who by reason of his studies and experience is convinced, as is the author, of the necessity of a fundamental revision of our church doctrine, he will not be willing to make the way hard for the Jew to become a Christian by what has always afforded difficulties enough to himself and still continues to do so. It is enough if the convert acknowledges that Jesus of Nazareth is in truth the Messiah, and that He in His person and in His teaching, living and dying, has carried forward the religion of Israel beyond itself, and that He as the Crucified and Risen One, becomes the “Fulfillment” of Judaism.

Whoever, then, takes this position will hold it to be his third duty to avoid at the baptism itself everything

whereby it may be rendered difficult for the convert and whereby it may lose for him its character as a sacred and solemn act.

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I am sure that the number of converts would be greater and that they would be more enthusiastic Christians, if the principles which I have indicated above should be carefully adopted at the reception of Jews into the Christian church, and if those who instruct converts were to pay more attention to the question, "How can it be made easier for the Jew to become a Christian?" This brief discussion which on account of the pressure of much work of various kinds I have been compelled to put on paper very rapidly, will perhaps provoke opposition, and possibly thereby an impetus may be given to the consideration of this question. That would be a blessing, and I would then in a modest way have rendered by my words a real service to the great cause of the conversion of Israel.

In *Saat auf Hoffnung* (1890, No. 1) there appeared a criticism on the above by Sen. Hon. Ulmer (Weiltingen), entitled, "Eine schriftwidrige Missionsmethode."\* The first statement of the critic is as follows:

It is better not to convert the Jews at all than to convert them to an unbiblical theology.

Upon the first duty of the one instructing converts he then remarks:

This conception of Christianity and Judaism [according to which Christianity is the further development of Judaism] the author assures us further, gives to the convert peace and strength when accused of being an apostate, since he can say to himself, "You remain just what you were before; you are only making more clear your faith, since you strip from it what is untenable, and take on as actual truth what is better, what is new, and what has been developed therefrom in the course of the centuries."

If I now apply the apostolic measure to this, our author's method, I find a vast difference between one and the other. True, the apostles also taught an inward relation between the Old and the New Testaments, and that faith in one leads necessarily to faith in the other; but they limited this to the relation between prophecy and fulfillment, which lies before them in both Testaments, and so they read it that the Jew who believes in Christ does not therefore cease to be a Jew but is so much the more a

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\* An Unscriptural Missionary Method.

true Israelite. According to the apostles however it was not simply a theoretical recognition of the greater advantages of the Christian doctrine, but a total alteration of mind, a new inward relation to God of the one hitherto a Jew, a new creature in Christ. This point of view the new method of our author throws quite into the background: his convert attains a richer knowledge, there is nothing said about a regeneration. And what sort of a knowledge is this? "It is the result of a development centuries long," to which Judaism or the Jewish faith has attained. Christ then has, as a Creator, brought nothing new. As for one who can write down such a thing, it pains me deeply to say it, his theology is at least unbiblical.

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Then follows a brief criticism of Dr. Riemann's words on the idea of sacrifice, after which, upon the second duty of the one instructing converts, he remarks as follows:

There is to be then no formulated confession of faith, not even the apostles' creed. And yet the one to be baptized shall become a member of the Christian Church! Is there any such church which has no confession of faith? If, however, it has such an confession, then it must demand from every one who wishes to become a member an assent to it, unless the church wishes to become dissolved. The author treats this matter quite consistently and reasonably. For since he himself, as he boasts, is convinced by his studies and experiences of the necessity of a fundamental revision of our church doctrine (how much will then be left of it?), he is then unwilling to make the way hard for the convert by what has always afforded difficulties to himself, and still continues to do so. It is sufficient for him if the convert acknowledges that Jesus is, in truth, the Messiah who in His person and teaching (of the peculiar work of Christ nothing is said), living and dying, has carried forward the religion of Israel beyond itself, and that He, as the Crucified and Risen One has become the fulfillment of Judaism. According to my opinion, this "enough" is not sufficient if the convert is to be admitted as a member into any particular denomination or church which sees in Christ much more than that.

After saying a few words upon the third duty of one instructing converts, the critic concludes thus:

After all that has been said, I cannot agree with the method of the author. It is purely intellectual, and he who, with me, recognizes in the church doctrine of the atonement the center of the gospel,—he will agree with the state-

ment at the head of this article, "It is better not to convert the Jews at all than to convert them to an unbiblical theology." In that case they do not yet receive the complete true Christ and they remain what they were, Jews. Only he who, on the basis of a true repentance believes in the Redeemer, is truly and completely a Christian and born again.

The words of Dr. Riemann we had read "with friendly eyes," as requested by Dr. Strack, the editor of *Nathanael*, and we discerned beneath what critical exponents of Christian orthodoxy would call dross, what we thought to be the pure gold of those principles for which THE PECULIAR PEOPLE has ever stood, and but for lack of space the article would have been translated and reprinted in these pages. Now comes the warning of the honored critic, and we pause, asking the question: "Which is right?" As usual, we are forced to reply, "Neither—and both." How can this be? Let us see.

Dr. Riemann is right in wishing to facilitate the way for converts. He is also right in his principle that Judaism, if pushed to its legitimate consequences, becomes Christianity, and that the true convert is not less, but rather the more, a Jew. He is also right, if we understand him correctly, about the creed and the order in the presentation of doctrine to seeking or newly believing Jews. We think he is not far wrong in desiring a fundamental change in church doctrine, though doubtless we would not agree as to details. We think his great error consists in subordinating these correct principles to the end of making the way easy for the change. It can be too easy. This comes out clearly in the matter of baptism. The true Christian will not be ashamed of his baptism. To him publicity is no hindrance. It is right to consider the question Dr. Riemann raises, but ease is not the *summum bonum*.

Senior Ulmer is without doubt right in his theology. But other things are biblical as well as theology. Far be it from us to say one word against theology. But we think his principle is used by him to signify more than it really does. Better never to convert a Jew than convert him to an unbiblical theology? Of course! But not every convert is to be a theologian. And may not a soul have in very truth that regeneration which Senior Ulmer thinks Dr. Riemann has ignored, and at the same time, perhaps, err sadly in his theological definitions? Let us convert the Jews to Jesus Christ first, and then make their theology as biblical as possible.