

ties of a husbandman, or of a sailor, or of a soldier, or of an artisan, as for those of a trader or a money-changer, any Christian may satisfy himself by simply taking a concordance of the Scriptures, old and new, Jewish and Christian, and referring to the occupations therein cited. He will find that the occupations of the Jews when they possessed Palestine were at least as various as the occupations of the English under Elizabeth can be shown to have been by a concordance of Shakespeare. What was the command of the Lord of Hosts to the Jews who were deported from Jerusalem into Babylonia? "Build to yourselves houses, and dwell therein: till your gardens, and eat of the fruit thereof." Have not the Jews of our own day faithfully obeyed this command ever since they found a refuge in New Jersey from those persecutions, "not religious," of 1880 and 1881, in the course of which Professor Röhling, of Prague, was not ashamed to charge Sir Moses Montefiore, then in his ninety-ninth year, with encouraging "the sacrifice of Gentile maidens at the Passover"? Has Mr. Goldwin Smith forgotten that this same atrocious calumny was levelled at the Jews of Damascus by a "consular officer"—not English, indeed, but French—no longer ago than in 1847?

That the Jew is by nature gifted above many other races of men it does not become me to assert. But such is the concurrent testimony of the ages of Christendom, the very existence of Christianity being itself a witness to the assertion. Granting the Jew to be only the equal, intellectually and morally, of other men, what right or reason has any man to affirm of him that by a law of his nature his presence as a citizen, enjoying equal rights with other citizens, in a land of liberty and of plenty, must prove a blight, and not a blessing, to that land and to all its inhabitants, of whatever lineage and of whatever faith?

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