

# THE Hebrew Christian Witness

"Ye are my Witnesses." = *Is. xliii. 10.* — אַתֶּם עֵדֵי.

UNDER THE ENTIRE MANAGEMENT OF EDITOR AND CONTRIBUTORS FROM PATRIOTIC JEWISH BELIEVERS.

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## OUR STATEMENT IN CHIEF.

A WELL-KNOWN Hebrew Christian clergyman of the Church of England thus closes one of his comprehensive essays:—"Has not the time arrived for Anglo-Hebrew Christians to be the most outspoken of all Her Majesty's subjects in this land? There is no department in the realm—whether it be political, ecclesiastical, civil, literary, or commercial—which some Hebrew Christians do not adorn. The 'Israelites indeed' have their representatives in the senate, at the bar, in the church, on the exchange, and in the mart. The arts and the sciences count the children of 'the remnant' amongst their most genuine supporters. Thank God, the Anglo-Hebrew Christians are ornaments to every profession, quality, or trade with which their names happen to be associated."\* These are statements of unvarnished veracity, and, *mutatis mutandi*, the same might be affirmed of the Hebrew Christians in Germany, France, and other countries. The critical examiner of the "Clergy List," "The Men of the Time," or its kindred Dictionary "Contemporary Biography," *Publishers' Circulars*, finds that the names of Hebrew Christians constitute a respectable percentage of those noticed in the works just mentioned. There are, however, a great many distinguished Christian Israelites whose names may have been beyond the

\* *Vestiges of the Historic Anglo-Hebrews in East Anglia.* Being a paper read before the Royal Archæological Institute of Great Britain and Ireland in 1869. Longmans & Co. Page 106.

reach of the compilers of the above-named hand books. Their numbers are constantly increasing. Within the last few months two of that body were added to the ministry of the Church of England—one was ordained by the Archbishop of York, and another by the Bishop of Ripon—and one was raised to the colonial episcopate of that church. Yet that large and well-educated portion of the Anglo-Christian community has hitherto remained without a *bona fide* organ of its own!

Several attempts have indeed been made to rear a Hebrew Christian Magazine; but the management had been assumed either by Gentilised Jewish believers, or by Gentile Christians. In either case the Gentile-Christian element sooner or later predominated, and the magazine dwindled away from a *bona fide* Hebrew Christian publication to a common-place, ordinary Gentile-Christian print. The promises made at starting, on the part of its managers, were never performed in the course of its career; and the readers—whether from amongst Hebrew or Gentile Christians—diminished month by month, till the *Monthly* ceased to exist, for the want of common necessities of life and support, which a large circle of readers alone can render.

We are bound to admit that, with a couple of exceptions, on the plan and principles those magazines were conducted, they did not call for an especial place in the Christian household. The principal articles and reviews, which frequently made up the *Monthly*, were more suitable for a common-place Christian publication, than for an extraordinary publication; whilst it bore on its very front intimations and promises which raised strong expectations that the information to be afforded in its pages might be looked for in vain in any other *Monthly*. Hebrew Christians and genuine disinterested friends of Israel felt that faith had been broken with them. One half, and even more, of the print was devoted to ordinary articles which had very little, if anything at all, to do with things belonging exclusively to the house of Israel;

especially to the "remnant according to the election of grace," who "strive to make their calling and election sure."

The decease of the last *quasi* Christian Israelite magazine was announced at the beginning of last month, after a precarious struggle, with heterogeneous infirmities, of six years. The same day that the demise was announced, a proposal was published to produce "THE HEBREW CHRISTIAN WITNESS." The proposition was penned ere we knew that the *Scattered Nation* was so soon to be gathered to the family vault of dead prints. THE HEBREW CHRISTIAN WITNESS is not an embryo production which is likely to prove abortive. It has been conceived in our minds upwards of a quarter of century ago; we have tended it in our mental nursery, ever since it was shapen to our view, with every thoughtful care and attention. We held many a consultation, for years past, about its law and testimony. We have prayed, and do pray earnestly, that it may become "a living epistle."

THE HEBREW CHRISTIAN WITNESS will be exclusively supported—as regards its literary requirements—by an editor and staff of members of the "House of Jacob," who endeavour to "walk in the light of the Lord." Men who have acquired, in this and other lands, reputations for learning and ability; men who have sacrificed much to conviction and conscience; men who proclaim that which they hold to be truth without fear or favour. There is, however, another sort of support of which THE HEBREW CHRISTIAN WITNESS will stand in need; and that is one arising from an extensive circulation amongst the Christian public at large. Our endeavour will be not to disappoint Christian readers; we venture to trust that they will not disappoint us.

The leading feature of THE HEBREW CHRISTIAN WITNESS will be the diffusion of correct information respecting the Jewish people throughout their dispersion. This will embrace disquisitions on Israel's past history, their present condition, and their future prospects. The genius of Jewish

literature, ancient and modern, whether on exegesis, history, or poetry, will be given from time to time. The Jewish press, in this and other countries, will be conscientiously scanned; and just measures, according to the respective deserts of the different journals, dealt out to those publications. Our reviews of Hebrew works and on Hebrew literature will be written by able Hebrew scholars and conscientious critics. We do not hold that because an individual can write or enunciate the names of "Rashi," "Aben Ezra," "Onkelos," &c., such a person is, therefore, a Hebrew scholar, and a fit and proper person to give an opinion on Hebrew criticism. We maintain that a corresponding amount of ability and learning is required from a critic of the things which belong to the sacred tongue and sacred literature, to that required from a critic of works on the arts and sciences. Independently of those Jewish authorities, and *sui generi* alluded to, we shall often give hints to modern Biblical revisionists.

There is one portion of THE HEBREW CHRISTIAN WITNESS to which we invite contributions from our Gentile Christian brethren; and that is to the page apportioned to Notes and Queries. Both, however,—i.e., Notes and Queries—must be concise and to the point. Space, at starting, is a great consideration.

Though circumstances render it expedient for the present to produce THE HEBREW CHRISTIAN WITNESS in company with its natural ally THE PROPHETIC NEWS, the different parts are wholly and entirely under different management and responsibility. Communications intended for THE HEBREW CHRISTIAN WITNESS should be addressed to the editor of the same: Pelham Library, 151, Fulham Road, Brompton, S. W.

### THE LESSONS

#### FROM MOSES AND THE PROPHETS,

READ IN THE JEWISH SYNAGOGUES ON THEIR  
SABBATHS OF THIS MONTH.

ONE of our aims will be to keep our Christian readers well informed as to what services are taking place, week by week, in the Jewish places of worship; so that when allusion should chance to be made to those services, it may at once be understood. Moreover, the lessons which, on the Sabbath days, are read from Moses and the prophets in the synagogues throw a great deal of light on the Gospel narrative, as well as on many a passage in other portions of the New Testament. They, at the same time,

suggest valuable materials for edifying thought and conversation.

The first Saturday in this month takes place on the sixth inst. The lesson, from the Pentateuch, on that day consists of the first five chapters and first verse of chapter six of the Second Book of Moses, commonly called Exodus. It is a remarkable portion of Scripture—replete with stupendous events; events which must have astounded the multitude, and have baffled even such of the faithful few who had respect to the promises made unto the fathers, and who watched the signs of the times. We cannot help thinking sometimes, that in the wonderful concentration of a number of events, in a very small compass, in the sacred narrative, we have indications of the rapid winding-up chapters of certain great dispensations.

Let us glance at the crowd of events which will be rehearsed in less than an hour, at the synagogues of the world, on Saturday next. Retrospect of the arrival of the Jacob family into Egypt. Intimation of the extraordinary increase of that family. The new Egyptian king, who knew not Joseph, became alarmed at the vast increase of the children of Israel. The cruel expedients resorted to in order to extirpate the kinsmen of Egypt's Saviour. The Israelites reduced to the lowest extremities. Whilst their infant male children were being mercilessly slaughtered, one of the doomed was not only saved from a cruel death, but taken into the royal palace to be nursed, to be bred, and to be educated for deeds belonging to the deliverance of his countrymen from their dire Egyptian bondage. But the children of Israel knew not whom God raised up in their behalf. When Moses was forty years old, he assayed to be their friend and benefactor; but they thrust him away, and denounced him before Pharaoh. Moses was thus obliged to flee from Egypt, and Israel had forty years more of aggravated, bitter servitude to endure. Another king of Egypt died, and the accession of every new king entailed new sorrows, till at last, as it was the case then, the burden of affliction proved unendurable. The sufferers' cry came up unto the Lord, and the God of Israel appeared to the appointed deliverer, commanding him to return to Egypt, and lead Israel forth from that dread house of bondage. It is more than probable that Moses's patriotism had become feeble in power and faint in lustre since he experienced the ingratitude of his people; and if he had been left to himself, he would rather have remained amongst the kindred of his wife's family. It is equally probable that the Egyptian bondsmen, if they had known who their deliverer was to be, would have preferred bondage to deliverance through Moses. As it was, they murmured against Moses and Aaron, as it will be clearly read out in the world's synagogues, at the close of next Saturday's lesson, from the Pentateuch.

The student of the whole Bible cannot shut his eyes to the deliverance from a far more terrible and lasting bondage through the once despised and rejected, but now highly honoured and eminently exalted Jesus. The Egyptian deliverance and deliverer, which will occupy the thoughts of the attentive members of the syna-

gogue during this month, is but a shadowy allegory and a weak representation of our great deliverance and Almighty Deliverer. It is difficult for the most partial *Hebrew Christian Witness* to find extenuating circumstances to apologise for the thrusting away of the Redeemer of Israel, on the part of the intelligent and devout students of the Pentateuch. More than once has our Lord quoted and applied the third chapter of Exodus to Himself, so as to leave the Pharisee and the Sadducee of the synagogue without excuse.

For the *Haphtorah*, or the second lesson, the Sephardim, or Spanish congregations, will read the first chapter of the Book of the Prophet Jeremiah; and the Ashkenazim, or the German congregations, will read the twenty-seventh chapter of the Book of the Prophet Isaiah, beginning at the sixth verse. The former had an eye to the resemblance of the calling of the two prophets, and their reluctance to assume the imposed mission; the latter had respect to the analogy between the deliverance from Egypt and the final deliverance.

The lesson from the Pentateuch for Saturday the 13th inst., begins with Exodus vi. 2, and ends with the ninth chapter of the same book. The Christian thinker will find useful material for contemplation by coupling that portion of the Pentateuch with certain chapters of the Book of the Revelation. The *Haphtorah*, or the prophetic lesson, begins with Ezekiel xxviii. 25, to the end of xxix.—a reference to which will demonstrate that the holy men of old, who wrote as they were moved by the Spirit of God, were taught to look upon the plagues of Egypt as typical of something tremendous in the latter days.

The lesson from the Pentateuch for Saturday, the 20th, begins with Exodus x., and ends with the sixteenth verse of the thirteenth chapter. That remarkable portion of Scripture contains, not only an account of the allegorical or symbolical deliverance, but also the most extraordinary allegorical and symbolical sacraments and ordinances in connection with the shedding of "most precious blood:"—sacraments and ordinances observed, retrospectively and prospectively, in the world's churches and synagogues, up to the present day, with all the solemn importance due to them. The *Haphtorah*, or the prophetic lesson, begins with the thirteenth verse of Jeremiah xli., and ends with that chapter.

The lesson from the Pentateuch for Saturday, the 27th inst., begins with Exodus xiii. 17, and ends with chapter xvii. It consists of an account of the actual exodus, the pursuit of the freed men by the Egyptians, the overthrow of the Egyptians in the Red Sea, the triumph-song of Moses; the story of Marah and Elim; the murmurings of the children of Israel, the gift of bread from heaven, and the quails; the story of Rephidim, and the war with Amalek. This is only a hasty epitome of that most comprehensive portion of God's word, so full of prophecy, so full of poetry,—the latter has just been treated in a volume on the "Poetry of the Hebrew Pentateuch,"\*—so full of type, so full of trope.

\* Published by Samuel Bagster & Sons.

Christian students! read, mark, learn, and inwardly digest the Pentateuch in the light of the New Testament, and you will need no other weapons to demolish the casuistries and quibbles either of a Colenso or a Kalisch.

The *Haphtorah*, or the second lesson, begins with Judges iv. 4. Prophecy and poetry, type and trope, are no less perceptible in the second narrative of events than in the first.

#### THE NEWLY CONSECRATED HEBREW CHRISTIAN BISHOP.

"HATH God cast away His people?" asked the great apostle of the Gentiles in his epistle to the Romans. "God forbid!" was the rejoinder of that *Hebrew Christian Witness* to his own question. The following was the cogent argument by which he substantiated his assertion:—"For I also am an Israelite, of the seed of Abraham." The *rationale* of which is that as long as there was a single Israelite who owned Jesus as the "Redeemer, whose name is the LORD of hosts, the Holy One of Israel," that believer was a pledge on the part of God that He had not cast away His people. But St. Paul was not the only Hebrew Christian witness in his day and generation to this great truth; myriads of Jewish believers might have joined with him in bearing the same testimony. Were such a question propounded now-a-days, the answer would be as emphatic and as pointed as in the apostolic age. A great cloud of Hebrew Christian witnesses would send forth an answer, as it were freighted with lightning and thunder, "God forbid! for we also are Israelites, of the seed of Abraham, who own Jesus as the Redeemer, whose name is the LORD of hosts, the Holy One of Israel."

We have been led into the above train of thought by the recent consecration of our brother Isaac Hellmuth to the solemn office of Chief Shepherd and Bishop of the Diocese of Huron, in West Canada. The following brief notice of Bishop Hellmuth's antecedents will be perused with interest by the readers of the *HEBREW CHRISTIAN WITNESS*.

Isaac Hellmuth was born of Jewish parents, at Stettin, in the kingdom of Prussia, about the year 1815. His earliest instruction in the Jews' religion he received at his birthplace. The Gymnasium at Breslau had the honour of imparting to him his early classical education. About the year 1841 he came to England; in the following year he found himself at Liverpool, where there existed an institution for inquiring and believing Israelites. The Rev. Dr. Margoliouth, then an undergraduate at the University of Dublin, but resident at Liverpool, gave two hours' Christian instruction daily to the inmates of that institution. It was he who prepared the future Bishop of Huron for the holy sacrament of baptism. The late Rev. Henry Samuel Joseph, formerly Jewish Rabbi of Bedford, administered the sacred

rite to our brother, at All Saints' Church, Liverpool.

Soon after his baptism, the new believer set his heart upon entering the ministry of the Church of England. He applied, in the first instance, to the Committee of the London Society for Promoting Christianity among the Jews for admission into their then Hebrew College. He was unsuccessful in his application. He had, however, succeeded in enlisting the sympathy of friends, who were as good judges of character as they were masters of generous hearts and liberal means. They enabled him to go to Canada. There he advanced by rapid steps, in spite of jealous opposition of various kinds, to important posts in the Church. He was successively Principal and Divinity Professor of Lennoxville College, Archdeacon and Dean of Huron. He is the founder of the Huron College, Hellmuth College, and a young ladies' seminary.

Now then, in the year of grace 1872, we have witness upon witness from amongst Hebrew Christians that "God hath not cast away His people which He foreknew;" that "at this time also there is a remnant according to the election of grace;" that "God's gifts and callings are without repentance;" that notwithstanding that the mass of the Jewish people have, in all ages, been wanting in faithfulness, God Himself hath always proved faithful. To this truth shall be the constant testimony of the *HEBREW CHRISTIAN WITNESS*.

#### THE RECENTLY ORDAINED HEBREW CHRISTIAN DEACONS.

Two of the numerous Israelites who have of late years returned to the religion taught by Moses and the prophets, *i.e.*, who have joined the Christian Church, have been admitted, in the latter end of last year, into holy orders as Deacons of the Church of England. The first of the brethren was baptized some years ago at Paris; the officiating minister at the sacrament was the Rev. Francis Pigou, then minister of the Rue Morbœuf English church, now Vicar of Doncaster. The penitent Israelite, Mr. J. C. Krœnig, came over to London soon after his baptism, and was employed for some time as one of the City Missionaries. The ministry of the Church of England, however, was the sphere of usefulness to which he felt drawn, and to whose services he determined to consecrate his talents. The great Head of the Church seemed to favour the new Hebrew Christian's determination. Mr. Krœnig was enabled to enter King's College, London, and passed through, with credit, the course of instruction for the sacred ministry. Dr. Barry, the Principal of the College, awarded to him the prize for a competition essay on the Messianic Prophecies. Mr. Krœnig was ordained Deacon on last Trinity Sunday by the Archbishop of

York, and appointed one of the curates of Holy Trinity, Hull, where he is now labouring piously and zealously. The second brother was brought to the truth as it is in Jesus, by the instrumentality of Dr. Ewald's Home, now under the able superintendence of the Rev. H. A. Stern. Mr. M. N. Walde was enabled, by the charitable help of some benevolent Christian friends, to enter St. John's Theological Seminary, at Highbury. There he applied himself to hard study, and finished his preparatory course for deacon's orders with considerable credit. He was ordained on Sunday, the 24th of last September, by the Bishop of Ripon, and appointed Curate of Sowerby, Halifax. God grant that both those brethren may prove blessings to the people amongst whom they have been appointed to labour.

#### "NEWS FOR THE CONVERSIONISTS"

Is the title of a jubilant paragraph in an antichristian Jewish contemporary, which appeared on the 1st ult. The paragraph is a very suggestive one, and deserves to be reproduced here in extenso:

"We believe that one suggestion of ours has at last borne fruit. We are delighted to hear that a Society has been set on foot in Birmingham to oppose the Societies for converting the Jews. This is excellent news. We are inclined to believe that such a movement will be supported by Christians as well as Jews; and we heartily hope the good example will be followed by every large town in England."

This announcement, like many other rash proclamations, proved too much. It proved far more startling news to the opponents of "the Conversionists" than to "The Societies for Converting the Jews." The latter had positive evidence in their possession of the great success which crowned their efforts in that particular department in the Lord's vineyard; they never, therefore, felt dismayed or discouraged by the random sneers and assertions, of the Christ-rejecting Jews, as to the utter failure in their labour of love for Israel's spiritual welfare. That a society would be set on foot, sooner or later, antagonistic to their great work, must have been apprehended by the labourers; and its coming into existence cannot, therefore, be properly termed "News for the Conversionists." But this announcement must have proved anything but pleasant news to the Christ-rejecting and hating Israelites, who have been constantly assured by the antichristian Jewish organs that "the Societies for converting the Jews" had all these years laboured in vain. Laboured in vain! Then what is the meaning of this exultant self-gratulation "that a society has been set on foot in Birmingham,"—"in Birmingham!" of all places—"to oppose the Societies for converting the Jews?" Verily, if our

Hebrew-Christian brother Saul, the erst disciple of Gamaliel, had been amongst us, he would have apostrophised us with reference to the modern Anglo-Hebrew announcement:—"They themselves show of us what manner of entering in we had unto you, and how ye turned to God from idols, to serve the living and the true God; and to wait for His Son from heaven, whom He raised from the dead, even Jesus, which delivered us from the wrath to come."

That the announcement surprised Jewish gentlemen, may be gathered from the letters of remonstrance which several addressed to the Jewish Weekly alluded to. There is a letter of expostulation on the subject from the pen of an Israelite who signs himself "Algernon E. Sydney"—how comes a son of Abraham by such a modern Gentile name?—in that paper, of the 8th ult. "A. S. Blackensee," of Edgbaston, has a letter in that Weekly, of the 15th ult., congratulates himself and his co-religionist townfolk that they do not sympathise in the formation of "The Anti-Conversion Society." Another Israelite, from Manchester, writes in the same paper, under the signature of "One who is fond of Light," to enter his protest against the projected Association. In short, no thoughtful Israelite agrees with the Jewish editor in considering the "news" "excellent;" nay, rather consider it anything but "glad tidings of great joy."

But somehow or other the Jewish opponents to "The Anti-Conversion Society" miss the most cogent argument in their favour, and that is the one advanced by the above-named Gamaliel: "If this counsel or this work be of men, it will come to nought. But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God." (Acts v. 38, 39.) Here we are in the year of grace, 1872. "This counsel," "this work," instead of having come to nought, has well nigh been "preached in all the world for a witness unto all nations;" and has raised those who have been influenced by its lessons to a higher position than any other "counsel," "or work," has done for those led by the latter. Mr. Stern, of Birmingham—the originator and promoter of the scheme—will find out, ere long, that, be his followers ever so many, he will not be able to overthrow that which the Almighty has ordained—and that he was assuredly fighting against God. It may yet please a gracious Saviour to have mercy upon him, and to lead him to his namesake of London, the principal of missions to the Jews in England, that he may be brought to the foot of the cross, where mercy rejoices over judgment.

Ere we part, for the present, with the Birmingham Stern, we have one word to say about the cogency of his chief argument. For be it known that, nothing daunted, the astute champion inaugurated his "Anti-Jewish Conversion Society" by

a meeting at the Birmingham Athenæum rooms, on the 17th ult. His great argument against missions to the Jews was that the missionaries entirely neglected the rich Jews, and confined themselves to the poor and ignorant. He appealed triumphantly to the non-occurrence of conversions amongst such families as the Rothschilds, Montefiores, &c. But is not the argument too cogent by half? Did many of the rich, the noble, the learned listen to Moses? Instance, Korah, Dathan, Abiram, and the two hundred and fifty men of renown. Did many listen to Eli, Samuel, Isaiah, Jeremiah, Ezekiel, Zechariah, and then to Jesus himself? We forbear giving instances, for we presume that Mr. Stern, of Birmingham, is well posted up in the religious history of our nation. We are pretty sure, however, that the Rothschilds, Montefiores, &c., will not thank Mr. Stern for particularising their names. The heads of those families cannot be ignorant that some members of their respectable houses have joined the Christian Church, as well as those of other eminent Jewish families almost as exalted as they of Messrs. Stern and Marks of Birmingham. We might easily enlighten the two last gentlemen on the subject, did our space permit us to enter into details, at the outset; but they shall not look in our columns in vain for information on this and kindred topics.

Mr. Stern, a word to yourself: take the advice of a Hebrew Christian witness, of nearly two score years' experience in the Church of England—Do nothing, and say nothing rashly.

#### THE JUDÆO-PATRIOTIC MANIFESTO OF FRANKFORT.

SINCE the paragraph to the above effect has gone "the round of the papers," we have been appealed to from various quarters for information on the subject, and our opinion thereupon. The statesman and the scholar, the politician and the philosopher, the theorist and the historian, the thoughtful Christian and the thoughtless scoffer,—the representatives of all these have, in turn, deigned to enter into correspondence with us on *The Judæo-Patriotic Manifesto of Frankfort*. We here give the history of this embryo sprout.

The devout and patriotic amongst the Jews have ever, since the dispersion of the nation, been addicted to the computing the time of the coming of the Messiah, and the restoration of the kingdom of Judah and Israel to the "house of Jacob." Many were the disappointments and the disasters which our people have endured in consequence of attempting to solve this problem in divinely hid arithmetic. About a century ago, a mysterious passage was discovered in that mystic and mystifying book Zohar, the ravings of which had the expression *Tar*, spoken of in connection

with Israel's redemption. *Tar* being numerically 600, the supposed able exponents of the Zohar interpreted the statement to mean that Israel's Redeemer would manifest himself, according to Jewish computation, A.M. 5600, which synchronised with A.D. 1840.

Great was the expectation in the Jewish world forty years ago, on the score of that longed for and looked for date. In devout Jewish circles nothing was talked of but the concomitant events of 5600. The term *Tar* was given expression to with glistering eye and gladsome face. The twilight of Saturday evenings—when pious Jews love to talk of the consolation of Israel—was devoted to stirring, solemn converse about what was to happen in *Tar*.

When A.M. 5600—A.D. 1840—came and passed away, and the things which belonged to the peace of the *Scattered Nation* remained as of old, the hope of the people of Israel, so long deferred, was, in some cases, altogether abandoned, and the prevailing sentiment among that class became, "We will be as the Gentiles, as the families of other lands." (Ezek. xx. 32.) Reforms in historic Judaism, and conformations to the customs and manners of their civilised Gentile neighbours began, and continue, to occupy the attention of this section of the nation. The great disappointment of *Tar* had a different effect upon the bulk of the Jewish people. The great hope, once more deferred, produced, in the first instance, intense sickening of heart: this was followed by a harvest of various schemes to help forward the advent of the King Messiah: one of which schemes has been canvassed constantly and earnestly, since the beginning of the latter half of this century, amongst the orthodox Jews; and that was, whether it had not been the intention of the Lord of Hosts that Israel should endeavour to show first their patriotism for the promised land, ere the King of kings would restore that kingdom to them. The Rabbinical writings teem with all sorts of suggestions on the subject. Hence the movement amongst the patriotic orthodox Jews to take the initiative in the reconstruction of the sovereignty of Judah and Israel at Jerusalem.

This has recently assumed some shape by the actual publication, though cautiously circulated, of a prospectus, by a council of modern Jewish Simeons and Nathanaels, proposing to form a world-wide association for that very purpose. The so-called reformed, or rather, rationalistic Jews think scornfully of the scheme, and feel sorely annoyed that it ever got a start, and vexed that the project oozed out and got wind; they therefore rejoice scoffer-like fashion when questioned about it. Stronger, however, is the conservative sentiment of the Jewish nation respecting Israel's hope and consolation than is the radical and eradicating principle of rationalistic and revolutionising Jewish reformers.

What is our opinion of the movement? Well, we decline to speak positively on the subject; but we do not object to express our faith in all God's declarations, one of which is, "My thoughts are not your thoughts, neither are your ways my ways." (Isaiah lv. 8.) Why should it be a thing improbable that this movement may pave the way for, and eventuate in the league with the "vile person"—whoever he may be—spoken of by the Prophet Daniel? xi. 21-24.

NOTICE TO CORRESPONDENTS.

All Communications, and Books for Review, intended for this department, to be addressed To the Editor of the Hebrew Christian Witness, Pelham Library, 151, Fulham Road, Brompton, S.W.

Notes and Queries.

THE PROPER QUALIFICATIONS OF A REVISER OF THE ENGLISH VERSION OF THE OLD TESTAMENT.

(1) A THOROUGH acquaintance with the Hebrew and its cognate languages. (2) A mind well stored with the various branches of Hebrew Literature. (3) A practical knowledge of the discoveries which have, of late years, been made in "Scripture Lands." (4) Thorough independence of the Biblical criticisms of the different Schools: the so-called "orthodox," and the so-called "advanced." So that if the Reviser were shut up in a room by himself with his Hebrew Old Testament as his sole companion, he might be able to produce a fair translation of the same. (5) A conscientious regard for the literal and grammatical sense of the Sacred Text. (6) A devout mind.—From Dr. Margoliouth's Prospectus of his "Revised Edition of the English Authorised Version of the Old Testament."

THE REV. J. E. SALKINSON—the translator of Milton's "Paradise Lost" into Hebrew—Missionary to the Jews at Pressburg in Hungary, has addressed a valuable and suggestive Epistle, written in Hebrew, to the venerable head of the Karaites. We purpose to furnish a translation of it in our next.

WHERE ARE THE LOST TEN TRIBES?

To the Editor of "The Hebrew Christian Witness."

REV. SIR.—One of the most pregnant questions to students of the Scriptures, as well as to Christians at large, is the existence, whereabouts, and development of the so-called lost tribes. Scripture clearly tells us that the ten tribes which formed the kingdom of Israel are to be restored to the land of their fathers. (Ezekiel xxxix. 25-29; xxxvii. 19-28; Jer. iii. 18; Micah vii. 19, 20; Acts i. 6, 7; Matt. xix. 28.) From these and a large number of other Scripture passages it follows as a matter of certainty that both the house of Judah and the house of Israel are to be re-integrated; but then the question naturally arises, Where is the house of Israel to be found? There is hardly any subject belonging to scriptural lore on which the authorities are more divided. In this case it may be said *Quot capita, tot sensus*. Some profess to trace descendants of the ten tribes among the Red Indians in America, others among the Affghans; others again look upon the Nestorians of Armenia as the seed of Jacob. A Rabbinic tradition wants to make us believe that the ten tribes are to be found on the shores of the Sambatiun,—apparently a river in Wonderland. Some English writers of the present day go so far as to give it out that the Anglo-Cimbri and Teutonic races, including the Saxon settlers of Great Britain,

are of Israelitish origin. *J'en passe, et des meilleurs.*

Now, Sir, this subject is one of such paramount importance as to be, in my humble view at least, fully worthy of being discussed in a periodical like yours; and knowing as I do that many Christian readers will be thankful for an expression of opinion on your own part, I beg to solicit of you both to state which of the existing views agrees most with your own, and to open your pages as a forum for other Hebrew Christians to discuss and argue the subject from their respective points of view.—Yours in Christ,  
A BELIEVING ISRAELITE.  
Dec. 26th, 1871.

MATT. xvi. 17-19. Can you, or any of your staff, or some of your Hebrew-Christian readers, throw some light on this much disputed passage, from a different point of view than it has hitherto obtained? I regret to say that the very latest publications on the vexed question—as to the correct interpretation of the words "Thou art Peter; and upon this rock I will build my Church."—leave my mind as perplexed as ever as to the accurate construing of that memorable dialogue between our Lord and Simon Barjona. You, or your collaborators, may have something new in your respective stores. If so, oblige one who wishes to understand what he reads.  
T.D.

PROVERBS xvi. 10. Might not this text be made to prove regal infallibility, as Malachi ii. 7, has been made to prove papal infallibility?  
NEMO.

Hebrews.

*Student's Hebrew Lexicon.* A Compendious and Complete Hebrew and Chaldee Lexicon to the Old Testament: Chiefly Founded on the Works of Gesenius and Fürst, with Improvements from Dietrich and Other Sources. Edited by Benjamin Davies, Ph.D., LL.D. London: Asher & Co. 1872.

We have no objection to the description "compendious," but we think the adjective "complete" was and is out of place in connection with this work. However, we can cordially recommend it as a manual for learners of the sacred tongue, in the early stages of their studies. The repeated appearance of works of this kind, proves that the language in which revealed truth has been made known to us, is being studied. Every new writer of a Hebrew grammar, or of a Hebrew lexicon, whether his work is marked by originality or not is of very little consequence to us, is a fellow-labourer with us in a very cherished field, and we hail every such author with heartfelt, fraternal, and grateful sentiments of brotherly relationship. Such of our readers as may be beginning to think of studying the Hebrew language, will find Dr. Davies' Student's Hebrew Lexicon a very useful elementary auxiliary.

יגיש את האדם וכו

*Milton's Paradise Lost in Hebrew Blank Verse.* Translator, J. E. Salkinson.

THIS is a remarkable production from the muse and pen of an eminent scholar, and a trustworthy Hebrew Christian Witness. It deserves to be treated at considerable length, but at present we are pressed for sufficient space to do justice to our author and his work. Our readers, will therefore, we trust, wait patiently for a full description of this extraordinary volume, till the appearance of our next number.

קהל רפאים

*The Assembly of the Slain.* By Moses E. Lilienblum, Odessa, 1870.

THIS is a poem by an accomplished and re-

finer Hebrew bard, and very learned Talmudist. Though still a professing Jew, Mr. Moses Lilienblum does not entertain the profoundest respect for the teachings of the Rabbies. The poem before us consists of sixteen satires on modern Judaism, written in the most telling style. When we have such erudite authors, in the very bosom of the synagogue, exposing, in a scholar-like manner, the untenableness of the oral law, the Christian Church can afford to dispense with the nondescript farragoes of ill-bred and worse educated writers, neither Jews nor Christians, on the Talmud, some of which is too obscene for translation, and other parts unintelligible to the ignorant compiler himself. Let not the benevolent be duped to contribute towards the gratuitous circulation of the productions of the latter amongst the Jews. The contributions will be ill applied. We tender the caution advisedly. Mr. Lilienblum's work, however, we venture to predict, will cause a great revolution in the Jewish mind with respect to the traditions of the Jewish Talmudists; whilst the Christian student of the sacred tongue has before him a work written in fascinating Hebrew, which unveils all the arcana of apocryphal Judaism.

*Ein Tag in Capernaum, erzählt von Franz Delitzsch,*

Is a novelette of exquisite beauty, written in the very best style of the great Dr. Delitzsch. The burden of it is the portraiture of a day's work by the Saviour, when on earth, in the flesh, in Galilee. The learned and pious artist not only delineates, most graphically, the movements of the Redeemer in His various operations of beneficence—namely, giving sight to the blind, making the lame walk, cleansing the lepers, making the deaf hear, raising the dead, and preaching the gospel to the poor—but describes most vividly the natural sceneries through which the Saviour had occasion to pass; whilst in connection with the synagogues which Jesus visited, our author contrives to adduce a great mass of Judaeo-patristic lore, in elucidation of his great theme. Altogether, *Ein Tag in Capernaum* is very suggestive, and deserves daily thought.

*The Poetry of the Hebrew Pentateuch; Being Four Essays on Moses and the Mosaic Age.* By the REV. M. MARGOLIOUTH, M.A., LL.D., Ph.D., &c. Samuel Bagster and Sons.

THE object and purport of the author and his work will be sufficiently intimated by the terms of his dedication, and an extract or two from his Preface. The former runs as follows:—

"To the Right Honourable William Ewart Gladstone, M.P., this work is—in token of sincere gratitude for valuable hints derived from his great work, 'Studies on Homer and the Homeric Age'—respectfully inscribed by the author." In the course of his preface the author adverts more fully to the work which suggested his present series:—

"The work herewith submitted to the public consists of the first series of a complete course of essays on the poetic writings of the Old Testament. . . . The undertaking of a course of essays on the sacred bards of the Old Testament, in all its fulness, was suggested to me by the perusal—immediately after its publication in 1858—of Mr. Gladstone's great work, 'Studies on Homer and the Homeric Age.'

"By way of complying, by anticipation, with probable demands for reasons, for his undertaking a work of this kind, Mr. Gladstone, at the very outset of his learned Prolegomena, vouchsafes the following:—'I will place in the foreground an explicit statement of the objects which I have in view. These objects are twofold: firstly, to promote and extend the fruitful study of the immortal poems of Homer; and secondly to vindicate for them, in an age of discussion, their just degree both of absolute and, more especially, of relative critical value.'

"I became roused to the consideration that if an admirer of 'Homer and the Homeric Age' feels so zealous for the honour of the object of his admiration as to become determined to bring his varied learning and colossal gifts to bear upon promoting and extending the fruitful study of the poems of his justly favoured Greek bard,—should not an humble, but devoted student of the inspired Bards, their respective poems and times, be equally solicitous for the honour and glory of the sacred compositions of those great, good, and holy men.

"The twofold objects, then, which Mr. Gladstone had in view, in undertaking his great work, became the ruling objects with me. To promote and extend the fruitful study of the immortal Sacred Poems of the Old Testament; and secondly, to vindicate for them, in an age of discussion, their just degree both of absolute, and more especially, of relative critical value. I determined to do so for Moses, Deborah, David, Isaiah, Micah, and other Heaven-taught bards, what Mr. Gladstone has done for the immortal poems of Homer."

Our author's theological views and opinions may be gathered from the following paragraphs:—

"It is not improbable that the professors of a higher criticism,—as some designate arbitrary treatment of the SACRED VOLUME—may express some surprise, and perhaps indulge in some sagacious sneer, at my espousing views of the old Christian Divines. I beg therefore to submit, most respectfully, to those learned critics that I do not consider rejection, or even suspicion of everything Christian, either a necessary qualification, or an essential feature in a sound critic of the Old Testament. As I have intimated elsewhere,\* proficient scholarship, and a thorough knowledge of the Hebrew and its cognate languages are the principal requirements. I have learnt by the same experience which taught the late Archbishop Whately, that there is a blinder prejudice, in some quarters, in favour of everything that is not accounted sacred, than of that which for ages and ages has been accounted Divine. I subscribe to his implied proposition:—Undue prejudice against whatever relates to religion is no proof positive of sound philosophy.

"The independent Hebrew scholar cannot help feeling surprised at the trifling originality, in modern works, on the Holy Scriptures, on either side. The "Orthodox School" are satisfied with such authorities as Bochart, Delitzsch, Havernick, Hengstenberg, Keil, Kurtz, etc. etc., after their kind. The "Higher Criticism School," are content to abide by the opinions of Astruc, Bleek, De Wette, Ewald, Kunen, etc. etc., after their kind. And when one is curious enough to look up the respective referees, in order to find out on what authority the latter founded their conclusions, then the curiosity is gratified by strings of references to former Authors, and so on and on."

## Gleanings.

### RETROSPECT.

THE commencement of another year leads us to cast a rapid glance at the records of that which has passed away. Such a survey will give rise to mingled feelings, but thankfulness and gratitude will be uppermost. Many anxieties, but more mercies—much difficulty, but more encouragement—human hindrances great, but divine power to overcome them greater—such will in some degree express the experience of those who have been directing, organising, and carrying on the mission to the Jews during the past year. In January last, reference was made to important vacancies in the Home Mission, and at Jerusalem. With thankfulness to Almighty God, we can now speak of the progress of the Home Mission during the year

\* *The Oracles of God, and their Vindication.*

1871. The Rev. A. Stern has been enabled with efficiency to carry on the duties to which the Committee called him. Several active fellow-labourers have been associated with him, and the missionary records of the year, especially of the public baptism of nine Israelites at the Jews' Episcopal Church, Palestine Place, on Oct. 29th, show that their labours have not been in vain in the Lord. The past year, it may be added, has been a notable one in Jewish history in this land. For the first time since their dispersion, a monarch has attended the synagogue service in the person of the Emperor of the Brazils. For the first time since their settlement in England, a Jew by nation and creed has been appointed a member of Her Majesty's Government, in the person of Mr. Jessel, Q.C., M.P., the new Solicitor-General. Coincident with the abatement of Jewish hatred of the person of Jesus Christ, and contempt for His religion, in this and other lands, the heavy hand of judgment is lightening upon them as a people, and they are rising to positions of influence and authority. The mission at Jerusalem has also been reinforced, and recent letters indicate much activity and some precious tokens of success in its various departments.

We are thankful to be able to state that new missions have been opened in several important cities where large numbers of Jews reside. Rev. J. H. Brühl has been removed from Lemberg to Vienna, Rev. R. H. Cotter from Milan to Trieste, Rev. E. M. Schlochow from Mulhouse to Strasbourg, and Rev. H. C. Reichardt from Ancona to Alexandria. Lemberg is thus left unoccupied, but the Committee trust only for a time, as Galicia offers a vast field for missionary effort. Milan is discontinued as a station, Mulhouse is regularly visited from Strasbourg, and our experienced missionary, Mr. H. A. Markheim, occupies Ancona. In addition to these changes, the following new appointments have been made. Mr. Flad, whilst unable to return to Abyssinia, has been stationed at Mannheim; the Rev. J. T. Schleicher has renewed the mission at Hamburg; and the Rev. Somerset B. Burchael, B.A., has just been selected to represent the Society at Rome. Thus seven important stations have been opened, or arranged for, during the year, and only three discontinued.

Another cause for thanksgiving has been that whilst the means to carry on the work have steadily flowed in, there has also been an improved supply of candidates for missionary employment. Four ordained missionaries have been accepted, several mission assistants appointed, and some young men placed under special training to prepare them for future usefulness. The Committee are especially thankful that a clergyman should have offered himself with the requisite essential qualifications to labour amongst the Jews of Rome, and they ask for the fervent prayers of "the Lord's remembrancers," that he may be enabled, like the great Apostle of the Gentiles in his missionary labour amongst the Jews at Rome, to preach the kingdom of God, and teach "those things which concern the Lord Jesus Christ with all confidence, no man forbidding him."—*From the Jewish Intelligence for January, 1871.*

### VOICES FROM JERUSALEM.

REV. A. BERNSTEIN writes that he took charge, upon his arrival in Jerusalem, of the Christian training of eleven young men. One was baptized July 2nd, and five proselytes confirmed July 23rd. Several others are still upon probation, and are daily instructed in the Word of God. Mr. Bernstein has also been engaged in missionary work, in which he has been often accompanied by Mr. Neil, in the Jewish quarter. The following is his description of the Wailing Place:—"What a sight met my eyes when I went there! Lord, have mercy upon Zion, and build up Thy house speedily! I found a large number of Jews and Jewesses of both commu-

unities, literally sitting in the dust, and uttering bitter lamentations, which thrilled through my very soul. Some were reading the Psalms of David, some a litany, whilst others were offering the prayer for the dead. Meanwhile the women were washing the stones of the wall with their tears, and wiping them with their lips. At the end, the Trisagion was said, in which all took part, jumping three times in imitation of angelic worship in heaven. I heard a Spanish Jew remark in the Hebrew tongue, that repentance is a means through which we can obtain forgiveness of sins. I gently approached him, and said that repentance without faith is a body without a soul, and that the blood of the sacrifice is necessary for the propitiation of sins. He replied that death, according to the Talmud, atoned for the sins of the person who died. I replied that our death could not atone for our sins! for God is not the God of the dead, but of the living. He does not desire the death of the sinner; and it is written again that a 'man shall die in his sins.' I then took occasion to proclaim in the hearing of all the doctrine of Atonement through Christ Jesus alone, and boldly admonished them not to follow blind guides. The elder part of the assembly listened with attention and marked respect. I left them with a few words of comfort, that the Lord will gather His people again, when they shall return and seek Him, and David their king."

Mr. Bernstein speaks of the affecting and touching incidents of his visits with the medical missionary to Jewish houses. He says:—"This part of the work cannot be over-estimated. It is here that we meet with the broken and contrite heart, which is sometimes very willing to be bound up, and receive the ointment of the balm of Gilead. It is here that physician and missionary stand side by side, and speak as it were with one voice to both body and soul. Then is the time to probe and deepen the wounds, or to administer the consolations of the Gospel. How many a bold heart has become meek, how many a rebellious conscience has been subdued during these Christ-like visits, our journals will testify, but still more plainly the record which is kept in heaven."

In August, Mr. Bernstein visited 115 Jewish families, besides proselytes, and had conversations with at least 200 Jews.

Mr. Hiewitz, assistant medical missionary, who has been supplying the place of Dr. Chaplin during his absence with his family on leave, writes as follows:—

"My heart is so full of gratitude to the Lord for His blessing, that I feel myself constrained to impart some information to those who also rejoice whenever a soul of the House of Israel is converted. The Lord says, 'Out of the mouths of babes and sucklings thou hast perfected praise.' There is here a street which, in point of cleanliness, is perhaps the worst in the city. The two houses on one side, at the corner of this street, are inhabited by Ashkenazim, and the two opposite by Spanish and Mograbim Jews. All are very poor, and, as the spot is very unhealthy because it is filthy, some one is always sick, and a day seldom passes without my having to visit some patient there. A poor tailor, with his family, lodges in one of these buildings. The whole family is composed of sickly persons, and I have given them medical advice ever since I came to Jerusalem. As a counterbalance to this unhealthiness, they have almost daily opportunities of hearing the Word of Life. The above-named tailor is well acquainted with the Holy Scriptures, and hears us speak of the plan of salvation with pleasure; but he cannot understand that the Lord Jesus existed from eternity, and the doctrine of the Trinity. However, I have often noticed that whenever the Word of God has been the subject of our discourse, his children have always listened with the greatest reverence and attention, and I always hoped that the Holy Spirit had begun His work of grace among these

little ones. I once gave a New Testament to one of the sons: some time after he came to me with a broken heart, complaining that his mother had deprived him of, and destroyed, that precious volume. On further conversation, I soon perceived that the Holy Spirit had taught him all that it was necessary for him to know for the salvation of his soul. I read a chapter from the Bible, and prayed with him before he left me. Some months ago he went to Constantinople, and there by baptism became a member of the Christian Church. When his family heard of his conversion, his mother was very unhappy; but her husband comforted her, saying, 'I am sure now that he will be an honest man, and begin to lead a new life.' When the cholera visited Jerusalem in 1865, one of the daughters of this family, eight years of age, was taken ill. I gave myself all possible trouble to save her life, but the Lord had determined otherwise, and took her to Himself, after a few hours' suffering. Some time before she died, her mother asked me whether there was any hope. I answered that with God all things are possible; but, humanly speaking, there was none for this life,—which caused her to weep bitterly. The dying girl said to her, with much difficulty, 'Mother, do not weep, for I am going to the Messiah, where I shall live for ever, without suffering pain.'

Mr. Schick reports favourably of the House of Industry and its eleven inmates. He states that, at the end of August, to his surprise and joy, the insignia of a knight of the Prussian Crown was handed to him by the Consul, having been granted by the Emperor of Germany, in recognition of services rendered to the Prussian community in Jerusalem. He adds that he greatly values it, but he values the Order which Jesus has given him much higher.

THE JEWS AND THE LATE WAR.

BY DR. BIESENTHAL.

If it is difficult to speak positively of changes which have happened in our work during a year of peace; these difficulties are felt much more, however, in time of war, when every heart is filled with anxiety, and every thought only directed to the battle-field.

With us here in Germany this is quite natural, for every one is concerned in this struggle. Every German suffers, more or less, through the calamity which has come so unexpectedly upon us. Here you may see one in tears on account of his son, there you meet another in deep mourning on account of a relative; here again you see one mourning over friends, who have all laid down their lives in a foreign land. And even those who are not in the grave, very many of them have been severely wounded. The news of these disasters fill every heart; nothing is thought of, nothing is spoken, but the war, the dead, and the wounded; so that none have time to think of their soul's salvation. And in this respect we perceive no difference between Jews, Protestants, and Roman Catholics. Still it is the Jew who feels the effect of the war most, for the Jew is naturally no friend of the sword, but of peace. He is a friend of industry and commerce, which in time of war cannot prosper.

The Jew has no especial love for the land in which he now lives; his fatherland is the Holy Land, towards which his eyes are turned when he offers up his prayer to God. His ancestors have not conquered the Promised Land with their blood, but they have often defended it with their blood. Then also the army to which the Jews in Germany now belong, is a profession new and foreign to them. For it is not quite twenty years since Prussia first took Jews as soldiers, and therefore the Jew feels more the harass of war than the Gentile, because shedding of blood has not been left to them as an inheritance from their forefathers. "By thy sword thou shalt live and serve thy brethren," was the inheritance of Esau, but not of Jacob. And therefore, when we in time of peace cannot

speak of numerous conversions, much less will this be the case in time of war; and as Israel is the smallest of nations, so will be, at the present time, their conversions the less numerous. But here one and there one will be brought to his Saviour.

If, however, we turn to the word of God in the midst of these calamities caused by the war, we may see that all is wisely ordered, and that we are advancing towards the time when all Israel shall be saved—yes, we might say, that thus the nation of Israel is gradually prepared to become once more an independent people in their own land, whenever the Lord shall call them thither. For they have many amongst them who are no strangers to art and science, to handicraft, and also to military science. They possess knowledge and wealth, and nothing more is now wanted but the call from heaven, "Return to the hills and mountains of Judah and Israel." The Scriptures tell us (Exod. xiii. 17), "God led them not through the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt." If God has prepared the people of Israel during forty years' wandering in the desert for their entering into Palestine, may we not justly expect that He is now educating the scattered nation for their future return to the land of their fathers?—a return which shall have more glorious results than that from Egypt! We venture to see in the catastrophe of Sedan the fulfilment of Isaiah ii. 9, "And the mean man boweth down, and the great man humbleth himself: therefore forgive them not." And we may hope that also the preceding part of the prophecy may be soon accomplished, "And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plowshares, and their spears into pruninghooks: nation shall not lift up sword against nation, neither shall they learn war any more."

The whole history of the world teaches us that God used men, often against their will, to prepare the way for, and to advance the kingdom of God. When Caesar Augustus gave the command that all the world should be taxed, he had certainly no idea that thereby he was advancing the kingdom of God; and still it was so. For Joseph and Mary were obliged to go to Bethlehem, and Jesus was born there, in order that the words of the prophet might be accomplished, that the Messiah was to be born at Bethlehem. Is it not very remarkable that the Jews have never been made soldiers since the destruction of their own polity till in our time? It is only about thirty years that they have again been taught the art of war, navigation, and other sciences, necessary to form an independent nation! But what confirms us in the opinion stated above is this remarkable fact, that the Jewish soldier in the German army strives with all his might, energy, and power, to obtain "the Iron Cross," as a sign of honour. The cross, which the Jews used to consider as an idol,—the cross, which was hated by them, is now becoming a sign of honour, which decorates the breast of many a Jew in the army, and upon which he looks now with peculiar delight.—*From the Jewish Intelligence*, Oct., 1871.

A FEW EARS FROM THE JEWISH HISTORY OF ANCIENT MERCIA.

I AM disposed to think that Simon de Montfort's charter, for the expulsion of the Jews from Leicester, was issued somewhat later in Henry III.'s reign than it was conjectured by the reputed archaeologist of this place, Mr. Thompson. In his paper, which he read last Tuesday evening, he puts the date of Simon de Montfort's anti-Jewish charter about 1220. WHY? Simon de Montfort did not become connected with Leicester before 1233.

I am persuaded that a Jewish community existed here contemporaneously with the

Roman occupation, and continued to increase and thrive at Leicester, notwithstanding the many changes and vicissitudes which befel other foreigners in this land, or even their own brethren in other towns in this island. I am of opinion that the ante-expulsion Leicester Jews and their Gentile Christian neighbours lived in the most amicable intimacy. No Leicester Jew was ever accused of crucifying children, of clipping the coin of the realm, or of any other misdemeanour or felony. As a diligent and critical student of the history of the Jews throughout their dispersion, I find, as a rule, that gleanings from their annals are most abundant, where their names and fortunes, or misfortunes, have been dragged before the world by their enemies, accusers, extortioners, robbers, and murderers. We should never have heard of Mordecai, the distinguished Hebrew captive in Persia, if it were not for Haman's fell design against the Jewish exiles there. Nor should we ever have heard of Shadrach, Meshach, and Abednego, if it were not for the burning fiery furnace which their Babylonian enemies brought them into. Anglo-Hebrew history is most barren during the periods when the Jews were permitted to live unmolested. Think of the ancient Leicester Jews in connection with my preliminary remarks on the subject. For years and years, whilst the Jews of other places, in this country, or even in Mercia, furnish many a hideous and gory page to the annals of this land, not a word, not a syllable, is to be found about a Leicester Jew. The edict of expulsion was no doubt as unexpected by the Historic Anglo-Hebrews of Leicester, as it was sudden.

What explanation have I to give of the sudden surprise which the edict must have caused the peaceable Jews in this ancient place? A simple and a most natural explanation, I have stated that during the regency of the Earl of Pembroke and Hubert de Burgh, the Jews were treated with humanity and tolerance. The bigoted ecclesiastics took umbrage at the tender-hearted Christianity which those two statesmen practised. Some of the bishops—Hugo de Velles, Bishop of Lincoln, amongst others—issued most hard-hearted, inhuman, and intolerant edicts against the kinsmen of their Lord and Saviour. However, as long as those statesmen wielded the sceptre of the State, the Church was obliged to be content to keep her rod in pickle. But, as I have (already told you, the long pent-up feelings of hateful revenge broke forth with all the fury of ungovernable passion—and passion is most uncontrolled when it rages and storms under a cloudy religious profession—as soon as the youthful king began to act as his own master. The fury and frenzy of the priests communicated themselves to the laity; the operation of the infection became aggravated by the stubborn fact, that if "churchmen and laymen, prince and prior, knight and priest," could get rid of the Jews from their midst, they would at the same time be relieved of inconvenient debts. Simon de Montfort was just the man first to suggest to the people of Leicester to petition for the riddance, and then grant a charter in compliance with the request. Moreover, as the King was always in need of money, it was not a difficult matter to get the royal acquiescence to the following peculiarly worded charter:—

"Simon de Montfort, son of Count Simon de Montfort, lord of Leicester, to all who may see and hear the present page, health in the Lord! Know all of you, that I, for the good of my soul, and of my ancestors and successors, have granted, and by this my present charter have confirmed, on behalf of me and my heirs for ever, that no Jew or Jewess in my time, or in the time of any of my heirs, to the end of the world, shall inhabit, or remain, or obtain a residence in Leicester. I do also will and command that my heirs after me observe and warrant for ever that liberty, entire and inviolate, to the aforesaid burghesses before named, in perpetuity."—*Scattered Nation of 1870.*

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