

Hidden Hebrews 2

VIDEO REFERENCES

BENAYAH ISRAEL

The Negro in the New world

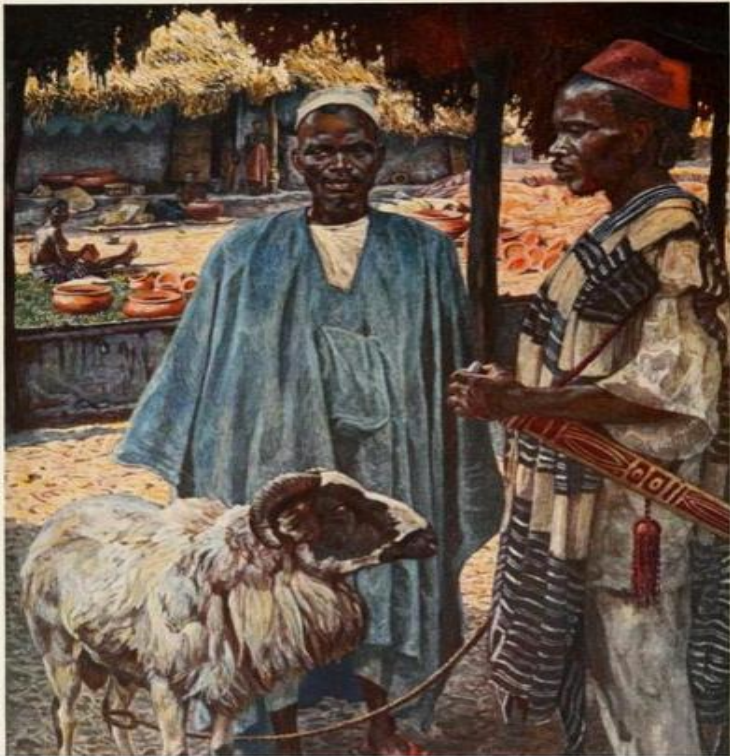
by Johnston, Harry, 1858-1927

page - 27 (footnote)

(Shows Jews called Negro)

The Negro in the New world
← Back to item details

PDF/ePub



**THE NEGRO
IN THE NEW WORLD**

BY
SIR HARRY H. JOHNSTON
G.C.M.G., K.C.B., D.Sc. CAMB.

GOLD MEDALIST ROYAL GEOGRAPHICAL AND ROYAL SCOTTISH GEOGRAPHICAL SOCIETIES
CORRESPONDING MEMBER OF THE GEOGRAPHICAL SOCIETY OF PHILADELPHIA, U.S.A.
AND OF THE ITALIAN GEOGRAPHICAL SOCIETY, ETC.

WITH ONE ILLUSTRATION IN COLOUR BY THE AUTHOR
AND 300 BLACK AND WHITE ILLUSTRATIONS BY THE AUTHOR AND OTHERS
MAPS BY MR. J. W. ADINSON (ROYAL GEOGRAPHICAL SOCIETY)

128314-113

13 / 548



29. PANIYAN WOMAN
Negroid bush-tribe of Southern India

Europe.

It is possible that in or on the verge of Arabia the ancient basal stock of the generalised negro parted, divided into two great streams of divergent emigration: one to proceed to Europe via Syria, and the other to pass through Arabia² to Egypt and tropical Africa. In Arabia or in Egypt (it may be) arose the difference between the long-headed African negro and the rounder, shorter-headed *Bushman*, the last-named becoming more habituated than his congeners to a life in arid deserts or scrubby, open country.

The African Negro was again differentiated (probably in East Africa) into three main varieties: (1) the *prognathous* “*Strandlooper*” type, of whom vestiges living and

¹ The Jews are composed of three or four separate racial elements. The Asiatic negroid strain shows itself occasionally in the curly hair, the long eye, and proportions of the skull. The Jewish hybrids with the Negro in Jamaica and Guiana reproduce most strikingly the Assyrian type (*supra*).

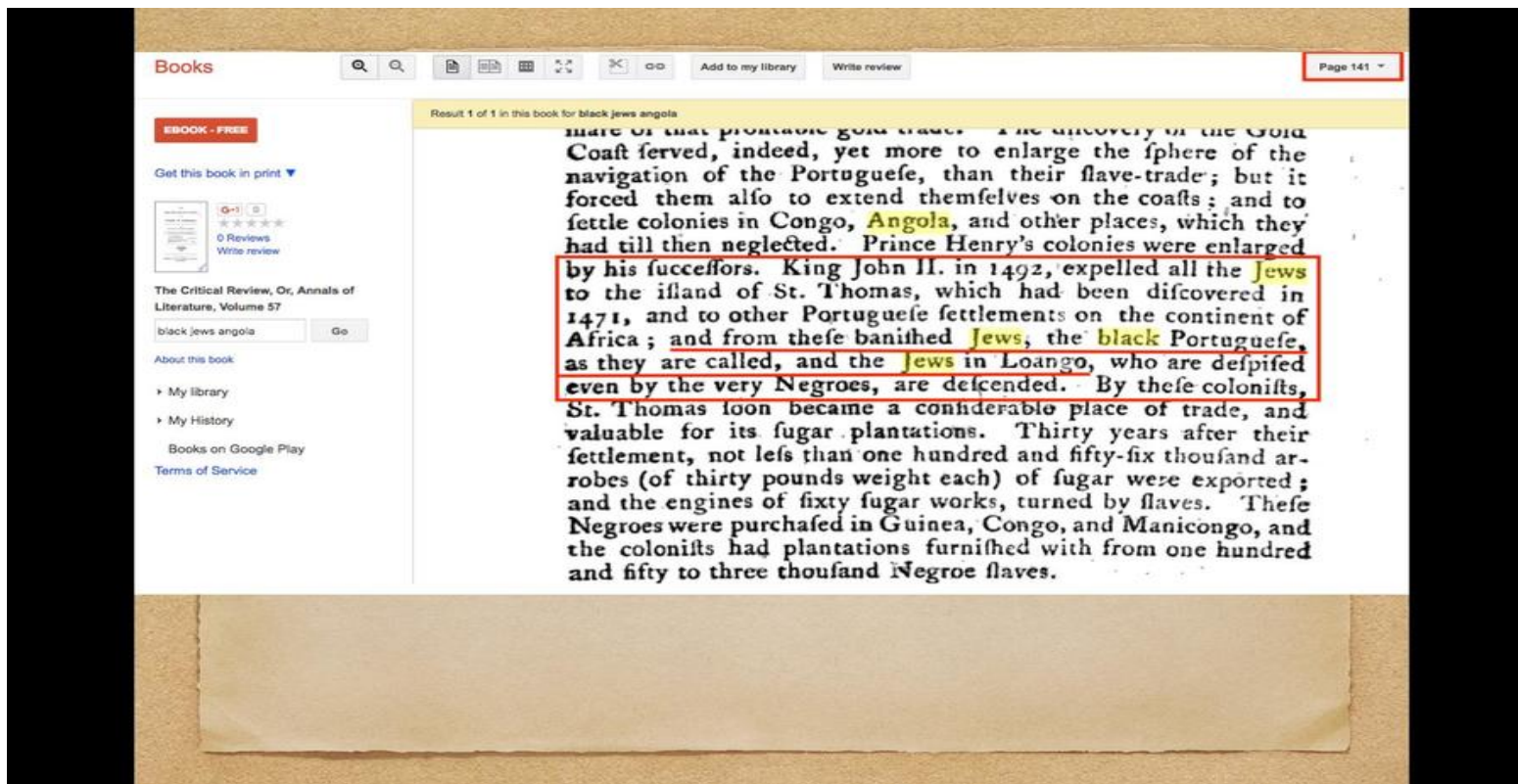
² It is quite conceivable that the great peninsula of Arabia was once populated, as far as its natural conditions allowed, by a primitive negro stock, which may have been later on partially exterminated by changing and unfavourable conditions of climate and by the after-coming of the white man in his types

The Critical Review, Or, Annals of Literature, Volume 57

edited by Tobias George Smollett

page - 141

(Shows Portuguese Jews called - Black/Negro)

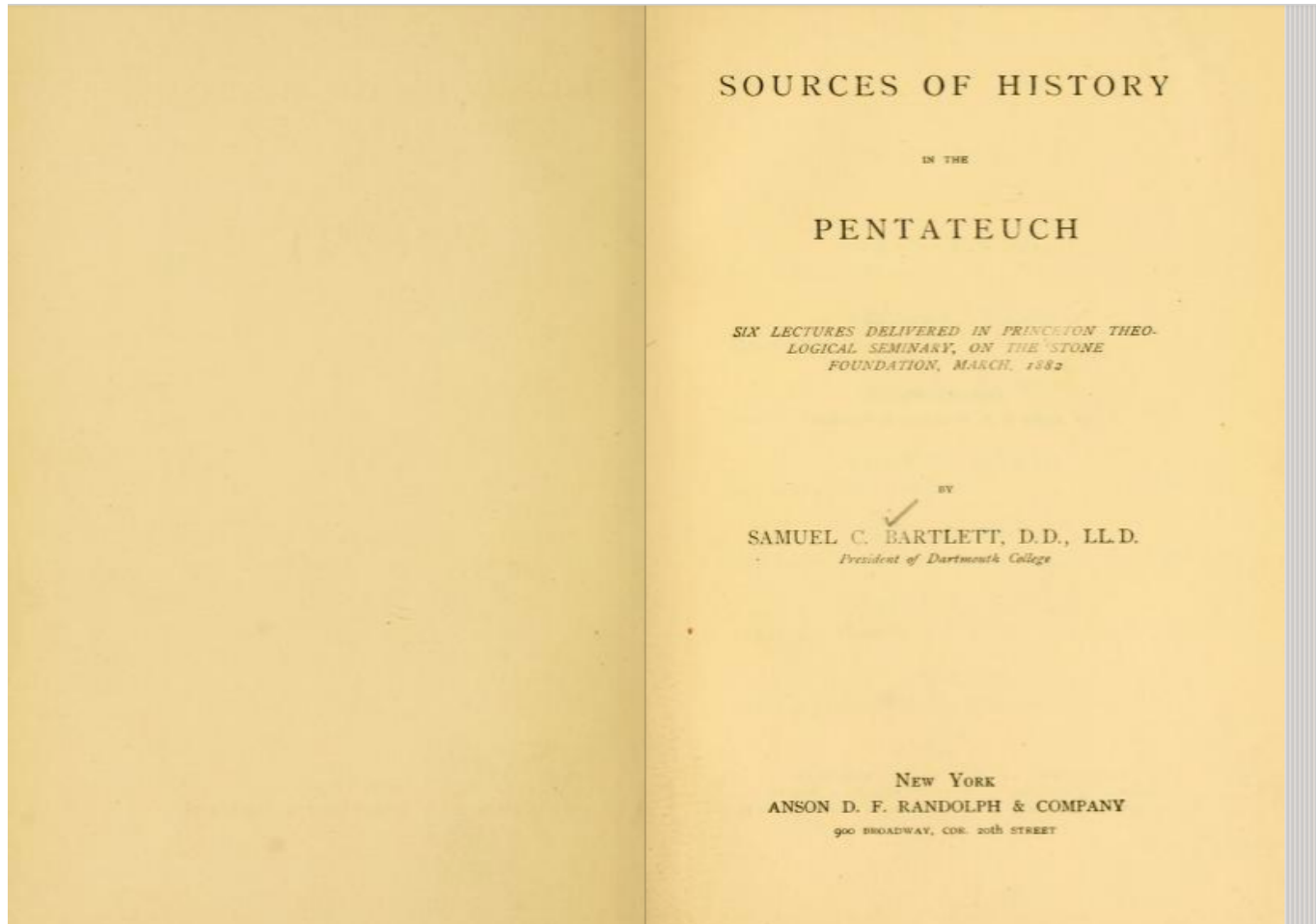


Sources of History in the Pentateuch: Six Lectures Delivered in Princeton ...

By Samuel Colcord Bartlett

page 118

(Shows Portuguese Jews were Black in Color)



Dr. Carpenter had announced as a well settled fact of observation that among the domesticated races of quadrupeds the characters most susceptible of variation are, *stature, general conformation of the body, conformation of the skull, quantity, texture and color of the hairy covering, physical character* as shown in the increase of intelligence and disappearance of some of the instinctive propensities. These comprise summarily the whole catalogue of diversities found in the human species.

In regard to the human race it has been shown abundantly and historically (1) that each of the external differences often ceases to be characteristic. Thus the black color is found not only in individuals, as the **black Jews** of Portugal, but in tribes, as the Bicharis on the Red Sea, whose hair and character are perfectly Semitic: and the white color in

Lost Tribes & Promised Lands

by Ronald Sanders

page vi

- Picture from Lost Tribes A Myth by Doctor Allen Godbey
(Shows picture of Jews and below shows map of location of Jews)

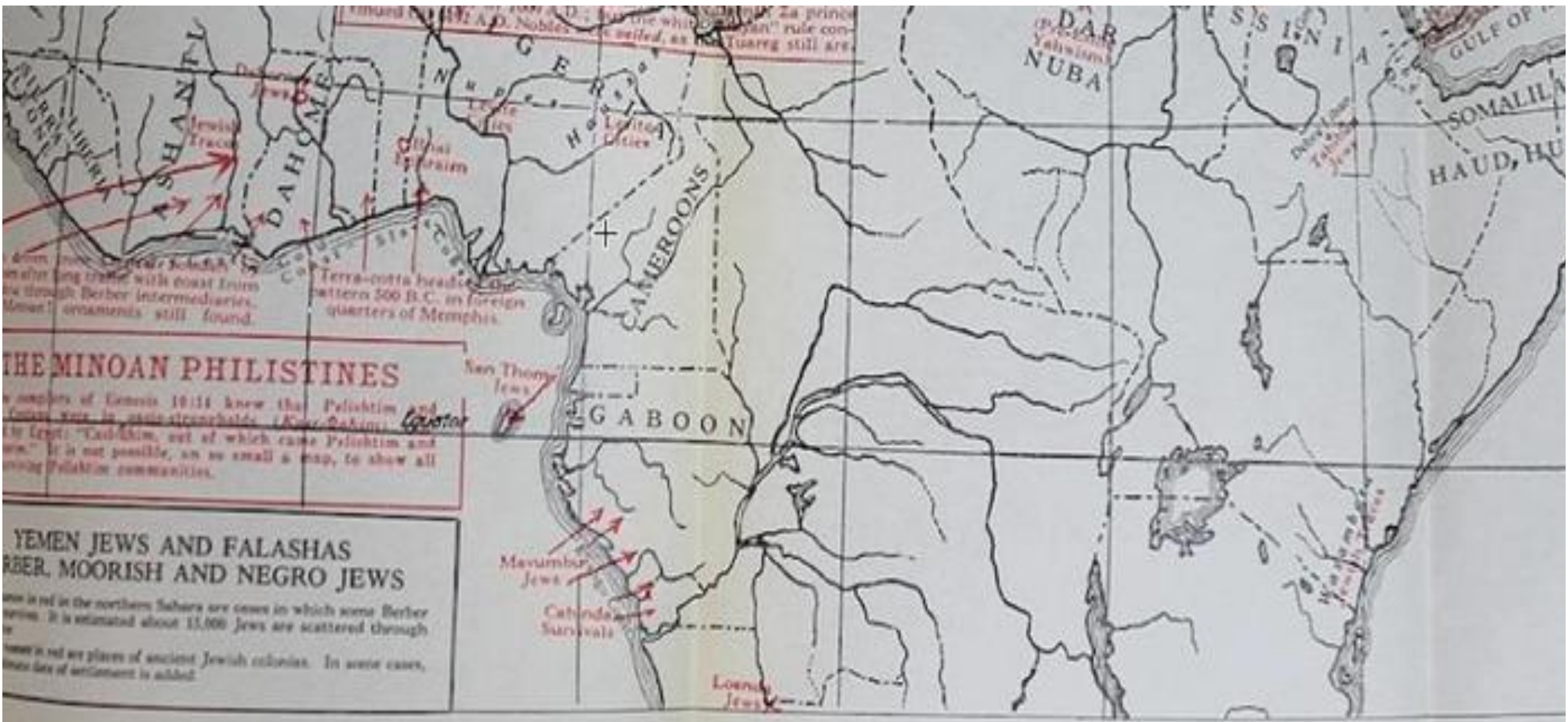


The picture below was taken from
The book: *Lost Tribes a Myth* by
Doctor Allen Godbey, Duke Uni-
versity Press, 1930.



Judean Hebrews from Upper Senegal West Africa

These men are the descendants of the ancient Judean nation. Their ancestors fled from Jerusalem before the arrival of the Roman armies which were under the command of Vespasian and General Titus in 70 A.D.



remained in 1912 A.D. Nobles were called, as the Quarrig still are...

Terra-cotta headlets discovered between 500 B.C. in foreign quarters of Memphis.

THE MINOAN PHILISTINES
 A sample of Genesis 10:14 knew the Philistim and Gomer was in main-strengths. (Kor Gabim) (to left) "Cushim, out of which came Philistim and Gomer." It is not possible, on so small a map, to show all living Philistim communities.

YEMEN JEWS AND FALASHAS
BERBER, MOORISH AND NEGRO JEWS
 Some in red in the northern Sahara are cases in which some Berber names. It is estimated about 15,000 Jews are scattered through...
 Some in red are places of ancient Jewish colonies. In some cases, dates of settlement is added.

A New Voyage to Italy: With Curious Observations on Several Other Countries, As: Germany, Switzerland, Savoy, Geneva, Flanders, and Holland; Together with Useful Instructions for Those who Shall Travel Thither, Volume 1, Issue 1

page 139 (shows Portuguese Jews are all Black in color)

A
NEW VOYAGE
TO
ITALY.

WITH
Curious OBSERVATIONS on several
Other Countries :

A S
*GERMANY; SWITZERLAND;
SAVOY; GENEVA; FLANDERS;
and HOLLAND :*

TOGETHER
With Useful INSTRUCTIONS for those
who shall travel thither.

In Two VOLUMES.

The FIFTH EDITION, with large Additions throughout
the Whole, and adorned with several new Figures.

VOL. II. PART I.

Dicitur & nostros cantare Britannia Versus.
Martial. Lib. XI. Epigr. iv.

as some of themselves assured me, do scrupulously observe the Law that enjoins them to marry at Twenty Years of Age, at the farthest, under the Pain of Ignominy, and being treated as Persons living in Sin. The Number of the *Jews* at *Rome* may at present amount to about *Seven or Eight Thousand*, according to the vulgar Computation.

WHEN any *Jew*, or other *Infidel*, is willing to embrace the *Roman Religion*, the Solemnity of his *Baptism* is put off to the *Saturday* in the *Holy Week*, unless some urgent Consideration require greater Haste. This Ceremony is perform'd in a little Building call'd at *Rome*, *Baptisterio*, joining to the Church of *S. John de Lateran*, where they believe *Constantine the Great* was baptiz'd †. We saw six *Turks* baptiz'd in that Place : they wore a Cloak of white Damask, and a Lawn Band, with a Silver Cross hanging at their Neck. The Cardinal that was to officiate being come with the Canons of that Church, the Ceremony was begun with blessing the Water ; after which, the Profelytes, presented by their Godfathers, advanced every one in his Turn, and declared their Desire to be baptiz'd ; then they lean'd over the Font, and the Cardinal baptiz'd 'em, by pouring

† The Learned *Radolphus Hospinianus* vehemently excepts against what *Platina* and others have said, concerning the pretended *Baptism* of the Emperor *Constantine* at *Rome*, by the

THE Author of *la Roma Santa* affirms, that the *Jews* stink, and that their noisome Smell vanishes after they are baptiz'd. *Cosa maravigliosa, che ricevuto il Sto Battesimo non puzzano più.* I know not why this shou'd be reckon'd wonderful ; for those who are to be baptiz'd are so carefully wash'd and cleans'd, that they must needs become sweet, tho' they really stunk before. But 'tis ridiculous to imagine that the *Jews*, as being *Jews*, have a peculiar Smell. The *Jews* at *Rome* are very poor ; those who are poor are always nasty, and those who are nasty, usually stink. That is the Mystery. 'Tis also a vulgar Error that the *Jews* are all black ; for this is only true of the *Portuguese Jews*, who marrying always among one another, beget Children like themselves ; and consequently the Swarthiness of their Complexion is entail'd upon their whole Race even in the Northern Regions. But the *Jew* who are originally of *Germany* ; those, for Example, I have seen at *Prague*, are not blacker than the rest of their Countrymen.

THO' no Body can doubt that those of the *Jewish Nation* * are destitute of all authentic Tradition ; and, that, as being *Jews*, they have

no

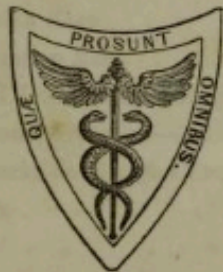
THE
RACES OF MEN:

A FRAGMENT.

BY

ROBERT KNOX, M.D.

LECTURER ON ANATOMY, AND CORRESPONDING MEMBER OF THE NATIONAL
ACADEMY OF MEDICINE OF FRANCE.



PHILADELPHIA:
LEA & BLANCHARD.
1850.

under the thyrsus, nor under the caduceus. Their hand is the same as that of the Normans, with the palm altogether less developed, and the fingers, as it were, square."

As I attentively surveyed the Jewish population on the streets of London, I fancied I could perceive three different casts of features: the first Jewish, *par excellence*, and never to be mistaken; a second, such as Rembrandt drew; and a third, possibly darker, of other races intermingled. It seems to me, indeed, that almost every race shows, as it were, three forms of race which run into each other, connecting them possibly with others, so that this is not peculiar to the Jewish race. Of the first form I need say little to you, begging you merely to recollect that the contour is convex; the eyes long and fine, the outer angles running towards the temples; the brow and nose apt to form a single convex line; the nose comparatively narrow at the base, the eyes consequently approaching each other; lips very full, mouth projecting, chin small, and the whole physiognomy, when swarthy, as it often is, has an African look. When fine, that is in the young person, with no exaggera-

Traveling Man: The Journey of Ibn Battuta 1325-1354

By James Rumford

page (definitions page located in middle of book)

(Shows Arab word for Blacks is Sudan)

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2 Reviews

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Traveling Man: The Journey of Ibn Battuta 1325-1354

By James Rumford

The Kaaba is a sacred place for Muslims.

The **Koran** or *Qur'ān* (*core-on*) is the holy book of the Muslims.

The **Land of the Blacks** meant most of modern Africa. The Arabic word for Blacks is *Sūdān*, now the name of an African country.

Li Po or Li Bo (701–762) was a Tang Dynasty Chinese poet.

The **lotus tree** is a kind of jujube (*joo-jooob*).

The **Luwata tribe** was a Berber tribe of North Africa.

Mecca (*meck-kah*) is a holy city in Saudi Arabia for Muslims.

A **medina** is the Arabic word for city.

A **minaret** (*min-are-ret*) is a tower on a mosque.

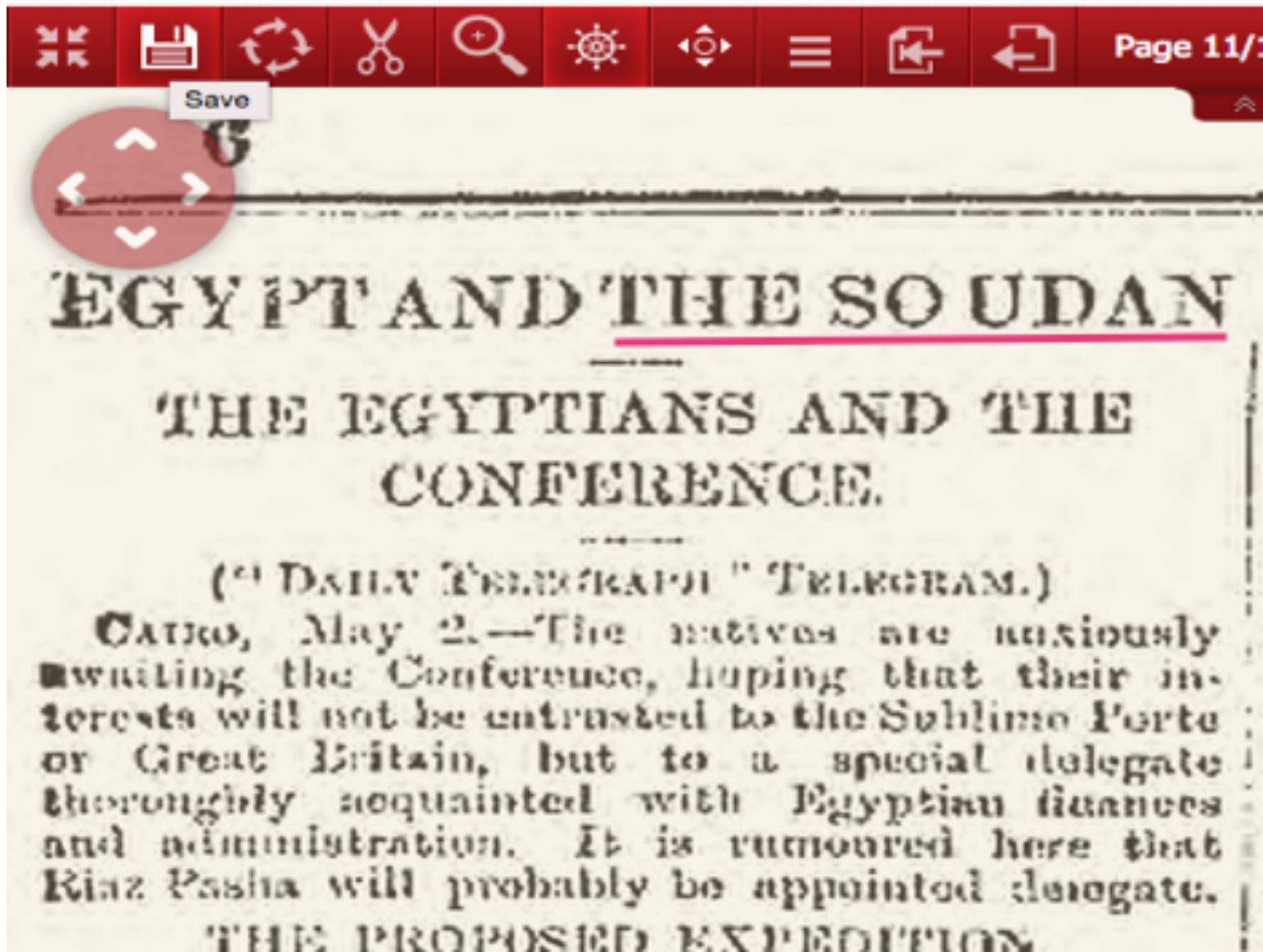
Empires of Medieval West Africa
by David C. Conrad
page 9
(Shows Arab word for Blacks is Sudan)

THE BILAD AL-SUDAN

The savanna of sub-Saharan (that is, south of the Sahara Desert) West Africa was first described in writing by Arab travelers and geographers. They called it the Bilad al-Sudan, which means “land of the blacks” (*sudan* is the Arabic word for “black person”). Because that Arabic term was in the first written record of the region, the West African savanna came to be called the Western Sudan. The area has vast grasslands, widely scattered giant trees, and rainfall only during specific seasons. The Niger River and its many tributaries (rivers or streams that flow into a larger river) run through it.

Soudan, or **SUDAN**, the Arabic equivalent (*Beled es-Sudan*—i.e. 'Land of the Blacks') of **Negroland** or Nigritia, a geographical term which in its widest sense embraces the vast region of Africa that stretches from the Atlantic to the Red Sea and the Abyssinian highlands, and from the Sahara and Egypt proper in the north to the Gulf of Guinea, the central equatorial regions, and the Albert and Victoria Nyanzas in the south. This is the home of the true Negro race, though there are various other pure and mixed elements in the population derived principally from Hamitic and Semitic (Arab) stocks. The **Soudan** in this sense

Clip from old Edinburg Newspaper archive (May 2, 18??)



The image shows a digital interface for viewing a newspaper clipping. At the top, there is a red toolbar with various icons: a full-page view icon, a save icon, a refresh icon, a scissors icon, a magnifying glass icon, a gear icon, a crop icon, a hamburger menu icon, a left arrow icon, and a right arrow icon. The text "Page 11/1" is visible in the top right corner of the toolbar. Below the toolbar, there is a circular red overlay with four white arrows pointing up, down, left, and right, indicating navigation options. A small "Save" button is also visible near the top left of the clipping area. The newspaper clipping itself is titled "EGYPT AND THE SOUDAN" in large, bold, serif capital letters, with a red underline under the word "SOUDAN". Below the title, the subtitle reads "THE EGYPTIANS AND THE CONFERENCE." in a smaller, bold, serif font. A line of text in parentheses follows: "(" DAILY TELEGRAPH " TELEGRAM.)". The main body of the clipping begins with "CAIRO, May 2.—The natives are anxiously awaiting the Conference, hoping that their interests will not be entrusted to the Sublime Porte or Great Britain, but to a special delegate thoroughly acquainted with Egyptian finances and administration. It is rumoured here that Riaz Pasha will probably be appointed delegate." The clipping ends with the text "THE PROPOSED EXPEDITION" in bold, serif capital letters.

EGYPT AND THE SOUDAN

THE EGYPTIANS AND THE CONFERENCE.

(" DAILY TELEGRAPH " TELEGRAM.)

CAIRO, May 2.—The natives are anxiously awaiting the Conference, hoping that their interests will not be entrusted to the Sublime Porte or Great Britain, but to a special delegate thoroughly acquainted with Egyptian finances and administration. It is rumoured here that Riaz Pasha will probably be appointed delegate.

THE PROPOSED EXPEDITION.

Maps of Africa: An Online Exhibit

A digital collection of African Maps at the Stanford University Libraries

Atlas Des Ganzen Erdkreises in der Central Projection.

<https://exhibits.stanford.edu/maps-of...> Shows SOUDAN also called Lamlem and Negroland. Also shows Hausa in SOUDAN)

Stanford University
IMAGE GALLERY

MORE COL



Details

Title
Atlas Des Ganzen Erdkreises in der Central Projection.

Collection
Maps of Africa

SOUDAN
Lamlem
OR
Negroland

Soudan - Hebrew

So (H5471) - foreigner (of foreign

Yudan = Judah (H3063) - The Southern

== Foreigner's of

Yosé bar Zabeda, 391 [n.91](#)

Yosé of Kfar Dan, [70](#), [312n.22](#)

Yosé the Great, [108–9](#), [344n.70](#). *See also*

Yosé (b. Halafra)

Yudan (variant of “**Judah**”; 4th c. C.E.), [56](#),
[236](#)

Yudan bar Shalom, [212](#)

Yudan the father of R. Matanyah, [168](#), [262](#),
[388n.56](#)

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**The Monarchic Principle:
Studies in Jewish Self-
government in Antiquity**

By David M. Goodblatt

yudan judah

Go

About this book

Yohanan son of Zakkai dictate letters to Yohanan the scribe at the upper market near the Dung Gate. The letters are in Hebrew, but have the same addressees and very similar content as the first letter of Gamaliel in the Tosefta. Neusner accepts the authenticity of both the Tosefta and the Midrash Tanna reports, so that we may attribute calendrical “encyclicals” to both Gamaliel and Simeon. Alon suggests that the two reports may be alternate versions of the same event, and he appears to prefer the Tosefta version. Epstein, relying on the parallel in Palestinian Talmud Sanhedrin 1, 18d which attributes the report on Gamaliel to Rabbi Yudan (= Judah), suggests that we have two alternative tannaitic traditions. Yannai attributes the letters to Simeon, Judah Gamaliel. Presumably the tradition in Midrash Tannaim, attributed to Joshua, is the same as the Yannai tradition, though Epstein does not say this.

It seems sensible to follow Epstein and begin with the literary question before addressing the historical one. Judah, who attributes the “encyclicals’

Journal of a residence in Ashantee, comprising notes and researches relative to the Gold Coast, and the interior of Western Africa, chiefly collected from Arabic. and information communicated by the Moslems of Guinea by Dupuis, Joseph pg cvi (back of book)

JOURNAL
OF A
RESIDENCE IN ASHANTEE.
BY
JOSEPH DUPUIS, ESQ.
LATE
HIS BRITANNIC MAJESTY'S ENVOY AND CONSUL FOR THAT KINGDOM.
COMPRISING
NOTES AND RESEARCHES RELATIVE TO THE GOLD COAST,
AND THE
INTERIOR OF WESTERN AFRICA;
CHIEFLY COLLECTED FROM ARABIC MSS.
AND INFORMATION COMMUNICATED BY THE MOSLEMS OF GUINEA:
TO WHICH IS PREFIXED
AN ACCOUNT OF THE
ORIGIN AND CAUSES OF THE PRESENT WAR.

ILLUSTRATED WITH A MAP AND PLATES.

LONDON:
PRINTED FOR HENRY COLBURN,
NEW BURLINGTON STREET.
1824.

The **Jews** of Soudan are, according to my informers, divided into many large and small tribes, with whose names they are unacquainted. Their mode of life in some countries is pastoral; but the towns are filled with traders and artificers of that faith, who gain a subsistence at their several employments, in the service of the Moslems, under whose government they live as vassals. This, in reference to Mr. Bowdich's kingdom of "Yahoodie," I may be permitted to say, is the only state of society in which that oppressed nation is suffered to live; and the tribes, without security in their possessions, without public revenue or arms, are hourly exposed to insult and rapine from the blind zeal and active bigotry by which their lords are animated in those countries. The lands occupied by these people cover a wide extent, between Massina and Kaby. They are said to be mingled also with the upper Foulaha tribes, eastward of Timbuctoo, and in many parts of Marroa they have inheritances or are employed as artificers in the cities and towns; "As we live among the heathens," said the Bashaw, "so do the **Jews** in Marroa and Fillany with our brethren; but they are not esteemed like us, for they are a people hardened in their sins and obstinate in infidelity; the anger of God is upon them, and therefore are they given to the rule of the Moslems,

The Arab Bashaw goes on to describe the Jew as brown colored instead of the pitch black color of some Ashantee

37 And thou shalt become an astonishment, a proverb, and a byword, among all nations whither the LORD shall lead thee.

38 Thou shalt carry much seed out into the field, and shalt gather *but* little in; for the locust shall consume it.

39 Thou shalt plant vineyards, and dress *them*, but shalt neither drink *of* the wine, nor gather *the grapes*; for the worms shall eat them.

40 Thou shalt have olive trees throughout all thy coasts, but thou shalt not anoint *thyself* with the oil; for thine olive shall cast *his fruit*.

41 Thou shalt beget sons and daughters, but thou shalt not enjoy them; for they shall go into captivity.

Africa being an accurate description of the regions of Ægypt, Barbary, Lybia, and Billedulgerid, the land of Negroes, Guinee, Æthiopia and the Abyssines : with all the adjacent islands, either in the Mediterranean, Atlantick, Southern or Oriental Sea, belonging thereunto : with the several denominations fo their coasts, harbors, creeks, rivers, lakes, cities, towns, castles, and villages, their customs, modes and manners, languages, religions and inexhaustible treasure : with their governments and policy, variety of trade and barter : and also of their wonderful plants, beasts, birds and serpents : collected and translated from most authentick authors and augmented with later observations : illustrated with notes and adorn'd with peculiar maps and proper sculptures by John Ogilby page 34

A F R I C A:

BEING AN
ACCURATE DESCRIPTION

OF THE

R E G I O N S

OF

Ægypt, Barbary, Lybia, and Billedulgerid,

The LAND of

Negroes, Guinee, Æthiopia, and the Abyffines;
With all the Adjacent Islands, either in the Mediterranean,
Atlantick, Southern, or Oriental Sea, belonging thereunto.

With the feveral Denominations of their
Coasts, Harbors, Creeks, Rivers, Lakes, Cities,
Towns, Castles, and Villages.

T H E I R

Customs, Modes, and Manners, Languages,
Religions, and Inexhaustible Treafure;

With their

Governments and Policy, variety of Trade and Barter,

And alfo of their

Wonderful Plants, Beasts, Birds, and Serpents.

Collected and Translated from most *Authentick Authors*,
And Augmented with later Observations;

Illustrated with Notes, and Adorn'd with peculiar Maps, and proper Sculptures,

By *JOHN OGILBY* Esq;
Master of His Majesties *REVELS* in the Kingdom of *IRELAND*.

L O N D O N,

Printed for the Author, and are to be had at his

AFRICA.

* Judaism spread through
Africa.

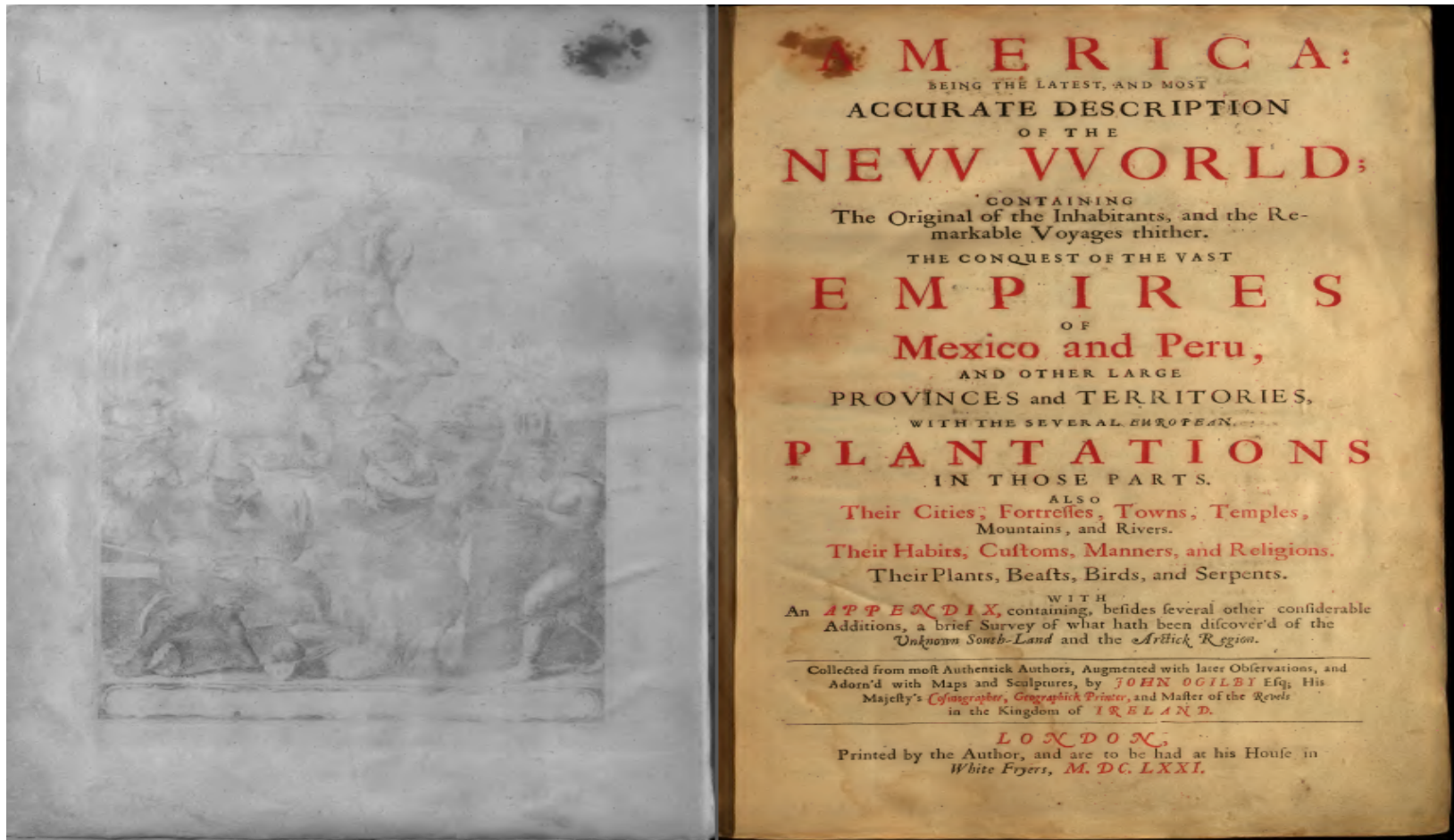
Many Jews also are scatter'd over this Region; some Natives, boasting themselves of Abrahams seed, inhabiting both sides the River Niger: Others are Asian Strangers, who fled thither either from the desolation of Jerusalem by Vespasian; or from Judea wasted and depopulated by the Romans, Persians, Saracens, and Christians: Or else such as came out of Europe, whence they were banish'd, viz. Out of some parts of Italy in the year 1342. Out of Spain in the year 1462. Out of the Low-Countries in 1350. Out of France in 1403. Out of England in 1422. These all differ in habit, and are divided into several Tribes, having no Dominion, though both wealthy and numerous, but despised of all Nations, and so abominated by the Turks, that they are not admitted to be Mahumetans, unless first Baptized: And then no otherwise made use of, than to receive their Customs, and gather in their Taxes.

* Or Heftoring Debauchees, that make their *summum bonum*, a dissolute life; having business, and all manner of ungenioury.

The Caffers, or Libertines, who hold many Atheistical Tenets, live together promiscuously without Ceremonies, like our Familists * or Adamites, following their sensuality and unbridled lust, inhabiting from Mosambique to the Cape of Good Hope.

The Idolaters are numerous in Negro-land, Upper and Lower Ethiopia, and towards the great Ocean, except, as we hinted before, some few, who by the industry of the Portugueses and Spaniards, have been converted and baptized in several places.

America: being an accurate description of the New World; : containing the original of the inhabitants; the remarkable voyages thither: the conquest of the vast empires of Mexico and Peru, their ancient and later vvars. With their several plantations, many, and rich islands; their cities, fortresses, towns, temples, mountains, and rivers: their habits, customs, manners, and religions; their peculiar plants, beasts, birds, and serpents by Montanus, Arnoldus, 1625?-1683; Ogilby, John, 1600-1676 <https://archive.org/details/americanbe...>





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those who were afflicted either of these two ways, most certainly dy'd in four days time. The occasion of this deadly Distemper was by divers, according to their different Judgments, imputed to several Accidents; but doubtless it was chiefly to be ascrib'd to the poysonous Damps or Fogs, which often rise in this Island, at which times every one us'd to keep close in their Huts or Houses; which the *Netherlanders* being ignorant of, neglected.

The first Colony sent thither by *John the third*, King of *Portugal*.

The *Portuguese* that dwelt on this Island inform'd the *Netherlanders*, that few liv'd above fifty years there, yet notwithstanding the great Gain tempted them to tarry, several of them having two or three hundred *Negro's* that work'd in the Sugar Mills; that *John the Third*, King of *Portugal*, sent a Colony thither above two hundred years before, whom though the unwholsom Air destroy'd, yet the Place was not left desolate; for he sent new Inhabitants, who first Setled in *Guinee*, next in *Angola*, and lastly on the Island *St. Thomas*, that so they might be the better us'd to the Air; that the said King sold all those *Jews* for Slaves that refus'd to embrace the *Roman Religion*, and caus'd their Children to be Baptiz'd, from whom (coming thither in great numbers) most of the present Inhabitants were descended.

Twice a year, *viz.* in *March* and *September*, the Sun is in the *Zenith* here, being right perpendicular, and by that means makes no Shadow at Noon; but the Heat is somewhat mollifi'd in these two Moneths by the Rains which fall, and in the Summer by a West, or South Wind; for there never blow neither East nor Northerly Winds.

A new voyage to Italy : with curious observations on several other countries, as Germany, Switzerland, Savoy, Geneva, Flanders, and Holland : together with useful instructions for those who shall travel thither by Misson, Maximilien, 1650?-1722; Jephson, Charles, active 1736-1748; J. and J. Bonwicke page 138

A new voyage to Italy : with curious observations on several other countries, a

← Back to item details

† The Learned
ed *Rodolphus*
Hospinianus
vehemently
excepts against
what *Platina*
and others
have said, con-
cerning the
pretended
Baptism of
the Emperor
Constantine at
Rome, by the
Bishop *Sylve-*
ster. He
makes it ap-
pear that this
Ceremony
was perform'd
at *Nicomedia*,
by the Bishop of that Place; according to the Testimony of *Eusebius*, *Je-*
rom, &c. the Emperor being sixty-three Years old, and thirty Years after
the Death of *Sylvester*, Bishop of *Rome*. *Eusebius* ought to be hearken'd
to, because he was Cotemporary with *Constantine*. *Hospinianus* does not
deny, that after *Constantine* had procured Peace and Liberty to the Christ-
ians, they began to build near the Temples little Edifices design'd for the
Use of Baptism.

WHEN any *Jew*, or other *Infidel*, is willing to embrace the *Roman Religion*, the Solemnity of his *Baptism* is put off to the *Saturday* in the *Holy Week*, unless some urgent Consideration require greater Haste. This Ceremony is perform'd in a little Building call'd at *Rome*, *Baptisterio*, joining to the Church of *S. John de Lateran*, where they believe *Constantine the Great* was baptiz'd †. We saw six *Turks* baptiz'd in that Place: they wore a Cloak of white *Damask*, and a *Lawn Band*, with a Silver Cross hanging at their Neck. The Cardinal that was to officiate being come with the Canons of that Church, the Ceremony was begun with blessing the Water; after which, the Profelytes, presented by their Godfathers, advanc'd every one in his Turn, and declared their Desire to be baptiz'd; then they lean'd over the Font, and the Cardinal baptiz'd 'em, by pouring Water on their Heads out of a large Silver Spoon; and gave 'em their Names. Afterwards, taking Wax Tapers in their Hands, they were confirm'd in the Chapel of the *Baptistery*, and from thence went to hear *Mafs* in the same Church.

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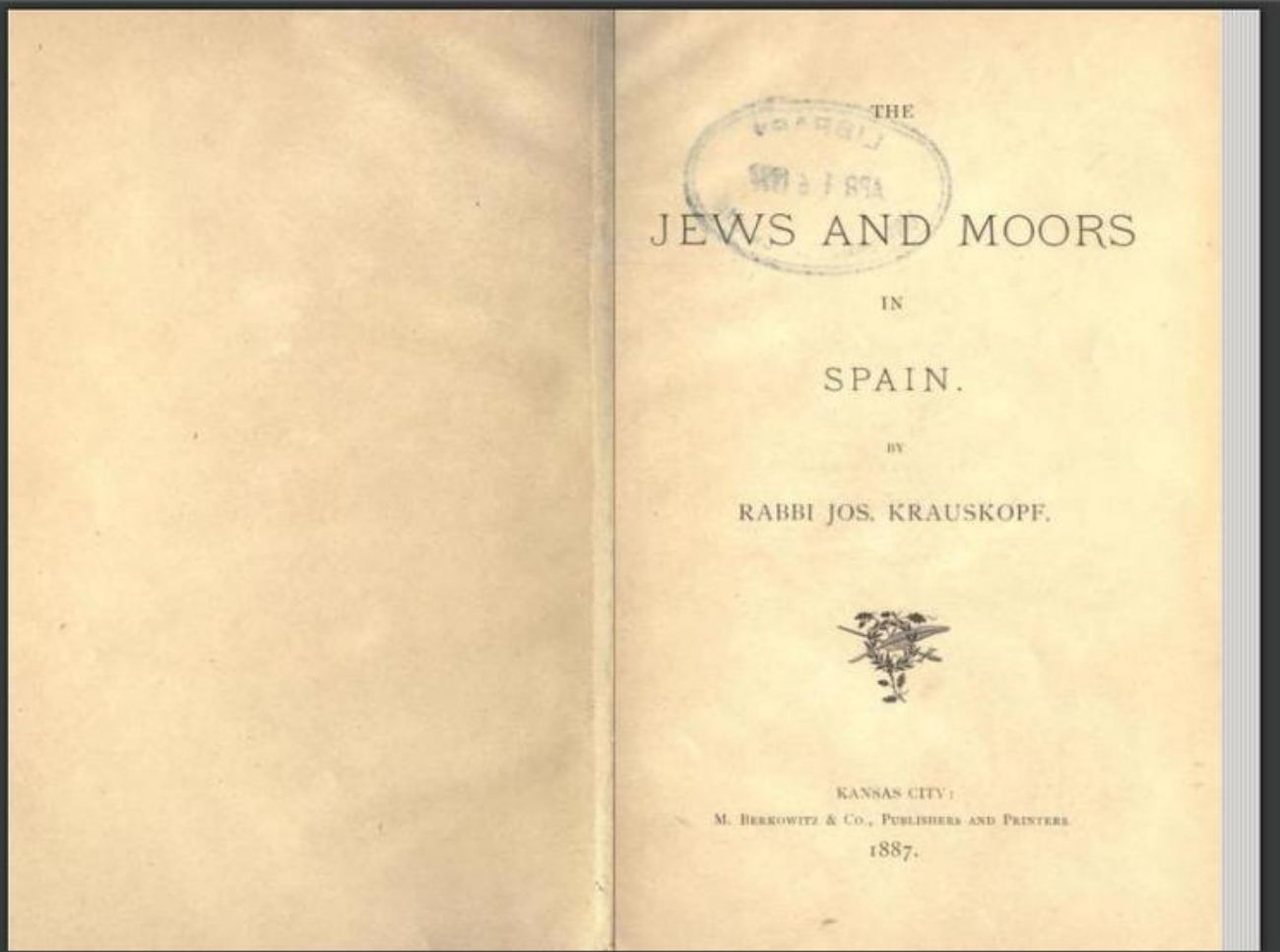
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The Jews and Moors in Spain by Krauskopf, Joseph, 1858-1923 page 214

The Jews and Moors in Spain

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and lashed the populace into a relentless fury, because of the visitation of the plague, and the breach of contract on the part of the Jews. The king's creed awoke again simultaneously with the re-awakening of his greed. He issued an edict which threw even that of Torquemada into the shade. All Jewish children below fourteen years of age were torn from their parents' arms, dragged into the church, baptized; those under three years of age were given to Christians, to receive a Christian education, or in other words to be raised as slaves; those between three and ten years of age, were put on board of a ship and conveyed to the newly discovered, unwholesome island of St. Thomas, called "*Ilhas perdidas*," "the isles of perdition," which was colonized by Portuguese condemned criminals, to fare there as best they could. Those between ten and fourteen years were sold as slaves. Then, indeed, the cup of their affliction was full to the brim. It was a stern truth which Lenau uttered; when he said:

"Die Kirche weiss die Schmerzen zu verwalten
Das Herz bis in die Wurzel aufzuspalten."

The Jews have experienced fully the unequalled skill of the Church in administering pain. Mothers cast themselves at the feet of the tyrants and pitifully begged to be taken with their babes; they were heartlessly thrust aside. Hundreds of mothers mad with despair, ran behind the ships as they carried off the idols of their heart, and perished in the waves. The serene fortitude, with which the exile people had borne so many

and such grievous calamities, gave way at last, and was replaced by the wildest paroxysms of despair. Piercing shrieks of anguish filled the land. Childless and broken-hearted they now sought to leave the land, but they were told that they had forfeited their right, and they were given the choice between baptism and slavery. Thousands, after enduring all they did, after leaving their beloved Spain and all their wealth and ease, submitted to baptism now, in the hope of being reunited with their children. Thousands were sold as slaves, yet prior to their being sold, they were submitted to tortures, cruelties, outrages too revolting, too repulsive, too heart-rending to be here narrated.

Terror seized upon the native Portuguese Jews, when they helplessly beheld the cruelties to which their Spanish brethren were subjected. They knew they, themselves, could not escape the wrath of the Church much longer, and they thought of flight, and well had it been for them had they made their escape then. While they were making secret preparations, John II. died, 1495. He had been afflicted, on the very day when the ships, laden with the Jewish exile children, set sail for the isle of the condemned criminals, with a strange, painful malady, and had lingered ever since.

His own promising son and successor preceded him into the grave. His cousin *Manoel* ascended the throne. He was the counterpart of his predecessor, kind hearted, a promoter of learning, eager to further the interests of his country by discoveries abroad and by commerce at home.

Immediately he disfranchised the Jewish exiles sold into slavery, promised to recall the condemned children, and issued an edict, in which he commanded kind treatment to the Jews, and prohibited accusations against them. In their great joy the native Portuguese Jews sent an embassy to him, offering him large sums of money, voluntarily as a token of their gratitude. The king thanked them, reassured them of his good will, but refused to be paid for human kindness.

But, again had destiny decreed that a woman was to play an ignoble part in the tragic history of the Jews. A marriage was proposed between Manoel of Portugal, and the daughter of Ferdinand and Isabella, of Spain. Manoel was rejoiced with the proposal. Already he saw himself in the near future King of United Spain and Portugal, and of the entire New World. But Satan stepped between, dipped his pen in gall, and writing the marriage contract, demanded as one of the conditions, the immediate expulsion from Portugal of all the Jews, both natives and exiles.

The king hesitated. The fanatical daughter of fanatical parents persisted, argument made her more vehement. Torquemada might well be proud of his pupil—the possession of vast empires, and of the most powerful crown of Europe tempted, and the tempter conquered. He had purchased his right to the princess of Spain at a sacrifice of thousands and thousands of lives, and with the destruction of the very pillars of his nation's prosperity.

On the 30th of November, 1497, the marriage

contract was signed, and on the 20th of the following month appeared the edict of the expulsion of the Jews from Portugal—The scenes of mourning and wailing and heartrending cries which resounded in Spain, re-echoed in Portugal, only the more painfully, because of the terrible knowledge they had since acquired of the meaning of the word "Expulsion."

Manoel soon regretted his signing away his most industrious, most intelligent and most prosperous citizens. But the marriage contract held him fast, and the Spanish queen kept a watchful eye on him, and Torquemada upon both. The prospective vast empire, and the Spanish crown still dazzled his eyes. He planned a strategy. He thought he could force the parents to embrace Christianity, and to remain, if he once succeeded in getting all their children into his power, and into the Christian faith. He gave secret orders for the repetition of the atrocious crime of having all children under fourteen years of age seized from their mothers' bosom and fathers' arm, dispersed through the kingdom to be baptised and brought up as Christians. The secret became known. Portugal again re-echoed the wails of stricken ones. Frantic mothers threw their children into deep wells or rivers. Mothers were known to take their babes from their breast and tear them limb from limb, rather than to resign them to Christians. They would rather know the bodies of their children in the grave, and their released spirit in Heaven, than have them adopt a faith into which Satan sent his friends for their

schooling. With all the parents' opposition the king's order was executed. Many accepted baptism, but not enough to please the king, and to wreak vengeance upon them for thwarting his wishes, he revoked his edict, seized all who had not yet fled and sold them as slaves.

But Israel was not yet forsaken. Italy, which had now become the seat of European learning, and had become very prosperous through the commercial and industrial zeal of the Spanish Jews, to whom it had offered refuge, and also Turkey, bade the Portuguese fugitives a hearty welcome. What Spain and Portugal rejected, they knew how to value. Even some of the Popes, Clement VII. and Paul III. (I rejoice to give them credit for it), favored their stay in Italy. They had learned to appreciate the services of the Jews. The flourishing Italian and Turkish Jewish congregations ransomed their brethren, and enabled them to settle in Ancona, Pesaro, Livorno, Naples, Venice, Ferrara and elsewhere, and the blessing of God rested upon whatever city the Jews were permitted to settle.

Many of the Portuguese Jews settled, and became prosperous, in the Indies, in Southern France and in Hamburg. Others settled in the Netherlands, and became especially prosperous in Holland. From Holland large numbers of the descendants of the Portuguese and Spanish exiles entered England, through the intercession of *Menasse ben Israel* with Oliver Cromwell, and from England and from the Indies and from Italy they entered the United States,

into the land where tyranny is known no more, and persecution is fettered fast. Here dwell Christian and Jew side by side, peacefully, lovingly, aiding each other, uniting with each other in the blessed work for which religion exists on earth, and in the spreading of the great principles of political and religious liberty. Here, where Christian extends the hand of fellowship unto Jew, and the heart of the Jew beats as loyally American as that of the Christian, solemnly they pledge:

"We swear to be a nation of true brothers,
Never to part in danger or in death,"

—Schiller's "Tel"



THE HISTORY

THE DESTRUCTION OF THE CITY AND TEMPLE
OF JERUSALEM,

AND OF

THE RUIN AND DISPERSION OF THE JEWISH
NATION.

Being a narrative of the calamities which befel the Jews within about forty years after their crucifixion of Jesus Christ. With a continuation of the calamitous History of their Persecutions, and Sufferings from the time of their dispersion to the present day. Shewing, (more clearly than has probably ever been done before,) how exactly the Predictions of Jesus Christ, with those of Moses, and several other Prophets, have been fulfilled relating to those people. With some Observations concerning the Restoration of the Jews, and their resettlement in Jerusalem and Judea; and some remarks respecting the Millennium.

WITH AN APPENDIX,

Containing a Concise statement of Christian Persecution by Pagans, Papists, and Protestants.

By THOMAS BROWN, M. E.

Author of the History of The Shakers, and The Ethereal Physician.

"I consider the Prophecies relative to the destruction of the Jewish nation, if there was nothing else to support christianity, as absolutely irresistible."—*Lord Erskine.*

TO WHICH IS ADDED,

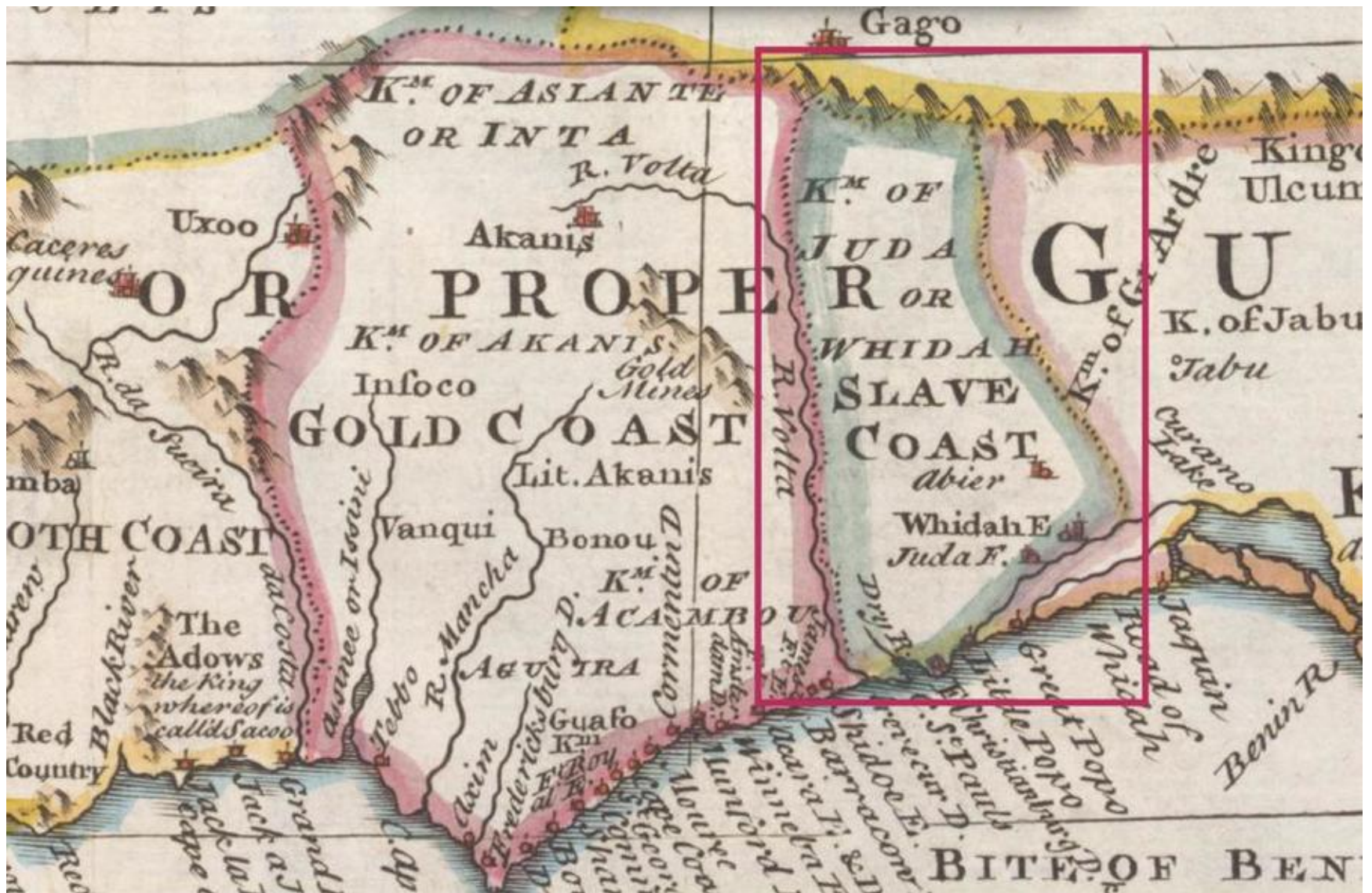
Dr. PRIESTLEY'S LETTERS TO THE JEWS,

and jesuits, came yearly to Amsterdam, to confess and make some satisfaction for their dissimulation.

The Spanish and Portuguese Jews claim their descent from the **tribe** of Judah. In consequence of this supposed superiority, they have not till lately married or in any way, incorporated with their brethren of other nations; they had separate synagogues; and if a Portuguese Jew, even in England or Holland, married a German Jewess he was immediately expelled from the synagogue.

In Portugal, the name of Jew, or the word Jew is a term of such high reproach, that the government found it necessary to pass a law, to forbid any person calling another by that appellation.





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BULLETIN

TREIZIÈME ANNÉE. — TOME XIII.



MONTPELLIER
SECRÉTARIAT DE LA SOCIÉTÉ LANGUEDOCIENNE
DE GÉOGRAPHIE

Dépôt chez les principaux Libraires

—
1890

niquant avec la mer que par des graus changeants et souvent obstrués : tel est le caractère général, peu engageant et peu favorable, de la côte dahoméenne. Quelques endroits en sont, non pas hospitaliers, mais à la rigueur accessibles : la « Bouche du Roi », débouché permanent de la rivière Agomé et de la lagune de Grand Popo, Whydah, Avrékété, Godomé et Kotonou. Whydah et Kotonou en sont les deux seuls ports dignes d'être signalés particulièrement.

Whydah (Fida, Hwedah, Ouida, Juda ou Ajuda) est une ville ancienne, fréquentée depuis le xvi^e siècle par les négriers portugais, qui lui donnèrent son nom. Ses habitants étaient dits les «Judaïques», et on les considérait en effet comme un reste de tribus dispersées d'Israël ; au Nord, la rivière d'Allala, dont le vrai nom est Efra, était devenue l'Euphrate pour les érudits. Longtemps rattachée à un royaume distinct, celui des Djeji, dont la capitale était Savi ou Xavier, elle fut conquise en 1725 par les Dahoméens, qui l'appelèrent Gléhoué ou Ferme, et elle leur appartient depuis. Seulement, le roi de Dahomey ne peut y venir,



Hausa Portuguese English French - detected -



English Portuguese Spanish -

Translate

Whydah (Fida, Hwedah, Ouida, Juda ou Ajuda) est une ville ancienne, fréquentée depuis le xvi e siècle par les négriers portugais, qui lui donnèrent son nom. Ses habitants étaient dits les ce Judaïques», et on les considérait en effet comme un reste de tribus dispersées d'Israël ; au Nord, la rivière d'Allala, dont le vrai nom est Efra, était devenue l'Euphrate pour les érudits. Longtemps rattachée à un royaume distinct, celui des Djeji, dont la capitale était Savi ou Xavier, elle fut conquise ea 1725 par les Dahoméens, qui l'appelèrent Gléhoué ou Ferme, et elle leur appartient depuis. Seulement, le roi de Dahomey ne peut y venir, parce que son fétiche lui défend de voir et d'entendre la mer. La cité est donc administrée par un yevoghan ou chef des blancs, qui «ouvre les chemins» aux voyageurs, par descabécères et un Agor, sorte de conseil municipal, dont le chefjou Agorgan fait les fonctions de maire et de trésorier des droits de douane. Mais, depuis longtemps, l'influence étrangère contre-balance le pouvoir des fonctionnaires dahoméens. Whydah est une ville double. Dans l'intérieur, à 3 kilom. de la côte, entre deux marigots et dans une espèce d'île, qui ne se rattache à la terre ferme que par d'étroites levées, est la cité dahoméenne proprement dite, divisée en plusieurs salam ou quartiers distincts, ayant chacun son cabécère et ses «gens» . «Placée sous le patronage du serpent, elle est fameuse par son temple des fétiches protecteurs, dont les prêtresses, dites «mères» et «sœurs» des serpents, se recrutent, les jours de fêtes, par l'enlèvement déjeunes filles; une trentaine de pylhons inoffensifs s'enroulent aux colonnettes et aux poutrelles de la hutte qui sert de temple : quand ils s'échap-

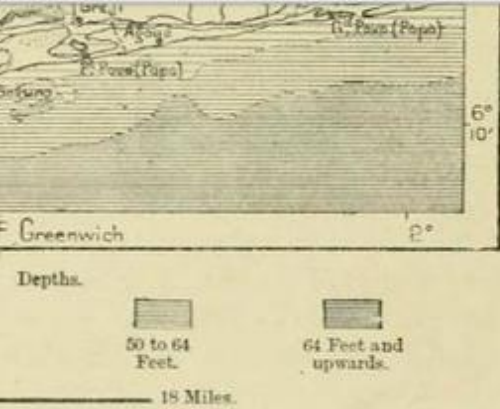


Whydah (Fida, Hwedah, Ouida, Judah or Ajuda) is a city old, frequented since the sixteenth century by the Portuguese slavers, who gave it its name. Its inhabitants were said to be this Judaica, "and they were indeed considered as a remnant of scattered tribes of Israel; in the north, the Allala river, whose true name is Efra, became the Euphrates for scholars. Long attached to a separate kingdom, the Djeji, whose the capital was Savi or Xavier, it was conquered in 1725 by the Dahomeans, who called her Gléhoué or Farm, and she told them belongs since. Only the king of Dahomey can not come, because his fetish forbids him to see and hear the sea. The city is therefore administered by a yevoghan or leader of the whites, which "opens the roads" to travelers, by way of deshabers and a Agor, a kind of municipal council, whose chiefjou Agorgan does the duties of mayor and treasurer of customs duties. But, for a long time, the foreign influence counterbalances the power Dahomean officials. Whydah is a double city. In the interior, 3 km. from the coast, between two backwaters and in an island species, which is attached to the mainland only by narrow lifts, is the Dahomean city proper, divided in several salam or separate quarters, each with its own cabécère and his "people". "Placed under the patronage of the serpent, it is famous for its temple of protective fetishes, whose the priestesses, called "mothers" and "sisters" of serpents, are recruited on the feast days, by the abduction of young girls; a thirty harmless pylons are wrapped around the balusters and to the beams of the hut which serves as a temple: when they escape

Africa and its inhabitants
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East of Great Popo begins the Dahomey territory, guarded by the important town of *Glehweh*, known to Europeans by the various names of *Fida*, *Heredah*, *Whydah*, *Wida*. The old writers called it *Juda*, and its inhabitants were said to be Jews, while the neighbouring river Allala, whose real name is Efra, became the Euphrates. During the flourishing days of the slave trade, from sixteen to eighteen thousand were annually transported from *Ajuda*, as the Portuguese called this place, which at that time had a population of thirty-five thousand. The tutelar deity of Whydah is the snake, and its famous fetish temple is served by priestesses, called "mothers" or "sisters" of serpents, and recruited by the abduction of young girls on feast days.

Whydah belonged by right of conquest to Dahomey since 1725, when it received its name of *Glehweh*, or "The Farm," indicating the part it played in supplying the capital with provisions. But the French occupation of this place, together with the stations of *Kotonu* and *Porto-Novo*, all claimed by Behanzin, King of Dahomey, led to open hostilities in 1890. These were followed by the war of 1892-3, which resulted in the occupation of the capital, *Agbomey*, by Colonel Dodds, the complete overthrow of the Dahoman power, the flight and subsequent capture of Behanzin, and the annexation of the whole country to the French possessions on the Slave Coast. The protectorate of Dahomey, whose limits towards Togoland

ast close to the English possessions. On the *Agida* (the Bagdad of some maps), and *Porto* migrants from Brazil, and which had some slave trade in 1863.

Popo.

of Togo, was formerly a French protectorate, he year 1886, in exchange for some places ovo, as it is called by the Germans, consists,

Page 266 of 512

within ten months under pain of confiscation of property, which was to fall to those who informed against all such as should disobey. Those who agreed to depart were to have powers afforded them of collecting their debts, and realising their property; they were also to have means of transport duly provided. But this was not all; in the following April appeared another edict ordaining that all the children under fourteen of those who had chosen exile rather than conversion, should be forcibly taken from their parents, and being distributed through the whole country, should be handed over to persons, who should bring them up in the Christian faith. This barbarous edict was to be carried out at the approaching Feast of Passover, which all Jews celebrate together in family groups.

The state of desperation and agony into which the Jews were plunged is hardly to be imagined. Multitudes of children were hidden away by their parents, and many were concealed by the more merciful among the Christians, but all these were diligently sought out, dragged forth, and forced to the font, while many instances occurred in which maddened fathers and mothers first destroyed their offspring with their own hands, and then committed suicide.

During the few months which remained to them, the Jews tried every means in their power to soften the heart of the King, and lastly finding all efforts without avail, they sought to be allowed three points from which they might make their exit, instead of the one sole port, which had been allotted. After dallying with them for some time, Don Manoel informed them that only one place of departure could be assigned, and that was Lisbon itself. More than 20,000 Jews under these circumstances assembled in the capital, and were lodged in a vast barrack called the Estáos, where every means of fair promise and foul intimidation was employed to make them renounce their faith. A fresh edict now went forth that all children between fourteen and twenty should also be taken from their parents and baptized, and multitudes were dragged forcibly by their hair and by their arms into the churches, and compelled to receive the waters of baptism, together with new names, being afterwards given over to those who undertook to instruct them in the Catholic faith. Next the parents themselves were seized, and were offered to have their children restored to them, if they would consent to be converted; in case of their refusal they were to be placed in confinement for three days without food or drink. It is indeed

A · HISTORY · OF · THE
JEWISH · PEOPLE

MAX L. MARGOLIS AND ALEXANDER MARX

tarry eight months in preparation for embarking to other countries. After a long delay, ships were provided; aboard these vessels, the unfortunate Jews endured untold sufferings. Still worse was the fate of those who were left behind for want of space. They were sold as slaves, and their little ones were torn from the bosom of their parents and sent to the newly discovered island of St. Thomas. The majority of these children died during the voyage or were the prey of wild beasts upon their arrival. Only a few populated the island, brothers even marrying their sisters in ignorance of their relationship.

John's successor, his cousin and brother-in-law Emanuel I. (1495-1521), was at first favorably inclined toward the Jews. Abraham Zacuto, the pupil of Aboab, was retained by the new monarch as astronomer. Upon the advice of this scholar, the expedition of Vasco de Gama was started, the vessels being provided with Zacuto's newly perfected astrolabe. Political considerations, however, led to a complete reversal in Emanuel's attitude toward the Jews. The king desired to wed Isabella of Spain, daughter of Ferdinand and Isabella and widow of the Portuguese prince Alphonso. The Catholic majesties gave their consent on the condition that the princess should find the realm purified from the presence of the accursed Jews. On November 30, 1496, the contract of marriage was signed, and on December 4 or 5 of the same year the edict of expulsion was promulgated. The Jews were given time until the end of October 1497 to wind up their affairs.

The Jews entertained the false hope that the king might be amenable to a reconsideration. The monarch himself was loath to let so many wealthy and industrious citizens depart. He just as little could tolerate their remaining professing Jews. Though the noble bishop Ferdinand Coutinho pronounced against enforced baptism, the king was abetted by the apostate Levi son of Shem Tob. On Sunday, the first day of Passover, March 19, 1497, all young Jews up to the age of twenty-five years were seized and led to baptism. Many parents smothered their children in their last embrace or



Roll over names of designated regions on the map above for descriptions of the role of each in the trans-Atlantic slave trade.

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We had the bes' mistress an master in the worl' and they was Christian fo'ks an they taught us to be Christianlike too. Ev'y Sunday mornin' ol' master would have all us niggers to the house while he would sing an pray an read de Bible to us all. Ol' master taught us not to be bad; he taught us to be good; he tol' us to never steal nor to tell false tales an not to do anythin' that was bad. He said: Yo' will reap what yo' sow, that you sow it single an' reap double. I learnt that when I was a little chile an I ain't fo'got it yet. When I got grown I went de Baptist way. God called my pa to preach an ol' master let him preach in de kitchen an in the back yard under th' trees. On preachin' day ol' master took his whole family an all th' slaves to church wid him.

We had log school houses in them days en fo'ks learnt more than they does in the bricks t'day.

History of the Jews by Graetz, Heinrich, 1817-1891; Bloch, Philipp, 1841-1923; Löwy, Bella, 1853- page 652

History of the Jews

← Back to item details

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HISTORY OF THE JEWS.

BY

PROFESSOR H. GRAETZ.



VOL. IV.

FROM THE RISE OF THE KABBALA (1270 C. E.) TO THE
PERMANENT SETTLEMENT OF THE MARRANOS
IN HOLLAND (1618 C. E.)



Refined ecclesiasticism, resulting in the tension which subsequently relieved itself in the general destructiveness of the Thirty Years' War, made the sojourn of Jews, both in Catholic and Protestant countries, a continual torture. Luther's followers in Germany forgot what Luther had so earnestly uttered in their favor, only remembering the hateful things of which, in his bitterness, he had accused them. The Jews of Berlin and the province of Brandenburg, for instance, had the sad alternative put before them of being baptized or expelled. A Jewish financier, the physician Lippold, favorite of Elector Joachim II, and his right hand in his corrupt, financial schemes, examined and tortured on the rack by Joachim's successor, John George, admitted, though afterwards recanting, that he had poisoned his benefactor. The Jews were driven also out of Brunswick by Duke Henry Julius. Catholic nations and princes had no cause to reproach their Protestant opponents with toleration or humanity in regard to Jews.

It was, in some respects, fortunate for the Jews of Germany and Austria, that the reigning emperor, Rudolph II, although a pupil of the Jesuits, educated in a country where the fires of the stake were always smoking, and a deadly enemy of the Protestants, was not greatly prejudiced against Jews. Weak and vacillating, he was not able to check the persecutions directed against them, but at least he did not encourage them. He issued an edict to one bishop (of Würzburg) that the Jews should not be deprived of their privileges, and to another (of Passau) that they should not be tortured on the rack. But, in order not to be decried by his contemporaries or by posterity as a benefactor of Jews, he not only maintained the heavy taxation of

In this position, robbed by Catholics and Lutherans alike, trampled down or driven into misery, barely protected by the emperor, but taxed under the pretense of enjoying this protection, the ruin and degradation of German Jews reached ever lower depths. They were so sorely troubled by the cares of the moment, that they neglected the study of the Talmud, once their spiritual food.

The Jews of Italy fared even worse at this time, and they, too, sank into misery and decay. Italy was the principal seat of the malicious and inexorable, ecclesiastical reaction, animated with the thought to annihilate the opponents of Catholicism from the face of the earth. The torch of civil war was hurled from the Vatican into Germany, France, and the Netherlands. And as the Jews, from the time of Paul IV and Pius V, had been upon the list of heretics, or foes of the church, their lot was not to be envied. With the loss of their independence, their numbers also decreased. There were no Jews living in southern Italy. In northern Italy, the largest communities, those of Venice and Rome, numbered only between 1,000 and 2,000 souls; the community in Mantua had only 1,844; and in the whole of the district of Cremona, Lodi, Pavia, Alessandria, and Casalmaggiore, there dwelt only 889 Jews. Pius V, by nature a sinister ecclesiastic delighting in persecution, who treated Jews as the cursed children of Ham, was succeeded by Gregory XIII (1572—1585), who had been skillfully trained to fanaticism by the Jesuits and the Theatine monks. As regards Jews, Gregory was a most consistent follower of the cruelty of his predecessor. In spite of repeated warnings, there were still many Christians in Italy, who, in their blindness, preferred

MODERN JUDAISM:

OR, A

BRIEF ACCOUNT

OF THE

Opinions, Traditions, Rites, and Ceremonies,

OF THE

JEW

IN MODERN TIMES.

BY JOHN ALLEN.

Qui Religionem Talmudicam, seu PRÆSENTEM JUDÆISMUM, eam esse,
quæ in Legge et Prophetis enarratur, putat, is hisce in rebus hospes est.
Ossen. Theolog. Lib. v. Digr. iv.

London:

PRINTED FOR T. HAMILTON, 33, PATERNOSTER-ROW; AND
OLIPHANT, WAUGH AND INNES, EDINBURGH.

1816.

82. 2. 249 B. 5.

contiguous to the land of Canaan :—that they were easily confined within their own limits, as long as the Israelites enjoyed a great and formidable empire in Canaan :—but that after the powerful republic of the twelve tribes was destroyed by the Assyrians and Babylonians, they wonderfully increased in numbers and strength, extended their dominion towards the west, spread their colonies far and wide, subjugated Italy, founded Rome and the Roman empire, at length entirely overturned the Jewish State which had been restored after the termination of the Babylonian captivity, the second temple being destroyed by Titus Vespasian :—and that in the present day, professing the religion of Jesus of Nazareth, which they were the first of all nations to embrace, they hold the dominion over all Europe, *Esau* detaining in captivity his brother Jacob, at least as far as regards the tribe of Judah, till his Messiah Ben David shall appear.

Secondly. That the prophecies of the prophets against *Esau, Edom, Seir, and the cities of Edom*, especially those of Isaiah, Jeremiah, and Obadiah, have not yet received their full accomplishment:—for that though the House of Esau has experienced some particular judgments of God, on account of the injuries at different periods of time inflicted upon Israel; yet the final vengeance on account of that last and greatest injury, the destruction of the second temple by Titus, and the transportation of the Jews into captivity, in which they are still most opprobriously detained, is yet impending over it, to be executed in the time of the Messiah;—that this is foretold by the prophets.

- 1 For, behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem,
- 2 I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and *for* my heritage Israel, whom they have scattered among the nations, and parted my land.
- 3 And they have cast lots for my people; and have given a boy for an harlot, and sold a girl for wine, that they might drink.
- 4 Yea, and what have ye to do with me, O Tyre, and Zidon, and all the coasts of Palestine? will ye render me a recompence? and if ye recompense me, swiftly *and* speedily will I return your recompence upon your own head;
- 5 Because ye have taken my silver and my gold, and have carried into your temples my goodly pleasant things:
- 6 The children also of Judah and the children of Jerusalem have ye sold unto the Grecians, that ye might remove them far from their border.

- 9** Thus saith the LORD; For three transgressions of Tyrus, and for four, I will not turn away *the punishment* thereof; because they delivered up the whole captivity to Edom, and remembered not the brotherly covenant:
- 10** But I will send a fire on the wall of Tyrus, which shall devour the palaces thereof.
- 11** Thus saith the LORD; For three transgressions of Edom, and for four, I will not turn away *the punishment* thereof; because he did pursue his brother with the sword, and did cast off all pity, and his anger did tear perpetually, and he kept his wrath for ever:
- 12** But I will send a fire upon Teman, which shall devour the palaces of Bozrah.

BIBLE TRIVIA

Amos mentions
Damascenes who
to the people of
What did they
hurt them?

- Sharp Iron tools
- Whips
- Animals

- 7** Alas! for that day *is* great, so that none *is* like it: it *is* even the time of Jacob's trouble; but he shall be saved out of it.
- 8** For it shall come to pass in that day, saith the LORD of hosts, *that* I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of him:
- 9** But they shall serve the LORD their God, and David their king, whom I will raise up unto them.
- 10** Therefore fear thou not, O my servant Jacob, saith the LORD; neither be dismayed, O Israel: for, lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make *him* afraid.
- 11** For I *am* with thee, saith the LORD, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished.

referred to in
30?

- Jacob's
- Isalah's
- Isaac's
- David's



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