

Christian

Visitor.

A Family Newspaper—Devoted to

Religious and General Intelligence.



BAILEY & DAY, Proprietors.

"BY PURENESS, BY KNOWLEDGE—BY LOVE UNFEIGNED."—St. PAUL.

Rev. E. D. VERY, Editor.

VOL. I.

SAINT JOHN, NEW BRUNSWICK, WEDNESDAY, MAY 10, 1848.

NO. 25.

dealt faithfully with his offending brother in private, to have left the matter, and borne patiently the trial from which Providence had as yet furnished him with no means of escape, rather than to suffer, in addition to the first trial, the loss of his place among his brethren, the loss of his reputation, beside all the trouble and dishonour which has been brought upon the church. Hence, in all cases of private offence, nothing can be done for the settlement beyond private interviews.

I am yours, truly,
St. John, May 1. SAMUEL ROBINSON.

[For the Christian Visitor.]

SAINT ANDREWS, April 29, 1848.

DEAR BROTHER VERY,—It is not unknown to you, that I looked doubtfully as to what the results might be, of establishing a religious newspaper in this Province, to be supported by a denomination. My reasons for standing aloof or refraining from taking any active part in furtherance of such an object; I have frankly made known to yourself, and to all others with whom I conversed about the subject.

I trembled for the fate of our valuable organ of communication the *Christian Messenger*, supported by both Provinces, from report at different times that it must go down unless a more liberal subscription list could be obtained.

The conclusion I formed was natural, it was in the first place, it would withhold the Hebrew Bible.

The respect which the Jews have for the sacred books, and which even degenerates into superstition, is one of the principal of their religious practices. Nothing can be added to the care they take in writing them. The books of the ancients were of a different form from ours; they did not consist of several leaves, but of one or more skins of parchment sewn together, and fastened at the ends to rollers of wood, upon which they were rolled up; so that a book, when thus shut up, might easily be sealed in several places. And such was the book mentioned in the revelations, which John says, "was sealed with seven seals," and which no one but the Lion of the Tribe of Judah could open.

The Hebrew manuscripts of the Bible are of two kinds—the rolled ones, or those used in the synagogues, and the square ones, or those which are to be found in private collections. The rules laid down by the Jews, with respect to their manuscripts, have, undoubtedly, tended much to preserve the integrity of the text. They are directed to be written on parchment, made from the skin of a clean animal, and to be tied together with strings of similar substance, or sewn with goats' hair, which has been spun and prepared by a Jewess. It must be likewise a Jew that writes the Law, and they are extremely diligent and exact in it, because the least fault in the world profanes the book. Every skin of parchment is to contain a certain number of columns, which are to be of a precise length and breadth, and to contain a certain number of words. They are to be written with the purest ink, and no word is to be written by heat, or with the points; it must be first orally pronounced by the copyist. The name of God is directed to be written with the utmost veneration and devotion, and the transcriber is to wash his pen before he transcribes it on the parchment. If there should chance to be a word with either a deficient or a redundant letter, or should any of the prosaic part of the Old Testament be written as verse, or 'vide versa,' the manuscript is vitiated. No Hebrew manuscript with an illumination is, on any account, admitted into a synagogue, although private individuals are permitted to have them ornamented for their

own use; but in the illustrations the resemblance of any animal denounced by the Jews as unclean cannot be admitted. Among the modern Jews, the Book of Esther, in particular, is frequently decorated with rude figures of various kinds; but with respect to this book, it must be observed, that owing to its wanting the sacred name of God, it is not held in such repute for holiness as the other books are. The manuscripts for private use may be either upon parchment, vellum or paper, and of various sizes.—"There is," says Prideaux, "in the church of St. Dominic, in Bononia, a copy of the Hebrew Scriptures kept with a great deal of care, which they pretend to be the original copy, written by Ezra himself; and, therefore, it is there valued at so high a rate, that great sums of money have been borrowed by the Bononians upon the pawn of it, and again repaid for its redemption. It is written in a very fair character upon a sort of leather, and made up in a roll, according to the ancient manner; but it having the vowel-points annexed, and the writing being fresh and fair, without any decay, both these particulars prove the novelty of that copy. But such forgeries are no uncommon things, among the Papistical sect."

To open and shut up the roll or book of the Law, to hold it, and to raise and show it to the people, are three offices, which are sold, and bring in a great deal of money. The skins on which the Law is written, are fastened to two rollers, whose ends jut out at the sides beyond the skins, and are usually adorned with silver; and it is by them that they hold the book, when they lift it up, and exhibit it to the congregation; because they are forbidden to touch the book itself with their hands. All who are in the synagogue kiss it, and they who are not near enough to reach it with their mouths, touch the silken cover of it, and then kiss their hands, and put the two fingers with which they touched it upon their eyes, which they think preserves the sight. They keep it in a cupboard, which supplies the place of the ark of the covenant, and they therefore call this cupboard Aron, which is the Hebrew name for the Ark; and this is always placed in the east end of the synagogue. He who presides chooses any one whom he pleases to read and explain the Scripture, which was a mark of distinction; as we see in the thirteenth chapter of the Acts, where we find the rulers of the synagogue desiring the Apostles, when they were in the synagogues, to make a discourse to the people. Ordinarily speaking, a Priest began, a Levite read on, and at last one of the people, whom the President chose, concluded. He who reads stands upright, and is not suffered so much as to lean against a wall. Before he begins, he says with a loud voice, "Bless ye God," and the congregation answers, "Blessed be thou, O my God, blessed be thou forever;" and when the lesson is ended, the book is rolled up, and wrapped in a piece of silk.—*Chambers' Journal.*

The Rothschilds.

In the last Examiner we gave an article from the Sunday Dispatch, relating to the Rothschilds having purchased Palestine, or its being under mortgage to them. As the Rothschilds are Jews, and as they had, and are likely to have, much to do with the events that close up the present age, we have thought our readers might be as much interested with the following account of this remarkable house as we have been:

"In the year 1740, in a little Jewish settlement in Frankfort-on-the-Maine, dwelt a family of poor but respectable Jew Pedlars, and in that year they were blessed with a son whom they called Mayer

Anselm Rothschild. They gave him what education their small means would permit, but, dying when he was at the age of eleven, left him to his own resources. He then earned a scanty living by writing, which he soon abandoned for a trade. But his ambition was to be a priest of his religion. Fortunately for tottering dynasties of the present day, this was not accomplished. His trade required him to travel; and after some years he returned to his native place and established a small business. He soon, however, gained considerable notoriety as a collector of old and curious coins, which brought him much in contact with persons of rank, among whom it was fashionable to make such collections; and finally he went to Hanover, as a clerk in a large house. Subsequently, with a few years' savings, he returned to Frankfort, married and commenced a little exchange business. His great sagacity, strict punctuality and rectitude of conduct, pushed him rapidly forward, and towards the close of the century, the Frankfort banking house had become famous and the profits large. The banker in the meantime had brought up ten children, of whom five sons were 'after his own heart,' and when he died left them vast wealth and extensive business, with the injunction to dwell in strict and unbroken unity. And the injunction then bestowed has been faithfully carried out. The five sons conducted as many banking houses at the leading capitals of Europe. They were as follows: The eldest, Anselm, was born in 1773, and was the most substantial citizen of Frankfort, and, representing the father, was the head of the whole operations of the house. The second, Solomon, born in 1774, became a citizen of Vienna, where he is held in high estimation as a man, as well as a member of the most opulent banking house in the world. The fourth son, Charles, was born in 1788, and has, since 1831, conducted the house at Naples, where his popularity is equal to any of his brothers. The youngest son, Jacob, was born in 1792, and is the banker for Paris, where he maintains a splendor that eclipses most of the princes of Europe. The third son we have yet to mention, Nathan, who was born in 1777, and became the head of the London house in 1798, was in every intellectual respect a giant. It was observed of him that should he share in the chase it could only be to hunt elephants.

These five houses, combining all the financial resources of Europe in their movements, which are always simultaneous, have exercised for fifty years a power unseen, but overwhelming. Nearly all the government debts of Europe are of their contracting. Through the wars of Bonaparte their information was always correct, and always in advance of the British government, which was often a dependent upon them for information, as well as for means of action. Although their residences were always widely separated, each controlling all means of information, no important transaction was entered into without consultation and strict harmony of opinion among them all. Commercial exchanges and all movements of business were often known to and controlled by the old Jew in Frankfort, who could in the exercise of his great power, look with contempt upon feeble despots crying to him for help; and the aid asked depended on the assent of the five brothers. Accordingly they were sought to every possible way. In 1813 they were made private commercial counsellors to the Hessian government; also the Austrian Emperor, who conferred on them the rank of Barons. In 1826 Nathan died, leaving £63,000,000, and seven children, of whom four were sons. The eldest, Lionel, who had been made Knight of Isabella by the Catholics at Madrid, and who is a Baron of Austria, in right of his father, appeared in 1836, on the London Change in the place his father had occupied for thirty-eight years.

Such is a brief history of this remarkable family. But we have not yet done with our remarks upon

the Rothschilds. Lionel, the last mentioned in the foregoing account, was recently elected a member of Parliament; and a change in the British Constitution was necessary to admit a Jew to Legislative honours and privileges; the amendment was made. What next? Recently, the English were compelled to yield the legal restrictions on the issue of the Bank of England, because the Baron Rothschild threatened to withdraw his deposits unless the Ministry changed the law; and again the Saxon was compelled to yield to the Jew. Then what? Why—the Jewish civil disabilities must be removed in England, that they may arise there to all the rights and privileges of other men; and it is done. They are no longer to be "trodden under foot" in England.

The prosperity of the Rothschilds in the present employment of their immense wealth, depends upon the stability of the thrones of Europe; and a short time before the fall of Louis Philippe, the House of Rothschilds loaned the King of the French the money supposed to be sufficient to keep him on his throne; but that throne has fallen, and the other thrones of Europe tremble ready to fall. The Rothschilds cannot fail of seeing that those governments will be but poor security for the immense loans they have made them. Will that House look on and see these Monarchies sink, and allow their riches to be lost by the crumbling dynasties, and make no move to put their wealth in a place of safety? We cannot believe it. But, where shall they invest their immense substance? Their eyes must be turned to Palestine; and the re-establishing of a Government of their own; and the gathering of their own people, the Jews, to the natural course of things, become a favorite project with the Rothschilds. Their wealth and political power fully prepares them for such an undertaking.

Since the above was written, we have clipped the following items from different papers relating to the Rothschilds:

"There is no money to form a coalition against France, and the Jews will lend nothing more, the Jews have none to lend; for who can tell where the Messrs. Rothschilds are going, if they continue to identify their fortunes with the success of royalty?"

Without a Jew, Metternich and Nesselrode are but rusty wheels in a worn out machinery. In vain are the promises of Emperors and Kings, if not endorsed by a Jew, and hundreds of thousands of bayonets cannot raise a dollar."—*Wash. Cor. Ledger.*

"Three months since, the house of Rothschilds took the French loan, of about ten millions sterling, at 75f, 25c; 47f, was the price at Paris on the 8th of March."—*Liverpool Cor. N. Y. Herald.*

"Baron Rothschild was notified yesterday to leave Paris, which he declined to do; but he immediately sent the new government twenty-five million francs, which will, perhaps, cause the order to be modified or withdrawn."—*Paris Cor. N. Y. Herald, Feb. 28.*

"Baron Rothschild was not ordered, but advised by the timid, to leave the city; but he did not enter into their fears, and has made himself useful since to the government and people."—*Ibid. Paris, Feb. 28.* [From the Bible Examiner.]

CAUSES OF FAILURE IN BUSINESS.—An excellent writer in Hunt's Magazine, enumerates the following causes of failure among business men:

1. The leading cause is in addition to be rich—by grasping too much it defeats itself.
2. Another cause is an aversion to labour.
3. The third cause is an impatient desire to enjoy the luxuries of life before the right to them has been acquired in any way.
4. Another cause arises from the want of some deeper principle for distinguishing between right and wrong, than a reference merely to what is established as honorable in the society in which one happens to be living.

God never wrought miracles to convince Atheism, because his ordinary works convince it.