

attendance, I should perhaps be able to render a better confession, of faith. As far as may be consistent with your economy, or possible to me, I should wish to stand in the place of a pupil.

"The obstacle of my state of bondage is, I think, not insurmountable. I have made no attempt to remove it previous to this application to you, because, obliged in gratitude as I am, I know not how to excuse a willingness to leave my master and his family until your verdict might make my call to higher duties unquestionable.

"EDWARD FRASER.

We subjoin a copy of the Certificate of Manumission transmitted to the Committee by F. Lightbourn, Esq. the benefactor and indulgent master of Edward Fraser, as affording a noble example of high principled beneficence.

"BERMUDA.—I the underwritten, Francis Lightbourn, late Proprietor of Edward Fraser, do certify that the said Edward Fraser has been known to him since he was three years of age, that from that period to this present day, he has been constantly in his family, and from his infancy to this time, has conducted himself in a most exemplary manner; so much so, that every valuable trust has been reposed with him, which he has uniformly discharged, with honour to himself and to the entire satisfaction of his owner. This, as well as his moral character and religious conduct, which have been uniformly the same from his youth, has prompted his said owner to manumit him without fee or reward, although the loss of his services may be very injurious to his concerns. (Signed)

"FRANCIS LIGHTBOURN."

Of the general state of the Mission and Schools, Mr. Horne writes:

"The affairs of the station continue pleasing. Mr. Fraser is very diligent and useful. Three new places have been opened for preaching since my arrival; at these places we have increased attention and numbers: at our other places, we have generally houses full. We now preach regularly in eight out of the nine parishes of this government: also doing tolerably well, though one, lately formed, has seemed to fluctuate. We are much in want of school-books of all kinds."

Mr. Fraser adds:

"The state of the Society is, at least, as good as ever I have known it. Some improvements appear in St. George's, Bailey's-Bay, and other places contiguous, in which Mr. H. labours, and in which the cause of religion has hitherto been feeble. The schools at Warwick make but little progress, principally, for want of able teachers. I might, however, remark, by way of counterbalance to this dissatisfaction; that three of the adults, from among a few whom Mr. H. had placed under a teacher for closer instruction, have, during the last quarter, requested admission into Society. The schools at St. George's and Hamilton are prosperous."

MISCELLANY.

From the London Quarterly Review.

THE PRESENT STATE OF THE JEWS.

(CONTINUED.)

It has been often observed, that, under religion, which was originally false or has degenerated into falsehood, the weaker sex is not possessed of the advantages it holds under the true. Superstition corrupts the heart, whilst it weakens the understanding; and where that charity, which springs from a pure faith alone, vanishes, the stronger animal lords it over the feebler. We know how honorable was the situation of the women in ancient Israel. We have Miriam, Deborah and Hannah, as it were, before our eyes—but the Jewess of these days is treated as an inferior being. Neither religious nor moral instruction is vouchsafed to her; and in lieu of it three observances are imposed on her, as comprising her whole duty: one of them doubles a restraint enjoined to her by the law, the two others are purely mechanical. The only book given to the rabbinical Jewesses, and given in childhood to them, is eminently calculated to fill their minds with the most impure ideas, as well as with the false notions of the divinity. There have been, however of late, extracts from the Old Testament published in Germany expressly for their use and benefit. An equally mischievous effect in polluting the minds of the boys must be pro-

duced by an instruction which they are compelled to make themselves acquainted with—and this also is childhood.

If the ways of Judaism are foul, rough, and uninviting, but by which the baptized Jew has to return to it, it only maintains that character. He must be down with his face to the earth on the threshold of the synagogue during a considerable space of time, in order that his brethren, as they enter and leave it, may wipe their feet, spit, and trample on his bod.

But in truth, although the Jews have in their rabbis professedly religious teachers, whom they believe to have power over spirits, these blind guides to the blind, are not known to exercise any functions which answer to those of the Christian minister, who, besides exhortation and reproof, has to pour into the hearts of the flock all the comforts and consolations proffered to us by the charities and promises of the gospel. They constitute a sort of nobility of the Jews, and it is the first object of each parent that his sons shall, if possible, attain it. When, therefore, a boy displays a peculiarly acute mind and studious habits, he is placed before the twelve folio volumes of the Talmud, and its legion of commentaries and epitomes, which he is made to pore over with an intoneness which engrosses his faculties entirely, and often leaves him in mind, and occasionally in body, fit for nothing else; and so vigilant and jealous a discipline is exercised so to fence him round as to secure his being exclusively Talmudical, and destitute of every other learning and knowledge whatever. That one individual has lately met with three young men, educated as rabbis, who were born and lived to manhood in the middle of Poland, and yet knew not one word of its language. To speak Polish on the Sabbath is to profane it—so say the orthodox Polish Jews. If at the age of fourteen or fifteen years, or still earlier, (for the Jew ceases to be a minor when thirteen years old,) this Talmudical student realizes the hopes of his childhood, he becomes an object of research among the wealthy Jews, who are anxious that their daughters shall attain the honor of becoming the brides of these embryo sants; and often when he is thus young, and his bride still younger, the marriage is completed, that as early a chance as possible may be taken of the Messiah being born in the family. The evil of such precocious marriages might easily be imagined—even were the husband less unfitted by his education for the state of wedlock, for the charge of a family, and for the business of life than he is. It is by exercises in abstruse casuistry and disputations on words and letters that the dignity of rabbi is obtained, and the worth of his labours, when he has ascended into this tree of knowledge, may be estimated by that of the ladder on which he mounted.

When Poland became the seat of rabbinical literature, the present Talmudical system of learning, if such it can be called, consisting in the most frivolous sophistry, and war of words and particles, and in distinctions, subtle beyond perception, misleading the imagination and destroying the judgment, was invented by Rabbi Jacob Pollak, and rose into such repute that the Jewish youths flocked thither from all quarters to acquire it: the pursuit of all other and more solid Jewish knowledge fell into contempt: at the call of the Jews in Germany, France and Holland, these northern Talmudists issued forth, as would a cloud of nocturnal bats from some gloomy ruin at nightfall, true heralds of darkness, scattering obscurity around them, as tutors and rabbis. Barbarism is said to be hyperborean, and civilization to be the child of the south, and behold! they were encountered on their road by a noontide swarm of French abbés, tutors also in their way, milliners, cooks and dancing masters, conveying their sciences and their talents to the north of Europe, in the opposite direction. Mankind may perhaps, have been pretty equally benefitted by their respective exertions. Among other results of the rabbinical invasion was the establishment of three Jewish Universities in Germany,—namely, at Frankfort on the Moyn, Furth (near Nuremberg,) and Prague.

The Emperor Alexander was so sensible of the evils caused by the power of the rabbis, that he decreed in the kingdom of Poland the abolition of the bodies which, under their orders governed the Israelitish communities, stating, amongst other things, in the ukase, that the properties of those communities should be administered by their elders, in order that they might be rescued from the existing malversation. The Jew does not appear to be very curious to inquire

why he is thus under the sway of these spiritual rulers, unknown to the law, whilst he has entirely lost the priesthood which it created; and the reason why he avoids research into this matter is obvious. Daniel, whom to lessen his authority, he degrades to the rank of a lesser prophet, tells him that about the time "when Messiah shall be cut off, but not for himself, the sacrifice and oblation will cease;" now they did cease at the destruction of Jerusalem, and never have been, nor can now be, resumed although Jerusalem is rebuilt, and numerous Jews inhabit it, because they cannot take place without the ministrations of a priest of the sons of Aaron, of the tribe of Levi. The prophecy requires that the oblation and sacrifice shall be no more resumed; and what more effectual mode of preventing that resumption could have been devised than to obliterate from the minds of the Jews the memory of the genealogies of their tribes and families? It is most remarkable that they have forgotten these things completely, while they have forgotten nothing else. It is true, that there are persons amongst them, who call themselves Levi and Cohen (or Priest); but none of these pretend to establish their claims to such titles by any genealogy. Yet every Jew had a personal and family interest in preserving his pedigree, and especially in the tribe of Judah, in which the Messiah was to be born. It was important to them to preserve their genealogies, were it only to enable them to falsify this prediction, if they could.

Is it to be wondered at, that, amidst a people under such spiritual misrule and neglect, confined to cities, in general occupied mainly in the pursuit of petty gains, under the guidance of the foul and uncharitable abominations of the Talmud a great relaxation of moral principles has taken place, and especially at the expense of those, whom they hate as their oppressors, and despise as heathens and unclean? Indeed there are many precepts of their rabbis utterly subversive of honesty in all their dealings with gentiles. Antonio Margarita, a converted Jew of the sixteenth century, reproached them with the Col Nidre, an absolution, pronounced at the yearly feast of atonement, to all present, for all perjuries and breaches of vows and engagements, committed by them in the preceding year. It is so called, from the two words with which a prayer used at that feast begins: the night and day are passed in prayer and fasting, during which the Jew wears the shroud in which he is to be buried, a present from his father-in-law, as it is also his wedding garment; and then his absolution is pronounced to him. But Eisenmenger, in his "Entdecktes Judenthum" (Judaism Unveiled,) published in the seventeenth century, upbraids them with pronouncing that absolution prospectively in his day, that is, for the coming year. A German government, aware of this fact, not long since caused the Jews, when sworn in cases in which Christians were concerned, to make oath that they were not present at the last yearly promulgation of this absolution; forgetting that, if they were present, this last perjury was also comprised in this precautionary white-washing. It is not long since, (we state the fact on the best authority) that a Polish Jew hired his rabbi to send the angel of death to destroy a Polish nobleman, as his only means of escaping the detection of a heinous fraud; soon after this, the countess died, but the husband lived. The Jew went to upbraid his rabbi, who replied, that "he sent the angel on his errand, who not finding the count at home, did his best, by slaying the lady;" and this satisfied the complainant.

It is always especially to be observed, that these and the like matters are stated exclusively of the Rabbinical Jews, those bent down under the whole weight of their law as now interpreted, and most especially, of them as they are found in their northern hive, in Poland. In other parts of Europe there are great numbers of Jews, who have profited very considerably of the civilization which surrounds them, and of the morality of the gospel though without recognizing its divine origin. Amongst them are many amiable, charitable, liberal-minded men, of unquestioned probity, to whose virtues we offer a willing tribute; and, small as is the number of English Jews, we have had, and have, amongst us, men adorning this country, by their talents and acquisitions, as well as virtues, who trace their origin to them. But it was Mendelssohn, the translator of the Pentateuch, who was in truth an infidel, that gave the first impulse to the Jewish mind in modern days, and the first blow to rabbinism: he was seconded by able