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THE JEWS ON THE SABBATH.

Early on the Sabbath morning, although not as early as on week-days, as it is the rest day, the Jews rise from their beds and go to the Synagogue for worship. The service consists of four parts.

The first is the Morning Prayer, or Shachrith, the most important part of which is the Schemonah Ezra. This Schemonah Ezra is a prayer consisting of eighteen parts and is said to have been compiled by the men of the Great Council. Phylacteries are not worn on Sabbath morning.

The second part is the reading of the Thora (Law). This is the most important part of the Sabbath service.

The Thora, or the five books of Moses, is divided into 54 parts (Sedra), one of which is read on each Sabbath. Each of these parts has seven chapters (Parsha).

The third part is the Haphtora, which is a lesson from the prophets, and is read immediately after the reading of the Law.

The fourth and last part is the Musaph where the sacrifices and the customs of the Sabbath services in the Temple are remembered and the prayers for the rebuilding of the Temple and the return to Jerusalem are offered.

On the east wall stands the sanctuary of the synagogue, the

Holy Ark or Oran Hakodesh, which contains copies of the Law written on long parchment scrolls.

After the morning prayers, or Schachrith, the curtain which covers the Ark is pushed back and the door of the Ark is opened in such a manner that the scrolls are visible to the eyes of the entire congregation. As soon as the Ark is opened the people pray: "And when the Ark went, Moses said: Lord, arise, that Thy enemies be destroyed and they that hate Thee flee before Thee, for out of Zion goes forth the law and the Word of God out of Jerusalem."

Then the scroll is taken out of the Ark and given to the reader, who says: "Blessed be He who has given the Law to His people Israel. Hear O Israel, the Lord our God is one Lord. Our God is one, our Lord is great, holy and reverend is His name. Glorify the Lord with me and let us together magnify His name." Then the whole congregation responds: "To Thee, Lord, belongs the greatness and the power, and the glory and the victory and the majesty, for all that is in the heavens and on the earth is Thine, Thine is the Kingdom, for Thou art sublime. Magnify the Lord our God. Fall down before His footstool, for holy is the Lord our God." The scroll is then laid on the reading desk, which is usually in the center of the syna-

YIDDISH THE LANGUAGE OF THE JEWS OF EUROPE.

BY REV. LOUIS MEYER.

The term Yiddish is applied to the dialect or jargon used by the majority of the Jews in German-speaking or Slavonic-speaking countries and their descendants in all parts of the earth. It is thus a dialect spoken by the majority of all Jews now in existence.

Originally Yiddish (German, lit. Jewish) was the language used by the Jews of Germany during the middle ages. However, the long series of persecutions which began in that country with the first Crusade drove ever-increasing numbers of the German Jews into the kingdom of Poland, where they joined the Jewish colonies which had been long in existence in Poland as well as in Lithuania and Russia proper. Gradually the number of German Jewish immigrants to Poland and Russia increased until the German element was in great preponderance over the original Jewish colonists. Then a remarkable thing happened. This great mass of German Jewish immigrants forced the minority, which had been using the Slavic language of their Gentile neighbors, to adopt the Yiddish dialect of the new arrivals. Descendants of the Chazars, a Tartar tribe of the Crimea, whose king and members became converted to Judaism in the eighth century, and also descendants of Babylonian Jews, who came into Russia from Turkestan or from Kurdistan by way of Persia and Caucasus, also adopted the imported mixed dialect, until it actually became the language of the German, Russian and Polish Jews. Thus it may be said roughly that Yiddish is the language of the Jews of Europe and America.

Israel Zangwill has well said, "Yiddish is a lingual patchwork stretched on a frame of bad German." "Of bad German," however, is not very exact. The German, which is the foundation of Yiddish, is neither "bad" nor "low" German, but it is of an archaic type and many of the words have become obsolete in modern German. To this original stock words have been added from every language with which the wandering Jew came into contact. Hebrew, the holy tongue (*Leshon Hakodesh*), which is still used as a means of communication among learned Jews, especially in the East, has naturally furnished many expressions, for a number of characteristic social and religious circumstances could only find expression in the words and phrases of tradition.

In America and England naturally English words are adopted into Yiddish, while in Russia words are borrowed from the language of the country (though comparatively few), but almost all adopted words show phonetic modifications. Yiddish mercilessly squeezes all borrowed expressions into German modes, and the grammars of other languages are sometimes most comically distorted.

Yiddish is printed in three ways—in Hebrew letters, in German letters and in English letters—but the use of Hebrew letters in Yiddish publications is becoming more and more general. The grammar of Yiddish is seemingly without special rules, while its spelling varies fearfully and most wonderfully.

Yet in spite of these things Yiddish is becoming more and more a literary language, in which are published the most characteristic utterances of the Jewish mind. Poets and authors write it, and every city in America which contains a

large enough Jewish population to support the venture has one Jewish theatre (or more) upon whose stage Jewish plays are presented by Jewish actors in the Yiddish dialect. Numerous Yiddish newspapers are published on both sides of the ocean, but chiefly in New York and Chicago. Thus it can be well said that Yiddish is a live dialect, and we do not believe that "Jargon is slowly nearing its end." Though it is true that the German Jews are beginning to abandon the use of Yiddish and are favoring pure German, yet the Jews in Russia and Poland, and, as far as we know, those in the larger cities of the United States, continue to use Yiddish as a means of communication and teach it to their children.

Yiddish is today the language which must be used by the Christian missionary in dealing with the great majority of Jewish men and women.

FROM PASADENA.

Dear Sister Rounds and Readers of the Era:

Greeting again from this "Gem of the Coast," our new home. Yes, if we have any earthly home at all, it is here. For we have sold the old homestead in Oak Park and have sent for our church letters and purpose to cast our lot in with the dear people who have so cordially welcomed us here.

There has been heart pangs in severing the ties which have bound us so closely to the old and tried friends in Oak Park and the blessed fellowship in our church relations there. These are part of the sorrows of our earthly pilgrimage and impress so deeply the fact that we are only tenting here, for "our citizenship is in heaven."

The past three months have been filled with opportunities for testi-

mony, so that I have had about forty public services. This has included a tour of missionary conventions up north, at Stockton, Oakland, San Jose and Pacific Grove. At each of these places I had sweet fellowship with many of God's dear children. At Oakland I was entertained by our beloved brother and sister George Montgomery, at their home of peace in Beulah, and I shall never forget their kindness and the associations with the returned missionaries and friends abiding there. The service on Lord's Day with the ninety children of their orphanage, and later with the children's missionary society, was delightful.

At San Jose I was entertained by Mrs. Gilman and her parents. Rev. and Mrs. A. J. Bell, formerly of Oak Park.

How I did appreciate this, which has proved to be the last visit with dear brother Bell. Only nine days later he fell "asleep in Jesus." His last prayer was beautiful and uplifting, and on parting we expressed the expectation that we should next meet in the air. He has gone before, but we are all "on the way."

I do believe that valuable fruitage will come out of all these meetings. Already I have heard of some.

On November 28th, my wife and I called on a young friend, who had lived near us in Altadena, struggling with the "white plague." But the tonic of that pure air would not avail, and she had gone back to the home in Los Angeles, and had become so emaciated and weak. She said she was all ready, and welcomed the expectation of her soon going "over there." I sent a message by her to our Flora, and two or three days later she took her heavenward flight. Is it not a precious privilege to thus