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- ART. I.—1. *Collections of the New Jersey Historical Society*, Vol. I. (East Jersey under the Proprietary Governments. By William A. Whitehead.) pp. 351. 1846. Bartlett & Welford, New York.
2. *The Goodly Heritage of Jerseymen*. The first Annual Address before the New Jersey Historical Society. By the Rt. Rev. George W. Doane, D.D. LL.D. pp. 32. 1846.
3. *Proceedings of the New Jersey Historical Society*. 1845—1846. pp. 204. Newark, 1847.
4. *Collections of the New Jersey Historical Society*, Vol. II. (The Life of William Alexander, Earl of Stirling, Major General in the Army of the United States, during the Revolution. By his Grandson, William Alexander Duer, LL.D.) pp. 292. 1847. Wiley & Putnam, New York.

SELDOM has an association of the kind advanced more rapidly in public estimation, or made its existence known in a more acceptable manner within the circle of its influence, than has the New Jersey Historical Society. Although but little more than two years has elapsed since its organization, the publications

dent of his congregation. The principal part of his support, if a pastor, must, in most cases at least, come from them. It is only proposed that the Board of Missions should be authorized and enabled so to enlarge their appropriations as to secure an adequate support to every minister devoted to his work.

A more serious objection is the expense. In answer to this, we would ask whether it would require as large a portion of the income of believers as by divine command was devoted to this object under the old dispensation? Is the gospel of the grace of God less valuable, or less dear to our hearts than the religion of Moses to the hearts of the Israelites? Would it require a tithe of the sum which the heathen pay for the support of their priests and temples? Would it cost Presbyterians in America more than it costs Presbyterians in Scotland, or more than it costs our Methodist brethren? What ought to be done can be done. What others do, we can do. What the cause needs are, with the blessing of God, two things, an intelligent comprehension of the grounds of the duty, on the part of the church, and some man or men to take the thing in hand and urge it forward.

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- ART. IV.—1. *History of the Israelites, from the time of the Maccabees to our days.* In six parts. By J. M. Jost. 1820—1826.
 2. *General History of the Israelitish People.* By J. M. Jost. 2 vols. 8vo. Berlin. 1832.*

THE modern history of the Jews reaches far back into the antiquity of other races. The dividing line between the old and new of their existence is the advent of Christ, or rather the destruction of Jerusalem. The later portion of their history, as thus distributed, has several distinct claims to attention. It is highly interesting in itself, including all the usual elements of historical effect, and some of them in a very high degree. It is also important as a conclusion to the earlier annals of the race,

* Geschichte der Israeliten seit der Zeit der Maccabäer bis auf unsere Tage.

Allgemeine Geschichte des Israelitischen Volkes, sowohl seines zweimaligen Staatslebens als auch der zerstreuten Gemeinden und Secten, bis in die neueste Zeit, in gedrängter Uebersicht, u. s. w.

without which they remain unfinished and abruptly broken off. In the third place, it demands attention on account of its intimate connexion with other parts, both of general and ecclesiastical history, so that neither can be thoroughly understood without correct views on this subject. Nothing has struck us more, in examining particular periods of history, especially as reproduced by French and German writers of our own day, than the constancy and prominence with which the Jews present themselves, in every quarter and almost at every juncture, until quite a recent date. It may also be observed that this relation of their history to that of other races is, for reasons which will be considered afterwards, so very peculiar that the latter scarcely serves to explain the former, but must derive elucidation from it.

Beyond this general statement of our views as to the value of such studies, we can here attempt no more than the suggestion of some general considerations, which may afford a key to the historical enigmas just alluded to, and correct certain popular misapprehensions. The form of these misapprehensions varies with the degree of general cultivation and of historical knowledge in particular. Those which arise from gross ignorance and stupid indifference may pass unnoticed. But there are others which may coexist with a lively interest in the subject and an exact acquaintance with it to a limited extent. The source of these misapprehensions is the habit of transferring to remote and unknown periods of history impressions drawn from that in which we live, or with which we are in any way familiar. This mistake, which has done mischief in abundance elsewhere, is peculiarly injurious in the case before us. The Jews, as a race, are at this moment objects of a deeper and more enthusiastic interest than any other people in the world. Although this feeling is not universal, even in the religious world, nor even in that part of it distinguished by a zeal for missions, it is still extensive, and yet less remarkable for its extent than its intensity. Connected, as it is in many cases, with peculiar views of prophecy, and with exciting anticipations of the future, it gives to this department of the missionary work, a poetical or visionary tinge, unknown, at least in the same degree, to any other. One effect of this, if we are not mistaken, has been to exaggerate the relative importance of this object, in the view of some who are devoted to it; and even in the view of others whom they influence, it clothes

the modern Jews with an ideal charm, by no means suited to correct their national conceit, and as little warranted by their scriptural pretensions, as by their history since they ceased to be the chosen people. A most serious error, growing out of this exaggerated feeling, is the error of supposing, that the place which they once occupied is empty, standing open till they are ready to resume it; whereas nothing can be clearer than the teaching of both testaments, that the Israel of God has never ceased to exist or hold communion with him, in strict accordance with his original design, and that the Jews, when restored, will be restored, not as the church, but to the church, from which their unbelief has long excluded them, and of which they will form a part no more essential, and perhaps no more conspicuous, than other nations.

But besides this error in relation to the future, there is another in relation to the past, growing out of the same state of feeling and opinion. This is the error of assuming, that the relative position of the Jews at this day to the Christian world is that of their whole history, and interpreting by this rule all that we read of them within the last eighteen hundred years. This error is so palpable, however, that it cannot be supposed to exist in any form but that of vague and negative misapprehensions, which must be dispelled as soon as the inquirer takes a single step backwards in the history of Europe. That step will bring him to a full conviction, that the actual position of the Jews is altogether recent, and that few years have elapsed since they were universally regarded with a morbid antipathy such as is sometimes felt towards certain animals, and only a few generations since they were the objects of outrageous persecution.

This corrects one error, but may generate another, by leading to the hasty conclusion, that this previous stage of odium and maltreatment was itself the uniform condition of the Jews throughout their later history. This, although not so gross an error as the first, is no less real. Nothing could in fact be more unfounded than the notion that the Jews have always been a persecuted race, except the notion that they have always been caressed and idolized. The truth is, that their modern history, in the sense before explained, has been one of extraordinary changes, at once the causes and effects of their anomalous position in the history of Christendom, or rather of the world.

A clear view of these causes and effects is not to be obtained from any foreign point of observation, but can only be afforded by the aid of Jews themselves. For this end it is happily the case that the Jewish mind, in every age distinguished for vivacity and clearness, has in no age, even the most barbarous, been wholly without cultivation, and as a necessary consequence of this, that their national literature embodies an immense mass of historical materials, out of which some of their ablest men in modern times have undertaken with success the history of their people. The best of these works, or at least the best known and the most esteemed by learned Christians, are the two by Jost, of which we have placed the titles at the head of this article. The earlier and more extensive work is a learned and minute account of the Jews since the period of the Maccabees, and seems to be now very commonly regarded as the standard authority after the time of Josephus. The smaller work, published several years after the completion of the first, is not a mere abridgment of the other, with which it does not coincide in plan, for it includes ancient as well as modern times, and even in relation to the latter, was re-written, as the author assures us, from the same original authorities, but in a condensed form.

These works of Jost, and more especially the second, which we have examined with attention, are, in our opinion, justly entitled to the praise of general ability and learning, soundness of judgment, strict impartiality, and freedom from antichristian virulence. To this last excellence we are indebted, it may well be feared, to the author's want of cordial faith in revelation. This of course vitiates his exhibition of the sacred history, whereas it seems to add to the authority of that part of the work, in which he treats of later times, by placing him on ground which could not well be occupied by either a zealous Christian or a zealous Jew. Be this as it may, every reader must be struck with the entire absence of that extravagant self-admiration, whether personal or national, so often found in Jews of the most humble pretensions, and as strongly marked in real life as in the poetry of Disraeli's novels. The unhappy traits which mark the modern Jewish character, so far from being either palliated or disguised by Jost, are fully disclosed and traced to their true causes, with a mixture of severity and tenderness, which serves at once to show how well he loves his race, and yet how incapa-

ble he is of letting even that love vitiate his truth as a historian.

These remarks upon books which can no longer be considered new, may be excused upon the ground that an American translation of the large work is announced by one of our most enterprising publishers. The version, as we understand, is to be furnished by Mr. John Henry Hopkins, jr., of Vermont, a name which seems to indicate a son of the Protestant Episcopal Bishop of that diocese. If worthily executed, such a publication will form an addition to our works on Jewish history, scarcely inferior in value to the new Josephus begun by Dr. Traill, and to be completed by the famous Isaac Taylor. Referring the reader to the work of Jost himself for more minute details, we shall embrace the opportunity of making the suggestions which we have already promised, with a view to the correct appreciation of modern Jewish History in its several characteristic features.

The first point, to which we ask attention, is the perfectly anomalous position, into which the Jews were thrown by the destruction of Jerusalem and their own expulsion from the country. Their condition at this juncture is without a parallel except in their own history, and even there the parallel is distant and imperfect. It is not the downfall of their government, nor the dispersion of their people, nor the hardships incident to such a revolution, that imparts to their condition this extraordinary character. Such changes have occurred and such sufferings been experienced in a hundred other cases, without any such effect upon the sufferers or the world at large. The extraordinary feature of the case is this, that they were left to keep up a peculiar national organization, when deprived of the very thing that seemed most indispensable to its existence. To other systems of religion and of polity, a particular local habitation might be highly important; but in this case it was recognised as absolutely necessary. Christians and Pagans could set up their altars any where; but Judaism was restricted, by the law of its existence, to one country. The place of its rites was, by divine appointment, as essential as the rites themselves. The Jews themselves will hardly deny, that if it had been the divine purpose to announce providentially the termination of the old theocracy, it could not have been done in a more significant and striking manner. Their condition was now worse than that of Israel in Egypt. To maintain a system eminently local, when

expelled from the prescribed localities, was indeed to make brick without straw, or rather to make it with nothing but straw. All that was now left was the cohesive spirit of the race, while every thing substantial, upon which it had once acted, was now gone forever.

That the surviving Jews did not take this view of the matter, when they first recovered from the stunning blow, is easily explained by their national remembrance of the Babylonish exile, when the same state of things had existed during less than three-fourths of a century, so that some, who had worshipped in the first temple, wept at the dedication of the second. But in that case, the whole nation, as one organized body, had been carried and deposited together, so as to be ready for a simultaneous restoration; while in this case it had sprung into a multitude of fragments, scattered no one could tell where, like the breaking of a potter's vessel with a rod of iron, or, to use a modern illustration, like the sudden instantaneous havoc of some great explosion. Still the recollection of the old captivity and of its joyful termination could not fail to cheer the Jews with sanguine hopes, during the first half century, and till the mystic term of three score and ten years was passed. But then as the former generation passed away, the hopes of the survivors and successors must have lost their elasticity. This would have been the case, even if external circumstances had improved or remained unaltered. How much more when they were growing worse and worse; when the miserable remnant left, in Palestine was again and again thinned by new proscriptions, and the land at last hermetically sealed against the race to whom it had been promised; when the old Jerusalem was razed, Moriah turned into a grove, heathen temples, amphitheatres, and circuses erected all around it, and the ancient landmarks so confused, that it is still a question where the walls ran. and alleged by some, though no doubt incorrectly, that the present area is not that of the old town, but only marks the site of the one built by Hadrian, and called, after one of his own names, *Ælia*. Nor was it merely the hostility of emperors and senates that thus tended to destroy their hopes. When Julian the apostate, in the fourth century after the catastrophe, attempted to rebuild the temple, his design was thwarted, and Jews and Christians seem to join with Pagans in believing that it was by a miraculous interposition.

If, in the face of these discouragements, the Jews had given

up all hopes of restoration to their own land, they would thereby have abandoned their religion, and with it their national existence, scattered as they were among the nations. The choice presented was between this national annihilation and an obstinate persistency in waiting for what never was to come, at least in the way desired and expected by themselves. That they should have shrunk from the total loss of their historical and national existence, is entirely natural. The only wonder is that they should have been able to escape it, by maintaining their original attitude of expectation for a space of near two thousand years. This is the wonder, the unparalleled enigma, in the condition of the Jews, that they are waiting, just as their fathers waited so many hundred years ago. As a race, they may be said to keep perpetual passover, their loins girded, shoes on their feet, and staves in their hands, prepared for a journey, for which fifty generations have prepared before them, without ever taking it. If we could imagine a family, in which the inmates have, from time immemorial, been sitting in their travelling dress, surrounded by their luggage, as if in expectation of a vessel or a stage-coach, it would be a fantastic but not an unjust image of the posture of the Jews throughout the world for ages. The religious service which they now use is avowedly a temporary substitute for that which is to be restored in Palestine hereafter. Hence it abounds in allusions to the sacrificial system, which was essential to the Jew's religion, but of which they have practically known nothing since the fall of Jerusalem. The American edition of their Liturgy contains this note on p. 10 of the Daily Service. "Whereas sacrifices and incense were an integral part in the temple-worship, we look upon the order of sacrifices as a part of our daily service in our prayers. To this same reason it is owing, that in many parts of the Prayer Book, the ordinance relating to sacrifices is to be found, as appointed to be read on the respective holidays and festivals. For we should, according to the opinion of our teachers, keep alive the recollection of that holy service, of which our sins have deprived us, and which will, we trust, be ultimately again restored in the temple to be rebuilt at Jerusalem." That is to say, the non-performance of rites absolutely necessary to the system is made good by remembering them and talking of them, in a service altogether different, both in form and substance. This is the

true position of the Jews, as defined by themselves and attested by their history. The temporary state of expectation, which at first seemed likely to last only for a few years, has continued until this day, like the fabled metamorphosis of men into stone, by which their momentary attitudes and gestures have been fixed forever, or the real petrification of a drop arrested in the very article of distillation.

We have dwelt upon this circumstance, not only on account of its intrinsic singularity and interest, but also and especially because it furnishes a key to the whole subject. Out of this anomalous position of the Jews, occasioned by the downfall of their state and perpetuated by their own choice, has arisen, more or less directly, all that is peculiar in their national relations or the figure which they make in history. This may be rendered clear by an enumeration of its consequences, some of which might have been foreseen, and all of which are easily demonstrable from history.

The first of these effects is the continued separate existence of the Jews among the nations where they have been scattered. This would never have arisen from a spirit of nationality alone, as we know from other cases where that spirit has been thoroughly subdued by coercive or persuasive measures. This result could have been secured by nothing short of a religious conviction of their own superiority to other nations, or at least of their separation from them by express divine appointment, with an accompanying hope of restoration to the external marks of their pre-eminence.

Out of this first effect has naturally sprung a second, the peculiar mode of life and method of subsistence, which have prevailed among the Jews for ages. Had they merely considered themselves bound to live apart from others, they might have done so, like the Quakers, while engaged in the same occupations. But it was necessary also that they should sit loose to the community, and live in constant preparation for removal. Even where this motive has not been consciously present to the minds of individuals, its action on the whole community is still perceptible. To this cause we may confidently trace the early disposition of the Jews to deal in money and portable goods, rather than gain a higher social standing, but at the same time hamper and commit themselves, by engaging in agricultural or mechanical employments on a large scale.

A further consequence of all this was the frequent transmigration of the Jews, even where it was not necessary, and their extensive knowledge of each other, as well as of the nations among whom they were domesticated. There are certain periods of history, in which the Jews were substitutes at once for the modern bank and the modern post-office.

But one of the most singular and interesting facts connected with this subject is the long continued and extensive employment of the Jews in the European slave-trade. As the practice of enslaving prisoners of war was maintained during some of the most martial periods of medieval history, we find the Jews still following the scent of war, and perhaps, fomenting it. At any rate, wherever the carcass was, there were these eagles gathered together. It is curious to observe, in some of the oldest legislative records of the European States, the compromise between their interest which required them to employ the Jews, and their pride as Christians which forbade it. Hence we find in the same ordinance the most absolute prohibition of a Jew's enslaving Christians on his own account, and the most explicit recognition of his agency as a slave-trader. This extraordinary practice had its origin, no doubt, in the facilities of locomotion and commercial intercourse arising from the social relations of the Jews. In process of time it contributed, of course, to form that deep-seated aversion in the popular mind which showed itself in later times.

Another effect of the anomalous position of the Jews was the peculiar cultivation, or at least the sharpening of their faculties, a natural result of extensive and exclusive commercial occupations, but unless properly controlled, too apt to degenerate into a low cunning and to be accompanied by a general moral deterioration, far outweighing the mere intellectual advantage. It nevertheless deserves to be recorded as a fact attested by the history of ages, that the Jews, since their expulsion and dispersion, have maintained a high place in the estimation both of friends and foes, for intellectual acuteness, and if not for actual cultivation, for a rare susceptibility of it.

Still another effect of these same causes is the wonderful success, with which the Jews have maintained their doctrine, polity, and worship, almost perfectly uniform, for such a length of time, and over such an extent of surface. Independent as the Jewish

congregations seem to be of one another, and dependent as their spiritual rulers are upon the people, it is nevertheless true, that Jews from one end of the world can join in the discipline and worship of those living at the other, with as little difficulty as the different branches of the Presbyterian body. This substantial uniformity would not have been attainable without the constant action of a powerful inducement to abstain from all assimilation to the Gentiles, by remaining similar to one another. Mere conviction of the excellence and truth of their own system would no more have preserved them from corruption than the Christian church. The secret charm is in the temporary nature of their present polity and worship. If they had thought it permanent, they could not have been prevented from attempting to improve and perfect it. But as it is, they no more think of this than a man would think of beautifying the shed in which he lives until his fine house is completed. This is only one example of the paradoxical but certain fact, that what is less esteemed may escape corruption more than that which is most highly valued.

We have now enumerated some of the most marked effects of the anomalous position, into which the Jews were thrown by their expulsion from their own land—their continued separation from the other races, even while they lived among them—their predominant devotion to particular employments—their free communication, even from remote points, and their agency as means of intercommunication among others—their comparative intelligence, at least on certain subjects—and their continued uniformity of discipline and worship. We shall now speak briefly of the relation which the Jews have sustained, from the time of their dispersion, to the different branches of the human family.

The general dispersion of the Jews included two great movements, one to the east and south, the other to the west and north. Long before the great catastrophe, a body of Jews had been prosperously established in the region of Babylon, first under Parthian protection, then under that of the resuscitated Persian monarchy. These settlements received a large increase upon the final dissolution of the commonwealth. Those who escaped took, for the most part, this direction; those who were carried captive took the other. In these oriental Jewish settlements, some of

their most celebrated schools of learning long subsisted. Hence the Babylonish Talmud, as distinguished from the Jerusalem Talmud, a more ancient but less copious and authoritative commentary on the same text (the Mishna.)

From the Babylonian Jews, at different times, and under different auspices, colonies went forth to the remote east, so that Jewish communities, essentially identical with those of the west, were founded, many centuries ago, not only in Arabia, but in India and China. As a general fact, modified by some exceptions, it may be stated, that the oriental dispersion of the Jews enjoyed comparative prosperity and quiet, but that in the same proportion, they were less conspicuous in history. Jews, in great numbers, had already found their way into many of the Roman provinces, including Germany, Gaul, and the Spanish Peninsula. In Greece, Italy, and Egypt, they had been at home for ages.

While the Mosaic system and the old Hebrew commonwealth subsisted, it was still the common centre of the Jews, however far and widely scattered. The communication with the Holy Land was kept up, and an influence continually emanated from it. But when this great centre was destroyed, and this communication interrupted, the expatriated Jews were not only greatly multiplied, but forced to assume and sustain a new relation to the power under which they lived, and which they civilly acknowledged. It is the numerous successive changes in this political relation that gives character and colour to their history for ages.

In the earlier portion of this period, the main fact is the uniformity with which the Jews took sides against the ruling powers and identified themselves with the party or the sect in opposition. As long as heathenism was established, they were confounded with the Christians, shared their persecutions, and partook of their relief. It was in vain that both protested against this identification of the most inimical extremes. Their pagan rulers either could not or would not understand such nice distinctions, and continued to confound two bodies, not only really distinct, but constantly at war among themselves.

When Christianity became the recognised religion of the empire, the Jews assumed a new position, that of friendship with the heretics in opposition to the Catholics or orthodox. They attached themselves particularly to the Arians, in consequence of which they were highly favoured by the Goths, who had

embraced that form of error, and by whom they were introduced and settled in the regions which they conquered. The decline of this heresy, and the general establishment of catholic doctrines, would have left the Jews without support, but for the rise of the Mohammedan religion, to which they now attached themselves, not by relinquishing their own, but by joining in the opposition of the Moslems to the Christians. Much as the Jews, in later times, have suffered from Mohammedan oppression, nothing is clearer or more certain in their history than the zeal with which they once espoused its cause against the Christians. This however could of course take place only in those countries where the Moslem power prevailed in whole or in part, and the only part of Europe to which that description applied before the fifteenth century, was the Peninsula including Spain and Portugal. In Barbary and Egypt, after these had become subject to the Arabs, there were many flourishing settlements of Jews. But in the greater part of Europe, having neither Arians nor Moslems to rely upon, they were compelled to take a new position.

This they were unable to do, without a sacrifice of what they held most dear, by their increasing wealth and importance to the Christian powers as financial agents. Under the feudal system, properly so called, the Jews held a place peculiar to themselves, being reckoned as belonging, in the feudal sense, not to any of the inferior lords, but to the sovereign, who might parcel them out as he did the lands, and often in connexion with them, so that in the chronicles of the middle ages we find the Jews represented as a kind of property, and nothing is more common in the records of some periods than complaints, upon the part of certain barons, that their enemies had carried off their Jews, and royal mandates for their restoration. This statement may, however, without further explanation, lead to misconception of the true design and nature of this whole arrangement. There seems to be little doubt, at present, that it was intended for the benefit and profit of the Jews, by exempting them from various oppressive impositions and exactions, and placing them beyond the reach of petty tyranny, not for their own sake, it is true, but for the sake of the advantage which the state was to derive from their wealth or their fiscal operations.

Under the immediate successors of Charlemagne, the privileges granted to the Jews were so exorbitant that the Church

rose in arms against the measure, and denounced it as an anti-christian apostasy. This excess of favour soon produced reaction, and indeed it is easy to perceive that such a system, though originally meant for protection, might be easily transformed into an engine of oppression. We accordingly find, as we descend to later times, the persecution of the Jews becoming more and more frequent, till at last it appears as the settled policy of all the great European powers.

There are, however, three kinds of persecution, which must not be confounded, although often co-existent, because springing from entirely different causes. The first is the persecution practised by the governments themselves. As the Jews were, at least negatively, quiet subjects and good citizens, the motive for this kind of oppression was almost invariably thirst of gold. When the Jews became, or were supposed to have become, so rich that their plunder was more tempting than their loans, they were fleeced without mercy. The story of the English king, who drew the teeth of wealthy Jews to extort money, is perhaps an exaggerated type of this new spirit in the European Sovereigns.

The second form of persecution was that practised by the Church, for the conversion of the Jews to Christianity. Besides the unreasonable nature of the means employed to work this important change, it is easy to observe, that the ecclesiastical authorities were able and accustomed to contemplate the contingency of obstinate refusal and impenitence without much horror, on account of the substantial compensation furnished by the forfeited possessions of the infidels. It is indeed no breach of charity to utter the suspicion, that in process of time the hopes of a corrupt church and clergy were directed rather to the failure than to the success of their proselyting efforts, and that they often needed to be comforted as much for the salvation of the Jews as their perdition, at least when the reprobates were very rich.

The third form was that of popular persecution, sometimes existing in connection with the others, sometimes arising in rebellious opposition to the ruling powers both of church and state. The occasions of these popular outbreaks were both various and capricious, and the state of mind in which they had their origin resulted from a combination of exciting causes. Not the least

powerful of these were the external differences continually presented to the senses. From a very early period the Jews were required to wear a distinctive dress. Perhaps equally ancient was their compulsory confinement to particular quarters of the great towns, traces of which have long survived the usage itself in the names of streets, such as the Old Jewry of London, and many kindred designations on the continent. This palpable external separation, like the difference of colour among us, though it did not of itself excite to persecution, made it easier and more severe when once excited. To all this we must add the popular prejudice against the Jews as hereditary money-lenders, and their growing ill repute as usurers. Something was also due, no doubt, as we have hinted, to the tradition of their participation in the slave-trade. But the chief appeal was to religious prepossessions. Besides the general stigma of the race as the murderers of Christ, there were particular enormities imputed to them, in the middle ages, and exaggerated by the fancy of the people into various forms of superstitious horror. Of these imaginations there were two particularly frequent, both connected with the memory of the great national offence against our Lord himself. One of these was the alleged violation of the host or consecrated wafer, which, according to the prevalent theology of Christendom, was a renewal of the outrages offered to the Son of God in person. The other was the alleged crucifixion of Christian children by the Jews in their secret haunts, a charge which has led to sanguinary persecution, even in our own day. Another favourite charge was that of creating or promoting epidemical disorders. The different forms which this accusation was made to assume is a strong proof of the *animus* by which the populace was actuated in its treatment of the Jews. When a disease prevailed throughout the north of Europe, bearing strong resemblance to the leprosy, it was instantly ascribed to the Jews, as being their national or hereditary malady. But when it was discovered that the Jews, to a great extent, were free from its ravages, the people, with their usual versatility, ascribed it to the poisoning of the wells by Jewish agency. The strength of such popular impressions was exemplified by the existence of a similar panic, when the cholera prevailed in Paris, fifteen years ago.

All these varieties of persecution became more and more fre-

quent by tradition and long habit, till at last they led to the expulsion of the Jews *en masse* from certain leading states of Europe. Among these were France, England, Portugal, and Spain. These banishments led to extensive emigrations and new settlements, in consequence of which the different races of the Jews became so extensively mixed among the nations.

This brings us to another very interesting feature in the modern history of the Jews, to wit, their national or rather geographical distinctions. Although wholly separate for ages from the nations among which they lived, the Jews of each nation nevertheless gained, in the course of time, a distinctive character, with certain unessential variations of opinion, discipline, and worship. These varieties are strictly just as numerous as the countries, in which Jews have been settled, in large numbers, for a series of successive generations. But their own authorities, as well as Christian writers, are accustomed to reduce them to three families—the Spanish and Portuguese, the German and Slavonic, the Italian and French. Of these the first is, and always has been, confessedly the highest, both in mental cultivation and in social position. Highly favoured for ages, both by the Gothic and the Moorish kings, the Jews of the Peninsula acquired an elevation of character, which some think discernible even in their countenance and manner, and which never was attained by the German and Slavonic Jews, including those of Russia, Poland, and Bohemia. As a general fact, stated by their own most authoritative writers, these have ever been a more contracted and less polished race. Their learning has been more confined to the minutiae of the Talmud and the trifling mysteries of the Cabala. Their very pronunciation of the sacred tongue has been confessedly corrupted, while the old tradition has been best maintained among the Jews of Spain and Portugal. Between these two extremes the Italian type of Judaism is intermediate, and this appears to have extended to the old Jewish settlements in the south of France. Those of the northern provinces, and of England, do not appear in history so strongly marked with a distinctive character.

In order to understand the language of the books, in relation to this subject, it is important to observe that, although local in their origin, these various distinctions are no longer limited to their original localities, but diffused and scattered by repeated

transmigrations throughout all regions where the Jews are known. By a Spanish or a German Jew is not necessarily meant a resident or even a native of Spain or Germany. The terms denote Jews of a certain school, or of a certain race, wherever born or settled. In the great cities, even of America, whole synagogues of Portuguese and German Jews are found, many, perhaps most of them Americans by birth, and yet distinguishable even to the eye. These same distinctions are found also in the remote east, and even in the Holy Land itself. After the Turks had overthrown the Eastern Empire in the fifteenth century, the Jews began once more to settle in those regions, chiefly from the different European countries, for the Jews of the remote East scarcely reappear in history. These emigrants brought with them all their national peculiarities, from which arises the otherwise perplexing fact, that the distinctions, of which we read most frequently, among the oriental Jews, are founded on European national diversities. Hence the constant reference to Spanish, German, and Polish Jews, in missionary journals and reports. Hence too the necessity of printing Hebrew-Spanish books for Jews, not in Spain, but in Constantinople and the Turkish provinces. The same thing is true of Palestine itself, where the Jews, however, are less numerous than many are accustomed to imagine. As most of our associations with that country are derived from scripture, it is often hard, even for the best informed, to bear in mind the repeated and entire change of its inhabitants, and especially to remember that its permanent native population is at present very small, and not of Hebrew but Arabian origin. The Jewish residents in Palestine are still described by travellers as consisting chiefly of poor and aged devotees, who have come, in many cases from afar, to die and be buried in the Land of Promise.

A remarkable fact in the modern history of the Jews is the unfrequency of false Messiahs. Delusions of this kind appear to have been most frequent in the times immediately before and after the destruction of Jerusalem. The famous Bar Cochba, or Son of a Star, in the reign of Hadrian, (so called in allusion to Num. xxiv. 17) was afterwards consigned to infamy among the Jews themselves, under the title of Bar Coziba, or Son of a Lie. In later times the most remarkable case is that of an impostor at Smyrna, in the seventeenth century, who created an

extraordinary movement, first in the east, and then throughout the Jewish population of all Europe, but strangely ended his career by becoming a Mohammedan himself. The detailed account of this delusion, given by Jost, is highly interesting and affords a glimpse into a world little known to general readers. In our own day, fanatical delusions seem to have given way, in Jewry as in Christendom, to sceptical doubts and a very extensive defection from the faith and hope of the preceding generations. The general course of modern Jewish history may, to aid the memory, be summarily stated thus. From the fall of Jerusalem to the establishment of Christianity under Constantine the Great, the Jews, with all their hatred of the Christians, shared their persecutions. This may be laid down as the first great period. After Christianity was established, they enjoyed the patronage of heretics, and especially of the Arians. A critical event in the history of the Jews was the rise of the Mohammedan religion. Another was the introduction of the feudal system. Under the first of these in Egypt, Barbary, and Spain—under the second in the rest of Europe—they were highly prosperous and became the money-dealers of the world. As the feudal system gradually passed away, and the existing organization was developed, the Jews lost their advantages and passed through a period of persecution—regal, ecclesiastical, and popular—sometimes resulting in their general expulsion from extensive countries. This spirit of intolerance was still alive and active at the commencement of the Reformation, and the principles of the Reformers were not generally such as to repress it. From the Reformation to the French Revolution, while the Jews suffered actual oppression in some countries, the predominant feeling towards them was one of contemptuous fear—an exaggerated notion of their wealth and cunning, mixed with aversion for their falsehood and duplicity, even among those who cared but little for their unbelief. The French Revolution began the work of their emancipation, which has kept pace with the general progress of liberty. One effect of this has been to withdraw from view those outward social differences which used to strike the eye and the imagination, and to leave them distinguished only by religious peculiarities. The consequence is that, while they have ceased to interest statesmen and men of the world, they have acquired, in the eyes of many Christian philanthropists, a great and even disproportionate importance.

Although the subject has been here presented only as a part of general history, it is not wholly barren of suggestions in relation to the great cause of Christian philanthropy. Some of these we shall barely indicate, without attempting either proof or illustration. The first thought that occurs to us, in this connexion, is that even the hasty glimpse which we have taken of the later Jewish history confirms the claim of that extraordinary people to a place in the benevolent remembrance and exertion of the Christian world. Besides the interest attaching to them as the subjects of prophecy and sacred history, they are too conspicuous in that of later times, to be overlooked or treated with indifference. Another inference from this historical review is, that the relative position which it represents the Jews as holding to the Christian world for ages, when taken in connexion with the actual condition of the Holy Land, is by far the most plausible foundation for the doctrine, that the Jews are to be restored *en masse* to Palestine. A people providentially kept separate from every other, yet without a country of their own, while that of their fathers is almost unoccupied, presents a combination and concurrence of events, which may well suggest the thought of some great providential purpose to be yet accomplished by the re-union of the two, without supposing any express promise or prediction in the scripture. It is indeed much to be desired, that this opinion, which is daily gaining ground, may be allowed to rest upon its true foundation, without any wresting of the scriptures in support of it, like that occasioned by the zealous efforts to promote the cause of temperance and anti-slavery by positive authorities from scripture. Although the cases are, in other respects, totally dissimilar, they both present a strong temptation to the fanciful or partisan interpreter, against which even the defenders of this doctrine should be on their guard. Another danger, in relation to benevolent exertion for the Jews, is that of fostering their national conceit, and the spiritual pride even of true converts, by too marked a separation of their case from that of other objects of Christian benevolence. Whatever advantages may be connected with distinct organizations for this special purpose, and however great the good accomplished by them, which we would not question or extenuate, we think that the most wholesome fruits may be expected from the subjection of this cause to the same general management with others, so that

the Jews may be caught in the same net with the Gentiles, and no longer constitute a "several fishery." With these views, we heartily approve of the beginning, which has been already made in this direction, by our own Church, through her Board of Missions.

ART. V.—*General Assembly.*

THE General Assembly of the Presbyterian Church of the United States of America met, agreeably to appointment, in the First Presbyterian Church in the city of Richmond, Virginia, on Thursday, the 20th of May, 1847, at 11 o'clock, A. M., and was opened with a sermon by the Rev. Charles Hodge, D. D., the moderator of last year, from 1 Cor. ix. 14; "Even so hath God ordained, that they which preach the gospel should live of the gospel."

After sermon the Assembly was constituted with prayer. The roll of the Assembly was then made up in the usual way, embracing commissioners from two new Presbyteries formed during the year; that of Rock River, in the Synod of Illinois, and that of Knoxville in the Synod of West Tennessee.

The Rev. James H. Thornwell, D. D., was elected Moderator, and the Rev. P. J. Sparrow, D. D., Temporary Clerk.

Devotional Exercises.—St. James' Episcopal Church.

A communication was read from the Rector and Vestry of St. James' Church, Richmond, offering the use of said church for religious services, at the pleasure of the Assembly. On motion it was *Resolved*, That the Christian courtesy of the tender be acknowledged, and the matter be referred to the Committee on Devotional Exercises. This gratifying exhibition of Christian feeling and confidence, shared equally by the Baptist, Methodist, and New School Presbyterian Churches, led to the appointment of a daily devotional service, for the benefit of the people, which alternated between St. James' Church and the United Presbyterian Church, in addition to the supply of all the pulpits on the Sabbath by members of the Assembly.