

ONE, TWO, THREE.

I know a shady bower,
A sweet secluded nook,
Where many a bright-eyed flower,
Bends down to kiss the brook.
My path lies down a hollow,
Where rippling waters run;
I hope no one will follow,
For there's only room for one.

But if a bonnie maiden
Whose name I dare not tell,
Should, with wild flowers laden,
Draw near my bosky dell,
I, in a voice caressing,
Would tell, and tell her true,
That with a little pressing
There might be room for two.

I'd crown her with wild roses,
I'd throne her on the green,
And whilst she there reposes,
I'd kneel before my queen.
Should any one perceive us,
In this we'd both agree—
We'd tell them to believe us
There was not room for three.

THE STORY OF THE WANDERING JEW.

SOME ACCOUNT OF HIS APPEARANCES.

With the outlines of the story of the Wandering Jew all intelligent readers are familiar. It tells of a human being existing in an undying condition, and travelling ceaselessly over the face of the earth, seeking rest and finding none. The suggestion upon which the legend is based may probably be found in the words spoken by Christ: "Verily I say unto you, there be some standing here which shall not taste of death till they see the Son of man coming in his kingdom." It will be remembered also that Christ said to Peter, speaking of John, "If I will that he tarry till I come, what is that to thee?" These, and one or two other similar sentences from the lips of the Saviour, have very naturally created an impression that certain persons who were living at the time of his appearance upon earth would remain alive until his second coming upon the day of judgment. Precisely how and when this opinion crystallized into the shape which we are considering cannot be determined with exactness, but the fact is hardly doubted that the gospel utterances just quoted really supplied the germ which, in some active fancy, perhaps that of a monk of the middle ages, fructified into this wonderfully and poetic and dramatic story.

The first appearance of the Wandering Jew in literature is in a book of the chronicles of the monastery of St. Albans, England, which was copied and continued by the famous Matthew Paris, who in the early part of the thirteenth century was an inmate and scribe of the abbey.

Paris asserts that the Wandering Jew visited England, in the person of an archbishop of Armenia, in 1228. The story told of the archbishop by one of his servants was that the archbishop at the time of Christ was a porter in the palace of Pontius Pilate, and his name was Cartophilus. When Pilate released Jesus to the Jews, the latter dragged him forth, and as they reached the door, the porter impudently struck him on the back with his hand, and said, in a jeering tone, "Go quicker, Jesus, go quicker! Why do you loiter?" And Christ, looking back upon him with a severe countenance, said to him, "I am going, and you will wait till I return." And accordingly, as Christ said, Cartophilus is still awaiting his return.

At the time of this occurrence he was thirty years old; and when he attains the age of a hundred years, he returns to the same age as he was when the Lord suffered. After Christ's death when the Christian faith gained ground, Cartophilus was baptized by Ananias (who also baptized the apostle Paul), and was called Joseph. He became a man of holy conversation and of devout life.

This is one version of the legend. The other and more popular one is that a Jew named Ahasuerus, by trade a shoemaker, was standing in the door of his shop in Jerusalem when Christ was passing on his way to Calvary. Ahasuerus had a little child upon his arm, and as the Lord approached the house, bowed under the heavy weight of the cross, he tried to rest a little, and stood still for a moment. But the shoemaker, in zeal and rage, and for the purpose of obtaining credit from the Jews, drove the Saviour forward and told him to hasten on his way. Jesus obeyed, but turned and looked at his assailant, and said, "I shall stand and rest, but thou shalt go on until the last day."

At these words Ahasuerus set down the child; and unable to remain where he was, he followed Christ, and saw how cruelly he was crucified, how he suffered and how he died. As soon as the crucifixion was ended, it seemed as if he could not return to Jerusalem nor see again his wife and child, but he felt that he must go forth into foreign lands, one after another, like a mournful pilgrim. He wandered to and fro over the earth for many years, and then returned to his ancient home, only to find the holy city ruined and utterly razed, so that not one stone was left standing upon another, and so that he could not recognize former localities. So forth he started upon his journey again, and began a new the wandering which shall not cease until all things shall come to an end.

The old chronicles which contain this touching and wonderful story also tell something of the manners and peculiarities of the Jew. He is said to be a man of few words and of circumspect behavior. He does not speak at all, unless when questioned by devout men, and then he tells of the events of old times, of the incidents which occurred at the suffering and resurrection of the Lord, and of the witnesses of the resurrection—namely, those who rose with Christ and went into Jerusalem and appeared unto men. He also tells of the apostles, of their separation and preaching. All this he relates without smiling, or levity of conversation, as one who is full of sorrow and remorse, always looking forward to the judgment, lest he should find Him in anger who, when on his way to death, he had provoked to just vengeance. When invited to become a guest of any one, the story is that Ahasuerus eats little, drinks in great moderation, and then hurries on, never remaining long in one place. It was also said

burg, he, on a certain Sunday in church, saw a tall man with his hair hanging over his shoulders standing barefoot during the sermon. The visitor listened with deepest attention; and whenever the name of Jesus was mentioned, he bowed humbly and profoundly, with sighs and beating of the breast. After the sermon he was interrogated, and he declared himself to be Ahasuerus the Jew. He had no other clothing in the bitter cold of winter but a pair of hose which were in tatters about his feet, and a coat with a girdle which reached nearly to the ground. His general appearance was that of a man of about fifty years.

Von Eitzen says that he, with the rector of the Hamburg school, who was a traveller and well read in history, questioned the Jew about events which had taken place in the East since the death of Christ, and he gave them much correct information on many ancient matters, so that it was impossible not to be convinced of the truth of his story.



SUNDAY MORNING.

that wherever he travelled for a time he made a habit of attending places of worship, and of listening reverently to the religious exercises, always reverencing with sighs the name of the Deity or the Saviour. He has been known to rebuke profanity with indignation, and whenever he heard any one use the name of the Creator flippantly, to say, "Wretched man thus to misuse the name of thy Lord! Hast thou seen, as I have, how heavy and bitter were the pangs and wounds of the Saviour, endured for me and thee, thou wouldst rather undergo great pain thyself than thus take his sacred name in vain."

Some of these descriptions of the Wandering Jew purport to have been written by persons who have seen and talked with him. There are many accounts of his appearance at various times in different parts of Europe, and it seems almost impossible to doubt the sincerity of those who have chronicled these visitations, even if they admit, as we must, that the writers were deceived in some manner of which we know nothing.

After his visit to England, just alluded to, he is not heard of until 1505, when he was reported to have appeared in Bohemia, where he assisted a certain weaver named Kohot, to find a treasure which had been secreted in the royal palace of Kohot's father, sixty years before, at which time the Jew was present. He then had the appearance of being about seventy years of age. In 1547 he was seen in Hamburg, if we are to believe Dr. Von Eitzen, bishop of Schleswig, who declared that when he was a youth in Ham-

It is affirmed that the Jew was seen in Madrid, Spain, in 1575, in just such a dress as he had worn in Hamburg. In 1599 he appeared in Vienna, if report is to be believed, and immediately afterward in various portions of Poland. He was said to be upon his way to Moscow, where he was seen and spoken to by many persons. In the year 1604 he is reported to have visited Paris; and a writer of that period declares that the common people saw the wanderer and conversed with him. Subsequently he went to Hamburg again, and to Naumburg, where he was seen in church, and where he received presents of food and clothing from the burghers. In 1633 two citizens of Brussels declared that while walking in a forest near the city they met an aged man in tattered garments, whom they invited to an inn. He refused to sit while he ate, but standing, he told his enter-tainers stories of events which happened many hundred years before, and intimated that he was the very cobbler who had refused to permit Christ to rest upon his doorstep. A history of the town of Stamford, England, tells how, in 1658, upon the evening of Whitsunday, a certain citizen heard a knock at his door; and upon opening it, he saw a grave old man, who asked for refreshment. This was given him, whereupon he imparted to his host the knowledge how to cure a disease from which the latter was suffering. The remedy was tried, and was successful. The appearance and conduct of the visitor were more than natural, and it was believed then by many at the time that he was the Wandering Jew.

In the early part of the eighteenth century, a man professing to be the Jew appeared in England, and attracted much attention, particularly from the ignorant. He thrust himself into the notice of the nobility, who, half in jest, half in curiosity, paid him and questioned him. He declared that he had been an officer of the Jewish Sanhedrim, and that he had struck Christ as he left the judgment-hall of Pilate. He asserted that he remembered the apostles, and described their personal appearance, their clothing and their peculiarities. He spoke many languages, claimed to possess the power to cure disease, and said he had travelled over the entire world. Educated men who heard him were much perplexed by his acquaintance with foreign places and tongues. Certain professors from Cambridge and Oxford Universities questioned him, to discover the imposition if any existed, and an English scholar conversed with him in Arabic. The man told his questioner in that language that historical works were not to be relied upon. And when he was asked his opinion of Mohammed, he replied that he had been well acquainted with the father of the prophet, and told where he lived. He said Mohammed was a man of great intellectual ability. Once when he, the pretended Jew, heard Mohammed deny that Christ was crucified, he silenced him by telling him that he, the Jew, was a witness of the event. He related also that he was at Rome when Nero burned the city. He had known Saladin, Tamerlane and other Eastern princes, and could give minute details of the history of the Crusades. If this man was an impostor, he was at least too cunning and too intelligent for those who strove to detect the fraud. Shortly afterward he disappeared from England, and was seen in Denmark and then in Sweden, after which he vanished.

Coming down to later times, men claiming to be the Wandering Jew have appeared at various periods during the present century, but these have all proved themselves in the plainest manner to be either lunatics or humbugs. The last notice that we have seen of such an appearance was in 1870, when many of the newspapers contained a floating item to the effect that the Jew had been seen near Antwerp, Belgium. It is a pity he was not seized and dragged before some intelligent and responsible person, so that he could have been investigated.

It may be interesting, before we dismiss the subject of the movements of the Jew, to mention that superstitious fancy has connected him with that terrible plague the cholera. The theory has been advanced that the disease follows close upon the track made by the wanderer in his pilgrimage over the world, and that a visitation from him is a certain indication of the coming of the plague. Eugene Sue has made use of this superstition in his novel founded upon the legend of the Jew—a work, by the way, which is far beneath the simple story of the Middle Ages in dignity, beauty and mysterious interest.

In some accounts of the sufferings of the aged pilgrim it is said that he has, during his long and dreadful existence, striven many times to end the life so miraculously extended. He has gone into the thickest of the battle and thrown himself upon the spears of the enemy, or in later times has stood at the cannon's mouth, but he has always remained unhurt. He has been shipwrecked, but he alone of all his companions has been tossed ashore by the roaring waves. He has leaped into burning volcanoes, only to be belched forth unscathed; he has plunged into the flame without suffering from its fiery tongues; he has sought the lair of wild beasts but to find the hyena and the tiger docile to his touch and careless of provocation. Death has been courted by him in every conceivable form, but always it has eluded him, and a terrible destiny has thrust him back into that life which has at last grown to be a curse. This story, it will be seen, does not agree with those which describe him as a humble and patient Christian, but it is striking and remarkable as embodying an illustration of what the life to which men cling so desperately might become if it were prolonged for centuries.

There has been a great deal of conjecture as to the process by which the story of the Wandering Jew was formed. The scriptural texts sufficient reason for that part of it which refers to the mere prolongation of a human life, but they give no limit or suggestion of the material of which the rest of the legend is composed. Some persons have supposed that the Jew was the emblem of the gypsy race, which at one time was thought to be of Egyptian origin, and which is nomadic. The theory was that the original gypsies were cursed because they refused shelter to the Virgin and Child in their flight into Egypt. This, however, is not either consistent or satisfactory. The most plausible explanation is that the Wandering Jew is really the type of the Hebrew race. The Jews did offend Jesus, as Ahasuerus is said to have done. They have been driven from their homes, as he was, they have wandered over the whole earth, as is alleged of him, and they have lived apart, distinct and peculiar from other men, as he is said to do. The difference between the type and the reality is that Ahasuerus became a Christian, while the Jews cling to their old faith. But the resemblance is so great that we think we are warranted in asserting that the origin of the magnificent fable may be traced to the historic fact.