

THE PECULIAR PEOPLE.

A CHRISTIAN MONTHLY.

84249

DEVOTED TO JEWISH INTERESTS.

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

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

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OUR PLATFORM.

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

1. Jesus of Nazareth as the Messiah promised to our fathers.
2. Palestine as the country in which to re-establish a Jewish commonwealth.
3. Hebrew as the language to re-unite the different portions of the Jewish people, now estranged from one another through their different tongues.

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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.

JUDAISM.

BY REV. L. STERN.

If Truth, the "seal of God," through ages
Sustains the world, as teach the sages—
If Love and Justice, truly blending,
Shall lead mankind to Peace unending—
Then Judaism, truth upholding,
The flag of justice wide unfolding,
At peace, through love and justice, aiming,
Must live for aye its truth proclaiming!

—*Washington Hebrew Fair Journal.*

THE coming of the Passover season brings to the PECULIAR PEOPLE the beginning of a new year. "This month shall be unto you the beginning of months," it was said at the time of the exodus from Egypt. We desire, at this time, to emphasize anew some of the principles for which we stand.

IN the first place, Christianity for the Jew does not annul Judaism. Christianity ought to be so presented to Jews that it will appeal to them as Jews. In other words, Christianity ought to be so received among the Jewish people that it will be nothing more or less than Messianic Judaism. The Jew ought not to be asked to give up his

Sabbath, his festivals, his Talmud and other national religious literature. Nowhere does Paul or any of the other apostles, much less does our Saviour, require that Jews should give up their Judaism when they become believers in the Christ. This should make them all the more loyal to their Judaism and in every way all the better Jews. It is only a superficial reading of Paul's writings that leads to any contrary opinion. Paul does show that faith alone constitutes all whether Jews or Gentiles the children of God through the redemption of the cross—the works of Judaism, or any other works apart from that will not save; but that is as far as he goes. On the contrary, by open example and positive precept, he discloses in the plainest manner that Jews having become Jews inwardly through faith in the Christ may and should remain Jews as they had always done before. It is the old man of sin that all men are to put off, whether Jews or Gentiles, not nationality, much less the religio-national ideas and practices that come down as well authenticated by the stamp of the highest authority as any of the provisions in the New Testament.

ANOTHER purpose which we very greatly desire that the PECULIAR PEOPLE shall subserve is to show that there is much in Jewish thought and hallowed institutions of the past that is of the highest value to all, Gentiles as well as to Jews. If the utterance be true which a prominent American leader of Jewish thought declared not very long ago, that "we Jews are race-proud and religion-poor," it is true in this, and we believe it to be true, that riches in grace are unknown to them so long as they do not accept the merits of their own Messiah but must needs rely on the merits of the fathers exclusively, or forsooth upon their own unaided efforts for salvation. So long as Jews do this they must necessarily be "religion-poor." But the Christ transforms all, and under the inspiring touch of faith and love to Him all Judaism is wondrously lighted

up. In Him the Jews are far from religion-poor. They are rich in the heritage of their fathers, and it is their riches which surely are destined some day to be lavishly bestowed upon all nations. It is the privilege of all to partake freely of these treasures now, for in Isaac shall all the families of the earth be blessed.

It gives us great pleasure to welcome again, after a suspension of some months, that most excellent mission periodical, *Our Hope*. We regret the financial necessity that caused the suspension, and hope that new friends may be raised up in its behalf. It occupies substantially the same ground as that of the PECULIAR PEOPLE in its teachings regarding the evangelization of Israel, and its positions upon that subject are ably advocated. We wish it much success.

THE ANCIENT SYNAGOGUE.

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

(Continued from page 274.)

THE PRAYER SERVICE.

There is no doubt from the very early references to the two great prayers already mentioned and the reverence accorded to them that they were used in the synagogue service from the earliest times. What was the exact order of service in the time before Christ, or in the early years of the Christian era, or whether there was an exact order or ritual it is impossible to determine. Doubtless the outline given in the foregoing is as exact as can be stated. But very soon the prayer service based upon these two principal parts became much elaborated, both for private use and in the synagogue service.

It may, therefore, not be without interest or profit for us to consider the order of prayer as it was observed in general by Jews, so far as can be told from rabbinical writings. In addition to the two principal component parts of the prayer service, the *Shema* and the "Eighteen

Blessings" (known as the *Shemon Esre*, or the "Eighteen,") there were also said a multitude of benedictions or blessings appropriate to various exercises. Seven such blessings were to be used with the *Shema*, a part when it was said in the morning and a part at evening. The first of these, called יוצר אור (*Jotser Or*, "Former of Light,") is one of the best known. It begins thus: "Blessed art Thou, O Lord our God, King of the universe, Former of light, and Creator of darkness, Maker of peace, and Creator of all things."¹

According to the rabbis a Jew was bound to recite every day one hundred blessings in all, twenty-three special ones on arising in the morning, the seven blessings of the *Shema*, just mentioned, one blessing when putting on the ציצית (*Tsitsith* or Fringes,²) and one blessing when putting on the הפילין (*Tephillin*, Prayer Amulets or Phylacteries³); the Eighteen Blessings, repeated three times (estimated as 18 though really 19) counted fifty-four, and there were seven blessings at each of the principal meals, in all one hundred.⁴

1 ברוך אתה יהיה אלהינו, מלך העולם, יוצר אור ובורא השך, עשה שלום ובורא את הכל.
The first six words are used at the beginning of many prayers and are sometimes abbreviated: בא"א א"ה.

2 Commanded to be worn of blue at the four corners of the upper garments, with a border of blue. Num. 15: 38; Deut. 22: 12; Matt. 9: 20, and 23: 5.

3 Leathern boxes containing little rolls of parchment on which were written texts already referred to. These were (and still are) worn upon the forehead and upon the wrist of the left arm in obedience to the command supposed to be given in Ex. 13: 9 and 16; Deut. 6: 8, and 11: 18. It would seem that the real meaning of these texts is that the teachings of Scripture should be to the Israelite in the place of the charms or amulets worn as fillets or bracelets in Egypt. Compare in N. T. 1 Tim. 2: 9 and 10.

4 Maimonides enumerates these as follows:

חייב אדם לברך מאה ברכות בין היום והלילה. ומה הן מאה ברכות? אלו כ"ג ברכות שמינינו בפרק זה, ושבע ברכות של קראת שמע של שחרית וערבית לפניה ולאחריה; וכשמעטף בציצית מברך, בא"א אמ"ה אשר קרשנו במצותיו וצינו להתעטף בציצית; ובשלביש תפילין מברך, בא"א אמ"ה אשר קרשנו במצותיו וצינו להניח תפילין; ושלוש תפלות שבכל תפלה מהן שמנה עשרה ברכות. הרי שמינים וששה ברכות. יכשהוא איכל שתי סעודות של יום והלילה מברך ארבעה עשר ברכות, שבעה בכל סעודה. אחת כשטול ידיו תחלה, ועל המזון אחת בתחלה ושלושה בסוף, ועל היין לפניו ואחריו, הרי ד' ברכות. הרי מאה ברכות בין הכל.

"It is the duty of a man to bless one hundred blessings during a day and

These were said in private and the order for private prayer included besides these a prayer of a general character; also an ascription of praise known as ברוך שאמר (*Baruch Sheamar*, "Blessed is He who said,"¹) and another known as ישתבח (*Jishtabbach*, "May be praised,"²) between which were read a number of Psalms. After these were said the *Shema* with its blessings and the *Shemon Esre*. The private prayer closed with a number of prayers and the 145th Psalm.

The public service of the synagogue, when it became elaborated, varied slightly in different countries and at different periods, but yet was essentially the same wherever Jews worshipped. The following is a general outline of the service of prayer as usual in the synagogue in the early centuries.³

a night. And what are these one hundred blessings? They are the 23 blessings which we have mentioned in this chapter, and seven blessings which belong to the reading of the *Shema*, those of the morning and evening, both before it and after it, and when he puts on the *Tsitsith* he blesses: 'Blessed art Thou, etc., etc., who hast sanctified us with Thy commandments and hast commanded us to put on fringes'; and when he binds on the *Tephillin* he blesses: 'Blessed art Thou, etc., etc., who hast sanctified us with Thy commandments and hast commanded us to put on phylacteries'; and three prayers of each prayer of the Eighteen Blessings. Behold eighty-six blessings. And when he eats the two meals of the day and the night he blesses fourteen blessings, seven at each meal. One when he washes his hands at the beginning, and at the food one at the beginning and three at the end, and at the wine before it and after it, behold 7 blessings. Behold in all one hundred blessings." *Hilchoth Tephilla* 7, 14.

1 ברוך שאמר והיה העולם, ברוך הוא! ברוך עשה בראשית, ברוך אימר ועושה, ברוך גיור ומקים, ברוך מרחם על הארץ, ברוך מרחם על הבריות, ברוך משלם שכר טוב ליראיו, ברוך חי לעד וקים לנצח, ברוך פירה ומציל, ברוך שמו! בא"י אמ"ה וכו'.

"Blessed is He who said and the world existed, blessed is He! Blessed is the Maker of the Beginning; blessed is He who sayeth and doeth; blessed is He who decreeth and establisheth; blessed is He who hath compassion upon the earth, blessed is He who hath compassion on all creatures; blessed is He who payeth a good reward to those who fear Him; blessed is He who liveth forever and existeth everlasting; blessed is He who redeemeth and preserveth, blessed is His Name! Blessed art Thou O Lord our God," etc.

2 ישתבח שמך לעד מלכנו האל המלך הגדול והקדוש בשמים ובארץ: כי לך נאה ר, אלהינו ואלהי אבותינו שיר ושבחה, הלל וזמרה וכו'.

"May Thy Name be praised forever, O our King, the Almighty, the King, the Great and the Holy, in heaven and in earth; for unto Thee belongeth, O Lord our God and the God of our fathers, song and praise, hymn and psalm," etc.

³ See Maimonides (1135-1204) *Hilchoth Tephilla* ch. 7-12, *Hilchoth Qeriath Shema* ch. 1, etc.

JESUS, THE PHARISEE.*

AFTER THE WORK OF PROFESSOR DAVID CHOWLSON, OF
THE UNIVERSITY OF ST. PETERSBURG.

BY G. A. DANZIGER.

(Reprinted from the Menorah.)

PREFATORY.—This fascinating subject has been a reverent study with me for years, and I have repeatedly written about it in Jewish periodicals. During the latter part of 1892, the editor of the meteoric *California Magazine* asked me to write an article on Christ from a Jewish standpoint. I did so, and the Christmas number of '93 of that magazine contained a study, which I called, "Two Great Jews," one being Jesus, the other Hillel the older. The many pleasant letters I received from all parts of the country, notably from men who are greatest in learning, greatest in virtue, and greatest in all things that make our country glorious, have encouraged me to continue my labors. Some time ago, I received a pamphlet by Professor Chowlson of St. Petersburg, *Das letzte Passahmahl Christi und der Tag seines Todes*. The most valuable part of this work is the *Anhang*. It is this "addendum" of which I have made liberal use, after corresponding with the author. I hope to be able soon to place Chowlson's great work before the American readers.

G. A. D.

Of the sects there were the Pharisees, the Sadducees, the Zealots (סַקְרִינִי—Sicarees, from the Latin *sica*, a dagger), and the Essenes—healers—a monkish sect of ascetic tendencies without political aspirations. All these sects, separately and collectively, have been accused, together with the Jews at large, of having caused directly or indirectly the death of Jesus. There is no doubt of the tremendous antagonism Jesus' presence and preaching caused in Palestine. But whom did He antagonize? The Jews as a nation, certainly not. The Jewish people of Jerusalem still less; they were the ones who greeted His entering into the city with "Hosannahs." Evidently Jesus was popular among the masses, especially among the people in Galilee, and His opponents were loth to molest Him

* It may strike some of our non-Jewish readers unpleasantly to have the term Pharisee applied to Jesus. But in His time it was a term of highest honor. Pharisee and hypocrite are far from being synonymous terms. This article is one of great value, in the amount of information presented, and, above all, in the position taken by the author. With all his opinions, however, we cannot agree, and shall by and by have something to say on the subject.—ED.

during the Holy Season, when a large concourse of people had assembled in Jerusalem.¹

Naturally Jesus was a factor among the masses. His love-winged words brought joy to the hearts of the lowly, His mild temper, His nobility of soul and simple words opened the eyes of the people; they hailed Him the Master, and were ever willing to listen to Him. But Sadducean jealousy contorted religious activity into political aspiration, and prepared the background for the Tragedy on Calvary.

And now the question arises: Were the Pharisees reasonably anxious and manifestly active, directly or otherwise, in the prosecution, conviction and death of Jesus? Or were they inclined to favor Him, as one who preached the same doctrine, and in all respects seemed one of them? On the other hand, was their power sufficient to sway Rome and the Hebrew masses? In the following we shall attempt to answer these questions:

1. The Pharisees were at the time of Christ without any decisive influence in the Synhedrion. Aspirants for power they were, but not in the possession thereof. Whatever influence they might have had among the people at large, could not be brought to bear on the body politic; in the affairs of the Temple or those of the interior or exterior policy, they had no voice. And if they raised a cry, it was drowned by the majority who were Sadducees: in short, they were not "the party in power."

2. The Pharisees had no cause whatever to persecute Jesus, since His doctrines differed not in the slightest from theirs. At any rate, He never did or said anything which could have caused them to demand His death; since the Pharisees granted the death penalty *de juro*, but not *de facto*.

It was quite different with the Sadducees. The aristocratic priests never mingled with the people. As their

¹ Matt. 26 : 5; Mark 14 : 2, and Luke 22 : 2.

positions were not "in the gift of the people," they had no need to please, flatter or consult them on any subject. They held their offices by the grace of Rome and the amount of money they paid to each respective procurator; the latter invariably sustained the aristocratic party, not because they were eminently fitted to administer hierarchical affairs, but because they had much hard gold and gave it on demand. At the time of Christ this was so still. The presiding officers of the Synhedrion, the high-priests and those entrusted with political missions of any kind, were Sadducees, who retained their power nearly a half century after Christ.

Gradually the Pharisees gained a foothold in the Synhedrion, which, added to their general popularity with the Palestinian masses, might have made them a power for the greater good of the country, had they not foundered on the rock of Rome. The Romans despised the Pharisees, who were neither in manners nor in wealth suitable for diplomatic affairs; not Hebraic learning but gold was required to buy Roman favor. Thus the Pharisees could not very well compete with their wealthy Sadducean colleagues whose haughty demeanor was as galling as their affected Romanesque superiority was ludicrous. The Romans, who never "killed the goose that laid the golden egg," but who laughed at these internal broils, checked any aggression of the Pharisees, sustained the Sadducees in their dearly bought places, and pocketed the gold. Emperors like Tiberius, whose vices were the most expensive of all Roman emperors, and cost the country and the colonies [provinces] untold millions, appreciating the wealth of the Sadducees, confirmed them in office and told Gratus to be as polite to them as possible. "A good shepherd shears his sheep, but does not skin them," he said.

It was Gratus who sold the office of High priest to Ismael Phabi and his descendants. Gratus, who was the procurator for eleven years, was succeeded by Pontius

Pilatus, and he improved upon his predecessor: he sheared the sheep often, and sometimes also skinned them. Under the latter regime came Joseph Kaiphas, under whose administration Sadducean pride and insolence became almost unbearable. This is in accordance with the testimony of Josephus and the New Testament. All questions of cult were decided—in the time of Christ and even twenty years later—according to the Sadducean ordinances, and it was not until the last years before the destruction of the Temple in Jerusalem that the Pharisees exercised supreme authority; brought about by the people, who rose in rebellion against Sadducean tyranny.¹ At the time of Christ, however, the Sadducees were all-powerful, being the masters of the situation in the Temple as well as in the Synhedrion. The advent of Pontius Pilatus, who, without having the wisdom of Gratus, was more rapacious and blood-thirsty, strengthened the position of the Sadduceans so much more, because they satisfied his greed.

Nor could the Pharisees have sided with the Sadducees in the case of Christ. It was not a matter of so tremendous national importance as to suppose that expediency might have caused the Pharisees to lay by all party differences and make common cause to proceed against Christ. We will show that the Pharisees had no cause to proceed against Jesus, while the Sadducees had. That which to the genuine Pharisees seemed of no importance, outside of the fact that another rabbi was teaching the people with great cleverness and remarkable success, seemed to the Sadducees a matter presignifying incalculable danger, religious and political; it jeopardized their standing with Rome and threatened their very existence; for Rome was jealous of Hebraic speech, and the Sadducees, obeying the slightest wink of the Roman, paid special attention to the utterances of Jesus.² Says Professor Chowlson: "When a

¹ See tractate *Pesachim* 57a and I. M. Jost: *Geschichte des Judenthums und seiner Secten*.

² Bar-Kokhbah, 132 A. D., was acknowledged the true Messiah by the foremost rabbis of the time, and no less a personage than Rabbi Akibah openly

learned and believing Jew reads—without prejudice—the maxims and teachings of Jesus in the Gospels, he feels, so to say, at home. He meets there nothing strange or heterogeneous; on the contrary, he finds much that is literally analogous and homogeneous to that which from childhood he has been taught to revere as sacred. Every Jew brought up strictly orthodox, that is, with Pharisaic tendencies and according to the spirit of rabbinical Judaism, feels this. To him there is nothing in the utterances of Jesus of Nazareth that might possibly offend his religious feelings or principles. If these utterances were gathered in separate form and presented to such a Jew, he not being aware of their origin, would regard them as a most beautiful contribution to rabbinic literature embodied in the Talmud or Midrash." Now, the question arises, why should the Pharisees have looked at these utterances of Jesus with different eyes? Did He not utter the very ideas which they or their predecessors had expressed, and which every one was bound to keep sacred? That he called God "His Father," could hardly have appeared so very strange and shocking, since every Jew was in the habit of applying this term to God, and the words אבינו מלכנו, "Our Father, our King," and אבינו שבשמים "Our Father who is in Heaven," are frequent in the mouths of pious Jews in their daily prayers even to this day. Jesus evidently never spoke of His Messianic mission in public,¹ for if He had, the Pharisees certainly could not have considered it a crime punishable by death.²

(To be continued.)

proclaimed him the promised "Star of Jacob." Nor could the Pharisees have considered Jesus a נביא שקר, "false prophet." Any one with eyes half open could see whither the Jews were drifting through their negligence. Nor could He be accused as being a מטמית ומרית, an "incendiary demagogue." But granted that they had looked upon Him as such, they could not have convicted Him on the latter charge, because a law existed which said that the death penalty could only be applied to a false prophet or a demagogue when he taught and incited people to idol worship. Deut. 13: 2-12.

¹ But see Luke 4: 21.—EDITOR P. P.

² See Ex. 4: 23, Deut. 14: 1; 2 Sam. 7: 14; Hos. 2: 1; Jer. 31: 9, and Psa. 2: 7, and 89: 27.

THE FUTURE OF THE HOLY LAND.

It is easily possible that Palestine should now again become the "South" (the Negeb), and the granary for the entire Southeastern region along the Mediterranean, and for Europe. In the country west of the Jordan the entire level district along the coast has the best of water-supplies and is capable of sustaining an immense population. The conditions there are such that oranges, cotton, tobacco, and sugar-cane could be raised easily and in great abundance. On the higher table-lands of the West Jordan districts nothing is necessary but the preservation of the quantities of water that accumulate during the rainy season and utilizing these during the dry months. The whole region would thus be admirably adapted for vegetable gardening on a grand scale. How readily this end could be accomplished can be seen from what has already been done in this line, chiefly by the members of the German Templar Society in Bethlehem, Nablus, Tshenin, and other places. The relatively poorer success of the Jewish agricultural colonies, which have been planted there by the dozen in recent decades, chiefly through the instrumentality of the Rothschilds and other Jewish magnates, is to be attributed not to the barrenness of the soil, but to the poor work of the colonists. But everywhere in this district, it is possible by irrigation to raise finer oils, oranges, wine, etc., than anywhere else along the Southeastern portion of the Mediterranean; and there would be no lack of markets, especially as Egypt is so near. The entire Ghor, or Jordan valley, could be converted into a tropical valley. The dates that ripen here are regarded yet, as they were in ages past, as the best that are known, surpassing even those of Egypt. To this add oranges, cotton, sugar-cane, bananas, and especially fine vegetables raised during the rainy season, all of which grow here under most favorable conditions. Access to market is easy. Jericho, by way of Salonica, only five days removed from Berlin and Central Europe, only a short distance from

Jerusalem, and some degrees warmer than Cairo, could readily be made again what it was in the days of King Herod, a magnificent winter resort, whose attractions would be increased by the hot medicinal springs of Ain-es-Sultan and by the magnificent surroundings of the Dead Sea near by with its thermal fountains, e. g., Ain Dshidi, Hammanez-Zerka, the Callirrhoe of antiquity, and centuries ago a fashionable resort. The Jordan is rich in fish and could itself be an attraction for tourists. In fact, the entire valley could be made a health-resort.

The East Jordan country, in its whole length and breadth from Moab to Mount Hermon and the Hauran, is naturally one vast wheat-field, than which none better can be found. These fruitful districts, which now, when the harvest is over at the end of May, become for the rest of the season a sun-scorched desert which the inhabitants must for the time being leave, could readily, by building reservoirs to receive the superabundant rains of earlier months and using these for irrigation during the dry season, be made inhabitable all the year around, and could also be cultivated with abundant success during this time. Such was its condition in earlier centuries before the Arabian Behouins took possession, as is attested by the ruins of hundreds of villages and cities scattered throughout this territory. In fact, nature herself suggests this remedy, for during the winter months in many places natural lakes are formed which fill up with water. To the present day there are also many old cisterns, open and covered, which were used for irrigation purposes. This is particularly the case at Bosra, the converging point of a number of old Roman roads and at one time the commercial rival of Damascus. The ruins of an immense system of aqueducts can yet be traced, the chief of which, called that of Pharaoh, still has a length of 44 kilometers. The indications are that in the flourishing period of this East Jordan district an extensive irrigation system existed and was utilized to good advantage.

The cultivation of Palestine, surrounded on two sides by desert districts, is only possible by careful attention and under the protection of a strong hand. If these are absent the hopes that it may become again a land of milk and honey will be doomed to disappointment. At that time, when Palestine was governed with a firm hand it was a veritable garden. Under favorable circumstances it could become such again, could sustain millions of inhabitants and supply other lands with its superabundance. Whether or not this is to be realized depends on its political future.—*Translated from the German for the Literary Digest.*

THERE is nothing in the New Testament which conflicts with the Jew's privilege in living, or even his observance of his ceremonial law. Some of it can be interpreted so; but if it is, we may be sure it is misinterpreted. The New Testament everywhere denies salvation by works, but it does not deny salvation to Jews as Jews.

Grace changes absolutely nothing but the heart. It does not convert a male into a female; it does not turn a black man into a white man; it does not convert a foreigner to a native; it does not turn an Englishman to a Frenchman—the Englishman remains loyal to his flag, the Frenchman to his,—and certainly grace was never intended to reduce a Jew to a pork-eating Gentile.—*Rev. J. M. Stifer, D. D., in Bibliotheca Sacra.*

BUDAPEST is one of the new wonders of Europe, and threatens to deprive Vienna of her fame commercially. If she succeeds, it will be largely due to the religious liberality of the Hungarians; for, while in Vienna there has been a cruel crusade against the Jews, in which thousands have been driven away, Budapest has welcomed them, and many wealthy Jewish merchants have gone there to live.

חדושה הנעשה—NEWS—במחנה ישראל.

A COMMITTEE was recently appointed, in Frankfurt, to solicit subscriptions throughout Germany for funds to assist in building the Jewish Hospital in Jerusalem. Collections the first week amounted to nearly thirty thousand dollars, and no doubt a much larger sum will be received.

THE New York Presbytery have taken up again the matter of Mr. Warszawiak's application for ordination. First, they referred it back to the session of Dr. John Hall's church. The latter reported favorably. The Presbytery, thereupon, appointed a committee, on March 8, to present evidence, if any within the committee's knowledge, in support of the charges against Mr. Warszawiak.

WE are in receipt of the first number, Heshvan, 5657, of a new journal from Berlin, printed in the Hebrew language, השלח, *Hashiloah*, (see Isa. 8: 6,) U. Ginzberg, Berlin-Charlottenburg, Strasse 15, Nr. 3; price, in America, \$3.50 per annum. *Hashiloah* is a monthly of 100 pages, executed in the best style of the printer's art, thoroughly modern and thoroughly Jewish in spirit. One very interesting article, begun in the Heshvan number, is a life of the Spanish poet, Solomon ibn Gabirol. "The Caliph's Dream and its Interpretation," is the title of a captivating poem. The scene is laid in Bagdad. In every way, apparently, this is a thoroughly up-to-date publication, and, especially for the sake of the cultivation of the Hebrew language and literature, deserves large success.

THERE is but one land for the Jew, and until restored to that he must be a wanderer in the earth. Capable of the greatest achievements as an organized people, he is a cipher among the nations because his one land, the once God-given land, is withheld from him, and there is not generosity enough or justice enough in the whole Gentile world, it seems, to restore it to him!—*The Cottage Pulpit*.

THE CHILDREN OF THE GHETTO.

My midsummer sojourn in New York City gave me an opportunity to visit the college settlements on the East Side, and in searching them out I found myself in the midst of the Jewish quarter, and in the presence of a spectacle which no words of description are adequate to bring before your minds. I have been tolerably familiar with New York for many years; ten years of my life have been spent in what they are now calling the Greater New York; and since it was my home, my visits to the metropolis have been frequent, and yet I never before formed an adequate conception of the conditions which now prevail in the region east of the Bowery, and between Grand Street on the south and Houston Street on the north. The district was tolerably familiar to me when I lived there, but the changes since that day have been vast. I had no idea of the tremendous problem which looms up before the eyes of every man who will spend half a day walking up and down those streets. And I dare say that, although a good many of those who are listening to me are frequently in New York City, very few of them are at all aware of the manner in which the people of the tenth, eleventh and thirteenth wards of New York are living. Mr. Riis has told us something about it, but words, as I have said, do not convey the truth; you must see it with your eyes.

Other districts in New York are more squalid and far more unhealthy than this—the Italian quarter and the Chinese quarter, on the west side of the Bowery, but none are so crowded; in none do you stand appalled by such hordes of humanity. I have visited the densest districts of London and Liverpool and Glasgow and Edinburgh, but in none of them is there anything to compare with the Jewish quarter in New York. The most dense square mile in London sustains a population of 175,000; while there are acres in New York on which one thousand people are living; which would give a population of 640,000 to the square mile. There are not, however, any whole

miles so densely packed as this, but the district which we are now studying has one square mile in which 330,000 people are living—almost twice as many as the densest in London.

Mr. Riis tells us that in the Italian quarter everybody is out of doors, except when the weather drives them in; whereas in the Jewish quarter the opposite is the fact. "Over there in the Bend," he says, "the entire population seems possessed of an uncontrollable desire to get out into the street; here all its energies appear to be bent upon keeping in and away from it. Not that the streets are deserted. The overflow from these tenements is enough to make a crowd anywhere. The children alone would do it. Not old enough to work and no room for play—that is their story."

It was evident enough, on the days when I visited the Jewish quarter, that the people were not all indoors. I could not help thinking of the experience of that Western farmer—that very prosperous farmer, of whom we do not hear much nowadays—whose crops were so large that he stacked all the grain he had room for out-doors, and put the rest in the barn. There was not much more room out-doors, surely; could the houses be as full as the streets?

Two reasons, however, accounted for the large number out of doors; it was Saturday, the Jewish Sabbath, and the great garment strike which seriously affected the industry of this region was still on. The Orthodox Jews who religiously abstain from work on their "Shabbos" were of course not busy that day; and if there were any heretics to whom the law of the Sabbath was not binding, there was not much for them to do. At any rate they were there in the streets, many men, more women, numberless children. Standing on the corner and looking before you, behind you, to the right hand and the left, the space between the tenement houses was full of human beings, so full that vehicles moved slowly, and pedestrians, who were constrained to forsake the side-walks, found

progress difficult between the curb stones. Women had brought chairs from their apartments and were sitting in rows on either side of the walk, children of all ages were playing in the streets, numberless baby carriages holding infants, most of them asleep, were trundled up and down by small girls and boys; I wondered whether the prophet could have had anything like this in his mind's eye when he told of the time when the streets of the city should be full of boys and girls, playing in the streets thereof.

But it was pitiful, the straits to which these children were put to find in these crowded thoroughfares anything that would serve for games. The quaintest substitute for carts appeared; a small bit of board with a string attached was raised by imagination to the rank of a vehicle. Here are three little fellows, who have found a block of wood, about an inch square, and they are trying to use another small stick for a bat, and by knocking it from the curb-stone into the street and running for a goal to imitate a game of "one old cat." Tops and marbles are more practicable, in some of these games evidences appear of ways that are dark and tricks that are vain.

But it is a fairly well dressed multitude; many of the little girls are in what passes for white; probably they are wearing their best on this holiday. It is a very good-natured throng; there is loud and lively talking everywhere, and the air is full of the shrill notes of the children, but I see no sign of cruelty or unkindness; the impatience and roughness which you often deplore in American children and Irish children toward the little ones for whom they are caring is not visible on these streets, at least it was not visible to me. There was no pushing nor crowding nor quarreling; gentleness and kindness prevailed. This may not be always so; I only tell what I saw; I am not generalizing. But the people at the collegesettlements who live among them testify that this is their characteristic, that the law of kindness does rule in the family; that a Hebrew never beats his wife or abuses his child; Irish,

English and Americans have the practical monopoly of this bad business. The Mosaic Law, with its tenderness for woman, has eliminated this trait from the character of the race.

Before 1880 there must have been a goodly number of Jews in New York, though I cannot tell how many. Between 1880 and 1884, at least 80,000 Russian Jews landed in New York, and in the ten years following, during which careful records have been kept, 313,035 foreign Jews came into the port, of whom 242,199 were Russians and Roumanians, and 57,818 were Austrians. In 1895, the number of Jewish immigrants arriving was 27,065, so that we have here certain records of an immigration of 420,110 foreign Jews into New York since 1880. Of these, fully 75 per cent. remain in this city. Add the numbers that were here before and the numbers that have been born here, and it is probable that the Jewish population of New York City cannot now be less than 350,000.

Of these, there is a considerable number of the wealthier and better educated Hebrews who are mingled with the Gentiles and find their homes in all parts of the city; but the great mass of the immigrants who have come to our shores during the past fifteen years are huddled together in the district which I have described, where they constitute nearly the whole population. There is no law nor regulation requiring them to congregate; the attraction of race is all that draws them. Here they form a community in many ways distinct from that in the midst of which they live; and one who wanders up and down these streets feels that he is in a foreign country. Many of the signs are in Hebrew characters; some are in Russian; the conversation of the multitude is unintelligible; with comparatively few of the adults can you have communication.

I stepped into the vestibule of a synagogue, while the service was in progress, to make inquiry about the residence of Mr. Rosenau, the manager of the United Hebrew

Charities, but I addressed several men before I found one who could understand me.

The vernacular of these people is indeed a strange dialect. "Yiddish" they call it; it is a mongrel tongue, made up of words of many languages, all spelled with the Hebrew alphabet, and written from right to left across the page. Most of the words, of course, are Hebrew,* but many German, English and Russian words have been taken up and Hebraized by spelling them with Hebrew letters. In this language newspapers are printed in New York, and there is considerable literature which wears this antique dress. Mr. Waldo, of the Neighborhood Guild on Delancey Street, gave me copies of circulars printed and circulated by the Guild in this language, the purpose of which is simply to instruct the people with respect to the sanitary regulations prescribed by the Board of Health; it gives one a curious sensation to see the ordinances of the metropolis printed in Hebrew characters.

Why have these Jews come hither in such multitudes? Is it enterprise or ambition, or is it the migratory impulse that has flung them thus, by hundreds of thousands, upon our shores? No; it is no such reason. Oppression and persecution of the most relentless nature have driven them from their homes to such asylum in America. The Russian Government has manifested in its treatment of the Jews an intolerance that is truly mediæval. No Jew is permitted to own a foot of land; it is only under the greatest disabilities that he can obtain the use of any; from many occupations he is excluded, to most civil offices he is ineligible; he must pay all the taxes that other citizens pay and in addition to these a large number of special taxes, levied upon him simply because he is a Jew, and intended to crush him; there are many neighborhoods where the Jews constitute a large majority of the population, but in these places only from three to ten per cent. of the

* This is incorrect. The basis of Yiddish is old German. Very many Hebrew words, however, are used in it. —EDITOR P. P.

children in the schools may be Jewish children. Thus the mass of Jewish children are excluded from all educational privileges; even to schools founded by Jews, the same law applies.

In the mediæval towns the Jews were restricted to a certain quarter within the city called, in Italian cities, the Ghetto; in some cities this was surrounded by a wall, and every Jew must be within its gates by sunset and remain there until sunrise. In other European countries these harsh restrictions have been removed, but in Russia similar laws have been enforced of late with vigor. The "pale," as it is called, has been set up and within it they must live; in only fifteen out of the fifty gubernia or administrative districts into which Russia is divided are they permitted to reside; in some of these, as in Kiev, their locality is very narrow. Some of the laws limiting their privileges are intentionally ambiguous, leaving room for all kinds of severities in administration. "Whole families," says Rabbi Gottheil, "have been expelled from villages, almost without a moment's notice, in the dead of winter, in the middle of the night." The indignities and injuries which these poor people are suffering are almost incredible. Year by year the mailed hand of the Czar has been resting more and more heavily upon the head of the Jew. It is no wonder that out of the two millions of Jews in the Empire fully 400,000 have fled, most of them to America.

Many of them, in their flight, have suffered the loss of all things. Mr. Rosenau tells me that there are numerous families in those thronged tenement houses who were once living in opulence and elegance—he mentioned the cases of refined and cultured women, who are now, in proud independence, supporting life by manual labor. Hundreds and thousands of families among these refugees have passed through the most terrible suffering and privation; and their hearts are full of bitterness because of the wrongs they have suffered. This invests the Ghetto

in New York with a more pathetic interest than the Ghetto in London. Indeed, unless the London Ghetto has been largely recruited within two or three years, the Jews in New York must greatly outnumber those in London to-day. Seventy thousand is the largest estimate I have seen of the number of the London Jews; New York must shelter five times as many.

And it is easy to see that the problem of reaching this multitude, and bringing it into vital relations with our civilization—of assimilating it with the body politic—is one of prodigious difficulty.

These are not, indeed, a totally depraved people. They possess many excellent qualities. I have already spoken of the kindness which characterizes their domestic life. It must, however, be said that desertions are very common among them; many families have lost their head; the evil is one with which the Hebrew Charities find it hard to contend.

And they are, as a rule, an industrious people. The great majority of them, young and old, are at work when they can get work. "Of their diligence," says Mr. Riis, "you are made fully aware before you have traveled the length of a single block in any of these East Side streets, by the whirl of a thousand sewing-machines, worked at high pressure from earliest dawn till mind and muscle give out together. Every member of the family, from the youngest to the oldest, bears a hand, shut in the qualmy rooms, where meals are cooked and clothing washed and dried besides, the livelong day. It is not unusual to find a dozen persons, men, women and children, at work in a single room."

And in another place the same writer says: "Thrift is the watchword of Jewtown, as of its people the world over. It is at once its strength and its fatal weakness, its cardinal virtue and its foul disgrace. Become an overmastering passion with these people, who come here in droves from Eastern Europe to escape persecution, from

which freedom could be bought only with gold, it has enslaved them in bondage worse than that from which they fled. Money is their god. Life itself is of little value compared with even the leanest bank account. In no other spot does life wear so intensely bold and materialistic an aspect as in Ludlow Street. Over and over again I have met with instances of these Polish or Russian Jews deliberately starving themselves to the point of physical exhaustion, while working day and night at a tremendous pressure, to save a little money."

It is this character of the Jew which gives room for the operations of the sweater, for most of the sweat-shops are managed by Jews, with Jews for their employees and victims. The sweater is simply a sub-contractor who has capital or credit enough to get a few sewing-machines, who takes contracts at starvation rates, and hires his ignorant fellow-countrymen to do his work at prices which will barely keep body and soul together. "The most pitiable thing about the sweat-shops," says Mr. Zeublin, of Chicago, "is the oppression of Jew by Jew."—*Rev. Washington Gladden, D. D., in the American Hebrew.*

SCRIPTURE READINGS.

5657.

NISAN 29, MAY 1. Lev. 16—18; Ezek. 22:1—18; Psa. 83, 84; Luke 14, 15; 2 Cor. 11:16—13:14.

IYAR 6, MAY 8. Lev. 19, 20; Amos 9:7—15; Ezek. 20:1—20; Psa. 85, 86; Luke 16—17:10; Gal. 1—3:22.

IYAR 13, MAY 15. Lev. 21—24; Ezek. 44:15—31; Psa. 87; Luke 17:11—19:48; Gal. 3:23—6:18.

IYAR 20, MAY 22. Lev. 25:1—26:2; Jer. 32:6—27; Psa. 88; Luke 20, 21; Eph. 1—3.

IYAR 27, MAY 29. Lev. 26:3—27:34; Jer. 16:19—17:14; Psa. 89; Luke 22—24; Eph. 4—6.

OUR VIEW OF MISSION WORK.

Missions to the Jews rest upon the same ground as missions to any other people. A "mission" is a "sending out." Missionaries are men sent out to preach to people the glad tidings of salvation which God has provided for mankind. Missionaries to the Jews are men sent out to preach this good news to Jewish people. If men are sent out to do anything else, they are not properly Christian missionaries. We should send missionaries to the Jews because it is in our nature, if we possess any idea we think of value, to desire that every one should accept it. Especially is this so if we think we have in view a lofty and excellent ideal. If we do not this, it is a confession that we have no proper ideal worth the name. Another reason why we should send our missionaries to the Jews is that we have charity and love towards them. We believe that the one sure and certain way to enter the kingdom of God is through Christ. We are not disposed to say what may be the lot of those who have lived godly lives and who have not worshiped Jesus Christ. We are not disposed to limit the operations of divine grace. But we believe that Christ is Life Eternal. He is the Way, the Truth, and the Life. We are sad when God's children are astray and do not accept the safe and sure way. A third reason why we should send missionaries to the Jews is our Lord's great command, "Go ye into all the world and preach the gospel to every creature." Our Leader and Master has bidden us. The loyal follower of Christ considers no alternative. "If a man love me he will keep my words," says our Master. As disciples of that Master, as servants of that Lord, what can we do but send forth those to proclaim these glad tidings "to the Jew first, and also to the Gentile?" Jesus asks us to do no wrong—to cheat, to deceive, or to bribe,—but to teach, to make known His message, to declare His counsel in love, to speak what we believe to be the truth.

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