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# THE PECULIAR PEOPLE,

A CHRISTIAN MONTHLY,

DEVOTED TO JEWISH INTERESTS.

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

EDITOR,

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

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# THE PECULIAR PEOPLE.

"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 הצבתם  
ואל-מקבת כור נקרתם  
Isa. 51 : 1

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

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JUDÆUS SUM ; JUDAICI NIHIL A ME ALIENUM PUTO.

## THE MYSTERY OF MAN IN THE SEA OF TIME.

Sprung from the mystic womb,  
Into the gloom  
Of earthly life,  
Of mortal strife,  
And trouble rife.

The type, the Jew,  
The brave and true,  
The bound and free,  
In sorrow's sea,

That ever lives,  
And moves and gives,  
With wave on wave,  
And grave on grave,

Now, hate and night ;  
And love and light ;  
Now death and doom,  
And, breath and bloom,

Sprung from the mystic tomb.

—*The Jewish Herald.*

In a conversation the other day a Jewish gentleman remarked in our hearing that a Jew, except he be wholly lost to every sense of honor, never abjures his ancient faith. We presume he meant that no honorable Jew ever became a Christian, or that no Jew could honorably become a Christian.

BUT that is not what he said. What he said was that no honorable Jew ever "gives up his faith." Well, why should he? Let us for a moment consider. What is the Jew's faith? We are often told that fundamentally it is faith in the One true, infinite, and Eternal God; that He has revealed Himself to man in His Word; and that He is the rewarder of good and the punisher of evil. Is there any reason why the Jew should abjure His faith?

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OR we may be pointed to the Thirteen Articles of the Creed of Maimonides. Is there an article of that creed which a Jew is to abjure upon becoming a believer in Jesus, if we take the teachings of Jesus as given in the New Testament? Not one, save that the twelfth article, which declares a firm belief in the coming of the Messiah in the future, will receive a fuller interpretation when Jesus is recognized as the Messiah, who has indeed come, but who shall truly come when He shall "appear the second time without sin unto salvation." Indeed, the Jew who believes in Jesus as the Messiah must hold to these thirteen articles more firmly than many Jews whom we have known to deny them, in great part at least.

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TO BE sure one might say that the ninth article (which affirms that the law of Moses will not be changed, nor will there be another,) is contradicted by the teachings of Christianity. But this is not so. Jesus never said so, if we understand His words in the light of all His doctrine. Both He and His apostle Paul established the Law. Read the fifth chapter of the Gospel according to St. Matthew and see. Yes, one says, but look at the Epistle to the Hebrews. We do, and then in sadness we turn to the Judaism of to-day, without a priesthood, without a temple, without an altar, without a sacrifice, an unwilling testimony to Jesus, who, as their Saviour, longs to be to them all of this which they have given up for nought.

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IN fact we hope that the Jews will not give up their faith. We hope they will cling even to the creed of Mai-

monides. For it will be a saving grace to them. Its glorious affirmation of faith in God, the infinite and holy One, the true hearer and answerer of prayer; its declaration of faith in the truth of all the words of the Prophets; its clear statement of faith in the Messiah;—all these make us hope that they will hold fast their faith. But we have seen many a Jew—yea, their name is Legion—who, though they never have abjured their faith in the sense of becoming believers in Jesus as the Messiah, have yet lost all their faith in the tangible sense of the creed we have noticed. In response to a question, “Do you believe in God?” we once heard a very agreeable young Jewish gentleman say, “To be sure I believe in God.” “What do you mean by God?” he was asked. “Do you pray to Him? Is He a person?” “Nature is my God,” answered the young man. That was all that was left of his faith. Still he had not left his faith, he had not abjured it. He doubted the Bible, the Law, the Prophets, the Messiah, and everything but what he found in nature. Yet his faith was intact. But the Jew who believes in all these, and that Jesus of Nazareth is the Messiah, *he* is a renegade, an apostate. Verily, we are amazed with an exceeding amazement!

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### THE BLESSING UPON ASHER.

BY THE REV. S. S. POWELL.

The period immediately following the conquest, during the lifetime of Joshua and the men of his generation, and before Israel had lapsed into polytheism, must have been a happy time in which to have lived in Palestine. The memory of the miracles which God had wrought by the hand of Moses, as well as by the hand of His servant Joshua, were fresh in the people's minds, as well as the memory of that famous generation that had then well nigh passed away, who had traversed the desert guided by the pillar of cloud. The Law at that time was fresh in the people's hands, and all its ordinances must have been observed. The Tabernacle was erected at Shiloh, the festivals must have been kept in all their joyfulness, and

the priests and Levites throughout the land must have faithfully instructed the people in the teachings of that glorious Law whose truth is a burning and shining lamp.

Of the land of Palestine at that time there was probably no happier portion than that which extends north and south of what is now called the Bay of Acre, and including the rich maritime outlet of the plain of Jezreel and the wooded slopes and refreshing heights of Mt. Carmel. This was the territory of the tribe of Asher, situated near to the great metropolitan city of Zidon, then a center of influence and civilization for a large part of the earth's surface. In Zidon were manufactured exquisite and costly vessels in the precious metals, such as were considered worthy to be presented from kings to kings. An exquisitely wrought silver vessel with golden rim the king of Zidon gave to Menalaus, king of Sparta, who in his turn, as a precious gift, presented it to his distinguished guest, Telemachus, wandering from Ithaca.<sup>1</sup> Zidon also was the seat of the manufacture of costliest fabrics such as were prized as the possession of queens. Andromache, of Troy, possessed such robes, and from among them one was selected as an offering to Pallas Athene :

*Αυτη δ' ες θαλαμον κατεβηθετο κηωντα,  
 Ενθ' εβαν οι πεπλοι παμποικιλοι, εργα γυναικων  
 Σιδονιων, τας αυτος Αλεξανδρος θεοειδης  
 Ηγ γε Σιδονιηθεν, επιπλωσ ευρεα ποντον,  
 Την οδον ην Ελενην περ ανηγαγεν ευπατερειαν.  
 Των εν αιιραμενη Εκαβη φερε δωρον Αθηνη,  
 Ος καλλιστος εην ποικιλμασιν ηδε μεγαistos,  
 Αδτηρ δ' ως απελαμπεν. ,*

“And she went down into her fragrant apartment. There were all-variegated robes, the work of the Sidonian women, which divine-visaged Paris himself brought from Sidonia, having sailed the wide sea, the way whence he brought Helen of noble parentage. Of these Hecuba took up one and bore it an offering to Athene, which was the fairest from among the embroidered garments, as well as the

1) Homer's *Odyssey*, 4: 614-618.

2) Homer's *Iliad*, 6: 288-295.

largest, and shined like a star." These products of Sidonian skill were borne by hardy sailors to Troy, to Greece, to all the lands of the Mediterranean; and colonies went out from Zidon and peopled the African coast, carrying the same language that the Hebrews spoke and the civilization of the mother city.

Near to all this culture and activity lived the Asherites; while they, too, possessing the magnificent Bay of Acre, must have shared in the commerce of the Mediterranean. But however much the Asherites may have profited from the activities of the Sidonians, the far greater number of them at the period of which I write were essentially different in respect to their religion. The blessing of Abraham, Isaac, and Jacob rested upon them, for they were steadfast servants to the Most High God, Maker of heaven and earth.

Asher was a happy land, and the people of Asher a people blessed of the Lord. The language of after times could well be applied to many among them: "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord." *Psa. 1: 1, 2.*<sup>1</sup>

A special blessing had been pronounced upon the tribe of Asher. It is contained in the thirty-third chapter of Deuteronomy, in which Moses pronounces a blessing upon each of the tribes. The blessing of Moses upon Asher is this: "Let Asher be blessed with children; let him be acceptable to his brethren, and let him dip his foot in oil. Thy shoes shall be iron and brass; and as thy days, so shall thy rest be." *Deut. 33: 24, 25.* (Margin, R. V.)<sup>2</sup> Anciently in the synagogues of Palestine the expression, "Let him dip his foot in oil," was explained as meaning, "Let him grow great with the delicacies of kings;" and the as-

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(1) אשרי האיש אשר לא הלך בעצת רשעים ובררך חסאים לא עמר וכמשב  
לצים לא ישב: כי אם כתורת ד' חפצו.

(2) ברוך מבנים אשר יהי רצוני אחיו וטבל בשמן רגליו: ברזל ונחשת מנעלך  
וכימך רבאך.

sertion that his shoes should be iron and brass as meaning that he himself should be strong.<sup>1</sup> The affluence derived from the fertile lands of Asher and from the commerce of the seas, as well as from intercourse with the kings of Zidon, must indeed have filled many of the homes of Asher with the delicacies of kings, while the iron and brass founderies of Zidon must have supplied them with all of these metals that they required. The word **יָבֵא**, in the latter part of the blessing, is an antique word and full of suggestions. It was current in Moab and perhaps in other Hebrew-speaking countries as well as in Israel. East of the Jordan, in that level and luxurious plain that the Arabs call the *Belka*, there stands to-day the exceedingly ancient town of Medeba. **מֵי יָבֵא** signifies "waters of quietness," and seems originally to have been a Moabite town. Then, after the expulsion of Sihon, king of Heshbon, it was allotted to the tribe of Reuben. No river flows near. In front of the ruined walls there still remains a large tank; and here, by these waters of quietness, in that superb plain country, Moabites and Israelites successively dwelt as they inhabited the city of Medeba. Such was the tranquil peace and blessedness of Asher.

But the blessing that rested upon Asher in the palmy days of the history of that tribe was far higher than the mere enjoyment of temporal benefits. Ever in the Pentateuch and in all the Prophets things that are seen are made to convey truths relating to the things that are unseen and eternal; and if Asher, in the days of his greatest blessedness, rejoiced in happy homes and in wealth, he also and pre-eminently possessed that peace of soul that comes from faith in the Eternal; and, if we are to possess the same happy lot that Asher possessed, we come into possession in one and the same way. The blessing of Moses was but the transmission of the blessing that Jacob pronounced upon his sons, and that the aged Isaac pronounced upon Jacob,—the blessing that Abraham trans-

Targum of Onkelos (2) יתרכא בהפנוקי מלכין : תקיף ככרולא וכנחשא .  
*in loc.*

mitted to all who are his true spiritual posterity; for in the Seed of Abraham it was divinely promised all the families of the earth should be blessed. That *Seed* (זרע) is Christ. And as Abraham knew and believed in Christ, as all true Jews knew Him and believed in Him in the ancient days of the prosperity of Palestine, and as the oldest theological literature bears witness to such belief throughout the synagogues of Palestine, it is ever the same. Faith in the Eternal and in Jesus Christ whom He has sent,—this and this alone bestows true blessedness upon the souls of men; this only enables any Jew to be a true Jew. Far too many of the Jews are immersed in a spirit of worldliness. They are intent on laboring to beautify their homes, to engage in commerce and accumulate riches, but know not of the true blessedness that these things should accompany. No ultimate rest exists in these pursuits. “Behold thy salvation cometh,” the prophet says, which is the same thing as saying, “Behold thy Jesus cometh.” מרן אהא, “Our Lord cometh.” Let Israel make Jesus their Lord, as He rightfully urges to be, and in Him they will find rest. Said Jesus: “Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.” Matt. 11:28-30.<sup>1</sup> The yoke of Jesus is the yoke of the Kingdom of Heaven, and they only who take His yoke upon them are they who serve the one true God. This is the true faith, and in such complete faith is perfect rest. They who have found rest at the feet of Jesus possess true joys such as cannot be afforded by the delicacies of all kings. Their homes, however humble, by the magic influence of the grace of God in Christ are converted into veritable palaces of the King. They walk in strength, for are they not “shod with the preparation of the gospel of peace”?

1 לכו אלי בליהעמלים והמעונים ואני אניח לכם: קבלו עליכם את עולוי ולמדו ממני כי ענו אנכי ושפלה רוח והמצאו מרגוע לנפשתיכם: כי עולוי נעים הוא וקל משאי:

These words are sent forth from my pen to my brethren in the camp of Israel on the last day of the year 5652. The eve of the new year is almost come. By the time these words are read the new year will have entered by many weeks upon its course. Nevertheless, I wish you, my Jewish brethren, and my heart is in the wish, truly a happy year. The month of Elul is well nigh gone. Every morning throughout this month many trumpets have been blown with the intention of awakening Israel to repentance; and soon the Day of Atonement will have come, that great day when there will be many prayers said and confessions of sins uttered. But of what avail is all this penitence unless it leads to a true faith? May Israel indeed awaken and truly repent. Then will he believe on Jesus and find in Him satisfying for all the longings of his soul. The month אלול is suggestive of these sweet words of the Song of Songs: "I am my Beloved's and my Beloved is mine." The heart that has truly repented and exercised a real faith can make these beautiful love-words its own. Jesus is our heart's ייך, our heart's Beloved.

COVERT, N. Y., (Elul 29, 5652).

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#### PERHAPS A DISCOVERY.

News has come from across the water that the Rev. Professor Hechler, chaplain of the British Embassy in Vienna, has lately come in possession of a papyrus manuscript bound in parchment recently found in Egypt. It contains part of the Septuagint version of the Old Testament, the greater part of the book of the prophet Zechariah, and parts of the book of the prophet Malachi. Prof. Hechler supposes that the manuscript is genuine and dates from the third century. It is written in uncial characters, and the absence of divisions between the words is a further evidence of the antiquity of the manuscript. It is said to consist of sixteen sheets written on both sides, that is, thirty-two pages of about ten by seven inches. If the manuscript is genuine, it is the oldest manuscript of

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(1) אני לדודי ודודי לי

the Greek version of the Old Testament. It would appear that the original scribe had an excellent copy of the Septuagint before him. There are in this manuscript readings which are wanting in many other manuscripts of the Septuagint. There is evidence that the manuscript has been corrected by a second scribe, as the different color of the ink would indicate. The manuscript is said to be very well preserved, and the sheets are bound together in the form of a book, in a primitive but very careful manner.

No doubt this discovery will be fully investigated by British scholars. A careful study of the Septuagint version is needful, and any light which ancient manuscripts can throw on the Greek text is welcome. Textual criticism of the Old Testament is yet in its infancy. The work which has been so well done in ascertaining the most ancient and best text of the New Testament from a comparison of the manuscripts with ancient versions has yet to be done in the case of the Old Testament. There are no manuscripts of the Hebrew text of very high antiquity, although we are in the habit of trusting to the fact that copyists were so careful that no very great change was possible. The various readings of the Septuagint and other ancient versions would seem, however, to indicate the contrary; but the labor of collating and comparing manuscripts of the Septuagint and other versions with passages from ancient commentators on the Old Testament with a view to improving the Hebrew text is a gigantic task; and one, moreover, in the performance of which mistakes are easily made. It were difficult to say which is the greater of the two evils, to leave the Massoretic text untouched, with all the errors we know it must contain, or to run the risk of making equally grave mistakes in correcting it by other versions and quotations found in ancient manuscripts. Little by little must the work be done. *Festina lente* must be the motto of the textual critic. In the meanwhile every light must be gladly welcomed; but newly discovered ancient manuscripts ought to be examined very carefully indeed by the most skilled and competent judges before too great confidence is placed in them.

## LITERARY JEWESSES.

Two Jewesses, the one at rest in the old Jewish cemetery in distant Frankfort-on-the-Main, and the other in Cypress Hills, in the fast-growing city of the dead close to New York, take rank with representative literary women of our age. The works of both belong to the present, and are likely to survive for decades to come. It was in 1847 that Grace Aguilar passed away in her thirty-first year. Her stories, such as "Home Influence," "The Days of Bruce," "The Vale of Cedars," reveal not alone a high order of literary excellence, but vigor and maturity. Of fragile physique, but remarkable intellectuality, she devoted her powers to authorship. But hers was a higher aim than merely to amuse. In her religious works, and those bearing on Jewish history and doctrine, in prose and verse, she strove to raise her race to a loftier consciousness of their duty and mission, and to educate the general public as to the character of her creed, so often misjudged and caricatured. Her writings breathe a spiritual aroma that indicate the true woman, a refreshing breadth of view, and a chivalrous ardor. It was a woman battling for truth, education, liberality, and her works have won her a place in the ranks of the best and purest of womankind.

Of Emma Lazarus it is unnecessary to say aught. Her works praise her in the gates. Like Grace Aguilar, she was inspired by high ideals; but she was more fortunate in her surroundings, and enjoyed the friendship of prominent American authors, while Emerson was her guide, and she was a guest at his Concord home. She loved art and music, Heine and the Greeks. Her "Admetus" is a singularly polished and graceful poem; her translations from Heine show strength and beauty. Her "Alide"—a prose romance of Goethe's youth—is attractive in its luxuriance of phrase. But not all the claims of general culture made her silent when her voice was to be heard on a different theme, and her poems in behalf of the Russian Jews disclosed her spiritual fire. With no less enthusiasm she advocated manual training and agricultural pursuits for

the Russian immigrants. Like Grace Aguilar she died too early to accomplish her ideals. In literary breadth and insight she was superior to her English sister, but not in intensity of religious conviction.

No literary Jewesses of the past or present compare with those two Esthers of the pen. Penina Moise, whose hymns were the subject of an appreciative article in the "Critic" a year or two ago. Rebekah Hyneman, whose "The Leper and other Poems," was published in Philadelphia in 1853; Mrs. Celia Hartog, the author of graceful tales and poems—the list is not a long one that survives. The encouragement given to young writers in the pages of Mr. Leeser's "Occident," a Philadelphia pioneer in Jewish journalism, and the favorable opportunity offered women writers in the Jewish press of to-day, have not been without their results in fitting them for a wider literary field, which some are already occupying with every indication of success. Lee C. Harby's earliest efforts thus won recognition. Helen K. Weil has done more than apprentice work. Mrs. Rosalie Kaufman, Josephine Lazarus, Mary M. Cohen, Mrs. Annie Nathan Meyer, Mrs. M. D. Louis, Ella Jacobs, Henrietta Szold (who translated an elaborate biography of Fleischer, the Orientalist, for the Smithsonian Report, 1889), Debbie H. Silver, Jennie W. Netter, Frances Hellman, Ruth Ward Kahn, Nina Morais Cohen, Mrs. S. A. Dinkens, are not unfamiliar names; and the list could be increased by Mrs. Rosa Sonneschein, Caroline Cohen, Myrtilla Mitchell, Annetta Kohn, Belle Moses, Isabella R. Hess, Elizabeth F. Aaron, and among the English sisterhood by Emily Harris, Amy Levy, Re Henry Ada S. Ballin, Rosa Emma Collins. "The History and Literature of the Israelites," by the Misses de Rothschild, is a work of merit. They were not the only members of that family to engage in literature. Anna Maria Goldsmid translated from the German and French, and her volumes possess permanent worth as a vindication of Jewish doctrine from the liberal point of view. Miss Goldsmid, who died a year or two ago, belonged to one of the most representative Jewish families in England. Mrs. Harriet Lieber

Cohen, of New York, recently issued a translation of Sacher-Masoch's, "The New Job," and has ready for publication a collection of his short tales from the French. Bella Loewy is the chief English translator of Graetz's "History of the Jews;" Mrs. C. H. T. Collis has published a book of travels; Lady Magnus' "Jewish Portraits" and "Outlines of Jewish History" have been reprinted in Boston and Philadelphia respectively. The success of Martha Morton, of New York, as a dramatist, has been proved by her "The Merchant," and "Geoffrey Middleton, Gent." This list, which does not claim to be exhaustive, throws light on the versatility of the Jewess, at least. She can write graceful poetry, translate learned historical works, become historian and essayist, contribute stories and sketches to the magazines, publish tales for the young, edit special departments in the press, issue a Hebrew Grammar—as did Ada S. Ballin—and enter into the spirit of Browning, like Mary M. Cohen. She can be critic, satirist, idealist, philosopher. She need not confine her efforts to Judea. She can claim a hearing from the public at large on all themes dear to humanity, and if she does her work well, recognition will follow. She is not likely to forget the claims of her own special race, their elevation and enlightenment, but she will be qualified to advance on a line with cultured womanhood of every nation and creed.—*From Dr. Abram S. Isaacs, in the Ladies' Home Journal.*

#### THE AVENGING TIDE.

Those who doubt the existence of God in history and the doctrine of national as well as individual accountability need not go to distant Egypt or mediæval Spain when Russia itself is a flaming text. It unfurls, in the new era of enlightenment, the flag of absolutism, and like the Barbary States at the beginning of the century, its example is a menace to civilization. Against Catholic, Lutheran, Mohammedan, Jew, it is consistently bigoted; it must uphold Russian nationalism, and all faiths, creeds, and races, must consolidate with the Greek Church and the Russian mongrel people. Its blows fall hardest upon the Jews, subjected to such long-continued exactions, whose whole purpose is to brutalize and degrade, rob of

hope and manhood, and deprive of every consolation of humanity. But is this unrighteous nation to go unpunished? From Czar to moujik, in every proud city of those immense domains, what reply is made? Let the practical reign of terror of late years be the reply. Famine, poverty, disease, death—so runs the avenging tide.

Unable to check the cholera in its own dominions, Russia raises the black flag for all nations, and unloads in every civilized port its poverty-stricken and fever-stricken exiles, the victims of Russia's oppression. It threatens to become the scourge of Europe and America.

It is time to cry halt! Russia must not be permitted to continue its present policy. A nation whose banner is the black flag, whose government reduces millions of men, women and children to the condition of paupers, and exiles them in all their misery, until they become carriers of disease, such a nation violates the highest principle of international law. It is the business of Germany, England, France, the United States, in self-protection, to demand and exact a change.

It has ceased to be a Jewish question. It has become a subject for international action. Will the Powers act? Or will they permit the scourge of the North to become the scourge of the world?—*Jewish Messenger*.

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### ORIGIN OF A FAMOUS PRAYER.

A characteristic mistake was recently committed by two renowned Jewish scholars in Paris, James Darmesteter and Grand Rabbi Zadok Kahn. The former discovered lately a fragment of a Parsee prayer in the Zend language: "I thank thee, O Creator of light, for having made me of the blessed race of the Aryans! I thank thee, O Ormuzd, for having made me a free man and not a slave! I thank thee, O God of light, for having made me a man and not a woman." Of course, any one familiar with the Jewish liturgy must be struck with the resemblance of these three prayers to the three recited by the pious Jew every morning from the Prayer Book: "Be blessed, O Lord, that thou didst not make me a heathen!" "Be blessed, O Lord, that thou didst not make me a slave!" "Be blessed, O Lord, that thou didst not make me a woman!" Leaving it to the apologetic writers to defend this rather ungenerous and ungallant attitude of the devout worshiper, we are chiefly concerned with the question, where the originator of these

three peculiar prayers is to be sought? On the Jewish or on the Persian side? Professor Darmestetter, the Zend scholar, found the language to point to the third or fourth century, and Grand Rabbi Kahn being to him authority enough for ascribing the Jewish prayers in accordance with the Talmud (Menachoth 43 b) to R. Meir, of the second century. He, therefore, believes that the Parsees adopted these formulas from the Jews and altered them to suit their own view.

How strange that Diogenes Laertius, a Greek writer of the second century, in his "Lives of Philosophers," quotes an older Greek author than "Thales, the first Greek philosopher, and some say that Socrates, used to thank the goddess of fortune for three things: First of all, that he had been born a man and not a beast; secondly, that he was a man and not a woman, and thirdly, that he was a Greek and not a barbarian." Thales, ch. 7. These three prayers, then, must have been quite common among certain philosophical schools long before the Christian Era, and the question is only whether these philosophers or their preceptors, the Oriental sages, the Magi, the pupils of Zoroaster, and the like, originated them. The probability is that the latter did, since the Pythagoreans derived many of their practices from them. The Jewish sages, then, must have also copied them from the Zoroastrians. And we are in the fortunate position to be able to prove that these same formulas were familiar to the Jews in the time of Jesus. For it can only be in reference to these three benedictions of the synagogal liturgy that Paul writes to the Galatians (3: 28): "There is neither Jew nor Greek, there is neither bondman nor free, there is neither man nor woman, for ye are all one in the Messiah Jesus, and through him Abraham's seed and heirs according to the promise." It is of interest to note that the almost identical expression regarding the Holy Spirit, that "it rests alike on Jew or Gentile, on man and woman, on male slave or female slave, if the person but lives in full accordance with the dictates of the Spirit," is found in the mystic—or Essene—work ascribed to Elisha the prophet. The sentiment, implied in the one benediction, of disregard of woman's claim compared with man's, certainly is the outcome of asceticism, and both Jesus (John 4: 27) and the Rabbinical sages endeavored to counteract it.

At any rate, the origin of these prayers is far older than was assumed by James Darmestetter and Zadok Kahn.—*Rev. Dr. H. Kohler, in the Menorah for July.*

# The Peculiar People.

חדשות הנעשות—NEWS—במחנה ישראל.

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*Echo des Judenthums* is the name of a new (German) Jewish paper begun to be published in New York.

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THE new railway line from Jaffa to Jerusalem is completed, and the first locomotive entered Jerusalem Sept. 13th. The railway is said to be now open for travel.

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THERE has been a series of recent outbreaks of the old accusation against the Jews that they use the blood of a Christian child in their ritual observances. From enlightened Germany to far distant Syria the oft-repeated tale is told, the invariable sequel being a mob and a riot.

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THE Feast of Succoth (Tabernacles) this year was made especially glorious by the nationally American character of the services on the Sabbath in recognition of the Columbus Anniversary. The patriotic addresses of the Rabbis and the inspiring songs of Jewish children testified to the loyalty of their race to this land of their adoption.

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THE comparative immunity which the Jews have always enjoyed from most epidemic diseases, and which has, in the past, often led to their persecution by fanatics in various countries, is once again testified to by the cholera which has been raging in Eastern Europe. In Nishni-Novgorod, where more than ten thousand Jews reside, but one Jew, Dr. Idelsohn, has died from the disease. In Rostow-on-Don, a town inhabited by 15,000 Jews, the proportion of Jewish deaths from cholera compared with those of their Christian neighbors has been the merest minimum. The records of Odessa, and of most south-western towns of Russia, tell the same tale. In Poltowa and other Jewish towns the cases of cholera have been noto-

riously few in number, and seldom fatal. This satisfactory state of affairs is undoubtedly due to the temperate habits of the Jews, and their taking every sanitary precaution when the epidemic first broke out, whilst the ordinary Russian looked on with arms folded and allowed the disease to spread itself, always shrieking that the Jews and Jewish quarters would be violently attacked by the plague. Even in camp, where thousands have died, the Jewish soldiers have passed almost unharmed amidst the infection. It is gratifying to learn that the Jews in Russia have opened dispensaries in order to distribute drugs, without distinction of creed, to all who want them, and that they have largely volunteered for the sanitary corps which have been banded, Jewish doctors and medical students having come forward, in humanity's cause, to give aid and succor to the afflicted.

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

AS SEEN BY JEWISH EYES.

At the Episcopal Convention in Baltimore there are seventy bishops, all men of learning and experience, forming a sort of Sanhedrim; but they will not tinker with the creed or ritual. Less competent bodies of Jews make the temptation for themselves.

The Episcopalians are very pronounced now-a-days in saying most positively that the words of Moses are in no way to be considered of import alongside those of Christ. This thought was forcibly expressed by a ritualist, in the great convention. And yet the Man of Nazareth said He came to uphold the Law, and taught rigid adherence to Moses' teachings and belief in their sanctity.

The Episcopal Convention in Baltimore has resolved that the too-frequent recital of the Decalogue in the church is unnecessary and unwise—at least not more than once a week. This decision, the result of experience, is contrary to the good results expected to flow from Chief Rabbi Adler's innovation of introducing the reading of the Ten Commandments into the British synagogal service. However, the English experiment, being for a different sect, may be more successful.—*The Jewish Exponent*.

It is well sometimes to see ourselves as others see us, and sometimes it is well for Christians to see how their brethren of the house of Israel view their sayings and doings. All the more valuable is such a view of ourselves when seen by eyes which are able to discern faults also in the one who sees through them. Judaism suffered in some quarters from an over-development of individualism, and so does Christianity. Therefore a candid Jew of a devout, moderate and conservative cast must commend prudent care when he sees it mark Christians in their handling of sacred things.

The more then ought we to heed the judgment of the candid critic when he observes a tendency on the part of Christians to slight the words of God by His servant Moses, especially when Christians are but disciples of One who Himself always upheld the teachings of His Father by the mouth of His law-giver, who wrote of our Saviour. Even Jesus' apparent opposing of His words to those spoken "of old time" are no weakening or breaking down of the word of God through Moses, but rather a marked intensification thereof, being a keener application of them to the very heart of human action. No hint is given us in Jesus' words of an abrogation of the Law of God given through Moses. The Jew not believing in Christ cannot find it there, though he often supposes it to be there from what he hears of Christian teaching. The Christian, Jewish or Gentile, cannot find it there, though he search long and painfully for it. The student or the worldly man cannot find it, though sometimes he may wish that he could. Because it is not there. Jesus came not to break down the law, but to build it up, as He said.

But possibly our critic misapprehended the point of the "too-frequent recital of the Decalogue." For we sincerely hope that our brethren of the Protestant Episcopal Church are not yet ready, by word or deed even, to appear to cast aside the Decalogue. If it shall come to pass that they do, then well may we mourn. For it has always seemed to us that their retention of the Decalogue, so plainly acknowledged as binding upon all the faithful, is

a bright spot in their worship, a light held up continually before them, binding the Christian Church to the synagogue with one common moral code, summarized by our Saviour in words not merely His own, but which are also the words of God through His servant Moses. In this law Christians also acknowledge the Sabbath. Were it not well that they should stop and consider whether our Saviour bade His disciples cease from the observance of this law, which would, if kept, bind together not only all believers in Christ, but the whole house of Israel with them in the unity of doing in this respect God's blessed will?

THE "JEWISH CHURCH."

On the Day of Atonement—the most solemn day of the Jewish year—I attended service at Temple Israel. Nothing could be more simple and impressive, or more worthy of the sacred associations of what has been rightly called "the immortal anniversary of an immortal race." But as I looked and listened, my thoughts, in spite of strong effort to restrain them, would wander away from the religious meaning and purpose of the occasion to its historical significance.

Who has not read—and who that has read can ever forget—Macaulay's magnificent apostrophe to the Catholic Church? Here are the opening and concluding paragraphs in that masterpiece of English prose :

"The history of that Church joins together the two great ages of human civilization. No other institution is left standing which carries the mind back to the times when the smoke of sacrifice rose from the Pantheon, and when camelopards and tigers bounded in the Flavian amphitheater. . . . She was great and respected before the Saxon had set foot on Britain, before the Frank had passed the Rhine, when Grecian eloquence still flourished in Antioch, when idols were still worshiped in the temple of Mecca. And she may still exist in undiminished vigor when some traveler from New Zealand shall, in the midst of a vast solitude, take his stand on a broken arch of London Bridge to sketch the ruins of St. Paul's."

The Catholic Church is a thing of yesterday when compared with the Jewish Church. A thousand years and more before Agrippa laid the first stone of the Pantheon, or Vespasian planned the Flavian amphitheater; before even the name of Saxon or of Frank had been heard among the barbarians of Europe, and when the Rhine was yet an

unknown river in an unknown country; before Grecian eloquence had flourished in Antioch or Athens, or Homer had sung the first song of the "Iliad" to the roving tribes of Hellas; before Mecca, its temples, and its idols were known beyond the Arabian desert, or "the smoke of sacrifice" had risen for the first time in a temple of Jupiter—the church of Abraham and Isaac and Jacob, the church of the Jews, was built on foundations so deep and strong that the storms of forty centuries have not shaken the superstructure. That ever-burning lamp before the shrine of the ark in Temple Israel is of far greater antiquity than the vestal fire of Pagan Rome, which the Roman Church has transferred to its high altar, and guards with such pious watchfulness to-day. The language of the service which the rabbi read—the noble Hebrew of the Jewish Scriptures—was already old, very old before the Latin or Greek was born, and that Day of Atonement in which I shared by my presence had been commemorated on the banks of the Jordan when Nineveh and Babylon were in their glory, and in the wilderness of Sinai 400 years before Egyptian Cheops reared the great pyramid which bears his name. The Jewish Church has seen "the commencement of all the governments and of all the ecclesiastical establishments that now exist in the world," and it is quite possible if not probable, that "it is destined to see the end of them all." For it is written: "By myself have I sworn, saith the Lord, . . . that in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of heaven, and as the sand which is upon the seashore; and thy seed shall possess the gates of his enemies, and in thy seed shall all the nations of the earth be blessed."—*St. Louis Post-Dispatch.*

It is pleasing to hear a writer in a secular paper thus discourse. The antiquity of what he calls the "Jewish Church," and its enduring character, has been remarked by every thoughtful observer. But why should there be distinctions like these? Why an apostrophe to the "Catholic" Church? Why a paenegyric upon the "Jewish" Church? Why is there not one true Church of God in which Judaism, receiving its own Messiah, becomes fully developed, and in which all the erring Christian churches unite in doing the will of their Heavenly Father? That the religion of the Jew, whether checked in its development by a failure to acknowledge Christ, or whether developing logically as though it were essentially Christian,

yet lacking Christ—a “Christianity without Christ,” as the lamented Delitzsch called it—has nevertheless wondrous elements of endurance, cannot by any candid person be gainsaid. And many of these elements Christianity in many of its forms surely needs. Protestants are fond of saying they can learn some lessons from Catholics. Can we not learn some from the Jew? *Fas est et ab hoste doceri*, and the Jew is not more our enemy, rather our brother, our elder brother. Would that we could all see that we all are brethren, and One is our Master, even Christ.

#### RELIGION AND THE STATE.

Bishop Doane believes in opening the Chicago World's Fair on Sunday in such a manner as to instill, by the comparative inactivity of the various departments, the lesson of Sabbath rest. Strange to say, not one of the ministers has been patriotic enough to put his Americanism before his Christianity, and have it appear that the Constitution and American State makers distinctly divorced Church and State, leaving a religious day of rest sanctioned by no law except the church's. It is time for the churchmen to be somewhat broader in their views.—*The Jewish Exponent*.

A man's religion, if it be worth the name, is dearer to his heart than anything else. He cannot help rejoicing when he perceives any marked influence of his religion, with all its rites, ceremonies, and festivals, upon others who are not committed thereto, or when he finds it recognized by the law of the land. And yet such a recognition of religious institutions as interferes with the liberty of those who do not regard them from religious motives, when such liberty in nowise trespasses upon the rights of others, is not to be desired in a State whose boast is in her freedom in matters of religion. Whatever reason there may be for closing the World's Fair on Sunday—and we do not say there is no reason—certainly the fact that most Protestant sects regard it as of religious obligation similar to the Sabbath will not justify the State in teaching that doctrine; and whatever reason there may be for opening the Fair on Sunday—and there appear to be some reasons—certainly it is out of place for the State to open it in

such a manner as to "instill" any sort of doctrine. Incidentally, however the Fair is conducted, people of different religions may mourn or rejoice as they are moved to do, but the question itself should be decided entirely apart from religious considerations. Yes, let us all be "somewhat broader."

## TWO POINTS OF VIEW.

From the same page of *The Jewish Herald*, the organ of the British Society for the Propagation of the Gospel among the Jews, we copy the following. The former is from a letter of one of the Society's missionaries. The latter is from a letter of New Year's Greeting from the head of a Jewish congregation :

I see that the Jews in London are beginning to do among themselves similar mission work. They are opening mission halls, evening classes, homes for poorer Jews, shelters, etc., etc. All this is mission work without *Christ in it*; our work differs in this respect, that we have these branches of missions with *Christ in them*. When the Jews, after copying our methods and machinery, will add the preaching of Christ to their brethren, then we may leave the work in their hands; but until that happy period comes we must "hold the fort," with the banner floating high, on which is inscribed, "Jesus Christ, the same yesterday, to-day, and forever." "And so all Israel shall be saved."

Again on the eve of the anniversary of our New Year I send you the respectful well-wishes of the congregation who worship here. It is true we differ in creed, but your object, however erroneous I may believe it to be, is the welfare of our people. As a Jew, I cannot agree with you in your attempts to Christianize our people, but in all that you may do to improve the moral and physical condition and to Anglicize the later-arrived of my countrymen, I am one with you and would work with you. I want food-kitchens, shelters, lodging-houses, healthy amusements for them, and I will gladly take your help, and money too, to attain these objects; but so far as the missionary is concerned I must draw the line there. An English-born, English-bred Christian I can understand and deal with, but with a missionary, being a converted, or rather perverted, Jew, I can have little or no sympathy.

Good, and good again! In many respects the non-Christian Jew is not to be distinguished from the Christian, whether Semite or Indo-European. He is often like the young man whom the Saviour loved, who lacked but one thing. The one thing lacking, as the good writer of the first paragraph says, is Christ.

But Gentile Christians find it too hard to appreciate the feeling of the doubtless equally good writer of the second paragraph, and to it we wish to call attention, for it is fairly representative of the feelings of most non-Christian Jews. Let those of us whose too often bitter denominational feelings have no fuel but zeal for what we regard truth, realize the relations existing between Jew and Christian for century upon century, and he will begin to realize that the writer of these lines may be a devout servant of God and yet be sincere and honest in cherishing the feelings he expresses. Let us, who love and trust the patient, gentle Jesus, set to work in love to counteract these feelings, appreciating them first, and never denouncing them or treating them with contempt. May God reveal to us "a more excellent way!"

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### THE JAFFA-JERUSALEM RAILWAY.

A correspondent from Jerusalem writes that on the last Sunday in August crowds of people passed through the Jaffa gate to witness a sight that had never been seen before in the Holy City. This was no other than the first locomotive engine which had arrived at the new railway station, preparatory to the opening of the railway line. Modern civilization, with its rapid modes of communication, is penetrating into the realms of that more ancient civilization which has shed its glorious light over Europe, teaching it the greatest and highest of lessons which alone can make true civilization possible—the beauty of holiness. The West is paying back a portion of its debt to the East. How will the East accept it? This is a problem not easily answered. The crowd which assembled to

watch the gigantic moving thing, that seemed to be propelled without any power, was as much astonished as if a locomotive engine had never been heard of. Fast as news travels, there are corners of the earth which it does not readily reach. They seem, as it were, untouched by all that goes on at a distance, and by anything which travels on a different plane from that supplied by the common standard in their midst. The Arabs, Turks, Jews, and Christians all alike, who constituted this motley assembly, were filled with awe and wonder at the sight of the smoking thing that moved along and dragged carriages after it. One old Jewess, who had never been outside of the city, declared that it was possessed of the devil. A party of young Arabs was pressed by curiosity to approach a little nearer, when all at once the engine uttered a shrill whistle. At this hideous shriek the Arabs started back with horror, lifted up their hands and cried: "Ma scha Allah!" "What is the great God doing? This is the work of Satan!" It is a curious fact that through all ages whenever any new and strange thing has been placed before the common people they have invariably credited the evil powers with its invention, though the results obtained by it were conducive of comfort or benefit to mankind. It was so with printing, which is perhaps the greatest benefit that has come to the modern world. Strange that it has never occurred to man to thank God for the new gift!

In how far the railway may prove a benefit to Palestine cannot be predicted with any degree of safety, but one need have no misgiving. What it has done for the rest of the world will follow here also. It will develop the resources of the country and unite men more and more by bringing them into closer contact with each other.

The year 5653, which has dawned upon us, has witnessed one of the grandest sights that have been known in Palestine for many centuries. May it prove an unmingled blessing.—*Jewish Chronicle*.

A SMALL number of Jews have recently settled in York. They applied to the Chief Rabbi for the necessary facilities to enable them to celebrate divine worship during the ensuing festivals. Dr Adler presented them with a scroll of the Law and a Shofar. Divine service was therefore held at the beginning of the New Year in York for the first time, in all probability, since the expulsion in 1290.—*The Jewish Herald.*

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THE Russian Government is about to pass another law to prevent the assimilation of its Jews (except by becoming apostates), to consummate which it professes to have as its first purpose. It will not allow them to bear any other than distinctive Jewish first names. The Czar's minions must have heard of the abuse by Americans of their privileges along this line.—*The Jewish Exponent.*

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IN strong, bold touches of a master's hand, working under inspiration, there is given us, in Psalm 128, a picture of a typical true home: "Blessed is every one that feareth the Lord; that walketh in his ways. For thou shalt eat the labor of thine hands; happy shalt thou be, and it shall be well with thee. Thy wife shall be as a fruitful vine, in the innermost parts of thine house; thy children like olive plants, round about thy table." It is all there, and there is nothing added to obscure the type. It is a beautiful picture. Yet it is much more than that. There are in the six brief verses of that Psalm the elements of the entire philosophy of the family. The man is the provider; his work is without the house; they eat the labor of his hands. The woman is the keeper of the home; her work is within the house, to make it a place of comfort, beauty and refreshing. The children are "round about the table"—to be fed, cared for, reared, their capabilities for usefulness developed. And in a verse which we have not yet quoted, the great truth respecting the relation of the true home to the State comes clearly out—"Thou shalt see the good of Jerusalem all the days of thy life." Jerusalem stood for the nation, and the assertion is that such homes as these are the basis of substantial and permanent national prosperity. The Psalm is as philosophical as it is full of beauty and peace.—*The Watchman.*



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